



RECONCILI-ACTION: A JOURNEY THROUGH THE 94 CALLS TO ACTION

CLB 5/6 CLASSROOM ACTIVITIES



**THE IMMIGRANT
EDUCATION SOCIETY**

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Introduction

This project has been generously funded by Immigration, Refugees, and Citizenship Canada (IRCC) and implemented by The Immigrant Education Society (TIES).

It is intended to both supplement and follow the *Indigenous Voices in the Classroom* curriculum (<https://tieslearn.immigrant-education.ca/>), previously developed with funding from the Alberta Human Rights Education and Multiculturalism Fund, and the *Canadian Indigenous Culture* curriculum, funded by Immigration, Refugees, and Citizenship Canada (IRCC). Whereas these projects primarily provide historical information for the Indigenous Peoples of Canada at a Canadian Language Benchmark (CLB) of 2 to 4, this curriculum has been developed with CLB 5-6 students in mind. It can, of course, be modified for use with any level, depending on your class and their interest in the topics. Given the expansion in understanding of the English language of a typical CLB 5-6 student, more complex historical information is included to a greater degree in this curriculum. With that in mind, we are focusing on Reconciliation.

We hope through these lesson plans to provide points of connection for our students with the Indigenous Peoples of Canada. Many students in the Language Instruction for Newcomers to Canada (LINC) program are Indigenous peoples in their countries of origin, and they can easily relate to many of these topics. We also hope that they will lend themselves to the framework of portfolio-based language assessment (PBLA).

Each lesson plan covers one section of the 94 Calls to Action. It is our hope that learning about reconciliation will transform into reconcili-*action* for both instructors and learners. To that end, additional resources have been provided in the 'Expand your learning' section for instructors. Learners will also benefit from the 'reflection questions' at the end of each lesson.

Please feel free to contact myself, Suzanne Clavelle-Christensen, with your constructive and kind feedback for these materials (suzanne.clavelle@gmail.com).

Meduh, (Tahltan 'thank you')

Suzanne Clavelle-Christensen, *Indigenous Curriculum Developer*

The Immigrant Education Society (TIES)

Reconciliation

Approximate lesson length: 1.5 hours

Learner outcomes:

- understand the Truth and Reconciliation Commission
- understand the term reconciliation
- understand the term reconcili-action

Resources:

- Reading: Truth and Reconciliation
- Video: "What is reconciliation" CBC Kids News:
<https://www.youtube.com/watch?v=WEj5vjc2EDk>
- Activity 1: Comprehension questions
- Activity 2: New vocabulary
- Reflection questions

Introduction: This lesson plan presupposes a basic understanding of the Indigenous Peoples of Canada. Should your learners require a refresher, please see *Indigenous Voices in the Classroom* lesson one, "First Nations, Inuit and Métis". The purpose of this lesson is to introduce learners to the work of the Truth and Reconciliation Commission (TRC), with an end goal of understanding the broad scope of reconciliation and the term reconciliACTION (which for ease of use will be written reconcili-action here). Reconcili-action was inspired by the work of the Gord Downie and Chanie Wenjack Fund and is now a widely used term. Inspired by the TRC's 94 Calls to Action, reconcili-action believes everyone who calls Canada home can engage in the reconciliation process through meaningful action. These actions need not be large to be effective as true reconciliation is a process of both doing and learning.

Expand your learning:

- The Gord Downie and Chanie Wenjack Fund:
<https://downiewenjack.ca/our-work/reconciliations/>
- TRC Website: <https://nctr.ca/about/history-of-the-trc/trc-website/>
- Truth and Reconciliation Commission of Canada: Calls to Action:
https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls_to_action_english2.pdf

- For children: Spirit Bear's Guide to the Truth and Reconciliation Commission of Canada: https://pacificmountain.ca/wordpress2021/wp-content/uploads/child_friendly_calls_to_action_web.pdf
- Do Truth and Reconciliation Commissions Heal Divided Nations? <https://theconversation.com/do-truth-and-reconciliation-commissions-heal-divided-nations-109925>

Truth and Reconciliation



Imagine your family lives in a house and one day another family moves in. The new family tells you that you must follow their rules and can only live in one bedroom. Everything you own is now theirs and you are no longer free. This is a picture of what colonization is.

From the 1500's through the 1800's European countries (including Britain, France, Spain and Portugal) colonized other countries. The Europeans wanted the land and natural resources for their own people. The peoples who already lived in those countries, the Indigenous peoples, lost their land, freedom and way of life. This is what happened in Canada. Many terrible things happened to the Indigenous peoples of Canada through colonization. Indigenous peoples in Canada want the wrong things done to them to be made right. This is what reconciliation means.

In 2008 the Canada Truth and Reconciliation Commission was formed. For six years, Indigenous peoples across Canada spoke the truth about what happened to them. They spoke about residential schools and many other things. They made a list of 94 things that need to be made right. This list is known as the "Calls to Action". They want everyone who lives in Canada to know the truth and help make things right.

Reconcili-action means to do something to help with reconciliation. Here are some things you can do:

- listen to Indigenous people tell their stories and history
- learn from Indigenous peoples
- read about Indigenous culture and history
- watch videos and movies by Indigenous peoples
- speak to your friends, family and classmates about what you learn

When you do these things you are part of reconcili-action!

Activity 1
“What is reconciliation?”

Watch the video and then answer the questions.

1. What is the new federal holiday?

2. Which groups of people is reconciliation tied to?

3. When did reconciliation begin?

4. How many people spoke at the TRC meetings?

5. What are some sections of the 94 Calls to Action?



Activity 1

Answers

1. National Day for Truth and Reconciliation (September 30) - (0:31)
2. government and individuals - (1:00)
3. 2008 - (2:13)
4. over 6,500 - (2:51)
5. language, health, sport, education, media - (3:18)

Activity 2

You have learned new vocabulary in this lesson. Match the word to the meaning.

- | | |
|---|---------------------------------------|
| 1. colonization __ | a. making wrong things right |
| 2. Indigenous peoples __ | b. to do something |
| 3. reconciliation __ | c. to do something for reconciliation |
| 4. Calls to Action __ | d. ways to act |
| 5. reconcili-action __ | e. taking other people's land |
| 6. act __ | f. original peoples |
| 7. listen, learn, read, watch, speak __ | g. 94 things to make right |

Use two of the new words in a sentence.

Reflection questions: Was your home country colonized? If yes, what were the effects on the Indigenous peoples? If not, do you know any other countries that were colonized?

Activity 2

Answers

1. e
2. f
3. a
4. g
5. c
6. b
7. d

Residential Schools

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand the history of the residential schools
- understand the impacts of the residential schools

Resources:

- Reading: "Residential Schools"
- Activity 1: Complete the sentences
- Video: Intergenerational Trauma: Residential Schools:
https://www.youtube.com/watch?v=IWeH_SDhEYU
- Activity 2: True or False
- Reflection questions

Introduction: The Truth and Reconciliation Commission (TRC) was formed as part of the Indian Residential Schools Settlement Agreement (IRSSA). This was a class action lawsuit filed by survivors of the Indian residential school (IRS) system. The claims of the survivors that they "were neglected, sexually and physically abused and were subject to the systematic destruction of their cultural and family relationships" was upheld by the courts. The settlement included monetary compensation as well as the formation of the TRC. Due to the extensive work of the TRC, the residential school system is no longer a hidden secret in Canada, as it was for many years. TRC was the turning point for many Indigenous peoples as it has led to a renewed commitment to reconciliation by all levels of government and individual Canadians. We remember the history; we honour the survivors and their families; we move forward in a spirit of reconcili-action.

Expand your learning:

- Koskie Minsky Residential Schools article: <https://kmlaw.ca/cases/indian-residential-schools/>
- National Film Board: Residential Schools:
<https://www.nfb.ca/channels/residential-schools/>
- TRC Residential Schools Archive: <https://nctr.ca/residential-schools/>

Residential Schools



When Europeans first came to what is now called Canada, the Indigenous peoples helped them to settle, and to establish the fur trade. At first, the Indigenous peoples and the Europeans were equals. However, as more Europeans came, Indigenous peoples became less valuable to the Europeans. When the fur trade ended in the 1850s, the Indigenous peoples were in a difficult situation. Many had died from disease, they lost their traditional food sources and were very dependent on the European trading posts.

Canada became a country in 1867 and the newly formed government decided that Indigenous peoples must become more like the Europeans. They thought Indigenous peoples were 'dirty' and called them 'savages'. They looked for ways to assimilate Indigenous peoples. Assimilate means to change someone so they are more like you. Assimilation makes one group of people less valuable than another group of people.

One important way the government and churches tried to assimilate Indigenous peoples was to create residential, or boarding, schools. The government took children away from their families and forced them to live in schools away from home for many months of the year. The government and churches hoped that this would "kill the Indian in the child".

The children were treated very badly. Thousands of children died. The children were not allowed to wear their own clothes, their hair was cut short, they were punished for speaking their own language, they were starved, beaten and often sexually abused. The residential schools operated from the 1870s to the 1990s. The residential schools devastated Indigenous peoples. They lost their culture, languages and family connections. Every Indigenous person in Canada was affected by the residential schools.

Brandon Indian Residential School (1946)



Activity 1

Use the reading to complete the sentences.

1. When Europeans first came to what is now called Canada, the Indigenous peoples helped them _____.
2. After the fur trade, many Indigenous peoples had died from _____, they had lost their traditional _____ and were very _____ on the European trading posts.
3. The government took _____ away from their families and forced them to live in _____ away from home for many _____ of the year.
4. The children were treated _____. Thousands of children _____.
5. The residential schools operated from the _____.
6. They lost their _____, _____ and _____ connections.

Activity 1

Answers

1. settle and with the fur trade
2. disease, food source, dependent
3. children, schools, months
4. very badly, died
5. 1870s - 1990s
6. culture, language, family connections

Activity 2

Watch the video and then answer true (T) or false (F).

1. The new federal government thought the 'Indians' were a problem. ____
2. By the 1930s, nearly 50% of Indigenous children were in residential schools.

3. The children could not return home for months and sometimes years. ____
4. Many children died and some were allowed to go home. ____
5. There are approximately 20,000 living survivors. ____
6. Residential survivors passed on their hurts to their children. ____
7. Healing can be returning to their culture. ____
8. New laws and apologies do not help with reconciliation. ____

Rewrite the false sentences to make them true.

Reflection questions: Did you know anything about residential schools before this lesson? What did you know? What have you learned?

Activity 2

Answers

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

By the 1930s, nearly **70%** of Indigenous children were in residential schools.

Many children died and some **went missing**.

There are approximately **80,000** living survivors.

New laws and apologies **help** with reconciliation.

UNDRIP (Part 1)

Approximate lesson length: 2 hours

Learner outcomes:

- compare and contrast different kinds of human rights
- understand *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP)
- understand UNDRIP and reconcili-action

Resources:

- Activity 1: Talk about human rights
- Reading: What is UNDRIP?
- Activity 2: Summarize the main points
- Video: UNDRIP: What you should know (Vancouver Sun): [UNDRIP: What you should know | Vancouver Sun](#)
- Activity 3: Multiple choice
- Reflection questions

Introduction: The *United Nations Declaration on the Rights of Indigenous Peoples*, sometimes called *The Declaration* or UNDRIP, was adopted by the United Nations on September 13, 2007. 30 years in the making, it ushered in an era of renewed human rights for all and addresses the global legacy of the colonial era. Of the 158 countries who belong to the UN, 143 were in favor, 11 abstained and 4 initially voted against. Those four countries were Australia, Canada, New Zealand and the United States. These four countries are 'settler' countries, meaning that the Europeans (and subsequent settlers) who came, never left; and thus, the Indigenous peoples there still live under oppressive laws. Many other countries that were colonized have now gained their independence. British Columbia adopted UNDRIP into their provincial laws in November 2019. BC is unique in Canada as most First Nations who live there do not have a Treaty with the federal government. In consequence, the BC government has been dealing with unceded First Nation land and issues for many years. The federal government finally passed UNDRIP (Bill C-15) in June 2021. This was a monumental act of reconcili-action and the work will continue for many years. Australia, New Zealand and the United States have also adopted UNDRIP.

Expand your learning:

- Indian Law Resource Centre: A quick reference on the UN Declaration on the Rights of Indigenous Peoples: <https://www.usetinc.org/wp-content/uploads/bvenuti/Annual%202016/Thumbdrive%20items/Monday/Importance%20of%20Engaging%20in%20International%20Issues/2%20-%20UNDRIP%20Summary.pdf>
- The United Nations Declaration on the Rights of Indigenous Peoples: <https://www.ohchr.org/sites/default/files/Documents/Issues/IPeoples/UNDRIPManualForNHRIs.pdf>
- Activities from the Human Rights Resource Centre Archive: <http://hrlibrary.umn.edu/edumat/activities.shtm>
- How UNDRIP Changes Canada's Relationship with Indigenous Peoples: <https://www.cigionline.org/multimedia/how-undrip-changes-canadas-relationship-indigenous-peoples/>

Activity 1

Human rights

Work in small groups of 3 or 4.

Talk about the questions and write down your answers in your notebook.

Share your answers with your class.

Write down the answers from the other groups in your notebook.

1. What does it mean to be free?
2. Human beings have physical (body), mental (mind), emotional (feelings) and spiritual (soul) needs. What are some of these needs?
3. How does the government help people meet their needs?

All of the answers to the above questions deal with human rights. Humans live together in different types of groups – families, neighbourhoods, cities, provinces, regions and countries. Human rights ensure that people live together in peace and are treated equally.

What is UNDRIP?



UNDRIP is a short form for: **United Nations Declaration on the Rights of Indigenous Peoples**. We are going to look at this long title in detail!

United Nations (UN) – the United Nations was formed in October 1945, after the end of the Second World War. Today there are 193 countries that belong to the UN. The UN countries work together to make the world a better place. They work together to solve global problems in a peaceful way. They make recommendations for peace, human rights and climate change.



Declaration – a declaration is an important statement or document. Many years ago, when there were kings and queens, the kings and queens would make 'royal declarations'. These declarations told their people what to do, what to say and who to obey. There are not many kings and queens left in the world, but governments and important groups still make declarations.

Rights – a right is something everyone is entitled to by law. Everyone should be able to practice their own religion. This is a religious right. Everyone should be able to vote for who they want. This is a voting right. Everyone should be able to go to school. This is an education right. You have many rights in Canada.

Indigenous Peoples – Indigenous peoples are the first people who lived in a certain area of the world. Through colonization, Indigenous peoples were treated very badly. Now that the colonization era has ended, Indigenous peoples want their human rights back. Before colonization they were free but now they have to live under many laws they did not make.

To summarize, UNDRIP is an important statement about the rights Indigenous peoples should have, no matter where they live in the world. Canada voted to make UNDRIP a law in June 2021.

Activity 2

Summarize the main points.

Read through the paragraphs again. First write down the important words in each paragraph. Then in your own words write the main idea of each paragraph.

1. Important words: _____
Main idea: _____

2. Important words: _____
Main idea: _____

3. Important words: _____
Main idea: _____

4. Important words: _____
Main idea: _____

5. Important words: _____
Main idea: _____

6. Important words: _____
Main idea: _____

Activity 2

Answers

Learners may choose other appropriate words.

1. Important words: short form
Main point: UNDRIP means United Nations Declaration on the Rights of Indigenous Peoples
2. Important words: work together, global problems, peace, human rights, climate change
Main point: Many countries work together to solve global problems.
3. Important words: statement, document, do, say, obey, government
Main point: A declaration is an important statement or document.
4. Important words: entitled, law, religious, voting, education
Main point: Everyone should have rights by law.
5. Important words: first people, colonization, treated badly, human rights, free, laws
Main point: Indigenous peoples want their human rights back.
6. Important words: UNDRIP, statement, rights, Indigenous, law
Main point: UNDRIP is an important statement about Indigenous human rights.

Activity 3

Watch the video and choose the correct answer.

1. UNDRIP is a statement addressing the _____ of Indigenous Peoples.
 - a) land rights
 - b) human rights
 - c) language and cultural rights

2. UNDRIP was adopted by the UN General Assembly on:
 - a) September 13, 2005
 - b) September 13, 2006
 - c) September 13, 2007

3. UNDRIP allows Indigenous Peoples to _____ their culture.
 - a) think about
 - b) protect and promote
 - c) practice

4. UNDRIP respects _____ by Indigenous Peoples.
 - a) decision making
 - b) law making
 - c) drum making

5. UNDRIP confirms Indigenous peoples have a right to _____.
 - a) own their land
 - b) make their own laws
 - c) self-determination

6. "Deprived of their means of subsistence" means _____.
- a) land and traditional ways taken away
 - b) language not allowed
 - c) no food
7. UNDRIP outlaws _____ against Indigenous Peoples.
- a) violence
 - b) discrimination
 - c) hatred
8. The first province in Canada to pass UNDRIP into law was _____.
- a) Alberta
 - b) Ontario
 - c) British Columbia

Reflection questions: Has your home country adopted UNDRIP? Is there a group of people in your home country who were treated differently than others? Do you have some rights in Canada that you did not have in your home country?

Newcomers to Canada

Calls to Action #93 - 94

Approximate lesson length: 2 hours

Learner outcomes:

- compare and contrast values
- identify as a 'Treaty person'
- how to be part of reconcile-action

Resources:

- Earnie Poundmaker audio "Reconciliation" (see TIES | Learn LMS)
- Activity 1: Talk and walk your values
- Activity 2: Call to Action #93
- Reading: You are a Treaty person
- Activity 3: Explore a Treaty map
- Activity 4: Oath of Citizenship
- Reflection questions

Introduction: Although Calls to Action (CTA) #93 and 94 are the last CTA, they are first for our purposes, as they provide the framework for this curriculum. CTA 93 calls for Indigenous education for newcomers including inclusive histories, and information about the Treaties and residential schools. CTA 94 calls for a new citizenship oath that recognizes the Treaties. CTA 93 is an ongoing project with numerous initiatives throughout the Canadian settlement sector. CTA 94 has been completed. There are many reasons to teach newcomers about Indigenous peoples including: shared histories and values; overcoming stereotypes; creating a sense of belonging; fulfilling your role in reconcili-action; but most importantly, your learners enjoy learning about the Indigenous peoples in Canada!

Expand your learning:

- Welcome to Our Homelands: A Greeting from Canada's First Peoples <https://issbc.org/canadas-indigenous-peoples-greet-newcomers-in-educational-video>
- Study Guide: <https://issbc.org/wp-content/uploads/2020/01/Welcome-To-Canada-Study-Guide.pdf>

- Gakina Gidagwi'igoomin Anishinaabewiyang: We Are All Treaty People:
<https://www.canadashistory.ca/explore/settlement-immigration/gakina-gidagwi-igoomin-anishinaabewiyang-we-are-all-treaty-people>
- We Are All Treaty People: Full Book:
<https://www.youtube.com/watch?v=2jb4JesjE1A>
- Treaties in Canada: Education Guide:
http://education.historicacanada.ca/files/31/Treaties_English.pdf

Activity 1

Listen to the audio of Earnie Poundmaker talking about how non-Indigenous people can be part of reconciliation then do the activity.

Work with a partner and talk about the following questions.

1. Earnie talks about reconciliation as “coming together of people” and “sharing understanding”. What do you think he means by this?
2. Earnie says that everyone has “a belief system” and a “way to acknowledge a higher power (or Creator or God)”. Do you agree with this? Why or why not?
3. What are some of the values Earnie talks about?
4. What are some of your own values?
5. You can see what values a person has by the things they do. Earnie values caring, sharing, generosity (giving), understanding and giving hope. What are some actions to show these values?



Activity 1 Answers

Transcript of Earnie Poundmaker audio. This can also be found in *Indigenous Voices in the Classroom* page 296. You can provide your learners with a copy for the discussion questions.

"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 teaching, 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 were all taught with these basic traditions, basic belief systems. And so, in order to help the process along in regard 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."

Activity 2

Read Call to Action #93 and answer the questions.

#93

(1) We call upon the federal government,
(2) in collaboration with the national Aboriginal organizations,
(3) to revise the information kit for newcomers to Canada
(4) and its citizenship test
(5) to reflect more inclusive history of the diverse Aboriginal peoples of
Canada,
(6) including information about the Treaties
(7) and the history of the residential schools.

1. Who is the 'we' in line 1?
 - a. federal government
 - b. Indigenous peoples of Canada

2. What does the word 'collaboration' mean in line 2?
 - a. work together
 - b. work alone

3. What two things should be revised (lines 3 and 4)?
 - a. treaties and residential schools
 - b. newcomers kit and citizenship test

4. What does the word 'diverse' mean in line 5?
 - a. one and the same
 - b. many and different

5. What is a Treaty (line 6)?
 - a. something special to eat
 - b. a legal agreement between two groups

6. What is the meaning of this Call to Action?
 - a. newcomers to Canada should learn about Indigenous peoples
 - b. newcomers to Canada already know about Indigenous peoples

Activity 2

Answers

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

You are a Treaty person



Everyone who lives in Canada is a Treaty person. What does this mean? From the 1700's to present the federal government has entered into Treaties with different First Nations. A Treaty is a legal agreement between two groups of people. The federal government in Canada is voted in by "the will of the people". This means that the people of Canada form one part of the Treaties and the First Nations form the other part of the Treaties. Both have responsibilities to uphold the Treaties.

Individual people in Canada cannot do all the work that the federal government does but you can honor the Treaties. You can understand what a Treaty is. You can find out if you live in a Treaty area. In Activity 3 you will explore a Treaty map.

There are different kinds of Treaties in Canada. There are Peace and Friendship Treaties that were made in the 1700's. There are 11 numbered Treaties that were made between 1871 – 1921. Each Treaty has different terms. Some promised education, healthcare and yearly payments. Some promised food, clothing and housing. They are all different. The Treaties were signed at a time when many First Nations people had died from diseases, had no more traditional food sources and their communities were not doing well. There were sometimes language differences and a different understanding of what the Treaties meant. First Nations thought they would share the land but the federal government wanted to own the land. Many First Nations now think the Treaties were very unfair. Not all First Nations signed a Treaty. Many in British Columbia did not.

Part of reconciliation between the federal government and those First Nations who have a Treaty is to discuss the Treaty terms. The federal court system deals with these things.

The James Bay Treaty Treaty No. 9.

Articles of a Treaty made and concluded at the several dates mentioned therein in the year of Our Lord one thousand nine hundred and five between Her Majesty the Queen of Great Britain and Ireland, by His Commissioners *Demetrius Campbell*, Esquire, of Ontario, Esquire, and *Samuel Stewart*, of Ottawa, Ontario, Esquire; and *James Bay*, the *Chiefs*, *Captains*, *Seniors*, representing the Province of Ontario, of the one part; and the *Cyberny Cree and other Indians*, inhabitants of the territory within the limits hereinafter defined and described by their Chiefs and Headmen, hereto subscribed, of the other part:

Whereas the Indians inhabiting the territory hereinafter defined have been convened to meet a Commission representing His Majesty's Government of the Dominion of Canada at certain places in the said territory in the present year of 1913, to deliberate upon certain matters of interest to His Most Excellent Majesty, of the one part, and the said Indians of the other:

And whereas the said Indians have been advised and informed by His Majesty's said Commission that it is His Majesty's pleasure to grant for settlement, immigration, trade, travel, mining, landworking and such other purposes as to His Majesty may seem meet, a tract of country bounded and described as hereinafter mentioned and shown the consent thereto of His Indian subjects, inhabiting the said tract, and to make a treaty and arrange with them, so that there may be peace and good will between them and His Majesty's said subjects, and that His Indian people may know and be assured of what allowances they are to expect upon and receive from His Majesty's bounty and benevolence:

And whereas the Indians of the said tract, duly convened in Council at the respective places named hereunder, and being requested by His Majesty's Commissioners to name certain Chiefs and Headmen who should be authorized on their behalf to conduct such negotiations and agree every treaty to be concluded thereon, and to become responsible to His Majesty for the faithful performance by their respective bands of such obligations as shall be imposed by them, the said Indians have therefore acknowledged for that purpose the several Chiefs and Headmen who have subscribed hereto:

And whereas the said Commissioners have succeeded to negotiate a treaty with the *Cyberny Cree* and other Indians, inhabiting the district hereinafter defined and described, and the same has been agreed upon and concluded by the respective bands of the said Indians herunder, the said Indians do hereby cede, release, surrender and yield up to the Government of the Dominion of Canada for His Majesty the King and His Successors forever, all their rights, titles and possessions, whatsoever, to the lands included within the following limits, that is to say:— Such portion or tract of land lying and being in the Province of Ontario bounded on the south by the *St. Lawrence River* and the northern boundaries of the territory set off by the *Hudson's Bay Company's Treaty* of 1868, and the *Robinson-Huron Treaty* of 1868, and bounded on the East and North by the boundaries of the said Province of Ontario as defined by law and on the West, a part of the eastern boundary of the territory ceded by the *North West Angle Treaty*, No. 10, the said land containing an area of nearly thousand square miles, more or less.

And

Activity 3

In this activity you will explore the website: <https://native-land.ca/>

Use the map to find these answers.

1. Find where you are on the map. Write down the names of some of the Indigenous peoples in this area.

2. Find another major city in Canada. Write down the names of some of the Indigenous peoples in that area.

3. Find the names of some Indigenous languages in Canada. They are in the brackets ().

4. Explore some other countries in the world. Write down the names of other Indigenous peoples in the world.

The map shows you the great diversity of Indigenous peoples in the world! Each of these groups of Indigenous peoples have their own history, culture and beliefs.

Activity 3

When you become a Canadian citizen you have to swear an oath. You must promise certain things. Call to Action #94 asked the federal government to change the Citizenship Oath. It was changed on June 21, 2021.

The Citizenship Oath in Canada has changed three times since June 20, 2021. The three versions are below. Read through them and then answer the questions.

1. 1952 - June 20, 2021

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada, and fulfill my duties as a Canadian citizen.

2. June 21, 2021

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada, including the Constitution, which recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Métis Peoples, and fulfill my duties as a Canadian citizen.

3. September 9, 2022

I swear (or affirm) that I will be faithful and bear true allegiance to His Majesty, King Charles III, King of Canada, His Heirs and Successors, and that I will faithfully observe the laws of Canada, including the Constitution, which recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Métis Peoples, and fulfill my duties as a Canadian citizen.

1. What is the difference between 1 and 2? Write the new words.

2. Why did it change?

3. What is the difference between 2 and 3? Write the new words.

4. Why did it change?

Reflection questions: Did you know about Treaties before this lesson? Are there Treaties in your home country? What does it mean to you to be a Treaty person in Canada?

Activity 3

Answers

1. including the Constitution, which recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Métis Peoples
2. Canadian Constitution 1982 made law
3. His Majesty, King Charles III, King of Canada
4. Queen Elizabeth passed away

Indigenous Child Welfare

Calls to Action #1 - 5

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand Indigenous child welfare issues
- understand the 60's Scoop
- understand Jordan's Principle

Resources:

- Betty-Ann Little Wolf Audio: "Culture, Traditions, Values and Beliefs" (see TIES | Learn LMS)
- Activity 1: Family Matters!
- Video: "Separating Children from Parents: The Sixties Scoop in Canada"
<https://www.youtube.com/watch?v=nmd6HXKXYU>
- Activity 2: Sentence Splits
- Reading: Jordan's Principle
- Activity 3: 5W Questions
- Reflection questions

Introduction: Calls to Action #1 - 5 deal with Child Welfare issues. These Calls to Action fall under the "Legacy" portion of the Calls to Action which means that these issues are a direct result of colonial actions including the residential school system. Indigenous child welfare is a broad topic covering the number of Indigenous children in the child welfare/foster system, accessibility to services (health/education) for Indigenous children, early childhood intervention strategies that do not include child apprehension, and "more appropriate solutions to family healing" (CTA 1. iv.) It is fitting that the first Calls to Action deal with child welfare issues as children are the heart of any community, the future of all communities. Indigenous children have been targeted by colonial forces through the residential school system, the 60's Scoop and today through the staggering number of Indigenous children in the child welfare system. Indigenous children make up over 50% of all the Canadian children in care but only make up 7% of the population. There are many acts of reconciliation taking place in regard to child welfare including the creation of kin-care systems and the adoption of Jordan's Principle. Jordan's Principle is under the direction of the Canadian Human Rights Tribunal and is continually being updated to ensure all Indigenous children receive the services they require (education/health) in a child-first approach. There is still much work to be done but the progress on CTA 1-5 has been encouraging.

Expand your learning:

- "Birth of a Family – The Story of a Family ReUnion":
https://www.nfb.ca/distribution/film/birth_of_a_family
- The 60's Scoop – There a Truth to be Told:
<https://www.youtube.com/watch?v=B4utptWtp4I>
- Jordan's Principle Information Sheet:
<https://www.fncaringsociety.com/sites/default/files/jp-en-2022.pdf>
- "Jordan River Anderson – The Messenger" (National Film Board):
<https://www.nfb.ca/film/jordan-river-anderson-the-messenger/>
- "Spirit Bear and Children Make History" (Cindy Blackstock and Eddy Robinson):
https://fncaringsociety.com/sites/default/files/spirit_bear_and_children_make_history_2020.pdf
- Jorge Barrera, "Health Canada knew of the massive gaps in First Nations child health care, documents show" (October 25, 2017):
<https://www.cbc.ca/news/indigenous/health-canada-ruling-children-1.4368393>

Activity 1

Family Matters!

Listen to the audio of Betty-Ann Little Wolf. She is talking about the things children learn from their parents. She also says that learning these things can help non-Indigenous people understand Indigenous peoples.

1. Follow along with the transcript and underline/circle the four things.

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 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've 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 so you have to pass it on. And you pass it on to the people who you think need to know this.

2. Work with a partner and talk about the things you have learned from your parents, grandparents and extended family.

Culture/Customs

Traditions

Values

Beliefs

3. If you have children, how do you pass on this knowledge to them?

As you learned in Lesson 2, the residential schools took Indigenous children away from their parents and Indigenous children did not learn any of these things from their families. In the next part of this lesson you will learn about another way the government took Indigenous children away from their families. This is called the Sixties Scoop.

Activity 2

Watch the video “Separating children from parents: The Sixties Scoop in Canada”. Fill in the missing words.

| | | | |
|----------|-----------|----------|---------------|
| scooping | Adopted | poverty | child welfare |
| programs | Thousands | cultural | abused |

1. Between the 1960s and the 1980s tens of _____ of Indigenous kids were taken from their families and put into the _____ system.
2. The term Sixties Scoop came from a BC social worker who said she felt like she was _____ children out of their parents' arms.
3. Social workers often saw challenges like _____ as a reason to remove children.
4. Some governments developed special _____ designed to get Indigenous children _____.
5. A Manitoba judge said _____ genocide had taken place.
6. Many survivors say they were _____ while in care.

Example of newspaper advertisement for Indigenous children.

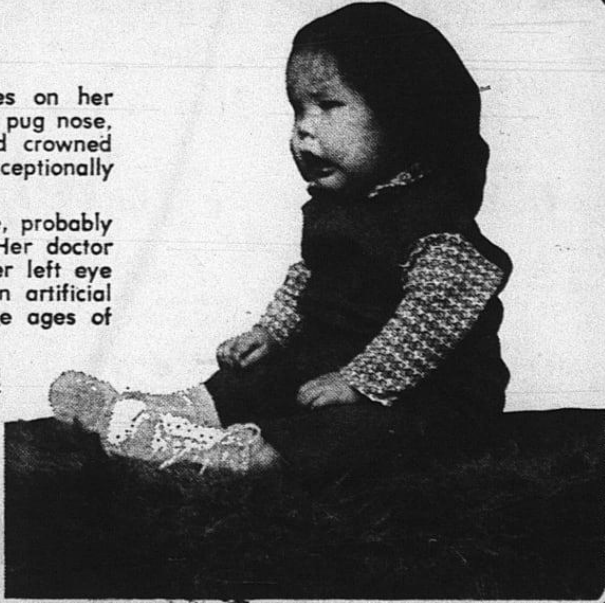
Lorna

Lorna is a chubby little lady with dimples on her fingers, hands, knees and toes. She has a tiny pug nose, a dainty mouth and a uniformly shaped head crowned with a mass of thick, black hair. She is an exceptionally contented baby—a really delightful child.

Lorna was born with a very small right eye, probably as a result of rubella during the pregnancy. Her doctor is quite optimistic that the normal vision in her left eye will remain stable. It is then expected that an artificial eye can be implanted somewhere between the ages of 6 and 8.

Lorna is one year old. In all respects other than the eye condition she is healthy with a good rate of development. Interested parents may contact:

Aim Centre
2340 Albert Street Room 210, 1030 Idylwyld Dr. N.
REGINA, Saskatchewan SASKATOON, Saskatchewan
S4P 2V7 S7L 4J7
Phone: 523-6681 Phone: 653-2056



Source: The Regina Leader-Post

Activity 2

Answers

1. Between the 1960s and the 1980s tens of **thousands** of Indigenous kids were taken from their families and put into the **child welfare** system.
2. The term Sixties Scoop came from a BC social worker who said she felt like she was **scooping** children out of their parents' arms.
3. Social workers often saw challenges like **poverty** as a reason to remove children.
4. Some governments developed special **programs** designed to get Indigenous children **adopted**.
5. A Manitoba judge said **cultural** genocide had taken place.
6. Many survivors say they were **abused** while in care.

Jordan's Principle



Jordan River Anderson was from Norway House Cree Nation located 800 kilometres north of Winnipeg, Manitoba. Jordan's family lived on the Norway House Cree reserve. A reserve is a piece of land that was given to First Nations as part of the Treaties. These pieces of land are often far away from cities and medical services. His mother, Virginia Anderson, had problems with her pregnancy and Jordan was born in a Winnipeg hospital. Jordan was born with a very rare medical condition and he needed a lot of care.



Jordan lived in the Winnipeg hospital for five years. The provincial and federal governments fought about who should pay for his care outside the hospital. Jordan died in the hospital when he was five years old. He could not go home to be with his family because the governments fought for five years. Jordan's mom and dad were told that they would have to give Jordan to child welfare so he could receive proper care. The family was heartbroken when Jordan died.

Many Indigenous children go without the education support and healthcare they need. Jordan's family talked to a very important person, Cindy Blackstock, and she went to the federal government. She fought for a child-first, not a government first, approach to children's health. Jordan's Principle was adopted by Parliament in December 2007, but the government still did not help the children. Cindy Blackstock filed a complaint with the Canadian Human

Rights Tribunal. They agreed that the federal government was not treating Indigenous children like other Canadian children. In 2017 they ordered the federal government to help Indigenous children.

Today's Jordan's Principle has helped thousands of Indigenous children.

Canada has a universal health care system. This means everyone everywhere should receive the same treatment.

Activity 3

Use the reading to answer these Wh... questions.

1. Who is Jordan's Principle named for?

2. What is a reserve?

3. Where are most reserves located?

4. Why could Jordan not go home?

5. When did the federal government adopt Jordan's Principle?

6. What things do many Indigenous children go without?

7. What does universal health care mean in Canada?

Reflection questions: Is there a child welfare system in your home country? Does the government treat all children the same in your home country? You have learned about residential schools, the Sixties Scoop and Jordan's Principle – do you think the government treats Indigenous children like other children in Canada?

Activity 3

Answers

1. Jordan River Anderson
2. a piece of land set aside for First Nations under the Treaties
3. far from cities and medical services
4. provincial and federal governments fought about who would pay for Jordan's care
5. December 2007
6. education support and healthcare
7. everyone everywhere receives the same treatment

Indigenous Education and Employment

Calls to Action #6 - 12

Approximate lesson length: 2 hours

Learner outcomes:

- understand own learning style
- understand challenges in education for Indigenous peoples
- learn some Indigenous ways of knowing and learning

Resources:

- Activity 1: Discover your learning style
- Bill Adsit video: "Life on the Reserve"***
*** please disregard the orange time markers that will appear on screen periodically; this video is used across the IMC curriculum materials. (see TIES | Learn LMS)*
- Activity 2: Fill in the blank
- Reading: Indigenous Ways of Learning and Knowing
- Tahlitan Oral Story – "Earth-Mother and Sun-Father"
- Activity 3: Who's who?
- Activity 4: Write your own story
- Reflection questions

Introduction: Calls to Action # 6 – 12 deal with the "educational and employment gaps between Aboriginal and non-Aboriginal Canadians" (CTA 7). These are legacy Calls to Action meaning that these educational and employment gaps are a direct result of the residential school system. The first group affected is the residential school survivors themselves. They did not receive the same level of education as other children in Canada leaving them in a difficult situation when their time at the residential school ended. Consequently, these residential school survivors were not prepared to pursue post-secondary and unable to obtain good employment. The second group is the children of residential school survivors. The intergenerational trauma caused by the residential schools caused many social problems and as a result educational pursuits for their children were very difficult. Reservations which are in remote locations, placed there by the federal government, do not have adequate funding for education. On-reserve schools are funded by the federal government at a much lower rate per student than provincially funded schools. Indigenous students who attend and/or attended in-city or in-town schools often face/faced racial discrimination causing them to leave school. A final issue is Indigenous peoples do not see themselves reflected either in the curriculum or the classroom. The histories and cultures of Indigenous peoples have either

been completely ignored or taught through a European lens. All of this has been changing through acts of reconciliation. More and more Indigenous peoples are graduating from high school and post-secondary. Curriculum is being revised in all sectors of education and Indigenous culturally based schools are part of many school boards.

Expand your learning:

- Federal government progress on CTA 6 – 12:
<https://www.rcaanc-cirnac.gc.ca/eng/1524495412051/1557511602225>
- Learning styles quiz:
<http://www.educationplanner.org/students/self-assessments/learning-styles-quiz.shtml>
- Video: Urban. Indigenous. Proud. Places to Gather and Learn:
<https://www.nfb.ca/film/urban-indigenous-proud-places-to-gather-and-learn/>
- What is the relationship between Indigenous people and Animals:
<https://www.ictinc.ca/blog/what-is-the-relationship-between-indigenous-peoples-and-animals>
- Indigenous Oral Histories and Primary Sources:
<https://www.thecanadianencyclopedia.ca/en/article/indigenous-oral-histories-and-primary-sources>
- Indigenous Education: Oral Traditions:
<https://www.comoxvalleyschools.ca/indigenous-education/oral-traditions/>

Activity 1

Everyone learns differently! There are four basic learning styles:

Visual – you learn best through pictures, diagrams and charts

Auditory – you learn best through hearing

Read/Write – you learn best through reading and writing

Kinesthetic – you learn best through doing (hands on)



Imagine you are learning a new 'how-to' skill such as fixing a bike tire or making a new recipe. Read through the options below and pick the best way YOU will learn this new skill.

Visual – watch a YouTube video

Auditory – listen to someone describe how to do it

Read/Write – read a short passage and take notes

Kinesthetic – jump in and try to do it!

Compare your learning style with other people in your class. Which learning style is the most common? Which learning style is the least common?

Activity 2

In this video, Bill Adsit, a member of the Tahltan First Nation located in northwest British Columbia, talks about life on reserves in remote locations. Remote means far from a major city or town. He talks about some of the challenges in education.

Watch the video twice. The second time, fill in the missing words.

| | |
|-------------|-----------|
| 9 | adjust |
| Job | up to par |
| Encouraging | change |
| Leave | very low |

1. In most cases the schools are not _____, compared to what you'd find in the city.
2. They usually only go to about Grade _____.
3. If they want to progress in their education they usually have to _____ and go to a major centre.
4. This is very difficult for many of them to _____ to that culture.
5. So consequently, the graduation rate for Aboriginal students across Canada is _____ compared to the general Canadian population.
6. If the kids do get an education, leave, they don't come back because in most cases there are no _____ opportunities for them there.
7. So the bands themselves are in a difficult position, they never seem to get ahead unless they can send their kids off to school, bring them back, and help them _____ the whole culture on the reserve

8. When I look at it now, and see the number of Aboriginal kids in universities across Canada it's very _____.
9. Bill talks about two other problems on the reserves. What are they?

Activity 2

Answers

1. up to par
2. 9
3. leave
4. adjust
5. very low
6. jobs
7. change
8. encouraging
9. lack of skills to raise a family, water supply

Indigenous Ways of Learning and Knowing



Indigenous peoples have traditional ways of learning and knowing. We can call this another learning style - Indigenous ways of learning and knowing. There are two main ways of Indigenous learning and knowing. One is through story-telling and the other is through doing (kinesthetic).

Story-telling, or oral stories, was the traditional way knowledge was passed down from grandparents to parents to children. Most Indigenous languages were not written down and so oral knowledge was valuable. Oral stories teach history, culture, values and beliefs. Many Indigenous stories have animals in them.

Animals are very important to Indigenous peoples. Indigenous peoples believe animals have spirits and can teach humans how to live in the world. Indigenous cultures believe everything is connected and equal. Humans, animals, the land and everything on it is equal. Humans have a responsibility to take care of the land and everything on it. Oral stories use animals to teach humans lessons. For example, bears display courage, especially mother bears with her cubs. Wolves and ravens are very resourceful and can survive in almost any conditions. Elders in the communities remembered these stories and passed them down to the next generations.

Indigenous peoples did not have anything written to show them how to do things. They learned by doing – by making mistakes and trying again. They learned the best places to hunt, how to hunt, where to find plants and berries, how to preserve food for the winter and how to build shelter and homes. They worked together as a community and shared knowledge. Everything they learned was from the land. The land is the life-giver to all humans.

A Tahltan Oral Story

Earth-Mother and Sun-Father¹



The earth is animate and the same as our mother; for, if there were no earth, there would be no people. The latter are her children, and the animals also. She looks after them all, and provides food for all. The rocks are her bones, and water her milk. A child cannot live without sucking its mother's milk, and people cannot live without water. At first there were not many people on earth, and but few game-animals. Later, when people increased in numbers, more game-animals were made to supply their wants. All game were born of a woman: therefore, animals are the same as people; they are of the same blood, and are relatives.

The Sun-Man formerly lived on earth, but he lives in the sky now. He is called "Sun-Father". He is a good man, and tries to make the people happy. He gives sunshine and warmth. When the people see his face, they are glad. When he becomes sick or sorrowful, he hides his face, and then we have clouds and rain. The Sun was a handsome man when on earth. He had a good-looking face, so bright that people could barely look at it. He was always happy and good.

¹ Tahltan Tales were written down by James A. Teit based on oral stories told to him. They were published in 1919 in *Journal of American Folklore*

Activity 3

Read through the oral story again and answer the 'who' questions.

1. Who are the children of Earth-Mother?

2. Who has rocks for bones and water for milk?

3. Who cannot live without milk?

4. Who are the same as people?

5. Who formerly lived on earth?

6. Who is glad to see Sun-Father?

7. Who controls the weather?



Activity 3

Answers

1. people/humans
2. Earth-Mother
3. children
4. animals/game animals
5. Sun-Father
6. the people
7. Sun-Father

Activity 4

Write a short story of your own. It must be 5-8 sentences. You can write a story you already know. You can write your own story to teach something.

Reflection questions: Why is education so valuable to you? How do you think the federal government can help Indigenous peoples with education? How is knowledge passed down in your home country – written or oral?

Language and Culture

Calls to Action #13 – 17

Approximate lesson length: 2 – 2.5 hours

Learner outcomes:

- understand breadth and loss of Indigenous languages
- understand how Indigenous languages are being “reclaimed, revitalized, maintained, strengthened” (*Indigenous Languages Act, 2019*)

Resources:

- Activity 1: What's in a name?
- Reading: Traditional Indigenous languages in Canada
- Activity 2: True or False
- Reading: Languages of the land
- Activity 3: Stories from the Land: Indigenous Place Names in Canada (map):
<https://maps.canada.ca/journal/content-en.html?lang=en&appid=0e585399e9474ccf932104a239d90652&appidalt=11756f2e3c454acdb214f950cf1e2f7d>
- Activity 4: How to read a news article:
<https://www.cbc.ca/news/canada/edmonton/hobbema-to-change-name-in-new-year-1.2476653>
- Reflection questions

Introduction: Calls to Action # 13 – 17 are also Legacy Calls to Action. The loss of Indigenous languages and culture is directly related to the residential school system as well as other legislation, such as the Indian Act. The stories of children being punished for speaking their Indigenous language in the residential schools are well known now. The Indigenous languages that were lost will never be recovered and consequently entire cultures were decimated – songs, ceremonies, land connections and oral histories. The *Indigenous Languages Act* of 2019 is a major move forward in reconciliation. This Act “recognizes that the rights of Indigenous peoples recognized and affirmed by section 35 of the *Constitution Act, 1982*, includes rights related to Indigenous languages.” Moreover, “the overall purpose of the act is to support the efforts of Indigenous peoples to reclaim, revitalize, maintain and strengthen Indigenous languages.” This act supports many initiatives such as cultural dictionaries, languages nests, research projects and educational reforms.

Expand your learning:

- Federal government progress on CTA 13 – 17:
<https://www.rcaanc-cirnac.gc.ca/eng/1524495846286/1557513199083>
- Indigenous Languages in Canada:
<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-languages>
- Indigenous Language Revitalization in Canada:
<https://www.thecanadianencyclopedia.ca/en/article/indigenous-language-revitalization-in-canada>
- Indigenous Languages in Alberta:
<https://cass.ab.ca/indigenous-education/language/>
- Indigenous Languages in Canada:
https://www.itk.ca/wp-content/uploads/2017/06/TableauFiP_EN.pdf
- 30 Indigenous Place Names and their Meanings:
<https://www.thecanadianencyclopedia.ca/en/article/30-indigenous-place-names-and-their-meanings>
- These Banff Mountains had Indigenous Names:
<https://gripped.com/profiles/these-banff-mountains-had-indigenous-names/>
- Report: Learning the Language of the Land:
<http://www.malsmb.ca/docs/learning-the-language-of-the-land.pdf>

Activity 1

What is important about names? In this activity you will tell the story about your name to a partner or your class. Answer these questions:

What is your full name?

Who gave you your name?

What does it mean?

Is there someone else in your family who has the same name?

Do you like your name?

Did you have to change your name when you came to Canada?

Is there anything else important about your name?

Language is the most important part of any culture or group of people. Without language we cannot communicate, learn, share information or work together as a community. You are learning English so you can fully participate in Canadian society. Language helps us to understand new cultures and how to behave in new places. Learning a new language is hard! But it is also fun!



Traditional Indigenous Languages in Canada



Before Europeans came to Canada, Indigenous peoples spoke their own languages. There were 60 – 90 Indigenous languages. No one knows the exact number. Today there are 60 Indigenous languages spoken in Canada but most of these will not be spoken in 20 years. These are called endangered languages. This means there are very few people who speak them now and there will be less in the future. What happened to these languages?

For 100+ years Indigenous children were forced to attend residential schools. At these schools they were forbidden from speaking their Indigenous languages. They were punished if they did. The government and churches wanted the children to only speak English or French. They wanted the Indigenous children to forget their Indigenous languages and cultures. They thought Indigenous languages and cultures were less valuable than English language and culture. When the children left the residential schools and went back home, many could not speak with their parents and family. They did not know the same language! Can you imagine not being able to understand your parents and family? When these people had children they could not teach their Indigenous language to their children. This is why Indigenous languages are becoming endangered. Indigenous peoples who cannot speak their own languages feel very sad. They cannot understand many of the stories, songs and ceremonies that their elders know. They cannot understand the many important things about their land they should know. Many of the places on their land were renamed by the Europeans – rivers, mountains, lakes, animals and plants. These places were given English or French names. Today the Indigenous peoples are trying to reclaim their languages.

North American Indigenous Languages



Activity 2

Use the reading to answer True (T) or False (F) to these sentences.

1. Today there are 75 Indigenous languages spoken in Canada. _____
2. Most of the Indigenous languages in Canada will not be spoken in 20 years. _____
3. For 200+ years Indigenous children were forced to attend residential schools. _____
4. Indigenous children could speak their own languages at residential school. _____
5. The government and churches wanted Indigenous children to forget their own languages. _____
6. When children went home from residential schools many could understand their parents and families. _____
7. Indigenous peoples who cannot speak their own languages are very sad. _____
8. Indigenous languages in Canada are endangered. _____

Rewrite the false sentences to make them true. There are four false sentences.

Activity 2

Answers

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

Make the false sentences true.

1. Today there are **60** Indigenous languages spoken.
2. For **100+** years Indigenous children were forced to attend residential schools.
3. Indigenous children could **not** speak their own languages at residential schools.
4. When children went home from residential schools many could **not** understand their parents and families.

Languages of the Land



As you learned, many Indigenous languages are endangered. In June of 2019, the federal government passed a law called the *Indigenous Languages Act*. This act is a form of reconcili-action. This act recognizes that the federal government was wrong to try to destroy Indigenous languages. The government is trying to help Indigenous peoples “reclaim, revitalize, maintain and strengthen” Indigenous languages.

Indigenous names are all over Canada. Even the name Canada comes from the Huron-Iroquois word ‘kanata’ which means village. There are many streets and towns in Canada that come from Indigenous languages. Are there any where you live?

Indigenous names for places were very useful. They often described what was there to help people survive on the land. For example, Saskatoon is a Cree word for the wild berry that grows there. This was an important traditional source of food for the Cree peoples. Sulphur Mountain near Banff, Alberta was called Spiritual Mountain by the Stoney Nakoda peoples. It was an important place to gather medicinal plants for healing and ceremonies.

Indigenous languages are languages of the land. When you learn an Indigenous language you learn about the land. You learn how to live in peace with the land. You learn the spiritual beliefs the land teaches. You learn how everything and everyone is connected.

All languages are beautiful. All languages should be protected. Language is a human right.

Activity 3

In this activity you will explore *Stories from the Land: Indigenous Place Names in Canada*. This website is provided by the Government of Canada:

<https://maps.canada.ca/journal/content-en.html?lang=en&appid=0e585399e9474ccf932104a239d90652&appidalt=11756f2e3c454acdb214f950cf1e2f7d>

On the map find five different Indigenous place names. Each place should be from a different Indigenous group. You will have to go to different provinces or territories on the map. Fill out the chart below.

| Place name | Language | Meaning |
|-------------------|-----------------|----------------|
| | | |
| | | |
| | | |
| | | |
| | | |

Activity 4

Reading the news is an important way to learn. Read through the news article in the link below and answer the questions. You can use these questions for any news articles you read:

<https://www.cbc.ca/news/canada/edmonton/hobbema-to-change-name-in-new-year-1.2476653>

1. What is the title of the article?
2. When was it written?
3. Who wrote it?
4. What is the article about?
(Hint: There is usually one sentence at the beginning that will help you.)
5. Is someone interviewed for the article? Who?
6. What important things does he/she say?
(Hint: Find the quotation marks "...".)
7. What is the final sentence?
(Hint: Sometimes the final sentence sums up an important point.)
8. Why is the article important?
There is not one right answer. This is your opinion.

Reflection questions: Why is your first language important to you? Do you find it hard to translate your first language to English? Why do you think translating is hard? How would you feel if you could no longer speak your first language?

Activity 4

Answers

1. Hobbema to change name in New Year
2. Dec 26, 2013
3. The Canadian Press
4. "The Samson Cree First Nation says Hobbema will become "Maskwacis" – Cree for "Bear Hill" – on January 1st."
5. Yes. Melvin Willier
6. Learners can choose any sentence as long as it is in quotations.
7. "The future is only going to get better here."
8. Answers will vary.

Indigenous Health

Calls to Action #18 - 24

Approximate lesson length: 2 -2.5 hours

Learner outcomes:

- understand health outcomes and factors
- understand issues with Indigenous peoples' health
- understand traditional Indigenous peoples' health

Resources:

- Activity 1: What is good health?
- Reading: What is a 'health outcome'?
- Activity 2: Fill in the chart
- Case Study: Joyce Echaquan:
<https://www.cbc.ca/news/canada/montreal/quebec-atikamekw-joliette-1.5743449>
- Activity 3: Comprehension questions
- Reading: Traditional Indigenous Health
- Activity 4: Multiple Choice
- Reflection questions

Introduction: Calls to Action #18 – 24 are the final 'legacy' Calls to Action. This means that Indigenous health, as it is today, is a direct result of the residential school system and other legislation. In all studies of the health of Canadians, Indigenous peoples have the lowest outcomes. This includes both on and off reserve Indigenous peoples. The two most important indicators of overall health are longevity and infant mortality rate and in both of these, Indigenous peoples have poorer outcomes. Diabetes has become a very common Indigenous disease. It is related to food security. Indigenous peoples who live in the far north, including the Inuit and other First Nations, face high food prices and a scarcity of traditional foods. Remote reservations also face the same problems. Access to health care services is also a barrier for many Indigenous peoples. Lack of trust in the health care system as well as systemic racism contribute to this. Both the provincial and federal government are working towards better health outcomes for all Indigenous peoples. Culturally specific training is a requirement for health care workers now. The case study in this lesson, Joyce Echaquan, has led to Joyce's principle. Joyce's principle promotes, "the right of equitable access, without any discrimination, to all social and health services, as well as the right to enjoy the best possible physical, mental, emotional, and spiritual health." There are many reconcili-actions taking place in Indigenous health.

Expand your learning:

- The Government of Canada Calls to Action 18-24:
<https://www.rcaanc-cirnac.gc.ca/eng/1524499024614/1557512659251>
- The Truth and Reconciliation Commission of Canada: Health-Related Recommendations:
http://www.healthcarecan.ca/wp-content/themes/camyno/assets/document/IssueBriefs/2016/EN/TRCC_EN.pdf
- First Peoples, Second-Class Treatment: The role of racism in the health and well-being of Indigenous peoples in Canada:
<https://www.wellesleyinstitute.com/wp-content/uploads/2015/02/Summary-First-Peoples-Second-Class-Treatment-Final.pdf>
- Key Health Inequalities in Canada: A National Portrait:
<https://www.canada.ca/en/public-health/services/publications/science-research-data/key-health-inequalities-canada-national-portrait-executive-summary.html>
- Health of Indigenous Peoples of Canada:
<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-health>
- Our History, Our Health:
<https://www.fnha.ca/wellness/wellness-for-first-nations/our-history-our-health>
- Joyce's Principle:
https://principedejoyce.com/sn_uploads/principe/Joyce_s_Principle_brief_Eng.pdf

Activity 1

Good health is important to everyone. What is good health? What does it mean to be healthy?

Complete these sentences with your own ideas.

Good health is _____.

I need _____ to be healthy.

When I am healthy, I can _____.

What are some things that might stop someone from being healthy? Try to think of 3 things.



Activity 1

Answers

This can be used as either a writing or speaking activity.

Students can work independently or in small groups.

Student answers will vary.

The goal is to start students thinking about barriers to good health.

The instructor could extend this to a class discussion about nutrition. Discuss that healthy food is essential to good health. A huge barrier to healthy food is the cost of healthy food. The class could take a field trip to a grocery store with a small budget of \$30. Ask the students to find as much healthy food for \$30 as they can. They can write the items and costs down. How much money does one person need to buy healthy food per week? How much money does a family of ___ need to buy healthy food per week?

What is a 'health outcome'?



In 2018, the Public Health Agency of Canada wrote an important report. They studied what good health is and compared the health of different groups of Canadians. They looked at four things: material circumstances, psychosocial factors, health behaviours and biological factors. We are going to look at what these mean.

Material circumstances

This looks at the physical things that affect a person's health. For example, what kind of house they live in or where they work. It looks at neighbourhoods and the services available in those neighbourhoods. A person who has enough money and lives in a safe neighbourhood is more likely to have a better health outcome than a person who does not have enough money and lives in an unsafe neighbourhood.

Psychosocial factors – *psycho* is mind, *social* is people

This means things that affect a person's mental health. For example, what kind of job they do and if they enjoy their job. It looks at family and friend connections. A person who enjoys their job and has good family and friend connections is more likely to have a better health outcome than a person who dislikes their job and has no family or friends.

Health behaviours

This looks at what people do to take care of themselves. For example, does the person smoke cigarettes or drink too much alcohol? It looks at exercise habits. A person who does not smoke or drink too much alcohol and exercises everyday is more likely to have a better health outcome than a person who smokes, drinks too much alcohol and does not exercise.

Biological factors

This looks at family diseases. Sometimes certain illnesses or health problems 'run in families'. This means if your parents, grandparents, aunts, uncles or cousins have an illness you may get it too. This is called genetic or hereditary. A person whose family does not have any genetic problems (such as heart disease or some types of cancer) is more likely to have a better health outcome than a person whose family has genetic problems.

A health outcome looks at things like how long a person will live, if babies are born healthy, illnesses (both physical and mental), weight (underweight or overweight), dental health and overall well-being.

Activity 2

Use the words or phrases to complete the chart. Use the reading to help you!

| | | | |
|----------------------|----------------------|-------------------|---------------------------------|
| friends and family | warm clothes | use a wheelchair | eat healthy |
| rarely drink alcohol | family heart disease | enjoy my job | enough money for what I need |
| good house | never smoke | community support | take medication for cholesterol |

| Material circumstances | Psychosocial factors | Health behaviours | Biological factors |
|-------------------------------|-----------------------------|--------------------------|---------------------------|
| | | | |
| | | | |
| | | | |

Activity 2

Answers

| Material circumstances | Psychosocial factors | Health behaviours | Biological factors |
|---------------------------------|-----------------------------|--------------------------|------------------------------------|
| enough money for what I need | enjoy my job | rarely drink alcohol | use a wheelchair |
| good house | community support | never smoke | family heart disease |
| warm clothes | friends and family | eat healthy | take medication for cholesterol |

Activity 3

Indigenous peoples in Canada have the poorest health outcomes of any group of people in Canada. Indigenous peoples often face racism in the health care system. Their health concerns are not taken seriously. Health care workers can be mean and rude to Indigenous peoples.

Joyce Echaquan was a 37-year-old Atikamekw (First Nation) woman who died in a Montreal hospital on September 28, 2020. You will read a news article about this:

<https://www.cbc.ca/news/canada/montreal/quebec-atikamekw-joliette-1.5743449>

You do not have to read the whole article. Read up to the sentence “I am so sad.” Then answer the questions.

1. Who insulted and swore at Joyce Echaquan?

2. What did Joyce Echaquan do?

3. How many children did Joyce Echaquan have?

4. Why did Joyce Echaquan go to the hospital?

5. What health problem did Joyce Echaquan have?

6. Where is Joyce Echaquan from?

7. Who is Joyce Echaquan's husband?

Joyce Echaquan's death led to an inquiry. An inquiry finds out what happened and recommends changes. Inquiries are helpful.

Activity 3

Answers

1. hospital staff
2. posted a Facebook live video
3. 7
4. stomach ache
5. heart problems
6. Manawan (250 kilometres north of Montreal)
7. Carol Dubé

Traditional Indigenous Health



Before Europeans came to what is now called Canada, Indigenous peoples had a healthy lifestyle. We will look at the four health factors you learned about.

Material circumstances

Indigenous peoples ate their traditional foods including wild game, berries and many edible plants. Some Indigenous peoples in the east grew corn, squash and beans. All Indigenous peoples lived off the land and what she provided. There was no money at that time so Indigenous peoples traded with each other for things they needed.

Psychosocial factors

Indigenous peoples had very strong family and community support systems. They relied on each other for survival. They lived by good values such as love and respect for everything, bravery and honesty. They passed on wisdom and truth through their family connections.

Health behaviours

Indigenous peoples did not drink alcohol before European people came. Europeans introduced alcohol to Indigenous peoples which was very harmful to their bodies and minds. Indigenous peoples did use tobacco but it was a pure kind of tobacco and only used for ceremonies. They had plenty of exercise in their daily life.

Biological factors

Before Europeans came, there were not many infectious diseases. Of course, Indigenous peoples did have some illnesses and accidents like all people in the world. They used traditional healing medicines found in medicinal plants. Tobacco, sage, cedar and sweetgrass are all traditional healing medicines. By 1867, Indigenous peoples' health was terrible. Most of the Indigenous peoples had died from new diseases brought by the Europeans. They had lost

their traditional food sources through overhunting. They were placed on reservations through the Treaties. The food they were given such as white flour and white sugar were not good for them. They lost their family and community connections through the residential school system. Today Indigenous peoples are working to regain both their individual and community health. The provincial and federal governments are helping.



Activity 4

Choose the correct answer. Use the reading to help you.

1. Traditional Indigenous foods are
 - a. wild game, berries, corn, squash, beans
 - b. white flour and white sugar

2. To get the things they needed, Indigenous peoples
 - a. saved lots of money
 - b. traded with other Indigenous peoples

3. Today, Indigenous peoples have
 - a. strong family and community connections
 - b. broken family and community connections

4. Traditional Indigenous values are
 - a. take care of own family
 - b. love, respect, bravery, honesty

5. Alcohol
 - a. was a traditional Indigenous drink
 - b. was introduced by the Europeans

6. Indigenous peoples used tobacco
 - a. only in ceremonies
 - b. everyday

7. Traditional Indigenous medicines include
 - a. tobacco, sage, cedar and sweetgrass
 - b. aspirin and Tylenol

8. By 1867
 - a. Indigenous peoples were very unhealthy
 - b. Indigenous peoples had good health

Reflection questions: What are the differences in health care between your home country and Canada? Think about the four factors for health – do you think you are healthy or unhealthy? What things can you change to be healthier? How do you think people in health care can help Indigenous peoples?

Activity 4

Answers

1. a
2. b
3. a
4. b
5. b
6. a
7. a
8. a

Justice

Calls to Action #25 - 42

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand Canadian justice system
- understand Indigenous issues with justice system
- understand traditional Indigenous law and justice systems

Resources:

- Activity 1: What is justice?
- Diagram: Canadian Justice System
- Activity 2: John and the justice system
- Optional video: Canadian law and justice system:
https://www.youtube.com/watch?v=ovP_Nm4IHTM
- Reading: Indigenous peoples and the justice system
- Activity 3: Sentence match
- Reading: Traditional Indigenous law and justice
- Activity 4: What would you do?
- Reflection questions

Introduction: Calls to Action #25-42 are the last of the 'legacy' Calls to Action. These Calls to Action are particularly complex and extensive and cover issues such as: incarceration rates and issues in the justice system; offenders with Fetal Alcohol Spectrum Disorder; creation of healing lodges; providing culturally relevant services to inmates; Indigenous youth in custody; murdered and missing Indigenous girls and women; and a commitment to recognize and honour traditional Indigenous justice systems. The Canadian justice system, since its inception, has been used to oppress and exploit Indigenous peoples. The overrepresentation of Indigenous peoples in custody (both adult and youth) is a testament to this. The abuses perpetrated on Indigenous peoples by the justice system is overwhelming. Some important cases include Neal Stonechild and former judge David William Ramsay. Punitive rather than restorative justice has been at the heart of the Canadian judicial system. Reconciliation in this area has been slow and disheartening however, there is progress being made in transparency and equity. The use of the Gladue principle in sentencing of Indigenous people is becoming more commonplace. This principle "requires sentencing judges to consider all available sanctions other than imprisonment and to pay particular attention to the circumstances of [Aboriginal] offenders." The judge must consider life circumstances including intergenerational trauma caused by residential schools and child welfare issues. The relationship between

all areas of the justice system and Indigenous peoples requires extensive reconciliations.

Expand your learning:

- Federal government progress on CTA 25 -42: <https://www.rcaanc-cirnac.gc.ca/eng/1524502695174/1557513515931>
- The Justice System and Aboriginal People: The Aboriginal Justice Implementation Commission: <http://www.ajic.mb.ca/volume1/chapter1.html>
- Summary of R v Gladue by the SCC in the Ipeelee Case: <http://www.gladueprinciples.ca/downloads/ipeelee-gladue-summary-2.pdf>
- CBC: Gladue principles need to apply more than sentencing, says Anishinaabe lawyer: <https://www.cbc.ca/news/indigenous/gladue-more-than-sentencing-justice-1.5035668>
- 15 Ways to Reduce Aboriginal Incarceration Rates: <https://www.creativespirits.info/aboriginalculture/law/reducing-aboriginal-incarceration-rates>
- A Review of Research on Criminal Victimization and First Nations, Metis and Inuit Peoples 1990 to 200: https://www.justice.gc.ca/eng/rp-pr/aj-ja/rr06_vic1/index.html
- Canada's Justice System is Anti-Indigenous: <https://www.mcgilldaily.com/2022/09/canadas-justice-system-is-anti-indigenous/#close-modal>
- The Indigenous People Killed by Canada's Police: <https://www.aljazeera.com/features/2021/3/24/the-indigenous-people-killed-by-canadas-police>

Activity 1

Justice systems explain what is fair and what is right and wrong in a country. Every country in the world has its own justice system. Justice systems are different in different countries. Western countries (North America and Europe) have similar justice systems. Here is an important sentence for these types of justice systems:

Everyone is equal under law.

Take some time to think about this sentence and what it means.

Who is everyone?

What is equal?

What is under law?



Activity 1

Answers

This activity can be used as a speaking or writing activity.

Students can work alone or in small groups.

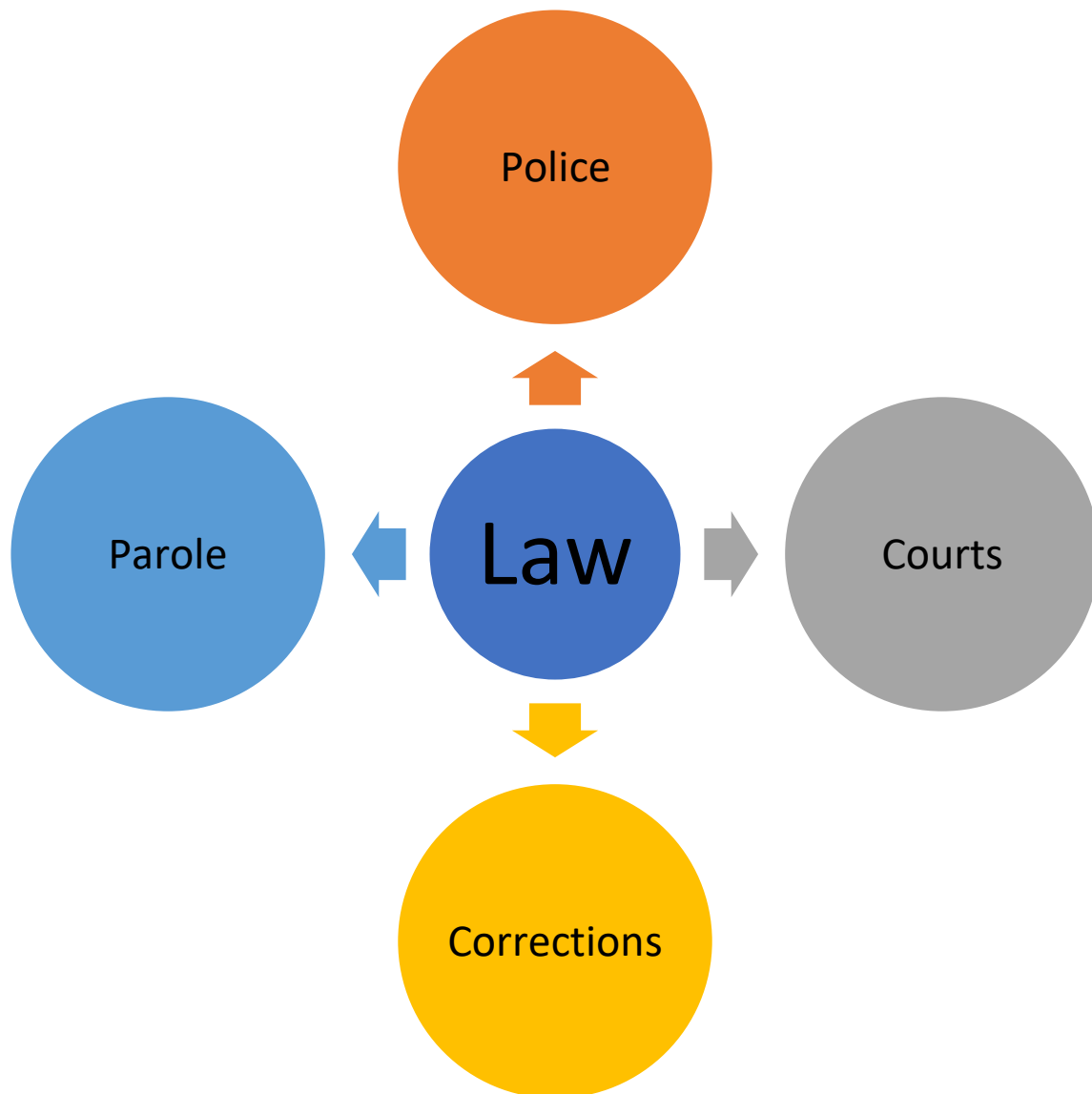
It is best to share answers either through a class discussion or posting/commenting on a shared conversation board.

This activity will prepare learners for the remainder of the sections in this lesson plan.

Canadian Justice System



The Canadian justice system has four parts.



A law is a rule that must be followed by people living in a city, province or country. Laws made by cities and towns are called by-laws. Provincial governments can make laws about education, property and hospitals. The

federal government makes laws about your personal rights, crime, immigration and taxes.

The police work in communities to provide safety and investigate crimes. There are municipal (city), provincial and federal police. The federal police are called the Royal Canadian Mounted Police (RCMP). The RCMP work in rural communities. The police make sure individuals follow the laws.

The courts decide what happens to those who commit crimes and settle disagreements. There are provincial and federal courts. Judges and lawyers work in the court system. If a person disagrees with a court decision they can appeal. There are provincial and federal Courts of Appeal. The Supreme Court of Canada is the highest court. No one can appeal a Supreme Court decision. Corrections is the prison system and the programs offered to those who commit crimes. Sometimes people 'go to jail' if they commit a crime. Sometimes we say someone 'broke the law'.

Parole is when someone has finished their time in corrections and is ready to go back to society. These people have to follow some special rules. They have to tell the police where they live and work. Sometimes they have to live in a special house for a little while. When they have finished their parole, they are free again.

Someone who has committed a crime has a criminal record. This means it might be harder for them to travel, work or go to school. There are many programs to help these people overcome their problems.

Activity 2

John lives in a rural area and has committed a serious crime.

Use the diagram and the reading to help you answer these questions.

1. What has John broken?

2. Who investigates the crime?

3. What type of police work where John lives?

4. What happens after the police investigate?

5. John is not happy with the court decision. What can he do?

6. John has to go to the corrections system. What is another way to say this?

7. John has finished in the corrections system. What happens next?

8. What might be harder for John now that he has a criminal record?

Activity 2

Answers

1. a law
2. police
3. RCMP (he lives in a rural area)
4. John goes to court
5. appeal
6. 'go to jail'
7. parole
8. harder to travel, work and go to school

Indigenous peoples and the justice system



Indigenous peoples have not been treated fairly by the Canadian justice system. Remember the justice system has four parts: police, court, corrections and parole. The justice system has a lot of power over people. Some people who work in the justice system have used their power to harm Indigenous peoples. They have not treated Indigenous and non-Indigenous peoples the same.

Police

Sometimes police have not listened to Indigenous people or investigated crimes against them.

Court

Sometimes the courts have put Indigenous people in jail for longer than non-Indigenous people for the same crime.

Corrections

Sometimes people who work in corrections have hurt Indigenous people while they are in jail.

Parole

Sometimes people who work in the parole system make it harder for Indigenous people to go back home. They do not provide the proper programs for them. Many Indigenous peoples do not trust the justice system and the people who work in the justice system. Reconcili-action is finding ways to make sure that everyone is equal under the law. The justice system is working with Indigenous peoples to solve these problems.

Activity 3

Match the first half of the sentence with the second half. Then write the full sentences.

| | |
|---------------------------------------|---|
| A lot of power over people. | Treated fairly by the Canadian justice system. |
| The same. | Reconcili-action is finding ways to make sure |
| Indigenous peoples have not been | The justice system is working with Indigenous peoples |
| that everyone is equal under the law. | They have not treated Indigenous and non-Indigenous peoples |
| The justice system has | to solve these problems. |

1. _____
2. _____
3. _____
4. _____
5. _____

Activity 3

Answers

Learners can write in any order.

1. Indigenous peoples have not been treated fairly by the Canadian justice system.
2. The justice system has a lot of power over people.
3. They have not treated Indigenous and non-Indigenous peoples the same.
4. Reconciliation is finding ways to make sure that everyone is equal under the law.
5. The justice system is working with Indigenous peoples to solve these problems.

Traditional Indigenous law and justice systems



Before Europeans came to what is now called Canada, Indigenous peoples had their own laws and justice systems. Their laws and justice systems were fair to everyone. The goal of justice was not only to punish the person who did wrong but also to heal the person, those they hurt and the community.

Elders held a very important place in Indigenous communities. They had a great deal of wisdom and life experiences. They offered solutions to problems. They helped both the person who did wrong and the person they hurt. Elders treated everyone fairly.

Indigenous justice brought the person who did wrong and the person hurt together. This is very different from the Canadian justice system. In the Canadian justice system they are kept apart. Indigenous justice wants to restore the good relationship between the people. If you have done something wrong to someone it is hard to talk to them. Talking about what happened and how to fix the relationship is very important!

Sometimes very serious crimes could not be resolved. Sometimes the person who did wrong was removed from the community. This was the worst punishment. Indigenous people could not survive without their family or community.

When Canada became a country in 1867, Indigenous peoples were placed under a very different justice system. They had to obey laws they did not agree to. Some things that were not considered wrong before Europeans came were now laws. For example, where you could hunt and fish, where you could live or how to educate your children. The Canadian justice system has replaced Indigenous laws and justice systems. This has been very difficult for Indigenous peoples.

Activity 4

This is a speaking and writing activity. You can work with someone in your class or an adult family member. Read the sentences and decide how to resolve the situation. Write one or two sentences describing what you would do. There are no right or wrong answers.

1. Your child lied to you about where they were after school.
2. Some money is missing after your friend leaves your house.
3. Your friend in class cheated on their exam.
4. You said something unkind about one friend to another friend.

Reflection questions: What is the justice system like in your home country? Did you trust the justice system? Was everyone treated fairly? What are some things you wish were different?

UNDRIP (Part 2)

Canadian Charter of Rights and Freedoms
Calls to Action #43 - 44

Approximate lesson length: 1.5 hours

Learner outcomes:

- understand the Canadian Charter of Rights and Freedoms
- understand how UNDRIP and the Charter work together

Resources:

- Activity 1: Explore the Charter
- Activity 2: Create a bubble chart
- Activity 3: What is my right?
- Optional video: The Charter of Rights and Freedoms:
<https://www.tv.o.org/video/the-charter-of-rights-and-freedoms>
- Reading: UNDRIP and the Charter
- Activity 4: True or False
- Reflection questions

Introduction: UNDRIP was introduced to learners in lesson plan 3. This lesson plan will connect UNDRIP with the Canadian Charter of Rights and Freedoms. Due to colonization, Indigenous peoples lost their rights and freedoms completely. Settlers had different rights and freedoms from Indigenous peoples who were treated as wards of the government. The Canadian Constitution (1982) includes the Canadian Charter of Rights and Freedoms for all Canadians (including Indigenous peoples) plus Aboriginal treaty and other rights. UNDRIP reinforces the Charter rights but stipulates that since Indigenous peoples lost so much during colonization they also need special protections and reparations for these losses. As learners understand their own rights and freedoms, and compare them to what Indigenous peoples lost, they will gain a better understanding of both these important cornerstones of the Canadian government.

Expand your learning:

- Federal government progress on Calls to Action #43 -44:
<https://www.rcaanc-cirnac.gc.ca/eng/1524502914394/1557512757504>
- Why UNDRIP is needed:
[https://www.justice.gc.ca/eng/declaration/about-
apropos.html#:~:text=The%20purpose%20of%20this%20Act,Declaration%20
at%20the%20federal%20level.](https://www.justice.gc.ca/eng/declaration/about-
apropos.html#:~:text=The%20purpose%20of%20this%20Act,Declaration%20
at%20the%20federal%20level.)
- The Law of Canada in Relation to UNDRIP:
<https://www.ceaa.gc.ca/050/documents/p63928/92200E.pdf>
- Department of Justice infographics for Charter:
[https://www.justice.gc.ca/eng/csj-sjc/rfc-dlc/ccrf-ccd/ressources-
ressources.html](https://www.justice.gc.ca/eng/csj-sjc/rfc-dlc/ccrf-ccd/ressources-
ressources.html)
- Charter of Rights and Freedoms Lesson Plan from BC school curriculum:
<https://lawlessons.ca/curriculum/grade-5/charter-rights-and-freedoms>

Activity 1

Everyone who lives in Canada is protected by the Canadian Charter of Rights and Freedoms. It is usually just called the Charter. It was passed into law in 1982.

An image of the full Charter is below. You do not need to read through it all! Look carefully at the Charter and answer the questions below.

1. What images do you see?

2. How many headings are there?

3. When was it signed?

4. Who signed it?



CANADIAN CHARTER OF RIGHTS AND FREEDOMS



Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:

Guarantee of Rights and Freedoms

1. The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

Fundamental Freedoms

2. Everyone has the following fundamental freedoms: (a) freedom of conscience and religion; (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; (c) freedom of peaceful assembly; and (d) freedom of association.

Democratic Rights

3. Every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein. (1) No House of Commons and no legislative assembly shall continue for longer than five years from the date fixed for the return of the writs at a general election of its members. (2) In time of real or apprehended war, invasion or insurrection, a House of Commons may be continued by Parliament and a legislative assembly may be continued by the legislature beyond five years if such continuation is not opposed by the votes of more than one-third of the members of the House of Commons or the legislative assembly, as the case may be. 5. There shall be a sitting of Parliament and of each legislature at least once every twelve months.

Mobility Rights

6. (1) Every citizen of Canada has the right to enter, remain in and leave Canada. (2) Every citizen of Canada and every person who has the status of a permanent resident of Canada has the right (a) to move to and take up residence in any province; and (b) to pursue the gaining of a livelihood in any province. (3) The rights specified in subsection (2) are subject to (a) any laws or practices of general application in force in a province other than those that discriminate among persons primarily on the basis of province of present or previous residence; and (b) any laws providing for reasonable residency requirements as a qualification for the receipt of publicly provided social services. (4) Subsections (2) and (3) do not preclude any law, program or activity that has as its object the amelioration in a province of conditions of individuals in that province who are socially or economically disadvantaged if the rate of employment in that province is below the rate of employment in Canada.

Legal Rights

7. Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice. 8. Everyone has the right to be secure against unreasonable search or seizure. 9. Everyone has the right not to be arbitrarily detained or imprisoned. 10. Everyone has the right on arrest or detention (a) to be informed promptly of the reasons therefor; (b) to retain and instruct counsel without delay and to be informed of that right; and (c) to have the validity of the detention determined by way of habeas corpus and to be released if the detention is not lawful. 11. Any person charged with an offence has the right (a) to be informed without unreasonable delay of the specific offence; (b) to be tried within a reasonable time; (c) not to be compelled to be a witness in proceedings against that person in respect of the offence; (d) to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal; (e) not to be denied reasonable bail without just cause; (f) except in the case of an offence under military law tried before a military tribunal, to the benefit of trial by jury where the maximum punishment for the offence is imprisonment for five years or a more severe punishment; (g) not to be found guilty on account of any act or omission unless, at the time of the act or omission, it constituted an offence under Canadian or international law or was criminal according to the general principles of law recognized by the community of nations; (h) if finally acquitted of the offence, not to be tried or punished for it again; and (i) if finally found guilty and punished for the offence, not to be tried or punished for it again.

and (j) if found guilty of the offence and if the punishment for the offence has been varied between the time of commission and the time of sentencing, to the benefit of the lesser punishment. 12. Everyone has the right not to be subjected to any cruel and unusual treatment or punishment. 13. A witness who testifies in any proceedings has the right not to have any incriminating evidence so given used to incriminate that witness in any other proceedings, except in a prosecution for perjury or for the giving of contradictory evidence. 14. A party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter.

Equality Rights

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability. (2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Official Languages of Canada

16. (1) English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada. (2) English and French are the official languages of New Brunswick and have equality of status and equal rights and privileges as to their use in all institutions of the legislature and government of New Brunswick. (3) Nothing in this Charter limits the authority of Parliament or a legislature to advance the equality of status or use of English and French. 16.1(1) The English linguistic community and the French linguistic community in New Brunswick have equality of status and equal rights and privileges, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of those communities. (2) The role of the legislature and government of New Brunswick to preserve and promote the status, rights and privileges referred to in subsection (1) is affirmed. 17. (1) Everyone has the right to use English or French in any debate and other proceedings of Parliament. (2) Everyone has the right to use English or French in any debate and other proceedings of the legislature of New Brunswick. (3) The statutes, records and journals of Parliament shall be printed and published in English and French and both language versions are equally authoritative. (4) The statutes, records and journals of the legislature of New Brunswick shall be printed and published in English and French and both language versions are equally

authoritative. 19. (1) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court established by Parliament. (2) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court of New Brunswick. 20. (1) Any member of the public in Canada has the right to communicate with, and to receive available services from, any head or central office of an institution of the Parliament or government of Canada in English or French, and has the same right with respect to any other office of any such institution where (a) there is a significant demand for communications with and services from that office in such language; or (b) due to the nature of the office, it is reasonable that communications with and services from that office be available in both English and French. (2) Any member of the public in New Brunswick has the right to communicate with, and to receive available services from, any office of an institution of the legislature or government of New Brunswick in English or French. 21. Nothing in sections 16 to 20 abrogates or derogates from any right, privilege or obligation with respect to the English and French languages, or either of them, that exists or is continued by virtue of any other provision of the Constitution of Canada. 22. Nothing in sections 16 to 20 abrogates or derogates from any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Charter with respect to any language that is not English or French.

Minority Language Educational Rights

23. (1) Citizens of Canada (a) whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or (b) who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province, have the right to have their children receive primary and secondary school instruction in that language in that province. (2) Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary school instruction in the same language. (3) The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary school instruction in the language of the English or French linguistic minority population of a province (a) applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them out of public funds of minority language instruction; and (b) includes, where the number of those children so warrants, the right to have them receive that instruction in minority language educational facilities provided out of public funds.

Enforcement

24. (1) Anyone whose rights or freedoms, as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate and just in the circumstances. (2) Where, in proceedings under subsection (1), a court concludes that evidence was obtained in a manner that infringes or denies any rights or freedoms guaranteed by this Charter, the evidence shall be excluded if it is established that, having regard to all the circumstances, the admission of it in the proceedings would bring the administration of justice into disrepute.

General

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including (a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and (b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired. 26. The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada. 27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians. 28. Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons. 29. Nothing in this Charter abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools. 30. A reference in this Charter to a province or to the legislature or government of a province shall be deemed to include a reference to the Yukon Territory and the Northwest Territories, or to the appropriate legislative authority thereof, as the case may be. 31. Nothing in this Charter extends the legislative powers of any body or authority.

Application of Charter

32. (1) This Charter applies (a) to the Parliament and government of Canada in respect of all matters within the authority of Parliament including all matters relating to the Yukon Territory and Northwest Territories; and (b) to the legislature and government of each province in respect of all matters within the authority of the legislatures of such province. (2) Notwithstanding subsection (1), section 15 shall not have effect until three years after this section comes into force. (3) Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or a provision thereof shall operate notwithstanding a provision included in section 2 or section 7 to 15 of this Charter. (4) An Act or a provision of an Act in respect of which a declaration made under this section is in effect shall have such operation as it would have but for the provision of this Charter referred to in the declaration. (5) A declaration made under subsection (4) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration. (6) Parliament or the legislature of a province may re-enact a declaration made under subsection (1). (7) Subsection (3) applies in respect of a re-enactment made under subsection (6).

Citation

33. This Part may be cited as the *Canadian Charter of Rights and Freedoms*.

"We must now establish the basic principles, the basic values and beliefs which hold us together as Canadians as that beyond our regional loyalties there is a way of life and a system of values which make us proud of the country that has given us each freedom and each inalienable right."


P.E. Trudeau 1981



Activity 1

Answers

1. Canada coat of arms, Canadian flag, people, Parliament
2. 12 headings
3. 1981
4. P.E. Trudeau

Note to teacher: You can use any of the images to promote discussion.

For example, you could explore the Canadian coat of arms as an additional activity. What do the symbols mean?

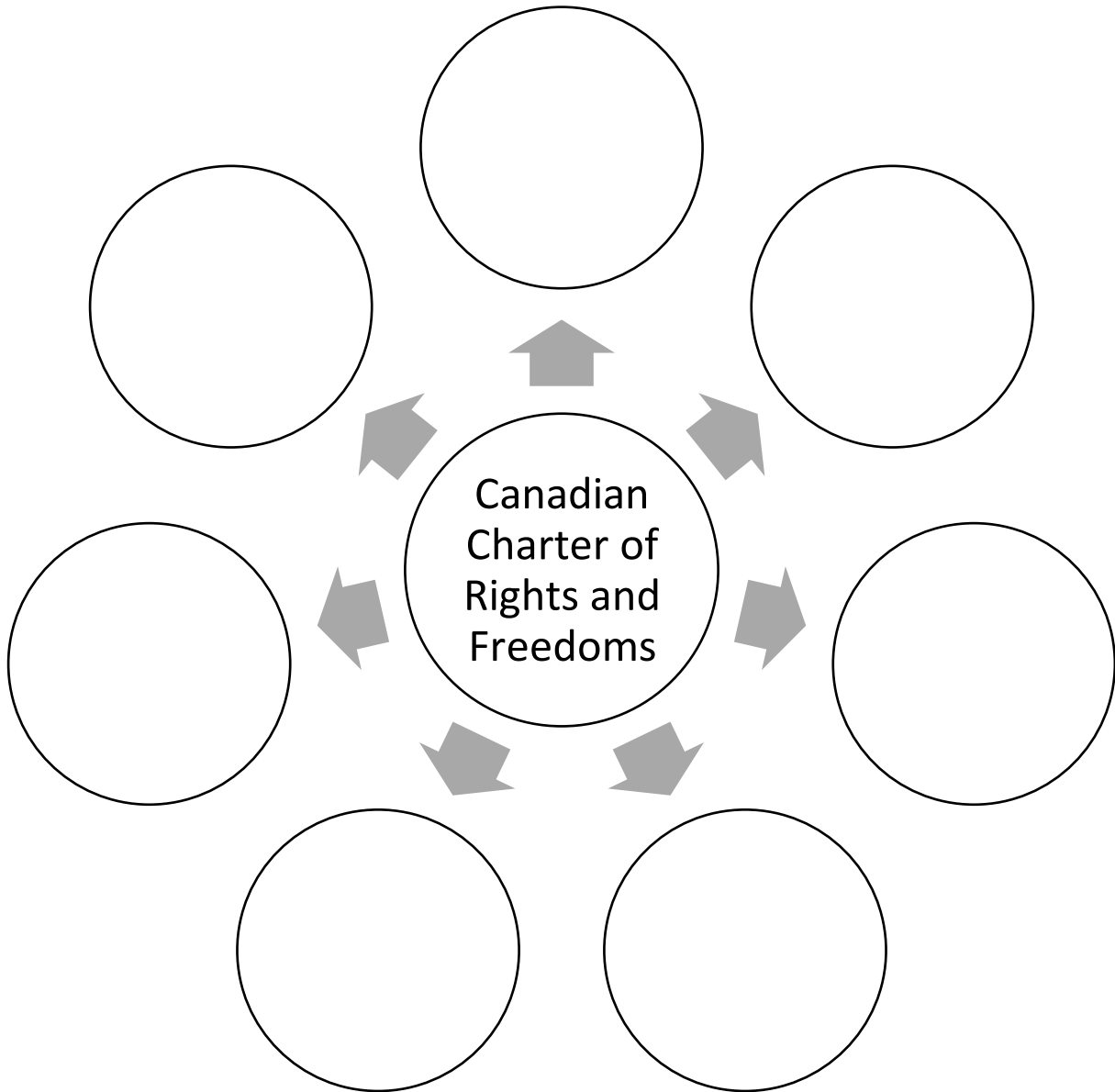
Where does the Canada flag come from?

Look closer at the images of the people. What kinds of people are depicted?

Downloadable Charter: <https://www.canada.ca/en/canadian-heritage/services/download-order-charter-bill.html#a1>

Activity 2

Read through the summary of the Charter below. Write the headings in the bubbles.





Government of Canada

Gouvernement du Canada

CANADIAN CHARTER OF RIGHTS AND FREEDOMS



DEMOCRATIC RIGHTS:

The Charter protects rights that enable you to participate in the democratic process and have your voice heard in Parliament.



EQUALITY RIGHTS:

Everyone has the right not to be discriminated against by the government based on personal characteristics like race, national or ethnic origin, colour, religion, sex, age disability or sexual orientation.



FUNDAMENTAL FREEDOMS:

The Charter protects the freedom of conscience, religion, thought, belief, opinion, expression, peaceful assembly, and association.



OFFICIAL LANGUAGES RIGHTS:

English and French both have equal status, rights and privileges as to their use in all institutions of the Parliament and government of Canada.



LEGAL RIGHTS:

The Charter provides a broad set of legal rights that protect us in our dealings with the justice system. It ensures that everyone is treated fairly during legal proceedings.



MINORITY LANGUAGE EDUCATION RIGHTS:

The Charter requires that provincial governments provide education to its citizens in the minority official language of the province where numbers warrant.



MOBILITY RIGHTS:

All Canadians have the right to enter, stay in and leave Canada. The Charter also guarantees that you can look for work or set up a business anywhere in Canada.



Canada

Activity 3

Read the sentences and decide which right it describes. Use the words from the boxes.

| | | | |
|---|------------|-----------------------------------|-------------|
| Canadian Charter of Rights and Freedoms | Democratic | Equality | Fundamental |
| Official Languages | Legal | Minority Language Education | Mobility |

1. I can live and work wherever I want in Canada. _____
2. I must be treated fairly by the police and courts. _____
3. I can have my own beliefs and opinions. _____
4. All government services must be in English and French. _____
5. As a Canadian citizen, I have voting rights. _____
6. All my rights and freedoms are protected under this. _____
7. Provinces must offer education in both English and French. _____
8. I cannot be discriminated against because of my age, ethnic origin,
sexual orientation, religion or color of my skin. _____

The Charter is a very important law that protects all your rights and freedoms.

UNDRIP and the Charter



The Canadian Charter of Rights and Freedoms looks a lot like the United Nations Declaration on the Rights of Indigenous Peoples! You might wonder why Canada needs both of these important documents.

Through colonization, the Indigenous peoples in Canada lost almost all their freedoms. They did not become Canadian citizens until the 1950s! They were not equal to other people who moved and settled in Canada. There were laws for Indigenous peoples and laws for those who came to Canada. These laws were not fair.

The Charter was passed in 1982. **All** Canadians are covered by the Charter, including Indigenous peoples. However, because of the old laws, Indigenous peoples were still treated unfairly in many ways. Indigenous peoples also have some special rights because of Treaties and land claims. It can be very hard for Indigenous peoples because they live in a country that was once theirs and is not anymore.

UNDRIP helps Indigenous peoples and the government to make good decisions. UNDRIP helps to change laws that are unfair to Indigenous peoples. It also helps Indigenous peoples reclaim those things they lost during colonization. Things like their culture, language, spiritual practices and way of life.

UNDRIP is like the frame of a new house for Indigenous peoples. UNDRIP works with the Charter to make sure Indigenous people are treated the same as non-Indigenous people.

Activity 4

Read the sentences and write true (T) or false (F). Use the reading to help you.

1. Indigenous peoples kept their freedom through colonization. ____
2. Indigenous peoples became Canadian citizens in the 1950s. ____
3. The Charter was made law in 1960. ____
4. Only non-Indigenous people are protected by the Charter. ____
5. UNDRIP is only for Indigenous peoples. ____
6. Indigenous peoples have some special rights under the Treaties. ____
7. UNDRIP and the Charter do not work together. ____

Rewrite the false (F) sentences to make them true. There are four (4) false sentences.

1. _____
2. _____
3. _____
4. _____

Reflection questions: Does your home country have a Charter? Which right is the most important to you? How do you think the Charter helps to make new laws?

Activity 4

Answers

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

Rewrite sentences to make them true.

1. Indigenous peoples lost their freedom through colonization.
2. The Charter was made law in 1982.
3. All people are protected by the Charter.
4. UNDRIP and the Charter work together.

Royal Proclamation and Covenant of Reconciliation

Calls to Action #45 - 57

Approximate lesson length: 2 hours

Learner outcomes:

- understand global history of colonization
- understand Doctrine of Discovery and terra nullius
- understand Royal Proclamation of 1763

Resources:

- Reading: Global Colonization
- Activity 1: Comprehension questions
- Activity 2: Explore colonization maps
- Reading: Royal Proclamation, 1763 and Treaties
- Activity 3: Covenant Chain Wampum Belt
- Reflection questions

Introduction: Colonization was a global event built on a specific worldview accompanied by political/religious edicts. The European worldview that started in the 1400's was based on ideas of racial and religious superiority. Race, as distinct from ethnicity, is a social construct that creates a hierarchy of peoples with the white male European at the top. A politicized version of Christianity was used to justify this and stratified the world into the civilized and the uncivilized (the savages). The Doctrine of Discovery was "inspired by racist 15th century papal bulls dividing up 'uncivilized' Indigenous lands for European powers."² The result was that any 'non-Christian' countries that the Europeans 'discovered' were deemed 'terra nullius' (no one's land) and available to claim/own. No land was 'discovered' by the Europeans – they arrived on lands that were already inhabited by Indigenous peoples. The violence and injustice perpetrated on Indigenous peoples globally is well known. The now repudiated Doctrine of Discovery underpins some Canadian laws, specifically those related to Aboriginal land title, and the term 'Crown land' is often disputed in legal cases.

The Royal Proclamation, 1763 was issued by King George of Britain to officially claim North American land after the defeat of the French in the Seven Years War. The Proclamation clearly stated that all land was to be considered Indigenous land unless the new government fairly purchased the land under a formal treaty. The pursuant treaty making process over the next 150 years was not done in good faith with the First Nations. Rather than being nation-nation

² <https://www.firstpeopleslaw.com/public-education/indigenous-rights-in-one-minute/what-is-the-doctrine-of-discovery>

treaties, Indigenous peoples were made wards of the new government, placed on reserves and lost all their human rights. The ongoing litigation regarding treaties, treaty rights, Indigenous land claims and resource extraction is a major part of reconciliation.

Expand your learning:

- Federal government progress on CTA #45 – 47:
<https://www.rcaanc-cirnac.gc.ca/eng/1524503097736/1557513982301>
- Assembly of First Nations: Dismantling the Doctrine of Discovery:
<https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf>
- United Nations paper on effects of Doctrine of Discovery:
<https://www.un.org/esa/socdev/unpfii/documents/2012/session-11-CRP2.pdf>
- Royal Proclamation, 1763:
https://indigenousfoundations.arts.ubc.ca/royal_proclamation_1763/#:~:text=The%20Royal%20Proclamation%20is%20a,won%20the%20Seven%20Years%20War.
- Treaties with Indigenous Peoples in Canada:
<https://thecanadianencyclopedia.ca/en/article/aboriginal-treaties>
- Wampum:
<https://www.onondaganation.org/culture/wampum/#:~:text=Wampum%20is%20created%20from%20the,bead%2C%20wampum%20is%20highly%20valued.>

Global Colonization



Do you know how Britain, France, Spain, Portugal and the Netherlands came to own lands far from their home countries? We will look at the history of global colonization in this reading and learn some new terms.

In the 1400s, European countries could build ships to travel long distances. This started the 'Age of Exploration'. They were curious what was across the great oceans! Many famous explorers such as Christopher Columbus and Vasco de Gama reached distant lands on their voyages.

At this time, European countries were ruled by Kings and Queens and the Pope of the Catholic Church. The Pope issued a document called '*The Doctrine of Discovery*'. This document said that any European country that 'discovered' new lands where the people were not Catholic Christians could be claimed by that country. The new lands were called *terra (land) nullius (no one)* meaning

no one owned that land. But someone did own that land! The people who owned that land we now call Indigenous peoples.

There were Indigenous peoples living in every place the Europeans arrived at. The Indigenous peoples did not know about *The Doctrine of Discovery* or *terra nullius*.

They did not know the Europeans would take their land.

The Europeans believed they were better than the Indigenous

peoples in every way. They believed they were smarter in every way. They used



guns and violence to take over the land from the Indigenous peoples. They called the Indigenous peoples 'savages', which means 'non-Christian'. The Europeans created colonies of their own people in those lands and made new rules for the Indigenous peoples.

Today Indigenous peoples want the churches and government to admit *The Doctrine of Discovery* and *terra nullius* were wrong.

Activity 1

Use the reading to answer the questions.

1. What could European countries do in the 1400's?

2. Who are two famous European explorers?

3. Who ruled Europe in the 1400's?

4. What was the name of the document made by the Pope?

5. What could European explorers do with this document?

6. What does *terra nullius* mean?

7. How did Europeans take land from Indigenous peoples?

8. What do Indigenous peoples want today?

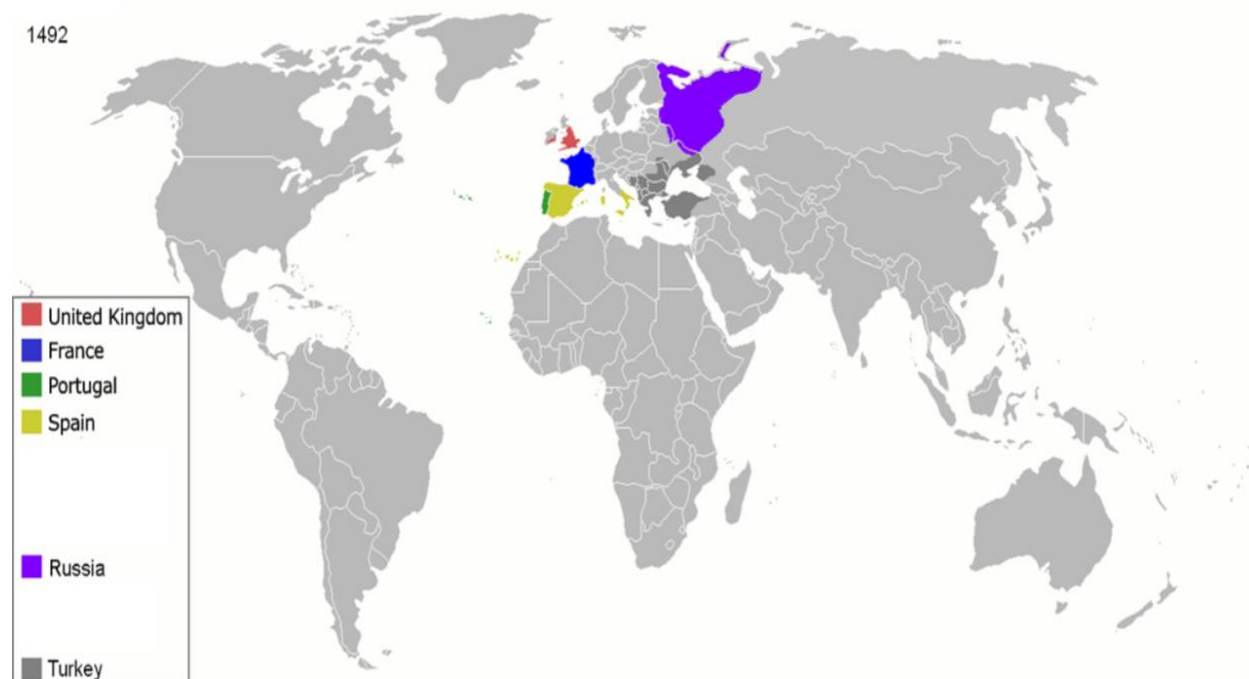
Activity 1

Answers

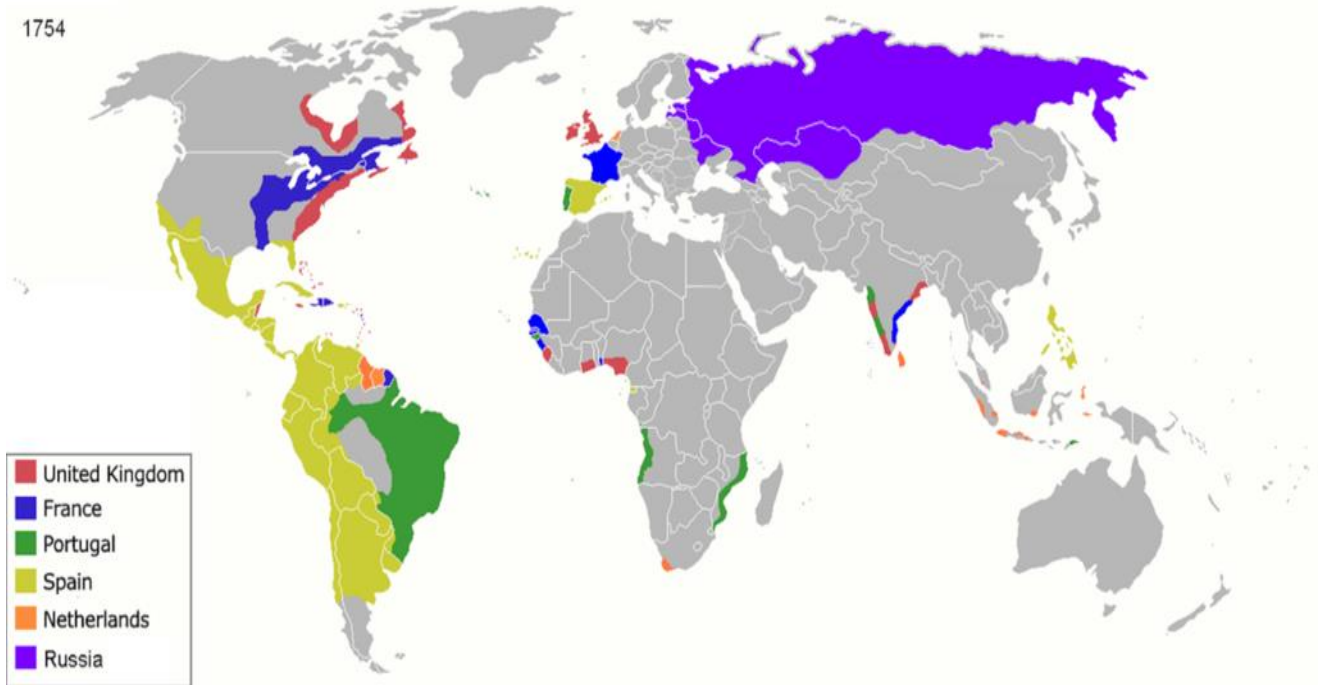
1. build ships to travel long distances
2. Christopher Columbus and Vasco de Gama
3. Kings and Queens and the Pope
4. The Doctrine of Discovery
5. claim 'non-Christian' lands
6. no one's land
7. guns and violence
8. for churches and government to admit The Doctrine of Discovery and terra nullius were wrong

Activity 2

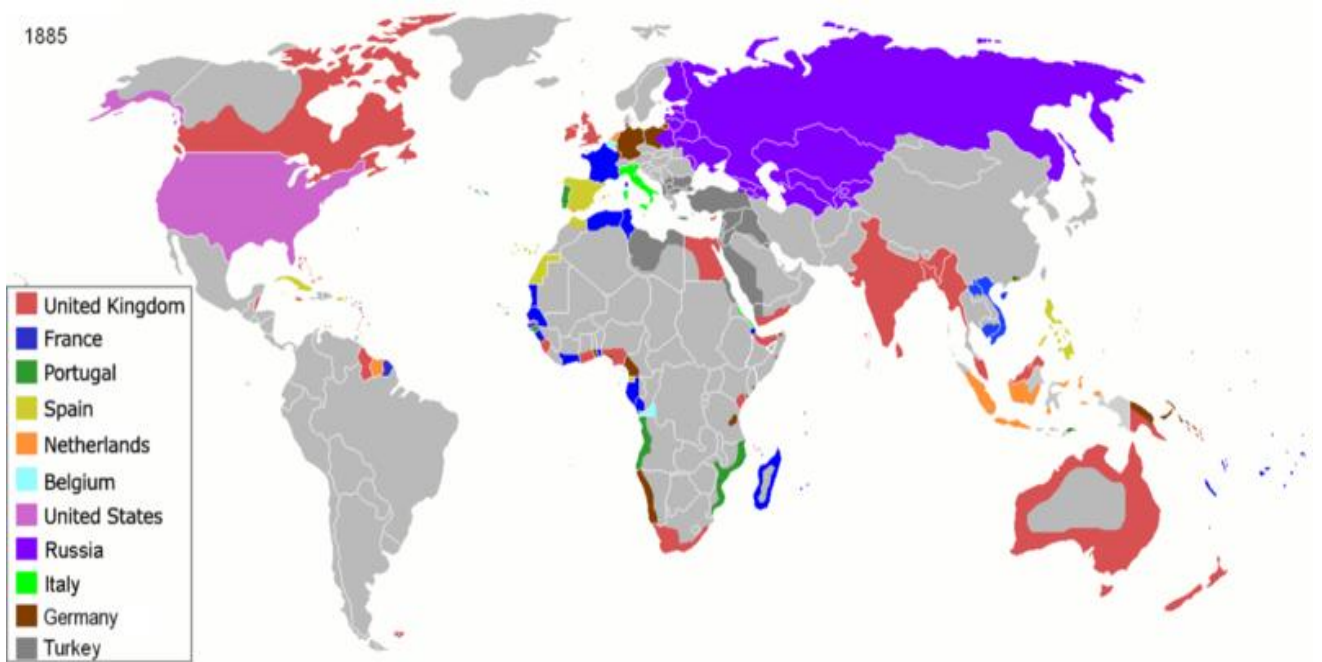
Below are three maps – from 1492 through to 1885. The maps show how European countries expanded through colonization. Use the maps to answer the questions.



1754



1885



1. What are the first four countries listed on the 1492 map?

2. Who lived on all the gray land?

3. Which two countries have the most land on the 1754 map?

4. Which two countries are in present day Canada and USA on the 1754 map?

5. Which two countries have most of South America on the 1754 map?

6. Which country is in present day Canada on the 1885 map?

7. What do you think happened to the present-day USA between the 1754 and 1885 maps?

8. Which countries are missing from South America on the 1885 map?

Global colonization changed through the centuries as countries fought and traded for Indigenous land.

Activity 2

Answers

1. United Kingdom, France, Portugal, Spain
2. Indigenous peoples
3. Spain and Russia
4. United Kingdom and France
5. Spain and Portugal
6. United Kingdom
7. became independent
8. Spain and Portugal

Royal Proclamation, 1763 and Treaties



In 1763 the United Kingdom (Britain) claimed ownership of all of North America. They fought the French in many wars to claim this land for themselves. King George III of Britain then made a Royal Proclamation about the land and the Indigenous peoples who lived there.

King George III claimed ownership of all the land for the Crown. Individual ownership of the land was not permitted unless it was bought from the Crown. He said that all the land belonged to the Indigenous peoples until the Crown entered into fair Treaties with the Indigenous peoples. Indigenous peoples thought the treaties meant they would share the land with the new Europeans but the Europeans wanted to own the land.

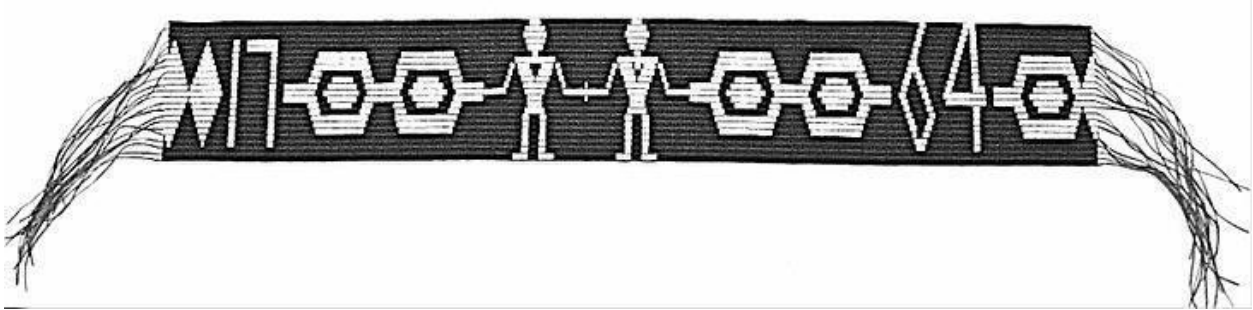
Treaty making in present day Canada took place over 150+ years. The first treaties were Peace and Friendship Treaties which stopped fighting between the First Nations and Europeans. The next treaties were made when the fur trade was over. By this time many Indigenous peoples had died from disease and had lost their traditional way of life.

The first treaties were shown through wampum belts. Wampum belts were beaded by eastern First Nations with valuable white and purple shells.

Wampum belts show the understanding of Treaties between the First Nations and the British.

We will look at a famous wampum belt called the Covenant Chain Wampum.

Activity 3



This wampum belt (above) shows two people. They represent the Haudenosaunee (an eastern First Nation) and the Crown. They are joined by three lines. These mean friendship, goodwill and peace. The symbols beside the people are a river. The river is divided but flowing the same way. This means the people will live side by side but not interfere with each other.

Wampum belts are pictures of treaties.

Reflection questions: Was your home country colonized by a European country? What do you think about *The Doctrine of Discovery* and *terra nullius*? Are symbols (pictures that mean words) important in your home country? What kind of symbols are used?

Settlement Agreement Parties (Churches) and UNDRIP

Calls to Action #48 - 49

Approximate lesson length: 2 – 2.5 hours

Learner outcomes:

- understand world religions
- understand role of churches in residential schools
- understand traditional Indigenous spiritual beliefs

Resources:

- Activity 1: Private or Public?
- Activity 2: World Religions (reading charts and tables)
- Reading: Religion and residential schools
- Activity 3: Choose the correct sentence
- Video: Earnie Poundmaker “Important Teachings” (see TIES | Learn LMS)
- Activity 4: Fill in the blank
- Reflection questions

Introduction: The Settlement Agreement Parties in the Indian Residential Schools Settlement Agreement (which led to the creation of the Truth and Reconciliation Commission) are the federal government and church groups including Presbyterian, Anglican, United Church, Jesuits of English Canada, some entities of the Roman Catholic Church (not the Catholic Church as a whole) and “faith-based groups and interfaith social justice groups”. Each church group has differing legal and ecclesiastical structures. These churches partnered with the federal government to operate the residential schools. Calls to Action #48-49 call upon these church groups to adopt and comply with the principles of the United Nations Declaration on the Rights of Indigenous Peoples and to repudiate the Doctrine of Discovery and terra nullius that were used to colonize Indigenous lands. The federal government is not responsible for these two Calls to Action rather, the individual faith denominations are called upon to reconcile with Indigenous peoples in their own ways. The use of religion as an oppressive element of the residential schools has been extremely detrimental to Indigenous peoples. Most of the church parties in the agreement have made good progress in this regard.

Expand your learning:

- MCC's response to the TRC Calls to Action 48 and 49: <https://mcccana.ca/stories/mccs-response-trc-calls-action-48-49>
- The United Church of Canada's Response to the Truth and Reconciliation Commission Calls to Action: <https://united-church.ca/sites/default/files/ucc-response-trc-calls.pdf>
- A Catholic Response to Call to Action 48 of the Truth and Reconciliation Commission: <https://www.cccb.ca/wp-content/uploads/2017/11/catholic-response-call-to-action-48-2.pdf>
- Indigenous Rights: Church's response to Call to Action #48: <https://www.kairosCanada.org/what-we-do/indigenous-rights/churches-response-call-action-48>
- Religion and Spirituality of Indigenous Peoples in Canada: <https://www.theCanadianencyclopedia.ca/en/article/religion-of-aboriginal-people>

Activity 1

Religious / spiritual beliefs are very different throughout the world. In some cultures people are very open about their religious / spiritual beliefs and in some cultures peoples are very private about these beliefs. Every culture has topics that are good to talk about with anyone (public) and some topics for close friends and family only (private).

Read through the list of topics. Put a ✓ if this is a public or private conversation in your home country and Canada.

| | Home country public | Home country private | Canada public | Canada private |
|-----------------|---------------------|----------------------|---------------|----------------|
| Sports | | | | |
| Religion | | | | |
| Politics | | | | |
| Money | | | | |
| Job | | | | |
| Weather | | | | |
| Education level | | | | |
| Family problems | | | | |
| Travel | | | | |
| Age | | | | |

Discuss your answers with a partner or in a class discussion.

Activity 1 Answers

| | Home country public | Home country private | Canada public | Canada private |
|-----------------|---------------------|----------------------|---------------|----------------|
| Sports | | | ✓ | |
| Religion | | | | ✓ |
| Politics | | | | ✓ |
| Money | | | | ✓ |
| Job | | | ✓ | |
| Weather | | | ✓ | |
| Education level | | | | ✓ |
| Family problems | | | | ✓ |
| Travel | | | ✓ | |
| Age | | | | ✓ |

This activity is designed to have learners think about cultural norms in Canada. Some of the topics checked under Canadian 'private' might be open to discussion. For example, education level or politics might be appropriate depending on the situation.

Activity 2

There are many ways to learn new information. You can read about or listen to something new. Sometimes charts and tables help you see information in a new and easy way. Below are three different ways to learn about world religions. Use the three images below to answer the questions.

1. Which one do you like the best? Why?

2. Which one gives you the most information?

3. Which one gives you the least information?

4. What is the largest world religion?

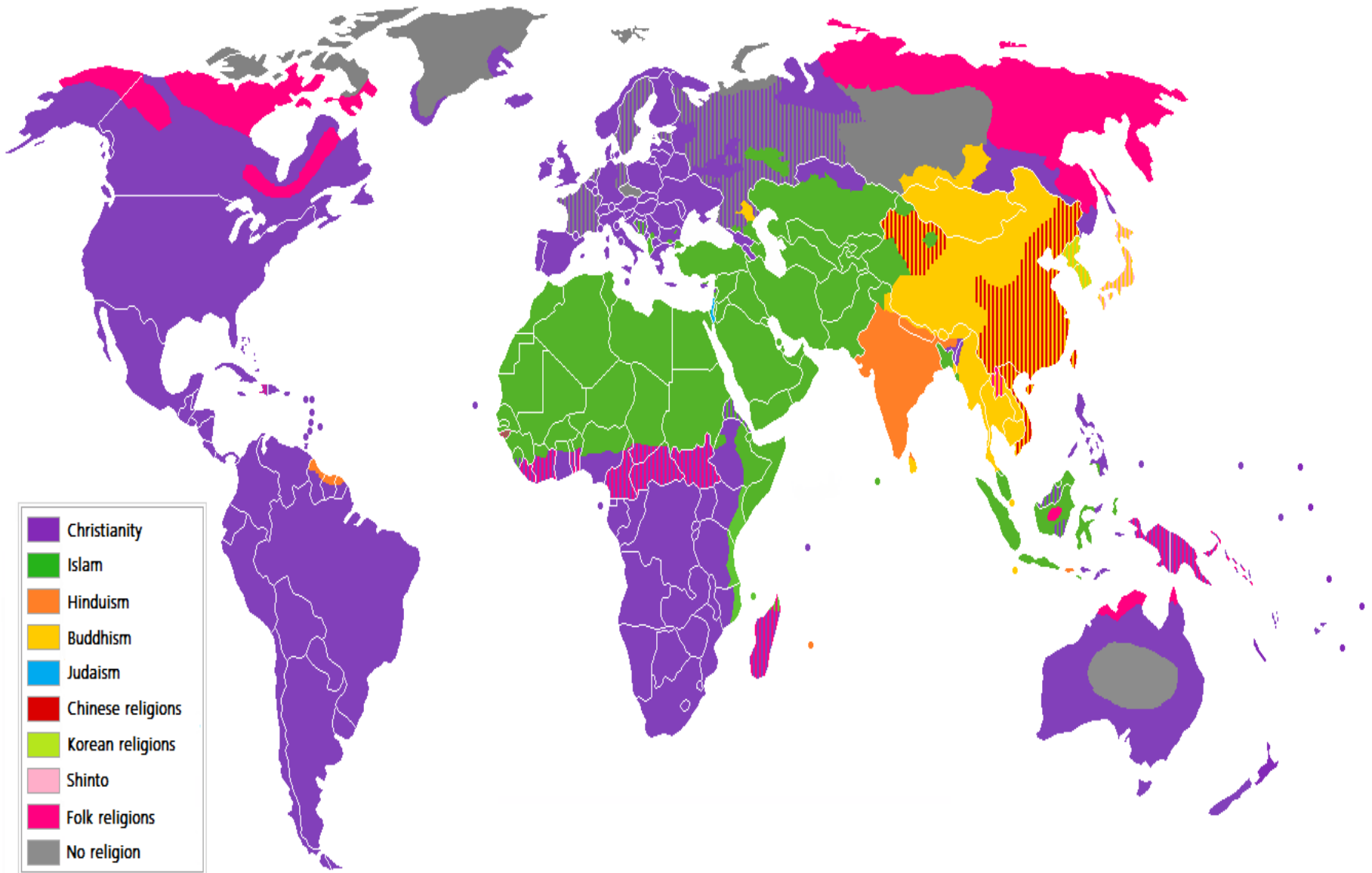
5. What is the smallest world religion?

6. What percentage of the world population does not follow a religion?

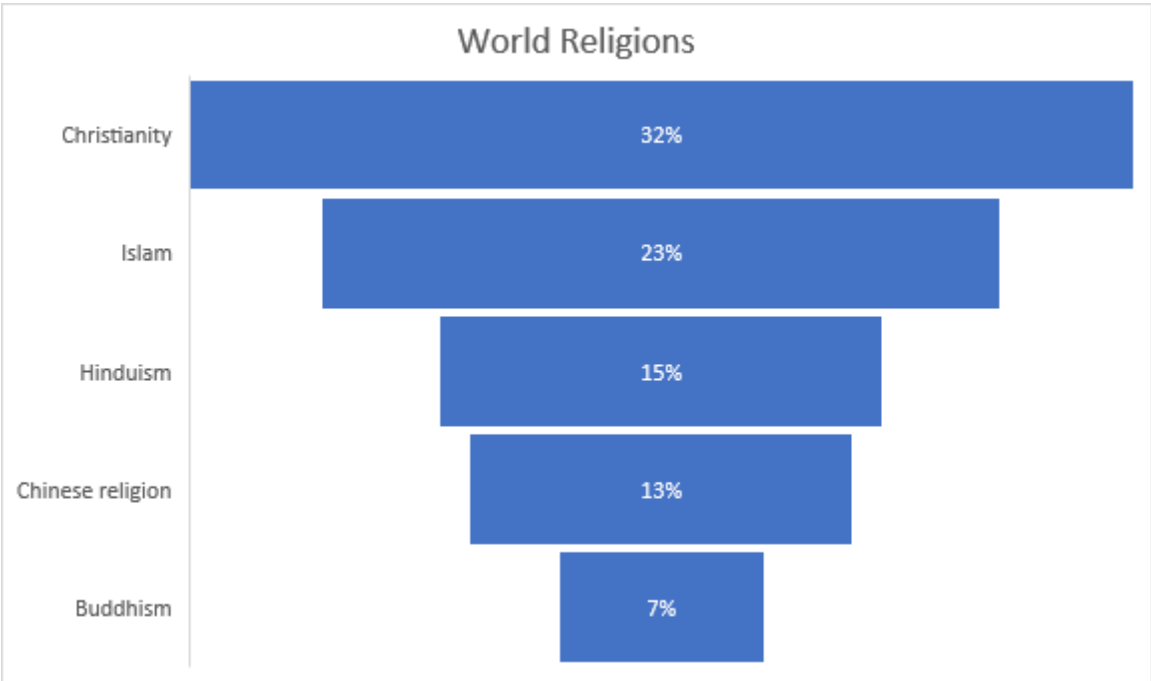
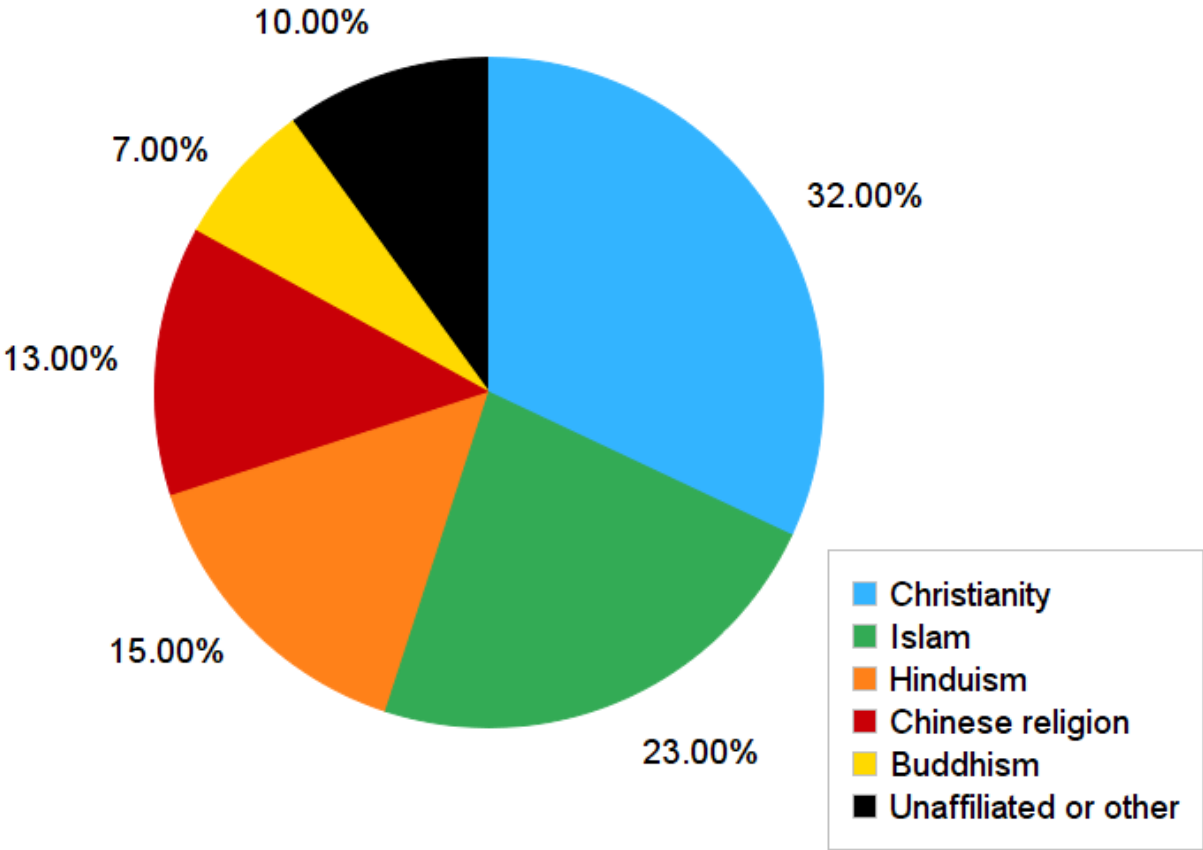
7. What percentage of the world population follows or believes in some type of religion?

You can see from the charts that the majority of people in the world have some kind of religious / spiritual belief. These beliefs can be very different. Within the different major religions there can be differences. For example, Christianity is divided into different groups such as Catholic, Protestant and Orthodox. Even within a country, religious / spiritual beliefs are different. On the map Canada is shown as Christian but this does not mean everyone in Canada follows the Christian faith. It means that most people in Canada follow the Christian faith. Religious / spiritual beliefs are very important to cultures, countries and individuals. In Canada, we protect and respect people from **all** different faiths.

The Religions of the World



Major world religious groups



Religion and Residential Schools



Before Europeans came to what is now called Canada, Indigenous peoples had their own spiritual beliefs. Many Indigenous peoples had similar spiritual beliefs but they did not have the same spiritual beliefs. The residential schools did not allow the children to practice their traditional spiritual beliefs. The churches who operated the residential schools said traditional Indigenous beliefs were wrong. The spiritual practices of Indigenous peoples were not allowed under a new law called *The Indian Act* (1867). You will learn about some of the traditional Indigenous beliefs.

Many First Nations peoples believed in a Creator. Creator is an all-powerful spirit who either created or helped create the world. Many First Nations people prayed to and made offerings to the Creator. They honoured and respected the Creator through different kinds of ceremonies and dances.

Inuit peoples believed in many kinds of spirits. They believed that every living and non-living thing had its own spirit. This is called animism. They prayed and made offerings to these different spirits.

Many Métis peoples adopted the religion of their European fathers. Many Métis people are Catholic. They followed some of the beliefs of their Indigenous mothers as well. The Métis peoples are a combination of both their fathers and mothers.

Today Indigenous peoples in Canada follow many different religions and spiritual beliefs. Some Indigenous peoples went back to their traditional beliefs, some are Catholic, Protestant or follow a different faith. Canada's Charter of Rights and Freedoms says that everyone can follow their own faith. Many people come to Canada because of the religious freedom we enjoy!

Symbols of major world religions



Activity 3

Use the reading to help you choose the correct sentence. Put a ✓ beside the correct sentence.

1. Indigenous peoples all have the same spiritual beliefs. ____
Many Indigenous peoples have similar beliefs. ____
2. Residential schools allowed children to practice their spiritual beliefs. ____
Residential schools did not allow children to practice their spiritual beliefs.

3. *The Indian Act* did not allow Indigenous peoples to practice their spiritual beliefs. ____
The Indian Act allowed Indigenous peoples to practice their spiritual beliefs. ____
4. Many First Nations believed in a Creator. ____
All First Nations believed in a Creator. ____
5. Inuit peoples believed in animism (everything has a spirit). ____
Inuit peoples believed in a Creator. ____
6. Many Métis peoples believed in animism. ____
Many Métis peoples adopted their father's religion. ____
7. Today Indigenous peoples follow many religions. ____
Today Indigenous peoples have the same religion. ____

Activity 3

Answers

1. Many Indigenous peoples have similar beliefs.
2. Residential schools did not allow children to practice their spiritual beliefs.
3. The Indian Act did not allow Indigenous peoples to practice their spiritual beliefs.
4. Many First Nations believed in a Creator.
5. Inuit peoples believed in animism (everything has a spirit).
6. Many Métis peoples adopted their father's religion.
7. Today Indigenous peoples follow many religions.

Activity 4

You will watch a video of Earnie Poundmaker. Listen carefully and choose the correct word to put in the blanks on the next page.

Earnie is a member of the Ahtahkakoop Cree Nation from Saskatchewan. He lives in Calgary and works at the Aboriginal Friendship Centre. Earnie works with Indigenous peoples who live in Calgary. He helps them reconnect to their Indigenous culture and teachings.

| | | | | |
|-------------|-------------|----------|------------|---------|
| residential | good way | divided | ahead | prayer |
| help | traditional | cultural | Sun Dancer | Creator |

Important Teachings

"A lot of my generation and the generation before, again, had lost some of those parenting skills, and those _____ teachings, we had lost those things somewhere along the way, and that's where the _____ schools came in, and they _____ us, they cut us off from those important teachings. And so, trying to regain those things, trying to find those things again. And there's, my little brother, that just poked his head in, he also practices the traditions. He's also a _____ and a ceremonial man. And we work with the homeless men here. And we share what knowledge we have with them and try to show them that there is a _____ of doing things, there is a better way, and we show that through example. Not so much a whole lot of this, but we do it by example. And tomorrow we're going out for a sweat lodge. And we get to practice and share these things with those people that, you know, our brothers, that weren't brought up that way, that lost that. So when we start to show them the value of _____, and more importantly, the teachings, the _____ teachings, that ability to look after somebody, to take care of somebody, you know, to put somebody _____ of yourself, you know, that's important to know that. But in so doing, putting somebody ahead of yourself, you in turn get the _____ that you need. The grandfathers, the _____, will see what you're doing, and they'll reward you for those things that you do. And those are things that we're taught through sacrifice, through fasting, through Sun Dance, obviously, we're taught that."

Reflection questions: What religion is your home country? Are there other religions in your home country? Is freedom of religion important to you? Is religion a private or public conversation topic for you?

Activity 4 Answers

"A lot of my generation and the generation before, again, had lost some of those parenting skills, and those **cultural** teachings, we had lost those things somewhere along the way, and that's where the **residential** schools came in, and they **divided** us, they cut us off from those important teachings. And so, trying to regain those things, trying to find those things again. And there's, my little brother, that just poked his head in, he also practices the traditions. He's also a **Sun Dancer** and a ceremonial man. And we work with the homeless men here. And we share what knowledge we have with them and try to show them that there is a **good way** of doing things, there is a better way, and we show that through example. Not so much a whole lot of this, but we do it by example. And we get to practice and share these things with those people that, you know, our brothers, that weren't brought up that way, that lost that. So when we start to show them the value of **prayer**, more importantly, the teachings, the **traditional** teachings, that ability to look after somebody, to take care of somebody, you know, to put somebody **ahead** of yourself, you know, that's important to know that. But in so doing, putting somebody ahead of yourself, you in turn get the **help** that you need. The grandfathers, the **Creator**, will see what you're doing, and they'll reward you for those things that you do. And those are things that we're taught through sacrifice, through fasting, through Sun Dance, obviously, we're taught that. All these things."

Equity for Aboriginal People in the Legal System

Calls to Action #50 - 52

Approximate lesson length: 2 – 2.5 hours

Learner outcomes:

- understand role of laws in Canadian society
- understand how laws can be unjust (The Indian Act)
- understand Indigenous sources and concepts of law

Resources:

- Activity 1: What is a good law?
- Video: “How does a bill become law?” <https://youtu.be/4O8syj77goQ>
- Activity 2: Sequence sentences
- Reading: “The Indian Act³”
- Activity 3: Writing
- Reading: “Indigenous law – how to live well”
- Activity 4: Complete the sentence
- Reflection questions

Introduction: Calls to Action #50 – 52 focus on law in conjunction with Calls to Action #25-42. These Calls to Action focus on law as a practice including how it is taught in law schools and how laws are made and enforced in regard to Indigenous rights and land disputes. “‘Indigenous law’ is typically used to refer to Indigenous peoples’ own legal orders and traditions, whereas ‘Aboriginal law’ is typically used to refer to state laws about, and imposed on, Indigenous people and peoples in Canada.”⁴ Laws have historically been used to oppress Indigenous peoples, specifically *The Indian Act*. Reconciliation in this area focuses on restoring and recognizing traditional Indigenous law as a co-contributor to the Canadian law process. Indigenous law is informed through nature, stories, song, history and collaboration. The University of Victoria is a leader in this field and the Indigenous Law Research Unit is doing ground breaking research and public education to “reclaim, revitalize, strengthen and maintain” Indigenous concepts of law and equality.

³ It is important that learners know that the term ‘Indian’ should only be used in reference to *The Indian Act*. First Nation, Inuit and Métis should be used in all other circumstances.

⁴ <https://ilru.ca/wp-content/uploads/2020/11/Discussion-Guide-Indigenous-Law-Video-On-Demand.pdf> (p.8)

Expand your learning:

- Federal government progress on CTA 50 – 52: <https://www.rcaanc-cirnac.gc.ca/eng/1524503744418/1557511885830>
- Heroes, Tricksters, Monsters, and Caretakers: Indigenous Law and Legal Education: <https://lawjournal.mcgill.ca/article/heroes-tricksters-monsters-and-caretakers-indigenous-law-and-legal-education/>
- Learning Indigenous Law: Reflections on Working with Western Inuit Stories: [https://www.canlii.org/en/commentary/doc/2017CanLIIDocs3498?zoupio=-debug#!fragment//\(\(hash:\(chunk:\(anchorText:"\),notesQuery:"",scrollChunk:\n,searchQuery:'western%20inuit%20stories',searchSortBy:RELEVANCE,tab:search\)\)](https://www.canlii.org/en/commentary/doc/2017CanLIIDocs3498?zoupio=-debug#!fragment//((hash:(chunk:(anchorText:)
- Indigenous Law and Canadian Courts: <https://www.firstpeopleslaw.com/public-education/blog/indigenous-law-canadian-courts>
- Indigenous Law Research Unit (University of Victoria): <https://ilru.ca/>
- Indigenous Law Video on Demand: <https://ilru.ca/indigenous-law-video-on-demand/>
- Indigenous Law Video on Demand: Discussion Guide: <https://ilru.ca/wp-content/uploads/2020/11/Discussion-Guide-Indigenous-Law-Video-On-Demand.pdf>
- Governor General's Innovation Awards (2020): Dr. John Borrows video: <https://innovation.gg.ca/winner/dr-john-borrows-reconciliation-through-indigenous-law/>

Activity 1

Laws tell people what they can and cannot do in a society. Every government in the world rules by laws. Laws change over time because people change over time. For example, until 1968 it was very difficult to get divorced but new laws made it easier. Another example is what the word 'person' means. 'Person' used to be white males only but now it includes everyone!

Take some time to think about and write down what you think a good law is. Complete the sentences.

A good law _____.

A bad law _____.

Do you have to obey laws that you do not agree with?

Activity 1

Answers

Learners can work alone or in small groups.

Answers will vary and there are no correct answers.

The goal of this exercise is to have learners think about law and how it functions in a society and to understand just and unjust laws.

You can expand this activity by examining a Canadian law. For example, the playground zone speed limit. Learners can explore why this is a law, who it protects and if it is just or unjust. You can discuss what types of laws are needed for a society to be safe for everyone.

Activity 2

Do you wonder how laws are made in Canada? This short video will help you understand the law process.

Watch the video and then put the sentences below in the correct order. Number them from 1 to 8.

- ___ The House of Commons sends the approved bill to the Senate.
- ___ A bill is written which is a draft proposal for a law.
- ___ The Senate studies and approves the bill.
- ___ The bill is introduced to the chamber in the House of Commons.
- ___ Ideas for laws come from communities, individuals or politicians.
- ___ The House of Commons votes and approves the bill.
- ___ The Governor General approves the bill and it becomes law.
- ___ The House of Commons studies the bill.

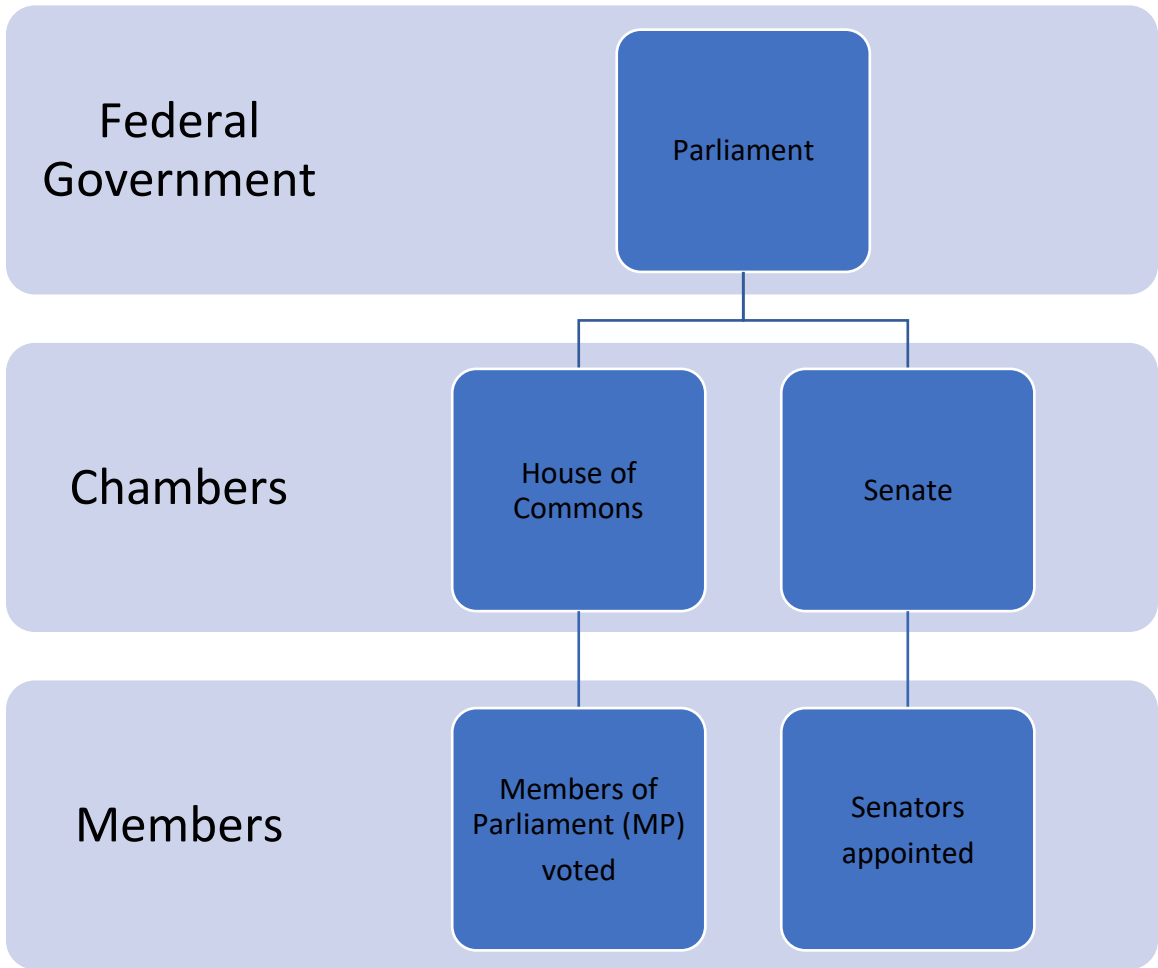
Write the definition of these words from the video.

Bill _____

Amendment _____

Royal Assent _____

The chart on the next page will help you understand Canada's Parliament.



Activity 2

Answers

- 6 The House of Commons sends the approved bill to the Senate.
- 2 A bill is written which is a draft proposal for a law.
- 7 The Senate studies and approves the bill.
- 3 The bill is introduced to the chamber in the House of Commons.
- 1 Ideas for laws come from communities, individuals or politicians.
- 5 The House of Commons votes and approves the bill.
- 8 The Governor General approves the bill and it becomes law.
- 4 The House of Commons studies the bill.

Bill – a draft proposal for a law

Amendment – changes to the bill

Royal Assent – approval by Governor General (or representative)

The Indian Act (1867)



Laws can be just or unjust. A just law is fair for everyone and an unjust one is not fair for everyone. Some laws have been very unfair to Indigenous peoples in Canada. The most important one is called *The Indian Act*.

The Indian Act was first passed in 1867 when Canada became a country under British rule. The European settlers wanted the Indigenous peoples to either assimilate (become part of the European culture) or live separately on reservations.

Some of the laws under the *Indian Act* said that Indigenous peoples could not:

- buy guns or ammunition
- buy alcohol
- speak their language
- celebrate their holidays and ceremonies
- wear their traditional clothes in public
- hire lawyers or get legal help
- vote in elections
- leave the reserve without a special pass
- sell or buy animals or crops without permission
- keep their traditional names



Over the years the *Indian Act* has changed. In the 1950s Indigenous peoples began to fight against the *Indian Act*. Reconciliation is changing those parts of the *Indian Act* that were unfair to Indigenous peoples. Today Indigenous peoples have the same rights as all Canadians although there are parts of the *Indian Act* that still must be changed.

Activity 3

Read through the laws under the *Indian Act* again. Imagine these laws affect you. Which **one** would be hardest for you and why? For example, you cannot keep your traditional name. Think about why your traditional name is important to you. Why do you want to keep it? Or you cannot vote in an election. Why is it important to be able to vote?

Write a short paragraph (5 sentences) to explain your answer.

Indigenous Law



Before Europeans came to what is now called Canada, Indigenous peoples had their own laws. First Nations and Inuit peoples did not have all the same laws and the laws were not all written. How did Indigenous peoples make laws? Some laws came from their belief in a Creator or other spiritual beliefs. These laws can be described as 'heart laws'. This means that your conscience, or a feeling inside of you, tells you what is right and wrong. Sometimes this is called 'divine law'. Some of the laws are universal laws, which means everyone in the world knows they are true. For example, you should not take something that is not yours. You should not murder others. You should always tell the truth.

Other laws were made that helped people get along with each other. These laws might tell you who you can marry or how to treat children and elders.

These laws were different for different communities.

There were laws for when someone did something wrong to the community. Sometimes people would be punished for doing wrong things. They would have to apologize and make things right. If someone did something very wrong they might have to leave the community.

There were laws for how to take care of the earth. For example, when to hunt or fish. You should hunt in the fall when the spring babies have grown up and can take care of themselves. You should only hunt and fish for what you need. You should take care of the water by not putting bad things in it.

Indigenous laws show people how to 'live well in the world'. This means how to take care of yourself, your community and your world.

Inuit mother with child



Activity 4

Use the reading to help you complete the sentences.

1. Some laws came from their belief in a _____.
2. Some of the laws are universal laws, which means _____
_____.
3. Other laws were made that helped people _____.
4. There were laws for when someone did something wrong _____
_____.
5. Sometimes people would be punished for _____.
6. There were laws for how to take care _____.
7. You should only hunt and fish for _____.
8. Indigenous laws show people how to _____.

Reflection questions: What do you think it means 'to live well in the world'? How can people fight against unjust laws? Do you think everyone knows 'in their heart' what is right or wrong?

Activity 4

Answers

1. Some laws came from their belief in a Creator or other spiritual beliefs.
2. Some of the laws are universal laws, which means everyone in the world knows they are true.
3. Other laws were made that helped people get along with each other.
4. There were laws for when someone did something wrong to the community.
5. Sometimes people would be punished for doing wrong things.
6. There were laws for how to take care of the earth.
7. You should only hunt and fish for what you need.
8. Indigenous laws show people how to 'live well in the world'.

National Council for Reconciliation

Calls to Action #53 - 56

Approximate lesson length: 2 hours

Learner outcomes:

- understand the three national Indigenous organizations
- understand the importance of the National Council for Reconciliation
- understand the distinct issues for First Nations, Inuit and Métis

Resources:

- Activity 1: Indigenous organizations - a 'Google' activity
- Activity 2: Indigenous organization logos
- Optional Activity 3: Name that logo!
- Reading: National Council for Reconciliation
- Activity 4: Fill in the chart
- Reflection questions

Introduction: Calls to Action #53 – 56 call upon the federal government to create and maintain a National Centre for Reconciliation (NCR) which will hold the government accountable for fulfilling the 94 Calls to Action as well as provide annual updates on progress. The NCR will be a non-profit organization run by a board of invested government and Indigenous groups. To this end, Bill C-29 was introduced on June 22, 2022 in the House of Commons. This bill is currently (December 2022) being debated in the House of Commons with the Assembly of First Nations (National Chief RoseAnne Archibald), Inuit Tapiriit Kanatami (Natan Obed) and Métis National Council president (Cassidy Caron) acting as representatives for Indigenous peoples.

Expand your learning:

- Federal government progress on Calls to Action #53 – 56: <https://www.rcaanc-cirnac.gc.ca/eng/1524503926054/1557514163015>
- Government Introduces legislation to establish National Council for Reconciliation: <https://www.canada.ca/en/crown-indigenous-relations-northern-affairs/news/2022/06/government-introduces-legislation-to-establish-national-council-for-reconciliation.html>
- Very paternalistic: National chief voices concerns with proposed reconciliation council: <https://www.indigenouswatchdog.org/current-problems/theme/indigenous-responses-to-bill-c-29/national-council-for-reconciliation/#update-20277>

- The Assembly of First Nations: <https://www.afn.ca/>
- The Metis National Council: <https://www.metisnation.ca/>
- Inuit Tapiriit Kanatami: <https://www.itk.ca/>
- Climate Change in the Arctic: An Inuit Reality:
<https://www.un.org/en/chronicle/article/climate-change-arctic-inuit-reality>
- 8 Key Issues for Indigenous Peoples in Canada:
<https://www.ictinc.ca/blog/8-key-issues-for-indigenous-peoples-in-canada>

Activity 1

The internet is where we go to find out new things and most people use the internet almost everyday. The Google search engine is so popular that people now use 'google' as a verb! You might hear, "Google it!". This means to go online and type something in Google and find information.

In this activity you will use Google to find new information. You will learn about some of the organizations that are working towards reconciliation for Indigenous peoples.

Type the prompt into Google and answer the questions.

1. Assembly of First Nations

On the home page find the 'About AFN' tab. Click on it.

What does the Assembly of First Nations do? Use your own words.

2. Métis National Council

The information is on the first page.

What does the Metis National Council do? Use your own words.

3. Inuit Tapiriit Kanatami

On the home page find 'What We Do'. Click on it.

What does Inuit Tapiriit Kanatami do? Use your own words.

Activity 1

Answers

Answers will vary but learners should understand these organizations work to help one particular group of Indigenous peoples.

1. “The Assembly of First Nations (AFN) is a national advocacy organization that works to advance the collective aspirations of First Nations individuals and communities across Canada which includes more than 900,000 people living in more than 600 First Nation communities in cities and town(s) across the country.”
2. “[The] voice of Métis Nation governments. The MNC is dedicated to working collaboratively across the Métis homeland to fulfill the vision of Louis Riel.”
3. “We work to improve the health and wellbeing of Inuit.”

Activity 2

Symbols are an important part of all cultures. Symbols are pictures that give you information without words. Flags are important symbols. Most organizations have a logo, which is a kind of symbol that tells you who they are. Below are the logos the organizations you learned about in Activity 1 use. Look at them and answer the questions.

1. Assembly of First Nations



What symbols do you see? Why do you think they are important?

2. Metis National Council



Whose picture do you see? What two languages are used? What does ∞ mean?

3. Inuit Tapiriit Kantami



Aᓃᓃᓃᓃ ᑕᑎᑎᓃᓃᓃᓃ

Who do you see in the logo? What languages do you see?

Activity 2

Answers

Students may not know the significance of the symbols used – the information below will help with a class discussion.

1. Feathers, eagle, circle, medicine wheel – 7 feathers for 7 generations before and after; eagle symbol of strength; circle for wholeness and 'forever'; medicine wheel for traditional teachings.
2. Louis Riel – famous leader of the Métis who was executed by the federal government for treason but today is a symbol of the fight for justice.
The infinity symbol – the mixing of two distinct cultures that are forever intertwined.
French and English languages.
3. Four Inuit people connected to represent the four Inuit groups: Inuvialuit (NWT and Yukon), Nunavik (Northern Quebec), Nunatsiavut (Labrador) and Nunavut. Inuktitut and English.

Activity 3

Below are some famous company logos – can you guess which company?



| shutterstock.com · 284535017





Activity 3 Answers

McDonald's
Wendy's
Nike
Honda
YouTube
Starbucks
Microsoft
Adidas
Audi
Olympics
Apple
Lululemon

Design your own class logo!

National Council for Reconciliation



Indigenous peoples in Canada have had many struggles with the federal government over the past 150 years. The Truth and Reconciliation Commission ended in 2015 with a final report and the 94 Calls to Action. Indigenous peoples want the federal government to continue the work of reconciliation. They want a National Council for Reconciliation to be set up permanently. Indigenous peoples and the federal government will work together on this Council.

The Indigenous groups in Canada have some of the same challenges but also some different challenges. All Indigenous peoples were affected by the residential schools, loss of land, languages and cultures. As distinct groups however, First Nations, Inuit and Métis have some different challenges.

First Nations peoples have Treaties with the federal government. The terms of the Treaties are often disputed. First Nations also have problems with clean water on some reserves.

Inuit peoples live in the far north and food is very expensive. Climate change affects Inuit peoples more than other Indigenous peoples. Their land is changing quickly. Every year more of the sea ice melts which affects the polar animals.

Métis peoples have identity issues. Many Métis peoples are not recognized by the federal government under *The Indian Act*. They were not included in the Treaties and lost their traditional land through the Scrip system. The Scrip system offered Métis land in exchange for a Scrip. There were many problems with the Scrip system, so many Métis lost their land.

Indigenous peoples work together and separately to reconcile with the federal government.

Example of a Scrip:



Activity 4

Use the reading to help you put the correct words under the correct heading.

| | | | | |
|----------------|---------------------|----------------|-----------------|------------------|
| loss of land | Treaties | expensive food | Scrip | loss of language |
| climate change | residential schools | identity | loss of culture | clean water |

Indigenous Challenges

| All Indigenous peoples | First Nations | Inuit | Métis |
|------------------------|---------------|-------|-------|
| | | | |
| | | | |
| | | | |
| | | | |

Reflection questions: Can people from the same country, religion or group have different challenges? How can people work together even if they have different challenges?

Activity 4

Answers

Indigenous Challenges

| All Indigenous peoples | First Nations | Inuit | Métis |
|------------------------|---------------|----------------|----------|
| residential schools | Treaties | expensive food | identity |
| loss of land | clean water | climate change | Scip |
| loss of language | | | |
| loss of culture | | | |

Indigenous Education for Public Servants

Call to Action #57

Approximate lesson length: 2 hours

Learner outcomes:

- understand 3 levels of government
- understand main roles of each level of government
- understand who to contact for various government services

Resources:

- Activity 1: Name that job
- Charts: 3 Levels of government and main responsibilities
- Activity 2: Comprehension questions
- Reading: Important government services
- Activity 3: Who should I contact?
- Reflection questions

Introduction: Call to Action #57 calls for “education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.” The Canada School of Public Service has answered this call with many opportunities for public servants to learn about these topics. However, at this time, the training is optional. Indigenous peoples often have difficulty accessing services and dealing with public servants, particularly in the two departments that are there to serve their needs: Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) and Indigenous Services Canada. Additionally, Indigenous peoples who are public servants themselves, sometimes face discrimination in the workplace. Reconciliation actions in this area are ongoing with support from Public Service Alliance of Canada (the federal government union) and support from Indigenous partners.

Expand your learning:

- Federal government progress on CTA #57: <https://www.rcaanc-cirnac.gc.ca/eng/1524504124015/1557514077713>
- Training for Public Servants (57): Current Reality: <https://www.indigenouswatchdog.org/subcategory/training-for-public-servants/>

- Government in Canada:
<https://www.craigmarlatt.com/canada/government/government.html>

Activity 1

Read the description and write the name of the job. There can be more than one correct answer.

For example: I work with food. Answer: Chef or cook.

1. I fly planes. _____
2. I put out fires. _____
3. I cut hair. _____
4. I help sick animals. _____
5. I help sick people. _____
6. I protect the community. _____
7. I help people in court. _____
8. I fix cars. _____
9. I work with numbers. _____
10. I work for the government. _____

What kind of job would you like when you finish school? What kind of training do you need for the job? What was your job in your home country?

Activity 1 Answers

At this level learners should be able to find and write the answers but if they need more assistance you can use the chart below.

| | | | | |
|--------------|----------------|--------|------------|--------------|
| hairdresser | doctor | lawyer | accountant | doctor |
| veterinarian | public servant | pilot | police | fire fighter |

If learners do the activity on their own these are acceptable answers.

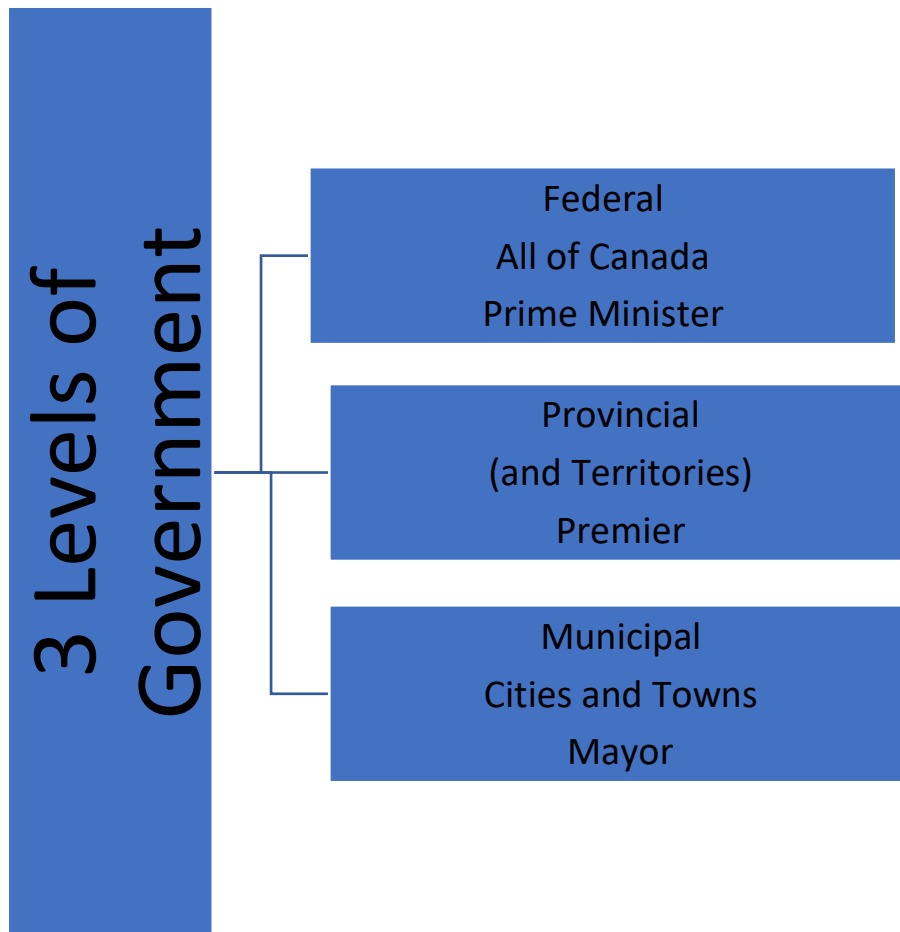
1. pilot / airplane pilot
2. firefighter / fireman
3. hairdresser / barber
4. vet / veterinarian
5. police / security guard
6. nurse / doctor
7. lawyer / judge
8. mechanic / auto mechanic
9. accountant / bookkeeper
10. public servant (learners will probably not know this one!)

Optional activity: Have learners write one job for each letter of the alphabet.

Three levels of government and their responsibilities



Canada has three levels of government. Each level of government has different roles to help Canadians. The chart below shows you the three levels of government, what geographical area they are responsible for and the title of the leaders.

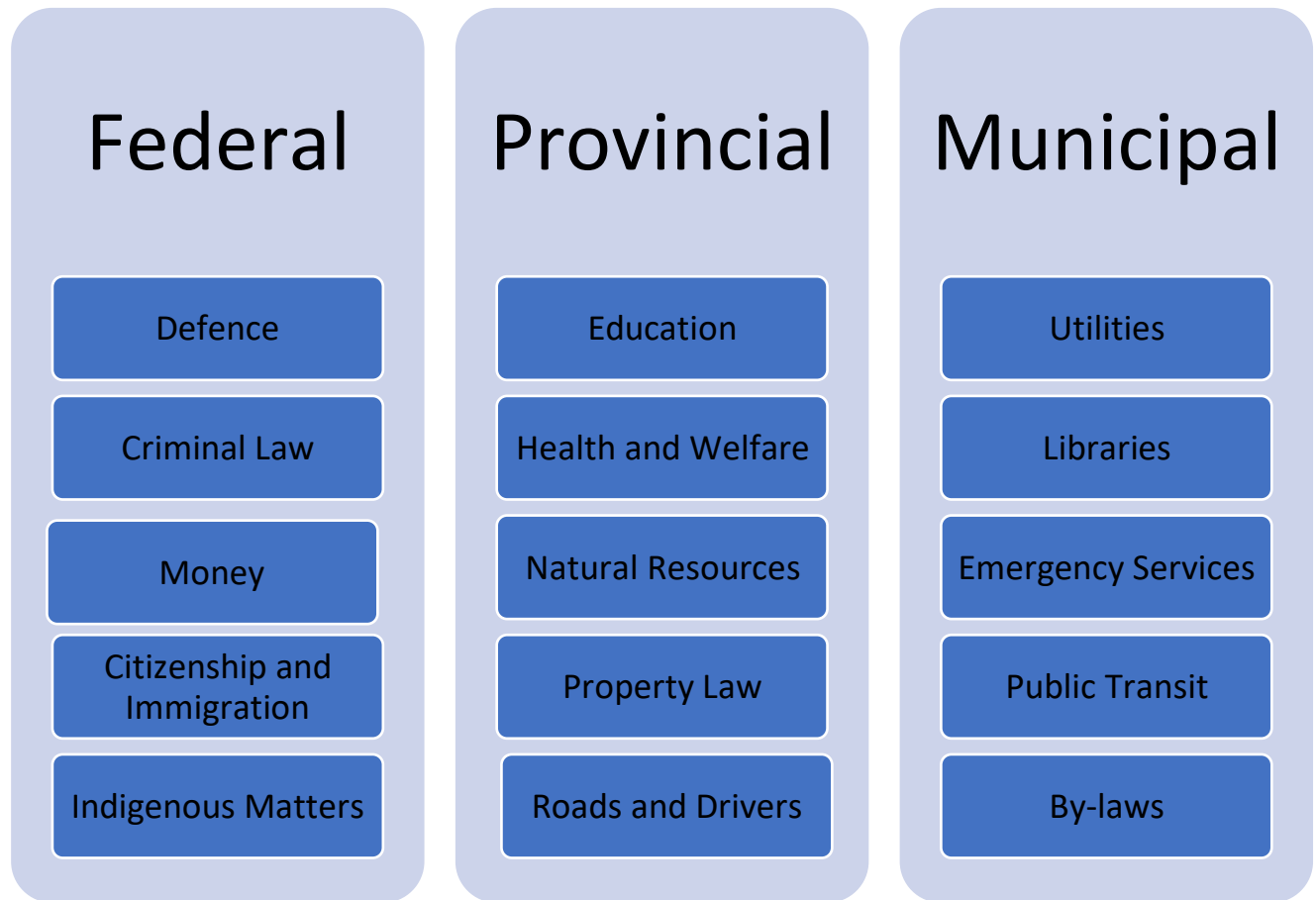


Who is the current Prime Minister? _____

Who is the Premier of your province/territory? _____

Who is the mayor of your town or city? _____

This chart shows you the main responsibilities of each level of government. Some of the responsibilities are shared. For example, there are National Parks and Provincial Parks (natural resources). Health and welfare are both provincial and federal responsibilities.



People who work for the government are called public servants. Their job is to serve the public and help people access the services they need. Canada is multicultural which means there are many different cultures in Canada. Public servants help everyone! Indigenous peoples of Canada want public servants to understand their histories and cultures so they can help them better. Call to Action #57 also asks that public servants understand how to help people from all different cultures.

Activity 2

Use the charts to help you answer the following questions.

1. What kind of jobs do public servants do? Read through the main responsibilities chart and write down one job for each section below.

Example: Defense soldier

- a) Education _____
- b) Health _____
- c) Libraries _____
- d) Public transit _____

2. Which government services have you used?

3. What is the role of a public servant?

4. Do you think being a public servant is a hard job? Why or why not?

5. Would you like to be a public servant? Y N

Activity 2

Answers

- 1a) teacher
- b) doctor / nurse
- c) librarian
- d) bus driver / train driver

2. Answers will vary.

3. To help the public access the government services they need.

4. Answers will vary.

5. Answers will vary.

Important Government Services



Everyone in Canada depends on the government for services. Did you know there are 207 different federal government departments? In Alberta, there are 27 different provincial government departments. The City of Calgary has 44 different departments. The three levels of government work very hard for the people in Canada! You will learn about some of the most important ones.

The federal government protects our land through the Department of Defence. They also help other countries when needed. They provide Employment Insurance for people who have lost their jobs and different kinds of payments to help families. They control immigration, passports and the borders. The federal government is responsible for all Indigenous peoples and provides many programs and services specifically for them. The federal government collects income tax to fund all the departments.

The provincial governments operate all the schools and hospitals in the province. They provide permits for marriages and driver's licenses. They provide income support to individuals and families who need help. Provincial registry offices can help with all these services. The provincial governments collect taxes to fund all the departments.

The municipal governments provide local services such as garbage disposal, recycling services and clean drinking water. They provide local buses and trains. They help in emergencies through fire and police services. Buying and selling of homes and land is done through municipal governments. Municipal governments make by-laws to make communities safer. The municipal governments collect taxes to fund all the departments.

The three levels of government are an important part of Canadian society.

Activity 3

Your friend is new to Canada and has many questions about how to access government services. Read the statements below and decide if your friend should contact the **federal (F)**, **provincial (P)** or **municipal (M)** government to help. You can use the charts and the reading.

1. I have a question about my income tax due on April 30th. _____
2. My neighbour is very noisy late at night. _____
3. I lost my health care card. _____
4. My mother wants to move to Canada. _____
5. I need a new recycling bin. _____
6. I do not understand the school system. _____
7. I am ready to write my driver's exam. _____
8. I lost my job and need financial help. _____
9. I am ready to buy a house. _____
10. I need a marriage licence. _____
11. Someone broke into my house. _____
12. I need to renew my passport. _____

Reflection questions: Are there public servants in your home country? Do public servants have special privileges in your home country? Do you think it is important for public servants to understand other cultures? Why or why not?

Activity 3

Answers

1. F
2. M
3. P
4. F
5. M
6. P
7. P
8. F (or P)
9. M
10. P
11. M
12. F

Church Apologies and Reconciliation

Calls to Action #58 - 61

Approximate lesson length: 2.5 hours

Learner outcomes:

- Practice apologies
- understand history of residential school apologies
- understand Pope Francis' July 2022 apology

Resources:

- Activity 1: Sorry!!
- Reading: Residential School Apologies
- Activity 2: Comprehension questions "Stephen Harper apology"
- Reading: "Pope Francis' Residential School Apology"
- Optional video: Pope Francis 'deeply sorry' for abuses carried out in residential schools: <https://www.youtube.com/watch?v=CXIMfGTPlrw>
- <https://www.youtube.com/watch?v=p-4H1UEwOCE>
- Activity 3: Create a chart timeline
- Reflection questions

Introduction: Calls to Action #58 – 61 build on Calls to Action #48 – 49 in that they all concern church apologies and reconciliation actions. However, #58-61 are specific to the Roman Catholic Church and the Pope. #58 asks for a specific apology from the Pope that acknowledges the "Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit and Métis children in Catholic-run residential schools." Pope Francis visited Canada on July 24 – 29, 2022 for what he termed a "penitential pilgrimage". He visited Alberta, Quebec and Nunavut offering an apology in all three places. The apology was met with mixed reactions – some Indigenous peoples were pleased with it and some felt it did not fully address the wrongs done by the Catholic Church nor did it offer concrete reconciliations. Due to the internal structural organization of the Catholic Church, financial reparations are in dispute.

Expand your learning:

- Federal government action on Calls to Action #58-61: <https://www.rcaanc-cirnac.gc.ca/eng/1524504325663/1557513116819>
- Church Apologies and Reconciliation (58-61): <https://www.indigenouswatchdog.org/subcategory/church-apologies-and-reconciliation/>

- 'I am deeply sorry': Full text of residential school apology from Pope Francis: <https://www.cbc.ca/news/canada/edmonton/pope-francis-maskwacis-apology-full-text-1.6531341>
- 'It was almost surreal': Three local Indigenous leaders reflect on Pope's apology: <https://www.cbc.ca/news/canada/calgary/pope-apology-indigenous-leaders-1.6532930>
- Pope's residential school apology sparks criticism: <https://themanitoban.com/2022/08/popes-residential-school-apology-sparks-criticism/41666/>
- Link to all formal residential school apologies: <https://guides.library.utoronto.ca/c.php?g=527189&p=3698521>

Activity 1

Canadians love the word 'sorry'! Canadians use 'sorry' sometimes instead of 'excuse me' or for minor inconveniences they have caused you. You might hear, "sorry, do you know what time the bus comes?" or "sorry, can you please repeat that?" Canadians are known around the world for using the word 'sorry' a lot!!

Using 'sorry' the way Canadians do is not the same as apologizing. An apology should include what was done wrong and a way to fix it, if possible. Compare these two apologies:

1. "Sorry, I'm late."
2. "I apologize for being late. My bus was late this morning. I can stay late today."

Which one is better? Why?

Read the sentences below and practice making proper apologies.

1. You forgot to return the coat your friend lent you.
2. You owe your friend \$5 but cannot pay until tomorrow.
3. You forgot to meet your friend for coffee.

Activity 1

Answers

This can be used for a speaking or writing exercise.

Students can use any appropriate apology phrase such as...

- I'm sorry...
- I apologize...
- My apologies...
- I was wrong to...

Learners should give a reason for the behaviour and if appropriate, offer a solution.

Residential School Apologies



There were many organizations that were responsible for creating and operating the residential schools. The two most important were the federal government and different church groups. Others responsible include the Royal Canadian Mounted Police (RCMP) and provincial governments. Formal apologies from these organizations are important reconciliations.

Stephen Harper, who was the Prime Minister of Canada from 2006 – 2015, gave a formal apology on June 11, 2008. This was the first time the federal government publicly said what they did was wrong. An image of this important apology is below. The apology has become an important part of reconciliation. The Anglican, Presbyterian and United Churches have also formally apologized. The RCMP apologized in May of 2004. The RCMP were involved in transporting the children from their homes to the schools and for returning students who ran away from the schools.

Some of the Canadian Catholic churches have apologized. Indigenous peoples asked the Pope, who lives in Vatican City (in Italy), to come to Canada to apologize in person. Pope Francis came to Canada on July 24 – 29, 2022 and visited Alberta, Quebec and Nunavut. We will look at his



apology in the next reading. The Alberta and Ontario provincial governments have also given formal apologies.

Reconciliation begins with apologies but must be followed up with action. These actions are called reconciliations. All levels of government and individual Canadians are now working towards reconciliation with the Indigenous peoples of Canada.



Statement of Apology – to former students of Indian Residential Schools

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, “to kill the Indian in the child”. Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as “joint ventures” with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada’s role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever again prevail. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission.

This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

June 11, 2008

On behalf of the Government of Canada
The Right Honourable Stephen Harper,
Prime Minister of Canada



Activity 2

Below is a small portion of Stephen Harper's formal apology on behalf of the federal government. Read it and answer the questions below.

“To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.”

1. In 2008, how many living residential school survivors were there?

2. Who was the apology for?

3. The phrase 'it was wrong to', is used twice in this text. What was wrong?

4. What was the effect on parents?

5. How many times does he use the words 'apologize' and 'sorry'?

6. How did the government fail to protect Indigenous children?

7. Do you think this is a good apology? Why or why not?

Activity 2

Answers

1. approximately 80,000
2. former students, families, communities
3. wrong to forcibly remove children from their homes
wrong to removed children from (rich and vibrant) cultures and traditions
4. they were unable to parent their own children for many generations
5. 5 times
6. abuse and neglect at the residential schools
7. answers will vary

Pope Francis' Residential School Apology



In 2015, Indigenous peoples asked for Pope Francis to visit Canada to formally apologize for the Catholic Church's role in residential schools. This was through Call to Action #58. On May 29, 2017, Prime Minister Justin Trudeau met with Pope Francis at the Vatican (Italy) and formally asked him to visit Canada and give a papal apology. On March 31, 2022, a group of Indigenous leaders from Canada visited Pope Francis at the Vatican palace and asked him to come to Canada to deliver an apology in person. They gave him two pairs of beautifully beaded moccasins which they asked him to bring back when he came to apologize. The moccasins represent the children who died while in residential schools.

Indigenous peoples want Pope Francis to apologize for the Catholic church's role in residential schools and to acknowledge the hurt caused by the residential schools. They asked for a specific apology for



the "spiritual, cultural, emotional, physical and sexual abuse of First Nations, Inuit and Métis children in Catholic-run residential schools."

Pope Francis visited Canada in July of 2022. He went to three former sites where the Catholic church had residential schools in Alberta, Quebec and Nunavut. He offered apologies in all three places. He returned the two pairs of moccasins.

Some Indigenous peoples were very happy with the apology Pope Francis offered. Some Indigenous peoples were not happy. Some people felt seven years was too long to wait. Pope Francis said he was sorry that "some

individuals" hurt Indigenous children but not that the Catholic church hurt the children. He did not specifically apologize for the sexual abuse children suffered. Pope Francis promised that the work of reconciliation would continue between Indigenous peoples and the Catholic church.

Activity 3

Timelines can be very helpful for understanding historical events. Making a chart timeline is one way to organize information.

Use the reading and the words below to complete the timeline chart.

| | | | |
|--------------------|--------------------|-------------------------------|------------------------------|
| March 2022 | the Vatican Palace | July 2022 | Call to Action #58 |
| formal request | Indigenous peoples | Prime Minister Justin Trudeau | two pairs of moccasins given |
| Canada | Pope Francis | Indigenous leaders | 2015 |
| the Vatican Palace | May 2017 | formal apology | Alberta, Quebec and Nunavut |

| Date | Who? | Where? | What happened? |
|------|------|--------|----------------|
| | | | |
| | | | |
| | | | |
| | | | |

Reflection questions: What do you think 'truth before reconciliation' means?
Are apologies a way of stating the truth? Have you ever made a difficult apology?

Activity 3

Answers

| Date | Who? | Where? | What happened? |
|------------|----------------------------------|--------------------------------|---------------------------------|
| 2015 | Indigenous peoples | Canada | Call to Action #58 |
| May 2017 | Prime Minister Justin Trudeau | the Vatican Palace | formal request |
| March 2022 | Indigenous leaders | the Vatican Palace | two pairs of moccasins given |
| July 2022 | Pope Francis | Alberta, Quebec and Nunavut | formal apology |

Education for Reconciliation

Calls to Action #62 - 65

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand perspective
- understand 'Indigenous perspective'
- Use the 'Cultural Iceberg' to deepen perspective

Resources:

- Activity 1: School subjects
- Reading: Indigenous perspectives
- Activity 2: Fill in the blank
- Optional Activity 3: What do you see?
- Cultural Iceberg diagram (Creative Commons):
<https://akgtcanada.com/if-i-really-knew-you/>
- Activity 4: What is your perspective?
- Reflection questions

Introduction: Calls to Action #62 – 65 call for Indigenous education for school age (K-12) children as 'Education for Reconciliation'. Stereotypes and misinformation are best overcome by early and accurate education. These CTAs also ask for Indigenous education for educators. This has become known as 'indigenization' of curriculum. Many teachers/instructors shy away from Indigenous education for their students due to lack of knowledge or comfort with the topics themselves. Education for Reconciliation also extends to grant-funding agencies to be more inclusive of Indigenous research and methodologies. The goal of these CTAs is to ensure that culturally and historically accurate education is provided which will result in "building student capacity for intercultural understanding, empathy, and mutual respect" (63.iii). These CTAs are being honoured by educational institutions all across Canada through including school boards, universities, colleges, and all varieties of ESL programming.

Expand your learning:

- Federal government progress on CTA 62 – 65: <https://www.rcaanc-cirnac.gc.ca/eng/1524504501233/1557513602139>
- Call to Action #62: <https://www.indigenouwatchdog.org/cta/call-to-action-62/>

- Indigenous Perspectives Education Guide:
<https://fb.historicacanada.ca/education/english/indigenous-perspectives/>
- Examples of school-age curriculum are available. These can be adapted for use in ESL classrooms as well:
 - https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/indigenous-education/awp_moving_forward.pdf
 - <https://www.alberta.ca/education-for-reconciliation.aspx>
 - <https://www.rupertsland.org/teaching-learning/>
 - <https://www.edu.gov.mb.ca/k12/abedu/index.html>
 - <https://www.ontario.ca/page/indigenous-education-ontario>

Activity 1

Children aged 6 – 16 must attend school in Canada. Some children are home-schooled which means they learn at home. Home-schooled children must learn the same things as at-school children. What do children learn about in school? How will these things help them in their life? Read the list below of topics children learn in school. Write down one reason why they are important.

1. Math

2. Reading

3. History (Social Studies)

4. Science

5. Writing

Children also need to learn life-skills. Life-skills include things like decision-making, personal hygiene and communication skills. Some of these skills children learn at school and at home. Can you think of any other life-skills children need to learn?

Activity 1

Answers

This activity can be a speaking or writing exercise.

1 to 5: Answers will vary

Other life skills include time management, money management, household chores, 'bargain' shopping and minor home repairs.

This list referenced from:

<https://www.verywellfamily.com/teaching-children-life-skills-early-4144959#:~:text=Important%20life%20skills%20kids%20need,they're%20in%20high%20school>

Sometimes newcomers have to relearn certain skills depending on cultural requirements. For example, money and time management. You can use the list as a point of departure for further discussion.

Indigenous perspectives



Perspective (per-spec-tive) means how someone sees something. For example, when you are in a plane, your perspective of the world is different from when you are walking on the ground. You have a different way of 'seeing' the world. Perspective also means how you view certain situations based on your own beliefs and personality.

There is a famous story about six blind men and an elephant. In this story, six blind men touch an elephant for the first time. One feels the tusk, another the



tail, one the side, one the trunk and so on. Based on their perspective, they each think the elephant is something different; a spear, a rope, a wall or a snake. They argue for a long time about what the elephant is from their own perspective. They are all wrong!

History, or stories that are told about things that happened in the past, are told from certain perspectives. Canadian history has often been told from the perspective of European settlers. This perspective has described Indigenous peoples in negative ways. One example is Louis Riel (1844 – 1885). Louis Riel was the leader of the Métis peoples from Red River. Riel fought for the social, political, economic and land rights of the Métis peoples. He led his people in a rebellion against the Royal Canadian Mounted Police. This is called the Red River Rebellion. The Métis people were defeated and Louis Riel was hanged for treason. For many years, Canadian history writers called Riel a rebel and traitor. Since the 1960s, Indigenous writers have changed the view of Louis Riel. Now he is seen as a freedom fighter and Canadian hero. He believed in justice and equality. Today Louis Riel Day is celebrated to honour his memory.



Indigenous peoples have asked for school age children to learn about Indigenous culture and history from an Indigenous perspective. It is important for the next generation of Canadians to understand Canadian history from both perspectives. Schools are now changing how they teach children about Indigenous peoples.

Activity 2

Choose the correct word to complete the sentences. Use the reading to help you.

| | | | | |
|-------------|---------|-------------------|-------------------|-------------|
| perspective | Métis | famous story | European settlers | hero |
| negative | history | rebel and traitor | Louis Riel | perspective |

1. _____ is a way of seeing something.
2. _____ is also based on beliefs and personality.
3. There is a _____ about six blind men and an elephant.
4. _____ is told from a certain perspective.
5. Canadian history has been told from the perspective of _____.
6. Canadian history described Indigenous peoples in a _____ way.
7. _____ was portrayed in a negative way.
8. Louis Riel was the leader of the _____ peoples.
9. Louis Riel was shown as a _____.
10. Canadians now see Louis Riel as a Canadian _____.

Activity 2

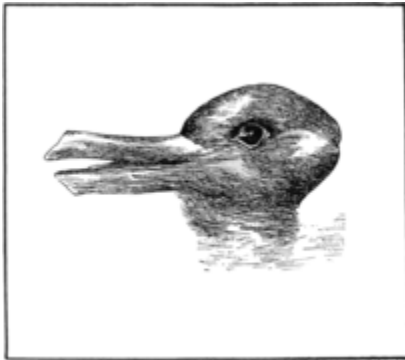
Answers

1. perspective
2. perspective
3. famous story
4. history
5. European settlers
6. negative
7. Louis Riel
8. Métis
9. rebel and traitor
10. hero

Activity 3

Certain pictures are called 'optical illusions'. This means there are two or more ways of 'seeing' the picture. It depends on who is looking! Below are two famous optical illusions. What do you see?

1.



I see _____.

2.



I see _____.

Activity 3

Answers

1. rabbit head or duck head
2. vases or two groups of two women leaning towards each other

After your learners have written down their answer, give them the second answer and see if they can 'see' it!

The Cultural Iceberg



In Canada, there are many different cultures. Sometimes this can lead to disagreements between people. Learning to 'see' the world from another perspective can help. Below is an example of a cultural iceberg. The top half is what people see and the bottom part is what is unseen. It is important to learn to 'see' the world how others 'see' it. This helps us understand each other.



Activity 4

Choose three words or phrases from the top and bottom of the iceberg and write a paragraph describing yourself. Then exchange paragraphs with one other person from your class. What do you have in common? What is different?

Reflection questions: How can you change your perspective? "History is written by the victor" – do you agree or disagree with this sentence? Why or why not? Why is it important to learn from Indigenous peoples in Canada?

Youth Programs Call to Action #66

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand 'nature' vs 'nurture'
- understand traditional Indigenous parenting/childhood
- understand Indigenous youth issues

Resources:

- Activity 1: Childhood – writing activity
- Reading: Nature and Nurture
- Activity 2: Comprehension questions
- Video: Earnie Poundmaker “Indigenous Youth” (see TIES | Learn LMS)
- Activity 3: Fill in the word
- Reflection questions

Introduction: Call to Action #66 calls for multi-year funding for community-based youth programs to progress reconciliation and networking amongst Indigenous youth. Canadian Roots Exchange is funded by the federal government to help fulfill this Call to Action. The goal of CTA #66 is to provide youth with a head-start in life; support them as they work through intergenerational trauma issues; provide opportunities for connection with other Indigenous youth; provide youth research grants; and give them a voice in government programming. As with childhood intervention programs, youth intervention programs seek to change negative life trajectories that often accompany intergenerational trauma.

Expand your learning:

- Federal government progress on CTA 66: <https://www.rcaanc-cirnac.gc.ca/eng/1524504660890/1557513687138>
- Call to Action #66: <https://www.indigenouswatchdog.org/cta/call-to-action-66/>
- <https://canadianroots.ca/>
- Parenting from Western and Traditional Indigenous Perspectives: <https://www.buildingbrains.ca/blog/b2nwoc4y58ml5lsxnw8u6f8vjknra>
- Parenting Perspectives from Western and Indigenous Worldviews: <https://static1.squarespace.com/static/5d71c868c0be1300012d173d/t/62>

[4b3a715dc37d3e1438b08e/1649097330101/Parenting+Perspectives+from+Western+and+Indigenous+Worldviews.pdf](#)

- Adverse Childhood Experiences (ACEs):
<https://www.joiningforcesforchildren.org/what-are-aces/>

Activity 1

Why is childhood so important? A common conversation topic between people is their childhood. New friends want to know where you grew up, what kinds of friends you had, your favorite activities and sometimes what schools you attended. Childhood experiences affect people for their whole life. This is why childhood is called the 'formative years'. Childhood forms people into what they become as adults.

Write a 5-6 sentence paragraph about your childhood. You can include or exclude any information you wish.

Activity 1

Answers

This activity can also be used as a speaking activity. Pair students together to talk about their childhoods. Students can then introduce each other to the class.

This activity may be difficult for some students if they do not have good childhood memories. You may skip this activity or allow students to excuse themselves if required.

Nature and Nurture



Childhood experiences are very important for forming character. People are part 'nature' and part 'nurture'. Nature means the character traits you are born with. Some children are naturally quiet while some are noisy. Some children are fast learners and some require more time. Nurture means how children are taught and treated within the family. How much of who you are as an adult is from 'nature' and how much is from 'nurture'?

Traditional Indigenous families valued their children. Children were the centre of the home. Children were equal with their parents. Indigenous children were allowed freedom to develop their character. Extended family played a large role in a child's life. Family was not only mother, father and children. Family was grandparents, aunties, uncles, cousins and friends who were family. Children were taught by all of these family members. Elders and grandparents cared for the children while parents worked. Indigenous children were taught the community was more important than the individual.

Punishment for doing wrong was not practiced in Indigenous communities.

Children learned to do right by 'natural' consequences. For example, if a child did not dress warmly he would get cold. The next time, he would wear proper clothing for the weather. Children were taught through story, song, dance, ceremony and experience.

Residential schools changed how Indigenous peoples raised their children. The children were taken away to be raised by Europeans. Traditional Indigenous ways of raising children were very different from European ways of raising children. Children lost their traditional values, ways of life and connection to their communities. When residential school students became parents they had problems. Then those parents had problems. This is called intergenerational trauma. Inter means between, generational means from the same family, and trauma means bad experiences. Indigenous youth are finding their way back to their traditional ways with help from their communities and elders. The federal

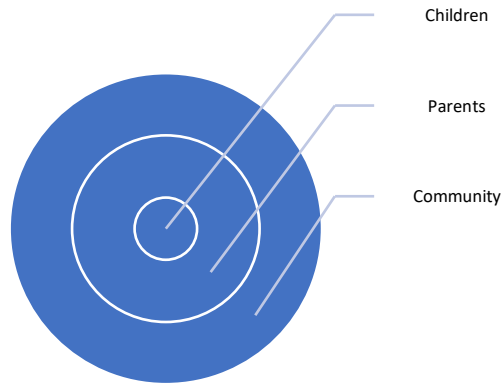
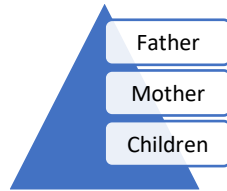
government is helping by providing money and programs for Indigenous youth.
This is part of reconciliation.



Activity 2

Answer the questions below. Use the reading to help you.

1.



Which diagram shows the Indigenous view of children? The first or the second?

Which diagram shows the European view of children? The first or the second?

2. What does 'nature' mean in this reading?

3. What does 'nurture' mean in this reading?

4. What does family mean in an Indigenous community?

5. Who cared for the children while the parents worked?

6. How did Indigenous children learn to do what is right?

7. What does inter, generational and trauma mean?

Activity 2

Answers

1. Second, First
2. Nature means character traits you are born with.
3. Nurture means how you are taught and treated by your family.
4. Family is parents, grandparents, aunties, uncles and cousins.
5. Elders and grandparents
6. By natural consequences
7. Inter means between, generational means from the same family, trauma is bad experiences

Activity 3

You will watch a short video by Earnie Poundmaker. Earnie works at the Aboriginal Friendship Centre in Calgary. Earnie works with Indigenous youth to connect them to their culture and history.

Watch the video two times. The first time, watch and listen. The second time, listen and fill in the missing words below.

| | | | |
|------------|-------------|-------------------|-----------|
| committed | Isolation | intergenerational | languages |
| addictions | communities | energetic | families |

“And so we have a lot of work ahead of us, but this office here is, we have a very dedicated group of people here, and I’m the old guy in the outfit, but I enjoy working with these young people because they are so _____ and they’re so _____ to what they’re doing. I just feed off that. It keeps me going too. And we offer _____ as well, we offer languages, because a lot of the homeless population that we deal with, and in particular, the First Nations population that we work with, a lot of them are, you know, are suffering because they’ve been apart from their _____, apart from their _____, you know marginalized in many ways. So, you know, through the legacy of the 60’s Scoop, the residential schools, all of that, still has a lingering effect on our people today. You know it’s _____ impacts are still evident with a lot of our people and these are the people that we deal with everyday. And these are people that are still battling with _____. And to a large degree I think it’s a sense of being disenfranchised, you know, still feeling those effects of things that happened to their parents. Because those things, those issues were never resolved, because their parents suffered through those things as well. It was handed down from their grandparents to their parents and now they’re feeling

those same thing, you know, _____, destitution, and these things, and being disenfranchised."

Reflection questions: How much of your character is nature or nurture? Who was the most important person to you when you were a child? What is the place of children in your culture?

Activity 3

Answers

The transcript from Earnie Poundmaker's video is below. Answers are bolded.

“And so we have a lot of work ahead of us, but this office here is, we have a very dedicated group of people here, and I'm the old guy in the outfit, but I enjoy working with these young people because they are so **energetic** and they're so **committed** to what they're doing. I just feed off that. It keeps me going too. And we offer **languages** as well, we offer languages, because a lot of the homeless population that we deal with, and in particular, the First Nations population that we work with, a lot of them are, you know, are suffering because they've been apart from their **communities**, apart from their **families**, you know marginalized in many ways. So, you know, through the legacy of the 60's Scoop, the residential schools, all of that, still has a lingering effect on our people today. You know its **intergenerational** impacts are still evident with a lot of our people and these are the people that we deal with every day. And these are people that are still battling with **addictions**. And to a large degree I think it's a sense of being disenfranchised, you know, still feeling those effects of things that happened to their parents. Because those things, those issues were never resolved, because their parents suffered through those things as well. It was handed down from their grandparents to their parents and now they're feeling those same things, you know, **isolation**, destitution, and these things, and being disenfranchised.”

Museums and Archives

Calls to Action #67 - 70

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand why museums are important
- understand issues between Indigenous peoples and museums

Resources:

- Activity 1: My most valuable possessions
- Reading: Indigenous peoples and museums
- Activity 2: Fill in the blank
- Activity 3: An Indigenous Museum
- Comprehension questions
- Reflection questions

Introduction: Calls to Action #67 – 70 deal with museums / archives and Indigenous peoples of Canada. Historically, museums have contributed to a Eurocentric history of Canada. Indigenous peoples have been portrayed as static historical figures and/or a 'dying' culture. Stolen Indigenous artefacts have also found their way into museums worldwide. Reconciliation in this area calls for proper history telling; the return of artefacts; proper archival methods; and a revamp of best practices for museums and archives. Two important projects have been undertaken to answer these calls: "We Are Here: Sharing Stories" and "Listen, Hear Our Voices". Both are linked in 'Expand your learning'. The Canadian Museums Association has also published a report with recommendations for full implementation of CTAs 67-70.

Expand your learning:

- Museums and archives: The Government of Canada: <https://www.rcaanc-cirnac.gc.ca/eng/1524504831027/1557513782811>
- We Are Here: Sharing Stories: <https://www.indigenouswatchdog.org/subcategory/museums-and-archives/>
- Indigenous documentary heritage initiatives: <https://library-archives.canada.ca/eng/corporate/about-us/strategies-initiatives/indigenous-documentary-heritage-initiatives/Pages/indigenous-documentary-heritage-initiatives.aspx>

- Listen, Hear Our Voices: <https://library-archives.canada.ca/eng/services/funding-programs/listen-hear-our-voices/pages/listen-hear-our-voices.aspx>
- Moved to Action: Activating UNDRIP in Canadian Museums: https://museums.ca/uploaded/web/TRC_2022/Report-CMA-MovedToAction.pdf
- False Face Society: <https://www.thecanadianencyclopedia.ca/en/article/false-face-society>

Activity 1

Home is where we keep our most valued possessions. A possession is a thing and not a person or pet. We keep them on shelves, in closets and sometimes wear them. Some of our valued possessions are not expensive. They have 'sentimental value' (sentiment = feeling). Maybe your grandmother gave you a necklace or your uncle gave you a book. If these things are lost, no amount of money can replace them.

What is your most valuable possession? Write a short paragraph (4-5 sentences) describing it. Be sure to answer these questions:

- What is it?
- Who gave it to you?
- Why is it important to you?

Our sentimental possessions are important to us. They provide a link to our family, friends, history and culture.

Activity 1

Answers

You can also use this activity as a speaking exercise. Pair students together and have them describe their item to their partner. Learners could also upload a picture to an online chat forum if you have one set up for your class.

An alternate activity is the 'Desert Island' scenario. You are going to a desert island and can only take 2/3/4 items with you from home. (Note: Survival items will be provided.) What would they be? Why are they important to you?

Indigenous peoples and museums



Have you ever visited a museum? What did you see? What did you learn? Museums teach us the history and culture of a certain area or group of people. Some museums keep important art pieces. Some keep important documents. Some have old dinosaur bones! Items in a museum are called artefacts (ar-te-facts). There are many museums in Canada. Every province and most big cities have one.

Indigenous peoples have not been happy with the way museums have treated them. Sometimes museums have not told the proper history of Indigenous peoples. They have only told history from a European perspective.

Throughout colonization, Europeans took sacred artefacts from Indigenous peoples. Sometimes they sent these artefacts overseas to their own museums. Indigenous families were forced to surrender cultural artefacts in order to convert to Christianity. Sometimes Indigenous peoples had to sell important cultural artefacts to buy food.

Indigenous peoples want their cultural artefacts back from museums around the world. In 2020, the ancestral remains of the last surviving Beothuk peoples of Newfoundland were finally returned. The Beothuk peoples lived in what is now called Newfoundland. They were all killed by European settlers. In 1827, the explorer William E. Cormack sent the ancestral remains of Demasuit and Nonosbawsut to Scotland. These ancestral remains have finally been returned to their ancestral home.

Museums around the world are working with Indigenous peoples to return their artefacts. This is part of reconciliation.

Activity 2

Choose the correct word to complete the sentences. Use the reading to help you.

| | | | |
|---------------------------|---------------------|---------|----------|
| Demasuit / Nonosbawsut | history (use twice) | Beothuk | overseas |
| artefacts | Sacred | culture | food |

1. Museums teach us the _____ and _____ of a certain area or group of people.
2. Items in a museum are called _____.
3. Sometimes museums have not told the proper _____ of Indigenous peoples.
4. Throughout colonization, Europeans took _____ artefacts from Indigenous peoples.
5. Sometimes they sent these artefacts _____ to their own museums.
6. Sometimes Indigenous peoples had to sell important cultural artefacts to buy _____.
7. The _____ peoples lived in what is now called Newfoundland.
8. The ancestral remains of _____ and _____ were returned from Scotland in 2020.

An Indigenous Museum

Activity 3

The next pages show samples of some Indigenous artefacts that you may find at a museum. There is a short description of each item included so you can learn more about the Indigenous peoples of Canada. When you have finished, answer the questions below.

1. What are totem poles made from?

2. What do the pictures on a totem pole represent?

3. What does a false-face mask represent?

4. What is the Inuit clothing made from?

5. What is the hood of the parka used for?

6. Who used tipis?

7. What are tipis made from?

8. What is a longhouse used for today?

Reflection questions: What would you put in a museum to show your own culture? Do you think museums are important? Do you think museums should give Indigenous peoples their artefacts back?

1. Sky Chief Totem Pole, Stanley Park, Vancouver

Totem poles are common on the west coast. They are used to represent clans, history and people. They are carved out of a very large piece of cedar wood.



2. False-face mask - Iroquois

This is an example of a false-face mask. The False Face Society is a medicinal society of the Haudenosaunee peoples. The masks are used in sacred ceremonies. The masks represent characters in myths who help humans.



3. Traditional Inuit women's clothing (1920s)

The parka, trousers, mitts and boots are made from caribou skin which is very warm. There is a hood on the back of the parka for carrying a baby. The fringes are decorative and hold the parka in place.



4. Blackfoot Tipi (1880)

Tipis (or teepee) were the traditional housing of the Plains Indigenous peoples. Tipis are made from

wooden poles and animal hides. They were easy to travel with. Tipis were often decorated with pictures and patterns. Sometimes stories are told by the pictures.



5. Iroquoian Village, Ontario – Inside a longhouse

Indigenous peoples who did not have to travel for food often lived in a longhouse. A longhouse is a permanent building. Today the longhouse is used for ceremonies and special events.



Missing Children and Burial Information

Calls to Action #71 - 76

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand term 'lost/missing children' of residential schools
- understand Orange Shirt Day and "Every Child Matters"

Resources:

- Activity 1: Who is your hero?
- Reading: Dr. Peter Bryce (1853 – 1932)
- Activity 2: Comprehension questions
- Video: "Phyllis Webstad Orange Shirt Day presentation"
<https://www.youtube.com/watch?v=E3vUqr01kAk>
- Activity 3: Multiple Choice
- Reflection questions

Introduction: Calls to Action #71 – 76 deal with the children who died while in residential schools. These calls include access to death records from all agencies involved; the development of a National Residential School Student Death Register; site maps for cemeteries at residential schools; locations of the lost/missing children; protection of these cemetery sites against development; appropriate memorial ceremonies and markers; and that the communities affected have priority in the development of these strategies. 4,000 – 6,000 children died while at residential schools. Due to lack of documentation, it is not known where many of these children are buried. Families are still searching for their lost/missing children.

Expand your learning:

- Government of Canada: Missing children and burial information:
<https://www.rcaanc-cirnac.gc.ca/eng/1524504992259/1557512149981>
- Missing Children and Burial Information (71-76):
<https://www.indigenouswatchdog.org/subcategory/missing-children-and-burial-information/>
- Missing Children of Indian Residential Schools (map and information):
<https://storymaps.arcgis.com/stories/cfe29bee35c54a70b9621349f19a3db2>

- Dr. Peter Bryce information:
 - <https://www.cmaj.ca/content/192/9/E223#ref-6>
 - <https://www.thecanadianencyclopedia.ca/en/article/peter-henderson-bryce>
- *The Story of a National Crime* (Peter Bryce, 1922):
<https://caid.ca/AppJusIndCan1922.pdf>
- Orange Shirt Society (YouTube channel):
<https://www.youtube.com/@orangeshirtsociety832/videos>
- Every Child Matters: Education through Reconciliation (workbook):
<https://www.canadashistory.ca/getmedia/5a875870-7632-4f4d-b8c2-c64b9d3af9e2/EduEveryChildMattersEdGuideEN.pdf.aspx>
- Every Child Matters: Education through Reconciliation (Educator's Guide):
<https://www.canadashistory.ca/getmedia/577a962b-efe4-407d-8592-6240945d6658/EveryChildMattersENDigital.pdf.aspx>

Activity 1

A hero is someone who has great courage and helps other people. A hero fights for people who cannot fight for themselves. There are many kinds of heroes. There are heroes who are known around the world, like Mahatma Gandhi, who fought for the independence of his people. There are heroes in our communities, like fire and police officers. There are heroes in our families, who help everyone. We all have someone we admire and look up to. We try to be like our heroes. Who is your hero?

Write a 5-6 sentence paragraph describing your hero. The person can be well known or not well known. Your paragraph should answer these questions:

- Who is your hero?
- What has he/she done?
- Why is he/she important to you?

Activity 1

Answers

You can also use this activity as a speaking exercise. Pair students together and have them describe their hero to their partner. Students could then introduce their partner's hero to the class.

Alternate/additional activities: Create a collage of class heroes; create a list of character traits of heroes; or research a Canadian hero such as Terry Fox, Louis Riel etc.

Dr. Peter Bryce (1853 – 1932)



Some heroes are known as 'whistleblowers'. A whistle makes a loud noise when you blow into it. A 'whistleblower' knows something bad that others are trying to hide. He/she 'blows the whistle' to bring attention to a big problem.



Dr Peter Bryce was a 'whistleblower' for residential schools. Dr. Bryce was one of the first doctors in Canada. He was concerned about public health and sanitation (keeping everything clean). In 1902, Dr. Bryce was given the job of 'chief medical officer' for Indigenous peoples. His job was to make sure Indigenous peoples received good health care. Countless Indigenous peoples were dying from tuberculosis (a lung disease). Before Europeans came, there was no tuberculosis among Indigenous peoples. Their bodies did not know how to fight off this disease.

Dr. Bryce visited residential schools and was shocked by the number of children who were dying. The children were dying because of the poor conditions and bad sanitation. Everything was dirty and the children did not have enough food, clothing or medicine.

He wrote a report in 1907 to tell the federal government about this. He gave many suggestions to help the children. The federal government ignored his report. Children continued to die. They also died from other kinds of sickness, disease and neglect. Dr. Bryce retired in 1921. He wrote a book, *The Story of a National Crime*, in 1922. He was very angry at the federal government for not doing anything to help Indigenous children.

No one knows for sure how many Indigenous children died in residential schools. We know that between 4,000 and 6,000 children died. The schools did not keep a record of their deaths. The children who died were often put into 'unmarked graves'. Their families never knew what happened to them. Indigenous peoples want to know who and where these children are. They want to bring them home. They want to honour and remember them. The federal government is now helping Indigenous families find their lost children. This is part of reconciliation.

Activity 2

Answer the questions below. Use the reading to help you.

1. Match the word with the definition.

whistleblower

book about residential schools

sanitation

number of children who died

tuberculosis

bring attention to a big problem

Story of a National Crime

a lung disease

4,000 – 6,000

keeping everything clean

2. What was Dr. Bryce's job starting in 1902?

3. Why did so many Indigenous peoples die from tuberculosis?

4. Read the sentences. Is the sentence true (T) or false (F)?

a) The federal government ignored Dr. Bryce's report on the residential schools. _____

b) The residential schools kept records of the children's deaths. _____

c) Indigenous peoples want to bring their lost children home. _____

Activity 2

Answers

1.

whistleblower

bring attention to a big problem

sanitation

keeping everything clean

tuberculosis

a lung disease

Story of a National Crime

book about residential schools

4,000 – 6,000

number of children who died

2. Chief Medical Officer for Indigenous peoples

3. Their bodies did not know how to fight off the (new) disease.

4. a) T b) F c) T

Every Child Matters (Orange Shirt Day – September 30th)



Orange Shirt Day began in 2013. On September 30th people wear orange shirts to remember those children who died or are missing from residential schools. It is also a day to honour the survivors of residential schools and their families. Now September 30th is the National Day for Truth and Reconciliation. “Every child matters” is the motto for Orange Shirt Day. Phyllis (Jack) Webstad started Orange Shirt Day and it is now known across Canada.

You will watch a video from Phyllis Webstad explaining Orange Shirt Day and her story about residential school.



Activity 3

Watch the video from Phyllis Webstad. Then choose the correct answer.

1. Phyllis is a member of the Dog Lake First Nation. What province is this in?
 - a) Alberta
 - b) British Columbia
 - c) Manitoba
2. How long did Phyllis live with her granny?
 - a) until she was 5
 - b) until she was 7
 - c) until she was 10
3. Which residential school did Phyllis attend?
 - a) Saint Joseph Indian Residential School
 - b) Whitehorse Residential School
 - c) Mohawk Residential School
4. What did people call the residential school?
 - a) the boarding school
 - b) the mission
 - c) the school
5. How many sleeps (per year) did Phyllis spend at residential school?
 - a) 150
 - b) 200
 - c) 300
6. Who else in Phyllis's family attended residential school?
 - a) mother, grandmother
 - b) mother, father
 - c) father, uncles

7. Orange Shirt Day is a day for survivors to...
 - a) celebrate
 - b) tell their stories
 - c) visit residential schools
 8. Orange Shirt day is a day for others to...
 - a) learn about the history of residential schools
 - b) visit residential schools
 - c) celebrate
 9. What happened to Phyliss's orange shirt?
-

Reflection questions: Did you know about Orange Shirt Day before this lesson? If you do not have an orange shirt, what else can you wear? How would you explain residential schools in your own words?

Activity 3

Answers

1. b
2. c
3. a
4. b
5. c
6. a
7. b
8. a
9. It was taken from her and she never saw it again.

National Centre for Truth and Reconciliation

Calls to Action #77 - 78

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand function of the National Centre for Truth and Reconciliation
- Hear first-hand accounts of residential school experiences
- understand term resilience

Resources:

- Activity 1: Bad to Good
- Video: Betty-Ann Little Wolf (Boarding School Part 1 - see TIES | Learn LMS)
- Activity 2A: True or False
- Video: Betty-Ann Little Wolf (Boarding School Part 2 - see TIES | Learn LMS)
- Activity 2B: Fill in the blank
- Video: Bill Adsit (How do I want my Day to go? - see TIES | Learn LMS)
- Activity 4: Comprehension questions
- Reflection questions

Introduction: Calls to Action #77 – 78 deal with the permanent establishment of a National Centre for Truth and Reconciliation. The Centre has been established at the University of Manitoba and holds all the archives collected by the Truth and Reconciliation Commission (TRC). The ongoing work of the Centre is to provide education, research opportunities and public access to documents to learn more about the residential school system. Federal funding has been provided for these projects as well as “exploration, identification of sites and remains, repatriation of missing children from residential schools in Canada, or mapping and preservation of these sites.” The work is ongoing.

Expand your learning:

- Resources on The National Centre for Truth and Reconciliation:
 - <https://www.rcaanc-cirnac.gc.ca/eng/1524505153967/1557512946537>
 - <https://www.indigenouswatchdog.org/subcategory/national-centre-for-truth-and-reconciliation/>
 - <https://nctr.ca/>
- YouTube: search “residential school survivor’s stories”
- Wikimedia: search “images for residential schools”

Activity 1

Life has many challenges. People have written many stories, poems and books about this. We could say life is all about challenges! An unknown (anonymous) person wrote this:

Never regret a day in your life.
Good days give happiness,
bad days give experience,
worst days give lessons,
and the best days give memories.

We all have different ways of dealing with a bad day. What are some things you do to help yourself when you have a bad day? Write a short (5-6 sentence) paragraph below.

Activity 1

Answers

You can also use this activity as a speaking exercise. Pair students together and have them create a list with their partner. Students could then share their list with the class.

Optional activities: create a board with positive quotes on it; create a collage of student's lists; discuss strategies to turn bad days into good days; discuss the people who help us with our bad days.

Activity 2A

The worst days for Indigenous peoples were the days they spent in residential schools. It is important for survivors to share their stories. It is important for us to listen. At the University of Manitoba there is a National Centre for Truth and Reconciliation. This Centre keeps the stories of the survivors. This Centre works with all people towards reconciliation.

Betty-Ann Little Wolf is an elder and a Blackfoot member of the Piikani First Nation (southern Alberta). She was in residential school for 10 years. She has shared her story with us. This is the first part of her story. Watch her video and then answer true (T) or false (F) to the sentences below.



1. Betty-Ann was the only one in her family to attend residential school. _____
2. Betty-Ann spoke fluent Cree. _____
3. Betty-Ann's brother went to residential school at the same time. _____
4. Children kept their long hair at residential school. _____
5. The children were punished for speaking their language. _____
6. Betty-Ann's grandmothers taught her traditions, culture, values and beliefs. _____
7. One of the most important things Betty-Ann tells us is this:

“That was the day love was severed (cut off). Any kind of a love I had in my heart, any kind of a love I had in my being, was severed. It was gone.” Why does she say this?

Activity 2A

Answers

1. F – her siblings also went
2. F – she spoke fluent Blackfoot
3. T
4. F - their hair was cut off
5. T
6. T
7. Answers may vary but should mention loss of family, grandmother, happiness, punishment etc. Students should show an understanding of the loss to the children.

Activity 2B

This is the second part of Betty-Ann's residential (boarding) school story. Watch and then choose the correct words to complete the sentences.



| | | | |
|----------|-----------|---------|---------|
| lie | education | happy | carrots |
| servants | Granum | starved | steal |

1. "You learned how to _____, you learned how to _____."
2. "When we were in boarding school, we _____."
3. "There was no such thing as an _____."
4. "Most of the things we learned were...to be little _____."
5. The children stole _____ from the garden to give to their hungry friends.
6. "I was not _____ there."
7. After two bad schools, Betty-Ann went to a good school in _____.
8. Betty-Ann says: "I began to hate my mother and dad for putting me in this place because that's what they told us: - 'Your mother and dad put you here so that you could learn'". Was this true? _____"

Betty-Ann is a Knowledge Keeper of the Blackfoot. She is an educator, mother and leader in her community. She turned her horrible experiences in residential schools to something positive. If you want to learn more about Betty-Ann's life after residential school you can find information here:

<http://www.turtlelodge.org/knowledge-keeper-betty-ann-little-wolf/>

Activity 2B

Answers

1. "You learned how to **lie**, you learned how to **steal**."
2. "When we were in boarding school, we **starved**."
3. "There was no such thing as an **education**."
4. "Most of the things we learned were...to be little **servants**."
5. The children stole **carrots** from the garden to give to their hungry friends.
6. "I was not **happy** there."
7. After two bad schools, Betty-Ann went to a good school in **Granum**.
8. This was not true. It caused Betty-Ann to dislike her parents, especially her dad.

Activity 3

Bill Adsit is a member of the Tahltan First Nation located in northwest British Columbia. He attended residential school in Whitehorse, Yukon for 10 years. Bill's experience was very similar to Betty-Ann's. Many bad things happened to Bill as well. Bill has a special message for newcomers. He talks about resilience (re-si-li-ence). This means to take something bad and make something good from it. Newcomers and Indigenous peoples have many of the same challenges.

Watch Bill's video and answer the questions.

1. What four challenges do many Indigenous peoples and newcomers have? Circle the correct words.

| | |
|-------------------|-------------|
| family | poor health |
| low income | housing |
| high unemployment | clothing |

2. What question should you ask yourself every morning?
-

3. "You have to make the decision that you're going to make your life _____, and get up and _____."

- a) worse / stop
- b) better / start
- c) the same / continue

4. "Coming here (Canada), you have a new _____.
- a) chance
 - b) life
 - c) opportunity
5. "Make it a _____ outlook on life."
- a) happy
 - b) positive
 - c) angry

Today Bill works with Indigenous peoples to help them with economic development. This means he works with companies who want to develop on their traditional lands. He makes sure the work is good for the environment and for the people. Bill calls himself a residential school conqueror!

Reflection questions: Why is it important to hear stories from residential school survivors and not only read about them? What are/were some of the challenges you had when you came to Canada? How are you resilient?

Activity 3

Answers

1.

| | |
|--------------------------|--------------------|
| family | poor health |
| low income | housing |
| high unemployment | clothing |

2. How do I want my day to go?

3. b

4. c

5. b

Commemoration

Calls to Action #79 - 83

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand ways Canada commemorates people and events
- understand ways residential schools/survivors/lost children are commemorated

Resources:

- Activity 1A: Tricky English words!
- Activity 1B: Celebrate or commemorate?
- Reading: Canadian currency (Who's on the money?)
- Activity 2: Comprehension questions
- Reading: Residential school commemoration
- Activity 3: Fill in the blank
- Reflection questions

Introduction: Calls to Action #79- 83 deal with the ways in which residential schools, survivors and the lost children can be commemorated. They call for a reconciliation framework for Canadian heritage and commemoration through Parks Canada. To date 4 former residential school sites have been designated as national historic sites: Portage la Prairie (MB), Shubenacadie (NS), Shingwauk (ON) and Muskowekwan (SK). September 30th has been designated as the National Day for Truth and Reconciliation. A residential school monument is currently being designed for Parliament Hill and capital cities have been asked to create monuments as well. Finally, reconciliation projects Canada-wide have been established including supporting and promoting Indigenous artists.

Expand your learning:

- The Government of Canada: Commemoration:
<https://www.rcaanc-cirnac.gc.ca/eng/1524505403680/1557513866487>
- Commemoration (79-83):
<https://www.indigenouswatchdog.org/subcategory/commemoration/>
- Bank notes past and present:
<https://www.bankofcanada.ca/banknotes/bank-note-series/>
- Creating, Knowing and Sharing: The Arts and Cultures of First Nations, Inuit and Metis Peoples: <https://canadacouncil.ca/funding/grants/creating-knowing-sharing>

- Working Together: Our Stories: <https://parks.canada.ca/agence-agency/aa-ia/te-wt>
- The Circle on Philanthropy: <https://www.the-circle.ca/>
- Flag raised on Parliament Hill to honour residential school survivors: <https://www.cbc.ca/news/indigenous/survivors-flag-parliament-hill-1.6565961>
- The Survivor's Flag: <https://nctr.ca/exhibits/survivors-flag/>

Activity 1

There are many tricky words in the English language. Some words sound the same but are spelled differently. For example, bear and bare. These are called homonyms (hom-o-nym). Some words have different meanings even if they are spelled the same way. For example, the word ring. This can mean jewellery you wear on your finger and the sound your phone makes when someone calls you.

Some words are just plain tricky! For example, accept and except. Accept means to agree, believe or receive something. I accept your invitation. Except means to leave out or exclude. Everyone can come except you.

Below are some other words that are tricky.

- they're (they are)
- their (belongs to others)
- there (place)
- you're (you are)
- your (belongs to you)
- it's (it is)
- its (belongs to it – not a person)

Can you use the correct word in the sentences? Use each word once.

1. _____ a wonderful friend!
2. The restaurant is over _____.
3. The dog is playing with _____ toy.
4. _____ going to the restaurant.

5. Is this _____ car?
6. _____ a beautiful day!
7. That is _____ house.

Two other tricky words are celebrate (cel-e-brate) and commemorate (com-mem-o-rate). Celebrate means to have fun and commemorate means to honour a person or event. Holidays in Canada either celebrate or commemorate. Below are some Canadian holidays. Is the holiday to celebrate or commemorate?

1. Valentine's Day (February 14)

2. Canada Day (July 1)

3. National Day of Truth and Reconciliation (September 30)

4. Remembrance Day (November 11)

5. Christmas (December 25)

What holidays in your home country celebrate or commemorate?

Activity 1

Answers

1. **You're** a wonderful friend!
2. The restaurant is over **there**.
3. The dog is playing with **its** toy.
4. **They're** going to the restaurant.
5. Is this **your/their** car?
6. **It's** a beautiful day!
7. That is **your/their** house.

Celebrate or commemorate?

1. celebrate
2. celebrate
3. commemorate
4. commemorate
5. celebrate

Canadian Currency (Who's on the money?)



There are many ways to commemorate people and events. One of the most common ways is through pictures on coins and bills. Money is also called currency. Different countries have different currencies. In Canada, money is called dollars. In the United Kingdom, it is called pounds. In Mexico, it is called pesos. Below are pictures of the most common Canadian currency. The pictures change every 10 years on currency. Some people like to collect currency!

1. Canada 'loonie'

A 'loonie' is worth \$1. This coin is called a 'loonie' because there is a picture of a loon on the front. The loon is the official bird of Ontario. On the back of the coin is



a picture of Her Majesty, Queen Elizabeth II. Queen Elizabeth II was the monarch of Canada from 1952 – 2022.

2. Canada 'toonie'

A 'toonie' is worth \$2. It is called a 'toonie' because it is worth two 'loonies'. On the front is a picture of a polar bear. The polar bear is a symbol of



the Canadian north and the Inuit peoples. On the back is a picture of Her Majesty, Queen Elizabeth II.

3. Canada five-dollar bill

This is a five-dollar bill from 1972. Sir Wilfred Laurier (1841 – 1919) was the prime minister of Canada from 1896 - 1911. He was the first French Canadian to lead Canada.

Five-dollar bills are always blue.



4. Canada ten-dollar bill

This is a ten-dollar bill from 2018. Viola Desmond (1914 – 1965) is pictured on this bill. Viola Desmond was a Black woman from Nova Scotia. She fought for the rights of women and people of color. Nova Scotia, at that time, separated Blacks from Whites in some places. Viola fought against this. Ten-dollar bills are always purple.



5. Canada twenty-dollar bill

This is a twenty-dollar bill from 2011. You know who is on the front of this bill! Twenty-dollar bills are always green.



6. Canada fifty-dollar bill

This is a fifty-dollar bill from 2011. William Lyon Mackenzie King (1874 – 1950) was the longest serving prime minister in Canada. He was prime minister from 1935 – 1948. He was the prime minister during World War II. Fifty-dollar bills are always red.



Activity 2

Use the reading to help you answer the questions below.

1. What two animals are on the coins?

2. Whose picture is on three types of currency?

3. Why is Sir Wilfred Laurier important?

4. What did Viola Desmond do?

5. What color are twenty-dollar bills?

6. Who was the prime minister during World War II?

7. What is another name for money?

8. How often do the pictures on money change?

Activity 2

Answers

1. loon and polar bear
2. Her Majesty, Queen Elizabeth II
3. First French Canadian to lead Canada
4. fought for civil and women's rights
5. green
6. William Lyon Mackenzie King
7. currency
8. every 10 years

Residential Schools Commemoration



You will hear the words, “lest we forget”, on Remembrance Day. We never want to forget the sacrifices people made in wars for our country. We commemorate them every November 11th, ‘so that we do not forget’.

In the same way, Indigenous peoples do not want Canadians to forget the residential schools. For many years, the history of residential schools was hidden. It is called ‘a dark chapter’ in Canadian history.

There are many ways residential schools are being commemorated. Parks Canada has named four former residential schools as national historic sites. These schools are located in Manitoba, Nova Scotia, Ontario and Saskatchewan. A national historic site is a protected place. These places keep the history of Canada safe. There are 1004 national historic sites in Canada.

Another way to commemorate is to build a statue or monument. One of the most famous monuments in Ottawa is the National War Memorial.

The federal government will build a monument for residential schools. It will be built on Parliament Hill in Ottawa.



On August 29, 2022 the Survivor's Flag was raised on Parliament Hill. It will be there for two years.

The Survivor's Flag will find a permanent home after August of 2024.

Art is also used to commemorate people and events. The Canada Council for the Arts helps fund Indigenous artists. Indigenous artists create beautiful drawings, paintings, sculptures, beading and carvings from wood and stone.

There are many important events and people that we should never forget. Part of reconciliation is to remember residential schools, survivors and the lost children.



Activity 3

Fill in the missing words. Use the reading to help you.

| | | | |
|-----------------|--------|----------------|-----------|
| Survivor's Flag | hidden | monument | protected |
| War Memorial | art | lest we forget | 1004 |

1. You will hear the words, _____, on Remembrance Day.
2. For many years, the history of residential schools was _____.
3. A national historic site is a _____ place.
4. There are _____ national historic sites in Canada.
5. One of the most famous monuments in Ottawa is the National _____.
6. The federal government will build a _____ for residential schools.
7. On August 29, 2022 the _____ was raised on Parliament Hill.
8. _____ is also used to commemorate people and events.

Reflection questions: Why is it important to remember good and bad parts of history? What are important monuments in your home country? What and where are the national historic sites in your province? (Hint: use Google!)

Activity 3

Answers

1. You will hear the words, **lest we forget**, on Remembrance Day.
2. For many years, the history of residential schools was **hidden**.
3. A national historic site is a **protected** place.
4. There are **1004** national historic sites in Canada.
5. One of the most famous monuments in Ottawa is the National **War Memorial**.
6. The federal government will build a **monument** for residential schools.
7. On August 29, 2022 the **Survivor's Flag** was raised on Parliament Hill.
8. **Art** is also used to commemorate people and events.

Media and Reconciliation

Calls to Action #84 - 86

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand importance of the media to the public
- understand how the media is involved in reconciliation

Resources:

- Activity 1: Social media
- Reading: The Media
- Activity 2: True or False / Weather report
- Reading: Media and Reconciliation
- Activity 3: Write your own news story
- Reflection questions

Introduction: Calls to Action 84 – 86 specifically address the Canadian Broadcasting Corporation (CBC) and Aboriginal Peoples Television Network (APTN). Both are federally funded mass media programming. The media has not always been truthful or accurate when reporting on Indigenous issues and peoples. Media of old often depicted Indigenous peoples in a negative light and/or did not even report on Indigenous issues. CBC has engaged in reconciliation in many ways. CBC now offers news and programming that is “properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples”. Call to Action 86 asks that journalism schools require Indigenous education for all students that will enable them to report fairly and accurately on Indigenous issues.

Expand your learning:

- The Government of Canada: Media and Reconciliation:
<https://www.rcaanc-cirnac.gc.ca/eng/1524505692599/1557513408573>
- Media and Reconciliation (84-86):
<https://www.indigenouwatchdog.org/subcategory/media-and-reconciliation/>
- Reconciliation and the Media: Journalist's Tool Kit:
<http://reconciliationandthedia.ca/journalist-s-tool-kit>
- Free CBC Education Resources for Kids:
<https://www.cbc.ca/radio/podcastnews/cbc-podcasts-in-class-free-education-resources-for-canadian-kids-1.5264962>

- CBC Gem expands Indigenous Stories Collection:
<https://www.cbc.ca/news/canada/indigenous-themed-films-cbc-gem-collection-1.6472079>
- Indigenous Publishers, Distributors & New Media:
<https://guides.library.ubc.ca/indigenouspublishers/tvandrдио>

Activity 1

| | | |
|--|---|---|
| Do you have a <i>Facebook</i> profile? | Y | N |
| Are you on <i>Instagram</i> ? | Y | N |
| Do you tweet on <i>Twitter</i> ? | Y | N |
| Do you use <i>WhatsApp</i> ? | Y | N |
| Are you a <i>TikTok</i> -er? | Y | N |
| Do you pin on <i>Pinterest</i> ? | Y | N |

These are all kinds of *social media*. Almost everyone uses social media now! Social media is only 20+ years old but we cannot imagine our world without it. Some people love social media and other people do not.

What are three good things about social media?

What are three bad things about social media?

Activity 1

Answers

This activity can be used for a speaking or writing exercise.

If used for a writing activity, learners can upload their answers to a shared platform and compare and contrast their answers.

If used for a speaking activity, learners can work in pairs or small groups and then compare and contrast answers with the whole class.

Further class activities may include writing/discussion about how to keep minors safe on social media, the influence of advertisements and/or how social media shapes perceptions of newsworthy events.

The Media



Before there was social media there was 'the media'. Media is a form of mass communication. Mass means many. The media reaches many people in a large area. Media can be a newspaper, a magazine, the radio, or online news. Usually the media means the news. Media can be government owned or independent. The media is a very powerful force in a society.

There is local, regional and national news. Local means a community, town or city. Regional means a larger area (i.e.. southern Alberta or Alberta). National means the whole country. The news decides what is important for you to know.

In Canada, there are two national newspapers – *The*



National Post and *The Globe and Mail*. *The National Post* tends to be conservative. This means many people who read this newspaper like the Conservative political party. *The Globe and Mail* tends to be more liberal. This means many people who read this newspaper like the Liberal political party. Newspapers write about the same stories but from a different perspective. They think and write differently about money, immigration, government, programs and other topics. There are many news sources written from a political perspective. Other news sources write from a religious or ethnic perspective. It is important to read news from different perspectives. This helps us understand each other.

The people who write for the media are called journalists. Journalists are trained to write the news. Journalists must be truthful, accurate (give the facts),

independent, objective (give both sides), fair and respectful of other opinions.

Journalists must be able to prove what they write is true.

The media has a very big role to play in society. People must be able to trust the media. There can be many problems in a country when people do not trust the media.

Activity 2

Read the sentence and decide if it is true (T) or false (F). Use the reading to help you.

1. The media reaches many people in a small area. _____
2. The news decides what is important for you to know. _____
3. Newspapers write about different stories from the same perspective. _____
4. You should only read news from one perspective. _____
5. The people who write the news are called journalists. _____
6. Journalists can write whatever they want. _____
7. People should be able to trust the media. _____
8. There can be many problems when people do not trust the media. _____

Rewrite the false sentences to make them true.

Most people want to know what the weather will be for the day. Here are two weather forecasts:

- There is a 30% chance of rain today.
- There is a 70% chance of no rain today.

Do these two forecasts give the same information? Which one do you prefer?

Why do you prefer it?

Activity 2

Answers

1. The media reaches many people in a small area. **F**
2. The news decides what is important for you to know. **T**
3. Newspapers write about different stories from the same perspective. **F**
4. You should only read news from one perspective. **F**
5. The people who write the news are called journalists. **T**
6. Journalists can write whatever they want. **F**
7. People should be able to trust the media. **T**
8. There can be many problems when people do not trust the media. **T**

Rewrite the false sentences to make them true.

- The media reaches many people in a large area.
- Newspapers write about the same stories from different perspectives.
- You should read news from different perspectives.
- Journalists must be able to prove what they write is true.

Changing the weather forecast from a negative to a positive perspective can be a useful and fun activity. You can also discuss the glass half-full or half-empty problem! What does it mean to be an optimist or pessimist?

Media and Reconciliation



The Canadian Broadcasting Company (CBC) is a national government funded news source. CBC has a responsibility to provide correct and inclusive news. CBC should represent all peoples in Canada.

Indigenous peoples want CBC to provide correct and inclusive Indigenous news. They want CBC to provide news from an Indigenous perspective. CBC is changing and working for reconciliation. CBC offers free Indigenous lesson plans for teachers. They have Indigenous only news now. Their program Gem offers many Indigenous shows and learning opportunities. CBC also employs many Indigenous peoples. The organization works hard to be inclusive of all people who live in Canada.

Indigenous peoples also have their own media. It is called Aboriginal Peoples Television Network (APTN). APTN started in 1999 and has programming by, for and about Indigenous peoples. They even offer some hockey games in Cree! There are other Indigenous media companies in Canada. For example, Inuit Broadcasting Corporation (IBC) which is by, for and about Inuit peoples.

Canada is multicultural. There are many different kinds of people who call Canada home. The media has a responsibility to write news that is important to everyone. They have a responsibility to show different perspectives.

In Canada, people can disagree with the media. They can write letters to the media. They can ask for things to change. This is called freedom of speech.

The media can ask the government hard questions. They can ask for information from the government. This is called freedom of the press. These are two very important freedoms.

Activity 3

It is hard work to be a journalist! They must do a lot of research. A good news story includes who was involved, what happened, where it happened, when it happened, why it happened and how it happened.

Think of something that has happened to you or in your community. It can be a good or bad experience. You can also write about an upcoming event in your community. Write 5-6 sentences about the event. Make sure you include who, what, where, when, why and how in your news story.

Reflection questions: Where do you get your news from? Why are freedom of speech and freedom of press important? Do you trust the media in Canada? Did you trust the media in your home country?

Activity 3

Answers

Learners can share their news stories on a shared platform or share them in person in the classroom. You can create a news board in your classroom with current and upcoming events.

Questions you can explore with your learners:

- Do you think the news represents you and your community?
- How can the news do better to represent you and your community?
- What are other forms of media? (movies, tv shows, live theatre etc.)
- How does the media influence how people think?
- What happens when people do not trust the media?

Explore some of the Indigenous programming available in Canada with your learners. They will find it very interesting!

Sports and Reconciliation

Calls to Action #87 - 91

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand importance of sport
- understand some challenges for Indigenous peoples in professional sports
- Learn about famous Indigenous athletes

Resources:

- Activity 1: Name that sport
- Reading: “Indigenous peoples and sport”
- Activity 2: True or False
- Athlete spotlight: Tom Longboat
- Video: Heritage Minute: Tom Longboat:
<https://www.youtube.com/watch?v=nniCNm19mAQ>
- Activity 3: Learn about a Canadian Indigenous athlete
- Canada’s Sports Hall of Fame: <https://indigenousheroes.ca/chapters/>
- Reflection questions
- Optional Activity 4: Change that name!

Introduction: Calls to Action # 87-91 all deal with equity in sport for Indigenous peoples; equity in opportunity, funding and engagement. Sport has always been an important part of Indigenous culture, but with colonization came racism, discrimination and lost opportunities. Indigenous athletes have overcome many barriers to compete in sporting events such as the Commonwealth Games, the Olympic Games and professional sports. Sport is an important form of medicine for Indigenous peoples, we may even say for all peoples. Youth especially benefit from participation in sport. These Calls to Action are being answered by all levels of government and sporting organizations. Equitable funding, access, recognition and representation at sporting events are all part of reconciliation.

Expand your learning:

- The Government of Canada – Sports and Reconciliation:
<https://www.rcaanc-cirnac.gc.ca/eng/1524505883755/1557512006268>
- Sports and Reconciliation (87-91):
<https://www.indigenouswatchdog.org/subcategory/sports-and-reconciliation/>

- Indigenous Sports:
<https://ecampusontario.pressbooks.pub/indigstudies/chapter/indigenous-sports/>
- Ddehoñtjihgwa'és – Lacrosse:
<https://www.onondaganation.org/culture/sports/lacrosse/>
- The Indigenous Peoples Atlas of Canada: Sport:
<https://indigenouspeoplesatlasofcanada.ca/article/sport/>
- Indigenous athletes contend with numerous barriers en route to Olympic qualification: <https://www.cbc.ca/sports/indigenous-athletes-barriers-olympics-1.6061509>
- Notable Indigenous Olympians in Canada:
<https://www.thecanadianencyclopedia.ca/en/article/indigenous-olympians>
- Tom Longboat Awards Recipients:
<https://www.aboriginalsportcircle.ca/tom-longboat-awards-recipients>
- North American Indigenous Games 2023: <https://naig2023.com/sports/>
- These teams faced pressure to change their Native American names. Here's what's happened since:
<https://www.cnn.com/2020/12/14/us/cleveland-washington-native-american/index.html>

Activity 1

Sports are loved by every country in the world! However, not every country loves the same sports. Below are pictures of the equipment used for different sports. How many do you know?

1.



2.



3.





4.



5.



6.

7.



8.



9.



10.
280



Write the names of the sports below.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

Is there a national sport in your home country? Can you explain how to play the game? Do you have a favorite team? Are there any other sports you can name?

Activity 1

Answers

1. soccer OR football
2. baseball
3. hockey
4. cricket
5. basketball
6. volleyball (beach volleyball)
7. karate / judo / taekwondo
8. football (American football)
9. lacrosse
10. skiing (cross country skiing)

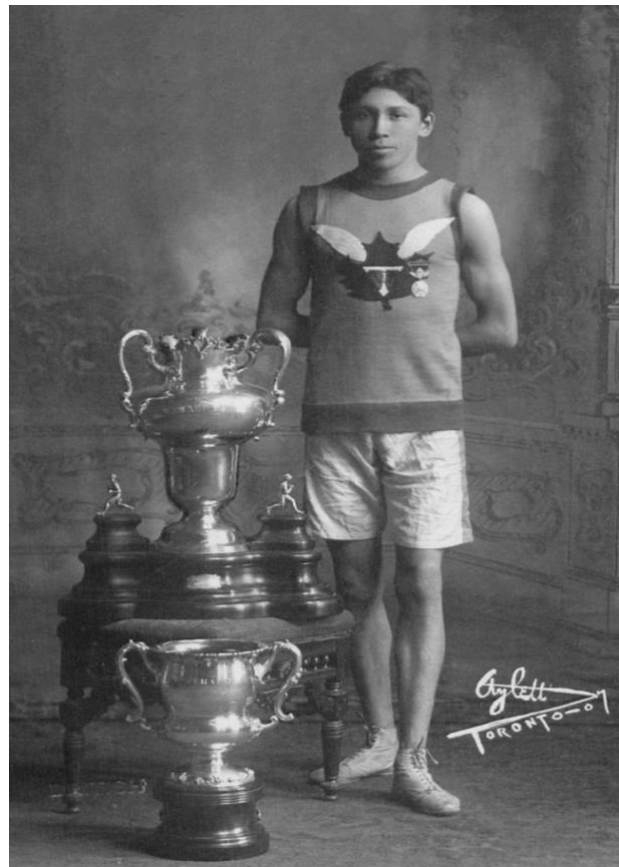
Indigenous peoples and sport



Sport has always been part of Indigenous culture. Strength, endurance and strategy games were used to teach life skills, cooperation and fair play. Sports were also an important way to socialize and have fun together.

Lacrosse is a traditional North American Indigenous game. It was called “Creator’s Game” before Europeans changed the name to lacrosse. Creator’s Game was a form of medicine given by Creator so it is sometimes called the Medicine Game. Sport is medicine for the body, mind, soul and the community! When Indigenous children were at residential schools, sport was an escape from the horrible conditions they lived in. Children who participated in sports received better and more food. They also were able to leave the schools for short times to play against other teams. Sport was again a form of medicine.

Indigenous peoples have faced many barriers to entering professional sports. There has been discrimination and racism against them. When Europeans took over Creator’s Game and renamed it lacrosse, Indigenous peoples were not allowed to play! Funding that was available to other athletes was not available to Indigenous peoples. Some Indigenous peoples live far from major centres so it is hard for them to get proper training. Today, Indigenous peoples are asking for the same funding and opportunities to participate in different sports. The North American Indigenous Games



were started in the 1970's and the first one was held in 1971. This allows Indigenous peoples to compete at a high level. The Arctic Winter Games were founded in 1969. There have been many famous Indigenous athletes who have participated in the Olympics and professional sports. All levels of government and sport institutes are working hard to be more inclusive of Indigenous athletes. It is important medicine for everyone!

Activity 2

Read the sentences and write true (T) or false (F). Use the reading to help you.

1. Sport is new to Indigenous culture. ____
2. Creator's Game is now known as lacrosse. ____
3. Indigenous children who played sports in residential school received less food. ____
4. Sport is a kind of medicine for Indigenous peoples. ____
5. Indigenous athletes have faced discrimination and racism in sport. ____
6. Indigenous athletes received the same funding as other athletes. ____
7. The first North American Indigenous Games was held in 1978. ____
8. There are many famous Indigenous athletes now. ____

Rewrite the false (F) sentences to make them true.

1. _____
2. _____
3. _____
4. _____

Activity 2

Answers

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

Change false sentences to make them true.

1. Sport has always been part of Indigenous culture.
2. Indigenous children in residential schools received more and better food.
3. Indigenous athletes did not receive the same funding as other athletes.
4. The first North American Indigenous Games was held in 1971.

Activity 3

Tom Longboat (1886 – 1949) is a very famous Canadian Indigenous athlete. He was from the Onondaga First Nation, in what is now called Ontario. Tom Longboat competed in the 1907 Boston Marathon and beat the record by five minutes! He competed in many other marathons and also in the 1908 Olympics in London, UK. Since 1951, the Tom Longboat Award has been given to North America's best Indigenous athletes.

Heritage Minutes has a short video on Tom Longboat you can watch here:

<https://www.youtube.com/watch?v=nniCNm19mAQ>

Canada's Sports Hall of Fame, located in Calgary, AB, has dedicated a portion of the museum to Indigenous athletes. Their website also has information about each of them.

For this activity you will go to the website <https://indigenousheroes.ca/chapters/> choose one athlete and fill in the blanks below.

1. Name _____
2. Date of birth _____
3. Place of birth _____
4. Sport _____

Reflection questions: Do you think sport is a form of medicine? How do you think sport can be more equitable for everyone in Canada? Can people take sport too seriously?

Activity 4

Some professional sports teams used Indigenous names and symbols for their team names and logos. Some of these have been very offensive to Indigenous peoples. Below are pictures of some old logos and some names. **Why are these offensive?**

1. Cleveland Indians:



2. Washington Redskins:

3. Kansas City Chiefs

4. Atlanta Braves

5. Edmonton Eskimos

Some fans of these teams would go to games in Indigenous headdresses and face painting. A headdress is a sacred item only to be worn by Indigenous leaders and honoured elders. Face painting is also sacred and only to be used for ceremonies. The Atlanta Braves management have banned headdresses and face paint at their stadium.



Some of these teams have now changed their names including the Cleveland Indians, Washington Redskins, and Edmonton Eskimos. Their new names are Cleveland Guardians, Washington Commanders and Edmonton Elks.

Business and Reconciliation

Call to Action #92

Approximate lesson length: 2.5 hours

Learner outcomes:

- understand types of businesses
- understand how businesses are part of reconciliation

Resources:

- Activity 1: Business Chart
- Reading: Indigenous Peoples and Business
- Activity 2: Comprehension questions
- Reading: Business and Reconciliation
- Activity 3: Multiple Choice
- Reflection questions

Introduction: Call to Action #92 calls on the corporate sector to adopt UNDRIP in their business practices. Most importantly, it deals with 'duty to consult'. Any type of business which will impact Indigenous peoples or their land must "commit to meaningful consultation, [build] respectful relationships, and [obtain] the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects". Impact Benefit Agreements (IBA) have become the norm in business practices. IBAs ensure that Indigenous peoples receive "equitable access to jobs, training and educational opportunities" for projects on their lands. The duty to consult has been upheld by the Supreme Court of Canada. In the last 70+ years, Indigenous peoples have made significant contributions to the economic health of Canada. They are entrepreneurs, business owners and leaders in all types of industry.

Expand your learning:

- Business and Reconciliation (92): <https://www.indigenouswatchdog.org/subcategory/business-and-reconciliation/>
- Call to Action #92: <http://courseware.acadiau.ca/trctalk/call-to-action-92/>
- Public Policy Forum: search "Indigenous": <https://ppforum.ca/>
- 92. Corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous People:

<https://www.cbc.ca/newsinteractives/beyond-94/corporate-sector-in-canada-to-adopt-the-united-nations-declaration-on-the-rights-of-indigenous-people>

- Indigenous Works: <https://indigenousworks.ca/en>
- Government of Canada and the Duty to Consult: <https://www.rcaanc-cirnac.gc.ca/eng/1331832510888/1609421255810>
- What is the Crown's Duty to Consult and Accommodate Indigenous peoples? <https://goldblattpartners.com/wp-content/uploads/Shelsen-Crowns-Duty-to-Consult.pdf>
- Aboriginal Rights, Title, and the Duty to Consult: A Primer: <https://www.ictinc.ca/blog/aboriginal-rights-title-and-the-duty-to-consult-a-primer>
- Notable Indigenous Entrepreneurs in Canada: <https://www.thecanadianencyclopedia.ca/en/article/notable-indigenous-entrepreneurs>

Activity 1

Business is an important part of every country. People need business to make money and live. Businesses make products and provide services that people need. On the next page is a chart showing you the main types of businesses. Business is also called industry. Let's look at some examples of each type of business.

Technology includes computers and electronics.

Retail includes anything people buy for their home, clothes and personal items.

Agriculture includes the plants and animals people grow or take care of for our food.

Finance includes all things related to money like banks and insurance.

Property includes all types of buildings like houses and warehouses.

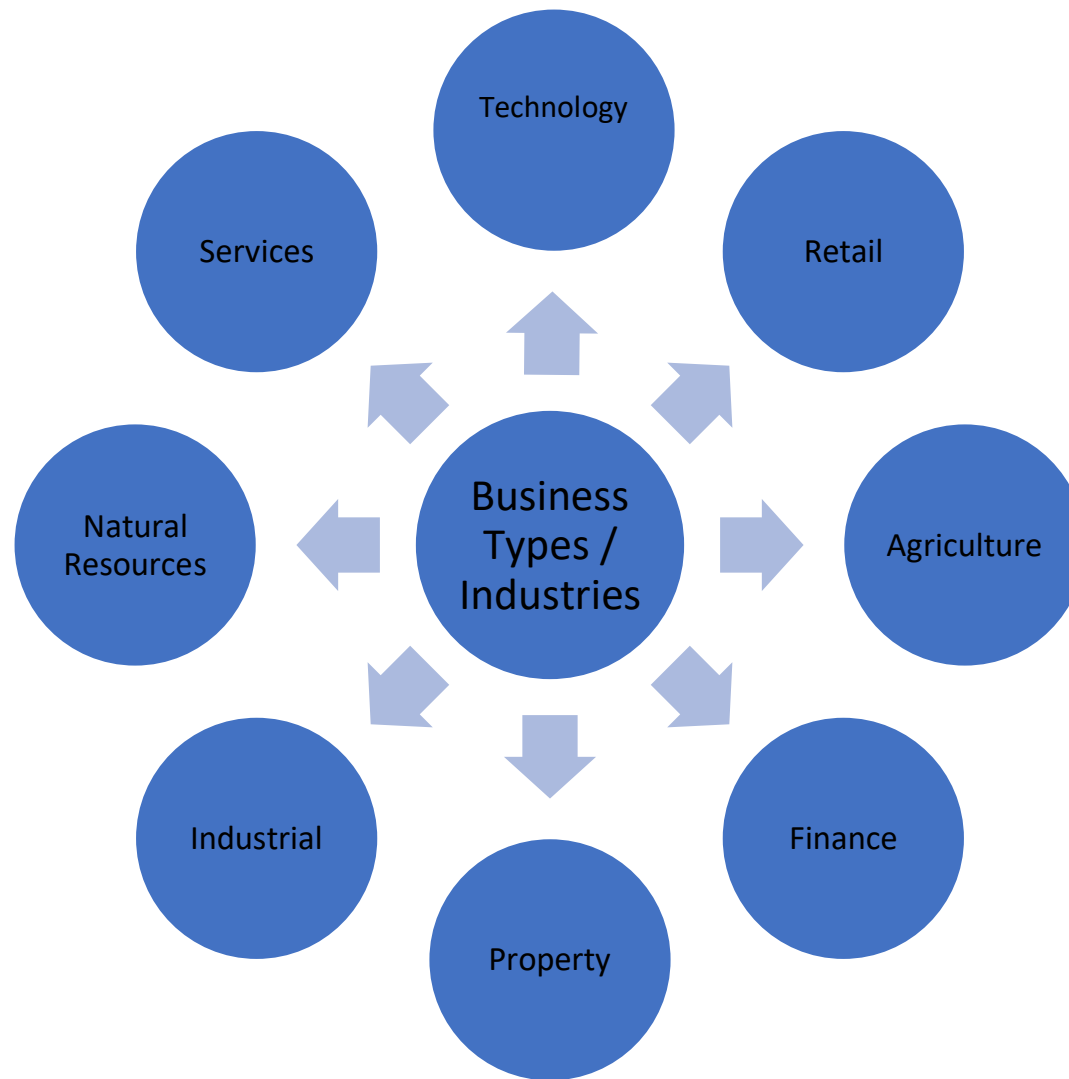
Industrial includes machines and things like oil and gas, paper and cars.

Natural resources include water, trees, mines, electricity and land.

Services include health care, public transportation, government services and even television and movies.

Which types of business have you used in the past week?

Which type of business would you like to work in?



Activity 1

Answers

Activity 1 can be used as a speaking or writing exercise.

Optional activities:

- have learners find names of companies that are in each sector
- discuss good/bad experiences with companies
- discuss bargain shopping
- discuss what type of education is needed for certain jobs
- problems that are in each type of business
- environmental concerns with each type of business
- the discussion topics are endless!

Indigenous Peoples and Business



Europeans first came to Canada for natural resources. They wanted the ocean animals from the north for food and furs from animals for clothes. Indigenous peoples helped in the fur trade. They knew where to find the animals, and they traded the furs for goods the Europeans brought. Soon there were not many animals left and the fur trade ended.

When Europeans settled in Canada, Indigenous peoples helped them grow food. They knew the best places to plant and how to use the land. Soon there were many Europeans and they wanted all the land.

Canada became a country in 1867. The new federal government did not want Indigenous peoples anymore. The new government made laws that hurt Indigenous peoples. They had to live on small areas of land (reserves) that an Indian Agent controlled.

Indigenous peoples were not allowed to be part of business anymore. They could not buy or sell anything except through the Indian Agent. They could not grow food or animals to sell. They were not allowed to leave the reserves without a special pass from the Indian Agent. They were dependent on the Indian Agent for food, clothes and housing. The Indian Agents did not treat the people well. Indian Agents worked on the reserves until the 1960s.

These laws made Indigenous peoples very poor. They lived in poverty. They had no way to make money. These laws were made under the *Indian Act*.

Indigenous peoples fought against these unjust laws for many years. Part of reconciliation means that Indigenous peoples can be part of business again.

Activity 2

Use the reading to help you answer the questions.

1. Match the first part of the sentence with the second part.

| | |
|--|---------------------------------|
| Europeans first came to Canada | goods the Europeans brought. |
| Indigenous peoples helped | food. |
| They traded the furs for | in 1867. |
| Indigenous peoples helped Europeans grow | hurt Indigenous peoples. |
| Canada became a country | for natural resources. |
| The new government made laws that | to be part of business anymore. |
| Indigenous peoples were not allowed | in the fur trade. |

2. Who controlled the reserves?

3. What did the people need to leave the reserves?

4. What did the new laws do?

5. Complete the sentence.

Part of reconciliation means _____.

Activity 2 Answers

1. Match the first part of the sentence with the second part.

| | |
|--|---------------------------------|
| Europeans first came to Canada | for natural resources. |
| Indigenous peoples helped | in the fur trade. |
| They traded the furs for | goods the Europeans brought. |
| Indigenous peoples helped Europeans grow | food. |
| Canada became a country | in 1867. |
| The new government made laws that | hurt Indigenous peoples. |
| Indigenous peoples were not allowed | to be part of business anymore. |

2. The Indian Agent.
3. A special pass
4. made Indigenous peoples poor
5. Part of reconciliation means Indigenous peoples **can be part of business again.**

Business and Reconciliation



In the 1950s, Indigenous peoples began to fight against the unjust laws under the *Indian Act*. They wanted to work and make money. They wanted to start businesses and be free. Slowly the laws have been changed.

Today many Indigenous peoples have successful businesses. They work in all types of industry. Some still live on reserves but many have moved to larger towns and cities. Indigenous peoples can now go to good schools and universities. There is still work to be done. Indigenous peoples want companies to be fair and to provide opportunities for jobs and training.

Before the 1960s, the federal government could take back reserve land if they needed it for anything. They could move all the people who lived on that land. The federal government could also take the natural resources on reserve land or allow big companies to do this. This was very unfair.

Today, big companies and the federal government have a 'duty to consult'. This means they must meet with Indigenous groups when they want to do any kind of business on their land. These are mainly natural resource businesses. For example, if there is oil and gas on Indigenous land, companies cannot just take it. They must consult with the Indigenous group. They must pay for the natural resources. They must provide jobs, education and training. They must be respectful of the land.

We all have a duty to take care of the land. The land is a gift to us. Indigenous peoples care deeply about the land and animals. We should only take what we need from the land and not more. We should not pollute the land, the waters or the air. The earth is beautiful!



Activity 3

Choose the correct answer. Use the reading to help you.

1. Indigenous peoples began to fight against unjust laws in the
 - a) 1980s
 - b) 1950s
2. Indigenous peoples wanted to
 - a) work and make money
 - b) only live on reserves
3. Indigenous peoples work
 - a) only on reserves
 - b) in all types of businesses
4. Before the 1960s the federal government
 - a) could take back any reserve land they wanted
 - b) paid fairly for natural resource on Indigenous lands
5. The federal government and businesses now have
 - a) more control of Indigenous lands
 - b) a duty to consult
6. Duty to consult means
 - a) Indigenous peoples have more control of their lands
 - b) Indigenous peoples have less control of their lands
7. Everyone has a duty to
 - a) take care of the land
 - b) work with Indigenous peoples
8. We should take what we _____ from the land.
 - a) need
 - b) want

Reflection questions: Did you or your family own a business in your home country? What do you need to start a new business? What are some ways people and businesses can take care of the land?

Activity 3

Answers

1. b
2. a
3. b
4. a
5. b
6. a
7. a
8. a

Photo Credits



Reconciliation

Indigenous artwork:

<https://images.unsplash.com/photo-1649446327151-b633306be0a5?ixlib=rb-4.0.3&ixid=MnwxMjA3fDB8MHxzZWYy2h8Mzl8fGluZGlnZW5vdXMlMjBjYjYw5hZGF8ZW58MHx8MHx8&auto=format&fit=crop&w=500&q=60>

Residential Schools

Brandon Indian Residential School (1946):

https://upload.wikimedia.org/wikipedia/commons/thumb/d/d7/Group_of_students_posing_in_front_of_the_Brandon_Indian_Residential_School%2C.jpg/640px-Group_of_students_posing_in_front_of_the_Brandon_Indian_Residential_School%2C.jpg

UNDRIP (Part 1)

United Nations Peace Helmet:

https://commons.wikimedia.org/wiki/File:United_Nations_Peacekeeping_Helmet_Icon.svg

Newcomers to Canada

Unity in Diversity:

Adobe Stock (accessed via Microsoft 365 subscription)

Adobe Stock #1892226898

James Bay Treaty:

https://commons.wikimedia.org/wiki/File:James_Bay_Treaty.jpg

Indigenous Child Welfare

“Lorna adoption notice”: Regina Leader Post

Happy Indigenous Boy:

https://commons.wikimedia.org/wiki/File:Young_Gwich%27in_Boy_at_Midway_Lake_Music_Festival_-_Near_Fort_McPherson_-_Yukon_Territory_-_Canada_-_01.jpg

Indigenous Education and Employment

Learning Styles:

https://commons.wikimedia.org/wiki/File:Four_Types_of_Learning_Styles.jpg

Sunrise: [https://commons.wikimedia.org/wiki/File:Sunrise_Florida_\(17892277502\).jpg](https://commons.wikimedia.org/wiki/File:Sunrise_Florida_(17892277502).jpg)

Language and Culture

Hello in different languages:

https://commons.wikimedia.org/wiki/File>Hello_World_in_several_languages.svg

North American Indigenous Languages:

https://commons.wikimedia.org/wiki/File:America_dau_N%C3%B2rd_-_Familha_de_lengas_a_l%27arribada_deis_Europ%C3%A8us.png

Indigenous Health

Health Text:

https://commons.wikimedia.org/wiki/File:Health_Illustrated_Text.png

Sweetgrass:

https://commons.wikimedia.org/wiki/File:U.S._Soldiers_celebrate_Native_American_Heritage_Month_DVIDS12772.jpg

Justice

Scales of Justice:

[https://commons.wikimedia.org/wiki/File:Balance_-_Scales_of_Justice_\(PSF\).png](https://commons.wikimedia.org/wiki/File:Balance_-_Scales_of_Justice_(PSF).png)

Law word cloud:

https://commons.wikimedia.org/wiki/File:Law_Word_Cloud.png

Court gavel:

<https://commons.wikimedia.org/wiki/File:CourtGavel.JPG>

UNDRIP (Part 2)

Canadian Charter of Rights and Freedoms:

<https://www.canada.ca/en/canadian-heritage/services/download-order-charter-bill.html#a1>

Charter Summary:

<https://www.justice.gc.ca/eng/csj-sjc/rfc-dlc/ccrf-ccd/resources-ressources.html>

Royal Proclamation and Covenant of Reconciliation

Ship:

https://commons.wikimedia.org/wiki/File:VOC_ship_Phenix.jpg

Map 1:

https://commons.wikimedia.org/wiki/File:Colonisation_1492.png

Map 2:

https://commons.wikimedia.org/wiki/File:Colonisation_1754.png

Map 3:

https://commons.wikimedia.org/wiki/File:Colonisation_1885.png

Wampum Belt: Wikimedia Commons

[[File:Covenant Chain Wampum.jpg | Covenant_Chain_Wampum]]

Settlement Agreement Parties (Churches) and UNDRIP

Map of religions:

https://commons.wikimedia.org/wiki/File:Major_religions_distribution.png

Pie Chart:

[https://commons.wikimedia.org/wiki/File:Major_world_religion_groups_\(corrected_Pew_Research_Center_statistics_for_2010\).png](https://commons.wikimedia.org/wiki/File:Major_world_religion_groups_(corrected_Pew_Research_Center_statistics_for_2010).png)

Religions of the world symbols:

https://commons.wikimedia.org/wiki/File:16_religious_symbol.jpg

Equality for Aboriginal People in the Legal System

First Nations (BC):

https://commons.wikimedia.org/wiki/File:First_Nations_people_in_button_blankets_VPL_14079.jpg

Inuit mom with child:

https://commons.wikimedia.org/wiki/File:Inuit_Kunik.jpg

National Council for Reconciliation

Scrip:

https://commons.wikimedia.org/wiki/File:Metis_land_scrip_005005-e010836018-v8.jpg

Church Apologies and Reconciliation

Pope Francis:

https://commons.wikimedia.org/wiki/File:Pope_Francis_Malacanang_7.jpg

Stephen Harper Formal Apology:

<https://www.rcaanc-cirnac.gc.ca/eng/1100100015644/1571589171655>

Walking Together:

<https://papalvisit.ca>

Education for Reconciliation

Blind men and elephant:

https://commons.wikimedia.org/wiki/File:Blind_men_and_elephant2.jpg

Louis Riel:

https://commons.wikimedia.org/wiki/File:Louis_Riel.jpg

Vase optical illusion:

https://commons.wikimedia.org/wiki/File:Daqing_Science_and_Technology_Museum_optical_illusion_pillars.jpg

Duck optical illusion:

https://commons.wikimedia.org/wiki/File:PSM_V54_D328_Optical_illusion_of_a_duck_or_a_rabbit_head.png

Cultural Iceberg:

<https://akgtcanada.com/if-i-really-knew-you/>

Youth Programs

Indigenous youth with hands over face:

https://commons.wikimedia.org/wiki/File:Pinehouse_Lake_Photography_Club.jpg

Museums and Archives

Totem poles:

[https://commons.wikimedia.org/wiki/File:Vancouver \(BC, Canada\), Stanley Park, Totem poles , Sky Chief totem pole -- 2022 -- 2034.jpg](https://commons.wikimedia.org/wiki/File:Vancouver_(BC,_Canada),_Stanley_Park,_Totem_poles,_Sky_Chief_totem_pole_-_2022_-_2034.jpg)

False Face Mask:

[https://commons.wikimedia.org/wiki/File:Mask of the false-face society, Iroquois, North America. Wellcome M0012692.jpg](https://commons.wikimedia.org/wiki/File:Mask_of_the_false-face_society,_Iroquois,_North_America._Wellcome_M0012692.jpg)

Inuit Women's Clothing:

[https://commons.wikimedia.org/wiki/File:T%C3%B8j til kvinde fra Rensdyr-inuit i arktisk Canada - Woman%E2%80%99s clothing from Caribou Inuit in Arctic Canada \(15307253096\).jpg](https://commons.wikimedia.org/wiki/File:T%C3%B8j_til_kvinde_fra_Rensdyr-inuit_i_arktisk_Canada_-_Woman%E2%80%99s_clothing_from_Caribou_Inuit_in_Arctic_Canada_(15307253096).jpg)

Blackfoot Tipi:

https://upload.wikimedia.org/wikipedia/commons/3/3b/Blackfoot_teepee.jpg

Longhouse:

[https://commons.wikimedia.org/wiki/File:Iroquoian Village, Ontario, Canada36.JPG](https://commons.wikimedia.org/wiki/File:Iroquoian_Village,_Ontario,_Canada36.JPG)

Missing Children and Burial Information

Whistle:

[https://commons.wikimedia.org/wiki/File:Lanyard_and_whistle_\(AM_740975-4\).jpg](https://commons.wikimedia.org/wiki/File:Lanyard_and_whistle_(AM_740975-4).jpg)

Every Child Matters Logo:

This logo was designed by Andy Everson, an artist from K'ómoks First Nation in British Columbia

National Centre for Truth and Reconciliation

Kamloops Residential School:

<https://commons.wikimedia.org/wiki/File:Kamloops-indian-residential-school-1930.png>

Nun with children:

[https://commons.wikimedia.org/wiki/File:Students of Fort Albany Residential School in class.JPG](https://commons.wikimedia.org/wiki/File:Students_of_Fort_Albaney_Residential_School_in_class.JPG)

Residential School Day of Learning:

[https://commons.wikimedia.org/wiki/File:UFV%27s Indian Residential School Day of Learning \(9825023374\).jpg](https://commons.wikimedia.org/wiki/File:UFV%27s_Indian_Residential_School_Day_of_Learning_(9825023374).jpg)

Commemoration

Loonie:

[https://commons.wikimedia.org/wiki/File:Kanada-2010 - M%C3%BCnkabinett, Berlin - 5506934.jpg](https://commons.wikimedia.org/wiki/File:Kanada-2010-M%C3%BCnkabinett,_Berlin-5506934.jpg)

Twoonie:

[https://commons.wikimedia.org/wiki/File:Kanada-2010 - M%C3%BCnkabinett, Berlin - 5506937.jpg](https://commons.wikimedia.org/wiki/File:Kanada-2010-M%C3%BCnkabinett,_Berlin-5506937.jpg)

Five dollar bill:

[https://commons.wikimedia.org/wiki/File:Bc-48a_1972_\\$5_note_front.jpg](https://commons.wikimedia.org/wiki/File:Bc-48a_1972_$5_note_front.jpg)

Ten-dollar bill:

https://upload.wikimedia.org/wikipedia/en/thumb/2/23/Canadian_%2410_note_2018_specimen_-_face.jpg/200px-Canadian_%2410_note_2018_specimen_-_face.jpg

Twenty-dollar bill:

https://upload.wikimedia.org/wikipedia/en/0/07/Canadian_%2420_note_specimen_-_face.png

Fifty-dollar bill:

https://upload.wikimedia.org/wikipedia/en/6/6d/Canadian_%2450_note_specimen_-_face.png?20120817231209

National War Memorial:

[https://commons.wikimedia.org/wiki/File:National_War_Memorial,_Elgin_St,_Ottawa_\(491765\)__\(9447508677\).jpg](https://commons.wikimedia.org/wiki/File:National_War_Memorial,_Elgin_St,_Ottawa_(491765)__(9447508677).jpg)

Survivor's Flag:

https://pbs.twimg.com/media/FbcJG4rX0AAmo8_?format=jpg&name=small

Media and Reconciliation

Media Day:

[https://commons.wikimedia.org/wiki/File:Media_day_\(4922396634\).jpg](https://commons.wikimedia.org/wiki/File:Media_day_(4922396634).jpg)

Sports and Reconciliation

Soccer ball:

https://commons.wikimedia.org/wiki/File:Football_Pallo_valmiina-cropped.jpg

Baseball bat:

https://commons.wikimedia.org/wiki/File:Wiffle_bat_and_ball.jpg

Hockey stick and puck:

https://commons.wikimedia.org/wiki/File:Hockey_Stick_and_Puck.png

Cricket bat:

https://commons.wikimedia.org/wiki/File:Cricket_bat_and_ball_at_Bishop%27s_Stortford_Cricket_Club,_Hertfordshire.jpg

Basketball:

<https://commons.wikimedia.org/wiki/File:Basketball.jpeg>

Volleyball:

[https://commons.wikimedia.org/wiki/File:2017-08-04-Paul_Reimer-Beach_Volleyball_Medals-045_\(36352490586\).jpg](https://commons.wikimedia.org/wiki/File:2017-08-04-Paul_Reimer-Beach_Volleyball_Medals-045_(36352490586).jpg)

Karate gi:

<https://commons.wikimedia.org/wiki/File:Keikogi.jpg>

Football:

https://commons.wikimedia.org/wiki/File:Wilson_American_football.jpg

Lacrosse:

https://commons.wikimedia.org/wiki/File:Womans_lacrosse_stick_head.jpg

Skis:

https://commons.wikimedia.org/wiki/File:Cross-country_equipment--Skate_and_Classic.jpg

Cleveland Indians Logo:

[https://commons.wikimedia.org/wiki/File:Logo_of_the_Cleveland_Indians_\(1946-1950\).png](https://commons.wikimedia.org/wiki/File:Logo_of_the_Cleveland_Indians_(1946-1950).png)

Washington Redskins logo:

<https://static01.nyt.com/images/2013/11/17/magazine/17wmt/17wmt-superJumbo.jpg>

Atlanta Braves Fans:

https://images2.minutemediacdn.com/image/upload/c_fill,w_720,ar_16:9,f_auto,g_auto,g_auto/shape/cover/sport/https-3A-2F-2Ftomahawktake-com-2Fwp-content-2Fuploads-2Fgetty-images-2F2020-2F06-2F887909668-a32ed3f23d667a34f3181b4df74e986a.jpg

Tom Longboat:

[https://commons.wikimedia.org/wiki/File:T_Longboat,_the_Canadian_runner_Standing_\(HS85-10-18314\).jpg](https://commons.wikimedia.org/wiki/File:T_Longboat,_the_Canadian_runner_Standing_(HS85-10-18314).jpg)

Business and Reconciliation

Earth:

[https://commons.wikimedia.org/wiki/File:The_Blue_Marble_\(remastered\).jpg](https://commons.wikimedia.org/wiki/File:The_Blue_Marble_(remastered).jpg)