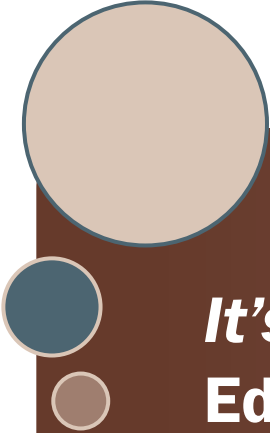


It's Our Time
First Nations
Education Tool Kit

Teacher's Guide
(National and Manitoba)



***It's Our Time: First Nations* Education Tool Kit**

**Teacher's Guide
(National and Manitoba)**

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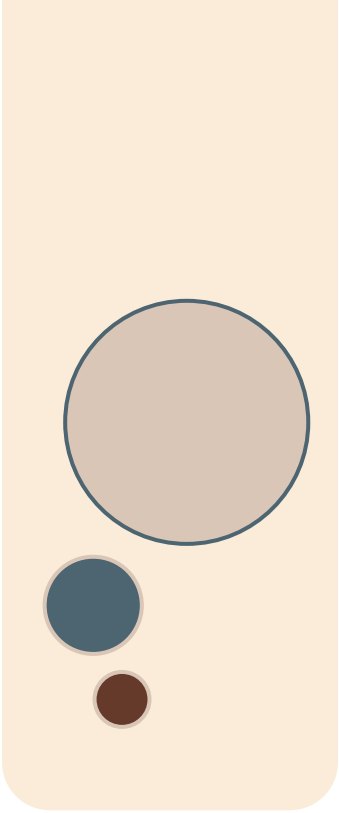
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Introduction

It's Our Time: First Nations Education Tool Kit

"Canada is at a crossroads. After decades of neglect, First Nations are poised to become pivotal players. The path we take in reconciling this reality will shape the political, cultural and literal landscape of this country for generations.

The power of our nations lies with our youth. We must support them to be the change we seek.

Canada stands at a crossroads. But we have the advantage of knowing which path will take us forward. We need only do the right thing and work together for a new tomorrow."

— Shawn A-in-chut Atleo
National Chief of the Assembly of First Nations

The Assembly of First Nations has developed the *It's Our Time: First Nations Education Tool Kit* as the basis for a comprehensive strategy to reach out to First Nations students, teachers, schools, communities, and the Canadian public in general. The resource is designed to bring together First Nations and non-First Nations people and foster a spirit of cooperation, understanding, and action.

First Nations Students and Education

A number of events have led to a greater commitment on the part of Canada and Canadians to reinforce the importance of improving educational outcomes for First Nations students:

- On September 13, 2007, the United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).
- On June 9, 2008, the Prime Minister of Canada made an official apology to former students of Indian residential schools.
- On June 21, 2010, the policy statement *First Nations Control of First Nations Education* was endorsed by Chiefs in Assembly.
- On November 12, 2010, Canada endorsed the United Nations Declaration on the Rights of Indigenous Peoples.
- On February 27, 2012, *Shannen's Dream*, a motion for equity in First Nations schools, was supported unanimously in the House of Commons.

*“School should be a time for dreams.
Every kid deserves this.”*

– Shannen Koostachin (FNCFCS)

“In 2006, at least half of the on-reserve population aged 25 to 34 did not have a high school leaving certificate, compared with 10% for other Canadians of the same age.” (Standing Senate Committee on Aboriginal Peoples, p. 16) Given all of the data regarding First Nations graduation rates, it is generally agreed that the status quo isn’t working. To effect change, we must implement change. The *It’s Our Time: First Nations Education Tool Kit* is grounded in the principles of the United Nations Declaration on the Rights of Indigenous Peoples and reinforces First Nations teachings and values. Children who learn their culture and history feel better about themselves and find value in setting and working towards their goals. There is a growing awareness and sense of excitement, confidence, and pride in identity and culture among First Nations youth. They want to be successful, they want to learn, and they want to be contributors to their communities.

Likewise, we need more informed teachers with a better grounding in the knowledge and understanding of First Nations history and culture so they can inspire greater achievement in our students. There are still relatively few mandatory courses for either secondary or post-secondary students in First Nations issues. Despite many models of best practices, students are most often not taught this information unless teachers take it upon themselves in alternative school settings.

Systemic racism is often not deliberate or overt, yet an invisible set of ideologies (patriarchy, ethnocentrism, and Eurocentrism) has been built into Canada and must be toppled through education. The tool kit sets the stage for developing a new relationship and understanding of both historical and contemporary issues between First Nations and non-First Nations citizens. Especially in regions where First Nations populations are expected to skyrocket in the next 30 years, good communication between the non-Indigenous and the growing First Nations communities is essential to creating harmonious relationships and future opportunities for success.

Objectives

The Assembly of First Nations (AFN) developed the *It’s Our Time: First Nations Education Tool Kit* with the following objectives:

- Promote and enhance First Nations student success by preparing and collecting relevant resources for schools, teachers, facilitators, and other community stakeholders. Student success is defined in holistic and lifelong learning terms, involving academic proficiency as well as cultural proficiency as productive members of First Nations communities.

- Increase understanding of First Nations history and culture among Indigenous and non-Indigenous populations by providing relevant tools and resources. Components that are foundational to First Nations success in education include history, treaty relationships, inherent rights, sovereignty, culture, language, ways of knowing, oral traditions, Elders, the seven teachings, the environment (water, fire, earth, air), the Creator, survival and resilience, citizenship, identity, First Nations control of First Nations education, relationships, nationhood, wisdom, intelligence, role models, well-being, change, and leadership.

This document is designed to facilitate these objectives and direct student learning while studying First Nations issues. It can be integrated into existing unit planning or as a stand-alone set of “clusters” directed towards holistic and comprehensive learning. For more information, teachers are directed to “Education from a First Nations Perspective” on page 31 in the tool kit.

Ideas and Starting Points

The overarching goal of the *It's Our Time: First Nations Education Tool Kit* is to provide flexibility, adaptability, and usability—to provide ideas and starting points that ignite interest and understanding and lead to action. The resources in the tool kit are not intended to provide definitive solutions nor are they intended to be used in a prescriptive manner.

The enhanced *It's Our Time: First Nations Education Tool Kit*, strengthened with resources from Manitoba to foster pride and instill courage in our youth, will facilitate transitions for all our learners throughout all stages of the lifelong learning continuum. The school-based aspects of the resource complement both First Nations and provincial curricula, and offer a teacher-friendly resource that can be used in creative and flexible ways.

The content and resources included in the *It's Our Time: First Nations Education Tool Kit* are not a curriculum. However, these resources are relevant to and can align with curricula across all provinces and territories, especially in the following content areas:

- oral tradition
- stories and legends
- teachings
- art: music, dance, writing, theatre, singing
- traditional values and their importance
- barriers to the preservation of the oral tradition
- history

This resource contains a variety of components developed by the AFN and First Nations experts, in association with professionals in the field of education. Many of the components are national in scope and perspective.

Other components belong to a Manitoba context and focus on First Nations issues and perspectives specific to Manitoba. Thus, the *It's Our Time: First Nations Education Tool Kit* is, in effect, two separate tool kits—a national kit and a Manitoba kit. Each of the kits includes its own separate user's guide.

For more information on the history of this resource, please contact AFN:

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It's Our Time: First Nations Education Tool Kit Teacher's Guide (National and Manitoba)

This document is a collection of lesson plans and directives for educators who are teaching from the *It's Our Time: First Nations Education Tool Kit*.



As there has been more than one edition of *It's Our Time*, **some of the components of the tool kit listed below may not be included in the particular version you are working with.** When these resources are referred to in this guide, alternative sources for accessing these materials are often provided. Where possible, the references in each cluster of this document also include online sources for the material. *It's Our Time: First Nations Education Tool Kit* includes the following components:

National Components

- *National User's Guide*
- Plain Talks 1-25
- Cultural elements, including information on cultural protocols, talking circles, mascots, myths, and stereotypes, as well as cultural objects like a dream catcher, stone, sinew/string games, and Indian corn
- Wise Words cards and Reflection cards
- Customizable "Stay-in-School" poster
- Customizable "Honouring Role Models" poster
- Assembly of First Nations Declaration of First Nations
- Statement of Apology to Former Students of Indian Residential Schools
- AFN National Chief Phil Fontaine's Response to the Statement of Apology
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Maps of First Nations
- Canada and the First Nations historical timeline
- *Kinikinik*, a play by Ian Ross
- *Don't Misuse Tobacco: Keep it Sacred* booklet
- *Plain Language Indian Act*
- *AFOA Dollars and Sense – Guidance for Aboriginal Youth*
- *SAY Magazine*
- Healthy Aboriginal Network graphic novels

- A USB stick, included with the tool kit, contains a variety of supplemental resources that provide additional content, context, and support for teachers and learners. These include fact sheets, information on national and regional organizations, and an extensive bibliography.

Manitoba Components

There is also a regional edition of the tool kit that also includes the following Manitoba content:

- *Manitoba User's Guide*
- Values posters
- Treaties DVD
- Pocket-sized language survival booklets (*Dakota Wichoye, Dakota Sayings; Ikidowinan, Anishinabe Sayings; Neyinawewina, Cree Sayings*)
- *First Nations Teachings and Practices*
- *The Making of a Star Blanket*
- Manitoba Treaty Map
- Manitoba Map of First Nations
- *First Nations Perspectives: Vols. 1-4, 2008-11*

2018 Tool Kit

A 2018 edition of the tool kit includes the *National Plain Talks*, the *National User's Guide*, the *Manitoba User's Guide*, the Wise Words cards and Reflection cards, and the customizable "Honouring Role Models" and "Stay in School" posters. It also includes a package developed by the Manitoba First Nations Education Resource Centre (MFNERC) that contains a series of full-colour posters depicting Indigenous values, a large treaty map, a map of First Nations in Manitoba, and a "History of MFNERC and First Nations Education in Manitoba" historical timeline. MFNERC has also included its publications *The Making of a Star Blanket*, *First Nations Teachings and Practices*, and *First Nations Perspectives: The Journal of the Manitoba First Nations Education Resource Centre, Volumes 1-7*, and three small Dakota, Cree, and Ojibway language survival booklets, as well as its *Elders Treaty Video Series DVD*.

Curricular Connections

This document is intended to facilitate learning and to support educators using the tool kit as they teach a wide array of issues involving First Nations in Canada. It is specifically tailored to Grades 7, 8, and 9 and is congruent with many curriculum documents across Canada. There are many curricular connections:

I. *The Common Curriculum Framework: Aboriginal Language and Culture Programs, Kindergarten to Grade 12, Western Canadian Protocol for Collaboration in Basic Education (WNCP) – Grades 7-8 and 9-10*

Intended to reflect the many voices and stories that comprise First Nations experiences in Canada, past and present, this curriculum is inclusive of all diverse cultural experiences. It provides teachers with information on Aboriginal education in western and northern Canada, and provides a historical context for learning, use, and respect of cultural knowledge, laws of relationships, colonization and reconstruction, and culture- and language-based education and rights. Aboriginal cultural perspectives are reflected in the framework through the three “laws of relationships”: Laws of Sacred Life (including respect for oneself), Laws of Nature, and Laws of Mutual Support. These laws are grounded in the belief that there is a sacred power greater than us and in the following related principles:

- All parts of creation are interconnected and manifest in the spirit of the Creator.
- Humankind must live in respectful relationship with all that has been created.
- Spiritual forces are gifts intended to aid survival rather than threaten it.

Here are the applicable sections of this curriculum that are integrated into this document:

1. Laws of Sacred Life—Respectful Relationship with Oneself	1.1. Gift of Physical Self Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person the gift of his/her body with the choice to care for and use it with respect.
	1.2 Gifts that Enable Learning Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person the capacity and the choice to learn.
	1.3 Gift of Talent Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given to each person strengths or talents to be discovered, and the choice to develop and share these strengths with others.

(continued)

2. Laws of Nature— Respectful Relationships with Nature	2.1	Sustenance The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it.
	2.2	Sense of Place The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it.
	2.3	Harmony The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it. All things in nature are in balance and harmony.
3. Laws of Mutual Support— Respectful Relationships with One Another	3.1	Identity People live in mutual support for identity and security.
	3.2	Leadership People live in mutual support for identity and security. Security is provided by leadership based on mutual support.

(WCP, p. 19)

II. *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*

Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation helps students focus on the opportunities and challenges at the core of Canada’s contemporary plurality. They begin with an overview of Canada today, including its demographics, geography, and political organization. They examine the evolving stories of interaction among the people of Canada and the influence of the land on the development of Canada. They explore the historical and contemporary complexities of citizenship and identity, considering the challenges and opportunities that emerge when groups with differing identities and perspectives interact with one another. Contemporary Canadian questions and issues are examined within the global context. Students are given opportunities to explore how they may become involved in Canadian issues. Through this inquiry, they are enabled to become informed decision makers who are actively involved in their local, national, and global communities. Important student attitudes that are developed in Grade 9 include a commitment to democratic values, a willingness to take appropriate and ethical social action, and an appreciation of cultural diversity. Focus skills include critical thinking, informed decision making, consensus building, and skills related to negotiation in the exercise of active and responsible citizenship. Applicable learning outcomes include the following:

<p>Skills for Active Democratic Citizenship</p>	<p>Students will . . .</p> <p>S-100 Collaborate with others to achieve group goals and responsibilities.</p> <p>S-101 Use a variety of strategies in conflict resolution.</p> <p>S-102 Make decisions that reflect fairness and equality in their interactions with others.</p> <p>S-103 Promote actions that reflect the principles of sustainable development.</p> <p>S-104 Seek consensus in collaborative problem solving.</p> <p>S-105 Recognize and take a stand against discriminatory practices and behaviours.</p> <p>S-106 Propose options that are inclusive of diverse perspectives.</p> <p>S-107 Make decisions that reflect social responsibility.</p>
<p>Skills for Managing Information and Ideas</p>	<p>Students will . . .</p> <p>S-200 Select information from a variety of oral, visual, material, print, or electronic sources, including primary and secondary.</p> <p>S-201 Organize and record information in a variety of formats and reference sources appropriately.</p> <p>S-202 Select and use appropriate tools and technologies to accomplish tasks.</p> <p>S-203 Construct maps using a variety of information sources and technologies.</p> <p>S-204 Select, use, and interpret various types of maps.</p>
<p>Critical and Creative Thinking Skills</p>	<p>Students will . . .</p> <p>S-300 Plan topics, goals, and methods for inquiry and research.</p> <p>S-301 Analyze the context of events, accounts, ideas, and interpretations.</p> <p>S-302 Draw conclusions and make decisions based on research and various types of evidence.</p> <p>S-303 Reconsider personal assumptions based on new information and ideas.</p> <p>S-304 Analyze material and visual evidence during research.</p> <p>S-305 Compare diverse perspectives and interpretations in the media and other information sources.</p> <p>S-306 Analyze prejudice, racism, stereotyping, and other forms of bias in the media and in other information sources.</p>

(continued)

	<p>S-307 Propose and defend innovative options or solutions to address issues and problems.</p> <p>S-308 Evaluate information from a variety of sources to determine reliability, validity, authenticity, and perspective.</p>
Communication Skills	<p>Students will . . .</p> <p>S-400 Listen to others to understand their perspectives.</p> <p>S-401 Use language that is respectful of human diversity.</p> <p>S-402 Express informed and reasoned opinions.</p> <p>S-403 Present information and ideas in a variety of formats appropriate for audience and purpose.</p> <p>S-404 Elicit, clarify, and respond to questions, ideas, and diverse points of view in discussions.</p> <p>S-405 Articulate their perspectives on issues.</p> <p>S-406 Debate differing points of view regarding an issue.</p>
Core Concept: Citizenship	<p>Students will . . .</p> <p>KC-005 Give examples of ways in which government affects their daily lives.</p> <p>KC-009 Identify contemporary political leaders in Canada.</p> <p>KC-010 Describe responsibilities and processes of the justice system in Manitoba.</p> <p>KC-010A Describe Aboriginal perspectives on justice and law.</p> <p>KC-011 Identify ways in which democratic ideals have shaped contemporary Canadian society.</p> <p>KC-012 Assess the advantages and disadvantages of democratic processes in Canada.</p> <p>KC-013A Describe their responsibilities and rights as Aboriginal citizens in Canada and the world.</p> <p>KC-014 Describe current issues related to citizenship in Canada.</p> <p>VC-001 Appreciate democratic ideals in Canadian society.</p> <p>VC-002 Value their democratic responsibilities and rights.</p> <p>VC-003 Be willing to engage in discussion and debate about citizenship.</p>
Identity, Culture, and Community	<p>Students will . . .</p> <p>KI-016 Describe factors that shape personal, regional, and national identities.</p> <p>KI-017 Give examples of ways in which First Nations, Inuit, and Métis peoples are rediscovering their cultures.</p> <p>KI-018 Evaluate effects of assimilative policies on cultural and linguistic groups in Canada.</p>

(continued)

	<p>KI-018A Evaluate effects of residential schools on their own and other Aboriginal communities.</p> <p>KI-019 Describe effects of stereotyping and discrimination on individuals, communities, and regions.</p> <p>KI-020 Evaluate the influence of mass media and pop culture on individuals, groups, and communities.</p> <p>KI-020A Evaluate the influence of mass media and pop culture on Aboriginal identities and cultures.</p> <p>KI-021 Describe ways in which identity, diversity, and culture are protected in Canada.</p> <p>KI-022 Analyze current issues surrounding Canadian culture and identity.</p> <p>KI-023 Identify possible ways of addressing social injustices in Canada.</p> <p>VI-004 Be willing to consider diverse social and cultural perspectives.</p> <p>VI-005 Appreciate Canadian cultural pluralism.</p> <p>VI-005A Be willing to support the vitality of their First Nations, Inuit, or Métis languages and cultures.</p>
The Land: Places and People	<p>Students will . . .</p> <p>KL-024 Identify on a map distinguishing elements of the physical and human geography of Canada.</p> <p>KL-026 Analyze current Canadian demographics and predict future trends.</p> <p>KL-027 Give examples of opportunities and challenges related to First Nations treaties and Aboriginal rights.</p> <p>KL-028 Evaluate Canadian concerns and commitments regarding environmental stewardship and sustainability.</p> <p>VL-006 Respect traditional relationships that Aboriginal peoples of Canada have with the land.</p> <p>VL-007 Be willing to make personal choices to sustain the environment.</p>
Historical Connections	<p>Students will . . .</p> <p>KH-029 Describe factors affecting demographic patterns in Canada since the beginning of the 20th century.</p> <p>KH-030 Describe social and cultural injustices in Canada's past.</p> <p>KH-031 Identify significant events in the development of human rights in Canada.</p> <p>KH-033 Give examples of social and technological changes that continue to influence quality of life in Canada.</p>

(continued)

Global Interdependence	<p>Students will . . .</p> <p>KG-034 Give examples of Canada's connections with other nations.</p> <p>KG-035 Evaluate Canadian perspectives regarding current global issues.</p> <p>KG-037 Compare media portrayals of current issues.</p> <p>KG-038 Give examples of Canada's participation within international organizations.</p> <p>KG-041 Give examples of contributions of various Canadians to the global community.</p> <p>KG-042 Describe Canada's responsibilities and potential for leadership regarding current global issues.</p> <p>VG-012 Be willing to consider local, national, and global interests in their decisions and actions.</p> <p>VG-013 Value Canada's contributions to the global community.</p>
Power and Authority	<p>Students will . . .</p> <p>KP-043 Give examples of diverse approaches to conflict resolution.</p> <p>KP-044 Describe the division of power and responsibilities of federal, First Nations, provincial, and municipal governments.</p> <p>KP-045 Describe factors related to Aboriginal self-determination in Canada.</p> <p>KP-046 Give examples of ways in which people can individually and collectively influence Canada's political and social systems.</p>
Economics and Resources	<p>Students will . . .</p> <p>KE-048 Describe characteristics of Canada as an industrialized nation.</p> <p>KE-049 Evaluate implications of living in a consumer-based economy.</p> <p>KE-050 Give examples of the cultural, political, and economic impact of globalization on Canada.</p> <p>KE-051 Analyze possible consequences of their consumer choices.</p> <p>KE-052 Identify poverty issues in Canada and propose ideas for a more equitable society.</p> <p>VE-017 Be willing to consider the impact of their consumer choices.</p> <p>VE-018 Be willing to consider ethical questions related to sharing wealth and resources.</p>

III. *Manitoba Education Social Studies Curriculum Framework of Outcomes*

This document contains components that are relevant to each of the general learning outcomes (GLOs) in Manitoba’s social studies curriculum framework of outcomes:

- Identity, Culture, and Community
- The Land: Places and People
- Historical Connections
- Global Interdependence
- Power and Authority
- Economics and Power

IV. *Kindergarten to Grade 12 Aboriginal Languages and Cultures: Manitoba Curriculum Framework of Outcomes*

This is a comprehensive document that acts as an excellent guide for the teaching and acquisition of Indigenous information. In Section 4.1, “Specific Aboriginal Culture,” outcomes are stated in clear behavioural terms. For example:

- demonstrate awareness . . .
- identify . . .
- analyze . . .
- explain . . .
- describe . . .
- research and present . . .
- give reasons . . .
- give examples . . .
- explain and discuss . . .

This curriculum document is a valuable support for teachers and reinforces the underlying philosophy that “our way is a valid way of seeing the world.” See the following excerpt:

From our Elders we gained new knowledge about some key principles underlying the philosophy and worldview inherent in all First Nations, Inuit and Métis languages.

We learned that fundamental spiritual principles cross all domains of knowledge and are expressed as sacred laws governing our behaviour and relationship to the land and its life forms. The basic concepts contained within each language make no separation between the secular and sacred aspects of language and culture; these remain a unified whole. This being the case, there exist implicit as well as explicit laws to regulate daily behaviour. Behavioural expectations are defined in relation to such things as the natural environment, the social and

moral order, the Elders and their traditional teachings, the rights to specific kinds of knowledge, the individual's participation in cultural life, and his or her personal growth and well-being.

Because relationships within the natural and human order, and the concepts embedded in the languages, are understood to be based on an immutable foundation of sacredness, what we do and say, by extension, implies a personal commitment to the sacred. Some key concepts defining these relationships are kinship (respect in relationships), protocol (conduct in ceremonies and social interaction), medicine (personal habits and practice in relation to health and spiritual gifts), ceremonies (roles and conduct), copyright (earning the right to knowledge), and oral tradition (expression of knowledge, its forms, and ownership). Learning a language, therefore, means absorbing the very foundations of First Nations, Inuit and Métis identity. As students begin to learn their language, they acquire basic understandings that shape their attitudes. The Elders tell of the power of the language to generate change and a sense of direction within the learner. Learning the first language becomes a powerful source of one's personal commitment to become healthy and to learn the ways of achieving a healthy environment once more.

Learning the language engenders respect for self, for others, and for all facets of nature, and this in turn strengthens the human capacity to stand together. Some internal conflicts may begin to be felt as the differences between mainstream and traditional First Nations language, culture, and lifestyles become more clearly defined in the mind of the learner. The Elders agree that a rift has been created between traditional identity and contemporary identity, but that fundamental values continue to bind the two together.

The Elders point out that principles such as love and sharing are consistent with the central purpose of teaching: to develop a person who understands why we do what we do.

Searching out these principles and applying them in different contexts is an important approach to reconciling the many contradictions that learners are likely to face while learning a First Nations language. The Elders stress, "our way is a valid way of seeing the world." (WNCP, pp. 14-16)

First Nations have a rich and vital oral tradition. Information that was important to communities has been passed down from generation to generation through the spoken word. Elders and other members of the communities told, and continue to tell, stories that contain the wisdom and teachings of their First Nation at ceremonies and celebrations.

V. *Integrating Aboriginal Perspectives into Curricula: A Resource for Curriculum Developers, Teachers, and Administrators*

This Manitoba Education document is intended to assist Manitoba curriculum developers and educators as they integrate Aboriginal perspectives into new and existing curricula. It provides direction for the

integration of Aboriginal perspectives within the various curricula taught in Manitoba classrooms. The purpose of *Integrating Aboriginal Perspectives into Curricula* is to enable teachers to facilitate students' understanding of Aboriginal perspectives in Manitoba. Each subject area will address the perspectives and accomplishments of Aboriginal peoples. It is intended to help Aboriginal students to

- develop a positive self-identity through learning their own histories, cultures, traditional values, contemporary lifestyles, and traditional knowledge
- participate in a learning environment that will equip them with the knowledge and skills needed to participate more fully in the unique civic and cultural realities of their communities

It is also intended to help non-Aboriginal students

- develop an understanding and respect for the histories, cultures, traditional values, contemporary lifestyles, and traditional knowledge of Aboriginal peoples
- develop informed opinions on matters relating to Aboriginal peoples

By achieving the above goals, it is hoped that the following outcomes will occur:

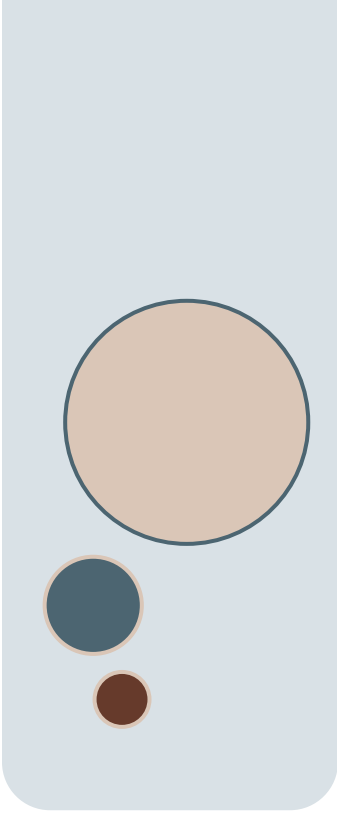
- improve the academic performance of Aboriginal students
- eliminate the stereotypes that exist in mainstream and non-mainstream cultures
- improve the quality of life of Aboriginal peoples
- increase the representation of Aboriginal people in post-secondary schools
- increase the representation of Aboriginal people in all sectors of the workforce

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The Clusters

It's Our Time: First Nations Education Tool Kit Teacher's Guide (National and Manitoba)

The Clusters

This document is designed for teachers, facilitators, and many others (e.g., Elders, administrators, and other community stakeholders). It is divided into four clusters:

Cluster 1: Historical and Cultural Foundations of First Nations in Canada explores the cultural, social, and political fabric of First Nations communities' traditional practices and perspectives, and how First Nations people view the world. Students examine how these were influenced and challenged by European contact during the formation of Canada, providing a historical foundation for the cultural and political relationships seen today in the country.

Cluster 2: Understanding the Relationship examines the ongoing impacts of contact and colonization on First Nations cultures and communities and how history continues to challenge—but provides opportunities for—healthy and sustainable relationships between First Nations and Canada. A large part of this involves understanding how First Nations cultures endure and grow in today's world—and how they continue to participate in Canadian society.

Cluster 3: Towards a New Relationship in Canada offers an educational platform for uncovering potential next steps between First Nations and Canadians throughout Canada and how this relationship may be forged, fortified, and sustained into the future.

Cluster 4: Foundations for a New Relationship in Manitoba offers an educational platform for uncovering potential next steps between First Nations and Manitobans and how this relationship may be forged, fortified, and sustained into the future.

Cluster Overviews

Each cluster begins with an **overview** and includes connections to the Grades 7, 8, and 9 curricula. Each learning experience within a cluster focuses on a concept related to the cluster. Learning experiences may be taught as stand-alone studies or consecutively as one large cluster.

In each learning experience, there are numerous teaching/learning strategies. *Teachers are not expected to use each strategy.* However, depending on the student grouping, the time devoted to the learning experience, and the additional supports, more than one strategy may be used. Strategies are open-ended and should be adapted to meet learners' needs.

Assessment *for* and *as* Learning

Most learning strategies are accompanied by a blackline master (BLM). These BLMs can be reviewed, discussed, or assessed to determine where students are at in their learning and to plan for next steps. Where BLMs are not possible, strategies include actions that can be observed as assessments *for* and *as* learning. At the same time, this teacher's guide is intended to support teachers in their teaching and assessment, not to replace existing classroom structures. Depending on curricular outcomes, classroom learning goals can also be assessed through

- quizzes
- tests
- independent worksheets and activities
- cooperative learning activities
- experiential learning
- oral discussion (group and individual)
- question-and-answer sessions
- other concrete and contextual activities

Because many of the learning experiences and lesson strategies are designed to encourage creativity and critical thought, it may be difficult to evaluate percentage grades, letter grades, and pass-fail marks, so teachers are encouraged to take a more qualitative approach to learning.

Cluster 1: Historical and Cultural Foundations of First Nations in Canada

Learning Experience 1.1: Pre-Contact Life

Lesson Plan 1.1.1: Pre-Contact

Rationale

First Nations have lived on Turtle Island since time immemorial and have survived in North America despite enormous pressures and challenges. By the time Europeans appeared, the Indigenous populations numbered in the millions, living and prospering from coast to coast to coast—with a variety of social, economic, political, spiritual, and cultural systems and practices. It is important to understand that prior to contact First Nations peoples had developed sophisticated and intricate ways of living and thriving in their environments and on their lands.

In this learning experience, students explore the cultural, social, and political fabric of First Nations communities in what has become Canada. They examine First Nations traditional practices and perspectives and how First Nations peoples have historically viewed the world, constituting some of the oldest traditions in the Americas. To assist in this work, teachers may need to review the history of Indigenous peoples prior to European contact in the land that would become Canada. Teachers are also encouraged to contact local Elders and Keepers of Knowledge as resources. Note: Teachers should be aware of protocols when working with Elders, such as the offering of tobacco and the importance of gifts or honoraria. For more on this, see page 27 in *First Nations Teachings and Practices* by the Manitoba First Nations Education Resource Centre (MFNERC), found in the tool kit.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 2: Pre-Contact*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 2: Pre-Contact*
- *First Nations Teachings and Practices* by Manitoba First Nations Education Resource Centre (MFNERC)

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Say to students: “Throughout history, each civilization has conceived theories that explain the origin of life and the world. First Nations are no different, having devised elaborate tales to explain how people, non-humans, and other beings in creation should interact with each other. These legends, myths, and teachings were not formally recorded but existed in an oral tradition committed to memory by selected members of the community. These honoured storytellers used sand paintings and pictures drawn on birch bark scrolls, animal hides, and stones to illustrate the stories as they retold them.” After this, share with students a traditional creation story (preferably from a First Nation within your community). You may use books containing creation stories from your local library or invite an Elder to share one with your students.

Ask students: “What makes any community unique?” It may be helpful to have students develop personal criteria for terms used to describe themselves. Examples include clothing, language, practices, traditions, and/or geography. Encourage students to utilize organizers (such as “cultural,” “linguistic,” “regional,” “legal,” and “personal”) to develop criteria. Then, brainstorm a list of distinctive aspects of First Nations life and culture (e.g., meaning of land, traditional education, sacred medicines, potlatch, storytelling, wampum belts, totem poles). Choose a “top ten” and place these on poster paper, taping them in an area for all to see.

II. Acquiring Strategies (includes assessment *as learning*)

Make available a collection of creation stories from various First Nations cultures. Have each student choose and read one story with a partner and then have her or him discuss it to see what parts are similar or different. Educational strategies such as a Venn diagram may be useful to do this. You may also consider creating larger groups of students so they can present their stories to one another.

Organize students into groups and divide the list of brainstormed topics for further research in the library. Note: You may want to prepare materials with your school librarian beforehand and focus on two or three First Nations (to focus research and scope). Each group will research and define their term and examine the history, basis, and examples of their assigned term. At completion, students write their findings on the provided poster paper.

III. Applying Strategies (includes assessment *as learning*)

Students will create a short script from a creation story and collectively present these to their peers in a “Reader’s Theatre,” using a narrator, characters, and props. Have students discuss how each story belongs to a specific First Nations geography and community, and answer questions on how each story illustrates a specific First Nations community’s experience in a territory and time.

Perform a gallery walk, with each student group presenting their terms on their poster paper. Have students connect their definition with a specific First Nation and show how their findings are specific to their history, geography, and experience in a place.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

(Note: BLMs are included in Appendix IV of this document.)

Learning Experience 1.1: Pre-Contact Life

Lesson Plan 1.1.2: First Nations History and Maps

Rationale

Before contact, the First Nations of North America were self-sustaining societies with complex social, economic, and political structures. Throughout this time, First Nations had many achievements, conflicts, high points, and low points in their complex and turbulent histories.

In this learning experience, students explore maps and a timeline, helping them understand that First Nations peoples are strong and resilient and that their struggle has always involved the protection and preservation of rights and resources, culture, and language.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 2: Pre-Contact*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 2: Pre-Contact*
- *It's Our Time: First Nations Education Tool Kit: "Canada and the First Nations Historical Timeline" (USB stick)*
- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 7: First Nations Historical Timelines and Maps*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 7: First Nations Historical Timelines and Maps*
- *First Nations Profiles Interactive Map* by Indigenous and Northern Affairs Canada
- *Native American Cultures, 1500* by Maps 101

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Post "Canada and the First Nations Historical Timeline" (found in the tool kit) on the wall and have students view it. Explain to students how timelines are graphic representations of the passage of time on a line that is plotted chronologically. Have students point out significant events on the timeline. The following are some sample questions:

- What was a significant event that occurred in 1763?
- When was the first Indian residential school opened?
- What year was the *British North America Act* signed?

- When were the majority of treaties signed?
- Find some of the Supreme Court rulings located on the timeline and name the cases.

On a smart board or in a computer lab, have students access a map of traditional First Nations territories. The website *Maps 101* has an appropriate map that is available for licence for use in the classroom at www.maps101.com/. Explain to students that the maps reflect the diversity of First Nations culture and heritage, their connection with the land, and their history. Access this online map from Indigenous and Northern Affairs Canada, which shows the locations of contemporary First Nations. Explore the differences and similarities of First Nations localities. Have students examine the location of 20 specific First Nations across Canada at <https://geo.aadnc-aandc.gc.ca/cippp-fnpim/index-eng.html>.

Optional: Play a “scavenger hunt” game to find certain First Nations and mark them on a map.

II. Acquiring Strategies (includes assessment *as learning*)

Separate students into groups of five. Provide each group with a long strip of butcher paper and a marker. Hand out a list of dates with information about when treaties were signed in Canada from BLM 4. Students are required to write on their timeline the name of the treaty, the date it was signed, and where the signing occurred. Then, students choose one treaty and research what was negotiated and where that First Nations reserve was located.

Have students choose one First Nation from their research into the interactive map and research the following online:

- pictures of their chosen First Nation, including the people, the land, and any nearby historical landmarks
- the specific community or communities that reside(s) in the First Nations
- where the band is located (a band is a small government on a First Nations reserve run by its citizens)
- the population (on- and off-reserve membership)
- the language(s) spoken in the community
- the kinds of employment in which people are engaged in the community
- how the location of the First Nation affects the local diet, culture, ceremonies, and transportation

III. Applying Strategies (includes assessment *as learning*)

After each group is finished writing out their timeline and researching one treaty, have them present their findings to the class, giving a description of each treaty and how it affected First Nations life. Note: Many aspects of treaties are similar, so it may help students to collectively acknowledge similar aspects and focus their attention on what is unique in each treaty.

Have students label a map and prepare a small project where they compare and contrast three First Nations in five different areas of the country, how they live, their cultural and political contexts, and how similar/different their lives are.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 1.2: Historical Foundations for Canada

Lesson Plan 1.2.1: Impacts of Contact

Rationale

The arrival of Europeans profoundly affected First Nations cultures. The impacts were widespread, affecting every aspect of Indigenous life. Diseases (particularly smallpox and tuberculosis) devastated Indigenous people by killing, by many estimates, upwards of 50% of local populations. Interruptions to trade and food routes, war, and industrialization decimated communities—creating a death rate as high as 90%. In addition, trade in alcohol and guns introduced foreign notions of private property, addiction, and deeply affected long-standing community values. This process, often called *colonization*, fostered a sense of entitlement and privilege among many Europeans and an atmosphere of urgency and desperation among many First Nations. It is a testament to the strength, will, resistance, and power of Indigenous peoples that they have survived the profound threats to their existence precipitated by European pressures. Today, most First Nations communities suffer worse health, higher unemployment, lower education rates, higher infant mortality rates, and a shorter lifespan than anyone else in Canada. It is not possible to understand the difficulties that First Nations peoples have experienced and continue to experience without first understanding the impacts of colonization.

In this learning experience, students explore the profound influences that contact with Europeans had on the lives of First Nations peoples—effects that are still being felt today.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 3: Impacts of Contact*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 3: Impacts of Contact*
- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 7: First Nations Historical Timelines and Maps*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 7: First Nations Historical Timelines and Maps*
- BLM 6: A Chronology of First Nations in Manitoba
- "The Indian Act in Plain English" by Nora Loreto
- *First Nations Teachings and Practices* by Manitoba First Nations Education Resource Centre (MFNERC)

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask students: “What is different when you go to another community or culture?” Brainstorm a list of responses, including food, customs, languages, ceremonies, practices, religions, money, homes, way of life, genders, etc. Teachers may find *First Nations Teachings and Practices* (published by MFNERC and found in the *It’s Our Time: First Nations Educational Resource Tool Kit*) useful in finding what practices First Nations employ. Then ask students: “How do you feel when you encounter something very different from your home? What are your impressions of the new place versus the old?”

Place photographs and images around the classroom that clearly depict pre-contact First Nations tribes as vibrant, strong, and independent nations. Photographs from the *SAY* magazine in the kit would provide excellent examples. Have students perform a gallery walk of these photographs and ask them: “What makes a healthy community? What parts of a community are necessary for it to be healthy?” Have students come up with a list of words like “government,” “laws,” “food,” “housing,” “land,” “schools,” and “entertainment” and put each one on a note card.

II. Acquiring Strategies (includes assessment *as learning*)

Explore the concept of stereotyping and discuss how stereotypes are harmful and hurtful, how stereotypes are ingrained at an early age, and how stereotypes remain easy to recognize but hard to get rid of. Have students think critically about stereotypes. Brainstorm a list of false stereotypes about First Nations people and/or other ethnic groups, and discuss where these stereotypes come from and why they are wrong. Then, explore how stereotyping finds its way into laws and policies such as the 1876 Indian Act, which, among other things, legislated

- federal control over “Indians” and their governments (via the Indian Agent)
- who could and could not be a Status Indian
- the creation of reserves, who could live there, and what could happen on those reserves
- the banning of ceremonies such as the Potlatch and the Sundance
- the removal of children from communities to attend residential school

Have students examine the amendments made to the act until 1951 and see how the Government of Canada changed policy over time to control Indigenous peoples.

Have students lay out all of their note cards listing “aspects of a healthy community.” Have them remove one of these note cards every three minutes

and discuss what would happen when one of these necessities is removed from or replaced in a community. How would the health of the community be challenged? Have students connect this activity to the events in BLM 6: A Chronology of First Nations in Manitoba (found in Appendix IV of this document), and have them show how, in each case, First Nations communities were systematically disempowered—and challenged—as a result. An example could be how the loss of First Nations languages might influence a community, its government and cultural practices, and everyday relationships.

III. Applying Strategies (includes assessment *as learning*)

Once the students have a clear understanding about specific impacts of colonization, the teacher will find four case study videos portraying contemporary First Nations communities. These videos can be easily found on YouTube. Select two short case study videos depicting First Nations communities that have been able to overcome some of the negative impacts of the Indian Act by achieving local economic development, social programming, and education, and then select two short case study videos highlighting a First Nations community that continues to struggle as a result of colonization. Then have students research a local First Nations community and uncover ways in which it has changed over time due to policy, but also how it has grown as a result.

Divide the students into groups of five and provide each group with magazines and one shoebox. Each group will be responsible for making a group time capsule illustrating what a strong First Nations community would look like today. The website *Dolce et Decorum* by Nora Loreto includes a plain language version of the Indian Act at <http://noraloreto.ca/the-indian-act-in-plain-english/>. Use some of the amendments of the 1876 Indian Act, and explore how this community changed over time. Students are to write a brief description under each photo explaining why they chose the photo. All the photos are to be placed in the box and handed in to the teacher at the end of class.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 1.2: Historical Foundations for Canada

Lesson Plan 1.2.2: KAIROS: The Blanket Exercise

Rationale

Kairos is a Greek word for the “right time.” The term has been adopted by organizations around the world to represent movements to educate people and correct injustice. The Blanket Exercise is an interactive teaching tool designed to raise awareness and deepen understanding of the denial of Indigenous peoples’ nationhood in Canada, the historic relationship between Europeans and Indigenous nations, and the impact of colonization. The exercise reveals the historic ways First Nations, Métis, and Inuit peoples lost access to their land, what impact this loss had on their communities, and how Indigenous people have resisted, and continue to resist, assimilation. Since its creation in 1997, thousands of Indigenous and non-Indigenous groups have participated in the exercise as a means of opening or continuing a conversation about decolonization.

In this learning experience, students will learn about the historical relationship between Indigenous and non-Indigenous peoples and the effect of federal policies and programs on First Nations. The Blanket Exercise provides an opportunity for people of all ages and backgrounds to undergo a factual and emotional experience of historical events from a First Nations perspective, to learn about our shared history, and to form a common memory.

Pre-Reading and Materials Required

- *It’s Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 1: KAIROS: The Blanket Exercise*
- *It’s Our Time: First Nations Education Tool Kit National User’s Guide: Plain Talk 1: KAIROS: The Blanket Exercise*
- *It’s Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 7: First Nations Historical Timelines and Maps*
- *It’s Our Time: First Nations Education Tool Kit National User’s Guide: Plain Talk 7: First Nations Historical Timelines and Maps*
- *It’s Our Time: First Nations Education Tool Kit: “Canada and the First Nations Historical Timeline” (USB stick)*
- *It’s Our Time: First Nations Education Tool Kit: “Turtle Island” map; “Treaties” map; and “Aboriginal Lands Today” map by the Royal Commission on Aboriginal Peoples (USB stick)*
- “500 Years in 2 Minutes” by the CBC

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Discuss with students the following concepts found in the pre-reading: sovereign nation and treaties, Aboriginal/First Nations, Métis, and assimilation. It may be helpful to use visual representations. Put up on the wall “Canadian Indigenous Historical Timeline” (found in the tool kit) for the duration of the activity. Place pictures of First Nations leaders beside Canadian political leaders to show that, although they may look different from each other, both are deemed equal to one another by their respective communities. Have students compare and contrast current leaders from both communities.

Show students the video “500 Years in Two Minutes” from the CBC series *8th Fire* at <https://www.youtube.com/watch?v=L7LY-fXzhZI>. Ask students: “What makes a healthy relationship? What are the historical elements that affected relationships between Indigenous peoples and Canada?” Discuss responses and place these on the blackboard for the duration of the Blanket Activity.

II. Acquiring Strategies (includes assessment *as learning*)

Allocate roles for the activity after reading through the script and discussing it with participants. Here are some potential roles:

- the teacher or another adult in a leadership role in the school as the narrator
- an adult (such as an educational assistant/teacher’s aide) as the European
- students as First Nations

Print and fold or roll scrolls with numbers on the outside to identify them, and have students read them beforehand. Scrolls are located throughout the text of the exercise.

Go over materials containing maps of Turtle Island, treaties, and Aboriginal lands today, which can be found in the tool kit or on the Kairos Canada website at www.kairosblanketexercise.org/resources, to better represent the vast area being discussed in the exercise. Discuss how these will be utilized in the activity and what the role of land, culture, and politics will be in this activity.

III. Applying Strategies (includes assessment *as learning*)

Ensure you have enough blankets (i.e., one blanket for every three to four students). In addition to these, you will need one blanket to be used for a smallpox blanket and one more blanket that will represent a residential school. If you are asking students to bring blankets from home, be aware that when blankets are taken away during the exercise, it can heighten and/or intensify the impact. Ensure that you have enough white and yellow cards for half of the students, and mark one of the yellow cards with an "X." If possible, clear the classroom desks to the perimeter or use a room with plenty of floor space to ensure mobility and enough room during the exercise. Begin the exercise by following the steps provided in pre-reading. Conducting the exercise may take a total of two to three hours.

Take photographs or film the activity and create a brief slideshow, reflecting upon specific moments that happened during the activity, how students felt, what was the historical and social moment addressed, etc. Discuss the political and social impact of certain issues, policies, and laws on First Nations throughout history, connecting students to real-life events that occurred.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 1.3: Two Paths of Relationships in Canada

Lesson Plan 1.3.1: Treaties

Rationale

First Nations are nations. The Europeans who discovered what we now know as North America encountered independent, distinct, self-governing, and self-sufficient societies with whom they negotiated agreements to share territory and to create an eternal relationship. Treaties are broadly recognized throughout the world as international agreements among autonomous peoples, describing how two nations will live *independently yet interdependently*. First Nations (treaty people) signed over 300 treaties with Europeans during the 1700s and 1800s.

In this learning experience, students will learn how treaties were shaped by First Nations cultures, religions, governments, and ways of life.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 4: Treaties*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 4: Treaties*
- *It's Our Time: First Nations Education Tool Kit: Kinikinik* by Ian Ross, published by the Treaty Relations Commission of Manitoba
- *Manitoba Treaty Education Initiative Tool Kit* by the Treaty Relations Commission of Manitoba
- *Saskatchewan Treaty Kit K-12* by the Office of the Treaty Commissioner

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Separate the students into pairs and have them discuss the question, "What does it mean to say your word is your bond?" Have them record their responses on a piece of loose leaf. After the students finish this brief exercise, have them negotiate a simple task like sharing an apple. They may only speak gibberish and must make an arrangement based on good will, verbal and non-verbal communication, and body language such as handshakes. After they have finished making the deal, have one of the pair renege on the deal, take all the apple, and refuse to share. Have them record their reflections on a piece of paper and hand it in.

Place a large sheet of white paper on the wall at the front of the classroom. Ask the students "What is a treaty?" Place the students' responses on the piece of paper located at the front of the room. Then, tape a second piece

of paper beside the students' responses and write out the definition for "treaty," which can be found in the pre-reading. Have the students compare and contrast their original understandings of a treaty with the definition found in the pre-reading.

II. Acquiring Strategies (includes assessment *as learning*)

After the apple activity, ask students the following questions:

- How did you feel during your treaty negotiation? Was it awkward? If it was awkward, can you please explain how?
- How did you feel when your partner broke your treaty agreement by taking the whole apple? Do you think it was fair? Why or why not?
- How do you think your pair exercise relates to some of the current tensions between First Nations people and the Government of Canada? Why do you think it is still important to all Canadians that we honour the treaties?
- It has been said that everything negative that has happened to the Indigenous population of the American continents happened because of selfish greed. Do you agree? Why?

Once the students demonstrate a clear understanding of the concept of a treaty, begin discussing the history of treaty making with First Nations in Canada, including the Two Row Wampum treaty of 1613 between the Haudenosaunee and the Dutch colonists (1613), the Royal Proclamation (1763), the numbered treaties (1871–1921), as well as the modern-day treaties (1975–2002). Treaties can sometimes be a very abstract concept for students. It may be helpful to use pictures. For example, you could use a picture of the Two Row Wampum Belt when explaining this. Manitoba and Saskatchewan also have excellent resources for teaching about treaties. This includes the *Manitoba Treaty Education Initiative Tool Kit* by the Treaty Relations Commission of Manitoba and the *Saskatchewan Treaty Kit K-12*, available at the Office of the Treaty Commissioner in Saskatchewan.

III. Applying Strategies (includes assessment *as learning*)

Discuss how the failure to honour treaties has resulted in a growing tension in Canada. After reviewing the pages, ask the students:

- What do you think First Nations would look like today if the treaties were honoured?
- First Nations people believe in sharing land and resources. Europeans believe in control and ownership. How can these points of view be reconciled?
- Is it possible to share land and resources or do you think that one side must have full ownership and control?

Teachers may find it useful to refer back to the apple activity and/or discuss the concept of sharing space in a school, home, or community. Then, separate students into groups of four or five and have them create a group poster of what Canada would look like if treaties were honoured. Have students hang posters around the classroom and present a brief explanation to their peers in a gallery walk about their poster and how it reflects the honouring of a treaty relationship.

Have students read the play *Kinikinik* by Ian Ross, published by the Treaty Relations Commission of Manitoba. Turn to Plain Talk 9: “Cultural Competency” in the *It’s Our Time: First Nations Education Tool Kit National User’s Guide* for a step-by-step, entertaining, and interactive way for students to experience and understand the concepts of sharing and ownership via treaty. Have students debrief by making masks or puppets of the characters, perform the show for the community, and present how respect, sharing, ownership, culture, and self-determination are a part of treaties—spreading the message that “*We Are All Treaty People*.”

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 1.3: Two Paths of Relationships in Canada

Lesson Plan 1.3.2: The Indian Act

Rationale

The Indian Act is a complex legal document, designed to address the “Indian problem” in Canada. It does this by singling out a segment of society, largely on the basis of race, removing much of their land and property from the commercial mainstream, and giving the Minister of Indigenous and Northern Affairs and other government officials a great deal of control over their lives. Even though the Indian Act has been described, justifiably, as archaic, outdated, colonial, racist, paternalist, and repressive, it is still in effect today. While the act has been highly criticized and many want it abolished, it still dictates much of the unique relationship First Nations share with Canada. Many want First Nations to be able to make their own decisions as self-governing peoples and, while the act is inhibiting that freedom, it must be replaced with some document that legally defines the relationship. This is a complex issue.

In this learning experience, the purpose and laws contained in the Indian Act will be examined and students will learn about how the Indian Act has had profound impacts in historical and contemporary times.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 5: The Indian Act*
- *It's Our Time: First Nations Education Tool Kit National User Guide: Plain Talk 5: The Indian Act*
- *It's Our Time: First Nations Education Tool Kit: “Turtle Island” map; “Treaties” map; and “Aboriginal Lands Today” map by the Royal Commission on Aboriginal Peoples (USB stick)*
- “The Indian Act in Plain English” by Nora Loreto

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Visit the website *Dolce et Decorum* for a plain language version of the Indian Act that students can use at <http://noraloreto.ca/the-indian-act-in-plain-english/>. Separate the students into groups of five. Have each group appoint a spokesperson and a recorder and have them discuss the following questions:

- What kinds of traditions and celebration do you practice with your family?

- What are some important values you have learned at home that guide the way you behave in the world?
- How would you feel if someone came into your home and removed you from your house and demanded that your family no longer practise your traditions and values? How do you think you would respond?

Lead a discussion with students on the parameters of the Indian Act and what it controlled. Discuss how First Nations would have been affected by the laws included in the Indian Act and whether the document is easily replaceable.

II. Acquiring Strategies (includes assessment *as learning*)

Show students the following quote from Duncan Campbell Scott, head of the Department of Indian Affairs, discussing the Indian Act:

“I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department. That is the whole object of this Bill.” (National Archives of Canada)

Discuss with students the provisions of the Indian Act and how Scott’s vision could be implemented. Have students conduct research on how the Indian Act affected First Nations lives and communities.

Invite an Elder to the classroom who is knowledgeable about the Indian Act and its continued negative impact on First Nations people. Ask him or her to address the following topics:

- How the Indian Act enabled colonization, institutional racism, and social issues that are still common in communities today
- The continued effects of the Indian Act on First Nations individuals, families, and communities
- The pros and cons of abolishing the Indian Act and how that could be best achieved in consultation with First Nations people

III. Applying Strategies (includes assessment *as learning*)

Separate students into groups of six to participate in a brief debate about one of the laws found in the Indian Act. Have students do additional online research on the Indian Act to support their work. Three of the students will research arguments in favour of the law and the other three students will research arguments against the law. Students will present their debate in front of the class.

Make groups of five students and have them collectively respond to the following questions:

- In the Indian Act, the word *Indian* is a legal term. In the act, an Indian is deemed not to be a person. In your opinion, can a government ever determine who is and who is not a person? Why or why not?
- In the Indian Act, First Nations languages and cultures were seen as inferior or negative to the extent that they were legally banned. The federal government also banned ceremonies and other spiritual practices of First Nations people. Do you think a government should have the right to control a group's culture, language, and traditions? Why or why not?
- What do you think about the Indian Act? Do you think it was a good or bad idea? Please explain.

Have the students appoint a recorder and reporter who will report back to the whole class when they are finished with their discussion.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 1.4: Forming Relationships in the Canada of Today

Lesson Plan 1.4.1: Residential Schools

Rationale

It is important that everyone—men and women, people of all ages, Indigenous and non-Indigenous—have an understanding of the impacts and consequences of the residential schools. The damage from residential schools continues to profoundly affect survivors, families, and communities. The apology that was made by the federal government to the Aboriginal people of Canada on June 11, 2008, acknowledges that generations of Indigenous people have been deeply affected and states that there is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail. Acknowledging this chapter of Canadian history recognizes some of the unique challenges that First Nations students have faced or are facing. It is a link to the shared history of First Nations and Canadians and, as such, has the power to promote understanding and respect within the classroom, as well as recognition of the variety of backgrounds and histories of students.

In this learning experience, students will learn about how residential schools were utilized as the main tool to assimilate and indoctrinate First Nations people into Canada and how residential schools contributed to the continued social and economic disruption to First Nations individuals, families, and communities.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 6: Residential Schools*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 6: Residential Schools*
- "Indian Residential Schools of Canada" (map) by Indigenous and Northern Affairs Canada
- *Where are the Children? Healing the Legacy of Residential Schools* (video) by the Legacy of Hope Foundation
- *Reconciliation . . . towards a new relationship* by the Truth and Reconciliation Commission of Canada (TRC)
- *Canada apologizes for residential school system* (video) by the Parliament of Canada
- *A Lost Heritage: Canada's Residential Schools* by the CBC

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Play the Legacy of Hope Foundation video *Where Are the Children?: Healing the Legacy of Residential Schools*, at www.wherearethechildren.ca/en/resources/#57 (27 minutes). After students have finished watching the video, have them sit in a talking circle (BLM 1) to share the thoughts and observations they had that stemmed from the stories told by the survivors and their children. Some focusing questions to guide your discussion are as follows:

- What did children lose out on once they were removed from families?
- Many of the children and youth experienced deep-rooted feelings of humiliation, shame, and abandonment, leading to low self-esteem. Why do you think they felt that way?
- Post-traumatic stress disorder is a mental health condition that occurs as a result of traumatic events. Many residential school survivors continue to suffer symptoms of post-traumatic stress, including flashbacks, nightmares, and cultural trauma. For some survivors, traumatic memories are even triggered by certain smells. What were some examples of residual trauma communicated by the residential school survivors in the movie, and how did they move forward with their lives in spite of their horrendous experiences?
- What were some of the inspiring messages about kindness and caring shared by the survivors in the movie?

Organize the students in pairs and share with them information from the pre-reading. Hand out the following list of questions that students can use to guide their reading, and have students complete these questions and/or discuss them.

- What were residential schools?
- How long did residential schools exist?
- Why were residential schools created?
- How did residential schools operate?
- What were students' experiences like in residential school?
- How did residential school students fare as adults?
- How did residential schools affect non-Aboriginal people?
- When did the Canadian public learn about residential schools and their legacies?
- How did religious institutions react to the disclosure?
- How did the Government of Canada react?
- What was the response of the Assembly of First Nations?

- What actions have been taken by the federal government? The churches? Survivors?
- What is the 2006 Residential School Settlement Agreement and what does it do?

II. Acquiring Strategies (includes assessment *as learning*)

Invite a residential school survivor to your classroom to share his or her experience. This will give students an opportunity to listen to and ask questions of a residential school survivor. This discussion should utilize a circle discussion format. After the circle is complete, have the students write a letter to the guest speaker. Students can use the following questions to guide their responses:

- What did you know about residential schools before our guest speaker came to the class?
- How have your perspectives changed after you heard the guest speaker's story?
- What was the main message you got from the guest speaker?
- What can you do as an individual to ensure all people's human rights are protected in the future?

Discuss the concept of reconciliation and why this concept is so important in moving Canada forward. Information about reconciliation can be found on the Truth and Reconciliation website at www.trc.ca/reconciliation.html. After the students clearly understand the concept of reconciliation, play the residential school apology in class. The apology can be found online at <https://www.youtube.com/watch?v=-ryC74bbrEE>. Then ask the students the following questions after viewing the video:

- Why do you think First Nations feel an apology, even after so much time, is a necessary step in the path to reconciliation?
- In what ways did the Prime Minister indicate that residential schools continue to affect individuals, families, and communities?
- The apology talks about forging a new relationship between Aboriginal peoples and other Canadians with a renewed understanding that strong families, strong communities, and vibrant cultures and traditions will continue towards a stronger Canada for all of us. What does this mean? How can it work? What can you do as an individual, a school, or a community to further these ideas?

After completion of this class discussion, have students go online and post a personal statement on the Truth and Reconciliation website to support the initiative "It Matters to Me" at www.trc.ca/reconciliation/trc-initiatives/it-matters.html.

III. Applying Strategies (includes assessment *as learning*)

Have the students create a poster or collage depicting what they think it would have been like for individuals who had to go to residential school. Some suggestions for poster themes could include the following:

- the impact of family separation
- the loss of culture and language
- separation from land and community

Have students create fictional diary entries of residential school students based on CBC's series *A Lost Heritage: Canada's Residential Schools*. This can be found in the CBC Digital Archives at www.cbc.ca/archives/teachers/lesson-plan/residential-school-diary.html. Students will write a series of three to five diary entries from the point of view of a First Nations student. Each entry should be correctly dated and be at least half a page in length. Explain that the goal is to understand what the students experienced and how it might have affected them. The entries should reveal the student's state of mind and explore his or her feelings and fears.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 1.4: Forming Relationships in the Canada of Today

Lesson Plan 1.4.2: First Nations Quality of Life

Rationale

There is no commonly accepted definition of the concept of quality of life. One person's definition may be very different from someone else's definition. That being said, there is no doubt that quality of life of First Nations peoples in Canada is not what it should be.

In this learning experience, students will learn how there are different measurements of quality of life that are influenced by one's cultural world view and perspectives, as well as about the contemporary quality of life for First Nations living on- and off-reserve.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:* Plain Talk 8: First Nations Quality of Life
- *It's Our Time: First Nations Education Tool Kit National User's Guide:* Plain Talk 8: First Nations Quality of Life
- "10 First Nations with more than 10 years of bad water" by the CBC
- "Drinking water advisories: First Nations South of 60" by the Government of Canada

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask students:

- What does *quality of life* mean to you?
- What is necessary to have a "good" quality of life?
- Is it possible to maintain quality of life without money and material things? How? What does that life look like?

Separate students into groups of five. Have them read material from the pre-reading and then respond to the following questions in groups:

- What specific things would improve your quality of life?
- What power do you have to improve the quality of life for your family, community, and nation?
- What would happen to a community if one part of it didn't have a good quality of life but another part did?

II. Acquiring Strategies (includes assessment *as learning*)

Using the information found in the pre-reading, discuss how current standards of living related to housing, education, health, language, family, and wellness have had a negative impact on the quality of life for First Nations individuals in Canada. It would be helpful to gather pictures from First Nations in Canada to provide students with visual representations during your discussion.

Do some brief research on the situations involving water at Grassy Narrows First Nation, Ermineskin First Nation, Shoal Lake First Nation, and Attawapiskat First Nation. Examine the CBC audio resource “10 First Nations with more than 10 years of bad water” at www.cbc.ca/news/canada/thunder-bay/10-first-nations-with-more-than-10-years-of-bad-water-1.2755728. Mention that, as of June 30, 2015, there were 132 drinking water advisories in effect in 91 First Nations communities across Canada, excluding British Columbia. See the Government of Canada website *Drinking water quality in Canada* at <https://www.canada.ca/en/health-canada/services/environmental-workplace-health/water-quality/drinking-water.html>.

After this research presentation, separate the students into groups of five to answer the following questions:

- Were you aware that there are places in Canada where people do not have access to running water? If not, were you shocked by what you watched in the video?
- The United Nations indicates that each person requires a minimum of 50 to 100 litres of water daily to meet basic needs and to avoid health concerns. It is not uncommon in First Nations for individuals only to have access to 11 litres a day. What responsibility do you think the government has to ensure that all persons in Canada are given an adequate quality of life?
- What do you think you can do as an individual to help address this issue?

After the students answer these questions in small groups, have them share their responses with the whole class.

III. Applying Strategies (includes assessment *as learning*)

Have the students write a letter to the government expressing their opinion about the current quality of life of many First Nations around Canada. Students can choose whether they feel comfortable to send their letter (this choice should be left up to them).

Say to students: “Although economic and social disparities are not unusual within First Nations populations, First Nations continue to be national role models and positive contributors to Canadian society. First Nations have

contributed to the worlds of literature, medicine, music, politics, academia, sports, and the arts.” Have students research and write a biography about an individual from the First Nations community who is a leader in her or his chosen field. The biography should include the following:

- a picture of the leader
- the name of the individual
- what First Nation they are from
- where (s)he was born
- where (s)he went to school
- obstacles (s)he overcame to achieve his or her goals
- how (s)he has given back to the community
- what the student admires about this leader

Students may display their role models using the “Honour Your Role Models” poster from the *It’s Your Time Tool Kit* as a template.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

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Cluster 2: Understanding the Relationship

Learning Experience 2.1: Understanding First Nations Cultures

Lesson Plan 2.1.1: First Nations Cultural Practices

Rationale

It is important to underscore that, for First Nations, aspects of culture are learned. Other aspects come from personality traits, gifts, and talents. Culture exists in each person as a member of a society or a nation. Culture, along with environmental influences, shapes the individual. It is interwoven with language. Culture is the basis of one's world view, philosophy, beliefs, spirituality, and lifestyle. There are several cultural levels for First Nations: a physical and material culture of skills, knowledge, and adaptations within an environment, as well as deeper, more spiritual aspects of culture related to relationships in time and space.

For Indigenous peoples, language, culture, and the land are inseparable. Indigenous peoples' cultures include tangible and intangible manifestations of their ways of life, achievements, and creativity, and are an expression of their self-determination and of their spiritual and physical relationships with their lands, territories, and resources. Indigenous culture is a holistic concept based on common material and spiritual values and includes distinctive manifestations in language, spirituality, membership, arts, literature, traditional knowledge, customs, rituals, ceremonies, methods of production, festive events, music, sports and traditional games, behaviour, habits, tools, shelter, clothing, economic activities, morals, value systems, laws, and activities such as hunting, fishing, trapping, and gathering. Indigenous cultures are influenced by their environments; environments affect a people's common perspective of the world and underline its connection with nature. Indigenous peoples shape their views of the world and their lives are shaped by their cultures.

In this learning experience, students will acquire a deeper understanding of First Nations culture and beliefs through the exploration of tangible cultural items. These items also invite the engagement and involvement of Elders and resource people to adequately explain the teachings, traditions, and ceremony in an informed and respectful way. First Nations and non-First Nations people benefit from coming to understand the teachings behind the cultural items. Students will also examine how their world view may influence their relationships with others who may have cultures, traditions, and values that differ from theirs.

Note: You may want to invite a knowledgeable Indigenous guest speaker or an Elder to share information that is relevant to Indigenous philosophy, asking

him or her to explain the symbolism of cultural tools, to describe the ceremony and teachings associated with sacred medicines, to share the stories, and to examine the teachings contained within the items.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit: Wise Words cards and Reflection cards*
- *It's Our Time: First Nations Education Tool Kit: stone, string, dream catcher, and Indian corn*

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Discuss the idea of “culture” with your students. Ask them to define it and record your collective definition on white paper or a black/whiteboard. (Note: Characteristics of culture may include language, dress, appearance, food and eating habits, attitudes about time, relationships, values and norms, beliefs, and attitudes.) Then invite a knowledgeable Indigenous guest speaker or an Elder to share information relevant to Indigenous philosophy, to explain the symbolism of cultural tools, to describe the ceremonies and teachings associated with sacred medicines, to share the stories, and to examine the teachings contained within the items. If weather permits, take the students out on the land to participate in land-based experiential learning. For example, students could be provided with the opportunity to go medicine picking after learning about the protocols of harvesting and of using sacred medicines in the classroom.

Ask students: “What makes any culture unique? What are some images we might know from First Nations cultures?” After making a list, discuss what are some similar themes emerging, such as circles, the number 4, certain colours, Elders, Earth, spirits, etc. Then discuss the significance of these and what they might mean. For example, circles are an ongoing theme when describing Indigenous world views, emphasizing ideas of interconnectedness and interdependence. These can be seen in items like dream catchers, medicine wheels, drums, and teepees/lodges.

II. Acquiring Strategies (includes assessment *as learning*)

Read students the phrases on Indigenous wisdom contained on the Wise Words cards and the Reflection cards from the tool kit. Have students

discuss what these phrases might mean and how they would relate to a cultural perspective about the world. Hold a discussion where students can share a brief story about a time they represented a similar idea found on the card.

Show students the logo from the Assembly of First Nations (AFN). Discuss the many parts that make up the AFN logo and how they are intended to illustrate a cross-section of First Nations across Canada. Then discuss how these might represent similar or different cultural ideas from First Nations across Canada. Afterwards, examine the logos of First Nations political and cultural groups throughout Canada, and see if students can guess where each organization comes from according to the images they are seeing.

III. Applying Strategies (includes assessment *as learning*)

Choose one of the following cultural objects:

- stone
- string
- dream catcher
- Indian corn

Have groups of students research each object and its cultural significance in specific First Nations contexts. Teachers may find it useful to utilize some of the strategies found in the pre-reading. Then, in each group, have students present their findings on their cultural object.

Have students study First Nations music from the past to the current day, spanning a spectrum of expression from traditional music such as drumming or throat singing to today's country, rock, or hip hop music. Have them make a "mix tape" of First Nations music and play samples or clips of these for the school community on the intercom while explaining to their schoolmates what each song means. Have a "First Nations Music Month" where every day a piece of music is shared.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 2.1: Understanding First Nations Cultures

Lesson Plan 2.1.2: Ceremonies

Rationale

While it would be impossible to portray all Aboriginal cultures with one description, most First Nations communities believe in a central Creator who both created them and placed them on Earth for a purpose. This Creator provides them with everything they need through the land, leading most to call it “Mother Earth”—and to consider her a caretaker and parent. Mother Earth is seen to provide everything needed to live, including plants (for foods and medicines), animals (for shelter, food, and clothing), and territories to live, hunt, fish, and trap. As she looks after them, communities therefore care for, connect to, and protect Mother Earth via ceremonies. This is a central reason why Aboriginal communities continue to feel so close to the land and to actively participate in its everyday life. Traditional First Nations world views do not separate religion from everyday life and there is little that separates ceremony from the physical act of life—they are one and the same. Over a long period of time, Indigenous people were forced to follow a different form of religion, suffered abuses in places like residential schools where they could not speak their languages, and endured policies where their ceremonial practices were outlawed. Still, many ceremonies continue to be practised today.

Ceremonies and rituals have long played a vital and essential role in First Nations cultures across Canada, embracing all aspects of the human experience, from cleansing practices to hunting to agriculture to events and milestones like puberty and the receiving of names. For many First Nations peoples, ceremony is a way to acknowledge the interconnectedness of everything, to teach values, and to express beliefs. Some ceremonies are sacred and private. But sometimes, at Indigenous gatherings, everyone present is asked to participate in a cultural ceremony, a prayer, a dance, or a feast.

In this learning experience, students will learn cultural protocols, ceremonies, and medicines found in First Nations cultures.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit: Don't Misuse Tobacco: Keep it Sacred by the Assembly of First Nations (USB stick)*
- *The Story of the Masks* by the U'mista Cultural Society

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Have students discuss ceremonies they have attended recently, such as a marriage, baptism, or funeral. Ask them: “Why are these ceremonies done?” and “What are some rules in these ceremonies?” List these where students can see them and discuss how specific First Nations have similar sorts of ceremonies. Have students create images representing different ceremonies. Create a class collage of all of the ceremonies your class knows about.

Ask students: “What is respect? How do you show respect for yourself, your family, your community, or your nation? Is someone entitled to respect just because they are older? Does respect have to be earned?” Discuss with students how respect means that we love and care for ourselves, all others, and all creation. Respect is the principle that underlies proper behaviour, the performance of ceremonies, and living a good life. Have students work in pairs to answer the question, “How can one incorporate respect into all parts of one’s life?”

II. Acquiring Strategies (includes assessment *as learning*)

Ask students how they might be affected or what they might do if certain ceremonies were banned or made illegal. Discuss how First Nations ceremonies were made illegal at one time, such as the ban of the Potlatch from 1885–1951 (for more information, see “The Story of the Masks” by the U’mista Cultural Society at www.virtualmuseum.ca/virtual-exhibits/exhibit/the-story-of-the-masks/).

Show students how First Nations artistic practices are used to represent spiritual ideas and notions of how human beings exist in the world. Talk about how, for thousands of years, First Nations have utilized their surrounding environments not only for food, shelter, and clothing but for ideas about how to understand the world—which is reflected in their expressions. Most things First Nations communities created were decorated, and the decorative patterns were derived from spiritual beliefs representing connections to the environment, land, and animals. Often, viewers will find notions in these crafted objects such as how to live harmoniously with the universe, how to live a balanced life, and where to find beauty, medicine, and health in the world. This is reflected in many of the decorations, symbols, and symmetry found in patterns of beadwork, visual art, quillwork, birch bark baskets, footwear, rock paintings, and a host of other expressions.

III. Applying Strategies (includes assessment *as learning*)

Share with students the AFN booklet *Don't Misuse Tobacco: Keep it Sacred* from the tool kit (also found on the USB stick). Have students research the use, purposes, and health risks associated with tobacco and how it relates to certain practices like smudging or pipe ceremonies. It may be useful to have a guest speaker come and speak about tobacco or for students to witness its use in ceremony as well. Teachers may find it useful to utilize some of the strategies found in the pre-reading. Have students make presentations to younger students about the cultural uses and health risks associated with tobacco, as well as some traditional teachings surrounding its mental, physical, emotional, and spiritual use.

Have students work with a bead worker or textile worker from a First Nations community to learn the art of beadwork or another type of artistic expression. Then have students research and study symbols utilized in First Nations ceremonies throughout North America and create a “quilt” of their knowledge, with each student contributing one square. At the end, assemble all student squares together on a wall so they are attached and create a “quilt” pattern. Have a class ceremony at the completion of the quilt and invite the community to share in its unveiling.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 2.2: Understanding First Nations Life Today

Lesson Plan 2.2.1: First Nations Experiences Today

Rationale

SAY magazine and the Healthy Aboriginal Network are two forums where contemporary social, political, and ideological issues prevalent in First Nations communities are being raised and addressed.

In this learning experience, students will examine the realities of the lives of First Nations communities, their world, their realities, their truths, and their values.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit: SAY magazine*
- *It's Our Time: First Nations Education Tool Kit: Graphic novels from the Healthy Aboriginal Network:*
 - *Dropping Out: Level Up* by Steven Keewatin Sanderson
 - *Financial Literacy: The Game Plan* by Anthony Wong and Amancay Nahuelpan
 - *Dog Bites: The Gift* by Clifford Cardinal and Nelson Garcia
 - *Residential School: Lost Innocence* by Brandon Mitchell and Tara Audibert
 - *Maternal Child Health: It Takes a Village* by Zoe Hopkins and Amancay Nahuelpan
 - *Sexual Health: Kiss Me Deadly* by Richard Van Camp and Christopher Auchter
 - *Living with FASD: Drawing Hope* by Brandon Mitchell
 - *Youth in Care: Lighting up the Darkness* by Steven Keewatin Sanderson
 - *Smoking Prevention: River Run* by Brandon Mitchell and Tara Audibert
 - *Mental Health: Just a Story* by Steven Keewatin Sanderson
 - *Diabetes Awareness: An Invited Threat* by Steven Keewatin Sanderson
 - *Sports/Gang Awareness: Path of the Warrior* by Richard Van Camp and Steven Keewatin Sanderson

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Have students flip through *SAY* magazine. Explain that this is a rich resource for career and employment exploration, for programs and services for young entrepreneurs, for information on scholarships and student loans, for practical how-to articles on self-esteem, health, and wellness, and for inspirational stories and profiles of young First Nations talent and seasoned First Nations leaders, mentors, and role models. Ask students what makes this magazine different from others they may have read before. (For more information on the magazine, visit its website: www.saymag.com.)

Have students flip through one of the graphic novels referenced on the previous page. *Graphic novel* is a term used by librarians and educators to identify a specific publishing format—a book written and illustrated in the style of a comic book. Graphic novels are intended to engage students and motivate them to read. Graphic novels appear to be particularly popular with boys and struggling readers—students who are traditionally difficult to reach. Graphic novels generally have rich, complex plots and narrative structures that can satisfy all readers. The format can help improve reading comprehension for many students who struggle, because the illustrations provide contextual clues that enrich meaning and support understanding. Reading graphic novels can help students develop the critical skills necessary to read more challenging texts. If students are unfamiliar with graphic novels, explain that a graphic novel is a story with text and pictures. Demonstrate that graphic novels provide several entry points into understanding, and discuss with students how these features can help them understand the story. Some features to consider include the following:

- facial expressions
- landscapes
- representations of sound effects
- captions
- dialogue
- points of view
- sequences
- body language and relationships
- gutters (the space between juxtaposed panels)

Then, ask your students the following questions:

- How are graphic novels the same as other novels?
- How are graphic novels the same as comic books?
- Are graphic novels “real books”?

- How many of you have read graphic novels before? If you have, was the experience enjoyable or not so enjoyable? Why or why not?

II. Acquiring Strategies (includes assessment *as learning*)

Research the makeup of *SAY* magazine. The following are some areas for further investigation:

- Investigate the links at the *SAY* magazine website for scholarships and financial aid at www.saymag.com. Have each student pursue one source of scholarship and share the application information with the class.
- Acquire a copy of the *Annual Education Guide for Native Students*, which contains a directory of institutions and information on labour, financial aid, scholarships, and much more. Discuss ways to use the information.
- Every issue of *SAY* magazine includes a “Going Places” section. Look for a career event or conference near you.
- Every issue of *SAY* magazine showcases photos from visits to various locations. Look at how First Nations communities are represented in the magazine and how this may be different from mainstream magazines.

As students read through the graphic novels, ask them the following questions:

- What do the pictures in this graphic novel convey?
- How do colour, shape, angle, and framing create a mood, express emotion and feeling, and have an impact on the message?
- What are some of the emotional moments that are present in the story?
- Choose one moment and ascertain what emotion is being provoked. Make an accompanying drawing that captures that same feeling with one image, either from that character’s experience or from the student’s personal experience.
- What emotions do you feel when you read the stories?

Next, ask students to research a social issue raised by the graphic novel and how First Nations communities are affected by it. Have them do a brief presentation on how the graphic novel illuminates or obscures the issue.

III. Applying Strategies (includes assessment *as learning*)

Using *SAY* magazine as a model, make your own edition of a magazine. Distribute it throughout your community. Invite local officials and media to cover the launch of your project, or contribute to future issues of *SAY* magazine. Interview influential young leaders in your community and write a piece about them, or do a photo project of your community and send it to *SAY* magazine.

Using the graphic novels as models, make your own version, focusing on social and political issues not included in the series. Start by writing a script or improvising skits that illustrate an issue that is important to a student or group of students, or develop other activities around the issues raised by the graphic novel, such as a word search, a crossword, or a collage.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 2.2: Understanding First Nations Life Today

Lesson Plan 2.2.2: First Nations Urban Life

Rationale

According to 2011 Census data, off-reserve Aboriginal people constitute the fastest growing segment of Canadian society. In 2011, 56% of Aboriginal people lived in urban areas, up from 49% in 1996. Over the last 25 years, the urban Aboriginal population in Canada has been growing steadily. In some cases, particularly in the larger cities, the Aboriginal population has more than doubled. For example, in Winnipeg, the Aboriginal population reached nearly 68,000 or 10% of the total population—more than four times higher than it was 25 years earlier.

The urban experience of First Nations people is complex. It is important to understand the many factors that underlie movement to and from urban areas. There may be advantages and opportunities but there also can be challenges and obstacles.

In this learning experience, students will understand some of the obstacles First Nations peoples have faced upon relocation from reserve life into urban centres. They will also learn about some of the contributions First Nations have made in urban centres and how urban First Nations have worked to maintain cultural knowledge and language.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 12: First Nations Urban Life
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 12: First Nations Urban Life

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Have students read material found in the pre-reading and discuss some of the reasons First Nations have chosen to leave their home communities and move into urban centres. Highlight some of the upsides and downsides of relocation, and record these responses for all students to see. After you finish your brief introduction, ask the class and lead a discussion on the following questions:

- Are there any students in the class who have moved and, if so, what was it like?

- What do you think it would be like to be separated from your family and friends for a long time? Do you think it would get lonely?
- What do you think it would be like to move to a place where the culture was totally different from what you are used to? Do you think you would find that difficult?

Invite a member of an urban Aboriginal community to speak about local cultural initiatives to help First Nations individuals who have relocated to urban centres maintain their culture and traditions. For example, in some urban centres, there have been sweat lodges built. Have this person explain why it is important to maintain culture, language, and tradition to support a strong identity. This discussion should happen in a talking circle. After the visitor has spoken, students will have an opportunity to share their observations and ask questions.

II. Acquiring Strategies (includes assessment *as learning*)

Study the history of friendship centres in Canada and the role they have played in supporting Indigenous individuals as they move to cities. Go to the website of the National Association of Friendship Centres at <http://nafc.ca/en/friendship-centres/> and examine the closest friendship centre for the programming it offers. If possible, attend an event there or offer students opportunities to volunteer and/or assist in their work in the community.

Discuss First Nations role models who have made positive contributions in urban centres. Make copies of BLM 5: First Nations Role Models. Have students choose a role model from the list and write a brief biography that covers the following:

- date and place of birth (and death, if applicable)
- major achievements
- education
- work facts
- an overview of what makes the person significant

III. Applying Strategies (includes assessment *as learning*)

Have students research and create a fictional journal of the life of a First Nations person who has moved to the city from a reserve community. Each journal should include seven entries, and three of the entries should be based on the following themes:

- what it was like when the character moved to the city
- what it was like for the character to be separated from family and friends
- what it was like moving to a new place and adjusting to a new culture

Have students research, interview participants and film sites, and create a short documentary or Powerpoint on services offered to First Nations communities in urban settings.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 2.3: Understanding First Nations Communities

Lesson Plan 2.3.1: First Nations Education

Rationale

Throughout history, both European and First Nations have learned and benefited from each other, and they continue to do so. The goal or vision of First Nations education is holistic education systems that are autonomous and culturally appropriate environments that draw on both First Nations and western knowledge and wisdom. First Nations education is grounded in the concept of holistic lifelong learning. There is a strong belief that to get somewhere, you need to know where you come from. People need to be aware of their history.

These systems allow all individuals the opportunity to reach their full potential as healthy, productive members of their communities, working in occupations and professions of their choice. These systems ensure that everyone is engaged in learning activities that nurture their emotional, physical, spiritual, and intellectual dimensions, developing and building skills, knowledge, and wisdom throughout their lifetime.

In this learning experience, students will examine the importance of having schools grounded in First Nations cultures and language to support revitalizing cultural, social, and economical growth. Students will also be exposed to the significant differences in education between First Nations cultures and western or European points of view.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 10: First Nations Education*
- *It's Our Time: First Nations Education Tool Kit National User Guide: Plain Talk 10: First Nations Education*
- *Teaching by the Medicine Wheel: An Anishinaabe Framework for Indigenous Education* by Nicole Bell
- *Heartspeak about Shannen's Dream* (video) by Heartspeak

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Read the history of First Nations control of First Nations education in Canada in the pre-reading and expressed in the policy document *Indian Control of Indian Education* published by the National Indian Brotherhood. Highlight for students the following from this document:

- parents have a right to participate and partner with schools to direct the education of their children
- the federal government continue to honour agreements outlined in the treaties, including providing education funded by the Government of Canada
- communities would have the ability to locally control education in the following areas:
 - budgeting, spending, and establishing priorities
 - determining the types of school facilities required to meet local needs
 - directing staff hiring and curriculum development with a focus on First Nations languages and culture
 - locating after the maintenance of buildings
 - negotiating agreements with all levels of government
 - participating in the evaluations of schools
 - providing counselling services

Ask students: “Why would any of these be desired by First Nations communities?” and “Over the past 40 years, there have been repeated attempts on the part of First Nations to assert jurisdiction over education. Why do these efforts seem to go nowhere?” Then, lead a discussion on how one might build an education system in a community and why a community would want to do this.

Introduce the First Nations holistic learning model found in your pre-reading. Explain that in a holistic learning model everything is interconnected and interrelated. A good way to explain this is through the use of the Medicine Wheel. The online resource *Teaching by the Medicine Wheel: An Anishinaabe Framework for Indigenous Education* by Nicole Bell provides an excellent explanation about how to use Medicine Wheel pedagogy in the classroom at <https://www.edcan.ca/articles/teaching-by-the-medicine-wheel/>.

II. Acquiring Strategies (includes assessment *as learning*)

Discuss with students the impact of the residential school system on the First Nations holistic learning model. Discuss how it has been difficult to develop First Nations education systems to teach important ideas like the Medicine Wheel because of disparities between schools located on- and off-reserve. Review the data shared in the pre-reading. Pick out some examples of difficulties experienced by on-reserve schools and have students in groups explore how these may be overcome.

Have students create their own personal Medicine Wheel, which outlines their physical, emotional, mental, and spiritual life. Make sure the students

write their responses under each quadrant of the Medicine Wheel. The Medicine Wheel should display the following:

- what each student does to nurture his or her physical, mental, emotional, and spiritual part of their being to maintain a balance as a student
- what areas the student feels could be improved to better nurture his or her physical, emotional, mental, and spiritual well-being

After the students complete their Medicine Wheels, ask them:

- What do you think would happen if your Medicine Wheel was out of balance? For example, what if you forget to eat one day? How might that affect your ability to think and feel? How might it affect your spirit?

Have students share their responses, indicating that everything is connected and that if you neglect one area the entirety goes out of balance.

III. Applying Strategies (includes assessment *as learning*)

Have students examine “Shannen’s dream” and how one student can make a difference. Play the video *Heartspeak about Shannen’s dream* (available at <https://www.youtube.com/watch?v=3Gy38grr35c>). After watching the video, go to the First Nations Child & Family Caring Society website at www.fncaringsociety.com and click on:

- What You Can Do
- Shannen’s Dream
- Participate

The website also contains classroom resources. Click on:

- What You Can Do
- Shannen’s Dream
- School Resources

Compare and contrast the success of First Nations–controlled schools with non-First Nations–controlled schools (for instance, the Mi’Kmaq Kina’matnewey in Nova Scotia). Explore why First Nations-controlled models seem to be achieving remarkable success and improved graduation rates. Write a letter to local politicians and chiefs asking for their opinions on First Nations control of First Nations education.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 2.3: Understanding First Nations Communities

Lesson Plan 2.3.2: First Nations Economies

Rationale

The government's plan to build a robust resource-based national economy is another example of an issue where First Nations are key players. Much of this activity will take place in and around First Nations' traditional territories. A number of significant reports identify economic development, labour force participation, investments, and access to resources as processes that can relieve First Nations economic depression and circumstances of poverty, to the benefit of First Nations, their citizenry, and the country. It is generally acknowledged that the essential elements of successful economies include education as a base requirement.

In this learning experience, students will gain awareness and appreciation of the role of First Nations in the shared history of Canada, learn about sustainable and non-sustainable economic development and their impacts on First Nations, and understand the importance of acquiring an education and maintaining a sound financial balance as a means to achieve one's goals and aspirations.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 13: First Nations Economic Growth and Employment*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 13: First Nations Economic Growth and Employment*
- *It's Our Time: First Nations Education Tool Kit: Dollars and Sense* (booklet) by the Aboriginal Financial Officers of Canada (AFOC) and TD Bank
- *Alberta Oil Sands, about* (video) by the Province of Alberta
- *The True Cost of Oil* by Garth Lenz
- *Topic: Sustainable Development* by the International Institute for Sustainable Development

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Share with students information found in the pre-reading—specifically the sections discussing economic development that has occurred on and nearby First Nations communities. Share with students the recent controversy regarding resource development, such as in the Alberta oil sands, where the First Nations remain divided about whether the economic benefits

outweigh the environmental impacts. Proponents resisting the tar sands are more in favour of sustainable economic development initiatives with less environmental impact. Play the video *Alberta Oil Sands: about*, which was produced by the Alberta government at https://www.youtube.com/watch?v=UGx5_2IYZ4Y. After students finish watching the video, ask the following questions:

- What are some of the benefits of the Alberta tar sands discussed in the video?
- Are there any shortcomings to the Alberta tar sands mentioned in the video?
- Would you be interested in learning about careers in the tar sands?
- How have some First Nations engaged with the Alberta tar sands?

Share the information link “What is Sustainable Development,” which can be found at the International Institute for Sustainable Development website at <https://www.iisd.org/sd/>. Have students examine some of the international conferences and conversations on the page that have taken place in recent years (such as in Ottawa in 2007 or Rio de Janeiro in 1992). After the students finish examining the information on the web page, ask them “How can we describe sustainable development?” Then invite an Elder or traditional knowledge keeper to explain how traditional knowledge supports environmental and social sustainability. After the Elder talks, have the students write a reflection highlighting best practices that can be learned from the First Nations community about sustaining our environment.

II. Acquiring Strategies (includes assessment *as learning*)

Show students the Ted Talk by Garth Lenz at www.ted.com/talks/garth_lenz_images_of_beauty_and_devastation. If this link is removed, there are many other links that speak about the effects of oil production in North America. After the students finish watching, ask them:

- Did you learn anything in this talk that was not in the videos on the Alberta tar sands and sustainable development?
- Do you think resource extraction and/or oil drilling is a beneficial way to create a life for the future? Why or why not?
- After watching the videos, what do you think are the benefits and downfalls of using our natural resources to generate money?

After the class discussion, separate students into groups of six and have them go on the computer to research resource developments on and around First Nations. Students are to find five reasons to support a specific resource development and five issues that would provide arguments against a specific resource development.

Divide each group in half and have them participate in a 10-minute debate in front of the class. Half of the group will debate in favour of the resource development and half the students will debate against the resource development. Some examples of resource industries around or within First Nations that students could develop include:

- the oil and gas industry
- tar sands
- hydroelectric development
- mineral extraction industries

III. Applying Strategies (includes assessment *as learning*)

Invite five local First Nations role models to come to the classroom to talk about their careers. If it is not possible to invite guests, the First Nations Education Steering Committee has a resource for teachers called *First Nations Career Role Models* that includes many examples of successful Indigenous role models that could be shared with students. It is available at www.fnesc.ca/wp/wp-content/uploads/2015/10/CURRICULUM-CJ-Careers-teacher-resource-for-video-2015-10-18.pdf. After students hear about the various role models, have them research a career that interests them and draft a letter applying for that career. The description should include the following:

- what level of education is required
- what kinds of skills it demands
- what is the pay scale range
- why they are interested in that job

The Aboriginal Financial Officers of Canada (AFOA) and the TD Bank have published *Dollars and Sense*. This publication has a number of activities for youth to learn about effective financial management. Have the students complete a personal financial management project using activities and information in the AFOA publication. The activities include the following:

- If I Had a Million Dollars Quiz
- Aboriginal Peoples and Currency of the Past
- Principles of Effective Money Management
- My Summer Job and \$1,200
- Spending Plan and Savings
- Consumer Awareness, Banking, and Credit
- Types of Financial Institutions in Canada
- Impacts of Sound/Unsound Financial Practices on Individuals, Family, and Community
- Careers in Finance

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 2.4: Understanding First Nations Issues Today

Lesson Plan 2.4.1: First Nations Stereotypes and Sports Mascots/Logos

Rationale

Throughout history, First Nations have been depicted as blood-thirsty savages (the earliest stereotype) or as drunken, poor, wooden, lazy, and “casino rich” (the latest stereotype), to name a few. Then there is the other side of the stereotyping coin—romanticizing of First Nations as the Indian princess, the noble savage, and the native warrior, etc. Today, there is an ongoing controversy over appropriation of First Nations or Native American tribal names for team mascots. Supporters often claim that the usage of Aboriginal-themed team names, logos, or mascots is intended to honour Aboriginal groups and/or educate their fans. In reality, this usage reduces Aboriginal peoples and cultures to demeaning cartoons and caricatures.

In this learning experience, students will examine the effect of stereotyping and bias and how these accompany policy, power, and punishment.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 9: Cultural Competency*
- “The Most Offensive Team Names in Sports: A Definitive Ranking” by Marc Tracy
- *Proud to Be* (video) by the National Congress of Indians (U.S.)

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Define the terms *stereotype* and *bias*. Definitions for these two terms can be found in your pre-reading. After it is clear that the students understand these terms, explore with them how people might measure others’ behaviour against certain values, beliefs, and perspectives.

Demonstrate to students that different cultures express manners in different ways and that what may be appropriate in one culture may not be appropriate in another. It is for this reason that we must always be aware of how our bias may cause us to make unfair judgments that negatively affect our relationships with others.

II. Acquiring Strategies (includes assessment *as learning*)

Discuss the widespread use of stereotypes among professional sports teams that use Indigenous names and images in derogatory ways. Show the students the *New Republic* article by Marc Tracy called “The Most Offensive Team Names in Sports: A Definitive Ranking,” found at <https://newrepublic.com/article/115106/ranking-racist-sports-team-mascots-names-and-logos>.

Teachers may also print out some contemporary sport team mascots, such as those of the Washington football team and the Cleveland baseball team. After reviewing some of the names and photos, ask the students the following questions:

- Do these mascots, fans, and photos honour First Nations people or do you think they are insulting and degrading?
- Do you think teams should be required to change their names or mascots when they depict stereotyped images of a cultural group?

Play the commercial *Proud to Be*, which was produced by the National Congress of Indians in the United States at <https://www.youtube.com/watch?v=mR-tbOxlhvE>. Ask students the following questions:

- How does this commercial combat common stereotypes about First Nations people?
- Do you have some negative stereotypes about First Nations people? Where do you think you learned these stereotypes?
- What message do you think the National Congress of American Indians is trying to give the audience?
- Did watching this commercial change your views about the use of mascots using Indigenous people and images?

III. Applying Strategies (includes assessment *as learning*)

Have students write letters to a professional sports team expressing their opinions about the use of a derogatory image or mascot.

Have students collect 10 media images that depict stereotyped images of First Nations and write a brief explanation about the image they chose, what purposes it serves, and what is problematic about it.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 2.4: Understanding First Nations Issues Today

Lesson Plan 2.4.2: Ending Violence against Aboriginal Women

Rationale

First Nations women experience violence at a significantly higher rate than other women in Canada. First Nations women disappear and/or are murdered in Canada at a shocking rate that is disproportionate to their numbers. Indigenous women have faced historical violence and brutality that still continues today. In Canada, Indigenous women are five times more likely than other women to die as a result of violence. This problem is not localized to one region, but is spread across the country. This abuse affects women physically, socially, emotionally, and spiritually.

Some say that government policy has made women vulnerable. Regardless, what we must understand is that these women are not statistics. They are not anonymous case numbers. They are real people—daughters, granddaughters, wives, mothers, sisters, aunties, and neighbours. We must understand that the solutions to combating public perceptions about murdered and missing Indigenous women lie within all of us.

In this learning experience, students will acquire statistical information about the rates of violence against Indigenous women and girls, learn about the underlying factors that have resulted in higher levels of violence against Indigenous women and girls, and explore some of the grassroots initiatives that have been started by First Nations communities to lobby for action in addressing the issue of violence against Indigenous women and girls.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 11: Ending Violence Against Women*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 11: Ending Violence Against Women*
- *Digital Life Story of Evangline Billy* by the Native Women's Association of Canada
- "Missing, murdered Aboriginal women in Canada deserve an inquiry" by the *Toronto Star*

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Have students read material found in the pre-reading. Then show students the video produced by the Native Women's Association of Canada (NWAC) titled *Digital Life Story of Evangline Billy* at <https://www.youtube.com/watch?v=B3AsE7jX6vY>. After students watch the video, ask them the following questions:

- Who was Evangline Billy?
- What was her family like?
- Did she have any children?
- What was her personality like?
- What kinds of things did she like to do?
 - Did she work?
 - Did she go to school?
 - What community was she from?
 - What were her hopes and dreams?

There are also many other profiles, stories, and accounts available through the NWAC. By acquiring brief insights into the individual women's lives, including their many talents and hopes and dreams and their relationships with their children and other family members, we are reminded of the humanity and the unique personhood of each woman.

Invite an individual who works in the area of violence prevention to talk about some of the factors that have resulted in increased proportions of violence against First Nations women and girls. The speaker should also address actions the students can take individually to support efforts to end violence against First Nations women and girls.

II. Acquiring Strategies (includes assessment *as learning*)

Tell students that each missing and murdered woman has a unique life and story. Have the students separate into groups of five to research and create a 10-minute presentation that includes pictures of one of the victims. The presentation should answer the following questions:

- What is her name?
- What was her family like?
- Did she have any children?
- What was her personality like?
- What kinds of things did she like to do?
- Did she work?

- Did she go to school?
- What community was she from?
- What were her hopes and dreams?

Share the *Toronto Star* editorial “Missing, murdered aboriginal women in Canada deserve an inquiry” in the pre-reading. Discuss with students why leaders are lobbying for a national inquiry and outline previous, current, and ongoing efforts to try and address the issue of violence against First Nations women and girls. Have students create a “pros” and “cons” chart addressing whether a national inquiry to examine this issue should take place.

III. Applying Strategies (includes assessment *as* learning)

Expose students to the many lobbying efforts that have been initiated to put pressure on government to deal with the crisis of murdered and missing Indigenous women and girls. These actions have helped to raise awareness about this issue. Some examples of these efforts include the following:

- Annual Sisters in Spirit Vigil
- Annual Women’s Memorial March
- The Red Dress Campaign
- The We Care Campaign

Discuss some of these initiatives in class. Make sure to share photos. Have students choose one of the above lobbying efforts and research a report that covers the following:

- the history of the lobbying effort
- who is involved in organizing the lobbying effort
- what they hope to achieve
- whether any actions have occurred as a result of the lobbying effort

Have students perform a gallery walk at the end—and even decorate a mural in the school hallway—with their reports.

Organize a social media campaign asking First Nations leaders and Canadian politicians to take action on the issue of murdered and missing Indigenous women. Use Twitter, Facebook, and emails.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

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Cluster 3: Towards a New Relationship in Canada

Learning Experience 3.1: Respecting History

Lesson Plan 3.1.1: Assembly of First Nations Declaration of First Nations and the United Nations Declaration on the Rights of Indigenous Peoples

Rationale

Despite section 35 of the Constitution, which recognizes Aboriginal rights, and section 25 of the Charter, which states that nothing in the Charter shall abrogate or derogate from Aboriginal rights, First Nations peoples have faced many struggles on the road to political recognition. The years of being excluded from Canada's formal political process have left First Nations peoples with an incredible void to fill just in order to attain a level of political, social, and legal equity that is on par with other groups in Canadian society.

In this learning experience, students will gain insights and understandings of the ideas, concepts, and forces that are the foundation of the integrity and power of First Nations peoples, obtain awareness and appreciation of the role of First Nations in the shared history of Canada, and become aware of the Assembly of First Nations Declaration of First Nations and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks*: Plain Talk 15: Official Documents
- *It's Our Time: First Nations Education Tool Kit National User's Guide*: Plain Talk 15: Official Documents

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask students: "What does the term *original peoples* mean? What does it mean when First Nations say that they are "nations"? Explore what criteria are required for a nation to express itself as an autonomous, self-governing community. Keep track of these on a large piece of white paper.

Ask students: "Who can help nations when they are under attack by other nations? What kind of help might this entail? Then ask: "Are there any forums in the world that protect nations from being exploited and that encourage global policies on issues affecting all human lives?" Record responses.

II. Acquiring Strategies (includes assessment *as learning*)

Set up the room into two activity centres with equal groups of 3–4 students at each table. At the centre of each table, place either a copy of the Assembly of First Nations Declaration of First Nations or a copy of the United Nations Declaration on the Rights of Indigenous Peoples. Each group is to review the materials. Complete the activity at the centre.

- Half of the students will receive the AFN Declaration of First Nations, which was adopted on November 18, 1981, by AFN Chiefs in Assembly. The declaration is a simple and powerful expression of the reality of the First Peoples and their expressed right to govern themselves and the right to self-determination. Have students read the document and complete the following questions together:
 - How does the declaration express a sense of independence?
 - How does the declaration imagine “nations”?
 - What does it mean to live in harmony with nature? Do you think we live in harmony with nature in Canada? Please explain.
 - Who in the declaration is considered the highest authority and what rights do First Nations possess?
 - Why do you think this declaration is important for non-First Nations people to read?

- The other half of the class will receive the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). It is important that everybody knows that over centuries Indigenous peoples have been marginalized. Their lands have been seized, their rights have been trampled on, and their cultures and languages have been exterminated. The rights of Indigenous peoples have been violated all over the world. The declaration is a powerful, informative, concise document that opens the door to discussing issues of importance to Indigenous people worldwide: diversity, human rights, and justice. It allows students to understand differences, injustices, and basic standards of well-being that should be universal for all human beings. While not legally binding, UNDRIP establishes a set of universal standards for the survival, dignity, well-being, and rights of the world’s 370 million Indigenous people. Canada’s endorsement of the Declaration on November 12, 2010, was a historic commitment to abide by and respect those standards. Place a copy of the UNDRIP on the table for the students to read. If you have access to a laptop computer, have the students watch the YouTube video “What is The Declaration on the Rights of Indigenous Peoples” produced by the Native American Voter Alliance at <https://www.youtube.com/watch?v=Erk9JgJLCC0>. This video provides a very simple explanation about UNDRIP. After viewing it, have students read the document and discuss the following questions:

- How important is the international community in recognizing that Indigenous peoples across the world have had their rights ignored?
- Can the international community influence countries of the world to agree on a set of principles when it comes to the treatment of Indigenous peoples? How?
- Why is it important for Indigenous peoples that the rights to culture, identity, language, employment, and education are protected?
- Do you think UNDRIP provides countries with a guide to improve relationships with First Nations people in Canada?

III. Applying Strategies (includes assessment *as learning*)

Adapt the AFN Declaration of First Nations into a presentation piece, a play, a script, or a radio play. When might this be said and why? Come up with a set of clear characters, a setting, a conflict, and an ending to your show. Present student shows to the community.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 3.1: Respecting History

Lesson Plan 3.1.2: Reconciling Residential Schools

Rationale

Most residential schools closed in the 1970s as the Department of Indian Affairs began to hand responsibility for schooling back to the provinces and First Nations and Inuit communities. Criminal and civil suits against the government and the churches began in the late 1980s, and in the 1990s many churches that ran the residential schools began to issue formal apologies. After long periods of discussion and litigation, the three parties involved in residential schools (the Government of Canada, the churches, and the students—now called “survivors”) forged the Residential School Settlement Agreement. As a part of the agreement, the Canadian government offered an apology on the issue of residential schools. The apology was made on June 11, 2008, by the federal government to the Aboriginal Peoples of Canada on the issue of residential schools. This document is official, current, and authentic. It is history. The era of residential schools has been acknowledged to be a regrettable and unfortunate event, a sad chapter in our history. It was hoped that this apology would acknowledge that generations of Indigenous people have been affected and states that there is no place in Canada for the attitudes that inspired the residential schools system to ever again prevail—committing all Canadians to a journey of healing and reconciliation.

Another part of the agreement was the creation of the Truth and Reconciliation Commission on Indian Residential Schools. Alongside survivors and the churches that ran the schools, the Truth and Reconciliation Commission (TRC) was tasked to document the history and legacies of the schools in both Indigenous and non-Indigenous communities—all of Canada. What the TRC uncovered about the legacies of residential schools cannot be understated. These findings have been well documented in the TRC’s report at www.trc.ca. During the TRC’s work, tens of thousands of former students, affected family members and Canadians, and those who worked in the schools—including clergy, teachers, and administrators—testified. In the end, the TRC offered 94 recommendations to address the continuing legacy of the residential school system, to improve the plight of Indigenous peoples, and to restore relations between them and other Canadians.

In this learning experience, students will gain insights and understandings of the ideas, concepts, and forces that are the foundation of the integrity and power of First Nations peoples; obtain awareness and appreciation of the role of First Nations in the shared history of Canada; and get exposed to the Statement of Apology to Former Students of Indian Residential Schools and AFN National Chief Phil Fontaine’s response to the Statement of Apology.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 15: Official Documents*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 15: Official Documents*
- *Canada apologizes for residential schools system* by the Parliament of Canada

LESSON PLAN

I. Activating Strategies (includes assessment as learning)

Ask students if they have ever apologized to someone and, if so, what the circumstances were. Ask them:

- What makes an apology meaningful?
- Is an apology enough to fix a conflict?
- What else is needed?
- How have you resolved or reconciled a conflict in the past?

As a class, use a dictionary to define the following terms. Have students complete the definitions on note cards and tape them up throughout the room. The words are:

- assimilate
- prohibit
- consequence
- responsibility
- legacy
- resolution
- commission
- heal

II. Acquiring Strategies (includes assessment *as learning*)

Have students read through the Statement of Apology to Former Students of Indian Residential Schools. Also have students watch the apology at <https://www.youtube.com/watch?v=-ryC74bbrEE>. After students either read or view the apology, have them discuss the following questions in groups:

- The apology talks about “forging a new relationship between Aboriginal peoples and other Canadians . . . with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.” What does this mean? How can it work? What can you do as an individual, a school, or a community to further these ideas?
- Ask: What specific actions or initiatives can you take as an individual, as a school, or as a community to move forward on reconciliation? Are all Canadians survivors of the schools? How?

Have students pick out interesting and provocative quotations from each speech. In each case, have students put these quotations on note cards and, as they present them to the class and talk about their meaning, place them throughout the classroom. The following are some applicable ones:

- “We are sorry.”
- “In the 1870s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools.”
- “. . . to kill the Indian in the child . . .”
- “The legacy of Indian residential schools has contributed to the social problems that continue to exist in many communities today.”
- “The burden of this experience has been on your shoulders for far too long.”

Then, have students do the same with AFN National Chief Phil Fontaine’s response to the Statement of Apology. Some of these quotes may include the following:

- “What happened today signifies a new dawn in the relationship between us and the rest of Canada.”
- “The attempts to erase our identities hurt us deeply, but it also hurt all Canadians and impoverished the character of this nation.”

Have students examine the work of the Truth and Reconciliation Commission of Canada and its 94 recommendations at www.trc.ca. Have students work in groups on each section of the recommendations.

III. Applying Strategies (includes assessment *as* learning)

While all of their note cards are up on the wall, students invite another class and tour fellow students through their class gallery, explaining what the apology and acceptance by Fontaine and other Indigenous leaders mean, what words and quotes they learned, and end by writing a note card with their partner on what they think needs to happen for First Nations and Canadians to reconcile the history of residential schools. Place these “Reconciliation Cards” in a display in the hallway called “Reconciling Canada after Residential Schools.” Then students create short videos on what the apology means to them. Videos may include poetry, songs, and stories. Mail these videos collectively to the following address for survivors and the public to view:

National Centre for Truth and Reconciliation
Chancellor’s Hall, 177 Dysart Road
University of Manitoba, Winnipeg, MB
R3T 2N2

Have students adopt a section of the recommendations from the Truth and Reconciliation Commission and hold community or class debates (with question and answer periods) on the viability of each. Invite media to participate.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 3.2: Leadership

Lesson Plan 3.2.1: Indspire

Rationale

Post-secondary school today is crucial to find the kind of job that provides opportunities for the future. Pursuing post-secondary education plans for college or university may require financial assistance. Potential applicants for such help should be aware of what is available and how to go about taking advantage of programs, awards, and scholarships.

In this learning experience, students will learn about the various bursaries and scholarship programs that are available to them.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks*: Plain Talk 16: Scholarships: Heroes of Our Time (HOOT) and Indspire
- *It's Our Time: First Nations Education Tool Kit National User's Guide*: Plain Talk 16: Scholarships: Heroes of Our Time (HOOT) and Indspire

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Have students flip through periodicals (like *SAY* magazine) and find jobs they wish to have. Have them do quick research on the qualifications and training necessary for these positions.

Have students study all of the post-secondary schools in their area. Have them specifically assess the cost of a basic program in their interest area, what programs are offered, and figure out a budget and cost of living while going to school (including such things as rent, food, entertainment, tuition, and car payments).

II. Acquiring Strategies (includes assessment *as learning*)

Have students complete a career research project where they identify three potential career options they wish to explore after graduation. For the project, have students:

- Go to the Government of Canada *Services for Youth* website.
www.youth.gc.ca/eng/topics/jobs/lmi.shtml
- Click under Regional Labour Markets for their location.
- Click on Labour Market Information.
- Click on LMI Publications.

- e. Click on Prospects and Career Planning Guide. This lists several different careers and the potential earnings in each field. While the salaries will range in each province, this guide provides a comprehensive list of potential careers.
- f. Have students select three careers from the guide. Then, have them
 - i. name the career
 - ii. outline the educational requirements
 - iii. identify the salary range within their chosen field

Have students interview someone in their chosen profession and perform a one-day placement at their place of employment.

III. Applying Strategies (includes assessment *as* learning)

Have students read through the bursary and scholarship guidelines on the Indspire website at <https://indspire.ca/for-students/bursaries-scholarships/>. Then, have them complete their own resumé in preparation for completing an online application.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 3.2: Leadership

Lesson Plan 3.2.2: Role Models

Rationale

It is motivating and uplifting to honour and celebrate First Nations men and women who have made, and are continuing to make, contributions to their communities, their nation, and, in many cases, the world. These role models come from different regions of the country. Their personal journeys tell of dedication, effort, leadership, excellence, wisdom, survival, commitment, discipline, and a whole lot more. There are lessons for all of us in their stories. These are examples of lives well lived.

In this learning experience, students will become able to identify role models who have had an impact on their lives and to understand common characteristics of people who are role models.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 17: Role Models*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 17: Role Models*
- BLM 5: First Nations Role Models
- "Live a Life of Integrity: Teachings and Lessons from Indigenous Role Models" (video) by the Assembly of First Nations

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Read the definition of a role model provided in your pre-reading. After you have read the definition, have the students as a whole class brainstorm attributes related to being a role model. Go over some potential First Nations role models in BLM 5: First Nations Role Models (found in Appendix IV at the end of this document).

Have students create a list of all of their role models throughout their life and break them into the following lists. Once completed, ask them what characteristics their role models share across the categories and which characteristics are specific to that area. Use the following categories:

- Personal
- Professional
- Spiritual
- Celebrities and Leaders

II. Acquiring Strategies (includes assessment *as learning*)

Play the video “Live a Life of Integrity” by the AFN, which highlights First Nations male role models at <https://www.youtube.com/watch?v=V9-jc27eLsg>.

After the video is complete, ask the students the following questions:

- What specific qualities did the individuals in the video possess that made them positive role models?
- What did you learn from the role models featured in the video?
- What are some characteristics common to the role models?

Have students choose a role model featured in the classroom presentation and video or choose their own role model who has been an inspiration. Have students place a photo of this person on the “Honour Your Role Models” poster and complete a one-page description that

- provides background about the role model’s life (family and personal history, educational history, professional achievements)
- explains why the student chose that specific role model
- lists specific qualities that makes him or her a role model

Then, have a “Role Model of the Day” event where one new role model is featured every day. Students will be expected to make a brief presentation about their role model in front of the class on that day.

III. Applying Strategies (includes assessment *as learning*)

Create a Powerpoint or other media presentation of role models using section 17 of the *Tool Kit National User’s Guide*, highlighting well-known role models in the First Nations community. After your presentation is complete, ask the students if there are other First Nations role models they know of who were not included in the presentation and have them explain why they should be included on the list. Organize an “Honour Our Role Models Celebration.” Have students discuss role models in their community and generate a list of candidates who deserve to be called role models. The list could include a respected Elder, a remarkable teacher, an active parent, a successful hoop dancer, a skilled trapper, or someone’s auntie. Invite a chosen role model to visit the classroom. Make the occasion a real celebration.

Honour the individual with a plaque, a poem, or a testimonial. Along the way, students build pride and self-esteem, and gain experience brainstorming, decision making, event planning, working as a team, and building community. Students may also wish to write a letter to their role model to say what they admire about him or her. Tell the role models about the discussion the class has been having about them. Google makes it easy to find current addresses. Most people will reply to such a letter.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 3.3: First Nations Futures

Lesson Plan 3.3.1: Youth Income Assistance Tool Kit

Rationale

The *AFN Youth Income Assistance Toolkit* has been put together by the Assembly of First Nations and is aimed at First Nations youth. This tool kit emerged from a 2011 National Youth Dialogue on income assistance (welfare). Youth from across the country gathered in Vancouver to speak up about welfare and Employment Insurance, about themselves, about education and choices, and about making a living and making a life.

The *AFN Youth Income Assistance Toolkit* has important information about colleges, universities and trades, entrepreneurship, managing money, debt and credit, and an excellent section on decision making and career planning. There are backgrounders, suggested activities and exercises, and an impressive index of useful resources. Young people face so many difficult decisions. Should they stay in school, leave school, or go back to school? Should they stay in their home community or leave? Should they get a job or go on welfare?

In this learning experience, students will be able to plan financially and professionally for a healthy, interesting, and challenging life.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 13: First Nations Economic Growth and Employment*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 13: First Nations Economic Growth and Employment*
- *It's Our Time: First Nations Education Tool Kit: Dollars and Sense* (booklet) by the Aboriginal Financial Officers of Canada (AFOC) and TD Bank
- *AFN Youth Income Assistance Toolkit* by the Assembly of First Nations

LESSON PLAN

I. Activating Strategies (includes assessment as learning)

Share with students the information found in Toolkit Tab 1 in the *AFN Youth Income Assistance Toolkit*. Then share the following quote with students by First Nations leader Harold Cardinal, which appeared in *The Unjust Society*:

"Years ago our people were self-reliant . . . our life was hard but we lived like men. Then the government came and offered welfare to our people. It was as if they had cut our throats."

Ask students the following questions:

- Is he correct? Is welfare necessary? Why? What are the purposes of welfare and how does it help people? Does it hinder people? How can people take responsibility for themselves? Should government help out when times are tough?
- Do you think people choose to be on welfare?
- Should income assistance programs provide more money?
- What would life be like if there was no more welfare? What if there was no further need for welfare or social assistance programs? What does that world look like?
- What are the advantages and the disadvantages of income assistance? If you have a choice between doing nothing and getting a small amount of money or doing something and getting more money, what would you choose? Why?
- How can young people gain a stronger voice in their communities? How can young people foster pride and a sense of identity in culture and traditions?

Share with students the information found in the *AFN Youth Income Assistance Toolkit* Tab 2: Decide it, Plan it—Do it! Talk to students about how any goal or idea is not just going to happen on its own. There needs to be planning. Then, ask students the following questions:

- When have you been most committed, passionate, and enthusiastic?
- When have you been most creative?
- When have you been most sure of yourself and your decisions?
- When have you enjoyed your work most?
- What talents were you relying on and using in these situations?
- What activities are you drawn towards?

II. Acquiring Strategies (includes assessment *as learning*)

Share with students the content from the *AFN Youth Income Assistance Toolkit* Tabs 3–6 on career planning, completing the following step-by-step activities:

- “The Favourite Things Circle” (page 13)
- “Problems and Solutions” (page 18)
- “Finding a Job” (pages 23–26)
- “Getting Trained, Going to School” (pages 27–30)

Have students read Toolkit Tab 7: Creating Your Own Job, and then have them create a business plan that provides a service for their community, completing all steps from “how to write a funding proposal” to “financial projections.”

III. Applying Strategies (includes assessment *as learning*)

Have students read Toolkit Tab 8: Staying Connected: Making Social Media Work for You, and examine their online profiles. Assess whether an employer who has seen your social media page would want to hire you. If not, explain why and say how this can be changed to meet employer interests.

Have students complete a monthly budget via Toolkit Tab 9: Managing Your Money. Discuss with students the value of credit or debt and how this enables and disables your future life and opportunities. *Dollars and Sense*, a publication of the Aboriginal Financial Officers Association of Canada (AFOA) and the TD Bank Group, might be useful. It helps young people gain an appreciation of the importance of financial literacy in their day-to-day lives now and in the future, and it contains an excellent variety of suggested activities, exercises, tips, hints, quizzes, and exercises, including the following:

- If I Had a Million Dollars Money Quiz
- Aboriginal People and Currency of the Past
- Principles of Effective Money Management
- My Summer Job and \$1,200
- Spending Plan and Savings
- Consumer Awareness, Banking, and Credit
- Types of Financial Institutions in Canada
- Impacts of Sound/Unsound Financial Practices on Individuals, Family, and Community
- Careers in Finance

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 3.3: First Nations Futures

Lesson Plan 3.3.2: First Nations Accountability

Rationale

There has been a great deal of misinformation and a lot of skewed perspectives in the media and elsewhere regarding accountability among First Nations communities. It is important to set the record straight.

In this learning experience, students will understand what accountability and leadership mean, and they will examine some of the unfair stereotypes about First Nations leaders.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 14: First Nations Accountability
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 14: First Nations Accountability

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask the students “What does accountability mean?” and “When are we required to be accountable?” Draw a circle in the middle of the board and write the word “accountability.” Every time a student provides an answer, write the response around the circle. Ask the students what they think the following statement means: “You are accountable for your actions.”

Invite a local First Nations leader into the classroom to talk about his or her roles and responsibilities as a leader. Ask the leader to speak on whom she or he is accountable to, as well as why and how.

II. Acquiring Strategies (includes assessment *as learning*)

Tell students that effective leaders take responsibility for their actions, as well as for how those actions affect the people around them. Let the students know that there have been many great leaders. One of the great leaders was Chief Sitting Bull. He was considered to be great because all of his actions reflected his sense of accountability to his nation. The following quote has been attributed to him:

“Warriors are not what you think of as warriors. The warrior is not someone who fights, because no one has the right to take another life. The warrior, for us, is one who sacrifices himself for the good of others. His task is to take care of the elderly, the defenseless, those who cannot provide for themselves, and above all, the children, the future of humanity.”

Research the life of Sitting Bull and what he accomplished. Separate the students into groups of five and have them respond to the following questions:

- What is Sitting Bull saying when he describes what it means to be a true warrior?
- What does he mean when he states “The warrior, for us, is one who sacrifices himself for the good of others.”
- Do you think his beliefs about being a warrior reflect accountability in leadership?

III. Applying Strategies (includes assessment *as* learning)

Examine all of the responsibilities of a First Nations government and compare these to the responsibilities of federal, provincial, and municipal governments. Examine the obstacles and limitations that are unique to First Nations governments. Then, do a case study of a First Nations community to determine its specific needs (e.g., housing, water, health, education, etc.). How much money might this cost? Are First Nations governments adequately funded? If not, why? How could this discrepancy be rectified?

Have students write a short reflection that begins with the statement “If I were leader for a day . . .” and explore what they would do, why, how much their decisions would cost (and affect things like budget), and how difficult it is to be a leader of a community.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 3.4: Guideposts for a New Relationship

Lesson Plan 3.4.1: First Nations Holistic Lifelong Learning Model

Rationale

In 2007, the Canadian Council on Learning collaborated with First Nations, Inuit, and Métis learning professionals and researchers to explore and articulate the recognition that the world of First Nations learners is one of interconnectedness, in which experiences and relationships are circular, cumulative, and holistic. The First Nations Holistic Lifelong Learning Model is a visually appealing tool for revealing the forces that operate through our life cycle. The model identifies the many factors that influence our development and learning, providing many insights into the nature of these influences.

In this learning experience, students will honour a lifetime commitment to learning that includes all beings in a learning community.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 18: First Nations Holistic Lifelong Learning Model
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 18: First Nations Holistic Lifelong Learning Model

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Facilitate a classroom discussion about the circle. Have students sit in a circle and place a cut-out circle in the middle. Ask them to look at the circle silently for one minute and then to share some of their observations about the circle. After the students have finished making their observations, explain to them that a circle has no beginning and no end and that everything is equal, balanced, and interconnected.

Discuss these concepts through active questions and solicit real-life examples for each. How is learning

- holistic?
- a lifelong process?
- experiential in nature?
- rooted in Indigenous languages and cultures?
- spiritually oriented?

- a communal activity, involving family, community, and Elders?
- inclusive of many different types of knowledge and experiences?

II. Acquiring Strategies (includes assessment *as* learning)

Draw a circle for the students on a large, white piece of paper. Using a black marker, divide the circle into four equal quadrants and talk about the significance of the number four as you teach the First Nations perspective about the interconnectedness of all things. Some examples include the four seasons, directions, sacred medicines, elements, and stages of life. Use the example of the Medicine Wheel found in your pre-reading.

Distribute the model of the First Nation Holistic Lifelong Learning Model in your pre-reading. Explore with your students where the following subjects could be learned, as well as how they could be taught and by whom:

- math
- science
- physical education
- drama
- language arts
- science
- astronomy
- biology
- social studies

III. Applying Strategies (includes assessment *as* learning)

Separate the class into groups of five. To help them understand the significance of the number four, have students use the following list to label the Medicine Wheel's four quadrants. Have students consider where each would sit on the wheel and why:

- the four stages of life (child, youth, adult, elder)
- the four directions (north, west, east, south)
- the four seasons (winter, spring, summer, fall)
- the four sacred medicines (sage, cedar, sweetgrass, tobacco)
- the four sacred elements (wind, water, air, fire)
- the four aspects of self (physical, mental, emotional, spiritual)

Have students examine Plain Talk 18: First Nations Holistic Lifelong Learning Model and create their own lifelong learning model using some image from their life. This could include, for example, a house, a playground, a school, or a sport. Make sure this includes all of the aspects and individuals that influence and teach them today and throughout their lives. Once the students have finished, have them join back together in a circle, present their model, and discuss the concept of balance in their own lives.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 3.4: Guideposts for a New Relationship

Lesson Plan 3.4.2: Intelligence

Rationale

The concept of intelligence has always been controversial. For far too long, intelligence has been measured against very narrow standards of culture, language, and numeracy. This approach has utterly failed whole populations, especially First Nations, Inuit, and Métis peoples—often creating stereotypes and policies that oppress and deny the gifts First Nations people carry and foster in their communities. Intelligence, from an Indigenous or First Nations perspective, is an inclusive concept that embraces all of the talents, abilities, skills, and understandings that distinguish us as a species.

In this learning experience, students will examine intelligence holistically and consider a significant new perspective and approach to the idea that is consistent with First Nations values and principles. They will also examine the notion of multiple intelligences and consider that individuals can be gifted in areas outside of the traditional measurements of intelligence, such as IQ tests.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 19: Intelligence
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 19: Intelligence
- "Let's Learn about Multiple Intelligence" (video) by Mr. Thompson

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask students: "What is intelligence?" and "Who do we know is smart?"
Discuss how being "smart" is often an arbitrary set of terms. Share with students Howard Gardner's Ways of Knowing model in the pre-reading.

Watch the Youtube video "Multiple Intelligence Theory—Howard Gardner."
By Abi Hutchinson. April 13, 2017. <https://www.youtube.com/watch?v=UHMzELRpLr0&list=PLwvpzWIMYcF8wQ85P1W7KCP6xrYkhthDo&index=14&t=0s>.

After the students watch the video, ask them:

- What did you learn about intelligence that you didn't know before watching the film?

- Students who do well in math, science, and English are often praised for being intelligent. Why do you think it's also important to recognize other kinds of intelligence?
- Have your views about intelligence changed after watching the film?

II. Acquiring Strategies (includes assessment *as learning*)

Have the students create a collage from magazine pictures that depict skills they possess in each of the intelligence categories identified in the Ways of Knowing model. After they finish their collage, have them write a brief explanation about how each picture represents a specific gift. Hang the completed posters around the classroom.

Have the students choose five people who they feel possess a specific talent in one of the areas identified in the Ways of Knowing model. Students will interview that person and provide a written explanation about that individual's specific gift.

III. Applying Strategies (includes assessment *as learning*)

Have students make a scrapbook of Internet photos or pictures from magazines that demonstrate the different kinds of intelligence. Students then identify their accomplishments in these areas, using the Ways of Knowing model. Students should write a brief explanation of why they chose a specific photo for each page.

Have students create a list of jobs that utilize certain forms of intelligence. Then ask how each job could exist in another list and why this might show something interesting about each job. Have students research the leaders in each job and see if they utilize some of those ways of knowing in innovative ways.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Cluster 3 References

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Cluster 4: Foundations for a New Relationship in Manitoba

Learning Experience 4.1: First Nations History in Manitoba

Lesson Plan 4.1.1: First Nations of Manitoba

Rationale

As of 2012, there were over 140,000 registered First Nations members in Manitoba, with 60 percent living on reserves. Manitoba is second only to Ontario in terms of First Nations population. Approximately 60 percent of First Nations members in Manitoba are under the age of 30.

In this learning experience, students will study the unique history of First Nations in Manitoba and connect this to the broader movements of First Nations in Canada. They will also learn about the key role that educational service providers play in disseminating information about First Nations in Manitoba.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 2: Pre-Contact*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 2: Pre-Contact*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: The First Nations Political Tribal Organizations and Educational Service Providers of Manitoba: A Brief History and Overview*
- *It's Our Time: First Nations Education Tool Kit: Wabwung: Our Tomorrows (1971)* by the Indian Tribes of Manitoba
- BLM 6: A Chronology of First Nations in Manitoba
- *Manitowapow: Aboriginal Writings from the Land of Water* by Niigaanwewidam James Sinclair and Warren Cariou

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask students: "What does Manitoba mean?" and "How did Manitoba come to be?" Discuss how the name *Manitoba* comes from two words: *Manito-API* (referring to the petroforms in the Whiteshell) and *Manitowapow* (referring to the sound of waves crashing at the narrows).

For more on this, see *Manitowapow: Aboriginal Writings from the Land of Water* by Niigaanwewidam James Sinclair and Warren Cariou at www.portageandmainpress.com/lesson_plans/plan_304_2.pdf.

Show students the history of the great Lake Agassiz, which once covered Manitoba, and how First Nations came to Manitoba after the land had been carved out by the water, creating one of the most intricate and widespread river networks in North America (and the Lake Winnipeg watershed). During the last Ice Age, between 10,000–30,000 years ago, Manitoba was at the bottom of a great glacier that covered most of North America. As this great body of ice melted, it became a huge body of water—the great Lake Agassiz—that eventually drained into the world’s oceans or formed parts of the local ecology (for instance, Lake Winnipeg, Lake Winnipegosis, and Lake Manitoba are remnants). This has created one of the most dynamic and rich ecological networks in the world, with an abundance of wildlife, aquatic life, and rich and fertile land. Then have students go through BLM 6: A Chronology of First Nations in Manitoba (found in Appendix IV at the end of this document), marking significant dates in First Nations history in Manitoba. Have students fill in the years of the events from 1985 onwards and add to the list.

II. Acquiring Strategies (includes assessment *as learning*)

Study the history of the seven First Nations linguistic groups in Manitoba and where they reside: Cree, Ojibway (Anishinaabe), Dakota, Ojibway-Cree, and Dene. Also study the history of the Inuit, who used sections of northern Manitoba for hunting, migrating, and some settlement. Then study the rise of the Métis in Manitoba.

Examine some creation stories from the above nations and how these stories connect to their arrival in Manitoba. Connect these to other First Nations creation stories throughout Canada to demonstrate a wide network of intercultural and political collaboration, movement, and trade. Specifically examine the Ojibway (Anishinaabe)/Cree story of Wenabozho and the flood and connect this to the story of the great Lake Agassiz and the rise of Lake Winnipeg.

III. Applying Strategies (includes assessment *as learning*)

Have students research the following organizations and examine how cultural affiliations operate in the political world. Have students notice how tribal groups have come together and collaborated to form alliances across Manitoba and Canada, continuing a tradition that has existed for a long time:

- Assembly of Manitoba Chiefs (AMC)
- Manitoba Keewatinowi Okimakinak (MKO)
- Southern Chiefs’ Organization (SCO)

- Assembly of First Nations (AFN)
- Dakota Ojibway Tribal Council Inc. (DOTC)
- Interlake Reserves Tribal Council Inc. (IRTC)
- Island Lake Tribal Council (ILTC)
- Keewatin Tribal Council Inc. (KTC)
- Southeast Resource Development Council Corp. (SRDC)
- Swampy Cree Tribal Council Inc. (SCTC)
- West Region Tribal Council Inc. (WRTC)

Have students complete a small project on each organization, identifying its current leader and the major issues it works on.

Examine the 1971 document *Wahbung: Our Tomorrows* by the Indian Tribes of Manitoba—particularly the introduction by Grand Chief David Courchene. How is that document a history of First Nations in Manitoba? How is it a document advocating for a different kind of Manitoba than we know today? Have students imagine what a school system might be like if *Wahbung* were made into policy.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 4.1: First Nations History in Manitoba

Lesson Plan 4.1.2: Manitoba Map of First Nations

Rationale

Manitoba has 63 First Nations, 23 of which are not accessible by an all-weather road. This accounts for more than half of all Manitoba First Nations people who live on reserve. Geographic isolation has segregated Manitoba First Nations communities socially and economically from mainstream Manitoba and has created unique challenges in the region regarding economic development and delivery of services.

In this learning experience, students will study the geography and land inhabited by Manitoba First Nations.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: The First Nations Political Tribal Organizations and Educational Service Providers of Manitoba: A Brief History and Overview*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: First Nations of Manitoba*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: Manitoba Map of First Nations*
- *Community Map* by Manitoba First Nations Education Resource Centre (MFNERC)
- "List of place names in Canada of Indigenous origin" by Wikipedia

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Distribute a list of First Nations of Manitoba and the Manitoba Map of First Nations. Ask students if any of them have travelled to these communities. If so, ask them what they saw and experienced. Have students mark the communities they have been to on the Manitoba Map of First Nations. Then, invite a knowledgeable expert—perhaps a hunter, fisher, or trapper—into the classroom to share her or his unique knowledge and firsthand experiences out on the land.

Discuss the different geographies, topographies, and environments of First Nations communities throughout Manitoba, and explore what would be necessary for survival in different areas in different seasons. Ask: "How does the location of a reserve affect the lives of the people? Consider diet, culture, ceremonies, transportation, access of resources, trade, and governance."

II. Acquiring Strategies (includes assessment *as learning*)

Tell students about the power of First Nations names. Provinces and territories whose official names are Indigenous in origin are Yukon, Saskatchewan, Manitoba, Ontario, Quebec, and Nunavut. The word *Canada* comes from the Iroquoian word *Kanien'keha* (Kanata), meaning “village” (in Ojibway, it means “a sacred place”). Next, for information about the First Nations origins of place names, see the following website: http://en.wikipedia.org/wiki/List_of_place_names_in_Canada_of_aboriginal_origin.

Have students consult with members of First Nations communities regarding the value and meaning of names (people and places). They can generate their own list and contribute additional and alternative suggested origins. Here are some examples from Manitoba:

- Grand Rapids: Translation of Cree word *misepawistik*, meaning “rushing rapids”
- Wapusk National Park: from *wâpask*, which is “polar bear” in Cree
- Winnipeg: “muddy water” from the word *win-nipi* in Cree

Check out the following interactive community map on the Manitoba First Nations Education Resource Centre (MFNERC) website: <https://mfnerc.org/community-map/>.

Use the interactive community map to explore the communities and schools MFNERC serves in Manitoba. You can discover traditional names and meanings, treaty boundaries, different language and cultural regions, and school information. If you would like to help contribute information to the map, please contact MFNERC at the following email address: info@mfnerc.com.

III. Applying Strategies (includes assessment *as learning*)

Study the many distinctive aspects of the flora, fauna, and other characteristics of Manitoba and how these aspects influence and assist First Nations in their cultural, political, and philosophical practices. For example, look at beadwork, the clan system, and sacred sites such as in the Whiteshell or The Forks. Ask students to collect whatever information is available about Manitoba plants, animals, geology, etc., and connect one or more First Nations to these in a small project.

Have students contribute their own experiences of growing up in Manitoba alongside interviews with Elders in the community, comparing their knowledge and the changes they have observed over recent years. Create a small anthology for distribution in the community.

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 4.2: First Nations Treaties in Manitoba

Lesson Plan 4.2.1: An Introduction to Treaties in Manitoba

Rationale

Manitoba has had many agreements between First Nations and Canada, also called treaties, over many years.

In this learning experience, students will learn briefly about treaties in Manitoba and how to access resources like the Treaty Relations Commission of Manitoba for more information.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 4: Treaties*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 4: Treaties*
- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 9: Cultural Competency*
- *Manitoba Treaty Education Initiative Tool Kit* by the Treaty Relations Commission of Manitoba
- *Saskatchewan Treaty Kit K-12* by the Office of the Treaty Commissioner
- *It's Our Time: First Nations Education Tool Kit: Kinikinik* by Ian Ross, published by the Treaty Relations Commission of Manitoba
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: Manitoba Treaty Map*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: Treaties DVD*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: First Nations of Manitoba*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: Manitoba Map of First Nations*

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Separate the students into pairs and have them discuss the question “What does it mean to say your word is your bond?” Have them record their responses on a piece of loose leaf. After they finish this brief exercise, have

them negotiate a simple task like sharing an apple. They may only speak in non-understandable vocables and must make an arrangement based on good will, verbal and non-verbal communication, and body language (such as handshakes). After they have finished making the deal, have one of the pair take back some of the apple and refuse to share. Have them record their reflection on a piece of paper and hand it in.

Show students the treaties DVD from the Manitoba edition of the tool kit. It explores and explains the following Manitoba treaties:

- Treaty 4
- Sagkeeng Treaty 1
- Sayisi Dene Treaty 5
- Cross Lake Treaty 5
- Split Lake Treaty 5

Then, place a large sheet of white paper on the wall at the front of the classroom. Ask the students “What is a treaty?” Place all of the students’ responses on the piece of white paper located at the front of the room. Then, tape a second piece of white paper at the front of the room beside the students’ responses and write out the definition of “treaty,” which can be found in the pre-reading. Have the students compare and contrast their original understandings of a treaty with the definition found in the pre-reading.

II. Acquiring Strategies (includes assessment *as learning*)

After the apple activity, ask students the following questions:

- How did you feel during your treaty negotiation? Was it awkward? If it was awkward, can you please explain how?
- How did you feel when your partner broke your treaty agreement by refusing to share the apple? Do you think it was fair? Why or why not?
- How do you think your pair exercise relates to some of the current tensions between First Nations people and the Government of Canada? Why do you think it is still important to all Canadians that we honour the treaties?
- It has been said that things that have happened to First Nations during treaty time happened because of greed. Do you agree? Why?

Have student pairs present to other pairs about their experience. Once the students demonstrate a clear understanding of the concept of a treaty, begin discussing the history of treaty making with First Nations in Canada, including the Two Row Wampum treaty of 1613 with the Haudenosaunee (1613), the Royal Proclamation (1763), the numbered treaties (1871–1921), as well as the modern-day treaties (1975–2002) (all found in your pre-reading). Treaties can sometimes be a very abstract concept for students. It may be

helpful to use pictures. For example, the teacher could use a picture of the Two Row Wampum Belt when explaining this. Manitoba and Saskatchewan also have excellent resources for teaching about treaties (see Lesson 1.3.1).

III. Applying Strategies (includes assessment *as* learning)

Discuss how the failure to honour treaties has resulted in a growing tension in Canada. After reviewing the pages, ask the students:

- What do you think First Nations would look like today if the treaties were honoured?
- First Nations people believe in sharing land and resources. The Canadian system is based on control and ownership. How can these two systems be reconciled?
- Is it possible to share land and resources or do you think that one side must have full ownership and control?

Teachers may find it useful to refer back to the apple activity and/or discuss the concept of sharing space in a school, home, or community. Then, separate students into groups of four or five and have them create a group poster of what Canada would look like if the treaties were honoured. Have students hang posters around the classroom and present a brief explanation to their peers in a gallery walk about their poster and how it reflects honouring the treaty relationship.

Have students read the play *Kinikinik* by Ian Ross, published by the Treaty Relations Commission of Manitoba. Turn to National Plain Talk 9, Cultural Competency, in the *It's Our Time: First Nations Education Tool Kit National User's Guide* for a step-by-step, entertaining, and interactive way for students to experience and understand the concepts of sharing and ownership via treaty. Have students debrief by making masks or puppets of the characters, perform the show for the community, and present how respect, sharing, ownership, culture, and self-determination are a part of treaties—spreading the message that “*We Are All Treaty People.*”

IV. Assessment (includes assessment *as, of, for* learning)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 4.2: First Nations Treaties in Manitoba

Lesson Plan 4.2.2: The 1817 Selkirk Treaty

Rationale

In 1811, British aristocrat Lord Selkirk wished to create a new colony, so he purchased land, mostly located in what is now lower Manitoba, from the fur trading company. This led to the creation of the Red River Settlement in 1812. This settlement only lasted for three years, as it was on and alongside land inhabited by the Métis, who were angered that they were not consulted. In June 1816, the Métis killed the governor-in-chief of Rupert's Land and 20 of his men in the Battle at Seven Oaks. Two months later, Selkirk and his men attacked Fort William.

In 1817, Selkirk decided to sign a treaty with the Cree and Ojibway (Anishinaabe) nations, among others, to share land stretching along the Red River. "The Selkirk Treaty" is a land agreement treaty signed by Chief Peguis and four other Aboriginal chiefs with Thomas, Earl of Selkirk, indicating a land transfer along the Red and Assiniboine Rivers. The chiefs signed using their totems, which indicated their community affiliations and the many ties they shared in that place. The images of bear, catfish, and other animals, therefore, also represent land claims, laws, and forms of government in the diverse communities they represented. Lord Selkirk, on the other hand, distributed this land to new settlers. He died in 1820. In 1836, Canada claimed that the land covered by this treaty reverted back to the Hudson's Bay Company and in 1869 was claimed by the new Dominion of Canada. This angered many First Nations, who felt that new European settlers coming into the region were violating their land rights and disrupting their way of life (a leading cause of the Red River Resistance of 1870).

In this learning experience, students will learn about First Nations writing in Manitoba and the history of the writing that went into the 1817 Selkirk Treaty. They will also examine how each side interpreted the term *treaty* differently.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 4: Treaties
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 4: Treaties
- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 9: Cultural Competency
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 9: Cultural Competency

- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: Manitoba Treaty Map*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: Manitoba Map of First Nations*

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Share with students the information about the Selkirk Treaty, which can be found on the *First People* website at www.firstpeople.us/FP-Html-Treaties/The-Selkirk-Treaty-Land-Description.html. BLM 7 also includes a map of the original Selkirk settlement. Have students connect this map to modern-day Winnipeg and see if they can mark contemporary places onto this map (such as shopping centres, The Forks, downtown Winnipeg, Lake Winnipeg, Selkirk, the Canada/U.S. border, etc.).

Have students research the following online, sharing their findings at the end:

- Chief Peguis
- Lord Selkirk
- Hudson's Bay Company
- The Northwest Company
- Cuthbert Grant
- Battle at Seven Oaks

II. Acquiring Strategies (includes assessment *as learning*)

Examine the importance of signatures to agreements and what they mean, such as in the signatures of Lord Selkirk and his allies. Examine Chief Peguis' and his allies' signatures, which are clan or totem signatures. Ask students:

- What might these mean?
- Why didn't he sign using his name?
- What might these animal images mean?
- How might these signatures be different than Lord Selkirk's

Have students examine the difference between family and friends and how these two concepts are illustrated in treaty-making processes over time. Ask students to complete the following on a piece of paper or orally:

- How might family create relationships and how might friends?
- How might we see this in treaties that have been signed over time?
- How best might people share land equally and mutually?

- Are treaties relationship-making mechanisms or one-time land sales?
- How do you think Chief Peguis felt when Lord Selkirk never returned to give gifts?

III. Applying Strategies (includes assessment *as learning*)

Connect the signatures on the 1817 Selkirk Treaty to other histories of Indigenous writing in Manitoba. Explain to students that systems of writing have been used in Manitoba since time immemorial. Often employed alongside oral traditions, these texts record interactions among people and express connections to animals, spirit beings, and other creatures. Although they date from long ago, these writing systems have evolved over the generations as Aboriginal communities have changed and grown. Their intellectual and spiritual value is immense, and they provide a foundation on which all literature in Manitoba has been built. Explore some of these, including the following:

- rock paintings
- beadwork
- clothing (like moccasins or shirts)
- petroforms
- birchbark bitings
- syllabics

Have students create a small project on how Manitoba looks through the experiences of these writers.

Have students write a letter as Chief Peguis to the Queen of England, upset at Lord Selkirk's failure to return and fulfill the 1817 Selkirk Treaty. Compare this with BLM 8: Chief Peguis' 1857 Speech to the Queen.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 4.3: First Nations Cultures in Manitoba

Lesson Plan 4.3.1: First Nations Teachings and Practices

Rationale

While the knowledge of the traditional teachings and practices of First Nations people has always existed, it has become increasingly important to seek it, learn it, and share it. In particular, the teachings and lessons must be shared with children and youth. As knowledge increases, so does the honour and respect we have for one another and for the practice of these ancestral ways.

In this cluster, students will explore the tools and knowledge in the *First Nations Teachings and Practices* booklet that provides the basic information needed to begin a journey to rediscover traditional ways that are still followed today. The lessons come from the Elders who carry the gifts of cultural knowledge, language, history, and ceremonies. The Elders also carry knowledge of the medicines that Mother Earth provides.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: First Nations Teachings and Practices*
- *First Nations Teachings and Practices* by Manitoba First Nations Education Resource Centre (MFNERC)
- *Asishnaabeg Bimaadiziwin: An Ojibwe Peoples Resource* by Georgian College

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask the students “What are some examples of traditions?” Write down their responses on the board. After the students respond to this question, ask them “Why are those traditions important to you and your family or community?” After the students are finished with this brief whole-class discussion, separate them into pairs to discuss the question “What is your favourite family or community tradition? Explain why.” Have the person who is listening be the recorder and have the other answer. At the end of the exercise, have them hand in their responses.

Ask the students to share some of the roles and responsibilities they have in their household. As they share their responses, write them down at the front of the class. After this brief discussion, explain to the students that, like the

roles and responsibilities we have in our own homes, we also have roles and responsibilities in our communities. Explain that teachings taught through our ceremonies guide our roles and responsibilities. Communicate that, although all teachings are based on a foundation of respect, our roles and responsibilities vary depending on our gender, stage in life, our traditional name, clan, and colours. After this brief explanation, read pages 1-11 and 17-25 in the *First Nations Teaching and Practices* booklet by MFNERC. After completing your whole-class discussion, separate the female and male students into separate groups and invite both a female and male Elder to work with each group.

The Elder will facilitate a Talking Circle to teach the students about the traditional roles of men and women, ceremonial protocols, sacred medicines, and how individuals traditionally received gifts such as their name, clan, and colours. Have an Elder also explain how students can receive their name, colours, and clan. Information about this can be found on pages 5 and 15 of the *First Nations Teachings and Practices* booklet.

II. Acquiring Strategies (includes assessment *as learning*)

Have the students form pairs of one male and one female student and participate in an interview where they will ask each other questions about the traditional roles and responsibilities they learned about from the Elder. Students can use the following interview questions as a guide:

- What are some of your traditional roles and responsibilities as a woman/man?
- How is your role and responsibility important to maintain the family?
- How is your role and responsibility important to maintain the community?
- Do you think learning about our traditional roles and responsibilities will help generate more respectful relationships between men and women?

Using *Asishnaabeg Bimaadiziwin: An Ojibwe Peoples Resource* by Georgian College, found at <https://fner.wordpress.com/2015/03/13/anishnaabeg-bimaadiziwinan-ojibwe-peoples-resource-website/>, separate the students into groups of four and have them research clans. Student research should include a description of each clan animal and the roles and responsibilities for members who are a part of that clan. In addition to providing a basic description of the clans, have each group respond to the following reflection questions:

- Do you think people wanting to learn about their clan could understand their roles and responsibilities better by observing the behaviours of their clan animal? Why or why not?
- Do you think that the traditional clan system is an effective way to make sure everything runs smoothly in a community?

- Do you think that a clan system could be used today to organize a community? Why or why not?

III. Applying Strategies (includes assessment *as learning*)

Take the students out to the land to learn about picking traditional medicines. This will include teachings about the significance of tobacco offerings so that students understand the importance of always giving back when you take something from Mother Earth. An explanation about the significance of tobacco can be found on page 9 of the *First Nations Teachings and Practices* booklet. At the end of the medicine picking field trip, students can either bring the medicines home or leave them in the classroom to use at school.

Separate students into groups of two and have them create a poster displaying all the clans with a description of clan roles and responsibilities. Students can use the information in *Asishnaabeg Bimaadiziwin* at <https://fner.wordpress.com/2015/03/13/anishnaabeg-bimaadiziwinan-ojibwe-peoples-resource-website/>.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 4.3: First Nations Cultures in Manitoba

Lesson Plan 4.3.2: The Making of a Star Blanket

Rationale

Making a star blanket provides an opportunity for students to work with paper and colour while integrating the concept of numbers into the learning and teaching process. Being able to manipulate and visualize different mathematical concepts before engaging in the actual activity of making a star blanket is a good learning experience. Students are often motivated to learn math when coordinating the task of folding paper into different shapes, patterns, and designs, and adding colour. There are many mathematical concepts that can be taught and assessed with the star blanket. These concepts build a foundation of ideas and skills for teachers and students.

In this cluster, students will use “The Star Blanket-Making Process From the Sewing Perspective” to learn a step-by-step progression of the assembly of a star blanket. This can be found in the MFNERC resource *The Making of a Star Blanket* in your tool kit (also available on the MFNERC website at <https://mfnerc.org/product/the-making-of-a-star-blanket-book/>). The skill of creating and sewing a star blanket is a desired outcome for all learners. Not only does it teach the manipulation of numbers, colours, and patterns, it also teaches patience and builds positive self-esteem within the learner.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit National User's Guide: Plain Talk 9: Cultural Competency*
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide: First Nations Teachings and Practices*
- *First Nations Teachings and Practices* by Manitoba First Nations Education Resource Centre (MFNERC)
- *The Making of a Star Blanket* by MFNERC
- *The Story of the Star Blanket* by Norquest College
- “Star Blanket Making” by Sagkeeng Child and Family Services

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask students if they have ever received an award or a gift for something they achieved or for an act of generosity. Read “The Story of The Star Blanket” by Norquest College at www.norquest.ca/NorquestCollege/media/pdf/services/Story-of-the-Star-Blanket.pdf. After reading the story to students, say: “Star blankets have been used for centuries as a way to honour individuals who have achieved or contributed something significant. Receiving a star blanket is one of the highest honours among First Nations. It means that the person giving the blanket holds that individual in high regard for either his or her generosity or accomplishments. We are going to be making a community star blanket in class. This will require patience, commitment, and accuracy.”

Play the short video “Star Blanket Making with Sagkeeng Child and Family Services” at https://www.youtube.com/watch?v=9cwRjP_NDeM. After watching the video, ask the students what they learned about the star blanket that they didn’t know before.

II. Acquiring Strategies (includes assessment *as learning*)

Have the students choose the style of star they want to make for their community star blanket. Star blanket plates can be found on pages 23–27 of *The Making of a Star Blanket*. After the students select their star, tell them that measurement and geometry skills are important tools to have when making a star blanket. Ask them the following questions:

- What kinds of geometric patterns do you see on the star pattern? (isosceles triangle, rhombus)
- What do you think would happen if each rhombus was not cut the same size?

Say to the students: “Like the Elders indicated in the video, all the pieces of the star blanket need to be measured and cut out accurately or the star may not fit together properly.” Have the students practise making a rhombus by measuring, drawing, and cutting out rhombus shapes from two isosceles triangles using construction paper. Have students cut out enough rhombus pieces to make an eight-point star. Directions for constructing an eight-point star can be found in *The Making of a Star Blanket* (pp. 3–11).

Read page 21 of *The Making of a Star Blanket*, which discusses the significance and meaning in many First Nations cultures of the colours yellow, black, red, blue, white, and green. Have each of the students choose three of the colours and write a justification about why they think the colours they selected would be the most powerful to use for their community blanket. After completing this exercise, students will read their recommendations to the

whole class. Upon completion of the presentations, the class will vote on the three colours they would like to use for the blanket.

III. Applying Strategies (includes assessment *as learning*)

Separate the students into eight groups. Each group will be responsible to complete one of the points in the eight-point star. Following the directions outlined in *The Making of a Star Blanket* (pp. 1-11), slowly take the students through each step. Have students in each group appoint specific tasks to their group members. For example, one group member would be responsible to iron, sew, measure, or cut each rhombus. Say to the students: "It is important to work together as a team because it will take everyone together to make sure your piece of the eight-point star fits together." When all the groups have finished their point for the eight-point star, collect all the pieces and work with each group to sew one part of the quilt together.

Separate the students into eight groups and have them write a nomination letter for an individual they feel has earned the honour of receiving the star blanket. The nomination letter will describe the individual's achievement(s), act(s) of generosity, and contributions to the community. Each group will have an opportunity to review each nomination letter and will be required to pick two of the nominees. The nominee with the greatest amount of support will be awarded the star blanket.

Students will organize a giveaway and feast for the person being presented with the star blanket. The protocols and reasons for feasts and giveaways can be found on page 15 of the *First Nations: Teachings and Practices* booklet by MFNERC.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 4.4: Extending Relationships with First Nations in Manitoba

Lesson Plan 4.4.1: Understanding and Adopting First Nations Values

Rationale

First Nations people in Manitoba exhibit First Nations values, which are generally unfamiliar to most Canadian students. The Manitoba First Nations Education Resource Centre posters depicting Indigenous values included in your tool kit will help students understand that First Nations have positive and longstanding traditional teachings that share common and unique elements with other peoples throughout the country and world. The values posters can be used in both First Nations and non-First Nations schools to help students strengthen values through behaviour in the classroom and in their lives. Teachers can review and adapt their lessons to include teaching values to improve First Nations students' sense of identity and also to positively affect student attitudes and behaviours. The posters could be displayed in the classroom throughout the school year and revisited from time to time.

In this learning experience, students will be exposed to First Nations values and how they relate to their everyday lives.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 9: Cultural Competency
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 9: Cultural Competency
- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 17: Role Models
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 17: Role Models
- *It's Our Time: First Nations Education Tool Kit Manitoba User's Guide:*
Values Posters

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Ask students:

- What are values?
- Do you personally share the values highlighted in each of the posters?
- Are some values more important than others?
- How does holding a strong set of values help guide or shape your life?

Hang the values posters found in the tool kit around your classroom. Have students perform a gallery walk and reflect on the images and words they see. These posters are:

Cree Values:

Respect, Truth, Love, Courage, Kindness, Obedience, Sharing, Wisdom, Honesty

Dakota Values:

Generosity, Sharing, Respect, Courage, Bravery, Integrity/Truth, Wisdom, Listening Attentively

Dene Values:

Love, Respect, Honour, Honesty, Gentleness, Courage, Helpfulness

Oji-Cree Values:

Respect, Humility, Confidence, Sharing, Love, Prayerfulness, Caring, Kindness

Ojibwe Values:

Love, Wisdom, Honesty, Humility, Truth, Respect, Bravery, A Good Life

II. Acquiring Strategies (includes assessment *as learning*)

Have students write a personal story about when they have had to turn to their values and make a decision about a situation. For prompts, ask students about times when they felt their values were challenged and what they did to make a decision.

The values posters present a good opportunity to teach students about some important historical Indigenous figures. Role models could be chosen based on the values that are being discussed, or the posters could be used to showcase a series of First Nations role models. Turn back to National Plain Talk 17 and your pre-reading for more.

III. Applying Strategies (includes assessment *as learning*)

Invite a respected Elder to visit the classroom to discuss traditions, history, and culture and to speak about how traditional values are part of everyday living. Make the occasion a real celebration. Honour the individual with a plaque, a poem, or a testimonial. Along the way, students build pride and self-esteem, and gain experience brainstorming, decision making, event planning, working as a team, and building community.

Have students perform some of their stories in a short dramatic piece for their peers, illustrating the values they see on the values posters.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Learning Experience 4.4: Extending Relationships with First Nations in Manitoba

Lesson Plan 4.4.2: The Importance of First Nations Languages

Rationale

The current 50 languages of Canada's Indigenous peoples belong to 11 major language families: 10 First Nations and Inuktitut. Canada's Aboriginal languages are many and diverse, and their importance to Indigenous people is immense. Language is one of the most tangible symbols of culture and group identity. It is not only a means of communication; it is a link that connects people with their past and grounds their social, emotional, and spiritual vitality. Although loss of language does not necessarily lead to the death of a culture, it can severely handicap transmission of that culture. For Aboriginal peoples, great losses have already occurred. During the past 100 years or more, nearly 10 once flourishing languages have become extinct, and at least a dozen are on the brink of extinction. When these languages vanish, they take with them unique ways of looking at the world, explaining the unknown and making sense of life.

Some are thriving. The Cree, for example, have as many as 80,000 everyday speakers. British Columbia is home to 203 First Nations communities and an amazing diversity of Indigenous languages (approximately 60% of the First Nations languages of Canada are spoken here). Dozens of others, however, are in danger of disappearing. In 1998, the Assembly of First Nations declared a language state of emergency.

In this learning experience, students will learn the value of First Nations languages and their role in the cultural, political, and social life of First Nations.

Pre-Reading and Materials Required

- *It's Our Time: First Nations Education Tool Kit National Plain Talks:*
Plain Talk 9: Cultural Competency
- *It's Our Time: First Nations Education Tool Kit National User's Guide:*
Plain Talk 9: Cultural Competency
- *It's Our Time: First Nations Education Tool Kit:*
Pocket-Sized Language Survival Booklets (*Dakota Wichoye, Ikidowinan,*
and *Neyinawewina*)

LESSON PLAN

I. Activating Strategies (includes assessment *as learning*)

Distribute to students the pocket-sized survival booklets in the tool kit. Have them look up common words and phrases they know and try to speak them. The booklets are:

- *Dakota Wichoye–Dakota Sayings*
- *Ikidowinan–Anishinabe Sayings*
- *Neyinawewina–Cree Sayings*

Ask students:

- Why is it important to protect and preserve languages?
- What does language do? What does it show us?
- What is lost when you translate words? What is gained? (give examples)

II. Acquiring Strategies (includes assessment *as learning*)

Invite a respected Elder to visit the classroom to tell stories in her or his language, to discuss traditions, history, and culture, and to speak about why preserving language preserves traditions and culture.

Spend 15 minutes of every class day working on a word or a phrase in a First Nations language. Review words regularly and keep an ongoing list (visible to all students) that you can regularly refer to.

III. Applying Strategies (includes assessment *as learning*)

Have students try to translate short phrases in First Nations languages—first, using their phrase books and then without them.

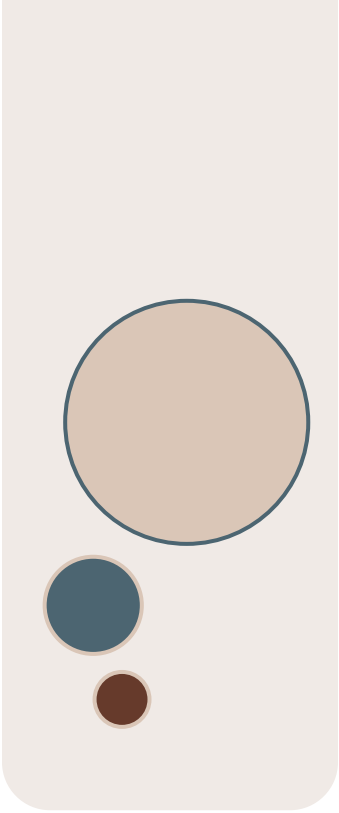
Incorporate First Nations languages into the day-to-day life of a classroom, such as beginning each day with a greeting and one also at the end of the day. Grade and give encouragement using a First Nations language. Teach a song a week.

IV. Assessment (includes assessment *as, of, for learning*)

- Hold a talking circle (BLM 1)
- Have students write in their reflection journal (BLM 2)
- Complete teacher reflection (BLM 3)

Cluster 4 References

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- Sagkeeng Child and Family Services. “Star Blanket Making with Sagkeeng Child and Family Services.” *Youtube.com*. https://www.youtube.com/watch?v=9cwRjP_NDeM (date accessed—2017-12-11).
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Appendices

Appendix I: Student-Parent/Guardian Agreement (Plain Talk 23)

There are many reasons—even many good reasons—why young people may feel powerless. One area where they can have some control is in their commitment to education. It is, of course, unreasonable that the burden for sustaining an educational path—maintaining focus and motivation—should fall only on the student’s shoulders. When parents and guardians, teachers, and community stakeholders are also invested in a student’s educational success, more good things happen.

The agreement in National Plain Talk 23 describes high expectations between parents/guardians and students and affirms faith in each other. Negotiating this kind of agreement helps empower both young people and the significant adults in their lives, helps to initiate and facilitate dialogue, and helps to define and discuss issues that can lead to conflict and tension or cooperation and support. Use this as a model that can be readily modified to meet individual needs. It is obviously focused on students and parents/guardians, but it can be easily adapted for any combination of stakeholders. It is appropriate for teachers, administrators, parents, support staff, clinical staff, community liaison workers, and youth support workers. It could also be incorporated into the school handbook.

Schools need to be involved in partnership and relationship building with the community. This agreement is a commitment piece to the tool kit. You can use it

- as a basis for the acquisition of skills related to assertiveness, conflict resolution, and communication
- to discuss topics like engagement with learning, seeking feedback from parents, and ownership of one’s learning
- to start an educational relationship on a solid footing
- as a follow-up to a parent/guardian–student interview
- whenever there are tensions and conflicts within a family
- when mentorship programs are initiated
- as a professional development resource for teachers, counsellors, and social workers

Appendix II: Stay-in-School Poster

Kids are inundated with powerful images on television, in print, and online, not to mention on the packaging of everything from cereal to shoes. There are posters hanging in every classroom, library, community centre, and health clinic. There are posters in every government office in the country. There are posters for everything (e.g., Don't Smoke, Fight Diabetes, Don't Drink and Drive, Say No to Drugs!, and Join the Canadian Forces!). There are motivational posters to inspire people to try harder, reach further, and go for their dreams. Many of these posters are stunningly beautiful and the text can be compelling, but people tend to see only what they already know and it is difficult for posters to make a personal and emotional connection.

The Stay-in-School poster in the tool kit is different. This poster places the emphasis where it belongs—on the student. It is a one-of-a-kind, customizable poster that can be personalized for each student, by each student. It reminds students of their commitment to their own educational path and celebrates the talent of the individual. These posters will be seen by the students who created them, their friends and families who care about them, and the teachers and other adults who are committed to supporting them on their educational journey. Here are some ways teachers can incorporate this into their classroom:

- Have a discussion about education and the benefits of staying in school.
- Have the students reflect on their personal reasons for staying in school.
- What challenges and barriers must First Nations students overcome in order to pursue their educational goals?
- Explore why staying in school is important in terms of employment, career flexibility, income, social stability, and options.
- Discuss ways that students can access programs and services to support their education.
- Brainstorm ways that family, school, and the wider community can help support students and help students define the specific kinds of support they need.
- Discuss the barriers and challenges that students may face at home and in the community. Brainstorm solutions.
- Display the posters in the classrooms or in the public areas of the school to remind students, teachers, visitors, parents, and families that every student is an individual person and each one has a dream, a story, and a personal journey.
- Encourage students to hang the poster in their school lockers or in a suitable place at home.
- Use the posters as part of a stay-in-school conference or in a community-building exercise.

- Share the personal messages on the posters with chief and council, as well as with local, provincial, and national governments.
- Invite into the classroom speakers who can share their personal education stories and discuss their feelings, insights, and perspectives on the importance of education. It is important that students hear directly from those who have been there and done it—speakers who can acknowledge the inevitable challenges and hardships of committing to a path of education and can, perhaps, share some strategies for success.
- The posters could also be displayed in the classroom throughout the school year. Each week/month, a new student can be displayed on the Stay-in-School poster with a few of the reasons why that child considers school to be important.
- Use the poster as a mechanism for a commitment that students can make to themselves, their school, and their family. Use the poster as a reminder that school, community, and family have also made a commitment to help the student stay in school and have pledged to support the student. Revisit the posters throughout the school year to recommit to the journey and help stay on task. Use the poster as a check-in when a student is struggling.

Appendix III: Performance Indicators (Plain Talk 21)

Usable as an assessment piece, the performance indicators from National Plain Talk 21 are culturally relevant tools that communities can use to identify their educational strengths and weaknesses and to develop programs to enhance educational success from a First Nations perspective. They are also usable and modifiable for a classroom, school, or staff community. This checklist will allow students to

1. understand the circumstances characterizing their educational systems
2. explain these circumstances to other communities and jurisdictions
3. create a basis for adopting and implementing a model for continuous improvement in their educational systems
4. establish an accountability framework for various jurisdictions

Here are some ways it can be utilized:

- Work with stakeholders to arrive at a shared vision.
- Decide together what can and should be measured and devise a systematic approach.
- Define the problems. Develop lists of performance indicators related to the problem. Widely distributing this evaluation throughout the community allows multiple perspectives to be considered. Use it as an assessment tool, for goal setting, and as a means for parents, students, and other community members to express their feelings about their educational environment.
- Completing the checklist is a great way to identify areas for improvement and may also improve the involvement of the community in local education.
- While several indicators are included in the checklist, there is also space available to add any indicators that may be missing or relevant to a specific community.

Appendix IV: Blackline Masters

BLM 1: Talking Circle

The talking circle is an excellent teaching strategy that is consistent with Aboriginal values and perspectives. Talking circles are common in Indigenous cultures. Talking circles give people an opportunity to interact around the key ideas of an issue in an informal way. Talking circles are not designed to create a consensus among participants. They are not even meant to get everyone to agree. They are intended to help participants find agreement in their experiences and understandings, and to help them recognize and respect their differences. The focus is on listening to and respecting the various viewpoints, rather than criticizing and confronting them.

The circle process establishes a very different style of communication. In the book *The Energy of Forgiveness: Lessons from Those in Restorative Dialogue*, the circle process is described as follows: “Rather than active verbal facilitation, communication is regulated through the passing of a talking piece (an object of special meaning or symbolism to the circle facilitator). The talking piece fosters respectful listening and reflection. It prevents one-to-one debating or attacking.”

“In a talking circle, each one is equal and each one belongs. Students in a talking circle learn to listen and respect the views of others. A stick, stone, or feather (something that symbolizes connectedness to the land) can be used to facilitate the circle” (RRDSB). This object will “travel” throughout the group and whoever is holding it has the right to speak and the others have the responsibility to listen. Participants are not required to speak. Anyone who feels unable to speak can simply pass the talking piece to the next person.

The talking circle

- is consistent with Aboriginal values of respecting all views and including all voices
- is a powerful symbol of connectivity and completeness; the circle is the Earth, the sky, the Sun, the Moon, the tipi, the seasons, the cycle of life
- is held in a place where everyone is equal, where all can have a say
- represents a place for healing, where the heart can be unburdened and words of consolation can be freely spoken
- supports students in learning how to listen respectfully and to express their ideas without fear of ridicule
- incorporates a talking stick, feather, or stone that can be held by the speaker to signal that she or he now has the right to speak and the others have the responsibility to listen
- helps students develop confidence in presenting their views, exchanging ideas, examining concepts, raising questions, and exploring ideas

- provides an appropriate framework for learning to respect and appreciate differences between groups

The *Mi'kmaq Spirit* website at www.muiniskw.org/pgCulture2c.htm provides a few very simple guidelines that allow a talking circle to function:

1. *Only one person speaks at a time.* Only the person holding the feather or talking stick may speak. Dialogues are often not part of the circle, especially if they become confrontational.
2. *Introduce yourself.* It is polite to introduce yourself in the first round. Use your spirit name, if you have one; otherwise, use your given name.
3. *Speak from the heart* and speak your “truth.” The speaker should address the circle from the heart and may speak for as long as necessary, with respect for the time of others.
4. *Listen with respect.* All people except the speaker listen attentively and give support to the speaker. Listening with the heart allows you to hear the true intent beneath what the speaker is saying. Listen in the way you expect others to hear you.
5. *What is said in the circle stays in the circle.* Never repeat anything that is said within the circle, unless you have the permission of the speaker. What is shared in a talking circle stays in that circle.

BLM 1 References

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BLM 2: Reflection Journals

Record your feelings, responses, and reactions to what you are learning. Think deeply about the materials you encounter and relate this information to your real life. Feel free to reflect, raise questions, form your opinions, and be critical.

What Happened Today and What I Learned	What I Think and Feel about What I Have Learned	What Questions I Have After Today
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		





BLM 3: Teacher Self-Evaluation

Lesson Plan Reflection Form

Answer the following questions following your lesson:

Reflection Question	Reflection Response
1. <i>How did the lesson meet the learning outcomes? Which general learning outcome(s)/specific learning outcome(s) were most met? Least met?</i>	
2. <i>How does this lesson fit into your annual teaching plan?</i>	
3. <i>How does this lesson fit into your unit plan?</i>	
4. <i>How did the lesson proceed? Did the lesson move in clear, sequential steps or are there areas that need more attention? . . . less attention?</i>	
5. <i>Are there opportunities for this lesson to be modified to meet the needs of all learners? How?</i>	
6. <i>How were the materials during this lesson? Did anything get damaged/lost? What needs to be replaced?</i>	
7. <i>How were the visual and kinesthetic materials during this lesson? Can they be improved? How?</i>	
8. <i>Is the teacher-centred assessment for this lesson clear and concise? What did it help you uncover?</i>	
9. <i>Is the student-centred assessment for this lesson clear and concise? What did it help you uncover?</i>	
10. <i>Any last comments on the lesson? How did you feel about how it went? What would you like to remember in the future for the next time you do this lesson?</i>	

The Numbered Treaties

1. Treaty 1 was signed in August 1871 at Lower Fort Garry.
2. Treaty 2 was signed in August 1871 at the Manitoba Post.
3. Treaty 3 was signed in October 1873 at North-West Angle in Lake of the Woods.
4. Treaty 4 was signed on September 1874 at Fort Qu'Appelle, Fort Ellice, Swan Lake, Fort Pelly, and Fort Walsh.
5. Treaty 5 was signed on September 1875 (Adhesions in February 1889) at Berens River, Norway House, and Grand Rapids.
6. Treaty 6 was signed on August 1876 (Adhesion September 1876 and February 1889) at Fort Carlton and Fort Pitt.
7. Treaty 7 was signed on September 1877 at the Blackfoot Crossing of the Bow River, Fort Mcleod.
8. Treaty 8 was signed on July 1899 at Lesser Slave Lake, Peace River Landing, Vermillion, Fond du Lac, Dunvegan, Fort Chipewyan, Smiths Landing, Fort McMurray, and Wapiscow Lake.
9. Treaty 9 was signed on November 1905 at Osnaburg, Fort Hope, Marten Falls, Fort Albany, Moose Factory, New Post, Abitibi, Matachewan, Mattagami, Flying Post, New Brunswick House, and Long Lake.
10. Treaty 10 was signed on November 1906 at Isle à la Crosse and Lac du Bonnet.
11. Treaty 11 was signed between June 1921 and August 1921 at Northwest Territories Providence, Simpson, Wrigley, Norman, Good Hope, Arctic Red River, McPherson, Liard, and Rae.

Modern-Day Treaties

- James Bay and Northern Quebec Agreement was signed in 1975.
- Sahtu Dene and Métis Comprehensive Land Claim was signed in 1993.
- Nunavut Land Claim Agreement was signed in May 1993.
- Nisga'a Treaty was signed in May 1999.



BLM 5: First Nations Role Models

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- Joseph Bruchac, Abenaki
- Maria Campbell, Métis
- George Clutesi, Tse-Shalt
- Louise Erdich, Chippewa Métis
- Joy Harjo, Creek
- Drew Hayden Taylor, Ojibwe
- Tomson Highway, Cree
- Basil Johnston, Ojibwe
- E. Pauline Johnson, Mohawk
- Markoosie, Inuit
- Leslie Marmon Silko, Laguna Pueblo
- N. Scott Momaday, Kiowa
- Simon Pokagan, Potawatomi
- Richard Van Camp, Dene
- Joe McLellan, Métis

Athletes

- Paul Acoose, Cree
- George Armstrong, Ojibwe
- Solomon Carrier, Cree/Métis
- Angela Chalmers, Dakota
- Steve Collins, Ojibwe
- Sharon and Shirley Firth, Métis
- Theoren Fleury, Métis
- Jack Jacobs, Creek
- Joseph Keeper, Cree/Métis
- Billy Mills, Lakota
- Tom Longboat, Onondaga
- Oren Lyons, Onondaga
- Alwyn Morris, Mohawk
- Ted Nolan, Ojibwe
- Gino Odjik, Algonquin
- Fred Sasaskamoose, Cree
- Louis Tewanima, Hopi
- Tom Three Persons, Blackfoot
- Jim Thorpe, Sac-Fox
- Bryan Trottier, Métis

Artists

- Jane Ash-Poitras, Cree
- Kiawak Ashoona, Inuit
- Bob Boyer, Métis
- Douglas Cardinal, Blackfoot
- Joanne Cardinal-Schubert, Blackfoot
- Robert Davidson, Haida
- Helen Hardin, Santa Clara Pueblo
- Alan Houser, Apache
- Oscar Howe, Dakota
- Norval Morrisseau, Ojibwe
- Shelley Niro, Mohawk
- Daphne Odjig, Ojibwe
- Jessie Oonark, Inuit
- Lawrence Paul, Coast Salish, Okanagan
- Edward Poitras, Cree/Métis
- Bill Reid, Haida
- Alan Sapp, Cree
- Everett Soop, Blood

Entertainers

- Susan Aglukark, Inuit
- Irene Bedard, Yupik, Cree
- Reg Bouvette, Métis
- Rita Coolidge, Cherokee
- Gary Farmer, Oneida
- Graham Greene, Oneida
- Tom Jackson, Cree
- Kashtin, Innu
- Tina Keeper, Cree
- Randolph Mantooth, Seminole
- Tantoo Martin Cardinal, Cree/Métis
- Robert Mirabel, Tewa
- Alanis Obomsawin, Abenaki
- Robbie Robertson, Mohawk
- Buffy Sainte-Marie, Cree
- August Schellenburg, Mohawk
- Jay Silverheels, Mohawk
- Molly Spotted Elk, Penobscot
- Wes Studi, Cherokee
- Gordon Tootoosis, Cree

Scholars and Professionals

- Howard Adams, Métis
- Edward Ahenakew, Cree
- Rita Bouvier, Métis
- Dr. Olive Dickason, Métis
- Dr. Lillian Dyck, Cree
- Dan Goodleaf, Mohawk
- Dr. Charles Eastman (Ohiyesa), Lakota
- Rayna Green, Cherokee
- Alexander Kennedy Isbister, Métis
- Verna Kirkness, Cree
- Roberta Jamieson, Mohawk
- Dr. Gilbert Monture, Mohawk
- Dr. Peter Martin (Oronhyatekha), Mohawk
- Mary Ross, Cherokee
- Senator Murray Sinclair, Ojibwe
- Abraham Tagalik, Inuit

Peacemakers and Negotiators

- John Amagoalik, Inuit
- Molly Brant, Mohawk
- Joseph Brant, Mohawk
- Matthew Coon Come, Cree
- Crowfoot (Astoxkomi), Blood
- Deganawida, Huron
- Deskaheh (Levi general), Cayuga
- Phil Fontaine, Ojibwe
- Elijah Harper, Cree
- Hiawatha (Ayonwatha), Onondaga/Mohawk
- James McKay, Métis
- Reverend Stanley John McKay, Cree/Métis
- Ovide Mercredi, Cree
- Shawn Atleo A-in-chut, Ahousaht
- Ralph Steinhauer, Cree
- Squanto (Tisquantum), Patuxet
- Sarah Winnemucca, Paiute

Pathbreakers and Trailblazers

- Louis Ballard, Cherokee-Sioux
- John Kim Bell, Mohawk
- Gertrude Bernard (Anahareo), Mohawk
- Dan George, Salish
- Dorothy Grant, Haida
- James Gladstone, Blood
- Michael Greyeyes, Cree
- John Herrington, Cherokee
- Susan and Suzette Laflesche, Omaha
- Len Marchand, Okanagan
- Carlos Montezuma (Wassaja), Yavapi
- Ely Parker, Seneca
- Sequoyah, Cherokee
- Theresa Stevenson, Cree
- Kateri Tekakwitha, Mohawk
- Maria Tallchief, Osage

Warriors

- Anna Mae Aquash, Miq'maw
- Big Bear, Cree
- Black Hawk, Sauk
- Frank Calder, Nishga
- Jeanette Corbiere-Lavell, Ojibwe
- Crazy Horse (Tashunkewitko), Lakota
- Gabriel Dumont, Métis
- Ellen Gabriel, Mohawk
- Geronimo (Goyathlay), Apache
- Chief Joseph, Nez Perce
- Pontiac, Ottawa
- Poundmaker, Cree
- Tecumseh, Shawnee
- Thomas Prince, Ojibwe
- Louis Riel, Métis
- Sitting Bull, Lakota
- Mary Two-Axe Earley, Mohawk

Filmmakers

- Zacharias Kunuk, Inuit
- Gil Cardinal, Métis
- Alanis Obomsawin, Abenaki
- Tasha Hubbard, Cree
- Coleen Rajotte, Cree
- Tracey Deer, Mohawk



BLM 6: A Chronology of First Nations in Manitoba

For millennia—First Nations communities maintain that the Creator placed them as sovereign nations and caretakers of the lands, air, and waters on Turtle Island—sacred responsibilities that continue to the present day.

10 000 to 6000 BCE—First Nations people and communities live throughout lands now called “Manitoba,” particularly for hunting and fishing purposes (according to archaeological evidence).

6000 BCE to 1 CE—First Nations communities in Manitoba thrive and change, developing new technologies and techniques (including small chipped stone tools, weapons, and utensils) for gathering and growing food. While depending heavily on bison, other animals including deer, wolf, rabbit, fox, and wild plants such as blueberries and cherries constituted a large part of the diet. Archeological findings also have uncovered formal burial sites with grave goods reflecting elaborate cultural and belief systems and evidence of an extensive trading system taking place throughout the territory, including materials from the Inuit in the North, copper from the Great Lakes, pipestone and flint from the South, shells from as far away as the Gulf of Mexico, and volcanic glass from what is now called Wyoming.

200 BCE to 1750 CE—What has often been called “Plains Woodland” cultures and practices extend throughout First Nations communities living throughout Manitoba.

1100—There is evidence of “modern” agricultural development by First Nations communities, particularly in the use of corn seeded along the banks of the Red River (north of present-day Winnipeg). Bison hunting continues to be dominant but most community economies become increasingly mixed and seasonal (including hunting, fishing, wild rice gathering, and harvesting), depending on region. There is the first evidence of the bow-and-arrow, and there is also an increase in the need for tools and containers, particularly in the use of pottery and for ceremonies such as burial mounds.

Before contact with Europeans—First Nations communities throughout Manitoba develop their own systems of government on their own recognized lands and territories. The cultural cornerstones of most of these communities centre on respect, sharing, and maintaining harmony and balance in the cycle of life. These communities include the Dene (in the Northwest); the Cree (primarily in the North); Anishinaabe-Cree (primarily in the Northeast); Anishinaabe (primarily in the South); and Dakota (in the Southwest).

1612—Captain Thomas Button winters two ships at Port Nelson, near the mouths of the Nelson and Hayes Rivers, as they search for the fabled “Northwest Passage.”

1670—King Charles II of England grants sovereignty over Manitoba to “the Governor & Company of Adventurers of England Trading into Hudson’s Bay” (the Hudson’s Bay Company).

1673—La Vérendrye travels from New France to explore the rivers and lakes of Manitoba.

1690—Henry Kelsey travels from Hudson Bay to the Saskatchewan River, stopping near what is now Opaskwayak Cree Nation.

1763—A Royal Proclamation, decreed by King George III, recognizes First Nations as “nations” and acknowledges that they possess lands and territories. The proclamation declares that only the Crown could negotiate the sharing of lands and resources with First Nations peoples and consent is required. Agreements must be based on a recognition of the need for sharing and peaceful co-existence.

1788—A young labourer named Peter Fidler is hired by the Hudson’s Bay Company and arrives at York Factory. Fidler would later become a mapmaker and—with collaboration from local First Nations—would create some of the most widely known maps of Manitoba.

1790—Chief Peguis leads over 200 Ojibway from Sault Ste. Marie northwards to the Red River and settles with a Cree community in and around what is now Netley Creek/Petersfield.

1811—Lord Selkirk establishes an agricultural settlement in the Red River area.

1816—The Battle of Seven Oaks takes place, as part of a dispute between settlers (backed by the Hudson’s Bay Company) and the Métis (backed by the North West Company) over changing lifestyles along the Red River.

1817—Anishinaabe and Cree leaders negotiate the Selkirk treaty with the Earl of Selkirk where they agree to share property rights, thereby allowing the Red River Colony to be established.

1821—The North West Company merges with the Hudson’s Bay Company, giving the HBC the exclusive right to trade with First Nations throughout the “uninhabited areas of North America” (sic).

1867—The British North America Act is adopted, giving the federal government “responsibility for First Nations and lands reserved for First Nations” (sec. 91).

1867—Canada buys Rupert’s Land from the Hudson’s Bay Company for \$300,000 without informing the existing inhabitants.

1867—The Department of the Secretary of State of Canada is established for the administration of First Nations affairs, and new legislation consolidates all earlier laws and treaties concerning First Nations peoples.

1867—Parliament passes legislation that gives more power to the superintendent of Indian Affairs in the administration of First Nations affairs and is designed to gradually remove “status” from First Nations.

1868—Louis Riel’s provisional government negotiates Manitoba’s entry into Confederation with the federal government.

1870—The Canadian military seizes the Red River colony and Louis Riel is exiled. The Manitoba Act is passed, establishing the Province of Manitoba in Canada. Lieutenant-Governor Archibald is sent to Manitoba to open communication with the First Nations and begin the process of negotiating treaties.

1871—Treaties 1 and 2 are negotiated and signed with Anishinaabeg leaders at Lower Fort Garry (near Lockport) and Manitoba House (near Ebb and Flow). The terms included allowing immigrants to use First Nations lands and territories; setting aside land for First Nations’ exclusive use; sharing resources; making annual treaty payments (now \$5); providing for education, housing, and medical assistance; providing food aid in case of famine; giving grants for clothing; and making annual payments for ammunition and rope, as well as other provisions.

1872—Anishinaabeg signatories of Treaties 1 and 2 state that certain negotiated provisions do not appear in the written texts of Treaties 1 & 2 and that some of the written agreements are not being fulfilled by the Crown. John Schultz, a Member of Parliament, becomes aware of their concerns and informs the federal government.

1873—Treaty No. 3 is negotiated and signed with Anishinaabeg leaders, sharing lands in southeastern Manitoba and northwestern Ontario and opening the way for immigration and the transcontinental railway.

1874—Treaty No. 4 (the “Qu’Appelle Treaty”) is negotiated and signed with Anishinaabeg and Cree leaders, sharing 194,000 square kilometres of land in southeastern Saskatchewan and southwestern Manitoba.

1875—Treaty No. 5 (the “Lake Winnipeg Treaty”) is negotiated and signed with Anishinaabeg and Cree leaders, sharing 260,000 square kilometres around Lake Winnipeg and Manitoba.

1876—The Indian Act is passed by Canadian Parliament. Provisions in the Act include the restriction of movement off-reserve, banning of religious ceremonies and public meetings, stringent controls over Indian “status,” mandatory school attendance (and jail for parents if they resisted), and punishment for any Canadian who helps First Nations resist the provisions of the act.

1877—John Norquay, a Métis, becomes premier of the Province of Manitoba.

1870s—With populations devastated by over-hunting and urban development, the bison almost totally disappears from the Prairies.

1885—The Northwest Resistance takes place and, in the aftermath, Louis Riel and eight First Nations people are captured and hung.

1892—The federal government begins making arrangements with the Roman Catholic, Anglican, and Presbyterian (later United) churches for the establishment of Indian residential schools.

1906—Treaty No. 10 is negotiated and signed with Dene and Cree leaders, sharing lands in northern Manitoba and Saskatchewan.

1907—An illegal removal vote is held by government agents. Ojibway (Anishinaabeg), Cree, and Métis citizens of the St. Peter's Indian Settlement (near Selkirk) are forced to move to Peguis First Nation.

1918—Joe Keeper (Norway House Cree) is named to the Canadian Olympic team, where he places fourth in the 10,000 metre race.

1939 to 1945—Over 3,000 Manitoba First Nations soldiers and nurses serve during the Second World War.

1951—The Indian Act is amended to remove the ban on traditional ceremonies and to allow First Nations people to legally enter drinking establishments.

1952—The Province of Manitoba allows First Nations people the right to vote in provincial elections. They would receive the right to vote federally in 1960.

1956—The Sayisi Dene are forced by the federal government to move to Churchill.

1958—The Indian Métis Friendship Centre of Winnipeg is established to assist First Nations and Métis people who had moved to the city by providing information, counselling, referral housing, literacy, employment, and social services.

1967—Dave Courchene Sr. (Sagkeeng Anishinaabe) is elected president of the newly formed Manitoba Indian Brotherhood.

1969—Jean Chrétien, Minister of Indian Affairs, releases the Liberal government's "White Paper," which proposes repealing the Indian Act, removing special status for First Nations people, and abolishing all treaties.

1971—*Wahbung, Our Tomorrows* is published by the Manitoba Indian Brotherhood, outlining future policies for First Nations education, health, and social and economic development.

1971—The first Indigenous radio station in Manitoba, Native Communications Inc. (NCI), begins broadcasting in northern Manitoba, providing Aboriginal language-based cultural programming.

1971—Helen Betty Osborne, an Indigenous woman from Norway House Cree Nation, is murdered in The Pas by four non-Indigenous men.

1975—The first Cree shopping mall is opened on the Opaskwayak Cree Nation.

1975—The Manitoba Indian Cultural Education Centre is established to promote awareness and understanding of First Nations culture to individuals and groups within Manitoba.

1975—Native Studies departments are established at Brandon University and the University of Manitoba.

1980—The Manitoba Metis Federation (MMF) establishes Pemmican Publications Inc. as the first Métis cultural and educational publishing house in Canada.

1980—Elijah Harper (Red Sucker Lake Anishinaabe-Cree) becomes the first treaty person to be elected to the Manitoba Legislature, where he serves for 11 years (including a stint as Minister of Native Affairs and Minister of Northern Affairs).

1982—First Nations, Inuit, and Métis treaty rights are officially recognized in the Constitution Act, which is adopted by Parliament.

1982—The first constitutional conference on First Nation autonomy is held. It proposes the following four additions to the Canadian Constitution:

- recognition of rights acquired under agreements to settle land claims
- a guarantee of equal recognition for men and women of rights arising from the treaties
- an undertaking to consult the First Nations on any future constitutional amendment relating to them
- an undertaking to hold three further conferences

1985—The Indian Act is amended to end discrimination against First Nations women and allow for the recovery of status by certain First Nations women. The federal government also includes clauses to limit the extension of status to future generations (6.1 and 6.2).

1985—The first female First Nations lawyer in Manitoba, Marion Ironquill Meadmore, receives the Order of Canada.

1985—The Manitoba Association for Native Languages Inc. (now called Aboriginal Languages of Manitoba) is established by the Manitoba Educators of Native Descent (MEND) to promote the retention of Manitoba's Indigenous languages.

1987—Dave Courchene Sr., C.M., LL.D., former Grand Chief (Sagkeeng Anishinaabe), receives the Order of Canada.

1988—J.J. Harper (Wasagamach Anishinaabe-Cree) is shot by a City of Winnipeg police officer, an event that later led to the Aboriginal Justice Inquiry.

1990—Elijah Harper (Red Sucker Lake Anishinaabe-Cree), a Manitoba MLA, helps to defeat the Meech Lake Accord, which stated that Quebec is “a distinct society within Canada” but did not adequately address First Nations concerns. He is later elected to the House of Commons in Ottawa.

1988—The Assembly of Manitoba Chiefs is founded, and the first provincial leader is Chief Louis Stevenson (Peguis Anishinaabe).

1988—Manitoba’s first First Nations judge, the Honourable Associate Chief Judge Murray Sinclair, LL.B. (Peguis Anishinaabe), is appointed Associate Chief Judge of the Provincial Court of Manitoba. Sinclair would later co-chair the Manitoba Aboriginal Justice Inquiry Commission to inquire into Aboriginal justice issues.

1990—Angela Chalmers (Birdtail Sioux Dakota) becomes the first woman in the history of the Commonwealth Games to win both the 1,500 and 3,000 metre races at the 1990 games in Auckland, New Zealand. She later wins the bronze medal in the 3,000 metre race at the 1992 Barcelona Olympics.

1990—René Highway, dancer (Barren Lands Cree), passes away. He had studied dance in New York, the Toronto Dance Theatre, Denmark’s Tukak Theatre, and the Native Canadian Centre in Toronto.

1991—Ovide Mercredi, LL.B. (Grand Rapids Cree) is elected National Chief of the Assembly of First Nations.

1991—The Aboriginal Justice Inquiry report is released. It recommends extensive structural changes to the administration of justice in Manitoba and the creation of a distinct Aboriginal justice system for First Nations and Métis people.

1991—The Royal Commission on Aboriginal Peoples (RCAP) is established by the federal government with the mandate to work towards proposing practical solutions to restore the relationship between Aboriginal and non-Aboriginal people in Canada.

1992—Reverend Stan McKay, B.Ed., LL.D. (Fisher River Cree) becomes the moderator of the United Church, which is the highest spiritual position within the church.

1992—Phil Fontaine, B.A. (Sagkeeng Anishinaabe), Grand Chief of the Assembly of Manitoba Chiefs, first speaks publicly about how the residential schools system caused many Indigenous people to suffer physical and sexual abuse.

1992—Eric Robinson is the first Cree person from Cross Lake (Pimicikamak Cree Nation) to be elected NDP MLA for Rupertsland. He is later appointed Minister of Aboriginal and Northern Affairs and Minister of Culture, Heritage and Tourism and the Minister responsible for Sport and Recreation.

1992—W. Yvon Dumont (St. Laurent Anishinaabe Métis) is sworn in as Manitoba’s Lieutenant-Governor.

1992—The Southern Manitoba First Nations Repatriation Program is established in response to the identified needs of those First Nations members who were adopted or fostered into non-Indigenous homes across Canada, the USA, and Europe. Approximately 3,000 Manitoba First Nations children were removed into adoption and foster care from 1950 to 1980. The program is an effort to reunite lost generations.

1992—The General Assembly of the United Nations declares 1995 to 2004 to be the International Decade of the World's Indigenous People.

1992—Joseph Irvine Keeper, C.M., B.A. (Norway House Cree) receives the Order of Canada.

1994—The Framework Agreement Initiative in Manitoba is signed by the Assembly of Manitoba Chiefs and the Minister of Indian and Northern Affairs. This agreement is the beginning of a process of community consultation and research that is intended to lead to Indigenous self-government.

1995—The Louis Riel Institute is established by the Manitoba Metis Federation (MMF) to promote the educational and cultural advancement of the Métis people of Manitoba and promote awareness of their values, culture, heritage, and history.

1994—A Treaty Land Entitlement (TLE) Framework Agreement is signed, confirming the government's determination to address the problems of outstanding obligations owed to Manitoba's First Nations. The Framework Agreement is signed by negotiators for 19 Entitlement First Nations, as well as Canada and Manitoba.

1996—The final report of the Royal Commission on Aboriginal Peoples (RCAP) is tabled in Canada's Parliament. It makes 440 recommendations, calling for sweeping changes to the relationship among Aboriginal people, non-Aboriginal people, and the governments in Canada. These recommendations include the recognition of an Aboriginal order of government, including an Aboriginal parliament that has authority over matters related to the governance and welfare of Indigenous peoples and their territories. It also calls for recognition of land rights and hunting rights, as well as control over their own social, education, health, and housing programs.

1996—National Aboriginal Day (June 21) is established by the Governor General of Canada to celebrate Indigenous cultures and their many contributions to Canadian society.

1997—Phil Fontaine is elected National Chief of the Assembly of First Nations.

1997—Tina Keeper (Norway House Cree) wins a Gemini Award for Best Actress (*North of 60*).

1998—Minister Jane Stewart, Indian and Northern Affairs Canada, gives a formal apology to the First Nations people of Canada for years of neglect and mistreatment, including the widespread abuse of students at federally funded boarding schools, and announces a healing fund of \$350 million.

1999—George Hickes (Inuit) becomes the first elected Speaker of the Legislative Assembly in the Province of Manitoba.

1999—The Manitoba First Nations Education Resource Centre (MFNERC) is established to provide services for teachers and students in First Nations schools.

1999—The Aboriginal Peoples Television Network (APTN) is established on September 1st as the first national Aboriginal television network in the world, with programming by, for, and about Aboriginal people, to share with all Canadians. This represents a significant milestone for Aboriginal Canada—for the first time in broadcast history, First Nations, Inuit, and Métis people have the opportunity to share their stories with all of Canada through a national television network dedicated to Aboriginal programming.

2002—The North American Indigenous Games are held in Winnipeg with over 20,000 First Nations, Métis, Inuit, and Native American people participating as either athletes, performers, or volunteers.

2005—The Treaty Relations Commission of Manitoba is created through a partnership between the Assembly of Manitoba Chiefs and Aboriginal and Northern Development Canada (alongside other treaty relations commissions in their localities).

2006—Tina Keeper (Norway House Cree/Anishinaabe) is the first Cree woman to be elected as a Member of Parliament for the Churchill riding in northern Manitoba.

2008—The Truth and Reconciliation Commission of Canada (TRC) was officially established on June 2, 2008, as a response to the charges of abuse and other negative effects on First Nations children that resulted from the residential schools system. Judge Murray Sinclair (Peguis Anishinaabe) is appointed chair of the commission. In 2015, the TRC issued a report identifying 94 “Calls to Action” to “redress the legacy of residential schools and advance the process of Canadian reconciliation.”

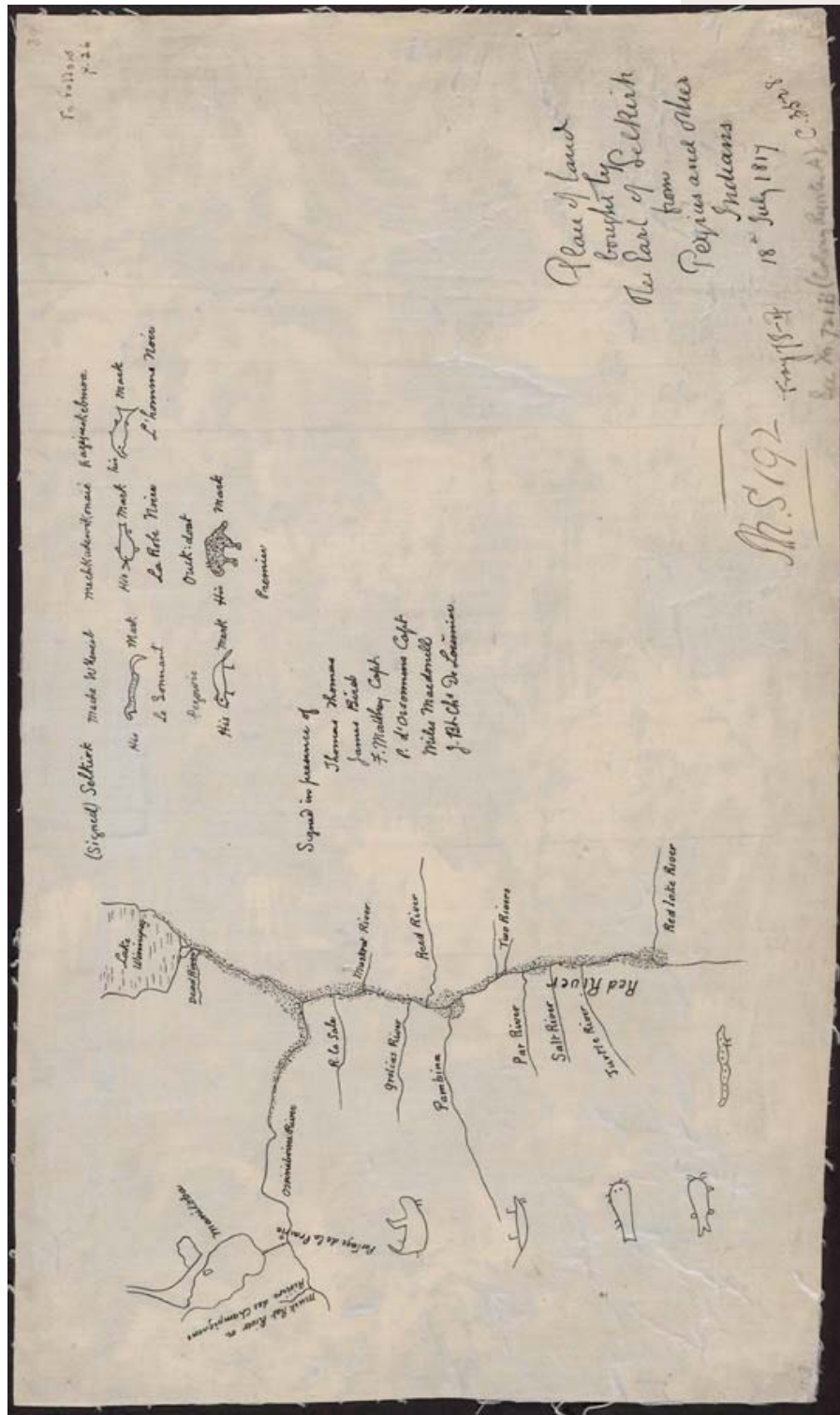
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BLM 7: Selkirk Settlement Map



Plan of land bought by the Earl of Selkirk from Peguis and other Indians (18 July 1817); Library and Archives Canada, MIKAN no. 4149347.

BLM 7 References

Library and Archives Canada. "Plan of land bought by the Earl of Selkirk from Peguis and other Indians" (18 July 1817). Library and Archives Canada, MIKAN no. 4149347. In "Provisional Government of Assiniboia: Acknowledging the Contribution of Original North American Peoples to the Creation of Manitoba." Ed. Norma J. Hall. *Wordpress.com*. n.d.



BLM 8: Chief Peguis' 1857 Speech to the Queen

Many winters ago (in 1812) the lands along the Red River, in the Assiniboine Country, on which I, and the tribe of Indians of whom I am Chief, then lived, were taken possession of, without permission of myself or my tribe, by a body of white settlers. For the sake of peace, I, as the representative of my tribe, allowed them to remain on our lands, on their promising that we should be well paid for them by a great Chief who was to follow them. This great Chief, whom we call the Silver Chief (the Earl of Selkirk), arrived in the spring, after the war between the North-West and Hudson's Bay Companies (1817). He told us he wanted our lands for some of his countrymen, who were very poor in their own country; and I consented: on the condition that he paid well for my tribe's lands, he could have from the confluence of the Assiniboine to near Maple Sugar Point, on the Red River (a distance of 20 or 24 miles), following the course of the river, and as far back, on each side of the river, as a horse could be seen under (easily distinguished). The Silver Chief told us he had little with which to pay us for our lands when he made this arrangement, in consequence of the troubles with the North-West Company.

He, however, asked us what we most required for the present; and we told him we would be content till the following year, when he promised again to return, to take only ammunition and tobacco. The Silver Chief never returned; and neither his son or the Hudson's Bay Company have ever since paid us annually for our lands only the small quantity of ammunition and tobacco which, in the first instance, we took as preliminary to a final bargain for our lands.

This, surely, was repaying me very poorly for having saved the Silver Chief's life; for the year he came here Cuthbert Grant, with 116 warriors, had assembled at White-Horse Plain, intending to waylay him somewhere on the Red River. I no sooner heard of this than I went to Cuthbert Grant, and told him if he came out of the White-Horse Plain, where his warriors were assembled, I should meet him at Sturgeon Creek with my entire tribe, who were much more numerous than they are now, and stand or fall between him and the Silver Chief. This had the desired effect; and Mr. Grant did not make the attempt to harm the Silver Chief, who came as he went, in peace and safety. Those who have since held our lands not only pay us only the same small quantity of ammunition and tobacco which was first paid to us as a preliminary to a final bargain, but they now claim all the lands between the Assiniboine and Lake Winnipeg—a quantity of land nearly double of what was first asked from us. We hope our Great Mother will not allow us to be treated so unjustly, as to allow our lands to be taken from us in this way.

We are not only willing, but very anxious, after being paid for our lands, that the whites would come and settle among us, for we have already derived great benefit from their having done so—that is, not the traders, but the farmers. The traders have never done any thing but rob, and keep us poor, but the farmers have taught us how to farm and raise cattle. To the Missionaries especially we are indebted, for they tell us every praying-day (Sabbath) to be sober, honest, industrious, and truthful. They have told us the good news, that Jesus Christ so loved the world that he gave himself for it; and that this was one of the first messages to us, 'Peace on earth and goodwill to men.' We wish to practice these good rules of the whites, and hope the Great Mother will do the same to us; and not only protect us from oppression and injustice, but grant us all the privileges of the whites.

We have many things to complain of against the Hudson's Bay Company. They pay us little for our furs; and when we are old we are left to shift for ourselves. We could name many old men who have starved to death, in sight of many of the Company's principal forts. When the Home Government has sent out questions to be answered in this country, about the treatment of the Indians by the Company, the Indians have been told, if they said anything against the Company they would be driven away from their homes. In the same way, when Indians have wished to attach themselves to Missions, they have been both threatened and used badly. When a new Mission has been established the Company has at once planted a post there, so as to prevent Indians from attaching themselves to it. They have been told they are fools to listen to Missionaries, and can only starve and become lazy under them. We could name many Indians, who have been prevented by the Company from leaving their trading post and Indian habits when they have wished to attach themselves to Missions.

When it is decided that this country is to be more extensively settled by the whites, and before whites will be again permitted to take possession of our lands, we wish that a fair and mutually advantageous treaty be entered into with my tribe for their lands; and we ask, whenever this treaty is to be entered into, a wise, discreet, and honourable man, who is known to have the interests of the Indians at heart, may be selected on the side of the Indian, to see that he is fairly and justly dealt with for his land; and that from the first it be borne in mind, that in securing our own advantages we wish also to secure those of our children and their children's children. I commit these my requests to you as a body well known by us to have the welfare of the poor Indian at heart; and in committing this to you on behalf of myself, do so also on behalf of my tribe, who are as one man in feeling and desires on these matters. Will you, then, use the proper means of bringing before the great Council of the nation (Parliament) and through it to our Great Mother (the Queen), who will shew herself more truly great and good by protecting the helpless from injustice and oppression than by making great conquests.

I give you, at the end of this, such certificates of character as I hold, from the Silver Chief (Lord Selkirk) and the Governor of Rupert's Land (Sir George Simpson). I have also a British flag and valuable medal, from our Great Mother (the Queen), which I treasure above all earthly things.

Wishing that the Great Spirit may give you every good thing, and with warmest thanks for your friendship,

I remain
Gentleman
Your true friend Peguis or Wm King
Chief of the Saulteaux Tribe at Red River
X His Mark.

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