

Public District School Board Writing Partnership

Course Profile

Aboriginal Beliefs, Values, and Aspirations in Contemporary Society

Grade 11
College Preparation
NBV3C

• *for teachers by teachers*

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Acknowledgments

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Course Overview

Aboriginal Beliefs, Values, and Aspirations in Contemporary Society, Grade 11, College Preparation, NBV3C

Course Description

This course is designed as a study of how beliefs and values shape Aboriginal peoples' history, culture, and aspirations. This course elaborates on how values, beliefs, and spirituality form Aboriginal peoples' identity and how colonial experiences have threatened and impacted on Aboriginal peoples. Students examine how Aboriginal peoples understand their natural and cosmological environment and explore how their world views and philosophies have had an impact on relationships with EuroCanadian society both historically and in the present. The relevant topics of this course are representation, colonialism, world views, accomplishment, renewal, reconciliation, and revitalization. The question "Who defines Aboriginal identity?" is rigorously explored for the purpose of understanding how identity is related to colonialism.

The history of the relationships among the Aboriginal peoples themselves, then later with Canadian society, provides insight into issues of ethnocentrically-biased representation of another culture and the response of Aboriginal peoples to reclaim their voices in matters of representation. Through this process, students examine how and why it is critically important for Aboriginal peoples to represent their own values and beliefs. Through Aboriginal peoples' own voices, students learn of significant contributions that Aboriginal peoples have made not only to their own cultures, but also to Canada as a whole. Students understand how collective peoples' experiences have shaped their beliefs, values, and aspirations. Knowledge about Aboriginal peoples promotes student understanding of contemporary renewal and reconciliation initiatives that Aboriginal peoples are currently engaged in with the governments and people of Canada. By redefining their relationship to the country as a whole, and to their own communities, students learn how Aboriginal peoples are pursuing new ways to articulate historical aspirations of self-reliance, self-determination, and self-governance.

While the priority is given to local Aboriginal peoples, it is expected that students explore beliefs, values, and aspirations of Aboriginal peoples throughout Canada. This course also pays special consideration to the unique experiences, contributions, and aspirations of Aboriginal women. The exploration of Aboriginal women's historical role as well as their contemporary realities is critical in the study of Aboriginal peoples given Aboriginal women's unique experiences as women in this country. Examination of the impact that the Indian Act has had and continues to have on Aboriginal women allows for a richer understanding of gender issues relevant to Aboriginal peoples. The subtext of the course is an understanding of the historical and contemporary aspirations of Aboriginal peoples in their attempt to self-determine their future goals and aspirations.

Course Notes

Developing a methodology to teach about Aboriginal beliefs, values, and aspirations in contemporary society requires structured preparation by teachers and establishing clear parameters for investigation by students. The diversity of cultural, linguistic, racial, and religious groups is a valuable characteristic of Canadian society, and indeed of Aboriginal people within Canadian society. Teachers may wish to focus on local cultural groups, on regional studies of Aboriginal peoples, or on case studies of specific cultural and spiritual practices within Canada. Focus could be on First Nation communities, on Inuit beliefs and experiences, or on Métis. Individuals and organizations who represent Aboriginal peoples, elders within communities, grandmothers, aunts, healers, writers, artists, and performers who exemplify and celebrate Aboriginal identity, beliefs, values, and aspirations provide sources of information and inspiration for students and teachers.

The course is organized into five units of study that weave traditional, historical, and contemporary beliefs and experiences into a structured examination of Aboriginal world views. The learning expectations contained within the strands of identity, relationships, sovereignty, and challenges are clustered for a clear approach to exploration of beliefs, thoughts, and practices. Prior knowledge for the course is contained in *The Ontario Curriculum, Grades 9 and 10, Native Studies* (Grade 9 Expressing Aboriginal Cultures and Grade 10 Aboriginal Peoples in Canada).

The Grades 9 and 10 Canadian and World Studies programs in geography and history introduce students to regional, historical, and contemporary Aboriginal issues.

Each unit allows for an investigation of traditional, historical, and contemporary practices, which have sustained Aboriginal peoples' strong sense of identity, in spite of serious challenges from European explorers, fur traders, missionaries, churches, settlers, industrial development, and government policies that evolved over the past 500 years. The culminating units, Pride, Power and Accomplishments and Renewal and Reconciliation, focus on achievement and current challenges that Aboriginal people are celebrating and overcoming within contemporary Canadian society.

Units: Titles and Times

Unit 1	Aboriginal Identity: Perceptions and Realities	10 hours
* Unit 2	Aboriginal Beliefs and Value Systems: The Impact of Colonialism	25 hours
Unit 3	Leadership, Responsibilities, and Aboriginal Knowledge	25 hours
* Unit 4	Pride, Power, and Accomplishments	25 hours
Unit 5	Renewal and Reconciliation	25 hours

* These units are fully developed in this Course Profile.

Unit Overviews

Unit 1: Aboriginal Identity: Perceptions and Realities

Time: 10 hours

Unit Description

Students investigate the meaning and significance of ways Aboriginal peoples identify themselves. Students also explore their own ancestry. The significance of such terms as First People, Founding Nations, First Nations, "Indian," Inuit, Métis, nations, communities, and clans are investigated by students. This unit promotes cross-cultural awareness and examines important concepts, such as values, beliefs, culture, spiritual values, and Aboriginal world views. Statistical data are introduced to show where Aboriginal Peoples are located, and demographic data is examined. The diversity of cultures and the challenges facing Aboriginal peoples to maintain their identities within Canada and a global economy are explored. Students are encouraged to probe into their own family and community history in order to recognize their origins and roots within the context of Aboriginal and Canadian society.

Unit 1 Overview Chart

Activity	Expectations	Assessment	Focus/Tasks/Activities
1 180 minutes	IDV.01, IDV.02, IDV.03, IDV.04, CH1.04, CH2.03	- mapping (K/U, T/I) - group investigation (T/I, C, A)	Aboriginal Identity Students: - trace their family roots by constructing a family tree; - map regions of Canada and Ontario to show where First Nation communities, Inuit communities, and Métis are located; - investigate ways an individual can establish an identity within the context of family, community, school, province, and nation.
2 180 minutes	RE1.02, RE3.02, SOV.01, SOV.02	- construct an organizer (K/U, T/I) - write description of roles (K/U, C, A)	Cultural Identity Students examine traditional roles that hunting, gathering cultures demanded.
3 240 minutes	CHV.03, CH1.01, CH3.01, IDV.03, SO2.01	- group investigations of different contact periods with different Aboriginal cultures (K/U, T/I) - oral reports (C, A)	Challenges to Cultural Identity Students investigate how roles were challenged by non-Aboriginal society in different regions and different time frames (e.g., 1600s, 1700s, 1800s, 1970s).

K/U = Knowledge/Understanding

C = Communication

T/I = Thinking/Inquiry

A = Application

Unit 2: Aboriginal Beliefs and Value Systems: The Impact of Colonialism

Time: 25 hours

Unit Description

In order to examine the question “Who Am I?” students explore the meanings and significance of creation stories in both Aboriginal and non-Aboriginal contexts. Students examine how beliefs and value systems are formed and reinforced through traditional learning and spiritual practices passed from generation to generation through stories, ceremonies, and celebrations.

The impact of European and non-Aboriginal contacts, which have placed layers and layers of influence on traditional beliefs and practices, is another focus of the unit. The experiences of communities, clans, tribes, and nations are examined in an historical context. Students investigate how explorers, fur traders, missionaries, churches, land agents, government agencies, and government policies came into conflict with Aboriginal communities who were forced to re-adjust to contrasting notions of progress and prosperity. The need for knowledge, self-awareness, support, and growth to restore balance for Aboriginal peoples is examined through investigation of healing initiatives and traditional practices. Roles of men, women, and children are examined historically and in a contemporary context.

Unit 2 Overview Chart

Activity	Expectations	Assessment	Focus/Tasks/Activities
1 120 minutes	IDV.01, ID1.01, ID1.02, ID3.01, SO1.01	- identification of key symbols and beliefs (K/U, T/I) - formative checklist by peers - analysis of model behaviours and value systems (T/I, A)	Comparing Creation Stories Students: - examine creation stories in different Aboriginal cultural traditions; - compare symbols, beliefs, and concepts; - identify how stories can shape and sustain values and beliefs.
2 120 minutes	ID1.03, IDV.01, ID3.02, RE1.01, RE1.04, SO1.02	- summative assessment of video review by teacher using rubric (C, A)	Unpacking the Teachings Students: - examine significance of stories in sustaining values and practices; - probe qualities associated with beaver, raven, bear, etc.
3 360 minutes	IDV.02, IDV.03, ID2.04, RE1.01, RE3.03, CHV.01, SO2.04, SO3.01	- peer assessment of organizer using checklist (K/U, A) - teacher assessment of written product using marking scheme (K/U, A, C)	Impact of Colonialism Students: - review historical realities facing Aboriginal cultures at time of contact with Europeans; - define meaning and significance of colonialism; - explore impact of European colonialism on female gender identity.
4 540 minutes	IDV.01, IDV.04, CH1.03, CH1.04, CHV.01, RE.304, SO2.03, SO3.03, CH3.01, CH3.05	- summative evaluation by teacher of group reports using marking scheme (K/U, C, A) - anecdotal assessment of worksheet by teacher (K/U, T/I, A)	Social, Economic, and Political Implications of Colonial Beliefs and Practices Students: - describe suppression of beliefs and values by church practices in residential school settings; - investigate changes in health, beliefs, and social structures within the Aboriginal cultures; - probe how behaviours and attitudes toward land, living things, and environment alter and adapt over time.
5 360 minutes	CHV.01, CH2.01, CH3.04, ID2.01, REV.04, RE3.01	- student evaluation quiz (K/U) - formative anecdotal assessment of journal entries by teacher (C)	Renewal and Reconciliation Models Students: - examine and clarify their own value systems; - compare and contrast individual values with those held by communities and corporations.

Unit 3: Leadership, Responsibilities, and Aboriginal Knowledge

Time: 24 hours

Unit Description

In this unit, students investigate how relationships among Aboriginal peoples were structured by kinship terms, such as Mother Earth, Grandmother Moon, and Father Sky. Students learn how these relationships are integral to the respect shown towards the natural environment. Students explore how concern for the natural environment is being challenged by industrial and technological practices associated with fishing, logging, mining, and resource development. The responsibility that elders, grandmothers, traditional chiefs, cultural carriers, spiritual leaders, and Aboriginal organizations take to promote Aboriginal knowledge, respect, and dialogue is examined by students, through analysis of video documentaries, biographies, autobiographies, traditional stories, and news events. Positive achievement and leadership models are investigated so that students can see how traditional Aboriginal values provide strength, endurance, and a basis for healing, reconciliation, and renewal.

Unit 3 Overview Chart

Activity	Expectations	Assessment	Focus/Tasks/Activities
1 240 minutes	IDV.01, IDV.02, REV.01, RE1.01, ID1.01	- formative anecdotal assessment by teacher (K/U, T/I, A)	Traditional Life Patterns Students: - read, listen to, and analyse a Thanksgiving Address; - analyse traditional hunting patterns of Inuit people; - list skills needed for Arctic survival.
2 300 minutes	IDV.01, IDV.02, REV.02, RE1.04, ID1.01, SOV.03, ID3.02, CH3.01, CH3.04	- peer assessment of short answer quiz using marking scheme (K/U, T/I, A)	Modern Aboriginals on the Land Students: - compare customs and practices of hunting, fishing, and trapping communities (Northern Quebec Cree, Plains, West Coast); - list and compare beliefs and values of each community.
3 360 minutes	ID2.01, ID2.04, CHV.01, CHV.02, RE3.01, SO2.03, SO2.04	- oral formative assessment by teacher using checklist (K/U, T/I, A)	The Challenges of Development Students: - read recent news stories on logging, fishing, and mining controversies; - list customs and beliefs that are threatened by economic development; - view video, <i>Hunters and Bombers</i> , NFB.
4 300 minutes	REV.04, RE2.01, RE3.04, SO2.05	- diagnostic self- assessment by students using checklist (T/I, A)	The Response of the Royal Commission on Aboriginal Peoples (RCAP) Students: - read and analyse selections from RCAP; - view video on RCAP; - predict recommendations of RCAP and compare to actual recommendations.

5 240 minutes	IDV.01, ID1.02, RE2.04, SO2.02, SO3.04, CH2.03, CH3.05, REV.03	- summative assessment of written product by teacher using rubric (T/I, A, C)	Re-emergence of Aboriginal Leadership Students: - list quality of a good leader; - analyse impact of Indian Act revisions on Aboriginal women; - analyse case studies of events at Oka and Kahnawake, 1990; - view video, <i>Acts of Defiance</i> , NFB; - write a response evaluating quality of leadership at Oka.
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Unit 4: Pride, Power, and Accomplishments

Time: 25 hours

Unit Description

This unit examines the agricultural, architectural, ecological, medicinal, ceremonial, and philosophical beliefs and practices of Aboriginal peoples. Students should understand significant ways that Aboriginal peoples have influenced development and thought within and beyond North America. Students examine the historical and contemporary roles Aboriginal peoples played and continue to play within their communities in sharing knowledge, beliefs, practices, and world views. Achievements, such as the upholding of peace by the Haudenosaunne people through the Great Law and their philosophy surrounding their Two Row wampum agreement, the western sun dance, potlatch traditions, and seasonal ceremonies, have provided a spiritual foundation for the thoughts and actions of Aboriginal peoples. Students investigate agricultural and harvesting practices and the cultivation of a number of medicines, and they learn of the significance of Aboriginal peoples' respect and understanding of the natural environment.

Students examine how the guiding principles of equality, respect, spirituality, and peace are being conveyed by contemporary speakers, writers, healers, leaders, and elders. The central focus of this unit is how the validity of Aboriginal knowledge is serving to enhance a renewed sense of identity, pride, and power among Aboriginal peoples.

Unit 4 Overview Chart

Activity	Expectations	Assessment	Focus/Tasks/Activities
1 300 minutes	IDV.01, ID3.01, RE3.02, CH3.05	- formative teacher assessment of observations in journal (K/U, T/I, C) - teacher assessment of oral reports using rubric (K/U, T/I, C)	Relationships, Symbols, and Ceremonies Students: - observe and react to experiences associated with traditional cultural practices; - analyse and compare responses.
2 300 minutes	RE2.01, CHV.04, RE3.02, CHV.05, SOV.04, CHV.01	- formative anecdotal assessment by teacher of journal entry (C, A) - summative assessment of written product by teacher using marking scheme (A, C)	Meeting the Challenges of History and Today Students: -explore the importance of “place” in Aboriginal world views; - focus on the cultural importance of the salmon to West Coast peoples.

3 180 minutes	IDV.04, CHV.01, ID3.02, SO3.03, SOV.01, CH3.05, SO1.02, SO2.02	- teacher assessment of response to storytelling using worksheet checklist (C, A)	Oral Traditions: Maintaining a Culture Students: - listen to oral histories; - read and compare stories.
4 320 minutes	ID3.03, RE1.03, RE2.02, SO3.01, SO3.03, CH3.05	- poster or display-summative teacher assessment using poster rubrics (K/U, C, A)	Relationships with Natural Environment Students: - view or experience traditional hunting, planting, and harvesting practices; - listen to elders' wisdom surrounding healing practices.
5 400 minutes	ID2.02, ID2.03, ID2.05, ID3.03, RE1.02, REV.04, RE3.04, CH3.02, CH3.03, SO2.02	- short research paper assessed by teacher using marking scheme (K/U, T/I, C, A) - peer evaluation of rant using checklist (A, C)	Traditional Cultural Practices: A Revisitation in Contemporary Setting Students complete: - individual research and visitation; - biographical studies.

Unit 5: Renewal and Reconciliation

Time: 25 hours

Unit Description

Students examine a variety of strategies used by Aboriginal communities, individuals, and organizations to promote renewal, reconciliation, recovery, and healing after many years of policies of assimilation now considered abusive and paternalistic. Students examine how First Nation communities, Inuit communities, and Métis are responding to actions in which attitudes of racial and cultural superiority led to a suppression of Aboriginal cultures and values. Students explore the significance of the recent re-introduction of language programs, cultural centres, and healing centres, as well as developments in the arts and educational initiatives, which are critical to cultural survival. They examine the affirmation of Aboriginal rights in Canada's Charter of Rights and Freedoms and explore how individuals, communities, and Aboriginal organizations have re-affirmed their rights. Recent reconciliation between Canada and Aboriginal peoples can be examined through the Royal Commission on Aboriginal Peoples, the Church's apologies to residential school victims and families, and the response to the federal government's Gathering Strength - Canada's Aboriginal Action Plan. Students assess current challenges and developments involving First Nations, Inuit, and Métis and examine new roles and contributions these groups are making to the overall character of Canada.

Unit 5 Overview Chart

Activity	Expectations	Assessment	Focus/Tasks/Activities
1 300 minutes	RE2.01, RE2.05, RE2.06, SOV.01, SOV.02, SO1.03, CH1.01	- peer assessment of poster using rubric (A, T/I, C)	Cultural Identity: Its Significance within Canada Students: - identify regional and cultural characteristics of specific First Nations peoples; - identify issues and leadership in Nunavut and Northwest Canada; - identify Métis aspirations;- develop a promotional tourist poster.

2 240 minutes	SO3.02, CH3.01, RE2.03, RE3.01, SOV.02, SOV.03	- peer assessment of quiz using marking scheme (K/U)	Aboriginal Organizations, Agencies, and Leadership Students: - identify services provided in First Nations communities; - identify urban services for Aboriginal peoples; - examine purpose and roles of Aboriginal organizations at local, provincial, and national levels.
3 300 minutes	SO3.01, SO3.03, CH2.02, CH3.04, RE3.02, SOV.03	- writing responses - short descriptive papers (K/U, T/I, C)	Renewal of Traditional Beliefs and Practices Students: - explore teachings of elders; - read selections from Aboriginal autobiographies and biographies; - investigate goals and purposes of healing practices and ceremonies.
4 360 minutes	RE3.03	- debate pros and cons of issues (K/U, T/I, C, A)	Case Studies and Oral Reports Students examine: - Charter of Rights and Freedoms; - Royal Commission on Aboriginal Peoples; - apologies to residential school victims; - <i>Gathering Strength - Canada's Aboriginal Action Plan.</i>
5 300 minutes	CHV.02, CH1.02, CH2.01	- independent study project (K/U, T/I, C, A)	Challenge and Change Students: - read biographical studies and community studies; - examine Aboriginal cultural achievements; - examine art, sculpture quilting, and beadwork.

Teaching/Learning Strategies

The teaching and learning strategies of Aboriginal Beliefs, Values, and Aspiration support Aboriginal education principles of holistic teaching and life-long learning. The process of holistic teaching addresses the individual's intellectual, physical, spiritual, and emotional development. The use of elders and/or knowledgeable community members provides the knowledge and skill acquisition to effectively apply course content to other areas. The following creative teaching and learning activities reflect various approaches to meeting student needs and course expectations:

- oral presentations from knowledgeable community members and elders;
- direct instruction-whole class and individual;
- inquiry to generate questions and communicate understanding;
- problem solving through case studies;
- groups-cooperative and small discussion;
- Internet searches;
- visual representation through multimedia presentations;
- self-assessment and reflection journals;
- interviews;
- oral presentations;
- student projects;
- graphic organizers (mind maps, tables, charts, etc.);
- informational technologies (video production, digital cameras, scanners, etc.);
- field trips.

Assessment & Evaluation of Student Achievement

Assessing, evaluating, and communicating student achievement are essential elements of course planning and implementation. The Achievement Chart for Native Studies provides a good foundation for structuring assessment practices and measuring degrees of understanding. The four categories of knowledge and skills – (Knowledge/Understanding, Thinking/Inquiry, Communication, and Application) present a structure for assessment and evaluation that measures the level of achievement of the expectations accomplished by the student.

Directing individual students to explore Aboriginal values, beliefs, and aspirations from a variety of perspectives requires a clear context for students to conduct their studies. Due to the nature of the subject material addressed, teachers need to be sensitive and aware of experiences, beliefs, and values that are significant to individual students and Aboriginal communities. Teachers must employ a variety of assessment methods, including paper-and-pencil assessment (e.g., short-answer tests involving constructed responses, quizzes, opinion papers), performance-based assessments (e.g., essays, posters, artistic representations, videotaping), and personal communication-based assessments (e.g., oral presentations by individual and groups). The Ministry of Education's policy on assessment and evaluation requires that 70% of students final mark be based on term work and 30% on a final evaluation or culminating activity.

Resources

Note Concerning Permissions

Units in this profile make reference to the use of specific texts, magazines, films, and videos. Before reproducing materials for student use from books and magazines, teachers need to ensure that their board has a Cancopy licence and that resources they wish to use are covered by this licence. Before screening videos for their students, teachers need to ensure that their board/school has obtained the appropriate public performance videocassette licence from an authorized distributor (e.g., Audio Cine Films Inc.). Teachers are also reminded that much of the material on the Internet is protected by copyright. That copyright is usually owned by the person or organization that created the work. Reproduction of any work or a substantial part of any work on the Internet is not allowed without the permission of the owner.

Note: The URLs for the websites have been verified by the writer prior to publication. Given the frequency with which these designations change, teachers should always verify the websites prior to assigning them for student use.

The first text listed is especially recommended as it is useful for all units of the course.

Ahenakew, Freda and H.C. Wolfart, eds. *Our Grandmothers' Lives As Told in Their Own Words*. Saskatoon: Fifth House Publishers, 1992. (Cree - stories, life history)

Alfred, Taiake. *Peace, Power, Righteousness – an indigenous manifesto*. Canada: Oxford University Press, 1999. (Haudenosaunne - philosophy/political)

Anderson, Kim. *A Recognition of Being: Reconstructing Native Womanhood*. Second Story Press, 2000. (Cree/Métis-woman/identity-social issues)

Armstrong, Jeanette. "The Disempowerment of First North American Peoples and Empowerment Through Their Writing." In Moses and Goldie, T. *Anthology of Canadian Native Literature in English*. Oxford University Press, 1992. (Okanagan woman-giving voice to oppression)

Asch, Michael. "Aboriginal Rights and the Canadian Constitution." In *Home and Native Land*. Toronto: Methuen, 1984. (Anthropologist's discussion of self-determination- appendix includes idea of inherent rights)

Barkwell, Lawrence J. *Claiming Our Inheritance: Métis Youth Labour Market Awareness Conference*. Ottawa: Human Resources Development Canada, 1997.

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- Barnes, Barbara, et al. *Traditional Teachings*. R.R. 3 Cornwall Island, ON K6H 5R7: North American Indian Travelling College.
- Barreiro, Jose, ed. *Indian Roots of American Democracy*. Ithaca: Akwe: kon Press, 1992. (Various authors/Haudensaunne/non-Native writing on the Confederacy as model for US constitution).
- Berger, Thomas. "Northern Frontier Northern Homeland." *Report on the McKenzie Valley Pipeline Inquiry*: Vol. 1., 1977. (Dene use of the land)
- Berger, Thomas R. *A Long and Terrible Shadow: White Values, Native Rights in the Americas 1492-1992*. Toronto: Douglas & McIntyre, 1991. (How the Western world dehumanized Natives from Columbus to today.)
- Berry, T. *The Dream of the Earth*. San Francisco: Sierra Club, 1988.
- Bopp, J., M. Bopp, L. Brown, and P. Lane. *The Sacred Tree Book*. Lethbridge: Four Worlds Development Press, 1984. ISBN 1-896905-00-05
- Bringhurst, Robert, translator. *A Story as Sharp as a Knife. The Classical Haida Mythtellers and Their World*. Vancouver/Toronto: Douglas & McIntyre, 1999.
- Bringhurst, Robert. *Ghandl of the Qayahllaanas: Nine Visits to the Mythworld*. Vancouver/Toronto: Douglas & McIntyre, 2000.
- Brody, Hugh. *Maps and Dreams: A Journey into the Lives and Lands of the Beaver Indians of Northwest Canada*. Penguin Books, 1981. (BC Beaver Natives' use of the land, relationship to land)
- Brody, Hugh. *The Other Side of Eden*. Vancouver/Toronto: Douglas & McIntyre, 2000.
- Bruchac, J. *Iroquois Stories*. Freedom, California: The Gossip Press, 1985. ISBN 0-89594-167-8
- Bruchac, J. and D. Landau, ed. *Singing of the Earth. A Native American Anthology*. Berkley: Nature Company, 1993.
- Bull, L. R. "Indian Residential Schooling: The Native Perspective" in *Canadian Journal of Native Education*, Vol. 18, supplement 1999.
- Cajete, G. *Look to the Mountain: An Ecology of Indigenous Education*. Durango: Kivaki Press, 1994.
- Campbell, Maria. *Halfbreed*. Toronto: McLelland and Stewart, 1973.
- Cardinal, Harold. *The Unjust Society, The Tragedy of Canada's Indians*. M.G. Ltd., Publishers. (Cree author, a critical look at Canada's treatment of Natives).
- Colorado, Pam. "Bridging Western and Native Science" *Convergence*, Vol. 21, no. 2/3 1988. (Indigenous knowledge is discussed).
- Cork, Ella. *The Worst of the Bargain*. Foundation for Social Research, 1962. (An account of broken promises)
- Deloria, Vine Jr. *Indians and Anthropologists*. The University of Arizona Press, 1997. (Sioux scholar's critical account of representation of Native people)
- Dyck, Noel. "Negotiating the Indian Problem." *Culture*, 6(1): 31-41. (The depiction of Natives as problems, good case study of Six Nations, Indian Affairs)
- Fagan, Brian. *Clash of Cultures*. New York: W.H. Freeman and Company, 1984. (The cultural conflict that erupts between two value systems)
- French, Alice. *My Name is Masak*. Winnipeg: Peguis Publishers, 1997. ISBN 0-919-566-56-1
- Frideres, James S. *Native Peoples in Canada: Contemporary Conflicts*, 4th ed. Scarborough: Prentice Hall Canada Inc., 1993. (Good demographics, statistics, and framing of current issues)
- Gerber, P. *Indians of the Northwest Coast*. New York: Facts on File, 1987.
- Gisday, Wa and Delgam Uukw. *The Spirit of the Land*. Vancouver, BC: Reflection, 1992. (How coastal peoples use the land and their relationship with their land)
- Graham, E. *The Mush Hole: Life at Two Indian Residential Schools*. Waterloo: Heffle Publishing, 1997.

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- Grant, A. *No End of Grief: Indian Residential Schools in Canada*. Winnipeg: Pemmican Press, 1996.
- Gunn Allen, Paula. "Recovering the Feminine in American Indian Traditions" in *The Sacred Hoop*. Boston: Beacon Press, 1986. (An examination of creation/historical stories of Natives and the role/respect for female)
- Haig-Brown, C. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver: Tillacum Library, 1988.
- Hodgson, M. *Impact of Residential Schools and Others Root Causes of Poor Mental Health*. Edmonton: Nechi Institute, 1990.
- Ing, N.R. "The Effects of Residential Schools on Native child-rearing practices." *Canadian Journal of Native Education*, Vol. 18, No Supplement 1991. pp. 65-118.
- Jamieson, Kathleen. *Citizens Minus*.
- Joe, Rita. *Song of Rita Joe: Autobiography of a Mi'kmaq Poet*. Charlottetown: Ragweed Press, 1996. ISBN 0-921556-59-4
- Johnson, Basil. *Indian School Days*. Toronto: Key Porter, 1988.
- Johnson, Basil. *The Manitous: The Supernatural World of the Ojibway*. Toronto: Key Porter, 1995. ISBN 1-55-013-992-4
- Knockwood, I. *Out of the Depths: The experiences of Mi'kmaw Children at the Indian Residential School at Scabencadie, Nova Scotia*. Lockport, NS: Roseway Publishing, 1992.
- Knudtson, P. and D. Suzuki. *Wisdom of the Elders*. Toronto: Stoddard, 1992.
- Lyons, Oren and John Mohawk. *Exiled in the Land of the Free: Democracy, Indian Nations and, the U.S. Constitution*. Clear Light Publishers, 1992. (Articles by Haudenosaunne- their constitution and right to self-governance)
- Maracle, Brian. *Back on the Rez: Finding the Way Home*. Toronto: Penguin, 1997. ISBN 0-14-024361-5
- Meili, Dianne. *Those Who Know: Profiles of Alberta's Elders*. NewWest Press, 1991. (Mostly Cree elders' stories and teachings about values and beliefs)
- Miller, J.P. *The Holistic Teacher*. Toronto: OISE Press, 1993.
- Monture-Angus, Patricia. *Journeying Forward: Dreaming First Nations Independence*. Fernwood. (Mohawk woman's/law professor account of loss of rights and bid for self-determination)
- Platiel, R. "Natives Take to Business with Zeal." In Ahenakew, F., B. Gardepy, and B. Lanford, eds. *Voices of the First Nations*. Toronto: McGraw-Hill-Ryerson, 1995.
- Porter, Tom. *Clanology*. Cornwall Island: North American Indian Travelling College, 1993.
- Ray, Arthur. *I Have Lived Here Since the World Began*. Toronto: Key Porter, 1996.
- Reed, K. *Aboriginal Peoples: Building for the Future*. Toronto: Key Porter, 1996.
- "Records Reveal: State of Residential Schools." *The Nation*. Chisasibi, QC: Beesum Communications, Vol. 5, 1998.
- Report of the Royal Commission on Aboriginal Peoples Perspectives and Realities: Volume 4*. Ottawa. Minister of Supply and Services, 1996.
- Roberts, E. and E. Arnidon. *Earth Prayers from Around the World*. San Francisco: Harper Collins, 1991.
- Roman, T.F. *Voices Under One Sky: Contemporary Native Literature*. Toronto: Nelson, 1994. ISBN 017-603877-1
- Ross, A.C. *Mitakuye Oyasin "We Are All Related."* Denver, Colorado: Bear Publishing, 1989. (Lakota-philosophy and values of spirituality)
- Scofield, Gregory. *Thunder Through My Veins: Memories of A Métis Childhood*. Toronto: Harper, 1999. ISBN 0-00-200025-3

Spielman, Roger. *You're So Fat! Exploring Ojibwe Discourse*. Toronto: University of Toronto Press, 1998. ISBN 0-80204958-x

Steckley, John and Bryan Cummins. *Full Circle-Canada's First Nations*. Toronto: Prentice-Hall, 2001.

Sterling, Shirley. *My Name is Seepeetza*. Toronto: Douglas & McIntyre, 1992. ISBN 0-88899-165-7

Thomas, Jake. *Teachings of the Longhouse*. 1993. (Cayuga Confederacy Chief's translation/interpretation of the Code of Handsome Lake)

Tyman, James. *Inside Out: An Autobiography by a Native Canadian*. Saskatoon: Fifth House Publishers, 1989. ISBN 0-920079-49-0

Wachowich, Nancy. *Saqiyuk: Stories from the Lives of Three Inuit Women*. Montreal and Kingston: McGill-Queen's University Press, 1999.

Wassaykeesie, T. "Residential Schools: A Personal Perspective." In Ahenakew, F., et al, eds. *Voices of the First Nations*. Toronto: McGraw-Hill-Ryerson, 1995.

Williams, Paul, et al. *The Words That Come Before All Else: Philosophies of the Haudensaunee*. Cornwall: North American Indian Travelling College.

Wright, Ronald. *Stolen Continents: The New World Through Indian Eyes*. Toronto: Penguin Books, 1993. (The contributions Natives made through their knowledge to the West)

Note: For Métis Resource List, contact:
Gabriel Dumont Institute of Métis Studies and Applied Research
505 - 23rd Street East,
Saskatoon, Saskatchewan S7K 4K7
1-306-249-9400 OR www.gdins.org/ecom

Video

As Long as the Rivers Flow. NFB, 1993. 193C 9191 167
Flooding Job's Garden (Cree use/views of the land), 59 min.
Learning Path (innovative Aboriginal education), 56 min.
Starting Fire with Gunpowder (Inuit uses of television), 56 min.
Tikinagan (Native innovations in child services), 56 min.
Time Immemorial (Nisga'a land claims), 59 min.

Beyond the Shadows. NFB, 1993, 28 min. 113 C0193 112 (effects of residential schools)

Broken Promises: High Arctic Relocation. NFB, 1995, 52 min. 106C0194 099 (impact of residential schools)

Daughters of the Country. NFB, 1987. 111 C0186 138
Part I: Two historical dramatizations of problems in Aboriginal/European intermarriages
Part II: Struggle of Métis women in 1930s - love story of Métis woman and RCMP officer

Denial, Healing and Hope (Nishnawbe-Aski Youth Forum on Suicide).

The Gift. NFB, 1998, 48 min. 119C 9198 507 (origin of corn and its relationships to Native beliefs)

In the White Man's Image. PBS. (influence of residential school in USA)

Keepers of the Fire. NFB, 1952. 54 min. 106C 0194 085 (role of First Nations women in resisting assimilation)

Mi'Kmoa Family Miqmaoei Otjiosog. NFB, 1995, 32 min. 106C 0194 086

Our Land, Our Truth. NFB, 1983, 54 min. 106C 0183 040 (traditional Inuit refuse the James Bay agreement)

P.O.W.E.R. NFB, 1996, 76 min. 119C 0196 089 (Cree battle to save the Great Whale River)

The Raven. (Haida series)

The Spirit of the Mask. (Northwest Coast peoples' struggle to save their identity)

Accommodations

This course requires significant student interaction with peers and good communication skills. The teacher should take into account strengths, needs, and learning expectations as per exceptional students' Individual Education Plans. Suggested modifications for instruction, assessment, and evaluation are:

- simplify tasks;
- use teacher-developed charts to record information;
- extend learning time and completion of tasks;
- use teacher-developed mind map to present events and concepts;
- modify workloads;
- modify recording, reporting, and presentation of tasks to include visual aids;
- use videos, computers, and magazines for visual representation of course content.

Students who require enrichment can be assigned independent activities to reflect their greater understanding and application of events and concepts.

OSS Considerations

This college preparation course emphasizes concrete applications of the theoretical material covered in the course and the development of critical-thinking and problem-solving skills. The curriculum expectations emphasize the development of both independent research skills and independent learning skills. *OSS*, Section 7.13, Anti-discrimination Education states: "When planning their programs, teachers will base their decisions on the needs of students, taking into consideration their students' abilities, backgrounds, interests and learning styles." With regard to Native education, this course "encourages all students to work to high standards, affirms the worth of all students and helps them strengthen their sense of identity and develop a positive self-image" (*OSS*, 1999, p. 58).

Coded Expectations, Aboriginal Beliefs, Values, and Aspirations in Contemporary Society, Grade 11, Workplace Preparation, NBV3E

Identity

Overall Expectations

- IDV.01** · describe how traditional and contemporary beliefs and values of Aboriginal cultures influence present-day activities and behaviours;
- IDV.02** · identify aspects of cultural identity related to specific Aboriginal peoples;
- IDV.03** · describe Aboriginal and non-Aboriginal perspectives on the contemporary cultural identities of Aboriginal peoples;
- IDV.04** · describe the efforts and successes of Aboriginal peoples to protect and maintain their cultures and languages.

Specific Expectations

Aboriginal World View

- ID1.01** – identify specific environmental influences (e.g., salmon migration on the Northwest Coast; caribou migration for the Dene people; utilization of forests and lakes by the Ojibway and Cree communities) on the social and cultural identity of Aboriginal peoples;
- ID1.02** – describe the importance of aspects of the environment (e.g., animals, fish, plants) to the identity of Aboriginal cultures;
- ID1.03** – identify characteristics of language, artistic symbols, and the spiritual beliefs of Aboriginal nations that relate to the natural environment (e.g., the language of the Iroquoian thanksgiving address, West Coast totem poles, Inuit stone carvings);
- ID1.04** – describe the importance of Aboriginal customs inside and outside of Aboriginal communities (e.g., smudging, ceremonial uses of tobacco, naming ceremonies, walking out ceremonies, marriage ceremonies, burial ceremonies);
- ID1.05** – identify the qualities required of leaders within Aboriginal communities (e.g., the political leader of the Cree nation in northern Quebec, a confederacy chief of an Iroquoian nation, the premier of Nunavut).

Aboriginal and Canadian Relations

- ID2.01** – describe the role that individuals, organizations, and events play in promoting an understanding of Aboriginal cultural identity both inside and outside of Aboriginal communities (e.g., the role of elders, storytellers, Native Friendship Centres, the Métis Nation of Ontario, traditionalists within Iroquoian communities, the Wikwemikong Annual Powwow, and the pilgrimage to the sacred waters of Lac Ste Anne);
- ID2.02** – compare practices, behaviours, beliefs, and symbols found among Aboriginal cultures and other cultural groups in Canada;
- ID2.03** – describe the achievements of Aboriginal individuals in Canada that contribute to the cultural identity of Canada (e.g., Susan Aglukark, Buffy Sainte-Marie, Drew Hayden Taylor, Tomson Highway, Douglas Cardinal).

Renewal and Reconciliation

- ID3.01** – demonstrate an understanding of the significance and impact of elders on individuals and on communities (e.g., the role of grandparents, elders' roles in Cree and Inuit hunting practices, clan responsibilities);
- ID3.02** – demonstrate an understanding of Aboriginal communities' and individuals' efforts to maintain their cultural identity (e.g., participation in reclaiming Native languages);

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- ID3.03** – describe how Aboriginal communities sustain their continued survival and growth (e.g., Inuit Broadcasting Association, Wawatay Television Services, Nunavut Circuit Court, Anishnawbe Health Toronto);
- ID3.04** – identify Aboriginal businesses that incorporate traditional beliefs, values, and aspirations (e.g., ecotourism projects, wild rice marketing, Air Creebec).

Relationships

Overall Expectations

- REV.01** · explain how Aboriginal peoples' relationship to the land traditionally sustained Aboriginal life in various environments across Canada and continues to be evident in the cultural practices of Aboriginal peoples today;
- REV.02** · explain how legal definitions of Aboriginal identity in Canada affect relationships within and among Aboriginal communities;
- REV.03** · describe contributions made by Aboriginal peoples to Canadian society;
- REV.04** · demonstrate an understanding of the issues facing Aboriginal youth in their interaction with Canadian society;
- REV.05** · describe relationships between Aboriginal and non-Aboriginal peoples as a result of actions taken by the federal and provincial governments.

Specific Expectations

Aboriginal World View

- RE1.01** – describe the physical, intellectual, emotional, and spiritual beliefs of Aboriginal peoples related to the land;
- RE1.02** – identify customs, ceremonies, and spiritual beliefs (e.g., respect for animal bones and spirits, uses of songs and drums, creation stories) that connect Aboriginal peoples to the natural environment and to one another;
- RE1.03** – identify the importance of the extended family in Aboriginal relationships and individual responsibilities.

Aboriginal and Canadian Relations

- RE2.01** – explain how traditional roles and responsibilities of people within different cultural communities of Aboriginal peoples have been altered because of the Indian Act (e.g., customs of the potlatch, the buffalo hunt, federal fishing regulations);
- RE2.02** – identify significant contemporary Aboriginal individuals who, and events that, promote cross-cultural understanding between Aboriginal peoples and non-Aboriginal peoples (e.g., John Kim Bell, Ovide Mercredi, powwows, the televised National Aboriginal Achievement Awards ceremony);
- RE2.03** – identify how provincial laws and developments such as hydro-electric dams may restrict Aboriginal harvesting, hunting, and fishing practices (e.g., Northern Manitoba Flood Agreement);
- RE2.04** – demonstrate an understanding of the impact of Bill C-31 on First Nation communities;
- RE2.05** – describe how the products of Aboriginal technology (e.g., canoes, snowshoes, York boats) have contributed to Canadian society.

Renewal and Reconciliation

- RE3.01** – describe how the aspirations of Aboriginal peoples have been a driving force in pressing for recognition in their negotiations with governments and institutions (e.g., during the relocation of Innu people at Davis Inlet, when the Lubicon Cree asserted Aboriginal title in their land issue in Alberta, in the repatriation of sacred objects from museums);

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- RE3.02** – explain issues, problems, and changes that young Aboriginal peoples must deal with in their relationships with Canadian society (e.g., the maintenance or reestablishment of individual status, coping with alcohol and substance abuse, acquiring parenting skills, developing future job prospects);
- RE3.03** – determine whether reconciliation is possible given the differing views of the federal government and Aboriginal peoples on the interpretation of treaties that have repercussions today (e.g., the Jay Treaty of 1794, the Robinson treaties of 1850, the Maritimes Treaty of 1752);
- RE3.04** – demonstrate an understanding of areas of concern to Aboriginal women (e.g., sex discrimination, discrimination against children) that have arisen in spite of the reconciliation efforts by the federal government through the revisions to the Indian Act in 1985.

Sovereignty

Overall Expectations

- SOV.01** · identify traditional teachings and contemporary beliefs that promote Aboriginal self-determination;
- SOV.02** · describe the efforts of Aboriginal peoples to attain autonomy in their lives;
- SOV.03** · describe how contemporary Aboriginal communities assert their autonomy through a blend of traditional and modern practices;
- SOV.04** · demonstrate an understanding of the concept of Aboriginal nationhood and of the ways it is being transmitted to Canadian society;
- SOV.05** · identify the Aboriginal beliefs and values that provide or have provided a foundation for the negotiation of treaties and land claims.

Specific Expectations

Aboriginal World View

- SO1.01** – demonstrate an understanding of a traditional story that imparts a message of self-determination (e.g., the Sedna story of the Inuit, the hermit thrush tale of the Iroquois);
- SO1.02** – describe the Aboriginal beliefs and values (e.g., the importance of family relationships, the seven generations concept of sustainability) that influence the personal decisions that Aboriginal women and men make as to their choice of occupation or place of residence;
- SO1.03** – identify how children in Aboriginal families develop or increase their autonomy (e.g., through parenting practices, experiential learning, the sharing of responsibilities).

Aboriginal and Canadian Relations

- SO2.01** – demonstrate an understanding of the characteristics of Aboriginal nationhood and how the concept is transmitted within and beyond Aboriginal society;
- SO2.02** – identify places, people, and events that are associated with success in maintaining the autonomy of Aboriginal peoples (e.g., First Nation schools, the Confederacy Council in Iroquoian communities);
- SO2.03** – describe contemporary practices undertaken by Aboriginal communities in which traditional and modern beliefs and values are blended to create an alternative to services in Canadian society (e.g., birthing centres, sentencing circles, Native Child and Family Services agencies, holistic healing);
- SO2.04** – identify the Aboriginal beliefs and values that provided a foundation for the negotiations leading to the James Bay agreement;
- SO2.05** – identify the responsibilities of a self-governing Aboriginal nation in Canada.

Renewal and Reconciliation

- SO3.01** – identify how the beliefs and teachings of contemporary elders support political, social, and economic growth (e.g., environmental protection to ensure survival of future generations) as a framework for Aboriginal self-determination;
- SO3.02** – identify values of Aboriginal peoples (e.g., respect, sharing, honesty, harmony) that enhance identity and self-confidence and that promote self-determination;
- SO3.03** – describe examples of initiatives and projects that reflect Aboriginal beliefs, values, and aspirations, and also provide Aboriginal peoples with some personal autonomy (e.g., Voyage of Odeyak, EAGLE Project, Aboriginal Bank of Canada, Native Child and Family Services agencies);
- SO3.04** – describe the importance of customs, rituals, and ceremonies (e.g., the role of sweat lodges and ceremonial dances, traditional hunting practices) in renewing and reaffirming Aboriginal cultures and thereby promoting self-esteem;
- SO3.05** – describe Aboriginal beliefs and values (e.g., relationship to the land) that may affect future directions of treaties and agreements.

Challenges

Overall Expectations

- CHV.01** · identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages;
- CHV.02** · describe how the values and beliefs of Aboriginal cultures are affected by the media and information technology;
- CHV.03** · describe how Aboriginal peoples are attempting to rectify the stereotypical images of themselves that are portrayed in print and other media and how they use the media to their advantage;
- CHV.04** · demonstrate an understanding of the challenges facing Aboriginal youth;
- CHV.05** · describe competing values between Aboriginal and non-Aboriginal societies on issues of ecological sustainability.

Specific Expectations

Aboriginal World View

- CH1.01** – demonstrate an understanding of how the cultural heritage of Aboriginal peoples is being challenged (e.g., continued use of the assimilative policies of the past, the failure of public institutions to reflect to Aboriginal peoples positive images of themselves and their cultures);
- CH1.02** – identify how Aboriginal peoples promote their beliefs and values through technology (e.g., CD-ROMs, websites, Kids from Kanata Project, Aboriginal television and radio stations);
- CH1.03** – demonstrate an understanding of how Aboriginal peoples use the media to inform Canadian society about challenges facing their communities;
- CH1.04** – describe how cross-cultural experiences can have an impact on the maintenance of Aboriginal values, attitudes, and beliefs.

Aboriginal and Canadian Relations

- CH2.01** – describe the challenges of accommodating both Aboriginal and business corporation values concerning ecological sustainability in such areas as logging, mining, and the production of hydro-electric power);
- CH2.02** – identify the challenges presented by Canadian perceptions of Aboriginal beliefs and values as portrayed through various media;
- CH2.03** – demonstrate an understanding of some of the challenges to Aboriginal self- government in the twenty-first century.

Renewal and Reconciliation

CH3.01 – identify cultural achievements (e.g., in art, architecture, music) of Aboriginal peoples that could be used to correct stereotypical images of them held by Canadian society;

CH3.02 – identify how challenges to traditional values (e.g., kinship relations expressed through the use of terms such as "brothers" and "sisters", spiritual aspects of Aboriginal world views) are addressed by Aboriginal artists, athletes, writers, healers, and elders in print and other media;

CH3.03 – understand the challenges facing Aboriginal youth in Canadian society (e.g., developing and achieving personal goals, maintaining health and wellness, establishing a role both in their own community and in the larger society).

Unit 2: Aboriginal Beliefs and Value Systems: The Impact of Colonialism

Time: 25 hours

Unit Description

In order to examine the question “Who Am I?”, students explore the meanings and significance of creation stories in both Aboriginal and non-Aboriginal contexts. Students examine how beliefs and value systems are formed and reinforced through traditional learning and spiritual practices passed from generation to generation through stories, ceremonies, and celebrations.

The impact of European and non-Aboriginal contacts, which have placed layers and layers of influence on traditional beliefs and practices, is another focus of the unit. The experiences of communities, clans, tribes, and nations are examined in an historical context. Students investigate how explorers, fur traders, missionaries, churches, land agents, government agencies, and government policies came into conflict with Aboriginal communities who were forced to re-adjust to contrasting notions of progress and prosperity. The need for knowledge, self-awareness, support, and growth to restore balance for Aboriginal peoples is examined through investigation of healing initiatives and traditional practices. Roles of men, women, and children are examined historically and in a contemporary context.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Sovereignty, Challenges

Overall Expectations

IDV.01 - describe traditional and contemporary beliefs and values of Aboriginal cultures that influence present-day activities and behaviours;

IDV.02 - identify aspects of cultural identity related to specific Aboriginal peoples;

IDV.03 - compare Aboriginal and non-Aboriginal perspectives on the contemporary cultural identities of Aboriginal peoples;

IDV.04 - describe the efforts and actions of Aboriginal communities and individuals to maintain their cultures and languages within traditional land bases, on reserves, and in urban settings.

REV.04 - demonstrate an understanding of the varying perspectives on Aboriginal peoples’ right to self-determination.

CHV.01 - identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages;

CHV.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to help them meet the challenge of maintaining their cultures.

Specific Expectations

ID1.01 - explain specific environmental influences (e.g., salmon migration on the Northwest Coast; caribou migration for the Dene people, utilization of forests and lakes by the Ojibway and Cree communities) on the social and cultural identity of Aboriginal peoples;

ID1.02 - demonstrate an understanding of how Aboriginal peoples’ identity as custodians and protectors of the land entrusted to them by the Creator (e.g., as expressed in the Thanksgiving Address) inspires their historical and contemporary commitment to remaining on their lands (e.g., as reflected in their negotiation of treaties such as the Maritimes Treaty of 1752 and Treaty No. 11);

ID1.03 - describe how Aboriginal practices, behaviours, beliefs, and symbols (e.g., hunting and fishing traditions; ceremonies and feasts; the use of drums, music, and dance) strengthen Aboriginal cultural identities;

ID2.01 - explain how Aboriginal values might conflict with economic forces;

ID2.04 - describe how the interaction of Aboriginal communities and Canadian society in the twentieth century has affected Aboriginal beliefs and values (e.g., the effect of the wage economy, the focus on the individual as opposed to the collectivity);

ID3.01 - describe how Aboriginal communities and individuals maintain links with traditional spiritual beliefs and practices in urban, rural, and institutional settings (e.g., grandmothers' roles, healing circles);

ID3.02 - compare the role of beliefs and values in sustaining two different Aboriginal communities today;

RE1.01 - identify customs, ceremonies, and spiritual beliefs that connect Aboriginal peoples to nature and to one another (e.g., hunters' respect for animal bones, drumming, dream interpretations, traditional roles of family members in different Aboriginal cultures);

RE1.04 - describe how the spiritual relationship that Aboriginal peoples have with the land is integrated with their beliefs and values (e.g., the Aboriginal belief that many parts of nature have spirits);

RE3.01 - identify specific challenges facing Aboriginal peoples within various communities across Canada in their relationship with the Canadian government (e.g., the social problems of the Innu at Davis Inlet, the Lubicon Cree land issue);

RE3.03 - describe the primary values in relationships (e.g., inclusiveness, fairness, respect) that Aboriginal women want to achieve through the implementation of Bill C-31 in First Nation communities;

RE3.04 - identify efforts of Aboriginal peoples towards cultural revitalization (e.g., reinstating ceremonial practices, providing Native language classes for adults);

SO1.01 - demonstrate an understanding of a traditional story that imparts a message of self-determination (e.g., the Sedna story of the Inuit, the hermit thrush tale of the Iroquois);

SO1.02 - describe ways in which practices based on traditional beliefs and values sustain autonomy and promote self-determination within families (e.g., parenting practices, experiential learning, sharing responsibilities);

SO2.03 - explain how Aboriginal communities have maintained their autonomy at the same time as cross-cultural interactions with Canadian society have changed the traditional roles, responsibilities, and occupations of Aboriginal men and women (e.g., the evolution of jobs and responsibilities within Aboriginal communities);

SO2.04 - identify the conflicting values and priorities (e.g., Anishnawbe treaty-making protocol) that affect the negotiation of treaties and agreements involving Aboriginal communities and different levels of government;

SO3.01 - demonstrate an understanding of how Aboriginal peoples incorporate traditional beliefs and values (e.g., the use of healing circles, sentencing circles, and birthing centres) into their lives in an attempt to revitalize their societies;

SO3.03 - describe specific healing practices that promote individual and community renewal (e.g., sweat lodges in prison environments, traditional uses of tobacco);

CH1.03 - describe the challenges facing Aboriginal communities in sustaining their languages, ceremonies, and beliefs;

CH1.04 - describe life experiences that may influence the formation of values, attitudes, and beliefs (e.g., as related in autobiographical writings by Maria Campbell, Drew Hayden Taylor, Ruby Slipperjack, and Lee Maracle);

CH3.01 - demonstrate an understanding of the challenges various Aboriginal peoples face in preserving their distinct cultures;

CH3.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness (e.g., vision quests, dream interpretation, naming ceremonies).

Activity Titles (Time and Sequence)

Activity 1	Comparing Creation Stories	120 minutes
Activity 2	Unpacking the Teachings	120 minutes
Activity 3	The Impact of Colonialism	360 minutes
Activity 4	Social, Economic, and Political Implications of Colonial Beliefs and Practices	540 minutes
Activity 5	Reconciliation and Renewal Models	360 minutes

Activity 1: Comparing Creation Stories

Time: 120 minutes

Description

Students read at least two different creation stories, discuss commonalities and differences in small groups, discuss meanings and significance, view video resources, and produce an organizer charting commonalities and variations.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Challenges

Overall Expectations

IDV.01 - describe traditional and contemporary beliefs and values of Aboriginal cultures that influence present-day activities and behaviours.

Specific Expectations

ID1.01 - explain specific environmental influences (e.g., salmon migration on the Northwest Coast; caribou migration for the Dene people, utilization of forests and lakes by the Ojibway and Cree communities) on the social and cultural identity of Aboriginal peoples;

ID1.02 - demonstrate an understanding of how Aboriginal peoples' identity as custodians and protectors of the land entrusted to them by the Creator (e.g., as expressed in the thanksgiving address) inspires their historical and contemporary commitment to remaining on their lands (e.g., as reflected in their negotiation of treaties such as the Maritimes Treaty of 1752 and Treaty No. 11);

ID3.01 - describe how Aboriginal communities and individuals maintain links with traditional spiritual beliefs and practices in urban, rural, and institutional settings (e.g., grandmothers' roles, healing circles);

SO1.01 - demonstrate an understanding of a traditional story that imparts a message of self-determination (e.g., the Sedna story of the Inuit, the hermit thrush tale of the Iroquois).

Prior Knowledge & Skills

This activity builds on concepts explored in Unit 1: Aboriginal Identity: Perceptions and Realities. Students may or may not have studied Grade 9 Expressing Aboriginal Cultures, Grade 10 Aboriginal Peoples in Canada, and Grade 11 English: Contemporary Aboriginal Voices. Some students may be familiar with Aboriginal creation story content while others are being introduced to it for the first time.

Planning Notes

- In a classroom where most students are from one background and only a few are different, be sure to provide thoughtful support for those students in the minority.
- Establish a safe and comfortable environment for discussion of cultural differences by setting firm rules where no aspect of identity, be it gender, race, ethnicity, socio-economic class, or any other aspect, is acceptable grounds for discriminatory comments.

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- Where just a few students in the classroom are Aboriginal, avoid talking about just those few.
 - The teacher provides copies of several Aboriginal stories of origin for the students to work with and should themselves be well acquainted with the elements of several stories, such as works by Basil Johnson and Joseph Bruchac.
 - The teacher should be prepared for students to share creation stories from their own ethnic backgrounds for further comparisons, and should intervene if students have developed the belief that any one cultural belief is superior to any other. A response might be “All spiritual beliefs will be treated with acceptance in this classroom. Everyone has the absolute right to believe as they do, but no one has the right to tell others that one way is better than the other”.

Teaching/Learning Strategies

1. The teacher surveys student knowledge of creation story content by asking students to identify examples of creation stories with which they are familiar.
2. The teacher works from the list produced by the class, adding stories from a variety of Aboriginal groups across Canada (e.g., Iroquoian, Haida, Cree, Inuit, etc.). The teacher can review or introduce, depending on the experience of the class, significant themes from each story which identify the commonalities and variations between stories.
3. In order to facilitate student comprehension of the video to follow, the teacher provides students with a prepared organizer with guiding questions or headings to assist in understanding. Common features to be considered could be: role of the Creator, relationships with Mother Earth, Father Sky, Grandmother Moon, Grandfather Sun, Water, and living things. Living things can be subdivided into plants and animals, which inhabit land, water, or air.
4. Students view the video, *Raven's Feather Dance*, and complete an organizer. Review the answers as a class.
5. Students analyse components of Aboriginal stories from a variety of cultures (e.g., Anishnabe, Cree, Haida, Inuit, Iroquoian, Miqma'q) using a list of guiding questions or the suggested headings. Students compare traditional beliefs and concepts associated with various Aboriginal cultures.
6. Students are encouraged to probe elements of balance within nature and within behaviour as exhibited in the creation stories.
7. Aboriginal stories can be contrasted with non-Aboriginal creation stories from students' own cultural experiences.

Assessment & Evaluation of Student Achievement

The purpose of this activity is to have students discover similarities and differences in a variety of creation stories both Aboriginal and non-Aboriginal. The categories of the organizer, which students complete, depend on which creation stories are chosen. Peer review should ensure that the organizer is complete. Guided discussion with the class opens the door to the next activity, which more closely examines the symbolic and moral content of traditional stories.

Accommodations

Videos could be substituted when students have weak reading skills. For enrichment activities, students could explore creation stories of cultural groups beyond Canada's borders and present their findings to the class.

Resources

Print

Barnes, Barbara (Kaweneke), ed. *Traditional Teachings*. North American Indian Travelling College, RR 3, Cornwall Island, ON, K6H 5R7

Bringhurst, Robert. *A Story as Sharp as a Knife: The Classical Haida Mythologies and Their World*. Toronto: Douglas & McIntyre, 1999. ISBN1-55054-795-Y0

Bringhurst, Robert, translator. *Ghandl of the of the Qayahll Llamas: Nine Visits to the Mythworld*. Vancouver/Toronto: Douglas & McIntyre, 2000.

Bruchac, Joseph. *Iroquois Stories*. Freedom, California: The Gossip Press, 1985. ISBN 0-89594-167-8

Johnson, Basil. *The Manitous - The Supernatural World of the Ojibway*. Toronto: Key Porter Books, 1995. ISBN 1-55013-992-4

Williams, Paul (Kayanesenk), et al. *The Words That Come Before All Else: Philosophies of the Haudenosaunee*. North American Indian Travelling College.

Roman, Trish Fox. *Voices Under One Sky; Contemporary Native Literature*. Toronto: Nelson Canada, 1994. ISBN 0-17-603877-1

CD-ROM

The Great Peace: The Gathering of Good Minds. Good Minds.com, Six Nations Territory 188 Mohawk St., Brantford, ON.

Video

Kwa'nu'te: Micmac and Maleseet Artists. NFB, 1991, 41 min. C9191064/E9903

Native Legends. NFB, 1994, 22 min. C0186182/EC009

Raven's Feather Dance: A Creation Legend. NFB, 1990, 9 min. C9191066/EC009

Song of Eskasoni. NFB, 1983, 29 min. C9193027/E9850

Totem Talk. NFB, 1997, 22 min. C9196167/EC009

Activity 2: Unpacking the Teachings

Time: 120 minutes

Description

Students explore how traditional behaviours, influenced through storytelling, are relevant teachings for today. The ancestral stories of the elders and the teachings contained within the stories are examined as appropriate models of belief, thought, and behaviour. The influence and relevance of the stories on peoples' lives today are the focus of a discussion.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Sovereignty

Overall Expectations

IDV.01 - describe traditional and contemporary beliefs and values of Aboriginal cultures that influence present-day activities and behaviours.

Specific Expectations

ID1.03 - describe how Aboriginal practices, behaviours, beliefs, and symbols (e.g., hunting and fishing traditions; ceremonies and feasts; the use of drums, music, and dance) strengthen Aboriginal cultural identities;

ID3.02 - compare the role of beliefs and values in sustaining two different Aboriginal communities today;

RE1.01 - identify customs, ceremonies, and spiritual beliefs that connect Aboriginal peoples to nature and to one another (e.g., hunters' respect for animal bones, drumming, dream interpretations, traditional roles of family members in different Aboriginal cultures);

RE1.04 - describe how the spiritual relationship that Aboriginal people have with the land is integrated with their beliefs and values (e.g., the Aboriginal belief that many parts of nature have spirits);

SO1.01 - demonstrate an understanding of a traditional story that imparts a message of self-determination (e.g., the Sedna story of the Inuit, the hermit thrush tale of the Iroquois).

Prior Knowledge & Skills

The symbolism and character depictions learned from the creation stories may be linked to other teaching stories. Students may have explored elements of symbolism and traditional stories from the Grade 9 course, *Expressing Aboriginal Cultures*. Students may need to be reminded of the place held by wampum belts and clan lineage in many Aboriginal societies. The teacher may need to briefly review concept mapping.

Planning Notes

If possible, arrange for an Aboriginal resource person from a nearby Aboriginal cultural education centre to present teaching stories in the oral tradition. Preferred themes are those dealing with codes of conduct, roles, responsibilities, and other expectations for behaviour and duty as codified in the particular culture represented. If this is not possible, allow enough time to consult with the resource staff from at least one cultural centre prior to beginning this activity so that relevant materials can be ordered. Many Aboriginal cultural centres are developing their own cultural profiles and archival collections of ceremonies, customs, and beliefs.

Teaching/Learning Strategies

1. The teacher reviews the significant aspects of the creation stories from the last activity forming the base on which to build further components of Aboriginal belief systems.
2. Students read from a selection of traditional stories contained in *Aboriginal Cultures*. In small groups, students choose a teaching story to research (e.g., Bruchac, "Good Minds"), a wampum belt to interpret (e.g., Hiawatha Belt, Two Row Wampum), or a clanology to analyse. After examining the teachings in the story, students demonstrate in a presentation to the rest of the class how the traditional beliefs and values of Aboriginal cultures may influence present-day activities and behaviours. This should be in the form of a poster presentation or brief oral report.
3. Using an organizer, students identify customs, ceremonies, and spiritual beliefs that connect Aboriginal peoples to nature and to one another. Students investigate teachings associated with the behaviour and qualities of living things in their natural environment (e.g., characteristics associated with clan animal; Trickster's lessons).
4. Students view a video (e.g., *The Cree Hunters of Mistassinini* or *The Gift*) and draw a concept map, which identifies spiritual beliefs and practices; (e.g., *The Gift* refers to the gift of corn believed to be given to the Iroquois, which links with the Three Sisters story and is celebrated at the Harvest ceremony and recited in the Thanksgiving Address).
5. Students write a two-page video review describing how Aboriginal practices, behaviours, beliefs, and symbols (e.g., hunting and fishing traditions; ceremonies and feasts; the use of drums, music, and dance) strengthen Aboriginal cultural identities.
6. Students probe the significance of oral teachings by listening to an Aboriginal resource speaker. The speaker could bring a picture of a wampum belt or condolence cane to "read"; present a sampling of his/her favourite teaching stories; explain the Peacemaker's Journey in the making of the Great Law of the Iroquoian Confederacy; or share a social song. The resource person may or may not feel comfortable talking about the good medicines.

Assessment & Evaluation of Student Achievement

- Formative assessment of oral report on the connection between traditional teachings and present-day activities and behaviours. This is intended to have students look more deeply into the symbolism of the stories.
- Summative assessment of written video review. Credit should be given for including a concept map, for analysis of symbols, for accurate summary of content, for organization of ideas, and for correct grammar.

Accommodations

If students are having difficulty conceptualizing symbolic connections, both videos could be shown to further demonstrate Aboriginal value systems. Students who require enrichment may wish to draw comparisons between groups (e.g., Algonkian values and customs, Cree values and customs, West Coast values and customs).

Resources

Print

Barnes, Barbara (Kaweneke), et al. *Traditional Teachings*. North American Indian Travelling College, R.R. 3 Cornwall Island, ON, K6H 5R7

Barreiro, Jose, ed. *Indian Roots of American Democracy*. Ithaca: Akweskon Press, 1992.

Brody, Hugh. *Living Arctic: Hunters of the Canadian North*. Douglas & M^cIntyre/University of Washington Press, 1987.

Bruchac, Joseph. *Iroquois Stories*. Freedom, Cal: Gossip Press, 1992.

Meili, Dianne. *Those Who Know: Profiles of Alberta's Elders*. New West Press, 1991.

Porter, Tom (Sakokweniowkwaw). *Clanology*. North American Indian Travelling College, 1993.

Thomas, Jake. *Teachings of the Longhouse*. 1993.

Williams, Paul. *Words That Came Before All Else*. North American Indian Travelling College.

Video

The Cree Hunters of Mistassinini. NFB, 1974, 57 min. 106 0174 001

The Gift. NFB, 1998, 48 min. 119 9198087

"Iroquois," *Cultural Centres* American video series, 30 min.

Legends Sxwexwixity'am: The Story of Swiak Rock. NFB, 1999, 24 min. C9199206/E2000

T'lina: The Rendering of Wealth. NFB, 1999, 50 min. C9199205

Cultural Centres

First Nations Confederacy of Cultural Education Centres

National Office 337 St. Joseph Blvd., 2nd Floor, Hull, QC, J8Y 3Z2

Tel: (819) 772-2331, Fax: (819) 772-1826, E-mail: fnccec@sprint.ca

Inuit Art Foundation 2081 Merivale Road, Nepean ON, KZG 1G9

Lake of the Woods Ojibway Cultural Education Centre

North American Indian Travelling College

Ojibway Cultural Foundation

Oneida Language & Cultural Centre

Rainy River Cultural Education Centre

Wikemikong Cultural Interpretative Centre

Woodlands Cultural Centre

Activity 3: Impact of Colonialism

Time: 360 minutes

Description

Students investigate how explorers, fur traders, missionaries, churches, land agents, governments, and government policies came into conflict with Aboriginal communities who were forced to re-adjust to contrasting notions of progress and prosperity.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Sovereignty, Challenges

Overall Expectations

IDV.02 - identify aspects of cultural identity related to specific Aboriginal peoples;

IDV.03 - compare Aboriginal and non-Aboriginal perspectives on the contemporary cultural identities of Aboriginal peoples;

CHV.01 - identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages.

Specific Expectations

ID2.04 - describe how the interaction of Aboriginal communities and Canadian society in the twentieth century has affected Aboriginal beliefs and values (e.g., the effect of the wage economy, the focus on the individual as opposed to collectivity);

RE1.01 - identify customs, ceremonies, and spiritual beliefs that connect Aboriginal peoples to nature and to one another (e.g., hunters' respect for animal bones, drumming, dream interpretations, traditional roles of family members in different Aboriginal cultures);

RE3.03 - describe the primary values in relationships (e.g., inclusiveness, fairness, respect) that Aboriginal women want to achieve through the implementation of Bill C-31 in First Nation communities;

SO2.04 - identify the conflicting values and priorities (e.g., Anishnabe treaty-making protocol) that affect the negotiation of treaties and agreements involving Aboriginal communities and different levels of government;

SO3.01 - demonstrate an understanding of how Aboriginal peoples incorporate traditional beliefs and values (e.g., the use of healing circles, sentencing, and birthing centres) into their lives in an attempt to revitalize their societies.

Prior Knowledge & Skills

Students have been exposed to fur traders and explorers in the Heritage and Citizenship strand Grade 6 Social Studies: Aboriginal Peoples and European Explorers. This activity also builds on concepts from the Grade 10 course, Aboriginal Peoples in Canada. For Strategy 2, students may need to have some locations pointed out on a map of Canada.

Planning Notes

- The teacher needs to review briefly with students their general knowledge of Aboriginal peoples' historical experiences taught in elementary school.
- A possible approach to consider is the use of a case study method to highlight key elements of colonial beliefs and practices.
- A starting place for analysis could be political, economic, and social practices of the contrasting cultures.
- The contrasting values of Europeans and Aboriginal peoples must be highlighted. The contrasting values and perceived uses of people, material, and living things is an important focus for students to explore.

	Aboriginal Peoples	European People
Land Use		
Hunting Practices		
Trading Practices		
Religious Practices		
Health Issues - disease, alcohol		
Economic Forces for survival (e.g., weapons, farming, money)		
Gender Roles		

- Again, a case study approach could be used by examining the impact of colonialism on an Aboriginal society as it pertains to men’s changing roles, women’s changing roles, children’s role models, concepts of spirituality, concepts of trust, leadership, and issues of laws and enforcement.

Teaching/Learning Strategies

1. Students complete the organizer, comparing Aboriginal and non-Aboriginal practices and beliefs. Contrasts are highlighted and reported by students using poster presentations, role play, or a simulation game.
2. Students examine recent examples of dislocation caused by culture contact through case studies (e.g., Innu of Labrador, Inuit of Pond Inlet, Dene of Northwest Territories, Cree of James Bay) to explore pressures on traditional teachings and behaviour sanctioned by elders. Students highlight contrasting values and beliefs using an organizer, from which a short essay is developed.
3. In order to explore issues of gender identity, students examine the diminishing role of clan mothers, under such influences as the Indian Act and modern teaching practices, within the pressures of a globalized economy. Students also investigate the need for re-examination of women’s roles through the exploration of women’s’ patterns of organization.
4. The teacher introduces case studies, which are expanded so students have to draw their own conclusions.

Assessment & Evaluation of Student Achievement

- Peer assessment of comparative chart included in Planning Notes. Emphasis is on factual accuracy and comprehensiveness.
- Teacher assessment of 500-word essay on the impact of dislocation. See Appendix 2.3.1.

Accommodations

Video support is helpful with this activity. Students who express themselves artistically may be encouraged to prepare a collage or other depiction of the conflict in values.

Resources

Print

Anderson, Kim. *A Recognition of Being: Reconstructing Native Womenhood*. Second Story Press, 2000. ISBN 1 89676 427 4

Haig Brown, Celia. *Renewal and Resistance: Surviving the Indian Residential School*. Vancouver: Tillacum Library, 1988.

Jamieson, Kathleen. *Citizens Minus*.

Johnson, Basil. *Indian School Days*. Toronto: Key Porter, 1988.

Video

Keepers of the Fire. NFB, 1994, 54 min. 106 0194 085

Activity 4: Social, Economic, and Political Implications of Colonial Beliefs and Practices

Time: 540 minutes

Description

Students examine how behaviours and attitudes toward land, living things, and the environment alter and adapt over time. Students investigate how certain residential school practices affected individual's beliefs, families, and community structures. Students explore the rationale and impact of recent apologies by churches and the federal government's Statement of Reconciliation in *Gathering Strength: Canada's Aboriginal Action Plan*.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Sovereignty, Challenges

Overall Expectations

IDV.01 - describe traditional and contemporary beliefs and values of Aboriginal cultures that influence present-day activities and behaviours;

IDV.04 - describe the efforts of and actions of Aboriginal communities and individuals to maintain their cultures and languages within traditional land bases, on reserves, and in urban settings;

CHV.01 - identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages.

Specific Expectations

RE3.04 - identify efforts of Aboriginal peoples towards cultural revitalization (e.g., reinstating ceremonial practices, providing native language classes for adults);

SO2.03 - explain how Aboriginal communities have maintained their autonomy at the same time as cross-cultural interactions with Canadian society have changed the traditional roles, responsibilities, and occupations of Aboriginal men and women (e.g., the evolution of jobs and responsibilities within Aboriginal communities);

SO3.03 - describe specific healing practices that promote individual and community renewal (e.g., sweat lodges in prison environments, traditional uses of tobacco);

CH1.03 - describe the challenges facing Aboriginal communities in sustaining their languages, ceremonies, and beliefs;

CH1.04 - describe life experiences that may influence the formation of values, attitudes, and beliefs (e.g., as related in autobiographical writings by Maria Campbell, Drew Hayden Taylor, Ruby Slipperjack, and Lee Maracle);

CH3.01 - demonstrate an understanding of the challenges various Aboriginal peoples face in preserving their distinct cultures;

CH3.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness (e.g., vision quests, dream interpretations, naming ceremonies).

Prior Knowledge & Skills

Students may have some awareness of Indian residential school experiences from the Grade 10 course, *Aboriginal Peoples in Canada*. Teachers should be aware of issues and recommendations in Volume 4, *Perspectives and Realities*, of the *Report of the Royal Commission on Aboriginal Peoples*. Previewing of appropriate videos on residential schools is necessary. Strong reading skills are an important part of this activity.

Planning Notes

- The teacher should preview a video on church-run residential schools.
- The teacher draws and demonstrates a Medicine Wheel for use in investigation and discussion using four headings (Individual, Family, Community, Nation or Political, Social, Economic, Education/Religion). This could direct and assist in enabling discussion or debate.
- The teacher needs a copy of the Government of Canada Statement of Reconciliation: *Gathering Strength* and a copy of a church apology for treatment of Aboriginals in residential schools. (See Appendices 2.4.1, 2.4.2, and 2.4.3.)
- Excerpts from writings on residential school experiences across Canada should be located.
- The teacher locates video sources depicting healing and cultural centre activities
- This proposed lesson sequence contains highly charged emotional material. The teacher needs to be sensitive and monitor student reactions to the pacing of lessons and to the material presented. Some of this material could be revisited in Unit 5, Activity 4.

Teaching/Learning Strategies

1. The class views a video on residential schools, such as *Where the Spirit Lives*, *Beyond the Shadows*, or *The Sacred Assembly*.
2. Students critically examine the implications of residential schools on Aboriginal children, their families, and their communities through responses to questions on a worksheet. Questions should also explore the motivations of the church-run schools and impact on Aboriginal beliefs, values, and aspirations.
3. Students view a video (*The Tightrope of Power* or *Millennium: Tribal Wisdom in the Modern World*) to observe the importance of customs, language, rituals, and ceremonies within Aboriginal cultures.
4. After viewing the video, small groups of students investigate specific challenges raised in the documentary. Six groups are formed to undertake the following tasks:
 - Describe ways in which Aboriginal leaders promote understanding of Aboriginal values and aspirations (ID2.05).
 - Describe how Aboriginal peoples demonstrate their individual identity (RE2.01).
 - Describe the importance of custom, rituals, and ceremonies within Aboriginal communities (RE3.02).
 - Explain the impact of specific healing practices that promote individual and community renewal (SO3.03).
 - Describe challenges facing Aboriginal communities in sustaining their languages, ceremonies, and beliefs (CH1.03).
 - Describe aspects of life experiences revealed by individuals portrayed in the video (CH1.04).
5. The findings are presented orally or in written form. The teacher should help students to understand the links among the various issues raised.
6. In 1996, *The Report of the Royal Commission on Aboriginal Peoples* was released. In 1998, The Government of Canada issued *Statement of Reconciliation, Gathering Strength: Canada's Aboriginal Action Plan* (see Appendix 2.4.3). Students read the government statement of reconciliation and investigate issues revealed in the document.
7. Basic questions for initial exploration by students can be based on the preamble that states “the spirit behind the plan is one of reconciliation, healing, and renewal.” The teacher should review the text, based on the questions: What?, Why?, When?, and How?
8. The statement places emphasis on the residential school system and Métis history associated with the death of Louis Riel. Students should probe into the issues based on the question “Why are these issues so significant and vital to recognize before reconciliation can occur?”

-
9. For deeper investigation into issues of reconciliation, teachers could utilize specific chapters in the *Report of the Royal Commission on Aboriginal Peoples*, Volume 4 Perspectives and Realities. The focus in this volume is on:
- Women’s Perspectives;
 - Elders’ Perspectives;
 - Youth Perspectives;
 - Métis Perspectives;
 - Northern Perspectives;
 - Urban Perspectives.
- Recommendations could be analysed by students to see how reconciliation and renewal is encouraged.
10. Another form of reconciliation occurred when the Anglican Church of Canada, the United Church of Canada, and the Roman Catholic Church issued apologies for their roles in operating residential schools. Students read *An Apology From the Primate*, August 6 1993 and the *Letter of Apology from the United Church of Canada*, October 27, 1998. (See Appendices 2.4.1 and 2.4.2.)
11. Students respond to the following questions to promote debate and discussion:
- a) Why did the Anglican Church Primate apologize?
 - b) Why did the United Church of Canada apologize?
 - c) In your view, is each apology sufficient? Why or why not?
 - d) What actions is each church promising beyond the apology?
 - e) Investigate how healing can effectively occur if individuals have been abused physically, mentally, and sexually.
 - f) Investigate literature, philosophy, and approaches advocated by the Aboriginal Healing Foundation.

Assessment & Evaluation of Student Achievement

Because material in this activity is sensitive, the teacher may wish to reinforce a sense of confidentiality in the student work submitted.

1. Assessment of worksheet on video, using marking scheme. Focus is on the factual content of the video, but should include opportunities for students to raise issues. Questions might include:
 - a. In your opinion, what was the worst effect of residential schools?
 - b. Explain how residential schools affected more people in the Aboriginal community than just the students.
 - c. Did residential schools have any good effects? Explain.
 - d. Ask three questions about residential schools that this video does not answer.
2. Summative assessment of six group reports outlined in Strategy 4. use the following headings:
 - Clear understanding of the task
 - Clear understanding of the video’s messages
 - Use of evidence from video to prove points
 - Good use of language and correct grammar

Accommodations

As these issues deal with sensitive emotions, feelings, reactions, and opinions, teachers may wish to pace lessons with care. It may be appropriate to use private journal writing and factual worksheets to build confidence and awareness. Some students could be encouraged to investigate relevant issues beyond the material presented. Some students may have difficulty with the reading level in some of the government-published material and may need a “buddy” or a specific teacher-developed worksheet to assist comprehension.

Resources

Print

- Bopp, J., M. Bopp, L. Brown, and P. Lane. *The Sacred Tree Book*. Lethbridge: Four Worlds Development Press, 1984. ISBN 1-896905-00-5 Available from The Four Worlds Development Project – <http://home.uleth.ca/~4worlds/resourcecatalogue>
- Bull, L. R. “Indian residential schooling: the Native perspective.” *Canadian Journal of Native Education*, Vol. 18, No. Supplement, 1991, pp. 1-63.
- Dyck, N. *Differing Visions: administering Indian residential schooling in Prince Albert, 1867-1967*. Halifax: Fernwood Publishing, 1997.
- Graham, E. *The Mush Hole: Life at Two Indian Residential Schools*. Waterloo: Heffle Publishing, 1997.
- Grant, A. *No End of Grief: Indian Residential Schools in Canada*. Winnipeg: Pemmican Press, 1996.
- Haig-Brown, C. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver: Tillacum Library, 1988.
- Hodgson, M. *Impact of residential schools and other root causes of poor mental health*. Edmonton: Nechi Institute, 1990.
- Ing, N. Rosalyn. “The effects of residential schools on Native child-rearing practices.” *Canadian Journal of Native Education*, Vol. 18, No. Supplement, 1991, pp. 65-118.
- Johnson, B. *Indian School Days*. Toronto: Key Porter Books, 1988.
- Knockwood, I. *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia*. Lockeport, NS: Roseway Publishing, 1992.
- “Records Reveal: State of Residential Schools”, (highlights of Superintendents’ reports for Bishop Horden School in Moose Factory and St. Philip’s School in Fort George, 1949-69) *The Nation*. Chisasibi, QC: Beesum Communications, Vol. 5, No. 7, February 27, pp. 10-17, 1998.
- Wassaykeesic, T. “Residential School: A Personal Perspective.” In Ahenakew, F., et al, eds. *Voices of the First Nations: The Senior Issues Collection*. Toronto: McGraw-Hill Ryerson, 1995.

Video

- Beyond the Shadows*. NFB, 1993, 28 min. 113 C01933112
- Healing the Hurts* (Four Worlds Development Project – <http://home.uleth.ca/~4worlds/resourcencatalogue>)
- Kuper Island: Return to the Healing Circle*. NFB, 1998, 44 min. 113C 0197174
- Millennium: Tribal Wisdom in the Modern World*.
- The Sacred Assembly*.
- The Tighrope of Power*.
- Wandering Spirit Survival School*. NFB, 1978, 27 min. 106C 0178 253
- Where the Spirit Lives*. CBC Educational Sales, 55 min.

Websites

- Aboriginal People and Residential Schools in Canada (a website of the University of Saskatchewan) – <http://www.usask.ca/nativelaw/rsbib.html>
- Contemporary Aboriginal Issues: Residential Schools/Schoolnet – (<http://www.schoolnet.ca/aboriginal/issues/schools-e.html>)
- The Residential School Experience: One Nation’s Story – www.socserv2.mcmaster.ca/soc/courses/soc3k3e/stuweb/burnha04.htm

Activity 5: Renewal and Reconciliation Models

Time: 360 minutes

Description

Students examine the varied meanings associated with the term “values”, consider how different values (e.g., economic and cultural) may conflict, and investigate ways that these differences can be reconciled. Students write a short editorial explaining why the reconciliation of different values is a challenge of utmost significance to Aboriginal self-government in the 21st century.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Challenges

Overall Expectations

CHV.01 - identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages;

REV.04 - demonstrate an understanding of the varying perspectives on Aboriginal peoples’ right to self-determination;

Specific Expectations

ID2.01 - explain how Aboriginal values might conflict with economic forces;

RE3.01 - identify specific challenges facing Aboriginal peoples within various communities across Canada in their relationship with the Canadian government (e.g., the social problems of the Innu at Davis Inlet, the Lubicon Cree land issue);

CH2.01 - describe the impact of technology on the relationship of Aboriginal communities with Canadian society (e.g., advances in technology lead to acculturation);

CH3.04 - demonstrate an understanding of how Aboriginal peoples have adapted to challenges caused by technological and environmental changes (e.g., using snowmobiles, air travel, and computer technology; the impact of dam construction in Quebec).

Prior Knowledge & Skills

Review issues raised in Unit 2, Activity 3 relating to attitudes and practices associated with land use, hunting, trading, health, economic issues, and spiritual practices. Skills that some students may have developed in values clarification would be useful to share with the class.

Planning Notes

- Much of this activity deals with personal values and value clarification. The teacher needs to be sensitive and to expect a wide range of possible answers, some of which might shock or surprise. Moreover, students may at first not be willing to share their values with others in the class. This is to be expected when dealing with adolescents whose values may not be fully formed or well thought out. Students should write their answers to the questions in Strategies 1-6 to encourage them to share their opinions with others.
- The teacher needs to be sensitive, but also needs to point out that certain values are contradictory, and that too is part of life. Not every adult will come to hold thoughtful and consistent values.
- Students may find that not only do they have trouble articulating values, but so will adults in their lives. This provides the teacher with the opportunity to point out that not even economic leaders fully understand either the values that they are espousing, or the consequences of the decisions that they make.

Teaching/Learning Strategies

1. Students answer the following questions independently:
 - What is the most important thing in your life?
 - Is there any idea or belief that you might be willing to suffer or die for?
 - Reread your answers to the questions above. What are your key values?
 - How important to you (rate from 1-10) is your family? your community? your culture? your country? money?
 - Are your answers to the questions above consistent with your answer about your key values? If not, what does this tell you?
 - Give three examples of a time in your life when your values affected your behaviour.
 - Ask an important adult in your life to list his/her three most important values.
2. Viewpoints and Values? Introduce to students the idea of corporate values by putting quotations on an overhead. (See Appendix 2.5.2.)
3. It is important that the teacher discuss any terms new to students before utilizing the quotes. After each overhead statement is displayed, a short period of discussion should ensue. The discussion should be directed towards having students develop in their thinking a chain of causality with values as the starting point (e.g., values - behaviour - environmental and social consequences). Students should be given time in small groups to discuss ways in which economic values differ from values that emerged in their earlier research and class discussion (personal, community, and cultural values). It may be interesting to have students speculate on why values important to individuals, community, and cultures (especially indigenous cultures) are so different from values espoused by corporations. It is also important that students be made aware that economic relationships in indigenous cultures are structured on different values than those just discussed.
4. A clash of values. Introduce students to a real-life example of what happens when corporate values clash with Aboriginal values. Show the video, “James Bay: The Wind that Keeps on Blowing” (*A Nature of Things Special* by David Suzuki.) This video outlines the environmental and cultural impact of Hydro Quebec’s massive hydro electric development on the Cree communities in northern Quebec. Students should be given a worksheet prior to watching the video. Questions should focus on the values articulated by the Hydro Quebec officials in the video and the values outlined by the Cree elders. Go over the questions prior to student viewing.
5. The teacher should attempt to get a copy of an article in *The Globe and Mail*, January 13, 2001, “Forest of no return,” by Karen Charleson, a member of the Hesquiath First Nation. The teacher should have students read this article and write a short one page newspaper editorial explaining why the reconciliation of corporate and traditional Aboriginal values is an important challenge for First Nations in the 21st century. Tell them that it is important that the article contain specific reference to actions that youth can take that will promote a reconciliation of these values.
6. As an example of the proactive and positive action that the teacher can take on these issues, show students the article, “Whapamagoostui youth speaks out”. This article (Appendix 2.5.1) outlines a speech made by Stella Sarah Maseetayapeemeko, a 14-year-old participant of the ODEYAK voyage from Wapamagoostui to New York City. Students should analyse her thoughts and words.

Assessment & Evaluation of Student Achievement

The first set of questions in Teaching/Learning Strategies that clarify attitudes and practices should be journal entries. Some students may be willing to share their views; others may not. Focused discussion that is non-evaluative is encouraged. A fact sheet on economic terminology and possible environmental and social consequences from resource development provides a basis for a short quiz. Opinions about contrasting values should be encouraged, but opinions must be supported by specific reference to facts and images depicted in the videos. The teacher should encourage open-ended debate, where alternative viewpoints can be openly discussed. Worksheets provide assessment tools and serve as a basis for retention of knowledge.

Accommodations

Students work in pairs to assist them in sharing personal values and attitudes. More emphasis could be placed on community values if personal thoughts and family issues are deemed to be private by students.” Students could examine profits of one energy-related corporation as an alternative. Questions for videos could be pre-planned to focus student attention.

Resources

Print

Platiel, R. “Natives Take to Business With Zeal.” In Ahenakew, F., B. Gardepy, and B. Lanfond, eds. *Voices of the First Nations: The Senior Issues Collections*. Toronto: McGraw-Hill Ryerson, 1995.

Spielman, Roger. *You’re So Fat! Exploring Ojibwe Discourse*. Toronto: University of Toronto Press, 1998. ISBN 0-80204958-x

Video

The Spirit Lives: Aboriginal Entrepreneurs in Canada. (Six half-hour video programs and accompanying user’s guide features Aboriginal entrepreneurs from across Canada) Canadian Foundation for Economic Education, 2 St. Clair Ave., West, Suite 501, Toronto. (416) 968-2236.

Suzuki, David. “James Bay: The Wind that Keeps on Blowing,” *A Nature of Things Special*. CBC Educational Sales, 1994.

Websites

The Prairie Litmus Test – <http://www.time.com/time/magazine/0,9171,20931,00html>

Appendix 2.3.1

Checklist for Essay on Impact of Dislocation

	No Evidence	Minimal Evidence	Good Use of Evidence	Excellent Use of Evidence
Clear description of who, when, where				
Clear description of government's motives				
Clear description of social impact on Aboriginal people involved				
Clear description of effect of dislocation on traditions and teachings				
Well-planned, well-organized grammatically correct				

Appendix 2.4.1

An Apology From The Primate

My Brothers and Sisters:

Together here with you I have listened as you have told your stories of the residential schools.

I have heard the voices that have spoken of pain and hurt experienced in the schools, and of the scars, which endure to this day.

I have felt shame and humiliation as I have heard of suffering inflicted by my people and as I think of the part our church played in that suffering.

I am deeply conscious of the sacredness of the stories that you have told, and I hold in the highest honour those who have told them.

I have heard with admiration the stories of people and communities who have worked at healing, and I am aware of how much more healing is needed.

I also know that I am in need of healing, and my own people are in need of healing, and our church is in need of healing. Without that healing we will continue the same attitudes that have done such damage in the past.

I know that healing takes a long time, both for people and for communities.

I also know that it is God who heals and that God can begin to heal when we open ourselves, our wounds, our failure, and our shame, to God. I want to take one step along the path here and now.

I accept and I confess, before God and you, our failures in the residential schools. We failed you. We failed ourselves. We failed God.

I am sorry, more than I can say, that we were a part of a system that took you and your children from home and family.

I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity.

I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally.

On behalf of the Anglican Church of Canada, I present our apology.

I do this at the desire of those in the Church, like the National Executive Council, who know some of your stories and have asked me to apologize.

I do this in the name of many who do not know these stories.

And I do this even though there are those in the church who cannot accept the fact that these things were done in our name.

As soon as I am home, I shall tell all the bishops what I have said, and ask them to cooperate with me and with the National Executive Council in helping this healing at the local level. Some bishops have already begun this work.

Minaki, Ontario

August 6, 1993

Appendix 2.4.2

Letter from United Church of Canada, 27 October 1998

To former students of United Church Indian Residential Schools, and to their families and communities:

From the deepest reaches of your memories, you have shared with us your stories of suffering from our Church's involvement in the operation of Indian Residential Schools. You have shared the personal and historic pain that you still bear, and you have been vulnerable yet again. You have also shared with us your strength and wisdom born of the life-giving dignity of your communities and traditions and your stories of survival.

In response to our Church's commitment to repentance, I spoke these words of apology on behalf of the General Council Executive on Tuesday, October 27, 1998:

“As Moderator of The United Church of Canada, I wish to speak the words that my people have wanted to hear for a very long time. On behalf of the United Church of Canada, I apologize for the pain and suffering that our church's involvement in the Indian Residential School system has caused. We are aware of some of the damage that this cruel and ill-conceived system of assimilation has perpetrated on Canada's First Nations peoples. For this we are truly and most humbly sorry.

“To those individuals who were physically, sexually, and mentally abused as students of the Indian Residential Schools in which The United Church of Canada was involved, I offer you our most sincere apology. You were and are the victims of evil acts that cannot under any circumstances be justified or excused.

“We know that many within our Church will still not understand why each of us must bear the scar, the blame, for this horrendous period in Canadian history. But the truth is, we are the bearers of many blessings from our ancestors, and therefore, we must also bear their burdens.”

Our burdens include dishonouring the depths of the struggles of First Nations peoples and the richness of your gifts. We seek God's forgiveness and healing grace as we take steps towards building respectful, compassionate, and loving relationships with First Nations peoples.

We are in the midst of a long and painful journey as we reflect on the cries that we did not or would not hear, and how we have behaved as a Church. As we travel this difficult road of repentance, reconciliation, and healing, we commit ourselves to work toward ensuring that we will never again use our power as a Church to hurt others with attitudes of racial and spiritual superiority.

We pray that you will hear the sincerity of our words today and that you will witness the living out of our apology in our actions in the future.

The Right Reverend Bill Phipps
Moderator of The United Church of Canada

Appendix 2.4.3

Gathering Strength – Canada’s Aboriginal Action Plan

On January 7, 1998, the federal government unveiled *Gathering Strength: Canada’s Aboriginal Action Plan* to renew its relationship with Aboriginal people in Canada. The spirit behind the plan is one of reconciliation, healing, and renewal. Its aim to build a joint plan for the future between Aboriginal people and the federal government. Its success depends on the participation of Aboriginal people, the Government of Canada, provincial and territorial governments, the private sector, and Canadians as a whole.

WHAT?

Gathering Strength is a renewal of our relationship with Aboriginal people. It is based on: recognizing past mistakes and injustices; commencing reconciliation, healing and renewal; and building a joint plan for the future.

WHY?

Conditions in Aboriginal communities generally are much worse than those of their non-Aboriginal neighbours. Many Aboriginal communities lack the appropriate institutions, resources and expertise needed to deal effectively with such serious problems as rates of infant mortality, youth suicide, unemployment and dependence on social assistance which are higher than the national average.

WHEN?

Gathering Strength is about taking steps today to give Aboriginal people - particularly Aboriginal youth and children - the promise of a better tomorrow.

WHO?

The success of *Gathering Strength* will depend on the determination of the Government of Canada, provincial and territorial government and the private sector working with Aboriginal people.

HOW?

At the heart of the Action Plan is a commitment to address the needs of communities by building real partnerships with Aboriginal people, including the development of mechanisms to recognize sustainable and accountable Aboriginal governments and institutions.

One aspect of our relationship with Aboriginal people over this period that requires particular attention is the Residential School system which separated many children from their families and communities and prevented them from speaking their own languages and from learning about their heritage and cultures. In the worst cases, it left legacies of personal pain and distress that continue to reverberate in Aboriginal communities to this day. Tragically, some children were the victims of physical and sexual abuse. The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened. To those of you who suffered this tragedy at residential schools, we are deeply sorry.

Appendix 2.4.3 (Continued)

In dealing with the legacies of the Residential School system, the Government of Canada proposes to work with First Nations, Inuit and Métis people, the Churches and other interested parties to resolve the longstanding issues that must be addressed. We need to work together on a healing strategy to assist individuals and communities in dealing with the consequences of the sad era of our history.

No attempt at reconciliation with Aboriginal peoples can be complete without reference to the sad events culminating in the death of Métis leader Louis Riel. These events cannot be undone; however, we can and will continue to look for ways of affirming the contributions of Métis people in Canada and of reflecting Louis Riel's proper place in Canada's history.

Reconciliation is an ongoing process. In renewing our partnership, we must ensure that the mistakes which marked our past relationship are not repeated. The Government of Canada recognizes that policies that sought to assimilate Aboriginal people, women and men, were not the way to build a strong country. We must instead continue to participate fully in the economic, political, cultural and social life of Canada in a manner which preserves and enhances the collective identities of Aboriginal communities, and allows them to evolve and flourish in the future. Working together to achieve our shared goals will benefit all Canadians, Aboriginal and non-Aboriginal alike.

On behalf of the Government of Canada:

The Honourable Jane Stewart, P.C., M.P.
Minister of Indian Affairs and Northern Development

The Honourable Ralph Goodale, P.C., M.P.
Federal Interlocutor for Métis and Non-status Indians

Appendix 2.5.1

Grand Council of the Crees/Cree Regional Authority

YEMOON NEWS LETTER

2 LAKESHORE ROAD – NEMASKA– QUEBEC– J0Y 3B0 – TEL: (819) 673-2600

Whapamagoostui Youth Speaks Out

(Whapamagoostui May 18) - One of the most important and emotional parts of the many public presentations made by the Wahpamagoostui Cree and Inuit during the ODEYAK voyage from Whapamagoostui to New York City was the speech given by 14-year-old Stella Sarah Maseetayapeemeko at schools along the route. On March 28, 1990, Stella spoke in public for the first time to students at Philemon Wright high school in Hull. She continued to speak out at schools all of the way along the route to New York City.

“It is very encouraging to know that Cree youth still have a great love and respect for the land their parents cherished and protected for them. I would like to thank Stella and I know that she speaks for all the Cree youth,” said Grand Chief Matthew Coon-Come after hearing Stella speak in Hull.

My Feeling about the Great Whale River Hydro-Project

Good evening brothers and sisters. I would like to share with you my feelings about the proposed Hydro project in our area. But first I would like to introduce myself: My name is Stella Sarah Masty, my real last name is Maseetayapeemeko. But the white man changed it for his own convenience (which in itself is another story). I am 14 years old.

I go to Badabin Eeyou School at Whapamagoostui. I am in Secondary 2 and I am proud to say that I am the Student Council Treasurer.

My future goal in life is one day to become a doctor and to be an assistant to my community, and to learn what the elders of this community teach about traditional medicine. We really respect our elders and their knowledge.

Now brothers and sisters, I am going to share with you my feelings about the proposed Hydro project. The proposed Hydro project makes me feel very unhappy to think about the end of all the peace and quiet that I experience when me and my family go out into the wilderness, to hunt and/or just to enjoy the beauties that the creator has provided. The peace and quiet that has not been touched by machine nor by man. It's a place where you can go down to the beach and take a cup and drink water straight from the unpolluted lake, and using it the way the environment uses it too, as it was meant to be.

It's also a place where you can lay back and just listen to all the sound nature has, the rustling of leaves, the sound of young animals just being born, singing for food or perhaps just singing and happy to be alive and to be born in this beautiful part of the world.

You can hear the gentle waves of the beautiful unpolluted lake gently bouncing against the beaches, and small pebbles of stones along the beautiful beaches. In a calm evening nothing is more beautiful than the sound of a loon making all the kinds of different sounds. As the sun disappears in the horizon, you can also hear from time to time a splash in the water when the fish jump up into the fresh air for insects that are flying just above the waters. During the night you can almost hear different animals and birds snoring as they sleep.

You want to get up early just to meet the sun as it comes alive to give you a beautiful day, for you to admire all the little creatures that it is smiling on. It's so peaceful you don't even want to cough, you're afraid to disrupt the stillness and beauty that surrounds you.

Appendix 2.5.1 (Continued)

You go up a hill, you look over the lake, you know that the lake is somehow kept alive, unpolluted by a river nearby with all the water somehow coming up from the river and back down again to the river.

This is the way it was meant to be. Any disruptions such as a beaver damming the flow of the water somehow effects the lake, but nature sometime in the future fixes those interruptions without polluting the lake and restoring it back to its natural state. I can go on and on to describe those experiences I have at camps. But I'll only say this that nothing in a big city can compare to this kind of experience.

There are so many things you want to do in a hunting and fishing camp you just don't seem to have enough time to do all of them.

Twenty-four hours during the longest summer days seems only but a few minutes. Things you do at camp such as getting wood, water, and hunting for food for some people, is a lot of work. But at a hunting and fishing camp, these are fun things to do. You don't even get tired, because you love to do these things.

I would like to spend a few moments to touch upon the term "Hunting" or "Fishing" in Cree language.

Hunting in our language does not mean sports, it's part of the work that has to be done which is necessary, if you want to eat or want food for yourself and for your family. It's completely different from the term, how the white man uses it. I know that hunting and fishing is under the category of "sports" in the white man language.

Imagine brothers and sisters, all the beauty I have described above being under polluted contaminated water. How would you feel? Imagine too, all the beauty in the trees, the flowers, the plants, and the plants which are the essence of all living creatures, described earlier, being under that same water. That's what will happen once the hydro project is built in our area.

I am sure you would feel the same way I do. The proposed hydro project threatens all the things that I have described.

Brothers and sisters, it's because of this concern about the beauty of our land that our people are opposed very strongly to that proposed hydro project.

Finally, in closing I want to say that this is the first time I have ever spoken in public and I am glad I did, for such a worthy cause.

I dedicated this speech to my grandfather who still lives off the land and comes to town only on special occasions such as Christmas. I also dedicated it to my parents who have encouraged and supported me in preparing this speech on behalf of my people.

Thank you for your patience and time, Thank you.

Stella Sarah Maseetayapeemeko (Masty)

Appendix 2.5.2

Opinions

Opinion 1

I am amazed at how resilient the Anishnaabe spirit is; after all, First Nations people in North America have endured a few hundred years of assault on their cultures. They have not survived by casting themselves as victims or lamenting the dispossession of their lands, language and forms of spirituality.

- Roger Spielman, *You're so Fat! Exploring Ojibwe Discourse*, p.25
Toronto: University of Toronto Press. 1998

Opinion 2

“It is becoming more and more important for Corporate Canada to talk to the Aboriginal people. In the past, Aboriginal people were viewed as costly impediments. Now, there’s a shift. We’re back being seen as valuable partners. ...As the developers move farther north, they come across heavier concentrations of Aboriginal communities. Somewhere along the way they have to talk to the people where they impact the most, like it or not.

If we don’t take advantage and negotiate with the people who are developing near us, we’re going to lose out again.”

- David Tuccaro, Mikisew Cree Band near Fort McMurray, Alberta, quoted in *On the Move, First Nations and Inuit Entrepreneurs*, prepared by Indian and Northern Affairs Canada (ISBN 0-662-65695-4)
Published in *The Globe and Mail*, Friday March 16, 2001

Opinion 3

“Self-sufficiency, community reliance and a strong sense of purpose have been ties that have bound First Nations and Inuit in Canada for generations.

Those same characteristics will carry those peoples through the many challenges and opportunities facing them at the dawn of the new millennium.

For Indian Affairs and Northern Development, the Department for First Nations, Inuit, and Northern Development, the challenge is to provide skills and opportunities to enable Aboriginal communities to grow and prosper.”

- from *On the Move, First Nations and Inuit Entrepreneurs*,
prepared by Indian and Northern Affairs Canada (ISBN 0-662-65695-4)
Published in *The Globe and Mail*, Friday March 16, 2001

Unit 4: Pride, Power, and Accomplishment

Time: 25 hours

Unit Description

This unit examines the agricultural, architectural, ecological, medicinal, ceremonial, and philosophical beliefs and practices of Aboriginal peoples. Students should understand significant ways that Aboriginal people have influenced development and thought within and beyond North America. Students examine the historical and contemporary roles Aboriginal peoples played and continue to play within their communities in sharing knowledge, beliefs, practices, and world views. Achievements, such as the upholding of peace by the Haudenosaunne people through the Great Law and their philosophy surrounding their Two Row wampum agreement, the western sun dance, potlatch traditions, and seasonal ceremonies, have provided a spiritual foundation for Aboriginal thoughts and actions. Students investigate agricultural and harvesting practices and the cultivation of a number of medicines, and they learn of the significance of Aboriginal peoples' respect and understanding of the natural environment. Students examine how the guiding principles of equality, respect, spirituality, and peace are being conveyed by contemporary speakers, writers, healers, leaders, and elders. The central focus of this unit is how the validity of Aboriginal knowledge is serving to enhance a renewed sense of identity, pride, and power among Aboriginal people.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Sovereignty, Challenges

Overall Expectations

IDV.01 - describe traditional and contemporary beliefs and values of Aboriginal cultures that influence present-day activities and behaviours;

IDV.04 - describe the efforts and actions of Aboriginal communities and individuals to maintain their cultures and languages within traditional land bases, on reserves, and in urban settings;

REV.04 - demonstrate an understanding of the varying perspectives on Aboriginal peoples' right to self-determination;

SOV.01 - demonstrate an understanding of how traditional teachings and contemporary beliefs are the foundation of Aboriginal self-determination;

SOV.04 - identify the Aboriginal beliefs and values that provide or have provided the foundation for the negotiation of treaties and land claims;

CHV.01 - identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages;

CHV.04 - demonstrate an understanding of differences in the challenges faced by various Aboriginal peoples, including Status Indians, Métis, and Inuit;

CHV.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to help them meet the challenge of maintaining their cultures.

Specific Expectations

ID2.02 - describe individuals, First Nation communities, and organizations that promote public understanding of Aboriginal cultural identity (e.g., Tomson Highway, M'Chigeeng First Nation, Native Friendship Centres, Métis Nation of Ontario);

ID2.03 - describe how Aboriginal cultural activities and symbols (e.g., eagle feathers) increase public awareness and contribute to public understanding of Aboriginal cultural contributions (e.g., Inuit carvings);

ID2.05 - describe ways in which contemporary Aboriginal leaders have furthered the understanding of all Canadians of Aboriginal values and aspirations;

ID3.01 - describe how Aboriginal communities and individuals maintain links with traditional spiritual beliefs and practices in urban, rural, and institutional settings (e.g., grandmothers' roles, healing circles);

ID3.02 - compare the role of beliefs and values in sustaining two different Aboriginal communities today;

ID3.03 explain ways in which artists, healers, elders, women, and politicians define and promote Aboriginal peoples' aspirations (e.g., in the briefs and submissions as recorded in the Final Report of the Royal Commission on Aboriginal Peoples, 1996);

RE1.02 - identify examples of art, architecture, and artifacts that depict a spiritual and emotional link between Aboriginal peoples and their traditional lands (e.g., totem pole carvings; masks; designs of cultural centres; artwork of Daphne Odjig, Maxine Noel, and Joane Cardinal Schubert);

RE1.03 - demonstrate an understanding of traditional Aboriginal activities associated with the seasonal cycle;

RE2.01 - describe how Aboriginal peoples can express their distinctive identity in multicultural Canada;

RE2.02 - compare harvesting behaviours and beliefs of Aboriginal and non-Aboriginal peoples (e.g., wild rice harvesting, fishing practices on the east and west coasts of Canada);

RE3.02 - describe the importance of customs, rituals, and ceremonies within Aboriginal cultures (e.g., the role of sweat lodges, smudging, burning sweetgrass) in strengthening Aboriginal identity in their relationships with Canadian society;

RE3.04 - identify efforts of Aboriginal peoples towards cultural revitalization (e.g., reinstating ceremonial practices, providing Native language classes for adults);

SO1.02 - describe ways in which practices based on traditional beliefs and values sustain autonomy and promote self-determination within families (e.g., parenting practices, experiential learning, sharing responsibilities);

SO2.02 - identify places, people, and events that are associated with success in maintaining the autonomy of Aboriginal peoples (e.g., First Nation schools, maintenance of the Confederacy Council on the Six Nations Reserve after its "overthrow" by the RCMP in 1924);

SO3.01 - demonstrate an understanding of how Aboriginal peoples incorporate traditional beliefs and values (e.g., the use of healing circles, sentencing circles, and birthing centres) into their lives in an attempt to revitalize their societies;

SO3.03 - describe specific healing practices that promote individual and community renewal (e.g., sweat lodges in prison environments, traditional uses of tobacco);

CH3.03- demonstrate an understanding of the challenges involved in sensitizing mainstream health and social service providers to the needs and aspirations of various Aboriginal peoples (e.g., through affirmative action, cross-cultural awareness, Aboriginal input);

CH3.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness (e.g., vision quests, dream interpretation, naming ceremonies).

Activity Titles (Time and Sequence)

Activity 1	Relationships, Symbols, and Ceremonies	300 minutes
Activity 2	Meeting the Challenges of History and Today	300 minutes
Activity 3	Oral Traditions: Maintaining A Culture	180 minutes
Activity 4	Relationships with the Natural Environment	300 minutes
Activity 5	Traditional Cultural Practices: A Revisitation in a Contemporary Setting	400 minutes

Activity 1: Relationships, Symbols, and Ceremonies

Time: 300 minutes

Description

Students examine relationships, symbols, and ceremonies associated with traditional beliefs and practices of Aboriginal cultural groups. Students investigate the meaning and significance of traditions, behaviour, and practices that occur in the cycle of the seasons. The significance of cultural celebrations is also investigated.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Challenges

Overall Expectations

IDV.01 - describe traditional and contemporary beliefs and values of Aboriginal cultures that influence present-day activities and behaviours.

Specific Expectations

ID3.01 - describe how Aboriginal communities and individuals maintain links with traditional spiritual beliefs and practices in urban, rural, and institutional settings (e.g., grandmothers' roles, healing circles); RE3.02 - describe the importance of customs, rituals, and ceremonies within Aboriginal cultures (e.g., the role of sweat lodges, smudging, burning sweetgrass) in strengthening Aboriginal identity in their relationships with Canadian society;

CH3.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness (e.g., vision quests, dream interpretation, naming ceremonies).

Prior Knowledge & Skills

Students have awareness of relationships, symbols, and ceremonies by reviewing activities and knowledge from Unit 1: Aboriginal Identity: Perceptions and Realities and subsequent units. Prior knowledge could be attained by participating and observing traditional cultural practices within Aboriginal families and communities or through observations of video documentaries, seen in the Grade 9 course, Expressing Aboriginal Cultures and the Grade 10 course, Aboriginal People in Canada. Photographic and artistic skills are used in Strategies 1 and 4.

Planning Notes

- Symbols and ceremonies of Aboriginal cultures vary from Nation to Nation, and by regions and cultural groups. From a regional perspective, for example:
 - Northwest Coast;
 - Plateau;
 - Arctic;
 - Plains;
 - Northern Manitoba, Ontario, Quebec;
 - Southern Ontario and Quebec;
 - Maritimes.

Students should choose at least two regions and investigate traditional cultural practices. Skills, beliefs, and symbols could be portrayed in posters, collages, or models. These relate to seasonal activities investigated earlier.

- Suggested videos are viewed to reinforce findings and to assist students in discovering the meaning of symbols and ceremonies. Artistic creators, artists, sculptors, and builders could be researched as an extension activity.

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- Video support is available in NFB releases:
 - *Okimah*: 51 min. (NFB C9198039/E2000) - Focuses on the annual goose hunt in Moose Factory, Northern Ontario;
 - *The Gift*: 48 min. (NFB C9198 057/E2000) - Explores the powerful bond and spiritual relationships that continue to exist between Indigenous Americans and corn;
 - *My Village in Nunavik*: 47 min. (NFB C9199 066/E2000) - Shows how the filmmaker Bobby Kenlajak remains attached to the traditional way of life and the land.
 - The North American Indian Travelling College (Akwesasne First Nation) has published good material on Iroquoian traditional teachings, especially *Iroquois Stories* by Joseph Bruchac.
 - Author and anthropologist Hugh Brody has published sensitive observations of Inuit and First Nations customs in his books *Maps and Dreams* and more recently *The Other Side of Eden*.
 - Excellent quotations are interspersed throughout the *Report of the Royal Commission on Aboriginal Peoples*, in which testimony was recorded verbatim.

Teaching/Learning Strategies

1. The importance of the four seasons (spring, summer, fall, and winter) should be reinforced by the teacher. Students are divided into groups, and symbols, traditional activities, and ceremonies are listed on chart paper or an overhead.
2. Using specific cultural groups associated with geographical regions, students identify the importance of specific symbols, traditional activities, and ceremonies that individuals and communities valued in the past and value today.
3. Students focus on specific objects (e.g., drums, totem poles, carvings, designs, regalia, dolls, birds, animals associated with clans) and explore how these objects and symbols reinforce cultural achievement.
4. Oral reports, supported with materials, photographs, or drawings, are shared with class members.
5. Elders could be invited to share stories, or stories are read, that reinforce cultural beliefs and practices.
6. Individual research on Aboriginal writing and artists, activists, and political leaders, both male and female, would enrich this lesson sequence.

Assessment & Evaluation of Student Achievement

- Journal entries from Activity 1 are assessed. Group reports represent an alternative method of assessment.
- If there has been previous focus on local or regional beliefs and practices, this is an opportunity to locate resources on cultural groups beyond provincial or regional boundaries (e.g., Mi'kmaq of Nova Scotia, Plains Cree, Blackfoot, Dene on Northwest Territories, Inuit of Nunavut, Tlingit of British Columbia, Haida of British Columbia).
- As students are expected to compare and contrast beliefs, symbols, and ceremonies of different cultural groups, the teacher needs to ensure that adequate resources exist to support this activity. See Appendix 4.1.1.
- Worksheets assigned with videos are assessed for completeness, understanding, and application. See examples in Unit 2, Activity 4: Assessment & Evaluation of Student Achievement.

Accommodations

Student groupings are established so that direct teacher support for high-needs students is available. Limited criteria and expanded criteria for the collage/poster could be pre-established for selected individuals and groups. Detailed worksheets could be used to focus on key aspects of videos, if individual research tasks are overly challenging for some students.

Resources

Print

Ray, Arthur. *I Have Lived Here Since The World Began*. Toronto: Key Porter Books and Lester Publishing, 1996.

Report of the Royal Commission on Aboriginal Peoples. Looking Forward, Looking Back, Vol. 1; Perspectives and Realities, Vol. 6.

Gathering Strength, Vol. 3

Videos

The Gift. NFB, 1998, 48 min. C9198057/E2000

Laxwesa Wa - Strength of a River. NFB, 1995, 54 min. C9195 106/EC009

Legends Sxwexxwiy'am: The Story of Siwash Rock. NFB, 1999, 24 min. C9199 206/EC009

Mi'kmar Family Migmaoei Otjiosog. NFB, 1998, 32 min. C9194 086/EC009

My Village in Nunavik. NFB, 1999, 47 min. C9199066/E2000

Okimah. NFB, 1998, 51 min. C9198 039/E2000

The Little Trapper. NFB, 1999, 26 min. C9199 027/EC009

The Other Side of the Ledger. NFB, 1972, 42 min. 106C 0172 067

"The Salmon People," 25 min. In *Native Indian Folklore*. NFB, 1987, 71 min. 113C 0186 144

Activity 2: Meeting the Challenges of History and Today

Time: 300 minutes

Description

In this activity, students consider how Aboriginal customs, ceremonies, and rituals are interwoven with a sense of place. Students examine how ceremonies, such as those connected to the salmon harvest on Canada's west coast, meet both spiritual and physical needs and how modern non-Aboriginal harvesting methods represent challenges to the integrity of these ceremonies and rituals. Finally, student groups choose an Aboriginal group and develop a written statement that explains why the preservation of some aspect of the natural environment is critical to the continuance of its ceremonies, rituals, and customs.

Strand(s) & Learning Expectations

Strand(s): Relationships, Sovereignty, Challenges

Overall Expectations

SOV.04 - identify the Aboriginal beliefs and values that provide or have provided the foundations for the negotiation of treaties and land claims;

CHV.01 - identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages;

CHV.04 - demonstrate and understanding of differences in the challenges faced by various Aboriginal peoples, including Status Indians, Métis and Inuit;

CHV.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to help them meet the challenge of maintaining their cultures.

Specific Expectations

RE2.01 - describe how Aboriginal peoples can express their distinctive identity in multi-cultural Canada;

RE3.02 - describe the importance of customs, rituals, and ceremonies within Aboriginal cultures (e.g., the role of sweat lodges, smudging, burning sweetgrass) in strengthening Aboriginal identity in their relationships with Canadian society.

Prior Knowledge & Skills

Knowledge of symbols and ceremonies as presented in Activity 1 would be valuable as would knowledge gained by participating in, and observing, traditional cultural practices. Skills in visualization are not required, but those students who have done visualization exercises can encourage others by a brief oral explanation.

Planning Notes

Obtain many of the texts mentioned in Resources before lesson delivery. Members of the local Aboriginal community who might speak on issues of cultural maintenance could add a local context to the issues under study. For Strategy 2, the teacher should preplan a script to assist in visualization exercises.

Teaching/Learning Strategies

1. If students are going to achieve empathy or insight into Aboriginal beliefs and values, they need to appreciate the manner in which the customs, ceremonies, and rituals of Canada's Aboriginal nations are interwoven with a sense of place. The relationship implied by this sense of place is understood as a deep respect and sense of kinship and belonging to the natural environment surrounding one's community. It is recognition, very simply, that "Nature itself is sacred." The diverse customs, rituals, and ceremonies of Canada's Aboriginal peoples reflect a sense of awe and respect for nature, a recognition that, "natural forms and forces are expressions of spirit" (Cajete, 1994, p. 44). Read for students the quote from George Manuel, a Shuswap Grand Chief, "All of our structures and values have developed out of spiritual relationship with the land on which we have lived" (Reid, p. 62). To further support student understanding for this idea, use the short vignette entitled, "How Humans, Spirit Power, and the Land Create a Living Whole," (Gitskan, p. 127) in the book, *Wisdom of the Elders*, by Knudtson and Suzuki. The Reid student text, *Aboriginal Peoples: Building for the Future*, can help communicate to students basic information about ceremonies and rituals (pp. 14-15).
2. To assist students in coming to an understanding of the importance that "place" has with respect to ceremonies and Aboriginal spiritual practices, students should first look inside themselves and attempt to reflect upon a place that may be special to them. This may best be achieved through visualization. Develop a script for the visualization ahead of time. The goal is to have each student travel in their imaginations to a natural area where they feel especially connected. It would be a place where they may go to collect their thoughts, think about things in peace, be alone, etc. It may be an area that they have travelled to. The expectation that students do have a valued place may be less certain for urban students. Even in this situation, students may reflect upon walks in parks or trips to rural areas. The teacher can be as elaborate in setting up the visualization as he/she feels comfortable (e.g., adjusting the lights, adding music/nature sound tapes, etc.). You want the student to feel the place they are in, to experience the "visualized" place with all their senses, in effect, attempt to re-establish the emotional connection to place while they remain in the classroom. The intent of a visualization is to elicit an imaginative and intuitive response from the student rather than only encouraging the rational/analytical perspective. Using visualization allows the teacher to achieve "learning from the heart as well as learning from the mind", an important tenant of traditional Aboriginal education practice. Several texts in Resources provide starting points for "scripts" that could be used guides to the visualization process.
3. Students share their insights, feelings, and thoughts resulting from the visualization exercise. A response journal is a private (and perhaps more reflective) alternative to the suggested group sharing.

-
4. Share the following vignette with students. “The Great Spirit wants people to be different. He makes a person love a particular animal, tree or herb. He makes people feel drawn to certain spots on this earth where they can experience a special sense of well-being, saying to themselves, ‘That’s a spot which makes me happy, where I belong’,” by John Lane Deer (Miniconjou Sioux) (see *Singing of the Earth* in Resources). Point out the manner in which the sentiments expressed in the vignette may complement insights, feelings or thoughts shared by students in the preceding section (e.g., Strategy 3). Mention to students that customs, ceremonies, and rituals can be viewed as a means of making apparent, and infusing with a deep meaning, the relatedness between individual, community, and the natural world.
 5. To illustrate this idea, discuss with students how the salmon figures prominently in certain ceremonies and rituals of many west coast nations. Show the NFB video, *The Salmon People*. This sensitive re-creation of a west coast story explores the origins of the relationship between Aboriginal peoples and salmon in this part of Canada. It greatly assists students to understand why the salmon is considered an animal of ceremonial significance. Questions the teacher might ask following the video are:
 - “In what ways do ceremonies honour the relationship between the salmon and Aboriginal peoples?” “Why do you think the spirit of salmon is shown in human form?”
 - “In what ways does the respect shown in the video towards the salmon seem increasingly relevant given the current status of the Canadian west coast salmon fishery?”
 - “How do modern industrial fishing practices undermine the spirit of the ceremonies and rituals that relate to harvesting salmon?”Mention to students that this last question represents an important challenge that must be faced by Aboriginal peoples in today’s world as they work to achieve maintaining the spirit and relationships inherent in their traditional customs, ceremonies and rituals.
 6. Review with students, in a summarized fashion, the treaty-making process. Reid’s text may again be useful for this. This information serves as background knowledge for the following task.
 7. As a culminating demonstration of learning, students, in a group of two or three, develop a piece of writing (two to three paragraphs) that could be added to a statement of agreement/treaty/land claim currently being negotiated by a First nation, Métis group, or Inuit nation. Depending on the Aboriginal people they choose to represent, their statement explains why the preservation of some aspect of the natural world (e.g., a particular animal – salmon, buffalo, goose; or geographic location – Black Hills, area of pictographs) is critical to the continuance of ceremonies, rituals, or customs.
 8. In keeping with respect for oral tradition found in Aboriginal education, student groups or individuals read aloud their statements.

Assessment & Evaluation of Student Achievement

- Assessment of the quality of response in the visualization (Strategies 2 and 3) is done with a checklist or in anecdotal fashion. A poem could also be requested and evaluated at the end of this step.
- Teacher questions (Strategy 5) could also be used to evaluate student comprehension and analysis following in the video in the form of a worksheet.
- The final written statement and oral presentation are evaluated using Appendix 4.2.1.

Accommodations

Use video with appropriate worksheet to guide students. Students who require enrichment could read and report on Drew Hayden Taylor’s play, *Toronto at Dreamers Rock*. Students who experience writing difficulties may be assigned artwork, a chart, or a map for Strategy 7.

Resources

Print

- Berry, T. *The Dream of the Earth*. San Francisco: Sierra Club, 1988.
- Bruchac, J. and D. Landau, eds. *Singing of the Earth: A Native American Anthology*. Berkeley: The Nature Company, 1993.
- Cajete, G. *Look to the Mountain: An Ecology of Indigenous Education*. Durango: Kivaki Pres, 1994.
- Gerber, P.R. *Indians of the Northwest Coast*. New York: Facts on File, 1987. (This text illustrates how salmon and ceremony have provided inspiration for west coast artists.)
- Knudtson, P. and D. Suzuki. *Wisdom of the Elders*. Toronto: Stoddart Publishing, 1992.
- Miller, J.P. *The Holistic Teacher*. Toronto: OISE Press, 1993.
- Reed, K. *Aboriginal Peoples: Building for the Future*. Toronto: Oxford University Press, 1999.
- Roberts, E. and E. Amidon. *Earth prayers from around the world*. San Francisco: Harper Collins, 1991.

Video

“The Salmon People,” 25 min. In *Native Indian Folklore*. NFB, 1987, 71 min. 113C 0186 144

Activity 3: Oral Traditions: Maintaining A Culture

Time: 180 minutes

Description

Students explore why many Aboriginal peoples cannot enjoy their stories in their own languages. Students listen to and observe a storyteller or knowledgeable Aboriginal person who has survived hardships and then compare stories that relate to their experiences and can be shared. Students record their observations and compare their stories to those of others depicted in videos or autobiographical accounts.

Strand(s) & Learning Expectations

Strand(s): Identity, Sovereignty, Challenges

Overall Expectations

IDV.04 - describe the efforts and actions of Aboriginal communities and individuals to maintain their cultures and languages within traditional land bases, on reserves, and in urban settings;

SOV.01 - demonstrate an understanding of how traditional teachings and contemporary beliefs are the foundation of Aboriginal self-determination;

CHV.01 - identify the obstacles that Aboriginal peoples must overcome to protect and maintain their cultures and languages.

Specific Expectations

ID3.03 - explain ways in which artists, healers, elders, women, and politicians define and promote Aboriginal peoples' aspirations (e.g., in the briefs and submissions as recorded in the Final Report of the Royal Commission on Aboriginal Peoples, 1996);

SO1.02 - describe ways in which practices based on traditional beliefs and values sustain autonomy and promote self-determination within families (e.g., parenting practices, experiential learning, sharing responsibilities);

SO2.02 - identify places, people, and events that are associated with success in maintaining the autonomy of Aboriginal peoples (e.g., First Nation schools, maintenance of the Confederacy Council on the Six Nations Reserve after its “overthrow” by the RCMP in 1924);

SO3.03 - describe specific healing practices that promote individual and community renewal (e.g., sweat lodges in prison environments, traditional uses of tobacco);

CH3.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness (e.g., vision quests, dream interpretation, naming ceremonies).

Prior Knowledge & Skills

The teacher reviews activities, from Unit 1: Aboriginal Identity: Perceptions and Realities, that relate to Aboriginal identity, cultural identity, and challenges to cultural identity. Grade 11 English: Contemporary Aboriginal Voices deals with autobiographical accounts. Reference should be made to the importance of storytelling within Aboriginal cultures. Skills of social and self-analysis developed earlier are used.

Planning Notes

- If possible, invite a knowledgeable Aboriginal person who is willing to share his/her personal and community stories to speak to the class.
- Another source of stories is by accessing a Cultural Centre and requesting copies of audiotape stories.
- The teacher could search out autobiographical references (see Resources).
- The NFB catalogue provides opportunities for students to view stories and experiences of Aboriginal peoples from a variety of cultural groups (see Resources).
- Attention should be given to spiritual practices and beliefs from a variety of cultural perspectives.

Teaching/Learning Strategies

1. The teacher could reinforce the importance of oral traditions transmitted through distinct Aboriginal languages in different Aboriginal cultures.
2. Appropriate questions are:
 - Why can't Aboriginal people enjoy their stories in their own languages?
 - What in your view are the dominant strengths within your local Aboriginal community?
 - Compare these identified qualities with perceived strengths of your school community.
 - How do these community and individual strengths support an individual's values and beliefs?
 - How does an individual overcome perceived weaknesses in community and/or school structures?
 - What social skills are needed to survive in challenging environment (e.g., on reserve, in urban centre, in mainstream school)? What stories could you tell a younger brother or sister to help them cope in each of these environments?
3. Students compare their own personal observations with an autobiographical account or a testimony shown on a video. The teacher needs to give students quiet time as they attempt to decide on their "most important personal experiences". This will not come easily to many students, and the teacher needs to allow for a variety of answers. In their comparison, a worksheet could be constructed using the following headings:
 - identity of individual;
 - personal qualities of individual;
 - significant experiences portrayed;
 - reactions to circumstances or experiences a) short-term reactions, b) long-term reactions;
 - support for individual from family, friends, community, and institutions.
4. Students, in groups, explore their responses and compare them to personal challenges that were portrayed from different regions of Canada, but only if they feel comfortable in doing so. The teacher may provide a model answer from his/her own life.

Assessment & Evaluation of Student Achievement

- Strategy 2 has a list of questions, which should be structured as a worksheet and, on completion, be evaluated by peers for completeness and comprehensiveness of answers.
- For Strategy 3, sensitivity to student answers is recommended. See Appendix 4.3.1 for one type of format which allows students to compare themselves to individuals in a variety of videos.

Accommodations

Students who have difficulties with the questions or worksheet could provide either written or oral responses to the interview/storytelling process. Some students might, with permission, play a video or tape recording of an elder's story.

Resources

Print

Campbell, Maria (Métis). *Halfbreed*. Toronto: McClelland and Stewart, 1973. ISBN 0-7704-1537-7

French, Alice (Inuit). *My Name is Masak*. Winnipeg: Peguis Publishers, (1976) 1992.

ISBN 0-919566-56-1

Joe, Rita (Mi'kmaq). *Song of Rita Joe: Autobiography of a Mi'kmaq Poet*. Charlottetown: Ragweed Press, 1996. ISBN 0-921556-59-4

Maracle, Brian (Mohawk). *Back on the Rez: Finding the Way Home*. Toronto: Penguin Books, 1997.

ISBN 0-14-024361-5

Scofield, Gregory (Métis). *Thunder Through My Veins: Memories of a Métis Childhood*. Toronto: Harper Collins, 1999. ISBN 0-00-200025-3

Sterling, Shirley (Interior Salish). *My Name is Seepeetza*. Toronto: Douglas & McIntyre, 1992.

ISBN 0-88899-165-7

Tyman, James (Métis). *Inside Out: An Autobiography by a Native Canadian*. Saskatoon: Fifth House Publishers, 1989. ISBN 0-920079-49-0

Video

Mi'kmaq Family Migmacoei Otjiosog. NFB, 1995, 32 min. C9194 086

My Village in Nunavik. NFB, 1999, 51 min. 119C9199

Okimah. NFB, 1998, 51 min. 149 C9198 039

Place of the Boss: Utshimassits. 1996, 49 min. 119C9196 112

Richard Cardinal: Cry from a Diary of a Métis Child. NFB, 1986, 29 min. 106C0816 0056

Women in the Shadows. NFB, 1991, 56 min. 106C9191 146

Activity 4: Relationships with the Natural Environment

Time: 320 minutes

Description

Students examine Aboriginal harvesting practices associated with plants, animals, fish, and fowl in the various regions of Canada. Students investigate how Aboriginal traditional beliefs and values can be sustained through knowledge and respect for cultural traditions, spiritual values, and healing practices occurring within the seasonal cycles. Students compare and contrast past and present practices in different regions of Canada.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationships, Sovereignty, Challenges

Specific Expectations

ID3.03 - explain ways in which artists, healers, elders, women, and politicians define and promote Aboriginal peoples' aspirations (e.g., in the briefs and submissions as recorded in the Final Report of the Royal Commission on Aboriginal Peoples, 1996);

RE1.03 - demonstrate an understanding of traditional Aboriginal activities associated with the seasonal cycle;

RE2.02 - compare harvesting behaviours and beliefs of Aboriginal and non-Aboriginal peoples (e.g., wild rice harvesting, fishing practices on the east and west coasts of Canada);

SO3.01 - demonstrate an understanding of how Aboriginal peoples incorporate traditional beliefs and values (e.g., the use of healing circles, sentencing circles, and birthing centres) into their lives in an attempt to revitalize their societies;

SO3.03 - describe specific healing practices that promote individual and community renewal (e.g., sweat lodges in prison environments, traditional uses of tobacco);

CH3.05 - identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness (e.g., vision quests, dream interpretation, naming ceremonies).

Prior Knowledge & Skills

- The teacher reviews contents of previously viewed videos in which traditional practices are portrayed.
- Ideas and knowledge contained in previously taught stories are reviewed.
- Some students may be able to share accounts of experiences they have had with family and community members associated with seasonal ceremonies.
- Knowledge from previous activities (e.g., Unit 2, Activity 2 in which connections to Aboriginal people and nature were made that reinforce and strengthen Aboriginal identity) can be applied to this activity.
- Research skills are reviewed.

Planning Notes

- Agricultural, cultivation, and harvesting practices of Aboriginal peoples are portrayed in *Looking Forward, Looking Back*, (Vol. 1 of *Report of the Royal Commission on Aboriginal Peoples*, p. 46).
- *Perspectives and Realities*, (Vol. 4 of *Report of the Royal Commission on Aboriginal Peoples*, p. 137) contains a section, in which elders describe special relationships Aboriginal peoples have with the land, entitled "Elders, Lands and Resources"; in five pages it outlines some significant viewpoints.
- Beliefs and practices with specific tribes or nations should be a focus.
- Adequate resource support for students is needed.

Teaching/Learning Strategies

1. Through a brief review of past activities and lessons, students recall ways that traditional Aboriginal societies survived.
2. Students identify significant modes of survival for families today, so that adequate food, shelter, and clothing is available. Students compare the advantages and disadvantages of a traditional Aboriginal lifestyle to today's realities in maintaining an adequate healthy lifestyle for families and communities.
3. Since time immemorial, Aboriginal relationships to the land have sustained their cultures. Students probe how land is linked to: Spirituality, Health/Medicines, Subsistence, and Freedom.

-
4. Students investigate the aspects of subsistence and survival by identifying specific plants, animals, fish, and fowl upon which Inuit, Métis, and First Nations depended. Initially, this will be a generalized list.
 5. Students, after a case study of a local community's traditional survival practices, explore specific means of survival of individual nations or cultural groups. Groups of students could be divided by region and sub-groups within regions. For example:

East Coast	- M'Kmaq, Montagnais (Innu);
Quebec	- Algonkian;
Northern Ontario and Quebec	- Cree, Inuit, Ojibwa/Anishnabe;
Ontario	- Ojibway, Huron, Delaware, Iroquois Confederacy;
Prairies	- Plains, Cree, Blackfoot, Dakota, Assiniboine;
Northwest Territories	- Dogrib, Carrier, Chipewyan;
Plateau (Mountains)	- Interior Salish, Kootenayan, Lillooet;
Northwest Coast	- Tlingit, Haida, Tsimshian, Coast Salish;
Arctic	- Inuit.
 6. Students identify how harvesting practices alter from season to season in different regions of Canada.
 7. Students investigate how spiritual practices and beliefs and harvesting activities are linked though the benevolence of the Creator and the respect individuals show for all living things.
 8. Students, in groups, examine modern realities that have restricted the freedoms to hunt, fish, trap, and live directly from nature's bounty. Regional case studies involving ecological issues, flooding, mining, and resource development in contemporary times are investigated.
 9. Students design and create a poster depicting shifts in harvesting practices over time, focusing on a particular region as well as on the seasonal cycle.

Assessment & Evaluation of Student Achievement

The major evaluation of this activity is the poster connecting a culture group, its harvesting practices, its spiritual life, and the impact of modernity. Because of the complexity of the assignment, the teacher may decide to mark intermediate stages as well as the final product. Consideration should be given to awarding marks for research skills, major resources harvested, the impact of modernization, and the preliminary layout of poster design. For an example see Appendix 4.4.1.

Accommodations

Reviewing video content from earlier lessons helps students focus. Stories read orally reinforce traditional Aboriginal beliefs. Worksheets could guide students if research skills are not strong.

Resources

Report of the Royal Commission on Aboriginal Peoples. Looking Back Vol. 1; Perspective and Realities, Vol. 4. Ottawa: Ministry of Supply and Services, 1996.

Steckley, J. and B. Cummins. *Full Circle: Canada's First Nations*. Toronto: Prentice Hall, 2001.

Activity 5: Traditional Cultural Practices: A Revisitation in a Contemporary Setting

Time: 400 minutes

Description

Students conduct a biographical study of a representative individual from an Aboriginal cultural group. Students interpret the meaning and significance of “Pride, Power, and Accomplishments” and interview a family member, relative, friend, or community elder to determine how this individual exemplifies these quantities. Students then investigate how they individually can aspire to exemplify and achieve positive statements of identity and pride.

Strand(s) & Learning Expectations

Strand(s): Identity, Relationship, Sovereignty, Challenges

Overall Expectations

REV.04 - demonstrate an understanding of the varying perspectives on Aboriginal peoples’ right to self-determination.

Specific Expectations

ID2.02 - describe individuals, First Nations communities, and organizations that promote public understanding of Aboriginal cultural identity (e.g., Tomson Highway, M’Chigeeng First Nation, Native Friendship Centres, Métis Nation of Ontario);

ID2.03 - describe how Aboriginal cultural activities and symbols (e.g., eagle feathers) increase public awareness and contribute to public understanding of Aboriginal cultural contributions (e.g., Inuit carvings);

ID2.05 - describe ways in which contemporary Aboriginal leaders have furthered the understanding of all Canadians of Aboriginal values and aspirations;

ID3.03 - explain ways in which artists, healers, elders, women, and politicians define and promote Aboriginal peoples’ aspirations (e.g., in the briefs and submissions as recorded in the Final Report of the Royal Commission on Aboriginal Peoples, 1996);

RE1.02 - identify examples of art, architecture, and artifacts that depict a spiritual and emotional link between Aboriginal peoples and their traditional lands (e.g., totem pole carvings; masks; designs of cultural centres; artwork of Daphne Odjig, Maxine Noel, and Joane Cardinal Schubert);

RE3.04 - identify efforts of Aboriginal peoples towards cultural revitalization (e.g., reinstating ceremonial practices, providing Native language classes for adults);

SO2.02 - identify places, people, and events that are associated with success in maintaining the autonomy of Aboriginal peoples (e.g., First Nation schools, maintenance of the Confederacy Council on the Six Nations Reserve after its “overthrow” by the RCMP in 1924);

CH3.03 - demonstrate an understanding of the challenges involved in sensitizing mainstream health and social service providers to the needs and aspirations of various Aboriginal peoples (e.g., through affirmative action, cross-cultural awareness, Aboriginal input).

Prior Knowledge & Skills

Students who have completed the Grade 9 course, Expressing Aboriginal Cultures and the Grade 10 course, Aboriginal Peoples in Canada are aware of accomplishments of some individual Aboriginal personalities and leaders. Names associated with Aboriginal organizations previously studied may help students identify directions for individual research. Links to works studied in the Grade 11 English: Contemporary Aboriginal Voices may also provide direction for students. Reference to autobiographical works by Aboriginal writers assists students. These can be accessed from the English: Contemporary Aboriginal Voices course profiles.

Planning Notes

- It is important to know in advance that sufficient biographical information and material about contemporary cultural practices and accomplishments are available for student research.
- If accessing information is difficult, students work in groups on structured tasks, using fewer topics.
- Video material could be used to portray how traditional cultural activities are practised today.
- Websites could assist students; the teacher should preview sites, to ensure that meaningful research is possible for students, and have a list available.
- Clear parameters for research and final product need to be prepared that realistically reflect student abilities and skills.
- While an appreciation of Aboriginal celebrity is useful in balancing negative stereotypes, most Aboriginal traditions teach a democratic respect for the contribution of all. Aboriginal students may identify a relatively unknown personality as their “hero” figure.
- The culminating activity for this unit involves the personal interview of a senior family member. The teacher needs to review basic interviewing skills to allow students to conduct an effective interview. The personal interview needs to be recognized as a legitimate research form in an oral culture.
- Although not intended as a healing exercise, the personal introspection required for this activity may well have such an effect for students with unresolved issues. Teachers should exercise particular sensitivity should this become evident in student work.

Teaching/Learning Strategies

1. Students, with teacher direction, revisit the unit theme of “Pride, Power, and Accomplishments”. For each of the three words, students list three ways that Aboriginal individuals and/or communities can exhibit or personify these traits.
2. Using an example from a relevant cultural group (e.g., Cree: Matthew Coon Come; Ojibwe: Basil Johnson, Ted Nolan; Mohawk: Mike Mitchell, Roberta Jamieson; Inuit: Susan Aglukark; Métis: Tony Belcourt, Maria Campbell, Robbie Robertson) develop a brief biographic sketch to show how the individual personifies qualities associated with Pride, Power, and Accomplishments.
3. Students could be grouped according to interests, such as sports, writers, performers, craft people, activists, musicians, political leaders, and or entrepreneurs. Each group investigates how prominent Aboriginal individuals personify qualities associated with Pride, Power, and Accomplishments.
4. Adequate research time is required and clear presentation criteria are given (oral, written, creative).
5. Students interview a grandparent or other senior family member, relative, or friend to collect their story. Themes could include favourite memories of days gone by, the places they lived and worked, how traditions have changed over the years, the perspective they took on historical events (e.g., for many Aboriginal people, the Great Depression had no startling effect on their already poor economic condition) or whatever the subject wishes to share. The interview questions should be prepared by the student using guidelines provided by the teacher and reviewed by the teacher prior to the interview.
6. Interviews could be reported orally. As presentations are heard, students could chart this lived experience on a Beliefs, Values, and Aspirations organizer to note similarities and differences among families represented in the classroom.
7. Following on the shared interview reports and assisted by the organizer, students prepare a final written personal statement. This could be in a form similar to the recent television commercial Joe’s Rant: My name is Joe and I am Canadian... (e.g., My name is Wali and I am Mohawk...). Ideally this would be presented orally. In the statement, the student needs to demonstrate his or her own beliefs, values, and aspirations. Students should use concise sentences based on information gathered from their worksheet and their own reflections.

Assessment & Evaluation of Student Achievement

Student analytical skills are assessed using the biographical sketch exercise. Through their contribution to the group exercise, students should exhibit an understanding of the expectations. Students have an opportunity to internalize the material during the interview phase and then to personalize it in their own rant. Students have an opportunity to exhibit oral skill development. Peers may evaluate the rant by using a checklist designed by the class with guidance from the teacher.

Accommodations

- If students are reluctant to present orally, they could submit written material.
- Students unable to contact an older relative or friend could be referred to a friendship cultural/heritage centre. Teachers are cautioned to respect the privacy and sensitivity of individual students as required.

Resources

Aboriginal Voices Magazine - www.aboriginalvoices.com

Canadian Aboriginal News and Information

www.CanadianAboriginal.com

www.nativeweb.org/

www.servtech.com/public/mvar/nativeamerican.html

Newspapers

Anishabek News

Windspeaker

Appendix 4.1.1

Comparison and Contrast in Beliefs, Symbols, and Ceremonies Checklist

	No Evidence	Minimal Evidence	Good Use of Evidence	Excellence Use of Evidence
Shows clear comparison or contrast in belief structure				
Shows clear comparison or contrast in symbols				
Shows clear comparison or contrast in ceremonies				
Shows overall grasp of differences in Aboriginal cultures				
Clear, legible, and visually appealing				

Appendix 4.2.1

Oral Presentation: Relationships between Aboriginal Culture and Preservation of Nature Checklist

	No Evidence	Minimal Evidence	Good Use of Evidence	Excellent Use of Evidence
Clear explanation of which Aboriginal culture is involved				
Clear explanation of which aspect of the natural world is involved				
Clear explanation of why it is essential to ritual or custom				
Strong oral presentation: organization, voice, supporting evidence				

Appendix 4.3.1

Comparison of Characters

Your Name:

	Character in Video	Your Life
Strongest qualities of personality		
Most important experience		
Immediate reactions to experience		
Long-term reaction to experience		
Degree of support from family and friends		
Was the experience life-changing?		

Appendix 4.4.1

Poster Design

	No Evidence	Minimal Evidence	Good Use of Evidence	Excellent Use of Evidence
Clear identification of region and sub-group				
Clear explanation of both harvesting practices and seasonal variations				
Clear links shown between harvesting and spiritual practices				
Some indication whether “modern” life has affected harvesting practices				
Clear layout, appealing use of text and visuals				