

**Native Studies:
Senior Years (S1-S4)**

**A Teacher's
Resource Book**

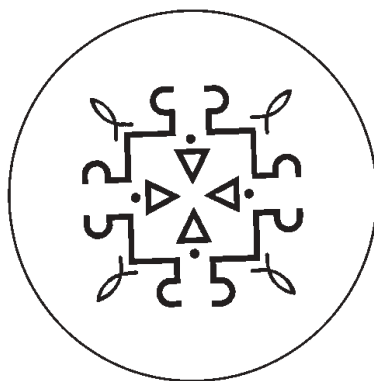
**Renewing Education:
New Directions**

**Manitoba
Education
and Training**
Linda G. McIntosh
Minister



NATIVE STUDIES: SENIOR YEARS ***(S1–S4)***

A Teacher's Resource Book



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PURPOSE OF DOCUMENT

The purpose of *Native Studies: Senior Years (S1–S4), A Teacher’s Resource Book* is to help teachers provide students with Aboriginal perspectives that relate to achieving the student learning outcomes of the social studies curriculum. An Aboriginal perspective is developed within each Senior Years level of the social studies units with emphasis on other Aboriginal peoples in Canada, North America, and in other parts of the world. The units can be integrated into the social studies time allotment.

Teachers may use information from these units to integrate Aboriginal perspectives in their social studies classes or to add Aboriginal content. Aboriginal students are learners and participants in Aboriginal culture, not experts. An understanding of Aboriginal cultures and traditions is found in varying degrees in Aboriginal homes. As a result, teachers should not call upon Aboriginal students as experts on Aboriginal history and culture, but they should ensure that the same high expectations are applied to all students in the class. This resource book, therefore, should be used in conjunction with social studies curriculum documents. An interdisciplinary approach may be introduced by including Aboriginal issues in other subject areas such as language arts, science, and mathematics.

A brief description of each chapter follows.

Chapter 1: Aboriginal Identity (Senior 1) describes Aboriginal identity, language, traditions, and heritage, as well as human diversity.

Chapter 2: Environmental Harmony (Senior 2) examines the ways Aboriginal peoples live in harmony with their environment. It discusses the profound changes that have taken place on the land since the arrival of the Europeans. Chapter 2 explores how Aboriginals have adapted to change in education, urban living, employment, and economic development.

Chapter 3: Aboriginal Contributions (Senior 3) explores the origins of Aboriginal peoples, the founding of the Métis, and self-government. The central theme is the current social, economic, and political advances that are being made by Aboriginal people.

Chapter 4: World Issues (Senior 4) looks at the common issues shared by various Aboriginal peoples throughout the world. It examines some of the issues facing Aboriginal peoples in such areas as self-government, education, and economic development.

SUPPORTING CHANGE

Many schools have created school- and/or division/district-based implementation teams to plan the implementation of new policies and curricula, and to organize and lead ongoing staff development and support activities within the school and/or school division/district. These teams can also help to inform the local community about the change taking place in schools as new policies and curricula are implemented.

Ideally, school- and/or division/district-based implementation teams include teachers, administrators, other school staff, parents, students, and members of the local community. It is critical that these teams have administrative support and leadership at both the school and divisional/district levels. Some schools and school divisions/districts have established implementation committees to help coordinate the work of the team.

Manitoba Education and Training supports the school- and/or school division/district-based implementation team concept and is committed to working with all educational partners to promote and support them.

Support to schools and school divisions/districts relating to the information in this resource is available by contacting

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CHAPTER 1: ABORIGINAL IDENTITY (SENIOR 1)

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CHAPTER 1: ABORIGINAL IDENTITY (SENIOR 1)

Chapter Overview

A traditional Aboriginal perspective is that North America is the land of origin for Aboriginal people on this continent. Therefore, Aboriginal people are not immigrants to this land. Problems arise when Canadians try to fit Aboriginal people into the multicultural mould. Aboriginal people do not always have the same goals and aspirations as immigrants. They do not wish to be treated in the same way as other groups who are immigrants. Aboriginal people, therefore, regard their relationship with Canada as unique. They have a vision of the future that is rooted in the strengths of the traditional past. If these traditions — language, culture, and special relationship with the natural world — are not preserved, they may be lost forever.

Native studies provides opportunities to develop an understanding and appreciation for the aspirations of Aboriginal people.

In this unit, teachers and students will

- investigate the concept of Aboriginal identity
- study the factors which influence this identity (e.g., language, legal recognition, nations, and culture)
- consider who is Aboriginal (e.g., First Nations, Inuit, and Métis)
- identify famous Aboriginal people who have built a positive perception of Aboriginal identity
- examine issues that have a negative impact on Aboriginal identity (e.g., prejudice, discrimination, segregation, and stereotyping)

Who Are Aboriginal People?

Who is a Canadian? When asking this question, use the same process to answer these questions: Who is a Cree? a Métis? an Inuit? an Aboriginal person? What makes Aboriginals unique groups of people within Canada?

Topics

- List and define the factors that determine or influence Aboriginal identity (e.g., legal, geographical, environmental, linguistic, national, and cultural). Determine how the identity of Aboriginal people has changed. Review cultural revival, changes to the Indian Act (Bill C-31), Aboriginals in government (e.g., Elijah Harper, Ethel Blondin, Yvon Dumont, and Oscar Lathlin), and Aboriginals in business (e.g., Allen McLeod, Wayne Birch, Barbara Bruce, and James Wastasecoot).
- When exploring Aboriginal and Canadian multicultural societies, it is important to
 - list ways Aboriginal people are multicultural (e.g., Ojibway, Cree, and Métis)
 - investigate ways Aboriginal people share the same conditions and experiences as immigrants
 - explore the contributions Aboriginal people have made to Canadian society.
 - identify current symbols, names, institutions, and customs that have unique Aboriginal origins as opposed to those of English, French, or others
 - examine the meaning of multicultural

Who has the right to determine Aboriginal identity? What are your reasons for choosing your answer to this question? Explain how student answers are similar or different from government policy. Why do these similarities and differences exist?

Teaching Note: The federal government has a legal obligation to provide services to First Nations people through treaties. The reasons used by Ottawa to define First Nations membership is as follows: If a First Nations member marries outside the Aboriginal community, the government has only one-half the legal obligation to the children of that marriage. First Nations people regard their children as an integral part of their community. To them, the amount of Aboriginal inheritance, characteristics, language, and culture is immaterial.

Do Aboriginal people have the same rights as other Canadians? Do they have more? The Métis are Aboriginal. Do they have more or fewer rights than other Canadians? Explain your reasons. What are rights? Are rights given or inherent? What are essential rights in Canada?

In terms of other topics and activities, students will

- research the effects of stereotyping and racism (refer to the Senior 1 social studies curriculum)
- explore the similarities and differences among the three recognized Aboriginal groups
- identify contemporary Aboriginal people who are recognized for their achievements at the local, provincial, federal, and international levels
- explore how these influential people have contributed to the development of a positive perception of Aboriginal people

For an activity to help students discuss identity and values, see *The NESAs Activities Handbook For Native And Multicultural Classrooms, Volume Two, A Place on This Planet*, by Don Sawyer and Art Napoleon, page 41.

Bill C-31

Ottawa passed Bill C-31, an Act to Amend the *Indian Act* on June 28, 1985 to

- align the band membership section of the *Indian Act* with provisions of the Canadian Charter of Rights and Freedoms
- assure equal treatment to men and women

Persons who lost their Indian status and band membership because of gender discrimination (particularly Section 12[1]b and 12[1] a.iv) became eligible to have their status under the Act and band membership restored. All individuals, enfranchised under Section 109(1), were eligible to have their status restored. Further, the children of these people were now eligible for status within the meaning of the *Indian Act*.

Before the bill was passed, the *Indian Act* discriminated against Aboriginal women on the basis of gender and marital status. For example, an Aboriginal woman who married a non-Aboriginal, a non-status Aboriginal, or a Métis lost her Indian status and band membership by signing an enfranchisement card. Her children and other descendants could not have Indian status or band membership under the Act. This was untrue for Aboriginal men who not only passed on status to their children under all conditions but also conferred Indian status on non-Indian wives.

The *Indian Act* now has two categories of First Nations members instead of one:

- people under section 6(1) (who are recognized as having full status)
- people coming under section 6(2) (who have only one-half the recognized Indian status as those under 6[1])

The bill also added two other categories of Aboriginals:

- people who had Indian status before June 28, 1985
- people who had their Indian status reinstated under the *Indian Act* (Ottawa refused to supply additional funding to bands affected by Bill C-31)

Changes made to the *Indian Act* recognized the right of First Nations people to control their own membership. Each band is to create a constitution with band membership rules approved by a majority of band electors. These rules then must be approved by Indian Affairs in Ottawa. Few bands chose to create a constitution under the *Indian Act*. These bands claimed that they already had a format for determining their membership, and the federal government cannot grant that right — only recognize it.

Bill C-31 also abolished the concept of enfranchisement, the process whereby an Aboriginal person gave up Indian status and band membership usually to get the rights of majority. Persons who were enfranchised under S. 109(1) of the *Indian Act* for any reason (including those who gave up status and band membership for the right to vote or to join the armed forces) are now eligible to have their status restored. Their children are also eligible to be registered as persons with status within the meaning of the Act. Bill C-31 still contains, however, a

provision for someone who voluntarily gives up rights as a status Indian, but the process is no longer called enfranchisement.

Questions on Bill C-31 may include the following:

- Who does Bill C-31 affect?
- Why was Bill C-31 passed?
- Has the passing of Bill C-31 removed discrimination from the Indian Act?
- Has the bill complicated the issue of First Nations status and First Nations membership?
- Does Bill C-31 grant bands the right to govern membership, or does it recognize an inherent right to do so?
- Is it now possible for non-Aboriginals to gain First Nations status? First Nations membership? Why or why not?
- Will the children of Aboriginal parents or an Aboriginal parent be recognized as status Indians and First Nations members or both?

Ask students to

- interview people who have had their Indian status and band membership or both restored under Bill C-31
- consider using these questions in the interview:
 - What changes have occurred in their self-concept?
 - What treaty rights do they have now that they did not have before?
 - What Aboriginal rights do they have now that they did not have before?
 - Has the bill improved their lives? Why or why not?
- create membership rules (in small groups) for a fictitious band or community
- observe and comment on the decision-making process the band may be using
- assess the positive or negative aspects of these rules

- present membership rules for discussion and class approval or disapproval
- discuss the effects of recognizing Indian status of formerly non-status or Métis
- use these suggested questions in the discussion:
 - Can whole communities move to reserves?
 - Can reserves pay for the infrastructure necessary to house new members?
 - Will new reserves be created? Why or why not?
 - What does legal Indian status mean in terms of culture, identity, and racial background?
- use newspaper articles to research how bands are coping with their new membership
- discover the response of the federal, provincial, and municipal governments in whose jurisdiction former First Nations members live (e.g., Aboriginals who formerly lived on reserves and who now live in Winnipeg or other urban centres)

Aboriginal Identity

What Is Race?

The definition of race varies with time and place. People who are classified as belonging to one race in one country at a particular time may be classified as belonging to another race in another country, or in the same country at another time. For example, the father of the author is classified as Welsh on his birth certificate. The instruction for filling in the section on nationality asked for the national origin of the oldest known male on the father's side.

Yet to all of his neighbours and acquaintances, he was Aboriginal. As this section has been removed from subsequent birth certificate forms, he was no longer classified as Welsh at the time of his death, but he was considered Aboriginal.

This is often the case for other social classifications as well. Race is often thought to be about genes (or blood) and culture. Racial differences are often interpreted differently. These differences are occasionally thought of as being genetic in origin, but sometimes are considered ethnic or cultural in origin. Sometimes race is considered

equivalent to socio-economic status. In Mexico, the poorest of the poor are *Indios*. If they have money, the same person is considered Latino. Sometimes race is defined as the result of racism. Any conclusion, therefore, that race is a biological fact is impossible to define.

In human beings, genetic traits vary in small increments across geographic areas. Variations in genetic traits have a greater chance of occurring within racial boundaries rather than among them. According to studies, approximately 94 per cent of the variation in blood forms occur within perceived races, leaving only a six per cent difference between them.

The colour of a person's skin is not a determiner of race. Neither can race be determined from skin colour. For example, the casual observer may assign a northern European to the white race and an African living near the Equator to the black race based on the gradation of skin colour from light to dark over this geographic area. Yet, the same observation of skin colour may be made between an Asian from northern Siberia and a southern Asian. These individuals are assigned to the Asian or yellow race, but they have different skin colour. So skin colour is an invalid determiner of race.

A person with darker skin colour still finds obstacles to acceptance (e.g., employment and acceptance in certain social circles), which does not affect a person with lighter coloured skin. Racism is the denial of equality on the basis of perceived genetic differences, which again, are perceived differently by other distinct groups.

In Canada, when First Nations people are described, race is used most often as the equivalent to a legal definition. The federal government, for example, registers *Indians* (First Nations people) by the amount of *Indian* blood an individual possesses. This is not a racial classification but a legal one. The federal government has a legal obligation to deliver services to the descendants of the First Nations people that signed treaties with representatives of the Crown. Blood quantity, therefore, determines which individuals are eligible by law to receive services from the federal government. The amount of obligation is determined by the amount of *blood* they carry from the original treaty signers. The federal government position is that this legal obligation disappears along with the Indian blood after three generations of intermarriage with non-First Nations people.

The three Aboriginal groups in Canada recognized by law are First Nations, Inuit, and Métis. First Nations people appear on the Indian register in Ottawa. Each person whose name appears on the Indian register is a registered Indian and has a number. They may or may not belong to a band. Those who do not belong to a band are on a general list. Those who do belong to a band have their name and number on a band list. The *Indian Act* applies to these people.

If a non-Aboriginal child is adopted by registered Indian parents, the child legally becomes an Indian. Also, if the female ancestors of an Indian were non-Aboriginal (up until Bill C-31 was passed in 1985), the child may appear to be non-Aboriginal but would legally be an Indian. Since 1985, if one of the parents is non-Aboriginal the child has 6(2) status, which is reduced from 6(1). If the second generation has one non-Aboriginal parent, the child is not recognized as Aboriginal and does not have Indian status.

The Inuit are recognized as Aboriginal people and are registered in Ottawa. The *Indian Act* does not apply to the Inuit. The Inuit do not have reserves. They have received Aboriginal title to the lands in the North that are recognized as belonging to them by the federal and territorial governments.

Many people believe Aboriginal people have certain characteristics that set them apart from others, including

- straight black hair, brown eyes, dark coloured skin
- sparse body hair
- a high percentage of type O blood
- distinctive dental patterns
- an inability of the digestive system to tolerate milk and other dairy products

Others from different cultural and national origins may share some or all of these traits.

Some First Nations people may have these traits, others may not. At the same time, certain Inuit and Métis share these traits, but they may also have distinguishing traits of their own.

The Métis are recognized as an Aboriginal group in Canada under the constitution. Legal recognition is so recent that the courts have not yet passed rulings on what rights apply to the Métis as a distinct group within Canada.

The Métis are descended from intermarriages between First Nations and Europeans, but many Métis today have only Métis ancestors going back several generations. A Métis may have the appearance of an Aboriginal, non-Aboriginal, or a mixture of characteristics. The Métis do not have the same status as First Nations or Inuit. The *Indian Act* does not apply to the Métis. However, many Métis have suffered from discrimination because of their First Nations or Métis heritage.

First Nations people belong to distinct cultural groups. Some of these cultural groups are similar while others are different. Certain First Nations people may have extensive knowledge about their culture practising and living it daily (e.g., living by a code of ethics as implied in the ancient teaching: “The hurt of one is the hurt of all, the honour of one is the honour of all”). Others may live in much the same way as their non-Aboriginal neighbours, having assimilated into the culture of the majority. Individuals may have assimilated either by circumstance or by choice.

Registered Indians, belonging to bands and having First Nations characteristics, may be members of the group. Alternatively, they may not be registered Indians, but have First Nations identified features and follow traditional ways. (They have the characteristics of First Nations people, but are not recognized as having Indian status.)

A person born to Métis parents, however, may have been raised by First Nations grandparents. This individual may share the culture and appearance of a First Nations person, but would not be recognized as having Indian status.

As the different cultural group members meet individuals of diverse ethnic backgrounds and produce children, the possible combinations of legal, cultural, and racial backgrounds become increasingly complex.

Aboriginal Unity

The diversity of Aboriginal people and the variety of environments in which they live is explored in this unit. Observe the challenges to Inuit, Métis, and First Nations unity at the national level, and examine the existing rights of First Nations, Inuit, and Métis people under the Canadian Constitution. Ways in which claims, compensation claims, and court cases may be settled will be explored.

Topics

What are the challenges to First Nations, Métis, and Inuit unity at the national level? Some examples are cultural and linguistic differences, viewing short-term gain as better than no gain at all, and implementing single solutions for geographically diverse populations.

Suggested topics include

- preparing an outline of previous attempts at forming First Nations national organizations:
 - North American Indian Brotherhood (first national Indian organization) formed in 1943, followed by the National Indian Council in 1961
 - National Indian Brotherhood formed in 1968
 - Assembly of First Nations (AFN) whose role is to
 - encourage membership from all the provincial status Indian associations
 - serve as a lobby group
 - coordinate the revision of the *Indian Act* (AFN does receive some funding from the DIAND)

Teaching Note: AFN's position on issues sometimes oppose DIAND policies. As a result, AFN may find itself in an awkward position because of the funding it receives from the federal government.

- identifying other examples of Inuit and Métis national organizations
- exploring the impact of Aboriginal people on the Meech Lake Accord (refer to *Elijah: No Ordinary Hero* in the *Bibliography*)

- investigating how Canadian society dealt with Aboriginal people in the past. (Do you feel — if you were an Aboriginal person — you can trust Canadian society to guarantee your rights and your future? Why or why not?)
- preparing a case study on Status First Nations hunting rights
- preparing a case study on Métis hunting rights (recognized only recently by the court as a usufructuary right for subsistence only)
- examining the Northern Accord, the Agreement in Principle between the Dene and Métis of the Northwest Territories, and the federal government
- investigating the history of the Aboriginal community of Kaneshetake near Oka, Québec (How long have the issues that brought about the confrontation been left without a satisfactory solution? What are the ramifications of the confrontation at Oka? How has this confrontation changed the way that the federal and provincial governments deal with Aboriginal people?)
- comparing and contrasting Aboriginal diversity to the situation in South Africa (e.g., African people in South Africa are also multicultural)

Aboriginal Government

In this unit, students gain a greater understanding of the traditional and contemporary forms of government among Aboriginal people. They explore the origin, structure, function, characteristics, and decision-making processes of various levels of Aboriginal government. As well, students gain a greater understanding of the laws, acts, and articles of law that recognize the rights of Aboriginal people and the responsibility placed upon the federal and provincial governments to protect and provide for those rights.

Ask students to

- examine the rights of both First Nations and non-First Nations on reserves by focusing on Aboriginal political leaders and their stand on important issues
- assess the positions of the major political parties, both federal and provincial, on Aboriginal issues
- evaluate the legal system and its relationship to Aboriginal people

In the review of the political process, ask students to

- examine the nature and function of government
- determine where Aboriginal government fits into the overall structure of government
- explain the federal government's view on Aboriginal government and explore how it differs (e.g., most First Nations people view their rights relative to government are at least equivalent to those of a province)
- describe the impact that different levels of government have on Aboriginal people
- explore how Aboriginal people are able to influence the government process
- list the rights guaranteed to Aboriginal people (e.g., treaty and hunting rights)
- explain why Aboriginal people have rights
- identify the rights of the Métis
- explain how Métis rights differ from First Nations rights

- discover how one form of traditional First Nations government (the Great Law of Peace) influenced the development of democracy in the United States
- discuss the influence of this traditional form of government on Canadian democracy
- view the videos *More Than Bows and Arrows* and *First Nations: The Circle Unbroken* (see *Multimedia Learning Resources*)

Aboriginal Organizations

Many Aboriginal organizations in Canada are involved in activities that foster the continued integrity of Aboriginal cultures. They offer athletics, cultural arts, educational, religious, and political programs that demonstrate a growing pride in maintaining the Aboriginal culture and heritage in Canada.

These organizations reflect more specialized interests of Aboriginal people from different regions and backgrounds, as well as concerns and interests they share in common. Aboriginal people are concerned not only with the development of political power, but also with the establishment of forums for discussing mutual problems and finding ways to present proposals, ideas, and concerns to the appropriate authorities.

Teaching Note: Many Aboriginal groups also take an active stand on national issues that affect the country as a whole.

Some political organizations of Aboriginal people are

- community councils
- band councils
- tribal councils
- provincial and national organizations (in Manitoba, the Assembly of Manitoba Chiefs, the Assembly of First Nations, and the Métis Federation)
- urban organizations (e.g., the Aboriginal Council of Winnipeg)
- Council/Confederacy
- Congress of Aboriginal Peoples (a national organization representing the views of 750 000 Aboriginal people who do not live on reserves (it replaced the Native Council of Canada)

Issues that the political organizations have to deal with include

- DIAND funding and decision making
- the roles and activities of Aboriginal political leaders
- Aboriginal people and the legal system

History of Aboriginal Political Organizations

Aboriginal political organizations were established as a reaction to government policies. They used these groups as a means of negotiating and lobbying various levels of government to protect their interests.

The first attempt at national political organizing was the Grand General Indian Council of Ontario and Québec, a cooperative venture with Indian Affairs (this organization was perceived as a rubber stamp for Indian Affairs policies).

The League of Indians became the next national organization formed to represent the interests of Aboriginal people. At a Grand Council meeting of Mohawks in Oshweken in 1918, the Oliver Act (the sale of Aboriginal lands) came under strong criticism. At this meeting, First Nations people decided that they needed a nation-wide political organization to protect their interests. They elected a Canadian Mohawk, Frederick Ogilvie Loft, president and charged him with building a national organization.

A founding convention, held in Sault Ste. Marie in 1919, resulted in other national conventions being held in Manitoba, 1920, Saskatchewan, 1921, Alberta, 1922, Ontario, 1925, and Saskatchewan in 1928.

At Saddle Lake, Alberta, a League convention drew over 1300 First Nations people from Saskatchewan and Alberta in 1931. A year later, a Western League of First Nations people held conventions at the Poundmaker Reserve in Saskatchewan and in Duffield, Alberta. As a result of these conventions, First Nations people formed an Alberta and a Saskatchewan League. By 1938, conflicts between the provincial leaders split the two organizations. The Alberta League ceased to exist after 1942, but reconstituted itself as the Indian Association of Alberta.

To support Nisga'a land claims, the Allied Tribes of British Columbia was formed in 1915.

Other provincial associations formed, including

- Manitoba Indian Brotherhood
- Indian Association of Alberta
- Federation of Saskatchewan Indians

Recognition of common problems formed the basis on which these organizations were founded. These problems centred on land claims and Ottawa's refusal to allow individual band councils to make presentations to federal government (Section 141, *Indian Act*, 1927).

A sample of Section 141 follows:

Every person who, without the consent of the Superintendent General expressed in writing, receives, obtains, solicits, or requests from any Indian any payment or contribution or promise of any payment or contribution for the purpose of raising a fund or providing money for the prosecution of any claim which the tribe or band of Indians to which such Indian belongs, or of which he is a member, has or is represented to have for the recovery of any claim or money for the benefit of the said tribe or band, shall be guilty of an offence and liable upon summary conviction for each such offence to a penalty not exceeding two hundred dollars and not less than fifty dollars or to imprisonment for any term not exceeding two months.

This Act, in effect, prevented First Nations leaders from raising money from their own people to represent their interests in Ottawa. Along with other sections of the Act, this bill silenced a particular group of people in Canada.

Contemporary Aboriginal National Organizations include:

- North American Indian Brotherhood (first national Indian organization) formed in 1943, and became the National Indian Council in 1961. The council became the National Indian Brotherhood in 1968, followed by the founding of the Assembly of First Nations in 1980.

The role of the assembly is to

- contain membership from all the provincial status Indian political organizations
 - serve as a lobby group
 - coordinate the revision of the *Indian Act*
 - receive some funding from DIAND (Department of Indian and Northern Development)
- Manitoba Indian Brotherhood's historical development includes
 - being reorganized in 1980 as the Four Nations Confederacy
 - becoming the First Nations Confederacy similar in structure and function to a tribal council)
 - being formed as a new provincial group in 1988 at the annual All Chiefs Conference called the Assembly of Manitoba Chiefs
 - Native Council of Canada's background includes
 - forming in 1971
 - obtaining membership from provincial Métis Associations (Manitoba association withdrew in late 1970s)
 - being active in lobbying for Métis rights and producing studies and proposals
 - confronting DIAND for refusing to acknowledge obligations to Métis and non-status Indians
 - receiving funding from the Secretary of State

The Native Council of Canada was reorganized as the Congress of Aboriginal Peoples in 1994 to represent 750 000 Aboriginal people who do not live on reserves.

- Recent developments in Manitoba include
 - forming the Métis Confederacy to rival the Manitoba Métis Federation (MMF)
 - establishing the Assembly of Manitoba Chiefs to represent all First Nations chiefs in Manitoba
 - holding All Chief's Conferences
 - changing management style of the Manitoba Métis Federation (MMF) to make the organization more responsive to the needs of its members

Economic Activities

Aboriginal people are an integral part of Canada's economic system. Tribal councils act in much the same way as corporations. They deliver services and own enterprises that produce a wide range of products. Many First Nations corporations have development components that create employment and produce products for the marketplace.

An examination of the contributions that Aboriginal people make to the economy involves

- investigating the economic dependency on the use of services and the purchasing power of Aboriginal people (e.g., health care system, consulting, education, consumers of goods, and recipients of other services)
- assessing government policies concerning Aboriginal and northern economic development
- exploring how technology has affected Aboriginal communities

Topics

- During the review of the economic process, ask students to
 - describe an economic system
 - explain why economic systems develop
 - describe Canada's economic system
 - describe the effects of Canada's economic system on Aboriginal people collectively and individually
 - define the government's role in the economic system and how government decisions affect Aboriginal people
 - debate whether or not affirmative action should be pursued by Aboriginal people

Refer to the following activity to illustrate how a simple economic system works and the effects it has on participants. See *The NESAs Activities Handbook for Native and Multicultural Classrooms*, Starpower, page 15.

- During the review of technology and society, ask students to
 - explain what is meant by technology (describe its characteristics and its impact on society)
 - report on how Aboriginal people are affected by technology (e.g., snowmobiles, aircraft, electricity, and firearms)
 - illustrate how Aboriginal people might take advantage of technology and technological processes to create economic development
 - explain the root causes of the marginalization of Aboriginal people
 - study the *Indian Act* to identify laws or restrictions on economic development on reserves
 - describe recent changes in the North (e.g., hydro, mining, and other economic development projects)
 - investigate court rulings (e.g., the Sparrow case on trapping, hunting, and fishing rights)
 - investigate alternatives in economic development available to Aboriginal communities

Worldwide Interaction

The interaction of Aboriginal people in Canada with Indigenous people from other countries is expanding as an increasing number of contacts and links are being forged around the world. Indigenous people are beginning to exchange ideas on a wide range of issues.

Examine the reasons for the rise of the Zapatista National Liberation Army in Chiapas state in Mexico. Investigate the possible effects of the North American Free Trade Agreement on Indigenous people in Mexico, the United States, and Canada. Examine cases where Canadian Aboriginal people have sought redress from the World Court (What are the results of negotiations and presentations by Aboriginals in Britain, the United Nations, and the Vatican?).

Topics

Ask students to

- explore the interaction between Aboriginal people in Canada and the rest of the world, particularly the following issues:
 - The *Migratory Birds Act* ratifies a treaty between Canada, U.S., and Mexico. It limits hunting rights transferred from treaties with First Nations. In 1990, the Supreme Court overruled this act as a result of the Sparrow case. What impact might this case have in terms of wildlife management? Should Aboriginal people be signatories to International Treaties between Canada and other nations? Why or why not?
 - The Jay Treaty between the Crown of Great Britain, representing Canada, and the U.S. gives Aboriginal people the right of free border passage (without interference) between Canada and the U.S. The treaty has been ratified by the United States, but not by Canada.

Status Indians use this treaty to cross the border that in one case divides the Akwesasne reserve in half. In fact, one house on the reserve is divided by the border; the kitchen is one country and the living room in the other. Should some status Indians have the right to cross the border at will? Should all? Why or why not? Ask students to debate these issues.

Teaching Note: The Akwesasne reserve straddles the St. Lawrence River. On the Canadian side, it is divided between Ontario and Québec. South of the United States border, Akwesasne is part of New York state. As a result, the reserve is governed partially by the United States and Canadian federal governments, and three provincial/state governments (Québec, Ontario, and New York). The people are also governed by band (Canadian) and tribal (United States) councils. The traditional longhouse form of government has many followers in all parts of the reserve.

- research newspaper archives via either the library or the Internet to report on
 - Aboriginal delegations to the United Nations, the Vatican, and Britain
 - World Council of Indigenous Peoples
 - World Court at the Hague in Geneva, Switzerland
 - International Conference on the Education of Indigenous People
 - Zapatista National Liberation Army

What Indigenous issues are being addressed by each forum? How are Indigenous people affected by the issues being raised?

Teaching Note: To obtain an overview of the issues affecting indigenous people worldwide, refer to the *Gaia Atlas of First Peoples: A Future for the Indigenous World*, see the *Bibliography*.

Projecting Into the Future

Predicting what Aboriginal people may expect in the future is the central theme of this unit. Teachers will examine an Aboriginal individual's role in the years ahead. Based on understanding of Aboriginal, Constitutional, and Treaty rights, speculate on the outcome of present Aboriginal self-government, land claims, and economic development. Venture suggestions on the future role of the significance of traditional values — caring/sharing, truth, kindness, and respect.

Topics

Ask students to

- determine what will be the significance of Aboriginal values in the twenty-first century (e.g., How do values influence peacekeeping, resource use, and sustainable development?)
- anticipate the nature of Aboriginal self-government in the future
- predict whether or not self-governed societies will be just
- explore what the role of elders may be in the future (As the populations of developed countries age, in what ways will the role of elders be similar to and different from their role today?)
- use the activity in the *NESA Activities Handbook for Native and Multicultural Classrooms*, Indian Reserve Simulation, page 107.

Aboriginal Stereotypes (Enhancement Unit)

People have many conscious and unconscious stereotypical views about both Aboriginal and non-Aboriginal people. This unit focuses on Aboriginal and non-Aboriginal stereotypes, and examines ways in which biases are perpetuated and how they are overcome. A study of the origins and perpetuation of stereotypes leads to an examination of the images of Aboriginal people in a more accurate and positive light.

Topics

Ask students to

- investigate the historical roots of stereotypes. Describe how the following stereotypes may lead to assumptions that are unsupportable and offensive:
 - Noble Savage
 - Heathen
 - Half-caste
- research and document the development of contemporary stereotypes of Aboriginal people, including
 - placing Aboriginal stereotypes in the context of history
 - determining the basis of their promotion in the workforce
 - being aware of how stereotypes compare between some Aboriginal and non-Aboriginal people
 - examining the use of stereotypes in the media (e.g., art, novels, biographies, poetry, cinema, television, newspapers, magazines, comic books, textbooks, and historical accounts)
- develop strategies to deal with stereotypes and discrimination
- identify common stereotypes that are used to label Aboriginal people (refer to *Toward Intercultural Understanding: An Anti-racial Manual*, see *Bibliography*)

Aboriginal Women (Enhancement Unit)

This unit examines the diverse roles, contributions, and legal rights of Aboriginal women from historical and modern perspectives. Emphasis is placed on exploring gender issues related to careers and lifestyles. The unit addresses Aboriginal women's drive towards job equity and access to opportunities in the workplace.

Overcoming prejudice, racism, and discrimination are other issues that are discussed. By taking a more active role in economic, social, and political activities, Aboriginal women will develop the skills they need to participate more fully in the workforce and in society.

Topics

Ask students to

- review the contributions made by Aboriginal women to their own and Euro-Canadian cultures (e.g., the writings of Aboriginal women in newspapers, films, books, and poetry illustrate creativity, concerns, and opinions)
- explore the role of European culture in establishing the position of contemporary Aboriginal women
- study and analyze the roles, contributions, and rights of Aboriginal women in traditional societies (Compare this to the roles, contributions, and rights of Aboriginal women in contemporary societies by placing special emphasis on examining their changing rights and women's organizations.)
- determine the major changes in Aboriginal women's roles, rights, and contributions, including
 - seeking leadership positions
 - starting businesses
 - improving community services
 - becoming involved in the political process
- compare and contrast Aboriginal women's organizations with other women's groups in Canada (Are Aboriginal women's issues different? The same?)

CHAPTER 2: ENVIRONMENTAL HARMONY (SENIOR 2)

Conservation of Resources 2.3

Food Production 2.4

Northern Development 2.6

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CHAPTER 2: ENVIRONMENTAL HARMONY (SENIOR 2)

Conservation of Resources

The ancestors of Aboriginal people in Manitoba understood that the resources of the North American continent, known as Turtle Island, were limited and that the terrain varied in different areas of this island. These areas comprised different geographic regions, each holding resources that were sometimes unavailable in other areas. As a result of this diversity, trade developed and flourished among Aboriginal nations and individual people, who inhabited the different geographical regions. The primary industries of the people — farming, fishing, hunting, trapping, and mining — did not abuse or degrade the land, but co-existed in harmony with the environment.

Teaching Note: Large increases in population place severe pressures on natural resources. For example, trees are clear cut to provide large-scale employment and houses are built for the growing population. Growth often has an adverse effect on the environment.

Topics

Ask students to

- compare population densities in geographical regions having modern settlement patterns with the population densities of regions inhabited by Aboriginals
- study the Aboriginal language families in North America (How closely are they grouped in a region according to food production, rainfall, and traditional trade routes?)

An activity that illustrates how different groups of people interact is *The NESA Activities Handbook for Native and Multicultural Classrooms*, Bafa Bafa, pages 87–91.

Food Production

The major portion of food crops grown in the world today originated in the agriculture of the Aboriginal people of the Americas. Many of the agricultural techniques of the Green Revolution of the latter part of this century were common practices in Aboriginal agriculture. Many other crops were gathered that were not wild, but natural, nurtured over the ages by a conservation-minded population.

Today, many Aboriginal communities are gearing towards agriculture as a means of personal, if not national, self-sufficiency in food production. Scientists, engaged in agriculture and biotechnology, are studying the preservation of seed stock from strains of plants grown by Aboriginal people because they are stronger, more disease-resistant, and often more nutritious than the hybrid stock available from supermarkets.

Topics

Ask students to

- examine and report on current issues within the region by
 - determining the impact of the Canada-U.S. border on agriculture
 - examining and reporting on the border's impact on Aboriginal people involved in farming
 - listing agricultural issues and concerns
 - comparing the effects of the issues and concerns of Aboriginal and non-Aboriginal people near the border
- review the history and present situation of the Aboriginal people of the American Midwest

Arikara	Assiniboine	Cheyenne	Crow
Gros Ventre	Hidatsa	Illinois	Kansas
Mandan	Missouri	Ojibway	Omaha
Oto	Ponka	Santee	Teton
Yankton			

- determine how the history of Aboriginal people in the Midwest differs from Aboriginal people in Manitoba
- discover agricultural similarities and issues shared by Aboriginal people in the Midwest and in Manitoba

- determine the relationship between harvesting natural foods, plants, and animals and maintaining a balanced diet and a healthy lifestyle by reviewing
 - wild rice development in Eastern and Northern Manitoba
 - origins and importance of corn and other crops developed by Aboriginal peoples
 - relocation of the Métis population from Ste. Madeleine

Teaching Note: The soil in the area around Ste. Madeleine is sandy but it did allow people to raise livestock, trap, and grow wheat. When the people of Ste. Madeleine were removed, they did not have the same level of agricultural and trapping opportunities in their new location.

- Indian Act provisions that affect the practice of agriculture by First Nations people
- treaty provisions that influence the practice of agriculture by First Nations people
- potential use of reserve and community resources to develop agriculture

Northern Development

The Aboriginal people of the North (following the definition in the curriculum document *Social Studies, Grade 10, 1989*) view the land as their home. Most Aboriginal people manage the resources of the North in the traditional manner that ensures provision for future generations. Southern governments and corporate officials, whose main interest in the North is resource development, plan projects that often leave local people without a livelihood, without a future, and dependent upon outside resources to fill basic needs such as housing, food, clothing, and transportation.

Topics

Ask students to

- review issues that concern this northern region
- list the reasons why these issues relate to northern conditions
- investigate environmentally friendly forms of resource development and management that may be viable in the North
- research sustainable, low-cost forms of providing basic needs and services in the North
- investigate the following topics and activities:
 - Northern Accord: The agreement in principle between the Dene, Métis, and Canada.
 - Homeland vs. frontier (e.g., the Cree of James Bay and the James Bay Project). Who should control development in the region? How much control should be given to each side? State the reasons for your position.
 - Desire of Aboriginal peoples to control and participate in economic northern development. How should northern resources be developed? On whose terms should development proceed?
 - Relocation of the Inuit to Grise Fiord as a symbol of Canada's sovereignty in the area and for reasons relating to the military defence of Canada.

- The Dene's move from Churchill to Tadoule Lake (against the federal government's wishes). How have the Dene fared?
- The effect of hydro development on the environment, the people, and the livelihood of the North.
- The creation of the mining town of Flin Flon resulted in traditional trapping areas being absorbed for mining and townsite construction. What compensation did Aboriginal people receive? Did Aboriginal people agree to the settlement or lack of settlement?
- The Shamattawa Cree were relocated as a result of the closure of the Hudson's Bay Company post at York Landing. What effects did this forced relocation have on the people? What opportunities for employment were available? What opportunities exist for their continuation of traditional ways?
- Under the provisions of Treaty Five, one band from Norway House relocated to Fisher River to become farmers. Has the Fisher River economy provided the majority of its people with agricultural income? Why or why not?
- The Métis community of Matheson Island has a form of community development that has permitted people to pursue local development of industry, rather than exporting raw materials to be manufactured elsewhere. Local inhabitants have created a fishing co-op to package and market fish, their main resource. The community also has a sawmill that produces lumber used in building projects in the community.
- Does northern television create a consumer mentality? Are children a meaningful part of the economic unit as they were in earlier times? Does television contribute to the spread of non-Aboriginal values? What does watching English- and French-language programming do to Aboriginal language retention? Can television help retain Aboriginal language use if programming is done in the Aboriginal language? What changes in values can occur as a result of southern programming? What is the role of Aboriginal communication networks?

- Are Aboriginal people able to influence the marketplace by their support for products that protect rather than harm the environment?
- The delay in settling outstanding land claims or land use disputes has caused friction among northern inhabitants. What is the difference between Métis scrip land and Indian reserve land? How is the title held? Can either of these two lands be taxed? What does this mean for land development in Aboriginal communities? What is the nature of Inuit land tenure?
- Why were Métis and First Nations reserve communities organized separately? What ramifications does this have for Aboriginal unity in the North? What is the involvement of federal and territorial governments in Inuit communities? What is the role of the provincial government in Métis communities? What is the role of the provincial government in First Nations reserve communities? What is the role of the federal government in Métis communities? What is the role of the federal government in First Nations communities? Does the way each community is funded and administered cause divisions between Métis and First Nations communities? Why is this so?

For a related activity, use *First Nations: The Circle Unbroken*, Teacher's Guide, Magic in the Sky, pages 25–26.

Human Resources

In many First Nations traditions the mountains represent faith. During the lifespan of an individual, mountains are seen as unchanging and everlasting. Located in the mountains of the American Southwest is Old Oraibi, thought to be the oldest inhabited settlement in North America. In the mountains of Alberta is Smallboy's Camp, the site where Chief Robert Smallboy led his people on a spiritual return to the land and the values of the elders.

Located in the mountains in British Columbia is Alkali Lake, a model Aboriginal community that has gone from a 100 per cent alcoholism rate to a 96 per cent sobriety. In this community, the people are now pursuing the potential of human development by following life-preserving and life-enhancing values that form the core of Aboriginal culture. The faith of Aboriginal people for a better life in the future and the knowledge of an honourable past is well represented in the people and places of this region of North America.

Topics

Ask students to

- describe how Aboriginal people are involved in the lumber industry
- describe how the lumber industry affects Aboriginal people
- investigate how Aboriginal people became involved in specialized agriculture (Why?)
- list the areas in the mountains that have become tourist attractions
- record the areas in the mountains that have become retirement communities
- identify the impact of economic development on Aboriginal people in mountainous regions
- determine if Aboriginal people are taking advantage of the economic opportunities in this area (e.g., the reserve at Kamloops, B.C. has built retirement communities of luxury homes on their land, which has created a number of Aboriginal millionaires)

- determine what other Aboriginal people can do to take advantage of economic opportunities

Teaching Note: In traditional times, Aboriginal people took advantage of trading to exchange goods for profit with neighbouring communities. In much the same way, Aboriginal people today are returning to this spirit of entrepreneurship by being involved in developing small businesses and becoming owners and partners in major corporations.

- consider the following: ports, trade, transportation, pulp and paper, fishing, mining, hydro (Are Aboriginal people involved in these activities? Why do you think this is so?)
- portray the impact of the Canada-U.S. border within this region (What issues are of concern to Aboriginal people of this region? Why?)
- research the history and current lifestyle of the people in the following nations. Choose two from the list below.

Achiomowi	Chinook	Kalispel	Modoc	Salish
Apache	Cocopa	Klamath	Mohave	Sanpoil
Arapaho	Flathead	Klikitat	Navajo	Serrano
Cahuilla	Havasupai	Madoo	Nez Percé	Shoshoni
Cayuse	Hopi	Makah	Okanagun	Shasta
Coeur d'Alene	Kalapuya	Miwok	Pima	Takelma
Tubatulabal	Wenatchi	Yokuts	Umatilla	Wintun
Yuma	Walapai	Yakima	Washoe	Yavapai

- research the non-treaty area of western Canada which lies within the province of British Columbia (What are the rights of the Aboriginal people? Are Indians and Métis treated equally? Why or why not? Investigate land claims in this area. Refer to *A Death Feast in Dimlahamid* in the *Bibliography*)
- read and report on stories, legends, and teachings of the people of this region (Are they similar to or different from those in Manitoba?)
- research the history of the community of Alkali Lake
- describe the programs used to overcome alcohol abuse
- relate the role Aboriginal culture and ceremonies played in the rehabilitation of the community

- report on the changes instituted in the home and workplace (while people were away taking treatment)
- describe Alkali Lake's future (Refer to *The Dispossessed, Life and Death in Native Canada* in the *Bibliography*.)
- investigate the Aboriginal nations that have become extinct since the advent of European expansion in North America
- investigate the following
 - settlement patterns — Aboriginal communities, linguistic regions, and retention of Aboriginal languages
 - tourism and the arts
 - an urban Vancouver reserve that has rented land to the city for upper-income housing
 - First Nations businesses on- and off-reserve (e.g., farming and ranching)
 - South Morseby in the Queen Charlotte Islands (logging or tourism)
 - Lyle Island and the Queen Charlotte Islands (logging or tourism)
 - commercial fishing in British Columbia (licensing restrictions)
 - relocation of Smallboy's camp to the Rockies in Alberta (discuss resource use and the impact of the relocation on local inhabitants)

Atlantic Aboriginals

The Aboriginal people of the Atlantic coast were the first to encounter the Europeans who came to this continent. In the process of trade, war, and negotiation, many Aboriginal people were deprived of lands and resources, along with Aboriginal, treaty, and human rights.

Although rich in certain resources, this coastal region is not heavily industrialized or populated. As a result, economic development is hampered by the region's distance from large population centres.

In this region, one of the poorest in Canada, Aboriginal people are in a desperate situation. They are the poorest of the poor. Today's leaders are looking at rights guaranteed by treaty as a means of economic development and self-sufficiency.

Topics

Ask students to

- describe who controls resources where Aboriginal people live
- summarize the possible ways that systemic discrimination may have caused economic differences between Aboriginal and non-Aboriginal people (This is maybe a key reason for Aboriginal poverty.)
- defend the rights of Aboriginal people in this region in relation to fishing (How do Aboriginal and treaty rights to fish impact upon this resource industry now and in the future?)
- recommend possible ways Aboriginals and others can work together to benefit the fishery now and to sustain this resource in the future
- report on the impact of the Canada-U.S. border in the Atlantic region
- express in their own words how border policies of each country affects the right to free border passage guaranteed Aboriginal people in the Jay Treaty (The Jay Treaty gives Aboriginal people the right to cross the Canada-U.S. border with their property, unimpeded.)

- debate the ramifications and the applications of the Jay Treaty that allowed Aboriginals to cross the Canada-U.S. border with their property (investigate the ramifications and the applications of this treaty)
- research the Treaty of 1752 between the Micmac nation and Great Britain (This treaty recognizes the right of Micmacs to transport and sell in Halifax or any other settlement in the province — feathers, fowl, fish, and other produce.)

Teacher Note: This treaty was upheld by the Supreme Court of Canada in 1985. The court ruled that hunting rights under the treaty, in combination with Section 88 of the *Indian Act*, superseded the provincial *Lands and Forests Act*.

- create a scenario that outlines their decision-making process

Teacher Note: The scenario should include the perspectives of Aboriginal people, other local people, foresters, and government officials, based on the recent decision by Justice John Turnbull of Court of Queen’s Bench in Bathurst, New Brunswick. Justice John Turnbull upheld a lower court decision that said a 235-year-old treaty gives New Brunswick Aboriginal people the right to harvest and sell trees taken off publicly owned Crown land.

The case began when Thomas Paul, a Micmac, was charged with illegally harvesting bird’s eye maple logs on Crown land licensed to Stone Consolidated Inc. Turnbull’s decision dealt with the ramifications of an early eighteenth-century proclamation called Dummer’s treaty. He said it gives Aboriginal people *the right to harvest any and all trees they wish on Crown lands. The trees on Crown lands are Indian trees*, Turnbull wrote, adding that Crown lands are reserved for Aboriginal people. Dummer’s treaty applied to Nova Scotia in the early 1700s — now New Brunswick and Nova Scotia.

- summarize the traditional lifestyle of one of the following Aboriginal nations:

Abenaki	Algonquin	Delaware	Naskapi	Iroquois
Penobscot	Pennacook	Malecite	Micmac	Mohawk
Powhatan	Mohican	Montagnais	Pamlico	Oneida
Susquahanna	Sukinimuit	Tutelo		Cayuga
	Inuit	Beothuk		Seneca
				Onondaga
				Tuscarora

- ask students to
 - review the role of Aboriginal people in seal hunting
 - investigate the reasons for the decline of the fishing industry
 - explore the future role of Aboriginal people in the fishery and off-shore resource development
 - develop economies in Aboriginal communities and Aboriginal businesses in non-Aboriginal communities
 - specify preventative measures to halt the decline of nations of Aboriginal people in the Atlantic region

Movement to Urban Areas

Increasing numbers of Aboriginal people are moving to the urban areas of Canada in search of employment opportunities and improved lifestyles. This unit explores the trend of Aboriginal people to move to the industrial heartland and the megalopolis. It is recommended that teachers encourage students to study this movement to urban areas and the implications of urbanization on Aboriginal people and the environment.

Topics

Ask students to

- analyze the negative effects of industrialization on the environment (How does environmental degradation impact upon Aboriginal people in the region? What are some possible solutions?)
- examine the effect of urbanization on Aboriginal people
- project the contributions that Aboriginal people will make to the economy in the future (Remember that one in four people entering the workplace by the year 2000 in Manitoba will be Aboriginal. In your opinion, will businesses make room for Aboriginal cultural observances and processes?)
- investigate existing Aboriginal organizations in urban areas, especially those that support and deal with social needs (see *Native Organizations in Manitoba* by Gladys Ingraham, ed., in the *Bibliography*). Some examples are
 - friendship centres
 - child welfare
 - Aboriginal businesses
 - education
- determine the availability of university courses on Aboriginal people and culture
- give examples of careers open to Aboriginal people (e.g., business, law, medicine, architecture, sciences, arts, and civil service)

Impact of Southern Culture and Economy

The central theme of this unit is the changes to the culture and the economy of the southern portion of the present day United States. References and applications are also made to other regions.

The American South was home to the oldest agricultural civilizations. The Southeast was also the original settlement of those nations, later known as the Five Civilized Tribes. The Seminole, an amalgam of Creek and other nations, fought off intrusions by the U.S. even in this century. To this date, the people have never surrendered themselves or their lands to the U.S. or any other sovereign power. The Southwest is the site of the oldest, continually inhabited community in North America. It is also home to the largest Indian reservation in terms of area and population in North America. It is called the Navajo Nation.

In the Southeast, colonized by English-speaking Northern Europeans, the Aboriginal people have suffered wars, broken treaties, forced removal from their lands, and racial segregation laws. The Aboriginal people in the Southwest, who still live on their original lands, were colonized by Spanish-speaking Southern Europeans. These Aboriginal people had their title and rights recognized and affirmed by the Spanish crown. They intermarried freely due to the Spanish marriage policy that promoted racial intermixture. These people also continued with their own spiritual beliefs and ceremonies side by side with the European churches.

Topics

Ask students to

- describe the economic and social conditions of one or more of the following southern Aboriginal nations:

Atakapa	Chalot	Chricahua	Karankawa	Arapaho
Cherokee	Hopi	Mescalero	Biloxi	Caddo
Chickasaw	Keres	Mobile	Calusa	
Kiowa	Natchez	Catawaba	Choctaw	
Jicarilla	Navajo	Osage	Shawnee	
Tanoans	Ute	Tonkawa	Timucua	
Yuchi	Zuni			

- explore the following:
 - Aboriginal culture of the Southeast and the Southwest
 - Aboriginal economy of the Southeast and the Southwest (Is it integrated with or separate from that of non-Aboriginals?)
 - U.S. policies on racial segregation and their impact on Aboriginal communities and people in this region
 - effects of forced removal, in the past and present
 - slavery and Aboriginal people (e.g., What were their roles? Why were they treated in this manner?)
 - roles of Aboriginal people in resource development in the Southwest (e.g., What role and position does the Hopi Tribal Council take on the stripmining of Black Mesa? What is the role and position of the traditional Hopi leaders? What role and position does the Navajo Nation take on the stripmining of Black Mesa? What is the role and position of the traditional Navajo leaders?)
 - Population projections for the Southwest

Akwesasne Notes, an Aboriginal news journal, is a source of information that may be useful for these and other research projects. It is published quarterly (see *Multimedia Learning Resources*).

Indigenous People in Central America

The subcontinent of Central America is one of the most densely populated regions of the Americas. This population includes many Indigenous people of both full- and mixed-blood. Added to the problems of high population, urbanization, poverty, and environmental abuse is a war between two ideologies — capitalism and socialism. Caught in the middle are the Indigenous people.

Topics

Ask students to

- decide why and how energy became an Indigenous, a Canadian, a continental, and a world issue (Consider the following: sources, distribution, shortages, uses, alternatives, conservation, government involvement, continental conflicts, and world perspective.)

Teaching Note: Review the activities in *First Nations: The Circle Unbroken*, video and teacher's guide, pages 38-39 (see *Multimedia Learning Resources*). Also refer to the *Gaia Atlas of First Peoples* (see *Bibliography*).

- choose one or more of the following issues for consideration in an Indigenous, Canadian, continental, and world context:
 - Multinationals
 - What are multinationals?
 - What impact do they have on Indigenous people in Central America?
 - North American Free Trade Agreement (NAFTA)
 - What does NAFTA cover?
 - Who does NAFTA affect?
 - What impact does the agreement have on Indigenous people in Mexico?
 - Foreign Aid
 - What is foreign aid?
 - What are the terms under which foreign aid can be received?
 - Why does Canada give foreign aid?

- compare the impact of multinationals on Indigenous and on non-Indigenous people
- describe the special skills Indigenous people may need to help them adapt to changing global conditions
- name the countries that trade with Canada
- define Canada's position and policy on foreign aid
- investigate the economic, political, and social conditions in Nicaragua (What is the role of Indigenous people in the situation? What is their position? What events in Nicaragua's history led to the situation? What is a possible outcome?)
- reflect upon the history of Mexico (What roles have the Aztecs and Maya played in its development? What role has art, architecture, and science played in the life of the people? What problems face the Aboriginal people of Mexico? Assess newspapers and journals for information on the revolt of Mayan people in Chiapas state on New Year's Day, 1994. What was the government reaction to their cause? What probable solutions can you suggest?)
- interpret the political situation in Guatemala (What has been the treatment of the Indigenous people in this country? Why? Is the treatment the same or different from other Latin American countries?)
- give a presentation on the history of the Panama Canal

Teaching Note: Scientists have discovered that due to a loss of forests from land clearing and the subsequent loss of transpiration and rainfall, the water that allows the canal to function is being depleted rapidly.

- examine the possible consequences of the canal reverting to Panamanian control (Will it be worthwhile? What might be the future of the canal? Present two scenarios.)

Aboriginal People and Education (Enhancement Unit)

This unit examines the extent of Aboriginal people's influence on the education of their children by reviewing the following topics: traditional education, loss of control over education, and local control of education.

Each topic focuses on education from the point of view of Aboriginal people. The role of the federal and provincial governments in education is also discussed. Family, religion, government, and historical factors have all influenced changes in education for Aboriginal people.

Topics

Ask students to

- demonstrate an awareness of aspects of traditional education from the standpoint of the roles and responsibilities of
 - members of the extended family
 - children as learners
 - men and women in traditional education
 - clans within the clan system
 - elders and teachers
 - traditional values and traditional teaching methods
- give a presentation on the Aboriginal people's changing education system, including
 - Christian missionaries
 - federal government prior to 1867, *BNA Act*
 - residential, church, and day schools
 - non-status groups
 - integrated schools
 - Aboriginal focus schools (Children of the Earth School and Niji Muhkawa School)

- develop a position on the local control of education by reviewing
 - *Indian Control of Indian Education* (see *Bibliography*)
 - *The Role of Native Languages in Education* (see *Bibliography*)
 - *Wahbung* (policy paper from the Manitoba Indian Brotherhood, 1971)
 - administration of education in First Nations communities (include surveying education authorities, school committees, and school boards)
 - Native Teacher Education Programs
 - Manitoba Indian Education Association (MIEA)

- conduct an Internet scan of Aboriginal websites, including
 - <http://www.afn.ca> — Assembly of First Nations
 - <http://cowboy.net/native/index.html> — Native resources
 - <http://www.mts.net/~jgreenco/native.html> — Aboriginal Education links
 - <http://indy4.fdl.cc.mn.us/~isk/mainmenu.html> — Native American
 - <http://www.pitt.edu/~lmitten/indians.html> — Native American home pages

Adapting to a Changing World

Transition to a New Community

In Manitoba, Aboriginal people continue to migrate to urban centres, although many return periodically to their communities. Issues and topics related to how people adjust to new communities should be treated within this context. Topics include historical, cultural, economic, and political reasons for relocation.

What influenced the choice of locations for First Nations and Métis communities both from an historical and contemporary viewpoint? Include the reasons for Aboriginal people moving from rural areas to urban centres and vice versa.

Determine how the following factors influenced the movement of First nations and Métis people:

- **Economy:** compare job opportunities in both urban and rural communities.
- **Education:** identify if educational opportunities are better in urban or rural communities.
- **Culture:** compare and contrast the opportunities for cultural expression in urban or rural communities.
- **Politics:** debate employment opportunities within political organizations in both urban and rural communities.
- **Social Life:** brainstorm examples of social opportunities in urban or rural communities.

Topics

Ask students to

- consider the cultural readjustments that must take place for people to feel at home in a new community
- compare communal spirit in smaller, closely-knit communities to that of major urban centres
- determine if assistance comes more often from government agency services than from members of extended families

- review the roles of government agencies in helping new citizens adjust to the community
- develop a flow chart of one government agency's responsibilities
- determine which agency is responsible for helping in job placement, housing, and training
- hypothesize the problems encountered by Aboriginal people and Aboriginal enclaves in urban areas
- track the variety of future opportunities for Aboriginal people in cities

Aboriginal Communities

Learning about Aboriginal communities enables students to develop the ability to pursue questions and investigate problems relating to these communities. It is essential for them to examine the influences of the political, geographical, economic, and cultural factors.

The diversity within historical Manitoba Aboriginal communities is influenced by

- location of Aboriginal nations prior to European contact
- contact with non-Aboriginals

The diversity within contemporary Manitoba Aboriginal communities includes:

- **Reserves:** Definition, characteristics (isolated or rural), numbers, population, cultural affiliation, unique features (taxation, conditions for residency, land transfer)
- **Non-reserves:** First Nations and Métis communities within a city (where no reserves and Métis communities have been established)
- **Culture, geography, and economics:** Interconnected with the social, environmental, and financial factors of Aboriginal lifestyles.
- **Similarities and differences of nearby non-Aboriginal communities:** Housing, sanitary facilities, hydro, telephones, and roads

Contemporary mobility includes

- moving off reserves (possible difficulties in adjusting)
- returning to reserves (possible difficulties in readjusting)
- determining whether this kind of movement is unique to Aboriginal people
- resettling of Aboriginal people (e.g., relocating Churchill Dene to Tadoule Lake)

The impact of the majority culture and technology on Aboriginal people includes

- exploring positive and negative influences
- establishing the standards for making judgements (e.g., Who controls and determines these standards?)

CHAPTER 3: ABORIGINAL CONTRIBUTIONS (SENIOR 3)

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CHAPTER 3: ABORIGINAL CONTRIBUTIONS (SENIOR 3)

Origins of a People

Before Europeans came to North America, two groups of Aboriginal people inhabited the continent — First Nations peoples and Inuit. These two groups comprised self-determining nations (e.g., nations with their own forms of government, language, law, religion, economy, and land base). Since that time, many of the Aboriginal people have seen their traditional institutions superseded by those of Europeans. They have also seen the creation of a third Aboriginal group — the Métis.

Teaching Note: In this unit, refer to *Indian Givers: How the Indians of the Americas Transformed the World* by Jack Weatherford (see *Bibliography*).

Topics

Ask students to

- recognize the Aboriginal explanations about the origin of Aboriginal peoples
- determine the major effects on Aboriginal peoples of the initial interaction between Aboriginal people and Europeans
- summarize the long-term interaction between Aboriginal and Europeans and its effect on Aboriginal peoples
- demonstrate an awareness of the contributions of Aboriginal peoples to Canadian society and the world
- dramatize the effects of displacement on Aboriginal people during the process of European immigration to North America
- review the *British North America (BNA) Act* (What government passed the *BNA Act*? Why? Was it always followed? Why or why not?)

- communicate an opinion on post-confederation treaties (What was their purpose? How are they viewed by Aboriginal people? Have the rights of Aboriginal people governed by treaty always been carried out?)
- analyze the development of the Indian Act, including
 - the definition of an Indian
 - enfranchisement
 - education
 - elections — band custom government
 - ceremonies and dances
- discuss ongoing First Nations politics by reviewing
 - First Nations citizenship
 - economic development
 - taxation
 - self-government
 - resource sharing
 - land claims
- express in their own terms the history of the Métis (Who are the Métis? How are they different from First Nations people? How are they similar? Who are non-status First Nations people?)
- distribute the present concerns of the Métis by considering
 - political issues
 - social needs
 - economic development
 - resource control
 - self-government
 - health and welfare
- reconstruct the history of the Aboriginal people of the Northwest Territories (An issue of study may be the planned division of the Northwest Territories into two or more territories.)

- explore other issues, including
 - Constitution
 - Meech Lake Accord
 - Northern Accord (Agreement in principle between the Dene, Métis, and Ottawa)

Founding of the Métis

After a long history of interaction between the colonizing French and British with Aboriginal peoples, the birth of the third Aboriginal group, the Métis, came into existence. This resulted from intermarriages between First Nations and Europeans. The Métis spoke a common language, Metchif, as well as the languages of their ancestors and neighbours. They had their own government and fought to have the rights of all people in the Northwest defended equally. This third Aboriginal group was instrumental in securing rights for the people of the new province of Manitoba. In this unit, students will explore some of this history.

Topics

Ask students to

- discuss the following:
 - What economic activities took place in New France up to 1760? When these two worlds met, what impact did the arrival of these newcomers have on Aboriginal people?
 - What role did the church play in the lives of Aboriginal people? What views did the church take towards Aboriginal people? What policies and practices did the church attempt to impose on Aboriginal people?
 - How did the military affect Aboriginal people? (What was the nature of Aboriginal and French relations?)
 - How did the French administer New France?
 - What impact did the British have on Aboriginal people when they took control of Lower Canada? What contributions did Aboriginal people make to the success of the British invasion?
 - What colonies did Britain have in North America? Locate them on an historical map?
 - What impact did the dominant European religions have on Aboriginal people?
 - What administrative structure did colonial governments adopt? What pressures finally led to the union of the British North American colonies? What effect did this union have on Aboriginal people?

- interpret the lifestyle of the Métis by exploring
 - forms of government
 - economic activities
 - spiritual beliefs
 - forms of music and dance
 - folklore
- determine in which Canadian communities Métis people settled (What Canadian communities have a Métis component in their population today?)
- list past and present Métis leaders
- criticize early views of colonial officials towards Aboriginal people (Why did they adopt a superior attitude?)

Early Relationships

Many of the customs, traditions, and political systems of Aboriginal people of Canada have been altered and changed beyond recognition by government policies and actions. The way treaties, acts, and policy statements have affected the customs and traditions of Aboriginal people is reviewed in this unit.

Topics

Ask students to

- make a presentation on the relations between Aboriginals and non-Aboriginals from pre-Confederation to 1867 by examining
 - early views of French and English officials towards Aboriginal people
 - agreements affecting relations between Aboriginals and non-Aboriginals (e.g., the Proclamation of 1763, military management of Aboriginal affairs, evolution of a civil management of Aboriginal affairs, Indian Commission and Act of 1857, and early treaties)
- report on the post-Confederation era from 1867 to the present by assessing
 - the provisions of the *BNA Act* pertaining to Aboriginal people
 - the *Indian Act* and its revisions (1876-1951, Bill C-31, 1985)
 - Canadian and British government action concerning treaties
 - the evolution and devolution of the Department of Indian Affairs and Northern Development (DIAND)

For a related activity, use *The NESAs Activities Handbook for Native and Multicultural Classrooms, Volume Two*, Indian Self-Government, pages 109-112.

Aboriginal Rights

The federal government in Canada is responsible for ensuring that the rights of Aboriginal people — recognized by the Crown — are protected and fulfilled. The creation of the western provinces resulted in the transfer of responsibility for education, crown lands, and natural resources to the provinces. Consequently, the federal government has been hampered in fulfilling many of the rights accruing to Aboriginal people. Often rights guaranteed to Aboriginal people by the Crown are in conflict with provincial laws, federal laws, or both.

Aboriginal people have been negotiating with the different levels of government to reach agreement on these rights. They have sought arbitration through the courts. Responsibility for Indian Affairs has often been transferred among different federal departments and in the process many of the powers and rights of Aboriginal people have been eroded. To complicate the issues of rights, the federal government absolved itself of the responsibility for guaranteeing and fulfilling the rights of certain individuals and groups, such as the Métis and Non-Status First Nations.

Topics

Ask students to

- discuss the concept of rights and how rights are guaranteed and maintained
- explain in their own words the relationship between Aboriginal and the colonial governments to 1867
- summarize the early forms of government of
 - various Aboriginal peoples
 - French settlers
 - British settlers
- give a presentation on Canadian federalism including:
 - British parliamentary government and the American federal system features that are written into the *BNA Act*
 - features excluded from the *BNA Act*
 - features based on Aboriginal ideas of democracy
 - impact of federalism on Aboriginals
 - concerns of Aboriginal people

- constitutional changes that took place in 1982 (What are the implications for Aboriginal people?)
- developments that have taken place in federal and Aboriginal relations because of, or in spite of, the First Ministers' Conference on Aboriginal Rights
- role of media in Canada's political system
- report on the development and role of the political party system from 1867 to the present by
 - defining the meaning of a political party (Why are parties formed?)
 - explaining the development of an Aboriginal party
 - providing a position on the feasibility of an Aboriginal party being formed
 - exploring when and why the major Canadian political parties developed (include other minor or regional parties)
 - discussing the representation of Aboriginal people in political parties
 - outlining how the terms left, right, and centre are used in relation to Canadian political parties
 - explaining how most Aboriginal people have voted in terms of political parties (Is this trend changing?)
 - observing whether Aboriginal people vote in a bloc for particular Canadian parties
 - defining patronage and its place in the political party system
- describe the rights and responsibilities of Canadian citizens by referring to
 - government influence on everyday lives of most citizens
 - government influence over Aboriginal people in Canada
 - citizen influences on decisions made by governments
 - basic rights of citizens under the Bill of Rights (How do these rights apply to Aboriginal people?)
 - legislation that has the power to invalidate all pre-existing laws which contravene it

Teaching Note: In the opinion of some scholars, the operation of the Department of Indian Affairs is illegal because its authority comes from the *Indian Act*, which goes beyond the powers granted by the Canadian Bill of Rights. In 1973, Justice John Osler of the Ontario Supreme Court handed down an historic

judgement ruling that the *Indian Act* is inoperative because it discriminates against a racial group in Canada.

- Charter of Rights legislation
- responsibilities of a citizen (applications for citizenship are made to the Department of Citizenship and Immigration)
- the date status First Nations became eligible to vote in federal elections
- when status First Nations and Inuit were allowed to vote in provincial elections
- which province was last to grant the vote to status First Nations people (What reasons were given for choosing a later date?)

Teaching Note: While Aboriginal people are enfranchised to vote, the actual wording of the legislation gives them the same voting rights as landed immigrants who have lived in Canada for five years and do not have full citizenship. Therefore, Aboriginal people may have the right to vote in provincial and federal elections, they do not have the same status when they are casting their ballots as full Canadian citizens.

- profile various Aboriginal political leaders
- document some positions these leaders have on issues affecting Aboriginal people
- prepare a flow chart showing Aboriginal organizations that have been created to deal with various levels of government in Canada
- question the position of provincial and federal political parties on issues affecting Aboriginal people
- expand upon the following topics:
 - land claims in their province or in another province or territory
 - self-government as seen by a First Nation, the province, and the federal government
 - local control of education and its possibilities of improving the quality of education for First Nations
 - resource rights and control
 - hunting, fishing, and trapping rights
 - gaming laws, rights, and restrictions (compare the First Nations experience in Manitoba with those of First Nations communities in the U.S.)

- investigate the following (background and current status of Aboriginal political organizations):

- development of national organizations

Teaching Note: Include ad hoc nature of early attempts at organization, the formation of the National Indian Council in 1961, the consequent formations of National Indian Brotherhood and Canadian Métis Society in 1968, and the formation of Native Council of Canada in 1971. These organizations became the Assembly of First Nations representing on-reserve Aboriginal people, and the Congress of Aboriginal Peoples representing off-reserve Aboriginal people.

- provincial organizations (formation of Métis locals)

- political concerns including the problems of the Congress of Aboriginal Peoples (CAP) which represents Métis and off-reserve First Nations (discuss the continual struggle with federal and provincial governments over recognition)

- social and economic concerns (e.g., housing, economic development, education, health and welfare, and land claims)

- different points of view within the Manitoba Métis Federation

- Assembly of First Nations

- Prairie Treaty Indian Nations

Teaching Note: For addresses of the organizations listed above, refer to the *First Nations Tribal Directory* (see *Multimedia Learning Resources*).

Aboriginal Economics (Enhancement Unit)

A significant historical development in Aboriginal society is the change in the economic base of many communities. Examine of the characteristics of the shifting economic system, including the influences of communication and technology, population and migration trends, education, and the values of young people and elders.

Topics

Ask students to

- discuss the traditional economic basis of Aboriginal Communities, including
 - natural resources (e.g., fish, furs, and forests)
 - types of home-based production
 - trading patterns
 - roles of families, chiefs, elders, tribal councils in economic development
- give a presentation on the economic basis of contemporary Aboriginal communities, including
 - natural and non-natural resources
 - differences from traditional patterns
 - current trends
- compare Aboriginal and non-Aboriginal economies, including
 - analyzing influence of non-Aboriginals on Aboriginal economies and industries
 - assessing the relevance of non-Aboriginal economic principles and technology to Aboriginal economies
- evaluate economic programs offered by Aboriginal groups (e.g., Assembly of Manitoba Chiefs, Congress of Aboriginal Peoples, and Assembly of First Nations)

Adapting to Change

As the economy and society in Canada evolved, Aboriginal people and the economy of Aboriginal communities have adapted and changed to survive in the new environment.

Topics

Ask students to

- assess the impact of industrialization on rural and urban Aboriginals, including
 - changes in farm and household technology, and northern resource development (Review the impact of these changes, e.g., highway building, hydro dams for energy development, forestry, and mining on Aboriginal social organization in rural areas.)
 - impacts of the move of Aboriginal peoples to urban centres on Canadian society (Present projections indicate that early in the 21st century one out of four workers entering the workforce will be Aboriginal. What will this mean for future employers and present educational institutions?)
- evaluate the impact of organized labour movements, cooperatives, professional associations, and employers' associations on Aboriginal people, including
 - the origins of trade unions (Examine how unions have affected society in general. What impact did trade unions have on the life of Aboriginal workers?)
 - the development of the cooperative movement (Discuss its impact on Canadian society and on Aboriginal people)

- the main functions and development of professional associations and how they have placed restrictions on Aboriginal people by preventing them from
 - practising traditional medicine
 - receiving traditional forms of treatment
 - receiving recognition for traditional Aboriginal education

Professional associations, however, offer Aboriginal people training, education, and encouragement to advance in their occupations, but they do not recognize traditional education, training, and skills (e.g., medical doctors do not recognize the skills of traditional healers).

For related activities use *The NESAs Activities Handbook for Native and Multicultural Classrooms*, Colonialism Game, pages 61-65, and *Native Communities: A Colonial Reality*, pages 33-40.

Historical Perspectives

It has been said that history repeats itself. Whether this is so or not, the history of Aboriginal people in traditional and contemporary contexts is changing. It is a constant factor in today's world. Many Aboriginal people have accepted the realities of change. As a result, they are exploring ways to use change to shape a better future for themselves.

According to Aboriginal people, the history of the West is not confined to trade and war. From an Aboriginal perspective, history is the role of significant historical events and people. How did historical events and people interact? What did Aboriginal people do to attempt to influence events?

The experiences of Aboriginal people influenced the early history of the West. Today, Aboriginal peoples influence events on a world-wide scale.

Topics

Ask students to

- report on the power and control wielded by the fur trade companies, including
 - social, economic, and cultural influences of the Hudson's Bay and the North-West Companies on both the Aboriginal and non-Aboriginal people in the area now known as the Prairie provinces and British Columbia
- give an account of what some have called the selling of the West and its occupation by European settlers (1840-1896). Specific topics to include are:
 - Canada's purchase of Rupertsland (Describe the implications for Canada at the time of purchase and later. How did the purchase affect Aboriginal people living in the area?)
 - Manitoba's entry into Confederation in 1870 and this event's impact on the West
 - the North-West Rebellion, the Pass System imposed on status Indians, and the North-West Mounted Police

- describe the time period historians call “The Last Best West” (late 1890s) and subsequent events, including
 - how the prosperity of the period from 1886 to 1929 affected Western Canada
 - how the Depression of the 1930s caused widespread suffering and dislocation of people in the West
 - why the Depression had such a lasting effect upon the attitudes of Prairie people
 - programs that were developed as a result of the Depression to alleviate poverty and to stimulate economic activities
 - the strengths and weaknesses of the Prairie provinces today relative to the rest of Canada
- summarize local history (optional) by
 - discovering which Aboriginal people lived in and near your community before 1840
 - depicting the role of the fur trade in the development of your local area
 - explaining when and why non-Aboriginal settlers arrived in your area
 - expressing in your own words how the mass migration of the 1896-1929 period affected Aboriginal people of your area
 - explaining how your community has changed in the last 40 years (compare the rate of change for Aboriginals to non-Aboriginals)
- explore Métis contributions to Canada’s development by
 - assessing the Métis as a driving force in the westward expansion of Canadian sovereignty
 - describing the fur economy and the growth in trading posts from the formation of the Hudson’s Bay Company in 1670
 - explaining the Métis’ role in the fur trade rivalry before 1885
 - describing the settlement of Western Canada

- reviewing the creation of Manitoba
- illustrating the role of the Métis in consolidating the West into Canada
- describing the trade routes originally developed and used by Aboriginals (e.g., canoe routes of the voyageurs and the ox cart trails of the Métis buffalo hunters)
- characterize the unique lifestyle of the Métis by including
 - dance: the Red River jig, the origin and development of square dancing
 - music: the use of the fiddle and other musical instruments, the origin and development of Métis canoe songs
 - folklore: based on the buffalo hunt, the Red River oxcart, the fur trade
 - communities (e.g., Selkirk and Batoche)
 - leaders: Louis Riel, Gabriel Dumont, and Pierre Falcon
- given an account of the early conflicts of the Métis people by considering
 - social issues (e.g., forced relocation, discrimination, and education)
 - political events (e.g., the Battle of Seven Oaks, Insurrection of 1869-70, and the Revolt of 1884-85)
 - economic factors such as the trade war between the Hudson's Bay and the North-West Companies
- criticize the changing attitudes toward Louis Riel (hanged as a traitor in 1885 and honoured as a hero in 1967)

External Relations

Great Britain, representing Canada, and the United States established a border between the two countries. These national governments guaranteed Aboriginal people the right of trans-border passage with their possessions under the Jay Treaty. This treaty was signed by Great Britain and the U.S. Canada, however, never ratified the treaty. As a result, Aboriginal people have free access to enter the U.S., but there are restrictions (e.g., customs placed on duties) then when they enter Canada.

Canadian Aboriginals have lobbied foreign governments to present their views concerning the Jay Treaty. Aboriginals have also been instrumental in the formation of the World Council of Indigenous Peoples (WCIP), a forum for the exchange of ideas and concerns of Aboriginal people worldwide.

Topics

Ask students to

- analyze the impact on Aboriginal peoples of Great Britain's worldwide colonial empire, including
 - the economic and spiritual changes brought about by the mercantilist idea and its relationship to a colonial empire
 - the effect of mercantilism on North American Aboriginal people
 - the evolution of Canada from colonial to independent status
 - the relationship between Aboriginal people and different levels of government
 - Canada's role in the Commonwealth and how this role affects Aboriginal people
 - Canada's position in the Commonwealth in support of Indigenous people in Africa
 - how the Commonwealth benefits Aboriginal people in Canada

- assess the relationship between the governments of Canada and the United States, including
 - incidents that created disagreement between Canada and the U.S. during the nineteenth and twentieth centuries (How were Aboriginal people affected?)
 - economic and political ties that were developed between Canada and the U.S. in the nineteenth and twentieth centuries (Has the development of these ties fulfilled the needs and aspirations of Aboriginal people?)
 - Canadian and U.S. cultural, economic, and political influences (Have these influences affected Aboriginal artists, business people, and political leaders?)
 - the dominance of contemporary U.S. culture and the English language on Aboriginal communities and people in Canada via telecommunications, Internet, satellite communications, and television (What happens in remote communities of Canada when people choose American programming?)
- discuss Canada's involvement in international affairs, referring to the following questions:
 - What is Canada's position on aid to Aboriginal people compared to Canada's position on international aid to less-developed countries?
 - Do Canadians think Canada has good relations with other countries?
 - How do other nations regard Canada?
- investigate the relationship of the Aboriginal people with the British Sovereign
- review the status of First Nations governing bodies in Canada (Are First Nations bands, tribes, or nations? How are these three types of organizations defined?)
- analyze the cases that Aboriginal people have taken to the World Court
- investigate the history and track record of the WCIP

For a related activity, refer to *The NESAs Activities Handbook for Native and Multicultural Classrooms*, The Road Game, Cultural Emphasis, pages 20-27.

Aboriginal Self-Government (Enhancement Unit)

This unit takes a close look at the relationship between Aboriginal peoples and the Canadian government. Aboriginal cultures have had a strong tradition of governing themselves for centuries. Aboriginal peoples also have a long history of treaty making. Treaties were used long before the first European fur traders and settlers arrived in North America. Aboriginal people negotiated treaties to settle land disputes and to end wars.

After the arrival of European settlers, Aboriginal peoples entered into a series of treaties. The written terms of these treaties made clear that a legal land transaction, in the form of a land surrender, had taken place. From the traditional Aboriginal cultural and spiritual perspective, land cannot be bought and sold. Aboriginal peoples thought of the land spiritual terms. They saw themselves as guardians, not owners of land.

To formalize the relationship between Aboriginal peoples and the colonial administration (pre-Confederation), legislation was passed that was known as the *Indian Act*.

The Indian Act

In 1860, the British government decided that the province of Canada would assume responsibility for the management of Indian Affairs in Québec and Ontario. From 1860 to 1868, Indian Affairs was administered by the Commissioners of Crown Lands.

After Confederation in 1867, the administration of Indian Affairs became the responsibility of the federal government by a special provision of the *BNA Act*. In 1873, Indian Affairs became the responsibility of the Department of the Interior. The policy of the Indian Affairs Branch was embodied in the *Indian Act* of 1876, which has been amended in 1951 and 1985.

Topics

Ask students to

- make a presentation on the recognition of Aboriginal self-government from 1969 to the present, including
 - Canada's 1969 Indian Policy Statement (a controversial white paper which contained proposals for changing the *Indian Act*)
 - Indian counter-proposals, "Citizens Plus," (Aboriginal reactions to this white paper)
 - Aboriginal Justice Inquiry in Manitoba and its recommendations for a separate justice system for Aboriginal people in Manitoba
 - Elijah Harper's blockage of the Meech Lake Accord in the Manitoba Legislative Assembly (How did this affected Aboriginal unity in Canada?)
 - current trends and developments (e.g., the efforts of the Dene to achieve recognition of their nationhood and rights to their land, and the recent developments in Manitoba to dismantle Indian Affairs and promote self-government for Aboriginals)
- assess two of the *Indian Act* sections on
 - land rights
 - taxation rights
 - alcohol restrictions
 - definition of an "Indian"
 - voting rights
 - money management
 - education
 - community government
 - legal rights
 - reserve lands

Look at how and why these sections developed. Discuss alternative approaches to achieving the same goals. Alternatives have been suggested by First Nations and their representative organizations:

- *Citizens Plus* (Red Paper) presented by the First Nations chiefs of Alberta
- *Wahbung: Our Tomorrows* presented by the First Nations chiefs of Manitoba

CHAPTER 4: WORLD ISSUES (SENIOR 4)

Current Controversies 4.3

Geopolitical Links 4.5

Quality of Life 4.6

Different Options 4.8

Aboriginal Spirituality 4.11

CHAPTER 4: WORLD ISSUES (SENIOR 4)

Current Controversies

When the European powers established colonies in North America, they saw themselves as being superior to the Aboriginal people. They believed European culture and civilization were the highest form of development. These feelings of racial superiority often led Europeans to downgrade or ignore the economic, political, cultural, and spiritual achievements of Aboriginal people. Some colonizers believed that it was their duty to “educate” Aboriginals by assimilating them into the mainstream of European customs and lifestyle.

Each society, however, has its own culture, political orientation, and lifestyle. Technological developments are adapted to the lifestyle of a people in a way that is acceptable to them. Cultural and political developments must become an integral part of a community-building process. Consequently, many of the organizations that have Aboriginal clientele are currently realigning their cultural orientation to better suit the needs of Aboriginal people.

Topics

Ask students to

- explore the role of the media in world issues, including
 - how Aboriginal people in Canada and other Indigenous peoples have been treated in the media
 - the value and coverage given to Aboriginal perspectives on issues
 - Aboriginal media services and expanding opportunities for Aboriginal broadcasters and reporters (How does this give a different dimension to reporting about Aboriginal people and issues that affect them?)
- give an account of the Berger Commission’s report (see *Bibliography*), which identifies different views on the quality of life

- describe the form of Aboriginal government in Greenland
- analyze the Maori experience in New Zealand (Aboriginal culture is thriving through political, social, educational and spiritual action)

For a related activity, refer to *First Nations: The Circle Unbroken*, Teacher's Guide, Hunters and Bombers, pages 22-24.

Geopolitical Links

Indigenous people around the world have discovered that they have many things in common. They have spiritual views of humanity's relationship to the Creator, economies in harmony with the environment, and experiences of colonization by occupying powers.

Today, Indigenous people are creating organizations and forums to direct the flow of events to suit their own needs and interests.

Topics

Ask students to

- investigate the geopolitical organizations of the world, including
 - new countries formed in central and eastern Europe
 - where Indigenous people fit into this arrangement of new states
- discuss ways of promoting and protecting the quality of life. Include the following questions:
 - Why do nations choose to cooperate with each other?
 - Why do countries enter into conflicts with each other?
 - What actions do you consider are needed?
 - What is a course of action to prevent a major world conflict? Do these peace initiatives apply to Indigenous peoples?
- describe the history and current situation of Indigenous people in one of the following places:
 - South America
 - Asia (e.g., Tibetans and Timols)
 - Europe (e.g., Saami, Basques, and Laplanders)
 - Australia (Aborigines)
 - New Zealand (Polynesians)
- assess the history of colonialism and identify the assumptions of colonizers that have influenced the lives of Indigenous people (How did the occupying people use the land they had taken over?)

Quality of Life

In Central America, many Indigenous people are caught between warring ideologies. In contrast, the Indigenous people in South Africa have overcome a policy of racial apartheid. In most cases, the main reason for conflict is the exploitation of natural resources.

In the old South African regime, dominated by Europeans, the removal of Indigenous people to homelands facilitated the extraction of natural resources by the colonizers. In Central America, the underlying issue is the control of natural resources.

Life in Aboriginal communities in Canada is also affected by the development of natural resources in their regions. Many Aboriginal people have not had an opportunity to manage or control these economic development projects that have altered their lifestyle and environment.

Topics

Ask students to

- critique the quality of life in Canada by focusing on
 - essential features of an adequate quality of life (Are these features found or not found in Aboriginal communities?)
 - achievements that improve the quality of life in Aboriginal communities
 - characteristics of Aboriginal life in Canadian society
 - historical factors that have led to the establishment of Canadian society
- assess the quality of life in developing countries by focusing on
 - basic differences in quality of life between a developed nation (Canada) and less-developed nations (India or China)
 - comparisons between Aboriginal communities in Canada and Indigenous communities in India or China

- historical factors that have led to the present situation in the less-developed nations. What are the alternatives for enhancing the quality of life in a less-developed society? How do these alternatives apply to Aboriginal communities in Canada
- investigate differing approaches to resource development, including
 - exploiting as opposed to a harmonious approach to treating the environment
 - colonizing around the world (review specific countries from a historical and contemporary viewpoint)

For a related activity, refer to *The NESAs Activities Handbook for Native and Multicultural Classrooms*, On the Edge of Objectivity, pages 128-134.

Different Options

Many Aboriginal people of Canada are pursuing forms of alternative government, economic development, and education. These alternate forms are different from those practised and enforced by Indian Affairs. Local control of education, for example, is already a reality and a success in many communities.

Self-government and participation in economic development are being negotiated with the federal and provincial governments. Models of development have been developed and tested by other nations. Canada needs to recognize, adapt, and implement strategies that have proven successful in other countries.

Topics

- Ask students to use the following questions as a sequence for examining issues:
 - Why is it an issue?
 - Is it a local issue?
 - Is it an Aboriginal issue?
 - Is it a world issue?
 - How does this issue differ in various parts of the world?
 - How did the issue evolve?
 - How is the issue related to technology? To other factors?
 - How is the issue perceived by a majority of Aboriginal people within the country? By other people?
 - How does the action of one nation affect another nation?
 - What impact do the media have on public opinion as it relates to the issue?
 - How does the issue affect an individual?
 - What can an individual do? What can nations do?

Approach A: (Select a minimum of three issues, at least one from each section.)

Section 1

- The differing perceptions of basic human rights in various parts of the world, especially as they apply to Indigenous people.

- The use of arms by Indigenous people to protect their homelands (e.g., the Warriors Society at Oka, Québec, and the Zapatista army of the Maya in Chiapas State, Mexico).
- The conflicts that nationalism and imperialism create in the struggle for world unity and peace.
- The role and impact of major religions on world issues.

Section 2

- The ever-increasing demand for resources and energy and the resulting pressures on Indigenous people in all parts of the world. (What pressures are placed on the environment and the economy?)
- The impact of technological changes on the way people live.

Approach B: (Select a minimum of three representative regions or countries from the following list and examine the relevant issues from Approach A.)

- Central America
- South America
- China or India
- Southeast Asia
- North or Southwest Africa
- Sub-Saharan Africa or any other significant region
- A country representing one of the following types of organizations: totalitarian, authoritarian, democratic, or theocratic

Special Topic (Optional)

- The Invasion of the Americas and the Indian Holocaust
 - Were the Americas peacefully settled or were they invaded?
 - What is the difference in land that is peacefully settled and land that is invaded?
 - Did the invaders/settlers conduct a policy of genocide against Aboriginal people?
 - Why were the deaths of millions of Aboriginal people not called an Indian Holocaust?
 - What role did the introduction of foreign diseases play in the decimation of large numbers of Aboriginal people?

- The following questions are suggested as a guide for examining each of the special topics studied:
 - Why is it an issue? To what extent is it a local issue? A world issue? For whom is it an issue?
 - How did the issue evolve?
 - What has been the impact of the issue recently? In the past?
 - What should be done about this issue in Canada? In the world? What is being done?
 - To what extent will this remain an issue for the future?

Self-Government and Economic Development

Ask students to

- examine alternative forms of education in other countries and in Canadian Aboriginal schools (e.g., Children of the Earth School)
- report on the different forms of self-government experienced by the
 - American Indian
 - Greenland Inuit
- compare the forms of economic development for Aboriginal people in Canada and Greenland
- compare and contrast these forms with those in place in Canada and the U.S.

For a related activity, refer to *The NESAs Activities Handbook for Native and Multicultural Classrooms*, Purposes of Indian Education, pages 104-110.

Aboriginal Spirituality

The central theme of Aboriginal spirituality is the importance of the relationships between First Nations people and the natural world.

To create and maintain an authentic perspective, ask individuals or elders from Aboriginal communities to speak about their spiritual heritage and beliefs. Legends and stories may also be used to illustrate general concepts. Relate the underlying values and principles of Aboriginal religions in ways that express everyday life. The sacred visions, dreams, prayers, songs, wisdom, experience, and kind guidance form the foundation of Aboriginal people's spirituality that has shaped their world view.

During the investigation of spiritual perspectives, the fundamental relationship between humans, nature (plants, animals, earth, and water) and the Creator is explored by

- determining the unique aspects of this relationship compared to non-Aboriginal perspectives
- being aware of the differences and similarities of traditional spiritual beliefs among various Aboriginal cultures

Behind the Ecological and Spiritual Practices Of Aboriginal People

First Nations people live in harmony with the Earth, relating to all forms of life, and having a kindness and deep respect for their surroundings. The Creator is acknowledged for blessings given to humans.

According to many First Nations traditions, the Creator gives humanity life and love. Anything without life and love is created by wandering humanity from the Creator's original gifts (e.g., sickness, physical, mental, and emotional pain, suffering, and war). These afflictions occur because humanity's actions and negative thinking.

Many First Nations people abide by teachings and ceremonies that are meant to bring the individual being inner harmony. These teachings and ceremonies harmonize people with the natural world or the environment. When the oral traditions of First Nations of different

cultural backgrounds are examined, they reveal that approximately 70 per cent of First Nations are pacifist. Approximately two-thirds of First Nations societies did not have war stories or legends of battles. In fact, according to oral histories, fighting played a small part in the lives of the people, especially in pre-European times.

Many war stories of the First Nations of the plains resulted from European displacement and influence. In warfare on the plains the greatest heroic act was to touch the opponent gently, an act that showed courage and humanity. Organized violence was not an attribute of traditional societies, so in warfare the killing or injuring of an enemy was a disgrace to the warrior.

Many First Nations people understood fire to be a spiritual force and a tool that was used carefully to improve the life-giving capacity of the environment. Regular, controlled burnings increased the number and diversity of species and their population levels. Regular burnings also released nutrients into the soil and increased the quantity and quality of herbs and grasses. Regular burning of land decreased the danger of wildfires and stimulated the growth of hardwoods.

Regularly burning the Prairies prevented the growth of trees. As a result of grassfires, the population of small game, birds, and bison increased. Beginning in the Pleistocene and continuing into recorded historic times, hunters killed bison for survival (in the mid-nineteenth century, at least sixty million bison roamed across the central plains).

First Nations people developed a variety of tools, such as the bow and arrow. Those practising agriculture used planting sticks to till the soil. Planting sticks functioned equally as well as a plough, while the user employed only a tenth the effort. These same people did not turn whole fields as this practice decreases soil nutrients and increases the danger of erosion.

First Nations people were spiritually motivated to minimize their presence on the land. Their population was held down by ceremonial sexual abstinence, a strong censure for infidelity, a conscious spacing of children to allow undivided attention to each offspring throughout his or her childhood, and the use of medicinal plants to induce abortion if the mother's life was endangered. If resources were insufficient to feed

or clothe everyone, the sick and the elderly often practised voluntary desertion. As well, individuals and groups practised elective emigration. Seasonal camps and generational movement of settlements also helped prevent villages from degrading habitats.

Ceremonies

Discuss the origins of different ceremonies. Also explore the origin of similar ceremonies among different cultural groups (e.g., What are the similarities and differences between the Ojibway and Dakota sweatlodge ceremonies?) Use *The Mishomis Book: The Voice of the Ojibway* by Edward Benton-Banai, and compare and contrast this book with *The Sun Dance People: The Plains Indians, Their Past and Present* by Richard Erdoes. What do the traditions reveal about the origins of ceremonies? How are they similar or different?

Topics

Ask students to

- investigate the following ceremonies:
 - pipe
 - sundance
 - naming
 - sweatlodge
 - marriage
 - fasting or vision quest
 - funeral (How did people care for departed relatives?)

Focus on specific questions including:

- Who leads the ceremony? Who is able to participate?
- What process is involved in this ceremony?
- Where are ceremonies held (lodges, outdoors, buildings, or specific communities)?
- When are ceremonies held (mention times of day and length of time, and the season)?
- Why are certain ceremonies held? What alternatives exist if this specific ceremony is unable to be practised?

- report on traditional ceremonies in contemporary Aboriginal life by including
 - videos on Aboriginal spirituality
 - television documentaries that discuss traditional ceremonies
 - books that deal with Aboriginal ceremonies and culture
 - newspapers and journals that discuss the role of traditional ceremonies in the lives of individuals and groups
 - Aboriginal spiritual leaders and elders
- discuss the role played by traditional legends in the spiritual beliefs of Aboriginal people
- determine the roles of traditional spiritual values and spiritual beliefs in the lives of contemporary Aboriginal people.
- express an awareness of
 - traditional values or spiritual beliefs in everyday life
 - change in traditional values or in spiritual beliefs
 - non-Aboriginal spiritual values or spiritual beliefs (How is Aboriginal and non-Aboriginal spirituality similar or different?)
 - enrichment of Canadian society by Aboriginal traditional spiritual beliefs and spiritual values (e.g., the carvings of renowned Aboriginal artist Bill Reid that define the spirit of Canada to citizens of other countries by denoting legendary characters of the Haida people)

For a related activity, refer to *First Nations: The Circle Unbroken, Teacher's Guide*, Commandos for Christ, pages 49-53.

GLOSSARY

GLOSSARY

The following terms have been included to help teachers who are unfamiliar with Native Studies terminology. These terms have been given the definitions used by Aboriginal people. Using a people's own term for self-definition reinforces their feelings of self-worth. Enhancing self-worth is a main objective of using Aboriginal self-defining terms in this document.

Aboriginal: A legal term used in the constitution to describe the three recognized Aboriginal groups — First Nations, Inuit, and Métis.

Aboriginal Right: An inherent and original right possessed individually by an Aboriginal person or collectively by Aboriginal people.

AFN: An abbreviation of the Assembly of First Nations (AFN), the national organization of chiefs of First Nations in Canada.

Anishinabe: An Ojibway term used to describe an Ojibway person or any Aboriginal person if their First Nation is unknown.

Assimilation: This term means becoming part of another society, adapting to the society, and taking on the characteristics of that society.

Band: A legal term used by Ottawa to recognize First Nations or their member bodies. This term is used within the *Indian Act*. An individual does not have to live among other band members or on a reserve to continue band membership.

Band Membership: Bands have the right, if they choose, to decide who qualifies for membership and who does not. Members are usually registered status Indians, but a non-status Indian or even a non-Aboriginal person could become a band member. This would not give them Indian status under the *Indian Act* but they could receive certain rights (e.g., the right to live on reserve with other band members).

CAP: The Congress of Aboriginal People (CAP) is a national organization that represents the views of 750 000 Aboriginal people who do not live on reserves. It replaces the Native Council of Canada (NCC).

Chakapase: A Chakapase is a spiritual being in Cree tradition who embodies the spirit of a little boy.

Chippewa: In the United States some Ojibway people are called Chippewa. Whether a person is called Chippewa, Saulteaux, or Ojibway, in their Aboriginal language, the term of self-identity is Anishinabe.

Chipewyan: These people call themselves Dene and live in Northwestern Manitoba. Chipewyan is a Cree word that means pointed cloth (this refers to the bottom of their garments that were pointed in the front and back in a V-shaped design).

Clan: A family of people related through common origin. Everyone has a clan as everyone has a family. The Ojibway and some other peoples trace the clan lineage through the father. Other peoples, such as the Mohawk, trace clans through the mother.

Cree: The Aboriginal people of Northern and Central Manitoba are Cree. The name Cree comes from the French-Canadian term *Christino* meaning Christians. The self-identifying term used by the Cree is *Ininiwuk* meaning men, or generally, the people.

Culture: The customs, history, values, and language that make up the heritage of a person or people that contribute to an individual's or people's identity.

Dakota: Aboriginal people who live in southwestern Manitoba are Dakota. The term Dakota is how they identify themselves, while most written sources use the word Sioux. The Dakota are recognized as Indians and are registered in Ottawa but are not treaty Indians as they do not have a recognized treaty with the Crown of Great Britain.

Dene: Athapaskan-speaking peoples of the northwest are called Dene. This is their term for themselves; it means the people.

DIAND: This is an acronym for the Department of Indian Affairs and Northern Development (see also INAC).

Enfranchisement: This term refers to Canadian citizens who have the right to vote in federal elections. By giving up Indian status and rights, Indians could not vote in federal elections and so were not considered full citizens in Canada until 1960.

First Nations: Most Aboriginal people refer to themselves as members of First Nations, rather than as members of bands or tribes.

Identity: A person's sense of self that deals with his or her feelings of worth in relationship to others.

INAC: This is an acronym for Indian and Northern Affairs Canada (see also DIAND).

Indian: A term most often used by the federal government and most non-Aboriginals to identify a member of a First Nation. This term is becoming less widely used outside of government.

Indian Act: This federal legislation encompasses how the federal government recognizes, affirms, and delimits its responsibilities to Aboriginals and their rights.

Indigenous: A term that refers to anything being produced, growing, or living naturally in a particular region or environment. This term is used in the document to refer to original people who live in different parts of the world other than North America.

Inherent rights: Those rights that exist naturally within a people.

Inuit: The Aboriginal people of the far North are Inuit (Inuk is singular). This is their own definition of themselves. The Inuit do not have reserves or treaties with the Crown. They are not under the Indian Act but have the same status as registered Indians in Canada.

ITC: Inuit Tapirisat of Canada (ITC) is the national Inuit organization that represents the interests of their people in relation to the federal government.

Métis: An Aboriginal person or the people of both Aboriginal and another heritage. Métis people in Manitoba were not signatories to treaties except as representatives of the Crown. The Métis in Manitoba neither live on reserves nor come under the *Indian Act*.

Multicultural: A policy that supports or promotes the existence of a number of distinct cultural groups side by side within a country.

Nanabush: An elder brother and teacher to the Ojibway people, Nanabush is part human and part spirit and could do many things in a supernatural fashion.

Native: An individual who is born or reared in a particular place — an original or indigenous inhabitant.

NCC: The Native Council of Canada (NCC) is a past national organization that represented the interests of the Métis at the federal level (renamed CAP).

Non-status Indian: A person who may racially and culturally be an Aboriginal but not registered under the *Indian Act*. This person may not have been registered, his or her ancestors may not have been registered, or his or her status may have been lost under provisions of the *Indian Act*.

Ojibway: The Aboriginal people of Southern and Central Manitoba. In Manitoba, the Ojibway people are sometimes referred to as Saulteaux, while in the U.S., they are often referred to as Chippewa. Whatever term others call the Ojibway, the self-identifying term is Anishinabe.

Oji-Cree: This language combines both Ojibway and Cree grammar and vocabulary. The people who speak Oji-Cree live in Northeast Manitoba.

Pow wow: A social dance celebration that originated on the plains of North America.

Racism: A prejudice or discrimination against a person or group because of a perceived difference of racial, cultural, or ethnic background.

Registered Indian: A member of a First Nation whose name appears on the Indian register (list) in Ottawa. This term is used interchangeably with the term status Indian.

Saulteaux: A term used by the French to identify the Ojibway people who originally lived in the Sault Ste. Marie area. Most Ojibway people who called their language Saulteaux, now refer to themselves as Ojibway. In the U.S. some Ojibway people are called Chippewa. Whether people are called Saulteaux, Chippewa, or Ojibway, in their Native language the term of self-identity is Anishinabe.

Self-government: The inherent right of First Nations to govern their own lives, affairs, lands, and resources with all the duties and responsibilities of a governing organization.

Sioux: A word used historically by others to describe the Dakota people (see Dakota).

Sovereignty: The power and authority exercised by First Nations over all persons, things, territories, and actions within the boundaries of their individual nations.

Status Indian: A member of a First Nation who is recognized as an Aboriginal person by the government of Canada and thus has Indian status.

Time immemorial: A time so long past as to be indefinite in history or tradition. It described a time before legally fixed dates. Time immemorial is used as the basis for a custom or a right.

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.

Tribe: This term, used in the Royal Proclamation of 1763, may or may not have a legal meaning for First Nations people. In U.S. law, it corresponds to the term *band* that is used in Canada. Some First Nations or their members have created corporations called Tribal Councils, which lobby for and deliver services to First Nations governments, their members, or businesses.

Usufructuary: The three levels of government in Canada have only recognized Aboriginal rights as usufructuary rights until recently. This means the legal right to use the land and its resources but the title (even to reserves) rests with the Crown.

Wesakejak: The elder brother and teacher to the Cree people. He is comparable to Nanabush in Ojibway tradition.

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