



IVIC | INDIGENOUS VOICES IN THE CLASSROOM

CLB 4 CLASSROOM GUIDE



**THE IMMIGRANT
EDUCATION SOCIETY**



**Centre for
Newcomers**



**Human Rights
Education and
Multiculturalism
Fund**

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Our participants (in alphabetical order):

Bill Adsit – Bill is a member of the Tahltan First Nation located in northern British Columbia. He works in First Nation economic development. He has been a member of the British Columbia Hydro Board, CEO of TNDC (Tahltan Nation Development Corporation) and is currently working with First Nations in Alberta and British Columbia on the pipeline project. He is often asked to speak about his experience in residential schools and “Overcoming Adversity”.

Louise Crane – Louise is a Metis of Cree descent. She is the president of L. Crane Consulting. For the past 30 years she has worked in various positions to “increase Aboriginal participation and leadership in the Canadian workforce” and “to enhance knowledge of the Aboriginal community for health and education providers”. She has done work for Bow Valley College, Mahmawi-Atoskawin, The Alex Community Health Centre, Awo Tann Native Women’s Shelter and the Glenbow Museum.

Clifford Crane Bear – Clifford is a member of the Siksika First Nation located east of Calgary. He is a member of the Blackfoot Confederacy. He is a ‘young elder’ who lives on reserve and is often consulted for Blackfoot history, culture and spiritual guidance. He has been in two movies, “DreamKeeper” (2003) and “Into the West” (2005). He has worked at the Glenbow Museum and has travelled to the Netherlands and Germany to set up Blackfoot cultural displays.

Lawrence Gervais – Lawrence is Métis and is currently the President of the Métis Nation of Alberta – Region 3. He is “a successful leader for the past 17 years in Community Development, Workshop Facilitation, Program Evaluation, Fundraising, Public Speaking, and Government Relations.” In his junior years he was a classical ballet dancer.

Betty-Ann Little Wolf – Betty-Ann is a member of the Piikani First Nation located in southern Alberta. As a survivor of the residential school system, she has worked in various capacities to educate children and adults on the effects of the residential schools. She has worked on the Assembly of First Nations Elder Council; with the Minister of Child Welfare to stop off-reserve care for Indigenous children; on the Federal Justice Committee; and at Lethbridge University working with the student population.

Jim Potts – Jim is a member of the Piikani First Nation located in southern Alberta. He has lived on the Brocket reserve his whole life. His father was a community leader and Jim grew up learning the traditional ways of his Blackfoot culture. Jim is a craftsman, currently making traditional drums, training horses, crafting teepee poles and completing on-reserve housing contracts in addition to driving the school bus for children on-reserve.

Earnie Poundmaker – Earnie is a member of the Ahtakakoop First Nation (Cree) from Saskatchewan. He has resided in Calgary the past 43 years. “Earnie has been involved with the First Nations community here in Calgary in a variety of capacities. The majority of his work experiences involved assisting First Nations in Cultural programming, referral services, employment and promoting cross cultural awareness.” He currently works at the Aboriginal Friendship Centre in downtown Calgary, where he runs various language and cultural programs.

How to use the curriculum

In this book you will find Indigenous-related material for use in your classroom. The Curriculum Table of Contents provides you with an outline of all the topics covered. You can incorporate the material as part of a Canada theme or work through the material throughout the semester. For example, you could dedicate one morning or afternoon per week to Indigenous content in your classroom.

The cover page includes approximate lesson length, learner outcomes, resources and a short teacher-friendly introduction to the topic. Notes for activities may also be included, if necessary.

Each topic has related video(s) and activities. The videos are available online, at <http://www.immigrant-education.ca/CIESLearn>. To enter the course, select “Indigenous Voices in the Classroom” from the icons near the bottom of the page. At the log in page, select “Log in as a guest”.

Each of the videos has been subtitled for student ease. As you move through the video-related activities there are pause cues (orange circles at the top left side of the screen showing video pause points) that align with various comprehension/discussion questions on the activity pages.

You do not have to work through all the material in this book. You can use the simpler activities for lower level classes or you can choose only one video/activity to complete in that section. For example, the “Blackfoot Oral Legends” section has 3 stories included. You can pick one story that best meets your students’ level and interest.

Start with the Needs Assessment on the next page to gauge your student’s knowledge and interest in the various subjects. Then pick and choose from the lesson plans based on your results. You can use the “Show What You Know” page at the conclusion of your lessons if you would like to track your students’ knowledge increase.

Thank you for your interest in this important topic. We hope you find the topics and lessons plans useful, informative and comprehensive.



INDIGENOUS VOICES IN THE CLASSROOM

Canadian Indigenous People

Pre-Assessment

1. Do you know the three Indigenous groups in Canada? If yes, list them below.

2. What do you know about how Indigenous people lived before Europeans came to Canada?

3. Do you know what a Treaty is? Y N

4. Do you know what "The Indian Act" is? Y N

5. Do you know what the residential schools were? Y N

6. Do you know what "The 60's Scoop" is? Y N

7. What do you know about the Métis people in Canada?

8. What do you know about the Inuit in Canada?

9. What are you most interested to learn about?

Show What You Know

1. Name of lesson plan: _____

2. How much did you know about this topic before today?

0 = nothing

5 = A lot

0

1

2

3

4

5

3. How much do you know about this topic now?

0 = nothing

5 = A lot

0

1

2

3

4

5

4. Did you enjoy learning about this topic? Y N

5. Write three new words you learned: _____

6. Write one sentence about what you learned:

Introduction to Canadian Indigenous Peoples

Approximate Lesson Length: 1.5 – 2 hours

Learner Outcomes:

- knowledge of the three distinct Indigenous peoples
- knowledge of locations, population and languages of these groups
- knowledge of reserves and treaties

Resources:

- First Nations, Inuit and Métis Jigsaw
- Activity 1
- Activity 2
- Activity 3

Introduction:

Students require a general knowledge of Indigenous peoples in Canada for the citizenship test. The jigsaw activity incorporates the most common information they need. It also serves as an introductory activity to the remainder of the IVIC curriculum.

Possible questions to start a discussion (you can use the cards from Activity 3):

- Who are the Indigenous peoples of Canada?
- How many groups are there?
- What are they called?
- Where do they live?
- What languages do they speak?
- How many Indigenous peoples live in Canada?
- What is a reserve?
- What is a treaty?
- Some facts: 634 different First Nations groups, 50 languages, 3,100 reserves, approximately 1.4 million Indigenous people in Canada, 11 Treaties

Instructions for the jigsaw activity:

- Cut the A B C D paper into strips.
- Divide your students into 4 equal groups. Assign each group a letter A B C or D
- Groups look like this: AAA BBB CCC DDD
- Give each person in the group one of the strips.
- Give the students approximately 20+ minutes to read and memorize their strip with the others in their group. Have students focus on the important words. It's not essential that they memorize each word. When the time is up take the strips away from the students.
- Reorganize the students into new groups so there is an ABCD in each group.
- Groups look like this: ABCD ABCD ABCD
- Each student takes a turn to tell the other students what they learned from their strip starting with A.
- When the students have each had a chance to give their information then give them the Activity sheets. If students have difficulties remembering their information you can give them back their strips to do the activities.
- Enjoy!



INDIGENOUS VOICES IN THE CLASSROOM

First Nations, Inuit and Métis

A Canada's Indigenous peoples are made up of three different groups: First Nations, Inuit and Métis. First Nations people live in all areas of Canada. The Inuit live in the northern territories. The Métis live in western Canada and Ontario.

B There are approximately 1.4 million Indigenous people in Canada. There are 634 different First Nations bands. There are 50 different First Nation languages. The Inuit speak Inuktitut. The Métis speak Michif which is a mixture of Cree and French.

C Some First Nations people live on a reserve. A reserve is a piece of land set apart for First Nations people only. Each reserve has its own government. The Inuit have their own territory called Nunavut. The Métis do not live on reserves. Many Indigenous people also live in Canadian cities and towns.

D All Indigenous peoples are Canadian citizens. Some First Nations groups have a treaty with the government. A treaty is a special agreement between the federal government and a First Nation group. First Nations people have special hunting, fishing and other rights under a treaty. There are 11 treaties in Canada.

Activity 1

Read the sentences. Decide if the sentence is true or false. If it is true write 'true' on the line. If it is false cross out the incorrect word(s) and write the correct word(s) on the line below.

1. There are four different Indigenous groups in Canada.

2. The Inuit people live in the southern Prairie Provinces.

3. First Nations people mostly live in Nunavut.

4. The Métis speak Inuktitut.

5. There are 634 different First Nations bands with 50 different languages.

6. A reserve is a piece of land that anyone can live on.

7. A treaty is a special agreement between the federal government and some First Nations.



INDIGENOUS VOICES IN THE CLASSROOM

Answer Key

1. F – There are three different Indigenous groups in Canada.
2. F – The Inuit people live in the northern territories.
3. F – First Nations people live in all areas of Canada.
4. F – Métis people speak Michif.
5. T
6. F – A reserve is a piece of land that only First Nations can live on.
7. T

Activity 2

Fill in the missing information.

Canada's _____ peoples are made up of three different groups: _____, Inuit and _____. First Nations people live in all areas of Canada. The _____ live in the northern territories. The Métis live in _____ Canada and Ontario.

There are approximately 1.4 _____ Indigenous people in Canada. There are _____ different First Nations bands. There are _____ different First Nation languages. The Inuit speak Inuktitut. The Métis speak _____ which is a mixture of _____ and French.

Some First Nations people live on a _____. A _____ is a piece of _____ set apart for First Nations people only. Each reserve has its own _____. The Inuit have their own territory called _____. The _____ do not live on reserves. Many Indigenous people also live in Canadian cities and towns.

All Indigenous peoples are _____ citizens. Some First Nations groups have a _____ with the federal government. A treaty is a _____ between the federal government and a First Nation group. First Nations people have special _____, _____ and other rights under a treaty. There are _____ treaties in Canada.

Activity 2

Answer Key

Canada's Indigenous peoples are made up of three different groups: First Nations, Inuit and Métis. First Nations people live in all areas of Canada. The Inuit live in the northern territories. The Métis live in western Canada and Ontario.

There are approximately 1.4 million Indigenous people in Canada. There are 634 different First Nations bands. There are 50 different First Nation languages. The Inuit speak Inuktitut. The Métis speak Michif which is a mixture of Cree and French.

Some First Nations people live on a reserve. A reserve is a piece of land set apart for First Nations people only. Each reserve has its own government. The Inuit have their own territory called Nunavut. The Métis do not live on reserves. Many Indigenous people also live in Canadian cities and towns.

All Indigenous peoples are Canadian citizens. Some First Nations groups have a treaty with the federal government. A treaty is a special agreement between the federal government and a First Nation group. First Nations people have special hunting, fishing and other rights under a treaty. There are 11 treaties in Canada.

Activity 3

You can use these cards for starting discussion or for review the next day.

Who are the Indigenous Peoples of Canada?	How many different Indigenous groups are in Canada?
What are the three Indigenous groups called?	Where do the Inuit live?
Where do the Métis live?	What language do the Inuit speak?
What language do the Métis speak?	What is a reserve?
What is a treaty?	How many First Nations bands are there in Canada?
How many Indigenous people live in Canada?	Are Indigenous people Canadian citizens?

Answer cards

The first people in Canada	Three (3)
First Nations, Inuit and Métis	Nunavut
Western Canada and Ontario	Inuktitut
Michif	A piece of land set apart for First Nations groups
A special agreement between a First Nation group and the government	634
Approximately 1.4 million	Yes

FIRST NATIONS CULTURE

I really do encourage it now,
wherever you're from:
make sure that you've
got somebody around you
that knows your family history
and knows your cultural history
to support your children.

- Louise Crane

Blackfoot Oral Legends

Approximate lesson length: 3 hours (1 hour per story); can be done separately

Learner outcomes:

- knowledge of oral cultures
- important figures in Blackfoot stories
- types of stories and possible meanings
- significance of nature in Blackfoot culture

Resources:

- Story 1 – The Star Bride reading
- Activity 1 (Clifford Crane Bear video “The Star Bride”)
- Story 2 – Scarface (The Origins of the Sundance) reading
- Activity 2 (Clifford Crane Bear video “Scarface”)
- Story 3 – Napi and the Rock reading
- Activity 3 (Clifford Crane Bear video “Napi and the Rock”)

Introduction:

Some of our students come from oral cultures where story plays an important part in understanding the world. You can introduce this lesson plan to student with a discussion about stories. You can ask questions such as:

- Are stories important in your culture?
- What childhood stories do you remember?
- Are there recurring (the same) characters in the stories?
- What do the stories teach you?
- Do you tell your children these stories?
- Can you share one of the stories with the class?

Blackfoot Legends: The Blackfoot, like all Indigenous cultures, have many stories and legends. These stories helped the people to learn about the world and good behaviour but were also used for entertainment. There are recurring figures in Blackfoot stories. Here are a few of them:

- The Sun (male)
- The Moon (female – married to the Sun)
- Morning Star (son of the Sun and the Moon)
- Feather Woman (married Morning Star but sent back to earth)
- Star-Boy (son of Morning Star and Feather Woman – sent to earth with his mother)
- Scarface (name of Star-Boy after he is exiled to earth)
- Mistaken-for-Morning-Star (another name for Star-Boy/Scarface because he looks like his father)
- Scarface (sometimes not the son of Morning Star and Feather Woman but adopted brother of Morning Star)
- Napi (creator of the Blackfoot people; a trickster figure; does naughty things but is not bad; teaches lessons by showing people what not to do)

Details in oral stories change with the storyteller but the message remains the same. You will notice some differences between the written and oral versions of the three (3) stories which follow. The written stories have been simplified for level-appropriate reading material.

Many Indigenous peoples do not consider animals to be lesser beings. They believe animals have spirits and souls similar to people but in different kinds of bodies. For this reason animals are often called 'beings'.

Note for Story 2 – you can follow up this lesson with the Sundance lesson plan.

Note for Story 3 – Story 3 is about the famous rock in Okotoks. Before reading the story show the students a picture of the rock. You can find many pictures if you Google images for "Okotoks big rock". Have students notice the large crack in the rock.



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Story 1

Blackfoot Legends

The Star Bride¹

You will read the story first and then watch a video of Clifford Crane Bear telling the story in his own words. Do Activity 1 after you have watched the video.

One summer morning Feather Woman woke up early. She looked up to the sky and saw the Morning Star rising. It was so beautiful, and she loved it with all her heart. She told her sister, who was lying beside her, "I'm going to marry Morning Star." Her sister laughed and ran to tell the village. Everyone laughed at her.

Many mornings later she got up early and went to get water. On the path, a very handsome young man stood. He said, "Feather Woman, I am Morning Star. I have come to marry you and take you home with me." Feather Woman was very afraid but Morning Star gave her two gifts, a yellow bird feather and a branch of juniper. She closed her eyes and when she opened them she was in Sky Land.

Morning Star took her to meet his parents, the Sun and the Moon. The Sun was away warming the earth but the Moon greeted her and gave her nice clothes to wear. When the

¹ Adapted from <http://www.gatewaytotheclassics.com/browse/display.php?author=olcott&book=indian&story=bride> and Clifford Crane Bear video transcription

Sun returned home he welcomed Feather Woman. Soon Morning Star and Feather Woman were married. They were very happy together. They had a son whom they named Star-Boy.

One day the Moon gave Feather Woman a root digger. She told Feather Woman she could dig up any roots she found but could not dig up the Great Turnip. If she dug up the Great Turnip very bad things would happen.

Feather Woman was very curious. One day she could not resist and she dug up the Great Turnip. It made a great hole and when she looked down into the hole she saw her people, the Blackfoot, very far away. She could see the village and her family and friends. She became very sad and wanted to go back home.

When she returned to the house of the Sun and the Moon, they knew she had dug up the Great Turnip. They were very sad. They told her, "You cannot stay here anymore. You must return to your people." Morning Star was very sad too. He took Feather Woman and their son, Star-Boy to Spider Man. Spider Man built a huge web from the hole to the earth. Feather Woman and Star-Boy went back to earth on the web. The people below saw them come down like a falling star.

The whole village crowded around her and asked her many questions. Feather Woman lived the rest of her life with her people. She longed to return to Sky Land to be with Morning Star again, but she could never return. When she died, Star-Boy was left alone on the earth and had many adventures.

Activity 1

Read the sentences. Number the story from 1 to 10 in the correct order.

- _____ Feather Woman dug up the Great Turnip.

- _____ Morning Star found Feather Woman and asked her to marry him.

- _____ Sun and Moon sent Feather Woman and Star-Boy back to earth.

- _____ Morning Star took Feather Woman to Skyland

- _____ Feather Woman died leaving Star-Boy alone on earth.

- _____ Feather Woman saw Morning Star and fell in love.

- _____ Morning Star and Feather Woman had a son who they named Star-Boy.

- _____ Feather Woman met Sun and Moon in Skyland.

- _____ Feather Woman saw her people in the hole and was sad.

- _____ Morning Star gave Feather Woman two gifts: a bird feather and a branch of juniper.

What do you think this story is trying to teach?

Activity 1**Answer Key**

- 7 Feather Woman dug up the Great Turnip.
- 2 Morning Star found Feather Woman and asked her to marry him.
- 9 Sun and Moon sent Feather Woman and Star-Boy back to earth.
- 4 Morning Star took Feather Woman to Skyland
- 10 Feather Woman died leaving Star-Boy alone on earth.
- 1 Feather Woman saw Morning Star and fell in love.
- 6 Morning Star and Feather Woman had a son who they named Star-Boy.
- 5 Feather Woman met Sun and Moon in Skyland.
- 8 Feather Woman saw her people in the hole and was sad.
- 3 Morning Star gave Feather Woman two gifts: a bird feather and a branch of juniper.



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Story 2

Blackfoot Legends

Scarface (The Origin of the Sundance)²

You will read the story first and then watch a video of Clifford Crane Bear telling the story in his own words. Do Activity 2 after you have watched the video.

There once was a very rich and beautiful girl. Many men wanted to marry her but she always refused. There was also a young man who was neither handsome nor rich but he was very good. He had a large scar on his face. He too loved the beautiful girl. One day he asked her to marry him. She told him she would marry him if he had the scar removed. The only one who could take away the scar was the Sun but first he needed to find the home of the Sun.

He ran home and asked his grandmother to make him some moccasins for his journey. He did not know how to find the Sun's home so he started walking west. He walked for many days and started to become discouraged. He talked to many animal beings; the wolf, the bear, the badger, and the wolverine. They did not know where to find the Sun's home either.

So he kept walking west. One day he came to a great body of water. He did not know how he could get across it. Then two swans came to him and said, "We can help you

² adapted from <http://www.sacred-texts.com/nam/pla/blt/blt15.htm> and Clifford Crane Bear video transcription

if you want". "Yes, please!" said Scarface. So the two swans took him across the big water on their backs. They showed him the path to Sun's house.

As he was walking he saw a young boy. Seven birds were attacking the young boy. Scarface shot the birds and saved the boy. The boy was very grateful. "Who are you?" asked the young boy. "I am Scarface" he replied. "Why are you here?" asked the boy. "I am here to find Sun's home. Can you help me?" asked Scarface. "Yes, I can. I am Morning Star. The Sun is my father. Come home with me." So Scarface went home with Morning Star.

Morning Star introduced Scarface to his mother, the Moon. The Sun was away but he would return at night. The Sun did not like humans so Morning Star and Moon hid Scarface under a blanket. When the Sun returned home he could smell Scarface. "Who is here?" he asked angrily. Scarface came out and met the Sun. Morning Star told the Sun that Scarface had saved him from the birds. The Sun was very happy and invited Scarface to stay with them. Scarface told the Sun, "Thank you, but I wish to return home. There is a beautiful girl I want to marry. She told me if I got rid of the scar she would marry me. Can you remove it?" The Sun agreed to help Scarface and removed the scar from his face. The Sun also said, "When you return home I want you to tell all the people what I have done for you. Every year when the berries are ripe I want you to celebrate and remember me." Scarface agreed.

He returned home, married the beautiful girl and every year the Blackfoot people celebrate the Sundance.

Match the words in the box with the definitions. Write the correct word on the line.

refuse	scar	moccasins	celebrate
discouraged	path	grateful	return

1. Shoes usually made of animal leather and fur. _____
2. To come back. _____
3. A road or way to go. _____
4. To say no. _____
5. When something is too hard you feel like this. _____
6. A mark left on your body after an injury. _____
7. To be thankful. _____
8. To be happy; have a party. _____

Use two of the new words in your own sentences.

Activity 2



INDIGENOUS VOICES IN THE CLASSROOM

Answer Key

1. moccasins
2. return
3. path
4. refuse
5. discouraged
6. scar
7. grateful
8. celebrate



INDIGENOUS VOICES IN THE CLASSROOM

Story 3

Blackfoot Legends

Napi and the Rock

You will read the story first and then watch a video of Clifford Crane Bear telling the story in his own words. Do Activity 3 after you have watched the video.

One day Napi was walking with his friend Coyote. Napi was carrying his heavy buffalo robe. It was a beautiful sunny day and they were very hot. They saw a large rock in the middle of the plains. "Let's go sit underneath that rock to get away from the sun", said Napi to Coyote. So they sat underneath the rock and enjoyed its shade. When they got up to leave Napi said to the Rock, "Thank you for letting us sit underneath you. I will give you my buffalo robe." The Rock was very happy. So Napi and Coyote went on their way. Very soon Napi looked to the mountains and saw storm clouds coming their way. He said to Coyote, "Go back to Rock and ask for my buffalo robe back!" Coyote did what he asked. Rock said, "No! You just gave it to me!" Coyote came back and told Napi what Rock said. Napi was very angry. He ran back to Rock and said "I lent the robe to you. Now we need it. The rain is coming very soon. Just let us borrow it!" Rock said, "No, you just gave it to me. You can't have it back!" They had a big argument. Napi grabbed the buffalo robe and started running. Rock started to chase him. Rock was very fast and soon was right behind Napi. Napi began shouting to all the beings who were watching. "Help me" he cried. None of the beings (buffalo, grizzly bear and wolf) would help him. They were all scared of Rock. Napi



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looked up and saw Meadowlark flying by. “Please help me!” he yelled. Meadowlark felt sorry for Napi so he agreed. He flew over Rock and let out a couple of big booms. Rock broke in half. When the dust cleared, Napi was sitting on the plains and Meadowlark was off singing his beautiful song. Coyote was hiding in a hole.

Activity 3

Understand cause and effect – draw a line from the first half of the sentence to the correct second half.

- | | |
|---|------------------------------------|
| 1. Napi and Coyote sat under Rock | because they were scared of Rock. |
| 2. Napi gave Rock his buffalo robe | because Rock said “No!” |
| 3. Napi wanted his buffalo robe back | because it was hot outside. |
| 4. Rock said no | because she felt sorry for him. |
| 5. Napi was angry | because he was grateful. |
| 6. Rock chased Napi | because he just received the gift. |
| 7. The animal beings wouldn’t help Napi | because he stole the buffalo robe. |
| 8. Meadowlark helped Napi | because it was going to rain. |

What do you think this story is trying to teach?

Activity 3

Answer Key

- | | | |
|----|--------------------------------------|------------------------------------|
| 1. | Napi and Coyote sat under Rock | because they were scared of Rock. |
| 2. | Napi gave Rock his buffalo robe | because Rock said "No!" |
| 3. | Napi wanted his buffalo robe back | because it was hot outside. |
| 4. | Rock said no | because she felt sorry for him. |
| 5. | Napi was angry | because he was grateful. |
| 6. | Rock chased Napi | because he just received the gift. |
| 7. | The animal beings wouldn't help Napi | because he stole the buffalo robe. |
| 8. | Meadowlark helped Napi | because it was going to rain. |

The Sundance

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- knowledge of the Sundance
- key events during the Sundance
- importance of the Sundance to many Plains First Nations

Resources:

- “The Sundance” reading
- Vocabulary match
- Earnie Poundmaker video “Going to the Sundance”
- Activity 1
- Activity 2

Introduction:

Like all religions and cultures, First Nations peoples celebrate annual events. None is more important to many of the Plains First Nations than the Sundance, which is observed when “the berries are ripe”. As you will hear in the video, the Sundance is both a religious and cultural event. It has many of the same features as a religious ceremony; sacrifice, fasting, and prayer. It is also an annual celebration of family and feasting.

To help the students understand the Sundance Arbour (the special building for the dance) you can use Google to find images. Some First Nations refer to it as a Medicine Lodge as well.

The Sundance

Read the information below. When you have finished, watch the video of Earnie Poundmaker describing his childhood memories of “Going to the Sundance.”

The Sundance is an annual event celebrated by many of the Plains First Nations in Canada. Many First Nations people believe the same things about the world. They believe:

- people and nature are very closely connected
- land is not owned but given as a gift to take care of
- there is a Creator who made all things and who watches over all things
- dancing and singing are sacred
- fasting and prayer are important
- sacrifice and generosity are important
- family is the most important

The Sundance, celebrated “when the berries are ripe”, is a time for the larger community to gather together and practice these beliefs. The Sundance is a sacred ceremony and many of the things that are done there are not shared because it is private. What we do know is that the Sundance is a time to remember the gifts the land has given, to make special prayers for those in need, to dance under the Sun (who gives life to all things) and to celebrate with family and friends. The Sundance is also a healing ceremony and a time to fulfill vows, pledges and commitments (promises) to dance for the health and healing of family and relatives.



INDIGENOUS VOICES IN THE CLASSROOM

Vocabulary

Match the word with the meaning.

annual

a formal celebration

Creator

a serious promise

sacrifice

to give up

generosity

Indigenous word for God

sacred

to promise to do something in the future

healing

once a year

ceremony

something special for religion

vows

to make better

pledges

to give a lot

commitments

a serious promise

Activity 1

Answer the questions as you watch the video.

1. What was their form of transportation?

2. What did they set up at the Sundance ground?

3. What did the man shoot with his slingshot?

4. What was the role of the camp crier?

5. What sound was heard when the dancing began?

6. Why do the dancers not eat or drink?

7. Why did the dancers give everything they owned away?

8. What is the lesson of the Sundance?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. horse and wagon
2. tent – huge tent – trapper's tent
3. gophers
4. to let everyone know the day's activities
5. eagle whistles
6. to fast as a sacrifice
7. to show material things didn't matter
8. people need to take care of other people; we need to help each other



Activity 2

Write about a cultural or religious ceremony that is celebrated in your home country. Use these questions to help you: What is it called? What are you celebrating? When does it take place? Who attends it? Where does it take place? Do you wear special clothes? Do you eat special food? Do men and women have different roles? What do children do?

Approximate Lesson Length: 2.5 - 3 hours

Learner Outcomes:

- understand the significance of the Medicine Wheel and the number 4
- complete a Medicine Wheel to take home
- consider how the teachings of the Medicine Wheel might be used in their own life

Resources:

- Activity 1A and 1B – Groups of 4s
- Louise Crane video “The Medicine Wheel”
- Activity 2
- Activity 3

Introduction: The Medicine Wheel is an important “tool for learning and teaching”³ in many First Nations across Canada and the United States. The main idea of the Medicine Wheel is to practice balance and wholeness in one’s life. A Medicine Wheel is ‘read’ clockwise starting from the top right quadrant. The Medicine Wheel combines a circle (eternity) and the number 4, which is a sacred number for many Indigenous groups. This lesson will bring students through 3 activities which will expand their knowledge of this important tool.

³ <https://windspeaker.com/teachings/the-medicine-wheel> (April 4, 2019)



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1A and 1B Instructions

Groups of 4s

Activities 1A and 1B are similar concepts but 1A is more difficult as it requires students to spell.

You can:

- use either activity independently
- or you can start with 1B and then fill out 1A with the answers from 1B.

Start both activities with a similar discussion:

- The number 4 is a special number in Indigenous culture. There are many things that come in fours. Can you think of any?

Activity 1A

Fill in the missing words in the following group of four (4) words.

North	_____	East	_____
_____	Youth	_____	Elder
Morning	_____	_____	Night
_____	Summer	_____	Winter
Earth	_____	Air	_____
Physical	_____	Mental	_____

Creatures that breathe air:

Flyers (birds)

Four-legs (eg. buffalo)

Crawlers (insects)

Two-legs (people)

Primary colors:

Red

Yellow

Green

Blue

Answer Key – Activity 1A

North	South	East	West
Infancy	Youth	Adult	Elder
Morning	Noon	Evening	Night (Bedtime)
Spring	Summer	Fall (Autumn)	Winter
Earth	Water	Air	Fire
Physical	Spiritual	Mental	Emotional

Activity 1B

Cut out the boxes. Give to the students mixed up. Have the students match the 4s that belong together. The headings are underlined.

<u>Directions</u>	North	South	East
West	<u>Age</u>	Infant	Youth
Adult	Elder	<u>Seasons</u>	Spring
Summer	Fall	Winter	<u>Elements</u>
Earth	Air	Fire	Water
<u>Human Life</u>	Physical	Spiritual	Emotional

Mental	<u>Creatures that breathe air</u>	Flyers (birds)	Four-legs (example: buffalo)
Crawlers (insects)	Two-legs (people)	<u>Primary Colors</u>	Red
Yellow	Green	Blue	<u>Times of the Day</u>
Morning	Noon	Evening	Night

Activity 2

Complete a Medicine Wheel

Instructions:

- You will need: Louise Crane video clip; a blank Medicine Wheel template for each student; yellow, red and black pencil crayons.
- Give each student a blank Medicine Wheel template. A completed one is attached for reference by the teacher.
- Start by having them write North, East, South and West on the wheel at the appropriate spots. Writing them in this order will help them to understand how to 'read' the wheel. Have them 'read' through the words already on the wheel.
- Talk about the ideas of wholeness and balance. Wholeness can be explained by some of the words (one year = the four seasons; a full life = four stages). Balance can be explained through their own experiences. They understand that when they are stressed (emotional) they don't learn well (mental). When they are sad (emotional) they can get depressed (physical).
- The video has 11 pause points which are indicated by an orange circle with the stopping time on the top left of the screen. As you move through the video students will write the vocabulary words below on the lines inside the wheel.

1 – Physical (top right quadrant) 2:50

2 – Spiritual (bottom right quadrant) 5:23

3 – Mental (bottom left quadrant) 6:47

4 – Emotional (top left quadrant) 7:55

5 – Morning and Eagle (top right quadrant) 8:43

6 – Noon and Mice (bottom right quadrant) 9:58

7 – Evening and Bear (bottom left quadrant) 11:08

8 – Night and Wolf (top left quadrant) 12:52

9 – Color the top right quadrant yellow 13:23

10 – Color the bottom right quadrant red 13:35

11 – Shade the bottom left quadrant black 14:14

- The Medicine Wheel is now complete. Move onto Activity 3 for further discussion.

Vocabulary

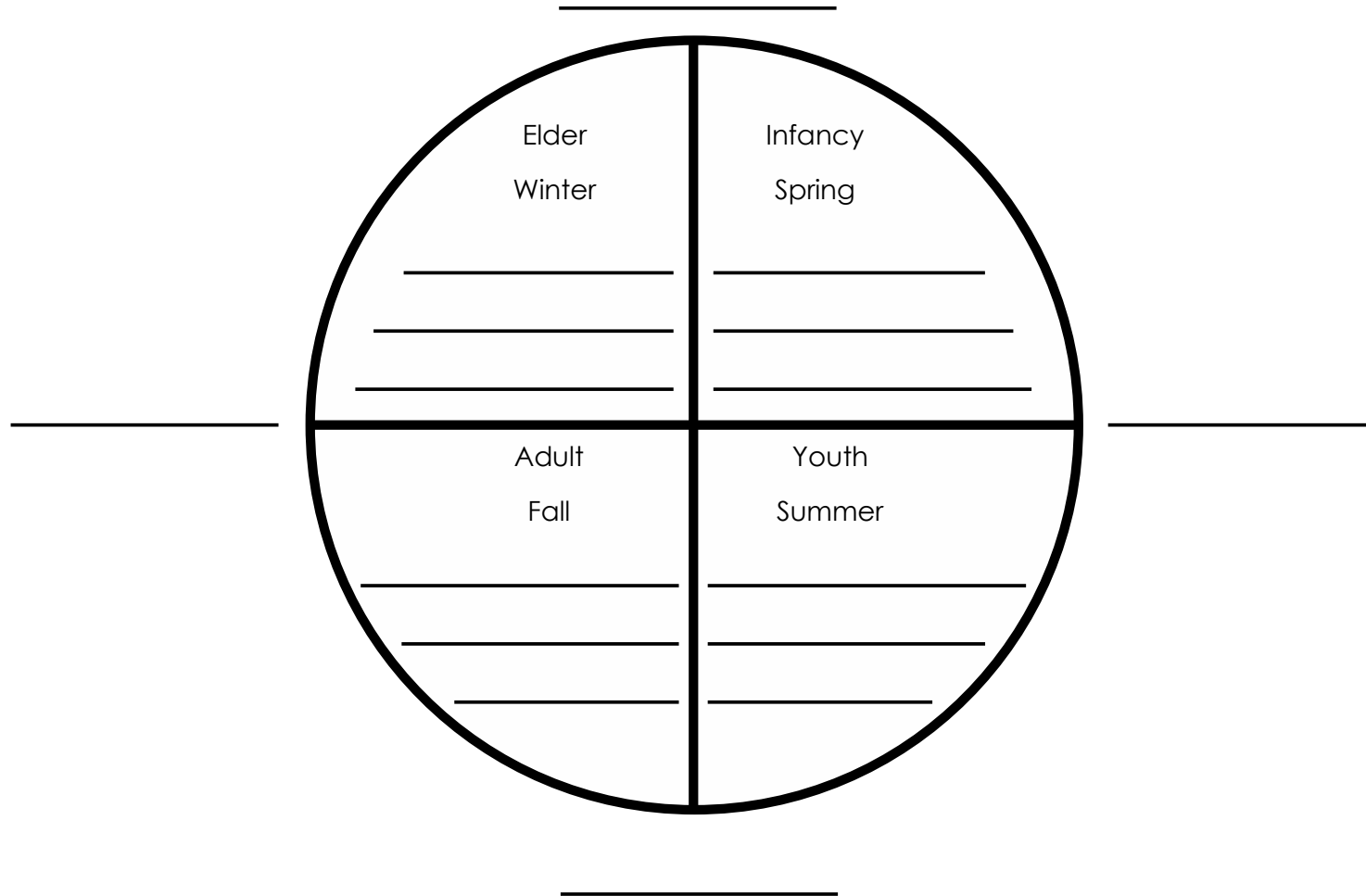
First Nations History

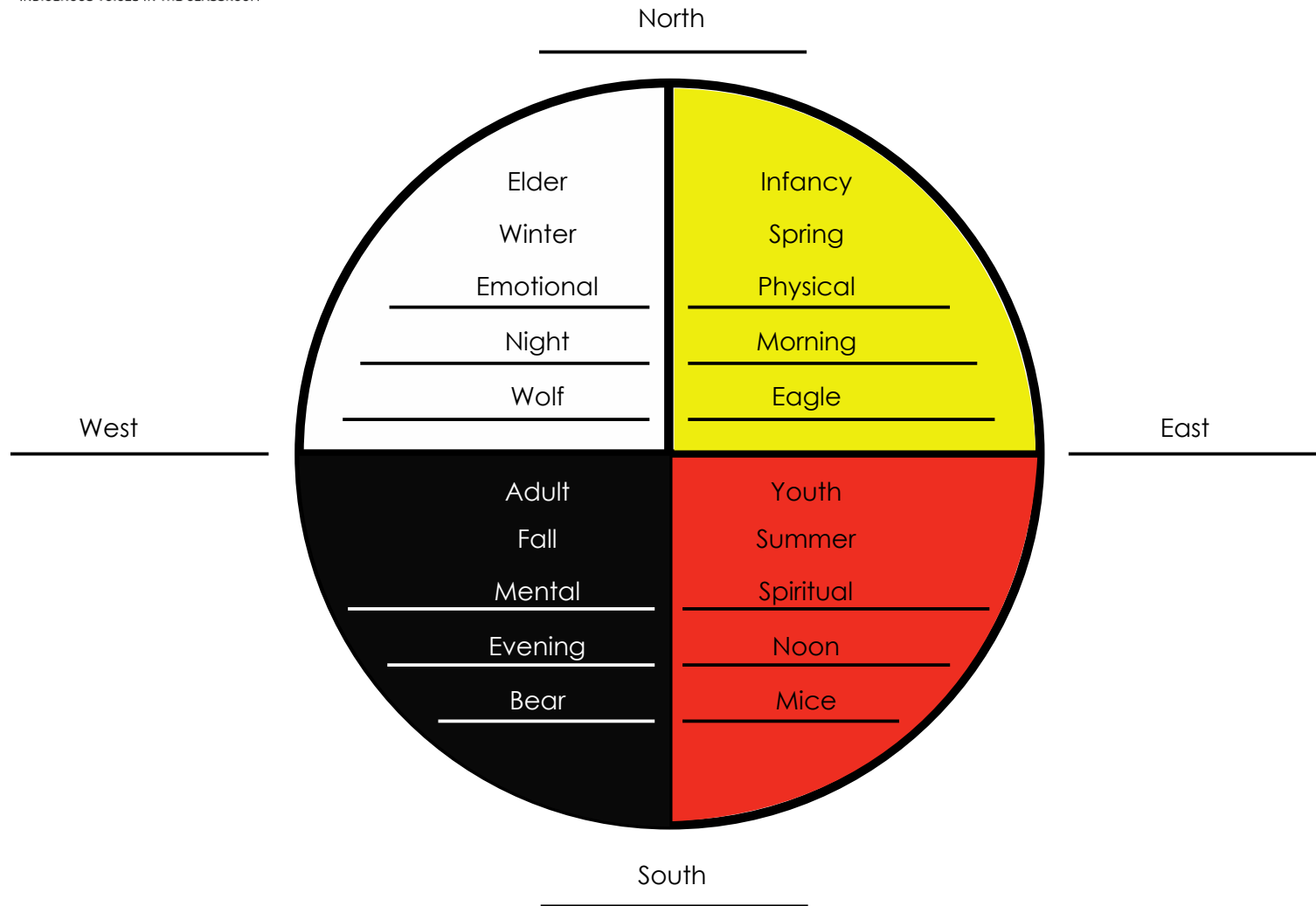
As you watch Louise Crane's video there will be some new words. Review the new words first.

mental	physical	spiritual	emotional	sacred
--------	----------	-----------	-----------	--------

1. To do with your mind. _____
2. To do with your feelings. _____
3. To do with your soul. _____
4. Something special for religion. _____
5. To do with your body. _____







Activity 3

You will watch the video once more. Answer each question after you have watched.

1. Circle the words that she says mean physical health:

clean water to drink	have a car	have a house	have enough money
have many friends	good weight	have a job	have food

2. How many sacred spiritual truths are there? _____

List them here with your teacher's help: _____

3. What does she mean by 'street smarts'?

4. What does she say is connected with your emotional health?

5. How does an eagle see the 'big picture'?

6. What can mice always find? What skill do they have?

7. What does she say is important about bears and wolves?

8. Why did her grandmother pray to the elders (those who died before her)?

9. Why is the first color in the wheel yellow?

10. How is your spirituality like your blood?

11. You shaded the bottom left quadrant black. What other colors are sometimes used?

12. Write one way the Medicine Wheel can help you in your life.

Activity 3

Answer Key

1.

<u>clean water to drink</u>	have a car	<u>have a house</u>	<u>have enough money</u>
have many friends	<u>good weight</u>	<u>have a job</u>	<u>have food</u>

2. 7 humility courage honesty respect truth love wisdom
3. answers may vary – know how to use the resources you have; being able to survive with very little; very little formal education but a lot of life experience
4. spiritual health, physical health, emotional health
5. eagles fly; eagles have a birds-eye view; eagles can see a long distance
6. food - they are very resourceful
7. love their families; care for their children for a long time
8. to give thanks for the day; to ask for help
9. yellow is for the sun; yellow is for the morning
10. it runs through you
11. blue and green for Mother Earth
12. answers will vary: to find balance; to see the importance in stages of life; to pray through the day



INDIGENOUS VOICES IN THE CLASSROOM

Indigenous Cultures around the World

Approximate Lesson Length: 1 hour

Learner Outcomes:

- knowledge of similarities of various Indigenous cultures in the world
- knowledge of United Nations Declaration on Rights of Indigenous Peoples
- connection between students' culture and Indigenous cultures

Resources:

- Reading "Indigenous Cultures around the World"
- Activity 1
- Activity 2
- Activity 3

Introduction: There are approximately 5,000 Indigenous groups living in 90 different countries around the world. Indigenous peoples are those who inhabited the land before the European colonization era. In 2007 the United Nations adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). UNDRIP recognizes that each Indigenous group has its own distinct history, culture and oftentimes language. UNDRIP also recognizes that most, if not all, of these Indigenous groups have had their human rights trampled on and have lost their unique cultures. In May 2016 Canada officially adopted UNDRIP although putting it into action has proven problematic. British Columbia legislated UNDRIP in November 2019 changing the way the provincial government does business with the First Nations of that province, most of whom are not under a Treaty.



INDIGENOUS VOICES IN THE CLASSROOM

Indigenous Cultures around the World

What country are you from? Are you an Indigenous person in your home country? An Indigenous person is someone who has lived in an area of the world since “time immemorial”. “Time immemorial” means for as long as anyone can remember.

There are 5,000 Indigenous groups around the world. They live in 90 different countries. The United Nations (a group of countries that work together) recognize Indigenous peoples as a special type of people. Indigenous peoples lived on their land long before Europeans began to explore and take over the land (colonization). Indigenous people all over the world have been hurt by colonization. They lost their land, their cultures and their way of life. The United Nations is trying to make things better for Indigenous peoples.

The United Nations recognize special rights for Indigenous peoples. Some of these rights include:

1. Indigenous peoples are free and equal to all other people.
2. Indigenous peoples have a right to their own land.
3. Governments must work with Indigenous peoples to make their lives better.
4. Indigenous peoples have a right to live in freedom, peace and security.

Life is very hard for many Indigenous peoples around the world. The Canadian and provincial governments are trying to make life better for the Indigenous peoples of Canada.

Activity 1

Use the reading to answer the questions below.

1. The definitions of these words can be found in the reading. Write the meaning beside the words.

a) time immemorial _____

b) United Nations _____

c) colonization _____

d) Indigenous peoples _____

2. How many Indigenous groups are in the world? _____

3. How many countries do they live in?

a) 30 b) 60 c) 90

4. What is one way the United Nations is trying to make the lives of Indigenous peoples better?

5. Is Canada trying to make things better for Canadian Indigenous people?

Yes No



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1.
 - a) for as long as people can remember
 - b) a group of countries that work together
 - c) the time when Europeans explored and took over land
 - d) the people who lived on the land first
2. 5,000
3. c) 90
4. students should pick one of the rights from the reading
5. yes



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Work with a partner and use Google to answer the questions below. Your teacher can help you with the computer.

1. What is/are the name(s) of the Indigenous people in your home country?

2. Do Indigenous people in your country live differently from everyone else? For example: Do they live in a different area? Do they have a different culture?

3. Draw a line from the Indigenous group to the country they are from:

Mayan

Australia

Cham

India

Maori

Sri Lanka

Aborigine

Mexico

Tamil

Vietnam

Veddah

New Zealand

4. Each of these groups has a different language. Look up one word from one of the languages and write it below. Share it with your class.

Activity 2

Answer Key

1. Answers will vary
2. Answers will vary
3.

Mayan	Mexico
Cham	Vietnam
Maori	New Zealand
Aborigine	Australia
Tamil	India
Veddah	Sri Lanka
4. Answers will vary. Easily found on Google.

Activity 3

The picture below shows Mayan women wearing traditional clothing. Use the picture to do the activity below.



Describe what the women are wearing in 5 sentences. Think about the colors, patterns, style and type of clothing.

The Four Sacred Medicines

Approximate Lesson Length: 1 hour

Learner Outcomes:

- knowledge of sacred plants/herbs to First Nations
- uses of tobacco, sweetgrass, sage and cedar
- sharing of own culture's important (or sacred) plants/herbs

Resources:

- Reading "The Four Sacred Medicines"
- Activity 1
- Louise Crane video "Tobacco"
- Activity 2

Introduction: Indigenous cultures maintain a strong connection to the land and all that is living on it. Tobacco, sweetgrass, sage and cedar are considered sacred by many First Nations people. They are used in various spiritual ceremonies. Tobacco is the most important of these medicines. It is used primarily as an offering both to the earth and to elders when making requests. Sage and sweetgrass as used in the smudging ceremony. The smudging ceremony is done daily by traditional Indigenous people as a way of cleansing themselves and their surroundings. It is also done at the start of many gatherings. Cedar is used in the home and also in the building of sweat lodges.

The Four Sacred Medicines

Do you know that most medicine comes from plants and trees? Today you can go to the drugstore and buy medicine but a long time ago you could not. You would have to go outside and pick them. Aspirin, which is used for aches and pains, is made from willow bark. Chamomile, a type of flower, is used for stomach problems. Flowers, leaves and grass can be used fresh or dried. Almost every single plant or tree in the world has medicinal use!

First Nation and Métis people in Canada believe that tobacco, sweetgrass, sage and cedar are sacred medicine. Sacred means that they are used in religious (or spiritual) ways. **Tobacco** is the most important sacred medicine. It is dried and then burned to create smoke. This smoke is used to cleanse or purify people and objects. This is called smudging. Many cultures around the world use incense in the same way. Tobacco is also given as a gift to elders. It is a sign of respect and gratitude.



Sweetgrass is a long grass that grows on the prairies in North America and northern Europe. It has a very nice smell. Many Indigenous people cut and dry sweetgrass. It is braided and then dried. The three strands of the braid mean love, kindness, honesty. Sweetgrass is used for smudging and praying.



Sage is a strong medicine. It can be used fresh or dried. It can be used for smudging, but also for a healing tea. Many people around the world use sage for cooking. Sage is believed to help with stress and anxiety.



Cedar can also be used fresh or dried. It is believed to have healing properties. It can be used in tea with sage to cure infections. You can put cedar in a bath for your skin. Cedar is also dried and used for smudging.



Every country in the world has special plants and trees that are both beautiful and useful. Which one is your favorite?

Activity 1

Put the words in the box into the correct sentence.

chamomile	love kindness honesty	sacred	cedar
tobacco	sage	sweetgrass	aspirin

1. _____ is a long grass that smells nice.
2. _____ is made from willow bark.
3. When something is _____ it is used in religious (spiritual) ways.
4. Sweetgrass is braided. The three strands means _____, _____ and _____.
5. _____ tea is used for stomach problems.
6. _____ can help with stress and anxiety.
7. _____ is the most important sacred medicine.
8. _____ can be used with sage in tea to help infections.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. sweetgrass
2. aspirin
3. sacred
4. love kindness honesty
5. chamomile
6. sage
7. tobacco
8. cedar

Activity 2

Watch Louise Crane's video "Tobacco". Answer the questions below.

1. What was Louise doing with her father? Circle two.
a) hunting b) swimming c) berry picking

2. What kind of offering was given to Mother Earth?
a) money b) prayer c) tobacco

3. What did they do with the tobacco?
a) burn it b) smoke it c) bury it

4. Who did Louise's father learn this from?
a) his mother b) his grandfather c) his father

5. What is the purpose of the offering?
a) to show respect b) to show kindness c) to give thanks

6. Offering tobacco is a way of giving thanks or showing gratitude. Most cultures have special ways of doing this. For example, many people pray before eating to give thanks for the food to their God. On the lines below list five (5) things you are thankful for.

7. In your culture how do you show you are thankful for something?
-

Activity 2

Answer Key

1. c) berry picking
2. c) tobacco
3. c) bury it
4. b) grandfather
5. c) give thanks
6. Answers will vary
7. Answers will vary

The Seven Sacred Truths

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- knowledge of the seven sacred truths
- how to use these truths in life

Resources:

- Introductory activity
- Reading "The Seven Sacred Truths"
- Activity 1
- Activity 2

Introduction: Louise Crane's video on "The Medicine Wheel" mentions the 7 sacred truths. These are also called the "7 Sacred Teachings". These are the underpinnings of North American Indigenous spirituality. This is not an organized religion but has many rituals and celebrations similar to religion. There are many similarities between all the religions of the world. The backbone of each is a strong moral message. There are a variety of ways the 7 sacred truths are taught and presented. One of the ways is to match each truth with an animal. The other way is to explain each truth through an oral legend. In this lesson it will be presented by way of the animal connection.



INDIGENOUS VOICES IN THE CLASSROOM

A Good Person

Work with a partner to answer the questions below. When you have finished you will share your answers with your class.

1. What does it mean to be a good person?

2. In your culture or religion how do you show you are a good person?

3. How do you teach your children to be good people?

4. Share your answers with your class. Your teacher will write your answers on the board.

The 7 Sacred Truths



Everyone wants to be a good person. There are many ways to be a good person. Canadian Indigenous believe there are seven ways to be a good person. They believe in the 7 sacred truths. They believe animals show us these truths. Let's look at each one.

Humility means to put others first. It means to think more about other people than yourself. The wolf shows humility by sharing the food he finds with his pack.

Courage means to not give up even when we are afraid. Life has many problems. We have to face them with courage. The mother bear shows courage by protecting her cubs.

Honesty means to always tell the truth. It also means to do everything through truth. The Sasquatch (a legend creature) always spoke the truth to the people. It is an honour to be trusted by people.

Respect means to treat everything properly. If you have a pet you need to take care of it. If you have a house you must keep it nice. Everyone and everything is valuable. The

buffalo is respected by Indigenous people. It gave its life for food, clothing and shelter to the Indigenous people.

Truth means to walk on the good path. The good path can be hard. The turtle has not changed since the beginning of time.

Love is a gift from the Creator. Everything is possible with love. All people know what love is. Everyone gives and receives love. The eagle flies high. The eagle sees everything. The eagle is above everything else.

Wisdom means to make good choices. Not all choices are easy. Sometimes the right choice is hard. The beaver shows us wisdom. He works hard. He takes care of the waters. He is the symbol of Canada.

These 7 sacred truths are seen in many cultures and religions around the world. All of them help us to be good people and care for the world and others.

Activity 1A

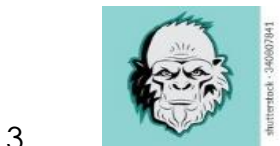
Match the picture with the animal.



sasquatch



turtle



beaver



bear



wolf



buffalo



eagle

Activity 1B

Match the animal with the truth.

- | | |
|-------------|-----------|
| 1. wisdom | buffalo |
| 2. truth | wolf |
| 3. love | sasquatch |
| 4. courage | eagle |
| 5. honesty | turtle |
| 6. respect | beaver |
| 7. humility | bear |



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1B

Answer Key

1. wisdom beaver
2. truth turtle
3. love eagle
4. courage bear
5. honesty sasquatch
6. respect buffalo
7. humility wolf



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Read each sentence. Decide which truth it shows. There may be more than one answer.

1. You made a mistake at work. Your boss asks you about it. You do not lie.

2. You are renting a house. You take good care of it.

3. You try to help others as much as you can.

4. You move to a new country to give your children a good life.

5. You care deeply for your family and friends. You take care of them.

6. You always try to do the right thing. Even if others do not agree with you.

7. You have to make a big choice. You do not know what to do. You ask your elders.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answer Key

Answers may vary.

1. honesty
2. respect
3. humility
4. courage
5. love
6. truth
7. wisdom



INDIGENOUS VOICES IN THE CLASSROOM

Unit Review

In this unit you learned about Indigenous culture. Let's see what you remember!

1. Most Indigenous stories are written down. T F

2. The Sundance is celebrated in the winter. T F

3. What is the purpose of the Sundance?

4. Can you remember some of the groups of 4s you learned?

Seasons

--	--	--	--

Directions

--	--	--	--

Life stages

--	--	--	--

5. The Medicine Wheel can help you find balance. T F

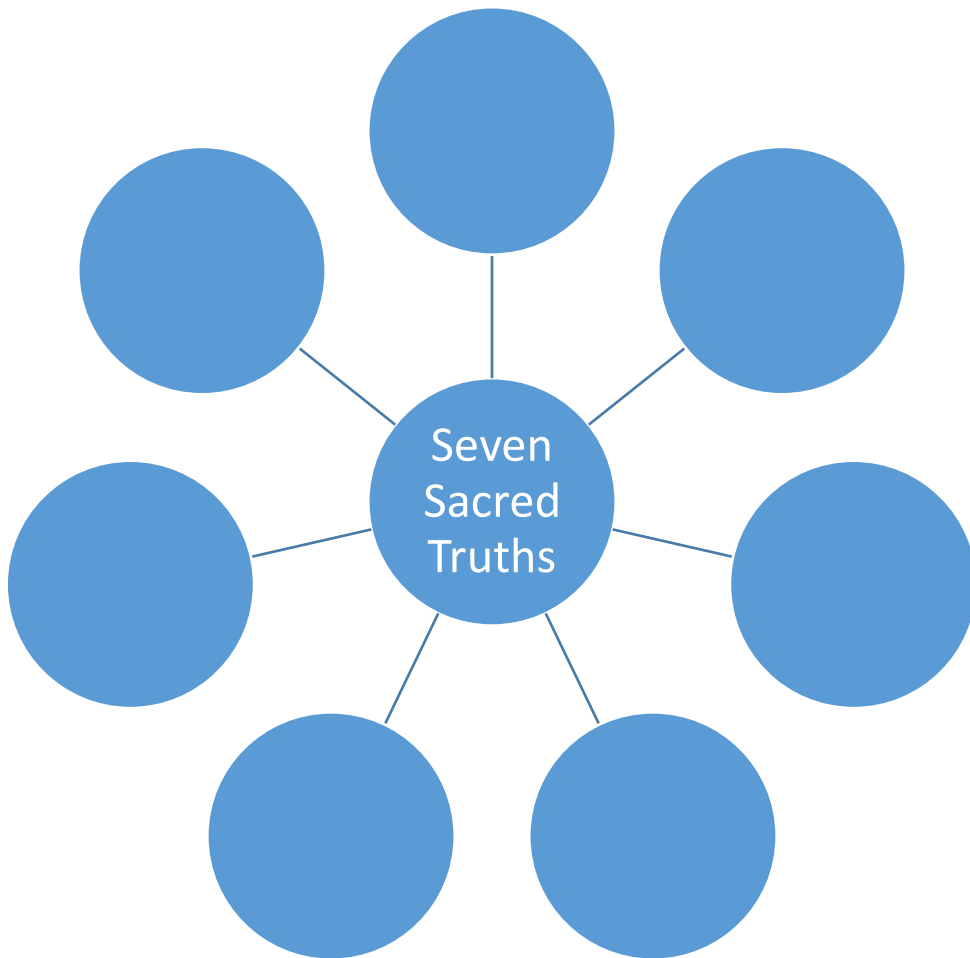
6. What does Indigenous mean? _____

7. Name two Indigenous cultures around the world.

8. Circle the four sacred medicines from the list below.

chamomile	tobacco	roses	sage
cedar	cactus	sweetgrass	lemon

9. Fill in the circles below with the Seven Sacred Truths.



Unit Review

Answer Key

1. F – Indigenous stories are oral.
2. F – Sundance is celebrated in autumn (when the berries are ripe).
3. To fast, pray and dance for the health of loved ones.
4. Seasons: spring, summer, fall, winter
Directions: north, south, east, west
Life Stages: infant, youth, adult, elder
5. True
6. First people of a specific place
7. Mayan (Mexico), Aborigine (Australia), etc.
8. tobacco, sage, sweetgrass, cedar
9. humility, love, courage, wisdom, respect, honesty, truth

FIRST NATIONS HISTORY

Everybody has a story
and every story is a big part
of who we are as
Native people.

- Betty Anne Little Wolf

Pre-European Contact

Approximate Lesson Length: 1 hour

Learner Outcomes:

- Blackfoot (Siksika east of Calgary) social structure before contact
- role of the chief in the tribe
- various leaders in the tribe
- young men initiation (rites of passage)

Resources:

- Reading “First Nations before European Contact”
- Social Structure Chart
- Clifford Crane Bear video “Before European Contact”
- Activity 1

Introduction:

Clifford Crane Bear is a member of the Siksika Nation which is part of the Blackfoot Confederacy. The Siksika Nation is east of Calgary close to Gleichen. The Siksika are part of the Blackfoot Confederacy which is comprised of the Siksika, the Kainai (Blood – located in south eastern Alberta) and Piikani (Peigan – located in southwest Alberta). There is also a fourth component, the Blackfeet, who are located in Montana. Each group has its own distinct features.

Note for Activity 1: Most of the questions are discussion questions. There are some suggestions for discussion topics in the answer key. Have the students write a few words on the line to help them understand.

First Nations before European Contact

Read the following information then watch the video of Clifford Crane Bear describing some features of the Siksika Nation before European contact.

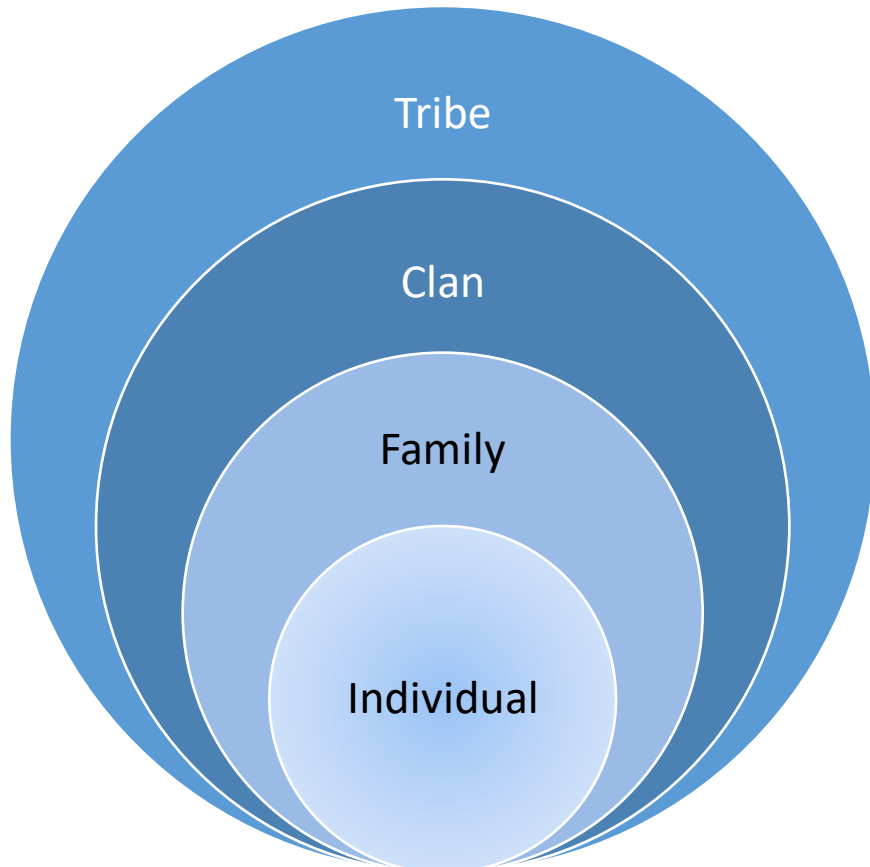
Europeans began coming to Canada in the late 1500's. The French were the first to come and they established Quebec City 1608. After that many British and other Europeans arrived. Life for Indigenous people changed drastically. Prior to the Europeans, Indigenous people had their own system of government, areas of land, languages, cultures, religion and social structures. The Indigenous peoples did not live in cities or houses like the Europeans. They lived on the land and travelled around for food. They knew where to find animals and plants. They followed the same route every year to hunt and gather. There were 'borders' between groups but not official borders. Everyone knew which area 'belonged' to which group. They traded with each other and shared information about their land.

The term First Nations refers to 634 different groups of people. Some of the 634 groups are related to each other but each one is distinct. When the Europeans came they did not come to empty land. There were people here: people with a long history to each other and to the land; people who took care of themselves and each other; people who loved their children and families. These people are called the First Nations of Canada.

Note: Clifford Crane Bear is a member of the Siksika Nation which is part of the Blackfoot Confederacy. The Blackfoot people live in southern Alberta and northern Montana. There was no Canada/USA border before the Europeans came.

Social Structure

Chief, Elders, Holy Men



Activity 1

Watch the video again and listen for these answers.

1. Clifford Crane Bear talks about his clan. Listen carefully for these things:

- a) Name of clan _____
- b) Place they lived _____
- c) Name of chief _____

2. Discuss: Why do you think the Indigenous people in Canada didn't have kings?

3. Discuss: How is a chief different from a king?

4. Clifford talks about the 'government' of his clan. Which words does he use? Circle the ones you hear.

queen	preachers	king	leaders
doctors	soldier	chief	holy men

5. Discuss: Who are some leaders in Canada? For example: Who leads the country? Who leads the province? Who leads the army? Who leads the mosques? Who leads the churches?

List some of them below:

6. Discuss: Clifford is talking about a 'rite of passage' for young boys. What is a 'rite of passage'? Are there any 'rites of passage' in your culture?

7. Discuss: What does Clifford mean that his people didn't live in teepees but that they lived outside?

8. Discuss: Clifford says that "only the strong survive" in the Indigenous world. Why do you think he says this? Do you think it's still true?

Answer Key**Activity 1**

1.
 - a) Meat Eaters
 - b) Red Deer River
 - c) Chief Old Sun
2. Small population; population spread out; no idea of land 'ownership'; small nomadic groups; no written 'laws'; no taxes
3. A chief is a figurehead in the clan/tribe. He is there to listen and keep the people safe and fed. The warriors (or leaders as Clifford calls them) go to war. A king is the head of his army. He often went to war. He collected taxes from his people to run his palace. The people lived under many rules and laws.
4. Circle: preachers, leaders, doctors, chief, holy men
5. Try to show the students that even though Indigenous people didn't have a structured government like Canada (or their home country) there were still similar roles to what we have today. Some possible leader names would be: Prime Minister, Premier, Mayor, MLA, City Councillor, Imam, Pastor, General, Priest etc.
6. Other cultures have 'rites of passage'. For example, at a certain age many girls begin to wear hijabs. Jewish boys have a Bar Mitzvah. Have the students think of some 'rites of passage'.
7. When Canadians talk about 'living' in a house they often mean that they spend most of their time inside. They spend most of their time inside with their 'things'. Indigenous peoples did not have many things. The most important things were found outside, in nature. Children spent their days outside exploring and learning about the natural world. Teepees were only a place to sleep and eat.
8. In pre-contact times, certain aspects of life were hard. Hunting, gathering, moving around and living off the land could be difficult. Without doctors and modern medicine many illnesses could not be cured. Today, of course, Indigenous people take advantage of the health care system. They live in houses and cities and towns. They no longer live a nomadic lifestyle.

A Small History Lesson (Late 1500s to 1867)

Approximate lesson length: 1 hour

Learner Outcomes:

- understand how the relationship between Indigenous people and Europeans developed
- understand the consequences for Indigenous people after the European arrival

Resources:

- Reading "A Small History Lesson"
- Vocabulary sentences
- Activity 1
- Activity 2

Introduction: Participants in the video series did not cover the sequence of events which led to the current state of relations between Indigenous peoples and the European settlers. This is a short synopsis of how this relationship developed and some of the consequences for Indigenous peoples of Canada.



INDIGENOUS VOICES IN THE CLASSROOM

A Short History Lesson

The relationship between the Europeans and the Indigenous peoples of Canada is long and complicated. When the French first came to eastern Canada, the relationship was good. The eastern First Nations helped the French settle in Canada. They showed the French where to find food and how to survive in the cold weather. They treated each other as equals at that time. Of course, they had disagreements but they settled their problems with “Peace and Friendship” Treaties. These kinds of treaties stopped fights and made it easier to live together.

As time went on more Europeans arrived and the relationship changed. The populations changed. Now there were more Europeans than First Nations. The Europeans began to move west across the land. They found many other First Nation groups as they explored the land. Europeans explored and settled in different areas. Many First Nations helped them.

The Europeans brought many things that were not good for the First Nation people. They brought guns, diseases and alcohol. Smallpox and tuberculosis (lung disease) were new diseases for the First Nations. Their bodies did not know how to fight them. Many of them died. Alcohol was a new thing too. Europeans used alcohol for trade. First Nations people were not used to alcohol and many got addicted to it. Alcohol addiction brings many problems.

The Europeans killed many of the animals that First Nations people needed to survive. Soon there were no more buffalo on the plains (southern Prairie Provinces now). Slowly the Europeans took over the land that First Nations had called home for thousands of years.

The Europeans did not understand the First Nations people. They thought they were 'dirty' and 'uncivilized'. They did not understand First Nations culture, religion or social structures. First Nations people were not 'Christians'. The Europeans thought they were bad people.

In 1867 Canada became an official country. By this time the First Nations population had been reduced by about half, their food was gone, they were dying from diseases and their land was being taken over.

After Confederation, the new Government of Canada began making treaties with the First Nations people. They wanted more land to build a railway across the new country they had created. They wanted more land to farm and build towns. The next lesson will teach you about the treaties.

Vocabulary

Write the correct word in the sentences.

population	treaty	addiction
uncivilized	confederation	equal

- _____ is the opposite of civilized. Civilized means advanced.
- A _____ is a formal agreement.
- When a country is formed this is called _____.
- When two things are the same they are _____.
- An _____ is when you cannot stop doing something bad for you.
- The number of people who live in an area is called the _____.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer the following True or False questions. Underline the words that are wrong.

1. The First Nations people did not help the French when they came. T F
2. The French knew where to find food and how to stay warm. T F
3. Peace and Friendship Treaties helped keep the peace. T F
4. Soon the population of the First Nations was higher than the Europeans. T F
5. The Europeans started to move east to explore and settle the land. T F
6. The Europeans brought guns, diseases and alcohol with them. T F
7. First Nations people did not get sick from the diseases. T F
8. There were not many buffalo left for the plains First Nations to hunt. T F
9. The Europeans understood the First Nations people. T F
10. After Confederation the new government began to make treaties. T F

How do you think the First Nations people felt? _____

Activity 1

Answer Key

1. F - did not help
2. F - knew
3. T
4. F – First Nations and Europeans
5. F - east
6. T
7. F – did not get sick
8. T
9. F - understood
10. T

How do you think the First Nations people felt?

Students may have various answers.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Use the True or False sentences to write your own paragraph. Change the words that are wrong to the right words then write your paragraph.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answer Key

The First Nations people **helped** the French when they came. The French **did not know** where to find food and how to stay warm. Peace and Friendship Treaties helped keep the peace. Soon the population of the **Europeans** was higher than the **First Nations**. The Europeans started to move **west** to explore and settle the land. The Europeans brought guns, diseases and alcohol with them. First Nations people **got sick** from the diseases. There were not many buffalo left for the plains First Nations to hunt. The Europeans **did not understand** the First Nations people. After Confederation, the new government began to make treaties.

Treaties

Approximate Lesson Length: 2.5 hours

Learner Outcomes:

- general knowledge of Treaties
- impact of the Treaties on First Nations people
- knowledge of reservations (covered in more detail in “Reservations” lesson plan)

Resources:

- Activity 1
- Reading “What is a Treaty?”
- Vocabulary crossword
- Activity 2
- Louise Crane video “Treaties and Misplaced Peoples”
- Activity 3
- Jim Potts video “Life Under Treaty 7”
- Activity 4

Introduction:

Understanding treaties is vital to understanding current First Nation relations with the Federal government. Treaty making and keeping is a very complex subject. Treaties have been used to establish peace and obtain land since 1676. Treaties since Confederation have been very controversial. There were misunderstandings, trickery and translation difficulties between the new government and the First Nations. Many First Nation peoples did not believe they were ‘giving’ the land to the government but merely establishing rules for living together on the land. They would soon find out differently. Treaties were made at a time when First Nations people were decimated by disease, addiction and loss of their traditional hunting game. Not all First Nations people in Canada are ‘treaty people’. A large portion of British Columbia is unceded land. Treaties are also changing entities. Terms such as education, housing and healthcare were very different ideas 150 years ago. Federal courts are still contending with the legacy of treaties.

Activity 1

Think of a treaty as an exchange of land for goods. Think of all the things your family needs to live and how much it would cost every year. Fill out the chart.

Item	Cost
Example: House	\$12,000 per year

Now think of all the things that can be done with land. Fill out as many lines as you can.

Now read "What is a Treaty".

Activity 1

Answer Key

Answers may vary.

Item	Cost
House	
Food	
Clothing	
Education	
Water	
Household goods	
Transportation	
Medicine	
Things to do your job	

Things you can do with land.

Answers may vary.

Farming
Hunting
Mining
Build a town (all the things in a town)
Build roads
Build railways
Forestry
Ranching
Oil and Gas



INDIGENOUS VOICES IN THE CLASSROOM

What is a Treaty?

A treaty is a special agreement between the First Nations people of Canada and the Federal Government. Before the Europeans arrived all the land in Canada was occupied by different First Nations. They each had a traditional territory they protected, took care of and hunted on. The first treaties made between the French and the First Nations were Peace and Friendship Treaties. These treaties stopped wars and made peace. The British also made treaties with the First Nations after they arrived. All these treaties were made between equals. It was the same as two different countries making agreements.

There were many wars between the First Nations, the French, the British and the Americans before Canada became a country. The British finally won control of the land we now call Canada. After Confederation (1867) the new government began making formal treaties with the First Nations. The new government wanted the land for many reasons:

- to farm and ranch
- to build railways, towns, and roads
- for the natural resources (forests, water, animals, minerals)

By the time the treaties were made, the population of the First Nations was greatly reduced through disease, addiction and starvation. There were 11 treaties made from 1871 – 1921. The treaties were signed by federal government agents and the chiefs of the different First Nations. There were language and translation problems. There were cultural problems. The First Nations did not believe they were giving away their land. They thought

they were agreeing how to share the land with the new immigrants. The federal government made promises they did not keep.

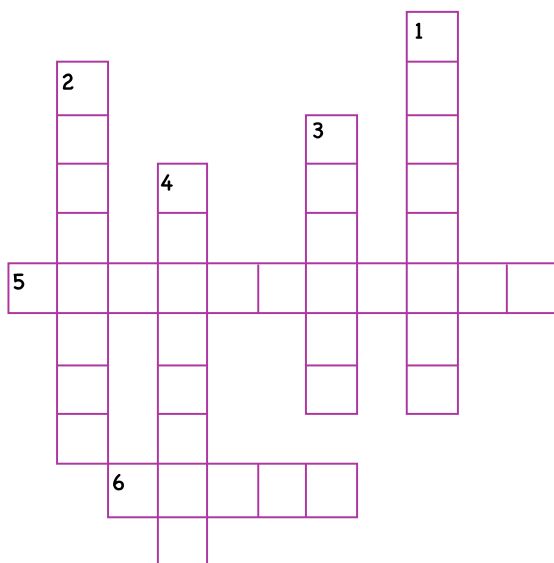
All the treaties were different. They included things like housing, education, healthcare, yearly payments, cattle, farming equipment and other assistance. These treaties were to be honored until “the rivers stop flowing”, in other words, forever. As part of the treaties, the First Nations people had to stop living their way of life.

Soon the First Nations were moved onto smaller and smaller plots of land so the new immigrants could take over the land. These small plots of land are called ‘reserves’. The reserves were often far away from towns and jobs. The land was not good for farming. Sometimes water was very far away. An Indian Agent (a white man) was put in charge of each one of the reserves. The people could not leave without a pass. They had to live under many rules. Life was very hard for First Nations people.

Question: Do you think the First Nations people were treated fairly in the treaties? Why or why not?

Vocabulary

Treaties



Down:

1. lived on
2. small areas of land
3. a special agreement
4. keep your promise

Across:

5. change words from one language to another
6. stop fighting



INDIGENOUS VOICES IN THE CLASSROOM

Vocabulary

Answer Key

Down

1. occupied
2. reserves
3. treaty
4. honoured

Across

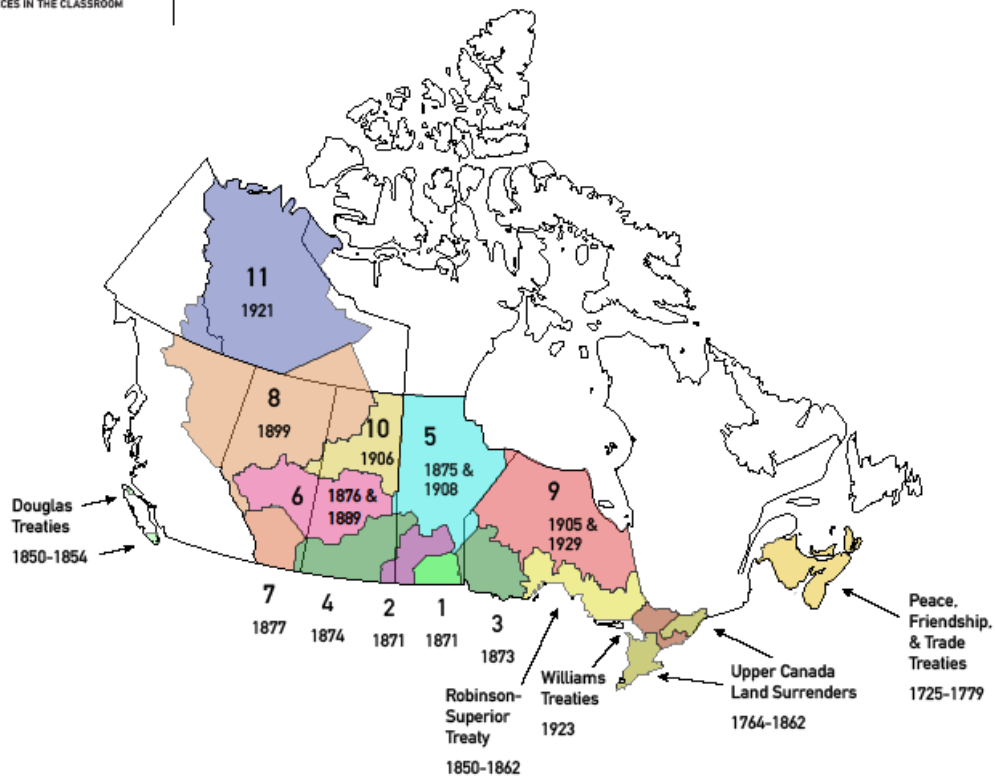
5. translation
6. peace

Activity 2

Map Work



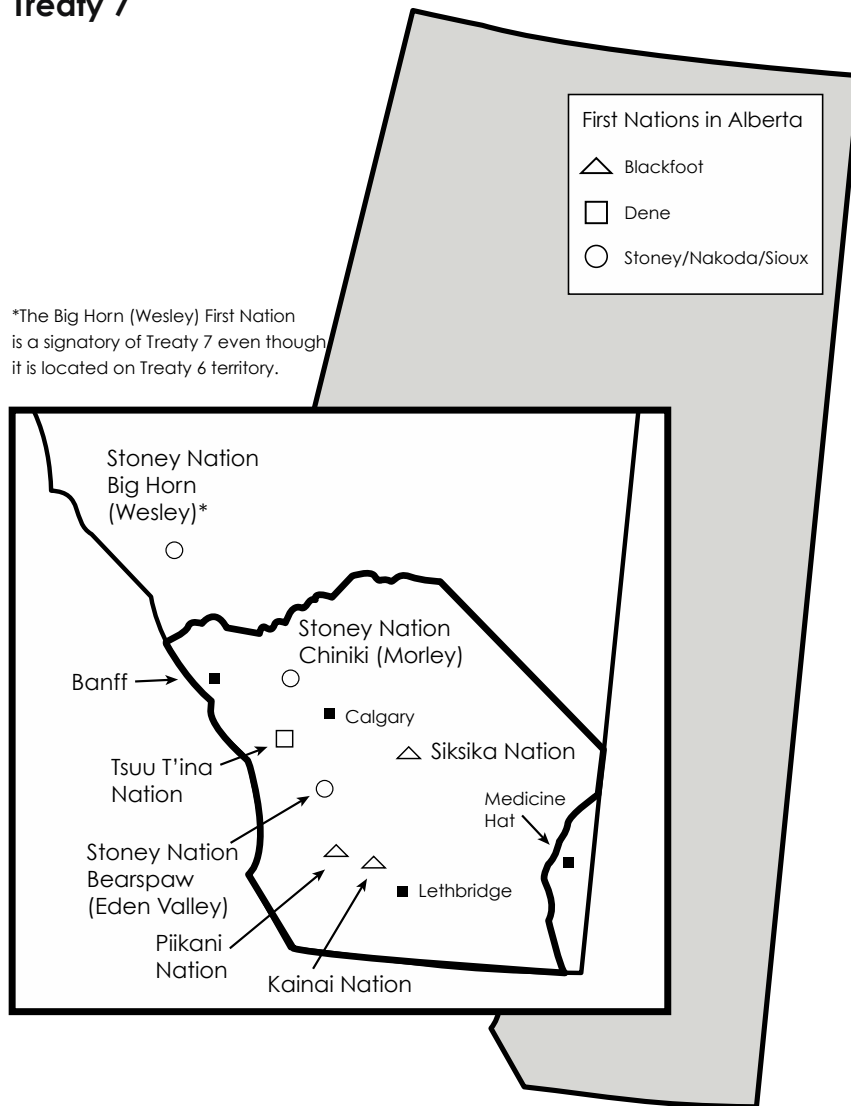
Treaties in Canada



Source: Indigenous and Northern Affairs Canada; Lakehead University; The Immigrant Education Society

1. What is the earliest date on the map? _____
2. What kind of treaty is it? _____
3. What is the latest date on the map? _____
4. What number treaty is it? _____
5. Which numbered treaties are in Alberta? _____
6. Which provinces or territories do not have treaties? _____

Treaty 7



Source: The Alberta Teachers' Association; The Immigrant Education Society

1. List the cities or towns on the map: _____

2. List the 6 First Nations on the map: _____

3. Which First Nations are closest to Calgary? _____
4. How many of the First Nations are Blackfoot? Dene? Stoney/Nakoda? _____



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

You will watch a video of Louise Crane talking about the treaties in Southern Alberta. As you learned from the maps, Treaty 7 is the treaty that covers southern Alberta.

Listen carefully and answer the following questions.

1. Who picked out the land for the reserves?

2. What year was Treaty 7 made?

3. What happened to the Dene people? Where were they from?

4. What happened to the Stoney people? Where were they from?

5. How would you feel if you were on vacation and told you could never go home?

6. What was the pass system? Who was in charge of it? When did it end?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

1. Government people from Ottawa
2. 1877
3. They were hunting. They were from the north.
4. They were hunting. They were from what is now the United States.
5. Answers will vary.
6. The pass system was a way to keep First Nations people on the reserve and away from the Europeans. The Indian Agent on the reserve was responsible. It ended in the 1950s.

Activity 4

You will listen to Jim Potts talk about living under the conditions of Treaty 7. Jim Potts lives on the Brocket reserve in southern Alberta. He is a member of the Piikani First Nation. Find it on your Treaty 7 map.

Listen carefully and answer the following questions.

1. What did the government promise the First Nation people?

2. Why did people leave the reserve?

3. What are two big problems on the reserve?

4. What does Jim say the First Nations people have lost?

5. What is a dictatorship?

6. Are there jobs in the reserves?

7. How does Jim try to improve his life on the reserve?

8. What are many First Nations people struggling to do?

Questions for discussion:

Do you think life on the reserve is hard?

What kinds of problems are there?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 4

Answer Key

1. To look after the people; to make them independent farmers and ranchers.
2. To find a job
3. Alcohol and now drugs
4. They have lost their identity, their values, and their spirituality.
5. The people do not have rights. The government makes too many rules.
6. Not very many.
7. By being independent; having a goal; being creative.
8. They are struggling to maintain their identity and way of life.

The Indian Act

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- general knowledge of the Indian Act
- to understand that Indigenous peoples were subjugated by Canadian law

Resources:

- Reading "The Indian Act"
- Activity 1

Introduction: The Indian Act (1876) was the piece of legislation formulated by the new Canadian government to seize and control both the land and bodies of Indigenous peoples. It has been amended countless times since its inception to further subjugate Indigenous peoples and lands. Many statutes of the Indian Act are still in effect today and are continually being contested and fought in the highest courts of Canada. The Indian Act, in conjunction with the treaties, reserves, residential schools and 60's Scoop, all had one goal in mind. To either assimilate or destroy Indigenous culture.

Activity 1 Notes: There are two charts. The first one is for student use. The second one is for teacher use. Both are adapted from Bob Joseph's book "21 Things You Didn't Know About the Indian Act" (2018). The language in the first chart has been simplified for student use. The second chart is for reference only but uses the exact words from Bob Joseph's book and includes page numbers for research reference.

To start a discussion with students you can ask them about the laws in their home country. You can open up a discussion about:

- just and unjust laws
- laws they consider to be unjust in their home country (or Canada)
- if/how unjust laws have affected them personally

To use the chart - Cut the student chart into boxes. Put the students into pairs. Give each pair one card. (Use the most appropriate cards for your class and level.)

Have the students:

- imagine they are Indigenous people in Canada
- discuss how the law made by the Indian Act would affect them and their family
- discuss how would they feel about the new law
- write 3 sentences on the worksheet
- share with the rest of the class their card and their sentences
- write the remainder of the information from other student's cards on their sheet (not the 3 sentences)

Many of our students have been in this situation in their home countries. This activity can be used to segue into a discussion about these things however, it may cause trauma as well. Use your discretion.

The Indian Act

Canada became a country in 1867 (Confederation). The treaties were signed between 1871 and 1972. The Indian Act was passed by the new government of Canada in 1876. There have been many changes to the Indian Act since then. More and more rules have been added.

The Indian Act gave the new federal government control over everything related to the First Nations, Métis and Inuit peoples. All their freedom was taken away. They were treated like children. They were not allowed to be citizens. They were forced to live on reserves away from the new towns. They lived under many new rules. The purpose of the Indian Act was to destroy the Indigenous way of life.

You will learn more about the Indian Act in Activity 1.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Follow the instructions from your teacher to complete this activity.

My card and three sentences:

My classmate's cards:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Do you think Canada has any unjust laws that affect you? If so, what are they?

Some laws under the Indian Act⁴

<p>Changed the government from hereditary to elected</p> <p>(1869 to present)</p>	<p>Women lost their rights if they married a white man</p> <p>(1869 to 1985)</p>	<p>Placed First Nations people on small pieces of land called reserves</p> <p>(1876 to present)</p>	<p>No treaty rights if you had a university degree or became a lawyer or priest.</p> <p>(1876 – 1985)</p>	<p>Could use reserve land for public use if they wanted</p> <p>(1876 – <i>Indian Act</i> 1985)</p>	<p>Changed original names to European names</p> <p>(1800 – undetermined)</p>	<p>Needed a pass to sell livestock and crops</p> <p>(1881 – 2014)</p>
<p>Not allowed to buy guns and ammunition</p> <p>(1882 – undetermined)</p>	<p>Not allowed to buy alcohol</p> <p>(1884 – undetermined)</p>	<p>Not allowed to celebrate traditional holidays</p> <p>(1884 – 1951)</p>	<p>Not allowed to leave the reserve without a special pass</p> <p>(policy 1885 – 1951)</p>	<p>Children taken from their homes and sent to schools off the reserve</p> <p>(1886 – 1996)</p>	<p>Not allowed to speak their first language</p> <p>(late 1880s to early 1960s)</p>	<p>Not allowed to wear their traditional clothes in public</p> <p>(1906 – 1951)</p>
<p>Rented unfarmed reserve land to other people</p> <p>(1918 – 1985)</p>	<p>Not allowed to form a political party</p> <p>(1927 – 1951)</p>	<p>Not allowed to hire lawyers. No one could give money to help hire lawyers.</p> <p>(1927 – 1951)</p>	<p>Not allowed to go to public pool halls (entertainment places)</p> <p>(1927 – undetermined)</p>	<p>Not allowed to practice their religion</p> <p>(until the 1940s)</p>	<p>Not allowed to vote in elections</p> <p>(until 1960)</p>	<p>Is many laws used to legislation created under colonial rule for the purpose of subjugating a group of people</p>

⁴ Chart adapted from: Joseph, Bob. *21 Things You Didn't Know about the Indian Act*. Indigenous Relations Press. 2018.

For Teacher Use (exact wording and page number references)⁵

Imposed the elected chief and band council system (1869 to present) p. 42	Denied women status (1869 to 1985) p. 52	Created reserves (1876 to present) p. 62	Encouraged voluntary and enforced enfranchisement (1876 – 1985) p. 69	Could expropriate portions of reserves for public works (1876 – <i>Indian Act</i> 1985) p. 79	Renamed individuals with European names (1800 – undetermined) p. 85	Created permit system to control Indian’s ability to sell products from farms (1881 – 2014) p. 90
Prohibited sale of ammunition to Indians (1882 – undetermined) p. 98	Prohibited the sale of intoxicants to Indians (1884 – undetermined) p. 101	Declared potlatch and other ceremonies illegal (1884 – 1951) p. 114	Restricted Indians from leaving their reserve without permission from an Indian Agent (policy 1885 – 1951) p. 120	Created residential schools (1886 – 1996) p. 126	Forbade Indian students from speaking their home language (late 1880s to early 1960s) p. 154	Forbade western Indians from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia (1906 – 1951) p. 159
Leased uncultivated reserve land to non-Indians (1918 – 1985) p. 161	Forbade Indians from forming political organizations (1927 – 1951) p. 167	Prohibited anyone, Indian or non-Indian, from soliciting funds for Indians to hire legal council (1927 – 1951) p. 174	Prohibited pool owners from allowing Indians entrance (1927 – undetermined) p. 177	Forbade Indian students from practicing their traditional religion (1940s) p. 182	Denied Indians the right to vote (until 1960) p. 185	Is a piece of legislation created under colonial rule for the purpose of subjugating a group of people p. 193

⁵ Chart adapted from: Joseph, Bob. *21 Things You Didn't Know about the Indian Act*. Indigenous Relations Press. 2018.

Residential Schools

Approximate Lesson Length: 4 hours

Learner Outcomes:

- knowledge of traditional family circle
- history of the residential school system
- knowledge of personal stories about residential school experiences
- consider the impact of the residential schools on individuals and communities

Resources:

- Louise Crane video “Family Circle”
- Activity 1
- Activity 2
- Reading “Residential Schools”
- Betty-Ann Little Wolf video “Boarding School”
- Activity 3 (divided into 3 sections)
- Bill Adsit video “Residential School”
- Activity 4

Introduction: As evidenced by the Truth and Reconciliation Committee, the Residential School system was the most destructive aspect of Indigenous colonization in Canada. When the reserve system was first created there were schools built on the reserves for the children to attend. These schools offered inadequate education to Indigenous children. The students attended during the day and returned home at night. The government, churches and agents were not happy with the continued influence of Indigenous culture, religion and language. They began to set up schools off reserve for children to attend. Children were mandated by law to attend. Parents who tried to keep their children at home were sent to jail or punished in some way. Children spent 8-10 months away from their parents and communities every year. The schools were poorly run; had inadequate funding; spread disease; and gave minimal education to the children. The schools were funded by the federal government but run by the churches. The heads of the schools were often cruel and many of the children were abused either physically, emotionally, spiritually and sexually. Approximately 4,000 – 6,000 children died in the schools from neglect or disease. Proper

records were not kept so the number is disputed. The purpose of the schools was “to kill the Indian in the child”. The intergenerational trauma caused by the residential schools affects individual and communities to this day.

Please note that when this was taught in the pilot phase it affected the students deeply. Some students had parents and grandparents go through similar experiences. Some students had no idea of this chapter in Canadian history and it brought up strong emotions. This topic can be a trigger for students who are suffering from PTSD. Make sure to have the proper help available if necessary.

Note for Activity 1 – There are five sections to the video. There are four pause cues to complete Activity 1. Below are some discussion questions you can use at each pause.

Pause 1 – Why are the children the most important in Indigenous culture?

Pause 2 – Why are grandparents important? Are they important in your culture?

Pause 3 – What is the role of parents? If you are a parent, is your role the same?

Pause 4 – How does the community support the family circle? How are you supported by your community?

End of video – Who is at the centre of your family circle?

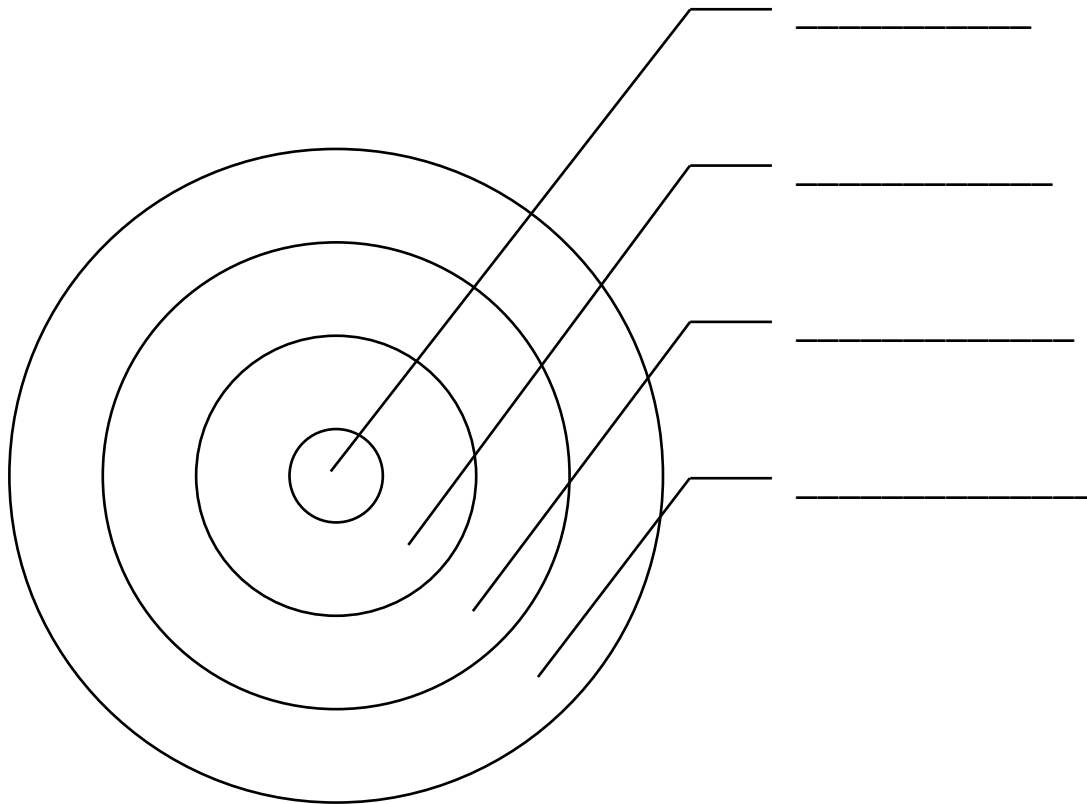
Activity 1

Family Circle

The most important part of Indigenous social life was the extended family. Families lived, travelled and worked together. They supported and helped one another. Another name for family is clan. Many clans make up a tribe. A tribe is also called a First Nation.

Watch the Louise Crane video and fill in the circle chart with the following terms:

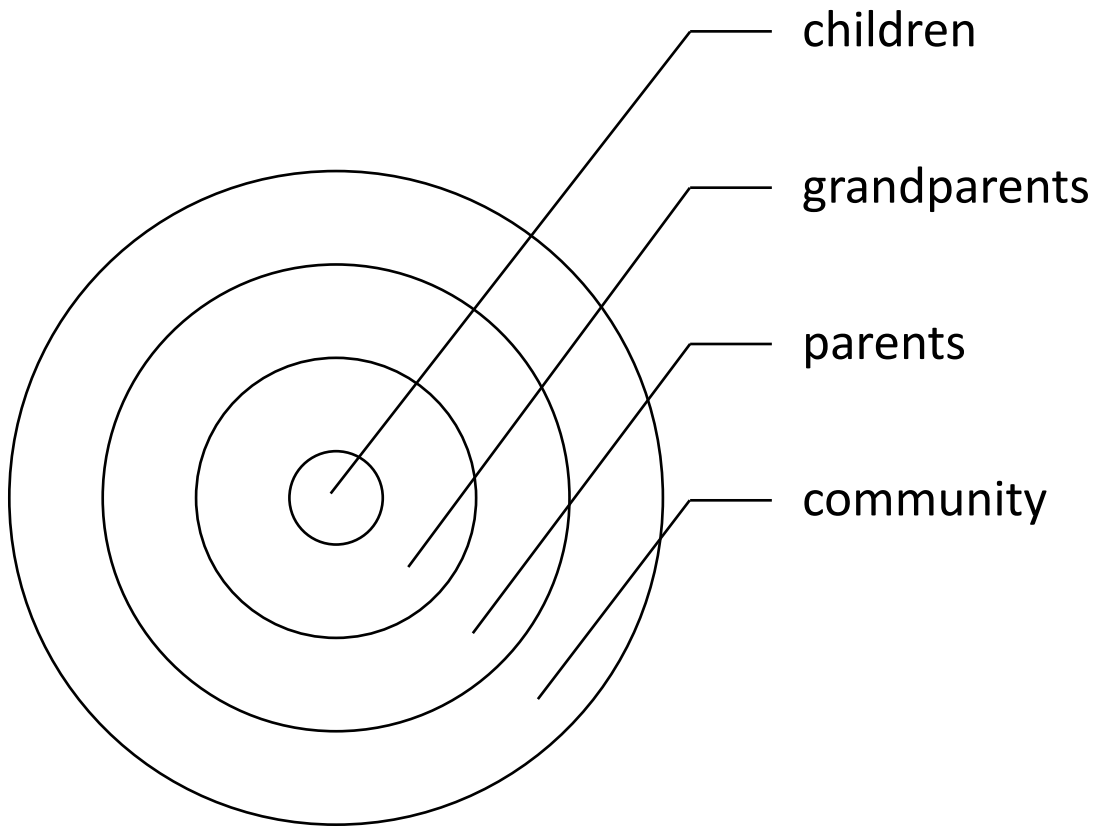
grandparents parents community children



Listen to the last part of the video again. What does Louise say the residential schools did to the family circle?

Activity 1

Answer Key



Possible answers to question: the family circle collapses; there is no more purpose to the family; no longer a reason for grandparents to remember and pass on knowledge, culture, or history



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

In your small group compare schools in your country to school in Canada today. Write down as many things that are different as you can. Think about: things you can/could do; things you can't/couldn't do; what you wear/wore; what are/were the teachers like; and anything else you can think of. Your teacher can help you with more ideas.

Leave the third column (Residential Schools) blank until after you have read "Residential Schools" and watched Betty-Ann Little Wolf's video.

Schools in Canada	Schools in your home country	Residential Schools

Residential Schools

After the treaties were signed and the First Nations were placed on reserves, the government set up some schools on the reserves. The schools were not the same as the schools off the reserves. The children did not learn the same things. They learned how to work and farm. They did not get the same education as non-Indigenous children.

The children went to school during the day and went home at night to their families. Soon the government did not want the children to stay with their parents. They thought First Nations people were bad and lazy. They wanted the children to be taken from their families so they would be more like the Europeans. The government built schools off the reserves. These schools were called 'boarding' or 'residential' schools. The children could not go home at night. They were away from their families for eight to ten months a year. Sometimes they could go home for Christmas.

The children were not allowed to wear their traditional clothes; speak their languages; practice their religion; have long hair; or celebrate any of their holidays. The dorms where they stayed were cold; there was not enough food; they did not have good health care; and they did not receive a good education. Most of the schools used the children to work for the school. They had to clean, garden and build things. There were many rules and they were severely punished (beaten) if they broke the rules. Approximately 4,000 – 6,000 children died at the schools from tuberculosis and other illnesses. Many children were sexually abused by the people who ran the schools.

Soon all First Nation, Métis and Inuit parents were forced to send their children to residential schools. In August the school bus (or truck) would come and pick up the children. Parents would go to jail if they tried to keep their children at home. When the children went away the parents were heart broken. Their reason for living was gone.

The residential schools operated in Canada for over 100 years – from 1886 to 1996. In 1952 the government passed a law that Indigenous children no longer had to go to residential school. The residential schools caused many problems for Indigenous people and communities. The children grew up without their parents and siblings. They did not learn their languages or culture. They lived in terrible conditions and fear for their whole childhoods. You will read more in the next lessons about the long term problems the residential schools caused.

Now go back to Activity 2 and complete the third column, 'Residential Schools'.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

You will watch the Betty-Ann Little Wolf video “Boarding School”. Betty-Ann lives in southern Alberta on the Brocket reserve. She is a member of the Piikani First Nation. In this video she will tell you about her experience at the boarding school she attended.

Answer the questions that follow.

1. How long did Betty-Ann spend in the boarding school?

2. Who was a big influence in her life before the boarding school?

3A. Who came to the house to take her to boarding school?

3B. Why do you think her grandmother was crying?

4. Severed means ‘cut off’ or ‘ended’. What does Betty-Ann say was severed when she was taken to the boarding school?

5. Who replaced the grandmothers in Betty-Ann's life?

6. Betty-Ann and the other students were punished for speaking their language. How would you feel if you could never speak your first language again? How would it affect you? How would it affect your community?

7A. What four things did the grandmothers teach the children?

7B. What did your grandparents teach you?

8. Animals are an important part of Indigenous culture. Horses were used for transportation and work. Are animals an important part of your culture? If so, which ones and why?

9. What was her mother's main role in the family?

10. The grandmothers had knowledge of 'natural' remedies. What are some natural home remedies in your country?

11. Boarding school changed the values the children were taught at home. Why did the children learn to steal and lie?

12. Why did Betty-Ann start to hate her parents?

13. What happened when Betty-Ann left the boarding school? Did the boarding school give her a good education?

14A. Who controlled the parents when the children were away at boarding school?

14B. What would have happened to the parents if they didn't send their kids to the boarding school?

15. When Betty-Ann was in her 30's she started to understand that boarding school was hard for her parents as well. What played a big part in her forgiveness of her dad?

16. Why were the friendships with her childhood friends severed?

Activity 3

Answer Key

1. 10 years
 2. her grandmothers
 - 3A. the minister (also called the Indian Agent)
 - 3B. because her grandmother knew she would be away for a long time; because her grandmother knew the boarding school was a bad place
 4. all the love she had in her heart
 5. the man in the picture; the man in charge of the boarding school
 6. discussion questions - various answers
-
- 7A. traditions, culture, values and beliefs
 - 7B. discussion question – various answers
 8. discussion question – various answers
 9. to work and provide for the family
 10. discussion question – various answers
 11. they stole food because they were starving; they lied about speaking their language to each other
-
12. because she thought her parents wanted her to go to the boarding school
 13. she went to an all-white school in Pincher Creek
no, she had a grade 2 education after 10 years in school
 - 14A. the minister
 - 14B. they would have gone to jail
 15. her spiritual beliefs
 16. because half the children became Anglican at one boarding school and the other half Catholic at the other boarding school - they were told bad things about each other from the ministers

Activity 4

Watch Bill Adsit's video "Residential School". Bill is member of the Tahltan First Nation located in northern British Columbia. Bill attended residential school in Whitehorse, Yukon.

Answer the questions below.

Are the sentences True or False?

- | | | | |
|----|---|---|---|
| 1. | Bill came from a happy family. | T | F |
| 2. | Bill and his brother went to residential school in Whitehorse, Yukon. | T | F |
| 3. | Bill didn't see his family for one year. | T | F |
| 4. | Bill and his brother went home every summer. | T | F |

Circle the words that you hear.

1. What did Bill lose while at residential school?

language	brother	mother and sisters	father	culture	friends	his band	freedom
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2. Where did Bill live after residential school?

on the street	in an apartment	in a room in an attic	in a house
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3. What kinds of problems did Bill have after the residential school?

alcohol	no friends	abandonment	no money	abuse	no education
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4. What happened next?

he lived on the streets	he went home to Tahltan	he went to a foster home	he lived with his brother
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5. Was the lady good to him? _____

Activity 4

Answer Key

1. mother and sisters, culture, his band
2. in a room in an attic
3. alcohol, abandonment, abuse
4. he went to a foster home
5. yes (Bill was taken in by a lady named Carol Gaetz. She took in many boys over the years who came of the residential schools and had nowhere to go.)



INDIGENOUS VOICES IN THE CLASSROOM

The Right to Vote

Approximate Lesson Length: 2.5 hours

Learner Outcomes:

- knowledge of democratic and non-democratic governments
- knowledge of the benefits of voting
- history of voting (enfranchisement) privileges in Canada
- opportunity to vote in a class election

Resources:

- Activity 1
- Reading "The Right to Vote"
- Activity 2
- Louise Crane video "Right to Vote"
- Activity 3
- Activity 4

Introduction: Although Canada has wide ranging voting rights today this was not always the case. As with most European countries Confederation only gave the right to vote to white male landowners. This changed slowly over time. Today Canada can truly be considered a full democracy. In activity 4 students have a chance to exercise their 'voting rights'. This has always been a fun and successful activity in my classroom.

Activity 1 notes: Place your students into partners. Cut up the questions and distribute one to each group. Give the students a few minutes to think about the question then pass it to the next group. When all the pairs have had a chance to look at the questions discuss as a whole class. Write new vocabulary on the board.

Activity 1

<p>What is a democracy?</p>	<p>What is a right?</p>	<p>Who is allowed to vote in your home country?</p>	<p>How often does Canada hold federal elections?</p>
<p>Why is voting important?</p>	<p>Who should be allowed to vote?</p>	<p>Look up the word enfranchisement. Write the definition in your notebook.</p>	<p>What are the benefits (good things) about being allowed to vote?</p>



INDIGENOUS VOICES IN THE CLASSROOM

The Right to Vote

Canada is a democracy. This means that citizens vote for the government leaders. Today all Canadian citizens over the age of 18 have the right to vote in city, provincial and federal elections. This was not always the way it was done. Below is a timeline showing what year different groups of people were allowed to vote in Canada.

1867 – Confederation – white male landowners

1916 – white women in Alberta, Manitoba and Saskatchewan provincial elections

1917 – white women in Ontario provincial elections

1918 – all white women in federal elections

1940 – white women in Quebec provincial elections

1948 – all citizens of all races

1995 – all citizens of all races and religions

1960 – Indigenous peoples of Canada

1982 – all citizens over 18 except those with a mental disability

1993 – citizens with mental disabilities

2002 – citizens in jail

Before 1960 Indigenous people were not considered Canadian citizens unless they gave up their treaty rights. This meant that they had to leave the reserves and their families and live in white communities. Today all Indigenous peoples of Canada are Canadian citizens and have all the rights, freedoms and responsibilities as other citizens.

Activity 2

Use the reading to fill in the chart below.

Person (all are 18 years of age)	Year allowed to vote (provincial and federal)
Japanese man	
Woman in jail	
White woman in Saskatchewan	
White man with no land	
Cree woman	
People of all religions	
ALL Canadian citizens	

Why do you think Indigenous people were not allowed to vote until 1960?

Activity 1

Answer Key

Person (all are 18 years of age)	Year allowed to vote (provincial and federal)
Japanese man	1948
woman in jail	2002
white woman in Saskatchewan	1916 provincial 1918 federal
white man with no land	1948
Cree woman	1960
people of all religions	1955
ALL Canadian citizens	2002

Before 1960 Indigenous people were not citizens. This was because they were considered to be 'wards' of the government. The government was responsible for taking care of them under different treaties.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Watch Louise Crane's video "The Right to Vote" and answer the questions below.

1. When did Louise's dad join the military?

2. What was he allowed to do once he joined the military?

a) travel b) open a bank account c) vote

3. Why did he stay in the military?

4. Before 1960 Indigenous people in Canada were treated like _____.

5. How do you think being allowed to vote changed things for Indigenous people?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

1. 1938
2. c) vote
3. so he would be allowed to vote and have his rights as a Canadian citizen
4. children
5. could join political parties; have the rights of citizens; had a voice in government; other appropriate answers



INDIGENOUS VOICES IN THE CLASSROOM

Activity 4

Vote for class president!

There are no student handouts for this activity.

1. Divide the students into two groups. Have them choose a 'candidate' for class president.
2. Have the students build a 'platform'. It could be classroom rules such as start and end time; break times and length; holiday dates; number of assessments; etc. Or with a higher level class it could be current issues.
3. Write a chart on the board outlining the platform.
4. When students have finished building their platform the 'candidate' for each group must give an oral presentation. While the candidate is speaking fill out their ideas on the board.
5. Set up a secret ballot. Each student writes the name of the candidate they would like to vote for.
6. Tally the votes.
7. Declare the class president!



INDIGENOUS VOICES IN THE CLASSROOM

Bill C-31

Approximate Lesson Length: 1 hour

Learner Outcomes:

- knowledge of Bill C-31
- role of women in First Nations culture
- difference between patriarchal and matriarchal societies

Resources:

- Reading “First Nations Women”
- Louise Crane video “Bill C-31”
- Activity 1
- Activity 2

Introduction: This lesson plan will introduce students to the historical role of women in First Nations cultures as well as the impact of historical legal decisions for women after Confederation. Many First Nations groups were matriarchal. This means that the bloodlines run through the women in the family. It does not mean that women were in charge of everything. For example, in the Tahltan First Nation there are two main clans – Wolf and Crow. Children are placed into clans based on their mother’s clan. This was done primarily to keep genetic lines clean. Marriage was arranged between the clans not within the clans. After Confederation, if a First Nations woman married a white man she automatically lost her treaty rights as well as those of her children. In 1985 the federal government passed Bill C-31 to reinstate those women and her children under the Indian Act. This gave many First Nations their identity, nation and rights back.



INDIGENOUS VOICES IN THE CLASSROOM

First Nations Women

In most cultures married women take on the last name of their husband. Children take the last name of their father too. This is part of a patriarchal society. Patriarch is a word that means “father”.

Many First Nations do not do this. They live in a matriarchal society. Matriarch means “mother”. First Nations communities are divided into clans. Each clan is a family. Each clan has a different name. For example, in the Tahltan First Nation there is a Wolf clan and a Crow clan. Children belong to the clan their mother belongs to, not their father. So we say the “bloodlines” run through the mother, not the father. This gave women high status in the nation. They did make all the rules but they were respected and honoured. They helped make decisions for all the people.

After 1867 the federal government made rules about who a First Nation woman could marry. She could only marry someone from her own First Nation. If she married a white man she lost her treaty rights and had to leave the reserve and her family. If she married a man from a different First Nation she had to move to his reserve and became part of his family. Many First Nations women were separated from their families and communities. Children were separated from their extended families (aunt, uncles, grandparents, cousins). This was very unfair of the federal government.

In 1985, after many years of fighting with the federal government, Bill C-31 was passed. This law gave these First Nation women their “Indian” status back. This meant women could once again be part of their own First Nation and be reunited with their families. Children of these mothers also received their status back. This was a very important law for First Nations people. Thousands of First Nation people were very happy with this new law.

Now watch Louise Crane's video “Bill C-31”.

Activity 1

Use the reading to answer the questions below.

1. Match the word with the meaning

patriarch

family

matriarch

father

clan

mother

2. Name the two Tahltan clans.

3. Tahltan is a matriarchy.

T

F

4. What year did the federal government make rules about females marrying? _____

5. What happened if a First Nation woman married a white man?

6. What happened if a First Nation woman married a man from a different First Nation?

7. What law was passed to change these rules? _____

8. What year was this law passed? _____

Activity 1**Answer Key**

1. patriarch – father
matriarch – mother
clan - family
2. Wolf Clan and Crow Clan
3. T
4. 1867
5. she lost her treaty rights
6. she had to leave her reserve
7. Bill C-31
8. 1981



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answers these questions on your own. You can share your answers with your class.

1. What is your last name? _____

2. Is your last name from your mother, your father or your husband? _____

3. What does your last name mean? _____

4. Is your home country a patriarchy or a matriarchy? _____

5. Does your country have arranged (parents choose) marriages? Y N

6. Do men and women have equal rights in Canada? Y N

7. What is Bill C-31?

8. How did this make life better for First Nations women?

The 60's Scoop

Approximate Lesson Length: 2 -3 hours

Learner Outcomes:

- understand the terms '60's Scoop'
- understand the problems that caused the '60's Scoop'
- understand it is an ongoing problem in Canada

Resources:

- Reading "The 60's Scoop"
- Earnie Poundmaker video "Adopted Son"
- Activity 1
- Activity 2
- Betty-Ann Little Wolf video "Lost Children"
- Activity 3

Introduction: The 60's Scoop is a term that is commonly used to describe the years from 1960's to the 1980s, when an disproportionate of First Nations, Inuit and Métis children were placed in the care of the provincial governments (Social Services). After 1952, First Nation children were no longer required to attend residential schools. However, the multiple generations that did attend, came home with many problems. The consequences of the residential school system are far-reaching and long-lasting; addiction issues; mental health issues; poverty issues; education issues (lack of education/subpar education); housing issues; incarceration issues; homelessness issues; compounded by spiritual and emotional deficits. In every area of personal wholeness, many First Nations, Inuit and Métis people are at a disadvantage. In many cases they were unable to properly parent their children, having been raised in an institution. Instead of providing help for these families, social workers across the country began apprehending the children and adopting them to non-Indigenous families. Sometimes the children were taken immediately after birth. Thousands of children were adopted across Canada, the United States and overseas. These children became another lost generation. They grew up without knowing who their family or culture was. First Nations children born between the 1950s and the 1980s are sometimes called the "lost/forgotten" generation. Apprehension of First Nation children is an on-going problem. Jane Philpott, former Indigenous Services Minister, called it a "humanitarian crisis".

The 60's Scoop

In 1951 the federal government passed a law that First Nations parents no longer had to send their children to residential schools. However, those children that did attend came out of the residential schools with many problems. They were very sad and angry when they came home. Sometimes they did not have a home to come back to. Some of them lost their families and siblings because of the residential schools. Some started to drink alcohol and take drugs to forget their bad memories.

Soon these people began to have their own children. Sometimes they did not know how to take care of their children. They did not grow up with parents, community or any love. Sometimes they could not take good care of their children. The provincial governments across Canada began to take these children away from their parents. They did not help the parents to become better parents. They just took the children away.

Sometimes they sent the children far away from their homes. Some children were sent to the United States and even England. These children were adopted by non-Indigenous families. These new families did not know anything about the child's culture or language or history. Some of these new families were not good to the children.

First Nation communities across Canada lost their children again. In the 1990's First Nations communities began to communicate with each other more. They started to see the problems across the country. They started to share their stories with the newspapers. In 1996, the federal government paid for a study on Indigenous problems. It was called the Royal Commission on Aboriginal Peoples. The people who researched and wrote the study said



INDIGENOUS VOICES IN THE CLASSROOM

that the government treated Indigenous people very badly. They asked the federal government to change many things. The federal government did not make very many changes.

First Nations, Inuit and Métis people are now speaking up about the problems they have and the things they need to heal. Indigenous people in Canada have 'found their voice'.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Watch Earnie Poundmaker's video "Adopted Son".

When you have finished put the words below into proper sentences

1. sent to England / he / for 15 years / was taken / at birth / and

2. very badly / his / treated / adoptive parents / him

3. flew back / he / to Canada / money / secretly saved / and

4. didn't know / or culture / his family / he

5. a long time / on the streets / for / he / of Saskatoon / lived

6. and / volunteered / helped people / he / in the community

7. they / he / met / and / Earnie / one night / became friends

8. a home / Earnie / and / taught him / gave him / about his culture

Activity 1

First Nations History



INDIGENOUS VOICES IN THE CLASSROOM

Answer Key

1. He was taken at birth and sent to England for 15 years.
2. His adoptive parents treated him very badly.
3. He secretly saved money and flew back to Canada.
4. He didn't know his family or culture.
5. He lived on the streets of Saskatoon for a long time.
6. He volunteered and helped people in the community.
7. One night he met Earnie and they became friends.
8. Earnie gave him a home and taught him about his culture.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

In the first part of the Earnie Poundmaker's video he tells the story of his adopted son. In the second part he talks about the importance of community and giving back to the community.

1. What do you think Earnie means when he says that the Sioux and Cree teaching are about "how to be human"?

2. How would you answer his question: "What kind of human being were you during your lifetime?"

3. With a partner, think of some ways you can give back to your community. List them in the chart below. When you have finished, share your ideas with your class.

4. Extra project: Use one of the ideas from the class and make a plan to make it happen!



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Watch the video of Betty-Ann Little Wolf called “Lost Children”. Betty-Ann works with the federal government to stop children from being taken from their parents and to help those who were.

Read and answer the questions below as your watch the video.

1. What does Betty-Ann mean that these children “don't know who they are”?

2. The girl Betty-Ann talks about thought she was not First Nation but _____.

3. Why didn't Betty-Ann and her husband teach their own children the Blackfoot language?

4. First Nation children today are often taught their culture and language but the parents of these children don't know their own culture and language. What does Betty-Ann call these parents?

5. Betty-Ann and the women she works with want 'kinship' care. What does she mean by this?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

1. They don't know their culture, history, languages and sometimes families
2. Filipino
3. They were afraid the children would get in trouble.
4. The 'forgotten generation'
5. Children whose parents can't care for them would be cared for by family or close friends instead of being sent away.



INDIGENOUS VOICES IN THE CLASSROOM

Unit Review

In this unit you learned about Canadian Indigenous history. Let's see what you remember!

1. What year did the Europeans become coming to Canada?
1400s 1500s 1600s 1700s

2. What were the first treaties made between the Europeans and First Nations called?

3. How many treaties are there in Canada?

4. All First Nations have a treaty with the government. T F

5. The Indian Act gave Indigenous people more freedom. T F

6. How many years did the Residential schools operate?
50 75 100 150

7. In a democracy people vote / do not vote for their leaders.

8. What year were Indigenous people in Canada allowed to vote? _____

9. Bill C-31 gave / took Indian status from First Nation women.

10. What does "The 60's Scoop" mean?



INDIGENOUS VOICES IN THE CLASSROOM

Unit Review

Answer Key

1. 1500s
2. Peace and Friendship Treaties
3. 11
4. False
5. False
6. 100 (1886 – 1996)
7. vote
8. 1955
9. gave
10. a time starting in the 1960s when Indigenous children were taken from their parents and adopted to other families

CURRENT ISSUES

People shouldn't go hungry,
people shouldn't be cold,
people should have a place to sleep,
have a warm place to sleep,
have a roof over their heads.

There are still a lot of people falling through the cracks.

- Earnie Poundmaker



INDIGENOUS VOICES IN THE CLASSROOM

Healing from the past

Approximate lesson length: 3 hours

Learner Outcomes:

- some of the effects of the residential schools
- some of the effects of the 60's Scoop
- some ways Indigenous peoples are coping with the past

Resources:

- Activity 1 - Discussion
- Earnie Poundmaker video: "Challenges"
- Activity 2
- Jim Potts video: "The real way of life"
- Activity 3

Introduction: The Indian Act, the residential schools, and the 60's scoop left an indelible mark on the lives of Indigenous people in Canada. The inter-generational trauma produced by colonization has affected every single First Nation, Métis and Inuit person. The Truth and Reconciliation Commission of Canada (June 2008 – December 2015), which uncovered the truth about the residential schools, was the catalyst for renewed promises of reconciliation for Indigenous people. Healing has started to take place. We are far from where we should be but far from where we were. In the following lesson plans you will learn about the myriad of struggles facing Indigenous people in Canada and ways they are coping and even conquering them.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Discussion questions:

In a small group think of some of the challenges you faced in your community before you came to Canada. For example, were there jobs available? List them here.

Were you able to overcome these challenges? If so, what did you or your community do to overcome them?

List your challenges in the following categories:

Immediate Needs	Long Term Challenges

Activity 1



INDIGENOUS VOICES IN THE CLASSROOM

Answer Key

Some possible answers

Immediate Needs	Long Term Challenges
Food	Education
Clothing	Savings
Housing	Mental Health
Money	Addiction Issues
Work/job	Family Problems
Water	--- other answer
----- other answer	--- other answer



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Watch Earnie Poundmaker's video "Challenges". Answer the questions below.

1. What does it mean to be "homeless"? Have you or your family ever been homeless?

2. What kinds of things can cause homelessness?

3. There are many places that help First Nations people in the city. Can you think of some places that help new immigrants?⁶

4. What are some struggles single mothers face?

5. Earnie talks about three main things people need. What are they?

6. Why are many First Nations people suffering?

7. Earnie uses the word "intergenerational". What do you think this means?

⁶ Introduce "The Newcomers Guide to Calgary" if time permits.



INDIGENOUS VOICES IN THE CLASSROOM

8. The loss of First Nation language is a big problem. Why is it is problem?

9. Earnie considers himself to be “grounded”. What does he mean by this?

Activity 2**Answer Key**

1. To be without a place to live
2. Addictions, poverty – other answers could be war, unemployment
3. answers will vary
4. Rent money, food, clothing for children
5. People shouldn't go hungry (food), people shouldn't be cold (clothing), people should have a place to live (housing)
6. They have been apart from their communities and families
7. You lose your identity, where you come from, who you belong to, your community
8. He means he knows where he comes from, who his family is, who he belongs to



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Watch Jim Potts' video "The Real Way of Life". Answer the questions below.

1. Jim Potts' parents attended boarding school (residential school). How has it affected Jim and his siblings?

2. What happened if children at the residential schools spoke their first languages?

3. What percentage of First Nations people don't know their first languages?

4. Are children learning First Nations' languages in schools now?

5. What do you think Jim means by "the real way of life"?

6. Jim talks about racism between First Nation and non-First Nation people. How can racism be overcome?

7. Many First Nation people struggle with addictions. Why are many young people dying?

8. Is help available for people who want to overcome their addictions?

9. What does 'Mother Earth' offer to people?

10. What does life on the reserve offer First Nation people?

11. How many generations in Jim's family were in the boarding (residential) school?

12. Jim talks about how hard it is to learn another language when you're older. Do your children find it easier to learn English than you? Why do you think this is?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

1. It altered (changed) their way of life; no more culture or language
2. They were punished
3. 80% - 90%
4. Yes some are. (There are many language revitalization programs in Canada now.)
5. Relearning culture, language, tradition, religion of First Nation people
6. By being respectful of others; treat others the way we want to be treated; help and appreciate others
7. Because they are overdosing on drugs (taking too much and dying)
8. Yes
9. Mother Earth offers food, medicine, and a traditional way of life
10. Hunting, fishing and independence
11. Two generations – his grandparents and his parents
12. Answers will vary



INDIGENOUS VOICES IN THE CLASSROOM

Life on the Reserve Today

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- the connection between the treaties and the reserves
- knowledge of day to day life on the reserve
- how life on the reserve has changed over the past 150 years

Resources:

- Reading "Where do Indigenous people live today?"
- Activity 1
- Bill Adsit video "Life on a Reserve"
- Activity 2
- Jim Potts video "A Different Way of Life"
- Activity 3

Introduction: Many of the students don't understand where Indigenous people live today. They may think they still live on reserves, in teepees or igloos. Of course this is not the case. Indigenous people live in all areas of Canada: towns, cities, farms, and on reserves. Life on the reserves is very different from life off reserve. First Nations people on reserve are governed by an elected council. They still live very much under the Indian Act restrictions.

Where do Indigenous people live today?

In the past, the Indigenous people of Canada lived on their traditional territories. They lived a nomadic lifestyle. They travelled through the year to hunt and gather food. When the government of Canada created the reserves their lives changed. They were forced to live on reserves. Today First Nation people do not have to live on reserves.

Most Inuit people still live in northern Canada. They have their own territory called Nunavut. Métis people do not live on reserves. Some Métis people live on settlements. They have made an agreement with the government for land. First Nation people live all across Canada. Some live in large cities like Calgary and Edmonton. Some live in small towns like Pincher Creek and Red Deer. Some still live on reserves.

First Nation people who choose to live on the reserves live a very different life from other First Nation people. They do not own their house or land. They have their own form of government. They elect a chief. Every few years they choose the person who will be the leader. Sometimes there is a school on the reserve but often they have to go to a nearby town. Some reserves are far away from other cities and towns. There are many problems living on a reserve but some First Nation people do not want to leave their land and families.

Activity 1

You can figure out what new words mean from reading words around it. Look at the following words and find the meaning in the reading.

- 1. nomadic _____
- 2. forced _____
- 3. settlements _____
- 4. elect _____
- 5. chief _____

Choose two of the words above and make your own sentences.

- 1. _____
- 2. _____



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. nomadic – travel through the year to hunt and gather food
2. forced – have to
3. settlement – agreement with the government for land (Métis)
4. elect - choose
5. chief – leader



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Watch Bill Adsit's video "Life on a reserve today".

Bill talks about 5 big challenges for First Nation people who choose to live on reserves. Circle the correct answer.

- | | | |
|----|-------------------------|-------------------------------|
| 1. | Many jobs | Very few jobs |
| 2. | Limited education | Good education |
| 3. | Good family life | Many family problems |
| 4. | Good water | Bad water |
| 5. | Children leave reserves | Children stay on the reserves |

He mentions one encouraging thing. What is it?

Can you think of some reasons that education is important? Share your answers with the class.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answer Key

1. Very few jobs
2. Limited education
3. Many family problems
4. Bad water
5. Children leave reserves

Many aboriginal children get an education now.

Answer will vary: opportunity, good jobs, more money, take care of family.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Watch Jim Potts' video "A Different Way of Life". Jim lives on the Piikani reserve in southern Alberta. Answer the following questions.

1. Who are the people on the reserve dependent on?

2. What did the government promise before they built the Old Man River Dam? (3)

3. The elected chief and counsel 'rule' the reserves. What are their responsibilities? (4)

4. How is Jim independent on his reserve?

5. Discussion questions: Do you think life on the reserve is hard? Why do you think some First Nation people choose to stay there? How is living on a reserve "a different way of life?" Share your answers with the class.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

1. The federal government
2. Economic development, job creation, replenish (fix) the river valley
3. Funding, expenditures (how the money is spent), way of life, housing
4. He owns his own house
5. Answers will vary

Living in Two Worlds

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- knowledge of various types of Indigenous peoples (those who live on reserve, urban, mixed blood)
- knowledge of challenges facing these different Indigenous groups
- challenges of adapting to a new culture and comparing to students' experiences

Resources:

- Reading "Living in Two Worlds"
- Activity 1

Introduction: Indigenous people in Canada are not a uniform group. Some live on reserves, some live in urban areas, some are 'status', some are 'non-status', some are connected to their Nation, some are displaced, some are adopted, some grew up with their parents, some grew up in foster care – the list is endless. The commonality amongst all these people is their primary identification of being Indigenous (First Nation, Métis or Inuit) and their adaptability. Change is inevitable in our world. Some of your students may have fled their home country or some may have come to Canada for educational or economic reasons. Whatever their reason for being in Canada, they have all had to adapt to a new culture. Activity 1 can be adapted to your students' needs. It creates great conversation in the classroom and can help students better understand Canadian culture.

Activity 1 notes: Put students into groups. It is preferable to have various nationalities in the groups. Each student should have a copy of the chart. Students are looking for similarities and differences in each of the categories.

Living in Two Worlds

When you came to Canada you might have had culture shock. Culture shock is when a person has a hard time in a new country. The weather might have been very different from your home country. Maybe the food is new. People do not behave the same way they do in your home country. The money looks different. You can feel very anxious and stressed when this happens.

This also happened to Europeans when they came to Canada. They had to learn new ways of finding food and shelter. The Indigenous people helped them. Soon there were more Europeans than Indigenous people. Then the Indigenous people had to change. Indigenous people had to change everything about their life. Moving to the reserves was culture shock. Going to residential school was culture shock. Coming home from residential school was culture shock. Some Indigenous people adapted (changed) but some could not.

Indigenous people are not all the same. Some live on reserves. Some live in cities. Some children live with their parents. Some children live in foster homes. Some are connected to their community. Some only have one parent who is Indigenous. Indigenous people have had to change to live in very different situations. Just like you have.

One thing that helps Indigenous people is their communities. Just like you feel connected to your community and home country, most Indigenous people feel connected to their communities.

Change is hard. Learning how to live in a new country with a new culture is hard. What has helped you adjust to your new life in Canada?

Activity 1

Follow the instructions from your teacher to fill out this chart in your group. When you have finished you will discuss as a class.

	My Country	Canada
Greetings		
Personal space		
Eye contact		
Being on time		
Public behaviour		
Personal questions		
Lineups		
Values		

LOOKING TO THE FUTURE

You have to make the decision
that you're going to make
your life better
and get up and start!

- Bill Adsit

A Good Childhood

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- Understand what a good childhood for a First Nation person can be like

Resources:

- Activity 1
- Earnie Poundmaker video "A Good Childhood"
- Activity 2

Introduction: Of all the participants in the video series Earnie Poundmaker considers himself to be very blessed by his childhood. He grew up on and near to the Ahtahkakoop First Nation reserve in west central Saskatchewan. You can find the area on Google maps to show your students. Although he still faced poverty and racism during his childhood he considers himself luckier than other First Nation people. Students will hear many Cree words at the start of the video. There are Cree/English dictionaries online if the students are interested to see more Cree words.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Childhood is a very important part of the human experience. In this activity you will think about your own childhood and write a short paragraph to share with your class.

Use these questions to write your paragraph. Where were you born? Who were important people in your life as a child? Did you grow up in a city, a town or a village? What kinds of things did you do as a child? Did you have toys? Who were your friends? What is your happiest childhood memory? Did you have a happy childhood?

Activity 2

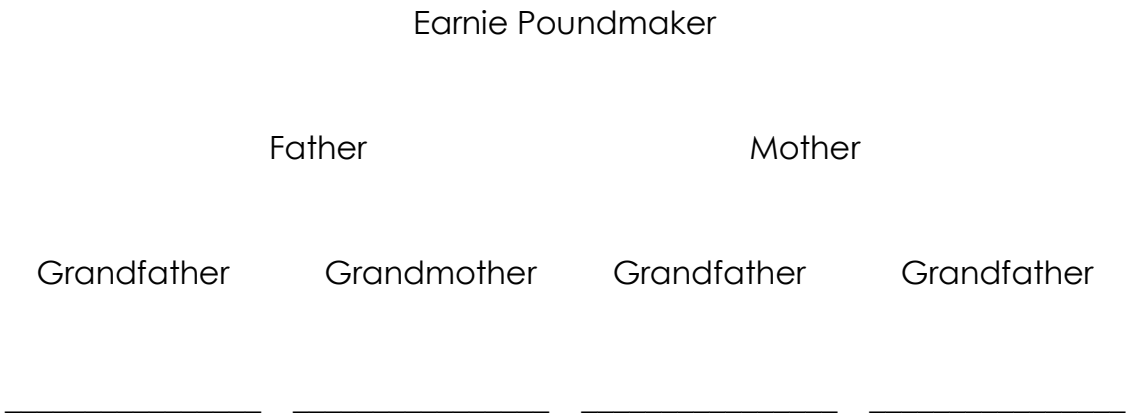
Watch the Earnie Poundmaker video “A Good Childhood”. Answer the questions below.

1. Match the Cree word to its meaning:

- | | |
|--------------|--------------------|
| Ahtahkakoop | Bear Hills Man |
| Maskwacis | Sits on the Ground |
| Maskwacinis | Starblanket |
| Musakapo | Bush Woman |
| Sakaw-iskwew | Bear Hills |

2. What treaty number is the Ahtahkakoop First Nation under?

3. Complete Earnie’s family tree:⁷



4. What was the entertainment for Earnie, his siblings and cousins as children?

⁷ Extra activity: Have students make their own family tree.

5. What kind of food did Earnie and his family gather from the land?
Circle the ones you hear.

bears rabbits moose grouse mice ducks
tomatoes blueberries raspberries apples oranges strawberries

6. What was strange about the school Earnie attended in Shell Lake?

7. Why was school hard for Earnie?

8. What did the First Nations in that area do every spring/summer?

9. What was special about Earnie's mother?

10. What made Earnie's childhood so happy?

Activity 1

Answer Key

1. Ahtakakoop – Star Blanket
Maskwacis – Bear Hills
Maskwacinis – Bear Hills Man
Musakapo – Sits on the Ground
Sakaw-iskwew – Bush Woman
2. Treaty 6
3. Maskwacinis Sakaw-iskwew Isaac Generaux Lydia Knife
4. Listening to the adults tell stories
5. rabbits grouse ducks blueberries raspberries strawberries
6. No First Nation child had every graduated from it
7. with non-Indigenous children, didn't have good clothes, poor
8. Travel to southern Alberta to work in the sugar beet fields
9. She knew the value of an education
10. Various answers – grew up with his family, knew his culture and language, close to his mother, poor but content, had everything he needed

Hope

Approximate lesson length: 2 -3 hours

Learner Outcomes:

- Learn similarities between newcomers to Canada and First Nations people
- Plan goals for own life
- Set priorities for achieving goals

Resources:

- Activity 1
- Earnie Poundmaker video “A Community of Caring”
- Activity 2
- Jim Potts video “The Good Dog”
- Activity 3
- Bill Adsit video “How do I want my day to go?”
- Activity 4

Introduction: In this lesson students will learn how First Nations people are setting and achieving personal and communal goals. There are many similar struggles between newcomers to Canada and Indigenous peoples. They may have similar beliefs (nature based spirituality), may have grown up living off the land and may face many of the same struggles. Both groups of people have to rely on their communities, their culture, their resourcefulness and their personal strengths and resilience to make a life in Canada.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

In this activity you will think about your personal and family goals for your new life in Canada. Life in Canada can be very difficult but it can also be rewarding and exciting.

1. Think about goals you have for 1, 5 and 10 years from now. Write them in the boxes.

1 year from now	5 years from now	10 years from now

2. Now pick one goal from each column and write 3 steps you can take to achieve your goal.

1 year goal Step 1 _____
 Step 2 _____
 Step 3 _____

5 year goal Step 1 _____
 Step 2 _____
 Step 3 _____

10 year goal Step 1 _____
 Step 2 _____
 Step 3 _____

Share one of your goals and steps with your class.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Watch the Earnie Poundmaker video “A Community of Caring”. Answer the questions below.

1. Earnie's father would pick up people stranded in town and bring them home. Why do you think he did this?

2. Sometimes Earnie's family didn't have food or money. Who would help them?

3. What kind of communities does Earnie say the reserves are today?

4. What do they need to do to change?

5. How does Earnie help the homeless First Nation men he works with?

6. What is Earnie trying to teach people?

7. What does Earnie mean when he uses the word “rewarded”?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answer Key

1. So the people would be safe, housed and fed. It was very cold outside.
2. The people they helped would help them.
3. Selfish or self-centered. They do not think about others.
4. Try to regain their traditional knowledge and ways of doing things.
5. Share knowledge, set a good example, practice and share the culture that was lost
6. To put others ahead of yourself
7. He means you will get the things you need in your life if you help others when they need it. He doesn't mean a money reward.

Activity 3

Watch the Jim Potts video "The Good Dog". Answer the questions below.

1. Jim talks about being "healthy". What does he mean by this?

2. What kind of work does Jim do on the reserve?

3. What does Jim say you should do if you are doing something the wrong way?

4. What does "live and learn" mean?

5. Jim tells a story about two dogs. What did the 'good dog' do that the other one did not do?

6. What is the most important lesson you have learned in your life?

7. If you have children, what lessons do you try to teach them?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

1. Not using drugs, alcohol or smoking. Going back to a spiritual belief.
2. Cuts poles for teepees, makes drums, does house contracting (helps people build houses)
3. Listen, accept it and change
4. When you learn something pass it on. Accept that you are wrong sometimes and find the right way. Learn from your mistakes.
5. The good dog only had to be taught his lesson one time. The bad dog never learned from his mistakes.
6. Answers will vary
7. Answers will vary



INDIGENOUS VOICES IN THE CLASSROOM

Activity 4

Watch Bill Adsit's video "How do I want my day to go?" Answer the questions below.

1. Bill says there are similarities between newcomers to Canada and First Nations people. What are the four things he lists?

2. If you are having difficulties in your life what does Bill say will help you?

3. What are some things newcomers to Canada may have lost? Are they similar to things Indigenous people in Canada lost?

4. How can 'changing your attitude' affect your life?

5. What is one small change you can make in your life today to be happier or healthier?

Write down some of your classmate's ideas below:



INDIGENOUS VOICES IN THE CLASSROOM

Activity 4

Answer Key

1. poor health inadequate housing low income high unemployment
2. Changing your mindset. Every morning decide to do better than the day before.
3. country culture religion
4. It will make your life better. You will be happier. You will wake up with a purpose
5. Answers will vary



INDIGENOUS VOICES IN THE CLASSROOM

Land Acknowledgements

Approximate Lesson Length: 1 hour

Learner Outcomes:

- knowledge of reconciliation between the Canadian government and Indigenous peoples
- understand what a land acknowledgement is and where it might be heard

Resources:

- Reading “Land Acknowledgements”
- Activity 1

Introduction: There is a teacher section on Land Acknowledgements at the back of the curriculum. Students may be in attendance at public events where land acknowledgements are done. Students should understand that this is part of the reconciliation process that is ongoing in Canada between federal, provincial and municipal governments and Indigenous peoples.

Land Acknowledgements

Canada is working to reconcile with the Indigenous peoples of Canada. Reconcile means 'to make things right'. If you have a fight with your friend and you 'reconcile' that means you are friends again. Reconciliation will be a long process. It will take many years to 'make things right' for Indigenous people in Canada. Both sides are starting to make changes to make this happen.

A land acknowledgement is one thing the government is doing to make things better. It shows respect for the land and the people who first lived on it. It also recognizes the different treaties in Canada and the government's special responsibility for Indigenous people. Every part of Canada was once occupied by different Indigenous groups. Different parts of Canada have different land acknowledgements.

In Alberta there are three treaties. Treaties 6, 7 and 8. If you are in the Calgary area the speaker might say this:

I would like to acknowledge that we are meeting on the traditional territories of the people of the Treaty 7 region in Southern Alberta, which includes the Blackfoot Confederacy (comprising the Siksika, Piikani and Kainai First Nations), the Tsuu T'ina First Nation, and the Stoney Nakoda (including the Chiniki, Bearspaw, and Wesley First Nations). The City of Calgary is also home to Métis Nation of Alberta, Region III.

'Traditional territories' means where these Indigenous people lived before Europeans came to Canada. 'Treaty 7' is the treaty which the federal government made with these First Nations. 'Métis Nation' shows that some of the Métis people also lived in this area after the Europeans came to Canada. There were and are many Indigenous people still living in southern Alberta.

Land acknowledgements are usually done at the start of a public event put on by the city, provincial or federal government. So now if you hear one you will understand what it is for!



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Use the reading to help you answer the questions below.

1. Unscramble the names of the First Nations. Remember to use a capital for the first letter.

aiaink _____

ynoest okonad _____

leyesw _____

usut 'anit _____

iiasskk _____

ikinihc _____

erabspwa _____

nkiipa _____

2. Which treaty do all these First Nations belong to? _____
3. What other Indigenous people live in this area? _____
4. What does 'reconcile' mean? _____
5. Giving a land acknowledgement shows _____ for the land and the Indigenous people who lived on it first.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. Kainai
Stoney Nakoda
Wesley
Tsuu T'ina
Siksika
Chiniki
Bears paw
Piikani
2. Treaty 7
3. Métis Region 3 (III)
4. to make right
5. respect

THE MÉTIS

Our grandmothers, our mothers,
the women in our families,
were the ones who kept the knowledge of the land
in connection to the First Nations.

They always carried that cultural knowledge
and brought it to the next generation.

- Lawrence Gervais

Who are the Métis People?

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- understanding of the Fur Trade
- how the Métis got their name
- importance of Métis women during the Fur Trade

Resources:

- Reading “Who are the Métis People”
- Activity 1
- Lawrence Gervais audio “Who are the Métis People?”
- Activity 2

Introduction: The Fur Trade began in 1535. The Europeans came to the New World (Canada today) and partnered with the First Nation people. The Europeans wanted furs, especially the beaver for coats and hats. Métis people played a very important role in the success of the Fur Trade industry. They were skilled hunters and trappers. In the 1700's French and Scottish fur traders took First Nation wives. The children born from the union of the European and the First Nation women were of mixed blood. The First Nation women had much knowledge and many skills to share with the Europeans. The fur trade ended in 1821 because fur hats were no longer popular in Europe.



INDIGENOUS VOICES IN THE CLASSROOM

Who are the Métis People?

The **Fur Trade** began in 1535. Europeans came to the **New World** and partnered with the **First Nation** people. Europeans wanted furs, especially beaver furs, for coats and hats. The First Nation people trapped animal furs (otter, beaver, fox, and other small animals). They traded with the Europeans for tools, metal utensils, guns, and cloth. The fur trade ended in 1821 because fur hats were no longer popular in Europe.

The **Métis originated** in the 1700's when French and Scottish fur traders (Europeans) took First Nation wives because they provided companionship for the fur traders and **aided** in their survival. The First Nation women translated the language, made clothing, cooked food and helped solve any cultural problems. The children born from these unions were called "Métis" which means "mixed blood" in French. They were called **mixed blood** and "**half-breed**".

Activity 1

Vocabulary

Fur Trade	(noun)	business in which animal furs were exchanged for tools, metal utensils, guns, and cloth
New World	(noun)	Canada today
Métis	(noun)	-children born from the union of a French or Scottish fur trader (European) and a First Nation woman -means 'mixed blood' in French
originated	(verb)	began
aided	(verb)	helped
half-breed	(noun)	a negative name used to call the children born from parents of two different races, the European and the First Nation

1. Who did the Europeans partner with when they came to the New World?

2. Why did the Europeans want furs?

3. Name two furs the First Nation people trapped during the fur trade.

a) _____ b) _____

4. What did the Métis receive in trade for furs? Name two things.

a) _____ b) _____

5. What did the First Nation women do for the European fur traders in the 1700's?

a) _____

b) _____

c) _____

6. What two names were the Métis called?

a) _____ b) _____



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. First Nation people
2. to make coats and hats
3. otter, beaver, fox (2 answers)
4. tools, metal utensils, guns, and cloth (2 answers)
5. The First Nation women translated the language, made clothing, cooked food and helped solve cultural problems. (3 answers)
6. mixed blood and half-breed



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Listen to Lawrence Gervais' audio, "Who are the Métis People?" Answer the questions.

Circle the correct answer.

- | | | |
|--|---|---|
| 1. The Europeans were children of the Fur Trade. | T | F |
| 2. The fur traders moved westward where the furs were. | T | F |
| 3. The First Nation chiefs helped the fur traders to survive. | T | F |
| 4. The European men took their wives and children with them to Europe. | T | F |

Fill in the blanks with a short answer.

1. What was the name of the land purchased by the King of England?

2. What did the Métis do when the fur trade ended in 1821?

3. The Métis travelled the land, traded furs, and followed the buffalo herds. Who did they work with?

4. What did the grandmothers, mothers, and women in the families keep?

5. The European men went back to Europe. What did the Métis mother's carry on with their children?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answer Key

T/F questions

1. F
2. T
3. F
4. F

Short answer

1. Rupert's Land
2. formed their own government
3. First Nations
4. knowledge of the land
5. cultural knowledge

Louis Riel

Approximate Lesson Length: 3 hours

Learner Outcomes:

- knowledge of Louis Riel
- key events of the Rebellion

Resources:

- Reading “Louis Riel”
- Activity 1
- Lawrence Gervais audio “Louis Riel”
- Activity 2

Introduction: Louis Riel was born in 1844 in the Red River Settlement in Manitoba. His father was a Métis leader and his mother was French Canadian. After schooling in Eastern Canada and returning to his homeland in the Red River area, he formed his own government to fight for the rights of the Métis people. He negotiated the Manitoba Act with the Canadian government which led to Manitoba becoming a province in 1870, as well as, a bilingual province with French speaking rights. His fight for these rights led to his exile and he fled to the United States. The Métis people continued to struggle with their rights and freedoms and asked Riel to come back to help them. Louis Riel returned to form another government to try to negotiate terms with the Canadian Government. His fight in Batoche, Saskatchewan in the North-West Rebellion led to Riel surrendering in May of 1885. He was charged with high treason. He was hung, November 16, 1885.

Louis Riel

Louis David Riel was born in 1844 on the Red River Settlement in Manitoba. His father was a Métis leader and his mother was French Canadian. In 1864 he moved to eastern Canada and worked as a law clerk. After his father's death, at the age of 24, Riel moved back to the Red River Settlement.

The Red River Settlement was populated by mostly Métis and First Nations. The Métis were distinct from both the First nations and the Europeans. They developed their own aboriginal language, unique culture, and traditions. Riel noticed religious and racial problems between the groups.

The Red River area was controlled by the Hudson's Bay Company (HBC). In 1869 they sold their land rights to the government of Canada. The Métis, led by Riel, resisted the takeover of their homeland. Riel formed his own government and fought hard with the government for Métis rights and the creation of Manitoba as a province.

The army was ordered to remove Riel so he fled to the United States. The Métis were not happy because the government was making laws that changed their traditional way of life. They went to Montana to find Riel. They formed a government and fought in several battles. Louis Riel surrendered in May of 1885. Louis Riel was hung for treason on November 16, 1885

Activity 1

Louis Riel

K F H Y C B V U L M A N I T O B A U X D
 M J X A N O T H A P P Y Z L J S J H U J
 T N N E B A R H B U S V R Q X Y H H E F
 T S N U A F C E P I W T F B N E U U I C
 R J J N M S C H D Q J P L E O I N N X U
 A S M J O Z T B A R G K D B V K I G A N
 D U J R N R W E C N I C K M E L Q N I I
 I R M J T E A R R K G V K X M G U M E T
 T R G I A S Y A L N J E E E B Z E F A E
 I E Y V N I O D I A C K D R E J C Z G D
 O N G Q A S F Y G V W A P F R Y U O D S
 N D O L E T L L W U M C N V T T L Z M T
 S E V V I E I O I E S E L A T G T C X A
 T R E E N D F U K F K Q T E D M U Z C T
 R E R Y R L E I R N P A L I R A R W P E
 E D N Y N Z D S U Q G L V H S K E O O S
 A H M L I B I R P K P W B H N H N J S D
 S O E W Z W Z I H J Z I J G W Z E W U C
 O P N O O L S E A L A N D R I G H T S X
 N Y T Z H D M L Y W A Q T B P F O Z V Y

unique culture	eastern Canada	United States	government
traditions	land rights	surrendered	Louis Riel
not happy	resisted	Manitoba	Red River
law clerk	way of life	Metis	changed
November	Montana	treason	hung

Activity 1

Answer Key

Louis Riel



- | | | | |
|----------------|----------------|---------------|------------|
| unique culture | eastern Canada | United States | government |
| traditions | land rights | surrendered | Louis Riel |
| not happy | resisted | Manitoba | Red River |
| law clerk | way of life | Metis | changed |
| November | Montana | treason | hung |

Activity 2

Listen to Lawrence Gervais' audio "Louis Riel". Follow along with the text below as you listen. Discuss the text as a class and answer the question.

"The Métis felt that Canada had no legal right to hang a US citizen. Louis Riel should have been extradited. Back in the early 1800's, if you fully naturalized and said, 'I don't agree with the Crown' (making a statement that 'I'm not governed by any royal system') then you were naturalized, legally, and the US took Louis Riel in of their own property. So when Riel came to Saskatchewan and rebelled against Canada, 'Did Canada have a legal right to hang him for treason?'"

Vocabulary

extradite (verb)	to bring someone back to the country where they have done something illegal
naturalize (verb)	to become a citizen of another country
Crown (noun)	the "government" in legal terms
to be governed (verb)	to follow the rules of a government
rebel (verb)	disagree with the government
treason (noun)	a crime for disloyalty against the government

What do you think? Did Canada have a legal right to hang Louis Riel for treason? Give a reason for your answer.

Share your answer with the class.



INDIGENOUS VOICES IN THE CLASSROOM

The Métis Scrip System

Approximate Lesson Length: 1 hour

Learner Outcomes:

- knowledge of the Scrip System
- knowledge of the two types of scrips

Resources:

- Reading “The Métis Scrip System”
- Lawrence Gervais audio “The Scrip System”
- Activity 1

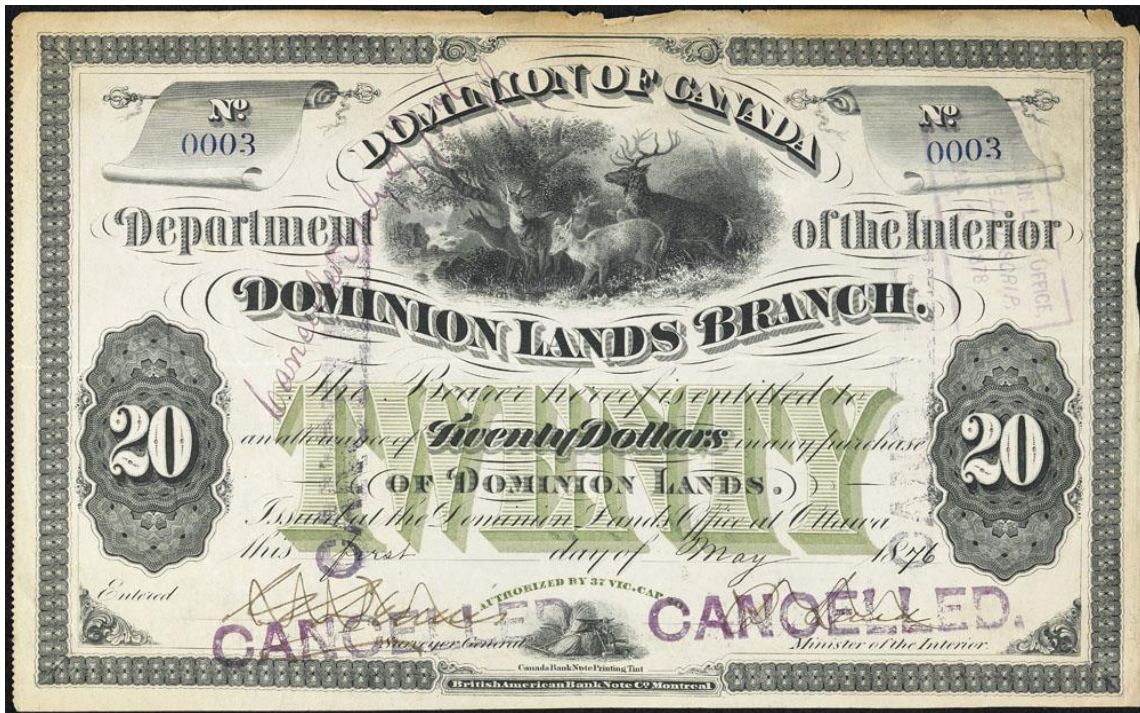
Introduction: The Métis Scrip System came about after the 1870 Red River Resistance when the government of Canada created the province of Manitoba under the Manitoba Act. They promised land to Métis families settled in the region. In 1872, the Dominion Lands Act was created to grant land in the west to various people, including the Métis. The Canadian government created the Métis scrip system for the Métis to acquire land. Documents were issued that were redeemable for land or money. Scrip was given to the Métis people in exchange for their land rights. There were two types of scrip: land scrip and money scrip. Land scrip was given in 80, 160, or 240 acres of land. At the time, land was priced at \$1 per acre. Money scrip was given in \$20, \$80, \$160, and \$240 and it was transferable. The scrip system had many problems and resulted in the loss of Métis lands. The land scrip was non-transferable, the government controlled the amount and price of land and the Métis had to travel long distances to a lands office to settle. Money scrip was open to fraud because the money scrips did not have the owner's name on the document. The Métis people continue to fight with the federal government over rights to their traditional lands.

The Métis Scrip System

In 1870 the Canadian government created a system for the Métis people to claim their land in the west, mostly in the Prairie Provinces. It was called the Scrip System. There were two types of scrip: land scrip and money scrip. Land scrip was given for 80, 160, and 240 acres of land. Money scrip was given in \$20, \$80, \$160, and \$240. The scrip certificates were redeemable for land or money.

The scrip system had many problems and resulted in the loss of Métis lands. The land scrip was non-transferable, the government controlled the price of land and the Métis had to travel long distances to a lands office to settle.

Money scrip didn't have the name of the owner on the certificate so someone could take the scrip and sell it. The Métis people continue today to fight with the federal government over rights to their traditional lands.



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⁸ Métis land scrip Métis scrip issued for the purchase of dominion lands, 1905. (courtesy Library and Archives Canada / Wikimedia CC)



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Listen to the Lawrence Gervais audio “The Scrip System” and answer the questions below.

Vocabulary

system	(noun)	an organized plan
scrip	(noun)	a document that gives the person it belongs to certain rights (as in land rights)
acre	(noun)	a piece of land area equal to 4,047 square metres
certificate	(noun)	a formal document stating a fact
redeemable	(adjective)	to exchange for land or money
non-transferable	(adjective)	a document that belongs to one person and cannot legally be given and used by another person
traditional lands	(adjective)	land certain people have lived on for a long time

Part A – Answer T or F. Circle your answers.

- | | | |
|---|---|---|
| 1. In 1870 the American government created a system for the Métis people. | T | F |
| 2. The system was called the Scrip System. | T | F |
| 3. There were three types of scrip. | T | F |
| 4. Money scrip had the name of the owner on the scrip. | T | F |

Part B – Answer the multiple choice. Circle your answers.

1. The Métis land was mostly in:
 - a) the Eastern provinces
 - b) the Prairie Provinces
 - c) the Western provinces

2. Land scrip was given in:
 - a) 20, 80, 160, or 240 acres of land
 - b) 20, 80, or 160 acres of land
 - c) 80, 160, or 240 acres of land

3. The scrip system had:
 - a) no problems
 - b) many problems
 - c) a few problems

Activity 1

Answer Key

Part A

1. F
2. T
3. F
4. F

Part B

1. b
2. c
3. b

MÉTIS CULTURE

My people will sleep for one hundred years,
but when they awake, it will be the artists
who give them their spirit back.

- Louis Riel

Métis Music and Dance

Approximate Lesson Length: 2 hours

Learner Outcomes:

- knowledge of Métis music
- knowledge of Métis dance

Resources:

- Reading “Métis Music and Dance”
- Activity 1
- Lawrence Gervais audio “Cultural Traditions”
- Activity 2

Introduction: Music and dance are a very important part of Métis culture. Social events called “family gatherings” are held often and include the music of the fiddle and other small instruments, the harmonica, metal spoons and even foot stomping to create the beat. The fiddle originated in Europe and was made of maple and birch wood. Dancing accompanied the music and the traditional Métis dance was “jigging”. Fiddle and jigging competitions are held at social and cultural events across North America.

Activity 1 notes

Cut up the sentence strips. Put the students into partners. Mix up the strips and have the students match them.



INDIGENOUS VOICES IN THE CLASSROOM

Métis Music and Dance

The blend of First Nation and European culture brought the love of music and dance to the Métis. The First Nation people celebrate social events with “powwows” and the Métis hold “family gatherings”. Métis family gatherings included fiddle music and jigging.

The fiddle came from the Europeans and was handmade of maple and birch wood. The Métis learned how to make their own instruments because they were expensive to buy. They learned how to make their own fiddles and they created their own music. They combined other instruments like the harmonica, spoons, and even foot stomping to make the music.

Along with the music came the dancing. Métis dances are a blend of European and Native dancing. “Jigging” is the traditional dance and popular jigs are the “Red River Jig”, the “Rabbit Dance”, and the “Sash Dance”. The jig has two parts, traditional jig steps and the second part has fancier steps. The faster the fiddle music, the faster the dancer's feet has to move. Fiddling and jigging competitions are held at social and cultural events across North America.

Activity 1

Match the first part of the sentence to the second part to complete it.

The blend of First Nations and European culture	handmade of maple and birch wood.
The First Nations people celebrate social events with 'powwows'	the harmonica, spoons, and even foot stomping.
The Métis 'family gatherings' included	brought the love of music and dance to the Métis.
The fiddle came from the Europeans and was	a blend of European and native dancing.
The Métis learned how to make	at social and cultural events.
They combined other instruments like	and the Métis hold 'family gatherings'.
The Métis dances are	their own fiddles and they created their own music.
The jig has two parts, traditional jig steps and	the faster the dancer's feet had to move.
The faster the fiddle music,	fiddle music and jigging.
Fiddling and jigging competitions are held	the second part has fancier steps.



INDIGENOUS VOICES IN THE CLASSROOM

Use the sentence strips to answer the following questions.

1. What is the Métis social event called?

2. Why did the Métis make their own fiddles?

3. What are some of the instruments used to make Métis music?

4. What are some of the popular jigs?

5. What are held at Métis social and cultural events?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. A family gathering
2. Because they were expensive to buy
3. Fiddles, harmonicas, spoons, feet
4. Traditional and fancy
5. Competitions



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Listen to the Lawrence Gervais audio recording “Cultural Traditions”.

Lawrence describes a Métis social event called a ‘family gathering’. He talks about where they are held, when they are held, and what they do at the event. Write about music and dance in your family gatherings. Are music and dance important in your culture? What kind of instruments do people play? What kind of dances do they do? Do you play an instrument or dance?

The Métis Sash

Approximate Lesson Length: 1 hour

Learner Outcomes:

- knowledge of the Métis sash
- knowledge of the many uses of the sash

Resources:

- Reading "The Métis Sash"
- Activity 1

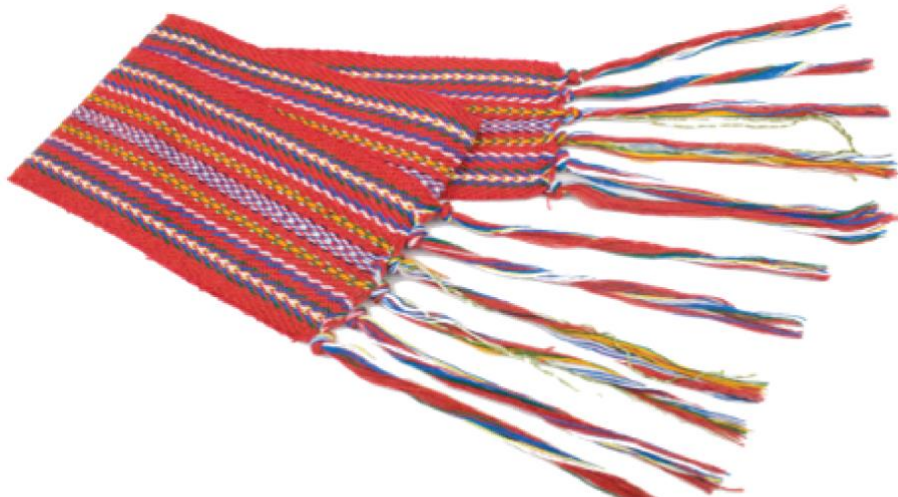
Introduction: The Métis Sash is an important symbol of Métis identity and the Métis have been wearing sashes since the late 1700's. The First Nations and Métis women finger wove plant fibres to weave the sash. During the Fur Trade, French-Canadian voyageurs working for the Hudson's Bay Company (HBC) and the North West Company brought manufactured sashes out to Western Canada. These manufactured sashes were made in 1870 in the town of "L'Assomption" in Quebec, Canada. "Métis sashes" were created in beautiful colours and designs because of the skilled finger weaving techniques and the European materials and design. The sash was a piece of clothing (a belt) to keep a coat closed but had many other uses. It was used as a rope to pull canoes, as a dog harness, a wrap around a broken bone or a pocket to carry small items. Today, the "art" of sash finger weaving is becoming popular again and taught to young people.

There are many YouTube videos to demonstrate "Métis Finger Weaving"

The Métis Sash

The Métis sash is an important symbol of Métis identity. The Métis have worn “sashes” since the late 1700’s. They were first woven by First Nation and Métis women using their fingers to weave threads. These threads were made from plant fibres. The manufactured “Métis sash” was first made around 1870 in the town of “L’Assomption” in Quebec, Canada. The woven threads of the sash hang down and form what is called a “fringe”. They created the sash in beautiful colours and designs. The French-Canadian voyageurs brought the sash out to western Canada.

The sash was a piece of clothing, like a belt, to keep coats closed. It also had many other uses: as an emergency sewing kit, a rope to pull canoes, a dog harness, or a back support for the voyageurs in their canoes. It could also be used as a towel or washcloth. The sash could carry personal items, medicine, tobacco, or a fire bag. Today, the art of sash finger weaving is becoming popular again and taught to young people.



This photo by Unknown Author is licensed under CC BY-NC-ND

Activity 1

Reread the text and answer the following questions.

1. What was the Métis sash an important symbol of?
 - a) language
 - b) identity
2. What did the First Nation and Métis women use to weave the threads?
 - a) their fingers
 - b) a machine
3. What were the threads first made of?
 - a) buffalo tail
 - b) plant fibres
4. Where was the Métis sash first made?
 - a) L'Association
 - b) L'Assomption
5. Who brought the beautiful sashes out to Western Canada?
 - a) the French Canadians
 - b) the Europeans
6. The sash was a piece of clothing. What was its use?
 - a) a hat
 - b) a belt

Circle T (true) or F (false)

- | | | |
|--|---|---|
| 1. The Métis have worn sashes since the late 1800's. | T | F |
| 2. The woven threads of the sash hang down and form a fringe. | T | F |
| 3. The sash was used as a leg support for the voyageurs in their canoes. | T | F |
| 4. The sash is not used as a towel or washcloth. | T | F |

The Red River Carts

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- knowledge of the Red River Cart
- knowledge of the usefulness of the cart

Resources:

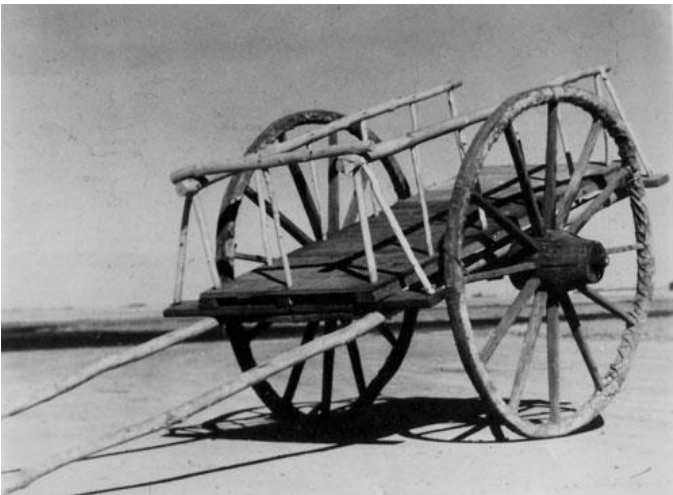
- Reading “The Red River Carts”
- Activity 1
- Activity 2
- Lawrence Gervais audio “Red River Carts”
- Activity 3

Introduction: The Red River Carts were used during the fur trade to transport goods across cart trails and water ways like rivers and streams. The carts were made entirely of wood and the two large wooden wheels helped to travel through mud. The wheels could be removed from the cart to float across rivers and streams. The carts were pulled by oxen or horse and could carry very heavy loads. The Red River Cart was the main Métis transportation but as years passed by, they were replaced by the railway.

Red River Carts

The Red River Carts were used during the fur trade to transport trade goods including buffalo meat and hides, tobacco, furs, sugar, tea, and more. The carts were made entirely of wood and were tied together with animal hide. They had two large wooden wheels to help travel through mud. The wheels could be removed from the cart to float across rivers or streams. The carts were pulled by oxen or horse and carried heavy loads. The carts were noisy and often broke down but were easy to repair.

The Red River Carts followed the cart trails across western Canada and south into the United States. They were the main Métis transportation. The Red River Carts were replaced by the railway.



Source: <https://Métisarchitect.com/2016/07/29/the-red-river-cart/>

Activity 1

Part A – Circle the correct answer

1. The Red River Carts were used during the
 - a) River Trade
 - b) Fur Trade

2. The Red River Carts transported
 - a) tobacco, furs, tea
 - b) tobacco, furniture, tea

3. The carts were tied together with
 - a) metal
 - b) animal hides

4. The carts were
 - a) difficult to repair
 - b) easy to repair

Part B – Circle True (T) or False (F)

- | | | |
|--|---|---|
| 1. The Red River Carts were made of metal and wood. | T | F |
| 2. The carts had two large wheels. | T | F |
| 3. The wheels could not be removed from the cart. | T | F |
| 4. The Red River Carts were not quiet. | T | F |
| 5. The carts followed the cart trails across Western Canada. | T | F |

Part C – Answer with a short answer.

1. What kind of transport replaced the Red River Carts?



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

Part A

1. b
2. a
3. b
4. b

Part B

1. F
2. T
3. F
4. T
5. T

Part C

1. the railway

Activity 2

Work with a partner to fill in the information below.

The Red River Carts were used during the _____ to transport trade goods; _____ and hides, tobacco, _____, sugar, tea, and more. The carts were made entirely of _____ and were tied together with animal hide. They had _____ large wooden _____. This helped to travel through _____ and the wheels could be _____ from the cart to float across _____ or streams. The carts were pulled by _____ or horse and carried heavy loads. The carts were _____ and broke down often but, were easy to _____.

The Red River Carts followed the cart trails across _____ Canada and south into the United States. They were the _____ Métis transportation. The Red River Carts were replaced by the _____.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answer Key

1. fur trade
2. buffalo meat
3. furs
4. wood
5. two
6. wheels
7. mud
8. removed
9. rivers
1. oxen
10. noisy
11. repair
12. western
13. main
14. railway



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Listen to the Lawrence Gervais audio recording, “The Red River Carts”. Circle the correct word you hear.

Part One:

Our inventions, our **fur / for** trade inventions, the “Red River **cart / car** because of the **big / pig** wheels were able to **cross / cost** the river easier. Then they would take the wheels **off / of** and **put / but** them inside and make a boat.

Part Two:

There were no steel on them because you can’t make steel in the **bush / push**. If a part **broke / break** down, you just whittled a piece of **wood / would** in the bush and stuck it in its place and kept going.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

Part One

1. fur
2. cart
3. big
4. cross
5. off
6. put

Part Two

7. bush
8. broke
9. wood

Road Allowance People

Approximate Lesson Length: 2 hours

Learner Outcomes:

- knowledge of Road Allowance
- knowledge of Road Allowance houses

Resources:

- Jigsaw Reading
- Activity 1
- Activity 2
- Activity 3

Introduction: Road Allowances were in effect from roughly 1900 to 1960, although some think road allowance communities existed until 2002. After the Métis lost their land in 1885, immigrant farmers took over the land in the three Prairie Provinces. There was a strip of land, sixty six feet wide, surrounding this land. It was owned by the government and intended for roads or railways. Many Métis squatted on this land. The small houses indicated the Métis were poor. They worked for the farmers, picked berries, gardened and hunted game. The Métis were very poor in money but rich in community. The Métis lived in a racist settler society and were considered less than the white settlers. The Road Allowance People had poor health, low self-esteem, lack of work, and children were not allowed to go to school because their parents did not own property and therefore did not pay taxes. In the 1930's the Métis were forced out of their road allowance communities by the government so the land could be used by settlers for farming.

Instructions for the Jigsaw activity

- Cut the A B C D paper into strips.
- Divide your students into 4 equal groups. Assign each group a letter A B C or D
- Groups look like this: AAAA BBBB CCCC DDDD
- Give each person in the group one of the strips.
- Give the students approximately 20+ minutes to read and memorize their strip with the others in their group. Have students focus on the important words. It's not essential that they memorize each word. When the time is up take the strips away from the students.

Reorganize the students into new groups so there is an ABCD in each group.

- Groups look like this: ABCD ABCD ABCD ABCD
- Each student takes a turn to tell the other students what they learned from their strip starting with A.
- When the students have each had a chance to give their information then give them the activity sheets. If students have difficulties remembering their information you can give them back their strips to do the activities.
- Enjoy!



INDIGENOUS VOICES IN THE CLASSROOM

Road Allowance People

A The Métis were defeated in 1885 and lost their land. They began squatting (living illegally), on strips of land, 66 feet wide, owned by the government. These strips of land surrounded homestead lots and were intended for roads or railways. The Métis became known as “The Road Allowance People”.

B The Métis lived in hundreds of road allowance communities across Alberta, Saskatchewan, and Manitoba. They were poor in money but rich in community. They picked berries, grew gardens, trapped and hunted to survive.

C The Road Allowance houses were small and made out of poplar logs and “recycled” materials. The houses were un-insulated and the roofs were made of tar paper. Large families lived in these one or two-room houses.

D The Road Allowance children were not allowed to go to school because their parents didn’t pay property taxes. In the 1930’s the Métis were forced out of their road allowance communities by the government so, that the land could be used by settlers for farming.

Activity 1

Vocabulary

Match the words to their meanings. Use a dictionary if you need to.

1	defeat	a	the space all around something
2	squat	b	do something for a purpose
3	strip	c	beat
4	surround	d	reuse
5	intend	e	supplies
6	trap	f	not protected
7	poplar	g	live on property illegally
8	recycle	h	waterproof material
9	materials	i	object to catch an animal
10	un-insulated	j	long flat piece of land
11	tar paper	k	land where a road can be built
12	road allowance	l	a tree



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. c
2. g
3. j
4. a
5. b
6. i
7. l
8. d
9. e
10. f
11. h
12. k

Activity 2

Work with your group to fill in the information below.

The Métis were defeated in _____ and lost their land. They began _____ (living illegally), on strips of land, 66 _____ wide, owned by the government. These strips of land surround homestead lots and were intended for roads or _____. The Métis became known as “The Road _____ People”.

The Métis lived in _____ of road allowance communities across Alberta, Saskatchewan, and _____. They were poor in money but rich in community. They picked _____, grew gardens, trapped and _____ to survive.

The Road Allowance houses were _____, and made out of _____ logs. They were un-insulated and the _____ were made of tar paper. Large families lived in these one or two-room _____.

The Road Allowance _____ were not allowed to go to _____ because their _____ didn't pay property taxes. In the 1930's the Métis were _____ out of their road allowance _____ by the government so, that the land could be used by settlers for farming.

Activity 2

Answer Key

1. 1885
2. squatting
3. feet
4. railways
5. Allowance
6. hundreds
7. Manitoba
8. berries
9. hunted
10. small
11. poplar
12. roof
13. houses
14. children
15. school
16. parents
17. forced
18. communities

Activity 3

Work with your partners to answer the following questions.

1. When were the Métis defeated?
a) 1858 b) 1885

2. Who owned the strips of land?
a) government b) Métis

3. What were the strips of land intended for?
a) buildings b) railways

4. Where were the road allowance communities?
a) British Columbia, Alberta, and Saskatchewan
b) Alberta, Saskatchewan and Manitoba

5. Who lived in the small road allowance houses?
a) large families b) small families

Re-read the four jigsaws and answer the questions.

1. Why were the Road Allowance children not allowed to go to school?

2. Why were the Métis forced out of their communities in the 1930's?

Work with your partners and circle T (true) or F (false)

- | | | | |
|----|---|---|---|
| 1. | The Métis were defeated in 1885. | T | F |
| 2. | The strips of land were 66 feet wide. | T | F |
| 3. | The Métis owned the strips of land. | T | F |
| 4. | The First Nations became known as “The Road Allowance People.” | T | F |
| 5. | The Métis lived in hundreds of road allowance communities. | T | F |
| 6. | The Métis were poor in community but rich in money. | T | F |
| 7. | The small road allowance houses were un-insulated. | T | F |
| 8. | The houses were five-room houses. | T | F |
| 9. | The Métis were forced out of their communities by the government. | T | F |

Activity 3

Answer Key

Multiple Choice questions

1. b
2. a
3. b
4. b
5. a

Written Answer Questions

1. Because their parents did not own land and did not pay taxes
2. So European settlers could farm the land

True or False questions

1. T
2. T
3. F
4. F
5. T
6. F
7. T
8. F
9. T



INDIGENOUS VOICES IN THE CLASSROOM

Métis Settlements

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- history of Métis Settlements
- locations of Alberta Métis Settlements
- knowledge of how the Métis live today

Resources:

- Reading “Métis Settlements”
- Métis Settlements Map
- Activity 1
- Activity 2
- Activity 3

Introduction: The Métis people organized themselves into a political force in the early 1900s. They fought for land, rights and freedoms. Since the 1960s the Métis political voice has been loud and effective. Métis Settlement lands are different from reservations. The land belongs to the Métis. Reservations are still considered Crown land and are governed by The Indian Act. The 8 recognized Métis Settlements are located in Alberta. There are ongoing negotiations between the Federal Government and the Métis as to the use of the land and self-governance issues.

The Métis Settlements Map is publicly available at: <https://sites.ualberta.ca/~walld/map.gif>

Métis Settlements

The Métis lost their battle against the federal government in 1885. They lost their land. They lost their communities. They began to live on the road allowances. These were small strips of land along roads. They lived in small houses. They lived like this until 1936. They lived like this for 51 years!

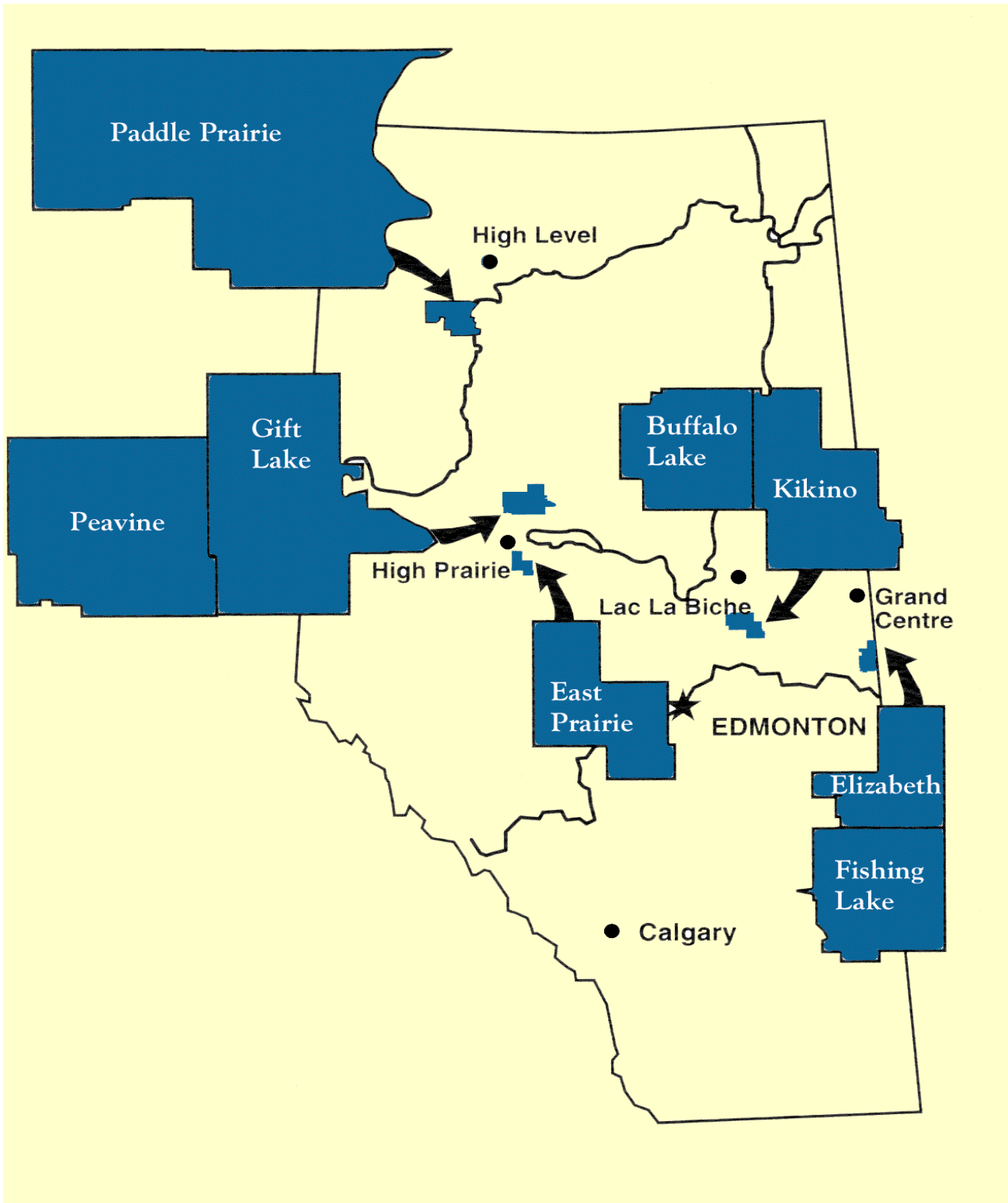
In 1936 the federal government gave the Métis some land. These pieces of land are called Métis Settlements. All the settlements are in Alberta. Today there are 5,000 Métis people who live on the settlements.

The Métis who live on the settlements speak Michif and English. They hunt, fish, log (cut trees) and farm on their land. Their children go to schools. Métis people are Canadian citizens. They have the same rights as all Canadians.

Life today is better for many Métis people. They can vote. They can live on their own land. They can go to school. They can find jobs. The Métis people are important to Canada. They have a long history in Canada. They are a distinct group of Canadians.



Métis Settlements Map



Source: The Canadian Aboriginal Issues Database: <https://sites.ualberta.ca/~walld/map.html>

Activity 1

Use the reading and the map to answer the following questions.

1. The Métis Settlements are in blue. How many are there? _____

2. Write the names below:

_____	_____
_____	_____
_____	_____
_____	_____

3. Write the names of the cities from the map:

_____	_____	_____
_____	_____	_____

4. What province are the Métis Settlements in? _____

5. Which Métis Settlement is the largest? _____

6. How many of the settlements are joined? _____



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. 8
2. Paddle Prairie, Peavine, Gift Lake, Buffalo Lake, Kikino, East Prairie, Elizabeth, Fishing Lake
3. High Level, High Prairie, Lac La Biche, Grand Centre, Edmonton, Calgary
4. Alberta
5. Paddle Prairie
6. 3

Activity 2

Use the reading to answer the True or False questions.

- | | | | |
|----|--|---|---|
| 1. | The Métis lived on road allowances until 1951. | T | F |
| 2. | The government gave the Métis land in 1945. | T | F |
| 3. | All the Métis Settlements are in Alberta. | T | F |
| 4. | There are 4,000 Métis people on settlements. | T | F |
| 5. | The Métis people speak Cree and English. | T | F |
| 6. | Métis people are Canadian citizens. | T | F |
| 7. | Métis people cannot vote. | T | F |
| 8. | Métis people have a long history in Canada. | T | F |
| 9. | Métis people are not important to Canada. | T | F |



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Answer Key

1. F
2. F
3. T
4. F
5. F
6. T
7. F
8. T
9. F

Activity 3

Use the False sentences from Activity 2. Write the correct word.

1. The Métis lived on road allowances until _____.
2. The government gave the Métis land in _____.
3. There are _____ Métis people on settlements.
4. The Métis people speak _____ and English.
5. Métis people _____ vote.
6. Métis people are _____ to Canada.



Métis Settlements Flag



INDIGENOUS VOICES IN THE CLASSROOM

Activity 3

Answer Key

1. The Métis lived on road allowances until 1936.
2. The government gave the Métis land in 1936.
3. There are 5,000 Métis people on settlements.
4. The Métis people speak Michif and English.
5. The Métis people can vote.
6. Métis people are important to Canada.

9. What was special about the Red River Carts?
- a) they were red
 - b) they could be used on land and water
10. When the Métis rebellion was over the Métis people lived on
- a) reserves
 - b) road allowances
11. In _____ (year) the federal government gave the Métis some land.
 These are called Métis _____.
 There are _____ (number) settlements.
 They are all in _____ (province).



INDIGENOUS VOICES IN THE CLASSROOM

Unit Review

Answer Key

1. b
2. a
3. b
4. Red River, Manitoba
5. a certificate to be traded for land
6. No
7. b
8. b
9. b
10. b
11. 1936 – settlements – 8 - Alberta

THE INUIT

Our ancestors were ingenious and inventive,
prospering in an environment
many outsiders have unfairly characterized
as bleak and inhospitable.

Today, Inuit culture and society remain
dynamic and resilient.

- Natan Obed,

President, Inuit Tapiriit Kanatami

Who are the Inuit?

Approximate Lesson Length: 1 hour

Learner Outcomes:

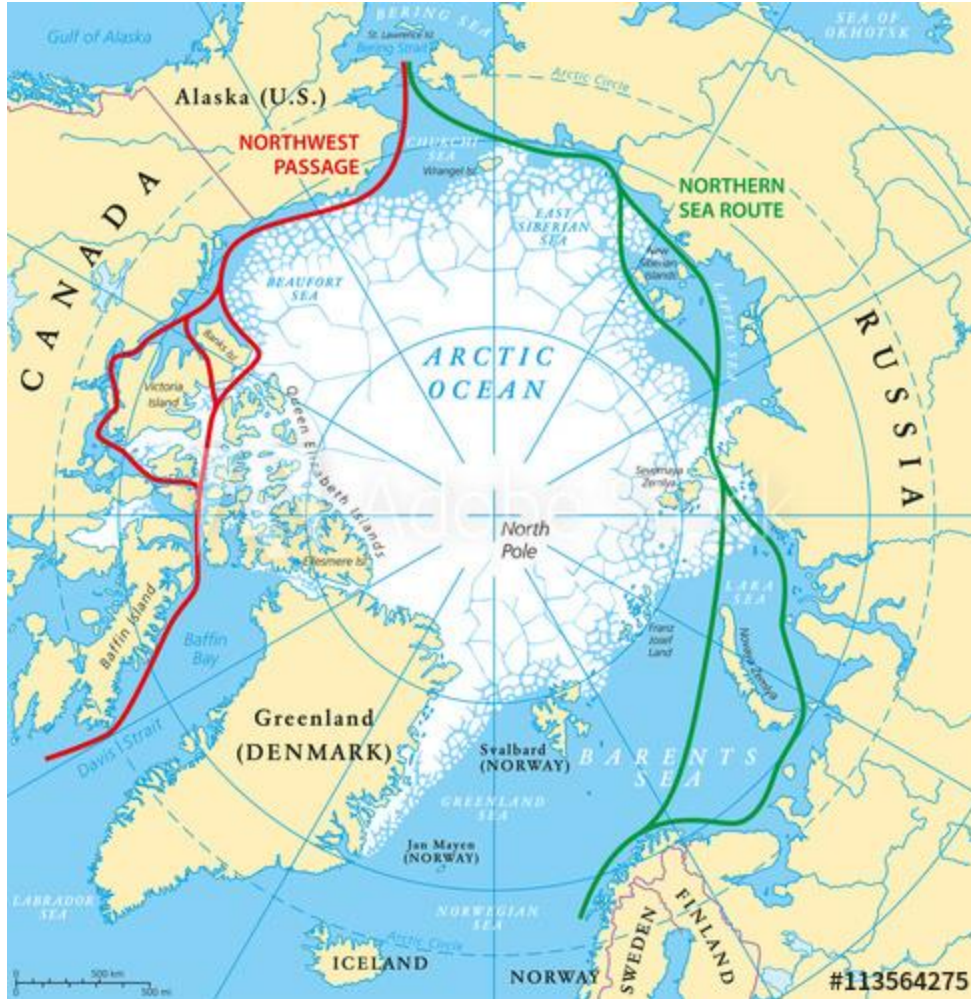
- knowledge of pan-Inuit culture
- knowledge of Inuit language and distinct culture

Resources:

- Reading “Who are the Inuit people?”
- Activity 1
- Activity 2

Introduction: The Inuit of Canada are part of a pan-Inuit group from Russia, Greenland and Alaska. These groups share many similar characteristics. The chief one being that they have learned to adapt to life in the north with its frigid temperatures and limited resources. They share dialects of the Eskimo-Aleut language. Inuit in Canada speak and write Inuktitut. Canadian Inuit people trace their lineage to two distinct groups: the Sivullirmiut and the Thule. Both these ancestors lived off the land (marine animals being their main food source) but the Thule, who came after the Sivullirmiut, developed weapons to hunt whales. Today the Inuit are the primary inhabitants of the North region of Canada. The Inuit divide the Canadian north into four distinct regions: Nunavut, Qikiqtaaluk, Kivalliq and Kitikmeot.

Who are the Inuit?



If you look at a globe of the world from the top the map above is what you would see. The map shows the countries that share the Arctic Ocean. **Circle or underline the names of all the countries.** Canada, Alaska, Russia and Greenland have Inuit people living there. Inuit people live in the northern parts of these countries. All these people are called pan-Inuit. “Pan” is a Latin word that means “all or everything”. Although pan-Inuit people live in different countries they have many things in common. The most important is they have

learned how to live in a very cold climate. There are no trees or grass in the far north and very few roads and cities.

The Europeans who came to Canada called the northern people “Eskimos”. The Inuit do not like to be called “Eskimos”. Their proper name is Inuit. They have their own language, Inuktitut, and their own culture. There are 60,485 Inuit people in Canada. 78% of them live in northern Canada.

Inuit people have been living in northern Canada for at least 8,000 years. Their ancestors (those who came before them) learned how to survive in the cold weather and how to find food. Most of their food comes from the ocean. We sometimes call food from the ocean “marine” food. Inuit people used to travel to find food and sometimes lived in temporary houses called igloos. Igloos are made out of hard snow. Today the Inuit live in houses just like all Canadians. Many Inuit still hunt like their ancestors did.

Most Inuit people use their own language called Inuktitut. It looks and sounds very different from English. ᐃᐅᐅᐅᐅᐅ means “I love you” in Inuktitut.

Activity 1

Work with a partner. Read the questions out loud and find the answers in the reading.

1. What are the four countries pan-Inuit people live in?

2. The Europeans called the northern people Inuit. T F

3. Correct the sentence above.

4. How many Inuit people live in Canada? _____
Write the number in words: _____

5. Spell "I love you" in Inuktitut.

How do you spell "I love you" in your own language?

6. Which of the following animals live **in** the ocean? Circle the correct answers
bears seals salmon birds whales walrus chickens cows

7. Draw a picture of an igloo below. What is an igloo made of? _____

Activity 1**Answer Key**

1. Canada, United States (Alaska), Greenland, Russia
2. False
3. Europeans called the northern people Eskimos.
4. 60,485
sixty thousand four hundred eighty five
5. Copy symbols from the text
Answers will vary
6. seals, salmon, whales, walrus
7. Look online for pictures of an igloo.
Igloos are made of hard snow cut into cubes.

The Inuit meet the Europeans

Approximate Lesson Length: 1 hour

Learner Outcomes:

- knowledge of key events in colonization
- similarities between First Nations and Métis colonization history

Resources:

- Reading “The Inuit Meet the Europeans”
- Activity 1

Introduction: All the Indigenous groups in Canada met a similar fate when the Europeans entered their traditional lands. Land, culture, religion and language were all deeply affected by colonization. The Inuit relied heavily on marine food for their sustenance. In the early 1700s Dutch whalers began travelling in the spring to hunt whales. Soon other European countries followed. Within 150 years the whale population was in such decline that it could no longer support the whaling industry. The Inuit lost their major source of food. The establishment of permanent trading posts also impacted the Inuit. In exchange for fox furs the trading posts provided food and other goods. Without an independent food source the Inuit soon began to rely on the traders. The church, Canadian government and RCMP also made their mark in northern Canada. The Inuit soon found themselves bound to new laws, education systems and religious influences.

The Inuit Meet the Europeans

For 8,000 years the Inuit lived alone in northern Canada. They hunted marine life for food. They travelled freely through the northern lands. In the early 1700s the Dutch began to sail ships from the Netherlands to the Arctic Ocean. They wanted to hunt for whales. Whales have a thick layer of fat called 'blubber'. This fat was melted into oil and used in Europe for fuel for lamps. Soon other countries sent ships. Within 150 years there were very few whales left. The Inuit had lost their main food source.

The Europeans started to build communities in the north. They brought new diseases with them. Tuberculosis is a sickness of the lungs. Many Inuit died from this sickness. The Europeans wanted fox furs after all the whales died. They taught the Inuit to hunt and trap foxes. They traded the furs for food and guns. Without whales the Inuit began to depend on the Europeans for food.

After Canada became a country (1867) missionaries started to move to the north. The missionaries worked for different churches. They wanted to teach the Inuit about a new religion. Some Inuit liked this new religion and some did not. The missionaries also set up schools for Inuit children to attend.

The Royal Canadian Mounted Police also began to move to northern Canada. They made new laws for the Inuit. The Inuit were not used to these new laws. They had their own way of taking care of problems.

Today Inuit people live very different lives than their ancestors. Their way of life has been changed forever.

Activity 1

Choose the correct word to complete the sentences. Then find and circle the words in the reading.

marine	blubber	lamp	communities	fur
traded	missionaries	RCMP	laws	ancestors

1. A _____ gives off light.
2. People hunt animals for their _____.
3. Whales are _____ animals.
4. Neighbourhoods, towns and cities are _____.
5. Our family members who lived before us are called _____.
6. The Inuit _____ furs for food.
7. The _____ are the national police force in Canada.
8. Whale fat is called _____.
9. People who travel to teach others about their religion are called _____.
10. The RCMP made new _____ when they went to northern Canada.



INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. lamp
2. fur
3. marine
4. communities
5. ancestors
6. traded
7. RCMP
8. blubber
9. missionaries
10. laws

Inuit Culture (Beliefs)

Approximate Lesson length: 1.5 hours

Learner Outcomes:

- knowledge of traditional Inuit beliefs
- compare own traditional beliefs to Inuit beliefs

Resources:

- Reading “Inuit Culture (Beliefs)”
- Activity 1
- Activity 2

Introduction: As most Indigenous groups around the world, the Inuit have a special connection to the natural world that their belief system is based on. Many of these beliefs are based on observation of natural phenomenon and developed as a way to live and thrive within a harsh environment (or at least one without modern amenities). “Unikkausivut: Sharing Our Stories” is a joint project with Aboriginal Affairs and Northern Development Canada Inuit Relations Directorate and Inuit organizations. The following lesson plan has been developed from their resources. Information on where to find this resource and the accompanying videos can be found in the “Resources and Further Reading” section at the back of the curriculum.

Inuit Culture (Beliefs)

A belief is a way to understand the world. For example, most people believe family is important because family helps us through hard times. Indigenous cultures around the world have similar beliefs. They believe that nature is a teacher. That animals have souls. The Inuit people have eight (8) very important beliefs. These beliefs help them work together.

- Treat others how you want to be treated
- Respect everyone
- Listen to each other and work together
- Care for the land and animals
- Teach and learn from each other
- Find new ways to solve problems
- Make decisions together
- Help those in need

An important word in Indigenous culture is cooperation. The young and the old work together. Men and women work together. Parents and children work together. The people take care of the land for the animals. The animals provide food for the people. When everyone does their part then the people, the land and the animals are all taken care of.

Activity 1

Think about the problems below and decide how you would solve it. How can you use the belief boxes to help you? When you have finished discuss the problems as a class.

1 Treat others how you want to be treated	2 Respect everyone	3 Listen to each other and work together	4 Care for the land and animals
5 Teach and learn from each other	6 Find new ways to solve problems	7 Make decisions together	8 Help those in need

1. There is a new student in the class. The new student is very shy and quiet.
2. There is too much garbage on the streets.
3. It is winter and your neighbour's child does not have winter boots.
4. You need a new resume to find a job. Your friend is good at writing.
5. The cashier at Superstore looks very tired and sad.
6. Your friend in class is having trouble reading.
7. Someone is parking in your spot every day.
8. Your class needs to fundraise for a family in need.

Pick one of the problems and write two sentences about how you would solve it.

Inuit Culture (Animals of the North)

Approximate Lesson Length: 1.5 hours

Learner Outcomes:

- knowledge of the land in northern Canada
- knowledge of the animals in northern Canada
- knowledge of how the Inuit use the animals

Resources:

- Reading “Animals of the North”
- Activity 1
- Activity 2

Introduction: The Inuit people live in a harsh environment due to the cold weather and limited natural resources. With very little vegetation or plants in the north, animals play the most important part in a healthy Inuit diet. In the past all parts of the animals were used to make clothing, blankets and other household items. Hunting still plays in an important part of Inuit life. Food costs are very high in northern Canada. On average, grocery costs are three times the national average. This makes feeding a family a major challenge for many.

Animals of the North

Animals are an important part of Inuit culture. The northern hemisphere has very few trees, plants or vegetation. The land, which is called tundra, is frozen all year round. This is called 'permafrost'. In the summer months a few feet of the ground will thaw out. The soil is not good for garden food. So the Inuit depend on the northern animals for a healthy diet.

Marine animals live in water. There are many different kinds of marine animals. Arctic char is a fish that is only found in northern freshwater. There are different kinds of whales that live in the Arctic Ocean. The beluga whale is a large white whale. The narwhal whale has one long tusk growing from its head. The bowhead whale has a head shaped like a square.

Some northern animals live both in and out of the water. The ringed seal is abundant in the north and lives on the coast lines. Ringed seals have black fur around their eyes. Walrus are huge animals. They live on the coast lines. You can spot a walrus by its two large tusks and 'white beard'.

Some northern animals live on land. Caribou look like deer with large beautiful horns on their head. Muskox are large animals that look like buffalo. They have long heavy fur and two short tusks near their ears. The polar bear is the symbol of the north. These large white bears live on the ice flows and hunt marine life.

There are many other animals that live in the north like penguins, different kinds of birds and insects. Many northern animals are in danger because of the melting ice. Their habitat is decreasing and food supply changing.

Activity 1

Match the picture with the name of the animals. Use the reading for clues.

bowhead whale	muskox	narwhal
walrus	polar bear	ringed seal
beluga whale	arctic char	caribou

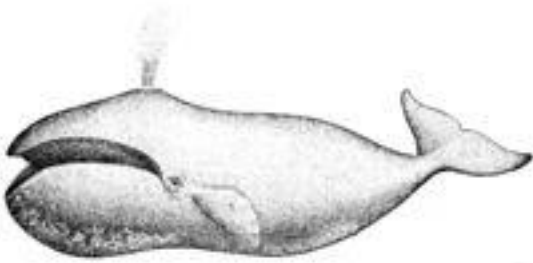














INDIGENOUS VOICES IN THE CLASSROOM

Activity 1

Answer Key

1. arctic char
2. beluga whale
3. narwhal
4. caribou
5. muskox
6. polar bear
7. ringed seal
8. walrus
9. bowhead whale



INDIGENOUS VOICES IN THE CLASSROOM

Activity 2

Choose one of the northern animals and find out more information about it. You can find information online.

1. Name of animal: _____

2. What does it eat? _____

3. Does it live alone or in a herd? _____

4. What time of year are the babies born? _____

5. How long do the babies live with the mother? _____

6. How long does it live? _____

7. Is it migratory? (Travel south in the winter.) _____

8. Do the males look different than the females? If yes, how?

9. How many of this animal are in the world? _____

Bonus question: How do the Inuit use this animal?

Inuit Culture (Art)

Approximate lesson length: 1.5 hours

Learner outcomes:

- knowledge of different types of Inuit art
- knowledge of importance of art to the Inuit people
- knowledge of inukshuks

Resources:

- Reading “Inuit Art”
- Activity 1
- Activity 2

Introduction: Inuit art is a very important part of Canadian culture. Inuit art is easily recognizable and very popular. The most well-known Inuit art is the soapstone carvings. Small scale inukshuks are also popular. Art is a way for the Inuit people to support themselves, spread knowledge of their culture and honor their ancestors. Most Inuit art depicts the natural world or traditional ways.

Inuit Culture (Art)

Have you ever seen an inukshuk? Here is a picture of one.

What do you think it looks like?



This inukshuk was built for the Olympics held in Vancouver in 2010. Inukshuks can be found in northern Canada. There are not very many roads in the north and so the Inuit people would build inukshuks as landmarks for people travelling. Sometimes they would leave food and supplies underneath the inukshuk. The inukshuk is a symbol of the Canadian north and a popular art piece.

Another kind of Inuit art is soapstone carving. Soapstone is a 'soft' rock. It can be carved quite easily with the proper tools. The Inuit have been carving soapstone for thousands of years. Here is an example of a soapstone carving.





INDIGENOUS VOICES IN THE CLASSROOM

Inuit people also paint, draw, make movies, dance, sing and write stories. Most Inuit art is about the natural world (animals, the sky, and the land), their spirit world and traditional ways. Look at the picture above. What do you think the person is doing?

Some Inuit artists are famous all over the world. Art is very important to Inuit culture.

Activity 1

Look at the print by Germaine Arnaktauyok below. Describe the picture in 5 sentences. What colors do you see? Do you see any animals? What is the person wearing? What is the person doing? What else can you write about the picture?



Activity 2

Work with a partner or in a group. Every culture has its own kind of art. Some cultures prefer religious art. Some cultures prefer patterns. Some prefer people. Choose one of the countries below and find online pictures their art. Share the pictures with the class. How would you describe their art?

China	India	Venezuela	Japan
Afghanistan	France	Mexico	Syria
Russia	Sudan	Philippines	Your own country!

Write a few sentences describing the art.

INUIT: LOOKING TO THE FUTURE

That is the biggest worry, these caribou,
and others that feed off the land.
When there should be snow on the land,
instead ice forms
and the food is then not accessible.

- Tsa Piubgituq,
Clyde River, Nunavut

The Inuit: Future Challenges

Approximate lesson length: 1 hour

Learner outcomes:

- knowledge of current challenges facing the Inuit
- knowledge of possible solutions to Inuit challenges

Resources:

- Reading “Inuit – Future Challenges”
- Activity 1

Introduction: Like all Indigenous groups in Canada, the Inuit face many obstacles. These include health issues; lack of housing; over-crowding; lack of education and employment opportunities; climate change; and social issues such as addiction and suicide. The creation of Nunavut as a home territory (1999) was a major step in the land claim issue. There is a lot of work to be done but there is hope. There are many new northern natural resource initiatives which the Inuit are included in. The acknowledgement of climate change and its effects are being partially addressed by world governments. There is much work to be done but with TRC there is progress being made.



INDIGENOUS VOICES IN THE CLASSROOM

The Inuit: Future Challenges

Like the other Indigenous groups in Canada (First Nations and Métis), the Inuit face many problems. They lost many things when the Europeans came to Canada – land, culture, family structures, food sources and independence. Their way of life was lost forever. In 1999 the Government of Canada gave the Inuit a homeland. It is the territory of Nunavut. Today the Inuit have more control over their land but still need help with other things.

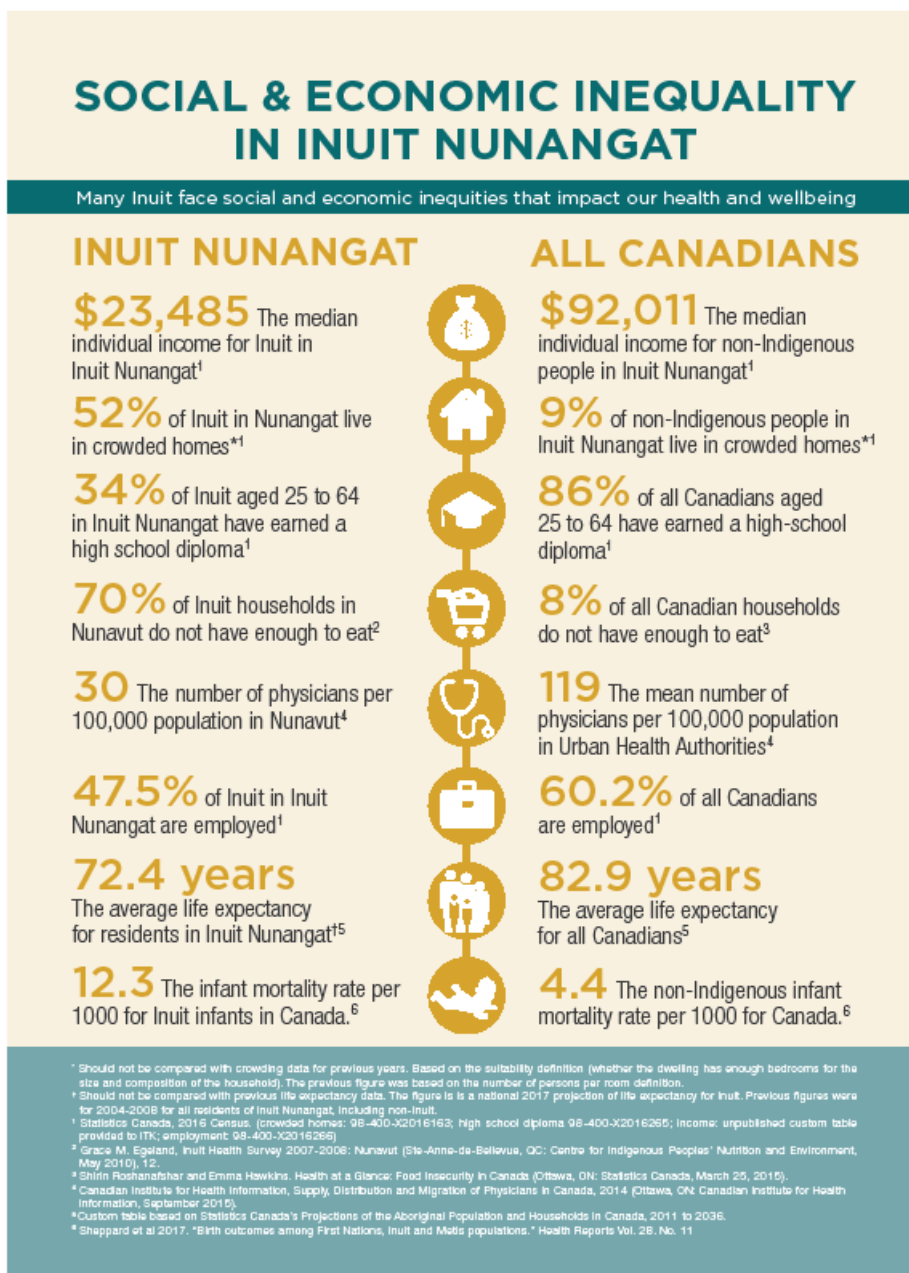
There are eight (8) things that tell you if a group of people are doing well. The first is annual income; the amount of money they earn in one year. The second is housing; what type of house they live in and how many people live in it. The third is education level; more education is better. The fourth is food; do they have enough to eat? The fifth is health care; are there enough doctors and are the people healthy? The sixth is employment; are there jobs available? The seventh is life expectancy; how long does the average person live? The eighth is infant mortality rate; how many babies die out of 1,000 births,

Most adult Canadians earn a good income. They live in a good house. They finished high school. They have enough good food to eat. They go the doctor when they are sick. They have a job. They live a long life. Their babies are healthy when they are born. Most Canadians have a good life. Many people come to Canada to have a good life.

Inuit people have problems in all these areas. The communities are working with the government of Canada to try to fix these problems.

Activity 1

Look at the chart⁹ below and answer the following questions.



⁹ Source: https://www.itk.ca/wp-content/uploads/2018/03/Social_Inequity_Infographic_English.pdf

1. What is the average income for all Canadians? _____
 What is the average income for Inuit Nunangat? _____

2. What percentage of Canadians live in a crowded home? _____
 What percentage of Inuit Nunangat live in a crowded home? _____

3. What percentage of Canadians have a high school diploma? _____
 What percentage of Inuit Nunangat have a high school diploma? _____

4. What percentage of Canadians have enough to eat? _____
 What percentage of Inuit Nunangat have enough to eat? _____

5. How many doctors are there for 100,000 people in most of Canada? _____
 How many doctors are there for 100,000 people in Inuit Nunangat? _____

6. What percentage of Canadians are employed? _____
 What percentage of Inuit Nunangat are employed? _____

7. How many years does the average Canadian live? _____
 How many years does the average Inuit Nunangat live? _____

8. How many Canadian babies out of 1000 die? _____
 How many Inuit Nunangat babies out of 1000 die? _____

As a class discuss one of these problems. Can you think of some ways the problem can be fixed?

Unit Review

1. The pan-Inuit live in the northern hemisphere. T F

2. Canadian Inuit live in _____ (territory).

3. The Europeans first came to the north to
 - a) hunt bison
 - b) hunt whales

4. _____ (animal) blubber was used for _____ lamps.

5. Cooperate means to work together. Think of one way you have to cooperate with your class.

6. Why do you think the Inuit had to cooperate to survive?

7. The Inuit rely on marine animals to survive. Can you name two marine animals?

8. There are many trees and plants in the north. T F

9. What is this a picture of?



a) Nunavut

b) inukshuk

10. What was the picture above used for?

11. Life for the Inuit is easy today.

T

F

12. What are two problems the Inuit have today?

13. What is the capital of Nunavut? _____

Unit Review**Answer Key**

1. T
2. Nunavut
3. b
4. whale - oil
5. various answers
6. cold, harsh climate - others
7. whale, cod, other fish, walrus, narwhal – other answers
8. F
9. b
10. used as 'signposts' – supplies left for other travellers
11. F
12. housing, employment, social problems, global warming – other answers
13. Iqaluit

Glossary

The words in this glossary are specific to the use in this curriculum. There may be other meanings which are not included.

A

abandon / abandonment – a·ban·don / a·ban·don·ment

to stop taking care of someone or something

Some people abandon their pets when they move.

aboriginal – a·bor·i·gi·nal

see Indigenous below

addiction – ad·dic·tion

when you can't stop doing something that is bad for you

He has an addiction to alcohol and drugs.

acre – a·cre

a piece of land - usually used a measurement for farms and ranches

He owned 40 acres of land.

adopt / adopted - a·dopt / a·dop·ted

to care for someone as part of your family

They adopted a child from China.

aid – one syllable

to help

First aid is when you give medical help to someone in an emergency.

alcohol - al·co·hol

a drink made from fermented (sour) wheat or fruit

Drinking too much alcohol can make you sick.

ammunition – am·mu·ni·tion

bullets used in guns

He bought ammunition yesterday.

B

band – one syllable

an older name for groups of First Nations peoples

First Nations of Canada used to be called Indian bands.

belief – be·lief

something you think is true

It is my belief that people should work hard.

Blackfoot – black·foot

a First Nation group in southern Alberta, Saskatchewan and Montana

He is from the Blackfoot First Nation.

Blackfoot Confederacy – black·foot con·fed·er·a·cy

Siksika, Piikani, Kainai and Blackfeet First Nations that work together

The Blackfoot Confederacy looks after the Blackfoot people.

boarding school –boar·ding school

a school away from your home and family

Residential schools are also called boarding schools.

Brocket – bro·cket

name of the town on the Piikani reserve in southern Alberta

Many of the Piikani people live in Brocket.

C

Chief – one syllable

leader of a group – usually Indigenous people

Chief Blackfoot took care of his people.

colonization / colonize – co·lo·nize / co·lo·ni·za·tion

a period of time when European countries explored and took over other countries (1534 -1800's)

Colonization has caused many problems in many countries in the world.

commitment – com·mit·ment

a promise to do something in the future

I made a commitment to visit my niece next weekend.

community – com·mu·ni·ty

a group of people with common interests

Your school is a community.

complicated –com·pli·ca·ted

something that is hard to understand

First Nation history is very complicated.

Confederation – con·fe·der·a·tion

to join together under law (a country)

Canada became a confederation on July 1, 1867.

Creator – cre·a·tor

the idea of God in many Indigenous cultures

Creator formed the tress and lakes of the world.

Cree – one syllable

a First Nation group from Quebec, Ontario, Manitoba and Saskatchewan

The Cree are one of the largest First Nation groups in Canada.

crop – one syllable

a plant that can be grown and eaten

The crop grew fast last year.

Crown / the Crown – one syllable

in Canada it refers to the federal government

The Crown is another name for the government of Canada.

culture – cul·ture

the beliefs and lifestyle of a group of people

In my culture the elderly are respected.

D

democracy – de·mo·cra·cy

a form of government where people vote for their leaders

Canada is a democracy.

dependent – de·pen·dent

to need someone for support (usually financial – money)

Children are dependent on their parents.

dictator / dictatorship – dic·ta·tor / dic·ta·tor·ship

one person who has complete power over a group of people

Canada does not have a dictator.

disease – dis·ease

a harmful sickness

Smallpox and tuberculosis were new diseases to Canadian Indigenous peoples.

dorm – one syllable

a room or building where students lived when at boarding/residential schools

The dorm was crowded with many boys.

drastic / drastically – dras·tic

a large life-changing event

Winning the lottery would drastically change my life.

E

elect (elected) – e·lect

chosen for a position by voting

Justin Trudeau was elected Prime Minister of Canada.

emotional – e·mo·tion·al

to do with feelings (sad, happy, excited etc.)

Leaving home is very emotional for children.

enfranchise – en·fran·chise

to be allowed to vote (in a country)

In Canada, most people over 18 are enfranchised.

equal / equals – e·qual / e·quals

to be treated the same

In Canada, everyone is equal.

Eskimo – E·ski·mo

an old name for the Inuit – not used anymore

The Eskimos are a football team in Edmonton.

Europeans – eur·o·pe·ans

a person from Europe

Europeans came to Canada many years ago.

explore – ex·plore

to travel to a new place

People love to explore new places.

extradite – ex·tra·dite

to bring someone back from another country – usually for a crime

Louis Riel was extradited by the Canadian government from the United States.

F**fast / fasting** – fast / fast·ing

to stop eating for a period of time

Ramadan is a time for fasting and praying.

First Nation – first / na·tion

one of the groups of Indigenous people in Canada

There are 634 First Nations in Canada.

foster home – fos·ter home

a home (family) that takes in children that need care

She lived in a foster home for two years.

Fur Trade – both words one syllable

when animals furs are traded for food, guns, clothes and other things

The Fur Trade was the first business in Canada.

G

generation – gen·er·a·tion

group of people living at the same time

People born between 1981 and 1996 are the Millennial generation.

generous / generosity – gen·er·ous / gen·er·o·si·ty

willing to give or share

My grandfather is very generous. He helps me with my university fees.

govern – go·vern

to make rules for a group of people

The federal government governs the people who live in Canada.

gratitude – gra·ti·tude

to be thankful for someone or something

We show gratitude to elders by giving them a gift of tobacco.

H

half-breed – both words one syllable

a bad word for people of Indigenous and European descent

Europeans used to call Métis people 'half-breeds'.

hereditary – he·red·i·tar·y

traits passed on from a parent to a child

Heart disease is a hereditary disease. If a parent has it you might get it.

history – his·tor·y

a record of past events

Indigenous history is very interesting.

I

identity – i·den·ti·ty

what makes a person him or herself

Religion is an important part of someone's identity.

igloo – ig·loo

an circular Inuit house made of snow blocks

The Inuit use igloos in the winter when they are away from home hunting.

incense – in·cense

something you burn that smells good and can be used for religious reasons

Some people burn incense in their house.

independence – in·de·pen·dence

to be free from the rules (control) of other people

Young adults like independence. They like to make their own decisions.

Indian Act – In·di·an act

laws passed to control Indigenous groups in Canada

The Indian Act started in 1867.

Indian Agent – In·di·an a·gent

a government person who lived in the reserve and controlled the people

The Indian agent gave out food and money to people.

indigenous – in·dig·e·nous

being from a location first (originally)

Canadian geese are indigenous to Canada. They lived here first.

influence – in·flu·ence

to help someone make a decision / to try to make someone do something

It is important who children are friends with. Friends influence each other for good or bad.

intergenerational – in·ter·gen·er·a·tion·al

involving many generations (example: grandparents, their children, their grandchildren)

The effects of war are intergenerational.

Inuit – in·u·it

one of the Indigenous groups in Canada - most live in northern Canada

My grandmother was Inuit.

Inuktitut – in·uk·ti·tut

language spoken by the Inuit

My grandmother spoke Inuktitut.

inukshuk – in·uk·shuk

rocks placed to look like a human – found in the Canadian north

Inuit people used inukshuks as road markers.

J**juniper** – ju·ni·per

a type of tree

The juniper is small and green.

K**kinship care** – kin·ship care

when children are cared for by relatives but not their own parents

Many First Nation children are in kinship care.

L**legend** – leg·end

a story from the past that teaches something important

Indigenous legends helped people understand the world.

livestock – live·stock

animals raised on farms or ranches (usually for food)

Livestock includes cows, chicken and sheep.

M**marine life** – ma·rine life

animals that live in the water

Whales, fish and dolphins are marine animals.

matriarchy – ma·tri·ar·chy

a family system where bloodlines run through the mother

Many First Nations are matriarchies.

mental – men·tal

to do with your mind or brain

Mental health is important. Stress can affect your mental health.

Métis – me·tis

a group of Indigenous peoples of Canada of European/First Nation mix

My grandfather is Métis. His father was French and his mother was Cree.

Métis settlements – me·tis set·tle·ments

Métis land protected by Canadian law

There is a Métis settlement in northern Alberta.

Michif – mi·chif

language spoken by the Métis

Michif is a mix of French and Cree.

missionary – mis·sio·na·ry

a person who tells other people about a religion

European countries sent missionaries to Canada to teach Indigenous people about their God.

N

non-Indigenous – non·in·dig·e·nous

a person who is not Indigenous

If your family moved to Canada from another country you are non-Indigenous.

nomadic – no·ma·dic

people without a fixed home (move around usually for food)

Many Indigenous peoples were nomadic.

O

original – or·i·gi·nal

the first

The first owner of a house is the original owner.

P

pass system – pass sys·tem

a system used to keep Indigenous peoples on the reserve

From 1885 to 1951 First Nation people needed a pass to leave the reserve.

patriarchy – pa·tri·ar·chy

a family system that traces bloodlines through the father

Most European countries are patriarchies.

peace – one syllable

free from war and fighting

There is peace in Canada.

Peace and Friendship Treaties – peace and friend·ship trea·ties

the first treaties in Canada – an agreement between Europeans and First Nations to cooperate

Peace and Friendship Treaties were made from 1725 – 1779.

physical – phy·si·cal

to do with your body

Physical health is important. Eat right and exercise every day.

Piikani – pii·ka·ni

a First Nation group in southern Alberta

Many Piikani First Nation people live in the town of Brocket in southern Alberta.

pledge – one syllable

a serious promise

I pledge allegiance to Canada. I will follow the laws.

political party – po·li·ti·cal par·ty

a group of people who work together in the government

In Canada there are three main political parties: the Conservatives, the Liberals and the New Democratic Party (NDP).

politics – pol·i·tics

anything to do with government

If you belong to a political party you work in politics.

potlatch – pot·latch

a special yearly celebration by west coast First Nations people

A potlatch is a time to celebrate and be with extended family.

pow-wow – pow·wow

a special dance by First Nations people

Pow-wows are usually in the summer and fall. Everyone is welcome to watch.

Q**R****racism** – rac·ism

to dislike (or hate) a group of people because of their nationality

Racism is a big problem in the world. Racism causes many wars.

railway (Canadian Pacific Railway) – rail·way

a train track to goes from the east coast to the west coast of Canada

The CPR was built from 1881 – 1885.

rebel – re·bel

to fight against a rule – usually against a government

The Métis rebelled against the federal government.

reconcile – re·con·cile

to make peace or fix a problem between people

After our fight, my sister and I reconciled.

regalia – re·ga·li·a

special clothing worn by Indigenous peoples during celebration times

Everyone wears their regalia to a pow-wow.

respect – re·spect

to show honour or appreciation to someone

Indigenous people respect their elders.

remedy / natural remedy – re·me·dy / na·tu·ral re·me·dy

something to help or heal pain

Advil is a good remedy for a headache.

reserve – re·serve

land set aside for First Nations people

There are many reserves in Canada. Only First Nation people live on a reserve.

residential school – re·si·den·tial school

mandatory (must) away from home schools for Indigenous people in Canada

The last residential school closed in Canada closed in 1996.

restriction – re·stric·tion

to take away someone's freedom - to stop someone from doing something

No cell phones are allowed in movie theatres. This is a restriction.

rights – one syllable

to be allowed to do something under the law

Canadians have the right to free speech.

road allowance – road al·lo·wance

the sides of a road where nothing can be built

Many Métis people lived on the road allowance after they lost their land.

Royal Commission on Aboriginal Peoples (1996) –

roy·al com·mis·sion on ab·o·rig·i·nal peo·ples

a group of people who looked into problems in the Canadian Indigenous community

The Royal Commission on Aboriginal Peoples tried to solve many problems.

S

sacred – sa·cred

something or someone that is important for a religion

The Bible is sacred in Christianity. The Koran is sacred in Islam.

sacrifice – sa·cri·fice

to give something up usually for a religious reason

Fasting is a sacrifice.

scrip – one syllable

an official document that is used to trade for land

The Métis Scrip system allowed Métis people to claim land from the government.

secure – se·cure

to make someone or something safe

I feel secure living in Canada.

settle – set·tle

to stop and live somewhere

My family settled in Calgary, Alberta.

settlements – set·tle·ments

places where people live in communities – usually small places

The first Europeans to Canada built settlements to live in.

severe / severed – se·vere / se·vered

to cut off or to end – usually very quickly

My friendship was severed when my friend lied to me.

Sioux – one syllable (pronounced ‘Sue’)

a First Nation group in eastern Canada

There are many Sioux people who live in Ontario.

Sixties Scoop (60’s Scoop) – six·ties scoop

a period of time when many Indigenous children were taken from their families

The Sixties Scoop caused many problems for Indigenous families in Canada.

slingshot – sling·shot

a small y-shaped weapon that shoots stones

I used my slingshot to hit the birds.

smudge – one syllable

an Indigenous religious practice done by using incense

I smudge every morning to cleanse my house of bad things.

smallpox – small·pox

a disease

Europeans brought smallpox to Canada.

spiritual – spir·it·u·al

to do with the spirit or soul

Many spiritual people pray everyday.

squat – one syllable

to live on land that does not belong to you

There is a man who lives in the city park. He is squatting.

starve / starvation – starve / star·va·tion

to be without food – sometimes to die from lack of food

Many children starved in the residential schools.

subjugate – sub·ju·gate

to make someone do something they do not want to do

Dictators subjugate their people.

Sundance – Sun·dance

a religious dance held in the spring by the Plains First Nation peoples

The Sundance is a time to pray, dance and be with family.

surrender – sur·ren·der

to give up a fight

The Indigenous people surrendered to the Europeans.

T

Tahltan – Tahl·tan

a First Nation located in northwest British Columbia

There are approximately 3,500 Tahltan people in Canada.

teepee – tee·pee

a cone shaped tent that the Plains First Nations used to live in

You can see beautiful teepees at the Calgary Stampede every summer.

trade – one syllable

to exchange things

Indigenous peoples often traded furs for food, clothes and ammunition.

tradition / traditional – tra·di·tion / tra·di·tion·al

beliefs or actions passed through generations

It is traditional to give gifts at Christmas.

traditional knowledge – tra·di·tion·al know·ledge

knowledge that is passed through generations

My grandmother passed on her traditional knowledge of medicine to me.

transportation – trans·por·ta·tion

a way to get from one place to another

People take the bus as a form of transportation.

treaty – trea·ty

a signed agreement between two groups

The Canadian government signed treaties with Indigenous people for land.

treason – trea·son

to fight illegally against a government

It is treason to sell government secrets to other countries.

tuberculosis – tu·ber·cu·lo·sis

a very serious disease of the lungs

Tuberculosis was a new disease to Canadian Indigenous people.

U**United Nations** – u·ni·ted na·tions

a group of countries that work together to help the world

The United Nations was formed after World War 2 to help keep peace.

V**vote** – one syllable

to choose someone to represent you

Canadians vote in municipal (city), provincial and federal elections.

vow – one syllable

a serious promise (see pledge)

When you get married you make wedding vows.

W**X****Y****Z**

Land Acknowledgements (Alberta region)

Land acknowledgements are standard protocol for most official civic, provincial and federal public events. Corporations, businesses and non-profit organizations are also starting to include land acknowledgements in their official gatherings. What is a land acknowledgment and why is it important?

Evans Yellow Woman (Siksika First Nation elder) states that “[t]o recognize the land is an expression of gratitude and appreciation to those whose territory you reside on, and a way of honouring the First Nations people who have been the caretakers of the land from time immemorial.”

Alberta is home to Treaties 6, 7 and 8. There is no one standard way to give a land acknowledgment. You may hear it done in slightly different ways. However, the core of the acknowledgment is the same. It will mention the names of the various First Nations who reside on the land as well as the regional Métis Nation. Below are some samples you can use if you are asked to give a land acknowledgment. If you are unsure which Treaty land you need to acknowledge the information is freely available online.

Treaty 6 (Edmonton area)

I would like to acknowledge that we are meeting on the traditional territories of the people of the Treaty 6 region in central Alberta, which includes the Cree, Dene, Blackfoot, Saulteaux, and Nakota Sioux. The City of Edmonton is also home to the Métis Nation of Alberta, Region IV.

Treaty 7 (Calgary area)

I would like to acknowledge that we are meeting on the traditional territories of the people of the Treaty 7 region in Southern Alberta, which includes the Blackfoot Confederacy (comprising the Siksika, Piikani and Kainai First Nations), the Tsuu T’ina First Nation, and the Stoney Nakoda (including the Chiniki, Bearspaw, and Wesley First Nations). The City of Calgary is also home to Métis Nation of Alberta, Region III.

Treaty 8 (Northern Alberta)

I would like to acknowledge that we are meeting on the traditional territories of the people of the Treaty 8 region in northern Alberta, which includes the Cree, the Dene and the Métis.

How can non-Indigenous people help with, or be part of, the reconciliation process?

Bill Adsit: Aboriginal people are like anybody else, any group of people that are struggling, and whenever you see any group of people struggling, I think the most you can do is treat them with respect and understand their situation. And be sensitive to their problems. And if you can provide words of encouragement that would help. Most people, since you're not fully involved with the First Nations people themselves, that's about all you can do. Treat everybody with the respect that they deserve, no matter what country they come from. (Do you think education, learning about the issues is important?) Oh, for sure. Anytime you can learn about a group of people, especially for those new to Canada, about the problems that First Nations have endured, ever since Canada became a nation, and understanding the challenges. Yes, definitely, education would help. Gives you a better understanding of why they are, or where they are, in life today. It's been a struggle.

Louise Crane: I believe that non-Indigenous people can actually, if they take the step of attempting to learn about the culture, go see the museums, talk to the curators. Don't be afraid to approach somebody, don't be afraid to attend a pow-wow and ask about the regalia (and they're not called costumes, it's regalia). If you ask them what the symbolism means on their regalia, they will speak with a pride that you might not have seen before. And the pow-wows are open to the public, whether you're native or non-native. Don't be afraid to ask the questions. Use the Glenbow Museum. They've got a fantastic display and the people who work there are awesome. And again, don't be afraid to approach. Just approach, say "Hi", smile. You know, that can go a long way. A "Good morning" at the bus stop goes a long ways. (So educate yourself, and get involved where you can and learn about it?) Yes.

Clifford Crane Bear: I've been asked that question a couple of times and that's a tough one because we live in a world of discrimination, our own people. And some of the people that I've talked to, that are friends of mine, and we talk about that, the white people I mean, the Caucasians. Some of them think we shouldn't get it (treaties, housing, and reserves) because we're Canadians now and we should all live together in the same way. Going back to that, the people that suffered the most in our world are my grandparents, our grandparents, our forefathers. They're the ones that suffered most, because us, we started living again. Our culture started coming back in the 60's ('67, '68 around there, '70). The white man, he almost took all those away from us, but luckily we went back to our culture. I've met a lot of white people, who come to our reserve, and they don't care about what we're talking about (reconciliation). They care about where all those houses come from. (The houses on the reserve.) I look at them and I say "CMHC¹⁰" houses. Without them we wouldn't have any houses. They guy looked at me and I looked at him and I said "But at least I bought my own house." He looked at me and he walked back and I said "I have a mortgage just like you." And he backed off after that and all he said was "Good for you." But the people, honestly, we still live in a prejudice, in a very discriminating world.

¹⁰ Canada Housing and Mortgage Corporation

I told one of my friends, in Siksika, “You know, we are one of the most hated people in Canada.” She said, “What do you mean we’re the most hated people in Canada?” I said, “All your life you’ve lived on a reserve. Have you ever gone outside the reserve and lived there?” “No.” “Well try it.” Because they, on our reserve, they’re still in harmony, with the English and us but there’s still a lot of prejudice with the English because they don’t even want to come across. I know I’m not answering your question, probably not, but it’s a little too late for the people, it’s a little too late. We’ve only been part of Canada for 50 years, have been Canadian citizens. Before then, we were classed as immigrants.

Your question is kind of hard for me. I lived in a world of discrimination with my ex-wife and her people. The one that I feel bad for is my ex-wife. She was ridiculed for living with an Indian and I think she was looked down upon because of me. But the strength, the good thing about my ex-wife is she didn’t care. She’s a strong woman and she said “I married you, not your tribe.”

It’s going to take a while. There are some people who are coming around and saying “I’m sorry.” I talked about it in Holland, a little bit about that same question. I told them what this is (the situation in Canada) and who we are and they just sat there shaking their heads.

So in Strathmore, now it’s not like that, but 10 years ago it was the most prejudice place I’ve ever gone. But now, with the new immigrants, with new people coming in, it’s starting to change.

I’m a Blackfoot, I’m an Indigenous person and I’m very proud of who I am. But unfortunately we live in a world that’s called Canada. And once we leave the reserve it seems like we’re not native anymore when we come out and we live in a white man’s world. We have to do what they tell us, the law and everything. It’s going to take a while to move away from that discrimination. I went through hell with the white people but the Creator told me, “They’re not all bad. There’s some good, there’s some bad.” So in the end, my ex-wife is Caucasian, my best friend is Caucasian and my kids are half. So maybe for me, that’s a start, because my kids are half.

Betty-Ann Little Wolf: I think what a person needs to understand is, number one, learn from the First Nations. Learn about their way of living. There’s four things that I always go back to when we’re learning, and this is what we teach our children. First of all is your culture, your traditions, your values and your beliefs. Those four. If you know your Blackfoot history really well and you teach your children these four main things, a non-Native that’s what they should learn about. The customs, the traditions, the values and the beliefs. Language is part of your spirituality. When a young person, a young Native doesn’t know Blackfoot or our language, where they will learn it faster, and the best way, is at ceremonies. Maybe that’s where a person needs to go. Those are the four things. Then, when you know, you’re given a gift (I’m not talking about a Christmas gift or something) but a gift of knowledge. When you understand that knowledge, that gift, it’s not yours to keep.

Earnie Poundmaker: I think one way non-Indigenous society can begin exercising the Truth and Reconciliation, part of the coming together of people and sharing understanding of people, is to look at it from a First Nations perspective. That we were all given a belief system, a way to acknowledge a higher power (or Creator or God). And along with that belief system there's built in teachings, a value system: one that is about caring and sharing; showing generosity; showing understanding; providing hope, all these good things. Regardless of what society or what ethnic origin that we come from, we all were taught with these basic traditions, basic belief systems. And so, in order to help the process along in regards to reconciliation, is to go back to, return to, a more human level again. To get on board and look beyond skin colors (those types of things). And I think once we can humble ourselves to a point where we can begin to appreciate our similarities rather than our differences things will start changing for the better.

Jim Potts: I think to review the history of the happenings (how it came to be ie. the current situation) and the meaning of what it was geared towards (treaties, residential schools etc.). You know there's a good side and a bad side. We have to realize that the intentions were good although some of the happenings weren't good from what we hear. They didn't work together like we do today. There's a lot of respect for the Native way, the Christianity ways are now accepted and used by the same people on both ways. People have to study the history of what really happened and why it happened. A lot of times it has been hidden. A lot has happened and now a lot of things that weren't known are now being known about the history of what really happened. Some people don't like to hear it but it's the facts, the reality, of what really did happen. You can't change it but you have to learn to accept it and move forward.

Out of classroom activities for students (Alberta region)

1. **The Glenbow Museum** – www.glenbow.org

Located in the heart of downtown Calgary, the Glenbow Museum has dedicated the 3rd floor to Treaty 7 history. *Niitsitapiisinni : Our Way of Life* and *New Sun Gallery of Aboriginal Art and Culture*

2. **Tsuu T'ina Culture Museum** – www.tsuutinamuseum.com

Located at 3700 Anderson Road SW Calgary the Tsuu T'ina Culture Museum showcases Tsuu T'ina history and culture. Group rates available.

3. **Head-Smashed-In Buffalo Jump World Heritage Site** – www.headsmashedin.ca

Located in southern Alberta off of Highway 2, the centre features local First Nation history and cultural artifacts. It is approximately 1.5 hours south of Calgary.

4. **National Indigenous Peoples Day**

June 21st (summer solstice) every year is a celebration of Canada's Indigenous people. The federal, provincial and municipal governments join with local Indigenous organizations to set up various activities around Canada. Check out your local festivities.

5. **Orange Shirt Day**

September 30th every year is a national remembrance of the residential school system. People are asked to wear an orange shirt to remember and honour those who both attended residential schools and the children who died while in attendance.

6. **Dunbow Industrial School cemetery**

Located south of Calgary at 144001 2253 Drive E near De Winton, Calgary. A memorial plaque is situated here to honor those children who died while in attendance. Historical information about this school is available online.

7. **Aboriginal Friendship Centres**

Located in various major metropolis centres around Canada. The Aboriginal Friendship Centre of Calgary (www.afccalgary.org) is located at #101, 427 51 Avenue SE. The Indigenous Hub is located downtown off of the City Centre C-train platform. Students can attend public events and volunteer.

8. **Local pow-wows (various locations)**

Pow-wows are public events which showcase Indigenous culture and history. Traditional dancing, drumming and regalia are celebrated. Pow-wows are usually held in the summer. Check your local listings for locations and dates.

9. **The Calgary Stampede (July)**

Elbow River Camp features the cultures of the Treaty 7 Nations. There are daily cultural events, dancing and arts and crafts. Beautiful tee-pees are set up each year and you can explore inside and ask questions. Please treat the tee-pees as someone's house and be respectful.

10. **Indigenous Tourism Alberta (www.indigenoustourism.ca)**

This website is dedicated to First Nations and Métis historical places and cultural events in Alberta. You can find "Things to Do" and "Places to Go" for specific areas of Alberta.

Resources and Further Reading

Blackfoot Legends

Legends by their nature are oral stories so they change slightly with each retelling. However, the core of the story remains the same. The written versions of the stories in the curriculum are a combination of Clifford Crane Bear's telling and various written versions. The following websites were consulted: www.native-languages.org www.sacred-texts.com <https://douglaswinnipeg.wordpress.com>

The Sundance

Supplemental information for the Sundance: <https://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/blackfeet-religious-traditions> <http://plainshumanities.unl.edu/encyclopedia/doc/egg.rel.046>

The Medicine Wheel

The Medicine Wheel is both understood and practiced in different ways across Indigenous cultures. Louise Crane's version is her understanding of it. The following websites were consulted for further information:

https://www.google.ca/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=2ahUKEwiQ4YXOqe_IAhUsCjQIHUfwCWkQFjAAegQIABAC&url=https%3A%2F%2Fprevention.nd.gov%2Ffiles%2Fpdf%2FThe_Medicine_Wheel_Activities_1.pdf&usg=AOvVaw2J3E0iML30sS894GEulZvW

<https://windspeaker.com/teachings/the-medicine-wheel>

Live Well photo credit: https://c1.staticflickr.com/4/3163/2652213124_7179f10b73_m.jpg

Indigenous Cultures around the World

The Truth and Reconciliation Calls to Action booklet outlines the United Nations Declaration on the Rights of Indigenous Peoples pp. 101 - 145

Mayan women photo credit

<http://www.toptenz.net/wp-content/uploads/2014/04/modern-maya.jpg>

Sacred Herbs

Information regarding the uses of tobacco, sweetgrass, sage and cedar

<http://www.dancingtoeaglespiritsociety.org/medicines.php>

<http://www.northernc.on.ca/indigenous/four-sacred-medicines/>

Photo Credits

https://upload.wikimedia.org/wikipedia/commons/thumb/a/ae/Nicotiana_Tobacco_Plants_1909px.jpg/75px-Nicotiana_Tobacco_Plants_1909px.jpg

<https://incensemaking.com/images/ingredients/sweet-grass.jpg>

https://upload.wikimedia.org/wikipedia/commons/thumb/b/b6/Salvia_officinalis_p1150380.jpg/220px-Salvia_officinalis_p1150380.jpg

https://upload.wikimedia.org/wikipedia/commons/thumb/a/a7/Thuja_occidentalis_foliage_Wisconsin.jpg/120px-Thuja_occidentalis_foliage_Wisconsin.jpg

The Seven Sacred Truths

There are many online resources for this topic. The animal information for this lesson was referenced in https://prevention.nd.gov/files/Seven_Sacred_Teachings.pdf

For further information see: <https://www.southernnetwork.org/site/seven-teachings>

Animal photo credits:

Bison

https://upload.wikimedia.org/wikipedia/commons/thumb/5/58/George_Catlin_Bull_Buffalo.JPG/180px-George_Catlin_Bull_Buffalo.JPG

Wolf

[https://t00.deviantart.net/VfmRmoYBK4Ls604VLDKqh2C-mhg=/fit-in/150x150/filters:no_upscale\(\):origin\(\)/pre00/642b/th/pre/f/2008/107/0/d/blue_wolf_by_inu_samui.jpg](https://t00.deviantart.net/VfmRmoYBK4Ls604VLDKqh2C-mhg=/fit-in/150x150/filters:no_upscale():origin()/pre00/642b/th/pre/f/2008/107/0/d/blue_wolf_by_inu_samui.jpg)

Sasquatch

http://thumb7.shutterstock.com/thumb_large/2898532/340807841/stock-vector-yeti-bigfoot-head-vector-vector-sasquatch-abominable-snowman-yeti-monster-bigfoot-portrait-340807841.jpg

Eagle

https://upload.wikimedia.org/wikipedia/commons/thumb/8/89/Eagle_looking_left.jpg/120px-Eagle_looking_left.jpg

Turtle

https://upload.wikimedia.org/wikipedia/commons/thumb/f/f4/Florida_Box_Turtle_Digon3_re-edited.jpg/125px-Florida_Box_Turtle_Digon3_re-edited.jpg

Beaver

https://thumb9.shutterstock.com/thumb_large/759493/629477888/stock-photo-north-american-beaver-isolated-on-white-629477888.jpg

Bear

https://upload.wikimedia.org/wikipedia/commons/thumb/8/82/Medved_mzoo.jpg/100px-Medved_mzoo.jpg

Treaties

The three treaties in Alberta are Treaties 6, 7, and 8. For further information:

<http://empoweringthespirit.ca/wp-content/uploads/2017/05/Alberta-Treaties-678-1.pdf>

<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-treaties>

The Indian Act

Bob Joseph is a recognized authority on the Indian Act and its repercussions for the Indigenous peoples of Canada. Please visit his website or the following print books for further information.

Indigenous Corporate Training Inc. <https://www.ictinc.ca>

Joseph, Bob. *21 Things You Didn't Know about the Indian Act*. Indigenous Relations Press. 2018.

Joseph, Bob. Joseph, Cynthia F. *Indigenous Relations: Insights, Tips & Suggestions to make reconciliation a reality*. Indigenous Relations Press. 2019.

Residential Schools

A comprehensive history of the residential school system is available through the Truth and Reconciliation website.

<http://www.trc.ca>

http://nctr.ca/assets/reports/Final%20Reports/Executive_Summary_English_Web.pdf

For further reading in book form:

Truth and Reconciliation Commission of Canada. Foreword by Fontaine, Phil. *A Knock on the Door: The Essential History of Residential Schools from the Truth and Reconciliation Commission of Canada, Edited and Abridged*. University of Manitoba Press. 2016.

The Right to Vote

The timeline for voting rights was abridged from Legal Info Nova Scotia website

[https://www.legalinfo.org/legal-information-topics/voting-history?highlight=WyJ2b3RpbmciLCJ2b3RpbmcnliwiaW4iLCJjYW5hZGEiLCJjYW5hZGEncylmEiLCJhJ3MiLCJzaG9ydCIsImhpc3RvcnkiLCJ2b3RpbmcgaW4iLCJ2b3RpbmcgaW4gY2FuYWWRhliwiaW4gY2FuYWWRhliwiaW4gY2FuYWWRhliwiaW4gY2FuYWWRhIGEiLCJjYW5hZGEGYSIsImNhbmFkYSBhIHNoY3J0IiwieSBzaG9ydCIsImEgc2hvcnQgaGlzdG9yeSIsInNoY3J0IGhpc3RvcnkiXQ==](https://www.legalinfo.org/legal-information-topics/voting-history?highlight=WyJ2b3RpbmciLCJ2b3RpbmcnliwiaW4iLCJjYW5hZGEiLCJjYW5hZGEncylmEiLCJhJ3MiLCJzaG9ydCIsImhpc3RvcnkiLCJ2b3RpbmcgaW4iLCJ2b3RpbmcgaW4gY2FuYWWRhliwiaW4gY2FuYWWRhliwiaW4gY2FuYWWRhIGEiLCJjYW5hZGEGYSIsImNhbmFkYSBhIHNoY3J0IiwieSBzaG9ydCIsImEgc2hvcnQgaGlzdG9yeSIsInNoY3J0IGhpc3RvcnkiXQ==)

Bill C-31

Information for this lesson plan obtained from: https://indigenousfoundations.arts.ubc.ca/bill_c-31/

Living in Two Worlds

The idea for the Activity 1 came from page 23 of *Welcome to Alberta: Information for Newcomers*. The full PDF document can be found here:

<https://alis.alberta.ca/media/2440/welcometoalberta.pdf>

The 60's Scoop

The Tyee is an online op-ed journal. Katie Hyslop, with funding from the Vancouver Foundation, wrote a 13 part series on Indigenous child welfare in Canada. You can find the whole series here: <https://thetyee.ca/Series/2018/05/09/Out-of-Darkness-Indigenous-Solutions-Child-Welfare/>

Raven Sinclair is Cree/Assiniboine/Salteaux and a member of the Gordon First Nation in southern Saskatchewan. She is currently a member of the Faculty of Social Work at the University of Saskatchewan. She is both a survivor and expert on the 60's Scoop. She has written extensively on this subject and is also a public speaker. *First Peoples Child & Family Review* is a journal devoted to issues surrounding Aboriginal child welfare. Her article, "Identity lost and found: Lessons from the sixties scoop" can be found here: <https://journals.sfu.ca/fpcfr/index.php/FPCFR/article/view/25>

Who are the Métis People?

Canada's First People: http://firstpeoplesofcanada.com/fp_metis/fp_metis1.html

Library and Archives Canada: <http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/metis/pages/introduction.aspx>

The Canadian Encyclopedia: <https://www.thecanadianencyclopedia.ca/en/article/metis>

Louis Riel

Library and Archives Canada: <http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/metis/pages/introduction.aspx>

The Canadian Encyclopedia: <https://www.thecanadianencyclopedia.ca/en/article/louis-riel>

Nation Talk Video: <http://nationtalk.ca/story/featured-video-of-the-day-the-history-of-louis-rielcredits:cpac>

English Online Live and Learn: <https://livelearn.ca/article/about-canada/5-facts-about-manitobas-founder-louis-riel/>

Métis Music and Dance

LearnMichif.com. A project by Métis Nation BC.: <http://www.learnmichif.com/culture/overview>

Canadian Geographic Indigenous Peoples Atlas of Canada: <https://indigenouspeoplesatlasofcanada.ca/section/metis/>
<https://indigenouspeoplesatlasofcanada.ca/article/music-and-dance/>

Canada's First People: http://firstpeoplesofcanada.com/fp_metis/fl_metis5.html

The Métis Scrip System

The Canadian Encyclopedia: <https://www.thecanadianencyclopedia.ca/en/article/metis-scrip-in-canada>

Indigenous Corporate Training Inc.: <https://www.ictinc.ca/blog/the-scrip-how-did-the-scrip-policy-affect-metis-history>

Photo: Courtesy of Library and Archives Canada, Wikimedia, cc

The Métis Sash

<http://www.collectionscanada.gc.ca/eppp-archive/100/205/301/ic/cdc/albertametis/history/sash.htm>

Photo: Canada's First People: http://firstpeoplesofcanada.com/fp_metis/fp_metis5.html

The Louis Riel Institute: <http://www.louisrielinstitute.com/the-sash.php>

The Red River Carts

The Canadian Encyclopedia: <https://www.thecanadianencyclopedia.ca/en/article/red-river-cart>

Canadian Geographic Indigenous Peoples Atlas of Canada: <https://indigenouspeoplesatlasofcanada.ca/article/red-river-carts/>

YouTube Video: <https://www.youtube.com/watch?v=tH5DaBEoTaM> Red River Cart APTN Digital Nations Sept 2009

Photo: <https://metisarchitect.com/2016/07/29/the-red-river-cart/>

Road Allowance People

CBC Radio-Canada: <https://www.cbc.ca/radio/unreserved/from-scrip-to-road-allowances-canada-s-complicated-history-with-the-m%C3%A9tis-1.5100375/forced-to-live-on-roadsides-the-dark-history-of-m%C3%A9tis-road-allowances-1.5100660>

Métis Settlements

For more information see: <https://www.thecanadianencyclopedia.ca/en/article/metis-settlements>

Metis sash photo: https://farm1.staticflickr.com/29/61795811_e5ef542155_o_d.jpg

Metis Settlements Flag: https://upload.wikimedia.org/wikipedia/commons/6/6c/Metis_Settlements_Flag.gif

Who are the Inuit?

Canadian Geographic published an excellent resource in 2018 called *Canadian Geographic Indigenous Peoples Atlas of Canada*. It is comprised of four books – one on First Nations, one on Metis, one on Inuit and one with an Indigenous Atlas of Canada. Information for the Inuit lesson plans has been simplified for student use.

Photo credit for map

<https://stock.adobe.com/ca/images/arctic-ocean-map-with-north-pole-and-arctic-circle-arctic-region-map-with-countries-national-borders-rivers-and-lakes-map-without-sea-ice-english-labeling-and-scaling/113564275>

The Inuit Meet the Europeans

Inuit Tapiriit Kanatami is a non-profit Canadian organization working towards educating and reconciling Inuit and non-Indigenous groups. Their website is here: <https://www.itk.ca/>

The full article “5000 Years of Inuit History and Heritage” can be found here: <https://www.itk.ca/5000-years-inuit-history-heritage/>

Inuit Culture (Beliefs)

“Unikkausivut: Atukatigennik Unikkausittinik” (Sharing Our Stories) can be found here:

<https://www.nfb.ca/playlist/unikkausivut-sharing-our-stories/>

The National Film Board of Canada hosts this series which includes a comprehensive lesson plan package for school age children with accompanying videos.

Inuit Culture (Animals of the North)

Information about the wildlife that is important to the Inuit can be found in the *Canadian Geographic Indigenous Peoples of Canada Atlas: Inuit* in the “Wildlife” chapter (pages 32-35)

Photo credits

Arctic char (http://1.bp.blogspot.com/-81ref3EfH20/T-rS1HvUd3I/AAAAAAAAABP4/6REkz0veeU8/s1600/Arctic_char.jpg)

Beluga whale (http://img00.deviantart.net/ea99/i/2014/022/a/6/beluga_whale_by_ashamandour-d7380iu.jpg)

Narwhal (<https://www.publicdomainpictures.net/pictures/140000/nahled/narwhal-isolated.jpg>)

Caribou

(https://upload.wikimedia.org/wikipedia/commons/thumb/7/70/Woodland_Caribou_Southern_Selkirk_Mountains_of_Idaho_2007.jpg/220px-Woodland_Caribou_Southern_Selkirk_Mountains_of_Idaho_2007.jpg)

Muskox (http://lh5.ggpht.com/_dVsfGxKfuvE/SsGUK8sA90I/AAAAAAAAAPE/dQmaBlyphWk/Muskox-weasel_3980_thumb%5B1%5D.jpg?imgmax=800)

Polar Bear (<https://upload.wikimedia.org/wikipedia/commons/thumb/1/19/Polarbearonice.jpg/220px-Polarbearonice.jpg>)

Ringed Seal (https://upload.wikimedia.org/wikipedia/commons/thumb/5/5f/Pusa_hispida_pup.jpg/220px-Pusa_hispida_pup.jpg)

Walrus (https://upload.wikimedia.org/wikipedia/commons/thumb/3/37/Walrus_-_Kamogawa_Seaworld_-_1.jpg/220px-Walrus_-_Kamogawa_Seaworld_-_1.jpg)

Bowhead whale (https://upload.wikimedia.org/wikipedia/commons/thumb/6/6c/Balaena_mysticetus.jpg/220px-Balaena_mysticetus.jpg)

Inuit Culture (Art)

Inukshuk photo credit (https://c2.staticflickr.com/4/3113/3153165840_96ddc78a6e_z.jpg)

Soapstone carving photo credit (<http://www.mccord-museum.qc.ca/ObjView/M24583-P2.jpg>)

Germaine Arnaktauyok print (https://upload.wikimedia.org/wikipedia/en/0/0d/Germaine_arnaktauyok-the_power_of_tunniq.jpg)

Inuit – Future Challenges

<https://www.thecanadianencyclopedia.ca/en/article/inuit>

https://www.itk.ca/wp-content/uploads/2018/03/Social_Inequity_Infographic_English.pdf

Inuit Unit Review

Inukshuk photo credit:

https://upload.wikimedia.org/wikipedia/commons/thumb/6/6b/Inukshuk%2C_Whistler.jpg/120px-Inukshuk%2C_Whistler.jpg