Integrating First Nations, Métis, and Inuit Perspectives

Curriculum Support for Grades 5 and 6
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Dear Colleagues;

We are pleased to be able to provide you with this resource “Integrating First Nations, Métis, and Inuit Perspectives.” This kit contains a wealth of information and a number of learning opportunities to assist you in your efforts to augment the Grade 5-6 curriculum. Developed by our board, this kit will help to enhance the inclusion of the First Nations, Métis, and Inuit (FNMI) perspectives in our classrooms.

All of the learning opportunities and resources we have gathered align with our Board Improvement Plan for Student Achievement (BIPSA) as well as our literacy goals. You will also find connections to other board initiatives including character development, equity and inclusive education, as well as eco-schools.

Funding for this project was provided by the Ministry of Education. This resource is strongly supported by our own Aboriginal Education Committee as well as our local First Nations, Métis, and Inuit community.

This Grade 5-6 curriculum resource is just one more step on our journey to engage with our community partners and helps to ensure that TLDSB classrooms have the opportunity to include learning about contemporary and traditional First Nations, Métis, and Inuit culture, history, and perspectives.

Sincerely,

Larry Hope
Director of Education
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Introduction

Trillium Lakelands District School Board is committed to excellence in education for all of our students. In keeping with the Ontario First Nation, Métis & Inuit Education Policy Framework,

All students in Ontario will have the knowledge and appreciation of contemporary and traditional First Nation, Métis and Inuit traditions, cultures and perspectives. (Ministry of Education, 2007).

The Ontario Ministry of Education and Trillium Lakelands District School Board is committed to providing and implementing a curriculum that facilitates learning about contemporary and traditional FNMI cultures, histories and perspectives among all students.

Vision:

As Canadians, we are collectively on a learning journey towards cultural reconciliation. It is the hope that this working document will guide TLDSB educators towards a deeper understanding of and respect for the First Nations, Métis and Inuit (FNMI) perspective and cultural traditions. This resource has been designed to support educators as they integrate FNMI perspectives into their classroom programs. It has been created for teachers who have Aboriginal students in their classrooms, and for those who do not, as a way to begin the conversation about Aboriginal people and build a bridge between the past and present.

First Nations, Métis, and Inuit people have often been portrayed in a stereotypical way that has frequently led to the feeling of marginalization and cultural, social, emotional, and spiritual degradation. Educators are, understandably, anxious about making mistakes and perpetuating stereotypes or unintentionally offending members of the FMNI community. Mistakes will happen but no mistake is bigger than the one of non-inclusion.

Educators need access to authentic and accurate resources about the Aboriginal perspective. Educators also need to learn the skills required to identify and remove culturally and historically inaccurate or biased material about FNMI people and to be able to select resources which are authentic and accurate.

Educator Questions to Provoke Inquiry:

What influence can culturally meaningful curriculum have to both Aboriginal and non-Aboriginal students?

How can culturally meaningful curriculum deepen cultural understanding, equity and character in students?
This document is designed to help educators develop these important critical skills. The document provides suggestions, ideas and activities that encourage dialogue with our greater community and promotes authentic and accurate portrayals of the Aboriginal people from Canada. Educators are encouraged to invite members from the Aboriginal community to further support their classroom programming.

Goals:

1. **Educators** will feel comfortable teaching to and teaching about First Nation, Métis and Inuit people in a meaningful, accurate and authentic way.

2. **FNMI students** will see themselves in our curriculum in a meaningful, accurate and authentic way. This is an essential step in developing and fostering a positive sense of self and personal identity.

3. **Non-FNMI students** will be provided with learning opportunities about the history, experiences and worldview of Canada’s First Peoples. This is important in order to help our students better understand the current struggles faced by Aboriginal people as they work to maintain their culture and identity. Integrating a FMNI perspective into the classroom will promote a deeper understanding of how the past has led to the current reality and what issues still need to be addressed.

4. **Both FNMI and non-FNMI students** will share a mutually respectful vision of developing a relationship that reconciles the injustices of the past and allows us to move forward together.

TLDSB is committed to ensuring that First Nations, Métis and Inuit people see themselves reflected in an accurate and authentic way across all grades and subjects. This commitment to inclusion also incorporates gender issues, socio-economic status, sexual orientation, religion, family structures, and ability, while celebrating a wide range of diverse Aboriginal cultures in Canada.

As educators we have a unique opportunity to promote the healing and understanding necessary for a renewed relationship with our Aboriginal Canadian neighbours. Generations of children who grow to appreciate and understand the FNMI experience and perspective will promote a culture of mutual respect and harmony in Canadian society.

*Together, we are on a journey of learning.*
How to Use This Resource:

As a working document, this resource is built to be a catalyst for conversation, thinking and integrating the First Nations, Métis and Inuit perspective into the classroom. You are strongly encouraged to use your professional judgment, as this document is designed as a cross-curricular and versatile product to meet teacher’s needs in many areas of First Nations, Métis and Inuit integration. It has been created as a series of learning opportunities that integrate inquiry, community connection and curricular expectations. You are invited to add to this document with rich ideas that are created through the expertise you bring as an educational practitioner to the field of FNMI education. Designed with a spotlight on grade 5 and 6 social studies, the material found within the resource is adaptable and can be expanded to reach a wider audience and broader curriculum.

Every effort has been made to reference all sources and to ensure the accuracy and authenticity of the information within this document. Any inaccuracies or mistakes found within this document are not intended in any way to further misrepresentations, or stereotypes of the First Nations, Métis and Inuit people of Canada. As this is a living document, revisions and updates will provide an opportunity to further ensure accuracy and authenticity.

This resource has been laid out in three parts:

Part 1 includes an introduction to the Place-Based and Social Studies Inquiry Models, Aboriginal teaching and learning styles and a brief history of Aboriginal education and Aboriginal people in Canada.

Part 2 in-depth unit of learning opportunities, questions to provoke inquiry and enduring understanding inquiry questions ready for the classroom.

Part 3 includes support for educators, reflection tools, a glossary of common terms and the Aboriginal resource kit guide.

“Schools have a vital role to play in preparing our young people to take their place as informed, engaged, and empowered citizens who will be pivotal in shaping the future of our communities, our province, our country and our global environment. “

~ Ontario Ministry of Education, Shaping Our Schools, Shaping Our Future 2007
Integrating First Nations, Métis, and Inuit Perspective
Place-Based Inquiry Model

“We have such a brief opportunity to pass on to our children our love for this Earth, and to tell our stories. These are the moments when the world is made whole. In my children’s memories, the adventures we’ve had together in nature will always exist.”

~ Richard Louv, Last Child in the Woods

Introduction:

The Place-Based Inquiry Model occurs when teachers, students, parents and community members use the social, cultural, economic and environmental components of the region as an inquiry-based learning laboratory for students to gain the knowledge and skills necessary to be successful in the classroom (Sobel, 2005; Fly, 2011). It begins with students asking questions such as: Where do I live? What is the natural and social history of this place? What can my home community tell me about our place in the world?

Trillium Lakelands District School Board is located in

- One of the most environmentally diverse areas of the province; some of Ontario’s most at-risk species live within this ecotone.
- An area rich in culture and heritage; a historic meeting place of the Anishinabe, Wendat and Haudenosaunee First Peoples.
- A modern day hub of economic diversity, from agriculture and forestry to adventure eco-tourism and manufacturing.

Learning in and about our natural world increases a child’s connection to the place where they live. At the same time, exploring our community and environment has the potential to increase a sense-of-self, encourage life-long learning and embed a stewardship ethic. Place-Based Inquiry fundamentally shifts the traditional teaching framework away from a linear model of learning to one that is more dynamic, and interdisciplinary, with a strong focus on critical, creative and courageous thinking. In the Place-Based Inquiry model, students are given multiple opportunities to think independently, question, collect, interpret, analyze, and evaluate information as they determine the best method to communicate their findings. (Fly, 2011)
By engaging students in the planning and implementation of the learning project, teachers promote youth interests and skills as the project feels less adult-driven. Place-Based Inquiry works to cultivate student voice and cultural pride.

In the Place-Based Inquiry Model process, the teacher is a facilitator of knowledge acquisition, instead of the storeroom of factual information. Together, the team embarks upon an authentic learning-experience journey that connects them directly to the world beyond the walls of the classroom.

Place-Based Inquiry finds success when students can participate in projects that have an impact on the community and are connected to lessons in the classroom. These projects are student-created and driven and can be large or small endeavors, with considerations given to resource availability and time allotment. A successful Place-Based Inquiry program will bring the curriculum to life, connect children to mentors within their community and engage the students in self-directed learning.

Several of the lessons created in this document use the Place-Based Inquiry model. Attached to these documents are the details required to construct and deliver inquiry in the classroom. By no means is this the only way to tackle Place-Based learning. For more information about Place-Based Inquiry please refer to the list of reference below.

“Exploration of the natural world begins in early childhood, flourishes in middle childhood, and continues in adolescence as a pleasure and a source of strength for social action.”

~ David Sobel, Place-Based Education


[http://web.utk.edu/~markfly/documents/Place-Based%20K-12%20Education%20Proposal%205_10_10.pdf](http://web.utk.edu/~markfly/documents/Place-Based%20K-12%20Education%20Proposal%205_10_10.pdf)


Promise of Place. (2014). The Foundations of Place-Based Learning.  

Figure 2: Original Artwork by Andrea Scordino - Grade 4 Riverside PS
Social Studies Inquiry Model

“Beyond all sciences, philosophies, theologies, and histories, a child’s relentless inquiry is truly all it takes to remind us that we don’t know as much as we think we know.”

~ Criss Jami

Introduction

The Ontario Social Studies Curriculum (revised 2013), outlines the Inquiry Process Model. The model explains how students and teachers move through a thinking and learning cycle that invites students to investigate events, developments and issues, solve problems, and reach supportable conclusions (refer to Figure 1: from the Ontario Ministry of Education, Social Studies Curriculum Document, Revised 2013).

The Inquiry Process Model consists of five stages:

- Formulating questions
- Gathering and organizing information
- Interpreting and analyzing information
- Evaluating the information and drawing conclusions
- Communicating findings

Inquiry is driven by student curiosity and formed by student planning. Utilizing this process gives students’ a sense of responsibility and ownership of their learning, and focuses upon the skills required in decision making and knowledge acquisition. The document points out that it is important for teachers to understand that the inquiry process is not linear and can be investigated in a variety of ways, with entry points throughout the process.

This might look like

- the teacher providing the question to the students, who are then required to gather information and analyze and interpret this information.
- the teacher providing the student with evidence they draw conclusions from.
- the students completing the entire process independently.

“The most all penetrating spirit before which will open the possibility of tilting not tables, but planets, is the spirit of free human inquiry. Believe only in that.”

~ Dmitri Mendeleev, creator of the Periodic Table of Elements
The Inquiry Process

Interpret and Analyse
Analyse the data, evidence, and information, using different types of graphic organizers as appropriate

Gather and Organize
Collect and organize relevant data, evidence, and/or information from primary and secondary sources and/or field studies

Formulate Questions
Formulate questions related to the applicable overall expectation in order to identify the focus of their inquiry

Evaluate and Draw Conclusions
Synthesize data, evidence, and/or information, and make informed, critical judgements based on that data, evidence, and/or information

Communicate
Communicate judgements, decisions, conclusions, predictions, and/or plans of action clearly and logically

Figure 3: The Inquiry Process as set out in The Ontario Curriculum Social Studies Grades 1 – 6, History and Geography Grade 7-8 document. p. 22-23.

Integrating First Nations, Métis, and Inuit Perspective
“Truths are as much a matter of questions as answers.”
~ Ozzie Zehner, Green Illusions

Assessment & Evaluation Strategies

The use of the inquiry process in learning will not always result in discovering one “right answer”. As the process develops a student’s critical literacy skills, it is common for several correct conclusions to be presented as collective learning occurs in a classroom. To assess this process, teachers need to ask students to reflect upon their learning throughout the process.

This might look like an examination of

- the relevance and clarity of the question.
- the depth and logic of the analysis of the information.
- the strength of the support used to interpret and present the findings.

A greater emphasis is placed upon a student’s ability to reflect upon their learning in a procedural capacity, rather than the communication of facts and “right answers”.

Students should consider the following concepts while presenting their final performance task:

- The presentation should be intended for a specific audience
- It should communicate the inquiry findings clearly and accurately.
- It should showcase their individual learning styles and strengths.

“Writing seems to free them (students) of the idea that math is a collection of right answers own by the teacher – a body of knowledge that she will dispense in chunks and that they have to swallow and digest.”
~ John Countryman, Actor and Playwright
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<th>Guided Inquiry</th>
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<tr>
<td>The Teacher As Reflective Practitioner and Keen Observer</td>
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<td>Formative Assessment</td>
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<td>- Target learning outcomes.</td>
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<td>- Focus observation.</td>
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<td>- Develop criteria.</td>
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<td>- Confer with students.</td>
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<td>- Plan and revise instruction.</td>
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<td>- Reflect.</td>
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<td>- Choose a theme or topic.</td>
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<td>- Identify and record prior knowledge.</td>
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<td>- Ask initial questions.</td>
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<td>- Explore and select primary and secondary sources.</td>
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<td>- Plan for inquiry.</td>
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<td>- Gather, process, and record information.</td>
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<td>- Focus the inquiry.</td>
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<td>- Plan to express learning.</td>
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<td>- Create performance(s)/demonstration(s)/product(s).</td>
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<td>- Celebrate and reflect.</td>
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<tr>
<td>The Student As Reflective and Active Learner</td>
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<td>Formative Assessment</td>
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<td>- Set learning goals.</td>
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<td>- Reflect.</td>
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<td>- Celebrate learning.</td>
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Figure 4: The Student-led and Teacher-facilitated Inquiry Process – Manitoba Ministry of Education.
How to Get Started

Using the inquiry process in your classroom for the first time can be challenging and a little bit scary. Letting go of the teacher as ship’s captain can often elicit feelings of stress. Have confidence that the journey can be positive even when the ship is on a course you did not expect.

In order to meet with success, setting the stage is a valuable first step. Here is one suggestion that can be used to help teach children the importance of good questioning and introduce them to each step of the inquiry process. Start with a modeled, mini-research project that explicitly teaches the process of Social Studies Inquiry.

Refer to the Anchor Chart on the final page of this section “Social Studies Inquiry Process” for questions to guide a student’s thinking.

Step #1: Formulate Questions

1. Select a topic you are curious about and articulate your thinking as you develop a series of questions that would lead to knowledge discovery about this topic.
2. Record any prior knowledge about the topic. Be sure to notice if you are listing observations or inferences. Use a Know/Word/Learn (KWL) chart to help.
3. Brainstorm as a class new questions to add to your list. Discuss with the students what makes a question hard to investigate or deep enough for some discovery learning to happen. Be sure to mention the importance of making a question open-ended, clear, and relevant, as well as something they are truly interested in learning about.
4. Explicitly share your thinking strategies as you edit, refine, and rework the questions until you are able to select the “best one”.
5. As a class, develop success criteria for a great question that students can refer to as they begin to create their own questions.

Here are a few sample inquiry questions:
- Why does it snow in Canada?
- Is homework really valuable to students learning?
- Why do frogs come from tadpoles?
- How have First Nations, Métis and Inuit people shaped Canadian identity?
6. Invite students to determine a topic of interest to them and have them begin to create their own questions. Draw their attention to the success criteria and help them edit, revise and rework their questions until they are able to select the “best one”. Depending upon the level of ability in your classroom, you might want to try this as a small group exercise where 3 or 4 voices generate and assess a set of questions.

**Step #2: Gather and Organize**

1. Once the question has been determined, the next step is to begin to gather information about the topic in an effort to seek out answers to that topic. This might mean a trip outside to do some nature observation or a trip to the school library to find books or websites. It could be doing research on the computer, iPad or iPod. Collect several sources, both primary and secondary, and share your choices with the class. Explicitly share why these were your choices.

2. Offer students time individually or in small groups to conduct some research.

3. Compile your findings on graphic organizers that focus your inquiry question.

**Step #3: Interpret & Analyze**

1. Have a closer look at the primary and secondary sources you have collected. It is important to model this step as it allows you to discuss the difference between primary and secondary sources, as well as how to determine if a source is credible, reliable and relevant.

2. Begin to interpret what you have found. Closely examine the data, evidence and information, and review your graphic organizers. Look for themes, trends or common concepts that you will want to highlight.

**Step #4: Evaluate & Draw Conclusions**

1. Model for the students how to make informed critical judgments and conclusions about your topic. Ask yourself, what do I think about what I have found? What new questions do you now have?
Step #5: Communicate

1. Determine who your audience is. Help the students to understand that it could be the teacher or the class, but the audience may also include other classes in the school, community partners, parents etc. Share with students how this will impact the type of presentation they will choose and the way in which they will present their findings.

2. Select your own presentation format and clearly and logically communicate your findings, conclusions, predictions, judgments and/or plans for action as a model or exemplar for the students.

Presentation Suggestions:
- Blog or website page
- Cartoon strip
- Display board
- Play or tableau
- Diorama
- Game or scavenger hunt
- Oral speech or power point
- Many many others!!

Other Things to Consider

1. Devote a spot in the classroom to showcase the inquiry process. Have a bulletin board with student work, student-generated anchor charts and success criteria, graphic organizers, etc. available for students to access independently.

2. Setting group norms and expected, positive group behaviours early will help create success and engaged student groupings.

3. Be sure students know where they can access information to research and learn about their topic. Perhaps create a bookshelf with unit topic resources, or have an iPad or iPod available with links to the school library databases. Providing students with the tools to discover the answer to their question independently will increase their ownership over the learning process.

4. Be sure not to let the emphasis on inquiry skills seem like the content is irrelevant. Both skills and subject need to be honoured throughout the learning.
Resources for Support

1. The Virtual Historian v.2.0 - Where the past meets the future. We produce and deliver innovative inquiry-based lessons for teachers who want to integrate technology in their history courses. [http://www.virtualhistorian.ca/en](http://www.virtualhistorian.ca/en)
3. The Six Historical Thinking Concepts explained with lessons and teacher resource support. [http://historicalthinking.ca/about-historical-thinking-project](http://historicalthinking.ca/about-historical-thinking-project)

“The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards.”

~ Anatole France, French Poet

References


What question will I pick to explore?
What research will I need to do?
How much time will I need/have?
What do I think about what I have discovered?
How will I share my findings?
Who is my audience?
Aboriginal Teaching and Learning Styles

As educators we must address the learning styles and needs of all students in our classrooms. In order to gain a better understanding of the needs of each of our students it is important to obtain a deeper understanding of the Indigenous worldview. It is very important for educators to avoid describing our FNMI Canadians as one homogenous group of people. To that end, the following section of this document attempts to lay out several approaches that honour the rich cultural heritage and traditions of Aboriginal students and can enhance the learning of non-aboriginal students’.

The Indigenous Worldview

The overall perspective from which one sees and interprets the world around them is called a worldview. It is a collection of beliefs about life and the universe held by an individual or a group. This paradigm is then used to help individuals within a society form a unique personal identity.

Canada’s First Nations, Métis and Inuit communities have unique and respected worldviews that are as diverse and rich as worldviews of Europeans, Africans or Asians. It would be misleading to suggest that a simple list of cultural traits or outlooks could do justice to the diversity and richness among the FNMI community of North America. It does help, however, to begin the conversation.

In closely examining the beliefs and practices of Indigenous Peoples around the world, Knudson and Suzuki (2006) have identified several characteristics that distinguish Indigenous cultures for non-Indigenous ones.

Certain themes are present in many Indigenous societies around the world. It is important to understand these themes, as they require all of us to look at the world in a different way, which may not be familiar to all educators.
The following is a summary of their findings:

- There is an inherent sense of kinship and empathy with all living things and the land itself that fosters meaning regarding the origins and unity of life. This view implies that the landscape itself has sacred meaning and is not merely property to be legally divided into real estate holdings.
- There is a deep sense of reverence for nature; Indigenous people do not exercise dominion over nature, but seek a life that promotes sustainability.
- Spirituality is embedded in all forms: the land, water, wind. Spirit is not concentrated in a single, monotheistic Supreme Being.
- Native wisdom tends to assign responsibility to Indigenous people for harmoniously sustaining relations with the natural world, rather than granting them permission to access resources for personal or economic gain.
- There is a need for reciprocity between humans and the natural world; resources are viewed as a gift and humans are intimately and inextricably embedded in the web of life.
- Time is circular and is emphasized by the natural cycles that sustain life (i.e. the seasons of spring, summer, autumn and winter).
- Nature and the universe will always possess unfathomable mysteries.
- Nature is honoured routinely through daily spiritual practice. Human violations of nature have serious consequences, both short-term and long-term.
- The vocabulary of Indigenous knowledge is inherently gentle and respectful toward nature. There is a continuous two-way, transactional dialogue between nature and human thought, feeling and communication.
- Respect for Elders is inherent and based upon their compassion and acquisition of both outer and inner knowledge over the individual’s lifetime.
- Environmental ethics are inherent in the very structure and organization of the natural world.

Children learn by watching, listening and doing as the Elders do.
Traditional Indigenous education systems have used learning strategies that foster inquiry and participation in the learning process. Experiential learning that promotes observation, reflection, connection and individual growth by engaging learners in real-life situations is witnessed in Traditional teaching techniques.

The Social Studies Inquiry Model and the Place-Based Inquiry Model can easily be applied to help promote this type of learning. These techniques can be very helpful while teaching about the Aboriginal perspective.

Susie Jones, of Walpole Island First Nations, describes the Indigenous worldview in this three minute video clip: [https://www.youtube.com/watch?v=f06eKdZqV1o&safe=active](https://www.youtube.com/watch?v=f06eKdZqV1o&safe=active)

Elders & Senators

Elders play a very important role in First Nations, Métis and Inuit societies. Greatly respected by the community, Elders are teachers, philosophers, historians, healers, judges and counselors (McCue et al., 2010). Respected for their wisdom and life experience, Elders have the responsibility to teach the collective worldview, share the traditions of ceremonies and advise the next generation. As Brendtro, Brokenleg and Van Bocken (2002) suggest, children are taught to view all members of their community as family, which leads to a great deal of love and respect for each other and especially for the Elders in their life.

Elders are not always seniors, nor are all elderly people considered an Elder. This distinction is usually based upon an Elder’s willingness to share cultural knowledge and their gifts of insight and understanding (McCue et al., 2010). Students might not be used to thinking of a young, learned individual as Elder, so educators should explain the meaning behind the term used by FNMI communities explicitly, to ensure a deeper understanding of the Elders’ position. In many non-Aboriginal communities the term “mentor” might be used to describe someone who has a similar role and set of characteristics as an “Elder”.

Figure 5: Kim Wheatley - Anishinaabe (Ojibway), Turtle Clan from Shawanaga First Nation Reserve, Traditional Knowledge Keeper & Anishinaabe Cultural Consultant
The following two minute video demonstrates the value and respect given to Elders and Senators in an FNMI community:

http://www.pathoftheelders.com/videos?task=videodirectlink&id=179

“The Elders Are Watching” by David Bouchard and Ron Henry Vickers is a collection of poetry written by David Bouchard to represent the teaching from the Elders. It is a part of the TLDSB Resource kit – “Native Studies Multimedia Unit”, Intermediate (013298) and “Stories for Earth Week (577167). These can be borrowed to use in your classroom.

Figure 6: Original Artwork by Jordan Ross - Grade 6 Student from Pine Glen PS
Storytelling & Oral Traditions

Stories are an important part of almost all First Nations, Métis and Inuit communities as a way to maintain culture and can come in the form of song, art, story, dance, etc. Storytelling is a way of documenting history, teaching life-lessons and sharing a cultural worldview. It also helps an individual create a sense-of-self and a connection to the land. Stories are told to share spiritual guidance and understand creation.

According to Hulan and Eigenbrod (2008), oral tradition or story telling is the means by which knowledge is reproduced, preserved and conveyed from generation to generation. Oral traditions form the foundation of Aboriginal societies, connecting speaker and listener in communal experience and uniting past and present in memory.

Elders and storytellers hold the cultural knowledge and traditions in many FNMI communities (McCue et al., 2010). Stories are the way in which history is documented and culture is transferred or taught from one generation to the next. Children are taught at a young age to listen both with their ears and their hearts.

Many groups of Aboriginal cultures did not / do not record their history in books, so telling a “story” is a respected and valued way of sharing information about a cultural belief or view. Therefore, these stories should not really be referred to as a “legends” or “myths”.

Stories have different purposes. They can be used, for example, to teach a lesson, to demonstrate good character, or to pass along cultural information. Sometimes the lesson is explicit and at other times the lesson is left to the listener to discover (McCue et al., 2010). This second type of story encourages the listener to inquire and think about the topic; the lesson might only reveal itself after some growth and maturity on the part of the listener.

According to Basil Johnston, in Tales the Elders Told : Ojibway Legends, storytellers could relate their stories, even ones with deep and serious meaning, through humour. Nanabush brought humour and the art of storytelling to the Anishinaabeg people.

The Lakota needs no writings; words that are true sink deep into his heart where they remain; he never forgets them.

~ Four Guns, Lakota tribal Judge
Using Stories in Your Classroom

When using stories in the classroom it is important to share the purpose or intent of the story to encourage students to become active listeners. Stories link our imagination to our surroundings as they sculpt a child’s worldview (Caduto & Bruchac, 1994). Stories link a child’s life to the lessons they attempt to teach. Using them in your classroom can be both challenging and very rewarding for building great character and excellent citizens.

Here are a few other tips about using stories in your classroom:

- Repetition is an important part of FNMI storytelling. Stories are “felt” more deeply and understanding grows when they are told again and again.
- Storytelling is as much about the “listener” as the “teller”. The student listening to the story is encouraged to take time to reflect and think about the story and its meaning before discussing it as a class. Having students write or draw about the story before discussing it is a helpful strategy.
- Narrators should practice and rehearse the stories they share. Encouraging students to participate in the storytelling process will help them develop memory skills, oral communication ability and reading and writing skills.
- Remember stories were meant to be told, not read silently, so let the story become a part of you and encourage students to “see” the story through their mind’s eye as much as possible.
- Involve the listeners in the story telling process. Invite them to use response words (i.e. narrator “Hey?”, listeners “Ho!”)

“We have two ears and one mouth so that we can listen twice as much as we speak.”

~ Epictetus, Greek Sage and Stoic Philosopher
A talking or sacred circle is a traditional way for First Nations, Métis and Inuit people to communicate. It is a very effective way to remove barriers and to allow individuals to express themselves with complete freedom, while promoting equality, inclusiveness and interconnectedness.

The symbolism of the circle, with no beginning and with no one in a position of hierarchy, serves to encourage people to speak openly and honestly about things that are on their minds (Gerrissen, 2008). The circle implies community, connection, inclusion, fairness, equality and wholeness (Costello et al., 2010). When everyone has their turn to speak, when all voices are heard in a respectful and attentive way, the learning atmosphere becomes a rich source of information, identity, and interaction.

The circle is a natural symbol that echoes the movement of the Sun, the Moon and the Earth. It can also be seen in the construction of sweat lodges, tipi, the medicine wheel and the dream catcher.

Listening is an important part of the talking circle. In many Aboriginal cultures, respectful participation in the talking circle means listening and reflecting on what has been heard.

Figure 7: Original Artwork by Evan Dickson - Grade 8 Student from Riverside PS
As discussed in “Restorative Circles in Schools” by Costello, Wachtel and Wachtel (2010), the talking circle process helps students

- Feel safe and gain trust in their classmates.
- Feel equal and believe that what they say will be heard and accepted without criticism.
- Build connections and gain empathy for others’ viewpoints.
- Feel ownership toward the learning process.
- Develop critical thinking and self-reflective skills.
- Present opportunities for co-learning, and co-reflecting.
- Promote a participant’s level of self-confidence and self-esteem.

Using a Sharing or Talking Circle in Your Classroom

There are helpful tips and information found on TLDSB’s Puzzle Peace website that can be used to assist you with the types of questions and structural best practices for using Circles in your classroom. Visit [http://puzzlepeace.ca/restorative-practices/](http://puzzlepeace.ca/restorative-practices/) for more information.

Using a Talking or Sacred Circle in your classroom can help create a safe environment for students to share their points of view with others.

Here are a few things to consider:

- The circle structure is vital. Sometimes creating a circle is difficult in a classroom that has an awkward shape or desks that get in the way. However it is very important that everyone is able to make eye contact with everyone else, so don’t hesitate to ask participants to move around until this can be accomplished.
- Respectful listening should occur and only one person should speak at a time. (Often this is facilitated through the use of a talking stick.)
- Comments are made in connection to the question or issue being discussed, and not on the comments from another participant.
- Silence, or the ability to pass and choose not to speak, is acceptable if a participant chooses not to address an issue or make a comment.
- Everyone is welcome to participate in and contribute to the circle.
• Comments should avoid put-downs or negative notions about another individual. The circle is a respectful space that honours others’ thoughts, feelings and ideas.

• What is communicated within the circle, stays within the circle.

• The teacher is the facilitator of the discussion and is not expected to respond to each participant’s contribution.

![Image of a talking circle]

Figure 8: Using Restorative Practices in TLDSB

Talking Stick

Talking sticks are commonly used in a talking circle to identify the person who is speaking. The “talking stick” is not necessarily a stick; it is an object of significance, often connected to the land, such as a stone, stick or feather. Some talking sticks are decorated or made by the one of the members of the circle.

The Talking Stick has been used by many Aboriginal Societies. In some communities it was a sacred feather, a peace pipe or a wampum belt. Whatever the sacred object of choice, it carried with it the concept of respectful freedom of speech about a given issue, without judgement or humiliation, for the participants of the circle.

Refer to Appendix A.1 for instructions to make a class talking stick.
Connect Learning to the Land

An important topic of learning in many FNMI cultures is an individual’s connection to the land. Taking learning outside as often as possible will help grow this connection. The connection can be encouraged by engaging in a nature walk or by using outdoors as the setting for a sharing circle or storytelling activity, or you could develop a more in-depth study of a nearby ecosystem, habitat or environment.

Land is sacred and not something to be bought and sold (Knudson & Suzuki, 1992). First Nations, Métis and Inuit cultures see land as something to live with, rather than live off of. This fundamental shift in paradigms shapes an individual’s worldview and allows each of them to have a deep and stewardship-driven connection to the land.

Figure 10: Ontario Red Trillium

References


*Circle of Life: How is An Aboriginal Worldview reflected in the Circle of Life Books?* Retrieved March 25, 2014. [https://www.youtube.com/watch?v=f06eKdZqV1o&safe=active](https://www.youtube.com/watch?v=f06eKdZqV1o&safe=active)

**Helpful Websites**

First Voices [www.firstvoices.com](http://www.firstvoices.com)
First Peoples Cultural Council [www.fpcc.ca](http://www.fpcc.ca)
National Film Board of Canada [www.nfb.ca](http://www.nfb.ca)
First Nations Schools Association [www.fnsa.ca](http://www.fnsa.ca)
First Nations Education Steering Committee [www.fnesc.ca](http://www.fnesc.ca)

“Stories are the living legacy of a people by which the wisdom of the ages is passed along to each new generation.”

~ Michael Caduto & Joseph Bruchac
Who are First Nations, Métis and Inuit People?

History

From before the time of contact with Europeans, Aboriginal Peoples of Canada have had their own beliefs and understandings about the world in which they live. The First Nations, Métis and Inuit have adapted to life in regionally specific ways, which is reflected in their cultural diversity and varied traditions. As the first Europeans began to arrive in North America, relationships were developed with the Aboriginal people, who shared their knowledge of the plants, the animals and a worldview that was unique and different from the one held by the European explorers and settlers.

Much of the cultural misunderstanding that arose from these relationships has led to conflict and pain for the descendants of both groups. Teaching and learning about how others see the world can begin to repair the damaged relationships between FNMI people and non-Aboriginal Canadians.

Many of our old history books have been written from a very Eurocentric perspective that suggests that FNMI people were “discovered” when the first explorers reached North America.

FNMI societies predate Canada’s history by many hundreds of years. First Nations, Métis and Inuit societies had complex, rich and vibrant cultures that had sustaining economic and governmental systems pre-contact. These systems were greatly challenged by the European explorers. As a result several treaty documents were created across the continent to provide structure to the new relationship between Aboriginal people and the new settlers.

Resources

First Stories Apples & Indians - [www.nfb.ca](http://www.nfb.ca)

Figure 11: CBC.ca – Idle No More
Residential Schools / Assimilation 1890’s to 1980’s

Starting in the 1890’s, the Canadian government created schools, which Aboriginal children were forced to attend, in an attempt to assimilate Aboriginal children into European/Canadian culture and. Children were punished for celebrating their own culture or speaking their own languages. Residential Schools, often run in partnership with several church organizations, could be found all across Canada.

The impact of residential school on Aboriginal communities was devastating and long lasting. The loss of cultural heritage, family connections and the resulting spiritual degradation was so profound that some consequences may be felt for generations still to come. The loss of parenting skills, the increase in family violence, and physical, emotional & sexual abuse has left lasting scars on the Aboriginal people of Canada.

Today many communities are working hard to heal the damage done by the Residential School experience. It is extremely important to understand this history, as it can sometimes determine a student’s, parent’s or community’s view of our current educational system. Sensitivity and empathy is required, as we collectively move to a place of healing.

Resources

History of Residential Schools:


http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html

http://www.aadnc-aandc.gc.ca/eng/1302882353814/1302882592498

Figure 12: Boys and girls at Ahousaht IRS, 1939. Bob Stewart Archives, B.C. Conference 2-74.
Treaty

A treaty is an agreement to define a relationship between two Nations. Prior to contact with Europeans, Aboriginal people created peace treaties between warring Nations. After contact, treaties were agreements signed by the Crown and a First Nation, outlining specific rights to harvesting, land etc.

Today there are many unresolved issues with the historic agreements.

There are five treaties between First Nations Peoples in Ontario and the Canadian Government: Treaty 3 (1873), Treaty 9 (1905-1930), Robinson Superior Treaty (1850), Robinson Huron Treaty (1850), and the Williams Treaty (1923).

Figure 13: Robinson Huron Treaty

Resources

Trick or Treaty film by NFB
Anishinaabe People (Great Lakes Region of Ontario)

In Ontario, the term Anishinaabe usually refers to the Nations of the Three Fires Confederacy (The Ojibwa, the Odawa and the Potawatomi). The Nations listed below all share some commonalities in language and tradition.

- Algonquin / Nipissing
- Ojibwa / Chippewa / Saulteaux / Mississaugas
- Odawa
- Potawatomi
- Oji-Cree
- Huron / Huron-Wendat / Wyandot

These Nations share many similar beliefs and values, but each hold practices and beliefs unique to their own Nation. The language of the Anishinabe belongs to the Algonkian family. As Oral history shares, the Anishinaabe began on the east coast of Turtle Island, where seven prophets came to the people and foretold the time of European contact. The Seven First Prophecy urged the people to migrate for safety and survival. In the 1600’s, the Ojibway and the Iroquois had several conflicts resulting in movement of the Nations. By the end of the century, the Ojibway were living in most of what is known today as Southern & Northern Ontario. By the middle of the 1700’s, the Three Fires Confederacy was joined by the Algonquin, Nipissing, Huron, Sauks, Foxes and others to create the Western Lakes Confederacy (also known as the Great Lakes Confederacy), speaking as one voice in a Grand Council. After the war of 1812, relations between the Confederacy and the British were strained. In the many years that followed, Nations were forced into Treaty agreements that saw them lose access to much of their traditional land. In 1870, the Grand General Indian Council of Ontario and Quebec met to review the Indian Act. This council continued to meet up until the 1900’s, when it was replaced with the Union of Ontario Indians (UOI), which today represents 43 First Nations across the province.

Resources

Haudenoshauane People (Iroquois - People of the Longhouse)

† Mohawk
† Oneida
† Onondaga
† Cayuga
† Seneca
† Tuscarora

Each of the Five (later Six) Nations that make up the Iroquois League or Confederacy, were well established pre-European-contact. The lived in what is today known as New York, Virginia, Kentucky and part of the Western Great Lakes region of Canada. The Iroquois have a matrilineal kinship pattern, where inheritance is passed through the mother’s family. At the beginning of the wave of European settlement, good relationships were held in high regard for the Iroquois people as they retain large areas of land that were desired for settlement purposes. These relations were strained by the push for Treaty agreements that would allow the European settlers access to more land in North America. Many of the Haudenosaunee people stayed in modern day United States until they, and their British allies, were defeated in the American Civil War. At this time, many migrated to Canada.

Today many Iroquois people live on and off traditional or territorial land. The Mohawks from Wahta live just outside of Bala Ontario. (See more below)

Resources


Wampum Belt of the Iroquois Confederacy

![Figure 15: Iroquois Confederacy Wampum Belt](image)

This Wampum Belt symbolizes the founding of the Iroquois Confederacy. Each square represents an Iroquois Nation with the Mohawk Nation, the Keepers of the Eastern Door, on the far right. The far left represents the Seneca Nation, Keepers of the Western Door, the two middle squares represent the younger nations of Oneida and Cayuga. The central tree is the Onondaga Nation.
Métis

Métis people are a distinct group and have a different ancestry from First Nations’ peoples. They share traditional territories which are not the same as reserves. These territories include the waterways of Ontario, the area that surrounds the Great Lakes and includes what was historically referred to as the Northwest.

The Métis people emerged as a distinct cultural group and were identified as the children of Aboriginal women and European men. As Métis married Métis, they formed communities and a unique culture developed.

The Métis shared a history, common culture (which includes song, dance and cultural symbols), a unique language called the Michif, a distinct way of life and many kinship connections. Métis rights were recognized by the Canadian government in 2003.

Resources

Métis Nation of Ontario  http://wwwmetisnation.org/

Figure 16: Métis Flag

Figure 17: Métis Sash / Ceinture Fléchée
Inuit

The Inuit have a culture and set of traditions that are different from other First Nations and Métis groups. They live in what today is called, the Arctic land and waters. In Canada, over 53 communities in four geographic regions (Labrador, Quebec, Nunavut, and Northwest Territories) are home to over 50,000 Inuit.

The Inuit culture has been taught by the Elders to the youth for more than four thousand years. Inuit history has been maintained through a long tradition of storytelling. Prior to European contact, the Inuit followed the migratory patterns of the land and water animals they hunted, such as whale, seal, caribou, fish, and various birds. The entire animal is used by the Inuit for food, clothing and tools.

Many communities still practice traditional hunting techniques today. The Inuit have a unique relationship with dogs that are used as a team to pull their sleds from one place to another. The Inuit are responsible for many unique technologies, such as the igloo and the dog sled.

Resources

Inuit Tapirrit Kaanatami - Canada’s National Inuit Organization, [https://www.itk.ca/](https://www.itk.ca/)

Figure 18: Whale Cove Nunavut
Celebrations

Traditional Feast & Ceremonies of the Anishinaabeg People

- The original purpose was to thank the Creator.
- Feasts and ceremonies begin with traditional prayers and offerings by an Elder.
- The four medicines are presented in an abalone shell.
- A Smudge is used to clear the mind, body and spirit.
- The four sacred foods are present (strawberries, corn, wildrice and venison).
- The ceremonies usually occur in the Spring, Summer, Fall and Mid-Winter.
- Ceremonies can also be conducted when a member of the Nation passes away.

Contemporary Feasts & Ceremonies of the Anishinaabeg People

- Feasts and ceremonies have been adapted for today's life style.
- The purpose may remain the same, but the ceremony could also be conducted as a tool for cultural teaching and celebration.
- The ceremony begins with a prayer, and song and the use of the sacred medicine in a Smudge. Often, only the sacred food plate is actually smudged.
- The ceremonies may occur at some of the traditional times i.e. First Kill, or Summer / Winter Solstice.

Sweat Lodge Ceremony

- The Sweat Lodge Ceremony is used by First Nations for prayer and as a way to seek healing and purification.
- Not all Aboriginal people participate in the Sweat Lodge Ceremony.
- The ceremony was established post-contact, as a way to deal with the harmful effects of alcoholism.
- During the ceremony, guided by a medicine man or woman, the individual is challenged to acquire guidance from the Creator to repair damage done to one's spirit.
The Pow-Wow

- The Pow-wow is a social and spiritual gathering to celebrate the Creator and life.

- There are two types of Pow-wows: Traditional and Competition.

- The drum represents the heartbeat of Mother Earth, and acknowledges the grandmother and grandfather spirits, as well as the spirits of the four directions, those yet unborn, and those who have already passed on.

- There are many different kinds of dancers and dances. Sometimes participants dance together and sometimes they compete against each other to be selected as the most skilled in their category.

- It is important to refer to the traditional dress as Regalia, not a costume. It is not something you should “dress-up” in, because the Regalia holds spiritual importance to the creator and wearer of the clothing.

- It is appropriate to invite a speaker into your class to share their knowledge and expertise regarding Pow-wows. They may even choose to dress in full Regalia and dance for the class. It is not appropriate to create your own class Pow-Wow by asking students to dress-up and play drums.

- Many of the First Nations in Ontario host Pow-Wows each year. They are often open for everyone to attend and are a fabulous way to learn more about First Nations culture.

Figure 21: Curve Lake Pow Wow
Métis Jig

- The Red River Jig has been an important part of Métis culture for hundreds of years.
- This dance is unique to Métis culture and is a blend of complicated First Nations footwork set to European music, often accompanied by the fiddle.
- The Jig was traditionally a dance celebrated from dusk until dawn. Today it is celebrated at conferences, events, powwows and competitions.
- Other traditional Métis’ dances include: the Square dance, Drops of Brandy, the Waltz Quadrille, the Duck dance, and La Double Gigue.

Rendezvous

- A Rendezvous is a celebration organized by regional councils at annual Métis gatherings to celebrate Métis culture.
- These events often include fiddle playing, jigging, and Voyageur games like shooting, axe throwing, bannock making, canoe racing and more.

Figure 22: Original Artwork by Katlyn Maw - Grade 4 Student from Riverside PS
Local History
Peterborough Petroglyphs Provincial Park

- Located in Woodview Ontario (Northeast of Peterborough)
- Home to the largest collection of ancient First Nations petroglyphs (rock carvings) in Ontario
- Considered a sacred site by many Indigenous people (called the teaching rocks or Kinomagewapkong) and used for ceremonial purposes year round
- Over 900 images that help us to better understand Indigenous worldview
- Dated to between 600-1100 years ago
- Carved by the Algonkian people

Questions to Provoke Inquiry

1. How did First Nations people create the Petroglyphs?
2. The rocks were covered with a large glass building by Ontario Parks some years ago. Many First Nations challenged this decision. Why might the perspectives of these two groups be different in regards to the roles and responsibilities in protecting the teaching rocks?

Resources


Sainte-Marie Among the Hurons

- Located on the shores of Georgian Bay, this is the ancestral home of the Huron Wendat Nation.
- Dating back to 1639, this Jesuit settlement was the home of many Frenchmen until its destruction in 1649.
- After extensive archeological and historical research, this site is celebrated today as a reconstruction of life between the Huron People and the French colonists.

Resources

Sainte-Marie Website

Questions to Provoke Inquiry

1. Who were the Huron Wendat People?
2. Why did the French Jesuits want to colonize this area?
3. What was the relationship like between these two groups?
Serpent Mounds

- Serpent Mounds is located on the north shore of Rice Lake, near Peterborough.
- It is a sacred site and home to nine burial mounds dating back 2000 years.
- The mounds hold the remains of many individuals.
- Hiawatha First Nation has been recognized as stewards of this sacred site.
- The mounds begin in the east and travel west and are serpentine shaped.
- It is the only site of its kind in Canada.
- There are four types of burials at this site: Cremation, Fetal, Bundle Burial and Intrusive Burial.
- Many artifacts are found at the site.

Resources

Serpent Mounds Park

Questions to Provoke Inquiry

1. How does your culture and/or your family deal with the passing of a loved one?
2. Why did the Canadian government designate the Serpent Mounds as a National Historic Site?
3. How does the shape and location of the mounds reflect the Worldview of the Aboriginal people who buried their family members here?
Canadian Canoe Museum

- The Canadian Canoe Museum is located in Peterborough, Ontario.
- The Museum is host to many workshops and events that promote and celebrate the history of Aboriginal people in our region.
- The museum is full of artifacts collected from the area; there are over 100 different types of paddled boats, canoes and kayaks, on display.
- The museum’s collection of over 600 items represents paddled crafts from all parts of Canada.
- The museum offers many excited field trip opportunities for schools, including day and over-night programs.

Resources

The Canadian Canoe Museum -
http://www.canoemuseum.ca/

Questions to Provoke Inquiry

1. How does the canoe represent Canadian identity?
2. What are some of the different types of water craft found at the Canadian Canoe Museum?
3. How is a birch bark canoe made?
Wahta First Nation

- The Wahta Mohawk Territory is located near Bala, Ontario.
- Originally living in Kanesatake, Oka, Quebec the Wahta Mohawks relocated to Muskoka in 1881.
- There are 175 individuals living on the territory with about 710 members all together.
- The Wahta Mohawk people are descendent from the Five Nations Confederacy (later Six Nations) which also includes the Oneida, Onondaga, Cayuga, Senecaand Tyendinaga Nations.
- The Iroquois Confederacy was held in high regard among other Indigenous Nations and European colonists because of their sophisticated political organization and complex use of diplomacy.
- The Mohawk people are responsible for the Eastern door of the Iroquois Confederacy. They were charged with protecting its easternmost territory and the trade relationship with the Dutch, and later, the English.
- The Iroquois Confederacy still exists today with eight communities that comprise the Mohawk Nation – Akwesasne, Kahnawake, Kanesatake, Six Nations, Tyendinaga and Wahta, as well as Kanatsiohareke and Ganienke in the US.
- The People of the Confederacy refer to themselves as Haudenosaunee or People of the Longhouse.

Resources

Wahta Mohawks First Nation [http://wahtamohawks.ca/](http://wahtamohawks.ca/)

The students of Gravenhurst High School have produced a video available from the Medianet called “The Story of Wahta”

Questions to Provoke Inquiry

1. Where did the name Wahta First Nation come from?
2. Why did the Mohawk of Wahta live move to Bala?
3. What does the Wampum belt mean to the people of Wahta?
Moon River Métis Council

- The Moon River Métis Council was officially created on December 5, 2004 to represent the Métis people of Parry Sound / Muskoka.
- The French word “Métis” means “mixed”.
- In the Penetanguishene area in the early 1820's, a Métis community was established that provided an opportunity for individuals to fish, trade furs, farm and engage in logging.
- There were many Métis settlements along the shores of the Great Lakes and Georgian Bay, Moon River being just one.
- Many Métis descendants of the Moon River and Woods Bay area of Georgian Bay still live in the same area their ancestors settled in during the early 1800’s.

Resources

Moon River Métis Council  
http://www.moonrivermetis.com/

Métis Nation of Ontario  
http://www.metisnation.org/

Questions to Provoke Inquiry

1. Where do the Métis come from?
2. How does a Métis Council operate?
3. Why is the Métis culture so unique?
Curve Lake First Nation

- Located on the peninsula between Chemong and Buckhorn Lakes, northwest of Peterborough, Ontario, Curve Lake First Nation is home to approximately 1800 members of the Mississauga Ojibway.
- This band of Anishinaabek people settled here in 1829 and are part of the Williams Treaty of 1923, which saw the surrender of territorial land in southern Ontario.
- Traditional teachings tell us that pre-contact this land was shared with the Potawatomi, Odawa Huron and the Haudenesaune.
- Oral history also tells us that the traditional hunting and gathering territory included the areas of Georgian Bay, Tyendenaga, Lake Ontario and the French River.
- Curve Lake is governed by an elected eight-person council and Chief.
- Elise Knott of Curve Lake was elected as the first woman Chief in Canada in 1954.
- The Whetung Art Gallery was established in the 1960’s.
- Curve Lake is home to several famous artists and writers such as Drew Hayden Taylor, Alice Williams, David Johnson and Norman Knott.

Resources

Curve Lake First Nation
http://www.curvelakefirstnation.ca/

Questions to Provoke Inquiry

1. How did the people of Curve Lake First Nation find its name?
2. Where did the Anishinaabe of Curve Lake live prior to 1829?
3. What is the Williams Treaty of 1923?
Alderville First Nation

- Alderville is located on the south shore of Rice Lake.
- Alderville is a Mississaugua Ojibwe (Anishinaabe) First Nation community, with approximately 300 members living in Alderville and over 650 members living in other places.
- The original ancestors of many living in Alderville today are from the Grape Island area, near present-day Belleville.
- Alderville is the site of one of the first mission residential schools in Canada.
- Alderville is home to the Black Oak Savanna & Tallgrass Prairie is the largest remaining tallgrass prairie left in Ontario. Due to the type of vegetation found here, grassland with oak as dominant tree species, the area is also home to valuable and diverse animal and plant species.
- Alderville has made a long-term commitment to the stewardship of this savanna. The Black Oak Savanna is considered an endangered ecosystem in Ontario.
- The traditional practice of a controlled burn still occurs today to promote new growth and prevent the spread of disease and insect infestation.

Resources

Alderville First Nation
http://www.aldervillefirstnation.ca/index.html

Questions to Provoke Inquiry

1. Where did the name Alderville First Nation come from?
2. Why did the ancestors of Alderville relocate from Grape Island?
3. What can you learn about the first mission school located in Alderville?
Hiawatha First Nation – Mississaugas of Rice Lake

- Hiawatha First Nation is located on the north shore of Rice Lake, southeast of Peterborough Ontario.
- Ancestors of current members of Hiawatha First Nation have lived in this area since the 1600’s.
- The home of the Hiawatha First Nation was originally established as a reserve of 1120 acres in 1828.
- In the late 1800’s, the reserve was home to the first Methodist Mission in Peterborough County.
- In 1992, the stewardship of Serpent Mounds Provincial Park was returned to the Hiawatha First Nation, who take care of the area and preserve the heritage of the burial ground.

Resources


Serpent Mound Provincial Park –  

Questions to Provoke Inquiry

1. Where did the name Hiawatha First Nation come from?
2. What did the ancestors of Hiawatha First Nation do on their land?
3. What can you learn about the first mission school located in Hiawatha?
Chippewas of Georgina Island First Nation

- The Chippewas of Georgina Island First Nation is located on the south shore of Lake Simcoe, just east of Sutton and just south of Orillia.
- The First Nation is made up of three islands Georgiana (the largest), Snake and Fox Islands.
- The First Nation has approximately 220 members living on the three islands and approximately 580 members living off the islands.
- The Huron-Wendat occupied this region prior to the Chippewas settling here.
- The Chippewas began to settle the three islands in 1861.
- The Chippewas of Georgina Island are part of both the Collins and Williams Treaties.

Resources


Questions to Provoke Inquiry

1. What obstacles might the community face living on an island?
2. Why did Chippewas relocate to Georgiana Island in 1861?
3. What can you learn about the Collins and Williams Treaties?
The Chippewas of Rama First Nation

- The Chippewas of Rama First Nation is located on the eastern shore of Lake Couchiching.
- It has approximately 1500 members, with about half living on the territory.
- From the earliest of times, the people of Rama have been entrepreneurs, artisans, craftsmen, hunters and fishermen.
- More recently, members of the Rama First Nation act as guides throughout the area for tourists, providing a number of different services and marketing crafts and produce.
- Rama First Nation is part of the Chippewa Tri-Council, known today as the Chippewas of Lake Simcoe and Huron. The other two communities are Beausoleil First Nation on Christian Island and the Chippewas of Georgina Island.
- Today we call the area of Huntsville, Bracebridge and Gravenhurst—Muskoka—which is named after Chief Yellowhead (Musquakie), who served the Chippewa community as their chief from 1818 to 1844.
- After being forced to leave the traditional territory, and relocated several times, in 1836 the Chippewas of Rama First Nation purchased the land from the Crown where they live today.
- One of the traditional food sources of the Chippewa were fish. Near Rama First Nation, the remains of the Mnjikaning Fish Fence in Atherly Narrows on Lake Couchiching is being protected. The Fish Weir is a series of underwater fences that corral fish into areas that make it easier for harvesting. The Government recognized the Mnjikaning Fish Weir as a National Historical Site in 1982.

Resources

The Chippewas of Rama First Nation
http://www.mnjikaning.ca/

Questions to Provoke Inquiry

1. What else can you learn about Chief Yellowhead?
2. Why were the Chippewas of Rama relocated several times?
3. What can you learn about the fish fence or weir?
Integrating First Nations, Métis, and Inuit Perspective
## Unit Title:

**Heritage and Identity of Aboriginal Peoples: Communities in Canada, Past, Present and Future**

Who are the Aboriginal Peoples of Canada and what defines Canadian heritage and identity?

## Curricular Connections:

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<thead>
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<th>Languages</th>
<th>Oral Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Listen in order to understand and respond appropriately in a variety of situations for a variety of purposes;</td>
</tr>
<tr>
<td></td>
<td>Use speaking skills and strategies appropriately to communicate with different audiences for a variety of purposes;</td>
</tr>
<tr>
<td></td>
<td>Reflect on and identify their strengths as listeners and speakers, areas for improvement, and the strategies they found most helpful in oral communication situations.</td>
</tr>
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### Reading

- Read and demonstrate an understanding of a variety of literary, graphic, and informational texts, using a range of strategies to construct meaning;
- Recognize a variety of text forms, text features, and stylistic elements and demonstrate understanding of how they help communicate meaning;
- Use knowledge of words and cueing systems to read fluently;
- Reflect on and identify their strengths as readers, areas for improvement, and the strategies they found most helpful before, during, and after reading.

### Writing

- Generate, gather, and organize ideas and information to write for an intended purpose and audience;
- Draft and revise their writing, using a variety of informational, literary, and graphic forms and stylistic elements appropriate for the purpose and audience;
- Use editing, proofreading, and publishing skills and strategies, and knowledge of language conventions, to correct errors, refine expression, and present their work effectively;
- Reflect on and identify their strengths as writers, areas for improvement, and the strategies they found most helpful at different stages in the writing process.
### Media Literacy
- Demonstrate an understanding of a variety of media texts;
- Identify some media forms and explain how the conventions and techniques associated with them are used to create meaning;
- Create a variety of media texts for different purposes and audiences, using appropriate forms, conventions, and techniques;
- Reflect on and identify their strengths as media interpreters and creators, areas for improvement, and the strategies they found most helpful in understanding and creating media texts.

### Heritage and Identity: First Nations and Europeans in New France and Early Canada
- **Application:** Analyze some key short- and long-term consequences of interactions among and between First Nations and European explorers and settlers in New France prior to 1713 (FOCUS ON: Cause and Consequence; Continuity and Change).
- **Inquiry:** Use the social studies inquiry process to investigate aspects of the interactions among and between First Nations and Europeans in Canada prior to 1713 from the perspectives of the various groups involved (FOCUS ON: Perspective; Interrelationships).
- **Understanding Context:** Describe significant features of and interactions between some of the main communities in Canada prior to 1713, with a particular focus on First Nations and New France (FOCUS ON: Significance; Interrelationships).

### People and Environments: The Role of Government and Responsible Citizenship
- **Application:** Assess responses of governments in Canada to some significant issues and develop plans of action for governments and citizens to address social and environmental issues (FOCUS ON: Interrelationships; Cause and Consequence).
- **Inquiry:** Use the social studies inquiry process to investigate Canadian social and/or environmental issues from various perspectives, including the perspective of the level (or levels) of government responsible for addressing the issues (FOCUS ON: Perspective).
### Social Studies Grade 6

#### Understanding Context:
Demonstrate an understanding of the roles and key responsibilities of citizens and of the different levels of government in Canada (FOCUS ON: Significance).

<table>
<thead>
<tr>
<th>Heritage and Identity: Communities in Canada, Past and Present</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Application:</strong> Assess contributions to Canadian identity made by various groups and by various features of Canadian communities and regions (FOCUS ON: Cause and Consequence; Patterns and Trends).</td>
</tr>
<tr>
<td><strong>Inquiry:</strong> Use the social studies inquiry process to investigate different perspectives on the historical and/or contemporary experience of two or more distinct communities in Canada (FOCUS ON: Perspective).</td>
</tr>
<tr>
<td><strong>Understanding Context:</strong> Demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities in Canada (FOCUS ON: Significance; Continuity and Change).</td>
</tr>
</tbody>
</table>

#### People and Environments: Canada’s Interactions with the Global Community

| **Application:** Explain the importance of international cooperation in addressing global issues and evaluate the effectiveness of selected actions by Canada and Canadian citizens in the international arena (FOCUS ON: Interrelationships; Perspective). |
| **Inquiry:** Use the social studies inquiry process to investigate some global issues of political, social, economic, and/or environmental importance, their impact on the global community, and responses to the issues (FOCUS ON: Cause and Consequence). |
| **Understanding Context:** Describe significant aspects of the involvement of Canada and Canadians in some regions around the world, including the impact of this involvement (FOCUS ON: Significance; Patterns and Trends). |

#### Science and Technology

**Understanding Life Systems**
- Analyze the impact of human activities and technological innovations on human health;
- Analyze the interconnectedness of all living things and the importance of maintaining diversity as it is critical to the health of the planet;
| **Health and Physical Education** | • Explore how the choices they make can have an impact on biodiversity. |
| **Healthy Living Strand** | • Explain how stress affects mental health and emotional well-being, and demonstrate an understanding of how to use a variety of strategies for relieving stress and caring for their mental health (e.g., engaging in physical activity, listening to music, resting, meditating, talking with a trusted individual, practicing smudging). |
| **The Arts** | **Dance**  
• apply the creative process to the composition of short dance pieces, using the elements of dance to communicate feelings and ideas;  
• apply the critical analysis process to communicate their feelings, ideas, and understandings in response to a variety of dance pieces and experiences;  
• demonstrate an understanding of a variety of dance forms, traditions, and styles from the past and present, and their sociocultural and historical contexts.  
**Drama**  
• apply the creative process to process drama and the development of drama works, using the elements and conventions of drama to communicate feelings, ideas, and multiple perspectives;  
• the critical analysis process to communicate feelings, ideas, and understandings in response to a variety of drama works and experiences;  
• demonstrate an understanding of a variety of drama and theatre forms, traditions, and styles from the past and present, and their sociocultural and historical contexts.  
**Music**  
• apply the critical analysis process to communicate their feelings, ideas, and understandings in response to a variety of music and musical experiences;  
• demonstrate an understanding of a variety of musical genres and styles from the past and present, and their sociocultural and historical contexts. |
### Art
- apply the critical analysis process to communicate feelings, ideas, and understandings in response to a variety of art works and art experiences;
- demonstrate an understanding of a variety of art forms, styles, and techniques from the past and present, and their sociocultural and historical contexts.

### Enduring Understanding – Inquiry Questions to Guide the Unit
- How can heritage help you develop identity?
- How can a timeline help us understand Canadian history and Canadian identity?
- How is Canadian identity shaped by First Nations, Métis and Inuit culture?
- How can learning about where I live help me better understand my culture?
- How can learning about where I live help me better understand First Nations, Métis and Inuit culture?
- How do First Nations, Métis and Inuit people show respect for the environment?
- How can I protect the habitat of plants and animals in my area?
- How can all Canadians participate in healing and reconciliation?

### Learning Goals for the Unit
- I will work on my oral communication skills as I learn to become a better storyteller, persuasive speaker and dramatic performer.
- I will work on my listening skills as I think about how important they are in storytelling and music.
- I will work on my written communication skills as I learn how to write a First Nations, Métis and Inuit-inspired story.
- I will work on my reading skills as I read many different First Nations, Métis and Inuit stories and information about their traditions.
- I will think about how First Nations, Métis and Inuit cultures have shaped Canadian culture.
- I will learn about how someone’s way of seeing the world – their worldview – shapes who they are.
- I will learn about why respect for the Earth is so important in First Nations, Métis and Inuit culture.
- I will examine how we use plants and animals in our culture and compare this to how other cultures use plants and animals, looking especially at how plants and animals are used for shelter, medicine, oral teaching, food and clothing.
- I will learn how to live a healthy lifestyle by managing my stress and demonstrating an understanding of how to use a variety of strategies for relieving stress and caring for their mental health like smudging.
Introduction:

Heritage & Identity

We spend our whole lives finding, growing and developing our own personal identity. It is built upon our relationships with our family, friends and community. It is shaped by our language, culture, where we live and the traditions we celebrate (National Centre for First Nations Governance, 2013). As we grow, our identity is directly connected to our sense of belonging and can help us deal with adversity. Our identity is directly connected to our heritage and the teachings of our Elders.

The First Peoples of Canada have rich histories, cultures and traditions that have shaped their rich and diverse identities. Before contact with Europeans, their communities or nations were self-governing, highly organized and successful in laws and systems of justice (National Centre for First Nations Governance, 2013).

First Nations, Métis and Inuit identity has been legally categorized by the Canadian government through the Indian Act, first passed in 1876. That means today, to be an “Indian” in Canada is not just a cultural identity but also a legal category.

The Indian Act:

As a federal legislation, the Indian Act governs the lives of Canadians who identity as Indigenous people from birth to death. This act regulates many parts of a person’s life, giving the government regulatory power over an individual. Indigenous Status or identity is determined by entitlement and registration (National Centre for First Nations Governance, 2013).

Historically, being identified as an “Indian” had little to do with heritage or tradition and more to do with the law. As stated in the Indian Act,

“Provided always that any Indian women marrying any other than Indian shall cease to be an Indian within the meaning of this Act nor shall the children of such marriage be considered Indians.”

This legislation remains controversial as some see it as “legislated discrimination” (National Centre for First Nations Governance, p. 4).
Resources:


*If the white man wants to live in peace with the Indian, he can live in peace... Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The Earth is the mother of all people, and all people should have equal rights upon it.... Let me be a free man, free to travel, free to stop, free to work, free to trade where I choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself, and I will obey every law, or submit to the penalty.*

~ Heinmot Tooyalaket (Chief Joseph), Nez Perce Leader
Learning Opportunity #1: Questioning Our Way to Understanding Aboriginal Peoples’ Heritage and Identity

Learning Goals: Students will explore the big ideas that are involved in the study of Aboriginal Peoples’ Heritage and Identity. They will explore the power of questioning to guide their thinking and their learning.

Materials:
- *The Elders are Watching* by David Bouchard and Roy Henry Vickers
- BLM #1 - “Asking Good Questions”
- Appendix #2 - Adrienne Gear’s table of Quick vs. Deep Questions
- Chart paper/smart board

Questions to Provoke Inquiry:
What would you like to learn about in this unit? What questions do you have about the learning we are going to do? What topics do you think we will learn about in this strand? What do I need to know? What do I need to understand? What do I need to do? What do I need to honour?

Teacher’s Background:
It would be really helpful to do some pre-work with students on the difference between quick vs deep questions from Adrienne Gear’s book *Non-fiction Reading Power*.

Instructions:
1. Introduce the “Asking Good Questions” chart (BLM #1) as a tool for formulating deep questions. BLM #1A has examples; #1B is blank for student use.
2. Review Adrienne Gear’s table of Quick vs Deep Questions (Appendix #1).
3. Introduce the title of the unit to students (Heritage and Identity of Aboriginal Peoples: Communities in Canada, Past and Present) and explain that they will be accessing a lot of information from written text and media text. Have students share what they think they know about this topic already. Record their thinking on the chart paper/smart board.
4. Ask students to sit in a way that allows them to focus on the story that will be read aloud to them. This is a great opportunity to take them outside.
5. Share the book *The Elders are Watching* by David Bouchard and Roy Henry Vickers. As the picture book is being read, ask students to think about deep questions that are developing in their heads. They may wish to write them down on a sticky note so they don’t forget. Remind them that we are asking deep questions to understand the text better.
6. Read the text through once with little to no teacher prompting.
7. Create a wonder web with the topic bubble Heritage and Identity of Aboriginal Peoples: Communities in Canada, Past and Present. Have students generate “wonderings” or questions that were inspired by the reading of The Elders are Watching.

8. Read The Elders are Watching a second time. This time have students write questions in their Asking Good Questions chart BLM #1.

9. As a whole class, co-author deep questions that will guide this unit’s inquiry.

Extension Learning Opportunity:

A. Go deeper into the questioning exercise by using another text like As Long as the Rivers Flow by Larry Loyie, Nokum is My Teacher by David Bouchard, Dreamstones by Maxine Trottier and Stella East, or The Drum Calls Softly by David Bouchard. All should be available in your school library.

Resources:


Gear, Adrienne. Nonfiction Reading Power: Teaching Students How to Think While They Read All Kinds of Information. Markham, Ont.: Pembroke, 2008. Print.


Learning Opportunity #2: Quilt of Belonging

Learning Goals: Students will use a map to see the world as a whole and recognize that Canada is connected to many parts of the global community. As students in this global community, they will explore and develop their own quilt to help them weave an understanding of our connectedness.

Materials:
- “View the Quilt” video on YouTube via www.invitationproject.ca
- Appendix #2- The Quilt of Belonging (p. 6-7 Coming to Canada; Building a Life in a New Land)
- BLM #2 - Blank World Map
- BLM #3 - What's Your Family's Story?

Questions to Provoke Inquiry:
What does your family story tell you about yourself? How are we all connected as global citizens? How can your heritage help you develop your own identity?

Teacher Background:
Please use the suggested assignment “What's Your Family’s Story?” with care, adapting to fit all types of families and all children’s needs. This learning opportunity is a great place to connect to both Maslow’s Hierarchy of Needs and Stewart Shanker’s self-regulation exercises and might be a place where you explicitly share these with students.

Instructions:
1. Start by showing the short clip “Quilt of Belonging” (www.invitationproject.ca) about this quilting masterpiece that celebrates the diversity of the global population. Visit this iconic cultural world map for another connection to resources and traditions around the globe: https://www.popandlolli.com/shop/stickers/cutesy-characters/iconic-cultural-world-map
2. Discuss the terms “diversity” and “cultural legacy.” Ask students: “Why is it important to recognize both these aspects of Canadian identity?” (Target answer: so everybody feels important and included.)
3. Have students read the text “The Quilt of Belonging” (Appendix #2).
4. On a large world map, identify the nations that are mentioned in this text. This is a good time to establish that the students know the continents, bodies of water and regions of Canada.
5. Share BLM #3 - What's Your Family Story? Students are asked to interview family members to gather their family’s cultural background/”story.”
6. Once students return with family history, place them in small groups and get them to share their family's story.
7. Invite student to work in groups of 3-4. As a group, have them label their blank world map (BLM #2) with their family stories. They can be very creative with this but will need to be able to summarize the stories when they share with the whole class.
8. Bring the whole class back together to summarize the diversity of culture that exists in each student's story. Record the class stories on one map that will provide the class with a “picture” of the class’s heritage, identity and diversity.

Extension Learning Opportunity:

A. On “The Invitation Project” website, have students explore the block-by-block pages where they can search out the quilt block created for their particular families’ roots, such as the block from Ireland or Thailand (http://www.invitationproject.ca/gallery.php).
B. Invite students to make their own class quilt based on their family stories. Sew the blocks together to make a class “Quilt of Belonging.” You can use fabric, paper or other materials to make this happen.
C. At the end of each of the series of learning opportunities, have students make new blocks to add to a “Unit Quilt” that can be shared with the entire school.
D. Using Nelson Literacy 5b p92-98 “Celebrate Belonging,” have students read the text and focus on summarizing the information using the Deep Questions technique.

Resources:


Learning Opportunity #3: Origins

Learning Goals: Students will explore the origins of the First Peoples of Canada by investigating geographical events and areas of significance in FIRST NATIONS, MÉTIS, AND INUIT history (glaciation, animal migration, Beringia, etc.) along with some First Nations, Métis and Inuit creation stories.

Materials:
- Appendix #3-6 Creation Stories from the First Nations
- Website: Canada’s First Peoples http://firstpeoplesofcanada.com/fp_groups/fp_groups_origins.html
- Website: Canadian Museum of History http://www.museedelhistoire.ca/cmc/exhibitions/aborig/fp/fpz2f10e.shtml
- Video: CBC People’s History, “The Crossing” https://www.youtube.com/watch?v=cJaMyd8cNYQ

Teacher Background:
Refer back to previous learning opportunity “Quilt of Belonging” and use the Questions to Provoke Inquiry to review. It is really important to explicitly share that there are a multitude of theories to explain human origins in Canada. It is important to note that one theory is not superior to another and this learning opportunity is designed to provide students with the means to explore (not evaluate) several of them.

Questions to Provoke Inquiry:
How does your understanding of your origins affect your self-identity? How might First Nations, Métis, and Inuit origin beliefs impact their identity? How does the land bridge theory compare to First Nations, Métis, and Inuit creation stories? What factors influenced the migration and settlement of Canada First Peoples (climate, glaciation, animal migration, etc.)?

Instructions:
1. Start with a class discussion: Where did we come from, anyway?!
2. Revisit the questions from BLM #3: What is Your Family Story?
   - How long has your family lived here? How many generations of your family have lived here? Where did your ancestors live? When did they migrate?
3. Choose a creation story to read with the class (Appendices #3-6). Ask students reflect on the following questions while listening to the story and share their responses.
   - Why might First Nations, Métis and Inuit (First Nations, Métis, and Inuit) cultures have creation stories like this? How might First Nations, Métis, and Inuit identity be shaped by such beliefs?
   - How does this creation story compare and contrast to your understanding of your own origin?
   - Consider how your self-identity would be influenced if your origin beliefs were different.


5. Read http://firstpeoplesofcanada.com/fp_groups/fp_groups_origins.html

6. Ask students to reflect upon the following question after watching and reading the two resources above: How does the land bridge theory compare to creation stories?

**Extension Learning Opportunity:**

A. Have students tell their own family creation story inspired by the oral traditions of First Nations, Métis, and Inuit creation stories.

**Resources:**


Learning Opportunity #4: Timelines: Explore and Create

Learning Goals: Students will explore the visual representation of events using a timeline. They will create a personal timeline and a timeline depicting significant events in Canadian First Nations, Métis, and Inuit history.

Materials:

- BLM #4 - Personal Timeline Assignment
- Appendix #8 - FIRST NATIONS, MÉTIS, AND INUIT Timeline
- Sample timelines:

Questions to Provoke Inquiry:
How does a timeline help us understand Canadian history? What does the First Nations, Métis, and Inuit timeline illustrate about the First Peoples in Canada?

Instructions:
1. Working together with the class, list the significant events in their “class history” since September (i.e. first day of school, Terry Fox run, Halloween, field trip, holidays, Louis Riel Day, Aboriginal Day, etc.)
2. Explain that this is a type of timeline. Draw a line and label those dates on the line, pointing out the importance of spacing/scale to visually represent the time between events.
3. Introduce the Personal Timeline Assignment (BLM #4)
4. Create a timeline of significant events in First Nations, Métis, and Inuit history (Appendix #8) that can be posted in the classroom and referred to throughout the unit (Also refer to the timeline in *Hope and Healing*).

Extension Learning Opportunity:
A. Have students choose one of the events from the timeline and research/explore in more detail, such as Shanawdithit of the Beothuk people ([http://www.invitationproject.ca/listing.php?Listing=1025](http://www.invitationproject.ca/listing.php?Listing=1025)).
B. Students can create their next quilt square based on this new learning.
Learning Opportunity #5: Mapping First Nations, Métis, and Inuit Cultural Groups

Learning Goals: Students will create a map to represent the different tribal regions in Canada (pre-contact).

Materials:
- Website: The Canadian Atlas Online
  http://www.canadiangeographic.ca/atlas/themes.aspx?id=first&sub=first_cultures_arctic&lang=En
- Website: Ecokids
  http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/groups.cfm
- BLM #5 - Blank map of Canada
- Appendix #9 - Map of First Nations, Métis, and Inuit Cultural Groups

Questions to Provoke Inquiry:
How were the First Nations, Métis, and Inuit cultural boundaries determined? Who created these boundaries? How do these boundaries help us understand First Nations, Métis, and Inuit communities? How do the boundaries differ from present borders?

Instructions:
1. Display the map of the seven cultural areas (Northwest Coast, Plateau, Plains, Arctic, Sub-Arctic, Woodland Iroquois, Woodland Algonquians).
2. Discuss with students the difference between borders and boundaries (i.e. borders are legally binding and determined by the government and these boundaries were created by historians to understand groupings of people). This can be highlighted using the blank map of Canada that is divided by borders that run north to south rather than boundaries that follow the natural topography of the land. This is also a great time to discuss how the land influenced and impacted the culture and lifestyle of many First Nations, Métis and Inuit communities.
3. Distribute a blank map of Canada and assign the following tasks:
   a. Create a title for the map
   b. Draw the correct cultural boundaries and colour the corresponding areas
   c. Label each of the seven cultural groups
   d. Add a legend
4. Use the large government of Canada, First Nations of Ontario map to explore the present-day location of many nations.
Extension Learning Opportunity:

A. Create a map of the nations that lived in your local region before contact.
B. Watch Episode 1 of the *Land Between* video to learn more about our local area (Found in Integrating First Nations, Métis, and Inuit Perspective Grade 3/4 resource from 2014 in all schools).

![Student Original Artwork by Rhiannon Stevenson, Riverside PS](image.png)
Learning Opportunity #6: Comparing First Nations, Métis, and Inuit Cultural Groups

Learning Goals: Students will explore and compare the different First Nations, Métis, and Inuit cultural groups, pre-contact.

Materials:

- BLM #6: Comparison Chart of First Nations, Métis, and Inuit Cultural Groups. It is recommended that you re-create this as a Google doc so students can share and input information together.
- Website: EcoKids
  http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/groups.cfm
- Website: Canadian Museum of History
  http://www.museedelhistoire.ca/cmc/exhibitions/aborig/fp/fpz3inte.shtml
- Website: Canada’s First Peoples
  http://firstpeoplesofcanada.com/index.html
- Nelson Literacy (Grade 6 Resource).
- Early Canada: Aboriginal Peoples.
- Discovering First Peoples and First Contacts.
- The Kids Book of Aboriginal Peoples in Canada.
- America’s First Peoples: The Ojibwa- Wild Rice Gatherers.
- America’s First Peoples: The Iroquois- Longhouse Builders.

*Several of the resources above can be found in Media Net.

Questions to Provoke Inquiry:
Who were the First Peoples and how did they live pre-Contact? How did First Nations, Métis, and Inuit identity differ among the different cultural groups? What factors determined their identity? How did the environment impact their culture?

Instructions:

1. Guided Research: Working together, read through and model how to collect information for one of the cultural groups. Summarize the important details using the worksheet you have set up on Google docs.
2. Jigsaw: Create six groups and assign each group one of the cultural areas to summarize and record their findings.
3. One member from each group will present their findings, in a creative manner, to one member of each of the other five groups.
4. All students should finish by reviewing a copy of the Google docs with all the information for each of the seven cultural groups.

Extension Learning Opportunity:

A. Have students delve deeper into the connection between the First Nations and the land. How did/does this connection influence their cultural identity?
B. Have students create an art project influenced by their cultural group.

Resources:


Learning Opportunity #7: Time Explorers Hands-On Activity

Learning Goals: Students will explore the interactions between the First Nations and Europeans in New France and Early Canada. Students will use simulated primary sources to put together a timeline of significant events that molded the identity of Aboriginal communities.

Materials:
- Appendix #10 - Nine Time Capsules (Each capsule needs text sheet copied nine times. On each sheet, write a point value: nine points for the top sheet, eight points for the second one, etc. Depending on where you will be running the activity, a container needs to be provided for each capsule.)
- Appendix #11 - Nine timeline date cards: 1000CE, 1497CE, 1534CE, 1535CE, 1541CE, 1600CE, 1605CE, 1608CE, and 1620CE (each card could be attached to a post/stick so you can physically place out the date, making an actual timeline)

Questions to Provoke Inquiry:
What were some of the consequences of early contact between the First Nations people and the European explorers? How are some of these consequences connected to present-day Canadian identities? What were the main motives for early exploration of Canada and later for European settlement?

Instructions:
1. Divide class into nine “Time Traveller” groups. Explain to groups that they are going to be role playing the role of the First Peoples of Canada. They will be travelling back in history to learn/review about the first contact Europeans had with the Aboriginal people. At the end of the activity, they will need to present the Aboriginal perspectives on the events described in the time capsules.
2. The goal of this activity is to have “Time Traveller” groups race around and find “Time Capsules” and take a “Time Capsule Sheet” from the top of each box. This is a great opportunity to get students learning in the outdoors and could be easily adapted as an orienteering activity.
3. As they collect the “Time Capsule Sheets,” students should read them aloud and be sure that each group member understands the content.
4. When groups have collected all nine sheets from the time capsules, students need to return to the home base, where the timeline is set up.
5. Students must then put their sheets in chronological order. At this time, students should be able to answer “quick” questions that are taken directly from the text of the “Time Capsule Sheets” (Additional points can be awarded for correct answers).
6. The Time Traveller group with the highest number of collected points gets first choice to pick the year on the timeline that they will present. The remaining groups then select their years or the teacher can assign them.

7. The Time Traveller groups will then prepare a few sentences to describe their period in history. The description must be from the perspective of the First Nations people. It is suggested that all groups use the sentence starters:
   - These ‘Pale-faces’ have…
   - The life we know is changing because…
   - We believe…

**Extension Learning Opportunity:**

A. Create a timeline using the Timeline Mobile App or web-based student interactive:
Learning Opportunity # 8: Contributions to Canadian Identity

Learning Goals: Students will explore some significant technologies and discoveries that First Nations, Métis, and Inuit cultures contributed to the Canadian identity, such as maple syrup, lacrosse and canoes.

Materials:

- Appendix #12 - Canadian Aboriginal Technologies
- Video: https://www.historicacanada.ca/content/heritage-minutes/syrup (2 min.)
- Chart paper/smart board

Questions to Provoke Inquiry:

How is Canadian identity shaped by First Nations, Métis, and Inuit people? How does the statement “Necessity is the mother of invention” relate to First Nations, Métis, and Inuit inventions? How do the inventions we use help shape our identity?

Instructions:

1. Brainstorm a list of inventions that can be credited to First Nations, Métis, and Inuit Peoples.
2. Watch the Heritage Moment https://www.historicacanada.ca/content/heritage-minutes/syrup.
3. Provide a copy of Canadian Aboriginal Technologies (Appendix #12) and update the class list with any omissions/additions (e.g. maple syrup).
4. In small groups, ask students to choose one Aboriginal invention and research it so that they can present their findings to their class. Their presentation should include:
   a. artifacts: a model, photograph or drawing of the item in its present form and in its earlier Aboriginal form
   b. the story (inspiration) of how the invention came to be
   c. An argument for why this invention is an important contribution to Canadian identity.
* This lesson is inspired by First Nations and Inuit Technologies from FTC and Martin Institute

Extension Learning Opportunity:

A. Host an Aboriginal Games Day or Cultural Fair.

Resources:


Learning Opportunity #9: Why Did People Immigrate to Canada?

Learning Goals: Students will explore the reasons why people immigrated to Canada.

Materials:

- Appendix #13 - Why Did People Come to Canada? (push/pull factors, where and why)
- Appendix #14 - Character cards
- BLM #7 - Motivation, Challenges and Reality chart

Questions to Provoke Inquiry:

Why did people leave their country and move to Canada? What might have happened to make people decide to emigrate? What obstacles might they have faced? What kind of challenges did the settlers face once they got to Canada? Who was already here? How did the settlers interact with the First Nations people? How did the settlers’ arrival impact First Nations, Métis and Inuit people?

Instructions:

1. Choose a group of people (ie Irish potato farmer) from Appendix #14 and research the reasons why they came to Canada.
2. Students can either choose a random character card and research that group, or choose a group of their own, based on their own interest.
3. Using Appendix #13, and other materials, students research the push/pull factors (Motivation), the obstacles they faced (Challenges), and what the reality was when they got to Canada (Reality).
4. Students fill in the information they have found on BLM #7 - Motivation chart.
5. Share findings with class.

Extension Learning Opportunity:

A. Complete a world map showing where people came from.
B. Create a map of Canada showing where different people settled.
Learning Opportunity #10: First Contact through Art

Learning Goals: Students will explore first contact between First Nations Peoples and early settlers.

Materials:
- BLM #8 - Pictures with student questions
- Appendix #15 – First Contact Art
- Appendix #16 – Timeline of Major Exploration

Questions to Provoke Inquiry: How did first contact with European settlers impact the First Nation peoples? What was the relationship like at first? What might the First Nations people have thought when they spotted the very first ship? Do you think all the First Nations people reacted in the same way? Explain your thinking.

Instructions:
1. Introduce the topic by showing students the image *The First Sighting* by Richard Wallwork (Appendix #15). Discuss with an elbow partner what might be happening, using the following questions as prompts: What is happening in this picture? What might they be thinking/feeling? How would they describe what they were seeing? How do we describe or explain something if we don’t have any frame of reference for it, or vocabulary? What might have happened next? Share some ideas.
2. Show some more pictures depicting different versions of first contact (BLM# 8). In pairs, students choose one of the pictures to discuss more fully. Using the corresponding graphic organizer, students consider some or all of the following:
   a. What is happening? How do you know?
   b. Whose perspective is being shown? How do you know?
   c. How might this have impacted the people shown?
   d. What do these pictures tell us about first contact?
   e. How might a First Nations artist have depicted this scene?
3. Students are invited to share their ideas with the class.
4. Review Appendix #16 for a timeline of major explorations.
Resources:

First Sighting picture: http://mp.natlib.govt.nz/detail/?id=35342&l=en

Additional First Contact Photos from BML #8:


http://www.canadian-republic.ca/currency.html


http://www.uppercanadahistory.ca/finna/finna1.html

http://www.ameriquefrancaise.org/fr/article-46/Jacques_Cartier.html#.VTU28ZNhldw

http://www.uppercanadahistory.ca/finna/finna1.html

www.inquisitr.com

Figure 2: Student Original Artwork by Ian Marshall, Riverside PS
Learning Opportunity #11: The Missionaries and the Wendat

Learning Goals: Students will explore why the Jesuit missionaries came to the Wendat community and the events that followed their arrival.

Materials:

- Video: Brebeuf and the Huron Carol (https://www.youtube.com/watch?v=hhjYWNf9L9A)
- Extra resources for teacher learning: The Orenda by Joseph Boyden, Black Robe (older film found on Netflix or iTunes).

Questions to Provoke Inquiry: Who were the Jesuit missionaries and where did they come from? Why did they come to the Wendat community? What was their goal? Why did they have this goal? Do you think they achieved their goal? What were the Wendat’s reactions to the missionaries coming to Canada? Did the Wendat’s reactions change after they arrived?

Teacher Background:

Key Points for teachers to emphasize:

- Jesuits were the most successful missionaries, their goal being to have the First Nations peoples adapt to the French way of life and become Catholics by giving up their language, beliefs and culture.
- They started their mission in 1625 by settling in with the Wendat communities and acting in the role of farmers.
- The Wendat accepted them and called them “The Black Robes” as they wished to keep their alliance with the French against the Haudenosaunee and maintain their fur trading relationship with the French.
- For years they lived together, the leader of the missionaries being Jean de Brebeuf. It took him six years to get his first adult convert. During that time he learned the Wendat language then wrote a dictionary and grammar book in Wendat to help other missionaries learn the language.
- As more Jesuits arrived they decided to build their own mission called Sainte Marie among the Hurons (the name given to the Wendat by the missionaries), which in the end would only last for six years before being destroyed by the Haudenosaunee, along with most of the Wendat Nation and Jean de Brebeuf.
- The Jesuits brought more than just their religion to the Wendat people; they also brought many European diseases for which the Wendat people had no immunity. This meant that thousands of people lost their lives.
- The missionaries offered a trade: if the Wendat agreed to be baptized they could have guns to help defend against their enemies. Those who were sick would receive the promise of heaven.
- In the end the teachings brought a split to the people. It weakened their resolve and caused a divide in the beliefs that they had held for thousands of years.

**Instructions:**

**Note:** It is really important to follow the specific video instructions below. There is material that is perhaps not suitable for a younger audience that can be avoided by following the time guidelines!! We strongly recommend you see the video in its entirety prior to showing students and make a professional decision for your class.

1. Gather students and play *Brebeuf and the Huron Carol* from 6:58 to 9:00. Pause here to discuss.
2. Start the video up again at 11:53 till 15:44. Ask how this event would work in the Jesuits’ favour in converting the Wendat peoples into their religion.
3. Start the video back at 18:38-23:35, then pause to discuss how the Jesuits tried to trick the community and why they would try to do this.
4. Play from 25:40-34:47. (*Note: Use of the word “hell” is found in the section to explain the spiritual thinking behind the practice of baptism) Pause and ask questions such as: Why do you think they tried to get the children to take on their religion? Why did some Wendat still refuse the religion? Do you think there was a division in the Wendat community? How would this affect them? Have you been to Sainte Marie among the Hurons? What do they mean when they say ‘will stand for what is best of human kind’? Who decides this? Is it one-sided? It mentioned that without a continued Jesuit presence many Wendat would revert to their traditional ways. Why was this a problem?
5. Start video at 35:38 and pause again at 39:23. (*Note: Make sure you pause the video here; it becomes quite violent soon after). Ask how guns changed the Wendat community. What did this mean for them? Why were guns only available to Christianized Wendat? Why all of a sudden were there more converts? Why was this considered a “calm before the storm”? How did the Iroquois winter hiding spot help them to attack their enemies? What do you think happened next? Explain that more than half of the Wendat community died in this fight, as well as Jean de Brebeuf and many of his fellow Jesuit missionaries.
6. Play the final clip from 43:32-45:00 and discuss what the students feel after watching the video. Then go back to the Questions to Provoke Inquiry and have a class discussion about them. Invite the students to create a journal entry or have a full-class discussion.
7. Finish up with a discussion about basic human rights and point-of-view. Is it fair for any group of people to try and push their views and beliefs on others? Whose point of view is represented the most and why do you think this is? What can be done about this?
Extension Learning Opportunity:

A. Look at the Sainte Marie among the Hurons webpage for additional information.  
   http://www.saintemarieamongthehurons.on.ca/sm/en/HistoricalInformation/TheSainteMarieStory/index.htm
B. What are basic human rights? Going back to this question ask the students to link this  
   scenario to others they can think of. How do they compare?
C. Choose G-rated portions of the 1991 film Black Robe to view with your students.

Resources:


   https://www.youtube.com/watch?v=hhjYWNjL9A.

Black Robe. Alliance, 1991. DVD.

Figure 3: Lacrosse at Sainte Marie Among the Hurons
Learning Opportunity #12: Fur Trade

Learning Goals: Students will explore the impact of the fur trade on both the First Nations peoples and the settlers.

Materials:

- Beaver Pelt video (https://www.youtube.com/watch?v=JGoVlgcT6tM)
- BLM #9 Goods Needed worksheet
- Chart paper/smart board

Questions to Provoke Inquiry: How did people trade before money? What was considered important and why? Who were the main trading partners? How did the settlers need for beaver pelts impact the First Nations Peoples? What sort of goods did the First Nations need?

Instructions:

1. Ask the students what they know about trading.
2. Show the Beaver Pelt video about fur trading. Stop and discuss at relevant points.
3. After the video, revisit the question about trading and record ideas on chart paper.
4. Talk about some of the items that the First Nations Peoples would have needed, and why they would need these things. Record some of the student thinking on the chart paper (just to get their thinking started).
5. Introduce the activity “Goods Needed” (BLM #9).
6. Invite students to work in pairs to complete the chart, thinking about the value of certain goods compared to how many pelts. Invite them to share their charts in a gallery walk.

Extension Learning Opportunity:

- Imagine you live somewhere where there are no beavers. What could you trade instead?
- Compare the similarities and differences between trading goods and using the monetary system.

Resources:

Learning Opportunity #13: Fur Trade Game

Learning Goals: Students will explore the concepts of the fur trade in more detail by participating in a hands-on activity.

Materials:

- Appendix #17 – The Teachers’ Info Package from KPRDSB – This requires some preparation before you can lead the game.
- The Voyageurs video (https://www.youtube.com/watch?v=m-RNt4wNxb4)

Questions to Provoke Inquiry:

How did the fur trade work? Who traded with whom? What was the main currency? What sort of goods did the First Nations People need or want? How did the Hudson Bay Company or the Northwest Company decide on the value of their goods compared to beaver pelts? How did the goods get to the First Nations People? What or who were the Coureurs de bois and the Voyageurs?

Instructions:

1. Watch the video about the Voyageurs (https://www.youtube.com/watch?v=m-RNt4wNxb4). Discuss with the whole class.
2. Set up the game by introducing the idea of being traders. Do this in character if possible.
   Talk about how different European goods were valued at different amounts of beaver pelts.
3. Show the students the cards and explain how to play the game. Use the teacher’s manual to guide you.
4. Organize the class into groups of about four to play the game. At the end of the game, calculate how many pelts the whole class gained and how well the First Nations traders did.

Extension Learning Opportunity:

A. Students could run the trading post.
B. Visit the Yearley Outdoor Education Centre

Resources:

Learning Opportunity #14: Exploring Significant Events that Increased the Settlers’ Population

Learning Goals: Students will explore the significant events that grew the number of European settlers and the development of towns and cities. Students will explore the significant events that led to the creation of new government and Canada.

Materials:
- Appendix #18 – King Louis XIV takes Action to Grow New France
- BLM #10 – Motivation, Obstacles and Achievements Chart
- BLM #11 – Venn Diagram of two 14-year-old girls
- Canada: A People’s History – Mystics and Adventurers
  https://www.youtube.com/watch?v=p198sin5CRk

Questions to Provoke Inquiry:
Why did France want to settle in Canada? Why might they have competed with other countries to do this? What was the King of France’s motivation to keep spending money to support the New World? How did the King’s actions impact the First Nations people? Why would a French peasant want to immigrate to Canada?

Instructions:
1. The film Mystics and Adventurers is approximately an hour and 45 minutes long. It covers several significant events in Canada’s past.
2. View Mystics and Adventurers. Stop a 1:17 and discuss the king’s motivations, obstacles and achievements as appropriate.
3. Together, fill in BLM #10, the “Motivation, Obstacles and Achievements Chart.”
4. Ask students to read Appendix #18 (King Louis XIV takes Action to Grow New France).
5. In small groups, ask students to fill in the Venn diagram, BLM #11, comparing two 14-year-old girls.

Extension Learning Opportunity:
A. Use Appendix #19 (Map of New France 1703) to discuss the impact the king’s actions had on the Aboriginal peoples.

Resources:
Learning Opportunity #15: Aboriginal Treaties in Canada

Learning Goals: Students will describe significant events or developments in the history of two or more communities in Canada and how these events affected the communities’ development and/or identity.

Materials:

- *The Kids Book of Aboriginal Peoples in Canada*
- *Nation to Nation* found in Media Net
- Office of the Treaty Commissioner ([http://www.otc.ca/education/we-are-all-treaty-people](http://www.otc.ca/education/we-are-all-treaty-people))
- Appendix #20 – Influential People Cards
- Appendix #31 – Treaty Definition

Questions to Provoke Inquiry:

How has Aboriginal community development been affected by treaties and the Indian Act? How might oral language affect the development of communities in Canada?

Teacher Background:

Definition: A treaty can be loosely compared to a contract: both are a means of willing parties assuming obligations among themselves, and a party to either that fails to live up to their obligations can be held liable under international law. Two definitions: 1) Official document expressing agreement in words, and 2) Objective outcome of ceremonial occasion which acknowledges the parties and defined relationships.

Instructions:

1. As a class define the term treaty. Use the above-noted definitions to help guide student thinking – Appendix #31.
2. Watch to video learn about treaties ([http://www.otc.ca/education/we-are-all-treaty-people](http://www.otc.ca/education/we-are-all-treaty-people))
3. Look at each treaty through both the large First Nations map (part of the package or downloadable at [http://www.ontario.ca/aboriginal/treaties](http://www.ontario.ca/aboriginal/treaties) and the website: [http://www.aadnc-aandc.gc.ca/eng/1100100029181/1100100029182](http://www.aadnc-aandc.gc.ca/eng/1100100029181/1100100029182))
4. Read pages 56-59 of *The Kids Book of Aboriginal Peoples in Canada* to help explain the treaty and the Indian Act. Ask students to think/pair/share with a shoulder partner about what a treaty is compared to the Indian Act. (Refer to the introduction of this entire unit for details about the Indian Act of 1876)
5. As a class create a timeline of all the treaties. Add to a previously constructed timeline or make a new more detailed timeline.

6. **Value Line.** Put a piece of tape on the floor long enough for each student to stand on the line. At one end place a sign – “Many Treaties in Canada,” in the middle “Some Treaties in Canada” and at the opposite end “No Treaties in Canada.” Ask the students to “vote with their feet” by responding the next few questions. After each question debrief the thinking of the students.
   - Do you think the treaties created by the Canadian government were respectful of Aboriginal people?
   - Do you think the treaties were necessary to create?
   - Do you think the treaties were fair?
   - Do you think the treaties have been upheld?
   - Do you think the treaties should be upheld?

7. Hand out Influential People cards (Appendix #20). Have students take turns reading them and put them onto the timeline where they belong.

8. Discuss how treaties affect us today.

**Extension Opportunities:**

A. Have students create a new square for their quilt based upon their learning about treaties.

**Resources:**


Learning Opportunity #16: How Communication Impacted Treaties

Learning Goals: Students will explore communication between Canada First Peoples and the European explorers by deepening their understanding of the power of language and other communication techniques such as pictures, artifacts, etc.

Materials:

- Appendix #21 – Pictures of symbols, wampum, eagle feather, storytelling
- Nation to Nation found in Media Net
- Appendix #22 – Picture Dictionary
- Chart paper/smart board

Questions to Provoke Inquiry:

How have methods of communication affected treaties? How can language impact our understanding of each other? What might happen to your understanding if you both speak different languages? How might confusion arise from misunderstandings in language?

Teacher Background:

“A further cause of confusion in the years after the Treaty arose from a misunderstanding regarding the unit of measurement used in the treaty negotiations to calculate the size of reserves. The questions of the difference between “miles” and “leagues” arose during the surveying of some reserves. A league is three miles, and was the traditional unit used by First Nations. The Government negotiators thought the word referred to miles, and calculated accordingly. When some Chiefs pointed out the discrepancy in area during survey work, the Crown agreed to enlarge the lands base only where Chiefs raised the issue explicitly. This has led to land claims to the present day.” p. 40 Nation to Nation

Instructions:

1. Ask students to brainstorm methods of communication that Aboriginal people used, such as pictures, wampum, eagle feather, oral storytelling (See Appendix #21).
2. Share a copy of The Picture Dictionary (Appendix #22). Have students construct sentences using pictures.
3. Share the story of the Eagle Feather [http://www.firstpeople.us/FP-Html-Legends/SymbolismOfTheEagleFeather-Lumbee.html]. Ask student to reflect upon the story and share their thinking with the class.
4. Ask the students to think about the parts that make up an agreement /treaty. How could the understanding of measurement impact their communication with each other? What is a mile? Why might this concept be difficult to understand for First Nations people?
5. People communicate in many different ways. List the different ways that Aboriginal people communicated that were misunderstood by others, such as eagle feathers and wampum. How could communication have been made clearer?

Extension Opportunities:

A. Invite students to add to their Quilt of Belonging by making another square.

Resources:


Figure 4: Quilt of Belonging from Mrs. S Flynn’s Grade 5 Class, Riverside PS

Integrating First Nations, Métis, and Inuit Perspective
Learning Opportunity #17: The Wampum Belt

Learning Goals: Students will describe significant events or developments in the history of two or more communities in Canada and how these events affected the communities’ development and/or identity.

Materials:
- Nation to Nation
- That’s Very Canadian
- 10 Most Outstanding Canadian Symbols
- Appendix #23 – Wampum Prayer
- Cardboard, Thread, Needle, Pony Beads, Graph paper
- Appendix #24 – Photos of Wampum Belts
- BLM #12 - KWL Chart

Questions to Provoke Inquiry:
What is a wampum belt? When would a wampum belt be used? What would you like to learn about in this unit? What questions do you have about the learning we are going to do? What topics do you think we will learn about in this strand?

Teacher Background:
Wampum Belt Treaties: Treaties between Europeans and the Aboriginal peoples of North America were first made in the 17th century and were often represented by objects like wampum belts. Parallel rows of purple beads on the Iroquoian Two-Row Wampum (Kaswentha) indicate that neither group should interfere with the other, but walk together down the path of life. Wampum belt treaties continue to be used as legal instruments today. [https://www.historicacanada.ca/1812/PDF/1812_aboriginal_guide.pdf](https://www.historicacanada.ca/1812/PDF/1812_aboriginal_guide.pdf)

http://www.slideshare.net/cscagluso/wampum-belt-powerpoint

Instructions:
1. Invite students to brainstorm what they know about wampum belts.
2. Analyze the poem “Wampum Prayer” from Appendix #23 as a class. What can you learn from this??
3. Show Pictures of a Wampum Belt (Appendix #24). Ask students to complete BLM #12 KWL chart about a wampum belt. Wampum belts were used to record events and memories. The use of patterns and symbols are a method of storytelling.

Integrating First Nations, Métis, and Inuit Perspective
4. Hand out blank placemats – BLM #13. In groups of four (one student per section of the placemat), have students brainstorm Canadian symbols. Use music to help the students stay on task. Usually the length of two songs is enough time for them to capture their thinking. Students then share their brainstorming in their entire group and then with the whole class.

5. Read “Goose and Moose” from That’s Very Canadian (pp. 8-33) or 10 Most Outstanding Canadian Symbols to give students a few more ideas about Canadian symbols.

6. Using this inspiration, invite students to make a wampum belt. Use Appendix #25 “How to Make a Wampum Belt” to guide the students.

Extension Opportunities:

A. Create a school-wide display of the wampum belts and teach other classes about their meaning and traditions.
B. Invite students to add to their Quilt of Belonging by making another square.

Resources:


Learning Opportunity #18: Residential Schools – The History Part 1

Learning Goals: Students will organize, interpret and communicate their findings as a result of inquiry into Aboriginal residential schools in Canada.

Materials:
- *Hope and Healing – The Legacy of the Indian Residential School System*
- *Residential Schools: With the Words and Images of Survivors*
- *They Came for the Children*
- *Fatty Legs: A True Story*
- Video: Indian Residential School – Student Documentary
  [https://www.youtube.com/watch?v=QQ_qiCt7tHw](https://www.youtube.com/watch?v=QQ_qiCt7tHw)
- Legacy of Hope Foundation ([www.100yearsofloss.ca](http://www.100yearsofloss.ca))
- Appendix #26 – Residential Schools Background

Questions to Provoke Inquiry:

When did the first aboriginal school open in Canada/Ontario? When did the last aboriginal school close in Canada/Ontario?

Teacher Background:

It is important to point out to students that the Residential School System was in operation for many years. As such, not all experiences were the same and not all schools were alike. For some children, the experience was a positive one and for others it was not. The material and learning opportunities shared here explore the diversity of the topic but do not shy away from the terrible treatment and tragic consequences that have occurred to the First Nations, Métis and Inuit people of Canada.

Instructions:

1. Begin by asking students to consider the following questions. Record their thinking on chart paper/smart board for the class to see. “What is school? What does it look like? Why do you go? What can a young person gain from attending school? What do you think of when you think of school?”
2. Then begin a conversation with students about being forced to go to a new school to live. “What would it feel like to be forced to go to school? To not see your parents for many, many months? To not be allowed to speak your own language?”
3. Share the video: “Indian Residential School – Student Documentary”
  [https://www.youtube.com/watch?v=QQ_qiCt7tHw](https://www.youtube.com/watch?v=QQ_qiCt7tHw)
4. Ask students to reflect upon their original thinking. Has it changed? If so, how?
5. Share Appendix #26 - Residential School Background with the students.
6. Share p. 1 of Hope and Healing, pp. 5-8 of Tabachimowin with the students.
7. Have students return to their original thinking. What has changed? On a new piece of chart paper ask them to describe what their impression of residential school is.
8. Make copies of the phrases in Appendix #27 – Fatty Legs. Give one phrase to each student, have students think about the phrase and what it might mean to them.
9. Place students in two circles facing each other (inside/outside circles). Have students pair up and take turns sharing both their phrase and their thinking behind the phrase. Ask students in the inside circle to shift one spot and begin a new conversation. Keep rotating until students have shared their ideas with about 8-10 peers. Share some class thinking.
10. Read the book Fatty Legs: A True Story to the class.

Extension Learning Opportunity:

A. Complete Activity #1 from Tabachimowin and make the Project of Heart Tiles.
B. Invite students to add one more square to their Quilt of Belonging.

Resources:


100 Years of Loss: The Residential School System in Canada. www.missinghistory.ca
Learning Opportunity #19 Residential Schools – The History, Part 2

Learning Goals: Students will organize, interpret and communicate their findings as a result of inquiry into Aboriginal residential schools in Canada.

Materials:
- BLM #1A/B – Asking Good Questions
- BLM #14 – Residential Schools Reflection
- Internet access
- Tabatchimowin resource from Legacy of Hope

Questions to Provoke Inquiry:

Why did the government feel it was their obligation to educate Aboriginal children? Why did the government not accept or allow traditional Aboriginal ways of educating children? How did the churches play a role?

Instructions:
1. Now that students have begun to learn and think about residential schools, ask them to work in groups of 3 to 4 and complete BLM #1 – Asking Good Questions. (You are encouraged to use either the black master or the one with a few questions generated to support student thinking.)
2. Ask the group to select one inquiry question for the group to focus upon.
3. Play the video “Where Are the Children?” from Tabatchimowin (27 min.).
4. When the video is over have the students visit www.100yearsofloss.ca and www.wherearethecchildren.ca and explore the interactive timeline. Allow students to do this at their own pace with little direction, allowing them to take in the emotion as well as the facts.
5. Once students have been given an opportunity spend some time with this information, have them complete the reflective questions on BLM #14
6. Have students now revisit their group inquiry question and attempt to answer this question with evidence from all of the above noted sources.
7. Ask students to use the app “Explain Everything” to share their learning and thinking.

Extension Learning Opportunity:

A. Ask students to create their own timeline of the significant events that happened during the time of the Indian Residential Schools System. (Hope and Healing has a fold-out timeline for reference.)
Learning Opportunity #20: Residential Schools – The Survivors

Learning Goals: Students will organize, interpret and communicate their findings as a result of inquiry into Aboriginal residential schools in Canada.

Materials:
- BLM #15 – “See, Think, Feel”
- Tabatchimowin resource & video
- Introduction to the Unit
- Appendix #29 – Several photographs from residential school
- Appendix #30 – Thomas Moore: Before & After

Questions to Provoke Inquiry:
Survivors were taught to be ashamed of their identity. How could this treatment and shame impact an entire group of people? How can Canadians participate in the healing movement across the county?

Teacher Background:
When students entered a residential school they were stripped of their identity within minutes of entering the school. They were forced to remove their traditional clothing and issued uniforms, their hair was shaved or cut short, they were sprayed with pesticide, separated from their siblings and other family members, assigned new “Christian” names, and prohibited from speaking their language – often with severe punishment. In photographs of students in residential school it is very difficult to see their own cultural identity or heritage.

Instructions:
1. Ask students to define the term “assimilation.” Record this on chart paper for the class.
2. Share with the students a series of photographs from Appendix #29.
3. Ask students to closely examine the photographs and complete the “See, Think, Feel” BLM #15. Offer them an opportunity to share their thoughts and feelings about the images.
4. Watch the video “Our Stories, Our Strength” (7 min.) from Tabatchimowin. Invite students to add to their “See Think Feel” organizer. Ask students to share their thinking as a class and capture some of their thinking on chart paper.
5. Return to the definition of “assimilation.” Invite students to add to or refine their class definition.
6. Share the “Introduction” to the unit with the class, teaching them about identity and heritage. Ask students to think about their own identity. What influences a person’s sense of identity? What helps shape our sense of self?
7. Have students return to the photographs, closely examining the people in them. Returning to the learning and thinking from the beginning of the unit, how has the identity of the children in these images changed? What impact might this treatment have on a person’s identity? How could this loss of identity impact their family? How could this loss of identity impact their culture? What long-term impact would this have on many communities and nations?

8. Examine the photograph of Thomas Moore (Appendix #30), Before and After. Have students complete the reflective questions on BLM #16.

Extension Learning Opportunity:

A. Invite students to write a letter to a survivor, or invite a survivor into your classroom to have them share their story.
B. Ask students to make another square to add to their quilt of belonging.

Resources:


Learning Opportunity #21: Residential Schools – The Apology

Learning Goals: Students will organize, interpret and communicate their findings as a result of inquiry into Aboriginal residential schools in Canada.

Materials:
- BLM #1 – Asking Good Questions
- Background knowledge for the teacher
- Appendix # 31 – Wordwall cards
- Aboriginal Affairs website with video links to the apology and response by FIRST NATIONS, MÉTIS, AND INUIT leaders (https://www.aadnc-aandc.gc.ca/eng/1100100015677/1100100015680)
- BLM #15 - See, Think, Feel graphic organizer

Questions to Provoke Inquiry:

Why did the government feel it was their obligation to educate Aboriginal children? Why did the government not accept or allow traditional Aboriginal ways of educating children? Is an apology an important part of healing and reconciliation?

Instructions:

1. Ask students to revisit their “Asking Good Questions” template from the beginning of the residential schools learning section. Ask them to keep these questions in mind for today’s lesson.
2. Share the words for the word-wall (Appendix #30) and ask students to define the terms prior to watching the video.
3. As a class, watch the apology by Stephen Harper (from the Aboriginal Affairs and Northern Development website https://www.aadnc-aandc.gc.ca/eng/1100100015677/1100100015680). As students watch the apology, have them complete the “See, Think, Feel” graphic organizer (BLM #15).
4. Return to the word-wall words, asking students to reflect on their definitions to see if any have changed.
5. Give students some time to reflect upon their “See, Think, Feel” organizer. Then complete a large version collected from the class.
6. Discuss each part individually, focusing upon what they see, are thinking and feel about the apology. You might want to lead the conversation with the following questions:
   a. Why did the government feel it was their obligation to educate Aboriginal children?
   b. Why did the government not accept or allow traditional Aboriginal ways of educating children?
c. Is an apology an important part of healing and reconciliation?
d. Offer your perspectives on reconciliation.
   i. What does reconciliation mean to you?
   ii. How do we reconcile with our past? With each other? With other communities?

e. Are there other examples of reconciliation that would be helpful when thinking about the Canadian situation?

f. What can be done to increase public understanding of and sensitivity to the effects of residential schools Aboriginal peoples, their families and their communities?

g. What elements are essential to renewing or building a new relationship between Aboriginal and non-Aboriginal peoples in Canada?

h. How will we know when reconciliation has taken place in Canada?

Extension Learning Opportunity:

A. Write to a survivor of residential school to tell them how you feel.
B. Invite a survivor in to speak to the class.
Learning Opportunity #22: Residential Schools – The Future

Learning Goals: Students will organize, interpret and communicate their findings as a result of inquiry into Aboriginal residential schools in Canada.

Materials:
- Hope and Healing
- National Day of Healing
- Truth and Reconciliation Commission (www.trc.ca)

Questions to Provoke Inquiry:

What can we do to educate others about this history and engage them in the reconciliation process?

Instructions:

1. Have students prepare a video message of their impression of the impact of residential schools. Record this video as a class and post it to www.missinghistory.ca (with parents’ permission).

Extension Learning Opportunity:

A. Invite students to prepare something to share with the school for Aboriginal Day.
Learning Opportunity #23: Reconciliation

Learning Goals: Students will explore the various perspectives of treaty relationships and how they contribute to reconciliation between the Canadian government and the Native peoples of Canada.

Materials:
- Definition of a Treaty from previous lesson
- Classroom or Outdoor Space
- Appendix #31 – Treaty Definition

Questions to Provoke Inquiry:
What is your understanding of partnerships, contracts, treaties and mutual respect? How can being a good listener help one truly hear another’s voice? What does reconciliation mean to you?

Instructions:
2. Have students engage in a conversation that reflects on the “inquiry-provoking” questions above.
3. Show students a copy of the definition of a treaty provided – Appendix #31. (Read individually, choral, buddy read or read aloud to students.)
4. Encourage students to draw upon their schema relating to Aboriginal peoples gained thus far in the unit and their own experiences relating to promises or contracts they may have encountered. Facilitate opportunities for students to make connections and draw conclusions solidifying their understanding.
5. Continue discussions focusing on one or more of the prompts below.
   - How can treaties act as “building blocks” as a way to provide peace and good order for all of Canada?
   - What does it mean to voluntarily enter into a contract?
   - Using your understanding of Aboriginal peoples, how can treaties be more than a written document? How can they be sacred agreements?
   - Why are they considered foundational agreements between two worldviews?
   - What do the terms “Getting along with others,” “living together on the land,” and “making a living” mean to you? How do they reflect Aboriginal peoples? How do they reflect Canadian culture?
6. Work with students to help them see both perspectives of the parties entering the treaty agreements (hopes, worries, fears, backgrounds, beliefs, expectations).

7. When students arrive at a deepened understanding of the different perspectives, try the drama activity provided to build empathy. Character suggestions: the Aboriginal Chief/Council, the Aboriginal people, the British Crown representative, the Western settlers, the children, the Elders. Encourage students to think critically about the character and their thoughts (going into the contract, after it was signed) before they choose their “corridor voice.”

8. After a “character” passes through the corridor, take this time to engage students in a reflective discussion focusing on what the “character” was feeling or thinking as he/she passed through the corridor of voices, continuing to build empathy.

9. Consolidate learning with students by asking students to demonstrate their understanding of reconciliation and how all peoples can take these treaty agreements and ideals and apply them to living together in one country as Canadians.

Teacher Background for Corridor of Voices:

A character moves through a corridor/hallway formed by students who represent the conscience of the character. As the character passes through the corridor, the voices express a range of conflicting thoughts and feelings that need to be considered. Each student will choose one thought or phrase that they repeat as the character walks by them, through the corridor. These voices appear as whispers from the students making the corridor.

VARIATIONS:

A. The corridor can be used for a character facing a difficult task or decision. The voices of the corridor offer advice, warning, or quotes from earlier in the story. At the end of the corridor, the character decides what to do.

B. The corridor can be used for a character who is leaving home. The voices of the corridor say farewell, offer advice, or give gifts to the character who is leaving. The corridor can also welcome a person back to the community in a similar way.

Extension Learning Opportunity:

A. Create a “class” treaty using the three phrases from the definition of a treaty provided, as a starting point. (Written on paper, Wampum belt, birch bark scribe)

B. Have students write their own promises of how they will continue to live in peace as Canadians and how they will help contribute to the inclusion of all the diverse people who make up Canada today.

Learning Goals: Students will explore the diversity of Canada's Aboriginal peoples today.

Materials:
- Video Aboriginal Peoples of Canada (23 min) https://www.youtube.com/watch?v=fiAm-OaJahU
- BLM #17: Know/Wonder/Learn/Misconceptions chart

Questions to Provoke Inquiry:

Before Video: Who might the Aboriginal people of today be? How might you use your knowledge and understanding of Aboriginal peoples of the past to create a vision of them today?

After Video: How do you see yourself in this video? Is there a part you connected with? Why? How might increasing our own individual knowledge of Aboriginal peoples today help us create a more inclusive society for us all as Canadians? How does this video demonstrate that reconciliation is happening? What would you like to learn about in this unit? What questions do you have about the learning we are going to do? What topics do you think we will learn about in this strand?

Instructions:
1. Before you begin this learning opportunity, have students complete the “Know & Wonder” portions of the KWLM chart.
2. Prepare students for viewing the video by joining them together in a circle to discuss “before video” questions.
3. Watch the video together as a group, stopping for discussion as required.
4. Once the video is finished, regroup and discuss “after video” questions.
5. “Impact Tableau” – This is a quick little activity to help students reflect upon and refine their individual connections to the video. In groups, students will select a portion of the video that they connected with. From that, they will work together to create a tableau that incorporates students into the setting, plot, or portion of the video they chose. (Perhaps they relate to the musicians, actors, athletes…)
6. Following their tableau presentations, have students share their tableau explaining why they identify with the part of the video they chose.
7. Ask students to reflect on how they see themselves as Canadians. Are they unique individuals? How can they contribute the reconciliation by ensuring Aboriginal Peoples are seen as Canadians, not as something different or separate?
Extension Learning Opportunity:

A. Students could create their own video highlighting the diversity of their own class, school or community.
B. Students create a news report on inclusivity in their school and how this impacts their greater community.
C. Students are invited to add another square to their Quilt of Belonging.

* Drama Activities inspired by Kathleen Pick, Teacher, Trillium Lakelands District School Board

Figure 6: Young man in Traditional Regalia
Learning Opportunity #25: Oral Traditions and Storytelling

Learning Goals: Students will explore and build upon their knowledge and understanding of oral traditions/storytelling and their impact on learning.

Materials:
- Classroom or Outdoor Space
- BLM #17 - Know/Wonder/Learn/Misconceptions
- Feed All Four Model from TLDSB

Questions to Provoke Inquiry:

Before Reading:
1. How might oral/written traditions impact how Aboriginal peoples view themselves today?
2. How might we use oral/written traditions to convey a message about ourselves and our physical environment?

After Reading:
1. How might oral/written traditions encourage empathy and understanding of ourselves as individuals, our environment and as peoples of Canada?
2. How might we use oral/written traditions to help teach or guide us on how to move forward as Canadians?

Instructions:

1. Ask students to sit in a way that allows them to focus on the story that will be read aloud to them. This is a great opportunity to take them outside.
2. Invite students to reflect on the pre-reading questions from above.
3. Read the story aloud to the students, stopping to pose questions or “think-alouds” based on your own interpretation of the story. (See possible points of inquiry below.)
   - Why do you believe the author has never seen a horse?
   - How does the physical environment impact the Dogrib culture?
   - I wonder why the Dogrib name for horse means “big dog.”
   - This makes me wonder, when you dream, what do you see?
   - If you could pick an animal that represents you, what would it be and why?
   - Is there an aspect of you that makes you shy?
   - Do you believe this was a good title for this story?
   - How does word choice help paint a picture of a different life-style?
4. After reading aloud the story, engage students in conversation that reflects on the wonderings you discussed during the reading and builds upon the post-reading questions from above. Ask students if their ideas have changed or expanded.

5. Focus now narrows in on “before reading” question #2. Have students begin to think about the final line in the text: “What’s the most beautiful thing you know about you?” Have students deeply reflect internally and begin to identify beautiful things about themselves. This may have better results if reflection is done in a circle, thus providing a safe place for this sometimes very hard topic of discussion. If a student is struggling, have peers share their thoughts about each other.

6. Have each student prepare and share (written, oral, video/audio) an answer to the question “What’s the most beautiful thing you know about you?” Remember to include their connection to their own physical, emotional, spiritual and mental qualities that makes them unique.

7. Introduce the Feed All Four model for TLDSB and use the Feed All Four Graphic Organizer to help students collect their ideas.

8. After you’ve finished both read-aloud selections, ask students to add new learning to their KWLM chart. In addition, have them reflect on their KWLM chart. Are there any ideas that have been proven to be a misconception?

Extension Learning Opportunity:

A. Enhance this task and build empathy by having each member of the class randomly select a peer to answer the same question: “What the most beautiful thing I know about…”

B. Further deepen the impact of the task and continue to build empathy, understanding and self-confidence by inviting a loved one at home or school to contribute a third piece of the puzzle, answering the same question. In the end, each student should end up with three beautiful pieces of work highlighting the beautiful things about them.

C. Consolidate the activity by returning to the “after-reading” questions for inquiry #1 & 2 and embark on a journey to seek out possible answers.

D. Invite students to make a new square for their quilt of belonging.
Learning Opportunity #26: Oral Traditions and Storytelling

Learning Goals: Students will explore and build upon their knowledge and understanding of oral traditions/storytelling and their impact on learning.

Materials:
- Classroom or outdoor space
- BLM #17 KWLM

Questions to Provoke Inquiry:

Before Reading:
1. How might the oral/written traditions impact how Aboriginal peoples view themselves today?
2. How might we use oral/written traditions to convey a message about ourselves and our physical environment?

After Reading:
1. How might oral/written traditions encourage empathy and understanding of ourselves as individuals, our environment and as peoples of Canada?
2. How might we use the oral/written traditions to help teach or guide us on how to move forward as Canadians?

Instructions:

1. Ask students to sit in a way that allows them to focus on the story that will be read-aloud to them. This is a great opportunity to take them outside.
2. Invite students to reflect on the pre-reading questions from above.
3. Read the story aloud to the students, stopping to pose questions or “think-alouds” based on your own interpretation of the story. (See possible points of inquiry below.)
   - Who do you think the author is referring to as “you”?
   - Why might the author choose to change fonts in the middle of the story?
   - I wonder what the “mistakes” are.
   - I wonder who the “few” are that are able to appreciate nature’s best. Why?
   - Can anyone make an inference as to why the author chose to change the font? Are your ideas changing?
   - How might you choose to explain the differences between want (waste) and need (necessity)?
   - I wonder what things we are doing that make the Elders smile.
4. After reading the story aloud, engage students in conversation that reflects on the wonderings you discussed during the reading and builds upon the post-reading questions from above. Ask students if their ideas have changed or expanded.

5. “Hot Seat” – To help students understand perspective and point of view, this is a great little game to play. Have students sit in a circle. One student sits in the middle of the circle on a “hot seat.” This student will choose or be assigned a character from the story that they will adopt and stay in for the duration of their time in the “hot seat.” The remaining students will be allowed to speak to that character and ask good questions which the “hot seat” will provide answers to “in character.” Remember to ensure students are using their knowledge and the context of the story to ask and answer questions. (Possible “The Elders Are Watching” character choices: the Elders, the author, the land, the animals, the hunters, “you”).

6. Focus now narrows in on “after reading” question #1. Have students begin to think about the final stanza of the piece, “Now I’ve said all the things that I told them I would. I hope I am doing my share. If the beauty around us is to live through this day, We’d better start watching - and care.”  
   Have students reflect on this stanza and begin to identify its meaning and how it impacts them as Canadians living on this land.

7. After you’ve finished both read-aloud selections, ask students to add new learning to their KWLM chart. In addition, have them reflect on their KWLM chart. Are there any ideas that have been proven to be misconceptions?

Extension Learning Opportunity:

A. Have students write their own verse to add to this piece. They could begin from the ending of the current piece, adopting a viewpoint that they’ve received the message that the elders are watching and this is how they’ll show respect, try to fix mistakes and move forward as partners in caring for the earth.
B. Have students add to their Quilt of Belonging.
Learning Opportunity #27: Musical Culture and Its Impact on Self and Community Identity

Learning Goals: Students will begin to identify how the past and a culturally diverse Canada today impact and inspire Aboriginal people.

Materials:

- Computer - YouTube ready
- YouTube Video Track: “A Tribe Called Red – Electric Pow Wow Drum” (https://www.youtube.com/watch?v=_zH9wHWMi_k)
- BLM #17 – KWLM chart

Questions to Provoke Inquiry:

How might music be a method of generating awareness and creating inclusivity for the Canadian people? How might increasing our own individual knowledge of Aboriginal peoples today help us create a more inclusive society for us all as Canadians? How has your taste in music changed or evolved as you’ve grown and developed your own ideas and likings?

Instructions:

1. Ask students to sit in a way that allows them to focus on the music that will be played for them. This is a great opportunity to take them outside.
2. Play the “YouTube” clip “traditional.” As the music plays, talk to the students and have them engage in metacognition.
3. Ask them to close their eyes, reflect on the way their bodies feel, what’s going on in their minds, and whether they are seeing actual concrete things or more abstract things like lights, colours and images.
   - What is the music inspiring you to do?
   - Where in your body are you hearing it? Feeling it?
   - How is it inspiring movement?
   - Even though it’s non-verbal, is it still speaking to you?
4. Following the video clip, have students sit in a circle and engage in conversation around the physical, emotional, spiritual, mental impacts of the song. Feed all four!
5. As you ready the next YouTube clip, Electric Pow Wow Drum, have students move back into a position that will help them focus on the music.
6. Play the clip and engage in the same process seen in instructions #2-4.
7. “Collective Movement Creation” – This activity is great for creating an inclusive environment which is differentiated for all learning styles. It will provide students with the opportunity to
create movement and apply it to different styles of music, resulting in a greater understanding of the power of music and how it can affect a lifestyle or culture.

8. Divide the class into small groups; you should not have more than six in a group if possible. Tell each group to devise their own sequence of 8-12 moves. The sequence cannot be a dance (like the Macarena or the Hokey Pokey). Every move must flow into the next. Incorporate open and closed positions, twisting, levels, use of arm bending, wrist bending, finger movements, etc. They will have 10 minutes to perfect their sequence and then must be prepared to perform it side by side within the class circle. Students should be encouraged to come up with moves that most people can do, and students that need to modify a move for themselves may do so. Keeping left and right straight is a good idea for everyone, though. Once the sequence is perfected, have the groups present their creations to the “traditional” pow wow song first. Following the traditional song, have the students again present their creations to the “electric” pow wow song. Ask students to reflect on their creations.

➢ How did the movements change or adapt to the different styles of music?

9. After their sharing circle, ask students to add new learning to their KWLM chart. In addition, have them reflect on their KWLM chart. Are there any ideas that have been proven to be misconceptions?

Extension Learning Opportunity:

A. Have students write down a reflection on their movement creation. Ensure they discuss before, during and after their performance. How did the music change their mind-set or movement?

B. Understanding that music plays a large role in Aboriginal culture and traditions, ask students to create a piece (written, artistic, musical, oral) that shows the impact it has on their own family culture and traditions.

C. Invite students to add another square to their Quilt of Belonging.
Learning Opportunity #28: Heritage and Identity

Learning Goals: Students will explore the big ideas that are involved in the study of Aboriginal Peoples’ Heritage and Identity. They will explore the power of questioning to guide their thinking and their learning.

Materials:
- Quilt squares
- Needle, thread, material to attach squares
- BLM #18 – Feed All Four Organizer
- Appendix #32 – Feed All Four Model

Questions to Provoke Inquiry:
What did you learn about in this unit? What questions can you answer about the learning we did? What messages stick with you? What actions can you take to be a part of the healing and reconciliation process? What do I now know? What do I know understand? What do I now need to do? What can I now honour?

Instructions:
1. Invite students to create their Quilt of Belonging.
2. Revisit the Quilt of Belonging site and have students spend some time connecting their quilt to that of others.
3. Ask students to write a reflective piece describing their artwork and the meaning or message behind each square.
4. Invite students to examine the Feed All Four Model. Have students reflect upon the model and their learning. Ask students to complete BLM #18 as they reflect.

Extension Learning Opportunity:
A. Host a full school art show to share the quilts created by the students.
Learning Opportunity Final: Culminating Task Menu

Learning Goals: Students will self-select a menu option, which they will use as a tool to demonstrate learning.

Materials:
- My Inquiry Notes
- Inquiry culminating task menu

Inquiry Questions:
What did you learn about in this unit? What questions can you answer about the learning we did? What messages stick with you? What actions can you take to be a part of the healing and reconciliation process?

Teacher Background:
These culminating tasks are ideas to be used as final projects or simply springboards for learning. This unit takes an inquiry approach, which means that teachers have the discretion to facilitate learning as required. Each culminating task must directly link back to a big idea or learning goal throughout this unit.

For example: Students are free to explore topics that are outside of these ideas but must be able to justify how they link back to a learning goal.

Instructions:
1. Using the wonderings from Lesson 1, have students choose one of their “deep” questions as an area of focus that will drive their learning throughout the unit.
2. Students will choose a task from the menu, which they will use to demonstrate their learning. (Students are free to select any menu task to demonstrate their learning in their chosen area of focus.)
## Culminating Task Menu

<table>
<thead>
<tr>
<th>Literacy Focus</th>
<th>Oral Language Focus</th>
<th>Art Focus</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Journal</strong>&lt;br&gt;• your own perspective of how you will demonstrate inclusivity today and in the future&lt;br&gt;• from the perspective of an Aboriginal, European settler child, residential school child/survivor...</td>
<td><strong>Create a movie / video</strong>&lt;br&gt;• recreate a treaty-signing process&lt;br&gt;• recreate settlers’ voyage to Canada and beginning of their homestead&lt;br&gt;• - recreate a fur trade route</td>
<td><strong>Create media</strong>&lt;br&gt;• tourism advertisement “why come to Canada?” (past or present perspective)&lt;br&gt;• a page from a catalogue highlighting artifacts that the Native peoples would sell and reflecting their ideals when it comes to trade</td>
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<tr>
<td><strong>Write a story</strong>&lt;br&gt;• describing what would have happened to First Nations people if they had refused to relocate to reserves or attend residential schools?&lt;br&gt;• - from the earth’s perspective</td>
<td><strong>Produce a play or dramatic performance</strong>&lt;br&gt;• first contact&lt;br&gt;• the conversation that takes place between the chief and his peoples before the treaty is signed or before moving to the reservation</td>
<td><strong>Build a model or diorama</strong>&lt;br&gt;• typical settlement or village&lt;br&gt;• technology (canoe, snowshoes)</td>
</tr>
<tr>
<td><strong>Write a graphic text</strong>&lt;br&gt;• showing interactions between seigneurs and habitants.&lt;br&gt;• describing a day in the life of an Aboriginal person (past or present), missionary, etc&lt;br&gt;• showing the Huron/Iroquois conflict</td>
<td><strong>Do an oral presentation with support from computer slides (could be in character)</strong>&lt;br&gt;• choose a famous Aboriginal Canadian explaining their contributions&lt;br&gt;• - what happened to the Beothuk</td>
<td><strong>Create a piece of artwork</strong>&lt;br&gt;• such as a wampum belt&lt;br&gt;• reflecting the Native Peoples’ connections to the land&lt;br&gt;• - such as a quilt or quilt block</td>
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<td><strong>Produce a persuasive writing piece</strong>&lt;br&gt;• -letter, PSA, speech, newscast, series of tweets, or Facebook page</td>
<td><strong>Create and lead a debate for the class</strong>&lt;br&gt;• for and against a treaty</td>
<td><strong>Create a dance, music piece or oral story.</strong></td>
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<tr>
<td><strong>Other</strong>&lt;br&gt;• You make a suggestion</td>
<td><strong>Other</strong>&lt;br&gt;• You make a suggestion</td>
<td><strong>Other</strong>&lt;br&gt;• You make a suggestion</td>
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# My Inquiry Notes

**My Deep Question:**

__________________________________________________________________________

__________________________________________________________________________

**Area of Focus:**

__________________________________________________________________________

__________________________________________________________________________

**New Questions:**

__________________________________________________________________________

**Notes:**

__________________________________________________________________________
# Heritage and Identity of Aboriginal Peoples: Communities in Canada, Past, Present and Future

## List of Black Line Masters and Appendices

| BLM #1A / 1B | Asking Good Questions |
| BLM #2      | World Map            |
| BLM #3      | What’s Your Family Story? |
| BLM #4      | Personal Timeline Assignment |
| BLM #5      | Blank Map of Canada |
| BLM #6      | Comparison Chart of FIRST NATIONS, MÉTIS, AND INUIT Communities |
| BLM #7      | Motivations Chart |
| BLM #8      | First Contact Through Art |
| BLM #9      | Goods Needed |
| BLM #10     | Motivation, Obstacles and Achievements |
| BLM #11     | Venn Diagram Comparing 2, 14 year-old girls |
| BLM #12     | KWLM Chart |
| BLM #13     | Placemat |
| BLM #14     | Residential School System Reflection |
| BLM #15     | See, Think, Feel |
| BLM #16     | Thomas Moore Reflective Questions |
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| Appendix #1 | Adrienne Gear’s Quick vs. Deep-Thinking Questions |
| Appendix #2 | Quilt of Belonging: Coming to Canada |
| Appendix #3 | Cree Creation Story |
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| Appendix #7 | Discover First Peoples and First Contact |
| Appendix #8 | FIRST NATIONS, MÉTIS, AND INUIT Timeline |
| Appendix #9 | Map of FIRST NATIONS, MÉTIS, AND INUIT Cultural Groups |
| Appendix #10 | 1 – 9 Capsule Cards |
| Appendix #11 | Time Traveller Cards |
| Appendix #12 | Canadian Aboriginal Technologies |
| Appendix #13 | Immigration – Why? |
| Appendix #14 | Character Cards |
| Appendix #15 | First Contact Through Art |
| Appendix #16 | Timeline of Major Exploration |
| Appendix #17 | KPRDSB – Fur Trade Game |

Integrating First Nations, Métis, and Inuit Perspective
| Appendix #18 | King Louis XIV Takes Action |
| Appendix #19 | Map of New France |
| Appendix #20 | Influential People Cards |
| Appendix #21 | Pictures of Communication Symbols |
| Appendix #22 | Picture Dictionary |
| Appendix #23 | Wampum Prayer |
| Appendix #24 | Wampum Belts Photos |
| Appendix #25 | How to Make a Wampum Belt |
| Appendix #26 | Residential Schools Background |
| Appendix #27 | Fatty Legs Script |
| Appendix #28 | The Apology |
| Appendix #29 | Residential Schools Photos |
| Appendix #30 | Word Wall Cards |
| Appendix #31 | Treaty Definition |
| Appendix #32 | Feed All Four Model |
**Asking Good Questions**

When exploring new topics, it is important to ask good questions to help us learn as much as possible. This is an example of the types of questions you can create.

<table>
<thead>
<tr>
<th>Is</th>
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<td>Who</td>
<td>Who is impacted by residential schools in Canada?</td>
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<td>What</td>
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<td>Where</td>
<td>Where can we hear the story of a survivor?</td>
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<td>When</td>
<td>When did the first residential school open?</td>
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Adapted from “Communities in Canada” by Coaches Corner
Asking Good Questions

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Adapted from “Communities in Canada” by Coaches Corner
Adrienne Gear’s “Non-Fiction Reading Power”
Asking Quick vs Deep Questions

<table>
<thead>
<tr>
<th>Quick Questions</th>
<th>Deep-Thinking Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Quick to answer</td>
<td>• Takes more time to answer (deep-thinking pose)</td>
</tr>
<tr>
<td>• Answer found in the book</td>
<td>• Answer not in the text; from another source (another book or your thinking)</td>
</tr>
<tr>
<td>• Usually one correct answer</td>
<td>• Often not one correct answer</td>
</tr>
<tr>
<td>• Helps to clarify content</td>
<td>• Helps to deepen understanding</td>
</tr>
<tr>
<td>• Once you know the answer, your thinking stops</td>
<td>• Because you don’t know the answer, your thinking keeps going</td>
</tr>
</tbody>
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Gear, Adrienne. *Nonfiction Reading Power: Teaching Students How to Think While They Read All Kinds of Information*. Markham, Ont.: Pembroke, 2008. Print.
The World Map

Integrating First Nations, Métis, and Inuit Perspective
What's Your Family’s Story?

Name: ____________

Ask a minimum of two older members of your family the following questions:

How long has our family been living in this area?

- ______________________
- ______________________

Where did your relatives (or you) live before settling in this area?

- ______________________
- ______________________

Can you tell me the story of why our family ended up living here?

- ______________________
- ______________________

As Canadians, we are all a part of a global family. There is a place for every individual.

Be ready to tell your classmates how your family fits into the weave of Canada’s quilt as you share the stories of your families.
Significant Events in FIRST NATIONS, MÉTIS, AND INUIT History

16,000 BCE: Glacial ice covered much of North America, resulting in sea levels dropping and the emergence of Beringia (the Bering land bridge). Evidence suggests that people began crossing over the land bridge from Northeastern Asia and spread across Alaska and the Yukon.

10,500 BCE: End of last glacial period.

9,000 BCE: As the ice continued to melt, large corridors were opened up in mid-continent and along the west coast. People may have used these corridors as travel routes into North America to spread rapidly into the ice-free areas of the continent.

6,000 BCE: Most of the northern Hudson Bay area was free of glacial ice. Plants, animals and people could begin colonizing its shores.

3,000 BCE: Ancestral Aboriginal peoples continued to expand their territories as plants and animals colonized new lands. Coastal Newfoundland and Labrador were first occupied at this time, as were the Canadian Arctic Islands and Greenland.

1,000 CE: A thousand years ago, North America looked very much like it does today. Only the tops of the highest mountains and a few of the coldest, most isolated Arctic islands remained unoccupied by First Peoples.

1,000 CE: Norse Vikings made the earliest-known European contact with Aboriginal peoples at L’Anse aux Meadows, Newfoundland.

1497 CE: John Cabot planted the English flag in Newfoundland.

1603 CE: Samuel de Champlain came to North America.

1605: Port Royal (present-day Nova Scotia) became first permanent settlement in Canada.

1608: Champlain set up a fur-trading post at Quebec City.

1615: The first missionaries came to New France to convert Aboriginal peoples to the Christian faith.

1625: The Jesuit missionaries came to New France to convert Aboriginal peoples to Catholicism.

1649: The Huron Nation was weakened by over half due to invasions, illness, and war.
1829: The Beothuk Nation, of present-day Newfoundland, was officially declared extinct as a people due to factors such as loss of fishing access, illness and disease, and being viciously hunted.

1871: Canada signed the first of the numbered treaties.

1876: The Indian Act gave the federal government complete control over the lives of Aboriginal peoples.


1973: The Supreme Court of Canada recognized the existence of Aboriginal land claims.

1998: Canada issued a formal statement of reconciliation.

1999: The new territory of Nunavut was formally established.

2012: The Idle No More movement began.

Resources:

http://www.museedelhistoire.ca/cmc/exhibitions/aborig/fp/fpint01e.shtml

Personal Timeline Assignment

Instructions: Create a personal timeline to show the significant events in your life. Your timeline is to begin the year that you were born and show every year up to this year. Be sure to have equal distances between the years so that the timeline is made to scale.

- Include at least one major event for each year, but feel free to add more!
- Give some details about each event, showing why it was important for you.
- For at least 5 of the events include pictures, illustrations and/or artifacts that can be easily attached to the paper
- Remember to be neat and check your spelling and grammar!

*Poster Board works well for this assignment. Feel free to cut the poster paper in half and tape it together to create a longer strip for easier display purposes.

*You may want to use scanned copies of photographs to ensure the preservation of some of your priceless photos.

*Alternatively, you can use the website www.ReadWriteThink.org to create and print your timeline:

http://www.readwritethink.org/classroom-resources/student-interactives/timeline-30007.html

Some ideas that can be fun to add to your timeline are:

1. “First” time events (steps, tooth, etc)
2. Special birthday party
3. Sport/dance performances
4. Memorable vacations/family events
5. New home/school/family member/pet
6. Awards/goals/special acknowledgements

Remember: Try to be creative!
## Personal Timeline Rubric

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**Teacher Feedback:**
Integrating First Nations, Métis, and Inuit Perspective
The Beginning of the Cree World

Many versions of this story have been passed along in oral tradition from different Algonquin Nations. The Cree, western members of the Algonquian, speak of the main character in many stories as Wisakedják. This version was recorded by David Thompson, explorer and geographer and can be found in a variety of sources.

After the Creator had made all the animals and had made the first people, he said to Wisakedják, "Take good care of my people, and teach them how to live. Show them all the bad roots, all the roots that will hurt them and kill them. Do not let the people or the animals quarrel with each other."

But Wisakedják did not obey the Creator. He let the creatures do whatever they wished to do. Soon they were quarreling and fighting and shedding much blood.

The Creator, greatly displeased, warned Wisakedják. "If you do not keep the ground 'clean, I will take everything away from you, and you will be miserable."

But Wisakedják did not believe the Creator and did not obey. Becoming more and more careless and disobedient, he tricked the animals and the people and made them angry with each other. They quarreled and fought so much that the earth became red with blood.

This time the Creator became very angry. "I will take everything away from you and wash the ground clean," he said.

Still Wisakedják did not believe the Creator. He did not believe until the rains came and the streams began to swell. Day after day, and night after night, the rains continued. The water in the rivers and the lakes rose higher and higher. At last they overflowed their banks and washed the ground clean. The sea came up on the land, and everything was drowned except one Otter, one Beaver, and one Muskrat.

Wisakedják tried to stop the sea, but it was too strong for him. He sat down on the water and wept. Otter, Beaver, and Muskrat sat beside him and rested their heads on one of his thighs.

In time the rain stopped and the sea left the land. Wisakedják took courage, but he did not dare to speak to the Creator. After long and sad thoughts about his misery, he said to himself, "If I could get a bit of the old earth beneath the water, I could
make a little island for us to live on."

He did not have the power to create anything, but he did have the power to expand what had already been created. As he could not dive and did not know how far it was to the old earth, he did not know what to do. Taking pity on him, the Creator said, "I will give you the power to remake everything if you will use the old materials buried under the water."

Still floating on the flood, Wisakedjik said to the three animals beside him, "We shall starve unless one of you can bring me a bit of the old ground beneath the water. If you will get it for me, I will make an island for us."

Then he turned to the Otter. "You are brave and strong and active. If you will dive into the water and bring me a bit of earth, I will see that you have plenty of fish to eat."

So the Otter dived, but he came up again without having reached the ground. A second time and a third time Wisakedjik praised Otter and persuaded him to go down once more. When he returned the third time, he was so weary that he could not dive again.

"You are a coward!" exclaimed Wisakedjik. "I am surprised by your weak heart. Beaver, I know, can dive to the bottom of the flood. He will put you to shame."

Then he turned to Beaver. "You are brave and strong and wise. If you will dive into the water and bring me a bit of the old earth, I will make a good house for you on the new island I shall make. There you will be warm in the winter. Dive straight down, as a brave Beaver does."

Twice Beaver dived, and twice he came back without any earth. The second time he was so tired that Wisakedjik had to let him rest for a long time.

"Dive once more," begged Wisakedjik when Beaver had recovered. "If you will bring me a bit of earth, I will make a wife for you." To obtain a wife, Beaver went down a third time. He stayed so long that he came back almost lifeless, still with no earth in his paws.

Wisakedjik was now very sad. If Otter and Beaver could not reach the bottom of the water, surely Muskrat also would fail. But he must try. He was their only chance.

"You are brave and strong and quick, Muskrat, even if you are small. If you will dive into the water and bring me a bit of the old earth at the bottom, I will make plenty of roots for you to eat. I will create rushes, so that you can make a nice house with rushes and dirt."
"Otter and Beaver are fools," continued Wisakedjak. "They got lost. You will find the ground if you will dive straight down."

So Muskrat jumped head first into the water. Down and down he went, but he brought back nothing. A second time he dived and stayed a long time. When he returned, Wisakedjak looked at his fore-paws and sniffed.

"I smell the smell of earth," he said. "Go again. If you bring me even a small piece, I will make a wife for you, Muskrat. She will bear you a great many children. Have a strong heart now. Go straight down, as far as you can go."

This time Muskrat stayed so long that Wisakedjak feared he had drowned. At last they saw some bubbles coming up through the water. Wisakedjak reached down his long arm, seized Muskrat, and pulled him up beside them. The little creature was almost dead, but against his breast his forepaws held a piece of the old earth.

Joyously, Wisakedjak seized it, and in a short time he had expanded the bit of earth into an island. There he, Muskrat, Otter, and Beaver rested and rejoiced that they had not drowned in the flood.

Some people say that Wisakedjak obtained a bit of wood, from which he made the trees; that he obtained some bones, from which he made the second race of animals.

Others say that the Creator made all things again. He commanded the rivers to take the salt water back to the sea. Then he created mankind, the animals of today, and the trees. He took from Wisakedjak all power over people and animals and left him only the power to flatter and to deceive.

After that, Wisakedjak played tricks upon the animals and led them into much mischief. That is why the Indians tell many stories about him, to amuse themselves during the long winter evenings.

Story from http://tigerlily_1.tripod.com/creeworld.html
Blackfeet Creation Story

Many versions of this story have been passed along in oral tradition. A respected Blackfeet Elder named Chewing Black Bones shared this version with Ella E. Clark, who later published this account in her book *Indian Legends for the Northern Rockies*

Old Man came from the south, making the mountains, the prairies, and the forests as he passed along, making the birds and the animals also. He traveled northward making things as he went, putting red paint in the ground here and there -- arranging the world as we see it today.

He made the Milk River and crossed it; being tired, he went up on a little hill and lay down to rest. As he lay on his back, stretched out on the grass with his arms extended, he marked his figure with stones. You can see those rocks today, they show the shape of his body, legs, arms and hair.

Going on north after he had rested, he stumbled over a knoll and fell down on his knees. He said aloud, "You are a bad thing to make me stumble so." Then he raised up two large buttes there and named them the Knees. They are called the Knees to this day. He went on farther north, and with some of the rocks he carried with him he built the Sweet Grass Hills.

Old Man covered the plains with grass for the animals to feed on. He marked off a piece of ground and in it made all kinds of roots and berries to grow: camas, carrots, turnips, bitterroot, sarvisberries, bull-berries, cherries, plums, and rosebuds. He planted trees, and he put all kinds of animals on the ground.

When he created the bighorn sheep with its big head and horns, he made it out on the prairie. But it did not travel easily on the prairie; it was awkward and could not go fast. So Old Man took it by its horns, led it up into the mountain, and turned it loose. There the bighorn skipped about among the rocks and went up fearful places with ease. So Old Man said to it, "This is the kind of place that suits you; this is what you are fitted for, the rocks, and the mountains."

While he was in the mountains, he made the antelope out of dirt and turned it loose to see how it would do. It ran so fast that it fell over some rocks and hurt itself. Seeing that the mountains were not the place for it, Old Man took the antelope down to the prairie and turned it loose. When he saw it running away fast and gracefully, he said, "This is what you are suited to, the broad prairie."

One day Old Man decided that he would make a woman and a child. So he formed them both of clay, the woman and the child, her son.
After he had molded the clay in human shape, he said to it, "You must be people." And then he covered it up and went away. The next morning he went to the place, took off the covering, looked at the images, and said "Arise and walk." They did so. They walked down to the river with their maker, and then he told them that his name was NAPI, Old Man.

This is how we came to be people. It is he who made us.

The first people were poor and naked, and they did not know how to do anything for themselves. Old Man showed them the roots and berries and said "You can eat these." Then he pointed to certain trees, "When the bark of these trees is young and tender, it is good. Then you can peel it off and eat it."

He told the people that the animals also should be their food. "These are your herds," he said. "All these little animals that live on the ground -- squirrels, rabbits, skunks, beavers, are good to eat. You need not fear to eat their flesh. All the birds that fly, these too, I have made for you, so that you can eat of their flesh."

Old Man took the first people over the prairies and through the forests, then the swamps to show them the different plants he had created. He told them what herbs were good for sicknesses, saying often, "The root of this herb or the leaf of this herb, if gathered in a certain month of the year, is good for certain sickness." In that way the people learned the power of all herbs. Then he showed them how to make weapons with which to kill the animals for their food. First, he went out and cut some sarvisberry shoots, brought them in, and peeled the bark off them. He took one of the larger shoots, flattened it, tied a string to it, and thus made a bow. Then he caught one of the birds he had made, took feathers from its wing, split them, and tied them to a shaft of wood.

At first he tied four feathers along the shaft, and with this bow sent the arrow toward its mark. But he found that it did not fly well. When he used only three feathers, it went straight to the mark. Then he went out and began to break sharp pieces off the stones. When he tied them at the ends of his arrows, he found that the black flint stones, and some white flint, made the best arrow points.

When the people had learned to make bow and arrows, Old Man taught them how to shoot animals and birds. Because it is not healthful to eat animals' flesh raw, he showed the first people how to make fire. He gathered soft, dry rotten driftwood and made a punk of it. Then he found a piece of hard wood and drilled a hole in it with an arrow point. He gave the first man a pointed piece of hard wood and showed him how to roll it between his hands until sparks came out and the punk caught fire. Then he showed the people how to cook the meat of the animals they had killed and how to eat it.

He told them to get a certain kind of stone that was on the land, while he found a harder stone. With the hard stone, he had them hollow out the softer one and so make a kettle. Thus, they made their dishes.
Old Man told the first people how to get spirit power: "Go away by yourself and go to sleep. Something will come to you in your dream that will help you. It may be some animal. Whatever this animal tells you in your sleep, you must do. Obey it. Be guided by it. If later you want help, if you are traveling alone and cry aloud for help, your prayer will be answered. It may be by an eagle, perhaps by a buffalo, perhaps by a bear. Whatever animal hears your prayer you must listen to it."

That was how the first people got along in the world, by the power given to them in their dreams.

After this, Old Man kept on traveling north. Many of the animals that he had created followed him. They understood when he spoke to them, and they were his servants. When he got to the north point of the Porcupine Mountains, he made some more mud images of people, blew his breath upon them, and they became people, men and women. They asked him, "What are we to eat?"

By way of answer, Old Man made many images of clay in the form of buffalo. Then he blew breath upon them and they stood up. When he made signs to them, they started to run. Then he said to the people, "Those animals—buffalo—are your food."

"But how can we kill them?" the people asked.

"I will show you," he answered.

He took them to a cliff and told them to build rock piles; "Now hide behind these piles of rocks," he said. "I will lead the buffalo this way. When they are opposite you, rise up."

After telling them what to do, he started toward the herd of buffalo. When he called the animals, they started to run toward him, and they followed him until they were inside the piles of rock. Then Old Man dropped back. As the people rose up, the buffalo ran in a straight line and jumped over the cliff.

"Go down and take the flesh of those animals," said Old Man.

The people tried to tear the limbs apart, but they could not. Old Man went to the edge of the cliff, broke off some pieces with sharp edges, and told the people to cut the flesh with these rocks. They obeyed him. When they had skinned the buffalo, they set up some poles and put the hides on them. Thus they made a shelter to sleep under.

After Old Man had taught the people all these things, he started off again, traveling north until he came to where the Bow and Elbow Rivers meet. There he made some more people and taught them the same things. From there he went farther
north. When he had gone almost to the Red Deer River, he was so tired that he lay down on a hill. The form of his body can be seen there yet, on the top of the hill where he rested.

When he awoke from his sleep, he traveled farther north until he came to a high hill. He climbed to the top of it and there he sat down to rest. As he gazed over the country, he was greatly pleased by it. Looking at the steep hill below him, he said to himself, "This is a fine place for sliding. I will have some fun." And he began to slide down the hill. The marks where he slid are to be seen yet, and the place is known to all the Blackfeet tribes as "Old Man's Sliding Ground."

The Mi'kmaq Creation Story

Many versions of this story have been passed along in oral tradition. The Mi'kmaq creation story explains the seven stages of creation as it is described by tradition. This version is adapted from the story told by Hereditary Chief Stephen Augustine who learned it from his grandmother.

Level 1:
The sky represents the Giver of Life, Gisoolg, who creates everything. Creation is a mystery that contains everything and is within everything. It is regarded with awe and reflected in all aspects of life, seen and unseen.

Level 2:
The Sun creates life and gives us our Shadows. The shadows reflect the identities, characteristics and spirits of ancestors. The Shadows are the joining of earth, matter, and the blood of human life. The Sun connects the spirit world to the physical world and is represented by the centre direction.

Level 3:
The third level of Creation is on the surface of Mother Earth. In the Mi'kmaq language, several words are directly related to the word for "Earth." For example, the word for the skin of a drum and the word for the Mi'kmaq people are related to each other and to the Mi'kmaq word for Mother Earth. The beat of a drum is the heartbeat of Mother Earth. The surface skin of Mother Earth gives rise to life, including people, and this is reflected in the word Oosgitjinoo which means "the person who has peeled himself off the surface of the Earth and is standing erect." Oosgitjinoo is a word used to refer to the Mi'kmaq people.

Level 4:
The first man, Glooscap, is created from a bolt of lightning. The bolt hits the Earth and his body is created on the Earth's surface. He is lying with his head in the direction of the rising sun and his feet are facing the setting sun. His arms are outstretched to the north and south. When the lightning meets with the elements of the Earth that make up Glooscap's body, a life force is created. When lightning hits a second time, Glooscap develops fingers and toes, and seven sacred parts to his head: two eyes, two ears, two nostrils and a mouth appear. At the third bolt of lightning, Glooscap is freed from the surface of the Earth to walk and move about. Glooscap gives thanks to Mother Earth and Grandfather Sun for his creation, and pays his respects to the South, the West, the North and the East directions. Once returning to the east where he was created, Glooscap is visited by an eagle that tells him he will soon be joined by his family to help him understand...
his place in this world. The eagle drops a feather, which Glooskap catches. This feather gives him strength and serves as a symbol of connection between his people and the Giver of Life, Grandfather Sun and Mother Earth.

Level 5:

Glooskap meets his Grandmother, who is born from a rock. She teaches him to respect her wisdom and knowledge about the stars, the wind, the seasons and the tides, the characteristics and the behaviour of the plants and animals, and how to make food, clothing and shelter. For their sustenance, Glooskap takes the life of a marten, asking permission of the animal first, and giving thanks to the Giver of Life, Grandfather Sun and Mother Earth afterwards. Then, using the seven sparks from the bolts of lightning that created Glooscap, and seven pieces of dry wood, cousin Whirlwind is invited to create the Great Spirit Fire. Grandmother and Glooscap then feast to celebrate Grandmother’s arrival into the world.

Level 6:

Glooscap meets a young man who says he is Glooscap’s nephew, a creation of Whirlwind, who passed through the ocean in the direction of the rising sun, causing foam to form and blow ashore. This foam has rolled in sand and picked up rocks and wood and feathers, eventually resting on sweet grass. With the help of the Giver of Life, Grandfather Sun and Mother Earth, the nephew was created. The nephew offers vision to the future and comes as a gift of the ancestors. Nephew is also a responsibility for Glooscap to guide, since the young turn to the old for direction in life. And just as Glooscap took the life of the marten for survival, the nephew calls upon the fish to give up their lives. Glooscap gives thanks, apologizing for taking the shadows of the fish and for taking elements of Mother Earth for their own survival. Again they feast, and continue to learn from Grandmother.

Level 7:

Glooscap’s mother appears, coming first as a leaf on a tree that falls to the ground and collects dew. The Giver of Life, Grandfather Sun and Mother Earth have made Glooscap’s mother from this dew to bring gifts to her children. These gifts include the colours of the world, understanding and love, so that her children will know how to share and care for one another. Glooscap has his nephew gather food for a feast to celebrate the creation of Glooscap’s mother. Glooscap provides leadership, respecting the teachings of the elders, the vision and strength of the young people, the gifts of the ancestors, and the teachings on how to rely on each other and to respect and care for one another. In this way, they live a good life.
Blank Map of Canada
## Comparison of FIRST NATIONS, MÉTIS, AND INUIT Cultural Groups, Pre-Contact

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The Seven Main Cultural Groups of Canada’s Aboriginal Peoples

From time immemorial, Canada has been the home of a varied population of Aboriginal peoples. On the west coast, Aboriginal peoples built massive plank houses, each capable of housing sixty people or more.

On the plains, the peoples hunted buffalo and used the animal for food, shelter, clothing, and tools. In the eastern woodlands, six nations joined together to form a powerful confederacy, the earliest government in Canada.

In all, there were seven major groups of Aboriginal peoples.

The seven main cultural groups of Canada’s Aboriginal peoples were:
- Northwest Coast
- Arctic
- Plateau
- Subarctic
- Woodland Iroquoians
- Plains
- Woodland Algonquians

1

1000 The Vikings - Leif Ericsson

The Vikings were great sailors. They used winds and currents to take them across the Atlantic. Setting out from Scandinavia (today’s Norway, Sweden and Denmark), they formed settlements in Iceland and Greenland in the ninth and tenth centuries.

The first European to see North America was probably a Viking named Bjarni, whose ship was blown off course on the way to Greenland. Bjarni sailed along the coast but didn’t go ashore. About 15 years later, around 1000 C.E., Leif Ericson decided to investigate the land Bjarni had seen. He landed in a country he named Helluland (probably Baffin Island), then sailed south, landing twice more - at Markland (possibly Labrador) and Vinland (probably Newfoundland).

Leif and his crew spent the winter in Vinland. When they returned to Greenland, their glowing reports caused others to go and settle there. But the settlement didn’t last. The Aboriginal people didn’t want these fierce invaders, and they drove the Vikings away.

Adapted from The Kids Book of Canadian History, p. 8
2

1497 English Exploration - John Cabot

By the 15th century, fishermen from European countries were sailing far into the Atlantic. Some native people fished in the waters off Newfoundland, but these good fishing grounds weren’t widely known. It was John Cabot and his crew who spread news of them after his voyage of 1497.

Cabot was searching for treasure, not fish. He was trying to find a quicker route to the riches of Asia. Like Christopher Columbus five years earlier, Cabot believed he could get to India or China by sailing west across the Atlantic. But he wanted to look farther north than Columbus had.

With the backing of some English businessmen, Cabot sailed from England in early May 1497. When he sighted land on June 24th, he thought he’d reached China! In fact, he was in North America, probably on the coast of Newfoundland. To mark his arrival, Cabot planted a flag and claimed the region for England.

When Cabot returned to England and described the land he had found, he told of seas teeming with fish. The seas were so full of cod, he said you could catch them just by lowering a basket into the water. This was exciting news. Fish were an important food item in 15th century Europe. Soon, fishing ships from many nations were heading for the Grand Banks of Newfoundland. They continued to come year after year for centuries.

Adapted from *The Kids Book of Canadian History*, p. 9
3

1534 First French Exploration - Jacque Cartier

In 1534, the King of France sent Jacque Cartier across the Atlantic with two ships. He hoped Cartier would find gold or a sea route to Asia. Cartier reached Newfoundland in May, found his way through the Strait of Belle Isle and explored the Gulf of St. Lawrence. On July 24, he set up a large cross on the Gaspé Peninsula as a sign that he was claiming this country for France.

At Gaspé Cartier traded with a group of Iroquois who had come there to fish, and he made friends with the chief, Donnacona. When Cartier left for France, he tricked Donnacona's sons into coming with him.

Adapted from *The Kids Book of Canadian History*, p. 10

4

1535 Second Voyage of the French - Jacque Cartier

Cartier came back the next year, bringing Donnacona's sons with him. The young men show him the way into the St. Lawrence River and took him to their village of Stratacona, where Quebec City stands today. As Cartier sailed up this great river he was very excited. He thought he found a waterway to Pacific. But when he later followed the St. Lawrence farther inland, his way was blocked by rapids.

Cartier and his men spent the winter at Stratacona. They had never known such cold. Their European clothes gave them little protection from the bitter wind and driving snow. Worse, many of the men died of scurvy, a disease caused by lack of vitamin C. Only when they learned from the Iroquois how to make a drink from cedar bark and leaves did they stop getting sick.

By then the Iroquois and French were no longer good friends. Each group mistrusted the other. Before sailing home in the spring of 1536, Cartier kidnapped Donnacona and a few other Iroquois. Although these captives were treated well in France, most of them got sick and died.

Adapted from *The Kids Book of Canadian History*, p. 10
5

1541 Third Voyage of the French - Jacque Cartier

Cartier's return without his captives in 1541 increased the Iroquois' mistrust of the French. Before long, the two groups were fighting and killing one another. The Iroquois also attacked a group of French settlers who came to start a colony. Yet when Cartier set sail for France in 1542, he felt triumphant. His ships were full of rocks that glinted with shining particles - gold and diamonds, Cartier was sure.

But the rocks proved to be worthless. The attempt at settlement failed, too. The French were so discouraged that 60 years passed before they again showed much interest in Canada.

Adapted from The Kids Book of Canadian History, p. 10

6

1600’s Europeans Recognize Riches

By 1600, Europeans had discovered that North America did after all have great riches in the form of a vast amount of furs. Fishermen who came to the coast found they could buy beautiful furs from Aboriginal people by offering kettles, knives, and other metal goods. Both groups were parting with something very ordinary in return for something they valued greatly.

The most valuable furs were beaver pelts because beavers' soft under-fur was used to make high-quality felt, and felt hats were the latest fashion in Europe. Eager to obtain the pelts, French merchants sent traders across the Atlantic each summer. Soon the French and Aboriginal people were trading regularly.

Adapted from The Kids Book of Canadian History, p. 12
1605 Port Royal - Attempting Settlement

In 1605 a group of French fur traders built Port Royal, a small cluster of wooden buildings in what is now Nova Scotia. They had arrived the previous year and spent a terrible winter on the other side of the Bay of Fundy. Almost half the group had died of hunger or scurvy. Now survivors were hoping to do better in a more protected place.

They did do better. They planted vegetables and wheat and made friends with the local Mi'kmaq people, who brought them meat as well as furs. Among the French group was a young mapmaker and explorer named Samuel de Champlain. He kept the group happy by inventing the Order of Good Cheer - a sort of social club that put on entertainments and feasts.

Adapted from The Kids Book of Canadian History, p. 13
1608 Settlement Down the St. Lawrence

In 1608 Samuel de Champlain was sent to the St. Lawrence River to start a fur trading post there. As leader, Champlain was to govern settlement as well as run the fur trade. Samuel de Champlain was a cheerful man who got on well with people, including Aboriginal people. He became an ally of the Huron, who acted as “middlemen” in the fur trade: they traded for furs with hunters farther north, then sold these furs to the French.

Champlain called his new trading post Quebec after local word meaning “where the River narrows.” He traded with Algonquin and Montagnais people, who soon asked him to help fight their enemy, the Iroquois. Champlain felt bound to do so in order to keep their friendship. In the first battle Champlain shot two Iroquois chiefs dead and wounded another. The Iroquois fled in terror. They had never seen a gun before. But they later obtained guns by trading with the Dutch, who had settlements farther south. Before long, the Iroquois were terrorizing the French.

Adapted from The Kids Book of Canadian History, p. 13
1620’s Missionary Explorers - Jean de Brebeuf

The Jesuits were an order of priests sent to France to convert the native people to Christianity. Travelling through Huron Country, Jesuits were often the first Europeans to reach remote areas, and their careful records helped map-makers produce more accurate maps of New France.

The Jesuits set up missions near Native villages to offer medical help and religious education. The largest mission was Ste. Marie Among the Hurons. The priests, called Black Robes by the Hurons because of their clothing, unknowingly brought germs with them. Native people had no natural protection against European diseases and thousands of them died.

By 1639 these diseases, particularly smallpox, had reduced the Huron nation from 25,000 people to 9,000. Many of the Huron blamed the Jesuits for their suffering.

Jesuit Father Jean de Brebeuf spent 24 years as a missionary in Canada. An expert in the Huron language and culture, he built the mission fort near of Ste. Marie Among the Hurons. Father Brebeuf even wrote *The Huron Christmas Carol*, which is still sung today.

In 1649, Iroquois warriors battling the Huron over control of the fur trade captured Father Brebeuf, another priest and their Huron converts. They were all tortured to death.

Adapted from *The Kids Book of Canadian Exploration*, p. 31
## Canadian Aboriginal Technologies

First Nations people have invented and discovered, overtime, various technologies to meet their needs and wants. In turn, these inventions have had a great contribution to Canada and the world.

<table>
<thead>
<tr>
<th><strong>Darts</strong></th>
<th><strong>Upset stomach remedies</strong></th>
<th><strong>Pain relief</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose: a recreational game. Appearance: It began as a lawn game. The darts consisted of de-kernelled, shucked green corn with feathers attached to the ends. These darts were thrown at targets placed on the ground.</td>
<td>Purpose: to cure stomach aches, dysentery, cholera and diarrhea. Appearance: this was either done by eating the berries or drinking their juice or it was made into a tea made with the entire blackberry plant.</td>
<td>Purpose: to cure aches and pains. Appearance: found an acid in willow trees which is the most commonly used ingredient in pain relievers today.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Canoes</strong></th>
<th><strong>Chewing gum</strong></th>
<th><strong>Lacrosse</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose: to allow travel over waterways. Appearance: these small boats were originally made of bark.</td>
<td>Purpose: chewed for pleasure and taste. Appearance: collected from spruce trees and combined with sugar.</td>
<td>Purpose: played to resolve conflicts, heal the sick, develop strong, virile men and prepare for war. Appearance: a ball and stick game where the ball is thrown into a target using the stick.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Snowshoes</strong></th>
<th><strong>Cough syrup</strong></th>
<th><strong>Snow goggles</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose: to allow for travel over snow. Appearance: a wide, flat shoe made from materials such as spruce and rawhide thongs.</td>
<td>Purpose: to cure common coughs and colds. Appearance: consisted of unique combinations of wild plants such as the balsam from pine trees, maple syrup and honey.</td>
<td>Purpose: to prevent snow glare. Appearance: made from materials such as bone, antler and ivory.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Cure for Scurvy</strong></th>
<th><strong>Petroleum jelly</strong></th>
<th><strong>Toboggan</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose: to cure scurvy. Appearance: the bark and needles of an evergreen tree were boiled to make a vitamin C-rich tonic that sufferers drank.</td>
<td>Purpose: used to moisten and protect animal and human skin and stimulate healing. Appearance: combined olefin hydrocarbons and methane.</td>
<td>Purpose: to haul game out of the woods, to move camp and to travel. Appearance: created out of bark and skin.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Sunflowers Seeds</strong></th>
<th><strong>Corn</strong></th>
<th><strong>Kayak</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose: the seeds of sunflowers were an important source of nutrition. Appearance: basic sunflower seeds.</td>
<td>Purpose: for food and nutrition. Appearance: first cultivated by the Aboriginal people.</td>
<td>Purpose: these small boats were used to travel, fish, and to hunt sea animals. Appearance: constructed from stitched seal or other animal skins, stretched over a wooden frame.</td>
</tr>
</tbody>
</table>

Why Did People Come to Canada?

People came to Canada from all over the world for a variety of reasons. We call these Push and Pull Factors.

<table>
<thead>
<tr>
<th>Push Factors</th>
<th>Pull Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious beliefs – persecution</td>
<td>Religious freedom – the right to follow their religious beliefs without persecution</td>
</tr>
<tr>
<td>Employment – lack of work in their own country</td>
<td>Employment – Canada was a new country – building homes, roads, railways etc.</td>
</tr>
<tr>
<td>Land – being forced off the land – tenants</td>
<td>Free land grants – 100 acres for every person over 18</td>
</tr>
<tr>
<td>Famine – crop failure (e.g. the Irish potato famine)</td>
<td>Farm land – rich arable land</td>
</tr>
<tr>
<td>Freedom – e.g. black slaves from the USA, Polish people escaping from persecution</td>
<td>Freedom – no slavery in Canada</td>
</tr>
<tr>
<td></td>
<td>Opportunities – for a new life, to make money (e.g. the gold rush)</td>
</tr>
<tr>
<td></td>
<td>“Mail order brides” – many women came here to marry Canadians</td>
</tr>
</tbody>
</table>

Where Did People Come From and Why?

People have immigrated to Canada from many countries in the world, but the earliest settlers were mainly from France, England, Ireland and Scotland. Below is a list of some of the places people came from and some of the reasons why.

- England – Many people lived in overcrowded towns and cities; there was high unemployment and very little land.
- Ireland – Between 1845 and 1852 the staple crop of Ireland, potatoes, failed. This led to massive starvation and famine.
- Scotland – Many tenant farmers were forced off their land by the rich landowners.
- France – High unemployment and overcrowding meant that many French people were looking for a new life.
- Germany – Many people were persecuted for their religious beliefs. They lost their freedom, were taunted and attacked in the streets, and ostracized by their neighbours.
- The Netherlands – Lack of arable land forced many Dutch people to look elsewhere for somewhere to farm.
- China – Many Chinese labourers came to Canada to work on the railroads
- America – Many people who were loyal to the British Empire fled to Canada during the American Revolutionary War. Many black slaves also fled via the “Underground Railway,” because Canada did not tolerate slavery.
## Immigration Character Cards

<table>
<thead>
<tr>
<th>Irish Potato Farmer and Family</th>
<th>Polish Farm Worker and Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>French Homeless Peasants</td>
<td>Black American Slave</td>
</tr>
<tr>
<td>Middle-class English Merchant</td>
<td>Scottish Entrepreneur</td>
</tr>
<tr>
<td>Poor Chinese Labourer</td>
<td>German Quaker Minister and his Family</td>
</tr>
<tr>
<td>Dutch Millwright</td>
<td>Starving English Tenant Family</td>
</tr>
<tr>
<td>French Missionary</td>
<td>Retired Army Officer</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Voyageur</td>
<td>Irish Horse Trader</td>
</tr>
<tr>
<td>Catholic Priest</td>
<td>French Nun</td>
</tr>
</tbody>
</table>
| **Motivation**  
(Why did they come?) | **Challenges**  
(What obstacles did they face?) | **Reality**  
(What did they face when they arrived?) |
<table>
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</table>
The First Sighting

Integrating First Nations, Métis, and Inuit Perspective
1. What do you think is happening in this scene? How do you know?

2. Whose perspective is being shown? How might this have impacted the people shown?

3. What does this picture tell us about first contact?

4. How might a First Nations artist have depicted this scene?
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4. How might a First Nations artist have depicted this scene?
Timeline of Major Exploration

- 1000 CE - Leif Eriksson sails to North America for the first time.
- 1497 CE - Explorer John Cabot lands in Canada (the exact place is disputed, but most historians agree that it was either Newfoundland or Cape Breton).
- 1534 CE - Explorer Jacques Cartier explores the Gulf of St. Lawrence and claims the area for France.
- 1576 CE - Explorer Martin Frobisher explores the coast of Labrador.
- 1605 CE - Explorer Samuel de Champlain begins a settlement at Quebec.
- 1610 CE - Explorer Henry Hudson sails into the Hudson Bay.
- 1611 CE - Jesuit missionaries come to Canada to convert the Aboriginal peoples.
- 1659 CE - Radisson and Groseilliers explore the area northwest of the Great Lakes.
<table>
<thead>
<tr>
<th>Goods Needed</th>
<th>How many beaver pelts is this worth?</th>
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<tbody>
<tr>
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</table>
French King Louis XIV

<table>
<thead>
<tr>
<th><strong>Motivation</strong></th>
<th><strong>Obstacles</strong></th>
<th><strong>Achievements</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>(Why did he want more settlers in New France?)</em></td>
<td><em>(What problems did he have growing New France?)</em></td>
<td><em>(What kind of success did he have?)</em></td>
</tr>
</tbody>
</table>

Integrating First Nations, Métis, and Inuit Perspective
Map of New France 1703

Look at the legend!

Integrating First Nations, Métis, and Inuit Perspective
Comparing Life Past to Life Present

How did the king of France impact the life of the Aboriginal people living in this area called New France?

Compare the lives of two 14-year-old girls:

Filles du Roi (1660)  
Grade 9 girl from TLDSB

Integrating First Nations, Métis, and Inuit Perspective
King Louis XIV takes Action to Grow New France

Samuel du Champlain had worked hard to bring colonists to Quebec, but the growth was slow. His original Habitation had grown to include a church, some warehouses, and several homes. But the French had made enemies of the Iroquois and Champlain’s Habitation was vulnerable to attack. The colonists didn’t have the skills - or the numbers - to defend themselves. New France was not thriving.

The French King, Louis XIV, was nervous because he wanted the colony of New France to prosper and grow. He was nervous about the colonists’ ability to defend themselves against Iroquois’ attack. He was also concerned about the English colonies that were thriving in America (just south of New France). Determined to keep New France alive, he sent a group of soldiers to boost the fighting power of the colonies.

The soldiers did their job well, and in 1668 the Iroquois agreed to make peace. The regiment prepared to go home to France, but the king saw, in all those able-bodied men, a chance to increase the population of his colony and establish a stronger foothold in the New World. He offered free plots of land called seigneuries to any officers who chose to stay. Those who weren’t officers were also encouraged to stay and work the seigneuries as tenant farmers.
There was only one problem: now there were six young men in New France for every one woman! Those aren’t good numbers when you are trying to grow the population of a settlement. Once again, the King leapt into action and decided to invite single and widowed young women to immigrate to New France. His hope was that they would marry the Frenchmen there and start families. But how could anybody persuade women to leave the security and familiarity of their homes for a faraway land with strange foods, harsh winters, the threat of Native attacks, and many other unknown dangers?

The king’s advisers decided to recruit beggars and orphans, girls and young women who were already living in deplorable conditions. They offered each girl who would go to New France money from the royal treasury (fifty francs or more, about a year’s pay for a common labourer), payable when she married.
The plan was successful. In 1660, nearly a thousand hardy, courageous women left France for the New World. Because the program was so strongly supported by the king, these women came to be called *filles du roi*, or “daughters of the king.” Although a few did eventually return home, the majority became permanent residents, remaining in New France with their husbands and children for the rest of their lives.

(Adapted from *Coming to Canada - Building a Life in a New Land*)

As a royal colony, New France was ruled by a governor, intendant and bishop, all of whom reported to the king through his chief minister in France. The governor was head of the military as well as the government. The intendant dealt with the daily business of the colony, and the bishop was in charge of religion. New France had three towns: Quebec, Montreal and Trois-Rivières. They were far wealthier than the countryside where the white people lived and worked on the seigneury. Fur-trading merchants lived in solid stone houses. Other stone buildings housed priests and nuns of the Catholic Church, who ran schools and hospitals as well as giving religious services.

(Adapted from *The Kids Books of Canadian History*, p. 17)

**Influential People**

**Etienne Brule:** Etienne Brule, a 16-year-old boy in the employ of Champlain, was selected to be part of an exchange of trust. He would go to live with the Wendat and learn their language and customs. In exchange, Chief Iroquet's son, Savignon, would go to France and do likewise. Brule explored the area with his adopted people and acted as an interpreter between them and the French. Little is known about the fate of Savignon.

**Maquinna:** Nuu-chah-nulth Chief Maquinna became a prominent middleman between the European traders and Aboriginal groups. Maquinna acquired a great deal of wealth in the process, wealth that he used to host elaborate potlatches. His name and status became renowned. He once invited the explorer George Vancouver to a feast. The guest committed the ultimate insult of declining the food he was offered and bringing his own food with him.

**Matonabbee:** Matonabbee was a Chipewyan chief who acted as a middleman between the traders at Hudson's Bay Company and the northern people who came to trade their furs. Matonabbee guided Samuel Hearne overland to the Arctic Ocean in 1770-72. His knowledge of travel, hunting and living off the land made the expedition possible.

**Louis Riel:** Louis Riel was born in 1844 in the settlement of Red River. An educated spokesman, he was fluent in both French and English and a born leader. He championed Métis rights, especially land rights. He fought injustice at the hands of the government and ended up giving his life for his beliefs. In 1885 he was convicted of treason and hanged.

**James Gladstone:** In 1958 James Gladstone, from the Blood Reserve in Alberta, became the first Aboriginal person to be appointed to the Senate of Canada. Ironically, Senator Gladstone did not have the right to vote in either federal elections or his home province of Saskatchewan until 1960 because of his Aboriginal status.

**Harold Cardinal:** Harold Cardinal was angered by the Canadian government's refusal to listen to Aboriginal people. In 1969 he wrote *The Unjust Society* in response to the Canadian government's plan to do away with Aboriginal rights. Mr. Cardinal's harsh picture of the unjust treatment of Aboriginal people forced the government to reconsider its position. For his work, Harold Cardinal won the National Aboriginal Achievement Award for Lifetime Achievement in 2000.
**Dr. Frank Calder:** Frank Calder became the first Aboriginal cabinet minister when he joined the B.C. cabinet in 1972. He led several Aboriginal organizations and was outspoken in his belief that Aboriginal people had an ongoing claim to their ancestral lands. In 1996 he received a National Aboriginal Achievement and in 1988 was made an Officer of the Order of Canada.

**Dorothy Betz:** Dorothy Betz was a driving force behind the development of Native Friendship Centres across Canada. The centres address the needs of Aboriginal people moving to cities by offering counseling and referral services in education, employment, health and housing. The centres played a key role in Aboriginal people’s transition from the country to the cities by offering information and support to those coming and looking for work, as well as a place to socialize.

**Elder Noel Knockwood:** Elder Noel Knockwood has been an important force in restoring and rebuilding the Aboriginal spiritual movement. In 2001 he succeeded in having Native Spirituality declared an official religion in Nova Scotia. His involvement in the Eagle Feather project led to the optional use of the eagle feather, in place of the Bible, in the province’s judicial system. The eagle feather is a sacred symbol in many Aboriginal nations – the eagle’s daring flight and speed make it a mast of the skies able to travel between earth and the heavens at will.

**Chief William Yellowhead:** Born about 1769, Yellowhead (Musquakie) served with the British during the War of 1812. He was named chief of the Deer tribe of the Chippewa (Ojibwa) Indians in 1816. He settled with his band at the site of Orillia in 1830 in accordance with Lieutenant-Governor Colborne’s plan for gathering nomadic tribes on reserves. Pressure from white settlers forced the Indians to relinquish their land and Yellowhead’s band moved to Rama in 1838-39. It is believed that the Muskoka District, which encompassed his hunting grounds, was named after this greatly respected chief who died in 1864 and was buried in St. James’ churchyard.
Pictures of Communication Symbols

Figure 7: Wampum Belt

Figure 8: Eagle Feather

Figure 9: Beads and Shells
Picture Dictionary

- clear weather
- rain
- snow
- no rain
- storm
- sad
- happy
- help
- war
- peace
- spring
- summer
- winter
- sun
- moon
- star
- Indian camp
- campfire
- good
- bad
- wise
- man
- woman
- boy
- girl
- Great Spirit
- horse
- horse tracks
- river
- mountains
- lake
- drum
- dancer
- eagle
- turtle
- fish
- many fish
Wampum Prayer

In our hand
an old old old thread
Trail of Blood
and Amens
Greed is the gift
for the sons
of the songs
Hear this prayer
of the wampum
This is the tie
that will bind us

~Tori Amos, contemporary songwriter (see YouTube for her singing)
Wampum Belts
Integrating First Nations, Métis, and Inuit Perspective
How to Make a Wampum Belt

Each student makes a plan on graph paper for their wampum belt design. Each student needs a needle, thread, a piece of cardboard or Styrofoam with notches at the end and various colours of pony beads.

Instructions:
1. To wrap the loom, we tape our string on the back of the loom. Then we bring it up through the first notch, around the back, and so on, going around and around the loom. When we finish wrapping, we tape the other end of the string on the back. We aren’t using the last notch, because our pattern has 5 rows and therefore needs just 6 strings. It’s up to you how much of the loom you use. A piece of cardboard or a Styrofoam meat tray may be used.
2. Then we tie a new piece of string on the bottom left corner of the loom (we follow our patterns left to right). Tape the shorter end of the string on the back.
3. Thread a needle on the longer end. Now we’re ready to weave.
4. Put beads on the needle in order, from bottom to top of your design. (We work the pattern left to right, bottom to top.)
5. Drop the beads off the needle down onto the string. Now push the needle up under all the strings.
6. Pull the beads under the strings, and place one bead in between each string.
7. Pull the needle back through all the beads, making sure the needle goes ON TOP of the warp thread on the way back. (This is the biggest mistake the kids can make, so make sure they know the needle goes OVER the warp string as it passes back through the beads.)
8. Pull it tight! Cross off the row on your pattern, and then start the next row.

### KWL Chart

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Student Placemat for Wampum Thinking
Residential Schools

**Background Knowledge:** In the 1870’s, the Government of Canada partnered with Anglican, Catholic, United, and Presbyterian churches to establish and operate boarding and residential schools for First Nations, Métis and Inuit children.

- The intent of the Residential School System was to educate, assimilate, and integrate Aboriginal people into Canadian society. In the words of one government official, it was a system designed “to kill the Indian in the child.”

- Attendance at residential schools was mandatory for Aboriginal children across Canada, and failure to send children to residential school often resulted in the punishment of parents, including imprisonment.

- The federal government and churches operated over 130 residential schools across Canada. The number of active schools peaked in 1931 at 80. The last federally administered residential school closed in 1996.

- The federal government currently recognizes that 132 federally-supported residential schools existed across Canada. This number does not recognize those residential schools that were administered by provincial/territorial governments and churches.

- Over 150,000 children (some as young as 4 years old) attended federally administered residential schools.

- It is estimated that there are approximately 80,000 residential school survivors alive today.

**Resources:**

Apology by Stephen Harper: [https://www.youtube.com/watch?v=qo5cG-RjE8Y](https://www.youtube.com/watch?v=qo5cG-RjE8Y) or [https://www.aadnc-aandc.gc.ca/eng/1100100015677/1100100015680](https://www.aadnc-aandc.gc.ca/eng/1100100015677/1100100015680)

Written copy of the apology & several other resources to support learning about the apology: [https://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649](https://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649)
My Name is Olemaun Pokiak – that’s OO-lee-mawn – but some of my classmates used to call me “Fatty Legs.” They called me that because a wicked nun forced me to wear a pair of red stockings that made my legs look enormous.

She stopped directly in front of me. I stepped back from her heavy cross, which nearly struck me in the face, but she reached out and yanked me back by one braid… She held it tight and, with the same motion a bird makes to pull a piece of flesh from a fish, clamped the jaws of the shears down on my braid and severed it.

My older half-sister, Ayouniq, had been plucked before I was born, but we called her “Rosie” after her return.

They make you wear scratchy outsiders’ clothes, which keep out neither the mosquitoes nor the cold. They teach you their songs and dances instead of your own. And they tell you that the spirit inside of you is bad and needs their forgiveness.

When I was a young girl, outsiders came flitting about the North. They plucked us from our homes on the scattered islands of the Arctic Ocean and carried us back to the nests they called schools, in Aklavik.

In front of me, at least a dozen children dressed in uniforms crouched in a silty garden, breaking the earth and pulling at roots with small tools. These had to be the naughty children who were made to kneel for forgiveness.

“I am glad you have come to your senses,” she told my father. “You certainly can’t teach her the things she needs to know.”

Suddenly, the girls fell silent. I turned to see why. WHAP! A stick came down on the desk I was sitting in. I jumped in my skin. The Raven stood over me, with a look that made it clear she did not approve of me sitting down. I scrambled to my feet. She shoved a dusting cloth in my hand and pointed to rows and rows of books at the back of the class. The other girls were dismissed to get ready for dinner, but I had to stay.
The Residential School System
Reflection

1. Describe the residential school system in your own words.

2. How did residential schools impact and affect First Nations, Métis and Inuit families?

3. What do you think would happen to a People’s culture, tradition and language if they are prevented from using/celebrating them? What long-term impacts might this have on a person’s own identity?

4. Based on what you have learned so far about the residential school system, how do you feel about it?
The Apology

Background Knowledge:

On June 11, 2008, Prime Minister Stephen Harper presented a formal apology to Aboriginal survivors of Canada’s residential schools. This was a very dark day for Canada as a chapter of our history was finally brought to light. With the apology came the admittance from the Canadian government that the forced assimilation of First Nations, Métis and Inuit children has led to severe intergenerational trauma. The apology was a result of years of determination, courage and strength of character from Canada’s First Peoples, who brought to light the facts and horrible conditions faced by the children who attended these schools. Although these schools were in operation for over 100 years, the apology was the first time many Canadians had ever heard of residential schools.

Resources:


Written copy of the apology & several other resources to support learning about the apology: https://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649
<table>
<thead>
<tr>
<th>Word Wall Words</th>
<th>Legacyé</th>
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<tbody>
<tr>
<td>Reconciliation</td>
<td>Healing</td>
</tr>
<tr>
<td>Assimilation</td>
<td>Commission</td>
</tr>
<tr>
<td>Resolution</td>
<td>Prohibited</td>
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<tr>
<td>Cornerstone</td>
<td>Consequences</td>
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<tr>
<td>Overshadowed</td>
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<tr>
<td>Word Wall Words</td>
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<tr>
<td>----------------</td>
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<tr>
<td>Something transmitted by or received from an Elder from the past.</td>
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<tr>
<td>The action of reconciling; the state of being reconciled.</td>
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</tr>
<tr>
<td>To make whole again.</td>
<td></td>
</tr>
<tr>
<td>The act of assimilating. To make similar, to absorb into the dominant culture.</td>
<td></td>
</tr>
<tr>
<td>A group of people directed to perform some duties.</td>
<td></td>
</tr>
<tr>
<td>The act of resolving or answering to something.</td>
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<tr>
<td>Something that is forbidden by authority.</td>
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<tr>
<td>The foundation of something.</td>
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<tr>
<td>Something produced or caused by a set of conditions.</td>
<td></td>
</tr>
<tr>
<td>To exceed the importance of something.</td>
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</tr>
</tbody>
</table>
**SEE, THINK, FEEL**

Complete the following table with your thoughts. In the “see” column, share just your observations. In the “think” and “feel” column, you may draw upon inferences.

<table>
<thead>
<tr>
<th>SEE</th>
<th>THINK</th>
<th>FEEL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Thomas Moore Reflection Questions

Examine the photograph of Thomas Moore circa 1896. This photograph was used by the then-
Department of Indian Affairs as promotional propaganda in the Annual Report and can be found in the
Library and Archives Canada C-022474.

1. How would you describe Thomas “before” and “after” he has been “civilized”? What words might
   you use?

2. Does this photo look like the same child? Why or why not?

3. Closely examine the photograph. List five things students would have lost during the process of
   “assimilation.”

4. What impact do you think this process had on Aboriginal culture and identity?

5. What impact has this had on Canadian culture and identity?
Treaty Definition

Treaties between the First Nations peoples and the British Crown are the building blocks in the creation of the country of Canada¹ and provide for peace and good order for all people in Canada.²

These treaties are agreements, voluntarily entered into by both parties, which provide for peaceful relations between the two nations. They are more than a simple written document; they are sacred agreements between the First Nations peoples and the British Crown with the Creator as witness. They are “living,” permanent, foundational agreements based on the synthesis of two worldviews: the oral traditions (values and common laws) of the First Nations peoples and the written traditions (laws) of the Crown, who represented the newcomers.

The treaties were based on the First Nations peoples’ principles: “Miyo-wicëhtowin” (“Getting along with others”), Witaskewin (“Living together on the land”) and Pimâcihowin (“Making a living”).³ Treaties were to provide both sides with the means of achieving survival and socio-economic stability, anchored on the principle of mutual benefit.⁴
<table>
<thead>
<tr>
<th>Know</th>
<th>Wonder</th>
<th>Learn</th>
<th>Misconceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>What do you think you know about Canada’s Aboriginal Peoples today?</td>
<td>What wonderings or inquiries do you have that might help deepen your understanding of Aboriginal peoples today?</td>
<td>What are some of the new learnings you’ve acquired throughout this unit/video?</td>
<td>What are some of the misconceptions you’ve found out about your initial thoughts/wonderings about Aboriginal Peoples today?</td>
</tr>
</tbody>
</table>
FEED ALL FOUR

Body

Mind

Emotions

Spirit
FEED ALL FOUR
it's our way of being.

Based on Maslow's Hierarchy of Needs and the First Nations Medicine Wheel, Feed All Four connects physical, mental, and social/emotional health and wellness to teaching and learning.

Supporting the body, mind, spirit, and emotions of an individual increases a sense of well-being, increases connectedness, improves resilience, and increases student achievement.

For more information, please visit www.puzzlepeace.ca
Support for Teachers Integrating First Nations, Métis and Inuit Experiences & Perspectives

Building a Supportive Network

Below is a list of sources that you might find helpful in learning more about how to infuse the FNMI perspective into your practice.

Aboriginal Affairs and Northern Development Canada - Indian and Northern Affairs Canada provides a wide-range of support material, free of charge, to educators. [https://www.aadnc-aandc.gc.ca/eng/](https://www.aadnc-aandc.gc.ca/eng/)

Educators might find the following two key pages helpful:

- Home page with links to policy documents, historical treaties & residential school information.
- Kids Stop with links to games, activities and classroom resources.

FNMI Organizations – These organizations can provide support for teachers and will often suggest appropriate texts for the inclusion of literacy and numeracy in classroom programs. (Please note that this list is a snapshot of local connections and is not exhaustive; many other FNMI organizations offer extensive support for educators.)

- Goodminds – A Canadian publishing and distribution company that provides bias-free teaching and educational resources related to Native American, First Nations, Indigenous and Aboriginal studies. [www.goodminds.com](http://www.goodminds.com)
- Wahta Mohawks First Nation, located just outside of Bala, Ontario. [http://wahtamohawks.ca/](http://wahtamohawks.ca/)
- Curve Lake First Nation, located just south of Lakefield, Ontario. [http://www.curvelakefirstnation.ca/](http://www.curvelakefirstnation.ca/)
- Sainte-Marie Among the Hurons [http://www.saintemarieamongthehurons.on.ca/sm/index.htm](http://www.saintemarieamongthehurons.on.ca/sm/index.htm)
Instructional Leaders – Instructional Leaders share the responsibility for ensuring FNMI perspectives are integrated authentically and accurately at appropriate entry points in the classroom programming.

Local Libraries & Archival Repositories - Local Libraries & Archival Repositories can provide both primary and secondary accounts of experiences and perspectives that will aid teachers in integrating an FNMI voice.

Importance of Elders & Métis Senators

Why ask an Elder or Métis Senator into your classroom?

These individuals have been identified by their communities as individuals who hold traditional knowledge and wisdom. They are the “teachers” of their culture and can therefore add to the quality and authenticity of educational activities. They are vital in the maintenance, revival and preservation of FNMI culture and traditions. Elders and Senators also help promote a positive image of FNMI members of our local and national communities.

An organization tool has been created to track your community connections. See Appendix H for this document.

Protocol

Most Elders and Métis Senators appreciate being honoured with a gift and/or honourarium for sharing their wisdom and their involvement in your program. This is a respected tradition in most cultures and communities, but is not always required. It is important to speak to members of the community, or a cultural teacher, to help guide you through the process of inviting an Elder or Senator to your classroom. Sometimes it is appropriate to give a gift when arranging the involvement, and at other times it is appropriate to give a gift when the involvement happens.

When inviting an Elder or Senator into our classrooms it is important to follow a series of steps that recognizes and respects the traditions of most FNMI cultures.

Step #1 – Before you invite an Elder or Senator into your classroom, reach out to your community to see if others have invited this person and ask about their experience. It is important to behave in a culturally respectful manner. This might mean asking the Elder or Senator in person while presenting them with a small gift, or the invitation could be done by email. Seeking advice from others will help with this process.

Step #2 – Each Nation will have unique traditions; however, generally in Anishinaabe culture and many Métis communities, the cycle of giving and receiving should be completed by the teacher and students who are hosting the Elder or Senator. This is often done through the giving of a gift (often a small amount of tobacco in a piece of red cloth tied with a ribbon – called a Tobacco Tie). The acceptance of this gift by the Elder or Senator is considered a commitment to participate in the event. If you have communicated via email, when the Elder or Senator arrives, it is appropriate to present the Tobacco Tie prior to their sharing with the class. It is also important to offer an honorarium for travel and time to the Elder or Senator. Remember, since each Nation is unique, giving Tobacco is not always appropriate. Be sure to ask first.
Step #3 – When in doubt, ask questions and seek clarification. By speaking to the Elder or Senator prior to their visit, you can co-construct the presentation or event. It is also acceptable to invite both an Elder and a Senator to participate in the opening and closing ceremony of an event or visit, because they represent different cultures within our FNMI communities. Just be sure to share this with both of the honoured guests prior to their participation.

Sometimes Elders and Senators will ask to conduct a Smudge with your audience. If you are doing this within your school, be sure to check the school policy, inform parents, and receive permission to have students participate in the Smudge. It is suggested that you think about moving outside for this activity and invite students to participate voluntarily.

Adapting your Practice

As you move through the lessons and activity ideas in this document, you may find the following suggestions helpful.

- Make FNMI learning cross curricular—do not limit FNMI learning to just a history or social studies unit.
- Move to teaching about the FNMI culture in both the past and contemporary sense. Do not teach a “Native” Unit or teach about FNMI people as primitive and only valuable in the past.
- Teach students how to deconstruct bias—do not ignore sensitive and controversial issues or stereotypes. Teaching an approach to deconstructing bias will allow for meaningful conversations and the destruction of negative stereotypes.
- Make sure the maps shared with students reference the timeframe and date in an attempt to keep the learning accurate and credible.
- Remember that Traditional Regalia is not a costume and as such “dressing up” is not appropriate. Please invite a Traditional dancer into your class who would be excited to share and explain the items worn.
- Remember that dream catchers, masks, headdresses etc., are sacred objects and should really not be used as a “fun” art project that is presented out of context. It is ok to make them, but they need to be placed on a continuum of learning so students can articulate the value and importance they play in traditional culture.

Mistakes will happen, but no mistake is bigger than the one of omission. Please remember that speaking and teaching with a good heart is well respected by the Aboriginal community and Trillium Lakelands District School Board. Learning done by the educator is all part of this meaningful process.

How to Determine if a Resource is Authentic

Refer to the series of 10 bookmarks in the pocket of the resource binder for direction in selecting and determining if a resource is authentic.
Dealing with Sensitive and Controversial Issues/Topics

Although this can be very difficult at times dealing with sensitive and controversial issues or topics is perhaps one of the most important parts of presenting an accurate account of the historical and cultural perceptions of First Nations, Métis and Inuit people. Discussing issues such as residential schools and treaty agreements can be challenging, but will help to create a much more inclusive learning environment.

The document found at [http://www.ubuntu.ie/media/controversial-issues.pdf](http://www.ubuntu.ie/media/controversial-issues.pdf) is a fantastic resource for helping educators wrap their thinking around teaching controversial issues in their classrooms.

**Remember to Reflect**

Since this might be a new pedagogical approach to teaching, educators are encouraged to engage in regular, structured reflection. Educators are also encouraged to have dialogue with community contacts, Elders, colleagues, Instructional Leads or other teacher support staff as they work through this resource. A possible reflection tool can be found in the Professional Record of Learning Section of this document.

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*Figure 1: Original Artwork by Bree Plested - Grade 1 Student from Macaulay PS*
<table>
<thead>
<tr>
<th>Name:</th>
<th>Affiliation / Organization:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phone Number:</td>
<td>Email Address:</td>
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<tr>
<td>Cost:</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Lesson / Unit / Topic / Theme connected to this contact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topics you would like the speaker / contact to discuss (if possible)</td>
</tr>
<tr>
<td>Questions you have for the speaker / contact.</td>
</tr>
</tbody>
</table>

Reflection:
# Record of Learning

The purpose of this Record of Learning is to consolidate your thinking as you move through your teaching and planning.

<table>
<thead>
<tr>
<th>Topic, Lesson, Unit:</th>
<th>Date:</th>
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</table>

What worked well?

What didn’t work well?

What might I change or add to the lesson for next time?

What resources might I look to for more support?

What Questions/Wonderings do I still have:
Using Appropriate Terminology

This resource was designed to help educators guide students in developing a deeper understanding of Indigenous People as autonomous, self-governing and culturally distinct people. Discussion often occurs around the appropriate, respectful terminology to use when referring to Aboriginal people. Many mistakes and misnomers have been used to describe an individual’s lineage or cultural identity; for this reason, it is possible to use and produce material which is not appropriate. Aboriginal people would prefer to be known by their own terminology, which reflects their own understanding of themselves and their naming processes. It is important to keep in mind that this issue is complex and continually under discussion. It is the duty of the educator to attempt to use terminology which is authentic and accurate.

Glossary of Key Terms

Aboriginal Nations: Aboriginal Nations are defined by the Royal Commission on Aboriginal Peoples as a sizeable group of Aboriginal people with a shared sense of national identity in a certain territory or collection of territories.

Aboriginal People: A term used to describe all First Nations, Métis and Inuit Peoples in Canada who are guaranteed certain rights under the Canadian Constitution. They have a variety of customs, languages and cultures.

Aboriginal Rights: Rights held by Aboriginal groups in honour of their ancestral use and occupancy of traditional territories prior to European contact.

Anishinaabe / Anishinaabek / Anishinaabeg: is a term used to describe a Nation of First Peoples known as the “Three Fires”. The specific groups of the Ojibway, Odawa, and Pottawatomi peoples belong to the Anishinaabek Nation. The Anishinaabek people live in their traditional lands around the Great Lakes.

Assimilation: the absorption of one cultural group by another cultural group.

Band: term defined by the Indian Act. Each band has its own council, usually consisting of one chief and several council members. Members are selected through an election, or sometimes through custom. Today many bands prefer to be known as First Nations.

Band Council or First Nations Council: elected members of a First Nations council usually consisting of one chief and several council members.

Bill C-31: The pre-legislation name of the 1985 Act to amend the Indian Act. This Bill eliminated several discriminatory provisions, including the section that resulted in Aboriginal women losing their status when they married a non-Aboriginal individual. This Bill allowed individuals to re-apply for their status and have their membership restored.
**British North America Act (BNA):** The British North America Acts 1867–1975 are the original names of a series of Acts at the core of the constitution of Canada.

**Constitution Act (1982):** provides general protection, but does not set out or define particular Aboriginal rights. This Act recognizes and affirms Aboriginal and treaty rights. The term Aboriginal includes, Métis, Inuit and Indian people. Treaty rights are guaranteed to both men and women, and treaty rights also include existing land claim agreements.

**Customs:** A traditional practice.

**Elders:** Elders are the teachers, philosophers, healers, historians, judges and counselors of life. Their experience is passed down from generation to generation through stories or by example. They are respected for their wisdom and play a critical role in their communities as advisors to the younger generations. Not all Elders are old.

**First Nations People:** A term that emerged in the 1970’s and is used to describe the First Peoples of Canada. They have a variety of customs, languages and cultures.

**Haudenosaunee:** the “People of the Long House,” who came together as the Iroquois Nation, or Six Nations, that consist of the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora Nations.

**Indian:** a historical term used by the government to describe the original People of North America. The term “Indian” as used in the 1876 Indian Act, has been replaced by the term “Aboriginal Peoples” as defined in the Constitution Act of 1982.

**Indian Act (1876):** The Indian Act is a Canadian federal law that governs in matters pertaining to Indian status, bands, and Indian reserves.

**Indigenous people:** are those defined in international or national legislation as having a set of specific rights, based on their historical ties to a particular territory, and their cultural or historical distinctiveness from other populations that are often politically dominant.

**Inuit:** a term used to describe Indigenous Peoples whose traditional land is in the Arctic region of Canada. They have a variety of customs, languages and cultures. The word “Inuit” means “the people” in Inuktitut, the language of the Inuit and is the term they prefer to be called.

Inuktitut: the most common language used by the Inuit of Nunavut. It is one of the many languages spoken by the Inuit.

**Métis:** an individual who self-identifies as Métis is distinct from other First Nations people. It is a term used to describe a specific group of people who are of Aboriginal and French ancestry. They have a variety of customs, languages and cultures.
**Métis Senator:** Métis Senators are elected members of the Métis Nation and are politically and socially important individuals.

**Michif:** traditional language spoken by the Métis. In Ontario, it is a blend of Cree, Anishinaabe, Algonquin, French and English.

**National Aboriginal Day (1996) – June 21:** A day set aside in Canada to celebrate and recognize the Aboriginal people and cultures of Canada.

**Native:** a term previously used to describe First Nations, Métis and Inuit people. It is more appropriate today to call a person more specifically by their Nation or more generally by the term Indigenous or Aboriginal.

**Three Fires Confederacy – Council of Three Fires:** A cross-border alliance of three Nations, the Potawatomi, the Ojibwa and the Odawa. Oral history indicates that this alliance was formed more than 1,200 years ago and met regularly to discuss trade, government relations and border crossings.

**Treaty:** a constitutional agreement between the Crown, First Nations and in some cases Métis Nations in Canada. Today they are called land claim settlements.

*Figure 2: Original Artwork by Megan Cameron - Grade 6 Student from Pine Glen PS*