



Cover Photo

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This resource is accompanied by video segments that can be found by visiting http://www.eoccc.org/videos.html.





Through Our Eyes – First Nations, Métis and Inuit in Canada

The Eastern Ontario Catholic Curriculum Corporation would like to thank the **Ontario English Catholic Teachers' Association** for their support and partnership in developing this resource.

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The Eastern Ontario Catholic Curriculum Corporation also acknowledges the work of the original writing team **Thorough Our Eyes – Aboriginal Peoples in Canada.**

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OVERVIEW

Through Our Eyes – First Nations, Métis and Inuit in Canada provides the viewer with video segments to support the Grades 10 First Nations, Métis, and Inuit curricula. Information is presented on Indigenous cultures, contemporary issues from Indigenous perspectives and how the First Nations, Métis and Inuit define themselves, their communities, and their visions of the future. The grade 10 level focuses on a few of the contemporary issues that affect the lives of Indigenous peoples such as: the impact of residential schools, preservation of the environment, equity in education, and health and safety.

These video segments are designed to be a springboard for additional discussion, writing and research. The accompanying manual will provide ideas for implementation in the classroom. It is our hope that the content enriches and supports your work.

Throughout this DVD the viewer may notice an underlying theme; the important role that Mother Earth plays in the lives of First Nations, Métis, and Inuit peoples and the on-going desire to make our world a better place. Chief Dan George captured this philosophy of life when he wrote –

"The beauty of the trees, the softness of the air, the fragrance of the grass, speaks to me.

The summit of the mountain, the thunder of the sky, the rhythm of the sea, speaks to me.

The strength of the fire,
the taste of salmon,
the trail of the sun,
and the life that never goes away,
they speak to me.
And my heart soars."

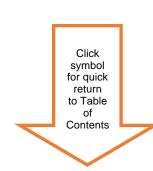




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Note: The following activities have been created by teachers who are sharing their ideas for classroom implementation; however, each teacher needs to preview the websites suggested for appropriateness for their students.







Grade 10 Open – NAC 20

Through Our Eyes – First Nations, Métis and Inuit in Canada





DR. CINDY BLACKSTOCK

Cindy shares **Shannen's Dream**, the story of a young girl who wanted equal educational opportunities for her community.

Link to EOCCC Video - Dr. Cindy Blackstock







About Cindy Blackstock:

- A member of the Gitksan Nation, she has worked in the field of child and family services for over 30 years and has published more than 75 articles on topics relating to reconciliation, Indigenous theory, First Nations child welfare and human rights.
- Key interests include exploring the over representation of Indigenous children in the child welfare system, structural drivers of child maltreatment in First Nations communities, human rights and the role of the voluntary sector in expanding the range of culturally and community-based responses to child maltreatment.
- Cindy is a professor at McGill University's School of Social Work and the Executive
 Director of the First Nations Child and Family Caring Society of Canada, which provides
 research, policy and professional development services to First Nations child and
 family service agencies in Canada.
- She recently served on the Pan American Health Commission on Health Equity and Inequity and fundamentally believes that culturally based equity is fundamental to meaningful reconciliation. Cindy is frequently sighted in the company of the Caring Society's reconciliation Am-bear-rister, Spirit Bear, engaging children in meaningful actions to implement the TRC Calls to Action.
- Cindy was honoured to work with First Nations colleagues on a successful human rights challenge to Canada's inequitable provision of child and family services and failure to implement Jordan's Principle. This hard-fought litigation has resulted in hundreds of thousands of services being provided to First Nations children, youth and families. Her lessons from life include:
 - First Nations leaders and Elders often remind me that my first allegiance and accountability must be to the children and families I work with - to do otherwise means my professional or personal interests can usurp theirs.
 - My mother always told me to "look for the obvious when trying to solve problems because almost no one does." She was right - a big difference would be made by making sure First Nations children have access to the same resources available to other children in Canada in a way that respects their distinct cultures and identity.
 - An Elder once told Justice René Dussault during the Royal Commission on Aboriginal Peoples that eloquence is when words are backed by meaning. This means that I must live the social work values each day in the relationships I form and the actions I take (or do not take).
 - Bea Shawanda, an Elder and gifted teacher, told me that integrity is doing the right thing when no one is looking. This means doing the right thing all the time, not just when it is convenient or risk-free.





- Brent Collins, an RCMP corporal, taught me that "in doing what is urgent, you can miss what is important." I remember not to get bogged down in the mechanics of my work. To lose sight of what is truly important is to risk what my friend Terry Cross says is "getting really good at doing things badly".
- Hennie Kerstiens, the person who taught me the most about being a courageous child protection worker, used to say, "tall trees catch a lot of wind." She was right. There are times when the winds trying to force us away from our personal and professional values are very strong and come from unexpected directions and sometimes all directions. To get blown off the ethical course can result in harm for others and leave you personally and professionally lost."
- When asked about challenges and barriers, Cindy answers: "Honestly, I don't give the
 barriers much power. I simply say to myself: First Nations children will be treated with
 equality and respect and begin working with others to make it happen. When I get
 tired or discouraged, I look to the inspirational vision of the children and the love of
 my family, friends and colleagues to keep me on track."
- Cindy applauds the collective and growing movement in First Nations communities to
 work with non-Indigenous peoples to ensure that Indigenous and non- Indigenous
 children are able to form relationships that respect their distinct identities with all
 their rights recognized: "To me this is what reconciliation is, and it takes life in our
 personal and professional relationships and actions."

Shannen's Dream

- Schools filled with mice that eat children's lunches. No playgrounds or doors that close properly. A lack of school supplies, books or gyms.
- A host of these problems, found in reserve schools across Canada, are poignantly laid out in heart-wrenching letters from First Nations children — part of a report to the United Nations urging the body to investigate historic inequities with Indigenous education.
- "(It's) not fair when children are crowded in a classroom and it's not fair that mice eat the snacks," wrote one student named Angelique. "It's not fun when cold winds are in the school. It's not fun at all!"
- The report, "Our Dreams Matter Too: First Nations children's rights, lives and education," https://fncaringsociety.com/publications/our-dreams-matter-too-first-nations-children%E2%80%99s-rights-lives-and-education-alternate





- Shannen's Dream Campaign put together the report along with Cindy Blackstock, head of the First Nations Child and Family Caring Society of Canada and Irwin Elman, the Ontario Provincial Advocate for Children and Youth.
- Shannen Koostachin of Attawapiskat First Nation began *Shannen's Dream*. Here is a link to this campaign. https://fncaringsociety.com/shannens-dream
- She was a student who went to school in Attawapiskat in run-down portables on a site next to a 50,000 liter diesel spill.
- Koostachin died in a car accident in June 2010. Her efforts have led Ottawa to commit to accelerate funding to build an elementary school in the remote, fly-in community.
- "I hope the world hears what the Canadian government so far ignores," Blackstock told the *Star*. "This should be front-page news."
- On average, First Nations kids are funded anywhere from \$2,000 to \$3,000 less than non-Indigenous kids, but that number can be much higher depending on the province.
- In some cases, there are no schools at all so kids are sent hundreds of kilometres away to cities such as Thunder Bay or Timmins.
- In the past 10 years, seven First Nations teens from remote reserves attending high school in Thunder Bay have been found dead — most in the rivers running into Lake Superior.
- Blackstock hopes the UN will order what is known as an "Article 45" review exploring inequities in education, child welfare and health-service delivery on reserves.
- Indigenous education on reserves is the responsibility of the Federal Government's Department of Indigenous Services Canada.
- Canadian Psychological Association Humanitarian Award, July 2021 https://cpa.ca/cpa-humanitarian-award-winner-cindy-blackstock/





• "With every generation comes an opportunity to create a better world," Dr. Blackstock said. "But First Nations children are debilitated by funding inequalities in education and child welfare. We can correct past mistakes by giving this generation a real opportunity to understand their place in the world differently and to succeed."

Viewing Questions

- 1. Describe Shannen's first school.
- 2. What steps did Shannen take to change the situation?
- 3. Describe her dream.
- 4. What are some of the other changes that need to occur in other First Nations' schools?
- 5. How will the United Nations be involved in this situation?





Shannen's Dream

Catholic Graduate Expectations:

CGE1j	A Discerning Believer Formed in the Catholic Faith Community who recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)
CGE2c	An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others
CGE4d	A Self-Directed, Responsible, Lifelong Learner who responds to, manages and constructively influences change in a discerning manner

Expectations:

Overall Expectations:	F3. Identities, Cultures, and Self-Determination: analyse how various individuals, groups, and issues have contributed to the development of Indigenous identities, cultures, and rights in Canada since 1969
Specific Expectations:	F3.1 describe some trends, issues, and/or developments that have affected Indigenous peoples globally during this period, and explain their impact on Indigenous peoples and non-Indigenous groups in Canada

Suggested Activity:

- 1. Shannen Koostachin of Attawapiskat First Nation had a dream safe schools and culturally-based education for First Nations children and youth. She worked tirelessly to try to convince the federal government to give First Nations children a proper education before tragically passing away at the age of 15 years old in 2010.
- 2. Have each student log onto the following website: https://fncaringsociety.com/shannens-dream
- 3. Each student can become a supporter of Shannen's Dream (no charge of course).





- 4. Have the students watch "Reconciliation Begins with You and Me". The students can also watch Wesley Prankard, an eleven-year-old boy, who was inspired by Shannen's Dream to build playgrounds in Attawapiskat.
- 5. As a class exercise, have the students write their own letters to the Prime Minister of Canada asking for safe schools and culturally based education for all children.

Alternate Ideas:

Jordan's Principle

https://fncaringsociety.com/jordans-principle

Jordan River Anderson of Norway House Cree Nation was ready to go home from hospital when he was two years old, but he went on to spend over two years unnecessarily in hospital as the Province of Manitoba and the Government of Canada could not agree on who should pay for his at home care. Tragically for Jordan, he passed away at the age of 5 never having spent a day in a family home while governments continued to argue.

First Nations children are often denied services available to all other children because of payment and jurisdictional disputes within and between the Federal and Provincial/Territorial governments. "Jordan's Principle" is a child first principle named in memory of Jordan River Anderson and calls on the government of first contact to pay for services for the child and then seek reimbursement later so the child does not get tragically caught in the middle of government red tape.

Jordan's Principle applies to ALL government services and must be adopted, and fully implemented by the Government of Canada and all Provinces and Territories. Jordan left a legacy of equity for all other children – now it is our turn to make sure it is implemented.

After navigating the Jordan's Principle website, students again can sign up to support the cause. Letter writing is always helpful, even at the local level.

Suggested Assessment:

Medicine Wheel Rubric – See Other Resources

Other Resources:

Web Resources:

https://www.enaahtig.ca/ Enaahtig Healing Lodge & Learning Centre

https://www.twhls.ca/ Thunder Women Healing Lodge Society

Home » NICWA National Indigenous Child Welfare Association





Standing Up – Standing Proud

Catholic Graduate Expectations:

CGE4b	A Self-Directed, Responsible, Lifelong Learner who demonstrates flexibility and adaptability
CGE4f	A Self-Directed, Responsible, Lifelong Learner who applies effective communication, decision-making, problem-solving, time and resource management skills
CGE7a	A Responsible Family Member who acts morally and legally as a person formed in Catholic traditions

Expectations:

Overall Expectations:	F1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present and analyse their impact.
Specific Expectations:	F1.2 describe some key economic trends and developments that have affected Indigenous individuals and communities in Canada during this period, and analyse the impact on their lives;
	F1.3 describe some key political trends and developments that have affected Indigenous individuals and communities in Canada during this period, and analyse the impact on their lives

Suggested Activity:

School Campaign

Have students create poster boards to put up around the school to raise awareness regarding the recognition and understanding of Indigenous identity. Dr. Blackstock speaks about advocating for equal rights and opportunities. Allow your students the opportunity to brainstorm around how they, as a group, can spread awareness and break down stereotypes.

You may consider The Touchstones of Hope/The Caring Society - https://fncaringsociety.com/touchstones-hope





Alternate Ideas:

Dr Peter Bryce is a hero that tried to intervene in residential school policy and stand up for children in the schools.

https://www.cbc.ca/radio/unreserved/exploring-the-past-finding-connections-in-little-known-indigenous-history-1.5531914/pushed-out-and-silenced-how-one-doctor-was-punished-for-speaking-out-about-residential-schools-1.5534953

Review and discuss what rights children have in Canada.

Review the Canadian Coalition and the Rights of the Child http://rightsofchildren.ca/

Suggested Assessment:

Medicine Wheel – See Other Resources

Other Resources:

Web Resources:

The Canadian Coalition and the Rights of the Child http://rightsofchildren.ca/

UN Convention on the Rights of the Child https://www.ohchr.org/en/professionalinterest/pages/crc.aspx

Fact Sheet Overview of Children's Rights http://www.unicef.org/rightsite/files/uncrcchilldfriendlylanguage.pdf





Social Justice

Catholic Graduate Expectations:

CGE2e	An Effective Communicator who uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.
CGE3d	A Reflective and Creative Thinker who makes decisions in light of gospel values with an informed moral conscience.
CGE5a	A Collaborative Contributor who works effectively as an interdependent team member.
CGE5f	A Collaborative Contributor who exercises Christian leadership in the achievement of individual and group goals.

Expectations:

Overall Expectations:	A2. Developing Transferable Skills: apply in everyday contexts skills developed through historical investigation, and identify some careers in which these skills might be useful.
Specific Expectations:	A2.3 apply the knowledge and skills developed in the study of the history of Indigenous peoples in Canada when analysing current social, economic, and/or political issues, in order to enhance their own understanding of these issues and their role as informed citizens.

Suggested Activity:

To feel a sense of empowerment and change, students can begin their own initiative to bring about social justice in their community.

Fundraising can truly make a difference in the lives of others. Money raised can help support Indigenous students on reserves and in schools right here in our own province.

Students can also affect change without raising funds. The Shoe Campaign, for example, is a great way to raise awareness, sensitivity, and help local women. Women's shoes are collected and given to women in local shelters. The students can come up with any idea they like to help make social justice a reality. Have the students discuss the difference between charity and social justice.





Alternate Ideas:

Social Justice Poster

- Using an 11" x 14" piece of paper you are to design a poster to create awareness
 of a current social injustice that denies humans of their rightful dignity.
- On your poster you should also include a written portion (approximately 100-150 words) explaining the idea of dignity, how these people are treated unfairly, how it affects them, and finally, how you think God would want them to be treated.
- Check this link for additional information
 https://www.cbc.ca/news/canada/manitoba/shoal-lake-40-first-nation-drinking-water-advisory-1.6176167

Example:

Clean Water ...everyone should have clean water!



Everyone has the right to clean and accessible water, adequate for the health and well-being of the individual and family, and no one shall be deprived of such access or quality of water due to individual economic circumstance.





Suggested Assessment:

Category	Level 1	Level 2	Level 3	Level 4
Application ~Presentation (10)	Poster surface is next to bare with very few pictures / drawings	Poster surface is somewhat covered with pictures / drawings	Poster surface is well covered with numerous pictures / drawings	Poster surface is almost completely covered with a high number of pictures / drawings
Thinking & Inquiry ~Written Response (10)	Written portion lacks insight and demonstrates little understanding of the concept of human dignity and fair treatment	Written portion shows some insight and demonstrates a limited understanding of the concept of human dignity and fair treatment	Written portion shows good insight and demonstrates a firm understanding of the concept of human dignity and fair treatment	Written portion shows strong insight and demonstrates an exceptional understanding of the concept of human dignity and fair treatment
Communication ~ELS (5)	Poor ELS (numerous errors seriously impede understanding and linking of ideas)	Satisfactory ELS (errors somewhat impede understanding and linking of ideas)	Good ELS (errors do not impede understanding and linking of ideas)	Exceptional ELS (no or very few errors impede understanding and linking of ideas)
Communication / 5 + Application / 10 + Thinking & Inquiry / 10 Total = /25				iry/ 10

Other Resources:

Web Resources:

Centre for Social Justice http://www.socialjustice.org/

The Ontario Coalition for Social Justice http://www.ocsj.ca/





AIMÉE CRAFT

Aimée shares her thoughts on the effects of climate change on remote northern communities in Manitoba - not only in terms of impacts on health, economics, and social stability, but also in terms of the threats to language, culture and identity that may be accelerating as a result of the new vulnerabilities caused by environmental impacts.





CREDIT: Hartman, Steven, Peter Norrman and Aimée Craft. How is climate change impacting indigenous communities in remote regions of Canada? Originally published in bifrostonline.org, 30 November 2017 (CC BY-SA 2.0)
bifrostonline.org/how-is-climate-change-impacting-indigenous-communities-in-remote-regions-of-canada/





About Aimée:

- Aimée Craft is an award-winning teacher and researcher, recognized
 internationally as a leader in the area of Indigenous laws, treaties and water.
- Ashe is an Associate Professor at the Faculty of Common law, University of
 Ottawa and an Indigenous (Anishinaabe-Métis) lawyer from Treaty 1 territory in
 Manitoba.
- She is the former Director of Research at the National Inquiry into Missing and Murdered Indigenous Women and Girls and the founding Director of Research at the National Centre for Truth and Reconciliation.
- She practiced at the Public Interest Law Centre for over a decade and in 2016
 she was voted one of the top 25 most influential lawyers in Canada. In 2021, she
 was awarded the prestigious Canadian Bar Association President's Award.
- Breathing Life Into the Stone Fort Treaty, her award-winning book, focuses on
 understanding and interpreting treaties from an Anishinaabe inaakonigewin
 (legal) perspective. Treaty Words, her critically acclaimed children's book,
 explains treaty philosophy and relationships.

Viewing Questions

- 1. Why won't remote Indigenous communities be able to receive the things/goods that they need in order to survive in the community?
- 2. How does climactic change affect the safety & health of remote Indigenous communities?
- 3. List some examples of how power dynamics become affected in remote communities due to climate change.
- 4. How are urban centres affected by the response of remote communities to this change?
- 5. What happens to Indigenous communities when their connection to the land is affected?





Environmental Issues

Catholic Graduate Expectations:

CGE2b	An Effective Communicator who reads, understands and uses written materials effectively
CGE7d	A Responsible Citizen who promotes the sacredness of life
CGE7i	A Responsible Citizen who respects the environment and uses resources wisely

Expectations:

Overall Expectations:	A1. Historical Inquiry: use the historical inquiry process and the concepts of historical thinking when investigating aspects of the history of Indigenous peoples within the boundaries of contemporary Canada from precontact to the present day. F1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present, and analyse their impact. F2. Communities, Conflict and Cooperation: analyse various legal and demographic developments involving Indigenous peoples in Canada, as well as responses to them, from 1969 to the present
Specific Expectations:	A1.4 select and organize relevant evidence and information on aspects of the history of Indigenous peoples in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources ensuring that their sources reflect different perspectives. A1.7 use the concepts of historical thinking (i.e., historical significance, cause and consequence, continuity and change, historical perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding historical issues, events, and/or developments relating to Indigenous peoples in Canada. F1.1 explain how some social trends, movements, and developments have affected Indigenous individuals and





communities in Canada during this period, including in interactions with non-Indigenous Canadians.

F2.1 identify some major trends and developments that have affected Indigenous individuals living off reserve in both rural and urban communities during this period, and assess their impact.

F2.3 describe some key treaties and land agreements between Canadian governments and First Nations and Inuit during this period and explain how they are similar to and/or different from earlier treaties.

Prior/Pre-learning:

The students will have a firm understanding of the importance of the environment to Indigenous peoples and the need to preserve it for future generations.

Students will view the <u>other videos on Environment</u> (on Water & Climate Change) where Aimée Craft is making comments. These additional videos appear on the same page as the original video - click on the link <u>other videos on Environment</u>.

The students will be researching for additional information on Environmental Issues that affect Indigenous communities, and they'll try to obtain varied perspectives.

Suggested Activity:

- 1. Discuss or recall the initial video for viewing with Aimée Craft using the what, who, where, when, why and how format.
- 2. View the other on-line videos where Aimée discusses environmental issues. Each student should also find an article or video that addresses an environmental issue that affects Indigenous communities in Canada. Students will therefore be building a classroom library of resources on environmental issues. (Teacher should be checking in with students on their selected resources to make sure students aren't using the same resources). Students are encouraged to find 3 5 examples of environmental issues while watching a video or reading article.





- 3. In small groups, students brainstorm additional information that was found in the videos and each student should also discuss the resource that they found. Then, share all resources as a whole class list / discussion.
- 4. The class is then divided into pairs (based on what their environmental area of interest is) and they continue researching a particular environmental issue together, locating more resources. Use <a href="https://doi.org/10.1007/jhar-2.1007/jha
- 5. Individually they write an essay that attempts to explain their chosen environmental issue, how it affects Indigenous communities in Canada and possible solutions to the issue. Take a look at what the present or past governments have done or not done re the environmental issues that affect Indigenous communities. For instance, how was it finally achieved in Shoal Lake? What are other contributing factors?

Suggested Assessment:

Based on specific expectations selected by the teacher, a rubric and/or co-written success checklist is created by teacher and students which will be used for assessment of the pieces of writing.

Other Resources:

Web Resources:

https://docs.google.com/document/d/1CiAzr3gJLfkmc73Vx83b1Pq-YDsTtEodMTmIRYq5dRc/edit - Think-Pair-Share Worksheet





The Priorities of Indigenous Peoples

Catholic Graduate Expectations:

	An Effective Communicator who presents information and ideas clearly and honestly and with sensitivity to others
	A Reflective and Creative Thinker who thinks reflectively and creatively to evaluate situations and solve problems
CGE5a	A Collaborative Contributor who works effectively as an interdependent team member

Expectations:

Overall Expectations:	F1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present, and analyse their impact; F3. Identities, Cultures, and Self-Determination: analyse how various individuals, groups, and issues have contributed to the development of Indigenous identities, cultures, and rights in Canada since 1969
Specific Expectations:	F1.1 explain how some social trends, movements, and developments have affected Indigenous individuals and communities in Canada during this period, including in interactions with non-Indigenous Canadians; F1.2 describe some key economic trends and developments that have affected Indigenous individuals and communities in Canada during this period, and analyse the impact on their lives; F3.1 describe some trends, issues, and/or developments that have affected Indigenous peoples globally during this period, and explain their impact on Indigenous peoples and non Indigenous groups in Canada; F3.2 analyse the contributions of some individuals and groups to efforts to raise awareness about sovereignty/self-





governance and to gain recognition of Aboriginal title and/or treaty rights during this period

F3.3 analyse actions taken by Indigenous individuals, communities, and/or organizations during this period in response to some developments that have had or could have a negative effect on the environment and explain how these responses are related to Indigenous identities and self-determination.

Prior/Pre-learning:

Care and protection of the environment is one of the priorities of Indigenous peoples. The students will investigate other priorities of the First Nations peoples of Ontario. They will use the Chiefs of Ontario site and look on the "Priorities" tab. For this activity, you may opt to only use the "environmental priorities." The teacher will want to review the content before using it in the classroom. The students may need to review the jigsaw method before starting this activity. Students should have an understanding about what are priorities for First Nations communities with regards to the Environment. You may want to do a pre-activity with students to see how their environmental priorities compare with First Nations priorities.

Suggested Activity:

- 1. Brainstorm with the students what the priorities of Indigenous Peoples are and why they are priorities. As a Minds On approach, you may want to begin with having your students indicate what do they prioritize. You may want to use a 4 Corner activity or sharing circle to do this with your students. Then you would have the opportunity to compare/contrast their priorities with those of Indigenous people.
- 2. Introduce the Chiefs of Ontario Site.
- 3. Review the jigsaw method and then divide the class into groups and assign different parts of the document (site).
- Consistent with the jigsaw method, each group will review their section and outline the key points to be shared with the group who will be composed of members of each sub-group.





- 5. A member of the group then joins with a member from each of the other groups so that they can share their information, and all will have an understanding of the information.
- 6. As a whole class, recap the material.

Suggested Assessment:

Observation: This is an ideal time to observe small group learning skills using an observation checklist.

Other Resources:

Web Resources:

https://ytced.ab.ca/programs-courses/programs/stewardship-reclamation/

https://www.scientificamerican.com/article/what-conservation-efforts-can-learn-from-indigenous-communities/

https://www.afn.ca/policy-sectors/environment/

http://www.akwesasne.ca/tehotiienawakon/environment/





CHRISTOPHER (SNOWBOY) HERODIER

Chris is a residential school survivor who shares his thoughts and feelings of his experience.

Link to EOCCC Video - Chris Herodier







About Chris Herodier:

- Chris was born on Fort George Island in 1961
- He is a member of the Cree nation of Chisasibi.
- At the age of 4, he was sent to a residential school.
- As a residential school survivor, he shares his good times and bad times at the school.
- Chris married at the age of 21 and was soon a father.
- He struggled with the after-effects of his residential school experience.
- Reading for Chris became a way to cope with the abuses he encountered at the school, and it gave rise to his collection of short stories entitled "Paths and Journeys" (2014).
- Chris is a professional script writer, a poet, a short story writer, singer, and songwriter. You can find much of his art through Google searches and on streaming platforms.

Viewing Questions

- **N.B.** Prepare your students with sensitive content of the information/testimonial presented in the video. Due to the sensitivity of the content, it may trigger emotional response for some students.
 - 1. How would you describe Chris' residential school experience?
 - 2. What was the impact of the residential schools on the community?
 - 3. What has been done to help residential school survivors?
 - 4. According to Chris why were residential schools established?
 - 5. What has been the impact of the experience on Chris?





The Impact of Residential Schools in Canada

Catholic Graduate Expectations:

A Discerning Believer Formed in the Catholic Faith Community who integrates faith with life
An Effective Communicator who listens actively and critically to understand and learn in light of gospel values.

Expectations:

Overall Expectations:	A1. Historical Inquiry: use the historical inquiry process and the concepts of historical thinking when investigating aspects of the history of Indigenous peoples within the boundaries of contemporary Canada from precontact to the present day; E2. Communities, Conflict, and Cooperation: analyse various factors that affected interactions between Indigenous and non-Indigenous people in Canada between 1876 and 1969; E3. Identities, Cultures, and Self-Determination: analyse how various individuals, groups, and issues contributed to the development of Indigenous identities, cultures, and rights in Canada between 1876 and 1969
Specific Expectations:	A1.3 formulate different types of questions to guide investigations into issues, events, and/or developments in the history of Indigenous peoples in Canada from precontact to the present day; A1.4 select and organize relevant evidence and information on aspects of the history of Indigenous peoples in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources, ensuring that their sources reflect different perspectives E2.3 analyse how attitudes towards Indigenous peoples in Canada during this period contributed to conflict and other challenges





E3.1 analyse various short- and long-term consequences of Indian residential school policy and the practices associated with it

Prior/Pre-learning:

Preview all footage and articles.

Suggested Activity:

Students need to be taught about the Residential School System with great sensitivity and compassion. The film entitled, "Where Are the Children: Healing the Legacy of Residential Schools" is very powerful and available for free at the following website: https://vimeo.com/27172950

Read the following article <u>with</u> your class: "Racism in the Name of Education" by Bev Sellars found in *Racism and Education: Different Perspectives and Experiences,* Canadian Teachers' Federation (pp 83-91). https://files.eric.ed.gov/fulltext/ED394873.pdf

This article is extremely powerful.

As you read the article as a class, have students highlight things that shock them or things they never knew.

Discuss the article together as a class.

Have students write a personal reflection about what they learned and how they felt after reading these extremely powerful words. Remind them of the need for chronology, cause and effect etc.

Alternate Ideas:

Read the following article with your class:

A Young Person's Perspective by Jennifer Melting Tallow - found in Racism and Education: Different Perspectives and Experiences, Canadian Teachers' Federation (pp 61-64). https://files.eric.ed.gov/fulltext/ED394873.pdf

This article too is quite powerful.

After reading the article together, have the students write a personal letter to the author. Have them respond to what she wrote and share their own thoughts and opinions. These letters can actually be mailed to the author (if you choose).





Suggested Assessment:

Please feel free to also use *Medicine Wheel Rubric* – See Other Resources for a copy.

Other Resources:

Print Resources:

Moving Beyond: Understanding the Impact of Residential Schools (2007) by Brent Stonefish

<u>Kill the Indian, Save the Man: The Genocidal Impact of American Indian Residential</u> Schools (2004) by Ward Churchill

Racism in the Name of Education by Bev Sellars

A Young Person's Perspective by Jennifer Melting Tallow

Web Resources:

http://www.wherearethechildren.ca/ - Where Are the Children?

https://curio.ca/en/video/stolen-children-1044/ - Stolen Children

https://www.facinghistory.org/sites/default/files/publications/Stolen_Lives_1.pdf - Stolen Lives





Project of Heart

Catholic Graduate Expectations:

CGE1d	A Discerning Believer Formed in the Catholic Faith Community who develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good	
CGE4c	A Self-Directed, Responsible, Lifelong Learner who takes initiative and demonstrates Christian leadership	
CGE7j	A Responsible Citizen who contributes to the common good	

Expectations:

Overall Expectations:	A1. Historical Inquiry: use the historical inquiry process and the concepts of historical thinking when investigating aspects of the history of Indigenous peoples within the boundaries of contemporary Canada from precontact to the present day; E1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments, including the Indian Act, that affected Indigenous peoples in Canada between 1876 and 1969, and analyse their impact; F1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present, and analyse their impact
Specific Expectations:	A1.4 select and organize relevant evidence and information on aspects of the history of Indigenous peoples in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources ensuring that their sources reflect different perspectives; A1.7 use the concepts of historical thinking (i.e., historical significance, cause and consequence, continuity and change, historical perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements





regarding historical issues, events, and/or developments relating to Indigenous peoples in Canada;

E1.1 analyse the impact of the Indian Act on First Nations communities and individuals during this period;

E1.3 analyse some key government policies and practices affecting Indigenous peoples during this period, and explain their significance for Indigenous peoples and non-Indigenous Canadians;

E3.1 analyse various short- and long-term consequences of Indian residential school policy and the practices associated with it

F1.5 explain the significance of the Truth and Reconciliation Commission of Canada for residential school survivors as well as the impact of the commission's calls to action

Suggested Activity:

"Project of Heart" (P.O.H.) was a hands-on, collaborative, inter-generational, inter-institutional artistic endeavour. While the project was underway, classes could participate by decorating small tiles, where each tile represents the life of a child who attended residential school. These tiles were sent off to become part of permanent exhibits across Canada. Now, classes can still participate to create a display to be put up in their school or somewhere in their community.

The purpose of this project is to commemorate the lives of the thousands of Indigenous children who died as a result of the residential school experience.

It commemorates the families and communities to whom those children belonged. It is designed to bring awareness both to the settler community of predominantly European Canadians and communities of new Canadians from other parts of the world.

A key objective is to encourage "ownership" of this historic injustice by the non-Indigenous community. By doing so, non-Indigenous Canadians can then be moved to take responsibility for the continued oppression of Indigenous people in Canada and be inspired to take action.

P.O.H. also seeks to expand the opportunities available for the wisdom of Indigenous Elders to be heard within Euro-educational/religious institutions. By joining with other groups who are making a space for Indigenous knowledge, institutions can help to





change attitudes and behaviours – hearts and minds – as Elders give voice to the traditions that were suppressed by residential schooling.

How Does POH Work?

- 1. A class should select a Residential School and do some research about the history of the school. Each wooden tile (or any other medium and size selected as long as it is the same for that class) represents the death of one Indigenous child due to the Indian Residential Schooling (IRS) experience.
- 2. Partner group (school, worship community, workplace etc.) will do research to learn more about the IRSs and their impact on the students and their communities. Resource materials available HERE.
- 3. Partnering group will choose an IRS whose children will be commemorated.
- 4. Partnering group will learn something about the Indigenous people upon whose traditional territory the chosen IRS stands (or stood), and research contributions of that people to Canadian society, past or present.
- 5. Each group will decorate the number of tiles representing the life of a child. On one tile side, the participant will decorate the surface of the block in indelible coloured pens. The edge of the tile will be painted black. On the other side, the participant will state the name of the school and the town or city it was the nearest to.
- After decoration, an Elder and/or RS survivor should be invited to speak with the learners. A ceremonial smudging of the tiles by the invited Elder or survivor will conclude the speaking engagement.
- 7. The learners will research a current issue of relevance to the local Indigenous community proceed with an "action" to address that issue. Alternatively, they may research an issue that affects all Canadian Indigenous peoples and express their concern to the appropriate official or administrator. Copies of letters may be sent to POH for uploading to POH website.
- 8. Class will create their display somewhere within the school or community (pending permission of course!).





Alternate Ideas:

If you choose not to participate in POH, you can create your own version of commemorating young lives.

Each student can stencil and cut out the shape of his/her own hands. They can research various Residential Schools from across Canada and write about them on their shape. They can create a tree of life.

Suggested Assessment:

These assignments are more about participation, understanding and respect. A grade does not need to be given; however, The Medicine Wheel Rubric is available under Other Resources.

Other Resources:

Web Resources

http://projectofheart.ca/ - Project of Heart

https://www.rcaanc-cirnac.gc.ca/eng/1450124405592/1529106060525 - Truth and Reconciliation Commission of Canada





The Healing Circle – Public Apologies

Catholic Graduate Expectations:

CGE4g	A Self-Directed, Responsible. Lifelong Learner who examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities
CGE6c	A Caring Family Member who values and honours the important role of the family in society
CGE7c	A Responsible Citizen who seeks and grants forgiveness

Expectations:

Overall Expectations	F1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present, and analyse their impact F3. Identities, Cultures, and Self-Determination: analyse how various individuals, groups, and issues have contributed to the development of Indigenous identities, cultures, and rights in Canada since 1969
Specific Expectations:	F1.5 explain the significance of the Truth and Reconciliation Commission of Canada for residential school survivors as well as the impact of the commission's calls to action F3.1 describe some trends, issues, and/or developments that have affected Indigenous peoples globally during this period, and explain their impact on Indigenous peoples and non-Indigenous groups in Canada

Suggested Activity:

Have the students research what Canada has done to apologize for the Residential School System. There are many letters of apology that have been written and speeches that have been given. After selecting two letters of apology, ask the students to summarize them and discuss whether or not they feel the letters are sincere.





Statement of Apology by the Catholic Bishops of Canada to the Indigenous Peoples of This Land

https://www.cccb.ca/letter/statement-of-apology-by-the-catholic-bishops-of-canada-to-the-indigenous-peoples-of-this-land/

Government of Canada apology- 2008 by Stephen Harper

https://www.rcaanc-cirnac.gc.ca/eng/1100100015644/1571589171655

Anglican Church

https://www.anglican.ca/tr/apology/english/

United Church

https://united-church.ca/sites/default/files/apologies-response-crest.pdf

Justin Trudeau

https://www.macleans.ca/news/canada/read-justin-trudeaus-apology-to-residential-school-survivors-in-newfoundland/

Other Resources:

Bringing the Medicine Wheel teachings into your classrooms in a way that serves both your students, and to the people to whom these teachings belong.

Bringing an understanding of Medicine Wheel Teachings into your classroom in a respectful way can only be done if the teacher recognizes the complexity of the teachings, honours the land that the school is on by sharing place-based understanding of those teachings, and clarifies for students that the understanding shared in the classroom is simply a starting point for a lifelong journey of understanding.

At the very heart of these teachings though regardless of the specific Nation, is an understanding of the four Cardinal directions. Some of the First Nations lens represented in my understanding include Cree, Ojibwe, Mohawk, Algonquin, and Tsimshian teachings. It is important when sharing these teachings, that you are clear as to what Nation's perspective you are sharing. This is where a simple internet search may lead you astray.

Research done about the Medicine Wheel will reveal where the first circle was found by archaeologists and it will reveal that some Nations use different colours in the wheel, different names, some will have 7 directions (Thomas Louttit—Cree), some





will find the teachings of the four directions in the Great Tree of Peace teachings (Haudenosaunee) but at the common core of these teachings are the four Cardinal directions and the need to find balance in our lives inspired by these teachings.

Kokum Brenda Rivers knows people who would lie down at night with their Medicine Wheel and reflect on their day from the perspective of the four directions. How did their day go from a physical, emotional, mental, spiritual standpoint? Was their life in balance today? Did they take care of the four directions? As a way of correlating this practice to Catholic teachers, we may be able to relate to our own elders who have practiced their faith through an examination of conscience at the end of the day or perhaps knowing those who took the rosary to bed with them. Both practices are ways of reflecting on our day so that we can get up in the morning and try to do better for both ourselves and for others.

The learning experience shared in this document is meant only to introduce students to Medicine Wheel teachings. To truly understand these teachings, we would need to enter into a lifelong journey of listening to knowledge keepers and Elders, to reflecting on our lives, and to new learning and understanding throughout our lives. Best practice would include inviting local knowledge keepers into your classrooms to begin this journey. Teachings reflect oral history and are most often not captured on video as they are not static teachings but rather are ever evolving with new understanding. Contacting your school board's Indigenous Education Lead would be another good step as they will have connections and resources for your use. Ensuring that students are left with the impression that these teachings could never be covered in a day/week/school year is paramount to honouring these teachings.

If we follow this practice of sharing in an honourable way, we can then begin to look at our lives, our perspective, our programming, our history, in a new way. In our own schools then, use this lens to examine our student support/our programs. Are we caring for and respecting their physical, emotional, spiritual needs? Because only if the answer is yes to all three, can we ever expect to support the direction of their mental need of being ready to learn.

As a teacher, approach this work as a facilitator of this knowledge, it is not your knowledge; present it as complex and rich learning that can only be introduced in your classroom in a very simple form; share local understanding of these teachings to honour the people of the land upon which your school has been built, and be open to new understanding and the humility of recognizing that you are not the expert in this work but a learner alongside your students. If you approach the Medicine Wheel teachings and all Indigenous perspective in this way, then you will be doing this work "in a good way".





This is a Reflection by **Marian Lawson MacDonald**, on Bringing Medicine Wheel Teachings into your classroom. Marian has been a Catholic teacher for over 32 years and had the honour of serving as the Indigenous Education Lead for CDSBEO.

Medicine Wheel Rubric - Pg. 60

Recommended Books:

<u>Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada</u> (2010) by Paulette Regan

<u>Accounting for Genocide: Canada's Bureaucratic Assault on Aboriginal People</u> (2003) by Dean Neu





Music from the Heart

Catholic Graduate Expectations:

CGE2b	An Effective Communicator who reads, understands and uses written materials effectively
	A Reflective and Creative Thinker who creates, adapts, evaluates new ideas in light of the common good
CGE5e	A Collaborative Contributor who respects the rights, responsibilities and contributions of self and others

Expectations:

Overall Expectations:	F1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present, and analyse their impact F3. Identities, Cultures, and Self-Determination: analyse how various individuals, groups, and issues have contributed to the development of Indigenous identities, cultures, and rights in Canada since 1969
Specific Expectations:	F1.5 explain the significance of the Truth and Reconciliation Commission of Canada for residential school survivors as well as the impact of the commission's calls to action F3.1 describe some trends, issues, and/or developments that have affected Indigenous peoples globally during this period, and explain their impact on Indigenous peoples and non-Indigenous groups in Canada

Suggested Activity:

Working with one partner, make up your own song lyrics from the heart about the Residential School System.

Alternate Ideas:

Write a song about Christopher and how he has inspired you. Your class may even be able to reach out to him through social media!





If certain students find it very difficult to write about Residential Schools, they can focus their attention on trying to look at the current issue of children in care.

What is Culture?

The term "culture" refers to the set of meanings, beliefs, value and rules for living shared by groups and societies as the source of their identity.

*To be human is to live in a culture of shared beliefs, meanings and values.

In groups of three, compare the following between Canadians and other cultures from around the world. You may create a table to do this.

- How we eat (the utensils we use, the type of table we sit at, the number of courses we have, the types of food we prepare, etc.)
- Our schooling system [the types of classes we have, how long schooling lasts (from what age to what age), the types of buildings we use, how many hours we put in, how long the school year is, etc.]
- Our workplace [the types of jobs we have, the environments we work in, the hours we work (daily & weekly), the pay we receive]

Humans Create Culture

Culture distinguishes us from the rest of creation. Like dignity, it is something found only in humans.

Culture Consists of Ways of Doing Things

We create culture for ourselves. Culture is not simply about the things we do, but how we do them. How we eat, how we pray, how we speak, etc. all contribute to our culture. It is the patterns, routines and rituals in our everyday lives that make up our culture.

Culture is **Public**

Culture is communal, created by groups of people in public, not individuals in private.

Culture Arises from Traditions

"Tradition" refers to the ways of doing things we inherited from our parents and/or ancestors. Our celebration of the living Gospel (Jesus) is one of these traditions, passed down from one Catholic generation to the next.





Culture is Made Up of Rule-Governed Actions

These are rules formed through tradition, many of which seem so natural to us we do not question them. Without these, there would be chaos.

Culture Becomes Established in Institutions

An "institution" is a set system for doing things. The family is an example of an institution (everything from marriage to how we live and eat together). The Church is another example of an institution (the way we worship, how we celebrate the sacraments, etc.)

Culture Gives Us Our Identity

The unique ways we do things are the source of our cultural "identity". These are what set us apart from other cultures (i.e. Canadians tend to eat differently – use different utensils, sit at a table, etc., – than many East-Asian countries).

EXERCISE: What makes up your culture?

List the top five cultural influences on your life and answer the following questions:

- What are the basic actions promoted by this cultural influence? (How does your culture affect you specifically?)
- Why is this important to you?
- What meanings, beliefs, values exist within your culture?
- How does it make you feel like you belong? Or not belong?

Suggested Assessment:

Medicine Wheel Rubric – See Other Resources

Other Resources:

Print Resources:

Native Musicians in the Groove (2009) by Vincent Schilling

Encyclopedia of Native Music (2005) by Brian Wright-McLeod





The Healing Journey

Catholic Graduate Expectations:

CGE3e	A Reflective and Creative Thinker who adopts a holistic approach to life by integrating learning from various subject areas and experience	
CGE4d	A Self-Directed, Responsible, Life-Long Learner who responds to, manages and constructively influences change in a discerning manner	
CGE7c	A Responsible Citizen who seeks and grants forgiveness	

Expectations:

Overall Expectations:	A1. Historical Inquiry: use the historical inquiry process and the concepts of historical thinking when investigating aspects of the history of Indigenous peoples within the boundaries of contemporary Canada from precontact to the present day; E1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments, including the Indian Act, that affected Indigenous peoples in Canada between 1876 and 1969, and analyse their impact; F1. Social, Economic, and Political Context: describe some key social, economic, and political issues, trends, and developments that have affected Indigenous peoples in Canada from 1969 to the present, and analyse their impact
Specific Expectations:	A1.4 select and organize relevant evidence and information on aspects of the history of Indigenous peoples in Canada from a variety of primary and secondary sources, including Indigenous knowledge sources ensuring that their sources reflect different perspectives; A1.7 use the concepts of historical thinking (i.e., historical significance, cause and consequence, continuity and change, historical perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding historical issues, events, and/or developments relating to Indigenous peoples in Canada;





E1.1 analyse the impact of the Indian Act on First Nations communities and individuals during this period;

E1.3 analyse some key government policies and practices affecting Indigenous peoples during this period, and explain their significance for Indigenous peoples and non-Indigenous Canadians;

E3.1 analyse various short- and long-term consequences of Indian residential school policy and the practices associated with it

F1.5 explain the significance of the Truth and Reconciliation Commission of Canada for residential school survivors as well as the impact of the commission's calls to action

Suggested Activity:

Reflection

You have been made aware to a number of different sources and experiences relating to the Residential School System and the importance of the healing process for Indigenous communities. By now, you should fully understand the deep and lasting impact that Residential Schools had on Indigenous peoples in general, as well as the impact on other people in particular.

Your task is to create an original, one page document which reflects your thoughts and feelings on Residential Schools. There is no guideline, other than honesty and thoughtfully filling the page.

You may choose to draw, write or create a collage. If you write, you could write a poem, letter, journal entry, song or anything else you can think of.

This task is an example of the "Attitudinal Challenge" of this course. Your final product will be not only a reflection of your thoughts about Residential Schools, it will also be a reflection of your approach to the First Nations, Métis and Inuit in Canada course. Take your time and produce something of which you will be proud. Schedule a meeting with your teacher to discuss your ideas and plan.

Alternate Ideas:

To heal, it is important to recognize one is not alone.





WHY DO WE NEED EACH OTHER?

- 1. Create a two-columned chart with the following headings:
 - (i) Being Alone, and
 - (ii) Being with Others

Listing at least five points for each, tell me: What's so great about...

BEING ALONE?	BEING WITH OTHERS?
-	-
-	-
-	-
-	-
-	-

- 2. If you had the choice of being completely alone, without any interaction with others for an entire year OR being with others, without any solitude for an entire year, which would you choose? Why?
- 3. List as many different relationship roles you are a part of as you can (i.e. son/daughter, neighbour, teammate, etc.)
- 4. What qualities are most important to you in a relationship?

God created us as social beings. He planted within us the desire for meaningful relationships.

We as human beings need one another for many reasons. Three of the most significant reasons are: (i) to help and support each other, and (ii) to develop our ability to work together and interact socially and (iii) above all, we need one another to love and to be loved.





Suggested Assessment:

Medicine Wheel – See Other Resources

Also, it can be very powerful to have students complete their own self-evaluation at the end of the course. See Other Resources for an example of what a First Nations, Métis and Inuit in Canada Self-Evaluation might look like.

Other Resources:

Web Resources:

https://newsinteractives.cbc.ca/longform-single/beyond-94?&cta=1 - Beyond 94

http://www.turtleisland.org/healing/healing.htm - Healing & Wellness





JAIME MORSE

Jaime tells the viewer about the many challenges facing the Métis people.

Link to EOCCC Video - Jaime Morse







About Jaime Morse:

- Jaime was born in Edmonton, Alberta and grew up in Lac La Biche, Alberta until she was 21 years old.
- As an artist, Jaime's practice includes carrying on traditions of fish scale art, using porcupine quills/hair and caribou/moose hair.
- Jaime also practices Métis beadwork which includes land mapping and storytelling, and her drawings reflect floral imagery based on traditional Indigenous knowledge. https://creativemornings.com/talks/jaime-morse
- Jaime strongly believes in the authenticity of one's work. While fish scale art is
 associated with her community in Alberta, her approach to art is to respectfully
 consider the natural environment where you live the plants and trees, dyes
 from natural sources like berries, porcupine quills or moose hair and
 remember what the land has given to you. Therefore, we need to consider these
 "sacred links" as we create art with these items.
- Jamie's love of fish scale art is inspired by her childhood home in Lac La Biche Alberta. While visiting her father, she collects fish scales from their time on the water. Jamie returns to Ottawa to clean and dry them before painting them and creating floral images using other materials from nature. This is meditative and meticulous work requiring concentration and focus.
- From the age of 15 years old, she was a vocal youth advocate with the National Association of Friendship Centres for 9 years.
- She co-chaired the Urban Multi-purpose Aboriginal Youth Centres Initiative for 3 years "I cherish every moment of my experience with Friendship Centres".
- In 2004 she received a Bachelor of Arts Degree from Carleton University in Canadian Studies.
- Then she began a Master of Arts degree with a focus on the holistic healing and health benefits of Métis cultural dance.
- Jaime is the owner of Indigenous Walks, an Ottawa-based walk-and-talk tour company. In addition, she is a visual artist who mentors and teaches fish-scale art, beadwork and the drawing of floral-inspired designs on animal hides/skins.





- During her years as a youth advocate, she was appointed as an Advisor to the Secretary of State for Multiculturalism and Status of Women through the Department of Canadian Heritage for the World Conference Against Racism on Aboriginal, youth and women's issues where she met many people across Canada and in countries around the world to discuss the issue of racism.
- Then she became an advisor to the Minister for the Department of Canadian Heritage on the Traditional Knowledge Gatherings.
- In 2004-2005, she received a Role Model award from the National Aboriginal Health Organization where she continued to support the program as an active spokesperson.
- In 2009, she was invited by the Governor General of Canada on an official State visit to Mexico, Guatemala and Costa Rica for her past youth activism, artistic abilities and to speak on women's issues. It was without a doubt one of the most amazing experiences of her life.
- As a performance artist, she was a dancer with the well-known troupe, *Jig on the Fly* for five years until 2010. Her children are dancers in the Michif family dance group called Prairie Fire, which performs at community and public engagements.
- Over the years, she has won many individual dance competitions in Canada and the United States.
- She has published many literary pieces in a small number of magazines and has academic pieces in journals and books, which focus on engaging Indigenous youth and issues surrounding Indigenous identity and culture.
- In one literary work titled, "Growing Up in Lac La Biche' she wrote about her experiences as a youth in her home community.
- In the book, *The Long Journey of a Forgotten People*, published by the Wilfred Laurier University Press, Jaime draws from her experience of circumstance to bring strength and awareness of issues facing Indigenous people today. The issues that are most important to Jaime are issues on Métis identity, leadership, and bullying. Through her own life experiences, she shares personal stories, traditional lessons, and positive examples of success from her own life.





Viewing Question

1. Jaime talks about a number of the issues facing the Métis people today. Create a list of these challenges.





Reflecting on the Issues

Catholic Graduate Expectations:

	An Effective Communicator who listens actively and critically to understand and learn in light of gospel values
II I	A Reflective and Creative Thinker who thinks reflectively and creatively to evaluate situations and solve problems
	A Responsible Citizen who witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society

Expectations:

Overall Expectations:	F2. Communities, Conflict and Cooperation: analyse various legal and demographic developments involving Indigenous peoples in Canada, as well as responses to them, from 1969 to the present F3. Identities, Cultures, and Self-Determination: analyse how various individuals, groups, and issues have contributed to the development of Indigenous identities, cultures, and rights in Canada since 1969
Specific Expectations:	F2.2 analyse some key court cases related to Aboriginal title and/or treaty rights during this period, and assess their impact on Indigenous communities F2.4 analyse historical and contemporary statistics and other sources to identify key demographic trends among First Nations, Métis, and Inuit populations during this period F2.5 describe some major instances of conflict involving Indigenous peoples in Canada during this period, and analyse some of their causes and consequences F3.2 analyse the contributions of some individuals and groups to efforts to raise awareness about sovereignty/self-governance and to gain recognition of Aboriginal title and/or treaty rights during this period





Prior/Pre-learning:

The students will be familiar with a number of the challenges/issues facing the First Nations peoples; however, there are specific ones that the Métis face.

Pre-view the video segment and have the student worksheet ready.

Suggested Activity:

- 1. The students view the video segment and answer the pre-viewing question.
- 2. Discuss the responses.
- 3. Assign the questions based on the video clip.
- 4. The students complete their work independently.
- 5. The teacher collects the assignment for assessment.
- 6. Together discuss the students' responses.

Suggested Assessment:

Teacher assesses the quality of the students' responses reflecting curriculum expectations of the language skills and content conveyed.





Reflecting on Issues

- 1. What is your understanding of a national registry for Métis people?
- 2. Explain the challenges of membership in the national registry.
- 3. Why is there concern between provincial governments and Métis settlements?
- 4. Describe the challenges faced by Métis veterans.
- 5. What is the Powley Decision and why was it important to the Métis people?
- 6. Why are the Métis people disturbed by the outcome of the recognition surrounding the issue of residential schools?
- 7. What are the challenges facing urban-based Métis?
- 8. Describe the issues involving Métis women today.
- 9. Why are some of the challenges faced by Métis people different than those faced by the First Nations and Inuit peoples?





Current Challenges for Métis People

Catholic Graduate Expectations:

CGE2b	An Effective Communicator who reads, understands and uses written materials effectively
CGE4f	A Self-Directed, Responsible, Lifelong Learner who applies effective communication, decision-making, problem solving, time and resource management skills
CGE5a	A Collaborative Contributor who works effectively as an interdependent team member.
CGE7g	A Responsible Citizen who respects and understands the history, cultural heritage and pluralism of today's contemporary society

Expectations:

Overall Expectations:	F2. Communities, Conflict and Cooperation: analyse various legal and demographic developments involving Indigenous peoples in Canada, as well as responses to them, from 1969 to the present F3. Identities, Cultures, and Self-Determination: analyse how various individuals, groups, and issues have contributed to the development of Indigenous identities, cultures, and rights in Canada since 1969
Specific Expectations:	F2.2 analyse some key court cases related to Aboriginal title and/or treaty rights during this period, and assess their impact on Indigenous communities F2.4 analyse historical and contemporary statistics and other sources to identify key demographic trends among First Nations, Métis, and Inuit populations during this period F2.5 describe some major instances of conflict involving Indigenous peoples in Canada during this period, and analyse some of their causes and consequences
	F3.2 analyse the contributions of some individuals and groups to efforts to raise awareness about sovereignty/self-





governance and to gain recognition of Aboriginal title and/or treaty rights during this period

Methods of Historical Inquiry: (To be determined by the teacher)

Prior/Pre-learning:

Students will have completed a variety of research tasks previously; therefore, the teacher will need to decide which skills will be applied to this assignment. There are several web sites listed for student research, but there are many more sites available.

Suggested Activity:

- 1. Review the issues/challenges facing the Métis people today.
- 2. From this listing, pairs of students select or are assigned one of these challenges.
- Challenges might include health, violence and health issues surrounding women, veteran challenges, residential, day and boarding schools, harvesting rights, Powley Decision.
- 4. The students are given a timeframe and guidelines for the completion of their assignment.
- 5. Students present their work on their topic. Key points are created and posted for the class.

Suggested Assessment:

Assessment is based on the guidelines provided for the assignment.





Other Resources:

Web Resources:

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

Veterans

<u>www.thefreelibrary.com/Veterans+demanding+to+be+heard-a0189552528</u> – Veterans demand to be Heard

https://metisveterans.ca/

www.thefreelibrary.com/Métis+veterans+ready+for+battle+%28N ews%29-a092134686 – Métis Veterans Ready for Battle

Harvesting Rights

https://www.manitobametis.com/?s=harvesting+rights

https://albertametis.com/metis-rights/harvesting-rights/

<u>www.mmf.mb.ca/index.php?option=com_content&view=articles</u> <u>&itemid=105</u> – The Story of Native Harvesting Rights – Manitoba Métis Federation

Powley Decision

https://www.rcaanccirnac.gc.ca/eng/1100100014419/1535469560872 - Frequently Asked Questions

https://www.learnmichif.com/heritage/the-powley-case - The Powley Case

https://indigenousfoundations.arts.ubc.ca/powley_case/

Health of Métis People

https://www.metisnation.org/programs-and-services/healing-wellness/

https://www.hss.gov.nt.ca/en/services/supplementary-health-benefits/metis-health-benefits





https://www.mnbc.ca/mnbc-ministries/youth-ministry/ - Health Overview (BC)

Violence Against and Health of Women

https://www.mnbc.ca/mnbc-ministries/metis-women/

<u>www.laa.gov.nl.ca/laa/naws/pdf/WMNViolencePaper.pdf</u> - Women of the Métis nation

https://www.metisnation.org/?s=violence&submit=Search

Residential, Mission, Day and Boarding Schools

https://www.mnbc.ca/mnbc-ministries/education/

https://www.thecanadianencyclopedia.ca/en/article/metis-experiences-at-residential-school

http://www.trc.ca/assets/pdf/Volume 3 Metis English Web.pdf





Other Resources

Medicine Wheel Teachings

The Achievement Chart: First Nations, Métis, and Inuit Studies, Grades 9-12

Sample First Nations, Métis, and Inuit in Canada Self-Evaluation





Medicine Wheel Teachings

Bringing the Medicine Wheel teachings into your classrooms in a way that serves both your students, and to the people to whom these teachings belong.

Bringing an understanding of Medicine Wheel Teachings into your classroom in a respectful way can only be done if the teacher recognizes the complexity of the teachings, honours the land that the school is on by sharing place-based understanding of those teachings, and clarifies for students that the understanding shared in the classroom is simply a starting point for a lifelong journey of understanding.

At the very heart of these teachings though regardless of the specific Nation, is an understanding of the four Cardinal directions. Some of the First Nations lens represented in my understanding include Cree, Ojibwe, Mohawk, Algonquin, and Tsimshian teachings. It is important when sharing these teachings, that you are clear as to what Nation's perspective you are sharing. This is where a simple internet search may lead you astray.

Research done about the Medicine Wheel will reveal where the first circle was found by archaeologists and it will reveal that some Nations use different colours in the wheel, different names, some will have 7 directions (Thomas Louttit—Cree), some will find the teachings of the four directions in the Great Tree of Peace teachings (Haudenosaunee) but at the common core of these teachings are the four Cardinal directions and the need to find balance in our lives inspired by these teachings.

Kokum Brenda Rivers knows people who would lie down at night with their Medicine Wheel and reflect on their day from the perspective of the four directions. How did their day go from a physical, emotional, mental, spiritual standpoint? Was their life in balance today? Did they take care of the four directions? As a way of correlating this practice to Catholic teachers, we may be able to relate to our own elders who have practiced their faith through an examination of conscience at the end of the day or perhaps knowing those who took the rosary to bed with them. Both practices are ways of reflecting on our day so that we can get up in the morning and try to do better for both ourselves and for others.

The learning experience shared in this document is meant only to introduce students to Medicine Wheel teachings. To truly understand these teachings, we





would need to enter into a lifelong journey of listening to knowledge keepers and Elders, to reflecting on our lives, and to new learning and understanding throughout our lives. Best practice would include inviting local knowledge keepers into your classrooms to begin this journey. Teachings reflect oral history and are most often not captured on video as they are not static teachings but rather are ever evolving with new understanding. Contacting your school board's Indigenous Education Lead would be another good step as they will have connections and resources for your use. Ensuring that students are left with the impression that these teachings could never be covered in a day/week/school year is paramount to honouring these teachings.

If we follow this practice of sharing in an honourable way, we can then begin to look at our lives, our perspective, our programming, our history, in a new way. In our own schools then, use this lens to examine our student support/our programs. Are we caring for and respecting their physical, emotional, spiritual needs? Because only if the answer is yes to all three, can we ever expect to support the direction of their mental need of being ready to learn.

As a teacher, approach this work as a facilitator of this knowledge, it is not your knowledge; present it as complex and rich learning that can only be introduced in your classroom in a very simple form; share local understanding of these teachings to honour the people of the land upon which your school has been built, and be open to new understanding and the humility of recognizing that you are not the expert in this work but a learner alongside your students. If you approach the Medicine Wheel teachings and all Indigenous perspective in this way, then you will be doing this work "in a good way".

This is a Reflection by **Marian Lawson MacDonald**, on Bringing Medicine Wheel Teachings into your classroom. Marian has been a Catholic teacher for over 32 years and had the honour of serving as the Indigenous Education Lead for CDSBEO.





The Achievement Chart: First Nations, Métis, and Inuit Studies, Grades 9-12

THE ACHIEVEMENT CHART: First Nations, Métis, and Inuit Studies, Grades 9–12

Knowledge and Understanding – Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding)				
Categories*	Level 1	Level 2	Level 3	Level 4
	The student:			
Knowledge of content (e.g., facts, terms, definitions, techniques, forms, conventions, principles, technologies)	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	demonstrates thorough knowledge of content
Understanding of content (e.g., concepts, ideas, theories, interrelationships, procedures, processes, methodologies, relationship between theory and action)	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking – The use of critical and	creative thinking s	kills and/or proce	sses	
Categories	Level 1	Level 2	Level 3	Level 4
	The student:			
Use of planning skills (e.g., identifying problems; formulating questions; generating ideas; gathering and organizing data, evidence, and information; setting goals; focusing research; selecting strategies; using graphic organizers)	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with a high degree of effectiveness
Use of processing skills (e.g., Interpreting and analysing data, evidence, and information; synthesizing and evaluating data, evidence, and information; analysing maps; revising and refining; detecting point of view and bias; formulating conclusions)	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with a high degree of effectiveness
Use of critical/creative thinking processes (e.g., applying concepts of disciplinary thinking, research and inquiry, problem-solving, and decision-making processes; applying the design process; critiquing and reviewing)	uses critical/ creative thinking processes with limited effectiveness	uses critical/ creative thinking processes with some effectiveness	uses critical/ creative thinking processes with considerable effectiveness	uses critical/ creative thinking processes with a high degree of effectiveness
Communication – The conveying	of meaning throu	gh various forms		
Categories	Level 1	Level 2	Level 3	Level 4
	The student:			
Expression and organization of ideas and information (e.g., clear expression, logical organization) in oral, visual, and written forms and/or in art forms	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with a high degree of effectiveness
Communication for different audiences (e.g., peers, adults) and purposes (e.g., to inform, to persuade, to evoke an emotional or aesthetic response) in oral, visual, and written forms and/or art forms	communicates for different audiences and purposes with limited effectiveness	communicates for different audiences and purposes with some effectiveness	communicates for different audiences and purposes with considerable effectiveness	communicates for different audiences and purposes with a high degree of effectiveness





Categories	Level 1	Level 2	Level 3	Level 4
	The student:			
Use of conventions (e.g., mapping and graphing conventions, communication conventions, literary conventions, research conventions, documentation conventions, narrative conventions, symbolic representation, drama conventions), vocabulary, and terminology of the discipline in oral, visual, and written forms and/or art forms	uses conventions, vocabulary, and terminology with limited effectiveness	uses conventions, vocabulary, and terminology with some effectiveness	uses conventions, vocabulary, and terminology with considerable effectiveness	uses conventions, vocabulary, and terminology with a high degree of effectiveness

Application – The use of knowledge and skills to make connections within and between various contexts

Categories*	Level 1	Level 2	Level 3	Level 4	
	The student:				
Application of knowledge and skills (e.g., concepts, procedures, spatial skills, processes, methodologies, techniques, protocols, technologies, performance skills, interviewing skills) in familiar contexts	applies knowledge and skills in familiar contexts with limited effectiveness	applies knowledge and skills in familiar contexts with some effectiveness	applies knowledge and skills in familiar contexts with considerable effectiveness	applies knowledge and skills in familiar contexts with a high degree of effectiveness	
Transfer of knowledge and skills (e.g., experiences, concepts, procedures, methodologies, technologies, theories) to new contexts	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness	
Making connections within and between various contexts (e.g., between topics/issues being studied and everyday life; between disciplines; between past, present, and future contexts; in different spatial, cultural, historical, or environmental contexts; when proposing and/or taking action to understand issues related to indigenous communities and natural environments)	makes connections within and between various contexts with limited effectiveness	makes connections within and between various contexts with some effectiveness	makes connections within and between various contexts with considerable effectiveness	makes connections within and between various contexts with a high degree of effectiveness	

Different First Nations, Métis, and Inuit studies courses require different types of knowledge and understanding, and not all the examples apply to all courses.





Sample First Nations, Métis & Inuit in Canada Self-Evaluation (Revise to fit your assignment content.)

We have done many things in First Nations, Métis & Inuit in Canada.

For each of the following items, give yourself a mark. How well did you understand, participate in and/or were affected by each of the following? If you did not do something, you should choose NE. Be honest with yourself – in the spirit of all that the assignment has tried to impart.

	NE	<1	1	2-	2	2+	3-	3	3+	4-	4	4+	4++
Learning:													
7 Grandfather teachings													
Medicine Wheel													
Early Settlements, culture													
Indigenous Spirituality													
Colonial Contact and impact													
Land Claims													
Spirit Animals													
Residential Schools													
Current Education Issues													
Movies													
Experiencing													
Museum of Civilizations													
Shannen's Dream Rally													
Art Gallery													
Camping													
Powwow													
Guests													
Joseph Naytowhow													
Roy Barnes													
Christopher Snowboy													
Christopher – Smudging													
Doing:													
Personal History object/story													
Dream Catcher													
Shannen's Dream letter													
Talking stick													
Inukshuk													
School yard cleanup													
-													





What is the MOST important thing you have learned in this assignment? Why is this so?
In what way has this assignment changed the way you view Indigenous peoples?
Should other people take this assignment? Why?
If you were to give yourself an "overall" mark in the assignment, what would it be?
Level: Grade:%
Explain why you gave yourself this mark.

