



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

A Foundation for Implementation



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

A Foundation for Implementation

Manitoba Education Cataloguing in Publication Data

Grade 12 current topics in First Nations, Métis, and Inuit Studies
[electronic resource] : a foundation for implementation.

Includes bibliographical references
ISBN-13: 978-0-7711-4831-6

1. Native peoples—Study and teaching (Secondary)—Manitoba.
 2. Native peoples—Study and teaching (Secondary).
 3. Native peoples—Manitoba—Curricula.
 4. Indians of North America—Manitoba—Curricula.
 5. Inuit—Manitoba—Curricula.
 6. Métis—Manitoba—Curricula.
- I. Manitoba. Manitoba Education. II. Current topics in First Nations, Métis, and Inuit studies : a foundation for implementation.
971.00497

Copyright © 2011, the Government of Manitoba, represented by the Minister of Education.

Manitoba Education
School Programs Division
Winnipeg, Manitoba, Canada

Every effort has been made to acknowledge original sources and to comply with copyright law. If cases are identified where this has not been done, please notify Manitoba Education. Errors or omissions will be corrected in a future edition. Sincere thanks to the authors and publishers who allowed their original material to be used.

All images found in this document are copyright protected and should not be extracted, accessed, or reproduced for any purpose other than for their intended educational use in this document.

Any websites referenced in this document are subject to change. Educators are advised to preview and evaluate websites and online resources before recommending them for student use.

CONTENTS

Acknowledgements	vi
-------------------------	----

Introduction	1
Purpose of the Document	3
Course Description	9
Cultural Competency and Diversity Education	18
Dealing with Controversial Issues in the Classroom	20
Teaching Current Topics in First Nations, Métis, and Inuit Studies	21
Terminology	28

Cluster 1: Image and Identity	1
Learning Experience 1.1: The Ghosts of History	5
Learning Experience 1.2: From Time Immemorial	17
Learning Experience 1.3: Worlds Colliding (from 1000 BCE)	33

Cluster 2: A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government	1
Learning Experience 2.1: Setting the Stage: Economics and Politics	5
Learning Experience 2.2: As Long as the Rivers Flow: The Numbered Treaties	19
Learning Experience 2.3: Legislated Discrimination: <i>The Indian Act</i>	35
Learning Experience 2.4: O-Tee-Paym-Soo-Wuk (The Métis): The People Who Own Themselves	49
Learning Experience 2.5: Defining Our Place: Modern Treaties and Rights	65

Cluster 3: Toward a Just Society	1
Learning Experience 3.1: Education	5
Learning Experience 3.2: Health: Living in Balance	23
Learning Experience 3.3: Justice	37
Learning Experience 3.4: Wícehtowin: Economic and Resource Development	53

Cluster 4: Indigenous Peoples of the World	1
Learning Experience 4.1: One World	5

Cluster 5: A Festival of Learning	1
Learning Experience 5.1: Looking Forward, Looking Back	5

Appendices

Appendix A: Cluster Blackline Masters

Cluster 1

Learning Experience 1.1

BLM 1.1.1: Historical Treaty Map (1 page)

BLM 1.1.2: A Note on Terminology (3 pages)

BLM 1.1.3: A Word from Commissioners (3 pages)

BLM 1.1.4: Looking Forward, Looking Back (4 pages)

Learning Experience 1.2

BLM 1.2.1: Identity Quotations (2 pages)

BLM 1.2.2: Childhood in an Indian Village (Print Only)

BLM 1.2.3: First Nations, Metis, and Inuit Organizations:
Overview (2 pages)

Learning Experience 1.3

BLM 1.3.1: Again, I Was the Only Indian (2 pages)

BLM 1.3.2: Whose World Is It? (1 page)

BLM 1.3.3: Modern Racism in Canada (7 pages)

BLM 1.3.4: Common Portrayals of Aboriginal People (Print Only)

BLM 1.3.5: Redskin Jersey about Pride, Not Prejudice (Print Only)

BLM 1.3.6: Seeing “The Other”: European Views of First Nations,
Métis, and Inuit Peoples (2 pages)

BLM 1.3.7: First Nations and British (Western) Historical
Worldviews (3 pages)

Cluster 2

Learning Experience 2.1

- BLM 2.1.1: First Peoples' Traditional Worldview: Word Splash (1 page)
- BLM 2.1.2: European Worldview – True or False (1 page)
- BLM 2.1.3: Pre-European Contact Map of North America (1 page)
- BLM 2.1.4: Rupert's Land and North America (1 page)
- BLM 2.1.5: The Fur Trade Game (2 pages)

Learning Experience 2.2

- BLM 2.2.1: Treaty Areas and Locations of First Nations in Manitoba (1 page)
- BLM 2.2.2: Treaty Charades (1 page)
- BLM 2.2.3: The Crown Initiated the Treaties: Says Who? (1 page)
- BLM 2.2.4: Report of the RCAP: Understanding Treaties and the Treaty Relationship (3 pages)
- BLM 2.2.5: Symbolism and Significance in the Numbered Treaty Process (1 page)

Learning Experience 2.3

- BLM 2.3.1: The *Indian Act*: Assimilating First Nations (1 page)
- BLM 2.3.2: The *Indian Act*: Symbol of a Changed Relationship (1 page)
- BLM 2.3.3: Laying the Groundwork for the *Indian Act*: Legislative Precedents (5 pages)
- BLM 2.3.4: The Paradox of the *Indian Act* (2 pages)
- BLM 2.3.5: "Trick or Treaty" (1 page)

Learning Experience 2.4

- BLM 2.4.1: Word Splash – The Métis (1 page)
- BLM 2.4.2: What Do You Know About the Métis? (1 page)
- BLM 2.4.3: Historic Métis Conflicts: Research Guide (1 page)
- BLM 2.4.4: Métis Scrip: Research Guide (1 page)

Learning Experience 2.5

- BLM 2.5.1: Word Splash: Self-Determination, Modern Treaties, and Rights (1 page)
- BLM 2.5.2: "River Road" by Ted Longbottom and Greg Pruden (1 page)
- BLM 2.5.3: People and the Land, A Reciprocal Relationship (1 page)
- BLM 2.5.4: Map of Treaties and Comprehensive Land Claims in Canada (1 page)
- BLM 2.5.5: Land Claims, A Language Not Our Own (1 page)
- BLM 2.5.6: Comprehensive Land Claim: Research Guide (1 page)
- BLM 2.5.7: Specific Manitoba Land Claims: Research Guide (1 page)
- BLM 2.5.8: Alberta Métis Settlements: Research Guide (1 page)
- BLM 2.5.9: Rights, Land Claims, and the Courts: Research Guide (1 page)
- BLM 2.5.10: Standing Their Ground – Protest and Resistance: Research Framework (2 pages)

Cluster 3

Learning Experience 3.1

- BLM 3.1.1: “Eulogy for a Truant” by Joanne Bealy (1 page)
- BLM 3.1.2: Prime Minister Harper’s Residential Schools Apology (3 pages)
- BLM 3.1.3: Response to Apology to Residential School Survivors by Premier Doer (4 pages)
- BLM 3.1.4: Residential Schools: Research Questions (1 page)
- BLM 3.1.5: Visiting a Residential School Site (1 page)
- BLM 3.1.6: Residential School Sites in Manitoba (1 page)
- BLM 3.1.7: Researching a School: Guidelines (1 page)

Learning Experience 3.2

- BLM 3.2.1: Stuck-on Concept Maps (1 page)
- BLM 3.2.2: Dis-ease: Word Splash (1 page)
- BLM 3.2.3: Health: Word Splash (1 page)

Learning Experience 3.3

- BLM 3.3.1: Judge Murray Sinclair Speech and Questions (15 pages)

Learning Experience 3.4

- BLM 3.4.1: Creating a Successful Community (2 pages)

Cluster 4

Learning Experience 4.1

- BLM 4.1.1: United Nations Declaration on the Rights of Indigenous Peoples (12 pages)

Cluster 5

Learning Experience 5.1

- BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning (3 pages)

Appendix B: General Blackline Masters

- BLM G.1: Media Scrapbook Analytical Outline (2 pages)
- BLM G.2: Issue-Based Article Analysis (1 page)
- BLM G.3: Choosing a Service Learning Project (1 page)
- BLM G.4: Service Learning: Making it Happen (1 page)
- BLM G.5: Reflecting on Our Service Learning (1 page)
- BLM G.6: Analyzing Quotations (1 page)
- BLM G.7: B-D-A Viewing Worksheet (1 page)
- BLM G.8: Analyzing Visual Images (1 page)
- BLM G.9: Conducting an Interview (1 page)
- BLM G.10: Conducting a Survey (1 page)
- BLM G.11: Reflection Journal: Sample Questions (1 page)
- BLM G.12: Reflection Journal Blank Page (1 page)

Appendix C: Teacher Notes

- TN 1: Creating a Poster (*1 page*)
- TN 2: Service Learning (*5 pages*)
- TN 3: Causes of Racism (*3 pages*)
- TN 4: Conducting a Debate (*3 pages*)
- TN 5: Ink Blots (*2 pages*)
- TN 6: Elders in the Classroom (*2 pages*)
- TN 7: Colonialism Game (*4 pages*)
- TN 8: Role-Plays and Simulations (*2 pages*)
- TN 9: What Do You Know about the Métis? Answer Key (*2 pages*)
- TN 10: Legislation and Government Initiatives Affecting Land Claims (*3 pages*)
- TN 11: Rotational Graffiti (*1 page*)
- TN 12: Aboriginal Cultural Centres in Manitoba (*2 pages*)

Appendix D: Inquiry Template

Appendix E: Glossary

Appendix F: Recommended Learning Resources

ACKNOWLEDGEMENTS

Manitoba Education gratefully acknowledges the contributions of the following individuals in the development of *Grade 12 Current Topics in First Nations, Métis, and Inuit Studies: A Foundation for Implementation*.

Principal Writer	Susan Fonesca	
Artist	Ted Longbottom	
Development Team	Leigh Brown	Children of the Earth High School
	Rebecca Chartrand	Winnipeg School Division
	Holly Fontaine	Manitoba First Nations Education Resource Centre
	Louella Friesen	Miles MacDonell Collegiate
	Sherry Peden	Brandon University
Manitoba Education Staff	Charles Scribe	Elder Kinosao Sipi (Norway House) First Nation
	Louise Boissonneault Coordinator (after March 2010)	Document Production Services Unit Educational Resources Branch
	Lee-Ila Bothe Coordinator (before March 2010)	Document Production Services Unit Educational Resources Branch
	Al Friesen Consultant (before May 2010)	Development Unit Instruction, Curriculum and Assessment Unit
	Renée Gillis Consultant	Bureau de l'éducation française Division
	Lynn Harrison Desktop Publisher	Document Production Services Unit Educational Resources Branch
	Linda Mlodzinski Consultant	Development Unit Instruction, Curriculum and Assessment Unit
	Grant Moore Publications Editor	Document Production Services Unit Educational Resources Branch
	Cheryl Prokopanko Project Manager	Learning Support and Technology Unit Instruction, Curriculum and Assessment Unit
	Greg Pruden Project Leader	Learning Support and Technology Unit Instruction, Curriculum and Assessment Unit



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Introduction

PURPOSE OF THE DOCUMENT

Guiding Principles

Education for and about First Nations, Métis, and Inuit peoples

- builds bridges of understanding and respect between Indigenous and non-Indigenous Canadians
- promotes personal and social responsibility
- connects the learner to family and to local, national, and global communities

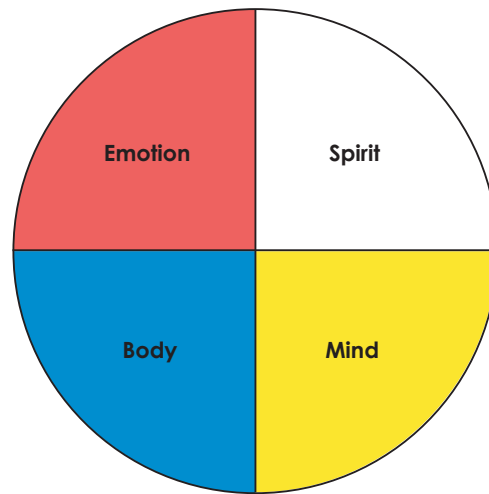
Purpose

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies: A Foundation for Implementation supports the empowerment of students through the exploration of the histories, traditions, cultures, worldviews, and contemporary issues of Indigenous peoples in Canada and worldwide. Students gain knowledge and develop the values, as well as the critical thinking, communication, analytical, and inquiry skills, that will enable them to better understand past and present realities of Indigenous peoples. Additionally, exploration of topics such as self-determination, self-government, and language and cultural reclamation allows students to understand and work towards the post-colonial future envisioned by Indigenous peoples.

Personal Growth

Learning experiences in *Current Topics in First Nations, Métis, and Inuit Studies* facilitate personal growth through a balanced and holistic approach to learning. All aspects of self are addressed through the physical, emotional, spiritual, and intellectual dimensions of the learner. Through the use of learning logs, reflection journals, talking circles, graphic expressions such as winter counts, and other strategies, learners are encouraged to examine, record, and share their convictions, thoughts, understandings, and behaviours.

Medicine Wheel Illustrating the Four Aspects of an Individual



This diagram is based on the Anishinaabe medicine wheel. It represents a holistic model of the four interconnected aspects of an individual. Learning strategies in *Current Topics in First Nations, Métis, and Inuit Studies* support a balanced approach to learning by addressing all four aspects.

The following passage, taken from the Manitoba Education document *Integrating Aboriginal Perspectives into Curricula*, explains some of the history and significance of the medicine wheel in Indigenous cultures.

Medicine Wheel

Traditionally, Aboriginal peoples have seen the connected and interdependent nature of the many aspects of the world around them. The medicine wheel is an ancient symbol that reflects values, world views, and practices, and is used by many Aboriginal peoples today (Bopp et al).

In Cree, the medicine wheel is referred to by the word *pimatisiwin*, which means life. The medicine wheel is based upon a circle and the number four, both of which are of special significance to many Aboriginal peoples. The medicine wheel is used to represent the interconnected relationships among aspects of life and to provide direction and meaning to an individual.

The medicine wheel that is presented here is an example. While there are commonalities to all medicine wheels, each person's is unique to the teachings he or she has received, his or her personal experiences, and his or her understandings of the interconnectedness of the aspects of life he or she represents with the medicine wheel.

The medicine wheel is divided into four parts or quadrants, each representing one of the four directions. One of the lessons that can be learned from the medicine wheel is balance. For example, on the medicine wheel the four aspects of an individual (spiritual, emotional, physical, mental) are represented. In order for an individual to be healthy, he or she must have a balance of the four aspects within him or herself. If one of these aspects or areas is suffering, then the other three will also suffer some ill effects. For example, if a person is suffering from an illness such as a bad cold (physical), he or she may be more short-tempered than usual (emotional), be less able to think clearly (mental), and may also feel less well spiritually. (Manitoba Education and Youth. 2003, 9-10)

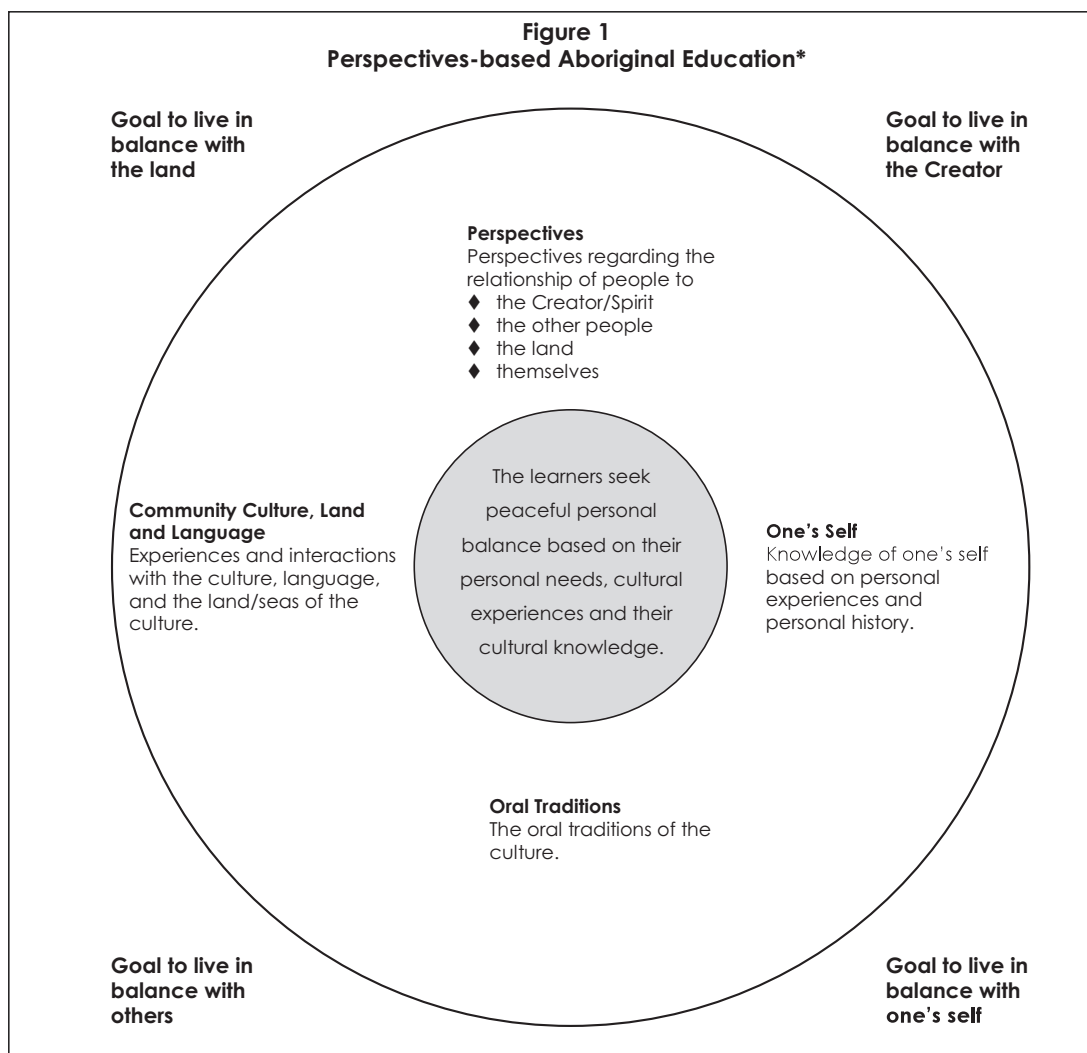
Building Relationships

Relationality, a key concept in Indigenous worldviews, is a recurring theme in *Current Topics in First Nations, Métis, and Inuit Studies*. Indigenous teachings stress the interrelationship and interdependence of all life on earth, including humankind. Learning strategies in *Current Topics in First Nations, Métis, and Inuit Studies* encourage students to explore and to nurture relationships not only between themselves and others, but also between themselves and the natural world. Students examine the dynamics of the relationship between Indigenous and other Canadians, how that relationship has affected and continues to affect all Canadians, and the necessity to restore the relationship on the basis of mutual respect and understanding.

Laws of Relationships

Aboriginal cultures share a belief that people must live in respectful, harmonious relationships with nature, with one another, and with one's self. The relationships are governed by what are understood as laws, which are gifts from the Creator. The laws are fundamentally spiritual, imbuing all aspects of life. As fundamental as this perspective may be, each Aboriginal culture expresses itself in unique ways, with its own practices, products, and knowledge.

As real life circumstances shift over time, a challenge for Aboriginal people has been to interpret the laws to enable their continuing survival, not just physically but as spiritually strong people. This challenge extends to Aboriginal education as well. (Western Canadian Protocol for Collaboration in Basic Education 5)



* Adapted from the work of Garry Robson, Dan Thomas, and Juliette Sabot, Native Education Directorate, Manitoba Education and Training, and from *Dene Kede Education: a Dene Perspective*. Yellowknife: NT.

Indigenous Perspectives

Current Topics in First Nations, Métis, and Inuit Studies promotes a diversity of perspectives and encourages teachers and learners to further their understanding of Indigenous ways of seeing and relating to the world.

It is important for us, as Aboriginal peoples, to advocate the value of looking at things from a variety of perspectives, rather than just through the eyes of the majority. Different types of knowledge can come together ... to inform society and to promote the healing of our communities. (*Knowledge Translation: A Quest for Understanding*, 41)

Citizenship

Democratic Citizenship

Current Topics in First Nations, Métis, and Inuit Studies supports the elements of the core concept of citizenship:

1. Informed engagement in civic discourse and the democratic process
2. Commitment to the principles and ideals of democracy and human rights
3. Acquisition of an informed sense of Canadian identity within a global context
4. Commitment to the future of Canada

(Adapted from Manitoba Education. *Grade 11 History of Canada: A Foundation for Implementation* (unpublished), 2011.)

Citizenship and Indigenous Canadians

For Indigenous students, the concept of national citizenship may be contentious due to the long history of colonialism that has repressed and marginalized Indigenous peoples in Canada and the world. Until 1985, the *Indian Act* required First Nations to relinquish their status and treaty rights in order to enjoy full participation as citizens in Canadian society. Status women who married a non-status partner automatically had their status revoked. The Métis have resisted the imposition of economic, social, and political change by the Canadian government, twice taking up arms to defend their rights: in 1869-70 in Red River and again in 1885 in the territory that would become the province of Saskatchewan. In common with First Nations and Métis, the Inuit have experienced colonialist assaults on their cultures and communities, including enforced relocation of communities, economic exploitation of resources by southern interests with little benefit to themselves, and residential schools. The following excerpt details other challenges to Indigenous citizenship in Canada.

Citizenship issues are complex for Aboriginal peoples. For example, the original Indian Act defined and legislated the term persons as “anyone other than an Indian.” Although this language has unofficially been dropped from usage, the legislation has never been repealed. In addition, First Nations peoples were not enfranchised to vote in federal elections until 1962. [In fact First Nations were granted the right to vote in federal elections in 1960.] This right to vote was conditional on being enfranchised by the province or territory of residence.

The Aboriginal group known as the Métis combined their First Nations and European cultures to form their own unique cultures. They do not have First Nations or Inuit status with the federal government. The cultures of the Métis people today are varied, with individuals who are highly acculturated, those who are very traditional, and others who are in-between.

In the recent past, certain events such as isolating Aboriginal children from their communities led to their loss of traditional skills, values, language, and culture. This created a people who could no longer identify their place in Canadian society. What had been important to Aboriginal peoples in the past no longer had validity or importance, either within their communities or within Canada. Education has contributed to this erosion.

(Western Canadian Protocol, February 2000)

Goals

Current Topics in First Nations, Métis, and Inuit Studies offers all Grade 12 students, both Indigenous and non-Indigenous, an opportunity to

- enhance their understanding and appreciation of the cultures and traditions, as well as the contemporary realities and aspirations of First Nations, Métis, and Inuit cultures in Manitoba, Canada, and the world
- develop a knowledge of the history of First Nations, Métis, and Inuit peoples in Canada in order to better understand the present
- develop a sense of comfort and confidence in interactions with First Nations, Métis, and Inuit people
- develop an understanding that First Nations, Métis, and Inuit peoples and cultures are an integral part of Canadian society
- recognize the ongoing role of First Nations, Métis, and Inuit peoples in shaping Canadian history and identity

Current Topics in First Nations, Métis, and Inuit Studies offers First Nations, Métis, and Inuit students an opportunity to explore fundamental questions (e.g., Who am I? Where have I come from? Why am I here? Where am I going?). By doing so, they are better able to

- further their understanding of the issues facing their communities and cultures
- build upon and extend knowledge of their cultures and traditions
- develop pride in the contributions of their cultures to Canadian society and the world
- build upon and enhance positive self-identity
- function effectively as members of their local, national, and global communities
- envision their place in the future of their community and country

COURSE DESCRIPTION

Objectives

Current Topics in First Nations, Métis, and Inuit Studies: A Foundation for Implementation is a full-credit course intended for Grade 12 students, which examines Indigenous realities within contemporary and historic Canadian and global settings. The course is inclusive of the traditional values and worldviews of First Nations, Métis, and Inuit peoples. The objective of *Current Topics in First Nations, Métis, and Inuit Studies* is to provide both Indigenous and non-Indigenous students with knowledge of Indigenous cultures and traditions, and to encourage Indigenous students to take pride in the accomplishments of their peoples. This knowledge will enable Indigenous students to participate meaningfully as citizens of their cultural community, of contemporary Canadian society, and as active and engaged global citizens. Non-Indigenous students will become knowledgeable of the worldviews, histories, cultures, and accomplishments of Indigenous peoples, and thus be able to engage in an informed and empathetic manner in debates concerning Indigenous issues at local, national, and global levels.

Rationale

According to the Aboriginal Peoples Survey by Statistics Canada, in Manitoba the majority of Indigenous people live in an urban setting, including 44 percent of the more than 90,000 First Nations inhabitants, 70 percent of the almost 60,000 Métis, and the majority of the small (300 plus) Manitoba Inuit population. The clear implication of these statistics is the increasing engagement of Indigenous people within the larger Canadian society. The combined knowledge of both mainstream and Indigenous cultures will enable Indigenous and non-Indigenous Canadians alike to live and work together harmoniously to create an equitable society for the betterment of all Canadians.

...education is fundamentally about how we transmit our values to the next generation with regard to what it means to live as human beings. Because many cultures have distinct perspectives about what it means to live as a human being, educators have an opportunity—and responsibility—to expose students and communities to these different perspectives. (Villegas)

Decolonizing Education

.... decolonized education is not just for Indigenous students, not just about Indigenous students, but for all students.

Education can either maintain domination or it can liberate. It can sustain colonization in neocolonial ways or it can decolonize. Every school is either a site of reproduction or a site of change. (Battiste)

This document supports decolonization in education. Decolonized education benefits all students, not just First Nations, Métis, and Inuit students. Historically, public education in Canada has played a significant role in the colonization of Indigenous people by its failure to meaningfully include Indigenous knowledge, history, and worldviews in curricula. Manitoba Education, in partnership with parents, communities, educators, Aboriginal organizations, and government departments, has made significant progress in redressing this omission through the development of policies and strategic initiatives, curricula, and resources to support teaching and learning. *Current Topics in First Nations, Métis, and Inuit Studies* contributes to the decolonization process by making available to all students the worldviews, histories, traditions, cultures, contributions, and ways of knowing of Indigenous Canadians.

This document was produced by Manitoba Education in collaboration with Manitoba educators. It includes the core concept of citizenship, and identifies Enduring Understandings, which may be understood as broadly stated learning outcomes. It provides ideas and strategies to support the implementation of the curriculum.

Curriculum Design

Current Topics in First Nations, Métis, and Inuit Studies employs Enduring Understandings and Essential Questions from *Understanding by Design*, an approach to curriculum development by Grant Wiggins and Jay McTighe.

Enduring Understandings

- represent big ideas having enduring value beyond the classroom
- reside at the heart of the discipline (involve “doing” the subject)
- require un-coverage (of abstract or often misunderstood ideas)
- offer potential for engaging students

Enduring Understandings in *Current Topics in First Nations, Inuit, and Métis Studies*

- Traditionally, First Nations, Métis, and Inuit peoples share a 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 of and respect for First Nations, Métis, and Inuit peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit peoples should be recognized for their contributions to Canadian society and share in its successes.

Essential Questions

- are open-ended and resist a simple or single right answer
- are thought-provoking
- require students to draw upon content knowledge and personal experience
- can be revisited throughout the learning experience to engage students in evolving dialogue and debate
- lead to other essential questions posed by students

The Learning Process

Current Topics in First Nations, Métis, and Inuit Studies supports citizenship as a core concept and engages students in inquiry learning. Guided by Essential Questions, students explore topics that are significant to the study of the histories, cultures, and traditions of Indigenous peoples. By examining contemporary issues and their historical roots as well as the life ways, cultures, traditions, contributions, and worldviews of Indigenous peoples, teachers and students are better able to understand the evolving nature of the relationship between Indigenous and non-Indigenous peoples. Through this process, teachers and students acquire knowledge and understanding of the contemporary and historic realities, as well as the vision of a post-colonial future based on respect, understanding, and equity.

Structure and Time Allotments in *Current Topics in First Nations, Métis, and Inuit Studies*

Current Topics in First Nations, Métis, and Inuit Studies is structured around the following five thematic clusters:

- I. Image and Identity (10%)
- II. Relations with Government (40%)
- III. Social Justice Issues (30%)
- IV. Indigenous Peoples and the World (10%)
- V. Celebrations of Learning (10%)

Organization of the Document

Overview of Clusters and Learning Experiences

This curriculum is organized into five clusters. Each cluster includes from one to five learning experiences (LEs), which allow students and teachers to explore particular aspects of the cluster theme. LEs include the following:

- Targeted enduring understandings
- Essential questions to guide student inquiry
- A background essay featuring information on the theme of the LE
- Teaching and learning strategies for activating, acquiring, and applying student learning, including long-term, recurring Acquiring and Applying Strategies
- Glossary terms relevant to the LE
- Suggested resources to support teaching and learning strategies

Cluster 1: Image and Identity

In Cluster 1, students begin to explore contemporary Indigenous issues, their roots in the colonialist history of Canada, and their significance to all Canadians. Cluster 1 consists of three LEs:

LE 1.1: The Ghosts of History

This LE focuses on the colonialist history of Canada and the impact of colonization on First Nations, Métis, and Inuit peoples in Canada. Content includes colonialism, terminology used to describe Indigenous peoples, and the significance of Indigenous issues in contemporary Canada.

LE 1.2: From Time Immemorial

This LE allows students to explore Indigenous identity from the viewpoint of First Nations, Métis, and Inuit peoples. Content includes worldviews, diversity, and identity.

LE 1.3: Worlds Colliding

Students examine contemporary mainstream Canadian society's perception of Indigenous people as "the other." Content includes racism, stereotypes, a comparison of Western and Indigenous worldviews, and the role of media in creating, perpetuating, and combating stereotypical images of First Nations, Métis, and Inuit people.

Cluster 2: A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government

In Cluster 2, students examine the historic and contemporary relationship between Canadian (and later provincial and territorial) governments and Indigenous peoples. Students examine how the relationship, which began on a nation-to-nation basis, changed over time to reflect colonialist ideals and aims, and how, in the modern era, Indigenous Canadians are attempting to move from colonialism to a post-colonial future through recognition of their Aboriginal and treaty rights.

LE 2.1: Setting the Stage: Economics and Politics

Students investigate the historic, political, and economic practices of Indigenous peoples in Canada, before and after the arrival of Europeans. Students learn that Indigenous peoples were organized in self-governing societies of varying degrees of sophistication and complexity that interacted on a nation-to-nation basis in various ways, including political, military, and trade alliances. In the early stages of the post-European contact era, the relationship between European traders and settlers and Indigenous peoples was characterized by similar nation-to-nation interaction.

LE 2.2: As Long as the Rivers Flow: The Numbered Treaties

Students explore treaty-making between western First Nations and Canada beginning in 1871. Inquiry should yield the following understandings:

- There were significant differences between First Nations' and the Canadian government's understandings of the treaties
- The treaties were not honoured by Canada after their signing
- The wealth of Canada is derived from the lands and resources acquired from First Nations through the treaties
- Treaties are living documents that must be honoured and renewed in the context of the present
- The preferred relationship between First Nations and Canada is based on the terms and spirit of the treaties

LE 2.3: Legislated Discrimination: *The Indian Act*

Students examine the historic and contemporary significance of the act, including the paradox that it is at once discriminatory and racist while it also preserves the sanctity of reserve lands. Inquiry should yield the understanding that the *Indian Act* signaled a fundamental shift away from the nation-to-nation relationship that had hitherto existed between First Nations and Canada. It marked the beginning of a paternal relationship that characterized First Nations as wards of the government, and replaced First Nations traditional governance with an imposed system of elected chiefs and councils with severely limited powers while reserving real power for Ottawa.

LE 2.4: *O-Tee-Paym-Soo-Wuk* (the Métis): The People Who Own Themselves

Students explore the history of the Métis from their origins in the fur trade, to the birth of the Métis Nation in Red River and the conflicts that characterized Métis resistance to threats against their economic, cultural, and political traditions, ending with the defeat of the Métis at Batoche in 1885. Students should understand that the Métis were a self-determining Indigenous nation, culturally distinct from their First Nations and European ancestors, and that by 1885 they had become economically, socially, and politically marginalized by the colonialist policies and practices of the Canadian government.

LE 2.5: Defining Our Place: Modern Treaties and Rights

Students explore the struggle by First Nations, Métis, and Inuit peoples in Canada to regain the self-determination that was stripped from them by colonialist policies and practices. Students examine the legislative and legal processes by which Aboriginal and treaty rights have been denied or confirmed, and explore modern treaties and land claims since the 1970s and especially since the recognition of Aboriginal and treaty rights in the *Constitution Act* of 1982. Students explore the various means, including resistance and protest, by which Indigenous peoples have sought recognition of their rights, including self-government. Students also examine various models of self-government and examples of modern land claim agreements. Inquiry focus includes the following:

- the meaning of treaty rights and Aboriginal rights
- the various types of land claims and the mechanisms by which they are negotiated
- the roles of governments and courts, both provincial/territorial and federal
- the importance of land to Indigenous peoples
- that Aboriginal nations are attempting to forge an equitable relationship with Canada, wherein their rights, including the right of self-determination, are recognized and respected

Cluster 3: Toward a Just Society

In Cluster 3, students examine historical and contemporary features of social justice and Indigenous people in the areas of education, health, justice, and economics. Students explore the historic roots of issues in each of these areas and explore their contemporary manifestations.

LE 3.1: Education

Students research traditional and contemporary Indigenous education and the impact of colonization. Students learn how treaty promises of reserve schools that would provide a bicultural education for First Nations students were never honoured, and how, instead, a system of residential schools was instituted to assimilate First Nations, Métis, and Inuit students, with devastating consequences for Indigenous people and communities (as well as negative impacts on Canadian society) that persist today. Students study schools that, in contrast to the continued failure of the education system in general, have proven successful in meeting the needs of Indigenous learners and communities. Students propose models of education that would fulfill the needs of modern Indigenous learners to succeed in contemporary Canadian society while honouring and affirming their cultures and traditions. In common with all LEs in this cluster, students may choose to complete a practicum experience that involves working with a cooperating teacher in an elementary school setting or conducting action research in a post-secondary institution.

LE 3.2: Health: Living in Balance

Students examine traditional and contemporary Indigenous health and the impact of colonization. Students learn how the treaty promise of a medicine chest on each reserve has evolved into the provision of health services for contemporary First Nations by the federal government. Students explore the traditional Indigenous, holistic conception of health that addressed all aspects of an individual: spiritual, mental, emotional, and physical. They also explore the persistence of traditional practices among contemporary Indigenous people. Students look at the impacts of colonization on the health of Indigenous Canadians using a model of health that includes a healthy physical and social environment. Students research approaches to health care that have proven successful in meeting the needs of Indigenous people and communities. Students propose models of health care, combining aspects of traditional and western medicine to meet the needs of modern Indigenous people and communities. In common with all LEs in this cluster, students may choose to complete a practicum experience that involves working with a health care practitioner or conducting action research in a post-secondary institution.

LE 3.3: Justice

Students examine traditional Indigenous concepts and practices of justice, as well as the impact of colonization and the imposition of a western judicial model on First Nations, Métis, and Inuit peoples. Students explore traditional concepts of communal harmony that depended on commonly understood and accepted behaviour and diverse practices of maintaining harmony within Indigenous communities. Student examine the imposition of western worldviews and practices on Indigenous peoples through colonization, the resultant alienation and loss of identity, and the social dysfunction and destructive behaviours that plague many Indigenous communities and individuals, which are manifestations of the alienation and confusion brought about by colonization. Students research attempts to reform justice for Indigenous Canadians, including the recommendations of the Aboriginal Justice Inquiry (1999). In common with all LEs in this cluster, students may choose to complete a practicum experience that involves working within the justice system, whether at a community or provincial level, or conducting action research in a post-secondary institution.

LE 3.4: Economic and Resource Development

Students explore traditional and contemporary Indigenous economies and the impact of colonization. Students research the changes to traditional economies brought about by the fur trade, non-Indigenous settlement, the onset of colonization, and the introduction of economies based on agriculture and resource exploitation in which Indigenous people played, at best, marginal roles. In addition to studying promising practices and success stories, students examine the current economic challenges facing First Nations, Métis, and Inuit Canadians, including those facing future generations. They examine economic models that balance economic success with traditional Indigenous values, including respect for the environment and community well-being. In common with all LEs in this cluster, students may choose to complete a practicum experience in Indigenous economy or conduct action research in a post-secondary institution.

Cluster 4: Indigenous Peoples and the World

In Cluster 4, students explore the histories and contemporary realities of Indigenous peoples and cultures beyond Canada. Students explore the commonalities shared by First Nations, Métis, and Inuit Canadians and Indigenous peoples worldwide. Students examine the effects of colonization on Indigenous populations as well as efforts to meet the challenges imposed by colonization and globalization.

LE 4.1: One World

By exploring the traditions, cultures, histories, achievements, and contributions of global Indigenous cultures, students address the question, “Why is the preservation of Indigenous cultures vital?” Students examine the experience of colonization and its effects on contemporary Indigenous peoples. Students compare Canadian and global Indigenous cultures to discover commonalities and differences in worldview, histories, and contemporary challenges. Students research the threats of globalization against Indigenous cultures, as well as efforts to combat these threats and to realize an equitable and sustainable future for Indigenous peoples.

Cluster 5: A Festival of Learning

Cluster 5 offers students an opportunity to share their learning with classmates, teachers, and others by creating and presenting a project that addresses a vision for the future of Indigenous peoples.

LE 5.1: Looking Forward, Looking Back

Students work independently as individuals or with a partner or small group to create a project focusing on a theme relevant to contemporary Indigenous cultures. BLM 5.1.1 offers a range of suggestions for projects, but this list is not intended to be prescriptive. Students should be encouraged to develop original projects or to adapt suggestions based on their interests and abilities. Projects should include research and presentation.

CULTURAL COMPETENCY AND DIVERSITY EDUCATION

Cultural competency is an essential aspect of building a more inclusive and appropriate school and classroom environment for all learners, including students of Aboriginal and other cultural backgrounds. Therefore, it is important that all educators are responsive to the needs of diverse learners and can communicate and interact appropriately with Aboriginal learners and their families. Aboriginal and non-Aboriginal learners benefit from school environments and programs that welcome diversity and provide opportunities for students and educators to learn about the cultural, linguistic, and religious aspects of historical and contemporary communities.

(Manitoba Education, Citizenship and Youth, March 2007)

In order to be effective, teachers who teach about Indigenous topics as well as those who teach Indigenous students need to be knowledgeable about Indigenous worldviews and cultural practices. Furthermore, they need to be aware of their own cultural worldviews. Such knowledge is a starting point in a developmental process that occurs over time and requires personal commitment to the ideals of diversity, equity, and social justice.

Developing cultural competence requires self-reflection in order to examine one's own values and attitudes to cultural differences. It can be difficult to see beyond the parameters of one's own culture, especially that of mainstream, Eurocentric Canadian society. Because of its pervasiveness, this western worldview is very often regarded as the natural order by its practitioners. Western values and practices, including individual rights, domination over nature, and scientific method, are upheld as universal. Such values and practices are in contrast to the traditional worldviews of First Nations, Métis, and Inuit peoples.

Commitment to diversity, equity, and social justice requires that teachers evaluate and, if necessary, adapt or modify their beliefs, values, and behaviour in order to increase their capacity to understand and to teach appropriately and effectively about Indigenous ways of knowing and relating to the world, and to interact capably with Indigenous students, parents, and community members.

Cultural competence means that a teacher develops values and principles, demonstrates behaviours and attitudes, and sets in place classroom policies and practices that enable effective teaching for and about Indigenous people.

Cultural competence should be reflected in every aspect of the school, including leadership, administration, policy, and service delivery, and include the systematic involvement of students, families, and communities, as well all staff, including teachers, educational assistants, counsellors, administrators, and caretakers.

The Aboriginal Education Directorate offers a professional development workshop for educators called *A Journey from Cultural Awareness to Cultural Competency*, which is intended to facilitate the process of acquiring cultural competence. Contact information regarding the workshop is available at <http://web16.gov.mb.ca/contacts/ContactsController?action=ViewAllResponsibilities>.

For additional resources on cultural competency, see *Cultural Competency Summit Proceedings* by the Oregon Department of Education at www.ode.state.or.us/news/ccfullrprt.pdf.

DEALING WITH CONTROVERSIAL ISSUES IN THE CLASSROOM

A fundamental aspect of learning and teaching about current and historical First Nations, Métis, and Inuit topics is the consideration of controversial issues – issues that involve ethics, principles, beliefs, and values. Teachers should not avoid controversial issues. Diversity of perspectives, beliefs and values, disagreement, and dissension are all part of living in a democratic and diverse society. Furthermore, discussion and debate concerning ethical or existential questions serve to motivate students and make learning more personally meaningful. The classroom provides a safe and supporting environment for students to meaningfully explore such topics.

The following guidelines will assist teachers in dealing with controversial issues in the classroom:

- Approach all issues with sensitivity
- Clearly define the issues
- Establish a clear purpose for discussions
- Establish parameters for discussions
- Ensure that the issues do not become personalized or directed at individual students
- Protect the interests of individual students by finding out in advance whether any student would be personally affected by the discussion (for example, teachers may ask students to respond to a written questionnaire in advance of the learning experience. Subsequently, an interview may be arranged with any student whose response indicates that he or she may be personally affected in order to discuss the student’s concerns and to explore options, such as an alternate or adapted learning experience. The interview might include a guidance counsellor or other staff, such as a trusted teacher or educational assistant, with whom the student is comfortable. Monitor student reactions in the classroom to gauge discomfort or stress. Formulate a policy and procedures in collaboration with students for those students unexpectedly affected by classroom discussions or learning/teaching materials: “If you’re feeling uncomfortable, what should be done?”)
- Exercise flexibility by permitting students to choose alternative assignments
- Accept the fact that there may not be a single “right answer” to a question or issue
- Respect every student’s right to voice opinions or perspectives or to remain silent
- Help students clarify the distinction between informed opinion and bias
- Help students seek sufficient and reliable information to support various perspectives
- Allow time to present all relevant perspectives fairly and to reflect upon their validity
- Encourage students to share their thoughts and feelings with their families

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

Note: Many of the observations and suggestions in this section refer to the Indigenous learner, but many of the teaching practices and principles described are generally applicable to all students.

Cultural Competency

The flexibility to move back and forth between cultures is a definite asset in Canadian society today. Some educators call this flexibility 'empowerment,' others call it walking along two different paths. (Aikenhead Masakata Ogawa)

Ideally, teachers of *Current Topics in First Nations, Métis, and Inuit Studies* are culturally competent, with knowledge of the history, worldviews, traditions, and ways of knowing of Indigenous peoples in Canada. In addition, teachers need to be aware of their own cultural traditions and how their worldviews may affect their understanding, perceptions, attitudes, and decision making. Non-Indigenous or acculturated Indigenous students are confronted by the same challenges facing a teacher with a similar cultural grounding. The reverse is true for those Indigenous students who practise their cultural traditions and view the world from an Indigenous perspective. These students must also navigate across cultures. The challenge is to manage cross-cultural education without eroding the Indigenous identities of such students.

Effective teaching of this course requires teachers to think and act outside of the boundaries of their worldviews. Teachers, in effect, will act as cultural brokers by building bridges between the dominant and Indigenous cultures for students who must navigate between the two, and by creating an inclusive classroom climate that respects and honours Indigenous traditions and knowledge and is inclusive of both Indigenous and Western history and culture. Pamela Toulouse advocates informal and flexible learning environments that enhance the learning of Indigenous students, differentiated instruction and evaluation, the inclusion of Indigenous history and culture in the classroom, and strong partnerships with the local Indigenous community. These practices offer an opportunity for the teacher to create an inclusive climate that will encourage First Nations, Métis, and Inuit students to become engaged in learning.

Positive Teacher-Student Relationships—Building Trust and Respect

It is also key that...students know that their teachers care about them and have the highest regard for their learning. Respect ... means knowing that we are sacred and that we have a place in this world. That is how we need to foster and support our Aboriginal students. (Toulouse)

Research (Bell, Fulford, Hampton & Roy, Goulet, and Swanson) has demonstrated that the self-esteem of Indigenous students is key to their success in school. Toulouse states that teachers can “make or break” the school experiences of First Nations, Métis, and Inuit students, and stresses the importance of a caring and respectful relationship between teachers and students.

Viewing Indigenous Knowledge, Ways of Knowing as Assets

In our cross-cultural approach..., Aboriginal knowledge and languages are treated as an asset in the science classroom. Rather than adopting a deficit model (i.e. an Aboriginal background puts a student at a disadvantage in school science), we recognize the advantages that accrue to Aboriginal students who can see the world from two different perspectives (Aboriginal and Western), and who can choose the one that better fulfills their goals at any given moment. (Aikenhead)

Historically, being Indigenous has been viewed as a drawback in public education, which has used Western measures to determine the performance of Indigenous students within the school system. Low graduation and high drop-out rates among Indigenous students have engendered the belief that Indigenous students are somehow deficient and need to change in order to succeed. Rather, the education system must serve the needs of students through appropriate curricula, teaching and learning resources, and instruction and assessment practices. Research has demonstrated the connection between academic success and a strong sense of cultural identity. In “Motivating Learners in Northern Communities,” Sharon Swanson notes that “...motivation is the most critical ingredient in a literacy learner's success, and the key factors that contribute to motivation are cultural awareness, culturally sensitive teaching processes, and a sense of community.” Although Swanson’s statement refers to literacy and the North, it is applicable across subject areas and geographic regions of Canada. Teachers of *Current Topics in First Nations, Métis, and Inuit Studies* should, as suggested in the above quote by Glen Aikenhead, view students’ Indigenous knowledge and ways of knowing as an asset, most particularly in the context of Indigenous studies.

Community Involvement

The involvement of community is a key aspect in the education of Aboriginal peoples. Because of the fact that Aboriginal people understand the world in terms of relationships, the inclusion of community in the learning process of Aboriginal people is fundamental. (Little Bear)

Indigenous cultures are diverse, and therefore teachers need to adapt teaching and learning strategies in *Current Topics in First Nations, Métis, and Inuit Studies* according to the history, traditions, and knowledge of the community in which they teach. Teachers should engage parents and family as active participants in the learning process, and, perhaps equally importantly, build relationships with family and community members that extend beyond the school. Meaningful community involvement also includes the use of community Elders and other knowledgeable people as teachers who can enrich student learning by sharing local traditions, history, and knowledge. When Elders and other knowledge holders are included in the learning process, students come to understand proper protocols for accessing community knowledge. The process also builds student respect and appreciation of their Indigenous heritage. By meaningfully incorporating the authentic knowledge and ways of knowing of the community in the classroom, students learn that Indigenous knowledge is a valid way to understand the world and that Indigenous and Western knowledge are complementary. Aikenhead suggests that, in the case of conflict between Western and Indigenous knowledge, teachers should encourage students to seek a resolution.

Holistic Teaching and Assessment

...success is best achieved when students' social, emotional, intellectual, and physical needs are being met and that this holistic-balanced instructional approach reflects FNMI philosophy of interconnectedness and harmony. (Wiseman)

First Nations, Métis, and Inuit learning, as characterized by the Canadian Council on Learning (2007), is “holistic, a lifelong process, rooted in Aboriginal languages and culture, spiritually oriented, and a communal activity involving family, community and Elders” (5). Holistic learning addresses all aspects of the learner, including the spiritual. Teaching and learning strategies in this course address the intellect of the learner, as well as his or her emotional/spiritual and physical aspects. Many of the strategies are hands-on and experiential, engaging the physical as well as the intellectual and emotional aspects of the student. The use of reflection journals encourages the student to reflect upon and to share emotional/spiritual responses to her or his learning experiences. Teachers should arrange with students which journal entries they are willing to share and which they want to keep private.

Fairness in student assessment is about giving different students an equal chance at expressing what they understand and can do, rather than treating all students identically by assessing them the same way. (Aikenhead)

Current Topics in First Nations, Métis, and Inuit Studies offers teachers a wide range of assessment options *for and as* learning, including reflection journals, learning logs, and portfolios that allow teachers to assess student learning on an ongoing basis and to demonstrate student learning in a variety of ways. Assessment *of* learning (summative assessment) may include quizzes and tests as well as demonstration projects, which are a feature of each learning experience. Cluster 5: A Festival of Learning allows students to demonstrate their mastery of the Enduring Understandings that underpin the course. Teachers may facilitate meaningful student participation in the assessment process by allowing students choice over which assignments to include in their portfolios or by developing rubrics to measure their learning. In this way, students assume more responsibility for their learning. Aikenhead suggests that students be allowed to express important skills and knowledge learned in their community, and be rewarded in the assessment process for doing so.

Indigenous teachings affirm that every child has a gift. By attempting to discover these gifts, assessment is made fairer and, at the same time, reinforces student self-identity. *Current Topics in First Nations, Métis, and Inuit Studies* offers students a wide choice of creative ways to demonstrate their learning, including role-play, visual expression such as posters and winter counts, a diversity of non-academic writing opportunities such as script writing, poetry, and lyric writing, and musical expressions such as song.

The following sites provide information on the use of portfolios, learning logs, and reflection journals:

- *Senior 3 English Language Arts: A Foundation for Implementation: Overview: Senior 3 Teaching and Learning in English Language Arts – Part 3 Managing Results-Based Curricula through Literacy Portfolios*
www.edu.gov.mb.ca/k12/cur/ela/docs/sr3teach3.html
- Portfolio Guidelines
www.edu.gov.mb.ca/k12/cur/ela/docs/sr3teach3.html
- Learning logs in *Success for All Learners (SFAL)*, 6.56, 6.57
- Reflection journals
www.utextension.utk.edu/4H/sos/whatisit/reflection/reflection_journal.htm

The teaching practices described here form the basis of a respectful student-teacher relationship and promote success for all students. Through this process, teachers discover that learning is a reciprocal process, and that, as well as sharing their knowledge with students, teachers may learn from the knowledge and experience of students and community.

Best Practices for Teachers of First Nations, Métis, and Inuit students

Instructional Methods

- Use hands-on learning strategies
- Use experiential teaching and learning when possible and appropriate
- Use culturally appropriate materials
- Include traditional knowledge, histories, values, and cultures of Indigenous peoples
- Create a climate of collaboration
- Encourage reflective learning
- Maintain high and realistic expectations of students
- Encourage collaborative (group, pair) work
- Encourage students to gradually assume responsibility for their learning
- Use a variety of instructional models including music, demonstrations, and kinesthetic activities

Ways of Learning

- Develop a holistic perspective where teaching and learning strategies address the intellectual, physical, emotional, and spiritual aspects of the learner
- Encourage reflective meaning-making
- Use visual learning modes, including pictures, illustrations, and graphic organizers
- Use oral traditions and storytelling
- Allow students to demonstrate their learning in a wide variety of ways

Assessment

- Maintain ongoing assessment practices
- Have students demonstrate learning through authentic products and processes
- Use assessment strategies that demonstrate each student's progress
- Use a wide range of tools
- Use peer and self-assessment

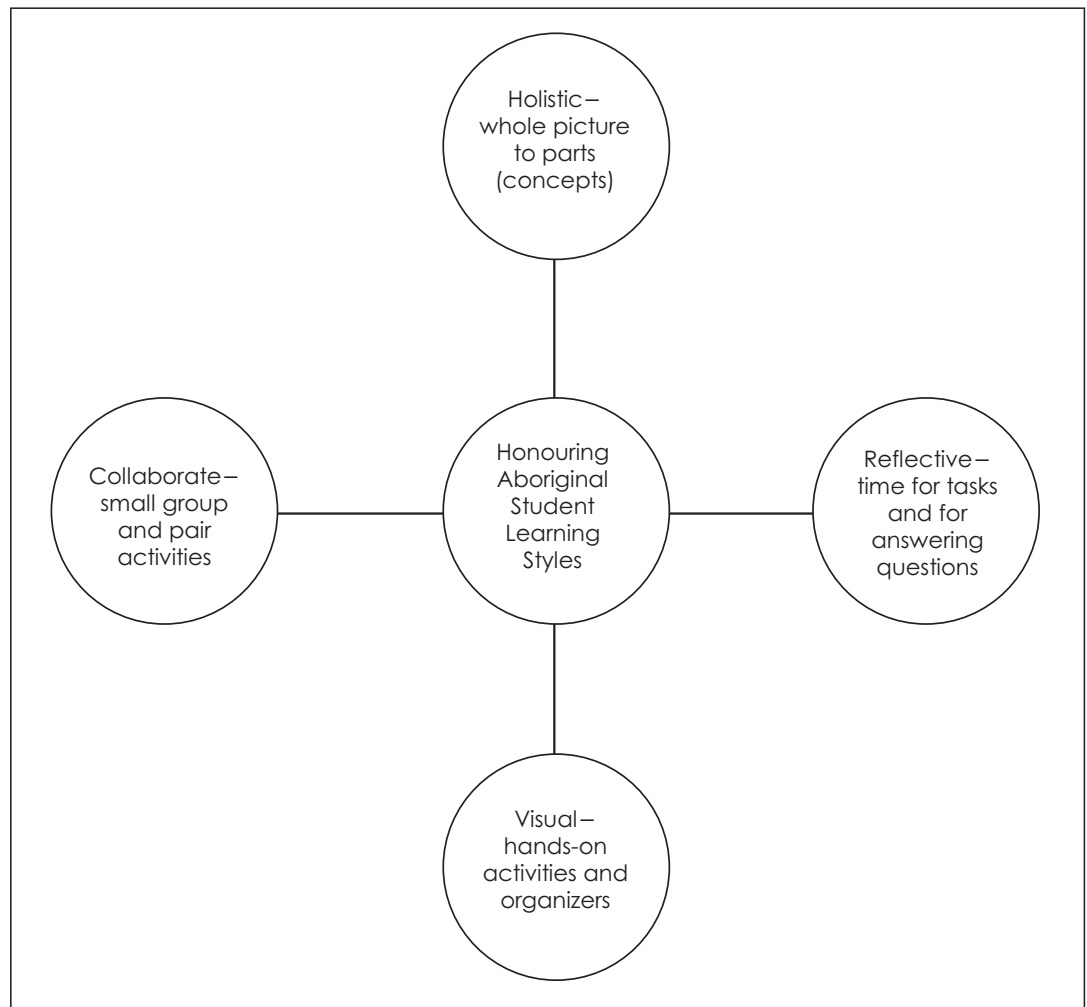
Culturally Appropriate Practices

- Encourage parent, community, and Elder involvement
- Utilize oral traditions and storytelling
- Integrate Indigenous knowledge, practices, traditions, protocols, and values

Classroom Environment

- Ensure that all students are treated with dignity and respect
- Recognize that all students have gifts that should be shared with others
- Create an informal, flexible learning environment
- Encourage personal goal-setting and future focus
- Encourage development of values and life skills
- Encourage development of leadership, and allow for decision making and other opportunities for meaningful participation
- Emphasize creativity

Appreciating the Learning Styles of the Aboriginal Student



Appreciating the Learning Styles of the Aboriginal Student: From *Supporting Aboriginal Student Success: Self-Esteem and Identity, A Living Teachings Approach* by Pamela Rose Toulouse. Reprinted with permission from the Ontario Ministry of Education. Available online at <www.edu.gov.on.ca/eng/research/toulouse.pdf>.

TERMINOLOGY

Who are the Indigenous peoples of Canada? The 1982 *Constitution Act* recognizes three groups of “Aboriginal” peoples: “Indians,” Métis, and Inuit. The term *Indian* is widely regarded as inaccurate and inappropriate, and, outside of legal and governmental usage, is often replaced by the term *First Nations* in Canada. Other terms, such as *Native Americans* (used mostly in the USA) and *Amerindians*, are used by some writers. In this document, the term *First Nations* is preferred.

The term *Aboriginal* came into general usage in Canada following the 1982 *Constitution Act* as an umbrella term for First Nations, Métis, and Inuit peoples. While the use of the term *Aboriginal* is widespread, there has been an increasing trend towards the term *Indigenous* to describe these groups. In this document, both terms are used. Teachers should be aware of the connotations of these terms.

The term *Aboriginal* is increasingly regarded as having been imposed on First Nations, Métis, and Inuit peoples by the Canadian government, connoting a minority within the nation state. Among First Nations, Métis, and Inuit peoples in Canada engaged in the process of decolonization and the struggle for rights, there is an emerging consciousness of and identification with the global struggle by other colonized peoples to assert their identities as peoples with unique cultures and rights of citizenship. There is growing recognition of Indigenous populations as distinct peoples by the United Nations, the International Labour Organization, and other world bodies. The definition of Indigenous peoples that follows has been adopted by the United Nations Economic and Social Council, Commission on Human Rights:

Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, and, by conquest, settlement or other means, reduced them to a non-dominant or colonial situation; who today live more in conformity with their particular social, economic, and cultural customs and traditions than the institutions of the country of which they now form a part, under a state structure that incorporates mainly the national, social, and cultural characteristics of other segments of the population that are predominant (Cobo).

In *Indigenous Knowledge and Science Revisited*, Glen S. Aikenhead and Masakata Ogawa defines Indigenous peoples as follows:

Indigenous peoples, according to a UN perspective, are the descendents of the first people to inhabit a locality, who self-identify as members of a collective, who are recognized by other groups or by state authorities, and who wish to perpetuate their cultural distinctiveness in spite of colonial subjugation and pressures to assimilate (Battiste and Henderson 2000, pp. 61–64). They generally share a collective politic of resistance arising from commonly shared experiences of oppression—that is, marginalization, economic servitude, and socio cultural genocide (Niezen 2003, p. 246).

Within the UN paradigm of Indigeneity, McKinley (2007), a Māori scholar and science educator, acknowledged different types of Indigenous peoples, including: (1) those whose colonial settlers/invaders have become numerically dominant (e.g., Māori of Aotearoa New Zealand, First Nations of Canada, the Quechua nation of Peru, and the Amei nation of Taiwan); (2) those in Third World contexts whose colonial settlers/invaders never reached a majority but left a legacy of colonization (e.g., Africa and India); and (3) those who have been displaced from the locality from which they once drew their cultural self-identity (e.g., immigrant Hmong communities in the USA and China, originally from Thailand). In addition, McKinley warned, “Indigeneity is a heterogeneous, complex concept that is contextually bound” (2007, p. 202). The qualification “contextually bound” means there is no universal definition of Indigenous. Indigenous peoples worldwide tend to reject a universal definition for fear it might create an outsider-imposed Indigenous identity, thereby colonizing them all over again (Niezen 2003).
(Aikenhead, Masakata Ogawa 554-555)



Image and Identity by Ted Longbottom



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Cluster 1:
Image and Identity



The Ghosts of History by Ted Longbottom

LEARNING EXPERIENCE 1.1: THE GHOSTS OF HISTORY

Enduring Understandings

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

Essential Questions

Big Question

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

Focus Questions

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

Background

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

First Nations, Métis, and Inuit peoples in Canada are dealing with the legacy of nearly 500 years of colonization. Since the arrival of Europeans on Turtle Island (North America), Indigenous lands and natural resources have been expropriated. The educational, health, legal, and political traditions of Indigenous peoples have been replaced by imposed European models. First Nations, Métis, and Inuit communities have been damaged by war, disease, pollution, systemic racism, discrimination, dislocation and relocation, and a history of governmental attempts at assimilation. First Nations, Métis, and Inuit children have also been removed from their homes and communities. As a result, Indigenous peoples have struggled and continue to struggle with issues of poverty, health, community and family violence, gender inequity, inadequate housing, and environmental, educational, and justice issues.

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

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

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

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

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

Winter Counts

The winter count was 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 learning experience (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 are sample issues that they may choose to explore.

Assimilationist Measures

- *Indian Act of 1876 and subsequent revisions*
- Residential Schools
- 1960s adoption scoop

Broken Promises

- Numbered treaties ignored and dishonoured from 1871 to 1921
- Métis scrip: fraud and abuse in the 1870s and 1880s

Fatal Consequences

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

Legislation

- *Indian Act of 1876 and subsequent revisions*
- *British North America Act of 1867*
- *Constitution Act of 1982*
- Bill C-31 restores status to First Nations women who married non-Indians (1985)

Relocations

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

Resistance and Protest

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

Pointing the Way Forward

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

How to Select Content for this LE

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

Note: Teaching strategies are optional. Teachers should select the most effective and appropriate strategies to engage students.

Based upon students' prior knowledge, interests, and needs, as well as available resources and time, the LE 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 an inquiry into 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 LE.

Glossary

Appendix E: Glossary defines many of the terms that are 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. For vocabulary strategies, see Sections 6.31–6.36 of *Success for All Learners (SFAL)* (Manitoba Education and Training, 1996).

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

Aboriginal	diversity	non-Status Indian
assimilation	First Nations	paternalism
colonialism	Indian	self-determination
Constitution	Inuit	sovereignty
contact	Métis	Status Indian
cultural continuity	Native	Treaty
(cultural transmission)	nation	Treaty Indian

Notes Regarding Assessment

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

Suggested Activating and Assessment Strategies

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

1. In small groups, students brainstorm a list of issues facing First Nations, Métis, and Inuit peoples. (**Note:** You may prompt students by providing examples of issues, such as children in foster care, suicide, diabetes, etc.) Groups present their lists to the class. On a flip chart, a master list is created including all of the ideas from each group. Students decide which three issues they feel are the most important. Students record the three issues in their learning logs. (**Note:** See Acquiring Strategy No. 3 for a follow-up activity.)

2. Students view a video about the Royal Commission on Aboriginal Peoples (RCAP) such as *No Turning Back: The Royal Commission on Aboriginal Peoples* by the National Film Board. In a talking circle, students discuss their thoughts and feelings about the video. Students complete a reflection journal entry. (**Note:** See Acquiring Strategy No. 5 and Applying Strategy No. 7 for follow-up activities.)
3. Students examine **BLM 1.1.1: Historical Treaty Map**, which indicates territories in Canada acquired from First Nations through treaties, then generate a list of the possible impacts on First Nations of the loss of traditional territories, and record the list in their learning logs. (**Note:** Through the process of land cessation treaties, such as the Numbered Treaties in western Canada, Canada acquired title to the traditional territories of First Nations. In return, First Nations were settled on reserved lands that were a small fraction of the traditional territories that they had lost. It is important that students realize the magnitude of territories that were acquired from First Nations through the Numbered Treaties.)
4. Working in partners, students view a Columbus Day cartoon (see Suggested Resources on page 1-15) and record their responses to the questions in their learning logs. As a class, students discuss the celebration of figures such as Columbus, Jacques Cartier, and Samuel de Champlain as heroes who brought the gift of European civilization to the “New World.” Students complete a reflection journal entry. (**Note:** Columbus Day is celebrated in the USA to commemorate European “discovery” of the Americas. Opposition to Columbus Day celebrations gained international attention in 1992 as protestors, including Indigenous peoples from across the Americas, called the planned events a celebration of colonialism. They suggested renaming the holiday “Indigenous Peoples Day,” an occasion for expressing solidarity with Indigenous peoples and their resistance to colonialism. See Applying Strategy No. 2 for a follow-up activity.)

Suggested Acquiring and Assessment Strategies

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

1. With a partner, students read **BLM 1.1.2: A Note on Terminology** and discuss the usages and connotations of the terms “Indian,” “non-Status,” “Native,” “Aboriginal,” “Indigenous,” “First Nations,” “people/peoples,” “mainstream Canadians,” and “dominant society.” Students create definitions of the terms in their own words, post the definitions in the classroom, and record them in their learning logs. (**Note:** You may wish to refer students to **Appendix E: Glossary** or the supporting websites.)

2. Students read **BLM 1.1.3: A Word from Commissioners** from the *Report of the Royal Commission on Aboriginal Peoples*. Students then share their responses to the reading in small group discussions, and complete a reflection journal entry. (**Note:** This Royal Commission was created in response to the Oka crisis of 1990, which was an armed stand-off between Kanien'kehaka [Mohawk] protestors of Kanehsatake [Oka], the Quebec Sûreté [police], and the Canadian army. See Applying Strategy No. 3 for a follow-up activity.)
3. Students read **BLM 1.1.4: Looking Forward, Looking Back** and compare the issues discussed in this reading with the issues they generated in Activating Strategy No 1. Students add additional issues to the previously created list and to their learning logs. (**Note:** See Applying Strategy No. 1 and No. 2 for follow-up activities.)
4. Students use print and electronic resources, such as *Aboriginal People in Manitoba* or Statistics Canada Census information, to research and collect statistical data on selected issues affecting First Nations, Métis, and Inuit people. Students present these data to the class in text or graphic form, and add this material to their portfolios. (**Note:** *Aboriginal People in Manitoba* is also available in print through Service Canada. See Applying Strategy No. 2 and No. 3 for follow-up activities.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

5. **Biographies:** Students use print and electronic resources to research an Aboriginal commissioner of the Royal Commission on Aboriginal Peoples. Students may choose one of the following: Paul Chartrand, George Erasmus, Viola Robinson, or Mary Sillett. Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 4 for a follow-up activity.)
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 an event that is significant to this LE, and record their findings in their learning logs. (**Note:** See Applying Strategy No. 8 for a follow-up activity.)

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.

1. Students reread **BLM 1.1.4: Looking Forward, Looking Back**, and complete **BLM G.2: Issue-Based Article Analysis**.
✓ Students add their analysis to their portfolios.
2. Students select one issue facing First Nations, Métis, and Inuit peoples that they have previously discussed and **create an editorial cartoon, poster, or other visual representation illustrating the issue**.
✓ Students add their creations to their portfolios. (Note: See **TN 1: Creating a Poster**.)
3. After rereading **BLM 1.1.3: A Word from Commissioners**, students discuss why these issues matter to them, to their community, and to Canada, and **create and present a poem, short story, rap song, or newspaper article answering the essential question, “Why should these issues matter to Canadians?”**
✓ Students add their creations to their portfolio.

Recurring Long-Term Applying Strategies

The following strategies recur in every LE:

4. **Biographies:** Students present their research information in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.
✓ Students add their presentations to their portfolios.
5. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning**.
6. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing; planning; putting into action; or reviewing, reflecting, and demonstrating. (Note: 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**.)

7. **Talking Circle: Students discuss what has changed since the 1996 Report of the Royal Commission on Aboriginal Peoples.**
✓ Students complete a reflection journal entry.
8. **Winter Counts: Students create a winter count (a symbolic pictorial representation) of the event researched in Acquiring Strategy 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. For more information on IRU, visit <www.edu.gov.mb.ca/k12/iru>.)

Activating Strategy No. 2

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

National Film Board of Canada. Directed by Gregory Coyes. Narrated by Tina Keeper. Studio One: the Aboriginal Studio of the National Film Board of Canada, 1996 (47 min 23 s).

This documentary is an introduction to the work of the RCAP. In 1990, Canada and the international community were made aware of Aboriginal issues through the events at Oka, Quebec. Seven months later, Prime Minister Brian Mulroney established RCAP, which travelled to more than 100 communities to hear submissions from over 1000 Aboriginal representatives. Through testimony from these groups and individuals, documentary and archival footage, and interviews with commission members, viewers learn of the history of the relationship between First Nations peoples and the Canadian government, and of the issues and problems that First Nations peoples are dealing with today. IRU #2082

Grade 10 (age 15) and up.

Activating Strategy No. 3

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

Activating Strategy No. 4

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

Acquiring Strategy No. 1

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

Acquiring Strategy No. 2

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

Acquiring Strategy No. 3

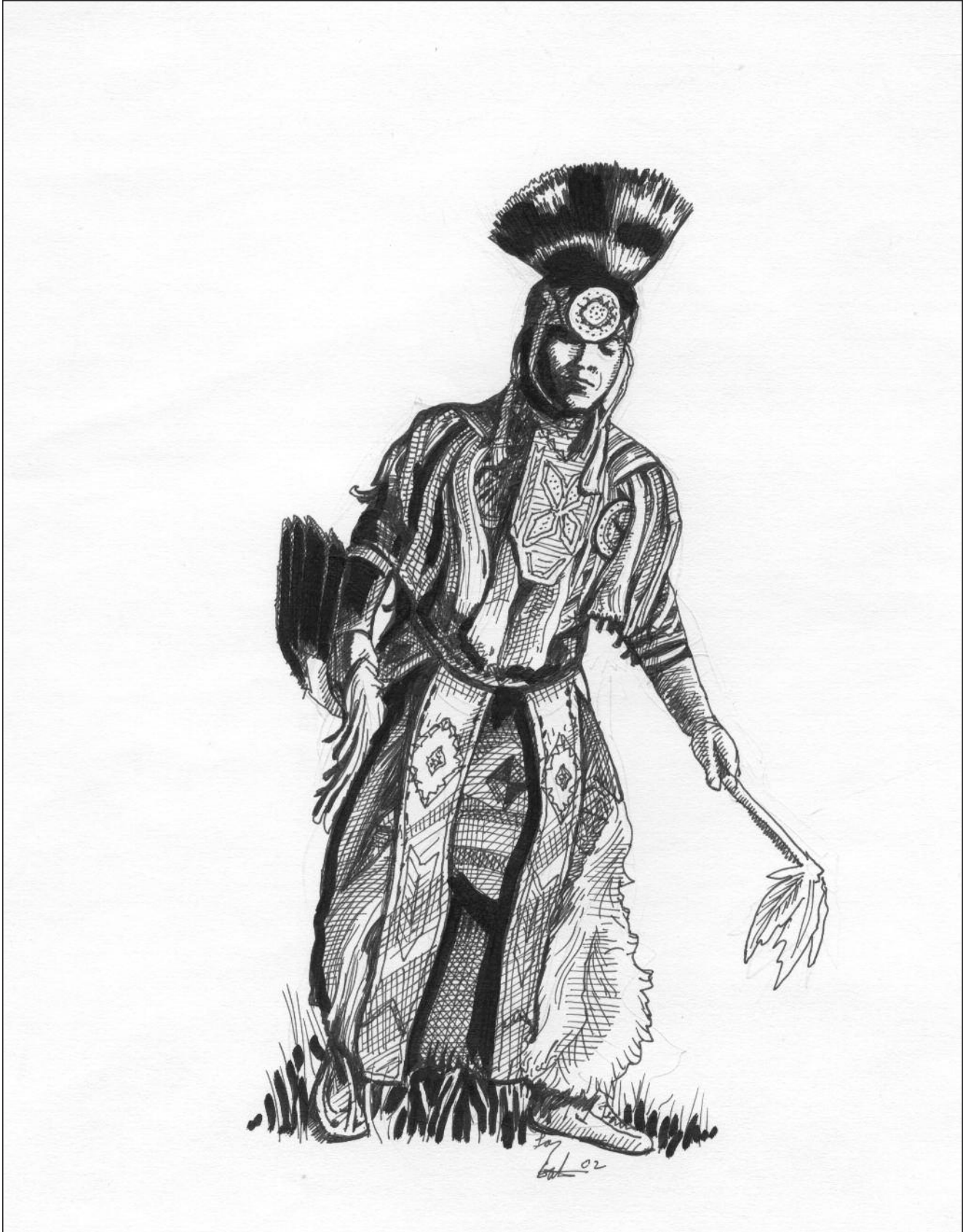
- INAC. *Report of the Royal Commission on Aboriginal Peoples. "Looking Forward, Looking Back."* Minister of Supply and Services Canada, 1996.
This article highlights many of the issues currently facing First Nations, Métis, and Inuit in Canada. Available online at <www.ainc-inac.gc.ca/ap/pubs/rpt/rpt-eng.asp#chp2>.

Acquiring Strategy No. 4

- Service Canada. *Aboriginal People in Manitoba* (includes 2006 stats plus background/analysis).
Prepared by Bruce Hallett of Service Canada, with research assistance from Nancy Thornton. Available online at <www.gov.mb.ca/ana/pdf/apm2006.pdf>.
- *Aboriginal People in Manitoba*. Hallet, Bruce, and Manitoba Aboriginal and Northern Affairs. Province of Manitoba, 2006. IRU 971.2700497 A26.
- Statistics Canada, *Aboriginal peoples* (2006 census stats plus background/analysis).
Available online at <http://cansim2.statcan.ca/cgi-win/cnsmcgi.pgm?Lang=E&SP_Action=Theme&SP_ID=10000>.

Applying Strategy No. 6

- *Our Words, Our Ways: Teaching First Nations, Métis, and Inuit Learners*. Aboriginal Services Branch, and Learning and Teaching Resources Branch. Alberta Education, 2005: Chapter 5, pp. 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.
(Note: See BLMs G.3–G.5 in Appendix B and TN 2 in Appendix C.)



From Time Immemorial by Ted Longbottom

LEARNING EXPERIENCE 1.2: FROM TIME IMMEMORIAL

Enduring Understandings

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

Essential Questions

Big Question

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

Focus Questions

1. What are the elements that define Indigenous identity?
 2. How are Indigenous peoples distinct from other Canadians?
 3. What common values/principles and/or beliefs do First Nations, Métis, and Inuit peoples share?
 4. What have been the consequences of governmental attempts to define Indigenous peoples?
 5. Why is the restoration and renewal of Indigenous cultures important to all Canadians?
-

Background

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

Integral to the health of a community was the strength of the women. Women were respected as the bearers and nurturers of life. Their talents and abilities were crucial to the existence of the community. In a hunting society, the hunt for big game might fail, but the ability of the women to snare small game or to prepare and store winter food could mean the difference between life and death. In some societies (e.g., the Haudenosaunee), the women chose the leaders and determined the course of action in times of conflict.

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

The Clan system is a longstanding feature of (and across) certain societies. The Clan system transcends individual nations, and all members of a clan are brothers and sisters. While the roles of the clan extend beyond this, one of the functions of the system has been the promotion of peace and harmony among nations. One does not wage war on one's own brothers and sisters.

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

whose traditional territories encompassed a large area or more settled agrarian or fishing/whaling-based societies such as existed on the Pacific coast, First Peoples had a deep attachment to the territories and places that were their homelands.

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

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

By the early years of the 19th century, settler populations began to outnumber those of Indigenous nations. The European colonizers no longer viewed Indigenous peoples as equals and allies, but increasingly saw them as obstacles to the spread of "civilization" (characterized by Christianity, agrarian settlement, and European models of governance and education). Thus began a long period of colonization of Indigenous peoples when nations were stripped of their autonomy and subjugated, their status as self-determining nations progressively eroded by policies of assimilation and domination.

Today, as First Nations, Métis, and Inuit peoples attempt to throw off the shackles of colonialism and to regain the status of self-determining nations, the issue of identity is central. In opposition to the government practice of setting identity criteria for Indigenous peoples is the notion that Indigenous nations have the right to determine their own identities, rooted in their ancient traditions, practices, and worldviews. Despite centuries of colonization, First Nations, Métis, and Inuit peoples' sense of who they are has endured. Indigenous identity is grounded in community, place, tradition, autonomy, interdependence of all living things, and balance and harmony with one another, with all of creation, and within oneself. Identity cannot be separated from political aspirations. Self-determination must be built on traditional notions of identity.

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

The re-emergence of Indigenous nations based on traditional values is important not only to First Nations, Métis, and Inuit peoples. Indigenous knowledge and practices offer philosophical and practical alternatives to the destructive practices of globalization and consumer capitalism.

“...Aboriginal cultural identity is not a single element. It is a complex of features that together shape how a person thinks about herself or himself as an Aboriginal person. It is a contemporary feeling about oneself, a state of emotional and spiritual being, rooted in Aboriginal experiences (Royal Commission on Aboriginal People, Chapter 7).

“Tradition is the contemporary interpretation of the past, rather than something passively received... (Linnekin and Poyer 152).

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

History of First Peoples of Turtle Island

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

Medicine Wheel Sites

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

Constitutional Recognition

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

How to Select Content for this LE

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

Based upon students' prior knowledge, interests, and needs, as well as available resources and time, the LE 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 an inquiry into 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 LE.

Glossary

Appendix E is a glossary that 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 Sections 6.31–6.36 of *Success for All Learners* (Manitoba Education and Training, 1996) for vocabulary strategies.

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

Aboriginal rights	laws of relationships
Constitution Act 1892 – Section 35	medicine wheel
culture	Métis
diversity	pre-contact
First Nations	self-determination
identity	sovereignty
inherent rights	worldview
Inuit	

Notes Regarding Assessment

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

Suggested Activating and Assessment Strategies

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

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

7. Students view a video describing Métis culture, such as *I Was Born in Ste. Madeleine*. Students complete **BLM G.7: B-D-A Viewing Worksheet**, and add it to their portfolios. (**Note:** See Acquiring Strategy No. 3 for a related activity.)

Suggested Acquiring and Assessment Strategies

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

1. Students listen to an Elder who has been invited to the class to speak about the Medicine Wheel. If an Elder is unavailable, students may research and compile information from the interactive website “Four Directions” about the use of the Medicine Wheel, as well as the use of other models to illustrate the worldview of the Cree, Ojibwe, and one other culture. Students record their findings in their learning logs or complete a reflection journal entry. (**Note:** Students may choose to listen to the information or they may click on the HTML or PDF version if they prefer written text. See Applying Strategy No. 2 for a follow-up activity.)
2. Students read **BLM 1.2.2: Childhood in an Indian Village** by Wilfred Pelletier. With a partner, students then compare the community customs described by Pelletier to their own experiences and complete a reflection journal entry.
(**Note:** This BLM is only available in the print version of this document. See the Suggested Resources of this LE for an online source for this article.)
3. Students read “**The Heritage and Legacy of the Métis People**” by Lawrence Barkwell et al., and complete the Métis section of the KWL (from Activating Strategy No. 1) and add it to their portfolios. (**Note:** See the Suggested Resources section in this LE for a link to this article.)
4. Students view a video based on First Nations, Métis, and Inuit humour such as *Redskins, Tricksters and Puppy Stew*, *Aboriginal Humour* or *Qallunaat! Why White People are Funny*. Students discuss the following questions, using examples from the above.

- Does the humour appeal to both Aboriginal and non-Aboriginal audiences?
- Would the humour be as effective if delivered by non-Aboriginal comics?

Students complete a reflection journal entry.

(**Note:** Humour is a salient feature of First Nations, Métis, and Inuit cultures. Humour and teasing often act as a form of social control in Aboriginal communities by ridiculing unacceptable or destructive behaviour. Underneath this humour lie very serious issues. For example, in his act, Cree comedian Don Burnstick asks the question, “What is the most confusing day on the reserve?” The answer. . . “Father’s Day.” This will always draw a chuckle from reserve residents, where there may be many single-parent families in which the father is absent from the family, or where there may be blended families. While the absence of a father is no laughing matter, First Nations people have learned to use humour to cope with some of the darker aspects of life.

Another Burnstick routine is based on the popular “redneck” jokes, but adapted to “You may be a redskin if . . .” [e.g., “You may be a redskin if you use your parole officer as a reference. You may be a redskin if you know how to fillet baloney.”]. Burnstick transforms the racist term “redskin,” by humour, making it ridiculous and non-threatening, something only possible and permissible because the speaker is Aboriginal. Beneath Burnstick’s humour lie serious issues of justice and poverty.).

5. Students use print and electronic resources to research tales of “trickster” figures (e.g., “The One About Coyote Going West,” by Thomas King, from *All My Relations*), such as Coyote, Nanabush, Glooscap, Raven, and Napi. Then, they do a graphic representation of one or more of these “trickster” figures or compile a list of their attributes. Students add their representation or list to their portfolios.
6. In small groups, students use print, electronic, or human resources to research identity from the viewpoints of one or more of the following First Nations, Métis, and Inuit organizations. Students record their findings on **BLM 1.2.3: First Nations, Métis, and Inuit Organizations: Overview**, and add it to their portfolios.
 - Assembly of First Nations (national)
 - Assembly of Manitoba Chiefs (provincial)
 - Congress of Aboriginal Peoples (national)
 - Inuit Tapiriit Kanatami (national)
 - Manitoba Metis Federation (provincial)
 - Métis National Council (national)
 - Mother of Red Nations (provincial)
 - Native Women’s Association of Canada (national)(**Note:** See Applying Strategy No. 1 for a follow-up activity.)
7. In pairs, students use print and electronic resources to research First Nations, Métis, and/or Inuit musicians and songwriters by collecting lyrics that speak to the identity and worldview of Aboriginal peoples. Suggested artists include Susan Aglukark, C-Weed, Eagle and Hawk, Little Hawk, Longbottom, Ray St. Germain, and Shingoose (Curtis Jonnie). Students analyze and discuss the lyrics using the following questions:
 - Is the focus of the song contemporary or historical?
 - What is the tone of the song (e.g., hopeful, resigned, angry, sad)?
 - What are the themes/ideas, concerns, or hopes that emerge from the lyrics?
 - Are there common themes that emerge among the songs?
 - Do the lyrics speak only to the singer’s cultural group or are they universal?Students complete a reflection journal entry.

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

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

(**Note:** See Applying Strategy No. 3 for a follow-up activity.)

Recurring Long-Term Acquiring Strategies

The following strategies recur in every LE:

8. **Biographies:** Students use print and electronic resources to research a well-known First Nations, Métis, or Inuit figure. Students may choose one of Francis Pegahmagabow, Thomas Prince, Bill Reid, Norval Morrisseau, Douglas Cardinal, Thomson Highway, Jane Ash Poitras, Sheila Watt Cloutier, Zacharias Kunuk, Drew Hayden Taylor, Don Burnstick or a well-known First Nations, Métis, or Inuit individual of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 4 for a follow-up activity.)
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 Analytical Outline.**)
10. **Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record the information in their learning logs. (**Note:** See Applying Strategy No. 8 for a follow-up activity.)

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.

1. Students present the findings of their research into First Nations, Métis, and Inuit organizations through a role-play. **In their small groups, students role-play two journalists interviewing the leader of the organization.**
 - ✓ Students add their script to their portfolios.

2. Using information from their study of the Medicine Wheel, students, working individually or in pairs, analyze the balance among the physical, intellectual, emotional, and spiritual aspects in their own lives. **Students create a visual representation of their self-analysis using a Medicine Wheel model.**
✓ Students add their model to their portfolios.
3. **Students create a poster illustrating the lyrics of one of the musicians researched in Acquiring Strategy No. 7.**
✓ Students add their poster to their portfolios.

Recurring Long-Term Applying Strategies

The following strategies recur in every LE:

4. **Biographies:** Students present their research information from Acquiring Strategy No. 8 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.
✓ Students add their presentations to their portfolios.
5. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning.**
6. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing; planning; putting into action; or reviewing, reflecting, and demonstrating. (Notes: See **TN 2: Service Learning** and **BLMs G.3: Choosing a Service Learning Project, G.4: Making It Happen, and G.5: Reflecting on Our Service Learning.**)
7. **Talking Circle:** Students discuss the implications of various terms used by government to identify First Nations peoples (e.g., Indian, Treaty Indian, Status, non-Status, Aboriginal).
✓ Students complete a reflection journal entry. (**Note:** Students should recognize the importance of a people’s right to name themselves and to have that name respected by others. For example, “Aboriginal” is a widely used umbrella term that includes First Nations, Métis, and Inuit people. Its use became widespread after its inclusion in the Constitution of 1982. It is seen by many Native people as a term like “Indian,” imposed on them by others. The terms “First Nations,” “Métis,” and “Inuit” are preferred because these are terms that the peoples use to describe themselves. As a further expression of self-determination and cultural pride, many nations now refer to themselves by their traditional names. For

example, members of the Fort Churchill Dené Chipewyan Band who relocated to Tadoule Lake now refer to themselves as the Sayisi Dené First Nation.)

8. **Winter Counts:** Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring Strategy 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.)

Activating Strategy No. 4

- ***Atanarjuat (The Fast Runner)***. Paul Apak Angillirq. Igloodik Isuma Productions Inc., 2000.

A dramatized adaptation of an ancient Inuit legend of love, jealousy, murder, and revenge, which focuses on two brothers, Atanarjuat and Amaqjuaq. Evil in the form of an unknown shaman has created conflict and division in the small community of Igloodik. Years pass and two brothers emerge to challenge the evil order. Atanarjuat, a charismatic young hunter, lives with his brother Amaqjuaq, and is in love with Atuat, who is promised to Oki, the son of Aauri, the chief of the community. Oki's hatred, anger, and jealousy continue to grow when he eventually loses Atuat to Atanarjuat, who has also married Oki's sister Puja. Events culminate in Oki's murder of Amaqjuaq and Atanarjuat's miraculous escape over the sea ice. He is restored to health by a small band of Inuit hunters with whom he returns to Igloodik to confront Oki and to restore the community's spirit and balance.

Grades 10-12, adult, professional development. IRU #6672.

- ***Amarok's Song: Journey to Nunavut***. Ole Gjerstad and Martin Kreelak. National Film Board of Canada and the Inuit Broadcasting Corporation, Words & Pictures Video 2745054 Canada Inc., 1998.

Through archival footage and interviews and documentary interspersed with legend and music, this program explores the lives of three generations of Inuit who were Canada's last nomads. It examines the hardships of life on the tundra as experienced by 80-year-old Amarok and his wife Betty, and shows how Martin Kreelak's generation, who are in their 40s and 50s, is dealing with the impact of southern society on their lives and its challenge to their Inuit identity. As well, through short video segments shot by students at Baker Lake High School, teens and young adults describe issues of concern to them today.

Grades 9-12, adult, professional development. IRU #9032.

Activating Strategy No. 5 and Acquiring Strategy No. 1

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

Activating Strategy No. 6

- **Through the Eyes of the Cree and Beyond – The Art of Allen Sapp: the Story of a People.** Sapp, Allen, and Dean Bauche. Office of the Treaty Commissioner, Centax Books, a division of PrintWest Communications Ltd., 2005. ISBN 1-897010-14-1.

“This book depicts the life of the Northern Plains Cree through the artwork of Allen Sapp. It captures the beauty, warmth, pain, and sadness of their history.”
(Saskatchewan Education)

Activating Strategy No. 7

- **I was born here ... in Ste. Madeleine.** Lanceley, Ann. Saskatchewan Music Educators Association, Brandon, MB: Brandon Production House Inc. [distributor], 1991.

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 1 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 2, the Elders share stories about the fun their parents had, the community's cohesiveness, and the difficulties the residents faced. Part 3 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 4 looks at the importance of square dancing to the people of Ste. Madeleine and includes an interview with a caller.

Grades 7 to Grade 12, adult. IRU #6904.

Acquiring Strategy No. 2

- **“Childhood in an Indian Village.”** Pelletier, Wilfred. From *The NESA Activity Handbook for Native and Multicultural Classrooms*, Vol. 3. Sawyer, Don, and Wayne Lundeborg (Eds.) Tillacum Library, 1993, 92-97. IRU 371.9797 S39.3. Available online at <www.belcourt.net/Source/ChildhoodInAnIndianVillage.ac>.

Acquiring Strategy No. 3

- **“The Heritage and Legacy of the Métis People.”** Barkwell, Lawrence, Audreen Hourie, and Ed Swain. *Métis Legacy Volume II: Michif Culture, Heritage, and Folkways*. Lawrence Barkwell, Lean M. Dorion, and Audreen Hourie (Eds). Gabriel Dumont Institute, 2006: 2-6.
Available online at <www.metismuseum.ca/resource.php/03948>.

Acquiring Strategy No. 4

- ***Qallunaat! Why White People are Funny.*** Sandiford, Mark, and Zebedee Nungak. Beachwalker Films and The National Film Board of Canada, 2006.
- **Aboriginal Humour.** Meeches, Lisa, and Don Burnstick. Meeches Video Productions, Inc. 2004, from *The Sharing Circle*, Season 13. Alternate title: *What’s so funny in Indian country?*

A television documentary series designed to introduce viewers to issues of concern to Aboriginal people. This program examines the uniqueness of Aboriginal humour, and shows how some comedians and spiritualists use it to help First Nations people come to terms with painful circumstances in their lives, as part of a healing journey. Includes interviews with comedians Don Burnstick, Dave McLeod, Gerry Barrett, Don Kelly, and Leonard Dick, and with Cree spiritualist and sundancer Lyna Hart.

Grades 9-12, adult, professional development. IRU #2983.

- **Redskins, Tricksters and Puppy Stew.** Taylor, Drew Hayden. Montreal, PQ: National Film Board of Canada, 2000.

Designed to introduce viewers to the world of Native humour through interviews with six First Nations individuals who work in this field: Don Kelly, Tom King, Don Burnstick, Herbie Barnes, Sharon Shorty, and Jackie Bear. As they are shown speaking of their thoughts, feelings, and experiences, as well as performing, viewers come to understand the importance of and need for humour in Aboriginal culture, the influences that led these performers to choose comedy as a means of communication, and the impact that their humour has had on Native and non-Native audiences alike.

Ages 15+, Grades 10-12, adult, professional development. IRU #5496.

Acquiring Strategy No. 5

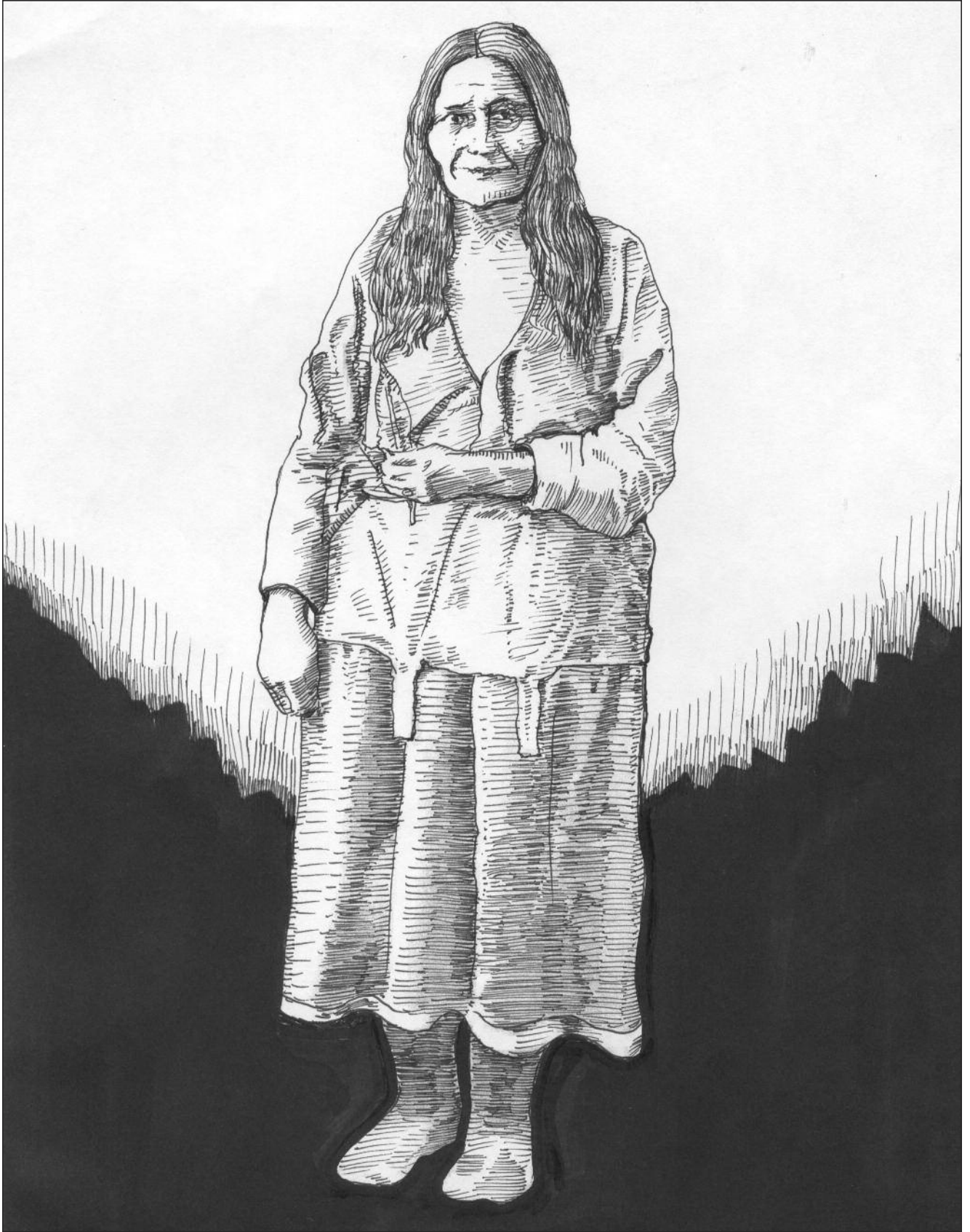
- **“The One About Coyote Going West.”** King, Thomas (Ed). From *All My Relations: An Anthology of Contemporary Canadian Native Fiction*. McClelland & Stewart, 1990: 95-106. ISBN 0-07-7106706-2.

Acquiring Strategy No. 7

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

Applying Strategy No. 6

- ***Our Words, Our Ways: Teaching First Nations, Métis, and Inuit Learners.*** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Edmonton, AB: Alberta Education, 2005: Chapter 5; 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>. (Note: See BLMs G.3-G.6 and TN 2.)



Worlds Colliding (from 1000 BCE) by Ted Longbottom

LEARNING EXPERIENCE 1.3: WORLDS COLLIDING (FROM 1000 BCE)

Enduring Understandings

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

Essential Questions

Big Question

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

Focus Questions

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

Background

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

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

Stage 1: Separate Worlds refers to the millennia before Europeans landed on the shores of Turtle Island (North America) when the only inhabitants of this continent were the ancestors of today's First Nations, Métis, and Inuit people.

Stage 2: Nation-to-Nation Relations began with the arrival of the first Europeans on Turtle Island in the 16th century. During this stage, the relationship between Indigenous and European peoples was one of equality. Without the aid of the Indigenous peoples of Turtle Island, the newcomers would not have been able to survive in what was to them an often-hostile environment. First Nations, Métis, and Inuit people were trading partners and military allies of the European settlers.

Stage 3: Respect Gives Way to Domination began after the War of 1812 when the military services of Indigenous peoples were no longer required by the settler society. As the economic focus of the European newcomers shifted from the fur trade to farming and natural resource extraction, the respect that the settler society had hitherto shown towards Indigenous nations gave way to a colonial mindset characterized by attitudes of superiority and dominance. Indigenous peoples were often seen as obstacles to the pursuit of the new economies. During this stage, Indigenous populations living in the territories coveted by Europeans were displaced, relocated, or had their territories expropriated to accommodate the needs of settler societies. Land cessation treaties confined First Nations to reserves that were a fraction of their traditional territories. Colonial – and later Canadian – governments pursued a policy of assimilation. Measures, such as attempts to extinguish Aboriginal title to land, the *Indian Act*, residential schools, relocations, and enfranchisement, were intended to eradicate Indigenous cultures.

Stage 4: Renewal and Renegotiation shows how renewal of Indigenous cultures in Canada gained impetus in the second half of the 20th century, especially in response to the 1969 government White Paper that attempted to do away with the *Indian Act*, reserves, and the treaty relationship between Ottawa and First Nations. First Nations, Métis, and Inuit people began to organize politically in an attempt to forge new relationships with Canada. In the 1970s, First Nations began negotiating modern treaties (comprehensive land-claims settlements) with Canada. In 1982, the *Constitution Act* recognized Indian, Métis, and Inuit people as Aboriginal peoples of Canada who had special rights as Indigenous inhabitants of the country. In 1999, the Inuit of the eastern Northwest Territories achieved de facto self-government with the creation of Nunavut.

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

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

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

Stereotypes, Prejudice, and Racism through History

- Norse settlers characterize Natives as “skraelings” (i.e., wretches) (1000 CE)
- Columbus misnames Indigenous Carib people “Indians” (1492)
- Thomas Hobbes characterizes Indigenous people of Turtle Island as “savage people of America” (1651)
- John Dryden’s “Noble savage” (1670)
- Hollywood portrayals of Indians

Romantic Stereotypes

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

Extreme Prejudice

- Beothuk Extinction – Newfoundland (early 1800s)

Official Discrimination

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

How to Select Content for this LE

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

Based on students' prior knowledge, interests, and needs, as well as available resources and time, the LE 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 an inquiry into 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 LE.

Glossary

Appendix E: Glossary defines many of the terms that are 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 people. See sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies (Manitoba Education and Training, 1996).

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

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

Notes Regarding Assessment

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

Suggested Activating and Assessment Strategies

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

1. In small groups, using a search engine such as Google, students search images for the following terms:
 - Indians
 - Native Americans
 - Aboriginal
 - First Nations
 - Indigenous
 - Pocahontas

Students characterize the images that result from the search, and discuss the implications. Students complete a reflection journal entry.

2. Students read **BLM 1.3.1: Again, I was the only Indian...** from *For Joshua* by Anishinabek writer Richard Wagamese, and discuss Richard’s attempt to create an identity that would impress his new friends. In their reflection journals, students record their responses to the following questions:
 - Why do you think it was so important for Richard to be thought of as an “authentic Indian”?
 - What could you tell other people about your own culture and traditions? Where did you get your information?
3. Students complete the teacher-led activity “Causes of Racism.” (**Note:** Refer to **TN 3: Causes of Racism** from *The NESA Activities Handbook for Native and Multicultural Classrooms – Volume Three*.)
4. In a talking circle, students discuss their experiences of discrimination or prejudice, either personal or observed, while shopping, applying for a job, walking through the mall, encountering an authority figure, riding on a bus, etc. Students record their responses in their learning logs.
5. Students complete **BLM 1.3.2: Whose World Is It?** and complete a reflection journal entry. (**Note:** Students should be encouraged to add their own statements to the list.)

Suggested Acquiring and Assessment Strategies

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

1. Students complete **BLM 1.3.3: Modern Racism in Canada** and add the analysis to their portfolios and record their responses to the question in their learning logs.
2. Students complete **BLM 1.3.4: Common Portrayals of Aboriginal People**. Students record their findings in their learning logs. (**Notes:** See Applying Strategy No. 3 for a follow-up activity. This BLM is only available in the print version of this document. See the Suggested Resources of this LE to find an Internet source for this article.)
3. Students read **BLM 1.3.5: Redskin Jersey about Pride, Not Prejudice** and write a letter to the editor with a response agreeing or disagreeing with the headline and supporting their point of view. Students add the letter to their portfolios. (**Notes:** See Applying Strategy No. 4 for a follow-up activity. This BLM is only available in the print version of this document. See the Suggested Resources of this LE to find an Internet source for this article.)
4. Students work in pairs to analyze two or more of the quotations from **BLM 1.3.6: Seeing “The Other,”** using **BLM G.6: Analyzing Quotations**, and discuss their analyses in small groups. Students add their analyses to their portfolios.

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

6. **Biographies:** Students use print and electronic resources to research an artist whose work explores the interface between Indigenous and non-Indigenous reality. Students may choose one of the following: Rita Joe, Richard Wagamese, Gregory Scofield, or an artist of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 6 for follow-up strategy.)
7. **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 Analytical 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 Strategy No. 10** for a follow-up activity.)

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.

1. Students complete **BLM 1.3.7: First Nations and British (Western) Historical Worldviews** and add their Venn diagrams and their answers to their portfolios.
2. Students choose and study a poem by a First Nations, Métis, or Inuit poet (e.g., Rita Joe, Gregory Scofield) dealing with the effects of racism or discrimination and **perform the poem for the class**. Students add the poem to their portfolios.
3. Students view excerpts from films such as *Jeremiah Johnson*, *Stagecoach* (1939 version), *Broken Arrow*, *The Searchers*, *Black Robe*, Disney's *Pocahontas*, or similar Hollywood films with stereotypical portrayals of First Nations, Métis, or Inuit people. **Students write a movie review focusing on the use of stereotypes and add it to their portfolios.**
4. **Students prepare and engage in a debate on the following premise: "Be it resolved that team names such as 'Redskins' or 'Eskimos' are racist."** Students include their debate notes in their portfolios. (**Note:** See **TN 4: Conducting a Debate.**)

5. Students analyze excerpts from literary works (e.g., *The Indian in the Cupboard* [Lynne Reid Banks], *The Last of the Mohicans* [James Fenimore Cooper], *The Fencible Chronicles* [W.P. Kinsella]) or historical texts like *Louis “David” Riel: Prophet of the New World* [Thomas Flannigan]). **Students write a persuasive letter to a publisher or an author explaining the harmful effects of writing from a stereotypical point of view with specific reference to one or more texts.**
✓ Students include their letters in their portfolios.

Recurring Long-Term Applying Strategies

(Note: The following strategies recur in every LE.)

6. **Biographies:** Students present their research information from Acquiring Strategy 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. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See LE 5.1: **Looking Forward, Looking Back** and BLM 5.1.1: **Suggested Final Project Options: Celebrations 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 BLM G.3: **Choosing a Service Learning Project**, BLM G.4: **Making It Happen**, and G.5: **Reflecting on Our Service Learning.**)
9. **Talking Circle:** Students discuss their own experiences or observations of stereotyping of or racism and/or discrimination towards First Nations, Métis, or Inuit people. Students complete a reflection journal entry.
10. **Winter Counts:** Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring Strategy No. 8, including an explanation of the event and why they chose it.
✓ Students add the winter count to their portfolios.

Suggested Resources

(**Note:** The **IRU** number that follows the descriptions of the resources indicates that the resource is available from the **Instructional Resources Unit Library** of Manitoba Education.)

Activating Strategy No. 2

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

Activating Strategy No. 3

- **“Causes of Racism.”** *The NESAs Activity Handbook for Native and Multicultural Classrooms*, Volume 3. Sawyer, Don, and Wayne Lundeberg (Eds.) Tillacum Library, 1993: 59-63. IRU 371.9797 S39 v.3.

Acquiring Strategy No. 1

- **“Modern Racism in Canada.”** Fontaine, Phil. The 1998 Donald Gow Lecture, Queen’s University, 1998.
Available online at <www.queensu.ca/sps/conferences_events/lectures/donald_gow/98lecture.pdf>.

Acquiring Strategy No. 2

- **“Common Portrayals of Aboriginal People.”** Media Awareness Network, 2008.
Available online at <www.media-awareness.ca/english/issues/stereotyping/aboriginal_people/aboriginal_portrayals.cfm>.

Acquiring Strategy No. 3

- **“Redskins Jersey about Pride not Prejudice.”** Redekop, Bill. Winnipeg Free Press. February 9, 2008.
Available online at <www.winnipegfreepress.com/historic/32711129.html>.

Applying Strategy No. 1

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

Applying Strategy No. 2

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

Applying Strategy No. 3

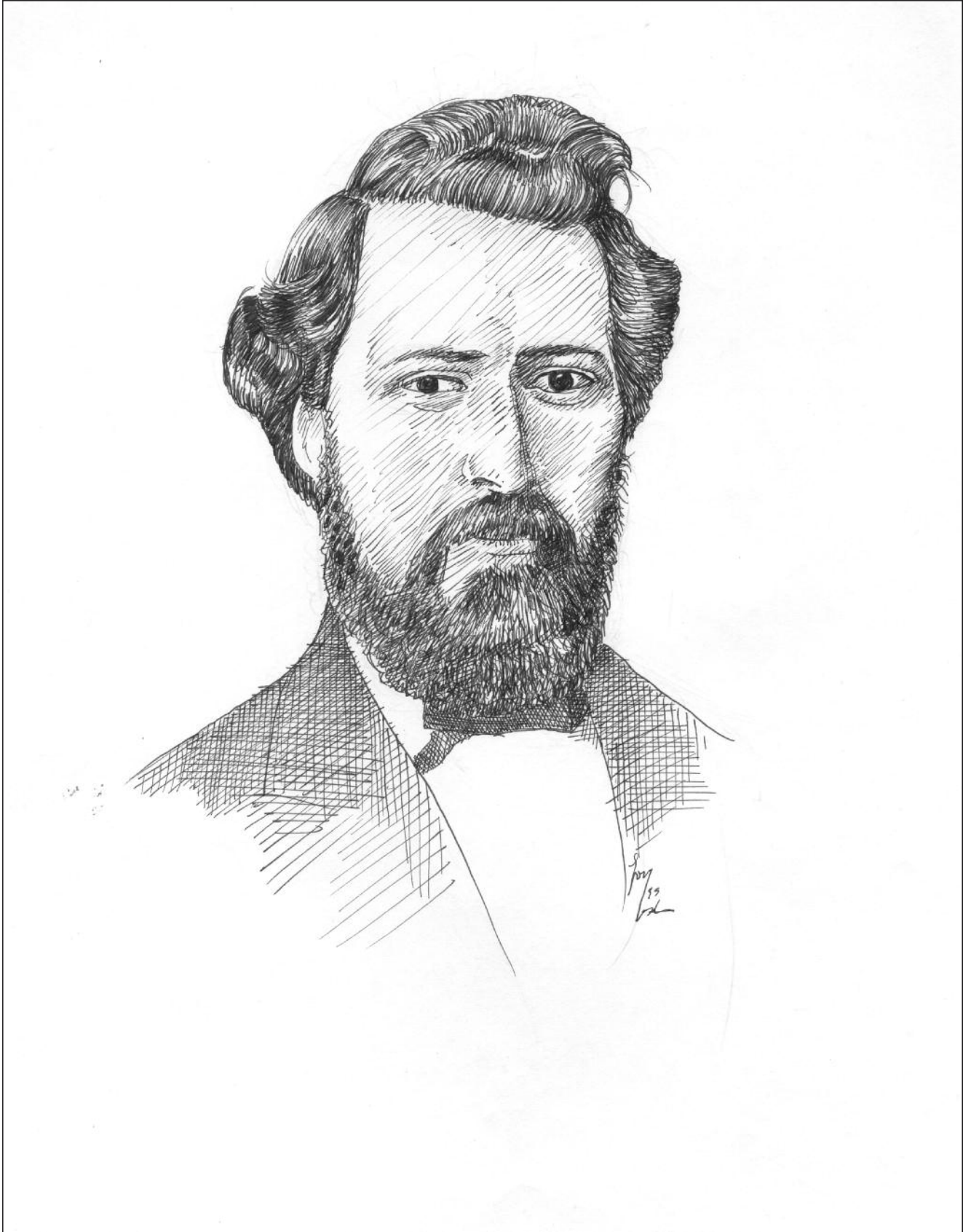
- **Black Robe.** Beresford, Bruce (Director). Vidmark/Trimark, 2001.
- **Broken Arrow.** Daves, Delmer (Director). 29th Century Fox, 1950.
- **Jeremiah Johnson.** Pollack, Sydney (Director). Warner Brothers, 1972.
- **Pocahontas.** Gabriel, Mike, Director. Walt Disney, 1995.
- **Stagecoach.** Ford,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

Applying Strategy No. 5

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

Applying Strategy No. 8

- **Our Words, Our Ways: Teaching First Nations, Métis, and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5, pp. 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.
(Note: See BLMs G.3-G.5 and TN 2 in the appendices of this document.)
Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.



A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government by Ted Longbottom



CURRENT TOPICS IN FIRST
NATIONS, MÉTIS, AND INUIT
STUDIES

Cluster 2:
A Profound Ambivalence: First Nations,
Métis, and Inuit Relations with Government



Setting the Stage: Economics and Politics by Ted Longbottom

LEARNING EXPERIENCE 2.1: SETTING THE STAGE: ECONOMICS AND POLITICS

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 would you describe the relationship that existed among Indigenous nations and between Indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?

Focus Questions

1. How did Indigenous nations interact?
 2. How did First Nations' understandings of treaties differ from that of the Europeans?
 3. What were the principles and protocols that characterized trade between Indigenous nations and the traders of the Hudson's Bay Company?
 4. What role did Indigenous nations play in conflicts between Europeans on Turtle Island?
-

Background

Before the arrival of the Europeans, First Peoples were self-determining nations. Governance among First Peoples ranged from occasional leadership, as might occur in a small hunting group, to the complex structure of the Haudenosaunee (Iroquois) Confederacy. Clans played a role in governance as, for example, in the Haudenosaunee Grand Council of Chiefs, where the chiefs representing various nations were clan leaders. Traditionally, decisions were arrived at through discussion and consensus. Women played a prominent role (e.g., in the Haudenosaunee Confederacy, clan mothers chose the *sachems* [chiefs]).

First Peoples traded amongst each other for goods they would otherwise be unable to attain. An archaeological dig at The Forks in Winnipeg revealed the remains of a meeting place hundreds of years old in which many nations came together. Artifacts included fragments of pottery from what is now North Dakota, Minnesota, Northwestern Ontario, and Central Manitoba, providing evidence of a widespread trading network.

Conflict was not an uncommon occurrence among First Peoples, although the concept and practice of armed conflict among First Peoples differed from that of European nations. Sometimes conflict occurred over territory. For example, one group might stray into another's hunting territory. Raids were a means to acquire goods such as horses or prisoners. Sometimes conflict was a matter of honour. Armed conflict was usually a seasonal activity and seldom a protracted affair. There were numerous examples of military alliances among First Nations (e.g., the Siksika [Blackfoot] Confederacy).

The Report of the Royal Commission on Aboriginal Peoples describes the early period of co-existence between First Peoples and the European newcomers as "Nation to Nation Relations." First Nations were often military allies of the European newcomers. For example, the Wendat (Huron) people became early allies of the French. The Haudenosaunee (Iroquois) Confederacy was an ally of the British against the French. In the War of 1812, some nations within the Confederacy supported the British; others were allies of the Americans. After the war, the Kanien'kehaka (Mohawk) people and other former allies were granted lands by the British to replace those lost to the Americans.

Trade between Europeans and First Nations, Métis, and Inuit peoples formed the basis of their relationship from the 16th to the 19th century. Trade with Europeans was a continuation of the practice among Indigenous nations. Trade was not a matter of exploitation by one side or the other but a mutually beneficial relationship. Indigenous peoples welcomed European goods such as kettles, knives, and guns. European traders would not have survived in the (to them) hostile environment of Turtle Island or traded successfully for the furs and other goods they coveted without the knowledge, skills, and cooperation of First Nations, Métis, and Inuit peoples.

From the 17th to the 20th century, First Nations concluded numerous treaties with the European newcomers. An early example is the Two-Row Wampum Treaty, which was concluded between the Haudenosaunee Confederacy and the Dutch. The Two-Row Wampum Treaty belt (wampum belts recorded significant historical events) depicted the relationship between the Haudenosaunee and the Dutch colonists. The belt consists of two parallel rows of purple shells separated and surrounded by white shells. The purple rows symbolized the two nations, each of whom would pursue separate and parallel lives, neither interfering with the sovereign rights of the other.

Various peace and friendship treaties were concluded in the 17th century in the Atlantic region between First Nations and newcomers. As European settlement expanded westward, the Robinson Treaties were concluded with the Anishanaabe people around Lake Superior and Lake Huron in the 1850s. These treaties, along with the protocols established between Indigenous nations and the Hudson's Bay Company in Rupert's Land (the territory controlled by the Hudson's Bay Company according to the 1670 Royal Charter), became the model for the Numbered Treaties signed between 1871 and 1921. These various treaty agreements were conducted on a nation-to-nation basis, each side recognizing a mutual sovereignty.

In eastern Canada, the era of mutual equality came to an end after the War of 1812 when the British no longer required the military support of their First Nations allies. Further west, numerous factors brought about a shift in relations from one of equality to domination by the settler society. Diseases such as smallpox resulted in a drastic decrease in the population of First Nations. The disappearance of the great bison herds, upon which the economies of the nations depended, led to the realization by their leaders that the old ways were dying and new means must be found to survive. The relationship between First Nations, Métis, and Inuit peoples and the settler society was no longer based on trade or alliance. Indigenous nations were increasingly seen as obstacles to the acquisition of land and other resources. The Numbered Treaties were the last instance in which relations between the settler society and First Nations were conducted (in principle) on a nation-to-nation basis until the current era, which is characterized by the Royal Commission on Aboriginal Peoples as "Stage Four: Renewal and Renegotiation."

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

Nation to Nation: Indigenous Peoples

- Economic Alliances among Various First Peoples
- Five Nations Confederacy (1500s)
- Blackfoot Confederacy
- Great Law of Peace (Haudenosaunee) (1701)
- Six Nations Confederacy (1722)

Nation to Nation: Indigenous Peoples and Europeans

- Two Row Wampum (1613)
- Hudson's Bay Company Charter concerning Relationship with Indigenous Peoples (1670)
- Peace and Friendship Treaties (1700s)
- Royal Proclamation of 1763
- Jay Treaty (1794) (**Note:** Although this treaty affirmed the right of First Nations to cross the international border freely within their traditional territories, the Jay Treaty was an agreement between the British Crown and the American government.)
- First Peoples military alliances with French, British, and Americans to early 1800s
- Selkirk Treaty (1817)
- Robinson Treaties (1850)
- *British North America Act* (1867)

How to Select Content for this LE

Teachers may select content for this learning experience (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 LE 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 an inquiry into 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 LE.

Glossary

Appendix E: Glossary defines many of the terms that are 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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

<i>British North America Act</i>	paternalism
common law	pre-contact
Constitution	protocol
covenant	Royal Proclamation
Crown	sovereignty
First Peoples	treaty
inherent rights	

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of this LE 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 discuss the word splash **BLM 2.1.1: First Peoples' Traditional Worldview: Word Splash**, and in small groups create a similar word splash that reflects the worldview of their particular culture or that of the Canadian mainstream. Students add their word splash to their portfolios.
2. In pairs or small groups, students complete **BLM 2.1.2: European Worldview – True or False** and add to their portfolios.
3. Students complete **BLM 2.1.3: Pre-European Contact Map of North America**. Students record their responses in their learning logs.
4. Students view a video such as *The Other Side of the Ledger: An Indian View of the Hudson's Bay Company*, which presents a First Nation's perspective on the sale of Rupert's Land to the Dominion of Canada by the Hudson's Bay Company. Students complete **BLM 2.1.4: Rupert's Land and North America**. Students record their responses in their learning logs. (**Notes:** Rupert's Land was sold for 300,000 pounds to Canada. In addition, the HBC received one-twentieth of the arable lands included in the sale and retained their network of trading posts. Depending on the method of calculation, 300,000 1869 British pounds would be worth between approximately 40–800 million 2010 Canadian dollars. Students may wish to research the methods for calculating the value of past currency in today's dollars.)
5. Students brainstorm meanings for the words “treaty,” “covenant,” and “contract,” and discuss why people or nations enter into treaties, covenants, or contracts. Students record their definitions and ideas in their learning logs. (**Note:** Students may need a prompt [e.g., putting the word in context].)
6. Students take part in the teacher-directed activity **TN 5: Ink Blots**. (**Note:** This strategy demonstrates that everyone sees the world from a unique perspective. This fact is of particular relevance in the debate over the meaning and scope of treaties.)

Suggested Acquiring and Assessment Strategies

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

1. Students use print, electronic, and audio-visual resources to research the history of three Indigenous nations reflecting a geographic/cultural diversity (e.g., Haida, Haudenosaunee [Six Nations], and Siksika [Blackfoot]). Students may organize their research under the following headings:

- Geographic Area
- Traditional Economy
- Family
- Governance—Leadership, Clans, Totems, Political Alliances/Confederacies

Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 6 for a follow-up activity.)

2. Students use print and electronic resources to research the Royal Proclamation of 1763, its provisions, intentions, and continuing significance. Students record their findings in their learning logs. (**Notes:** Historian J. R. Miller in *Lethal Legacy: Current Native Controversies in Canada* describes the Royal Proclamation of 1763 as “the single most important document in the long history of Canadian treaty making” [117]. See Applying Strategy No. 7 for a follow-up activity.)

3. Using a jigsaw strategy, students use print and electronic resources to research the following topics:

- Two Row Wampum
- Five Nations Confederacy
- Robinson Treaties
- Blackfoot Confederacy
- Peace and Friendship Treaties
- Selkirk Treaty

Students organize their research under the following headings: event, participants, date, purpose, and significance. Then, they record their findings in their learning logs.

4. Students use print, electronic, and human resources to research trade among Indigenous nations and between Indigenous nations and Europeans. Research topics may include:

- The roles of Indigenous peoples as intermediaries in the fur trade (e.g., *Nehiyawak* [Cree] and *Nakoda* [Assiniboine] in Rupert’s Land)
- Trade from the European perspective (objectives, means of obtaining objectives, alliances with Indigenous nations, ethics)

- The effects of the acquisition of trade goods on Indigenous peoples (e.g., muskets, horses, metal goods)
- The effect on the economic activities of Indigenous peoples (e.g., some Indigenous peoples shifted economic focus to include trapping in order to acquire furs for trade)
- The origins of the Métis Nation in the fur trade

Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 3 and Applying Strategy No. 4 for follow-up activities.)

5. Students research the archaeological discovery of a meeting place at The Forks in Winnipeg through print resources (e.g., *Crossroads of the Continent: A History of the Forks of the Red and Assiniboine Rivers*, electronic resources, and/or a visit from an Elder who is knowledgeable about this event). Research may include a field trip to The Forks and/or the Manitoba Museum to consult an archaeologist or other expert. Students record their findings in their learning logs. (**Notes:** Around 1990, archaeologists digging at the fork of the Red and Assiniboine Rivers discovered a site that had been previously described to them by First Nations Elders. The Elders indicated that a Peace Meeting that brought together over eight nations, had been held at The Forks more than 500 years ago. The information about this meeting had been passed down through oral tradition. See Applying Strategy No. 2 for a follow-up activity.)
6. Students use print and electronic resources to research military alliances among Indigenous nations and between Indigenous nations and Europeans from the 16th to the 19th centuries (e.g., the Odawa [Ottawa] and the Anishinaabe [Ojibwe], the Kanien'kehaka [Mohawk], and the British, the Wendat [Huron]), and the French, and the Haudenosaunee nations on either side of the American War of Independence. Students record their findings in their learning logs.
7. Students listen to an Elder who has been invited to the class to discuss the role and significance of ceremony in First Nations' treaty-making. Students complete a reflection journal entry. (**Note:** See **TN 6: Elders in the Classroom.**)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

8. **Biographies:** Students use print and electronic resources to research an historic pre-Confederation treaty-maker. Students may choose one of Dekanawideh (The Peace Maker), Jean Baptiste Cope, Chief Peguis, or other historic figures of the student's choice (in consultation with the teacher) and their role in pre-Confederation treaty-making. Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 8 for a follow-up activity.)

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 Analytical 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 Strategy No. 12 for a follow-up activity.)

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.

1. **Students role-play treaty-making between two Indigenous nations negotiating trade and/or military alliance.**
 - ✓ Students add their scripts to their portfolios. (**Note:** Prior to contact with the Europeans, First Peoples on Turtle Island regulated the sharing and exchange of natural resources through treaties, trade relationships, and military alliances among their sovereign and self-governing nations.)
2. **Students create a poster to advertise the Peace Meeting at The Forks based on their research findings. Students display their posters in a gallery walk.**
 - ✓ Students add their posters to their portfolios.
3. Students create a profile of the life of a European trader of the times using the information gathered in their research on the trade between Indigenous peoples and the Europeans. **Students write a letter about their experiences in the new land, the fur trade, and the customs of the Indigenous peoples.**
 - ✓ Students add their letters to their portfolios.
4. **Students create and present a story about the fur trade era that might have been told to an Indigenous community by an Elder.**
 - ✓ Students may enhance their story through the use of lighting, setting, sound, and costume. Students add their story to their portfolios. (**Note:** In First Peoples' cultures, oral tradition was used to record and transmit history, teach, and entertain.)

5. Using **BLM 2.1.5: The Fur Trade Game**, students create a board game based on the fur trade. **Students present and demonstrate their game.**
 - ✓ **(Note:** In this strategy, students plan, design, present, and demonstrate a board game relevant to their study of pre-Confederation fur trade. The creation or refinement of a game, such as the one described here, allows students to develop and apply
 - research and planning skills
 - co-operative skills
 - creativity
 - writing and communication skills

This game may serve as a model for the creation of other games to be used as strategies in subsequent LEs.)
6. **Students create a PowerPoint presentation or a poster on the three historic cultures that were researched during the Acquiring phase.**
 - ✓ Students add their presentations or posters to their portfolios. **(Note:** See **TN 1: Creating a Poster.**)
7. **Students create a radio advertisement that could have been aired on Radio New France (Motto: "All the News that's Fit to Proclaim!") in 1763 to advertise the Royal Proclamation to both the Indigenous and European nations.**
 - ✓ Students add CDs or print copies of their advertisements to their portfolios.

Recurring Long-Term Applying Strategies

(Note: The following strategies recur in every LE.)

8. **Biographies:** Students present their research information from **Acquiring Strategy 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.
9. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a "celebrations of learning" Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning.**

10. **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.)
11. **Talking Circle:** Students discuss some of the ways that Indigenous people are unique in Canada.
 - ✓ Students complete a reflection journal entry.
12. **Winter Counts:** Students create a winter count (a symbolic pictorial representation) of the event researched in Acquiring Strategy 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.)

Activating Strategy No. 3

- **Map – “The First Nations.”** *The Encyclopaedia of the First Peoples of North America.* Green, Rayna, and Melanie Fernandez. Groundwood Books/Douglas and McIntyre, 1999: viii. IRU 970.4 G74

Activating Strategy No. 4

- **The Other Side of the Ledger: An Indian View of the Hudson's Bay Company.** National Film Board of Canada. National Film Board of Canada, Montreal, 1972. Presents an articulate denial of many facets of the traditional version of Canadian history on the occasion of the Hudson's Bay Company's 300th anniversary. Narrated by George Manuel, president of the National Indian Brotherhood. Grades 7-12. IRU #0637
- **Map – Figure 14: Rupert's Land and North America.** *Knots in a String.* Brizinski, Peggy. University Extension Press, Extension Division, University of Saskatchewan, 1993: 84. IRU 971.00497 B75 1993

Activating Strategy No. 7

- **Activity – “Ink Blots.”** *The NESAs Activities Handbook for Native and Multicultural Classrooms* (Volume 1). Sawyer, Don, and Howard Green. The Tillicum Library, 1984: 17-19. IRU 371.9797 S39

Acquiring Strategy No. 5

- **Crossroads of the Continent: A History of the Forks of the Red and Assiniboine Rivers.** Huck, Barbara (Ed.), Winnipeg, MB: Heartland Associates, Inc., 2003. IRU 971.2743 C76

Applying Strategy No. 9

- **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, 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>. (Note: See BLMs G.3–G.5 and TN 2 in the appendices of this document.)



As Long as the Rivers Flow: The Numbered Treaties by Ted Longbottom

LEARNING EXPERIENCE 2.2: AS LONG AS THE RIVERS FLOW: THE NUMBERED TREATIES

Enduring Understandings

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

Essential Questions

Big Question

What is the meaning and significance of the statement: “We are all treaty people”?

Focus Questions

1. Why did First Nations and Canada enter into treaties?
 2. How do First Nations and government perspectives about treaties differ?
 3. How did the treaties benefit Canada?
 4. What are the unresolved issues concerning treaties?
 5. Why are treaties important today?
-

Background

One of the most misunderstood developments in the long colonial relationship between First Nations and Canada is the numbered treaties, which were entered into between 1871 and 1921.

First Nations and government viewpoints concerning the treaties are at odds in many significant ways. These differences arise from a number of factors. Indigenous cultures are based on oral traditions, while European cultures are based on the written word. First Nations draw their understandings of the treaties from oral accounts that were preserved and transmitted through the generations. From a First Nations viewpoint, what was said was more important than what was written in the treaty documents. From a Canadian point of view, it is the written text of the treaties that is paramount. Based on “outside promises” (agreements made orally but never written into the treaties), First Nations believe that Canada has failed to live up to or to acknowledge the terms of agreement. A second major obstacle to a mutually satisfactory understanding of the treaties is the issue of language and interpretation. Most of the First Nations treaty negotiators spoke no English. However, negotiations were carried on in English and translation was at times inadequate, especially considering the complicated legalese in which the treaties were written.

First Nations and the Canadian treaty commissioners had a fundamentally differing conception of the nature of a treaty. In the European tradition, treaties were contracts, often short-term and often broken. First Nations signified their conception of the treaties as sacred covenants by the inclusion of the pipe ceremony upon agreement.

At the time of the numbered treaties, First Nations recognized that their old way of life was no longer viable. The appearance of steamships threatened the role of First Nations who worked freighting goods in the fur trade. With the disappearance of the bison, First Nations of the western prairie region needed a new means of survival for their cultures. Although there were many doubts about the wisdom of entering into treaties, ultimately the peoples recognized that there were few alternatives that would ensure the future for the next generations. They negotiated for the best deal that they could get, asking for such provisions as a school on the reserve, implements and training in order to practise agriculture, a guarantee of assistance in hard times, and provisions for medical care. The treaties were presented to First Nations as a bounty above and beyond the way of life they had always practised, including their right to hunt and fish within their traditional territories.

From a Canadian point of view, the treaties were seen as a necessary step in extinguishing title to land desired for settlement. One of the key features of the treaties was the creation of reserves, which were relatively small areas of land on which First Nations would settle and assimilate the values and customs of the European colonists. Through negotiation, Canada avoided the conflict that characterized western expansion in the United States and that proved so costly in money and bloodshed.

The treaties were never honoured by Canada. Even as the numbered treaties were being negotiated, the Canadian government enacted the *Indian Act* in 1876, a piece of legislation that was intended to assimilate First Nations while controlling every aspect of their lives. The act was written and passed without First Nations' input or agreement.

The recognition of treaty rights in the *Constitution Act* of 1982, in addition to several other political and social developments, has led to a re-examination and reinterpretation of the importance and relevance of treaties today. Increasingly, it is recognized that treaties are living documents that have benefited all Canadians and that, if honoured in the spirit presented to First Nations by government negotiators and understood by First Nations' signatories, the treaties can be a viable basis for a sustainable relationship between First Nations and Canada.

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

Legislation

- Royal Proclamation (1763)
- Pre-Confederation treaties
- *British North America Act* (Constitution Act) (1867)
- Numbered treaties (1871–1921)
- *Indian Act* (1876)

Key Events

- Disappearance of bison from western plains
- Threat of American annexation of Rupert's Land
- Sale of Rupert's Land to Dominion of Canada from HBC (1869)
- Creation of Manitoba (1870)
- Creation of British Columbia (1871)
- Construction of CPR
- Influx of Canadian/ American/ European settlers to the Prairies (1870s to early 1900s)
- Discovery of mineral resources in northern Canada

The Numbered Treaties

- Treaty 1 (southern Manitoba) (1871)
- Treaty 2 (southern Manitoba, southeastern Saskatchewan) (1871)
- Treaty 3 (northwestern Ontario, southeastern Manitoba) (1873)
- Treaty 4 (southern Saskatchewan, parts of southeastern Manitoba, part of southeastern Alberta) (1874)
- Treaty 5 (central and northern Manitoba, parts of central Saskatchewan) (1875)
- Treaty 6 (central Saskatchewan and Alberta) (1876)
- Treaty 7 (southern Alberta) (1877)
- Treaty 8 (northern Alberta, parts of northern B.C., part of northwestern Saskatchewan and the Northwest Territories) (1899)
- Treaty 9 (northern Ontario) (1905/6)
- Treaty 10 (eastern Northwest Territories) (1906)
- Treaty 11 (western Northwest Territories, parts of southeastern Yukon) (1921)

Towards Implementation

- Establishment of the Office of the Treaty Commissioner in Saskatchewan (1990)
- Establishment of the Treaty Relations Commission of Manitoba (2006)

How to Select Content for this LE

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

Based upon students' prior knowledge, interests, and needs, as well as available resources and time, the LE 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 an inquiry into 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 LE.

Glossary

Appendix E: Glossary defines many terms that are 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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

adhesions	outside promises
assimilation	Pipe Ceremony
<i>BNA Act</i>	pre-contact
colonialism	Royal Proclamation (1763)
contract	<i>sui generis</i>
covenant	treaty
Indian title	

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 take part in the teacher-directed activity **TN 7: Colonialism Game**, then complete a reflection journal entry. (**Note:** This strategy has several goals that enable students to experience the effects of colonialism upon colonized peoples.)
2. Students view and discuss a video about Manitoba treaties, such as *Sagkeeng Treaty 1* or *Seyisi Dené Treaty 5*, produced by the Manitoba First Nations Education Resource Centre, or *Through the Eyes of the Elders* or *Treaties*, produced by Lisa Meeches. In small groups, students create a list of the issues presented in the video and record the issues in their learning logs. (**Note:** See Applying Strategy No. 3 for a follow-up activity.)

3. With a partner, students complete **BLM 2.2.1: Treaty Areas and Locations of First Nations in Manitoba**, and complete a reflection journal entry in response to the comparison.
4. Students play charades using the word list in **BLM 2.2.2: Treaty Charades**, which features terminology from the written text of the treaties. Students complete a reflection journal entry. (**Notes:** This activity highlights the fact that First Nations never understood much of the legal language of the treaties. A variation could also be played with the help of a speaker of a language unknown to the students and an interpreter. See Applying No. 4 for a follow-up strategy.)
5. Students read and discuss **BLM 2.2.3: The Crown Initiated the Treaties? Says Who?**. Students complete a reflection journal entry in response to the question “Why should it matter who initiated the numbered treaty process?”.

Suggested Acquiring and Assessment Strategies

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

Teachers may wish to focus on the “Manitoba” treaties. Treaties 1, 2, and 5 are the major treaties involving Manitoba First Nations; Treaties 3, 4, 6, and 10 include some Manitoba First Nations.

1. Students listen to an Elder who has been invited to the class to discuss the treaties and how they affect life for First Nations people. Prior to the visit, students prepare questions that may be discussed during the presentation. Students record key points in their learning logs. (**Notes:** See **TN 6: Elders in the Classroom**. See Applying Strategy No. 3 for a follow-up activity.)
2. Individually or in pairs, students complete **BLM 2.2.4: Understanding Treaties and the Treaty Relationship (RCAP)**. Students add their analysis to their portfolios. (**Note:** See Applying Strategy No. 4 for a follow-up activity.)
3. Students use print, electronic, and audio-visual resources to research the practices and protocols of the fur trade between Europeans and Indigenous nations (e.g., the giving of gifts to First Nations) that were carried over into the numbered treaty process. What was the significance of these practices and protocols to the First Nations who signed the numbered treaties? Students record their findings on **BLM 2.2.5: Symbolism and Significance in the Numbered Treaty Process**, and add the sheet to their portfolios.

4. Students use print and electronic resources to research and create a spreadsheet comparing the terms of Treaties 1 through 11. Students may organize their research using the following headings:

- Land areas ceded
- Compensation
- First Nations involved
- Dates
- Negotiators
- Difficulties/complications/stumbling blocks
- Outside promises not included in the treaty text

Students add their spreadsheet to their portfolios. (**Note:** See Applying Strategy No. 1 for a follow-up activity.)

5. Using print, electronic, and human resources, students research the following questions:

- What were the reasons for entering into the numbered treaties
 - for the government?
 - for First Nations?
- How did First Nations' understanding of the numbered treaties differ from that of the government?
- What were some causes of dissatisfaction among First Nations who signed treaties?
- Why were treaty obligations never fulfilled?

Students record their answers in their learning logs.

6. Students use print and electronic resources to research the Treaty Relations Commission of Manitoba and the Office of the Treaty Commissioner of Saskatchewan, using the following headings:

- History (of Commission)
- Mandate
- Goals
- Issues
- Principles
- Accomplishments

Students record their findings in their learning logs.

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

7. **Biographies:** Students use print and electronic resources to research an historic figure involved in the signing of treaties. Students may choose one of: Ahtahkakoop (Star Blanket), Mistahimaskwa (Big Bear), Isapo-muxika (Crowfoot), Peter Erasmus, Pihtokahanapiwiyin (Poundmaker), or an historic figure of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 8 for a follow-up activity.)
8. **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 Analytical Outline.**)
9. **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 Strategy No. 12 for a follow-up activity.)

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.

1. Students choose one or more of the numbered treaties and prepare a multimedia group project based on their research in Acquiring Strategy No. 4. Students may include one or more of the following:

- PowerPoint presentation
- Video
- Music
- Text or oral presentation
- Role-play

Students present their multimedia presentation to the class, their community, or another class.

- ✓ Students add their presentation to their portfolios.

2. Students use print, electronic, and human (community members and Elders) resources to research the history of the numbered treaty entered into by their community. Students may base their research on the following questions:
 - What treaty did your nation sign?
 - What are your community's oral traditions concerning the treaty?
 - Does your nation have a treaty land entitlement claim or a treaty rights issue?**Students orally present their findings to the class, their community, or another class (speech).**
 - ✓ Students add their speech to their portfolios.
3. **Students role-play a discussion that might have taken place during treaty negotiations between First Nations people who opposed and those who favoured entering into a treaty.**
 - ✓ Students add their scripts to their portfolios.
4. **Students rewrite one of the Manitoba treaties reflecting the terms as written, but using plain, everyday language.**
 - ✓ Students add their rewritten treaty to their portfolios.
5. **Students create a diary entry from the viewpoint of a (fictitious) interpreter of one of the numbered treaties.**
 - ✓ Students add their diary entry to their portfolios. (**Note:** A possible source for information about a real-life interpreter may be found in the book *Buffalo Days and Nights* by Peter Erasmus, published by Heritage House. Peter Erasmus acted as an interpreter for First Nations during the negotiations of Treaty 6.)
6. **Students create a letter to the Prime Minister of Canada from a First Nations leader who opposed the treaties, stating his concerns and suggestions.**
 - ✓ Students add their letters to their portfolios. (**Note:** Prime Ministers during the negotiations of the numbered treaties included MacDonald, MacKenzie, Abbott, Thompson, Bowell, Tupper, Laurier, Borden, Meighen, and MacKenzie-King.)
7. **Students prepare and deliver a presentation on the topic "Why the numbered treaties are important today."**
 - ✓ Students add their presentation to their portfolios.

Recurring Long-Term Applying Strategies

(**Note:** The following strategies recur in every LE.)

8. **Biographies:** Students present their research information from **Acquiring Strategy No. 7** in a format of their choice, such as a written biography, speech, PowerPoint presentation, graphic, poem, song, etc.
 - ✓ Students add their presentations to their portfolios.
9. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning**.
10. **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. (**Note:** 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**.)
11. **Talking Circle:** Students discuss the implications of the phrase “We are all treaty people.”
 - ✓ Students complete a reflection journal entry. (**Note:** There are a number of implications in this statement.) Students might consider
 - that the treaties signify an ongoing relationship between First Nations and other Canadian citizens
 - that all Canadians benefit from the signing of the treaties
“Our peaceable and prosperous Canadian society is a product of the treaties.”
(*Treaty Implementation: Fulfilling the Covenant* 13)
 - that treaties are living documents that are still relevant to the present day
12. **Winter Counts:** Students create a winter count (a symbolic pictorial representation) of the event researched in **Acquiring Strategy No. 9**, 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.)

Activating Strategy No. 1

- **“Colonialism Game.”** *The NESAs Activity Handbook for Native and Multicultural Classrooms.* Sawyer, Don, and Howard Green (Eds.) Tillacum Library, 1984: 61-65. IRU 371.9797 S39

Activating Strategy No. 2

- **Sagkeeng Treaty 1.** The Manitoba First Nations Education Resource Centre. Strongfront.TV, 2006 (Library, 1151 Sherwin Road, Winnipeg, Manitoba, R3H 0V1, Phone: 204-940-7020, Toll-Free: 877-247-7020)
- **Sayisi Dené Treaty 5.** The Manitoba First Nations Education Resource Centre. Strongfront.TV, 2004. (See above for contact information.)
- **Through the Eyes of Elders.** Meeches, Lisa. Series – Sharing Circle, Meeches Video Productions, Inc. c2003.

A television documentary series designed to introduce viewers to issues of concern to the Aboriginal people. In this program “the signing of treaty is examined through the voices of Elders. In the face of devastating illness, the loss of the buffalo, military threats from U.S. soldiers and the coming of the railroad, a people put their faith in negotiations with representatives of Queen Victoria. One week after the signing of Treaty 7, the Whites broke their first promise.” – Videocassette container. Includes archival footage, narration, and the history of the events surrounding the treaty, as related in the oral tradition by Narcis Blood, Elder, Kainai First Nation, Alan Pard, Elder, Piegan First Nation, and Alma Pretty Young Man, Elder, Siksika First Nation.

Grades 9-12, adult. IRU #2231

- **Treaties.** Meeches, Lisa, and Ted Nolan. Meeches Video Productions, Inc., 2003. Grades 9-12, adult. IRU #2652

Activating Strategy No. 3

- **“Treaty Areas and Locations of First Nations in Manitoba.”** Indian and Northern Affairs Canada, 2006. Available online at <www.ainc-inac.gc.ca/al/hts/index-eng.asp>.

Acquiring Strategy No. 2

- **“3.4 Understanding Treaties and the Treaty Relationship.”** *The Report of the Royal Commission on Aboriginal Peoples*, 1996. Available online at <www.collectionscanada.gc.ca/webarchives/20071211051819/> and <www.ainc-inac.gc.ca/ch/rcap/sg/sg12_e.html>.

Acquiring Strategy No. 3

- **“The Metis in Alberta: Indian Treaties.”** Alberta Online Encyclopedia. Available online at <www.albertasource.ca/metis/eng/beginnings/political_indian.htm>.
- **Bounty and Benevolence: A History of Saskatchewan Treaties.** Ray, Arthur J., Jim Miller, and Frank Tough. McGill-Queens’ University Press, 2000. 0-7735-2023-6

Acquiring Strategy No. 6

- **Office of the Treaty Commissioner – Saskatchewan.** Available online at <www.otc.ca>.
- **Treaty Relations Commission of Manitoba.** Available online at <www.trcm.ca/index.html>.
 - **We are All Treaty People: A Brief Introduction to the Numbered Treaties and the Treaty Relations Commission of Manitoba.** Treaty Relations commission of Manitoba, 2008. Available online at <www.trcm.ca/speakers.html>.
 - **Treaty Implementation: Fulfilling the Covenant.** Canada. Office of the Treaty Commissioner. Saskatoon, SK: Office of the Treaty Commissioner, 2007. IRU 342.08720971 T74

Applying Strategy No. 4

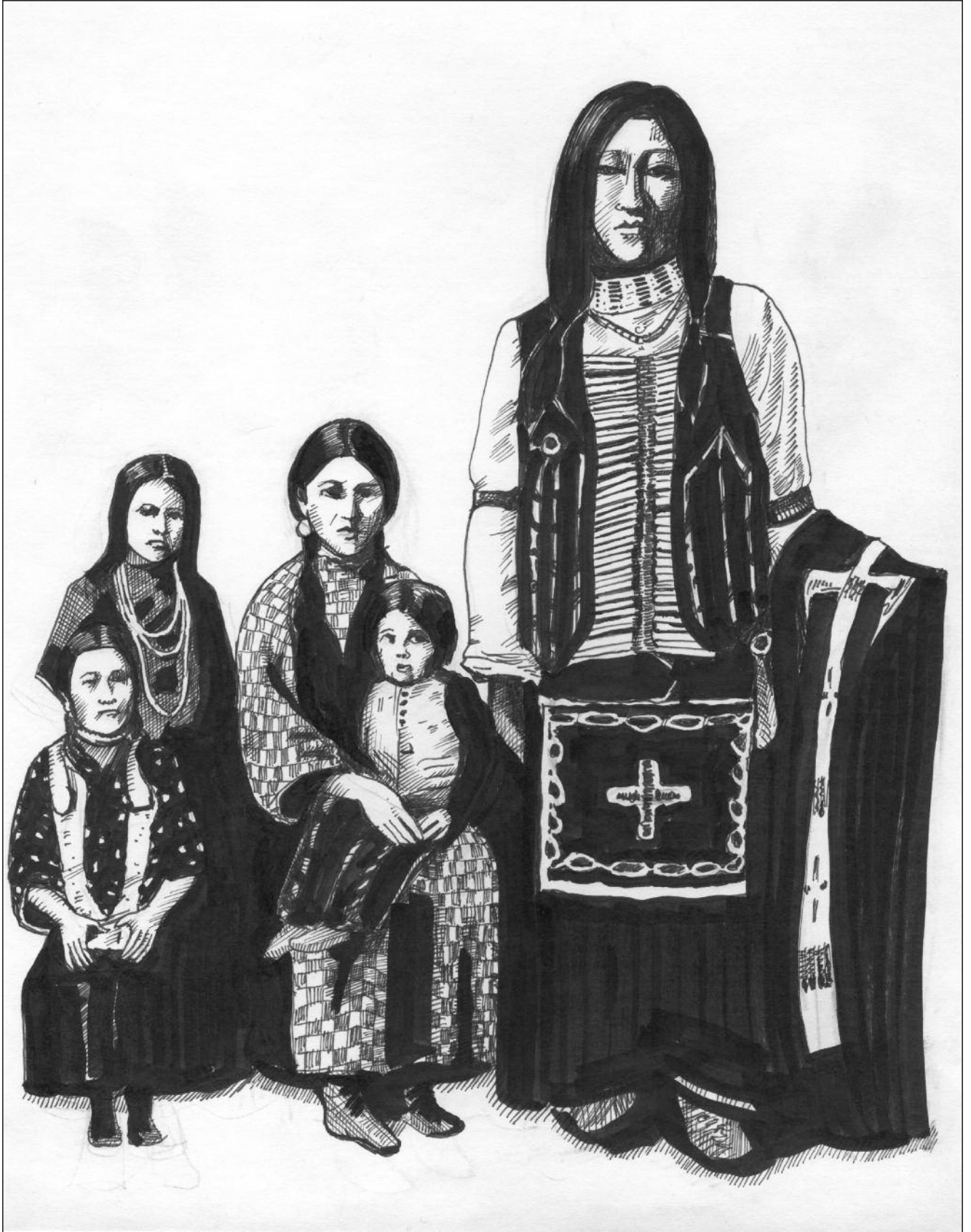
- **The treaties of Canada with the Indians of Manitoba and the Northwest Territories, including the negotiations on which they were based, and other information relating thereto.** Morris, Alexander. Fifth House Publishers, 1991. IRU 9780920078936. Available online at <www.gutenberg.org/dirs/etext04/tcnnd10h.htm>. Morris’ text refers to Treaties 1 through 7 as well as the 1817 Selkirk Treaty, the Robinson Treaties of 1850 and the Manitoulin Island Treaty of 1862.
- **Bounty and Benevolence: A History of Saskatchewan Treaties.** Ray, Arthur J., Jim Miller, and Frank Tough. McGill-Queens’ University Press, 2000. 0-7735-2023-6

Applying Strategy No. 5

- **Buffalo Days and Nights.** Erasmus, Peter, as told to Henry Thompson. Glenbow-Alberta Institute, 1976. IRU 92 Era
- **Indian and Northern Affairs Canada. Historic Treaty Information Site.** Available online at <www.ainc-inac.gc.ca/al/hts/index-eng.asp>.
- **Office of the Treaty Commissioner – Saskatchewan.** Available online at <www.otc.ca>.

Applying Strategy 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, pages 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.



Legislated Discrimination: The Indian Act by Ted Longbottom

LEARNING EXPERIENCE 2.3: LEGISLATED DISCRIMINATION: THE *INDIAN ACT*

Enduring Understandings

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

Essential Questions

Big Question

What impact did the *Indian Act* have on the autonomy of First Nations?

Focus Questions

1. What was the original purpose of the *Indian Act* from a government perspective and has this changed today?
 2. How do First Nations view the *Indian Act*?
 3. How has the *Indian Act* affected the social, political, spiritual, cultural, and economic life of First Nations?
 4. In which ways and why did the *Indian Act* evolve?
-

Background

In 1969, the Canadian government issued a White Paper on Indian policy, which proposed the abolishment of Indian special status including the repeal of the *Indian Act*. In the face of massive opposition by First Nations, the White Paper was withdrawn in 1973. *The Report of the Royal Commission on Aboriginal Peoples* refers to “the paradox of the *Indian Act*” in reference to the seemingly contradictory views by First Nations critics that the *Indian Act*, though racist and discriminatory, is also the best protector of the rights of First Nations in Canada.

Section 91 of the 1867 *British North America Act*, which defined the creation of Canada, gave the federal government law-making power over Indians and Indian lands. First introduced in 1876 in the midst of the numbered treaty negotiations between western First Nations and Canada, the *Indian Act* signaled a fundamental shift in the relationship between First Nations and the Canadian government. The process of negotiating the numbered treaties had honoured the centuries-old nation-to-nation relationship between the Crown and First Nations, which had been recognized and affirmed by the *Royal Proclamation of 1763*. The principle of two solitudes co-existing peaceably and independently is made graphic in the two-row wampum belt (1692), commemorating a treaty between the Dutch colonists and the Haudenosaunee. The design of the belt consists of two parallel rows of purple shells on a bed of white shells. The two purple rows symbolize the two nations, each travelling without interference from the other on a river that flows separately and freely.

By 1876, changed circumstances had altered the way the European newcomers viewed First Nations. While First Nations, Métis, and Inuit peoples still made up the majority of the population in the western and northern regions of Canada, there were now many more European newcomers than First Nations peoples in Ontario, Quebec, and the other British colonies in the east. In addition, with the end of the war of 1812, the last armed territorial conflict between the colonizing nations, the British no longer needed First Nations as military allies. The colonizers increasingly viewed First Nations as impediments to the spread of settlement and civilization. Philosophical movements such as Social Darwinism conceived a hierarchy of cultures with European civilizations at the apex and tribal cultures such as First Nations residing at the bottom. By the last decades of the 19th century, established European empires were expanding while Germany, America, and Japan were creating new empires. European Imperialists expounded the theory of “the white man’s burden”: the obligation to bring “primitive” cultures including First Nations to a “civilized” state through the inculcation of European values, including Christianity.

The *Indian Act* reflected the beliefs of Social Darwinists and Imperialists. It was conceived as an instrument to reduce the cultural distance between First Nations and the European newcomers (i.e., as a means of assimilating First Nations). “Instead of implementing the treaties and offering much needed protection to Indian rights the *Indian Act* subjugated to colonial rule the very people whose rights it was supposed to protect” (Harold Cardinal). The *Indian Act* was paternalistic; First Nations people were viewed as legal incompetents, wards of the state who were incapable of governing or ordering their own existence.

The *Indian Act* of 1876 consolidated previous colonial legislation including 1857’s *Gradual Civilization Act* and the *Gradual Enfranchisement Act* of 1869. The act defined who was an Indian, excluding Status women who married non-Status men but including the non-Status wives of Status men. Enfranchisement and the imposition of municipal-style governments to replace traditional governance were key features of the *Indian Act*. Subsequent revisions to the act imposed greater control over the lives of First Nations peoples, while increasing the powers of their political masters in Ottawa. The 1880 version of the act created the Department of Indian Affairs to administer the act.

The act also included a series of measures to protect and preserve First Nations lands, stipulating that only band members could live on reserve lands, that real and personal property on reserves were exempt from federal and provincial taxes, that liens could not be placed on Indian land, and that Indian property could not be seized for debt. It was, in part, the threat of abolishment of these protective measures that sparked opposition to the 1969 White Paper.

Many of the more repressive features of the act were repealed in 1951. The clause revoking status from First Nations women who had married non-Status males (and the offspring of such unions) was removed in 1985 with the passage of Bill C-31. Nevertheless, today, the *Indian Act* remains a much-reviled symbol of colonialism.

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

Legislation

- *Royal Proclamation of 1763* (This document has been called the “Magna Carta of Indian Rights” and has been held by the courts to have “the force of a statute which has never been repealed.”)
- *Gradual Civilization Act* (1857)
- *Constitution Act (BNA Act)* (1867)
- *Gradual Enfranchisement Act* (1869)
- *Indian Act* (1876, 1880, 1951, 1985) (Bill C-31)
- *White Paper* (1969)
- *Constitution Act* (1982)
- *Bill C-31* restores status to women (and their children) who had lost it through marriage

Devolution

- First Nations of Manitoba attempt to negotiate dismantling of Department of Indian Affairs and Northern Development (1994). This effort failed and was shelved in 2007.

Protest

- *The Unjust Society* (Harold Cardinal’s critical response to the 1969 White Paper)
- Symbolic protests against the *Indian Act* by artists (e.g., Nadia Myre’s “Indian Act”)
- Challenges to the *Indian Act* such as Jeanette Corbière-Lavell’s 1973 Supreme Court case

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 LE 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 LE.

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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

Aboriginal identity	cultural genocide	non-Status
assimilation	enfranchisement	paternalism
autonomy	governance	protectionism
band councils	imperialism	Social Darwinism
citizenship	Indian agent	Status
civilization	Indian register	

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 engage in a Think-Pair-Share activity to generate a list of restrictions (spoken or understood) on their "rights." This list may include restrictions imposed by parents, community, and school. Students record the list in their learning logs.
2. Students view a video such as The Sharing Circle's "Did You Know?" or "Beads and Moccasins," and discuss one or more of the negative impacts of the *Indian Act* on First Nations. Students complete a reflection journal entry.
3. In small groups or pairs, students complete **BLM 2.3.1: The Indian Act: Assimilating First Nations**, and record their responses in their learning log.
4. Students complete **BLM 2.3.2: The Indian Act: "Symbol of a Changed Relationship"** and record their answers in their learning logs. (**Note:** Students should have read and discussed BLM 2.3.1 prior to completing this strategy. The *Royal Proclamation of 1763* and the numbered treaties embody the notion of a nation-to-nation relationship between First Nations and the British Crown. As the relationship between First Nations, Métis, and Inuit peoples and the colonial governments of Canada changed from one of equality to one of dominance, governments enacted legislation that reflected the changed relationship.)

Suggested Acquiring and Assessment Strategies

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

1. Students complete **BLM 2.3.3: Laying the Groundwork for the Indian Act** on the *Gradual Civilization Act* (1857) and the *Gradual Enfranchisement Act* (1869), and record their answers in their learning logs. (**Note:** The *Indian Act* of 1876 was based in part on earlier legislation including the *Gradual Civilization Act* of 1857 and the *Gradual Enfranchisement Act* of 1869.)
2. Using a jigsaw strategy and print and electronic resources, students research the *Indian Act* with a focus on the following topics:
 - Status and Membership (Sections 5-17)
 - Land (Sections 18-41, 53-60)
 - Governance (Sections 74-79, 80-86)
 - Education (Sections 109-122)

Students may use a copy of *The Indian Act*, which can be found on the Department of Justice website at <<http://laws.justice.gc.ca>>. Students list the five most important clauses and explain their choices. Upon completion of the jigsaw, each original group prepares a wall chart listing their final choices with explanations. Students add their lists and explanations to their portfolios. Using print and electronic resources, students research the “Statement of the Government of Canada on Indian Policy” (The White Paper, 1969) and First Nations responses to the initiative. Students record their findings in their learning logs. (**Notes:** The class may be divided into two groups to complete this strategy. In 1969, the federal government issued a White Paper on Indian policy that would have seen, among other measures, the repeal of the *Indian Act*. Due to an overwhelmingly negative response by First Nations, the government withdrew the paper. See Applying Strategy No. 1 for a follow-up activity.)

- Using print and electronic resources, students research the struggles of Sandra Lovelace and Jeanette Corbière-Lavell to regain the Status they had lost under the provision of the *Indian Act*, which removed Status of First Nations women who had married non-First Nations men. Students create a Facebook-style profile for each woman and add their profiles to their portfolios.
- Using print, electronic, and audio-visual resources, students research Nadia Myre’s art piece “Indian Act” or Lawrence Paul Yuxweluptun’s performance art piece “Shooting the Indian Act” and describe, analyze, and critique the work using **BLM G.8: Analyzing Visual Images**. Students share and discuss their responses and add their analyses and critiques to their portfolios. (**Notes:** For the purposes of this strategy, students may consider the video documenting Yuxweluptun’s “Shooting the Indian Act” as an “image.” See Applying Strategy No. 3 and No. 4 for follow-up activities.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

- Biographies:** Students use print and electronic resources to research critics of the *Indian Act*. Students may choose one of the following: Harold Cardinal, Sandra Lovelace, Jeanette Corbière-Lavell, Dr. Gerald McMaster, Lawrence Paul Yuxweluptun, Nadia Myer, or a First Nations critic of the student’s choice (in consultation with the teacher). Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 6 for a follow-up activity.)
- 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 Analytical Outline**.)
- Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record their findings in their learning logs. (**Note:** See Applying Strategy No. 10 for a follow-up activity.)

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.

1. Referring to the research on the 1969 White Paper and **BLM 2.3.4: The Paradox of the *Indian Act***, students prepare and present a speech from a First Nations perspective addressed to Prime Minister Trudeau protesting the 1969 White Paper.
✓ Students add their speech to their portfolios.
2. Students view **BLM 2.3.5: “Trick or Treaty,”** and write a review of the painting.
✓ Students add their review to their portfolios. (**Note:** In 2006, Dr. Gerald McMaster received a National Aboriginal Achievement Award for his work as a scholar, curator, and visual artist. McMaster was curator of the Canadian Museum of Civilization in Ottawa from 1981 to 2000. The Winnipeg Art Gallery has exhibited his art. McMaster’s 1990 “Trick or Treaty” depicts John A. MacDonal in clown makeup “selling” the *Indian Act* in the manner of a sleazy con-artist.)
3. **Students create a visual or performance art piece dramatizing or celebrating opposition to oppressive government actions such as the *Indian Act* by leaders such as Pound Maker, Big Bear, or Harold Cardinal.**
✓ Students stage their performance pieces or display their visual art in a gallery walk. Students add their visual art pieces or a record or description of their performance pieces to their portfolios. (**Note:** Students may record their performance piece in video format.)
4. Assuming that First Nations people were the political masters of Canada from Confederation onwards, **students create a “Newcomer Act” to protect, assimilate, and control the European newcomers to Turtle Island** ✓ and add it to their portfolios.

Recurring Long-Term Applying Strategies

(**Note:** The following strategies recur in every LE.)

5. **Biographies: Students present their research information from Acquiring Strategy No. 6 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic, poem, song, etc.**
✓ Students add their presentations to their portfolios.

6. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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.**)
8. **Talking Circle: Students discuss political protest. Is protest effective? What should be the limits of protest? Are certain forms of protest unacceptable?**
 ✓ Students complete a reflection journal entry.
9. **Winter Counts: Students create a winter count (a symbolic pictorial representation) of the event researched in Acquiring Strategy No. 8 including an explanation of the event and why they chose it.**
 ✓ Students add the winter count to their portfolios.

Suggested Resources

(Note: The IRU number following descriptions of the resources refers to the call number for that resource and indicates that the resource is available from the Instructional Resources Unit Library of Manitoba Education.)

Activating Strategy No. 2

- **“Did You Know?”** The Sharing Circle. Season 16. Meeches, Lisa. Meeches Video Productions, Inc., 2008.
- **“Not Just Beads and Moccasins”** The Sharing Circle. Season 15. Meeches, Lisa. Meeches Video Productions, Inc., 2006.

The above videos are currently available from:

Matthew Etches
 Head of Distribution
 Century Street Distribution
 509 Century St.
 Winnipeg, MB
 R3H 0L8
 Phone: 1-800-772-0368
 Fax: 1-204-772-0360
 Email: matthew@centurystreet.ca
 Website: www.centurystreet.ca

Acquiring Strategy No. 1

- **Lethal Legacy: Current Native Controversies in Canada.** Miller, J.R. Toronto, ON: McClelland & Stewart Ltd., 2004. IRU 971.00497 M54.
- **The Gradual Civilization Act: Assimilating Civilized Indians.** *The Report of the Royal Commission on Aboriginal Peoples.* Available online at <www.collectionscanada.gc.ca/webarchives/20071211051222/http://www.ainc-inac.gc.ca/ch/rcap/sg/sg23_e.html>.
 - *Indian Act*
- **The Gradual Enfranchisement Act: Responsible Band Government.** *The Report of the Royal Commission on Aboriginal Peoples.* Available online at <www.collectionscanada.gc.ca/webarchives/20071211051222/http://www.ainc-inac.gc.ca/ch/rcap/sg/sg23_e.html>.
 - *Indian Act*

Acquiring Strategy No. 2

- **Canada in the Making: Primary Sources.** Available online at <www.canadiana.org/citm/primary/primary_e.html>.
- **INAC references for the *Indian Act*.** Available online at <<http://laws.justice.gc.ca/en/I-5/index.html>>.
- ***Report of the Royal Commission on Aboriginal Peoples on the Indian Act.*** Available online at <www.collectionscanada.gc.ca/webarchives/20071124124337/> and <www.ainc-inac.gc.ca/ch/rcap/sg/sgm9_e.html>.
- **Early Canadiana online – *Indian Act*.** Available online at <www.canadiana.org/citm/_textpopups/aboriginals/doc50_e.html>.
- **Henderson’s annotated *Indian Act*.** Available online at <www.bloorstreet.com/200block/sindact.htm>.

Acquiring Strategy No. 3

- **Early Canadiana online – The Red Paper.** Available online at <www.canadiana.org/citm/_textpopups/aboriginals/doc75_e.html>.
- **Turtle Island – Discussion – Jean Chretien’s 1969 White Paper Policy.** Available online at <www.turtleisland.org/discussion/viewtopic.php?t=535>.
- **Indian and Northern Affairs Canada, “Statement of the Government of Canada on Indian policy (The White Paper, 1969).”** Available online at <www.ainc-inac.gc.ca/ai/arp/ls/pubs/cp1969/cp1969-eng.asp>.

- Canadian Broadcasting Corporation – Audio Clip – Digital Archives – “Attacked as Indian Affairs minister.” Broadcast Date: June 29, 1969. Available online at <http://archives.cbc.ca/politics/prime_ministers/clips/5926>.
- **Citizens Plus: Aboriginal Peoples and the Canadian State.** Cairns, Alan C. UBC Press, 2000. ISBN 0-7748-0767-9
- **The Unjust Society.** Cardinal, Harold. Douglas and McIntyre, 1999. ISBN 978-1550544831
- **The Unjust Society: the Tragedy of Canada’s Indians.** Cardinal, Harold. M.G. Hurtig, 1969. IRU 323.171 CAR
- **Aboriginal Cultures in Alberta: Five Hundred Generations.** Berry, Susan, and Jack Brink. The University of Alberta Press, 2004. ISBN 0778528529

Acquiring Strategy No. 5

- **Yuxweluptun: Man of Masks.** Paul, Lawrence. National Film Board of Canada, 1998.

Applying Strategy No. 3

- **The Trickster Shift: Humour and Irony in Contemporary Native Art.** Ryan, Allan J., UBC Press, 1999: 177. IRU 704.0397071 R93.
- **A Time of Visions.** Larry Abbott interviews Gerald McMaster. Available online at <www.britesites.com/native_artist_interviews/gmc25.htm>.

Applying Strategy No. 8

- **Our Words, Our Ways: Teaching First Nations, Métis, and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005: Chapter 5, pp. 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.



O-Tee-Paym-Soo-Wuk (The Métis): The People Who Own Themselves by Ted Longbottom

LEARNING EXPERIENCE 2.4: O-TEE-PAYM-SOO-WUK (THE MÉTIS): THE PEOPLE WHO OWN THEMSELVES

Enduring Understandings

- 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

Who are the Métis?

Focus Questions

1. How did the Métis nation come to be?
 2. What are the characteristics that distinguish Métis culture?
 3. What was the Métis experience of colonization?
 4. How did the Métis nation's defense of its rights shape the development of Canada?
-

Background

The Métis Today

There is no single accepted definition of the term “Métis.” Although the Métis are recognized constitutionally as one of three Aboriginal peoples of Canada (the other two comprising First Nations and Inuit), the *Constitution Act* of 1982 does not define who the Métis are. Contemporary definitions of Métis often include: ties to a historic Métis community, recognition by a contemporary Métis community, and self-identification as a Métis. The Métis nation, whose homeland centres around the fork of the Red and Assiniboine Rivers, is descended from two fur trade traditions: that of the “Métis” whose paternal ancestors were francophone fur traders; and that of the “country born” whose paternal line originates with the anglophone fur traders of the Hudson’s Bay Company (HBC). Today, the term Métis is used inclusively to describe descendents of either or both traditions.

The Métis (to 1885)

The heritage and history of the Métis are closely tied to the North American fur trade. Inter-marriage *à la façon du pays* (according to the custom of the country – that is, without benefit of clergy) between European fur traders and First Nations women was common. Many early Métis communities developed near trading posts.

The francophone Métis of Red River trace their paternal ancestry to those former *engagés* (labourers) of the fur trade companies of New France, including the North West Company, who migrated westward from the St. Lawrence Valley. By the early 18th century, the region around the Great Lakes was dotted by communities, including Detroit, Chicago, Milwaukee, St. Louis, and Michilimackinac, which were founded by these *gens libres* (free men – that is, no longer contracted to a fur trade company). The ethnogenesis (cultural emergence) of the Métis nation occurred in the region around Red River. By the middle of the 18th century, the descendents of the *gens libres* who had settled in the region referred to themselves as Métis. By the early 19th century, an awareness of themselves as a “new nation,” distinct from their First Nations and European forebearers, had arisen in the Métis of the Red River region.

Just as the fur traders of New France had formed mutually beneficial alliances through marriage to the daughters of their First Nations trading partners, so too had the traders of the Hudson’s Bay Company intermarried with the Cree and other First Nations with whom they traded. Over the years, a significant population of HBC “country born” families had retired to Red River. With the surplus of labour created by the amalgamation of the two rival companies in 1821, many former servants of the companies and their families, both “Métis” and “Country Born,” also relocated to the Red River colony. The new arrivals settled in long, narrow lots fronting the rivers, especially the Red and the Assiniboine.

Métis national identity arose from distinct cultural traditions including: a long history of self-governance and law-making that originated in the customs and practices of the boat brigades and the buffalo hunt; the Métis national flag (first flown in 1816); distinctive Métis languages such as Michif and Bungi (**bun gee**) composed of elements of the Nehiyaw (Cree) and Anishinaabe (Ojibwe) languages, along with French, English, or Gaelic; and distinct musical traditions as exemplified by “The Red River Jig.”

Economic and geographic factors also contributed to the growth of Métis nationalism. These included: the economic independence offered by the provisioning of pemmican to the fur trade; the status of the Métis as free traders (as confirmed by the results of the Sayer Trial of 1849); the necessity of waging war to safeguard Métis economic interests (e.g., the Pemmican Wars and the ongoing conflict with the Dakota); and the creation of a Métis homeland with its centre at the fork of the Red and Assiniboine Rivers.

The historical narrative of the Métis nation includes four seminal conflicts: Seven Oaks (1816); Grand Coteau (1851); Red River (1870); and the Northwest Resistance (1885).

“*La Chanson de la Grenouillère*,” often referred to as the Métis national anthem, is a celebration of the Battle of Seven Oaks by the Métis bard, Pierre Falcon. This battle in which the Métis under Cuthbert Grant successfully defended their economic livelihood against attempted strictures by the HBC is often referred to as a “massacre.” During the brief but bloody encounter, the Métis lost one man while HBC casualties included 21 dead. In 1816, the Governor-in-Chief of British North America appointed a special commission under William Coltman to investigate the incident. Coltman’s report, which exonerates the Métis from charges of precipitating a massacre, found that the HBC party had initiated the violence by confronting the Métis and had fired the first shot.

In 1851, 35 years after Seven Oaks, 77 Métis buffalo hunters, including the 13-year-old Gabriel Dumont, set out from Grantown in Red River. On the slopes of the Missouri or Grand Coteau, in present-day North Dakota, the Métis encountered a large party of Dakota whose numbers have been estimated as high as 2000. Employing tactics such as the use of rifle pits, which they would repeat three decades later at Batoche, the Métis fought the Dakota in an epic, two-day encounter and won. The Grand Coteau consolidated the pre-eminent military status of the Métis while safeguarding the vital access to the buffalo herds that were their economic lifeblood.

Louis Riel, the great Métis leader, has always elicited controversy among both historians and ordinary Canadians. He has been vilified as a murderer and a rebel, particularly in Ontario; he has also been hailed as “the Father of Manitoba.” Riel’s greatest achievement was to compel Canada to accept Métis demands that Manitoba enter Confederation as a province with statutory protection (in the *Manitoba Act* of 1870) for the linguistic, religious, legal, and land rights of the Métis. Although the deeply flawed scrip process imposed by Ottawa to allocate Métis lands in Manitoba resulted in the territorial dispossession of the Métis, Riel’s achievement stands. In 1885, following the Northwest Resistance, Riel was tried for high treason and executed.

The diaspora of the Métis from Red River following 1870, and the subsequent defeat of the Métis forces in the Northwest Resistance, led to their virtual disappearance as a significant social and political presence in the West. The re-emergence of the Métis would have to wait until the 20th century.

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

Evolution

- Hudson’s Bay Company establishes trade in Rupert’s Land (1670)
 - Genesis of “Country Born”
- Francophone Métis reach Red River via Great Lakes c. 1750
- Amalgamation of Hudson’s Bay Company and North West Company leads to influx of retired or supernumerary Métis fur trade employees to Red River (1821)

Colonization

- Selkirk Settlement at Red River (1812-1817)
- Sale of Rupert’s Land by Hudson’s Bay Company to Canada (1869)
- Métis dispersal from Red River (1870-1880)
- Second Métis dispersal following Northwest Resistance (1885)

Courts/Rights

- Sayer trial establishes de facto right of free trade in Red River (1849)
- *Métis Bill of Rights* (Isbister) (1853)
- *Manitoba Act* (1870)

Conflicts

- Pemmican Wars, Battle of Seven Oaks (1816)
- Battle of Grand Coteau (1851)
- Red River Resistance (1870)
- Northwest Resistance (1885)
 - Execution of Louis Riel

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 LE 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 LE.

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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

Aboriginal peoples
country-born
free-trade
Métis

Métis nation
resistance
scrip

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 read **BLM 2.4.1: Word Splash – The Métis**. In pairs, students discuss the terms listed and record their responses in their learning logs.
2. Students listen to Métis songs such as “Incident at Seven Oaks” or “The Bell of Batoche” by Longbottom, or “The Métis” by Ray St. Germain, or read the lyrics. Students discuss these songs' significance to Métis heritage and culture, and complete a reflection journal entry. (**Note:** See Applying Strategy No. 1 for a follow-up activity.)
3. In pairs, students complete **BLM 2.4.2: What Do You Know about the Métis?** and add their answers to their portfolios. (**Note:** See **TN 9: What Do You Know about the Métis? Answer Key** for answers.)

4. Students view a video about the Métis such as *Riel Country*, *Mistress Madeleine*, or *Ikwe* by the National Film Board or *The Re-trial of Louis Riel* by the CBC. Students discuss the significance of the video to Métis heritage and culture, and complete a reflection journal entry.
5. Students read excerpts from the graphic novel *Louis Riel: A Comic-Strip Biography* by Chester Brown, or *Stories of Our People: A Métis Graphic Novel Anthology* by Norman Fleury, et al. Students write a brief review of the graphic novel and add it to their portfolios.

Suggested Acquiring and Assessment Strategies

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

1. Using a jigsaw strategy, print and electronic resources, and **BLM 2.4.3: Historic Métis Conflicts: Research Guide**, students research the following historic Métis conflicts:

- Pemmican Wars and the Battle of Seven Oaks in 1816 (include Coltman Commission findings)
- Battle of the Grand Coteau (1851)
- Red River Resistance (1870)
- Northwest Resistance (1885)

Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 2 for a follow-up activity.)

2. Students use print and electronic resources to research the roles of Métis women in pre-Confederation societies, including the practice of “country marriages” (*mariages à la façon du pays*). Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 4 for a follow-up activity.)
3. Students use print and electronic resources to research the 1849 Sayer trial and its consequences. How did the trial and its outcome strengthen national consciousness among the Métis? Students record their responses in their learning logs.
4. In small groups, students use print, electronic, and/or human resources to research Métis scrip. Students may use **BLM 2.4.4: Métis Scrip: Research Guide** to organize their research. Students record their findings in their learning logs.

5. Employing a jigsaw strategy, students use print and electronic resources to research the following historic economic activities of the Red River Métis:

- Hunting/supplying pemmican
- Trading
- Freightage (boat brigade, Red River carts)

Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 6 for a follow-up activity.)

6. Using print and electronic resources, students research historic Métis governance. Research may include:

- The Laws of the Buffalo Hunt
- The Rules of the Boat Brigades
- The Métis provisional government at Red River (1870)
- The *Manitoba Act* (1870)
- Self-Government at St. Laurent (1873)
- The Métis provisional government at Batoche (1885)

Students record their findings in their learning logs.

7. Using print and electronic resources, students research how the Métis have shaped Canada. Research may focus on or include the following topics:

- MacDonald's use of the Northwest Resistance to secure the financing of the CPR in order to bring British Columbia into Confederation
- Riel's execution fans Quebec nationalism
- Riel's death becomes a cause célèbre in Ontario and Quebec
- John Ralston Saul argues that Canada is a Métis nation

Students record their findings in their learning logs.

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

8. **Biographies:** Students use print and electronic resources to research an historic Métis figure. Students may choose one of: Cuthbert Grant, Pierre Falcon, Sarah McLeod (Ballenden), John Norquay, Thomas Sinclair, Caroline Pruden, Annie Bannatyne, Guillaume Sayer, Ambroise-Didyme Lepine, Elzéar Goulet, Marguerite Riel, Louis Riel, Gabriel Dumont, or an historical Métis individual of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 8 for a follow-up activity.)

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 Analytical 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 Strategy No. 12 for a follow-up activity.)

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.

1. Students choose a significant event or individual from the history of the Métis people (e.g., Pemmican Wars [Seven Oaks], Red River Resistance, Louis Riel, Gabriel Dumont, Pierre Falcon, Guillaume Sayer, or Cuthbert Grant). **Students create and present a song, poem, or story about one of these events or individuals ✓** and add their work to their portfolios.
2. “Characters in the Hat”: Students prepare brief biographies of individuals (historic or invented) from the 1870 Red River Resistance or the 1885 Northwest Resistance and place them in a hat/container. Characters may be chosen from the following list, or students may include or create other characters:
 - Red River Resistance (1870)
 - newspaper reporter from Ontario (English)
 - newspaper reporter from Quebec (French)
 - Louis Riel
 - Ambroise-Didyme Lepine
 - Bishop Taché
 - Canadian soldier
 - Garnet Wolseley
 - Thomas Scott
 - Elzéar Goulet (served on jury of Thomas Scott) (Goulet was murdered by pro-Canada extremists after the Resistance)
 - John A. MacDonald
 - Métis soldier
 - John Christian Schulz
 - Canada Firsters
 - Northwest Resistance (1885)
 - wife of a Métis soldier
 - Louis Riel
 - Madeleine (Wilkie) Dumont
 - Marguerite Caron

- Gabriel Dumont
- Métis soldier
- Priest
- Middleton
- Marguerite (Belhumeur) Riel
- North-West Mounted policeman
- John A. MacDonald
- French-Canadian soldier
- English-Canadian soldier

Students choose a character from the hat and create a monologue or a scene involving other students. Monologues or scenes should reveal who the characters are, what they saw, what (if anything) they did, and how they were affected.

✓ Students add their work to their portfolios.

3. An interpretive centre commemorating the historic events of the Red River Resistance that led to the creation of Manitoba is planned at the site where Upper Fort Garry once stood. **Students develop and present an interpretive display commemorating the history of the Red River Resistance and the creation of Manitoba that might be included in the interpretive centre ✓** and add their display to their portfolios.
4. **Students write a letter from an educated Métis woman to a family member or a friend describing her life in pre-Confederation Rupert's Land.**
✓ Students add the letter to their portfolios.
5. The Métis leader Cuthbert Grant lies buried under a Manitoba highway due to the relocation of the church in St. Francois-Xavier where he was originally interred. **Students organize a campaign for the removal and reburial of Cuthbert Grant's remains and the erection of a suitable monument.**
✓ Students add their campaign literature to their portfolios.
6. Based on their research from Acquiring Strategy No. 4, **students create a brochure that advertises programs that might have been offered at a Métis community college in Red River circa 1816.**
✓ Students add their brochures to their portfolios. (**Note:** Student brochures should include a description of the programs offered and career prospects, and reflect the economic realities of the period.)
7. **Students write an essay based on their research into the Métis ✓** and add their essays to their portfolios.

Recurring Long-Term Applying Strategies

(Note: The following strategies recur in every LE.)

8. **Biographies:** Students present their research information from **Acquiring Strategy 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.
9. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning**.
10. **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**.)
11. **Talking Circle:** Students discuss the negative perception of Métis people.
✓ Students complete a reflection journal entry.
12. **Winter Counts:** Students create a winter count (a symbolic pictorial representation) of the event researched in **Acquiring Strategy 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.)

Activating Strategy No. 2

- **Incident at Seven Oaks.** Longbottom. From the CD titled *Longbottom*, Theodore B. Longbottom Inc., 1997.
- **Bell of Batoche.** Longbottom. From the CD titled *River Road*, Theodore B. Longbottom Inc., 2005.

- **The Métis.** St. Germain, Ray. Found in the book *Métis Songs: Visiting Was the Métis Way*, Gabriel Dumont Institute, 2004: 65-65.
Available online at <www.métismuseum.ca/resource.php/03146>.

Activating No. 4

- **Riel Country.** Duckworth, Martin, and Peter Warren, with R.B. Russell School and École Precieux-Sang. National Film Board of Canada, Montreal, 1996.

This program features students from R.B. Russell Vocational School and Francophone students from École Precieux-Sang working on a play entitled *First Métis*, which was presented at the Festival du Voyageur in a program to honour the 125th anniversary of Louis Riel's founding of Manitoba. As they work to produce the play, the students reveal their concerns about such issues as intolerance, racism, discrimination, and differing values and beliefs to better understand each other's point of view. As well, they share their experiences about being part of a multicultural/multiracial society and touch upon how their minority cultures can co-exist within the prevailing societal structure. Interspersed with scenes from the Festival du Voyageur and Peter Warren's *Action Line* radio show dealing with living next door to the francophone community.

Grades 9-12. IRU #7546.

- **Mistress Madeleine.** National Film Board of Canada. Bailey, Norma: Producer. National Film Board of Canada, 1986.

This story, which is set in Rupert's Land in 1850, is about Madeleine, the Métis wife of the Hudson's Bay Company clerk. Although the company has a monopoly on the fur trade in Canada, the Métis at this time begin trading with the Americans, who pay them far more for their furs. Madeleine feels loyalty to her brother Joseph, who is known to trade with the Americans, and to her husband, the company clerk. However, circumstances force her to choose, and she returns with her children to the Métis camp of her brother.

Grades 10-12, adult. IRU #7916.

- **Ikwe.** National Film Board of Canada. Bailey, Norma. National Film Board of Canada, 1986.

A historic drama set in the Canadian Northwest, 1770, about a young Ojibway girl, Ikwe, who marries a Scottish trader and the consequences that unfold.

Grades 7-12, adult. IRU #7362.

- **The Re-Trial of Louis Riel. Part 2: the Métis.** Petrie, Anne, et al. CBC Newsworld, Toronto, 2002.

Continues the examination of the life and times of Louis Riel. In this program, at the St. Boniface Museum in Winnipeg, an audience of Métis of all ages and backgrounds, including descendents of Riel, meet in an open forum with moderator Anne Petrie to discuss the life and legacy of Riel. This gathering gives a different perspective on Riel as a role model, an inspiration, and a voice for the Métis and for their cause to be recognized as a distinct people and culture. It also considers the results of the vote taken by a studio audience and an internet poll to determine whether Louis Riel was guilty or innocent of the charges of treason, as a result of the re-enactment of Riel's trial for treason on a previous episode. Includes comments of a number of forum participants who object to the portrayal of Louis Riel and of the Métis on the CBC Newsworld series, but who do recognize the importance of audience exposure to the controversial man who many consider to be the father of Manitoba.

Grades 7-12, adult, professional development. IRU #0624.

Activating Strategy No. 5

- **Louis Riel: A Comic-Strip Biography.** Brown, Chester. Montreal, PQ: Drawn and Quarterly, 2004. IRU 92 Rie 2006.
- **Stories of Our People: A Métis Graphic Novel Anthology.** Fleury, Norman. Gabriel Dumont Institute, 2008. ISBN 9780920915868.

Acquiring Strategy No. 1

- **Canada in the Making. "Different Perspectives: The Seven Oaks Incident."** Teacher Resource.
Available online at <www.canadiana.org/citm/education/lesson9/lesson9_e.html>.
- **"The Battle of Seven Oaks."** Barkwell, Lawrence J. Virtual Museum of Métis History and Culture, Louis Riel Institute, 2007.
Available online at <www.métismuseum.ca/resource.php/07231>.
- **"The Skirmish at Seven Oaks."** Pelletier, Joanne. Virtual Museum of Métis History and Culture, Louis Riel Institute, 1985.
Available online at <www.métismuseum.ca/resource.php/03153>.
- **Statutory Land Rights of the Manitoba Métis.** Sealey, D. Bruce. Manitoba Métis Federation Press, 1975: 28-30. Falcon, Pierre. "The Battle of Seven Oaks." (*La Chanson de la Grenouillère*): 28-30.

Acquiring Strategy No. 2

- **“Woman as Centre and Symbol in the Emergence of Métis Communities.”**
Brown, Jennifer S.H. *The Canadian Journal of Native Studies*, III. 1(1983): 39-46.
Available online at <www.brandonu.ca/Library/cjns/3.1/brown.pdf>.
- **Many Tender Ties: Women in Fur-Trade Society 1670-1870.** Van Kirk, Sylvia.
Watson & Dwyer Publishing, 1980, new format 1999. ISBN 1-896239-51-x
- **Strangers in Blood: Fur Trade Company Families in Indian Country.** Brown, Jennifer S.H. University of British Columbia, 1980. ISBN 0-7748-0251-0.

Acquiring Strategy No. 4

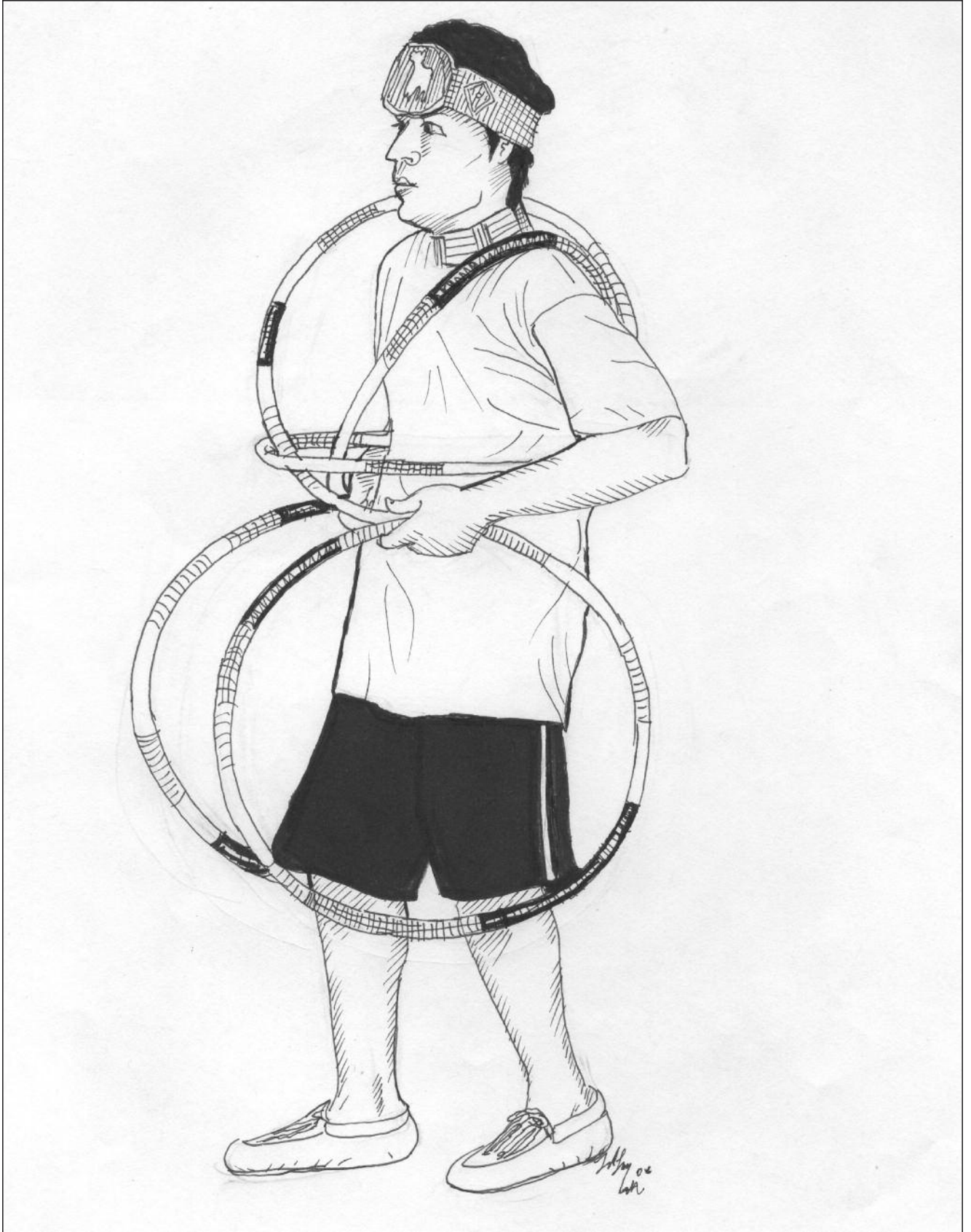
- **A Guide to the Northwest “Half-breed” Scrip Applications Document Series.**
Available online at <<http://metisnationdatabase.ualberta.ca/MNC/learn.jsp>>.
- **Manitoba scrip.** Morin, Gail. Quintin Publications, 1996. ISBN 1886560021
- **“The Métis: Our People, Our Story.”** Dorian, Leah, and Darren R. Préfontaine.
The Virtual Museum of Métis History and Culture, Gabriel Dumont Institute of Native Studies and Applied Research, 2003: 72-85.
Available online at <www.metismuseum.ca/resource.php/01260>.

Applying Strategy 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, pp. 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
Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.

General Resources

- **The New Peoples: Being and Becoming Métis in North America.** Peterson, Jacqueline, and Jennifer S.H. Brown (Eds.) Winnipeg, MB: The University of Manitoba Press, 1985. IRU 971.00497 N49.



Defining Our Place: Modern Treaties and Rights by Ted Longbottom

LEARNING EXPERIENCE 2.5: DEFINING OUR PLACE: MODERN TREATIES AND RIGHTS

Enduring Understandings

- 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 have First Nations, Métis, and Inuit peoples attempted to regain their status as self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?

Focus Questions

1. Why is land important to First Nations, Métis, and Inuit peoples?
 2. By what methods and with what results are First Nations, Métis, and Inuit peoples seeking realization of Aboriginal and treaty rights?
 3. How has the struggle for self-determination by First Nations, Métis, and Inuit nations been affected by landmark court decisions, government policies and initiatives, and Indigenous resistance?
 4. What are the various types of land claims?
 5. How are land claims resolved?
 6. What does effective self-government look like?
 7. What are the challenges and obstacles to self-government?
-

Background

Rights: Aboriginal Perspectives

Indigenous peoples believe that their (Aboriginal) rights are inherent gifts from the Creator. Aboriginal rights are collective, unlike the individual rights that are protected in the Canadian Charter of Rights and Freedoms. In 1990, Assembly of First Nations Grand Chief Georges Erasmus reaffirmed traditional beliefs when he envisioned a relationship between Indigenous and non-Indigenous Canadians based on “sharing [of resources], [and] recognition, and affirmation [of rights].” When First Nations signed land treaties with colonial and Canadian governments, they did not believe they were ceding the land, but that they were sharing, as had been done between nations and all life since time immemorial.

Rights: European Perspectives

From a European perspective, land rights are based on the Doctrine of Discovery. Indigenous territories were *terra nullius* (belonging to no one). Merely by asserting possession, European nations gained title to First Peoples’ lands. The French never recognized Aboriginal title. After the Conquest, the British gave limited recognition of Aboriginal title through the Royal Proclamation of 1763. The *Indian Act* defined certain rights. Treaty and Aboriginal rights were recognized and affirmed in the *Constitution Act* of 1982. In 1986, Ottawa recognized the inherent right of Indigenous peoples to self-government. The Supreme Court of Canada defines Aboriginal rights as those rights held by Indigenous societies who have historically occupied a particular territory.

Self-Determination to Dependency

Before the onset of colonization, First Nations, Métis, and Inuit peoples in Canada were self-determining. After Confederation, an official policy of assimilation implemented through various means, such as the *Indian Act*, stripped away the Indigenous nations’ ability to preserve their cultures and institutions. By the 20th century, isolation (social, economic, and, in many cases, geographic) was a fact of life for most First Nations, Métis, and Inuit Canadians. Indigenous peoples were largely invisible to mainstream society. Their cultures were assumed to have disappeared long ago. Visible legacies of the vanished Indigenous past were limited to occasional public displays of colourful traditions, stereotyped Hollywood films, neatly labelled museum artifacts, and scholarly footnotes in history texts that largely ignored the ancient presence of First Peoples on Turtle Island.

Indian Act

Almost every aspect of First Nations life was – and to a large extent continues to be – controlled by the restrictive provisions of the *Indian Act*. Various revisions in the act made it difficult for First Nations to challenge government policies. The 1951 *Indian Act* removed many of these repressive clauses and made it easier for First Nations to pursue grievances against the federal government, including the loss of traditional territories.

Global Influences/Revitalization

The move to reclaim culture and to re-establish the vitality of Indigenous nations gained impetus in the decades following World War II. Events on the world stage, including the United Nations *Universal Declaration of Human Rights* in 1948, helped to create a climate for the re-examination of the place of First Nations, Métis, and Inuit peoples in Canadian society. The political revitalization of First Nations that followed the introduction of the 1969 government White Paper ushered in a new era of Indigenous activism.

Land Claims Turning Point

In 1973, the Supreme Court of Canada, in a landmark judgment (the Calder case) concerning a land claim by the Nisga'a Nation of British Columbia, found that Aboriginal title (to land) existed in law. Partly in response to the Calder decision, the federal government established the Office of Native Land Claims in 1974.

Modern Land Claims

In 1975, the first modern comprehensive land claim settlement (treaty) was reached in Quebec, when the James Bay and Northern Quebec Agreement (JBNQA) was negotiated between the Cree and Inuit of northern Quebec and the provincial and federal governments. This was the first treaty entered into by Quebec and a First Nation. An agreement with the Naskapi, the Northeastern Quebec Agreement, became part of the JBNQA in 1978. In 1984, the Cree-Naskapi achieved local self-government through the Cree-Naskapi Act: the first Aboriginal self-government legislation in Canada.

Nunavut

In 1990, the territory of Nunavut, encompassing the eastern half of the former Northwest Territories, was created, the product of 17 years of negotiations. The Inuit of Nunavut own 350,000 square kilometres of land, including mineral rights to over one-tenth of that area. The agreement also gave the Inuit de facto self-government. Although the Nunavut government is public, the population of the territory is overwhelmingly Inuit.

Specific Land Claims

Unlike comprehensive land claims, which are advanced by nations that have never entered treaty or other legal agreements, specific land claims address unfulfilled treaty or other legal obligations. In Manitoba (as of 2009), 50 specific claims have been settled and 40 more are in negotiation or under review.

Oka

In 1990, near Montreal, a land dispute that had roots stretching back to 1717 resulted in the Oka crisis. For 78 days, as a result of intensive media coverage, Canadians across the country watched nightly as Kanienkeha (Mohawk) protestors confronted the army and the Quebec Provincial Police. The emotional and sometimes violent confrontation resulted in the death of a police officer and the stoning of an evacuation caravan of residents, including Kanienkeha Elders, women, and children.

RCAP

Partly in response to the Oka crisis, the federal government created the Royal Commission on Aboriginal Peoples (RCAP) in 1991. In the words of the commissioners, the guiding question of their consultations was: “What are the foundations of a fair and honourable relationship between the Aboriginal and non-Aboriginal people of Canada?” (*The Report of the Royal Commission on Aboriginal Peoples, “A Word From Commissioners”*) The commission’s report released in 1996 recommended a number of fundamental changes in policies and procedures regarding land negotiations, including recognition of treaties as nation-to-nation agreements and the federal government’s legal and constitutional duty to negotiate just settlements.

Métis

The Métis achieved recognition as an Aboriginal people with rights for the first time in the *Constitution Act* of 1982. The Supreme Court of Canada in the Powley case (2003) recognized the Aboriginal right of the Métis of Sault Ste. Marie, Ontario to harvest game. A similar decision in Manitoba (Goodon, 2009) recognized Métis harvesting rights in a large area of southern Manitoba. In 2007, a Manitoba court rejected a land claim brought forward by the Manitoba Metis Federation. To date (2010), the Métis have not settled a land claim with the federal government. The Métis remain landless, except in Alberta where various acts and a provincial constitutional amendment have established a land base and self-government for the Métis of the eight Alberta Métis settlements.

Provincial and Territorial Role

Provincial and territorial governments play a role in land claims negotiations. Tripartite agreements involve Ottawa, a provincial or territorial government, and one or more Indigenous governments. Since Confederation, non-Status First Nations and Métis people have come under provincial or territorial jurisdiction. In 1930, the *Natural Resource Transfer Agreements* gave Manitoba, Saskatchewan, Alberta, and British Columbia jurisdiction over Crown lands (excluding reserve lands) and resources, as was already the case in the eastern provinces. Transfer of responsibilities from Ottawa to territorial governments has occurred over several years through a devolution process. This means that treaty (First Nations) rights, as well as Aboriginal (First Nations, Métis, and Inuit) rights, are negotiated with both federal and provincial or territorial governments. In practice, however, rights are often defined through the courts. Provincial governments also take part in Indigenous self-government negotiations. To date, the model of self-government achieved in most cases is akin to municipal-style government.

Conclusion

First Nations, Métis, and Inuit peoples continue to pursue self-determination through the realization of treaty and Aboriginal rights, including self-government, via negotiation, the courts, and through protest and resistance.

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

The following events are significant to First Nations, Métis, and Inuit peoples as they move to restore their status as self-determining nations through land claims and the pursuit of Aboriginal and treaty rights including self-government.

Land Claims

Legislation and Government Initiatives

(Note: See TN 10: Legislation and Government Initiatives Affecting Land Claims, which provides a more extensive, annotated list.)

- Royal Proclamation (1763)
- *British North America Act* (1867)
- *Indian Act* (1876) and various revisions (1889, 1927, 1951)
- Office of Native Land Claims created (1974)
- Berger Commission (1977)
- *In All Fairness: A Native Claims Policy* (1981)
- The Constitution Act (1982)
- Coolican Report (1985)
- Federal Policy Revision (1986)
- Creation of Indian Specific Claims Commission and Indian Claims Commission (1991)
- *Gathering Strength – Canada’s Aboriginal Action Plan* (1998)

Legal Decisions

- St. Catharine’s Milling (1888)
- Delgamuukw (1997)
- Calder (1973)
- Manitoba Metis Federation (2008)

Comprehensive Land Claim Agreements

- James Bay and Northern Quebec (1975)
- Northeastern Quebec (1978)
- Inuvialuit (1984)
- Gwich’in (1992)
- Sahtu Dene and Metis (1994)
- Nunavut (1999)
- Nisga’a (2000)
- Nunavik (2006)
- Tsawwassen (2007)

Specific Land Claim Agreements – Manitoba

- Treaty Land Entitlement:
- Barren Lands
- Brokenhead
- God's Lake
- Mathias Colomb Cree
- Nisichawayasihk Cree (Nelson House)
- Norway House
- Northlands
- Opaskwayak Cree
- Peguis
- Rolling River
- Wuskwi Sipihk

Northern Flood Agreement

- Norway House (1997)
- York Factory Cree Nation (1997)
- Tataskweyak Cree Nation (1999)
- Nisichawayasihk Cree Nation (2006) – Wuskwatim Project Development Agreement

Resistance

- Lubicon Lake Cree (1988)
- Oka (1990)
- Ipperwash (1995)
- Gustafsen Lake (1995)
- Burnt Church (2000)
- Caledonia (2008)

Rights

Legal Decisions

- Guerin (1984)
- Simon (1985)
- Sioui (1990)
- Sparrow (1990)
- van der Peet (1996)
- Marshall (1999)
- Powley (2003)
- Mikisew Cree Nation (2005)
- Goodon (2008)

Legislation and Government Initiatives

- *British North America Act* (1867)
- *Indian Act* (1876)
- Natural Resources Transfer Agreement (1930)
- Federal Fisheries Act (1970)

Self-Government/Self-Determination

Legislation and Government Initiatives

- *Indian Act* (1876) and various revisions
- First Nations gain right to vote in federal elections (1960)
- The Constitution Act (1982)
- Penner Report (1983)
- First Ministers' Conferences on Aboriginal Rights (1983-97)
- Cree-Naskapi (1984)
- Alberta Métis Settlements Accord (1989)
- Meech Lake Accord (1990)
- Charlottetown Accord (1992)

Agreements

- James Bay and Northern Quebec Agreement (1975)
- Northeastern Quebec (1978)
- Nunavut (1999)
- Nisga'a (2000)

Manifestos

- Dene Declaration (1975)

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 LE 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 an inquiry into 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 LE.

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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies..

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

Aboriginal common law	Fee simple	self-determination
Aboriginal rights	fiduciary	self-government
Aboriginal title	inherent rights	Specific Land Claim
alienation	inalienable rights	Third Order
collective rights	Land Claim	Government
Community of Interest	nation	Treaty Land
Government	Nation Model of	Entitlement
Comprehensive Land	Aboriginal Government	Treaty Right
Claim	Northern Flood	urban reserve
Crown land	Agreement	usufructuary
devolution		

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 LE 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 read **BLM 2.5.1: Word Splash: Self-Determination, Modern Treaties, and Rights**. In pairs, students discuss the terms listed and record their responses in their learning logs.
2. Students read **BLM 2.5.2: "River Road"** (from the CD *River Road* by Longbottom) or listen to a recording of the song. Students discuss the lyrics of the song and complete a reflection journal entry. (**Note:** See Applying Strategy No. 1 for a follow-up activity.)
3. Students read **BLM 2.5.4: People and the Land, A Reciprocal Relationship**, discuss the questions, and record their responses in their learning logs. (**Note:** See Acquiring Strategy No. 1 for a follow-up activity.)

4. In small groups, students complete **BLM 2.5.4: Map of Treaties and Comprehensive Land Claims in Canada**. Students record the final versions in their learning logs. (**Notes:** See Glossary for a definition of the term “Comprehensive Land Claims.” Also, see Applying Strategy No. 2 for a follow-up activity.)
5. In partners, students read **BLM 2.5.5: Land Claims, A Language Not Our Own**, complete the directions, and record their responses in their learning logs. (**Note:** See Applying Strategy No. 5 for a follow-up activity.)
6. Students view one or more videos about First Nations, Métis, and Inuit land claims, such as:
 - *Honour of the Crown, Kanehsatake* or *Time Immemorial*, by the National Film Board
 - *Oka* or *CBC News in Review – September 1991*, by the Canadian Broadcasting Association
 - *Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation* or *Treaties*, produced by Lisa Meeches

Students complete **BLM G.7: B-D-A Viewing Worksheet**, and add to their portfolios.

7. Students engage in a Listen-Think-Pair-Share strategy (SFAL 6.13) on the question, “What might self-government look like for self-determining First Nations, Métis, and Inuit peoples?” Students create a wall chart listing the features of FNMI self-government generated by the class discussion. (**Notes:** Indigenous political organizations, such as the Assembly of First Nations, advocate a model of self-government with powers and responsibilities similar to those of provincial or territorial governments. To date [2009], the model of self-government proposed by Ottawa is similar to a municipal government model. See Acquiring Strategy No. 4 for a follow-up activity.)

Suggested Acquiring and Assessment Strategies

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

1. Students use print and electronic resources to research the different ways that land is valued by First Nations, Métis, and Inuit peoples (e.g., economic, cultural, spiritual, educational, social, and political). Students create a wall chart listing their findings. (**Note:** See Applying Strategy No. 2 for a follow-up activity.)

2. With reference to **BLM 2.5.6: Comprehensive Land Claim: Research Guide**, students, working in small groups, use print and electronic resources to research examples of comprehensive land claim negotiations/agreements in Canada. The completed charts are presented and posted on the wall. (**Notes:** Research may include the following landmark agreements: 1975 James Bay and Northern Quebec Agreement, 1993 Nunavut Agreement, 1999 Nisga'a Settlement, 2008 Labrador Inuit Land Claim. If students choose to do a claim that has not been settled, they should indicate the status of the claim. See Applying Strategies No. 5 and No. 6 for follow-up activities.)

3. With reference to **BLM 2.5.7: Specific Manitoba Land Claims: Research Guide**, students, working in small groups, use print and electronic resources to research land claims in Manitoba. The completed charts are presented and posted on the wall.
(**Notes:** Because Manitoba First Nations have entered into treaties – with the exception of the Dakota First Nations who were deemed by the federal government to have no land rights in Canada but were granted reserves “out of [the Queen’s] benevolence” [*The Treaties of Canada with the Indians* by Alexander Morris. Prospero Books, 2000, 282] – there are no comprehensive land claims in Manitoba. Specific land claims in Manitoba include Treaty Land Entitlements [see Glossary] and settlements reached through the Northern Flood Agreement. The Northern Flood Agreement signed in 1977 compensated five Manitoba First Nations for the negative impacts of flooding due to hydroelectric projects. The five communities were: Nelson House [now Nisichawayasihk Cree Nation]; Split Lake [now Tataskweyak Cree Nation]; York Factory First Nation; Norway House Cree Nation; and Cross Lake. See Applying Strategy No. 7 for a follow-up activity.)

4. Employing a jigsaw strategy and using print and electronic resources, students, working in small groups, research one of the following models of self-government for First Nations, Métis, and Inuit peoples. Categories may include powers/limitations (e.g., taxation, justice, health, education, welfare, environment, resources), citizenship, membership, benefits, drawbacks, examples (if any):
 - Community of Interest Government
 - Municipal-Style Government
 - Nation Model
 - Public Government
 - Third Order GovernmentStudents create and present their findings in a format of their choice (e.g., PowerPoint presentation, chart, a display containing text and visuals). (**Note:** See Applying Strategy No. 4 for a follow-up activity.)

5. Students use print and electronic resources and **BLM 2.5.8: Alberta Métis Land Settlements: Research Guide** to research the Alberta Métis Settlements. Students record their findings in their learning logs. (**Notes:** Alberta is the only province that has negotiated a Métis land and self-government agreement. The Métis Settlements Act [1989] empowers the Métis of the Alberta Settlements to enact laws concerning issues including land, resource development, and membership. There are eight Métis Settlements in Alberta. Each settlement is governed by a local council. As well, the Métis Settlements General Council governs on matters of collective interest. See Applying Strategy No. 3 for a follow-up activity.)
6. With reference to **BLM 2.5.9: Rights, Land Claims, and the Courts: Research Guide**, students, working in small groups, use print and electronic resources to research significant legal cases and court decisions involving treaty rights, Aboriginal rights, or land claims. The completed charts are presented and posted on the wall. (**Note:** You may invite a legal expert into the classroom to discuss court cases with the class.)
7. Working in small groups and using print and electronic resources, students complete **BLM 2.5.10: Standing Their Ground – Protest and Resistance: Research Framework**. Students add the completed BLM to their portfolios. (**Note:** See Applying Strategy No. 8 for a follow-up activity.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

8. **Biographies:** Students use print and electronic resources to research First Nations, Métis, and Inuit rights advocates. Students may choose one of: Frank Calder, Thomas Berger, Harry Daniels, David Chartrand, Georges Sioui, Mary Richard, Billy Diamond, Mary Two-Axe Early, Yvon Dumont, Roberta Jamieson, Paul Okalik, Patricia Monture, Verna Kirkness, Kim Baird, or an individual of the student's choice (in consultation with the teacher). Students may choose to research the following four individuals as a group: Joseph Dion, Malcolm Norris, James (Jim) Brady, and Adrian Hope. Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 9 for a follow-up activity.)
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 Strategy No. 13 for a follow-up activity.)

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.

1. In “River Road” (Activating Strategy No. 1), the artist expresses the strong connections he feels to his homeland. **Students write and present a poem, short story, or song about a place that is important to them.**
✓ Students add their creations to their portfolios.
2. Based on their research in Acquiring Strategy No. 1, **students create a visual representation of the multiple ways in which land is valued by First Nations, Métis, and Inuit peoples.**
✓ Students add their representations to their portfolios.
3. Based on their scrip inquiry in LE 2.4, their research on: a) land claims including the 2006 Manitoba Metis Federation Land Claim (Acquiring Strategy No. 6) and b) the Alberta Métis Settlements, students prepare a list of arguments to support an appeal of Judge Alan MacInnes’ decision to a higher court. **Students present their arguments. (Students may choose to role-play the part of a legal team presenting the case to an appeal court judge.)**
✓ Students add their list of arguments to their portfolios.
4. Students create a hypothetical (not actual) First Nation, Métis, or Inuit community (e.g., a resource-rich community, a remote community with few resources and a small population, a community with a large off-reserve population, a community with reserve lands located on or adjacent to an urban area, an urban community made up of citizens from diverse Aboriginal nations, etc.) Based on their research into self-government models, students match their hypothetical nation with the “best” model of self-government. Students’ creations should include sufficient detail to enable an informed choice (history of the nation, treaty or non-treaty, culture, presence or non-presence of non-Aboriginal people, population, community issues, economy, partnerships with industry or corporations, transportation systems, etc.). **Students create and present a report or PowerPoint presentation explaining in detail how a particular model of self-government would best fit their community.**
✓ Students add their presentations to their portfolios.

5. **Students formulate a modern-day (plain language document) comprehensive land claim/treaty.** Students should consider the following points:
 - Involvement of all parties (federal and provincial governments, Indigenous nation, third parties)
 - Issues to be negotiated include resources, financial benefits, self-government and land ownership and usage, control of education, health, social services, justice, environment, maintenance or revitalization of culture, language, spiritual traditions

Students explain their treaty to the class including a question and answer period.

 - ✓ Students add their modern-day treaty to their portfolios.
6. **Students present their research on Nunavut with a focus on the current state of the Territory. What are the successes? What are the challenges? Have the Inuit of Nunavut achieved self-determination?**
 - ✓ Students add their presentations to their portfolios.
7. **Students create a display based on their research into Manitoba land claims to be viewed in a Gallery Walk. Displays may include charts, maps, and/or photographs. The display should address the question: “Has the community been adequately compensated for the loss or non-receipt of land?”**
 - ✓ Students add their presentations to their portfolios.
8. **Based on their research into acts of resistance, students create and present a PowerPoint or other presentation including text and images. The presentation should address the question: “What was won and what was lost?”**
 - ✓ Students add their presentations to their portfolios.

Recurring Long-Term Applying Strategies

(Note: The following strategies recur in every LE.)

9. **Biographies: Students present their research information from Acquiring Strategy 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.
10. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning**.

11. **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.**)
12. **Talking Circle:** With reference to Acquiring Strategy No. 7 and **BLM 2.5.10: Standing Their Ground – Protest and Resistance**, students discuss the pros and cons of various forms of protest, such as demonstrations, sit-ins, barricades, etc., from the viewpoint of both Indigenous and non-Indigenous Canadians, and complete a reflection journal entry.
13. **Winter Counts:** Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring Strategy 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.)

Activating Strategy No. 2

- **River Road.** Longbottom. “River Road.” Longbottom, Ted, and Greg Pruden, 2002.

Activating Strategy No. 4

- Natural Resources Canada. “Treaties and Comprehensive Land Claims in Canada: Map 1 – Western Canada and Map 2: Eastern Canada.” Available online at www.ainc-inac.gc.ca/al/ldc/ccl/pubs/rul/rul-eng.asp.

Activating Strategy No. 6

- **Honour of the Crown.** Cameron, Bill. National Film Board of Canada, Montreal, 2001.

Grades 10-12, adult. IRU #5505

- **Kanehsatake.** National Film Board of Canada. Obamsawin, Alanis (Producer and Director). National Film Board of Canada, Montreal, 1993.

By documenting the events that took place in Oka, the Mohawk village of Kanehsatake, and the Mohawk reserve at the Mercier Bridge in the province of Quebec, this program, filmed by Alanis Obomsawin (herself an Abenaki Indian), presents the armed standoff between the Kanehsatake Mohawk people, the Quebec police, and the Canadian army. It shows life behind the barricades, places the conflict within a historical perspective, and helps one to understand the Mohawk determination to protect their land.

Grades 10-12, adult. IRU #7829

- **Oka.** Andrew, Paul, and Canadian Broadcasting Association. CBC Television Production, 1990.

Designed to introduce viewers to the events that occurred at Oka, Quebec, during the summer of 1990, it provides an historical review of Native land claims going back to the 18th century, details the circumstances of the conflict, and includes reactions of Native groups, politicians, and ordinary citizens to the crisis, and the government's response to it. It concludes with a profile on Jenny Jack, a Native woman from Atlin, B.C., who, with her niece Lucille, went to fight alongside the warriors at Oka.

Grades 9-12, adult. IRU #5439

- **CBC News in Review [September 1991].** Nash, Knowlton, and CBC-TV. Canadian Broadcasting Corporation, Toronto, 1991.

This series introduces viewers to CBC current affairs news programming by examining the coup in the Soviet Union that lasted from August 19, 1991, to August 21, 1991. It also looks at the historical background to the hostilities dividing Yugoslavia today, and discusses the issues surrounding the James Bay Hydroelectric Power Project. It concludes with an exploration of the concerns regarding cigarette advertising.

Grades 7-12. IRU #9353

- **Treaties.** Meeches, Lisa, et al. Meeches Video Productions, Inc., 2003.

Grades 9-12, adult. IRU #2652

- **Time Immemorial.** Brody, Hugh, et al. Tamarack Productions and National Film Board of Canada, 1991.

This series is designed to introduce viewers to the values and culture of the Aboriginal people. In this program, film director, Hugh Brody, explores the land claims issue of the Nisga'a Indians in British Columbia's Nass Valley. It points out how the Nisga'a people have fought for title over their traditional lands and brought the issue before Canada's politicians, and outlines the origins of the clash as well as the steps that carried the Nisga'a case to the Supreme Court of Canada.

Grades 10-12, professional development. IRU #5114

- **Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation.** Erenberg, Noah, and Kim Bell. Nisichawayasihk Cree Nation and Eagle Vision, Eagle Vision, Winnipeg, 2006.

Acquiring No. 2

- Comprehensive Land Claims – Indian and Northern Affairs Canada.
Available online at <www.ainc-inac.gc.ca/al/ldc/index-eng.asp>.

Acquiring No. 3

- Treaty Land Entitlement (TLE) In Manitoba.
Available online at <www.ainc-inac.gc.ca/ai/mr/nr/m-a2005/02693bk-eng.asp>.
- Claims Status Maps by Province.
Available online at <www.collectionscanada.gc.ca/webarchives/20071114231241/http://www.ainc-inac.gc.ca/ps/clm/csm_e.html>.

Acquiring No. 6

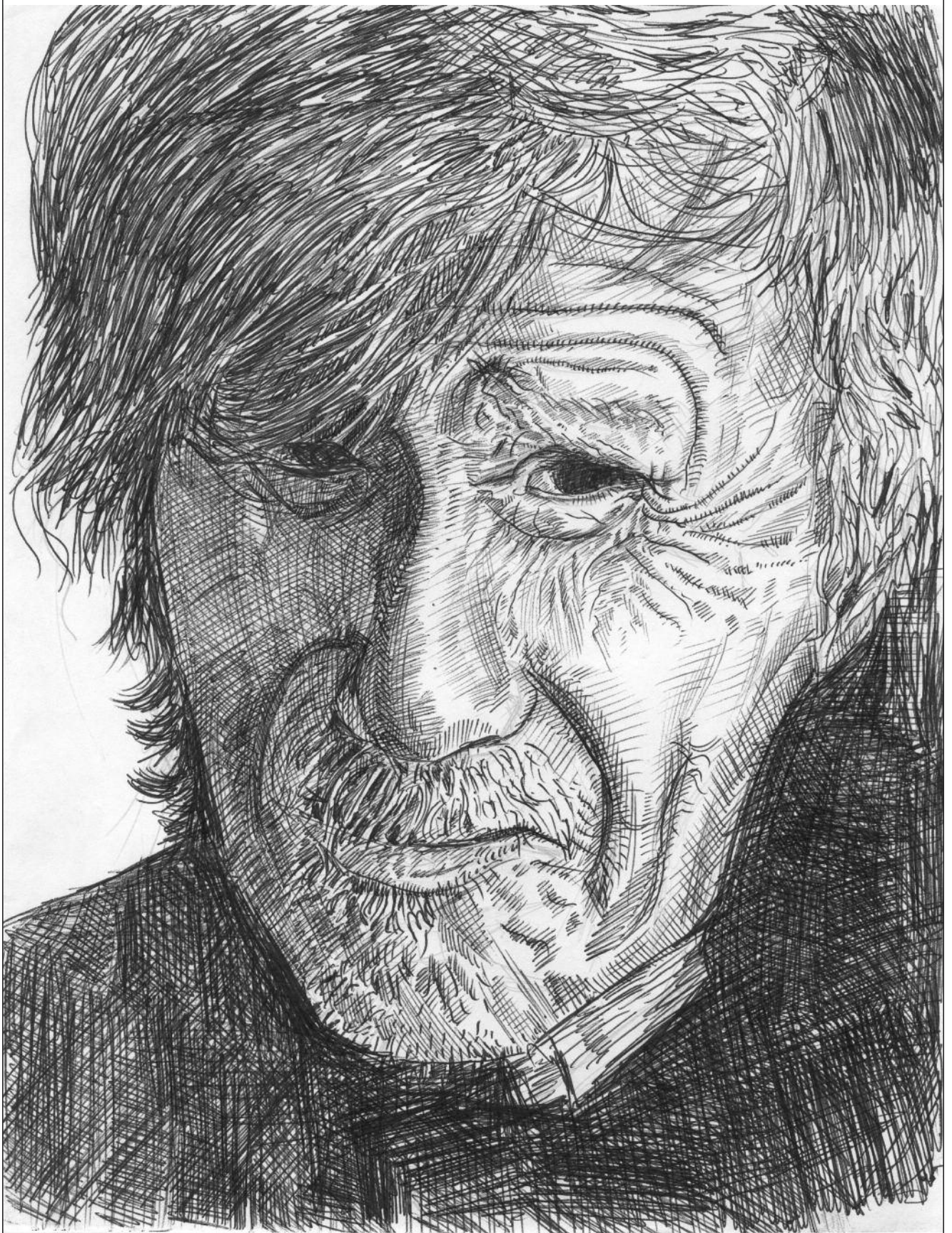
- **Métis Law Summary 2004.** Written and Updated by Jean Teillet.
Available online at <www.metisnation.ca/rights/download/MLS-2004.pdf>.
- **Métis Law Summary 2006.** Written and Updated by Jean Teillet.
Available online at <www.turtleisland.org/resources/metislaw2006.pdf>.

Applying 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, pp. 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.
Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.

General Resources

- **Citizens Plus: Aboriginal Peoples and the Canadian State.** Cairns, Alan C. UBC Press, 2000. ISBN 0-7748-0767-9.
- **Aboriginal Studies 10: Aboriginal Perspectives.** Kainai Board of Education, Métis Nation of Alberta, Northland School Division, Tribal Chiefs Institute of Treaty Six. Duval House Publishing, 2004. ISBN 1-55220-603-3.
- First Nations Profiles: Indian and Northern Affairs Canada.
Available online at <<http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Index.aspx?lang=eng>>.



Toward a Just Society by Ted Longbottom



CURRENT TOPICS IN FIRST
NATIONS, MÉTIS, AND INUIT
STUDIES

Cluster 3:
Toward a Just Society



Education by Ted Longbottom

LEARNING EXPERIENCE 3.1: EDUCATION

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 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 purposes of residential schools and what was the impact of residential schools 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 First Nations, Métis, and Inuit education 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.

Although some students benefited from their residential school experience, 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. Curricula that do not reflect Indigenous values and vision, a shortage of First Nations and Inuit educators, high drop-out and low graduation rates, and appropriate funding 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 2017, it is projected that in Manitoba 31 percent of children under the age of 15 will be First Nations, Métis, or Inuit (Statistics Canada). 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

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 concept of the winter count is outlined on page 1-9 of LE 1.1.

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–1950s)
- 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 in 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 (DIAND) 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 called *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 LE 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 LE.

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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

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

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 Strategy No. 4 for a follow-up activity.)
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 Strategy No. 2 for a follow-up activity.)
3. Students complete **BLM 3.1.1: “Eulogy for a Truant,”** record their responses in their learning logs, and complete a reflection journal entry.
4. Students read **BLM 3.1.2: Prime Minister Harper’s Residential Schools Apology** and **BLM 3.1.3: Response to Apology to Residential School Survivors by Premier Doer**, or watch the videotaped speeches. Students discuss the apologies and then respond to the following questions in their learning logs:
 - What specifically did he apologize for?
 - What were the differences in style and substance between the two speeches?
 - What is the importance of apologizing?
 - 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.

Suggested Acquiring and Assessment Strategies

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

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 www.wherethechildren.ca/. Students record their findings in their learning logs. (Note: This strategy is a prerequisite for Acquiring Strategy No. 3.)
3. Students visit the site of a former residential school and complete **BLM 3.1.5: 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 Strategy No. 2 is a prerequisite 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 Strategy No. 5 and Applying Strategy No. 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 Strategy No. 4. Students record their findings in their learning logs. (Notes: Acquiring Strategy No. 4 is a prerequisite for this strategy. See **BLM G.9: Conducting an Interview** and/or **BLM G.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 five hours observing, interviewing and assisting in the classroom or school
 - assessment meeting with cooperating teacher
 - report writing
 - 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.)
 - report writing
- (**Note:** This Acquiring strategy recurs in all Cluster 3 LEs.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

8. **Biographies:** Students use print and electronic resources to research Indigenous leaders in education. Students may choose one of: Marie Battiste, Gregory Cajete, Verna Kirkness, Myra Laramee, 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 Strategy No. 6 for a 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 Analytical 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 Strategy No. 10 for a follow-up activity.)

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.

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 LE.)

6. **Biographies: Students present their research information from Acquiring Strategy No. 8 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic, poem, song, etc.**
 - ✓ Students add their presentations to their portfolios.

7. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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**.)
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 Strategy 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.)

Activating Strategy 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. It 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.

Grades 9-12, 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. It 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.** Kelowna, BC: Filmwest Associates, 1994.

From the 1920s to the early 1980s 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.** Kelowna, BC: Filmwest Associates, 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.

(**Note:** The above film looks at Restorative Justice from the victim’s viewpoint and many weaknesses are discussed. **This is a film for adults.**)

Activating Strategy No. 3

- “Eulogy to a Truant, 1966.” Joanne Bealy. Available online at <www.cahootsmagazine.com/index.php?option=com_content&task=view&id=182>.

Activating Strategy No. 4

- “Text of Prime Minister Stephen Harper's residential schools apology.” CTV News. Available online at <www.ctv.ca/servlet/ArticleNews/story/CTVNews/20080611/harper_text_080611/20080611/>
- “Apology by Premier Gary Doer to Residential School Survivors.” NDP Caucus. Available online at <<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. Available online at <www.ainc-inac.gc.ca/ai/rqpi/apo/index-eng.asp>.

Acquiring Strategy No. 2

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

Acquiring Strategy No. 4

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

Acquiring Strategy No. 5

- **Assu of Cape Mudge.** Thiele, Noreen. Victoria, BC: Chiaro Productions Inc. and Moving Images Distribution, 2005.
Grades 6-12, adult. IRU
- **Dion of the Kehewin.** Thiele, Noreen. Victoria, BC: Chiaro Productions Inc. and Moving Images Distribution, 2004.
This series introduces viewers to six First Nations families through the oral tradition of storytelling. “
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 that are now occurring in western science can be traced back to knowledge first acquired by Native peoples.
Grades 9-12, adult, professional development. IRU #3622
- **Restoring the Sacred.** Meeches, Lisa. Meeches Video Productions, Inc., 2005.
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 Strategy 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, pp. 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.
Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.

General Resources

- **Aboriginal People in Manitoba** (includes 2006 stats plus background/analysis). Service Canada.

Prepared by Bruce Hallett of Service Canada, with research assistance from Nancy Thornton.

Available online at <www.gov.mb.ca/ana/pdf/apm2006.pdf>.

- **Aboriginal People in Manitoba.** Hallett, Bruce, and Manitoba: Aboriginal and Northern Affairs. Canada: Manitoba, 2006. IRU 971.2700497 A26.



Health: Living in Balance by Ted Longbottom

LEARNING EXPERIENCE 3.2: HEALTH: LIVING IN BALANCE

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 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 traditional health practices for First Nations, Métis, and Inuit peoples and how can its original purpose – to produce 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. How can western and traditional Indigenous practices complement each other to create healthy Indigenous individuals and communities?
-

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.

“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 labelled as superstition. Indigenous peoples turned to western medicine. The medicine chest clause, which was included in Treaty No. 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.

* See Appendix E.

Finding Balance

First Nations, Métis, 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.” (Dogrib Treaty 11 Council, “Brief to the Commission” by Henry Zoe)

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.

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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 a result of the 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) is 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 LE 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 an 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 Sections 6.31–6.36 of *Success for All Learners* 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 LE 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).” (Proulx, Craig. *Reclaiming Aboriginal Justice, Identity, and Community*, 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 Brian Whitford, and complete **BLM G.7: B-D-A Viewing Worksheet** and a reflection journal entry.

Suggested Acquiring and Assessment Strategies

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

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 LE, 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 3.2.1: Stuck-On Concept Maps** using **BLM 3.2.2: Dis-ease: Word Splash** and **BLM 3.2.3: 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 Strategies No. 2 and No. 4. for follow-up activities.)

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 five hours observing, interviewing, and assisting in the community
 - assessment meeting with a cooperating health practitioner
 - report writing
 - 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.)
 - report writing

(**Note:** This Acquiring Strategy recurs in all Cluster 3 LEs.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

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, 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 Strategy No. 6 for follow-up activity.)
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 Strategy No. 10 for a follow-up activity.)

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.

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 *PowerPoint*, 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 LE.)

6. **Biographies:** Students present their research information from Acquiring Strategy 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. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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.**)
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 Strategy 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.)

Activating Strategy No. 2

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

Activating Strategy 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 28 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 war-torn lands.

Grades 10-12. 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. This documentary 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. It 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 these circumstances and his own troubled past, he moves forward to a healthier and more peaceful way of life.

Grades 10-12, adult, professional development. IRU #D-10860

- **Native AIDS.** Canadian Broadcasting Corporation. CBC, Winnipeg, 1997.
 This film explores the reasons why young Natives who come from reserves to Winnipeg are at high risk for contracting 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. It 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.
 Grades 10-12, adult, professional development. IRU #7105
- **Toxic Homes.** Lisa Meeches. Meeches Video Productions, Inc., 2006.
 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 freshwater 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 an individual chapter menu.
 Grades 9-12, adult. IRU #D-10360

Activating Strategy No. 4

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

Acquiring Strategy No. 2

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

Acquiring Strategy 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.
 Available online at <www.gov.mb.ca/ana/pdf/apm2006.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.
Available online at <www.naho.ca/english/>.



Justice by Ted Longbottom

LEARNING EXPERIENCE 3.3: JUSTICE

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

Essential Questions

Big Question

What 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 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...’”. (Royal Commission on Aboriginal People)

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 behaviour. If a common law was broken, so was a sacred trust with the Creator and the community worked together to restore the balance. Misbehaviour 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 behaviour. 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 1940s, 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:

“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
- Accused Aboriginals are more likely to be charged with multiple offences than are accused non-Aboriginal
- 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 take responsibility for the obligations agreed upon in the past. This must be done with a sense of goodwill and respect, and it must incorporate self-government and a recognition of the value of traditional Indigenous common law.

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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* of 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 LE 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 Sections 6.31–6.36 of *Success for All Learners* 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 LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 Strategy 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. Then, they complete **BLM G.7: B-D-A Viewing Worksheet**. Students add any new issues to the classroom chart (Activating Strategy No. 1) if they have completed that strategy, or create a new chart and add their sheets to their portfolios. (**Notes:** See Suggested Resources for video options. See Acquiring Strategy No. 2 and Acquiring Strategy 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 Strategies No. 2 and No. 3 for follow-up activities.)

Suggested Acquiring and Assessment Strategies

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

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 Centres in Manitoba** 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: Judge Murray Sinclair Speech and Questions**, 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 a classroom chart, 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 JusticeStudents record their findings and their sources in their learning logs upon completion of the jigsaw.
4. Students choose 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 five 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 counsellor.)
 - 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 LE.)

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 Strategy No. 7 for a follow-up activity.)
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 Analytical 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 Strategy No. 11 for a follow-up activity.)

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.

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 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 a 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 LE.)

7. **Biographies:** Students present their research information from Acquiring Strategy No. 5 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic, poem, song, etc.
 - ✓ Students add their presentations to their portfolios.
8. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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.**)

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”** (Proulx 187).
 ✓ Students complete a reflection journal entry.
11. **Winter Counts: Students create a winter count (a symbolic pictorial representation) of the event researched in Acquiring Strategy 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.)

Activating Strategy No. 1

- **Aboriginal People in Manitoba** (includes 2006 stats plus background/analysis). Service Canada. Prepared by Bruce Hallett of Service Canada, with research assistance from Nancy Thornton.
 Available online at <www.gov.mb.ca/ana/pdf/apm2006.pdf>.

- **Aboriginal People in Manitoba.** Hallett, Bruce, and Manitoba Aboriginal and Northern Affairs, Canada: Manitoba, 2006. IRU 971.2700497 A26

Activating Strategy No.3

- **Two Worlds Colliding.** Menard, Andrea. National Film Board of Canada, 2004.
- **Conspiracy of Silence.** Couture, Suzette, and Lisa Priest (Author). Canadian Broadcasting Corporation, Sturgeon Fall, Ontario, 1991.
 The true story of Helen Betty Osborne, a 19-year-old Aboriginal woman who was murdered 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 Strategy No. 4

- **Gang Aftermath.** Cardinal, Lewis. Bearpaw Media Productions, 2005. National Film Board of Canada, 2006.
Grades 9-12, adult, professional development. IRU
- **Long Road, Full Circle.** Meeches, Lisa. Meeches Video Productions, Inc., 2004.
Grades 9-12, adult, professional development. IRU

Acquiring Strategy No. 2

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

Activating Strategy No. 3

- **Hollow Water.** Keeper, Joy, and National Film Board of Canada. Montreal, PQ: National Film Board of Canada, 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 Murray Sinclair. Winnipeg, MB: 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 Murray Sinclair. Winnipeg, MB: Province of Manitoba, 1991. IRU 345.05097127 M35 v.2.
- **CBC News in Review (October 1991).** Nash, Knowlton, and CBC-TV. Toronto, ON: Canadian Broadcasting Corporation, 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 Rob Fischer. Toronto, ON: 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. Toronto, ON: Canadian Broadcasting Corporation, CBC Learning, 1999.

General Resources

- **Aboriginal Women and the Legal Justice System in Canada.** Native Women’s Association of Canada.
Available online at <www.nwac-hq.org/en/documents/nwac-legal.pdf>.
- **Métis Law Summary 2004.** Written and Updated by Jean Teillet.
Available online at <www.metisnation.ca/rights/download/MLS-2004.pdf>.
- **Métis Law Summary 2006.** Written and Updated by Jean Teillet.
Available online at <www.turtleisland.org/resources/metislaw2006.pdf>.
- **Community Legal Education Association – Speakers Bureau.**
Available online at <www.communitylegal.mb.ca/programs-speakers.htm>.
- **Native Law Centre of Canada.**
Available online at <www.usask.ca/nativelaw/>.
- **I was born here ... in Ste. Madeleine.** Lanceley, Ann. Brandon, MB: Saskatchewan Music Educators Association, 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 1 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 2, the Elders share stories about the fun their parents had, the community’s cohesiveness, and the difficulties the residents faced.
Part 3 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 4 looks at the importance of square dancing to the people of Ste. Madeleine and includes an interview with a caller.

Grades 7-12, adult. IRU #6904



Wicehtowin: Economic and Resource Development by Ted Longbottom

LEARNING EXPERIENCE 3.4: WÎCEHTOWIN: ECONOMIC AND RESOURCE DEVELOPMENT

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

Focus Questions

1. How have the economic practices of 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' hunger 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 the 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 and 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 that is 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 10-year commitment by provincial and federal governments to funding employment training and development, a holistic approach to social assistance that integrates 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

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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 they may begin with a current issue or event.

Based on students' prior knowledge, interests, and needs, as well as available resources and time, the LE 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 an inquiry into 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 LE.

Glossary

Appendix E: Glossary defines many of the terms that are 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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

building capacity	gaming
capitalism	mixed economy
cultural tourism	reserve-based economy
economic marginalization	sustainable
entrepreneurship	urban reserves

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 Strategy No. 2 for a follow-up activity.)
2. Students take part in a community walkabout and record their impressions to create a “snapshot” of the economic state of their community. Students may record their impressions through note-taking, still photography, or 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 **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 Strategy No. 2 and Acquiring Strategy No. 3 for a follow-up activity.)
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 trapping, logging, or the debate about whether to run the Manitoba Hydro transmission lines on the west or east side of Lake Winnipeg. Students add the articles to their media scrapbooks with their completed analytical outlines.
5. Using Reciprocal Reading (SFAL 6.46), students read and discuss recent newspaper or magazine articles about current land claim or treaty negotiations. 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.

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 the 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 LE, 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 Centres in Manitoba** 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 resource 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 Nations, Métis, and Inuit entrepreneurship
 - Individual role models in business, medicine, the arts, etc.
 - The Indigenous relationship with the land and resourcesStudents record their findings in their learning logs upon completion of the jigsaw.
5. Students choose 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-to-three day economic practicum, 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(**Note:** This Acquiring Strategy recurs in all Cluster 3 LEs.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

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, Barbara Bruce, Lisa Meeches, Michelle Boivin, 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 Strategy No. 5 for a follow-up activity.)

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 Analytical 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 Strategy No. 9 for a follow-up activity.)

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.

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. **Through storytelling, students share what they learned, experienced, and felt during the course of their land-based learning experience.**
 - ✓ Students add their storytelling materials to their portfolios.
4. Using **BLM 3.4.1: Creating a Successful Community**, 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. Presentations 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 that 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 LE.)

5. **Biographies:** Students present their research information from **Acquiring Strategy No. 5** in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic, poem, song, etc.
✓ Students add their presentations to their portfolios.
6. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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**.)
8. **Talking Circle:** Students respond to the following excerpt from a speech to the Winnipeg Chamber of Commerce on March 20, 2009, by Phil Fontaine, National Chief of the Assembly of First Nations: “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 Strategy No. 8**, including an explanation of the event and why they chose it.
✓ Students add the winter count to their portfolios.

Suggested Resources

Acquiring Strategy No. 2

- **Aboriginal People in Manitoba** (includes 2006 stats plus background/analysis). Service Canada. Prepared by Bruce Hallett of Service Canada, with research assistance from Nancy Thornton. Available online at <www.gov.mb.ca/ana/pdf/apm2006.pdf>.
- **Aboriginal People in Manitoba**. Hallet, Bruce, and Manitoba Aboriginal and Northern Affairs. Winnipeg, MB: Province of Manitoba, 2006. IRU 971.2700497 A26.

Activating Strategy No. 3

- **Urban Reserves: Success in the City**. Meeches, Lisa. Meeches Video Productions, Inc., 2006. Grades 7-12, adult. IRU #D-10711.
- **Mining in Indian Country**. Native Broadcasting and Filmwest Associates, 1997. Designed to introduce viewers to the impact of benefit agreements that 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. It also considers the agreement negotiated between the Tahltan Indians and Wheaton Mineral Resources, and notes a number of negotiated settlements between Native populations and mining companies in the Yukon. It explains the need for the agreements and outlines the social, economic, and cultural factors that contributed to their successful implementation. Grades 10-12, adult. IRU #5437.
- **Skownan: Our Land, Our Future**. Kakekapetum, Tina, and Ron Missyabit. Winnipeg, MB: International Institute of Sustainable Development, 2001. Grades 5-12, adult, professional development. IRU #6670.
- **Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation**. Erenberg, Noah, and Kim Bell. Winnipeg, MB: Nisichawayasihk Cree Nation and Eagle Vision, Eagle Vision, 2006.
- **Our Nationhood**. Obamsawin, Alanis. National Film Board of Canada, 2003.
- **Arctic Rush**. Pritchett, Harry. Canadian Broadcasting Corporation and Discovery Productions, Inc. Canadian Broadcasting Corporation, 2006. Grades 7-12, adult. IRU #D-11558.

Activating Strategy No. 5

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

Applying Strategy No. 4

- **Building Community.** Bomi Videotape Productions, Baran & Baran and Kineticvideo.com. Toronto, ON: BOMI Videotape Productions, Kanata; Baran & Barn, Kineticvideo.com, 2004.

This 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 Strategy 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, pp. 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.

Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.

General Resources

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



Indigenous Peoples of the World by Ted Longbottom



CURRENT TOPICS IN FIRST
NATIONS, MÉTIS, AND INUIT
STUDIES

Cluster 4:
Indigenous Peoples of the World



One World by Ted Longbottom

LEARNING EXPERIENCE 4.1: ONE WORLD

Enduring Understandings

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

Essential Questions

Big Question

Why is the preservation of Indigenous cultures vital for both Indigenous and other citizens of contemporary Canada?

Focus Questions

1. What are the traditions and contemporary issues that connect Indigenous peoples worldwide?
 2. Who are the Indigenous peoples of the earth?
 3. What are the challenges and achievements of world Indigenous populations?
 4. How are world Indigenous issues addressed?
-

Background

There are over 5,000 Indigenous populations around the globe. Over 300 million Indigenous people live in 70 countries around the world. Many share a legacy of colonialism with the First Nations, Métis, and Inuit of Canada. As with Canadian Indigenous peoples, this legacy includes poverty, ill-health, loss of culture and language, justice issues, loss of traditional lands, environmental issues, a struggle to regain self-determination, and marginalization within the mainstream culture.

Global Indigenous populations also share common cultural characteristics including a spiritual connection to the land, oral traditions, an emphasis on community rather than the individual, ties of extended family, and respect for cultural diversity.

Today, efforts to meet the challenges facing Indigenous peoples are coordinated internationally through the United Nations and other agencies and organizations.

Indigenous peoples have occupied their traditional territories since a time predating the societies established by colonizing powers. Typically, Indigenous peoples within colonial societies are engaged in a struggle to preserve their culture, language, traditions, and institutions.

Winter Counts

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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:

- Era of colonialism and imperialism (16th to 21st century)
- World Council of Indigenous Peoples formed (1974)
- Declaration of the Rights of Indigenous Peoples (2007)

How to Select Content for this LE

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

Based on students' prior knowledge, interests, and needs, as well as available resources and time, the LE 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 an inquiry into 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 that are 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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

ethnocentrism	imperialism
Fourth World	Indigenous Knowledge (IK)
globalization	Indigenous rights

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment as learning, assessment for learning, and assessment of learning. The Applying phase of the LE 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 the meaning of the word “Indigenous” and create a chart of Indigenous peoples around the world. (**Note:** Students may refer to Indigenous peoples of Africa, North and South America, Australia, and/or New Zealand. Students may not realize that Indigenous peoples are also found in Europe [e.g., Saami and Basque peoples and Japan (Ainu)].)
2. With a partner, students read the Dene Declaration (found at www.denenation.com/denedec.html), and discuss which parts are true for the Dene and which parts are true for all Indigenous people. Students complete a reflection journal entry.
3. Students view a video such as *Rabbit Proof Fence* or *Sharing the Wisdom* and complete **BLM G.7: B-D-A Viewing Worksheet** with a focus on the issues facing Indigenous peoples in places outside Turtle Island. Students add their worksheets to their portfolios and complete a reflection journal entry.
3. Using Think-Pair-Share, students discuss the difference between living an “Indigenous culture” and a “mainstream society” lifestyle. Students create a Venn diagram with their results and add the diagram to their portfolios.
4. Students read **BLM 4.1.1: United Nations Declaration of the Rights of Indigenous Peoples**, and discuss its relevance to First Nations, Métis, and Inuit peoples of Canada. Students complete a reflection journal entry. (**Notes:** See Acquiring Strategy No. 5 and Applying Strategy No. 4.)

Suggested Acquiring and Assessment Strategies

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

1. Students listen to an Indigenous person from a culture outside of Turtle Island who has been invited to the class to discuss his or her culture and homeland. Prior to the visit, students prepare questions. Students record new information in their learning logs and complete a reflection journal entry.
2. Students listen to a speaker from one of the agencies in their community that support new immigrants who has been invited to the class to discuss the obstacles and solutions that new immigrants encounter. Students record the obstacles and solutions in their learning logs. (**Note:** See Applying Strategies No. 1 and No. 2 for follow-up activities.)

3. Using print, electronic, audio-visual, and human resources, students compare the culture and traditions of an Indigenous people from outside Turtle Island to those of a First Nations, Métis, or Inuit culture of Canada. Students create a comparison chart of the cultures and record their findings in their learning logs.
4. Using a jigsaw and print, electronic, audio-visual, and human resources, students choose and research one of the following topics:
 - *The objectives and activities of organizations that support Indigenous peoples around the world.* Students compile a list of urgent issues, such as habitat destruction, loss of culture, economic exploitation, health, and Indigenous knowledge.
 - *The histories, cultures, and contributions of global mixed-blood populations and their issues of identity.* Students compare those issues to those of the Métis in Canada. (**Note:** Examples of mixed-blood populations include the Creole people of the USA, the Coloured people of South Africa, the Metizo people of South and Central America, Mexico, and the Caribbean, and the Anglo-Indian people of India.)
 - *The ties between Canadian and global Indigenous peoples and organizations such as the United Nations, the Inuit Circumpolar Council, and the World Health Organization.* Students record their findings in their learning logs. (**Note:** Examples include the 1991 involvement of the United Nations Commission on Human Rights in the issue of the rights of Cree peoples in a separate Quebec, and efforts to preserve the Inuit language through the activities and resolutions of the Inuit Circumpolar Council.)
 - *The former policy of apartheid in South Africa as an instrument of colonization.*
 - *The history and practices of Western (European) medicine or non-Western Medicine (Australian Aboriginal, East Indian, Chinese, etc.).*

Students record their findings in their learning logs. (**Note:** See Applying Strategies Nos. 1, 2, and 3 for follow-up activities.)

5. Using print and electronic resources, students conduct an inquiry into Canada's stated reservations about, and eventual endorsement of, the United Nations Declaration on the Rights on Indigenous Peoples. Students record their findings in their learning logs and complete a reflection journal entry. (**Notes:** Canada was one of four nations that opposed the Declaration. The United States, Australia, and New Zealand also opposed the Declaration. See Applying Strategy No. 4 for a follow-up activity.)

Recurring Long-Term Acquiring Strategies:

(**Note:** The following strategies recur in every LE.)

6. **Biographies:** Students use print and electronic resources to research an historic Métis figure. Students may choose one of: Rigoberta Menchutum, Ted Moses, Sheila Watts-Cloutier, or an important Indigenous individual of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 5 for a follow-up activity.)
7. **Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning Indigenous peoples of the world for research and/or display in the classroom or school. (**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 Strategy No. 9 for a follow-up activity.)

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.

1. Students plan, design, and create a display focusing on Indigenous issues that might be displayed at the new Canadian Museum for Human Rights at The Forks in Winnipeg. **Students present their display to their class and/or school in a gallery walk.**
 - ✓ Students add a visual representation of their display to their portfolios.
2. Students choose a global Indigenous issue and develop a campaign to create awareness and to promote activism within the school or wider community. The campaign might include posters, letter-writing, guest speakers, media coverage, fundraising, special events, or website creation. **Students present their campaign strategies and outcomes to their class.**
 - ✓ Students add their work and their presentations to their portfolios.
3. Students compare apartheid as a form of colonization to the *Indian Act* of Canada. **Students present their comparison of the two forms of colonization as a role-play between two Indigenous people who have survived colonization.**
 - ✓ Students add their work to their portfolios.

Recurring Long-Term Applying Strategies:

(**Note:** The following strategies recur in every LE.)

5. **Biographies:** Students present their research information from **Acquiring Strategy No. 6** 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:** (**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 completing 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 **LE 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.**)
8. **Talking Circle:** Students discuss the statement, “There is only one race – the human race.”
✓ Students complete a reflection journal entry.
9. **Winter Counts:** Students create a winter count (a symbolic pictorial representation) of the event researched in **Acquiring Strategy No. 8**, including an explanation of the event and why they chose it.
✓ Students add the winter count to their portfolios.

Suggested Resources

Activating Strategy No. 2

- **Dene Declaration.** Available online at <www.denenation.com/denedec.html>.

Activating Strategy No. 3

- **Rabbit Proof Fence.** Sampi, Everlyn, et al. Noyce, Phillip (Director). Alliance Atlantis, 2002.
- **Sharing the Wisdom.** Baran, Phillipa, et al. BOMI Videotape Productions Ltd., Toronto, ON: Baran & Baran and Kineticvideo.com, 2004.

This series addresses various Aboriginal issues and ideas through interviews and short dramatizations, specifically focusing on Aboriginal youth. This program follows a young Canadian Aboriginal as she travels through Porta Vila, Vanuatu. It examines commonalities between Indigenous people around the globe, and explains how Indigenous groups can share their culture and wisdom with each other and with the world.

Grades 5-12, professional development. IRU #D-10986.

Activating Strategy No. 5

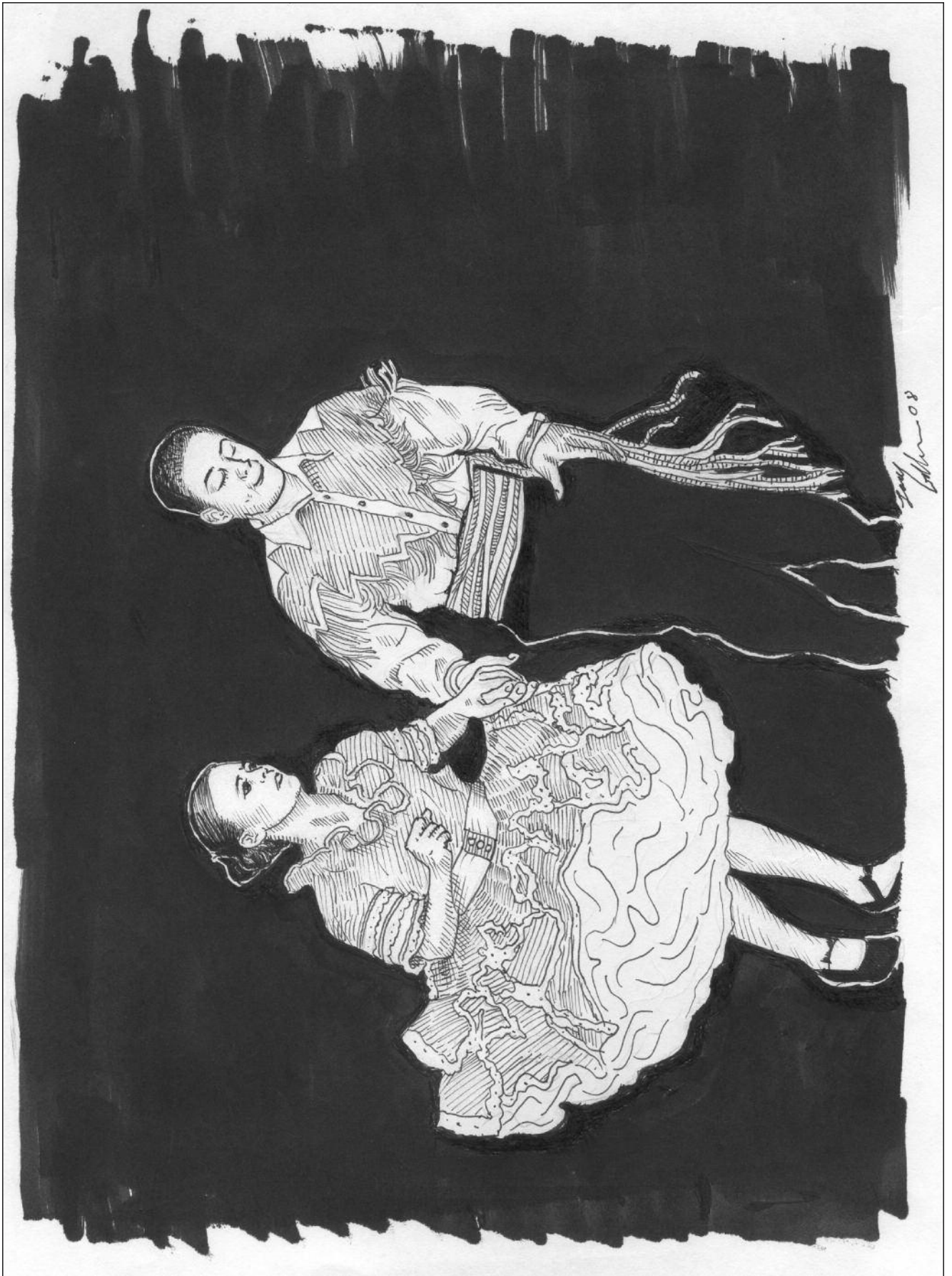
- **United Nations Declaration on the Rights of Indigenous People.** Available online at <www.un.org/esa/socdev/unpfii/en/drip.html>.

Applying Strategy 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, pp. 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.

General Resources

- **Reclaiming Indigenous Voice and Vision.** Battiste, Marie (Ed.). Vancouver, BC: UBC Press, 2000. ISBN 0-7748-0746-6.



A Festival of Learning by Ted Longbottom



CURRENT TOPICS IN FIRST
NATIONS, MÉTIS, AND INUIT
STUDIES

Cluster 5:
A Festival of Learning



Looking Forward, Looking Back by Ted Longbottom

LEARNING EXPERIENCE 5.1: LOOKING FORWARD, LOOKING BACK

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 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 Question

How do First Nations, Métis, and Inuit cultures combine tradition and adaptation to meet the challenges of today and to ensure a better tomorrow?

Background

In this LE, students work independently or as a group to develop and present a project of their choice that addresses the essential question in a creative way. Projects will combine research, presentation, and may also include performance.

Projects

- must look to the past, present, and future
- must include a presentation (maximum one hour, minimum 30 minutes)
- must tie in explicitly with the course (enduring understandings, essential questions, issues)
- that involve performances must include a presentation on the development and background research involved
- may be thematic (e.g., oppression, decolonization, steps to the future)
- may be organized as part of a whole-class celebration week or two weeks
- may involve the class, wider school population, community, special guests, family, honorees, etc.
- are evaluated on both content and presentation

How to Select Content for this LE

Projects will be based on the content studied in Clusters 1–4.

Based on students' prior knowledge, interests, and needs, as well as available resources and time, this LE may be approached in a variety of ways:

- The entire class may focus on the 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 an inquiry into a particular event or development
- Small groups may study a selected topic and share their learning in the context of a cooperative project

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 read **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning** and brainstorm ideas for their final project. Students begin project-planning forms in consultation with the teacher. (**Note:** For information on "Planning Learning Projects" and "Devising a Learning Contract," see *Success for All Learners* 8.4. Teachers may present examples of projects completed in this course in previous terms or years.)

Suggested Acquiring and Assessment Strategies

Select the following strategy to engage students in inquiry, using primary and secondary sources.

1. Using print, electronic, audio-visual, and human resources, students research the background content for their projects and complete the project planning forms in consultation with the teacher. Students record their findings in their learning logs.

Suggested Applying and Assessment Strategies

Select the following strategy to allow students to apply and reflect on their learning, and to assess their knowledge.

1. **Students present their projects.**
✓ Students add their projects to their portfolios.

Suggested Resources

See Appendix.



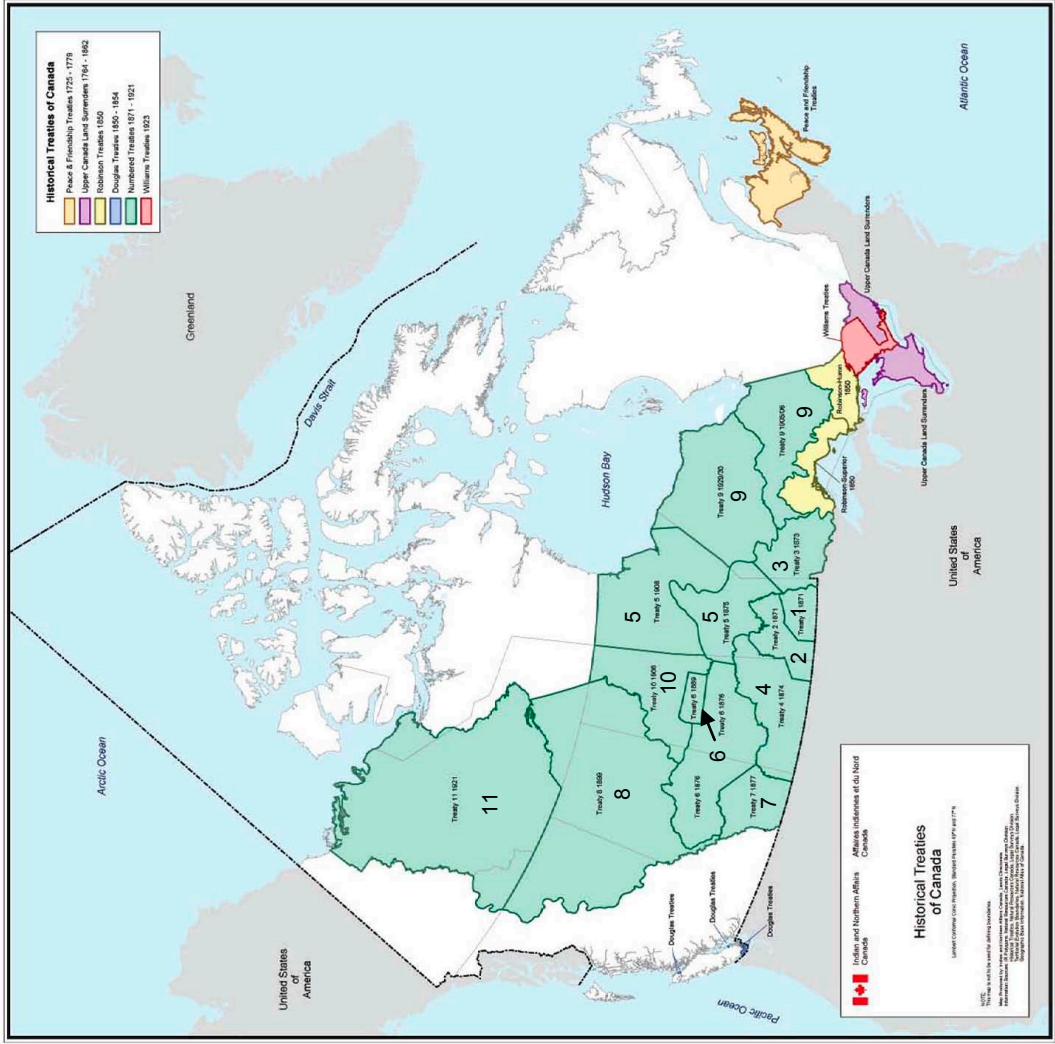
GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Appendix A:
Cluster Blackline Masters

Historical Treaty Map



Examine and discuss the historical treaty map, which indicates territories in Canada acquired from First Nations through treaties. Generate a list of the possible impacts on First Nations of the loss of traditional territories, and record the list in your learning log. **Note:** For a larger, full-colour version of this map, see <http://manitobawildlands.org/maps/HistTreatyMapCan_lg.jpg>.



- Treaty 1: 1871
- Treaty 2: 1871
- Treaty 3: 1873
- Treaty 4: 1874
- Treaty 5: 1875, 1908
- Treaty 6: 1876
- Treaty 7: 1877
- Treaty 8: 1899
- Treaty 9: 1905, 1929-1930
- Treaty 10: 1906
- Treaty 11: 1921

Historical Treaty Map: Copyright © Natural Resources Canada. Reproduced under the terms for Non-commercial Reproduction, as described at <www.nrcan-rncan.gc.ca/com/notiavis-eng.php>.

Read “A Note on Terminology” and, with a partner, discuss the usages and connotations of the following terms:

- Indian
- non-Status
- Native
- Aboriginal
- Indigenous
- First Nations
- people/peoples
- mainstream Canadians
- dominant society

Create definitions of the terms in your own words, post the definitions in the classroom, and record them in your learning log.

A Note on Terminology **By Wayne Warry**

Words have power. A writer’s choice of words indicates political orientation and potential bias. The era of political correctness may be gone, but we have been left with the awareness that we should strive for language that is non-offensive and accurate. Briefly, here are my thoughts on some of the key terminology in this book.

The terms Indian (non-status and status), Aboriginal, Indigenous, Native, Métis, and Inuit are all labels that appear in media and in everyday conversation. Students often ask whether Indian is still an appropriate word. The answer is that it depends on how it is used. Some Native people find the word Indian offensive because they feel it is a colonial word, a term commonly associated with India and Columbus—a lost white man who didn’t have the sense to know where he was! But this is bad etymology. As the Aboriginal author Taiaiake Alfred notes, “India, was at the time, known as Hindustan, and the word ‘Indian’ most probably derives from Columbus’s use of the phrase *‘una gente in Dios’* (‘a people in/of God’) to refer to the Taino people, early inhabitants of what is now known as the Dominican Republic” (Alfred 1999: xxv-xxvi). Indian is also a term that is used by Native people themselves, often with a special political meaning, so we should not reject it out of hand. In common conversation we still refer to reserve land as Indian country and to Indian time or Indian summer. However, we should recognize that the word sometimes is used pejoratively by mainstream writers—indeed, the use of the word Indian in media reports commonly signals a right-of-centre political orientation. Because Indian is used by some Canadians in a derogatory way, it is often considered offensive by Native Canadians when

used by non-Natives. In sum, Indian is a word that is easily avoided by using the more politically correct word, Aboriginal, and I use it infrequently in the book.

In Canada, Indian is also a legal term—it is used to signify those people the government recognizes as having Indian status; that is, those people who have an identifiable Band, who live or were born on reserve, who are recognized under the Indian Act. The term “non-status Indians” is formally used to refer to Native people who are not recognized by the government because their parents or ancestors enfranchised or lost their Indian status for a variety of reasons. Non-status Indians may identify themselves as Aboriginal, yet they are not considered status Indians by the government and so do not have many of the same rights under law.

Safer and correct terms are Native or Aboriginal peoples. When lecturing or writing I use the word Native, which rolls off the tongue a little easier than Aboriginal, in opposition to mainstream or other Canadians, for example, “Native and non-Natives agree that policy must change.” Today the term Aboriginal is the most appropriate word and has formal standing in the 1982 Constitution Act. For me, the term Aboriginal connotes a unique status, a status that is different from other Canadians and from other ethnic or racial groups.

Throughout the text I use the terms Aboriginal and Indigenous as synonym. However, it should be noted that the latter word—literally meaning “originating in an area”—is sometimes used to connote aspects of Aboriginal culture that are specifically tied to peoples’ spiritual connection to the land or environment, such as Indigenous medicine or Indigenous knowledge. Prior to the 1970s, the word had limited application in anthropology as a term for tribal peoples; its widespread use began in the 1980s. As Ronald Niezen notes, “The interesting thing about the relative newness of the concept is that it refers to primordial identity, to people with primary attachments to land and culture, ‘traditional’ people with lasting connections to ways of life that have survived from time immemorial” (Niezen 2003: 3). The increasing use of the word, and its associated meaning “original peoples,” is testimony to the success of the worldwide Indigenous rights movement. Because there are Indigenous peoples throughout the world (there are, for example, over 40 million Indigenous peoples in China) the term also has an international connotation.

I use the term First Nation to describe the various communities of Aboriginal peoples in Canada who are not of Inuit or Métis descent (the term settlement is often used in the latter cases). First Nations’ peoples are represented by the Assembly of First Nations (AFN). The term is also now used instead of the more dated “Indian Band” and has a decidedly political connotation, often being used with the term Council, as in First Nations Councils, to describe the political representatives or organization of communities.

Increasingly, Aboriginal peoples are returning to their languages to describe themselves and their communities. Aboriginal words are replacing European ones—we hear Anishnabek, rather than Ojibway, Haudenosaunee rather than Iroquois (the latter is an Algonkian term meaning rattlesnake and long used by Europeans). In this way, the community formally known as the “Ojibways of Spanish River” become the Sagamok Anishnabek First Nation. Taiaiake Alfred claims these Indigenous words help Aboriginal people to “free their minds” from definitions imposed by Europeans (Alfred, 1999: xxv). For non-Natives these Aboriginal words are often difficult to pronounce, but to master them is to make an important statement about respecting Aboriginal cultures.

The use of the plural Aboriginal peoples is important because it also signals political orientation. Conservative writers refer to Native people. While the use of Aboriginal *people* can be grammatically correct in specific contexts, this characterization homogenizes; it turns all Aboriginal persons into a “type,” a generalized category. The use of Aboriginal *peoples* immediately recognizes the diversity of Aboriginal cultures—and there are many, many distinct Aboriginal cultures in Canada. Another indicator of political orientation is whether to capitalize terms. Indian, like Caucasian (and other racial or ethnic designations), is capitalized. The *Nelson Canadian Dictionary* (1997) capitalizes the adjective Aboriginal. But Aboriginal denotes more than race, it signals a special political status, as do the adjectives Canadian or American. Conservative writers refuse to capitalize the term, precisely because they do not wish to acknowledge the special political status of Aboriginal peoples. Indeed, the use of the lower-case aboriginal along with the singular people, the patronizing use of Indian, or phrases like “our Native people” are quick reality checks on a writer’s political orientation.

Finally, a note on two other terms: mainstream Canadians and dominant society. These terms are increasingly problematic as the Canadian population becomes more diverse. Both connote for me the historical, European, and Eurocentric value system, which was introduced to Canada and which, over time, became the foundation of Canada’s central institutions. The phrase dominant society is particularly important as it signals those people in power who have made policy that affects minority and marginalized groups. As the population becomes increasingly diverse, immigrants and persons of colour comprise an increasing percentage of mainstream Canada. How, if at all, members of these cultures influence and eventually change dominant society values remains to be seen.

A Note on Terminology: Reprinted from *Ending Denial: Understanding Aboriginal Issues* by Wayne Warry. Copyright © 2007 by University of Toronto Press. Reproduced with permission.

Read the excerpt from the *Report of the Royal Commission on Aboriginal Peoples*, "A Word From Commissioners," and respond to the following questions with a partner. Record your answers in your learning logs.

1. In your opinion, how well has Canada reflected "the notion that dissimilar peoples can share lands, resources, power and dreams while respecting and sustaining their differences"?
2. The Royal Commission on Aboriginal Peoples (RCAP) was appointed at a turbulent moment in Canada's history. Have the types of events described in this excerpt (conflict, blockades, protests, negative media reports) become a thing of the past? Explain.
3. In your own words, what was the central question that the RCAP attempted to address?
4. Assimilation is "the process whereby one cultural group is absorbed into the culture of another, usually the majority culture." (Manitoba Education and Youth, *Integrating Aboriginal Perspectives into Curricula*, 2003)
 - Do you agree with the Commissioners that assimilation "is a denial of the principles of peace, harmony and justice . . ."? Explain.
 - What are some ways by which the Canadian government has attempted to assimilate First Nations, Métis, and Inuit peoples?
 - According to the Commissioners, why has assimilation of First Nations, Métis, and Inuit peoples failed?
5. What do Canadians need to understand to bring about the fundamental change needed to restore the relationship between Aboriginal and non-Aboriginal Canadians?
6. How do the Commissioners define Aboriginal nationhood?

A Word from Commissioners

Canada is a test case for a grand notion—the notion that dissimilar peoples can share lands, resources, power and dreams while respecting and sustaining their differences. The story of Canada is the story of many such peoples, trying and failing and trying again, to live together in peace and harmony.

But there cannot be peace or harmony unless there is justice. It was to help restore justice to the relationship between Aboriginal and non-Aboriginal people in Canada, and to propose practical solutions to stubborn problems, that the Royal Commission on Aboriginal Peoples was established. In 1991, four Aboriginal and three non-Aboriginal commissioners were appointed to investigate the issues and advise the government on their findings.

We began our work at a difficult time.

- It was a time of anger and upheaval. The country's leaders were arguing about the place of Aboriginal people in the constitution. First Nations were blockading roads and rail lines in Ontario and British Columbia. Innu families were encamped in protest of military installations in Labrador. A year earlier, armed conflict between Aboriginal and non-Aboriginal forces at Kanesatake (Oka) had tarnished Canada's reputation abroad—and in the minds of many citizens.
- It was a time of concern and distress. Media reports had given Canadians new reasons to be disturbed about the facts of life in many Aboriginal communities: high rates of poverty, ill health, family break-down and suicide. Children and youth were most at risk.
- It was also a time of hope. Aboriginal people were rebuilding their ancient ties to one another and searching their cultural heritage for the roots of their identity and the inspiration to solve community problems.

We directed our consultations to one over-riding question: *What are the foundations of a fair and honourable relationship between the Aboriginal and non-Aboriginal people of Canada?*

There can be no peace or harmony unless there is justice.

We held 178 days of public hearings, visited 96 communities, consulted dozens of experts, commissioned scores of research studies, reviewed numerous past inquiries and reports. Our central conclusion can be summarized simply: *The main policy direction, pursued for more than 150 years, first by colonial then by Canadian governments, has been wrong.*

Successive governments have tried—sometimes intentionally, sometimes in ignorance—to absorb Aboriginal people into Canadian society, thus eliminating them as distinct peoples. Policies pursued over the decades have undermined—and almost erased—Aboriginal cultures and identities.

This is assimilation. It is a denial of the principles of peace, harmony and justice for which this country stands—and it has failed. Aboriginal peoples remain proudly different.

Assimilation policies failed because Aboriginal people have the secret of cultural survival. They have an enduring sense of themselves as peoples with a unique heritage and the right to cultural continuity.

This is what drives them when they blockade roads, protest at military bases and occupy sacred grounds. This is why they resist pressure to merge into Euro-Canadian society—a form of cultural suicide urged upon them in the name of 'equal' and 'modernization'.

Assimilation policies have done great damage, leaving a legacy of brokenness affecting Aboriginal individuals, families and communities. The damage has been equally serious to the spirit of Canada—the spirit of generosity and mutual accommodation in which Canadians take pride.

Yet the damage is not beyond repair. The key is to reverse the assumptions of assimilation that still shape and constrain Aboriginal life chances—despite some worthy reforms in the administration of Aboriginal affairs.

To bring about this fundamental change, Canadians need to understand that *Aboriginal peoples are nations*. That is, they are political and cultural groups with values and lifeways distinct from those of other Canadians. They lived as nations—highly centralized, loosely federated, or small and clan-based—for thousands of years before the arrival of Europeans. As nations, they forged trade and military alliances among themselves and with the new arrivals. To this day, Aboriginal people's sense of confidence and well-being as individuals remains tied to the strength of their nations. Only as members of restored nations can they reach their potential in the twenty-first century.

Let us be clear, however. To say that Aboriginal peoples are nations is not to say that they are nation-states seeking independence from Canada. They are collectivities with a long shared history, a right to govern themselves and, in general, a strong desire to do so in partnership with Canada.

The Commission's report is an account...

...of the relationship between Aboriginal and non-Aboriginal people that is a central facet of Canada's heritage.

...of the distortion of that relationship over time.

...of the terrible consequences of distortion for Aboriginal people—loss of lands, power and self-respect.

We hope that our report will also be a guide to the many ways Aboriginal and non-Aboriginal people can begin—right now—to repair the damage to the relationship and enter the next millennium on a new footing of mutual recognition and respect, sharing and responsibility.

A Word from Commissioners: Copyright © Indian and Northern Affairs Canada. Reproduced under the terms for Non-commercial Reproduction, as defined at www.ainc-inac.gc.ca/1info/imnts-eng.asp.

Read "Looking Forward, Looking Back" from the *Report of the Commission on Aboriginal Peoples*, and compare the issues discussed in this reading with the issues on the classroom chart created earlier. Add additional issues to the list and to your learning log, and complete a reflection journal entry.

Looking Forward, Looking Back

After some 500 years of a relationship that has swung from partnership to domination, from mutual respect and co-operation to paternalism and attempted assimilation, Canada must now work out fair and lasting terms of coexistence with Aboriginal people.

The Starting Point

The Commission has identified four compelling reasons to do so:

- Canada's claim to be a fair and enlightened society depends on it.
- The life chances of Aboriginal people, which are still shamefully low, must be improved.
- Negotiation, as conducted under the current rules, has proved unequal to the task of settling grievances.
- Continued failure may well lead to violence.

Canada as a Fair and Enlightened Society

Canada enjoys a reputation as a special place—a place where human rights and dignity are guaranteed, where the rules of liberal democracy are respected, where diversity among peoples is celebrated. But this reputation represents, at best, a half-truth.

A careful reading of history shows that Canada was founded on a series of bargains with Aboriginal peoples—bargains this country has never fully honoured. Treaties between Aboriginal and non-Aboriginal governments were agreements to share the land. They were replaced by policies intended to

- remove Aboriginal people from their homelands
- suppress Aboriginal nations and their governments
- undermine Aboriginal cultures
- stifle Aboriginal identity

It is now time to acknowledge the truth and begin to rebuild the relationship among peoples on the basis of honesty, mutual respect, and fair sharing. The image of Canada in the world and at home demands no less.

The foundations of a fair and equitable relationship were laid in our early interaction.

The Life Chances of Aboriginal People

The third volume of our report, *Gathering Strength*, probes social conditions among Aboriginal people. The picture it presents is unacceptable in a country that the United Nations rates as the best place in the world to live.

Aboriginal people's living standards have improved in the past 50 years—but they do not come close to those of non-Aboriginal people:

- Life expectancy is lower.
- Illness is more common.
- Human problems, from family violence to alcohol abuse, are more common too.
- Fewer children graduate from high school.
- Far fewer go on to colleges and universities.
- The homes of Aboriginal people are more often flimsy, leaky and overcrowded.
- Water and sanitation systems in Aboriginal communities are more often inadequate.
- Fewer Aboriginal people have jobs.
- More spend time in jails and prisons.

Aboriginal people do not want pity or handouts. They want recognition that these problems are largely the result of loss of their lands and resources, destruction of their economies and social institutions, and denial of their nationhood.

They seek a range of remedies for these injustices, but most of all they seek control of their lives.

Failed Negotiations

A relationship as complex as the one between Aboriginal and non-Aboriginal people is necessarily a matter of negotiation. But the current climate of negotiation is too often rife with conflict and confrontation, accusation, and anger.

Negotiators start from opposing premises. Aboriginal negotiators fight for authority and resources sufficient to rebuild their societies and exercise self-government—as a matter of right, not privilege. Non-Aboriginal negotiators strive to protect the authority and resources of Canadian governments and look on transfers to Aboriginal communities as privileges they have bestowed.

Frequent failure to come to a meeting of minds has led to bitterness and mistrust among Aboriginal people, resentment and apathy among non-Aboriginal people.

In our report, we recommend four principles for a renewed relationship—to restore a positive climate at the negotiating table—and a new political framework for negotiations. We discuss the principles at the end of this chapter and the new framework in Chapter 2.

Canada can be a diverse, exciting, productive, caring country...a country where every child has an equal opportunity to grow up full of hope and enthusiasm for the future.

*Martha Flaherty
President, Pauktuutit Inuit Women's Organization*

Risk of Violence

Aboriginal people have made it clear, in words and deeds, that they will no longer sit quietly by, waiting for their grievances to be heard and their rights restored. Despite their long history of peacefulness, some leaders fear that violence is in the wind.

What Aboriginal people need is straightforward, if not simple:

- control over their lives in place of the well-meaning but ruinous paternalism of past Canadian governments
- lands, resources and self-chosen governments with which to reconstruct social, economic and political order
- time, space and respect from Canada to heal their spirits and revitalize their cultures

We are getting sick and tired of the promises of the federal government. We are getting sick and tired of Commissions. We are getting sick and tired of being analyzed... We want to see action.

*Norman Evans
Pacific Métis Federation*

The Ghosts of History

Every Canadian will gain if we escape the impasse that breeds confrontation between Aboriginal and non-Aboriginal people across barricades, real or symbolic. But the barricades will not fall until we understand how they were built.

Studying the past tells us who we are and where we came from. It often reveals a cache of secrets that some people are striving to keep hidden and others are striving to tell. In this case, it helps explain how the tensions between Aboriginal and non-Aboriginal people came to be, and why they are so hard to resolve.

Canadians know little about the peaceful and co-operative relationship that grew up between First Peoples and the first European visitors in the early years of contact. They know even less about how it changed, over the centuries, into something less honourable. In our report, we examine that history in some detail, for its ghosts haunt us still.

The ghosts take the form of dishonoured treaties, theft of Aboriginal lands, suppression of Aboriginal cultures, abduction of Aboriginal children, impoverishment and disempowerment of Aboriginal peoples. Yet at the beginning, no one could have predicted these results, for the theme of early relations was, for the most part, co-operation.

The relationship between Aboriginal and non-Aboriginal people evolved through four stages:

- There was a time when Aboriginal and non-Aboriginal people lived on separate continents and knew nothing of one another.
- Following the years of first contact, fragile relations of peace, friendship and rough equality were given the force of law in treaties.
- Then power tilted toward non-Aboriginal people and governments. They moved Aboriginal people off much of their land and took steps to 'civilize' and teach them European ways.
- Finally, we reached the present stage—a time of recovery for Aboriginal people and cultures, a time for critical review of our relationship, and a time for its renegotiation and renewal.

Many of today's malfunctioning laws and institutions—the *Indian Act* and the break-up of nations into bands, to name just two—are remnants of the third stage of our history. But there was honour in history, too; indeed, the foundations of a fair and equitable relationship were laid in our early interaction.

Looking Forward, Looking Back: Copyright © Indian and Northern Affairs Canada. Reproduced under the terms for Non-commercial Reproduction, as defined at <www.ainc-inac.gc.ca/1info/imnts-eng.asp>.

Identity Quotations

BLM
1.2.1

Read the following quotations concerning Aboriginal identity and analyze one or more using BLM G.1: Analyzing Quotations. Add your analysis to your portfolio.

- “The fact is that when the settlers came, the Indians were there, organized in societies and occupying the land as their forefathers had done for centuries. This is what Indian title means...”
Supreme Court of Canada
Calder v. Attorney General of British Columbia (1973)
- “Assimilation policies failed because Aboriginal people have the secret of cultural survival. They have an enduring sense of themselves as peoples with a unique heritage and the right to cultural continuity.”
- “*Aboriginal peoples are nations*. That is, they are political and cultural groups with values and lifeways distinct from those of other Canadians.”
From “A Word From Commissioners,” Highlights from the *Report of the Royal Commission on Aboriginal Peoples (1996)*
- “America, separated from Europe by a wide ocean, was inhabited by a distinct people, divided into separate nations, independent of each other and the rest of the world, having institutions of their own, and governing themselves by their own laws. It is difficult to comprehend...that the discovery of either by the other should give the discoverer rights in the country discovered which annulled the previous rights of its ancient possessors.”
Chief Justice John Marshall, United States Supreme Court
Worcester v. Georgia (1832)
From a landmark case quoted by the Commissioners in “Looking Forward, Looking Back,” Highlights from the *Report of the Royal Commission on Aboriginal Peoples (1996)*
- “We the Dene of the N.W.T. insist on the right to be regarded by ourselves and the world as a nation. Our struggle is for the recognition of the Dene Nation by the government and people of Canada and the peoples and governments of the world. . . .”
Dene Nation. “Dene Declaration: Statement of Rights,” Indian Brotherhood of the Northwest Territories, 1975. Available online at www.denenation.com/denedec.html.

- “There is something my uncle said, you know, ‘You’re not a true Indian unless you...follow the culture, then you are an Indian.’ It’s not a status thing. It’s not a piece of paper. It’s a spiritual thing, an emotional thing, a mental thing, a physical thing.”

Indian and Northern Affairs Canada. *Report of the Royal Commission on Aboriginal Peoples, Vol. 4: Perspectives and Realities*. Chapter 7: Urban Perspectives, 1991.

Etah, a 17-year-old street youth in Vancouver, quoted in “*Kāptitipis e-pimohteyahk* (Urban Perspectives: Aboriginal Street Youth Study): Vancouver, Winnipeg and Montreal” by Lauri Gilchrist and R. Anthony Winchester, research study prepared for RCAP (1995).

- “The First Nations people view themselves not as custodians, stewards or having dominion over the Earth, but as an integrated part in the family of the Earth. The Earth is my mother and the animals, plants and minerals are my brothers and sisters.”

Lickers, Henry F. “The Cultural Divide in Science Education for Aboriginal Learners,” Canadian Council on Learning. Available online at www.ccl-cca.ca/CCL/Reports/LessonsInLearning/LinL20070116_Ab_sci_edu.htm.

Read "Childhood in an Indian Village" by Wilfred Pelletier. With a partner, compare the community customs described by Pelletier to your own experiences and complete a reflection journal entry.

Because of copyright restrictions, the article is available only in the print version of this document. It can also be found at <www.belcourt.net/Source/ChildhoodInAnIndianVillage.doc>.

First Nations, Métis, and Inuit Organizations: Overview

BLM
1.2.3

Using print, electronic, and human resources, research a First Nations, Métis, or Inuit organization using the following framework to record your findings. Add the completed sheet to your portfolio.

Name of Organization:

Leadership and representation:

How are the members/constituents of the organization represented (e.g., the number of representatives, councillors, board members, etc.)?

How is the leader (e.g., Grand Chief, President, etc.) chosen?

Who is the current leader of the organization?

What is the organization's constituency (i.e., Who does it represent)?

Brief history and background:

Read the following excerpt from *For Joshua* by Anishinabek writer Richard Wagamese and, in a small group, discuss Richard’s attempt to create an identity that would impress his new friends. In your reflection journal, record your response to the following questions:

- Why do you think it was so important for Richard to be thought of as an “authentic Indian”?
- What could you tell other people about your own culture and traditions? Where did you get your information?

Again, I was the only Indian. As the laughter followed me down the hallway to my home room I decided to do anything I could to stop the laughter. I smoked, swore, acted out in class, and lied about who I was. I chose to be the class clown and with every laugh I got I felt more like I was accepted. I began to believe that all I needed to do was get a reaction from people, that getting attention was the same as getting recognition. It wasn’t. My grades fell. I went from As to Ds in one term and the resulting outcry at home was loud and painful.

But more hurtful was Lori. I guess all of us remember our first crush. For me it was Lori. She was a hippie, or at least as close to a hippie as her mother allowed her to be. She had long, curly brown hair that she wore under a variety of hats and she favoured the mini skirts that were popular at the time. She was beautiful—big, blue eyes, long lashes, and a smile that made her seem to radiate. When she invited me to a couple’s skate at the roller rink one Saturday afternoon I almost fell over. All of the guys were after her. When we glided out onto the floor that afternoon I felt a curious mixture of being superior to every guy there and of being inferior to the beautiful and popular girl with whom I was holding hands. I became infatuated very quickly.

Lori was very “into” Indians. She had read many books about Indian people, drawn many pictures, seen many movies and television shows about them and she really wanted to “go with” a Native guy. I was the only Native person she’d ever met and she was determined to be with me. She told me all about this as I walked her home after skating that afternoon. When she asked me questions about my background and heritage I did the only thing I knew how to do: I lied.

Because I hadn’t been given any exposure to my tribal identity at home, I got all my Indian information from the same place everyone else around me got theirs. I watched Westerns on television, read comic books, and went to the movies. From these I gleaned that Indians were bloodthirsty savages with a religion that was close to voodoo. We all rode horses, wore war paint, and must have been afraid of the dark because wagon trains never got attacked during the night. We were untamed, unruly, and needed the help of white people to survive. That was the extent of my cultural knowledge.

By the time I got to school on Monday the word was already out. Guys who'd never bothered talking to me before were suddenly interested in me. Girls who'd laughed and pointed at me before began looking at me out of curiosity. I felt huge. I felt like I mattered. But no one knew that I had no clue at all about my tribe, my history, language, culture, and ritual. No one knew how afraid I was that, when Lori found out that I wasn't really an Indian, she would drop me and I would be back to being "very Jerry" in no time at all. So I lied even bigger lies. I invented a language I called Ojibway—a guttural, grunting kind of talk with a lot of extraneous hand motions and gestures. I took great pains to write this new language down and commit it to memory. I gave Lori a name in that fictitious language. I told her about ceremonies I'd been to—the Sun Dance, the Rain Dance, the Ghost Dance. I told her about my grandfather the medicine man and the shamans from other tribes who had given me strong medicine so that I could survive in the city. I talked about life on a reservation and stories about life on the land. The more I lied the more she clung to me, and the more interest she showed the more esteem I garnered at school. With the respect came a hunger for more, and the bigger and more fantastic the lies became.

I can almost laugh when I recall that performance. Almost. As I gazed upwards at the stars that night in the foothills I remembered the collapse. Lori had kept on reading about Native life while we were together and she began to detect wide variations between what I was telling her and what the books were saying and showing. I was showing her how to do a war dance and explaining the meaning of war drums to her when she'd finally had enough.

"There's no war drum. There's just a drum and it's used for many things—not just war. If you were really Indian you'd know that. But you're no Indian," I recall her saying. "You're nothing but a phony."

She dropped me. Word spread just as quickly this time and I remember the shame and embarrassment I felt walking down the hallway to jeers and laughter. "Big Chief Full-of-Shit" was scrawled across my locker and I was alone again. All of the life I'd felt flowing through me when I was with Lori was gone and in its place was bitterness, shame, and an anger I'd never felt before. I was angry that no one, neither the Tacknyks nor the Gilkinsons, had allowed me to learn anything about who I was. They'd never allowed me to learn about my tribe, my history or culture. I knew then, in the loss of Lori, that I was no one, that all the play-acting I did was just that, that I was a non-entity because I didn't know who I was. I heard the same familiar words in my head one more time. "There's something wrong with you. If you were lovable, worthy, wanted, adequate, she'd have kept you. But you're not, she found out, and now you're alone."

Not much changed after that. I lied even more at home, school, and church, and when I was found out in those lies I was punished, banished, or rejected outright. With each reaction, I became more determined to be seen, known, recognized. I skipped classes and hung out in pool halls. And I ran away from home. I ran away because even then I thought that geography was a cure. The first time I fled it was just for one night, which I spent huddled in the cab of a parked truck outside of Vineland, Ontario. It was miserable, cramped, and cold, and I actually looked forward to going back to my warm bed.

From *For Joshua: An Ojibway Father Teaches His Son* by Richard Wagamese. Toronto, ON: Doubleday, 2002. Reprinted with permission from the author. All rights reserved.

As a class, discuss the list of statements by responding to the following questions:

- Does the statement describe what you experience, witness, or hear about?
- If you answered “no” to the above question, describe what happened, what you did (if anything), and how you felt.
- How should one respond to discrimination?

Complete a reflection journal entry.

1. My family or I can easily rent or buy affordable, decent housing in a safe neighborhood.
2. I can go shopping without drawing the unwanted attention of store security or clerks.
3. I can watch television or read a newspaper or magazine and see people like me represented in a positive way.
4. The contributions of my culture(s) are acknowledged in the histories of Canada and Manitoba.
5. I can easily buy, in most stores or malls, music or food that is representative of my culture.
6. People of authority whom I encounter are of my culture.
7. If a policeman stops me, it is not because of what I look like.
8. I see and/or hear my culture reflected in my school, classroom, learning activities, textbooks, and other resources.
9. My shortcomings and problems are not attributed to my cultural background.
10. I feel welcome in public places such as libraries, malls, hospitals, schools, etc.

In a small group, read and discuss (Assembly of First Nations) National Chief Phil Fontaine's speech "Modern Racism in Canada." Complete BLM G.5: Issue-Based Article Analysis, and add to your portfolio.

Answer the following question:

- In your own words, explain what Chief Fontaine means when he writes: "Sustainable solutions toward equality between Aboriginal and non-Aboriginal Canadians can be developed, but the truth of the present and past must be told."

Record your response to the question in your learning log.

Modern Racism in Canada

Phil Fontaine, B.A., LL.D.

There are few topics that are more important for the well-being of our nation than public policy issues around racism, and its antidote, equality. There is a lot of sensitivity around the subject of racism. For a person or party to be *called* racist in Canada today, is considered a serious slur (my lawyers will attest to that!). Many do not want to admit that it even exists, in fact many people say "surely Phil Fontaine, as National Chief, *you* cannot possibly experience racism." But I quote Sammy Davis Jr., who once said, "Being a star has made it possible for me to get insulted in places where the *average* Blackman could never *hope* to get insulted." I may not be a "star" like Sammy Davis Jr., but I still like the line.

Racism, among other things, is a contest over meanings. Canada's cherished image as a tolerant society leads even progressive Canadians to the view that racism means only *overt* acts by some nasty individuals against other individuals. I do not see it that way. *No* Aboriginal person in Canada sees it that way. What we see, experience, and understand on a daily basis, is racism interwoven in the very fabric of the social system in Canada.

In this paper I will discuss both overt and covert racism. I will describe what racism is, what racism looks like from *our* perspective, and then its impacts. I will seek to identify the barriers to solutions for racism and finally, will describe our vision of what is required to achieve the future equality of Aboriginal peoples in Canada.

What is Racism?

A definition of racism is, "an attribution of inferiority to a particular racial group and the use of the principle to propagate and justify the unequal treatment of this group." It can be based on the notion of biological inferiority, or may attribute inferiority to cultural deficiency, social inadequacy and technological underdevelopment. Racism can be institutional, systemic, and individual; and it can be directly or indirectly inflicted. But when we talk of racism, it is important to go beyond definitions and attempt to understand its complexities. There are many different types of racism, implemented in many different ways, used to accomplish many different racist goals.

Racism is generally categorized into three types: (i) individual, direct racism—when individuals expressly espouse racist views as part of a personal credo; (ii) subconscious, indirect, or unintentional racism—when individuals hold negative attitudes toward racial minorities based on stereotypical assumptions, fear, and ignorance; and (iii) institutional or systemic racism—when institutions such as government agencies, businesses, and organizations that are responsible for maintaining public policy, health care, education, housing, social, and commercial services and other frameworks of society, functioning in such a way as to limit rights or opportunities on the basis of race. Institutional racism can be both direct and indirect.

A 1989 report entitled *Eliminating Racial Discrimination in Canada* describes the extent to which individual racism is deeply embedded in the Canadian culture. The report states that between 12 and 16 percent of Canadians admitted to strong intolerance based on race; and 94 percent of job-agency recruiters surveyed indicated that they had rejected job seekers based on race. The report also showed that 31 of 73 Toronto landlords questioned discriminated on the basis of race.

The Aboriginal Justice Inquiry of Manitoba captured the experience of *systemic* and *institutionalized* racism for Aboriginal people in its summary. Their report spoke of policing that is at times unresponsive and at others overzealous, intensive, and often abusive. It recorded a system of laws and courts that ignores significant cultural factors and subjects them to incomprehensible proceedings and inordinate delays in the dissipation of cases. The report called the penal system harsh and unproductive, and spoke of parole procedures that often caused delays in releasing parolees. The inquiry talked about child welfare and youth justice systems that isolate young people from their families and their communities. It spoke too, of historical wrongs, of betrayals and injustice, and of a vision for restoring social harmony to their communities.

A popular fallacy is that racism is irrational. It is not. Particularly in politics, racism and prejudice are always founded on seemingly rational, strategic arguments, designed to appeal to “common sense” and so-called logical thinking. This approach has major consequences. It makes the specific prejudices upon which the arguments are founded seem acceptable. It could be said that racism is the idea and discrimination the practice. But there are other ways to practice racism. In addition to overt discriminatory treatment, and covert discriminatory treatment, the tools of the racist include the use of violence and genocide, racial hate messages, and threats and denial. The choice of tool often varies with the class, position, or power of the oppressor. Lower- and middle-class members of the dominate group might use violence against racial minorities, while upper-middle-class members of the dominate group might resort to denial, in their righteous indignation against “diversity” and “reverse discrimination.” Institutions—government bodies, schools, and corporations perpetuate racism through a variety of overt and covert means. But whatever the means, all forms of racism inflict wounds, wounds that are neither random nor isolated, wounds that can be fatal. Regardless of whether we are talking gutter racism, parlour racism, corporate racism, or government racism, they all work in concert, reinforcing and perpetuating existing conditions of inequality.

Today, modern racism, as an *ideology*, is for the most part a covert operation. In fact, its central and most distinguishing characteristic, as compared to traditional racism, is the vigour with which it is consistently denied. An example, writ large, is the front cover of the February edition of the *Alberta Report* magazine. In its response to the federal government's apology for the abuse of Aboriginal children in residential schools, the magazine ran a cover page with a photograph of smiling Aboriginal children at a residential school. The title emblazoned across the top of the cover was "The Holocaust that Never Happened." To make such a cruel assertion in the face of survivors of residential schools in western Canada shows how strong the motivation to deny racism is. The *Alberta Report*, and those for whom it speaks, know that denial is the central feature critical to the way in which modern racism works. That is to say, if you deny that racism exists, you do not have to take responsibility for it. More importantly, if you deny racism exists, any attempt to correct it can be categorized as discrimination and the creation of "special rights" for the minority group. Using the terminology of "special rights" to describe legal protection of vulnerable groups denies the fact that racism, sexism, and other forms of discrimination exist. Even a superficial understanding of the history and current realities of discrimination in Canada reveals that such "special rights" talk is little more than the ignorance of privilege and the privilege of ignorance. It is no accident that the hot racial issues in equality today is "reverse discrimination"—challenges to affirmative action plans, based on claims by white people that they are victims of racism.

Another technique of denial is to call racism by another name. The media are very good at this. The presence of racism is often ignored or covered up with euphemisms such as "disadvantaged" or "underprivileged." This status is then subtly, or even not subtly, linked to stereotypes which portray us as people who either *have* problems or *cause* problems. We are pictured as too lazy to work, failures in school, and prone to substance abuse and crime. We are portrayed as less bright, less civilized, less sensitive, less human. Is it any wonder our people are treated in ways that are less friendly and less human than the ways others are treated? Such portrayals justify oppression in the minds of racists and eggs them on.

The *Winnipeg Sun* is a case in point. For several months, the paper ran an ad for "Crime Stoppers" using a photograph of two Aboriginal teenagers being frisked by police officers. The effect of the photograph and ad was to reinforce in the minds of readers the stereotype that all Aboriginal youth are delinquents. The *Calgary Herald* provides another example. For almost a year, the *Herald* has repeatedly printed sensational front-page headlines about alleged financial mismanagement by the administration of the Stoney Reserve. At the same time, many more egregious cases of mismanagement of much larger amounts of taxpayers' money by the provincial government causes little comment. Two things are happening here. First, the disproportionate coverage minimizing the fault of the white government and maximizing the fault of the Aboriginal government effectively maintains white superiority and Aboriginal inferiority. Second, sensational coverage over such a long period of time cannot help but create the false impression that a crisis exists, and that all Aboriginal people must be incapable of running their own affairs. Another current example is the New Brunswick furor over the harvesting of trees on Crown land. There was not much public outrage about forestry management practices in the province until a court ruled that Aboriginal people had harvesting rights on Crown lands. Now that Aboriginal people are involved, it seems that everyone has conservation concerns.

The use of negative stereotypes combined with denial of racism creates a perfect "Catch-22" situation for native people. It says our *inferiority* is systemic, but *discrimination* against us is not. Another high profile example of creative denial was demonstrated in the Anita Hill case in the United States. The Senate committee called all the other women in Clarence Thomas' office to testify that Clarence Thomas did not sexually harass *them*, thus concluding that he could not have sexually harassed Anita Hill. This technique of denying discrimination through assumption of sameness of treatment is reminiscent of a comment a particularly astute judge made in a dog-barking case. It seems the judge was asked to enforce a local by-law about dogs barking. The defendant attempted to introduce an audio tape containing complete silence into evidence to disprove the allegations. The judge disallowed the tape, saying that "it could be anybody's dog not barking"!

Another way to make racism disappear is to "culturalize" it. To make this work, racism must be characterized as a phenomenon having more to do with ethnicity and culture than with domination and discrimination. Examples of this can be found in some well-meaning but misguided "culturally sensitive" interpretations of racist practices in the administration of justice, such as trying to explain the overrepresentation of Aboriginal youth in jail. These analyses have concluded that cultural differences affecting demeanour in the courtroom explain why youths are unnecessarily criminalized and labelled as unreliable, remorseless, and uncooperative. This interpretation is based on the understanding that police, lawyers, and judges administering justice on reserves, more often than not, come from cultural, social, and economic backgrounds that are different from the majority of persons in the communities they serve. As a result, they may misinterpret demeanour to the detriment of Aboriginal youth. The danger here is that under the umbrella of "cross-cultural sensitivity," discriminatory activities which are completely unrelated to culture may be overlooked, such as Crown prosecutors who prosecute more readily because they are unwilling to overrule the police who are over-inclined to charge offenders, producing 200 to 300 percent more convictions than in other jurisdictions. There are few, if any, support services used as alternatives to jail. All these non-cultural factors contribute to an overrepresentation of Aboriginal youth in jail, but they are overlooked in a "culturally sensitive" explanation. Racism is never mentioned. Occasionally, non-Aboriginal judges, lawyers, and other players in the justice and social services systems have been too quick to embrace culture in ways that fail to challenge patriarchy, colonialism, imperialism, and sexism. Their notion of culture simply confines it to a static, unchangeable, and timeless vacuum of values, beliefs, knowledge, and customs which sometimes operates to the detriment of Aboriginal women. While cultural values of healing and reconciliation must be respected, equality and the safety of women cannot be overlooked, especially in cases involving violence. Coming to terms with women's reality at the intersection of racism and sexism is something that more often than not, can be easily lost in the rush to be "culturally sensitive."

In order to deal properly with these complex issues, Canadian courts must come to grips with the contemporary act of white supremacy in and out of the courtroom and not simply get by with a superficial reference to history, cultural biases, and social conditions. They must strive to understand how cultural differences within and between groups operate, such as the difference in gender and race status. This approach inevitably engages discussion about differences, about control, about racism, about sexism, and about how Aboriginal and non-Aboriginal cultures work to sustain them, or eradicate them. Once these understandings are obtained, there is a far better chance that substantive changes toward meaningful equality and respecting cultural differences will take place.

It always fascinates me that I see the world so differently from many of my non-Aboriginal friends and acquaintances. Obviously, the identity of the person doing any analysis makes a difference. When something particularly horrifying and tragic happens, such as the shooting deaths of Connie Jacobs and her little son Ty by an RCMP officer at their home on the Tsuu T'ina Reserve in Alberta, different perceptions become more stark. My reaction and the reaction of my people is to understand the killings in the context of an historical pattern of state behaviour directed at Aboriginal people generally, and Aboriginal women and children in particular—behaviour that has disrespected and devalued us, seen our women as inferior mothers and grandmothers, and failed to give us the same consideration and protection that is taken for granted by whites. As a result, we are alarmed and angry and thus call for immediate redress in the form of an independent inquiry by First Nations to examine all the surrounding contextual issues, including sexism and racism in institutional practices of the RCMP and other agencies. On the other hand, the reaction of the non-Aboriginal population to the Jacobs' killing is to see the incident as horrifying, but isolated and maybe even a result of some intemperate action by the Aboriginal woman herself. (One can only speculate whether there would have been a greater public outcry and a greater distrust of police conduct if similar killings took place in an up-scale Calgary suburb.) There is no immediate connection with context—social, economic, political, or historic. A further discussion of the incident from the possibility of race and sex discrimination has led many to the conclusion that there is no institutional or state responsibility to respond to the incident—other than through an RCMP inquiry into their own procedures and a fatalities inquiry, which would examine the narrow circumstances immediately surrounding the deaths.

These differing attitudes to the same event arise from different life experiences based on race. Most white people have never had their children spat upon, or been taunted at school, or at the hockey rink, or at the park. Nor have they had their daughters subjected to obscenities as they walk down the street. Most elderly white women and men are respected as they buy groceries or visit a health clinic. When non-Aboriginal people are in a car accident or domestic dispute, the police are respectful and attend quickly.

Even though you would never know it from media coverage, our life experience tells us that racial violence and harassment *are* widespread, common, and life threatening; and that we cannot necessarily rely on the police to protect us when we most certainly expect respect. The arrest of five people in what police have described as the racially motivated killing of a 65-year-old Sikh man in British Columbia clearly demonstrates that racism and intolerance are alive and well in Canada. For us, it is very logical to link together several thousand real-life stories into the interpretation we put on Connie Jacobs' case. We similarly interpret the cases involving J.J. Harper, Dudley George, Donald Marshall, Helen Betty Osborne, and the Kittynowdlok-Reynolds. It is also logical for us to link the five attempted suicides on the Tssu T'ina Reserve within two weeks to Connie Jacobs and her son's deaths. The despair, hopelessness, and lack of control we all feel as a result of such a senseless and brutal loss of life, leads some to the tragic belief—supported by experiences and perceptions—that they do not have lives worth living.

The Future

As far as Aboriginal people are concerned, racism in Canadian society continues to invade our lives institutionally, systematically, and individually. The Aboriginal Justice Inquiry in Manitoba, the Donald Marshall Inquiry in Nova Scotia, the Cawsey Report in Alberta, and the Royal Commission on Aboriginal People all agree. The question now is, What is to be done?

Anti-racism strategies, to the extent that they exist, are all about the relative value of human lives. A negative response to racism is a statement that victims of racism are valued members of our society. Recognizing the harms of racism and the need to strengthen our dangerously fickle collective commitment to equality requires us to listen to those who suffer from discrimination, and to hear their stories. Sustainable solutions toward equality between Aboriginal and non-Aboriginal Canadians can be developed, but the truth of the present and past must be told.

Patricia Monture, a Mohawk woman and legal scholar, stated that if the white society cannot bring itself to understand the pain that Aboriginal men, women and children go through, then they are never going to understand anything. All the equality promises in the world will not get us anywhere because without that understanding, the theories do not reflect social reality, and do not reflect peoples' experiences. To combat racism, we must give up on monolithic, ethno-centric reality and believe that there is something to be learned and a better society to be achieved by listening to formerly silenced people. Listening to the powerless may, in turn, lead to the understanding that some groups and group members have enjoyed disproportionate privilege, including the power to define, to appropriate, and to control the realities of others.

It must be understood that racists have no interest or desire to investigate the reality of others different from themselves nor the injustices that result when others' realities are imposed upon them. Their objectives are to roll back progress through the mobilization of fear, resentment, ignorance, and intolerance. For them, difference is dealt with by making it disappear, by treating everyone the same. Non-Aboriginal Canadians must understand that this never has been and never will be good enough, because it will only perpetuate racism, indefinitely. Equality requires a commitment to the proposition that there are alternative claims to the "truth."

Another prerequisite to future equality is an accounting of the past. The heinous violations of human rights which have been perpetuated upon our people for generations, merely because of our race, cannot go unmarked. Their extent should be catalogued, their detail exposed, and their causes explored. Once all this has been done, the results must be published so that society will have a lasting record and guide to avoid future repetition of the violations we have suffered. If the truth of residential schools, religious persecution, cultural destruction, and mass abductions of our children remains unexplored and obscure, I fear that equality, peace, and justice will elude our grasp. Only when misconduct is exposed and addressed can we begin to build a fence around it and move confidently and purposefully toward the full achievement of equality, dignity, and respect. Some progress has been made. A first step was taken with the establishment of the Healing Fund and the apology for residential school abuse. Many other steps remain which will require the partnership of goodwill of both Aboriginal and non-Aboriginal Canadians. I look forward to travelling this path with all Canadians.

Megweetch.

Lecture—Modern Racism in Canada: 1998 Donald Gow Lecture by Phil Fontaine. Reprinted with permission of the School of Policy Studies at Queen's University. All rights reserved.

Read "Common Portrayals of Aboriginal People" and use print and electronic resources to research films and/or television for examples of the various stereotypes described in the article. Record your findings in your learning log.

Because of copyright restrictions, the article is available only in the print version of this document. It can also be found at the *Media Awareness Network* website at www.media-awareness.ca/english/issues/stereotyping/aboriginal_people/aboriginal_portrayals.cfm.

Read the *Winnipeg Free Press* article, "Redskin jersey about pride, not prejudice" and write a letter to the editor agreeing or disagreeing with the headline and supporting your point of view. Add your letter to your portfolio.

Because of copyright restrictions, the article is available only in the print version of this document. It can also be found at the *Winnipeg Free Press* website at

<www.winnipegfreepress.com/historic/32711129.html>.

Seeing "The Other": European Views Of First Nations, Métis, and Inuit Peoples

BLM
1.3.6

With a partner, analyze two or more of the following quotations using BLM G.1: Analyzing Quotations. Discuss your analysis in a small group, and add your analysis to your portfolio.

"[Indians] are a remarkably strange and savage people, without faith, without law, without religion, without any civility whatever, living like irrational beasts, as nature has produced them, eating roots, always naked, men as well as women."

Andre Thevet, monk, 16th Century

"...although they have been formed by as many different skills and usages as we have been, their nature is still half-way between man and beast, as they have not developed and learned the arts of peace and war as have the people of the other three parts of the habitable world."

Anonymous, 16th century

"This people may well be called savage, for they are the sorriest folk there can ever be in the world, and the whole lot of them had not anything above the value of five sous, their canoes and fishing nets excepted."

Jacques Cartier, explorer, 1491-1557

"These people live like animals...it is evident that some men are by nature free, and others servile. In the natural order of things, the qualities of some men are such that they should serve, while others, living freely, exercise their natural authority and command."

John Mair, theologian, 1469-1550

The above quotes are found in:

Dickason, Olive Patricia. *The Myth of the Savage: And the Beginnings of French Colonialism in the Americas*, by Olive Patricia Dickason, The University of Alberta Press, 1984.

Seeing “The Other”: European Views Of First Nations, Métis, and Inuit Peoples

BLM
1.3.6

“They [the Norse people who settled in North America] needed to copy the Inuit practice of burning seal blubber for heat and light in the winter, and to learn from the Inuit the difficult art of hunting ringed seals, which were the most reliably plentiful source of food available in the winter. But the Norse had contempt for the Inuit—they called them skraelings, “wretches”—and preferred to practice their own brand of European agriculture.”

From a review of Jared Diamond’s “Collapse: How Societies Choose to Fail or Succeed.” Gladwell.com, *The New Yorker*, 2005 Archive. Available online at <www.gladwell.com/2005/2005_01_15_a_collapse.html>.

“The Indians on board the ships called this island Saomete. I named it Isabela.”

Christopher Columbus

From Revolution to Reconstruction: Documents: Christopher Columbus: Extracts from Journal (1942). Available online at <<http://odur.let.rug.nl/~usa/D/1400-1500/columbus/extract.htm>>.

“The Indians gave up the land of their own free will, and for it received brass kettles, blankets, guns, shirts, flints, tobacco, rum and many trinkets in which their simple hearts delighted.”

Patrick Gordon

Available online at <www.changesurfer.com/Family/PS05/PS05_107.htm>.

“I don't feel we did wrong in taking this great country away from them. There were great numbers of people who needed new land, and the Indians were selfishly trying to keep it for themselves.”

John Wayne

“John Wayne’s Approach to Native Americans”

Available online at <www.emanuellevy.com/article.php?articleID=3792>.

“Then, I realized that there is an indigenous presence in the Solar System. It’s us. So, then, I got to wondering what would happen if a more technologically advanced society moved next door to us, the way we moved next door to the American Indians.”

Sarah Zettel

“A Conversation with Sarah Zettel”

Available online at <www.sfsite.com/02a/sz74.htm>.

“Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department.”

Duncan Campbell Scott, Deputy Superintendent General of Indian Affairs, 1920

Titley, Brian, E. *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada*, University of British Columbia Press, 1986, p. 50.

First Nations and British (Western) Historical Worldviews

BLM
1.3.7

Compare the lists on the following pages, and create a Venn diagram comparing traditional worldviews of First Nations, Métis, and Inuit peoples to western worldviews. Respond to the following questions:

In your view,

- which beliefs have caused the greatest misunderstanding between Indigenous and non-Indigenous Canadians?
- which beliefs have the greatest potential for building understanding between Indigenous and non-Indigenous Canadians?

Add your Venn diagram and the answers to your questions to your portfolio.

First Nations and British (Western) Historical Worldviews

BLM
1.3.7

First Nations Worldview

1800s

Spiritual

- The Creator is the ultimate spiritual entity and the giver of all life. The Creator created the universe and all Creation has a spiritual connection to the Creator.
- The Creator placed First Nations on Mother Earth and gave them a way of life and a way to pray so that they could communicate with the Creator. First Nations follow “natural laws” given to them by the Creator.
- Natural laws govern relationships with all that was created. They are built on respect for all things.
- Human beings are the most dependent of all creatures. They depend on the earth, the animals, and the plants given to them by the Creator for their sustenance. All life forms are equally important.
- Attitude of respect and humility toward others and the natural world is required to sustain harmony (interdependence).
- Fundamental ethic is respect.
- Spiritual ceremonies to celebrate important events (naming ceremonies, marriage, feasts, the passing of people to the spirit world).

Political

- The Creator is greater than all governments.
- The Creator gave First Nations natural laws that addressed how to live in peace and harmony with all Creation.
- Harmony in the natural world is the model from which the rules of behaviour come.
- Right behaviour centres on duties and responsibilities.
- Rules of acceptable behaviour are agreed upon by consensus of the group.
- Leaders were chosen for specific events and length of time (e.g., Chief and War Chief).
- Chiefs were chosen for their leadership talents, the strength of their character, and their sense of commitment to the community. Or in time of war, often younger men were chosen to be War Chiefs for their skills as strategists, or their military prowess.
- Leadership required the approval of the group.
- Decisions were made through a process of consensual decision-making.
- Members of society (usually males) participated in the governing council.

Economic

- The Creator provides for all needs.
- Sharing with the collective for the benefit of the group is paramount.
- Co-operation and sharing are the dominant ethic.
- Magnanimity (sense of generosity) is valued.
- Waste is disrespectful and harmful to all.
- Status comes from service to the community.
- When the needs of all are taken care of, there will be harmony and security within society.

First Nations and British (Western) Historical Worldviews

BLM
1.3.7

British (Western) Worldviews 1800s

Spiritual

- God is the ultimate spiritual entity and the giver of all life. He created the universe and life on earth. He is all knowing and all loving.
- God is worshipped through prayer and religious ceremonies.
- The Church follows God-given laws and teaches these to individuals as rules to live by. These rules are written in the Holy Bible.
- Human beings are the most dominant of all creatures. They are made in the “image of God.”
- Attitude of dominance over nature along with a sense of ownership characterizes the relationship.
- Fundamental ethic is compassion (love).
- Ceremonies and rituals to celebrate important events (religious services; ceremonies for baptism, marriage, death).

Political

- God is greater than all governments.
- The King/Queen was head of state and protector of faith.
- Government is a human creation.
- Laws passed by an elected assembly (Parliament) were imposed for an ordered society. Laws are written.
- Right behaviour centres on obeying laws.
- Having order in society provides the environment that will protect the rights of individuals and provide them with the freedom within the limits of the law.
- Members of an elite society (usually males) participated in governing the state.

Economic

- Individual effort provides for all needs.
- The well-being of specific classes of society is essential.
- Accumulation of personal wealth is valued.
- Capitalism, competition, and ownership are paramount.
- Competition and profit guide economic production rather than government control.
- Status derives from wealth and the power that it bestows on people.
- Order in society provides the environment for the individual to pursue wealth and attain security within a society.

Worldview: Reprinted, with permission, from *Teaching Treaties in the Classroom* by Ida Iron, Sandra Bellegrade, Susan Beaudin, and Sue Deranger. Saskatchewan, SK: Office of the Treaty Commissioner, 2002.

Word Splash

experiential learning pipe carrier creation
oral tradition smudge gifts
Grandfathers, Grandmothers consensus
sweetgrass knowledge keeper prophecy
inherent rights Elders Creator
collective identity cedar bravery
petroforms spirit Indigenous Knowledge
medicine Nanabush seven fires
tobacco pipe ceremony
"all my relations" holistic
seven generations sacred land
laws of relationship potlatch balance
sage totem sharing nations
sweat lodge humility Wisakechak
natural laws Turtle Island
kinship generosity respect
Sedna

European Worldview—True or False

BLM
2.1.2

Do the following statements accurately reflect the worldviews of the European peoples who colonized the “New World”? With a partner or in a small group, discuss and respond by adding “True” or “False” after each statement. Add this completed sheet to your portfolio.

1. The good of the many was more important than the good of the one.
2. Land could be bought and sold.
3. Spirituality was more important than amassing material wealth.
4. All cultures and beliefs were equally respected.
5. Leaders were generally chosen by the people.
6. Kings ruled by divine right.
7. Agreements between nations were sacred and unbreakable.
8. History and traditions were recorded through written text.
9. Laws came from the Creator.
10. Some things were animate, some were inanimate.
11. Decisions were arrived at through consensus.
12. Society was a hierarchy; some individuals were more powerful and privileged than others.

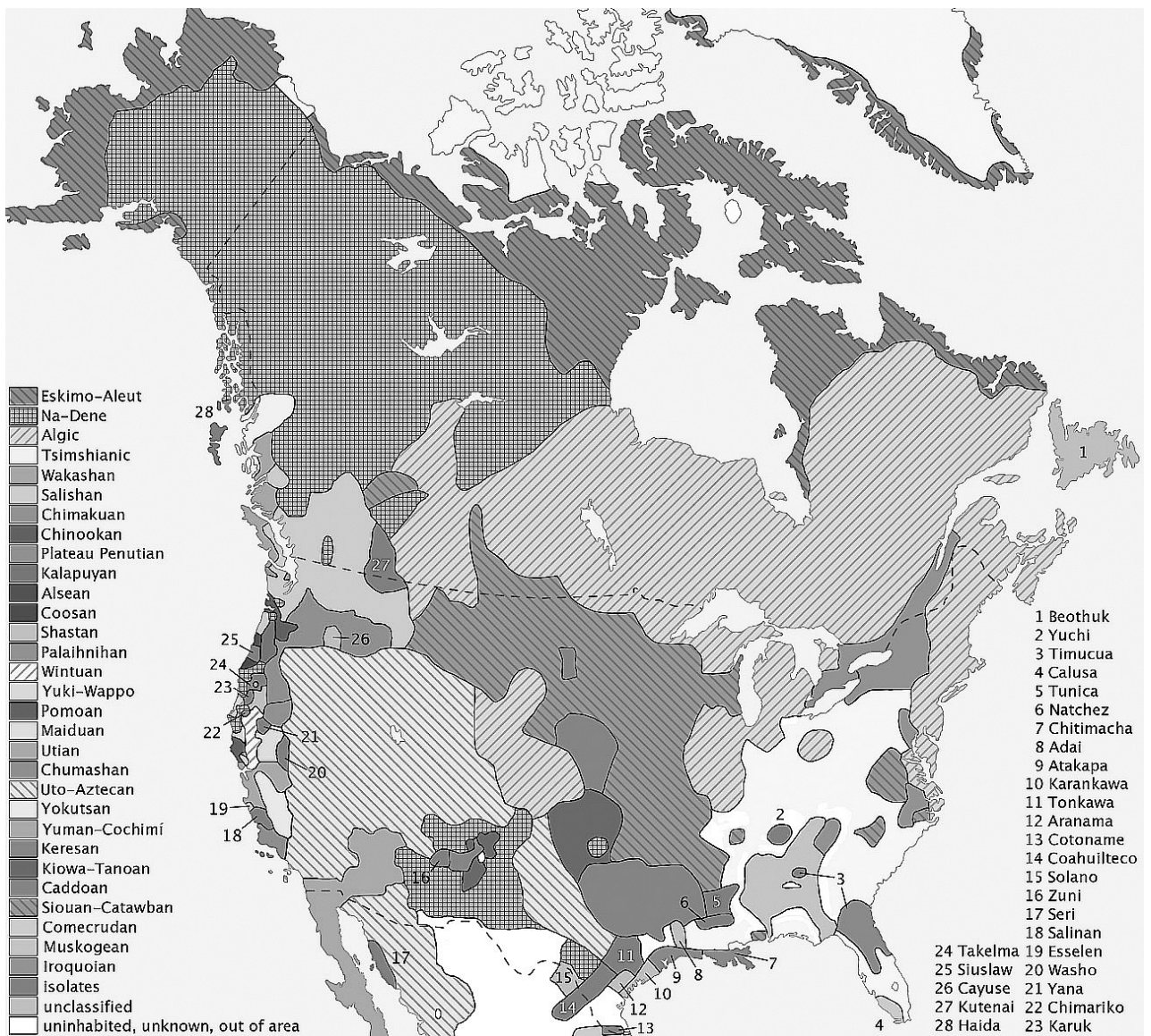
Pre-European Contact Map of North America

BLM
2.1.3

In a small group, study the map illustrating the traditional territories of First Peoples on Turtle Island before the arrival of Europeans. Complete the following and record your responses in your learning log:

- Generate as many statements as possible about pre-contact First Peoples based on the map (e.g., Some First Peoples had larger territories than others).

Note: For a larger, full-colour version of this map, see the link in the acknowledgement below.



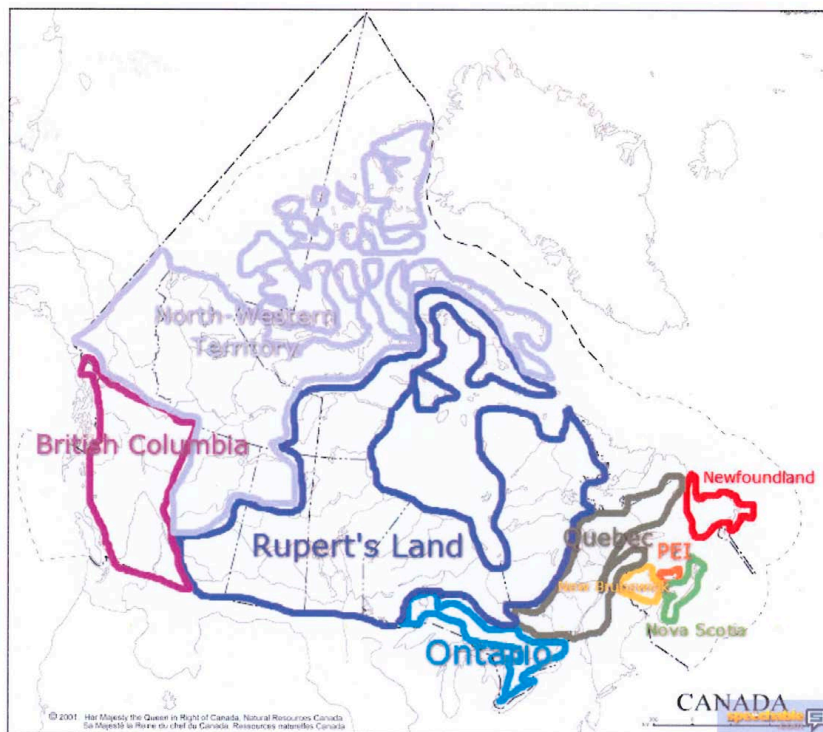
Reprinted from <http://upload.wikimedia.org/wikipedia/commons/a/a5/Langs_N.Amer.png> under the terms of the Creative Commons Attribution 2.0 Generic license.

In a small group, with reference to this map and the video, complete the following:

- Write a statement about the extent of the territory granted to the Hudson's Bay Company.
- Compare this map with the pre-contact map of North America (BLM 2.1.3). What does the comparison reveal?
- By what right was the Hudson's Bay Company able to sell the traditional land of the First Nations to Canada?
- Why didn't First Nations, Métis, and Inuit peoples benefit from the sale?
- Was the sale of Rupert's Land to Canada a just transaction?

Record your responses in your learning log.

Note: For a larger, full-colour version of this map, see <http://vmccorley.wikispaces.com/file/view/22bp69eh.png/216934892/22bp69eh.png>.



Map #1: Copyright © 2001 Natural Resources Canada. Reproduced under the terms for Non-commercial Reproduction, as described by Natural Resources Canada at www.nrcan.gc.ca/.

The Fur Trade Game

The Big Picture:

Create a game based on the fur trade, and present and demonstrate it to the class.

The **objective** is to survive and maintain or better your quality of life through participation in the fur trade.

The concepts and procedures described below are only a starting point; you must develop and add to these in order to create a “playable” game.

Overview/Description:

You are a trader, either Indigenous or European, operating in Rupert's Land or New France in the period 1608–1867.

Setting:

- New France, 1608–1763
- OR**
- Rupert's Land, 1670–1867

“Indigenous” Players:

- Represent the nations that existed in those parts of Turtle Island that became known as New France or Rupert's Land.

“European” Players:

- French in New France
- Hudson's Bay Company (British) and North West Company (British) in Rupert's Land

The outcome of the game is affected by:

- Players' strategic decision making
- Events/conditions beyond players' control that may include historical facts (e.g., in the early days of the Rupert's Land trade, HBC forts were located only on the coast of Hudson Bay)

Measures of quality of life may include:

- Acquisition of material goods (e.g., copper kettles, snowshoes)
- Reliable food supply
- Increased security from conflict

Event/Condition may include:

- Hard winter makes hunting difficult
- Acquisition of horses increases mobility
- Supply ship fails to reach trading post
- Rival company builds post nearby

The Fur Trade Game

Economic strategies for “Indigenous” players:

- Trade furs directly with European traders
- Act as suppliers of food to European traders
- Trade with either the French or English
- Form an alliance with another nation

Possible consequences:

- Access to food and ammunition results in increased chance of survival in times of famine
- Role as middlemen keeps competitors at a disadvantage
- Exposure to deadly diseases
- Denial of access to posts and goods by middlemen

Economic strategies for “European” players:

- Stay in posts and rely on middlemen
- Trade fairly
- Give presents
- Marry into an Indigenous community

Possible consequences:

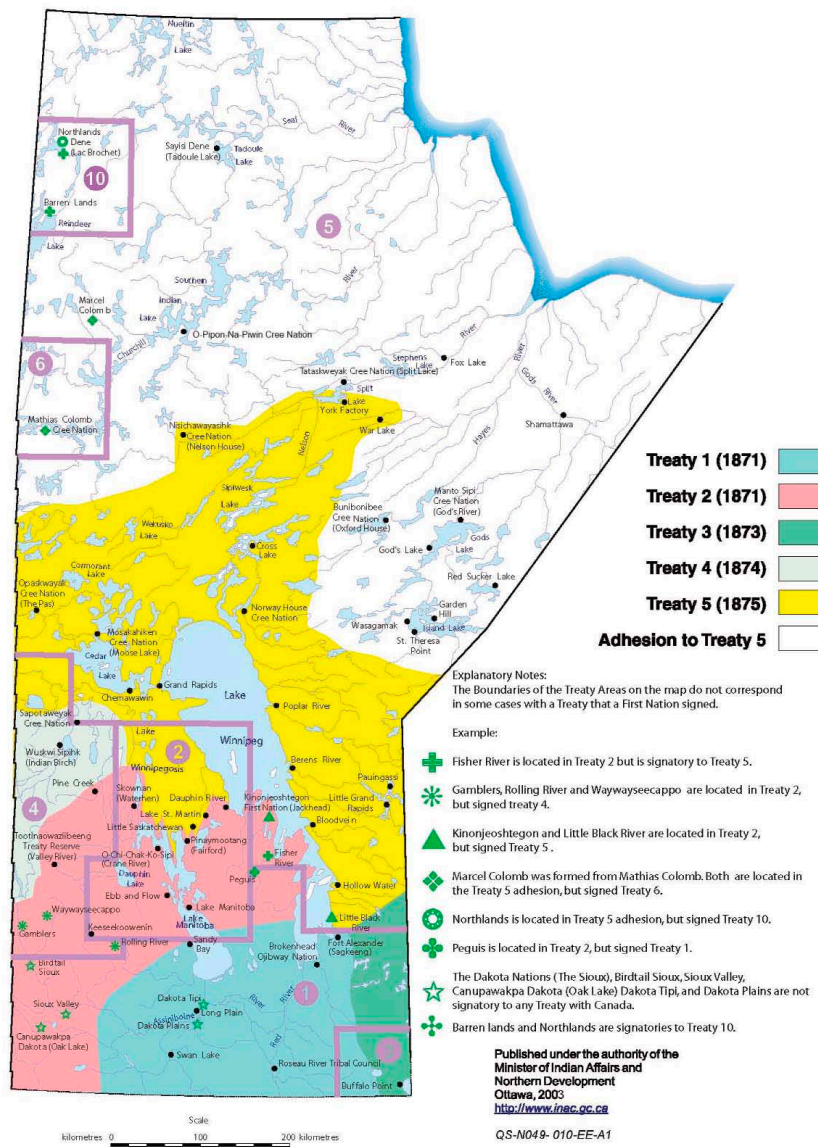
- Sustainable trade
- Opening new areas for trade
- Losing potential trade partners to another company
- Death or injury by misadventure

Other points to consider:

- Degree of historical accuracy
- Do players compete as teams or as individuals?
- Layout of the game
- Catchy name

Treaty Areas and Locations of First Nations in Manitoba

With a partner, compare the following map of the numbered treaty areas in Manitoba to a provincial highways map that shows the areas of reserves in Manitoba today. Compare the area of land surrendered by First Nations under the terms of the numbered treaties and the area of reserve land that was received. Complete a reflection journal entry in response to the comparison. **Note:** For a larger, full-colour version of this map, see <<http://www.ainc-inac.gc.ca/ai/scr/mb/rm/mps/mpfnta-eng.pdf>>.



Treaty Areas Map: Copyright Indian and Northern Affairs Canada. Reproduced under the terms for Non-commercial Reproduction, as defined at <www.ainc-inac.gc.ca/1info/imnts-eng.asp>.

Treaty Charades

BLM
2.2.2

Play charades using the following words taken from the written text of the Numbered Treaties.

Commissioner

Esquire

Hereinafter

Pursuant

Tract

Allowance

Convene

Respective

Cede

Surrender

Yield

Successors

Subscribe

Bind

Perpetual

Benevolence

The Crown Initiated the Treaties? Says Who?

BLM
2.2.3

Read and discuss the following quote with a partner and complete a reflection journal entry in response to the question:

"Why should it matter who initiated the numbered treaty process?"

"Traditional historical interpretations have tended to portray the treaty-making process as a Crown initiative, with a benevolent Crown extending its largesse to the less fortunate nations. However, the numbered treaties came about because First Nations demanded that special arrangements be made through treaties before the Crown could expect to use Indian lands and resources. They were not prepared to give up their lands, on which they depended for their livelihood, without a formal arrangement that would protect adequate lands and resources for their own use."

*Report of the Royal Commission on Aboriginal Peoples
Volume 1: Looking Forward Looking Back
Part One: The Relationship in Historical Perspective
6 – Stage Three: Displacement and Assimilation
4.2 Treaties 1 and 2*

With a partner, read and analyze “Understanding Treaties and the Treaty Relationship” using BLM G-5: Issue-Based Article Analysis.

3.4 Understanding Treaties and the Treaty Relationship

We have noted that differences in the interpretation of treaties have arisen because of differing cultural traditions, for example, with respect to the relationship of humankind to the land. Divergent understandings extended to other matters as well.

From an Aboriginal treaty perspective, European rights in the Americas—to the use of lands and resources, for example—did not derive legitimately from international law precepts such as the doctrine of discovery or from European political and legal traditions. Rather, the historical basis of such rights came about through treaties made with Aboriginal nations. In this view, the terms of the treaties define the rights and responsibilities of both parties. It is as a result of the treaties that Canadians have, over time, inherited the wealth generated by Aboriginal lands and resources that Aboriginal nations shared so generously with them. Thus, although the term ‘treaty Indians’ is commonly (if somewhat misleadingly) used to refer to members of Indian nations whose ancestors signed treaties, Canadians generally can equally be considered participants in the treaty process, through the actions of their ancestors and as the contemporary beneficiaries of the treaties that gave the Crown access to Aboriginal lands and resources.

In the tradition of Indian nations, treaties are not merely between governments. They are made between nations, and every individual member of the allied nations assumes personal responsibility for respecting the treaty. This is why, for example, the *putu’s*—or treaty-keeper—among the Mi’kmaq would read the wampum treaties to the people every year, so that they would behave properly when travelling through the territories of their allies.

Treaties among Indian nations specified the ceremonies, symbols and songs that would be used by individuals to demonstrate, at all times, their respect for their obligations. Among Europeans, the average citizen took no part in making treaties and knew little about the treaties that had been made. It was left to heads of state and governments to remember, and implement, national obligations.

To the Aboriginal nations, treaties are vital, living instruments of relationship. They forged dynamic and powerful relationships that remain in effect to this day. Indeed, the spirit of the treaties has remained more or less consistent across this continent, even as the terms of the treaties have changed over time.

Canadians and their governments, however, are more likely to look on the treaties as ancient history. The treaties, to Canada, are often regarded as inconvenient and obsolete relics of the early days of this country. With respect to the early treaties in particular, which were made with the British or French Crown, Canadian governments dismiss them as having no relevance in the post-Confederation period. The fact remains, however, that Canada has inherited the treaties that were made and is the beneficiary of the lands and resources secured by those treaties and still enjoyed today by Canada’s citizens.

A final source of misunderstanding about treaties lies in the fact that the relationship created by treaty has meaning and precedent in the laws and way of life of the Indian nations for which there are no equivalents in British or Canadian traditions.

One aspect of treaty making that is little understood today is the spiritual aspect of treaties. Traditional Aboriginal governments do not distinguish between the political and the spiritual roles of the chiefs, any more than they draw a sharp demarcation line between the physical and spirit worlds. Unlike European-based governments, they do not see the need to achieve a separation between the spiritual and political aspects of governing:

Everything is together—spiritual and political—because when the Creator...made this world, he touched the world all together, and it automatically became spiritual and everything come from the world is spiritual and so that is what leaders are, they are both the spiritual mentors and the political mentors of the people.

This integration of spiritual and political matters extends to treaty making, where sacred wampum, sacred songs and ceremonies, and the sacred pipe are integral parts of making the commitment to uphold the treaty. In affirming these sacred pacts, the treaty partners assured one another that they would keep the treaty for as long as the sun shines, the grass grows and the waters flow.

What sacred pacts, symbols and things of concrete value did the Crown bring to treaty making? The Crown's representatives gave their word and pledged to uphold the honour of the Crown. The symbols of their honour and trustworthiness were the reigning king or queen in whose name the treaty was being negotiated and with whose authority the treaty was vested.

Missionaries were a testament to the integrity of the vows that were made and witnesses to the promises that were to be kept. Outward symbols, like flags, the red coats, treaty medals, gifts and feasts were also part of the rituals.

While European treaties borrowed the form of business contracts, Aboriginal treaties were modelled on the forms of marriage, adoption and kinship. They were aimed at creating living relationships and, like a marriage, they required periodic celebration, renewal, and reconciliation. Also like a marriage, they evolved over time; the agreed interpretation of the relationship developed and changed with each renewal and generation of children, as people grew to know each other better, traded, and helped defend each other. This natural historical process did not render old treaties obsolete, since treaties were not a series of specific promises in contracts; rather they were intended to grow and flourish as broad, dynamic relationships, changing and growing with the parties in a context of mutual respect and shared responsibility.

Despite these differences, Europeans found no difficulty adapting to Aboriginal protocols in North America. They learned to make condolence before a conference with the Six Nations, to give and receive wampum, to smoke the pipe of peace on the prairies, to speak in terms of 'brothers' (kinship relations), not 'terms and conditions' (contract relations). Whatever may have come later, diplomacy in the first centuries of European contact in North America was conducted largely on a common ground of symbols and ceremony. The treaty parties shared a sense of solemnity and the intention to fulfill their promises.

The apparent common ground was real, but under the surface the old differences in world view still existed, largely unarticulated. Fundamentally, the doctrine of discovery guided the European understanding of the treaties. They were to legitimize European possession of a land whose title was already vested in a European crown. The indigenous understanding was different. Indigenous territories were to be shared; peace was to be made and the separate but parallel paths of European and indigenous cultures were to be followed in a peaceful and mutually beneficial way.

Understanding Treaties and the Treaty Relationship: Copyright © Indian and Northern Affairs Canada. Reproduced from the *Report of the Royal Commission on Aboriginal Peoples* under the terms for Non-commercial Reproduction, as defined at <www.ainc-inac.gc.ca/1info/imnts-eng.asp>.

Symbolism and Significance in the Numbered Treaty Process

BLM
2.2.5

Use this sheet to record the findings of your research into the origins and significance of the practices and protocols observed in the negotiation of the numbered treaties.

PRACTICE OR PROTOCOL	ORIGIN	SIGNIFICANCE TO FIRST NATIONS

The *Indian Act*: Assimilating First Nations

BLM
2.3.1

The original *Indian Act* (1876) was amended several times over the years, including the amendments listed below. Read the following list of restrictive amendments with a partner, and answer the following question:

"How would each of these measures contribute to the government's goal of assimilating First Nations?"

Record your responses in your learning log.

1. The Potlatch, the Sundance, and other spiritual practices are banned.
2. The government gives itself the power to lease reserve lands without Band consent.
3. The government gives itself the power to enfranchise individuals without their consent.
4. First Nation members who obtain a university degree are automatically enfranchised and lose their Status and treaty rights.
5. First Nations women who marry non-Status men lose their Status, as do their children.
6. First Nations individuals may not leave their reserve without a pass from the Indian agent. **Note:** Although similar to the many amendments to the *Indian Act* that restricted First Nations rights, the pass system was not a provision of the *Indian Act*. Rather it was an unlegislated policy that was followed in the west for about two decades after the 1885 Northwest Resistance.
7. The wearing of traditional clothing is banned.
8. Traditional First Nations methods of choosing leaders are replaced by a process of European, municipal-style elections.
9. Women are not eligible to vote or run for Band Council or Chief.
10. Meetings of three or more First Nations members to discuss a grievance against the government are banned.

The *Indian Act*: Symbol of a Changed Relationship

BLM
2.3.2

Even as the numbered treaties were being negotiated (Treaties 1-7, 1871–1877), the federal government enacted the *Indian Act* (1876) unilaterally (with no input from First Nations).

In a small group, read this excerpt from the *Report of the Royal Commission on Aboriginal Peoples*, discuss the following questions, and record your answers in your learning log.

1. How did the *Indian Act* signal a change from the nation-to-nation relationship affirmed by the *Royal Proclamation* of 1763 and continued in the treaty-making processes between First Nations and colonial and Canadian governments?
2. What is your response to the Canadian government's imposition of the *Indian Act* on First Nations? What is revealed by the passing of this legislation in the midst of the Numbered Treaty negotiations?

"In keeping with the clear policy of assimilation, the *Indian Act* made no reference to the treaties already in existence or to those being negotiated at the time it was passed. The absence of any significant mention of the treaty relationship continues in the current version of the *Indian Act*.... The omission is curious and speaks volumes about official intentions with regard to Indian autonomy [independence] after 1876. In short, it may give rise to an inference that Canadian officials did not attach great importance to the nation-to-nation nature of the treaty relationship."

(Royal Commission on Aboriginal Peoples, 1991)

Laying the Groundwork for the *Indian Act*: Legislative Precedents

BLM
2.3.3

Read the following excerpts from the *Report of the Royal Commission on Aboriginal Peoples*. As you read, consider the following questions:

- *What was the purpose of each of these acts?*
- *How did each act attempt to achieve its purpose?*
- *How successful was each act in achieving its purpose?*
- *What did the acts reveal about the changing relationship between government and First Nations?*
- *What effect did these acts have on the autonomy of First Nations?*

Record your answers in your learning log.

5. The **GRADUAL CIVILIZATION ACT**: Assimilating Civilized Indians

Before the final report of the Pennefather Commission was published, the *Gradual Civilization Act* was passed in 1857. It applied to both Canadas and was one of the most significant events in the evolution of Canadian Indian policy. Its premise was that by eventually removing all legal distinctions between Indians and non-Indians through the process of enfranchisement, it would be possible in time to absorb Indian people fully into colonial society.

Enfranchisement, which meant freedom from the protected status associated with being an Indian, was seen as a privilege. There was thus a penalty of six months' imprisonment for any Indian falsely representing himself as enfranchised. Only Indian men could seek enfranchisement. They had to be over 21, able to read and write either English or French, be reasonably well educated, free of debt, and of good moral character as determined by a commission of non-Indian examiners. For those unable to meet these criteria, a three-year qualifying period was allowed to permit them to acquire these attributes. As an encouragement to abandon Indian status, an enfranchised Indian would receive individual possession of up to 50 acres of land within the reserve and his per capita share in the principal of the treaty annuities and other band moneys.

An enfranchised man did not own the 50 acres of land allotted to him, however. He would hold the land as a life estate only and it would pass to his children in fee simple ownership upon his death. This meant that it was inalienable by him, but could be disposed of by his children once they had received it following his death. If he died without children, his wife would have a life estate in the land but upon her death it would revert to the Crown—not to the band. Thus, it would no longer be reserve land, thereby reducing the overall amount of protected land for the exclusive use and occupation of the reserve community. Where an enfranchised man died leaving children, his wife did not inherit the land. She would have a life estate like his and it would pass to the children of the marriage once she died.

Laying the Groundwork for the *Indian Act*: Legislative Precedents

BLM
2.3.3

Enfranchisement was to be fully voluntary for the man seeking it. However, an enfranchised man's wife and children would automatically be enfranchised with him regardless of their wishes, and would equally receive their shares of band annuities and moneys. They could not receive a share of reserve lands.

The provisions for voluntary enfranchisement remained virtually unchanged through successive acts and amendments, although some elements were modified over the years. Other developments in enfranchisement policy in subsequent legislation, such as making enfranchisement involuntary, will be described later in the discussion of the *Indian Act*.

The voluntary enfranchisement policy was a failure. Only one Indian, Elias Hill, was enfranchised between 1857 and the passage of the *Indian Act* in 1876. His story was told in Chapter 6. Indians protested the provisions of the *Gradual Civilization Act* and petitioned for its repeal. In addition, Indian bands individually refused to fund schools whose goals were assimilative, refused to participate in the annual band census conducted by colonial officials, and even refused to permit their reserves to be surveyed for purposes of the 50-acre allotment that was to be the incentive for enfranchisement.

The passage of the *Gradual Civilization Act* marked a watershed in the long history of Indian policy making in Canada. In many ways, the act and the response it generated were precursors of the 1969 white paper termination policy in terms of souring Indian/government relations and engendering mutual suspicion. The impact of this legislation was profoundly negative in many ways.

The new policy created an immediate political crisis in colonial/Indian relations in Canada. The formerly progressive and co-operative relationship between band councils and missionaries and humanitarian Indian agents broke down in acrimony and political action by Indians to see the act repealed. Indian people's refusal to comply and the government's refusal to rescind the policy showed that the nation-to-nation approach had been abandoned almost completely on the Crown side. Although it was reflected in subsequently negotiated treaties and land claims agreements, the Crown would not formally acknowledge the nation-to-nation relationship as an explicit policy goal again until the 1980s.

By virtually abandoning the Crown promise, implied by the *Royal Proclamation of 1763* and the treaty process, to respect tribal political autonomy, the *Gradual Civilization Act* marked a clear change in Indian policy, since civilization in this context really meant the piecemeal eradication of Indian communities through enfranchisement. In the same way, it departed from the related principle of Crown protection of the reserve land base. Reserve lands could be reduced in size gradually without a public and formal surrender to which the band as a whole had to agree. No longer would reserve land be controlled exclusively by tribal governments.

The *Gradual Civilization Act* was also a further step in the direction of government control of the process of deciding who was or was not an Indian. While the 1850 Lower Canada land act had begun this process by defining 'Indians' for reserve residency purposes, this new legislation set in motion the enfranchisement mechanism, through which additional persons of Indian descent and culture could be removed from Indian status and band membership. In these two laws, therefore, can be seen the beginning of the process of replacing the natural, community-based and self-identification approach to determining group membership with a purely legal approach controlled by non-Aboriginal government officials.

Laying the Groundwork for the *Indian Act*: Legislative Precedents

BLM
2.3.3

Moreover, the *Gradual Civilization Act* continued and reinforced the sexism of the definition of Indian in the Lower Canada land act, since enfranchisement of a man automatically enfranchised his wife and children. The consequences for the wife could be devastating, since she not only lost her connection to her community, but also lost the right to regain it except by marrying another man with Indian status.

Finally, the tone and goals of the *Gradual Civilization Act*, especially the enfranchisement provisions, which asserted the superiority of colonial culture and values, also set in motion a process of devaluing and undermining Indian cultural identity. Only Indians who renounced their communities, cultures and languages could gain the respect of colonial and later Canadian society. In this respect it was the beginning of a psychological assault on Indian identity that would be escalated by the later *Indian Act* prohibitions on other cultural practices such as traditional dances and costumes and by the residential school policy.

7. The *GRADUAL ENFRANCHISEMENT ACT*: Responsible Band Government

Two years after Confederation the *Gradual Enfranchisement Act* marked the formal adoption by Parliament of the goal of assimilation. It repeated the earlier voluntary enfranchisement provisions and introduced stronger measures that would psychologically prepare Indians for the eventual replacement of their traditional cultures and their absorption into Canadian society.

With these provisions Parliament entered a new and definitive phase regarding Indian policy, apparently determined to recast Indians in a mould that would hasten the assimilation process. The earlier *Gradual Civilization Act* had interfered only with tribal land holding patterns. The *Gradual Enfranchisement Act*, on the other hand, permitted interference with tribal self-government itself. These measures were taken in response to the impatience of government officials with slow progress in civilization and enfranchisement efforts. Officials were united in pointing to the opposition of traditional Indian governments as the key impediment to achieving their policy goals. This new act, it was hoped, would allow those traditional governments to be undermined and eventually eliminated.

The primary means of doing this was through the power of the superintendent general of Indian affairs to force bands to adopt a municipal-style 'responsible' government in place of what the deputy superintendent general of Indian affairs referred to as their "irresponsible" traditional governance systems. This new system required that all chiefs and councillors be elected for three-year terms, with election terms and conditions to be determined by the superintendent general as he saw fit. Elected chiefs could be deposed by federal authorities for "dishonesty, intemperance or immorality." None of the terms was defined, and the application of these criteria for dismissal was left to the discretion of the Indian affairs officials upon receiving a report from the local Indian agent.

Only Indian men were to be allowed to vote in band elections, thereby effectively removing Indian women from band political life. Indian women were not given the right to vote in band elections until the 1951 *Indian Act*.

Laying the Groundwork for the *Indian Act*: Legislative Precedents

BLM
2.3.3

The authority accorded the elective band councils was over relatively minor matters: public health; order and decorum at public assemblies; repression of “intemperance and profligacy”; preventing trespass by cattle; maintaining roads, bridges, ditches and fences; constructing and repairing schools and other public buildings; and establishing pounds and appointing pound keepers. There was no power to enforce this authority. Thus, under this governance regime Indian governments were to be left with mere shadows of their former self-governing powers. Moreover, even in these limited areas their laws would be ineffective if they were not confirmed by the governor in council (the cabinet). This restricted list of powers later became the basis for the powers accorded band councils under the later *Indian Act*.

Although referred to in the legislation as the “Tribe in Council,” it is clear that the elective council system was not at all tribal in the larger sense of the nations or tribes referred to in the *Royal Proclamation of 1763*. It was restricted to individual reserves and to the inhabitants of individual reserves—a group that would be described in the later *Indian Act* of 1876 as a band. There was simply no provision for traditional groupings going beyond the individual band level. In fact, the goal of the measures was specifically to undermine nation-level governance systems and the broader nation-level associations of Indians more generally.

Traditional Indian patterns of land tenure were also affected. On reserves that had already been sub-divided into lots, a system of individual property holding could be instituted by requiring that residents obtain a ‘location ticket’ from the superintendent general. Otherwise, reserve residents would not be considered to be lawfully holding their individual plots of land. The intention was to establish a bond between Indians and their individual allotments of property in order to break down communal property systems and to inculcate attitudes similar to those prevailing in mainstream Canadian society. This policy may have been inspired by similar efforts in the United States, where individual allotments had always been used as a method of terminating tribal existence, particularly in the period between 1887 and the early part of the twentieth century. Individual land allotments were also used when lands were set aside for the Métis people of Manitoba in 1871.

The *Gradual Enfranchisement Act* also provided for the first time that an Indian woman who married a non-Indian would lose Indian status and band membership, as would any children of that marriage. In a similar way, any Indian woman who married an Indian from another band and any children from that marriage would become members of the husband’s band. As discussed in Volume 4, Chapter 2, which examines Aboriginal women's perspectives, the sexism that had been bubbling beneath the surface of Indian policy was now apparent and would become an element of the *Indian Act* when it was passed a few years later.

The manifest unfairness of these provisions led to Indian complaints. For example, the Grand Council of Ontario and Quebec Indians wanted the provision concerning marrying out amended so that “Indian women may have the privilege of marrying when and whom they please without subjecting themselves to exclusion or expulsion from the tribe.”

Laying the Groundwork for the *Indian Act*: Legislative Precedents

BLM
2.3.3

Originally designed for the more 'advanced' Indians of Ontario and Quebec, this legislation was later extended to Manitoba and British Columbia and eventually to all of Canada. The band and band council system of the *Gradual Enfranchisement Act* and later the *Indian Act* and all it entailed were thus made uniform throughout Canada.

The *Gradual Civilization Act* and The *Gradual Enfranchisement Act*: Copyright © Indian and Northern Affairs Canada. Reproduced from the *Report of the Royal Commission on Aboriginal Peoples* under the terms for Non-commercial Reproduction, as defined at <www.ainc-inac.gc.ca/1info/imnts-eng.asp>.

The Paradox of the *Indian Act*

BLM
2.3.4

Read the following two quotations in preparation for your speech protesting the 1969 White Paper.

"We do not want the Indian Act retained because it is a good piece of legislation. It isn't. It is discriminatory from start to finish. But it is a lever in our hands and an embarrassment to the government, as it should be. No just society and no society with even pretensions to being just can long tolerate such a piece of legislation, but we would rather continue to live in bondage under the inequitable Indian Act than surrender our sacred rights. Any time the government wants to honour its obligations to us we are more than ready to help devise new Indian legislation."

Cardinal, Harold. *The Unjust Society, The Tragedy of Canada's Indians*, M.G. Hurtig Ltd., 1969, p. 140.

"In 1969, the recently elected federal government—like many other Canadians at the time—wished to eliminate the barriers that were seen increasingly as preventing Indian people from participating fully in Canada's prosperity. The government issued a white paper on Indian policy that, if implemented, would have seen the global elimination of all Indian special status, the gradual phasing out of federal responsibility for Indians and protection of reserve lands, the repeal of the Indian Act, and the ending of treaties. The government watchword was equality, its apparent goal "the full, free and non-discriminatory participation of the Indian people in Canadian society" on the basis "that the Indian people's role of dependence be replaced by a role of equal status". Surprised by the massive and fervent opposition to this measure, the government was forced to withdraw its proposal in 1970. The Indian Act, largely unchanged, is still with us."

"Nonetheless, most still agree that progress in self-government, in economic development and in eradicating the social ills afflicting many Indian communities cannot be accomplished within the confines of the Indian Act. Despite being its harshest critics, however, Indian people are often extremely reluctant to see it repealed or even amended. Many refer to the rights and protections it contains as being almost sacred, even though they are accompanied by other paternalistic and constraining provisions that prevent Indian peoples assuming control of their own fortunes. This is the first and most important paradox that needs to be understood if the partnership between First Nations and other Canadians is to be renewed."

Report of the Royal Commission on Aboriginal Peoples

Volume 1: Looking Forward Looking Back (1996)

Part 2: False Assumptions and a Failed Relationship

PDF Version of 9 – *The Indian Act*

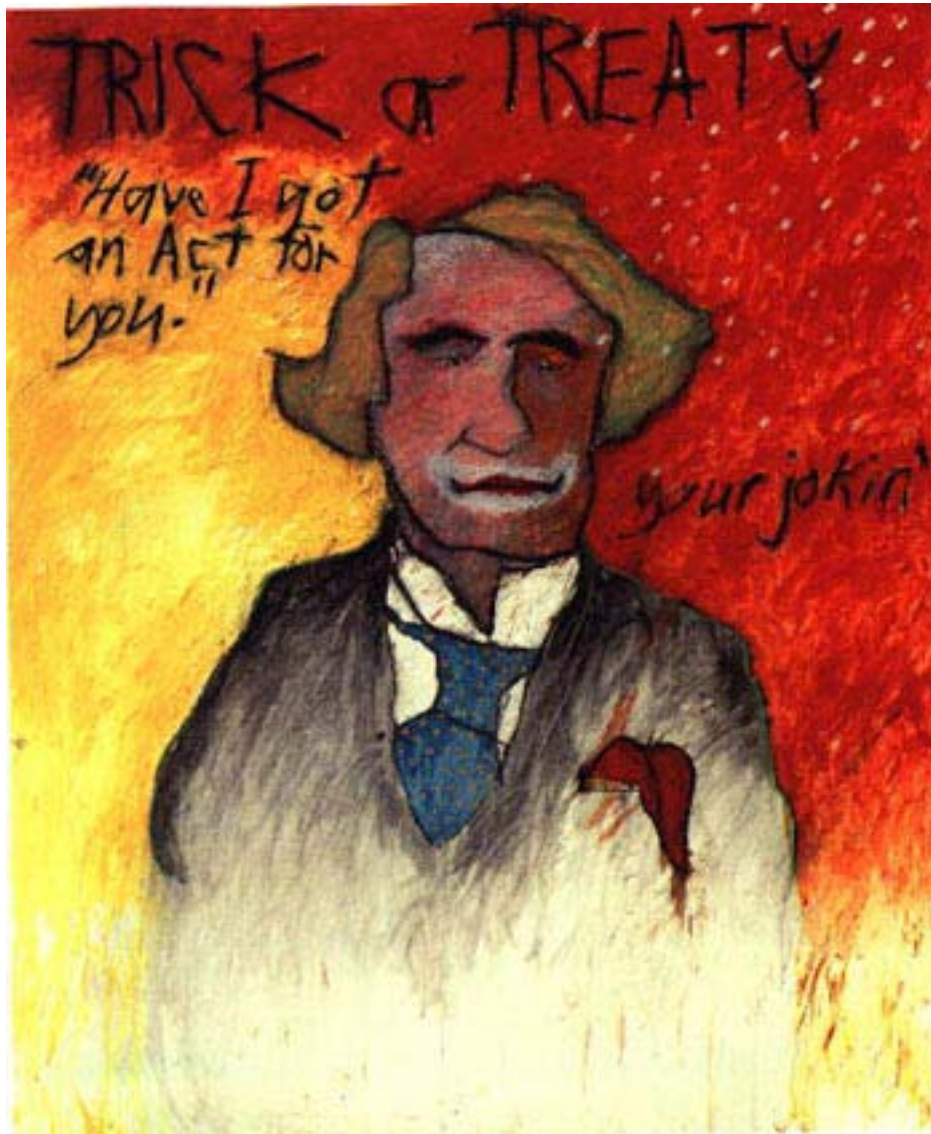
1. The Paradox of *Indian Act* Reform

pp. 5–6

Available online at <www.collectionscanada.gc.ca/webarchives/20071211051151/> and <http://www.ainc-inac.gc.ca/ch/rcap/sg/sg22_e.html>.

"Trick or Treaty"

BLM
2.3.5



Trick or Treaty: by Gerald McMaster, 1990, acrylic and oil pastel. Reproduced with permission from the artist.

Red River cart

Red River Resistance

Louis Riel Day

Pemmican

Red River Jig

Scrip

Manitoba Act

Batoche

Seven Oaks

Michif

Road Allowance People

Mariage à la façon du pays

What Do You Know About The Métis?

Complete the following quiz with a partner. After checking, add your answers to your portfolio.

1. True or False:
 - Some Métis people speak Michif, which includes elements of French and First Nations languages.
 - The Métis are one of three Aboriginal peoples recognized in Canada's constitution.
 - The historic origins of the Métis people were in the unions between First Nations women and European fur traders.
 - At the time of Manitoba's entry into Confederation (1870), the Métis made up the majority of the population in the Red River Settlement.
1. Draw the Métis flag. Indicate the colours.
2. Match the following Métis Manitobans with their descriptions from the list below:
 - Theoren Fleury
 - Gabriel Dumont
 - Sierra Noble
 - Cuthbert Grant
 - John Norquay
 - Yvon Dumont
 - Beatrice Culleton Mosionier
 - a. Premier of Manitoba 1878-1887
 - b. First leader of the Métis Nation, led Métis forces at the Battle of Seven Oaks
 - c. Led Métis forces in 1885 Resistance
 - d. Former NHL star—raised in Russell, Manitoba
 - e. Novelist (*In Search of April Raintree*)
 - f. Lieutenant-Governor Manitoba, 1993–1999
 - g. Manitoba-born entertainer/fiddle virtuoso
3. What is the name of the 19th century "Métis bard" for whom Falcon Lake, Manitoba is named?
4. What are two objects symbolically associated with Métis culture and heritage?
5. Why does Louis Riel deserve a Manitoba civic holiday named in his honour?

In a small group, using print and electronic resources, research a significant historic conflict involving the western Métis by responding to the following questions. Record your findings in your learning logs and cite your sources.

1. What were the events leading up to, during, and following the conflict?
2. Who were the significant figures? What role did they play?
3. What was/were the issue(s) that led to the conflict? Was there resolution?
4. How did each side view the conflict?
5. How did the conflict affect the Métis?
6. Why was the conflict a significant event?
7. What reliable evidence supports your understanding of the conflict? Cite your sources.
8. What adjective or phrase would you use to describe the conflict? Explain your choice.

You may choose from the following words or phrases or use your own:

- Tragedy
- Victory
- Futile
- Necessary (a means to an end)
- Inspirational
- Destructive
- Inevitable

In a small group, using print, electronic, and/or human resources, research Métis scrip by responding to the following questions. Record your findings in your learning logs and cite your sources.

1. How did the Métis attempt to secure a land base in Manitoba?
2. What were the Métis promised in Section 31 of the *Manitoba Act*?
3. Why did the government want to settle the Métis land issue?
4. What is land scrip?
5. What is money scrip?
6. How did the scrip process and its intended results differ from that of the numbered treaties? In what ways were they similar?
7. Why did the scrip process fail to fulfill the promise of Section 31 of the *Manitoba Act*?
8. What effect did the failure of the scrip process have on the Métis of Red River?
9. Who benefited from the scrip distribution process in Manitoba?
10. What was the process of dealing with Métis land claims in the North West Territories (including present day Saskatchewan and Alberta) as laid out in an 1879 amendment to the Dominion Lands Act?

Word Splash:

Self-Determination, Modern Treaties, and Rights

Inherent Rights

Northern Flood
Agreement

Treaty Rights

Crown Land

Specific Land Claim

Nation

Urban Reserves

Collective Rights

Treaty Land
Entitlement

Self-Government

Self-Determination

Aboriginal Common Law

Comprehensive Land Claim

"River Road"

by Ted Longbottom and Greg Pruden

BLM
2.5.2

Read and discuss the following lyrics with a partner, then complete a reflection journal entry in response to the question:

- What do the lyrics reveal about the singer's ties to his homeland?

There are many River Roads. The one referred to in these lyrics runs along the west bank of the Red River between Lockport and Selkirk, Manitoba. In the pre-Confederation days of the Red River Settlement, the country-born Métis farmed their river lots along this stretch.

I was born on River Road
The clothes I wore my mother sewed
Past our door the Red river flowed
Like a mother's endless love on River Road

Chorus

I'm going home to River Road
It's funny how you find
The things that you were looking for
Are the things you left behind
I love to hear the river's song
Breathe the air so clean and cold
To wake up in the place I love
Back home on River Road

We had a farm on River Road
My daddy hunted the buffalo
My brothers and my sisters we shared the load
No I never felt alone on River Road

Chorus

I got itchy feet on River Road
I was 17 thought that I'd explode
How all my dreams of freedom glowed
They led me far away from River Road

I'm a thousand miles from River Road
Still paying for the debts I owed
I've reaped the bitter seeds I sowed
I need to find my way back to River Road

Chorus

River Road: Copyright © 2005 by Ted Longbottom and Greg Pruden. Reproduced with permission. All rights reserved.

After reading and discussing the speech by Chief Gisdaywa, answer the following questions and record your answers in your learning logs:

- *What is the relationship between traditional Wet'suwet'en people and the land?*
- *How is this relationship maintained?*

In a closing statement to the British Columbia Supreme Court in the case of *Delgamuukw v. The Queen*, a Wet'suwet'en chief described his people's understanding of the working of natural law:

"Now this Court knows I am Gisdaywa, a Wet'suwet'en Chief who has responsibility for the House of Kaiyexwaniits of the Gitdumden. I have explained how my House holds the Biiwenii Ben territory and had the privilege of showing it to you. Long ago my ancestors encountered the spirit of that land and accepted the responsibility to care for it. In return, the land has fed the House members and those whom the Chiefs permitted to harvest its resources. Those who have obeyed the laws of respect and balance have prospered there.

The means by which instructions were conveyed are described consistently as 'sacred gifts' received through dreams and visions, in fasting huts and sweat lodges, as well as from human teachers:

In times of great difficulty, the Creator sent sacred gifts to the people from the spirit world to help them survive. This is how we got our sacred pipe, songs, ceremonies, and different forms of government....

Included in the spiritual laws were the laws of the land. These were developed through the sacred traditions of each tribe of red nations by the guidance of the spirit world. We each had our sacred traditions of how to look after and use the medicines from the plant, winged and animal kingdoms. The law of use is sacred to traditional people today."

*Report of the Royal Commission on Aboriginal Peoples
Volume 1: Looking Forward Looking Back
Part 3: Building the Foundations of a Renewed Relationship
15 - Rekindling the Fire
8. Ceremonies and Symbols*

Land Claims, A Language Not Our Own

In the following passage, Georges Erasmus, co-chair of the Royal Commission on Aboriginal Peoples, discusses the use of the term "land claims." With a partner, read the following excerpt and summarize Erasmus' argument with specific reference to the term "land claims." Record your summary in your learning log.

"There is a problem of language. A study done for the Royal Commission on Aboriginal Peoples examined over two hundred commission and task force reports issued between 1966 and 1991. The researchers pointed out that even when we used the same words, Aboriginal people and government representatives were often talking about different things.... I first want to focus on the nature of discourse between our cultures. By discourse I mean the way we carry on conversations.

"Inter-cultural discourse is carried on predominantly in English or French. Since this requires translation of concepts and experience, there is the normal problem of finding words in a second language that approximate the meaning we want to convey. But beyond that, the discourse has been framed in terms that are often fundamentally alien to the way we think about an issue. Take "land claims" for example. Elders in our nations find it strange that younger leaders launch "claims" to lands that have supported our peoples since time immemorial. "Comprehensive and specific claims" are the terms around which the Government of Canada is prepared to engage in legalistic dialogue. Aboriginal people have had to work with the prescribed terms in order to get land questions on the policy agenda, even though the language distorts our reality. The discourse is driven by an imbalance in power, and considerations of strategy. In other areas as well—governance, health, education—Aboriginal people have been required to adopt language that is not quite our own."

The above is an excerpt from the 2002 speech by Georges Erasmus presented at the LaFontaine-Baldwin Symposium. Available online at www.icc-icc.ca/fr/projects/erasmus.php.

In a small group, using print and electronic resources, research a comprehensive land claim negotiation/agreement in Canada. Organize your findings in point form on a wall chart. You may use the following outline to organize your research. (Some headings may not apply.) Present your chart to the class and cite your sources.

When organizing your research, consider the following:

- Overview/description of groups(s) advancing the claim, including:
 - brief history
 - traditional government
 - geographical territory
 - traditional
 - reserve land(s)
 - population
 - economies
 - other
- Issues leading to claim
- History of claim
- Government(s) involved
- Third-party interests (Aboriginal and/or non-Aboriginal)
- Process of negotiation
 - key personalities
 - obstacles
- Terms of agreement:
 - land
 - area
 - categories
 - monetary compensation
 - resources
 - governance
 - rights
 - timeline of implementation
 - other
- Current economic, environmental, and social conditions
- How the agreement has affected:
 - culture/language
 - spirituality
 - education
- Summative statements:
 - What was gained?
 - What was lost?

In a small group, using print and electronic resources, research a specific land claim negotiation/agreement in Manitoba. Organize your findings in point form on a wall chart. You may use the following outline to organize your research. (Some headings may not apply.) Present your chart to the class and cite your sources.

When organizing your research, consider the following:

- Overview/description of groups(s) advancing the claim, including:
 - brief history
 - traditional government
 - geographical territory
 - traditional
 - reserve land(s)
 - population
 - economies
 - other
- Reasons for non-receipt or loss of land
- Timeline of significant events
- Government(s) and (where applicable) government agencies involved
- Third-party interests (Aboriginal and/or non-Aboriginal)
- Negotiations
 - category (e.g., Treaty Land Entitlement, Northern Flood Agreement)
 - key personalities
 - obstacles
- Terms of agreement:
 - land
 - area
 - categories
 - monetary compensation
 - resources
 - rights
 - management
 - timeline of implementation
 - other
- Current economic, environmental, and social conditions
- How the agreement affects:
 - culture/language
 - spirituality
 - education
- Summative statements:
 - What was gained?
 - What was lost?

In a small group, using print and electronic resources, research the Alberta Métis settlements. You may use the following outline to organize your research. Record your findings in your learning logs and cite your sources.

The Alberta Métis settlements include Buffalo Lake, East Prairie, Elizabeth, Fishing Lake, Gift Lake, Kikino, Paddle Prairie, and Peavine.

When organizing your research, consider the following:

- Brief history
- Governance
- Geographical territory
- Population
- Economies
- Environment
- Social conditions
- Culture/language
- Spirituality
- Education
- Relationship with provincial government
- Issues
- Summative statements:
 - Are the settlements a success?
 - Why or why not?

Working in small groups, use print and electronic resources to research a significant legal case involving treaty rights (First Nations), Aboriginal rights (Métis and Inuit), or land claims. You may choose from the list of landmark cases that follows the suggested framework or a legal case of your choice (in consultation with your teacher). Organize your findings in point form on a wall chart. You may use the following outline to organize your research. (Some headings may not apply.) Present your chart to the class and cite your sources.

When organizing your research, consider the following:

- Brief description/background of issues/events leading to trial
- Plaintiff(s)/Appellant(s)
- Defendant(s)/Respondent(s)
- Location
- Timeline
- The charge(s) or what was/were the plaintiff(s)/appellant(s) seeking?
- What was/were the question(s)/issue(s) at stake?
- What was the court's decision and how was it arrived at?
- How did the decision affect the plaintiff(s)/appellant(s) or the group they represented?
- What was the significance of the decision on treaty or Aboriginal rights or land claims in Canada?

Note: The *Royal Proclamation of 1763* recognized the existence of Aboriginal title (to land). This recognition established a starting point for all future land claim settlements in Canada.

Landmark Cases

- 1888 – St. Catharine's Milling and Lumber Company v. The Queen—Supreme Court of Canada
- 1973 – Calder et al. v. Attorney-General of British Columbia—Supreme Court of Canada
- 1984 – Guerin v. The Queen—Supreme Court of Canada
- 1990 – R. v. Sioui—Supreme Court of Canada
- 1990 – R. v. Sparrow—Supreme Court of Canada
- 1996 – R. v. Van der Peet—Supreme Court of Canada
- 1997 – Delgamuukw v. British Columbia—Supreme Court of Canada
- 1999 – R. v. Marshall—Supreme Court of Canada
- 2003 – R. v. Powley—Supreme Court of Canada
- 2005 – Mikisew Cree First Nation v. Canada (Minister of Canadian Heritage)—Supreme Court of Canada
- 2008 – Manitoba Metis Federation v. Canada and Manitoba—Manitoba Court of Queen's Bench
- 2008 – R. v. Goodon—Provincial Court of Manitoba

Standing Their Ground—Protest and Resistance: Research Framework

Use print and electronic resources to research one of the following acts of resistance. Fill in the following framework in point form.

Acts of Resistance:

- Lubicon Lake Cree (1988)
- Oka (1990)
- Ipperwash (1995)
- Burnt Church (2000)
- First Nations National Day of Action (2007 and 2008)
- Caledonia (2008)
- Other?

Act of Resistance: _____

1. Who were the parties involved?

2. Where did the resistance take place?

3. What was/were the issue(s)?

Standing Their Ground—Protest and Resistance: Research Framework

BLM
2.5.10

4. Timeline of key events:

5. What were the short-term results?

6. What were the long-term results?

7. Cite your sources.

"Eulogy for a Truant" by Joanne Bealy

BLM
3.1.1

Read and discuss the poem with a partner, then respond to the following:

- Why do you think the poet has interpolated the anthem lyrics and the narrative passages describing Charlie's death?
- Explain the significance of the title. **Note:** definitions for truancy include shirking responsibilities and duties.

Record your responses in your learning log and complete a reflection journal entry.

Note: Charlie Wenjack was a 12-year-old Anishinabe student at a residential school near Kenora, Ontario. Charlie perished in 1966 trying to return home.

Eulogy for a Truant, 1966

by Joanne Bealy

O Canada our home and native land,

the country sang, still celebrating its brand new shiny red maple leaf flag,
still dancing in the streets, long past discord, well beyond fractious debate
over how we came to be.

True patriot love in all thy son's command

Except there along the tracks in the woods north of Kenora, lay little Charlie Wenjack,
thin cotton clothing soaked, frozen, stuck to his skin, nothing but a screw top glass jar
in his pocket, keeping dry six wooden matches.

With glowing hearts we see thee rise

Nobody knew Cecilia Jeffrey but there she was, had a school named after her:
Cecilia Jeffrey Indian Residential School, 400 miles south of Charlie's home.
They'd taken him, his siblings and most of his friends, weren't about to let him go.

the true north strong and free

Charlie couldn't practice his religion anymore, wasn't allowed to speak his language;
so he whispered to his brother, sang to him in the night; paid later with beatings
and ridicule; he was tired of being their heathen, he was tired of not being free.

O Canada we stand on guard for thee

Charlie Wenjack was 12 years old when he ran. 400 miles nothing but a number.
Charlie Wenjack died alone and cold,

 hungry,
 probably scared,
 just trying to get home.

O Canada, glorious and free.
O Canada, with breaking hearts we see thee.
Oh.
Canada.
Oh.

Eulogy for a Truant, 1966: Reprinted with permission from the author. All rights reserved.

Prime Minister Harper's Residential Schools Apology

BLM
3.1.2

Text of Prime Minister Stephen Harper's Residential Schools Apology House of Commons Wednesday, June 11, 2008

I stand before you today to offer an apology to former students of Indian residential schools. The treatment of children in these schools is a sad chapter in our history.

For more than a century, Indian residential schools separated over 150,000 aboriginal children from their families and communities.

In the 1870s, the federal government, partly in order to meet its obligations to educate aboriginal children, began to play a role in the development and administration of these schools.

Two primary objectives of the residential school system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture.

These objectives were based on the assumption that aboriginal cultures and spiritual beliefs were inferior and unequal.

Indeed, some sought, as was infamously said, "to kill the Indian in the child".

Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country. One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island.

Most schools were operated as joint ventures with Anglican, Catholic, Presbyterian and United churches.

The Government of Canada built an educational system in which very young children were often forcibly removed from their homes and often taken far from their communities.

Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools.

Tragically, some of these children died while attending residential schools, and others never returned home.

The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.

While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

Prime Minister Harper's Residential Schools Apology

BLM
3.1.2

The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors who have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strengths of their cultures.

Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system.

To the approximately 80,000 living former students and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes, and we apologize for having done this.

We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this.

We now recognize that in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this.

We now recognize that far too often these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you.

Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a government, and as a country. There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.

You have been working on recovering from this experience for a long time, and in a very real sense we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly.

We are sorry.

Prime Minister Harper's Residential Schools Apology

BLM
3.1.2

In moving toward healing, reconciliation and resolution of the sad legacy of Indian residential schools, the implementation of the Indian residential schools settlement agreement began on September 19, 2007. Years of work by survivors, communities and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the settlement agreement is the Indian residential schools truth and reconciliation commission. This commission represents a unique opportunity to educate all Canadians on the Indian residential schools system. It will be a positive step in forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

God bless all of you. God bless our land.

Residential Schools Apology: Reprinted from
<www2.parl.gc.ca/HousePublications/Publication.aspx?Language=E&Mode=1&Parl=39&Ses=2&DocId=3568890&File=0> under the terms for Non-commercial Reproduction described at
<www.gc.ca/importantnotices.html>.

Response to Apology to Residential School Survivors by Premier Doer

BLM
3.1.3

Hon. Gary Doer (Premier): Yes, Mr. Speaker, I have a statement for the House.

Mr. Speaker, elders, survivors, Aboriginal people, members of this Chamber. Yesterday the Right Honourable Prime Minister of Canada, Prime Minister Stephen Harper, made a formal apology to the survivors of residential schools and to Aboriginal peoples of Canada.

He apologized for the great wrong that was done by forcibly removing children from their homes, placing them beyond the protection and guidance of their families and robbing them of their languages and culture. The simple words, "we are sorry," mark an important moment in our nation's history.

As National Chief Phil Fontaine said yesterday from the floor of the House of Commons, they opened the possibility of a new relationship with the first peoples of Canada, with the Aboriginal peoples of Canada and a common road of hope for our shared future.

With those words of apology and regret, an historic injustice has been acknowledged and the pain and suffering of thousands of Canadians who were placed in residential schools has been recognized from the very Chamber in which generations ago the policy of forced assimilation of Aboriginal people was conceived and legislated.

Yesterday, that policy was formally repudiated. The words "never again" were spoken by our Prime Minister on behalf of all Canadians and echoed by Grand Chief Fontaine on behalf of Canada's First Nations; President Chartrand on behalf of the Métis people; President Mary Simon on behalf of Inuit people; President Beverley Jacobs on behalf of the Native Women's Association of Canada; Patrick Brazeau on behalf of the Congress of Aboriginal Peoples.

I commend the Prime Minister and the leaders of all parties in our national Parliament for joining in the apology yesterday. In particular, I wish to commend Grand Chief Fontaine for the dignity of his response and in the moving way he, as a survivor of our residential schools, continues to lead on the path to healing and reconciliation.

Mr. Speaker, there are many thousands of Manitobans, including members of this Chamber, who have experienced directly the pain of being separated from their families and placed in institutions that sought to change their identity, the very sense of who they are, where they came from and where they belonged.

Response to Apology to Residential School Survivors

by Premier Doer

BLM
3.1.3

As one who did not experience it, I simply cannot imagine the pain of children who were taken from their homes at the age of five and six years old. As a parent, I cannot imagine the pain that parents experienced to have their children taken away from them and to be powerless to stop it.

It is due to the resilience of survivors in residential schools and their communities that the goal of forced assimilation was not achieved. Indeed, it is a tribute to the strength of First Nations, Inuit and Métis people that they not only preserved their culture but assert it today with renewed spirit and a sense of pride.

But the damage done by the residential schools is beyond calculation. Some children did not survive the experience. Many suffered physical and sexual abuse. For all survivors, for whatever benefits they received from this schooling, they are as Grand Chief Fontaine said, scars on our soul, and they have a lot to carry in their entire lives.

In breaking the vital connection children had to their parents and traditions, the residential schools took away the ability of many survivors to feel secure in their own identity, to pass on their own traditions to their children and to connect again with families and communities. The impacts continue to be felt within Aboriginal communities and add to the enormity of this injustice. The residential schools have been a major and continuing cause of individual tragedies, of addictions, of suicides and family breakdown.

Like many Canadians, I became aware of this injustice only as I grew older. This was not part of the history we were taught in schools. It was missing from our history books, just like the story of Chief Peguis' rescue of the Selkirk Settlers and the tragic relocation of the Peguis First Nation community. It was missing from our history books just like the contributions of Louis Riel and the Métis people in founding our province and just like the adoption of Aboriginal children out of Manitoba in more recent decades, a sad chapter in our own province's history that bears many of the hallmarks of the residential school policy as articulated in the Aboriginal Justice Inquiry report.

As a boy growing up in Manitoba, I knew none of these things. I remember playing hockey against the boys who attended a residential school just a few blocks away in Winnipeg. To me, they were just another team of hockey players, of boys my own age. I thought they or their families must have made the choice to send their children to communities to attend school. I had no idea that they were forced to go to the residential school or the fact that everything they contributed to their own sense of family and security had been taken away from them. I took for granted returning to my home and my family and the security of my family, that that was the same situation for the boys I played hockey against.

Response to Apology to Residential School Survivors by Premier Doer

BLM
3.1.3

It was with a growing sense of shame that I began to appreciate the wrong that was done and to reflect on the devaluation of Aboriginal culture that lay behind the policy of assimilation. Over the years, as I have listened to Aboriginal leaders and elders and visited Aboriginal communities throughout Manitoba, I have come to see more directly the devastating impact of the residential school system. I have also been humbled to witness the untiring work of elders and leaders to bring healing to the survivors, their families and their communities. As so often in history, it is not the actions of those who seek to dominate other people but the resistance of domination which speaks to the strength of human spirit and gives us hope and inspiration for the future.

The apologies heard yesterday mark an important step that all Canadians must take in coming to terms with this chapter in our collective Canadian history. This is the moment of acknowledgement that begins a path towards reconciliation.

We know, however, that reconciliation is also a matter of action, not just words. Mr. Speaker, the establishment of the Truth and Reconciliation Committee is an important step to further the dialogue about residential schools and expand our citizens' awareness of what happened. Similarly, the building of the Canadian Museum for Human Rights will serve to promote historical understanding and point the way to a stronger recognition of human rights, including Aboriginal rights, throughout Canada.

We, Mr. Speaker, must ensure that Aboriginal youth from northern communities and remote communities also have an opportunity to visit the human rights museum in Winnipeg.

At the same time, I want to say that the most effective way for historic reconciliation in Manitoba and our nation is to re-dedicate ourselves as elected leaders, as citizens, as an entire province, to closing the gap that exists between the well-being of Aboriginal people and the gap with non-Aboriginal citizens. We must resolve to address the serious health and housing needs in Aboriginal communities. We must expand educational opportunities for Aboriginal youth and commit to raise the level of school success and post-secondary education achievement. We must commit to increase the participation of Aboriginal citizens in our economy, and we must state that this is something that we will do in partnership with Aboriginal peoples in the spirit of respect and openness.

Response to Apology to Residential School Survivors by Premier Doer

BLM
3.1.3

Action is the only way we can remain true to what was said and felt in the House of Commons and across Canada yesterday. Aboriginal communities and their leadership have sought and patiently waited for that pledge of partnership. For our elders in Manitoba, the residential schools are not part of the past. The 15 schools in our province shaped the lives of five generations of Aboriginal children and youth. The impact of that experience is something that families and communities feel and deal with every day. But elders have also taught us to keep the faith in the spirit that endures in their people, in their communities and to look with hope to the future.

Yesterday, Manitoba Grand Chief Ron Evans gathered in Winnipeg with over a thousand people to watch this historic apology. A gathering was also hosted by President David Chartrand of the Manitoba Metis Federation, and similar events took place in band councils and community halls across Manitoba.

Today, Mr. Speaker, we are joined by the Grand Chief, by President Chartrand, by leaders, elders and residential school survivors from all across Manitoba. I want to say to all of you that are with us here today, we respect the dignity with which you have borne the impacts of residential experience. We pledge not just words, but actions to ensure the future of Aboriginal people of Manitoba is based on partnership, respect and a determination that the rich culture of all communities is allowed to survive and flourish.

Although the Province of Manitoba did not establish a residential school system, we must acknowledge that members of this Chamber sat silent while Manitoba children were taken from their homes and deprived of their culture and families. Child welfare agencies in Manitoba also sent Aboriginal children for adoption outside of their country and outside of their culture.

On behalf of present and past members of this Legislature from all parties, I want to offer a sincere apology for the pain inflicted on generations of our citizens, and for that I say I am deeply sorry.

Apology to Residential School Survivors: Reproduced under the terms for Non-commercial Reproduction as described at <www.gov.mb.ca/legal/copyright.html>, as well as under the terms of the Disclaimer, found at <www.gov.mb.ca/legal/disclaimer.html>.

Residential Schools: Research Questions

BLM
3.1.4

Use print, electronic, and human resources (survivors) to research residential schools in Canada. Answer the following questions, record your findings in your learning log, and cite your sources.

1. What was the purpose of residential schools, according to
 - a) the government?
 - b) the churches?
2. What was an average day for a residential school student from waking in the morning to going to bed at night?
3. What subjects were taught?
4. When were the schools in operation?
5. Who administered the schools?
6. What level of education did residential school students attain?
7. What abuses did children in the schools suffer?
8. What factors led to these abuses?
9. What accounts for the high death rate of students attending residential schools?
10. What factors led to the closure of the schools?
11. What was the effect of the residential school experience on students?
12. What is "intergenerational impact"?
13. What were the effects of the residential school experience on Indigenous communities and cultures?
14. How are First Nations, Métis, and Inuit communities and organizations working with government to compensate survivors and to enable healing and reconciliation?

Use the following framework to organize your information about, documentation of, and responses to your visit to a residential school site.

Note: For a list of residential schools that were located in Manitoba, see BLM 3.1.6: Residential School Sites in Manitoba.

Before the Visit:

- Name of school
- Type of school (industrial, boarding, day)
- Location of school
- History of school
 - Timeline (include any significant dates/events)
 - Students' home communities
 - Religious organization administering
 - Existing documents/records

During the Visit:

- Description of site
 - School building
 - Grounds and surrounding area
 - Cemetery? (if yes, describe)
 - Other?
- Information gained on site
- Visual representation(s):
 - Photograph(s)
 - Sketch(es)
 - Crayon rubbings (gravestones, corner stones, monuments)
- Observance/Ceremony
- Complete a reflection journal entry

After the Visit:

- Share your impressions, thoughts, and feelings about the visit with your classmates.
- Add your information to your learning logs.
- Add your visual representation(s), including a brief description, to your portfolio.

Residential School Sites in Manitoba:

Assiniboia (Winnipeg)

Birtle

Brandon

Churchill Vocational Centre

Cross Lake (St. Joseph's, Jack River Annex—predecessor to Notre Dame Hostel)

Elkhorn (Washakada)

Fort Alexander (Pine Falls)

Guy (Guy Hill, Clearwater, The Pas, formerly Sturgeon Landing, Saskatchewan)

McKay (The Pas, replaced by Dauphin)

Norway House United Church

Notre Dame Hostel (Norway House Roman Catholic, Jack River Hostel, replaced Jack River Annex at Cross Lake)

Pine Creek (Camperville)

Portage la Prairie

Sandy Bay

Source: Indian Residential Schools Class Action Settlement—Schools English. Available online at <www.residentialschoolsettlement.ca/schools.html>.

Conduct surveys and interviews (in person or electronically) to research education for and about First Nations, Métis, and Inuit peoples in a school of your choice. Incorporate information from your previous research into successful schools for First Nations, Métis, and Inuit peoples. Record your findings in your learning log.

Guidelines:

What information do you need to gather in order to form a picture of the education for and about First Nations, Métis, and Inuit people in the school?

- Student population
- Staff
- Courses offered
- Resources
- Extracurricular programs
- Community involvement
- Physical environment
- Inclusive of parents/caregivers
- Successes
- Issues/challenges
- Solutions

Materials Needed:

- Adhesive notes
- Flip chart papers or large newsprint
- Markers

Instructions:

In your group, view and discuss BLM 3.2.3: Dis-Ease Word Splash. Write each word or phrase on a sticky (self-adhesive) note. Explore possible connections between the words and the phrases by manipulating the notes to create a concept map on your paper. Create additional words or phrases that occur to you during this process. Add duplicate notes for words or phrases that may have more than one possible connection.

Repeat the procedure for the "Health Word Splash."

Continue this process until you have explored all possible connections for both BLMs and have arrived at a consensus to create your final concept maps.

Present your completed concept maps to the class, explaining the connections and allowing time for discussion.

Dis-ease: Word Splash

BLM
3.2.2

suicide
injustice
assimilation
pollution
isolation
policies
resource exploitation
loss of identity
teen pregnancy
abuse
colonization
inadequate funding
loss of language
intergenerational impacts
inadequate housing
tuberculosis
paternalism
stereotypes
residential schools
limited resources
chronic disease
violence
substance abuse
poor dental health
no land base
despair
high cost of nutritional food
dishonoured treaties
Elder abuse
imbalance
poverty
urban migration
diabetes
gangs
community dislocation
land loss
loss of traditions
lack of recreational facilities
sedentary lifestyle
dependency
disrespect

Health: Word Splash

BLM
3.2.3

medicine wheel

family

education

injustice

sacred land

First Nations, Métis, and Inuit health care practitioners

spiritual health

capacity

community

clean water

diversity

traditional knowledge

community-based research

prevention programs

money

accessible care

safe communities

self-determination

community health

recreational facilities

collective health

balance

respect

traditional models

geriatric care

family health

devolution

recreational programs

strength

pride

adequate housing

healing

nutrition

veteran support and care

recovering traditions

land claim settlements

medicine chest clause

dental health

control

parenting

bi-cultural health care model

In 1997, then Associate Chief Judge Murray Sinclair spoke to the Elders-Policy Makers-Academics Constituency Group Meeting. In his speech, Judge Sinclair made several recommendations for Aboriginal justice.

Read the following set of questions before reading the article, and complete the questions following your reading. Record your responses in your learning log.

1. What are the most important questions that a human being must grapple with?
 - What is the connection between the over-representation of First Nations, Métis, and Inuit peoples in the justice system and a failure to address these questions?
 - Why have so many Indigenous people failed to answer these questions?
2. Why did the government pursue a policy of assimilation?
3. What were the various ways the government carried out its policy of assimilation of Indigenous peoples?
4. At what point in Canadian history did statistics begin to show an over-representation of Aboriginal people in the justice system? How does Judge Sinclair account for this increase?
5. Judge Sinclair makes reference to a number of statistics regarding Indigenous Canadians in the justice system. Compare present-day statistics to these 1997 figures.
6. Judge Sinclair refers to First Nations, Métis, and Inuit people whose first exposure to their culture occurs only after they've been jailed. Is this still the case? What opportunities are available to Indigenous Canadians in your community to connect with their history and culture?
7. What solutions does Judge Sinclair propose to improve the justice system for Indigenous peoples?

Transcript of Presentation by Associate Chief Judge Murray Sinclair

Elders-Policy Makers-Academics Constituency Group Meeting

Aylmer, Quebec, April 16-18, 1997

We have a lot of ground to cover, all of us, in a very short period of time. We only have one lifetime each and we have much to do when it comes to dealing with Aboriginal people and justice issues. I am not sure that one lifetime is enough to do all that needs to be done.

So let us begin with the understanding that we cannot do all of the things that need to be done in the short time we have together. We can only do so much with what we have been given and we can only go so far within the time that we are here together.

As always, I'm a bit perplexed about how I can contribute to the conversation when invited to gatherings like this because I'm never certain what it is that each of you knows, nor am I certain of what each of you do or want to do and how I can help with whatever you've come here for.

So, perhaps, some of you have already heard some of the things I'm going to talk about, however there are many of you here who I have not previously met and those people have not yet had a chance to hear some of the views that I have on the issues that Aboriginal people face in the Aboriginal justice system. You have also not had an opportunity to hear, perhaps, some of my thoughts about where it is, we should be going.

If you have heard some of these thoughts, I hope you can listen once more, and perhaps they'll help you to get a new insight.

I'm always a bit concerned and humbled when I'm asked to speak to a gathering like this, such an august body of people with such knowledge and I'm not talking about you lawyers, incidentally, so stop sticking out your chests.

I'm talking about our Elders here, who have so much information and knowledge about the things I am only beginning to understand and have not yet grasped the full ability to apply those things to my life or for that matter, to the lives of others.

So I want to begin by acknowledging the greater gifts they have and the greater understanding they can bring to this conversation.

On the other hand however, I also recognize that my law degree seems to give me instant credibility with some people. My stature as a judge makes you feel compelled to listen to me. So I will take advantage of that by doing what it is that you've asked me to do and that is to talk to you.

Where do we begin?

It is hard to know where we begin. It really is, because as I said earlier we have so much ground to cover, so many things that we want to do.

I have been asked to talk primarily, to address the issue of the Aboriginal Justice Learning Network and where I see it going, what I see it being able to do. So as with all good speakers I'm told by my Elders, keep the best part to the end so I'm going to do that, I'm going to talk about that at the end just in case you thought I was leading to a conclusion.

What I do want to talk to you about are some very basic issues I think you need to keep your mind on as we are going through this process.

The most important thing that we as human beings have to come to grips with, is who we are. That is the biggest question in life, "who am I?" The biggest question of life necessarily leads us to ask other questions, such as, "Where did I come from?" And "Why am I here?" And probably the most important question is, "Where am I going, and what's going to happen to me after my life is over on this earth and I go to the next world? What happens to me over there?" And our Elders always tell us that those questions are very basic to open for every human being.

What I see for our young people or all Aboriginal people who come before me in court, is the tremendous imbalance they are confronted with. How out of balance each and every one of them is in their life, that they end up coming to me in the process. I'm often involved at the very end of a very tragic set of circumstances and I'm presented with just enough information to decide whether they should go to jail, and for how long. But I'm never presented with enough information to decide what I can truly do, to help this person to find his balance.

As a judge, the single most difficult thing for us to accept is that we don't have the answers. I speak to judges all the time. In fact, just this week I came from a new judge's training program just north of Montreal. All of the new judges in Canada are brought together there to begin their legal careers. What I try to impress upon them the most is that if you don't have the answers, don't begin to think that your appointment as a judicial officer will automatically allow you to set things right. That you somehow have the ability instantly because of your appointment to determine not only the truth which is an impossibility, but to determine how it is that you're going to change the lives of these people and move society into a better mode, because we can't do that.

The great flaw of our justice system is that the justice system somehow assumes by orienting things the way we do, we are able to correct everything and can do it infallibly. The reality however, is the system is fallible at virtually every step in the process, and the challenge of the process is to make it as little fallible as possible.

The unfortunate thing is what our inquiry and every other inquiry in Canada has found, concerning Aboriginal people in the justice system. That is, when the justice system can be fallible where Aboriginal people are concerned, it is fallible. It fails at virtually every point in the system in the process.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

This is understandable because quite frankly, Aboriginal people and the Euro-Canadian justice system they come into contact with are inherently in conflict. So it is understandable that where a system orients people to do things a certain way vs. Aboriginal people who come from a system that orients them to do things differently, will naturally do things at odds with the system.

So the first thing we have to understand is the system is in conflict with the very people it purports to assist and help, and our report in Manitoba talked about that.

We spent a lot of time and a lot of words talking about where in the process the system fails Aboriginal people and how we think the changes we recommended could address those shortcomings.

But there is an even more fundamental issue at play here we need to talk about and I want to give you a bit of a history lesson because it's important for you to learn it, if you are to understand who you are as players within or outside of the system or if you are to understand who you are as an Aboriginal person. You have to understand where it is we have come from, to get to this point in time.

I am not always the way I am. I was not always this way and I will not always be this way. And in the same way, our system, our justice system was not always as we now see it. In the same way, Aboriginal people were not always as we see them.

In this day and age when we look around us at our communities, at our young people and our men, we see great discordance, we see great pain. Our young people are killing themselves at incredibly high rates, six to eight times the national average rate of suicide among young people. We have among our women, incredibly high rates of domestic violence, of sexual abuse. Our men do not know how to treat our women properly anymore.

We are in a situation in some of our communities bordering on social chaos and anarchy where people have no respect not only for their brothers and their sisters but they have no respect for their parents, they have no respect for their Elders, they have no respect for their leaders if there are any and they have no respect for their society, however they see it, which is not to say that we all live that way.

Sometimes we overstate the problem, with the result being that many people have the wrong impression about us as Aboriginal people. Many people have the impression that we are still savages as they were taught so long ago in our history books.

As a result of the dysfunction within some of our communities, people believe this is the way all Aboriginal people would tend to be if it were not for the grand civilizing process we have come through with the help of the churches and Canadian society.

But the reality is, when you look at that picture, at the way Aboriginal people are today, and look at it in historical terms, you come to realize that we have not always been this way.

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 per cent of the jail populations of our provinces. Aboriginal people lived a relatively stable life at long points of our history and very recently.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

In fact, our study in Manitoba pointed out, and those of you who read it know we pointed out in Manitoba at least, until the Second World War, Aboriginal people were not over-represented in the justice system. In fact, their presence in the jails was less than their presence in the population. 12 per cent of Manitoba's population is Aboriginal today. It was probably in the area of 15 to 20 per cent during the '30s and '40s, and less than 9 per cent of the people who were incarcerated in Manitoba during that period of time, were Aboriginal people.

The same with our child welfare system. The number of children in care today in Manitoba who are of Aboriginal ancestry represent about 70 per cent, and yet prior to the Second World War the number of Aboriginal children in care was minimal. In fact, they are unable to point to any statistical existence whatsoever.

Why is that the case then? Why is it until that period of time we appeared to have relative stability in our communities, our people did not appear to be dysfunctional. Our people did not appear to be acting out and committing crimes at such excessive rates. Our people did not appear to be abusing themselves and others in the same way we see today.

A part of it, for me, is because of the way the government has treated our leadership, the way the government has treated our families, the way the government has treated our culture. There has been and there still is great disruption among our people today as a direct result of some of the laws that have been passed in this country.

I have spoken many times about this issue, but I think it is always worth repeating. Beginning with Confederation in 1867, the government set out on a deliberate attempt to undermine the very existence of Aboriginal communities, to undermine the very nature of Aboriginal families within society. The view was, it would be better for Aboriginal people to assimilate into Canadian society and to therefore, become more civilized.

There was a belief existent among the policy makers at the time that Aboriginal people were inherently inferior and needed to be brought up to a state of civilization more advanced than what they were offering the rest of the world at that time.

So because of that, they passed laws designed to assimilate us. They passed laws designed to undermine some of the institutions of our existence they felt had created our state of inferiority.

They passed laws, for example, that said Indian people living on reserves were incapable of entering into contracts, were incapable legally of selling anything that they produced, anything they manufactured, anything they discovered.

If they had minerals or resources in their community they could exploit, they were forbidden by law from selling or leasing those resources unless the government gave its consent. Part of that was the government believed they were inferior and incapable of contracting. Another part of it also was the government had a deliberate policy that it did not want the Aboriginal communities of this country to flourish economically. They did not want Aboriginal communities to become self sufficient and stable. They wanted Aboriginal people to assimilate, to leave their communities and integrate with the rest of society.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

“Ultimately, within a few generations,” John A. Macdonald was reported as saying, “there will no longer be any Indian reserves, there will no longer be any Indians and, therefore, there will no longer be any Indian problem.” That is a quotation from the discussions and debates of Hansard.

The thrust of government policy at that time was not merely to make it difficult to be an Indian, but it was to make it difficult to be as an Indian, for they did other things as well to undermine our existence.

They passed laws for example, that said that all of our children could be taken away from our families at the age of five and locked up in residential schools, away from their families until the age of 18, and they did that. In many of our communities, 100 per cent of the children between the ages of 5 and 18 were taken from their families and put in residential schools and in some cases we are told—and the whole issue of residential schools incidentally, has not been adequately discussed and studied—they would be removed from their families at a young age and told they would never see their families again until they turned 18 and were allowed to leave. Often however, they were not allowed to leave unless they agreed to marry someone else who was in the school system with them.

The purpose of that was to further the view that we can’t allow these newly civilized Indians who have been raised in this residential school to go back to their communities and marry an uncivilized Indian. We have to keep these people together and flourishing.

And so marriages were arranged in these schools and children were often required to marry each other. This happened with my grandmother and my grandfather. My grandmother was not allowed to leave the convent where she went to school until she agreed to marry my grandfather.

We know the natural instinct of a mother when a child is taken away from her, is to go and do something about that. We know that. All good parents who lose their children in that way will want to do something about it. History records that Indian people tried to do something about that as well.

While all of the treaties and the treaty negotiations of the time reflected a desire by Indian people for their children to grow up, be educated and have careers just like the white man, it was not this form of education they wanted for their children. Indian people often protested and tried to get their children out of this form of education, this institutional situation. Well, the government passed a law that said Indian people could not do that. They made it an offence for any Indian apparent to interfere with the education of their child who was taken and placed in an educational system like that.

Incidentally, compulsory education for Indian people doesn’t sound so bad today because we know all of our children have to go to school in this day and age. Compulsory education is the norm for everyone. However, compulsory education was not the norm for Canadian society until the 1930s, and in some cases, 1940s. In those days, white children didn’t have to go to school compulsorily. They did not have to go to school until laws were passed in the ’30s and ’40s. So in some ways, we were 50 years ahead of time.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

Parents were prohibited from interfering with their children. The government inaugurated in the 1880s what came to be known as the “Indian Pass System”. It required that any Indian person who was outside of a reserve who didn’t have a written pass, could be arrested by the police and returned to his community. This effectively prevented of course, parents from leaving their communities to go and get their children out of those schools.

They also made it an offence for Indians to protest these things. Of course, the natural thing was families would get together and say well, we are going to do something about this, but that was made to be an offence. It was the Indian conspiracy laws of the 1880s which said if three or more Indians get together in order to discuss a grievance against the Government of Canada, then they were guilty of an offence and could be sent to jail. So, two people could talk about their grievances, but three Indians couldn’t.

Furthermore, they knew that Aboriginal gatherings in the 19th century such as sun dance and pot latch ceremonies and the huge gatherings we saw then and see today in pow wows were not just social events but were important political events as well. Chiefs would be recognized and births would be acknowledged. Names would be given, marriages would be performed, property would be shared and all of those important things. They also represented opportunities for Indian people to get together in order to grieve their concerns about Aboriginal people—about the Government of Canada. Laws were then passed in the 1880s saying Indian people could not have those gatherings anymore. They came to be known as the sun dance and pot latch laws. They said it was an offence for an Indian to participate in those ceremonies.

It was also made an offence for Indian people to do other things like go to sweat lodges or participate in any traditional ceremony involving the wearing of Indian garb. Art Shofley would have been guilty of an offence years ago by dancing at pow wows he’s now famous for.

All of us would have been guilty of an offence last night just by sitting here and watching those people perform, because attending those kind of functions was also an offence under those laws.

They were very clear about the nature of the ceremony you could not participate in and said an Indian was guilty of an offence if he participated in any ceremony involving the exchange of gifts. This was intended to address the issue of the pot latch ceremony on the west coast.

It inadvertently also caught Christmas in its definition, so in 1888 they amended the definition to allow them to participate in Christmas, a very important Christian event of course.

If you can’t go and do something about your child who’s in a school you don’t want him to be in, if you can’t gather in order to air a grievance, then perhaps the one thing you want to do is go to court. A very common reaction to those who feel a grievance against government is to go to court, and that is why we have lawyers, lawyers all over the place. We have about 67,000 lawyers in Canada, all of whom are ready to go to court for you.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

In the 19th century there weren't 67,000, but there were still lots of lawyers ready to go to court for Indians, and all the Indian had to do was just say the word and they were there. However, the government had an answer for that too. They said no Indian could go to court and sue the Government of Canada unless they first got the permission of the government.

There was never any reported incidence of the government giving its consent that we were able to discover, but it certainly had a chilling effect on Indian's accessibility to the legal system. It also had the effect of making lawyers think twice about doing anything about these laws, even those who felt the laws were clearly wrong and there were lawyers who felt that way.

Friendship societies were formed of non Aboriginal people who supported the Indian cause, who themselves, were willing to go to court on behalf of Indians. So the government passed a law saying nobody can go to court on behalf of an Indian person unless they also got the permission of the Government of Canada.

Another law was passed saying any lawyer who secretly agrees to represent any Indian person, even as a lobbyist to represent their interests with the Queen, and there were many cases of people going to England to speak to the Queen, were guilty of an offence if they accepted such a retainer and they could lose their licence to practice law.

So what the government did was effectively take away from Aboriginal people some very essential civil rights, rights we take for granted. Not only did they take away the right to demonstrate, the right to have access to the courts, but they decided by 1890 Indians were so uncivilized they couldn't vote, either.

Indians had the right to vote incidentally in federal elections until about that time, but they took that away in a law that said Indians couldn't vote unless they agreed to be enfranchised.

So all of the recourses to the democratic procedures every citizen of Canada took for granted in the 19th century, were taken away from Indian people. But the government wasn't satisfied with that, because they truly believed these Indians would continue to do things secretly to keep themselves going, and of course, that is what we were doing.

We know all about how our Elders continued to protect our ceremonies. They'd often go into the bush miles into the distance and conduct their secret little sweat lodge and other ceremonies. Sometimes they'd go off on an island in the middle of a lake and do their ceremonies there. But even that didn't sit well with the government, so they passed a law saying any person who continues to represent himself as an individual with medicine or healing abilities, was guilty of an offence. They attacked our medicine people, our healers, and said if they continued to say they could heal people in a traditional way, they were guilty of an offence.

Then a law was passed that I think is ironically titled the *Indian Advancement Act* in 1891, which said any Indian community which is considered by the government to be in an advanced stage of development—and that is the phrase—an advanced stage of development would henceforth from that point on, have to elect its leadership in accordance with rules and regulations created by the government.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

Those rules and regulations said only Indian men over the age of 21 could hold office, and only Indian men over the age of 21 could vote for them, which of course undermined the status of women in society and greatly undermined the matriarchal societies of some of our tribes by creating this form of government, that was modeled on the form of government that Canadian society followed, its so called democracy.

But they went further than that and said the forms of government that are elected in that way, really have no power. If they want, they can control noxious weeds, decide where houses can be built, or control where the garbage is to be dumped. If they want, they can decide whether people coming into their community can sell trinkets and goods, but beyond that they have no real authority.

And just to keep a handle on it, they passed a law saying whenever the council wants to meet, they have to give notice to an Indian agent who is responsible for that territory, and they can't have a meeting without them, and it was always a man, of course.

The Indian agent had a right to attend those meetings and furthermore, had the right to chair those meetings and set the agenda.

So those advanced Indian communities were still subject to the direction of the local Indian agent. Any Indian leader who held himself out to be a representative of the community, who said he was the traditional chief and not these new chiefs, was guilty of an offence and could go to jail just for declaring these new forms of government were invalid, and that his traditional form of government was still valid. Those leaders were prosecuted, and we know of several instances where they were incarcerated for continuing to do that.

Incarceration was a relatively easy thing to accomplish because Indians who were prosecuted under the *Indian Act*, had to appear before a Justice of the Peace designated by the Minister of Indian Affairs, and was prosecuted by someone also designated by the Minister of Indian Affairs.

Government cutbacks were as important in those days just as they are today, so they decided to roll that person into one, and the prosecutor was the Indian agent. Just to keep it easy, the Justice of the Peace was also the Indian agent.

So as you can see, the rule of law we take for granted in our system, that everyone is subject to the equal enforcement of the law, was never there for Indian people. Those laws were in place until 1951 when the *Indian Act* was amended. Some of them were repealed in 1927, but they were there for several generations, and certainly the Indian residential school legislation is still in the *Indian Act* today, it's just not enforced in the same way.

But the Indian residential school system was a part of our lives for almost one hundred years. When you think of how many generations of children went through those schools and that kind of lifestyle, you can begin to see how the lives of those children would become disrupted, disoriented, and how they would be out of balance with their Elders and their families.

For when you think about it, you cannot take a child and raise that child in an institution, and expect that child to be able to function well and provide a loving or caring environment to his or her family.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

You cannot take a child and separate that child not only from his or her mother and family, but also separate that child from his sisters, his brothers, his aunties, his uncles, any adult of any importance to him and put that child in an environment where they don't see a loving and caring family environment, and then ask that child to return and become a parent and expect them to be able to function properly.

We know the effect of that institutional situation is not going to be immediate because the first generation of children still have their parents living back home to help them when they return, those who did. Even the second and third generations would have their parents and great grandparents to help them because we know that older people continue to have that influence with young children, even to that level.

But eventually, those who were not tainted by the residential school system began to die off and subsequently, lost their importance within the family. As each generation returned, the previous generation would become less and less able to maintain a stable and balanced influence for them.

So we begin to see the impact of it all after five, six, even seven generations in the families, and I think that is why we don't see any change in the statistics until after the Second World War.

A number of things occurred which added a great deal of impetus to the change. A lot of our men went off to war and returned having fought in battles as soldiers at the frontlines. Today, we know about post traumatic stress disorder because of studies that were done on Vietnam veterans. We know today what the impact fighting in wars has upon individual human beings and we know today those men returning from those wars to our communities did not receive anything near the support, care and rights non-Aboriginal veterans received when they returned.

We know as well that in the '50s a lot of provinces changed their laws to allow Aboriginal people into places that served liquor in Manitoba. The famous report is the Bracken Report in 1956, which allowed Aboriginal people to drink alcohol in a beverage room or beer parlor, as it was called, and we know the relationship between alcohol and crime in our communities.

Also in the 1950s, the Department of Indian Affairs decided these Indians weren't migrating into urban areas fast enough so they created a native housing program through the federal government which gave Indians large financial incentives to buy or build houses in urban communities, as long as they moved away from their reserves. Anyone wanting to build a house on an Indian reserve couldn't get any federal money but anybody building a house in an urban area could get a \$10,000 forgivable loan and in those days that could build you a pretty good house.

So a lot of people migrated into the urban areas in the 1950s as a direct result of that program and I think we know that.

But I think it is during the start of the family dysfunction's when we begin to see the statistics change. Stony Mountain Penitentiary reported in 1962 for the first time, an aberration in their inmate statistics. They estimated 20 per cent of their population were Aboriginal, the first reported notice of over representation in the jail system. Around the same time, in the early 1960s, we begin to see those statistics increase for all provincial and federal institutions in Western Canada. Those statistical increases grew even more as the years went by to the state we see today.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

Our educational system functioned much along the same lines as well. When I went to school and I'm sure this is true for every Aboriginal person today of my generation, or close to it, that we were taught about the concept of discovery, about the great arrival of Christopher Columbus. We were taught about Jacques Cartier and Samuel de Champlain. We were taught about the massacre of father Jean de Brébeuf by the Indians of Eastern Canada who tore out his heart, as savages are wont to do, and ate it. We were taught how Indians were really nothing more than part of the country side when the white men arrived and had no real rights. We were taught that Indians were actually pretty lucky that the white men came here and saved them from their life of barbarism and the terrible living conditions the white men saw. We were taught all of that.

It amazes me today that in some cases our children are still taught that. I know of a young girl back home, the same age as my daughter, who was expelled from school for two days because she refused to write a paper on the benefits of Christopher Columbus' discovery of North America.

We have a situation in our lifetime when growing up in that kind of environment resulted in our inability to find out who we are. The great question each and every one of us had to answer was beyond our capability of answering as Aboriginal people, because who we were, was not who society wanted us to be. I was not what society wanted me to be, and what society wanted me to be, was not what I saw myself as being.

I grew up in an era with Elvis Presley and the Beatles, and for a while that is what I wanted to be. But when I looked in the mirror, I didn't see Elvis, and when I let my hair grow, it didn't grow into the same style that the Beatles did. I couldn't speak with an English accent and the people I grew up with, couldn't function that way either.

When we looked in the mirror we always saw Aboriginal faces, and for a long time many of us didn't like what we saw. We didn't like our ourselves growing up in that day and age because of what we had been taught about ourselves. We didn't like ourselves because of the images of Aboriginal people that we saw in books, newspapers, movies, and on television.

We didn't like the images of the people we saw when we took the bus to Winnipeg and saw these drunken Indians on Main Street, all of whom were victims of the same kinds of things we were victims of. We didn't like those images, and so we didn't want to be that way. But that was never a positive option for us.

In other words, we were not told how not to be that way. We were told simply if you don't do what we tell you to do, you will end up like that. The unarticulated premise of our educational system was, if you don't grow up to be the way we are saying you should be, then you're going to be a failure like your uncle, you're going to be a failure like your cousin who's living in a Main Street hotel, and that was the great threat we faced.

So the reality then, for us as Aboriginal youth, was growing up with terrible conflicts over who we were. We did not know who we were and our young people today, they still do not know who they are. We have not been able to give our young people their sense of identity today, just as I was not able to get my sense of identity as a young person in the '50s and '60s.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

This is the great dilemma we face, because each and every young person who comes before me in court, is weighed down by that burden and that is why, when I look at the options available to me as judge, I think well, I can impose a fine. Now, if I fine him \$50 is that going to give him his sense of identity? Well no, maybe not. Maybe \$100 will give him a sense of identity or perhaps \$500, but that will not give him a sense of identity either. So how about if I put him on probation and make him go and report to a white probation officer downtown, will that give him his answer of identity? Well, I don't know, maybe it would. It would depend on the probation officer.

I have not met too many Aboriginal probation officers, but there are some out there who have a good sense of what they have to do. But in our system, probation officers generally function very much like police officers. They are there to keep an eye on somebody and if they do something wrong, they report it and end up back in the system.

It is very rare and I mean no disrespect, but it is very rare to find probation officers who go that extra mile with their clients. They are overworked, overburdened, just like everyone else in the system.

Maybe if I send this person to jail, I think maybe that will give him a sense of his identity. The sad reality is, there is an awful truth to that.

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? That is the question I ask.

The reality is that some of our men and women do find their answer through learning their culture while they are incarcerated. Incarceration for that purpose seems to me to be a little illogical, but there it is. There are only three things I can do with somebody who is in front of me as a judge. I can take away their money, and the money that goes to their family. I can put them on probation and hope, hope that somebody will help him, or I can send him to jail and perhaps keep him out of trouble for a while. However, more and more evidence is coming before us that sending someone to jail simply increases their criminal activity, and doesn't decrease it.

All of this is what's going to lead me to the conclusion. I told you I was going to make this sound like I knew where I was going.

We have a situation where too few of our lawyers and too few of our judges and probation officers know about that history. They think that Aboriginal people are just like every other criminal that comes before them, people who commit a crime out of convenience, commit a crime out of need or commit a crime out of passion.

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.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

Our young people in Winnipeg are joining street gangs in huge numbers. A year ago they were estimating there were 300 to 400 Aboriginal youth gang members. Now they are saying it is about 1,500. I think it's a scare tactic myself, but even if they are joining in disproportionately high numbers like that, it's merely a reflection of the need of our young people to find out who they are, who am I? This gives them part of the answer. This gives them a sense of comfort about who they are.

So I think, we in the justice system, are compelled to accept it is our responsibility for a vast majority of the people who come before us, Aboriginal and non-Aboriginal, to find a way to help them find out who they are. Then we can help them to answer those questions I mentioned earlier, which are, where did I come from, why am I here and where am I going?

We need to find ways to help them confront those questions and find answers. For by answering those questions, each person in society is able to find a way of functioning properly.

The problem with our justice system, as it functions today, is we are often discouraged from even probing into that. We emphasize in our system the need to generate numbers. I remember I was talking one time with judges about doing sentencing circles, and I said the very first sentencing circle I ever did, involved 500 people who were in attendance. 150 of them spoke at that sentencing circle. One judge said, "We can't take all day to sentence somebody.", and I said, "Well, think about it for a moment, you're dealing with the rest of this person's life. This is probably the most important thing that will ever happen to this person. Why wouldn't you want to take all day to do it right?"

The reality is we get thousands and thousands of people in our system who we feel we need to move along. There is a great sense of discouragement over doing it carefully and doing it right. But that is a reflection of the numbers, the number game we are caught up in.

The problem is our system is not oriented in my view to doing it right yet. It needs to be reoriented to doing it right.

Somebody else here said, "What is justice?" Well, justice is doing the right thing, that is really what justice is. It is not any more complicated than that, doing the right thing.

Where Aboriginal people are concerned, we are not doing the right thing. All of the statistics and all of the studies we know about, have all come to that conclusion. What is the right thing? Well, we have to learn that. It's not going to be the same for our friends in Maniwaki as it is for our friends in Moose Factory.

It is not going to be the same for the Ojibways in Roseau River, as it will be for the Crees in Lac l'Orange.

It will not be the same for the people in the Blood Reservation in Alberta, as it will be for the west coast Indians in British Columbia, or the people of the Northwest Territories, or our Inuit brothers and sisters in Inuvik. They will all have different solutions based upon their understanding of how to do things because process is just as important as results. We must never forget that.

The process each will follow will reflect who they are. The results will be the same I think, for all of us if we let that happen.

The Aboriginal Justice Learning Network arose in a discussion David Arnot had with a number of people including myself, a couple of years ago. In that conversation with me, David said there is a recommendation in the AJI report suggesting we should have a learning centre. We called it an Aboriginal Justice Institute. We said all Aboriginal people who want to learn how to deliver justice to their people should be given a place where they can learn and study from Elders who will be able to give them that knowledge. Who can learn from lawyers about how law is supposed to work. Who can learn from judges about experience and about how justice systems are supposed to work, but will also allow them ultimately, to do their own thing.

In the similar way, we said non Aboriginal judges, lawyers, police officers and probation officers should go there to learn how Aboriginal justice is supposed to work, and it's all designed, we said, to allow the implementation of one of the major recommendations we made, which is Aboriginal people should be allowed to deliver justice their own way. Aboriginal people should be allowed to have their own justice systems in their own communities to do justice for their people, to do what is right for their people.

This program you're now participating in grew out of that discussion. Ultimately, in my view, what we need to focus on is how we can establish a process whereby you, who are Aboriginal, and you, who are non-Aboriginal, can continue to come together with a view in mind about how we can do what is right where Aboriginal people are concerned. We need to think about that and we need to talk about that.

I want us to have an on going process so when we have new judges appointed in Saskatchewan, Quebec or the Maritimes, we can say to them as administrators of our courts, in addition to going to the new judges training program, put on by the judicial institutes of our courts, you will also go and spend a couple of days with the Aboriginal Justice Learning Network, to learn how to deal with Aboriginal justice issues in our courts and with our communities.

I'd like to be able to say that to them, but we need to have an on going process that is supported by governments, and recognized by those who are within the justice system. We need to have a way of continuing this dialogue, so it is not just an opportunity for us to spend a few days in a very nice hotel, eating some very nice food, and sitting in some very hard chairs. We need a lot more than that.

So ultimately it rests with you, those of you who are here. It doesn't depend on David, it doesn't depend on me or Romola. It rests with you, all of you who are here. You have to commit personally those of you who think this is important, to see this will continue to happen.

You have to go back, those of you who represent departments and programs and governments, you have to go back to your offices on Monday morning, send a memo to your boss somewhere, whoever that might be, and say I just came from an interesting program I think we should make a commitment to. This is why you have to do that.

You have to be able to see the benefit of this, and if you don't see it today, maybe you'll see it the next time you come to this session. Maybe you will need to send somebody there who does see it, if you're not the right person.

Judge Murray Sinclair Speech and Questions

BLM
3.3.1

We have a lot of ground to cover, and we have a short time to do it. I want to be able to leave this life, this earth, thinking I have moved the conversation along a little bit and I hope you will commit your life to the same thing, that when you are done whatever it is you do, you will feel that you have moved the conversation along a little bit. I hope these words I have shared with you have given you a little appreciation for how I feel about these things.

I do not pretend to have the answers. I sometimes feel I only have questions, but I do want you to know that I have strong feelings about this. A strong feeling about the importance of these issues in this day and age, and also a strong feeling about the important role each and every one of you is going to play, and the resolution of those programs.

So I thank you for listening, meegwetch.

Transcript of Presentation by Associate Chief Judge Murray Sinclair: Reproduced under the terms for Non-commercial Reproduction as described at www.justice.gc.ca/eng/notices-avis.html.

Phase One:

Guiding Question:

What does a successful community look like?

Object:

To plan, design, and construct a model (either two-dimensional or three-dimensional) of a successful First Nation, Métis, or Inuit community.

Procedure:

In your group, decide what definition of success should be used to measure economic and community development:

- mainstream Western
- Indigenous
- bi-cultural model incorporating aspects of both Western and Indigenous conceptions

Choose an artistic medium to create your model of a successful community:

- collage
- wood
- electronic
- Lego™

Present your model to the class. Allow time for discussion.

As a class, create a list of characteristics of a successful community.

Creating a Successful Community

BLM
3.4.1

Phase Two:

Guiding Question:

How do you create and maintain a successful community?

Objective:

To plan, design, and construct a model that illustrates the **process** of creating a successful community (e.g., building capacity).

Procedure:

In your group, brainstorm how to create a successful community.

Choose an artistic medium to construct your **process** model for creating a successful community.

Present your process model to the class. Allow time for discussion. The class brainstorms a list of themes of how to build capacity to create and move a community to success.

Add your work and a visual representation of your models to your portfolio.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1



United Nations Declaration on the Rights of Indigenous Peoples

Adopted by General Assembly Resolution 61/295 on 13 September 2007

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,

Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development, understanding and friendly relations among nations and peoples of the world,

Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States,

Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights (2) and the International Covenant on Civil and Political Rights, 2 as well as the Vienna Declaration and Programme of Action, (3) affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,

Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,

Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights (4) and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6

Every indigenous individual has the right to a nationality.

Article 7

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
 - (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
 - (d) Any form of forced assimilation or integration;
 - (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.
2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.
2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.
3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.
2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.
2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.
3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.
2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.
2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 33

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.
2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.
2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

Article 37

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.
2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38

States in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

Article 40

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44

All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45

Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

United Nations Declaration on the Rights of Indigenous Peoples

BLM
4.1.1

2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.

(2) See resolution 2200 A (XXI), annex.

(3) A/CONF.157/24 (Part I), chap. III.

(4) Resolution 217 A (III).

UN Declaration on the Rights of Indigenous Peoples: Reprinted with permission from <www.un.org/esa/socdev/unpfii/en/drip.html>. All rights reserved.

Suggested Final Project Options: Celebrations of Learning

BLM
5.1.1

Projects

- must look to the past, present, and future
- must include a presentation (maximum one hour, minimum 30 minutes)
- must tie in explicitly with course (enduring understandings, essential questions, issues)
- that involve performances must include a presentation on the development and background research involved
- may be thematic (e.g., oppression, decolonization, steps to the future)
- may be organized as part of a whole-class celebration week or two
- may involve class, wider school population, community, special guests, family, honorees, etc.
- are evaluated on both content and presentation

Project Ideas:

- Aboriginal approaches to science
 - Botany, Astronomy, environment, zoology, medicine
 - Indigenous Knowledge (IK) and issues
- Build or create
 - Canoes, atlatl, birch bark art, bead work
 - dances, regalia
- Celebration feast using traditional foods
 - May be part of celebration event
 - Prepare feast using traditional and contemporary updates of traditional foods and recipes
- Creative writing
 - Poetry
 - Write a song (e.g., rap)
 - Book publishing
 - Presentation to younger class or to elementary school
 - Oral story-telling or children's book
 - Graphic novel—Aboriginal Super Hero—format contemporary—focus traditional

Suggested Final Project Options: Celebrations of Learning

BLM
5.1.1

- Develop a game
 - An identity game, like *Scruples*[™], involving Aboriginal values
- Drama, video production
 - Series of “Manitoba Moments,” “History of Aboriginal Canada, or “Manitoba in 50 minutes”; “Historical Minutes”
- Entrepreneurship
 - Develop an idea for production and marketing
 - Fashion (t-shirts, logos, images)
 - Jewelry
 - Research local Aboriginal entrepreneurs
- Field trip
 - Going to a site and honouring, clean-up
 - Research significance, proper ceremony, involvement of Elder or Pipe carrier
 - Taking pictures, evaluation, create a monument
- Hall of fame
 - images and text honoring Aboriginal achievers (e.g., Douglas Cardinal, Tina Keeper, Angela Chalmers, Myra Laramée, Lisa Meeches, Sheila Watt-Cloutier, Don Cardinal, Adam Beach, Tantoo Cardinal, Eric Robinson, Don Marks, Colleen Simard, Ian Ross, Erroll Ranville (C-Weed), Tompson Highway, etc.)
- Honouring Aboriginal women
 - Focus could be on individuals or issues
 - Contemporary women in different fields—sports, education, media, film, justice
- Multimedia presentation
 - Include two or more PowerPoint presentations, videos, music, visuals, drama, monologues, dialogue
- Pairing up with another community
 - Communication
 - Visits
 - Present snapshot of community through visuals, biographies, etc.
- Photo display
- Produce a map of Manitoba or Canada or Winnipeg with traditional Aboriginal names
 - Create a campaign to bring back Aboriginal names, send to city officials

Suggested Final Project Options: Celebrations of Learning

BLM
5.1.1

- Radio play
- Research origin theories and stories including contemporary methodology such as mitochondrial DNA, linguistics
- Research the history and development of an Aboriginal community
 - Reserve, mixed community, urban
 - Inuit in Winnipeg
 - documentary, photo show
- Stand-up comedy
 - Research Aboriginal humour and comics (Gerry "The Big Bear" Barrett, Drew Hayden-Taylor, Charlie Hill, Don Burnstick, etc.)
 - Prepare a stand-up routine
- Traditional Aboriginal sports day
 - Research events and organize a demonstration
 - Incorporate into gym classes
 - Teach to younger students
 - Create a station at an elementary field day
 - Brochure of activities
- Veterans
 - Research individuals, campaigns, Aboriginal contributions
 - Research history of Aboriginal warriors
 - Research how Aboriginal veterans were treated differently
 - Recent D-Day honouring Aboriginals
 - Invite honorees to view your final project
 - Mural in school or community honouring veterans, bench
 - Go to gravesite of veteran you have chosen and do an honouring ceremony involving his/her family
 - Creative writing piece or song (see "Tommy Prince" by Longbottom)
- Website development
- Wampum belts and winter counts
 - Traditional ways of keeping records
 - Develop a virtual method of winter counts or wampum belts
 - What might you keep records of?
 - Create a traditional belt or count



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Appendix B:
General Blackline Masters

Media Scrapbook Analytical Outline

For each of the entries in your print media scrapbook, complete an identification form using the following template. Include a variety of categories of journalistic writing (e.g., news reports, investigative reports, opinion pieces—columns, editorials). Choose from a variety of news publications including major newspapers and magazines, regional and community newspapers, and publications intended for both general and special interest readership, including Aboriginal and non-Aboriginal readers.

Media Scrapbook Analytical Outline



Type of Journalism (e.g., news report, editorial, column)	Writer, Publication, & Date
1. Describe the topic/issue in your own words:	
2. What factual evidence supports the writer's opinions/viewpoint? What is the source? Is it reliable? Explain.	
3. How does each of the following elements (if applicable) affect the reader's understanding of and response to the writing?	
<ul style="list-style-type: none"> • Headline 	
<ul style="list-style-type: none"> • Key words/phrases 	
<ul style="list-style-type: none"> • Location of the story (front page of a newspaper, cover story of a magazine) 	
<ul style="list-style-type: none"> • Accompanying photograph(s) 	
<ul style="list-style-type: none"> • Other 	
4. For what readership is the writing intended? How does this affect the choices the writer and editors have made?	
5. Your response to the article . . .	

Issue-Based Article Analysis

BLM
G.2

Title of article:	Date, author, source:
List the issue(s) discussed in the article.	Summarize the main point of this article in one sentence.
List five facts stated in this article.	What evidence is given to support each fact?
What is the author's opinion on the issue(s)? Explain his/her supporting reasons.	What is your opinion on the issue(s)? Explain your supporting reasons.
Why is/are the issue(s) important?	

Choosing a Service Learning Project



Name: _____

Date: _____

Identified Need: _____

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

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

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

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

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

Service Learning: Making it Happen



Name: _____

Date: _____

1. The need we will address:

2. A brief description of our project:

3. Our project goals:

4. Our committee:

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

Reflecting on Our Service Learning



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

2. What was accomplished through this project?

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

Analyzing Quotations

BLM
6.6

Answer as many of the following questions as are applicable when analyzing quotations.

Context:

- Who is the speaker? Describe the speaker.
- Who is the intended audience?
- Where and when was the statement made?
- How does this context affect your understanding of or response to the quotation?

What does the quotation reveal about the speaker?

How does the speaker's choice of words (diction) affect the message?

What is the explicit (stated) message? Paraphrase (put in your own words).

Is there an implicit (unstated) message? If so, paraphrase (put it your own words).

Does the quote appeal to logic or emotion?

Respond logically and/or emotionally to the quotation based on your knowledge and experience.

B-D-A Viewing Worksheet

BLM
G.7

Name: _____ Class: _____

Topic: _____ Director: _____

Video/DVD Title: _____ Date: _____

Before Viewing

During Viewing

After Viewing

<p>List three things that you know about this topic.</p>	<p>Briefly describe three effective scenes, moments, or images.</p>	<p>What do you think is the filmmaker's purpose? Was the purpose achieved? How or why not?</p>
<p>Are your expectations based on:</p> <ol style="list-style-type: none">the topic?the title?	<p>How do you feel about what you see and hear?</p>	<p>Do one of the following:</p> <p>Create an image on the back of this sheet that conveys the way you think or feel.</p> <p style="text-align: center;">OR</p> <p>Is this video/DVD important? Explain.</p>

Analyzing Visual Images

BLM
6.8

Answer as many of the following questions as you can when analyzing images.

What type of image is it (cartoon, photo, drawing, etc.)?

Who produced the image?

Who is the intended audience?

When and where was the image produced?

What does the image reveal about its creator?

Briefly describe the image. What is happening in the image?

What is the purpose of the image?

What is your response/reaction to the image? Explain.

What does the caption or title (if present) add to your understanding of the image?

Note: Students are encouraged to add their own questions to the above list.

Preparing for the interview:

1. Prepare a topic and generate a list of possible people to interview.
2. Establish a purpose for the interview and write down questions you would like to ask.
3. Contact the person, introduce yourself, and describe the purpose of the interview.
4. Provide sample questions you would like to explore. Check whether the speaker is working on a voluntary or a fee-for-service basis.
5. Fix an interview date and time at the convenience of the interviewee. Explain how many people will be attending and the approximate time available for the interview.
6. Determine together what the agenda will be (e.g., a 15-minute talk on the topic, followed by 30 minutes of questions and answers, followed by refreshments).
7. Check with the person whether they have any special needs or requirements for equipment or materials.
8. Check ahead of time whether the person will permit photographs or video or audio taping, and if he or she can be quoted in a publication (e.g., school newsletter). Ask whether the person would prefer to have all questions in advance.
9. Once the topic and format are confirmed, finalize your questions in the light of what you know about the person.
10. Prepare a note-taking outline to help you take notes efficiently.

During the interview:

1. Introduce the speaker to the people who will be participating or listening, and announce how much time is available and the format to be followed.
2. Always be courteous and attentive to the speaker, making eye contact and actively listening throughout the visit.
3. Follow your interview outline but remain flexible according to the situation and the speaker.
4. Expect that the speaker will sometimes go beyond what you have asked in your questions. Never restate a question that the person has already answered as part of an earlier response.
5. Do not pose questions of a personal nature. Stick to the types of questions you gave the interviewee ahead of time.
6. Begin with factual questions that may be answered briefly, then proceed to more complex questions.
7. As much as possible, pose open-ended questions rather than yes/no questions (e.g., Why..., What do you think of..., Could you tell us a story about...).

Following the interview:

- Formally thank the person, making direct reference to what he or she has shared with you. Offer a card or a small token of appreciation on the part of your school or class.
- If you will be printing words or photos of the person in a school assignment or any other publication, send a complimentary copy to the person as soon as it is completed.



The purpose of the survey is to gather information about _____



Step 1: Formulate Questions

Develop a set of 5 to 10 clear multiple-choice questions about the topic. Answers that provide a range of 3 to 5 options from "Strongly disagree" to "Strongly agree" are often the easiest to total and compare. Sample questions:

- *The most important human rights issue in Canada today is:*
 - equal job opportunities* *the elimination of racism* *the elimination of poverty*
- *Citizens in Canada should be doing more to support human rights.*
 - Strongly agree* *Agree* *Disagree*

Design an answer form that allows you to record all the answers to your questions.



Remember that it is harder to interpret answers from open-ended questions. If you wish, include only one open question at the end of your survey (e.g., *What do you think is the most important thing Canadians can do to support human rights?*).

Step 2: Gather and Record Data

Develop a system for recording your answers, and interview a minimum of 20 people. Try to have a variety of cultural backgrounds and ages represented in your sample. Do not influence the answers. Ask the respondents to fill out the answer form, or record all the answers yourself. (This permits telephone interviews as well.)

Step 3: Analyze Data

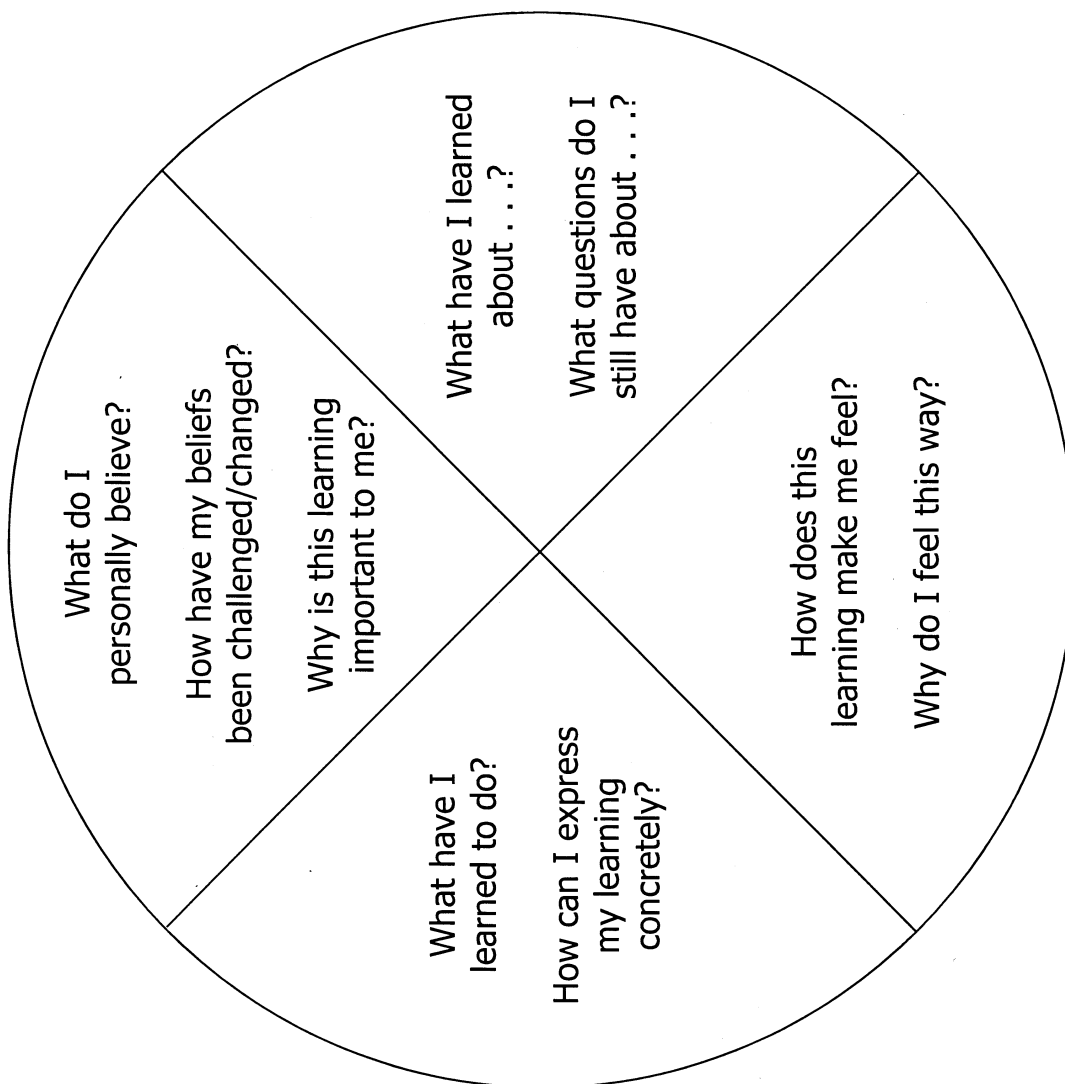
Prepare a chart that allows you to calculate the total responses in each category for each question. Compare and analyze the totals. Describe the general patterns you have observed, and ask yourself what these data tell you (e.g., *Many of the younger respondents said they believed Canadians were not committed enough to supporting human rights. This may be because, in Canada, citizens tend to believe that we do not have any real human rights issues. Or it may indicate that Canadians feel there is a need to become more active in promoting universal human rights through awareness programs and citizen action programs.*).

Step 4: Present and Reflect on Data

Prepare a report, including a visual summary in the form of a graph or a chart. Include your own reflections and theories to share with others. You may also wish to include some recommendations for an action plan to address concerns you have noticed.



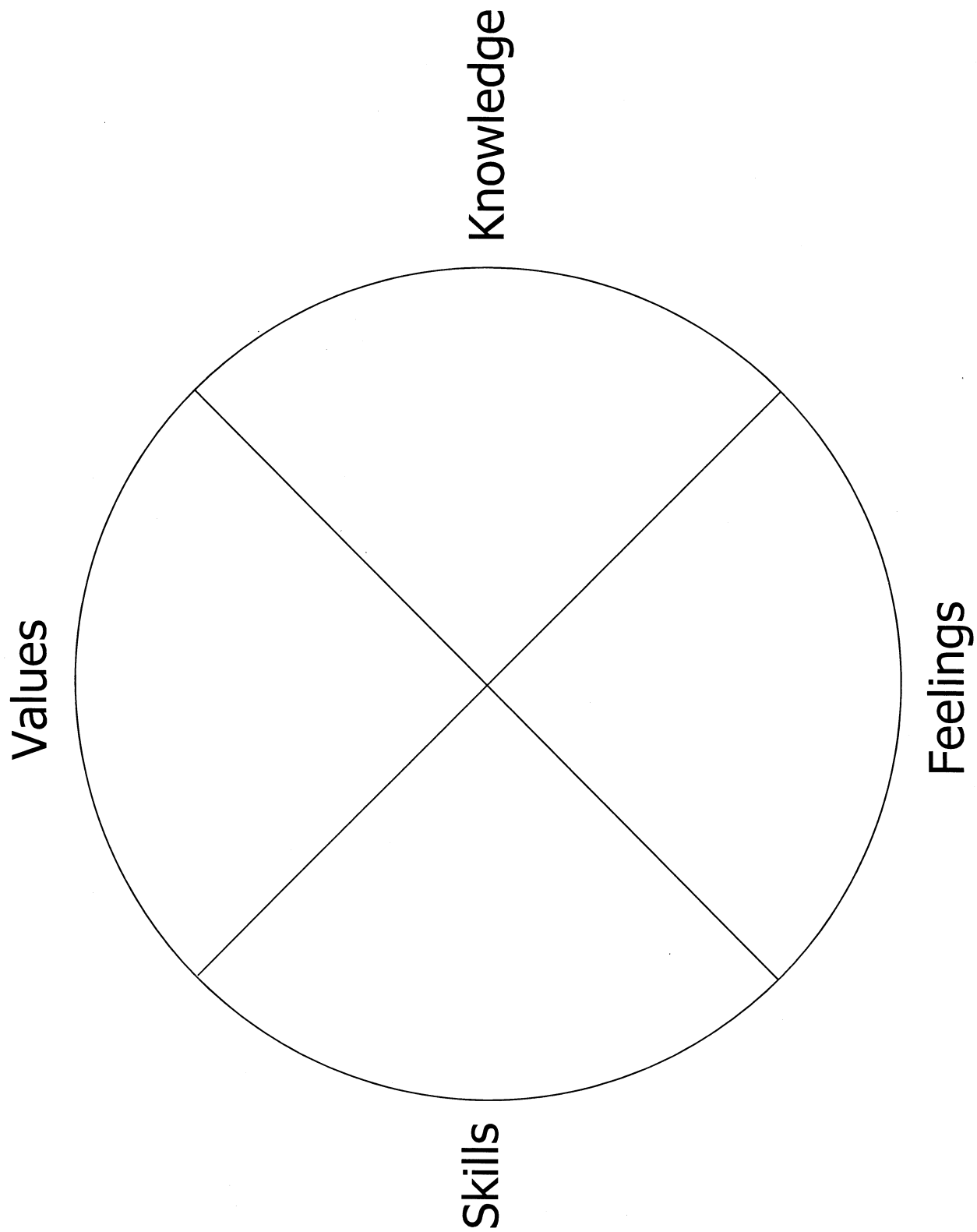
Values



Knowledge

Skills

Feelings





GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Appendix C:
Teacher Notes

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

Suggestions for Students

Planning the Poster:

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

Constructing the Poster:

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

Displaying the Poster:

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

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

Service learning benefits students and communities by

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

Service learning encourages students to

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

Teacher Story: Using Service Learning

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

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

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

Sample Service Learning Projects

Goal: To make school a positive place for everyone.

Possible Projects

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

Goal: To contribute to young families in the community.

Possible Projects

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

Turning Service Projects into Service Learning

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

Step 1: Prepare

With teacher guidance, students

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

Choosing a Service Learning Project

BLM
6.3

Name: _____

Date: _____

Identified Need: _____

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

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

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

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

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

Step 2: Plan

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

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

Service Learning: Making it Happen

BLM
G.4

Name: _____

Date: _____

1. The need we will address:

2. A brief description of our project:

3. Our project goals:

4. Our committee:

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

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

Step 3: Put the plan into action

As students put their plan into action, teachers need to

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

Step 4: Review, reflect and demonstrate

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

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

Reflecting on Our Service Learning

BLM
6.5

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

2. What was accomplished through this project?

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

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

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

Purpose

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

Time Required

1 to 1-½ hours

Materials

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

Notes on Use

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

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

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

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

Procedure

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

Debriefing

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

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

Research on the Causes of Racism

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

Causes of Racism: From the *NESA Activities Handbook for Native and Multicultural Classrooms* by Don Sawyer and Howard Green. Vancouver, BC: Tillacum Library, 1984. pp. 59-63. Reprinted with permission from Don Sawyer. All rights reserved. Available at <www.arsenalpulp.com>.

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

Structure for Debate

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

Debate Preparation

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

Conducting Debate

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

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

Post-Debate Discussion and Assessment

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

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

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

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

Goals

- To demonstrate that everyone sees the world from a unique personal perspective.
- To help participants accept and value individual differences.
- To stimulate descriptive writing.

Group Size: Any number up to about 30.

Time Required: 45 minutes.

Grade Level: 3–12.

Materials Needed

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

Notes on Use

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

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

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

Procedure

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

Debriefing

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

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

- Why did we see so many different things in the same ink blots?
- How do we see other parts of the world differently?
- What would the world be like if we all saw things the same way? Would it be better? Worse? Why?
- Were there any “right” things to see? Is one culture more “right” than another?
- How will our writing reflect the different way we see things?
- Do you think anyone sees the world exactly the way you do?
- What similarities in the way people see the world (if any) would you expect to find among all people?
- Would our cultural background affect what we see in the ink blots? How?

Ink Blots: From the *NESA Activities Handbook for Native and Multicultural Classrooms* by Don Sawyer and Howard Green. Vancouver, BC: Tillacum Library, 1984. pp. 17-19. Reprinted with permission from Don Sawyer. All rights reserved. Available at <www.arsenalpulp.com>.

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

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

Inviting the Elders Protocol

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

Elder Expectation

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

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

Elder Care

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

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

Gifts

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

Goals

- To demonstrate the functions and effect of colonialism on an indigenous people.
- To examine the means used by a colonial power to dismember a traditional society.
- To provide an experiential understanding of the historical breakdown of traditional cultures and how the effects of this breakdown affect native people today.

Group Size: Minimum of nine.

Time Required: About one hour.

Grade Level: 6–12.

Materials Needed

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

Notes on Use

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

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

Procedure

1. Divide players into three groups:
 - a) *Native Adults* (separated into two: 1/3 green, 2/3 red)
 - b) *Native Children*
 - c) *Colonial Agents*
2. Each group is given their role descriptions and instruction sheet and are told to read them carefully. Facilitator visits each group, making sure they fully understand their instructions. Explain that each native child will have to sign a green or red card at the end of the game.

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

Debriefing

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

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

Role Description and Instructions

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

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

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

Native Children

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

Colonial Agents

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

Colonialism Game: From the *NESA Activities Handbook for Native and Multicultural Classrooms* by Don Sawyer and Howard Green. Vancouver, BC: Tillacum Library, 1984. pp. 61-65. Reprinted with permission from Don Sawyer. All rights reserved. Available at <www.arsenalpulp.com>.

Some Guidelines For Effective Role-Plays or Simulations

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

Variations

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

Role-Play Outline

List the important facts and plan how you will approach this role-play. Do not write a script as you do not know how the other characters will play out this scenario. Be creative but realistic.

When and where does this scenario take place?	Who am I?
Describe the person you will portray in this role-play (age, culture, gender, situation, residence, family situation, health).	What are the basic attitudes, beliefs, and values of this character? Summarize his or her position on the topic to be discussed.
Factual information to support the point of view of this character:	What are the main concerns of this character?
What type of solution to this question would my character like to see?	Points to remember in order to stay in character:

What Do You Know about the Métis?

Answer Key

1. True or False:

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

2. Draw the Métis flag. Indicate the colours.

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

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

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

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

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

Pierre Falcon

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

Two of: Métis Sash, Red River cart, fiddle

What Do You Know about the Métis?

Answer Key

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

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

Legislation and Government Initiatives Affecting Land Claims



Royal Proclamation (1763)

- Gives limited recognition of “Indian” territorial rights.

British North America Act (1867)

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

Manitoba Act (1870)

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

Indian Act:

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

Natural Resources Transfer Agreements (1930)

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

Office of Native Land Claims created (1974)

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

Berger Commission (1974-1977)

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

Legislation and Government Initiatives Affecting Land Claims



The Dene Declaration of 1975

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

In All Fairness: A Native Claims Policy (1981)

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

The Constitution Act (1982)

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

Coolican Report (1985)

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

Federal Policy Revision (1986)

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

Royal Commission on Aboriginal Peoples (1990)

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

Indian Claims Commission (1991)

- Independent body that reviews rejected comprehensive claims.

Indian Specific Claims Commission (1991)

- Independent body that reviews rejected specific land claims.

Legislation and Government Initiatives Affecting Land Claims



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

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

Specific Claims Tribunal Act (2007)

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

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

Procedure

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

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

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

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

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

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

Teachers may also contact local Friendship Centres located in:

Brandon
Flin Flon
Portage la Prairie
Selkirk
The Pas

Dauphin
Lynn Lake
Riverton
Swan River
Thompson



Seven Lodges Aboriginal Youth Cultural Studio

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

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

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

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

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

Funding provided by Canadian Heritage and the National Crime Prevention Centre

Those Who Lead—Ka Ni Kanichihk Inc.



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Appendix D:
Inquiry Template

APPENDIX D: INQUIRY TEMPLATE

This template is intended to guide student inquiry into complex issues and may be adapted to suit student needs. It has been designed to provide teachers and students with flexibility regarding which issues are to be studied, as well as to the nature of the inquiry. It is hoped that students will be empowered by the inquiry process, and motivated to become more engaged in their communities.

Inquiry-based learning has its roots in the educational reform movements that began in the 1930s and were guided by the work of Piaget, Vigotsky, Dewey, and other constructivists who regard learning as an active process – a process where students construct understanding through problem solving and reflection.

Student inquiry is a complex process. It begins with the identification of an issue and the creation of good questions that guide students in finding resources, gathering and interpreting information, creating useful knowledge, and reporting their findings. Inquiry relies upon critical thinking, and results in new learning. In this model, the role of the teacher shifts from covering content to being a guide and facilitator. When students are given the opportunity to take an active role and manage their own learning, they develop skills needed to make informed decisions as active citizens.

Guidelines for Student Inquiry

- Cultivate an open, democratic learning environment where students are encouraged to be curious and independent.
- Use student-centred learning strategies such as brainstorming, discussion, concept maps, and graphic organizers, and observe student progress through classroom-based assessment techniques. These strategies will provide ongoing opportunities for teachers to assess prior knowledge, to deal with student misconceptions and difficulties, and to assess progress.
- Help students articulate good questions that move beyond simple, factual answers to those with diverse answers and perspectives.
- Provide opportunities for students to start their inquiry at the local community level and to engage in place-based site learning. Deep, experiential understanding of an issue at the local level will help them to connect with the larger, more abstract global issue.

- Determine whether an inquiry will involve the whole class, small groups, or individual students. If the inquiry process is new to students, begin by having all students collaborate on one topic. This approach will allow teachers to play a more active role in role-modelling and guiding the inquiry. As well, students will learn from each other as they share their research, discuss their findings and conclusions, and are exposed to healthy dissent and diverse perspectives.
- Encourage students to think critically and engage in reflection throughout the learning process, and to maintain a learning log to record their growth and learning.
- Use multiple resources, including primary source material and encourage academic rigour. Students should be exposed to multiple and contradictory viewpoints, and then encouraged to seek their own position based on reliable information. Sources include expert interviews, publications, media sources, Internet sources, government and non-government agencies and organizations, and others.
- Determine appropriate methods of presentation. Encourage creativity and rigour.
- Assessment needs to be ongoing and to take multiple forms. Student progress should be monitored and tracked through the use of ongoing observation and discussion, and with anecdotal records and checklists.

The template that follows may be used or adapted to guide student inquiry.

Significance and Scope

- Why is this issue important?
- Who/what is affected by the issue?

Evidence

- How did I become aware of this issue?
- How reliable are the sources and the evidence?
- When and how did this issue originate?

Perspective

- What are the various perspectives on this issue?
- What role does media play in creating/perpetuating this issue?
- At this point, what is your perspective?

Impact/Current Responses

- What are the social, environmental, economic, and political impacts at the local, regional, national, and global level?
- What are the current responses to the issue? What might be the short- and long-term intended and unintended social, environmental, economic, or political consequence of the responses?

Connections/Relationality

- Does this issue stand alone or is it part of a pattern?
- How has this issue changed over time?
- How are the environment, society, economy, or politics connected in this issue?

Reflection

- How might this issue have evolved differently?
- How might this issue have been prevented?
- What other questions do you have?
- How has your thinking changed?
- How do you feel about the issue now?

Praxis

- What should the world do differently now?
- What are the challenges/ barriers?
- How can I engage with this issue?
- How can I engage others?



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Appendix E:
Glossary

APPENDIX E: GLOSSARY

Aboriginal

A descendant of the original inhabitants of North America. The Constitution of Canada recognizes three primary groups as Aboriginal peoples: Indians, Inuit, and Métis.

Aboriginal Common Law

Aboriginal common law, based on customs derived from the Creator and traditions, has evolved and adapted over generations. It differs from European or Canadian common law in significant, fundamental ways (e.g., Canadian common law views property rights in terms of land ownership whereas Aboriginal common law views the relationship to land as a sacred trust. The land must be protected for future generations). See **Common Law**.

Aboriginal Identity

Identification with an Indigenous nation. In Canada, Indigenous peoples include First Nations, Métis, and Inuit peoples.

Aboriginal Peoples

The *Constitution Act* (1982) recognizes three groups as Aboriginal people: Indians (First Nations), Métis, and Inuit.

Aboriginal Rights

These are rights that some Aboriginal peoples of Canada hold as a result of their ancestors' long-standing use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap, and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights vary from group to group, depending on the customs, practices, and traditions of their particular cultures.

Aboriginal Self-Government

This is government that is designed, established, and administered by Aboriginal peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, with the provincial government.

Aboriginal Title

An inalienable and collective right to exclusive use and occupancy of traditional lands based on long-term and continuous occupancy and use. See **Alienation**.

Adhesion

For varying reasons, some First Nations were not included in the original Numbered Treaty negotiations. These First Nations later became part of the Treaty agreement through adhesion.

Adversarial

The Canadian legal system is based on an "adversarial" approach. The two sides in a trial are opposed to each other.

Alienation (legal definition)

Transfer of land title. See **Aboriginal Title**.

Assimilation

The process whereby one cultural group is absorbed into the culture of another, usually the majority culture.

Autonomy

Self-determination, independence.

Band

This is a group of First Nations whose collective use and benefit lands have been set apart or money is held by the Crown, or declared to be a band for the purposes of the *Indian Act*. Today, the preferred term for "Band" is "First Nations."

Band Council

First Nations choose a chief or chiefs and several councillors to govern/administer the Band's affairs.

Bi-Cultural

Based on elements of both Western (European) and traditional (Indigenous) cultures.

British North America Act

The Dominion of Canada was created by the *British North America Act* in 1867. Section 91:24 of the Act assigns jurisdiction over “Indians, and lands reserved for Indians” to the federal government.

Building Capacity

Developing the means for effective accomplishment.

Circle Justice

This begins when an offender pleads guilty in court and agrees to accept a sentence imposed by the community. Beginning with a prayer for the common good, the victim, the offender, supporters, and other interested parties gather in a circle and discuss the impact of the crime. Together, they agree on a sentence, and continue to monitor, and mentor, the offender to make sure the sentence is carried out.

Citizenship

For First Nations, Métis, and Inuit peoples, this term may have dual applications. Indigenous peoples are citizens both of their Nations as well as of Canada.

Civilize

Through the *Indian Act*, the federal government sought to “civilize” (impose Eurocentric values and customs upon) First Nations. One of the primary means to do this was through residential schools. There, First Nations children were taught Christianity. Their languages, customs and dress were forbidden, and they were kept isolated from their families and communities in their formative years.

Collective Rights

Aboriginal rights are collective not individual.

Colonialism

On Turtle Island, colonialism is European domination over and subjugation of the Indigenous Nations. Colonialism of Indigenous peoples by European powers occurred the world over.

Colonization

Control and exploitation of a territory through settlement.

Common Law

In Canada, common law describes the body of laws, developed over time, that are based on court rulings as well as usage and custom. See **Aboriginal Common Law**.

Community of Interest

This is a model of government for populations that are dispersed, such as urban Aboriginal populations.

Comprehensive Land Claim

Based on Aboriginal rights and title, this is the assertion to title of lands that have never come under treaty.

Constitution

These are the written or unwritten set of principles and institutions by which a nation governs itself.

Constitution Act of 1982

Section 35 of the *Constitution Act* recognizes the existing Aboriginal and Treaty rights of the Aboriginal peoples of Canada. The Aboriginal peoples of Canada include Indian, Inuit, and Métis peoples of Canada.

Contact:

The history of First Nations and Inuit peoples on Turtle Island can be divided into pre-contact and post-contact eras. Contact refers to the arrival of Europeans on Turtle Island (i.e., when First Nations and Inuit peoples came into contact with Europeans). The earliest record of contact between Europeans and Indigenous peoples on Turtle Island indicates the arrival and settlement of Vikings in *L’Anse aux Meadows*, Newfoundland in the 10th century. This colony was short-lived. Permanent settlement occurred after the arrival of the French in the 16th century.

Country Born

English-speaking Métis descended from British fur traders of the Hudson’s Bay Company and their First Nations wives.

Covenant

A sacred agreement between individuals or nations and the Creator.

Crown

Canada's head of state is the British monarch. Government actions are carried out in the name of the Crown (the monarch).

Crown Land

When Canada was colonized, land was claimed on behalf of the monarch. Crown land is controlled by federal or provincial governments.

Cultural Bias

This is a viewpoint favouring one's own culture.

Cultural Genocide

This is the intentional obliteration of a culture.

Cultural Tourism

This is an industry derived from people coming to a community to explore its historical, artistic, scientific, or cultural offerings.

Culture

This is a combination of the values, history, customs, and language that make up the heritage of a person or people, and contribute to that person's or people's identity.

Cultural Transmission (Cultural Continuity):

This is the process by which the standard behaviour patterns and values of the surrounding culture are passed on to and adopted by individuals as their own attitudes and beliefs.

Decolonization

This is the freedom from the control and exploitation of a colonial power.

Demonization

This is when someone or something is characterized as being evil or devilish.

Devolution

This is the transfer of powers from a central to a local government or authority.

Dis-ease

This is a state characterized by a lack of health, comfort, or balance.

Displacement

This is the forcible removal of a people from their homeland.

Diversity

This is a state or quality of being different. Ethnic groups are diverse and each member is unique. There are differences in age, gender, skills, physical characteristics, education, knowledge, etc. ideally, a diverse environment would include representation from all of these various groups.

Doctrine of Discovery

This was articulated by (U.S.) Chief Justice Marshall in *Johnson vs M'Intosh*. It provides that upon "discovery," the so-called discovering nation acquires the exclusive right, as against all other European powers, to purchase or otherwise acquire Indigenous lands from the Indigenous occupants.

Economic Marginalization

This involves the relegation of an individual or group to an unimportant or powerless economic position within a larger society or group.

Elder

This definition varies, but it is generally agreed to be any person who is considered by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge. Each Elder has her or his own unique strengths and talents. While it is rare to find a young person who is considered an Elder, it is possible.

Enfranchisement

This was another means used by the federal government to carry out the policy of assimilating First Nations. By enfranchising, Status Indians took on the legal status of ordinary citizens (i.e., they could vote, hold a business license, and send their children to public schools). By enfranchising, First Nations people gave up their Status.

Ethnocentrism

This is the belief that the standards of one's own culture may be used to evaluate other cultures.

Euro-centrism

This is the belief that the standards of European culture may be used to evaluate other cultures.

Experiential Learning

Traditionally First Nations, Métis, and Inuit children learned by observing and emulating the actions of community members

Fee Simple

Absolute (outright) ownership of land by an individual

Fiduciary

The Supreme Court of Canada describes a fiduciary relationship between the federal government and First Nations. The federal government has rights and powers over First Nations including First Nations land. In dealing with First Nations lands and rights, the government is obligated to act for the benefit of First Nations. The fiduciary relationship is one of trust. The Supreme Court of Canada (*R vs Sparrow*, 1990) has stated that the "honour of the Crown is at stake in dealings with aboriginal peoples."

First Nation(s)

"A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian peoples in Canada, both Status and Non-Status. Many Indian peoples have also adopted the term "First Nation" to replace the word "band" in the name of their community." (Indian and Northern Affairs Canada) (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education, Citizenship and Youth)

First Peoples

A collective term used to describe the inhabitants of the land now known as Canada prior to European contact

Fourth World

Stateless, marginalized nations that are without international recognition

Free-trade

The Hudson's Bay Company tried to enforce their monopoly on the fur trade in Rupert's Land. Many Métis traders ignored the Hudson's Bay claim to monopoly. In 1849, the Hudson's Bay Company brought to trial the Métis trader named Guillaume Sayer. Sayer was found guilty of trading goods illegally. However, the presence of armed Métis protestors convinced the court to release the accused. The trial demonstrated the inability of the Hudson's Bay Company to enforce its monopoly. With shouts of: "*Le commerce est libre!*", the Métis proclaimed the birth of de facto free-trade in Rupert's Land.

Gaming

"Gambling, especially casino gambling." (thefreedictionary.com)

Genocide

The systemic, planned annihilation of a people

Globalization

The growing world-wide social and economic interdependence of people

Holistic

Emphasizing wholeness and the interdependency of component parts. For an illustration of this principle see "Medicine Wheel".

Imperialism

Policy of economic and political domination by one nation over other nations by establishing colonial empires

Inalienable

Non-transferable

Indian

“Collectively describes all the Indigenous People in Canada who are not Inuit or Métis. Indian Peoples are one of three peoples recognized as Aboriginal in the *Constitution Act, 1982* along with Inuit and Métis. Three categories apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.” (Indian and Northern Affairs Canada)

Indian Agent

Under the Indian Act, authority for reserves rested ultimately with the federal government. As the government’s representative on the reserve, the Indian Agent wielded almost absolute power over First Nations reserve residents.

Indian Register

“Registered Indian” is another term for Status Indian. Status benefits are based on the inclusion of an individual in the Indian register kept by Indian and Northern Affairs Canada.

Indian Title

Beginning with the Royal Proclamation of 1763, the Crown recognized that Aboriginal peoples held title to their territories by reason of their ancient occupation of the land. Before settlement on these traditional territories could begin, the Crown sought to extinguish Aboriginal title through means such as treaties and scrip.

Indigenous

Original peoples of a country

Indigenous Knowledge (IK)

This is an understanding of a particular bio-physical environment (and the process of change that occurs within it) unique to the Indigenous people who inhabit the environment

Indigenous Rights

United Nations Declaration of the Rights of Indigenous Peoples recognizes a broad range of Indigenous rights including: culture, education, equality, land, language, nationality, resources, security, self-determination and spirituality.

Industrial Schools

A category of residential schools generally located far away from First Nations, Métis and Inuit communities, intended for fourteen to eighteen year-olds, but which were also attended by younger children. Girls were trained in domestic duties, sewing, laundry, cleaning, and cooking; boys learned agriculture, carpentry, shoemaking, and blacksmithing. (Adapted from “Where are the Children?” http://www.lesenfantsdevenus.ca/en/edu_materials3.html)

Inherent Rights

First Nations, Métis and Inuit peoples in Canada have inherent rights (rights that existed prior to colonization) as Indigenous peoples. Inherent rights exist independently of constitutional, government or legal authority.

Institutional/Systemic Racism

A form of societal racism that is expressed in the discrimination of public or corporate institutions against certain groups of people

Intergenerational Impact

The effects of abuse passed on to the children of residential school survivors and subsequent generations

Inuit

“An Aboriginal people in northern Canada who live above the tree line in Nunavut, the Northwest Territories, Northern Quebec and Labrador. The word means ‘people’ in the Inuit language – Inuktitut. The singular of Inuit is Inuk.” (Indian and Northern Affairs Canada)

Inuvialuit

Inuit people of the western Arctic.

Inuvialuktun

Language spoken by the Inuvialuit people.

Land Claim

Assertion of title to or rights in respect of certain lands

Laws of Relationship

“Aboriginal cultures share a belief that people must live in respectful, harmonious relationships with nature, with one another and with themselves. The relationships are governed by what are understood as laws, which are gifts from the Creator. The laws are fundamentally spiritual, imbuing all aspects of life. As fundamental as this perspective may be, each Aboriginal culture expresses it in unique ways, with its own practices, products and knowledge.

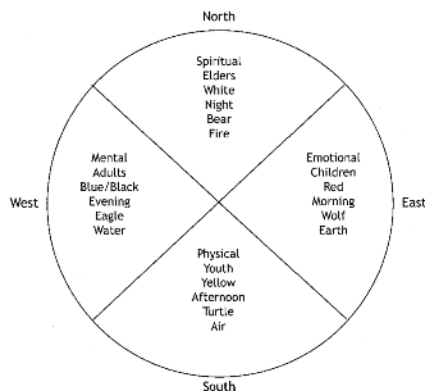
As real life circumstances shift over time, the challenge for Aboriginal people has been to interpret the laws to enable their continuing survival, not just physically but as a spiritually strong people. This challenge extends to Aboriginal education as well.” (The Common Curriculum Framework – Aboriginal Language and Culture Programs – Kindergarten to Grade 12 – Western Canadian Protocol for Collaboration in Basic Education, June 2000)

Medicine Wheel

“Traditionally, Aboriginal peoples have seen the connected and interdependent nature of the many aspects of the world around them. The medicine wheel is an ancient symbol that reflects values, world views and practices, and is used by many Aboriginal peoples today. (Bopp et al).

“In Cree, the medicine wheel is referred to by the word *pimatisiwin*, which means life. The medicine wheel is based upon a circle and the number four, both of which are of special significance to many Aboriginal peoples. The medicine wheel is used to represent the interconnected relationships among aspects of life and to provide direction and meaning to an individual.

“The medicine wheel that is presented here is an example. While there are commonalities to all medicine wheels, each person’s is unique to the teachings he or she has received, his or her personal experiences, and his or her understandings of the interconnectedness of the aspects of life he or she represents with the medicine wheel.



“The medicine wheel is divided into four parts or quadrants, each representing one of the four directions. One of the lessons that can be learned from the medicine wheel is balance. For example, on the medicine wheel the four aspects of an individual (spiritual, emotional, physical, mental) are represented. In order for an individual to be healthy, he or she must have a balance of the four aspects within him or herself. If one of these aspects or areas is suffering, then the other three will also some ill effects. For example, if a person is suffering from an illness such as a bad cold (physical), he or she may be more short-tempered than usual (emotional), be less able to think clearly (mental), and may also feel less well spiritually.” (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education and Youth, 2003)

Métis

the people who the Federal government defines as having “mixed First Nations and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit, or non-Aboriginal people” (Indian and Northern Affairs Canada)

The “National Definition of Métis” is a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal peoples, and is accepted by the Métis nation www.Métisnation.ca/DEFINITION/home.html, 2002 (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education and Youth, 2003)

Métis Nation

The homeland of the historic Métis Nation is the territory now known as Manitoba, Saskatchewan and Alberta. It also includes parts of Ontario, the North West Territories, the north-central United States and British Columbia. The Métis Nation shares a distinct history and culture, its own language – Michif, wide-spread kinship connections and a collective consciousness.

Mixed Economy

“An economic system that allows for the simultaneous operation of publicly and privately owned enterprises.”
(Answers.com)

Nation

People inhabiting a particular territory with a shared language, culture and history
“Although it is not easy to list definitively all the essential attributes of peoplehood or nationhood, they certainly include social cohesiveness, collective self-consciousness, cultural distinctiveness and effective political organization.” (RCAP – Volume 4 – Perspectives and Realities – 5 – Métis Perspectives
<http://www.ainc-inac.gc.ca/ap/pubs/sg/sg-eng.asp>)

Nation Model (of Aboriginal Government)

As proposed by the Royal Commission on Aboriginal Peoples, characteristics of an Aboriginal nation would include:

- Identifiable territorial base
- Citizenship criteria based among other things on community acceptance
- Comprehensive range of powers
- Internal procedures based on traditions
- Possibility of urban or extra-territorial jurisdiction
- Possibility of inter-(Aboriginal) nation associations such as confederacies

Native

Indigenous inhabitant of a country, distinct from the settler population

Non-Status Indians

Non-Status Indians “are those people of Aboriginal descent who do not meet the criteria of the Indian Act or who, despite meeting the criteria, have not been registered as Status Indians. (Integrating Aboriginal Perspectives into Curricula, Manitoba Education, Citizenship and Youth)

Northern Flood Agreement

1977 compensation agreement between Canada, Manitoba, Manitoba Hydro and Manitoba First Nations affected by hydro-electric projects affecting Lake Winnipeg and the Nelson and Churchill Rivers

Numbered Treaties

Between 1871 and 1921 eleven treaties, numbered one to eleven, were negotiated between Canada and western First Nations. In return for sharing their traditional lands with the settler society, First Nations were “granted” certain rights including reserves.

Oral Tradition

“Knowledge that is passed from one generation to the next by way of the spoken word” (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education, Citizenship and Youth)

Outside Promises

Agreements for certain provisions in the Numbered Treaties that were not included in the written text but that were recorded and preserved as part of First Nations oral traditions

Paternalism

The relationship between First Nations, Métis and Inuit peoples and the Canadian government was and, to some extent, still is paternalistic. Aboriginal peoples are treated as children; the government acts as a stereotypical parent by providing for them without according to them rights and responsibilities.

Pipe Ceremony

The inclusion of the pipe ceremony in negotiations signaled the seriousness and sacred nature of the agreement being made. In the presence of the pipe stem, only truth could be spoken. In this way, the use of the pipe may be compared to the use of the Christian bible in western tradition when testifying or making an oath.

Post-Contact

See **Contact**.

Pre-Contact

See **Contact**.

Protection

One of the ostensible purposes of the Indian Act was to protect reserve land. The Indian Act incorporated features of previous legislation making it an offense for individuals other than an authorized representative of the Crown to deal with First Nations on matters of reserve lands.

Protocol

The conventions of ceremony and etiquette observed in formal interactions between nations

Reconcile

To bring a relationship into harmony

Racism

Discrimination based on the belief of the superiority of one's own race

Residential Schools

"Schools funded by the Federal government and run primarily by churches, partially for the purpose of assimilating Aboriginal children into mainstream society"
(Integrating Aboriginal Perspectives into Curricula, Manitoba Education, Citizenship and Youth)

Resistance

In 1870 at Red River and again in 1885 at Batoche, the Métis organized a resistance to the colonization of their territory by Canada. In both instances, the Métis were prepared to join the Canadian federation but wanted protection of their rights.

Restitution

A legal action serving to cause restoration of a previous state (Merriam-Webster's Online Dictionary)

Restoration

The act of restoring or bringing back to a former place, station, or condition (Brainy Quote – <http://www.brainyquote.com/words/re/restoration212700.html>)

Road-Allowance People

Some displaced Métis people in western Canada became squatters living on public lands. Having no legal title, they lived in fear of displacement as occurred to the community of Ste. Madeleine, Manitoba from 1938–1941. These people were known as road-allowance people.

Romanticization

Occurs when Aboriginal peoples are portrayed in a romantic or sentimental fashion. Romantic stereotypes include the Noble Savage and the Indian Princess.

Royal Proclamation 1763

Restricted the sale of Indian lands to the British Crown

Scrip

To extinguish the Aboriginal title of Métis people in Manitoba and the North West Territories, the government used a process known as scrip. Individuals were given certificates entitling them to land or money. This was in contrast to the treaty process by which the Canadian government extinguished First Nations' title to land through the creation of reserves, not on an individual but a collective basis.

Self-Determination

The ability of a people to determine their own political, economic and cultural futures independent of external interference.

Self-Government

Inherent right of Aboriginal nations to govern their own lives, affairs, lands, and resources with all the duties and responsibilities of a governing organization (*Native Studies: Senior Years (S1-S4) A Teacher's Resource Book*, Manitoba Education and Training)

Sentencing Circle

A sentencing opportunity at which an accused hopes to favourably influence the court passing sentence, by convening a conciliatory pre-sentence meeting between offender and victim. (Duhaime.org – <http://www.duhaime.org/LegalDictionary/S/SentencingCircle.aspx>)

Social Darwinism

Theory that certain individuals or groups achieve advantage over others as the result of genetic or biological superiority. (Answers.com, <http://www.answers.com/topic/social-darwinism>)

Sovereignty

Right of a nation to govern itself independent of outside control or interference

Sovereignty (First Nations perspective)

“The Creator gave First Nations:

- The land on the island of North America (the Peoples’ Island).
- A way to communicate with him for guidance and to give thanks.
- Laws, values, and principles that described the relationships and responsibilities they possessed to and for the lands given to them.
- An interconnectedness among the sacred ceremonies, teachings, and beliefs among First Nations.
- Spiritual philosophies, teachings, laws, and traditions that provided a framework for the political, social, educational, and cultural institutions and laws that allowed them to survive as nations from the beginning of time to the present.

- The “gifts” they needed to survive both spiritually and materially given to them through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire, or Mother Earth.
- Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals, land, etc.)”.

(Teaching Treaties in the Classroom)

Specific Land Claim

Assertion to title of lands or other compensation because of unfulfilled treaty or other obligations

Status Indian

Status Indians “are those Aboriginal peoples who meet the requirement of the Indian Act and who are registered under the Act.” (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education, Citizenship and Youth)

Stereotyping by Omission

This occurs when Aboriginal peoples are absent in the portrayals of contemporary society

Sustainable

Capable of being continued with minimal long-term effect on the environment. (thefreedictionary.com)

Third Order Government

In this model, Aboriginal governments would have powers similar to provincial governments and form a third order in Canadian federalism, together with provincial and federal governments

Traditional Pedagogy

Traditionally, First Nations, Métis, and Inuit students learned by listening and observing, by doing and by dreaming. There were no classrooms, any community member could be a teacher.

Treaty

This is “an agreement made between specific groups of Aboriginal peoples and the Federal government that clarifies Aboriginal rights to land and resources. Treaties were written as a means to have the government recognize their responsibilities towards Aboriginal peoples in the areas of social, educational, and economic concerns.” (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education, Citizenship and Youth)

- in Canadian law, treaties with First Nations are not simple contracts, they are described as *sui generis* (one of a kind)

Treaty Indian

“A Status Indian who belongs to a First Nation that signed a treaty with the Crown” (Indian and Northern Affairs Canada)

Treaty Land Entitlement

An assertion to title of land or other compensation based on unfulfilled obligations arising from historic treaties

Treaty Rights

These “are rights accruing to First Nations as a result of treaties negotiated between themselves as sovereign nations and the British Crown in right of Canada.” (Manitoba Education and Training, 1998)

Trickster

In Native tradition, the trickster figure is a powerful, clownish spirit. This complex, often contradictory being embodies paradoxical elements. One moment, he/she may be compassionate or heroic, the next, foolish and self-serving. The trickster is known in Native cultures by various names: to the Anishinabek (Ojibway), he/she is Nanabush or Nanabozo, to the Mi'kmaq, Glooscap, and to the Haida, Raven.

Truth and Reconciliation Commission

This was established in 2008 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.

Turtle Island

The English translation of the term used by many Indigenous Nations to refer to North America

Urban Reserve

Land within or adjacent to an urban municipality that has been set apart by the federal Crown for the use and benefit of a First Nation (INAC) <http://www.ainc-inac.gc.ca/ai/scr/mb/ops/urs-eng.asp>

Usufructuary Right

In law, the right to use or benefit from land without ownership

Values

“Beliefs and qualities based on the world view of an individual or culture that are considered to be important as guiding principles or ideals of that particular culture.” (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education, Citizenship and Youth)

Whole Health

“... comes from shared prosperity, a clean and safe environment, a sense of control over life circumstances – as well as high quality illness care and healthy lifestyle choices.” (RCAP)

Worldview

“A philosophy of life or conception of the world” (Pearsall, 2001) (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education, Citizenship and Youth)



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Appendix F:
Recommended Learning Resources

APPENDIX F: RECOMMENDED LEARNING RESOURCES

Cluster 1: Image and Identity

LE 1.1: The Ghosts of History

Through the Eyes of the Cree and Beyond – The Art of Allen Sapp: the Story of a People. Sapp, Allen, and Dean Bauche. Office of the Treaty Commissioner. Regina, SK: Centax Books, a division of PrintWest Communications Ltd., 2005. ISBN 1-897010-14-1

Aboriginal People in Manitoba. Hallet, Bruce, and Manitoba Aboriginal and Northern Affairs. Winnipeg, MB: Manitoba, 2006. IRU 971.2700497 A26

LE 1.2: From Time Immemorial

The One About Coyote Going West. King, Thomas (Ed.). from *All My Relations: An Anthology of Contemporary Canadian Native Fiction*. Toronto, ON: McClelland & Stewart, 1990: 95-106. ISBN 0-07-7106706-2

LE 1.3: Worlds Colliding (from 1000 BCE)

The Heritage and Legacy of the Métis People. Barkwell, Lawrence, Audreen Hourie, and Ed Swain. *Métis Legacy Volume II: Michif Culture, Heritage and Folkways*. Lawrence J. Barkwell, et al, (Eds.). Winnipeg, MB: Gabriel Dumont Institute, 2006: 2-5. ISBN 978-0-920915-80-6

White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies. McIntosh, Peggy. "Unpacking the Invisible Knapsack" an excerpt from Working Paper 189, Wellesley College Center for Research on Women, 1988.

For Joshua: An Ojibway Father Teaches his Son. Wagamese, Richard. Toronto, ON: Doubleday Canada, 2002: 51-55. ISBN 0-385-25712-0

Native Voices. Ahenakew, et al (Eds.). Toronto, ON: McGraw-Hill Ryerson Limited, 1993. ISBN 0-07-551448-6

The Indian in the Cupboard. Banks, Lynne Reid. Toronto, ON: Avon, 1981. ISBN 999261417X

The Last of the Mohicans. Cooper, James Fenimore. New York, NY: Penguin Classics, originally printed 1826, Dover Publications, 2003. ISBN 0486426785

Little Big Man. Berger, Thomas. Dial Press, 1989. ISBN 0385298293

The Fencible Chronicles. Kinsella, W.P., Harper Collins, 1986. ISBN 0002231182

The Collected Writings of Louis Riel. Stanley, George F. University of Alberta Press, 1985. ISBN 0888640919

Louis “David” Riel: Prophet of the New World. Flanagan, Thomas. Goodread Biography, 1983. ISBN 0887801188

The Métis of the Canadian West. Giraud, Marcel. The University of Alberta Press, 1986. ISBN 0803221258

Cluster 2: A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government

LE 2.1: Setting the Stage: Economics and Politics

Crossroads of the Continent: A History of the Forks of the Red and Assiniboine Rivers. Huck, Barbara (Ed.). Winnipeg, MB: Heartland Associates, Inc., 2003. ISBN 1896150349

LE 2.2: As Long as the Rivers Flow: The Numbered Treaties

Bounty and Benevolence: A History of Saskatchewan Treaties. Ray, Arthur J., Miller, Jim, and Frank Tough. Montreal and Kingston: McGill-Queen’s University Press, 2000. ISBN 0-7735-2060-0

Legacy: Indian Treaty Relationships. Price, Richard T. Calgary, AB: Plains Publishing Inc. School of Native Studies. University of Alberta, 1991. ISBN 0-92085-31-9

Teaching Treaties in the Classroom. The Office of the Treaty Commissioner in Partnership with Federation of Saskatchewan Indian Nations, Indian and Northern Affairs Canada and Saskatchewan Learning.

Two Families: Treaties and Government. Johnson, Harold. Saskatoon, SK: Purich Publishing Limited, 2007. IRU 342.08720971 J63

LE 2.3: Legislated Discrimination: The Indian Act

Lethal Legacy: Current Native Controversies in Canada. Miller, J.R. Toronto, ON: McClelland & Stewart Ltd., 2004. IRU 971.00497 M54

The Unjust Society. Cardinal, Harold. Toronto, ON: Douglas and McIntyre, 1999. ISBN 978-1550544831

The Trickster Shift: Humour and Irony in Contemporary Native Art. Ryan, Allan J. Vancouver, BC: UBC Press, 1999, p. 177. ISBN 07748-0704-0

Aboriginal Cultures in Alberta: Five Hundred Generations. Berry, Susan and Jack Brink. Calgary, AB: The University of Alberta Press, 2004. ISBN 0778528529

Citizens Plus: Aboriginal Peoples and the Canadian State. Cairns, Alan C.
Vancouver, BC: UBC Press, 2000. ISBN 0-7748-0767-9

LE 2.4: O-Tee-Paym-Soo-Wuk (The Métis): The People Who Own Themselves

Louis Riel: A Comic-Strip Biography. Brown, Chester. Montreal, PQ: Drawn and Quarterly, 2004. ISBN 1894937899

Many Tender Ties: Women in Fur-Trade Society 1670-1870. Van Kirk, Sylvia.
Toronto, ON: Watson & Dwyer Publishing, 1980, new format 1999.
ISBN 1-896239-51-x

Strangers in Blood: Fur Trade Company Families in Indian Country. Brown, Jennifer S.H. Vancouver, BC: University of British Columbia, 1980.
ISBN 0-7748-0251-0

Manitoba Scrip. Morin, Gail. Winnipeg, MB: Quintin Publications, 1996.
ISBN 1886560021

Statutory Land Rights of the Manitoba Metis. Sealey, D. Bruce. Winnipeg, MB: Manitoba Metis Federation Press, 1975: 28-30.

“The Battle of Seven Oaks” (La Chanson de la Grenouillere). Falcon, Pierre.
Winnipeg, MB: Manitoba Metis Federation Press, 1975: 28-30.

The New Peoples: Being and Becoming Métis in North America. Peterson, Jacqueline, and Jennifer S.H. Brown (Eds.). Winnipeg, MB: University of Manitoba Press, 1985. ISBN 0887556175

LE 2.5: Modern Treaties and Self-Government

Dene Nation: The Colony Within. Watkins, Mel (Ed.). Toronto, ON: University of Toronto Press, 1977. ISBN 0-8020-6315-2

“No Reservations.” Gordon, Katherine. *Canadian Geographic* (April 2008): 48-62.

Aboriginal Studies 30: Contemporary Issues. Kainai Board of Education, Metis Nation of Alberta, Northland School Division, Tribal Chiefs Institute of Treaty Six. Calgary, AB: Duval House Publishing, 2004. ISBN 9781552206058

Citizens Plus: Aboriginal Peoples and the Canadian State. Cairns, Alan C.
Vancouver, BC: UBC Press, 2000. ISBN 0-7748-0767-9

Cluster 3: Toward a Just Society

LE 3.1: Education

Sharing Our Success: Case Studies in Aboriginal Schooling. Bell, David. Kelowna, BC: Society for the Advancement of Excellence in Education, 2004.
ISBN 0-9734046-3-9

Sharing Our Success: More Case Studies in Aboriginal Schooling. Fulford, George. Kelowna, BC: Society for the Advancement of Excellence in Education, 2007.
ISBN 0-9737755-8-7

LE 3.2: Health: Living in Balance

Aboriginal People in Manitoba. Hallet, Bruce, and Manitoba Aboriginal and Northern Affairs. Winnipeg, MB: Manitoba Aboriginal and Northern Affairs, 2006.
IRU 971.2700497 A26

LE 3.3: Justice

CBC-TV News in Review. Resource Guide. October 1991. Brune, Nick, and Rob Fischer. Toronto, ON: 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.

Aboriginal People in Manitoba. Hallet, Bruce, and Manitoba Aboriginal and Northern Affairs. Winnipeg, MB: Manitoba Aboriginal and Northern Affairs, 2006.
IRU 971.2700497 A26

LE 3.4: Economic and Resource Development: Wicehtowin

The agreement between the Fox Lake First Nation as represented by Chief and Council ("Fox Lake") and Her Majesty the Queen in Right of the province of Manitoba as represented by the minister of Aboriginal and Northern Affairs ("Manitoba") and the Manitoba Hydro-Electric Board ("Hydro"). Fox Lake First Nation and Manitoba Hydro and Manitoba Department of Aboriginal and Northern Affairs. Winnipeg, MB: Manitoba Hydro, 2004.

Aboriginal People in Manitoba. Hallet, Bruce, and Manitoba Aboriginal and Northern Affairs. Winnipeg, MB: Manitoba Aboriginal and Northern Affairs, 2006.
IRU 971.2700497 A26

Cluster 4: Indigenous Peoples of the World

LE 4.1: One World

Reclaiming Indigenous Voice and Vision. Battiste, Marie (Ed.). Vancouver, BC: UBC Press, 2000. ISBN 0-7748-0746-6

The NESAs Activities Handbook for Native and Multicultural Classrooms. Compiled by Sawyer, Don, and Howard Green. Vancouver, BC: Tillacum Library, 1984. ISBN 0-88978-184-1

The NESAs Activities Handbook for Native and Multicultural Classrooms: Volume Three. Compiled by Sawyer, Don, and Wayne Lundberg. Vancouver, BC: Tillacum Library, 1993. ISBN 0-88978-263-6



GRADE 12 CURRENT TOPICS
IN FIRST NATIONS, MÉTIS,
AND INUIT STUDIES

Bibliography

BIBLIOGRAPHY

- Abbott, Larry. *A Time of Visions: Contemporary American Indian Art and Artists*. Orwell, VT: Larry Abbott, 1995.
- Aboriginal Education Directorate, Manitoba Education/Manitoba Advanced Education and Literacy; and Aboriginal Affairs Secretariat, Manitoba Aboriginal and Northern Affairs. *Aboriginal Organizations in Manitoba: A Directory of Groups and Programs Organized by or for First Nations, Inuit and Métis People, 2011 / 2013*. Aboriginal Education Directorate and Aboriginal Friendship Committee, Fort Garry United Church, Winnipeg, Manitoba, (Eds.). Winnipeg, MB: Aboriginal Friendship Committee, Fort Garry United Church, 2011. Available online at www.edu.gov.mb.ca/aed/publications/pdf/ab_organizations.pdf.
- Ahenakew, Freda, Brenda Gardipy, and Barbara Lafond (Eds.). *The Issues Collection: Native Voices*. Toronto, ON: McGraw-Hill Ryerson Ltd., 1993.
- Alberta Education. *Our Words, Our Ways: Teaching First Nations, Métis, and Inuit Learners*. Edmonton, AB: Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005. Available online at www.education.gov.ab.ca/k_12/curriculum/OurWords.asp.
- Banks, Lynne Reid. *The Indian in the Cupboard*. New York, NY: Avon, 1981.
- Barkwell, Lawrence J. "The Battle of Seven Oaks." From *Virtual Museum of Métis History and Culture*. Louis Riel Institute, 2007. Available online at www.metismuseum.ca/resource.php/07231.
- Barkwell, Lawrence, and Ed Swain. "Contributions Made by Metis People." From *Metis Legacy*, Barkwell, Lawrence J., Leah Dorian, and Darren R. Préfontaine (Eds). Pemmican Publications Inc., 2001: 1-3.
- Battiste, Marie (Ed.). *Reclaiming Indigenous Voice and Vision*. Vancouver, BC: UBC Press, 2000.
- Bell, David. *Sharing Our Success: Ten Case Studies in Aboriginal Schooling*. Kelowna, BC: Society for the Advancement of Excellence in Education, 2004.
- Berry, Susan, and Jack Brink. *Aboriginal Cultures in Alberta: Five Hundred Generations*. Edmonton, AB: University of Alberta Press, 2004.
- Brizinski, Peggy. *Knots in a String*. University Extension Press, Extension Division. Saskatoon, SK: University of Saskatchewan, 1993: 84.
- Brown, Chester. *Louis Riel: A Comic-Strip Biography*. Montreal, PQ: Drawn and Quarterly, 2004.
- Brown, Jennifer S.H. *Strangers in Blood: Fur Trade Company Families in Indian Country*. Vancouver, BC: University of British Columbia, 1980.

- . The “Woman as Centre and Symbol in the Emergence of Métis Communities.” *Canadian Journal of Native Studies*, III. 1(1983): 39-46. Available online at www.brandonu.ca/Library/cjns/3.1/brown.pdf.
- Cairns, Alan C. *Citizens Plus: Aboriginal Peoples and the Canadian State*. Vancouver, BC: UBC Press, 2000.
- Cardinal, Harold. *The Unjust Society: the Tragedy of Canada's Indians*. Vancouver, BC: Douglas & McIntyre, 1969.
- Cooper, James Fenimore. *The Last of the Mohicans*. Penguin Classics, New York, NY: Dover Publications, 2003 (originally printed 1826).
- Dorian, Leah, and Darren R. Préfontaine. “The Métis: Our People, Our Story.” From *The Virtual Museum of Métis History and Culture*. Gabriel Dumont Institute of Native Studies and Applied Research, 2003: 72-85. Available online at www.metismuseum.ca/resource.php/01260.
- Erasmus, Peter, as told to Henry Thompson. *Buffalo Days and Nights*. Calgary, AB: Glenbow-Alberta Institute, 1976.
- Erenberg, Noah, and Kim Bell. *Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation*. Winnipeg, MB: Nisichawayasihk Cree Nation and Eagle Vision, Eagle Vision, 2006.
- Flanagan, Thomas. *Louis “David” Riel: Prophet of the New World*. Goodread Biography series. Halifax, NS: Formac Lorimer Books, 1983.
- Fleury, Norman. *Stories of Our People: A Métis Graphic Novel Anthology*. Saskatchewan, SK: Gabriel Dumont Institute, 2008.
- Fontaine, Phil. “Modern Racism in Canada.” From *The 1998 Donald Gow Lecture*. Queen’s University, 1998. Available online at www.queensu.ca/sps/conferences_events/lectures/donald_gow/98lecture.pdf.
- Fulford, George. *Sharing Our Success: More Case Studies in Aboriginal Schooling*. Kelowna, BC: Society for the Advancement of Excellence in Education, 2007.
- Gilchrist, Lauri, and R. Anthony Winchester. “*Kāptitipis e-pimohteyahk* (Urban Perspectives: Aboriginal Street Youth Study): Vancouver, Winnipeg and Montreal.” Ottawa, ON: Royal Commission on Aboriginal Peoples, 1995.
- Gordon, Katherine. “No Reservations.” *Canadian Geographic*. April 2008: 48-62.
- Green, Rayna, and Melanie Fernandez. *The Encyclopaedia of the First Peoples of North America*. Toronto, ON: Groundwood Books/Douglas and McIntyre, 1999.
- Hamilton, A.C., and Murray Sinclair. *Report of the Aboriginal Justice Inquiry of Manitoba, Volume 1: The Justice System and Aboriginal People*. Winnipeg, MB: Manitoba Public Inquiry into the Administration of Justice and Aboriginal People, 1991.

- . *Report of the Aboriginal Justice Inquiry of Manitoba, Volume 2: the Deaths of Helen Betty Osborne and John Joseph Harper*. Winnipeg, MB: Manitoba Public Inquiry into the Administration of Justice and Aboriginal People, 1991.
- Heritage Community Foundation. "The Metis in Alberta: Indian Treaties." From *Alberta Online Encyclopedia*, 2007. Available online at <www.albertasource.ca/metis/eng/beginnings/political_indian.htm>.
- Huck, Barbara (Ed.). *Crossroads of the Continent: A History of the Forks of the Red and Assiniboine Rivers*. Winnipeg, MB: Heartland Associates, Inc., 2003.
- Indian and Northern Affairs Canada. "Statement of the Government of Canada on Indian policy (*The White Paper*, 1969)." Available online at <www.ainc-inac.gc.ca/ai/arp/ls/pubs/cp1969/cp1969-eng.asp>.
- Iron, Ida, Sandra Bellegrade, Susan Beaudin, and Sue Deranger. "First Nations and British (Western) Historical Worldviews." From *Teaching Treaties in the Classroom*. Office of the Treaty Commissioner of Saskatchewan, n.d.: 459-460.
- Kainai Board of Education, Métis Nation of Alberta, Northland School Division, Tribal Chiefs Institute of Treaty Six. *Aboriginal Studies 10: Aboriginal Perspectives*. Mount Royal, PQ: Duval House Publishing, 2004.
- Kakekapetum, Tina, and Ron Missyabit. *Skownan: Our Land, Our Future*. Winnipeg, MB: International Institute of Sustainable Development, 2001.
- King, Thomas (Ed.). "The One About Coyote Going West." From *All My Relations: An Anthology of Contemporary Canadian Native Fiction*. McClelland & Stewart, 1990: 95-106.
- Kinsella, W.P. *The Fencepost Chronicles*. Toronto, ON: Harper Collins, 1986.
- Linnekin, Jocelyn, and Lin Poyer. *Cultural Identity and Ethnicity in the Pacific*. Honolulu, HI: University of Hawaii Press, 1990.
- Manitoba Aboriginal and Northern Affairs. *Aboriginal People in Manitoba*. Winnipeg, MB: Manitoba Aboriginal and Northern Affairs, 2006. Available online at <www.gov.mb.ca/ana/pdf/apm2006.pdf>.
- Manitoba Education and Training. *Success for All Learners: A Handbook on Differentiating Instruction* (SFAL). Winnipeg, MB: Manitoba Education and Training, 1996.
- Media Awareness Network. "Common Portrayals of Aboriginal People." Ottawa, ON: Media Awareness Network, 2008. Available online at <www.media-awareness.ca/english/issues/stereotyping/aboriginal_people/aboriginal_portrayals.cfm>.
- Miller, J.R. *Lethal Legacy: Current Native Controversies in Canada*. Toronto, ON: McClelland & Stewart Ltd., 2004.
- Morin, Gail. *Manitoba Scrip*. Winnipeg, MB: Quintin Publications, 1996.

- Morris, Alexander. *The Treaties of Canada with the Indians of Manitoba and the North-West Territories, including the Negotiations on Which They Were Based, and Other Information Relating Thereto*. Calgary, AB: Fifth House Publishers, 1991. Available online at <www.gutenberg.org/dirs/etext04/tcnnd10h.htm>.
- Native Women's Association of Canada. *Aboriginal Women and the Legal Justice System in Canada*. Available online at <www.nwac-hq.org/en/documents/nwac-legal.pdf>.
- Natural Resources Canada. "Historical Indian Treaties Map." *The Atlas of Canada*. Ottawa, ON: Natural Resources Canada, 2003.
- . "Treaties and Comprehensive Land Claims in Canada: Map 1 – Western Canada and Map 2: Eastern Canada." Ottawa, ON: Natural Resources Canada, n.d. Available online at <www.ainc-inac.gc.ca/al/ldc/ccl/pubs/rul/rul-eng.asp>.
- Office of the Treaty Commissioner, Canada. *Treaty Implementation: Fulfilling the Covenant*. Saskatoon, SK: Office of the Treaty Commissioner, 2007.
- Office of the Treaty Commissioner, Centax Books (Department of Canadian Culture and National Indigenous Literacy Association). *Four Directions Teachings*. Saskatoon, SK: Office of the Treaty Commissioner, 2007. Available online at <www.fourdirectionsteachings.com/main.html>.
- Pelletier, Joanne. "The Skirmish at Seven Oaks." Virtual Museum of Métis History and Culture, Louis Riel Institute, 1985. Available online at <www.metismuseum.ca/resource.php/03153>.
- Pelletier, Wilfred. "Childhood in an Indian Village." From *The NESAs Activity Handbook for Native and Multicultural Classrooms*, Vol. 3. Sawyer, Don, and Wayne Lundeberg (Eds.) Tillacum Library, 1993, 92-97.
- Peterson, Jacqueline, and Jennifer S.H. Brown (Eds.). *The New Peoples: Being and Becoming Métis in North America*. Winnipeg, MB: University of Manitoba Press, 1985.
- Proulx, Craig. *Reclaiming Aboriginal Justice, Identity, and Community*. Saskatoon, SK: Purich Publishing Ltd., 2003.
- Ray, Arthur J., Jim Miller, and Frank Tough. *Bounty and Benevolence: A History of Saskatchewan Treaties*. Toronto, ON: McGill-Queens University Press, 2000.
- Redekop, Bill. "Redskins Jersey about Pride not Prejudice." *Winnipeg Free Press*. February 9, 2008.
- Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. Ottawa, ON: Royal Commission on Aboriginal Peoples, 1991. Available online at <www.ainc-inac.gc.ca/ap/rrc-eng.asp>.
- Ryan, Allan J. *The Trickster Shift: Humour and Irony in Contemporary Native Art*. Vancouver, BC: UBC Press, 1999.
- Sapp, Allen, and Dean Bauche. *Through the Eyes of the Cree and Beyond – The Art of Allen Sapp: the Story of a People*. Regina, SK: Centax Books, 2005.

- Sawyer, Don, and Howard Green (Eds.). "Colonialism Game." From *The NESAs Activity Handbook for Native and Multicultural Classrooms*. Tillacum Library, 1984: 61-65.
- . Activity — "Ink Blots." From *The NESAs Activities Handbook for Native and Multicultural Classrooms* (Volume 1). The Tillacum Library, 1984: 17-19.
- Sawyer, Don, and Wayne Lundeberg (Eds.). "Causes of Racism." From *The NESAs Activity Handbook for Native and Multicultural Classrooms*, Volume 3. Tillacum Library, 1993: 59-63.
- Sealey, D. Bruce. *Statutory Land Rights of the Manitoba Métis*. Winnipeg, MB: Manitoba Métis Federation Press, 1975.
- SFAL (see *Manitoba Education and Training*).
- Sinclair, Judge Murray. *Transcript of Presentation by Associate Chief Judge Murray Sinclair – Elders-Policy Makers-Academics Constituency Group Meeting*. Aylmer, PQ: Department of Justice Canada, April 16-18, 1997. Available online at <www.justice.gc.ca/eng/pi/ajs-sja/pub/trans.html>.
- St. Germain, Ray. "The Métis." From *Songs: Visiting Was the Métis Way*. Gabriel Dumont Institute, 2004: 65-65. Available online at <www.metismuseum.ca/resource.php/03146>.
- Teillet, Jean. *Métis Law Summary 2004*. Vancouver, BC: Pape and Salter, 2004. Available online at <www.metisnation.ca/rights/download/MLS-2004.pdf>.
- . *Métis Law Summary 2006*. Vancouver, BC: Pape Salter Teillet, 2006. Available online at <www.turtleisland.org/resources/metislaw2006.pdf>.
- Treaty Relations Commission of Manitoba. *We Are All Treaty People: A Brief Introduction to the Numbered Treaties and the Treaty Relations Commission of Manitoba*. Winnipeg, MB: Treaty Relations Commission of Manitoba, 2008. Available online at <www.trcm.ca/speakers.html>.
- United Nations. *United Nations Declaration on the Rights of Indigenous People*. New York, NY: United Nations, 1995. Available online at <www.un.org/esa/socdev/unpfii/en/drip.html>.
- Van Kirk, Sylvia. *Many Tender Ties: Women in Fur-Trade Society 1670-1870*. Chicago, IL: Watson & Dwyer Publishing, 1980, new format 1999.
- Wagamese, Richard. *For Joshua*. Toronto, ON: Doubleday Canada, 2002.
- Warry, Wayne. "A Note on Terminology." From *Ending Denial: Understanding Aboriginal Issues*. Broadview Press, 2004: 9-11.
- Watkins, Mel (Ed.). *Dene Nation: The Colony Within*. Toronto, ON: University of Toronto Press, 1977.

Video

- Abraham, Gilbert, et al. *Cruel Lessons*. Five Corners Communication with Vision TV and Prentice Hall, 1999.
- Andrew, Paul, and Canadian Broadcasting Corporation. *Oka*. Television Production, 1990.
- Angillirq, Paul Apak. *Atanarjuat (The Fast Runner)*. Igloodik Isuma Productions Inc., 2000.
- Bailey, Norma (Producer). *Mistress Madeleine*. National Film Board of Canada, 1986.
- . *Ikwe*. National Film Board of Canada, 1986.
- Baran, Phillipa, et al. *Sharing the Wisdom*. BOMI Videotape Productions Ltd., Baran & Baran and Kineticvideo.com, 2004.
- Beach, Adam, et al. *Cowboys and Indians*. Harper Productions, Inc., 2003.
- Beresford, Bruce (Director). *Black Robe*. Vidmark/Trimark, 2001.
- Bomi Videotape Productions, Baran & Baran, and Kineticvideo.com. *Building Community*. BOMI Videotape Productions, Kanata; Baran & Barn, Kineticvideo.com, 2004.
- Brody, Hugh, et al. *Time Immemorial*. Tamarack Productions and National Film Board of Canada, 1991.
- Brune, Nick, and Rob Fischer. *CBC-TV News in Review. Resource Guide*. October 1991. Canadian Broadcasting Corporation, 1991.
- Cameron, Bill. *Honour of the Crown*. National Film Board of Canada, 2001.
- Canadian Broadcasting Corporation. *Indian Courthouse*. The National – CBC., CBC Learning, 1999.
- . *Native AIDS*. CBC, Winnipeg, 1995.
- Cardinal, Lewis. *Gang Aftermath*. Bearpaw Media Production, 2005.
- Couture, Suzette, and Lisa Priest (Author). *Conspiracy of Silence*. Canadian Broadcasting Corporation, 1991.
- Daves, Delmer (Director). *Broken Arrow*. 20th Century Fox, 1950.
- Duckworth, Martin, and Peter Warren, with R.B. Russell School and École Precieux-Sang. *Riel Country*. National Film Board of Canada, 1996.
- Filmwest Associates. *Healing the Mission School Syndrome*. Filmwest Associates, 1994.
- . *Our Spirits Are Very Strong*. Filmwest Associates, 2001.
- Ford, John (Director). *Stagecoach*. Walter Wanger, 1939.
- Gabriel, Mike (Director). *Pocahontas*. Walt Disney, 1995.

- Gjerstad, Ole, and Martin Kreelak. *Amarok's Song: Journey to Nunavut*. National Film Board of Canada and the Inuit Broadcasting Corporation, Words & Pictures Video 2745054 Canada Inc., 1998.
- Keeper, Joy, and National Film Board of Canada. *Hollow Water*. National Film Board of Canada, 2000.
- Lanceley, Ann. *I was born here ... in Ste. Madeleine*. Saskatchewan Music Educators Association, Brandon Production House Inc. [distributor], 1991.
- Manitoba First Nations Education Resource Centre. *Sagkeeng Treaty 1*. Stongfront.TV, 2006
 ———. *Sayisi Dené Treaty 5*. Stongfront.TV, 2004.
- McDonald, Bob. *Water Under Fire: A National Perspective*. Gallant Productions and Filmwest Associates, 2005.
- Meeches, Lisa, and Don Burnstick. *Aboriginal Humour*. From *The Sharing Circle*, Season 13. Alternate title: *What's so funny in Indian country?* Meeches Video Productions, Inc., 2004.
- Meeches, Lisa, and Ted Nolan. *Treaties*. Meeches Video Productions, Inc., 2003.
- Meeches, Lisa. "Did You Know?" From *The Sharing Circle*. Season 16. Meeches Video Productions, Inc., 2008.
- . "Not Just Beads and Moccasins" From *The Sharing Circle*. Season 15. Meeches Video Productions, Inc., 2006.
- . *Aboriginal Healing*. Meeches Video Productions, Inc., 2004.
- . *Long Road, Full Circle*. Meeches Video Productions, Inc., 2004.
- . *Restoring the Sacred*. Meeches Video Productions, Inc., 2005.
- . *Through the Eyes of Elders*. From *The Sharing Circle*. Meeches Video Productions, Inc., 2003.
- . *Toxic Homes*. Meeches Video Productions, Inc., 2006.
- . *Urban Reserves: Success in the City*. Meeches Video Productions, Inc., 2006.
- Menard, Andrea. *Two Worlds Colliding*. National Film Board of Canada, 2004.
- Nash, Knowlton, and CBC-TV. *CBC News in Review* (October 1991). Canadian Broadcasting Corporation, 1991.
- . *CBC News in Review* [September 1991]. Canadian Broadcasting Corporation, 1991.
- National Film Board of Canada. *The Other Side of the Ledger: An Indian View of the Hudson's Bay Company*. National Film Board of Canada, 1972.
- . *Voices of Experience, Voices for Change, Part 1*. National Film Board of Canada, 1993.

- . *No Turning Back: The Royal Commission on Aboriginal Peoples*. National Film Board of Canada, 1993.
- Native Broadcasting and Filmwest Associates. *Mining in Indian Country*. Native Broadcasting and Filmwest Associates, 1997.
- Obamsawin, Alanis (Producer and Director). *Kanehsatake*. National Film Board of Canada. National Film Board of Canada, 1993.
- Obamsawin, Alanis. *Our Nationhood*. National Film Board of Canada, 2003.
- Paul, Lawrence. *Yuxweluptun: Man of Masks*. National Film Board of Canada, 1998.
- Petrie, Ann, et al. *The Re-Trial of Louis Riel, Part 2: the Métis*. CBC Newsworld, 2002.
- Pollack, Sydney (Director). *Jeremiah Johnson*. Warner Brothers, 1972.
- Pritchett, Harry. *Arctic Rush*. Canadian Broadcasting Corporation and Discovery Productions, Inc. Canadian Broadcasting Corporation, 2006.
- Sampi, Everlyn, et al. *Rabbit Proof Fence*. Noyce, Phillip (Director). Alliance Atlantis, 2002.
- Sandiford, Mark, and Zebedee Nungak. *Qallunaat! Why White People are Funny*. Beachwalker Films and The National Film Board of Canada, 2006.
- Taylor, Drew Hayden. *Redskins, Tricksters and Puppy Stew*. Montreal, PQ: National Film Board of Canada, 2000.
- Thiele, Noreen. *Assu of Cape Mudge*. Victoria, BC: Chiaro Productions Inc. and Moving Images Distribution, 2005.
- . *Dion of the Kehewin*. Victoria, BC: Chiaro Productions Inc. and Moving Images Distribution, 2004.
- Trujillo, Raoul. *First Scientists*. Discovery Channel and Magic Lantern Communications Ltd., 2003.
- Whitford, Brian. *The Gift of Diabetes*. National Film Board of Canada, 2005.

Audio

- Longbottom, Ted, and Greg Pruden. "River Road." 2002.
- Longbottom. "Incident at Seven Oaks." *Longbottom* (compact disc), Theodore B. Longbottom Inc., 1997.
- Longbottom. "Bell of Batoche." *River Road* (compact disc), Theodore B. Longbottom Inc., 2005.

Web

- Bealy, Joanne. "Eulogy to a Truant, 1966." Cahoots Magazine. n.d.
<www.cahootsmagazine.com/index.php?option=com_content&task=view&id=182>.
(date accessed 25 October 2010).
- Indian and Northern Affairs Canada. "Treaty Areas and Locations of First Nations in Manitoba." *Acts, Agreements and Land Claims*. 03 November 2008.
<www.ainc-inac.gc.ca/al/hts/index-eng.asp>. (date accessed 25 October 2010).
- . "First Nations Profiles." *Aboriginal Peoples and Communities*. 23 June 2010.
<<http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Index.aspx?lang=eng>>.
(date accessed 25 October 2010).
- . "Words First - An Evolving Terminology Relating to Aboriginal Peoples in Canada." Publications and Research. 2004.
<www.collectionscanada.gc.ca/webarchives/20071114213423/http://www.ainc-inac.gc.ca/pr/pub/wf/index_e.html>. (date accessed 25 October 2010).
- National Aboriginal Health Organization. *Advancing the Well-being of First Nations, Inuit and Métis*. 25 October 2010. <www.naho.ca/english/>. (date accessed 25 October 2010).
- Statistics Canada. *Projections of the Aboriginal Populations, Canada, Provinces and Territories: 2001 to 2017*. Ottawa, ON: Statistics Canada, 2005.
<www.statcan.gc.ca/pub/91-547-x/2005001/4072106-eng.htm>
(date accessed 21 June 2011).
- Urban Rez Productions. "Jean Chretien's 1969 White Paper Policy." *Turtle Island – Discussion*. 23 March 2003. <www.turtleisland.org/discussion/viewtopic.php?t=535>.
(date accessed 25 October 2010).



Printed in Canada
Imprimé au Canada