

# Indigenous Peoples and Canada

**Language, History, Survival, and Resilience**



An EAL Resource for CLB 5+

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and Resilience.

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# Acknowledgements

I would like to thank the academics, researchers, and Indigenous people that have shared their work and stories so that EAL instructors can use this resource effectively and in solidarity with the Indigenous community.

I would also like to thank BC TEAL for supporting the creation of this resource. I am grateful for their contributions, which help our sector build on important research, resources, and connections with English language instructors.

Lastly, a big thank you to Common Writing and Research for editing this resource and Chava Glouberman for her creativity in graphic design.

Diana Jeffries  
Curriculum Developer and Resource Writer  
[diana.a.jeffries@gmail.com](mailto:diana.a.jeffries@gmail.com)

Diana Jeffries created this resource with the purpose to provide EAL instructors with concrete tools that they can use in LINC CLB 5+ classes. Diana has worked in various capacities within immigrants and refugees and hopes to continue to support important and relevant work to better serve the community.

## Resource Objective

The objective of this resource is to help teachers in CLB 5+ classes to facilitate better understanding of the ongoing complex relationship between Indigenous people and Canada.

Through the use of new language skills, learning about the Indigenous experiences in Canada, and promoting awareness of Indigenous cultural practices, immigrants and refugees will gain a deeper understanding of the Indigenous life and experiences.

This resource aims to help EAL learners avoid falling into deep-seated settler culture stereotypes and language usage, while facilitating greater understanding and respect for Indigenous people.

Things to consider when designing your lesson plans with this resource:

- The language we use reflects and propels societal change. In Canada, Indigenous people are at the forefront of how we all use language. Be aware, however, that the language, terms, and interpretations represented in this resource will also likely shift, change, and grow. It is therefore important that teachers and students alike embrace this spirit of change and approach the material in this resource as part of a sustained engagement with Indigenous contributions to the development of our language and the improvement of society.
- While it is clear that Indigenous people in Canada are not in the LINC classroom, there may be students that identify as Indigenous from elsewhere, such as the Mayan people of Mexico and Central America. Being aware that students in your class may also share similar experiences as Indigenous people in Canada is something to keep in mind when designing your lesson plans.
- It is important to recognize that it is easy to slip into *othering* when we talk about *they* and *them* in terminology. It is really complicated because you do not want to assume anything about others or suggest that we are all the same. It is a dilemma with teaching, and I have tried to shift the form of address, where appropriate, throughout this resource.
- In alignment with the Canadian Language Benchmarks for a CLB 5+ class, this resource will provide activities along with Portfolio Based Language Assessments (PLBA) at the end of each section for instructors to use in classroom learning. You, as instructors, will also need to tailor the

assessments I have provided to reflect what you have actually taught in the classroom and change the holistic and/or analytic assessments as you require.

There are five parts to this resource:

### **Part 1 – Indigenous Peoples: Language for Decolonization**

English language students will learn appropriate vocabulary, and punctuation for addressing Indigenous people. The Canadian English language is evolving and changing as a result of Indigenous efforts to decolonize and it is important for us all to keep up with these developments. For example, some words such as Indian (other than in reference to the Indian Act) are no longer acceptable when referring to an Indigenous person and it is important for our students to learn what the latest acceptable definitions are in addressing Indigenous people. Students will also learn some of the terminology such as unceded, treaty, status vs. non-status, and the Indian Act.

The activities in Part 1 provide learning materials about particular First Nations in British Columbia and the land immigrants, refugees, and settlers live and work on. There is also a research project for students to learn about Indigenous life in their neighborhood and activities that teach new vocabulary and ways to discuss, share, and talk about Indigenous issues and Indigenous rights. Hopefully, students will have a greater understanding of how Indigenous people are present, visible, and active participants in contemporary society and are no longer relegated to past history.

There are eight activities including a student research project and a follow up PBLA Task and a PBLA Tool that can be adjusted for a student assessment.

### **Part 2 – Land Acknowledgements: The Land I Live On**

The Truth and Reconciliation Commission of Canada, now known as the National Centre for Truth and Reconciliation (NCTR), created 94 recommended calls to action from all levels of government in Canada. One of the 94 recommendations was the Land Acknowledgements. It is considered by Indigenous people as a necessary first step toward honouring the original occupants of Canada and helps Canadians recognize and respect Indigenous peoples' inherent relationship to the land.

In this section students will learn the vocabulary and grammar for doing Land Acknowledgements that are increasingly stated at the opening of public events and presentations. A Land Acknowledgement is also often now included in email signatures, particularly for arts and community organizations, and academic institutions.

As a gesture, a Land Acknowledgement can sometimes feel dismissive and hollow, however, it is important since it further helps to create awareness and inclusivity of Indigenous rights and struggles and encourages understanding of the importance of Indigenous land stewardship.

Students will practice and gain competency of the Land Acknowledgement and it may be helpful for future community involvement, volunteer, and work activities. There are seven activities and a PBLA Task that can be adjusted for a student assessment.

### **Part 3 – Truth and Trauma: The residential school System, and the Sixties Scoops**

The residential school system, and child apprehension programs such as the Sixties Scoop, are the most prominent institutions in the public debates around this legacy of colonization in Canada. Indigenous people have exposed the harrowing abuse carried out by these government and settler institutions and have called for justice for the victims and survivors of the residential schools and the Sixties Scoop.

Students will learn how the Indian Act created the categories of Status and Non-status Indians, and laid the framework for forced removal of Indigenous people from their families and home territories through such systems as the residential school system and the child apprehension programs. Exposing the injustices experienced by Indigenous people at the hands of government and settler institutions, students will better understand the trauma and resilience of Indigenous people which have catapulted their efforts to reaffirm Indigenous rights to their spiritual practices, community, culture, languages, land and its resources.

This section also includes resource information for teachers on ways to create a trauma-informed classroom since some students may also be survivors of human rights violations. Learning about Indigenous people who suffered, can trigger painful feelings, memories, and bodily responses for those who have experienced similar traumas as Indigenous people and therefore creating a trauma-informed practice in the classroom is an important component of this unit. Having a trauma informed practice before facilitating any of the ten activities in the classroom with students will be a necessary component to your lesson plans and there are some guidelines you can refer to in this section to help. There is also included here a PBLA Writing Task and Tool for students, which can be adjusted to CLB 5 or higher.

### **Part 4 – Resilience and Survival: Cultural and Spiritual Renewal**

This section will look at how Indigenous peoples' territories and how their relationship to the land has supported decolonization efforts. Students will have the opportunity to learn about Indigenous healing practices, and learn how these

practices have been part of the interconnectedness of the physical, mental, spiritual, and emotional health and wellbeing for Indigenous people. There are nine activities in this section with a PBLA Reading Task and Tool.

You will also find in Part 4 a 3-hour workshop opportunity for your higher-level learners. The workshop, *Newcomers to Canada and Indigenous Peoples*, is an amazing opportunity for students and staff members on your site to come together in a healing circle and learn the self care strategies that are being offered to the greater communities that want to engage, learn, and live in solidarity with our Indigenous neighbors and friends. This is a great opportunity for you to take the lead in bringing Indigenization practices into the settlement sector. Speak to your managers, other settlement organizations, and instructors so you can coordinate, and perhaps share costs.

### **Part 5 – Additional Resources**

An annotated resource list for additional information and resources that will help further develop your lesson plans as needed.

### **Glossary**

A list of terms relating to Indigenous people in Canada.



## Part 1 – Indigenous Peoples: Language for Decolonization

If we, as instructors, are ever going to work in solidarity with Indigenous people, it is imperative that we provide a reasonably clear understanding of ways to discuss, share, and talk with our Indigenous neighbors, friends, co-workers, and acquaintances in an informed and sensitive manner. We need to be clear on how to refer to Indigenous people. This will not only help contribute to broader societal efforts towards decolonizing our language and relationships, but will also avoid the unintentional embarrassment and feelings of alienation that people who are unaware of offensive vs. inoffensive English language terms, and outdated phrases, in reference to Indigenous people. We need to make sure we are working with the basic understanding of some very complex topics.



A review of some of the more complex definitions

**Decolonization:** Is the restoring of Indigenous world views, culture, and traditional ways and replacing the Western interpretations of history with Indigenous perspectives. Decolonization is about the shifting of how Indigenous people

view themselves and the way non-Indigenous people view Indigenous people. Decolonization is about rediscovering and reclaiming the concepts of family, community, culture, languages, history, and traditions that were removed as a result of federal government policies design for assimilation. Decolonization is about self-government, treaties, or negotiated agreements and renewing the vitality of social, political, and economic engagement.

**The Indian Act:** Is the Canadian federal laws that govern in the matters belonging to Indian status, bands, and reserves. The Indian Act in its design is paternalistic since it regulates and administers the affairs and daily life of registered Indians and reserve communities. It has imposed governing structures such as band councils to control the rights of Indians to practice their culture and traditions and has enabled the Canadian Government to determine the territories of groups in the form of reserves. The Indian Act also determines who even qualifies as Indian through status vs. non-status definitions. The Indian Act was first passed in 1876 and although has undergone amendments is largely the same as its original form.

The Indian Act is administered by Indigenous and Northern Affairs Canada (INAC):  
<https://www.aadnc-aandc.gc.ca/eng/1100100010002/1100100010021>

**Unceded Territory:** Is the Indigenous land that has neither been handed over by Indigenous people nor has it been acquired by the Provincial Government and the Federal Government of Canada. Ninety-five percent of British Columbia, including Vancouver, is unceded traditional First Nations territory. First Nations in B.C. never ceded or legally signed away their lands to Canada.

**Metis People:** Is the distinct people or nation of the Northwest that emerged in Canada during the 18th and 19th century. The Metis call their historic homeland throughout Canada including the three Prairie Provinces, Ontario, Quebec, British Columbia and the Northwest Territories. The Metis are a distinct group of mixed European and Indigenous people. The use of the term Metis is a complex and contentious term and often describes the self-identified people of the Metis Nation, whose origins trace back the the Red River Valley and the Prairies as a whole. The Metis are connected through a common culture, ancestral language, history, and political tradition. More recently, there have been attempts made by people claiming themselves to be Metis because they can trace an Indigenous ancestor in their family history which has complicated government definitions and self-definitions as they evolve and are debated in this current political climate.

In *Part 1 - Indigenous Peoples: Language for Decolonization*, students learn the correct terms and phrases used today. As stated in the Introduction, be aware that the language, terms, and interpretations represented here will also likely shift, change, and grow as the continuation of sustained engagement with Indigenous

contributions to the Canadian English language lexicon develops. There are eight activities in this part and a PBLA at the end of this section.

**Key areas covered in Part 1:**

- The correct terms for addressing Indigenous people and Indigenous issues.
- The correct spelling and capitalization for terms referring to Indigenous people and issues.
- An overview of the Indian Act, reserves, and status vs. non-status Indian.
- *A PBLA - CLB 5+ Listening Task: Comprehending Information on the Indian Status Card.*
- Online research project into the First Nations closest to students' homes in order to further understanding of the living culture, language, traditions, and land entitlements that connect directly to students' everyday lives.

*Activity 1 – Handout - Conversation Questions*

Work with a partner and discuss the following:

Name \_\_\_\_\_ Date \_\_\_\_\_

1. Who are some of the Indigenous people you have heard of in any part of Canada or in another part of the world?
2. What is the difference between calling someone an Indian vs. and Indigenous person?
3. Do you know the First Nation land where you live?
4. What is the difference between First Nation, Inuit, and Metis people?
5. What does the word *settler* mean?
6. What has been the relationship between Indigenous people and settlers in Canada?
7. How have Indigenous people been treated in Canada?
8. How do Indigenous people experience racism?
9. In what ways are Indigenous people the original Canadians?
10. Do you think Indigenous people are the *real* Canadians in Canada? Would Indigenous people agree with you?

*Activity 2 – Introduction - Listening*

TEACHER'S NOTES

This video, hosted by CBC Inuk journalist Ossie Michelin, explains the proper terms to use when referring to Indigenous people. Have the students watch two times before answering the questions.

Students watch twice the following YouTube video:

<https://www.youtube.com/watch?v=XEzjA5RoLv0> (2:38)

*Activity 2 – Handout - Listening*

**Instructions:** Read the following questions then watch the video and answer the questions below.

Then, form a group and discuss your answers to the following questions. Watch the video again and check your answers. Check back with the whole class.

1. Name the three Indigenous people in Canada?
2. What did the commentator mean when he said First Nations are the most varied people?
3. Are the terms *First Nations* and *Indigenous* interchangeable?
4. What does he mean when he says the idiom *rule of thumb*?
5. Who are the Metis people?
6. What provinces do Metis people originally come from?
7. What other countries do Inuit people inhabit in the North?
8. What does Inuit mean?
9. What does Inuk mean?
10. Is the term Aboriginal still used today?
11. What does the journalist suggest you do if you do not know how an Indigenous person identifies themselves or their Nation?

#### TEACHER'S NOTES

As language, politics, and society change, we will find there are some words that were once in common usage and are now deemed offensive and unacceptable. Your students may have been exposed to terms that are in this category through TV, movies, or in conversation with others, and not realize that the term used is now no longer appropriate.

Below are some terms that are considered racist and unacceptable. This list comes from Chelsea Vowel's book *Indigenous Writes* (2016). As she says, these are words "definitely not to be calling us."

#### Unacceptable Vocabulary

Savage  
Red Indian  
Redskin  
Native  
Tribe/tribal

Avoid terms such as:

Indigenous people of Canada  
Canadian Indigenous people

There are also names that are presently in use that are part of Indigenous people English language lexicon. They may be used in certain contexts or used by Indigenous people within their own communities. On the next page, you can help students learn the terms of reference for Indigenous people as it stands today but also reminding students that new terms and phrases may emerge in time.

## Vocabulary and Definitions

**Indigenous people:** The first groups of people that lived on the land.

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**Turtle Island:** Indigenous people use this name to refer to the geographic area now known as North America. Often used by Indigenous rights activists and movements to describe Canada prior to colonization.

---

**Indian:** The word is considered acceptable only when referring to the Indian Act, otherwise, do not use.

---

**First Nations:** Indigenous people other than Metis or Inuit. There are 634 First Nations in Canada, each with distinct heritages, languages, and cultures.

---

**Metis:** Indigenous people of mixed ancestry, which include First Nations and European-Canadian settlers.

---

**Inuit:** Indigenous people whose traditional territory is the Arctic including Greenland, Canada, and the United States (Alaska). The singular term for Inuit is Inuk. These words replaced the older term *Eskimo* in Canada.

---

**Specific nations:** The group of people sharing the same language, culture, history, and traditional territory. Nations such as. Squamish, Cree, and Salish, etc. These are always capitalized as they are proper nouns.

---

**Indigenous Elders:** The storytellers, teachers, protectors, healers, and senior organizers of Indigenous communities. Always capitalize.



TEACHER'S NOTES

Students get one handout per group of three and cut the Term and Definition cells. Students match the vocabulary terms with the corresponding definitions.

Activity 3 – Handout – Matching Terms and Definitions

Term	Definition
Indigenous people	The first groups of people that lived on the land.
Turtle Island	Indigenous people use this name to refer to the geographic area now known as North America. Often used by Indigenous rights activists and movements to describe Canada prior to colonization.
Indian	The word is considered acceptable only when referring to the Indian Act, otherwise do not use.
First Nations	Indigenous people other than Metis or Inuit. There are 634 in Canada, each with distinct heritages, languages, and cultures.
Metis	Indigenous people of mixed ancestry, which includes First Nations and European Canadian settlers.
Inuit	Indigenous people whose traditional territory is the Arctic including Greenland, Canada, and the United States (Alaska). The singular term for Inuit is Inuk. These words replaced the older term <i>Eskimo</i> in Canada.
Specific nations E.g. Squamish, Cree, Salish, etc.	The group of people sharing the same language, culture, history, and traditional territory. These are always capitalized as they are proper nouns.
Indigenous Elders	Story tellers, teachers, healers, and senior organizers of Indigenous communities. Always capitalize.

Activity 4 – Handout - Spelling and Pronunciation

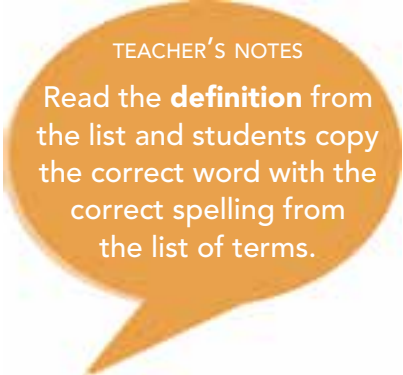
Name \_\_\_\_\_

Date \_\_\_\_\_

Work in pairs. Read the words (top to bottom) and practice with a classmate. Check with your teacher for the correct pronunciation.

In	I	Me	El	Tur
di	nu	tis	ders	tle
ge	it			ls
nous				land

Activity 5 – Vocabulary Listening and Spelling.



Vocabulary	Definition
Indigenous people	The first groups of people that lived on the land.
Turtle Island	Indigenous people use this name to refer to the geographic area now known as North America. Often used by Indigenous rights activists and movements to describe Canada prior to colonization.
Indian	The word is considered acceptable only when referring to the Indian Act, and otherwise do not use.
First Nations	Indigenous people other than Metis or Inuit. There are 634 First Nations in Canada, each with distinct heritages, languages, and cultures.
Metis	Indigenous people of mixed ancestry, which includes First Nations and European Canadian settlers.
Inuit	Indigenous people whose traditional territory is the Arctic including Greenland, Canada, and the United States (Alaska). The singular term for Inuit is Inuk. These words replaced the older term <i>Eskimo</i> in Canada.
Specific nations	The group of people sharing the same language, culture, history, and traditional territory. Nations such as: Squamish, Cree, and Salish, etc. These are always capitalized as they are proper nouns.
Indigenous Elders	The storytellers, teachers, protectors, healers, and senior organizers of Indigenous communities. Always capitalize.

*Activity 5 – Handout - Listening to Vocabulary and Spelling*

Name \_\_\_\_\_

Date \_\_\_\_\_

A specific nation | Indigenous people | Turtle Island  
Metis | First Nations | Inuit | Indian | Indigenous Elders

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_

TEACHER'S NOTES

Activity 6 can be used as scaffolding in preparation for the following PBLA Listening Task. If your students are higher than a CLB 5, you may want to skip this activity and go straight into the next PBLA activity.

The video in the PBLA Task is the same as this one. Students will however be assessed on their analytical understanding of the language on the PBLA Task.

*Activity 6 – Handout - Reading*

Name \_\_\_\_\_

Date \_\_\_\_\_

**Indian Status, Non-status, Reserves, and the Indian Act**

Read the following two sentences and answer the comprehension questions:

**Status Indian**

A legal name for a First Nations person who is under federal government control.

Forty-five percent of all Indigenous people in Canada are Status Indians.

**Comprehension Statements, T (true) F (false)**

1. Indian status gives government control over who is a First Nations person T - F
2. All First Nations people have Indian Status T - F

## Non-status Indian

An Indigenous person without status as Indian or an Indigenous person that was never allowed status because their parents or grandparents lost status, usually because that person married a non-Indigenous person. However, non-status Indians are still Indigenous. Non-status Indians account for 25 percent of all First Nations People in Canada in Canada.

### Comprehension Statements, T (true) F (false)

1. Some Indigenous people do not have Indian status. T - F
2. Indigenous people usually lost status because their parents or grandparents lost status when they married someone without status. T - F
3. Non-status Indians are not considered to be First Nations. T - F

## Reserves

A colonial system of land governed by the Indian Act which reserved land for Indigenous people who were forced off their ancestral territories. Residence on a reserve is governed by the Indigenous councils as well as the federal government. A fraction of traditional unceded territory, reserves, may serve as spiritual and physical homelands for First Nations people and are also controlled by the Federal Government of Canada.

Reserves are often the focal point of activism relating to land claims, resource management, environmental concerns, socio-economic conditions, and self-governance.

### Comprehension Statements, T (true) F (false)

1. Reserves are areas of land controlled by the federal government of Canada and Indigenous Councils. T - F
2. Reserves were created by the Indian Act. T - F
3. Reserves are often faced with challenging socio-economic conditions T - F
4. Reserves are often where social justice actions take place such as demonstrations against environmental damage. T - F
5. Reserves are often where First Nations people feel free to practice their traditional, and spiritual practices. T - F

## The Indian Act

A lot of colonial language surrounding Indigenous people have been inherited from the Indian Act along with all its prejudices. It is being challenged in a serious and profound way by Indigenous rights movements in Canada.

The Indian Act is the laws the federal government controls over Indian status, as well as government and management of reserve land, and money provided by the federal government to status Indians. The Indian Act also provides the governing obligations of First Nations communities and determines if a person has Indian status through their First Nation's heritage. Having Indian status then determines if an Indigenous person has the right to live on a reserve.

The Indian Act is only for First Nations people, not the Métis or Inuit. It is an evolving, paradoxical document that has enabled trauma, human rights violations, and social and cultural disruption for generations of First Nations people.

### Comprehension Statements

Answer T (true) F (false) for the following statements.

1. The Indian Act was created by the federal government for all First Nations people. T - F
2. The Indian Act establishes the laws on land reserves for First Nations people. T - F
3. The Indian Act is controversial. T - F
4. The Indian Act has been positive for First Nations people. T - F
5. The Indian Act are laws that provide governance for land and money transferred from the federal government to the First Nations people. T - F

Activity 7 – Handout - Listening and Watching: 'Indian Status in Canada' Video

Name \_\_\_\_\_

Date \_\_\_\_\_

<https://www.youtube.com/watch?v=3uP9b3FFz9s> (2:14)

Answer T (true) F (false) for the following statements. Watch the video again. Check your answers with a partner.

1. The Indian Status Card shows that the person is a Status Indian. T - F
2. Indian status was created when the Indian Act was established by the federal government. T - F
3. The Indian Act was created in 1876. T - F
4. The Indian Act controls land, education, and status of First Nations People. T - F
5. You have to register with the government as an Indigenous person before you can claim status. T - F
6. Approval of status is made by Indigenous and Northern Affairs Canada (a government department). T - F
7. Benefits of having an Indian Status Card are: dental care, prescriptions, health care, mental health counselling. Tax benefits, housing assistance, and post secondary education support. T - F
8. All cardholders of Status Indians do not pay for education, nor do they pay any taxes. T - F
9. Status Cards are accepted wherever Indigenous people buy prescriptions, or use it for other health benefits. T - F
10. The Status Card benefits are unchanging and will continue in the future. T - F



## PBLA Listening Task: Comprehending Information (IV)

Name \_\_\_\_\_

Date \_\_\_\_\_

**Listening and watching** – *Indian Status in Canada* video:  
<https://www.youtube.com/watch?v=3uP9b3FFz9s> (2:14)

Listen to a short description about the Status Indian Identity Card. You will hear a speaker describe the Status Indian Identity Card. Listen to the whole video and then answer the questions. You have 60 seconds to read the questions before you watch the video.

**Instructions:** Circle the correct answer for each question.

1. What is the main idea of this speech?
  - A) Indigenous people right to government money.
  - B) First Nations Identity Cards.
  - C) Identity card fraud.
  
2. What is a status card?
  - A) A legal identity card created from the Indian Act.
  - B) A card for all Indigenous people in Canada.
  - C) Provides Indigenous people with land and education.
  
3. When was the Indian Act created?
  - A) 1876
  - B) 1896
  - C) 1986
  
4. What do Indigenous people need to do before they can apply for a Status Card?
  - A) Get married.
  - B) Apply to the Indian Register. The official government record of who is a status Indian.
  
5. Which government department determines who can get a Status Card?
  - A) Indigenous and Northern Affairs Canada.
  - B) The Indian Act.
  - C) The Department of Indian Affairs.

*continued...*

6. How many versions of the Indian Status Cards are available?
  - A) 3
  - B) 4
  - C) 1
  
7. What are the benefits of having an Indian Status Card?
  - A) Dental care, health care, prescriptions, and mental health counselling.
  - B) Dental care, prescriptions, marriage licenses, childcare.
  - C) Dental care, mental health care, prescriptions, mental health care, and some tax exemptions.
  
8. All Indigenous people can access the benefits.
  - A) True
  - B) False
  
9. All card holders do not pay any taxes and receive free schooling.
  - A) True
  - B) False
  
10. The application process for Indigenous people getting a status card takes:
  - A) Up to 14 weeks
  - B) More than 14 weeks
  
11. A status card will automatically provide benefits such as prescription drugs when you show the card to the healthcare provider.
  - A) True
  - B) False
  
12. Indian status rights are...
  - A) Changing
  - B) Set for life
  
13. This video provides information for:
  - A) People working in the government.
  - B) The general public including Canadians, and Indigenous people.
  - C) Only Indigenous people.

PBLA Listening Tool: CLB \_\_\_ Comprehending Information (IV)

Name \_\_\_\_\_

Date \_\_\_\_\_

Listening and watching – *Indian Status in Canada* video:  
<https://www.youtube.com/watch?v=3uP9b3FFz9s> (2:14)

**Indian Status Identity Card**

Understanding descriptive presentation about the Indian Act and the Status Indian Identity Card. You will listen to a speaker describe the Status Indian Identity Card. Listen to the whole video and answer the questions. You have 60 seconds to read the questions before you watch the video:

Holistic	Beginning	Developing	Completing
Identifies the main idea			
Analytics	Beginning	Developing	Completing
Identifies some factual details			
Identifies some implied meaning			
Identifies the intended audience			

Success     Not yet

Comments:

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Activity 8 – Internet Research Project

Learning the names of the Indigenous people, languages, geography, and culture can be helpful to understand Indigenous communities past and present.

Below are some of the websites of First Nations in British Columbia. These are not provincial or federal government websites but rather come from Indigenous communities directly. Choose the website that matches the geographic area of your students' homes. If you do not find it here, you can find a link through <https://fnbc.info/directories>. Be sure to research the website prior to your class so that students won't be spending too much time searching through various websites but can go straight to a source that will provide the important information they will need to do the project.



*Activity 8 – Handout – Research Project*

Name \_\_\_\_\_ Date \_\_\_\_\_

**Research Project: The First Nation Land that I Live on**

Name of the nation \_\_\_\_\_

Name of the language \_\_\_\_\_

Give four examples of cultural practices:

Example 1 \_\_\_\_\_

Example 2 \_\_\_\_\_

Example 3 \_\_\_\_\_

Example 4 \_\_\_\_\_

How big is this nation's territory? \_\_\_\_\_

How does this nation protect and support its land? \_\_\_\_\_

Does this nation have a government nation council? Yes - No

Does this nation have a business and taxation service? Yes - No

What type of revenue-generating activity does this nation do to support their community?

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What kind of education and social services does this nation provide for its communities?

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What is something new that this nation is developing for its community?

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## Part 2 – Land Acknowledgements: The Land I Live On

The Truth and Reconciliation Commission of Canada, now known as the National Centre for Truth and Reconciliation (NCTR), created ninety-four recommended calls to action. One of the ninety-four recommendations was the Land Acknowledgements. It is considered by Indigenous people as a necessary first step toward honouring the original occupants of Canada and helps Canadians recognize and respect Indigenous peoples' inherent relationship to the land. In this section, students will learn one set phrase of a Land Acknowledgement for the territory the student lives on.

As a gesture, a Land Acknowledgement can sometimes feel dismissive, mechanical, and a bit hollow. However, there are real attempts now to make Land Acknowledgements more meaningful by personalizing them. By talking about how a Land Acknowledgement is trying to be true to the commitment of contributing to the advancement of Indigenous rights, and how it is a step towards creating awareness and inclusivity of Indigenous struggles, students will understand its significance and why it is an important part of reconciliation. If students are able to memorize a Land Acknowledgement set phrase, you can have them add in how it relates to their own home, and personalize it, which will make it more meaningful.



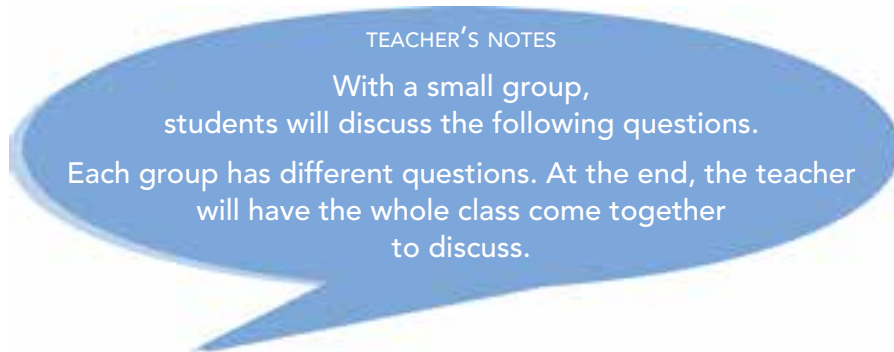
There are some examples of Land Acknowledgements below that you can refer to for this purpose.

There are seven activities using all four-skill areas and a Portfolio Based Language Assessment (PBLA) at the end of this section.

Part 2 covers:

- Context for the acknowledgement
- Vocabulary for Land Acknowledgements statements
- Memorizing the Land Acknowledgement statement
- Create awareness of Indigenous peoples' land claims
- PBLA – CLB 5+ Getting Things Done (III)

*Activity 1 – Speaking - History of the Land and Land Acknowledgements*



Name \_\_\_\_\_ Date \_\_\_\_\_

**Group 1 – Handout**

1. Do you know the name of the Indigenous community in your own town/city?
2. What do you know about the Indigenous people in this region?
3. Why are Indigenous people asking the government to apologize for past injustices?
4. What is the difference between an immigrant/refugee and a settler in Canada?
5. What are non-Indigenous people attitudes towards First Nations, Inuit, and Metis people?



Name \_\_\_\_\_ Date \_\_\_\_\_

**Group 2 – Handout**

1. What do you know about the Indigenous people in this region?
2. What do Indigenous people want Canadians to understand about their experiences of colonization?
3. What does decolonization mean for Indigenous people?
4. What does the term settler mean in the Canadian context?
5. What are Indigenous land claims?







Name \_\_\_\_\_

Date \_\_\_\_\_

### Group 3 – Handout

1. Why are Indigenous communities angry and hurt by the Canadian Governments?
2. What do you know about status vs. non-status Indians?
3. What are reserves?
4. Do all reserves in Canada have acceptable living standards? If not, why not?
5. Do you know if there is a reserve near to your home or school? If so, where?
6. Can Indigenous people live anywhere in Canada?



Name \_\_\_\_\_

Date \_\_\_\_\_

### Group 4 – Handout

1. Do reserves create assimilation? Do you think assimilation is important?
2. What does integration mean? Are Indigenous people integrated into Canadian society?
3. Are settler and newcomer people assimilating and/or integrating into Indigenous communities? Why? Or, why not?
4. Do you think reserves are fair for Indigenous people?
5. Do Indigenous people pay taxes if they live on a reserve?



Activity 2 – Handout - Vocabulary Match

Name \_\_\_\_\_

Date \_\_\_\_\_

**Vocabulary review match:** Read and draw a line to match. When you have finished check your answers with a classmate.

Vocabulary	Definition
Inuit People	The Indigenous people of Canada recognized by the federal government that does not include Inuit and Metis people. At present there are 634 nations. Half of the 634 nations are in British Columbia and Ontario. There are more than 50 distinct languages.
First Nations People	The Indigenous people that are not First Nations or Metis in Canada. They traditionally live in the northern regions of Canada. They speak Inuktekuk.
Traditional Land	A group of people who have descended from First Nations people and European Settlers (mostly French Europeans) and are recognized since 1982 as one of the Indigenous people in Canada.
Unceded Territory	The land where generations of First Nations, Inuit, or Metis people lived and where the relatives of the present-day Indigenous people are buried.
Metis	The land that First nations, Metis, or Inuit lived on prior to contact with settlers and claim as their own inherited territory.
Ancestral Land	In Land Acknowledgements, it is understood that the land was taken by settler communities and government, often by force. Indigenous people did not want to give up their land.

TEACHER'S NOTES

Cut the readings into sections. Divide the class into groups of five. If not possible, give one group of students Sections 5 and 6 together. Have the students take turns reading the paragraphs to each other in the group.

When they have finished, give one of the T (true) F (false) questions to the group and have them answer together. When they have finished, you can give them each a copy of the reading.

Activity 3 – Handout - Jigsaw Reading

Land Acknowledgements History

1. Doing a Land Acknowledgement means making a statement that acknowledges that an event, an institution, a settler community, are on the traditional Indigenous territories of the Indigenous people (First Nations, Metis, and Inuit) and their descendants. Land Acknowledgements are either spoken or written and usually government, community groups, the arts, and academic institutions, are the most common spaces you will hear or read Land Acknowledgements.



2. All non-Indigenous people in Canada are settlers, immigrants, or refugees, whether they have lived here for months or for centuries. At some point, our families immigrated to Canada and began new lives in a new land we all call Canada. However, Indigenous communities already lived in the country we now call Canada for over 10,000 years, and it is important to acknowledge this Indigenous history.



3. The consequence of settlement has resulted in the Indigenous people being displaced from their traditional lands, cultures, and languages. Land Acknowledgements help us all recognize and remember that Indigenous people were forcibly disrupted from their way of life.



*continued...*

4. Land Acknowledgements help us recognize that injustices, as a result of colonization, continue in Canada. Through the Land Acknowledgment practice, Indigenous people hope that Canadians recognize that they are living on Indigenous lands.



5. Land Acknowledgements remind us of the continued rights of Indigenous people to their traditional lands and their right to future prosperity.



6. Land acknowledgements provide an opportunity for the specific First Nation of the land to be named, reminding all Canadians that Indigenous people call the land by other names and do not always identify themselves as Canadian.



*Activity 3 – Handout - Reading Comprehension*

Name \_\_\_\_\_

Date \_\_\_\_\_

Answer the T (true) F (false) statements in your group.

1. All Canadians are either decedents of settlers, or are immigrants, or refugees. T - F
2. All Indigenous people come from the same culture, language, and area within Canada. T - F
3. Land Acknowledgements are spoken and listened to at public events, universities, concerts, and at business meetings. T - F
4. The purpose of Land Acknowledgements is to make white people feel guilty. T - F
5. Indigenous people are the Inuit, Metis, and First Nations people that lived here for 10,000 years before European settlement. T - F
6. Land Acknowledgements are always done only by Indigenous people. T - F
7. Land Acknowledgements help us to identify the Indigenous name of the territory where First Nation communities live. T - F
8. Land Acknowledgements are the only way for Canadians to correct the mistakes of the past. T - F

Activity 4 – Writing and Reading a Map

Invite students to come to the board and find the name of the First Nation that they live on.

TEACHER'S NOTES

Put the map up on the Smartboard. This map does not need to be photocopied.

Review with the whole class and find your location. Review the First Nations in your surrounding area.

This map can be used online for the whole class using a Smartboard.

<http://johomaps.com/na/canada/bc/coastnations.html>



Activity 5 – Listening: Land Acknowledgements Video

CBC TV - Baroness Von Sketch (2:13):

<https://www.youtube.com/watch?v=xlG17C19nYo>



Photo courtesy of CBC TV

*Activity 5 – Handout - Listening: Land Acknowledgements Video*

Name \_\_\_\_\_

Date \_\_\_\_\_

Watch and listen to the *Baroness Von Scetch* video which is produced by CBC Television in Toronto. Watch and listen two times and then answer the following questions. When you have finished, compare your answers with a classmate.

**Comprehension Questions**

1. What is the woman on stage saying in the video?
2. Why does the woman in the audience stand up and ask if they should leave the theatre? Why is she so confused?
3. Is this video telling people they should get off Indigenous lands?
4. What does it mean when the audience member says, "How are we making right?"
5. Who gets the money from the ticket sales? Who gets the money from the bottled water that the theatre sells?
6. The video is inferring that Land Acknowledgements are not enough to correct the injustices on Indigenous people. Do you think the Land Acknowledgement is enough?



Activity 6 – Handout - Vocabulary - Gap Fill

Name \_\_\_\_\_

Date \_\_\_\_\_

Work with a classmate. Using the vocabulary from Activity 5, fill in the missing words in the reading.

**First Nations | Inuit People | Traditional Land | Unceded Territory  
Metis | Ancestral Land | 634 | Inuktekuk | European**

The Indigenous people of the North are the \_\_\_\_\_.

Their ancestral homeland is above the 49th parallel in Northern Canada. They speak \_\_\_\_\_.

They are not \_\_\_\_\_ people.

At present there are \_\_\_\_\_ First Nations in Canada and half are in British Columbia.

The \_\_\_\_\_ are also Indigenous. They are a mix between parents who are \_\_\_\_\_ and \_\_\_\_\_ settlers.

The \_\_\_\_\_ is the land that was used and occupied by Indigenous people before European settlers arrived in Canada. Some of the traditional territory is known as the \_\_\_\_\_ because it was not given to the Canadian Government and no treaty was signed by the Indigenous community.

The \_\_\_\_\_ of Indigenous communities are where the history, culture, and the burial grounds of their people remain today.

*Activity 7 – Handout - Memorizing a Land Acknowledgement*

Name \_\_\_\_\_

Date \_\_\_\_\_

Insert the name of the First Nation land that you live on. Write it on the line of the Land Acknowledgement. After, copy the Land Acknowledgement three times.

**Land Acknowledgement**

I would like to acknowledge that I live on the traditional and unceded territory of the \_\_\_\_\_ Nation. Today I honour Indigenous history and culture and I am committed to respecting the original inhabitants of this land: The First Nations, Metis, and Inuit people.

1) I would like to \_\_\_\_\_ that I live on the \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

2) \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

3) \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

*Activity 8 – Role Play - Memorizing a Land Acknowledgement*

In groups of three, practice memorizing the Land Acknowledgement. Pay special attention to the pronunciation of the First Nation you are acknowledging. Stand in front of your two classmates to practice. The more you practice, the more comfortable you will feel speaking in front of the class. This will prepare you for the Land Acknowledgement PBLA Speaking Task you will be doing later.

Here are some additional examples of Land Acknowledgments:

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

<https://www.youtube.com/watch?v=3Ch8vLyhh9k>

[https://www.youtube.com/watch?v=Meg\\_85h5UWI](https://www.youtube.com/watch?v=Meg_85h5UWI)

<https://www.youtube.com/watch?v=IHbvedl6qLI>

### PBLA Speaking Task: CLB \_\_\_ Getting Things Done (III)

In a face-to-face interaction with classmates, the student gives a brief description of a formal presentation of the Indigenous Peoples Land Acknowledgment in their community.

**Instructions:** Have the students memorize by heart the Land Acknowledgement for the territory that they live on. Once they have had enough time to practice, invite the students to each stand in front of the class and recite the Land Acknowledgement that pertains specifically to where they live in Canada. Try to have students also reflect a tone of sincerity and meaning to them individually.

**Task:** After students have had enough practice and have memorized the Land Acknowledgement that pertains to the community where they live and work, students will individually stand in front of the class to say their own Land Acknowledgement. See next page for Assessment details.

**PBLA Speaking Tool: CLB \_\_\_ Getting Things Done (III)**

In a face-to-face interaction with classmates, the student gives a brief description of a formal presentation of the Indigenous Peoples Land Acknowledgment in their community.

Name \_\_\_\_\_

Date \_\_\_\_\_

Holistic	Beginning	Developing	Completing
Gives information and presents it to a group.			
Analytics	Beginning	Developing	Completing
Uses sequencing intonation so that the listener can follow.			
Checks to confirm understanding from the group.			
Uses modals with the appropriate level of politeness.			
Speech rate is slow to normal with a few hesitations.			
Adapts speech to reflect some degrees of formality and personalizes it appropriate for the audience.			

Success     Not yet

**Comments:**

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## Part 3 – Truth and Trauma: The Residential School System and the Sixties Scoop

The legacy of the residential school system has haunted the Canadian identity for decades now. Canadian society has been jarred by the efforts made by some Indigenous people willing to share their stories of injustice by government and settler cultures and has demanded reconciliation for the survivors of residential schools and the Sixties Scoop.

Students will learn how the creation of the Indian Act's administration of status vs. non-status Indians and the forced removal of Indigenous people from their territories through such institutions as the residential schools system and the Sixties Scoop have negatively affected Indigenous identity and socioeconomic opportunities. There is also a part for teachers to understand what it means to be a trauma-



informed educator and apply these principles to your classroom practices, being aware that the experiences of Indigenous people can be comparable to those who have experienced the trauma of forced migration. There are 10 activities in this part.

Part 3 covers:

- Fluency practice and stating opinions.
- Learning about the residential school system in Canada.
- Learning about the Sixties Scoop in Canada.
- Skimming and scanning for information.
- Listening for detail.
- Reading a map.
- Structuring essays and stating opinions.
- PBLA – Sharing Information (IV) : Summary report and offering opinions.

## TEACHER'S NOTES

### Trauma Informed Practices

Many of us have within us pockets of agitation that are organized around traumatic experiences. People experience trauma differently but traumas such as illness, loss of loved ones, poverty, racism, dispossession, can effect an individual's ability to learn or stay engaged in a classroom environment.

Your students, particularly those who have had experiences of forced migration, may live with traumas that are similar to Indigenous people. For example: removal from culture, forced separation from family, unable to speak a mother-tongue, and being self-conscious about identity in their new community are all experiences shared by Indigenous people.

It is important that you are well informed about the effects of such trauma on learning and can curate your lessons to minimize the triggers that may affect students as a result of learning about Indigenous experiences in Canada.

As important as it is that we all learn about the injustices faced by Indigenous people, also understand that students may not feel as safe and trusting of the Canadian Government after learning how Indigenous communities in Canada have faced similar injustices and this may result in mistrust of settler communities also.

The consequences of trauma can show up in the classroom. Watch for the following behaviors from vulnerable students and suspect that these triggers can be a result of their own traumatic memories:

- Irritable and/or angry
- Difficulty focusing due to high levels of anxiety
- Staring into space or out the window
- Big gaps in memory
- Quick to tear
- Needing a lot of your undivided attention
- Difficulty focusing due to lack of sleep and nightmares
- Shame/guilt



## Reading: The Residential School System

### TEACHER'S NOTES

To help and support a student who is being triggered, try some of the following:

1. Allow a student to take a break and step outside if they need to.
2. Keep doors and windows open if possible.
3. Invite the student to talk to you after class and practice Active Listening (listen without interruption or dismissing or silencing the person).
4. Ground the class to the present moment by starting the class with mindful breathing techniques and even a short meditation practice.
5. Do take breaks and make sure the students are comfortable with the topics you cover.
6. Establish good, honest, and open relationships with your students before attempting more challenging subjects such as residential schools and other injustices faced by Indigenous people. Make sure you are working in solidarity with your class rather than separate from them.

Activity 1 - Reading

TEACHER'S NOTES

Put the following pictures on the Smartboard.

Ask the students about the following pictures. What do they see? Who are these children? Where do you think this picture was taken? Who is the woman in the back of the class? What kind of school do you think this is? Etc.



Anglican Church Archives, Old Sun



Maliseet (Wulustukwiak) First Nation students on the steps of Woodstock Indian Day School, New Brunswick. [The boy sitting on the far right has been identified as Dr. Peter Lewis Paul, 1902-1989.]



Practical sewing class at the Kamloops Indian Residential school 1958 or 1959, [www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Pages/residential-schools-photo-sets-bc.aspx](http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Pages/residential-schools-photo-sets-bc.aspx)

*Activity 2 - Reading*

TEACHER'S NOTES

Divide students into Partner A and Partner B. Give the students the reading handout and ask them to read in class to ensure they understand all the vocabulary. Then ask them to read again as homework. In the following class, divide the students into A and B partners. Hand out the questions without the answers. Ask the students to ask the question from their partners. If possible, students can try and paraphrase their answers rather than reading the answer from the handout.

Activity 2 – Handout - Partner A Reading

**Instructions:** Read alone and ask your teacher about any vocabulary you do not understand. Read again as homework.

Question	Answer
What are residential schools?	Residential schools were government-sponsored Christian schools for Indigenous children only. Their function was to educate and assimilate Indigenous children into European-settler culture in Canada.
Who paid for the residential schools?	The Canadian Government.
Who taught the Indigenous children?	English or French white, Christian, church people.
Who attended the schools?	Indigenous children, from ages 4 to 17.
Where did the children live?	Most of the children lived at the schools. They did not live with their parents or in their own cultural community.
Why did the government and the churches build residential schools?	Because the government and churches thought it was important for Indigenous people to forget their culture, religion, languages, and family lifestyle. The government and churches thought it was better for Indigenous children to learn to be Christian and speak English or French only, and assimilate into white-European culture.
How many Indigenous children went to residential schools in Canada?	150,000 children in Canada went to residential schools.

*continued...*

Question	Answer
Did the children like the schools?	Generally, no. The children were not happy at the schools. Many children were beaten for speaking their first language. They were given bad food and the schools were cold and the teachers unkind. Many children tried to return to their families, but they could not get home. According to reports, more than 6,000 children died at residential schools because of disease, neglect, abuse, and running away.
Did the Canadian Government force the parents to send their children to residential schools?	Yes, from 1920 to 1948 all Indigenous children had to leave their families and go to residential schools. After that, residential schools were the only places Indigenous families could send their children for an education.
How many residential schools were in B.C.?	There were eighteen residential schools in B.C.
How many residential schools are in Canada today?	There are no residential schools in Canada now.

Activity 2 – Handout - Partner B Reading

**Instructions:** Read alone and ask your teacher about any vocabulary you do not understand. Read again as homework.

Question	Answer
When did the first residential school open in Canada?	The first residential school opened in 1831 in Ontario.
When did the last residential school close in Canada?	The last residential school in Canada closed in 1996 in Saskatchewan.
How many residential schools were there in Canada?	There were 139 residential schools in Canada.
Did the children get a good education at residential schools?	No, most teachers did not have enough training. The classes were only half a day and the other half of the day the children had to work at the school.
What did the children learn in school?	The children learned some basic English, French, mathematics, and religion. The material was not interesting or important to most of the children's needs.
Did the children assimilate into white European culture?	Generally, no. Most of the children left the schools feeling confused and insecure. They did not know who they were. They felt bad about being an <i>Indian</i> and they carried that shame all their lives.
Could the children visit their parents on school holidays?	Not until the 1950s did the Government of Canada allow the children to go home for school holidays. Before that time, they were not allowed to go home. The schools were often far away from families, so it was not possible for children to visit. Sometimes the families never saw their children again.

*continued...*

Question	Answer
What was the food like at the school?	<p>Terrible, not healthy, and not the same food as in their own culture.</p> <p>The Government of Canada did not give enough money for the church to provide good food to the children. Many of the children suffered from diseases such as malnutrition and tuberculosis.</p>
Did the children sleep in their own rooms?	<p>No, the schools were often overcrowded because the government and the churches did not provide enough money for the schools.</p>
Why did not the Indigenous parents protest and complain to the Canadian Government and churches?	<p>The parents and children at the residential schools did protest.</p> <p>At least twenty-five fires at the schools were started as a protest and parents of the children complained to the government.</p>
How do Indigenous people who went to residential schools feel about the experience?	<p>Most Indigenous people that went to residential schools in Canada feel hurt and traumatized by their experience.</p> <p>Indigenous people generally feel the Canadian Government tried to erase Indigenous culture, language, and religions, and make them <i>white</i> like the settler cultures.</p>
Did residential schools erase Indigenous peoples' culture?	<p>No, Indigenous people have survived and lived in Canada for more than 10,000 years. European settler cultures have not destroyed First Nations, Metis, or the Inuit people's culture.</p>



Activity 2 – Handout – Speaking, Listening, and Taking Notes

Partner A: Ask Partner B the following questions

Name \_\_\_\_\_

Date \_\_\_\_\_

Question	Write your answer here
When did the first residential school open in Canada?	
When did the last residential school close in Canada?	
How many residential schools were there in Canada?	
Did the children get a good education at residential schools?	
What did the children learn in school?	
Did the children assimilate into white European culture?	

*continued...*

Question	Write your answer here
<p>Could the children visit their parents on school holidays?</p>	
<p>What was the food like at the schools?</p>	
<p>Did the children sleep in their own rooms?</p>	
<p>Why did not the Indigenous parents protest and complain to the Canadian Government and churches?</p>	
<p>How do Indigenous people who went to residential schools feel about the experience?</p>	
<p>Did residential schools erase Indigenous peoples' culture?</p>	

Activity 2 – Handout – Speaking, Listening, and Taking Notes

Partner B: Ask Partner A the following questions

Question	Write your answer here
What are residential schools?	
Who paid for the residential schools?	
Who taught the Indigenous children?	
Who attended the schools?	
Where did the children live?	
Why did the government and the churches build residential schools?	
How many Indigenous children went to residential schools in Canada?	

*continued...*

Question	Write your answer here
Did the children like the schools?	
Did the Canadian Government force the parents to send their children to residential schools?	
How many residential schools were in B.C.?	
How many residential schools are in Canada today?	

TEACHER'S NOTES

Put the map of B.C. and the location of the residential schools on the Smartboard. First review the map to orient students to where they live. Then hand out the map on the following page. Invite them to work in pairs to answer the questions.

*Activity 3 – Handout - Reading Maps*

Name \_\_\_\_\_

Date \_\_\_\_\_

Look at the map of where residential schools were located:

1. Where was the residential school near the Yukon border?

\_\_\_\_\_

2. Where was the residential school closest to Victoria?

\_\_\_\_\_

3. Where was the residential school nearest your home?

\_\_\_\_\_

4. How many residential schools were there on Vancouver Island?

\_\_\_\_\_

5. Where was the residential school closest to Prince George?

\_\_\_\_\_

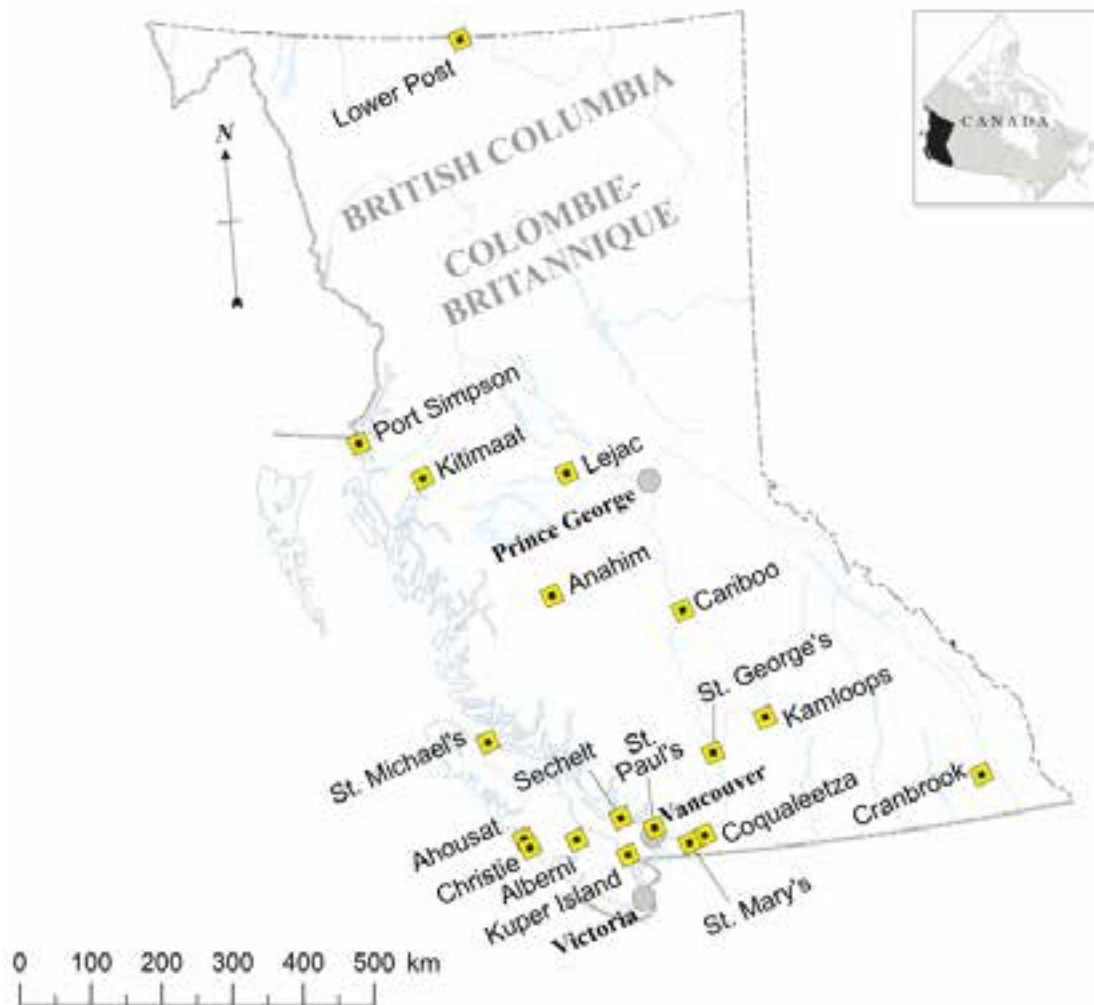
*continued...*

Activity 3 – Handout - Reading Maps (continued)

Name \_\_\_\_\_

Date \_\_\_\_\_

There were eighteen residential schools in B.C.



Source: <https://opentextbc.ca/geography/chapter/4-4-case-study/>

Activity 4 – Handout - Vocabulary for Listening Task

Match the words with the definitions. These are the words you will hear in the next listening activity.

Vocabulary	Definition
glimpse	I have a lot of _____ about what I did. <i>A bad feeling that makes you feel embarrassed, guilty, and without pride.</i>
awesome	I feel very _____ for what I did. <i>A bad feeling that causes you to feel embarrassed, guilty, and humiliated.</i>
shame	I got a _____ of the test before the teacher gave it to me! It looks hard! <i>A quick look.</i>
prejudice against	She comes from Alert Bay. She calls herself an _____. <i>Indigenous person. Only Indigenous people use the word.</i>
Indian	Some people feel _____ people from different cultures. <i>Judging other people and having a bad hostile attitude to other people.</i>
ashamed	Parts of Canada are _____! <i>Great, beautiful, wonderful, wondrous.</i>

Activity 5 – Handout - Cloze Listening

Name \_\_\_\_\_

Date \_\_\_\_\_

Watch and listen to the following story: [https://youtu.be/LZZ3E\\_nGjro](https://youtu.be/LZZ3E_nGjro) (1:32)

This story is about Karen Chaboyer, an Indigenous person. She tells the story of her first days at the residential school. Listen and write the words that are missing from her story:

*I noticed that one time of the year everybody would be gone, and I knew they went to school but I did not know what school was. And umm, and I used to want to go with them and then when I turned \_\_\_ years old it was my turn, so my mum got us all brand-new clothes and everything. When I got to \_\_\_\_\_ it was this great big \_\_\_\_\_, and umm, my brothers were separated from me, and my older sister was taken to the \_\_\_\_\_ side because she was eight years \_\_\_\_\_ than me. So, she was considered a big girl and I was a \_\_\_\_\_ girl and that was my first experience of being \_\_\_\_\_.*

*They gave you clothes with numbers. You were now a \_\_\_\_\_. And the number I remember is 33. Every time they \_\_\_\_\_ 33 that was me! I had to go, go \_\_\_\_\_. When I went to residential school, I seen a lot of children who did not know one word of \_\_\_\_\_ so I seen them get beat, a lot. For me, when I came out of residential school, I was \_\_\_\_\_ against myself. I did not like being an Indian. I wish I would have had my culture as a kid. I really do. Because I wouldn't of had to live with this \_\_\_\_\_. It is awful to be \_\_\_\_\_ of who you are. I think if all our people knew the \_\_\_\_\_ of our culture, they would feel so \_\_\_\_\_.*

*And I know I do not even know all of it yet, but the \_\_\_\_\_ I do see is awesome.*



*Activity 6 – Handout - Reading and Listening*

**Walk for Reconciliation in Vancouver:** The walk aims to bring together Indigenous and non-Indigenous people together in solidarity and healing.

First, read the following statements. Next, watch the video (two times) and listen to the news story and circle whether the statements are T (true) or F (false).

Video: <https://www.youtube.com/watch?v=E28vhm4dR5I> (10:13)

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Karen Joseph and her father organized a walk for reconciliation to honour the victims of residential schools and to get non-Indigenous people to show solidarity by walking with them. T - F

---

Karen and her father believe reconciliation is possible. T - F

---

Chief Robert Joseph was sent to St. Michaels on Vancouver Island. T - F

---

Chief Robert Joseph said the residential school was horrific. He was sexually and physically abused at the school and was prohibited from speaking his first language. T - F

---

Chief Joseph graduated at 18 but he had no place to go, no sense of value, no purpose, and no skills. He did not know who he was. He was in despair. T - F

---

Chief Joseph never got married or had kids. T - F

*continued...*

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Chief Joseph started drinking alcohol when he was 14 and he drank alcohol because it helped him forget about what he experienced at the residential schools. T - F

---

Karen said her dad was not a good father. She felt hurt because he was not around for her or her siblings. T - F

---

Chief Joseph turned his life around and returned home. He reconciled with his family. T - F

---

Chief Joseph wanted his children to talk about their feelings. T - F

---

Chief Joseph and his daughter Karen felt the walk for reconciliation was a way for Indigenous people and non-Indigenous to come together and heal. T - F

---

All Canadians are united and feel good about the history of Indigenous people. T - F

---

Karen feels that Indigenous people and Canada need to come together and heal. T - F

---

Chief Joseph feels hopeful for the future. He feels reconciliation is possible. T - F

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*Activity 7 – What is this about?*

The residential school system, and child apprehension programs such as the Sixties Scoop, are the most prominent institutions in the public debates around this legacy of colonization in Canada. Indigenous people have exposed the harrowing abuse carried out by these government and settler institutions and have called for justice for the victims and survivors of the residential schools and the Sixties Scoop.



Source: Jennifer Graham, 2016, Saskatchewan Tribal Council, Mcleans Magazine (2020)

*continued...*

Activity 7 – What is this about? (continued)

TEACHER'S NOTES  
Put the following picture  
on the Smartboard. Have  
students guess what  
this is about.



Activity 8 – Handout - Reading for Content and Structure

Name \_\_\_\_\_

Date \_\_\_\_\_

First, read the story about the Sixties Scoop. Next, answer the comprehension questions. When you have finished, share your answers in a small group.

### The Sixties Scoop

1. The residential school system has not been the only injustice Indigenous families have experienced by the Canadian Government. During the 1960s, thousands of Indigenous children were removed from their family homes and communities which is referred to as *The Sixties Scoop*. The Federal Government of Canada admitted that the residential schools were not working, so they began to reduce the number of residential schools' systems starting in the 1950s and 1960s.
2. Indigenous children, who could not live with their families, were removed from their family home and the parents were no longer the legal guardians. Instead, the Provincial Government took over guardianship of a child. This means that a child goes and lives with a foster family (temporary home) or can get adopted (permanent family home) into another family. In 1951 there were twenty-nine Indigenous permanent wards in British Columbia. By 1964 there were 1,466 Indigenous permanent wards.
3. The Sixties Scoop refers to the decade in which authorities oversaw the removal of the largest number of Indigenous children from their family homes, communities, and cultures. Many were adopted by non-Indigenous families. Indigenous and Northern Affairs Canada say that the number of Indigenous children adopted between 1960 and 1990 was 11,132, but new research says more than 20,000 children were removed from their family homes. The children were adopted into non-Indigenous families in Canada and the United States.
4. In the 1980s, First Nations councils demanded that the provincial and federal governments change the adoption laws. The First Nations, Metis, and Inuit people made the following demands on the Canadian Government:
  - Children who cannot live with their families should live with other relatives of the parents.
  - Children that cannot live with their families and do not have other relatives should be adopted into other Indigenous families from the same First Nation, Metis, or Inuit community.

*continued...*

- Children can be adopted into a non-Indigenous family only when the children do not have relatives or other Indigenous members of the children's community.
5. In conclusion, Indigenous people have continued to take more control over their own children services and away from the Canadian Government. The Government of Canada now attempts to work with the First Nation, Inuit, and Metis communities to find the best solution for a child. However, there are still problems today. According to government records in British Columbia, Indigenous children are six times more likely than non-Indigenous children to be removed from their families.

### Grammar and Structure Questions

1. What is the topic of this essay?

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2. What does the Sixties Scoop refer to?

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3. What is the concluding sentence?

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*Activity 9 – Handout - Writing*

Name \_\_\_\_\_

Date \_\_\_\_\_

**Comprehension Questions**

Skim through the reading again and write down your answers the following questions:

1. What was the Sixties Scoop?

\_\_\_\_\_

2. How many Indigenous children were affected by the Sixties Scoop?

\_\_\_\_\_

1. Why did the Federal Government of Canada start to close residential schools?

\_\_\_\_\_

2. What does Permanent Ward mean?

\_\_\_\_\_

3. How was the Sixties Scoop similar to the residential school system?

\_\_\_\_\_

4. When did Indigenous communities gain more control over child welfare?

\_\_\_\_\_

5. How have Indigenous children been better served by First Nations councils rather than the Canadian Government?

\_\_\_\_\_

6. Has the system of child welfare for Indigenous families improved?

\_\_\_\_\_

When you have finished writing your answers, check with a classmate and discuss your answers together.

*Activity 10 – Handout - Speaking*

Name \_\_\_\_\_

Date \_\_\_\_\_

**Conversation Review**

In groups of three, discuss the following questions. Give your ideas, thoughts, and opinions about the topics. Help each other by listening, and respectfully disagreeing with any assumptions you think your classmates are making.

Use some of the following phrases to help you in the conversation:

Stating your opinion

- I feel.....
- I think that.....
- In my opinion.....
- I believe.....

Respectfully disagreeing

- I have to say that I disagree with you.
- I am sorry, but I think you are wrong about that.
- I do not think that is right. I feel that....

Stating feelings of surprise

- Wow, I had no idea that.....
- I am so surprised.
- I am astonished that.....
- I cannot believe that.....

*continued...*



*Activity 10 – Handout - Speaking (continued)*

**Conversation Questions**

1. How do you feel now that you have learned about the governments of Canada (provincial and federal) treatment of Indigenous people?
2. Do you feel Indigenous people should be compensated for the past injustices they have experienced? Why? Or, why not?
3. Do you believe settler and immigrant/refugee communities understand Indigenous peoples' negative feelings towards the Canadian Governments?
4. Are you surprised that Canada has been accused of human rights violations against Indigenous people?
5. Do you feel you understand how Indigenous people have experienced a lot of trauma because they have lost their languages, culture, traditions, and their land?
6. How has learning about Indigenous people of Canada changed your way of thinking about Indigenous, settler, and immigrant and refugee communities?

**PBLA Writing Task: CLB \_\_\_ Sharing Information (IV) – Summary Report and Giving Opinion**

Name \_\_\_\_\_

Date \_\_\_\_\_

Write three to four paragraph summary essays on either the residential schools or the Sixties Scoop. Briefly explain what one of these were and how it affected Indigenous people in Canada. Lastly, give your opinion on either the residential schools or the Sixties Scoop.

You will be evaluated on:

- Grammar, spelling, punctuation, capitalization, and paragraph structure.
- Information is reduced to main ideas and supporting details.
- A clear introduction, conclusion and body that explains the residential school system or the Sixties Scoop.

You can use your notes and handouts from the class.

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**PBLA Tool: CLB \_\_\_ Sharing Information (IV)**

Name \_\_\_\_\_

Date \_\_\_\_\_

**Summary Report and Giving Opinion**

Students write three to four paragraph summary essays on either the residential schools or the Sixties Scoop.

Holistic	Beginning	Developing	Completing
Provides main ideas and supporting details.			
Analytics	Beginning	Developing	Completing
Provides an introduction, conclusion, and body that explains the topic.			
The summary has a good topic sentence that introduces the main idea.			
The summary has a clear opinion about the topic.			
The summary gives a good concluding sentence.			

Success     Not yet

**Comments:**

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## Part 4 – Resilience and Survival: Cultural and Spiritual Renewal

More recently, as a result of active efforts for decolonization by Indigenous communities, self government efforts along with reviving Indigenous healing practices have been shared with non-Indigenous communities. It is through reconciliation efforts, such as the commitment by all to recognize Indigenous land rights, and the recognition of Indigenous healing practices, that we can all work towards further decolonization strategies in solidarity with Indigenous communities.

In this section, students will have an opportunity to learn about the inherent rights of Indigenous people to self govern and the negotiation of land claims across territories.



Students will also learn about Indigenous healing which is based on Indigenous relationships to spiritual practices and the relationship to nature and the land.

There are nine activities in this section and a PBLA Reading Task on Indigenous self government, and Indigenous healing practices.

Part 4 covers:

- Self government and land claims.
- Indigenous self care and resilience strategies.
- Indigenous leadership – Resistance and survival.
- Medicinal practices and healing.
- PBLA Reading – Comprehending Information (IV): Understand simple to moderately complex text related to descriptive text about Indigenous health and self care strategies.
- Workshop: Journeying Towards Healing Centred Engagement.

*Activity 1 – Handout - Speaking - Conversation Questions*

Name \_\_\_\_\_

Date \_\_\_\_\_

Speaking with two or three classmates, answer the following questions. This will also help you review the vocabulary you have learned from previous lessons.

1. What is the First Nation land that you currently live on?
2. How did you feel when you learned about the residential school system in Canada and the Sixties Scoop?
3. What does the word *unceded* mean?
4. What is the Indigenous language spoken by the Inuit people?
5. What is the difference between a status vs. and non-status Indian and which government document uses these definitions?
6. Do you think the Indigenous people have been treated fairly by the Canadian Government?
7. Do you feel that Indigenous people in other countries have experienced similar injustices as Indigenous people have in Canada?
8. What does the word settler mean?
9. Who is an Indigenous Elder?
10. Why do you think that Indigenous people and the Canadian Government have a contentious relationship?
11. What does *Mother Earth* mean?

Activity 2 – Self Government: Listening

TEACHER'S NOTES

In 2003, the Westbank First Nation signed a historic self-government agreement giving them the tools to make decisions over land, resources, culture, and more. This video provides an overview of how the Westbank First Nation is building a better quality of life for its members.

Students watch the video and answer the following questions. When students are finished, have them compare their answers with a classmate. Then, watch the video again.

Westbank: A Self-Governing First Nation in the Okanagan,  
<https://www.youtube.com/watch?v=G6d5FMBcYik> (3:23)





*Activity 2 – Handout - Listening*

**Instructions:** Read the questions below. Ask your teacher if you are not sure about any of the vocabulary. Listen and watch the video two times.

Answer the questions below while you are watching. Watch the video again and answer any question you missed. When you are finished, check your answers with a classmate.

1. Where is the Westbank First Nation? (Circle one)
  - Kelowna
  - The Okanagan
  - Vancouver
  - Alberta
  
2. When did the Westbank become a First Nations government? (Circle one)
  - 2003
  - 2012
  - 2008
  - 2002
  
3. What are the areas of government responsibility managed and controlled by the Westbank First Nations? (Circle all that apply)
  - Marriages
  - Property
  - Language
  - Culture
  - Education
  - Resource management
  - Military services
  - Environment
  - Taxation
  - Non-Aboriginal lease agreements
  
4. What is one area that the Westbank First Nation has invested into in their community through taxation? (Circle one)
  - Water treatment
  - Housing
  - Libraries
  - Big box stores

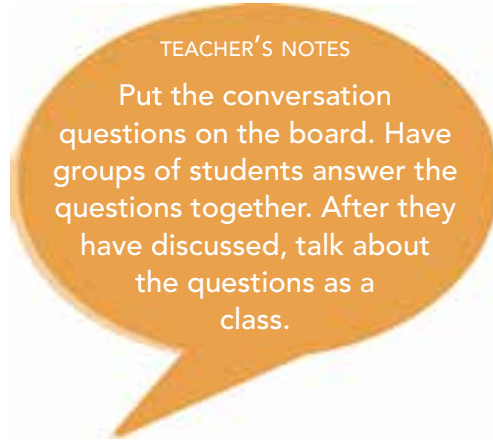
5. What is a booming area in the community? (Circle one)
  - Housing development
  - Water treatment
  - Resource development
  
6. How has the private sector (business) benefited from working with the Westbank First Nation? (Circle one)
  - Business is done directly with the Westbank First Nation and businesses do not require approval from the Canadian Government.
  - Business deals are to go through the federal government. Not with the private sector.
  
7. Westbank First Nation... Circle Y (yes) or N (no)
  - Respects their Elders as leaders in the community. Y - N
  - Has a lot of hope for the children of the community. Y - N
  - Feels First Nations land claim settlements have helped them survive. Y - N
  - Feels proud of all they have achieved by taking back their land and culture. Y - N

*continued...*

*Activity 3 – Speaking - Indigenous Leadership - Resistance*

**Conversation Questions**

1. What does resistance mean to you?  
How are Indigenous people resisting the Canadian Governments?
2. For what reasons do you think Indigenous people demonstrate against Canada?
3. Do you know of any Indigenous demonstrations that have happened in Canada recently?
4. What does Indigenous self-government mean?
5. Do you think Canadian people understand Indigenous peoples' demand for self-government?



Activity 4 – Handout - Vocabulary

Name \_\_\_\_\_

Date \_\_\_\_\_

**Vocabulary review match:** Match the vocabulary and definition. If you are not sure, try and guess. When you have finished, check with a classmate.

Vocabulary	Definition
autonomy	Someone elected to speak and represent a group of people.
family breakdown	A person who works to prevent social and political abuse of others.
human rights activist	Divorce, conflict, abuse.
spokesperson	Independence.
longhouse	Destroying.
matriarchal society	Famous or talked about by other people.
renown	A society in which women are heads of the family and the community. The family follows the mothers' family history.
bulldozing	
burial ground	The announcement to reserve a territory for an Indigenous community that can operate legally outside the Canadian Government's rules and regulations.
Mohawk Nation	A violent conflict between the government of Canada and the Mohawk Nation. The Mohawk Nation protested the building of a golf course on Mohawk territory.
land claim	A place where dead people are put in the ground.
Oka Crisis	The Indigenous community in Quebec and in New York.

*Activity 5 – Ellen Gabriel*

TEACHER'S NOTES

On the Smartboard, show the picture of Ellen Gabriel, an inspiring activist for the Mohawk People and chief negotiator during the Oka Crisis.

Ask the students if they know the woman, or if they have ever heard of the Oka Crisis of 1990.



Activity 6 – Handout - Reading

Name \_\_\_\_\_

Date \_\_\_\_\_

Read the story. After you have finished, answer the comprehension questions below.

Traditionally, women have played a central role within Indigenous family life, government, and spiritual practices and ceremonies. In matriarchal societies, such as the Mohawk Nation, women are leaders and honoured for their wisdom and vision.

Ellen Gabriel, a member of the Mohawk Nation, grew up in the 1960s and became a leader, an artist, and an Indigenous rights activist. Not much was known about Ellen Gabriel until the 1990s when she was chosen by her community – *The People of The Longhouse*, to be their spokesperson during the Oka Crisis.

The Oka Crisis was a land dispute, which began on July 11th, 1990 and ended on September 26th, 1990. It was a 78-day standoff between the Quebec Provincial Police and the Canadian Military Forces against the people of Kanenhsastake, who are members of the Mohawk Nation.

The Oka Crisis happened because the town of Oka, Quebec, wanted to expand a golf course and housing onto Kanenhsastake lands. The Municipal Government of Oka wanted to expand the golf course to the Kanenhsastake forest and destroy the spiritual burial ground of the Mohawk people. The Mohawk community asked Ellen Gabriel to be their leader and chief negotiator for the Mohawks in the dispute with the Canadian and the Province of Quebec governments.

The Oka Crisis in Quebec became a symbol of Indigenous struggles for rights to Indigenous land. The golf course at Oka was never built. The Oka Crisis remains as one of the most notable conflicts between the federal government, the Province of Quebec, and Indigenous people. The Oka Crisis inspired further conversation, and debate, on Indigenous land claims across Canada.

Ellen Gabriel was not well-known outside of the Mohawk community before she became an Indigenous rights activist. Ellen Gabirel has since become a symbol of Indigenous female leadership and is celebrated for her efforts to support her community of the Mohawk People, particularly during the Oka Crisis in 1990.

### Comprehension Questions

1. Where did the Oka Crisis take place? \_\_\_\_\_
2. What did the Mohawk people want? \_\_\_\_\_
3. What did the Quebec people and Municipal Government of Oka want? \_\_\_\_\_  
\_\_\_\_\_
4. How long was the standoff? \_\_\_\_\_
5. Who was the Mohawk leader during the Oka Crisis? \_\_\_\_\_
6. What was her job during the crisis? \_\_\_\_\_
7. What was the result? Who won the standoff? \_\_\_\_\_  
\_\_\_\_\_



Photo by Daniel Levine. CBC.ca

*Activity 7 – Autumn Peltier - Young Indigenous Leadership*



Autumn Peltier,  
<https://www.womenofinfluence.ca/product/women-of-influence-magazine-fall-2019/>

TEACHER'S NOTES

Put the picture of Autumn Peltier on the Smartboard. Hand out the reading of Autumn Peltier and ask the students to read the story.

When students have finished, ask them to answer the following comprehension questions about Autumn Peltier. When students finish, invite them to share their answers with other classmates and the class.



## Young Indigenous Leadership

This article, from The Rising Environmental magazine online, tells the story of Autumn Peltier. Read the story and answer the questions on the next page.

<https://therising.co/2019/10/04/meet-activist-autumn-peltier-the-young-water-warrior-making-a-splash/>

### Reading

Autumn Peltier, one of many young voices against the climate crisis, is stirring up a storm. Indeed, we are witnessing a mass, youth-led movement against climate change. From the recent Climate Change Summit to the Zero Hour movement, young people are uniting in a common cause. And they are demanding our attention.

They're fighting for environmental justice. For governments to take a stand against climate change. And most importantly, for their futures. At the front line of this battle is Autumn Peltier, an international advocates for clean water. Who is Autumn Peltier?

Autumn Peltier is a 15-year-old, Indigenous, clean water activist. She's a member of the Wikwemikong First Nation in northern Ontario. She lives on Lake Huron, one of North America's Great Lakes — the largest group of freshwater lakes on Earth. It follows that growing up, Peltier always had access to clean water. But Peltier knows that others are not so lucky.

"We keep seeing and hearing that there's First Nation communities that can't drink their water, that it's contaminated from pollution and pipelines breaking," she told a reporter at CBC. "One day it really affected me and I actually cried about it."

After this revelation, Peltier began to advocate for the universal right of clean drinking water — at just eight years old. She learned from her aunt, Josephine Mandamin, who also worked to protect Canada's water. Mandamin walked the shores of the Great Lakes to advocate and raise awareness for water conservation.

Following those footsteps, Peltier has broken major ground for Indigenous water rights. An official "water protector," she fights for universal clean drinking water. Specifically, she advocates for safe waterways and drinking water for Indigenous people in Canada and beyond.

*continued...*

“Water is one of the most sacred elements in our culture,” she said.

### **Peltier’s important strides**

Even at such a young age, Peltier has already done a lot to raise awareness of water rights and ensure communities have access to safe drinking water. Notably, she met with Prime Minister Justin Trudeau in 2016. She, in tears, insisted he do more to prevent Canadian communities from consuming unsafe water. The Prime Minister had endorsed several pipeline projects, endangering First Nation communities.

Because of these pipelines, over 100 Indigenous communities received boil water advisories. These government issued advisories indicate that a community’s drinking water could be contaminated with pathogens and is not safe to drink without first boiling it.

Peltier has also brought her message to the international community. In 2015, she attended the Children’s Climate Conference in Sweden. And in 2017, she received a nomination for the Children’s International Peace Prize. In 2018, Peltier traveled to the UN General Assembly in New York. There, she addressed the UN on water rights, as part of the commencement of the International Decade for Action on Water for Sustainable Development.

### **Peltier speaks at the United Nations**

“Water is the lifeblood of Mother Earth,” she told the UN. “Our water should not be for sale. We all have a right to this water as we need it.”

Just last week, Peltier returned to the UN. This time, she spoke at the Global Landscapes Forum, which focuses on sustainability of land.

In her speech, she stressed the alarming number of Indigenous communities lacking clean water, and how little has been done. “All across these lands, we know somewhere where someone can’t drink the water,” she said. “Why so many, and why have they gone without for so long?”

Activity 7 – Handout - Comprehension Questions

Name \_\_\_\_\_

Date \_\_\_\_\_

1. Who is Autumn Peltier? \_\_\_\_\_
2. What First Nation does Autumn Peltier belong too? Where is it situated? \_\_\_\_\_  
\_\_\_\_\_
3. Why don't so many Indigenous communities have clean drinking water? \_\_\_\_\_  
\_\_\_\_\_
4. What does it mean when the government has to issue advisories on community drinking water? \_\_\_\_\_  
\_\_\_\_\_
5. Why did she speak to Justin Trudeau? \_\_\_\_\_  
\_\_\_\_\_
6. How many awards has she won? \_\_\_\_\_
7. In the third paragraph you find the word **revelation**. What is a synonym that means the same thing in the context it was written in paragraph three? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. In paragraph one you will find the phrase *stirring up a storm*. Explain what this means. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

*Activity 8 – Speaking - Indigenous Healing Traditions*

1. What does the phrase *traditional healing* mean to you?
2. How do you take care of your self?:
  - emotionally
  - spiritually
  - physically
  - mentally
3. Do you believe traditional healing is as helpful as a modern medicine?
4. Do you know anything about Indigenous healing practices from anywhere around the world?
5. Do you think Indigenous people in Canada have some positive healing practices? Can you name any of them?
6. Why are Indigenous people in Canada not recognized for their own traditional healing and health practices?

TEACHER'S NOTES

Write the following questions on theboard. Have students discuss in groups.

Activity 9 – Handout – Reading

Name \_\_\_\_\_

Date \_\_\_\_\_

### Indigenous Healing Traditions

Read the following:

Indigenous traditional healing is a broad term that describes the many different healing practices within the variety of belief systems. Indigenous healing has been used for thousands of years.

Elders hold a special place in Indigenous cultures and many traditional healers are Elders. They know the traditions and values of their particular group and serve as guides and teachers. Healing is seen as a journey, and there is as much focus on spiritual and emotional healing as there is on the physical aspects of healing. Generally, Indigenous people traditionally see health as a balance and in harmony within your mind, body, and spirit, along with your community and the environment. Healing as a community is equally important as healing an individual in the Indigenous health practices.

There are many ceremonies, such as the Healing Circles, that supports the community while also supporting individuals' physical, and mental health. There are also medicinal practices such as *smudging* or *sweats* that support physical and emotional health.

Elders and healers suggest a diet rich in nuts, seeds, wild caught meats, and plants to create balance and harmony in the body and mind. Through the process of colonization, First Nation, Inuit, and Metis lost the use of their homelands to growing populations of European settlers. As a result, they lost their access to traditional foods such as hunted wild buffalo, and forest berries. The traditional foods were replaced with European diets which are high in processed sugar, fat, and white flour.

Colonization also meant Indigenous traditional remedies have been replaced in many Indigenous communities with modern medicine such as pharmaceutical drugs. The change in traditional diets, and traditional medicinal practices, have had negative effects on Indigenous people. However, health and medicinal care practices are reviving and returning through such tools as the *medicinal wheel* and Indigenous people are reclaiming Indigenous wellness for their communities.

*continued...*

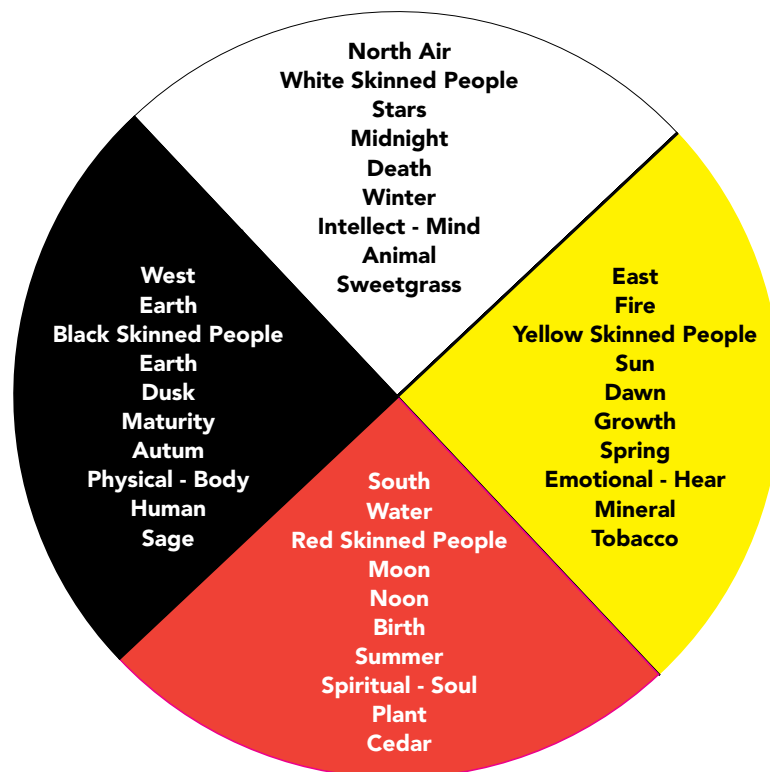
TEACHER'S NOTES

Cut up the readings (1 through 8). Divide and have the students match the pictures to the readings.

Here are some of the health and medicinal tools used by Indigenous people across Canada.

1. **The Medicine Wheel** is one important example of Indigenous healing practices. It is a powerful symbol that represents the intersections of life, health and the values of a person and their community. Different Indigenous people have their own beliefs and teachings about the medicine wheel.

The medicine wheel represents the four directions (North, South, East, West), the four seasons (Winter, Spring, Summer, Fall) and the four parts of health (Physical, Mental, Spiritual, Emotional).



*continued...*

2. **Sweats** are a cleansing and healing ritual. It is most often done in a lodge, which is run by a person trained to conduct the sacred ceremony. Sacred herbs may be added to the smoke and steam during the ceremony.



*continued...*

3. **Healing Circles** are groups of people who gather together in the shape of a circle with the clear purpose of healing. People who are part of traditional healing rituals and ceremonies may feel a powerful connection with their community and the earth. Stress, anxiety, and depression can be eased with the feelings of support and acceptance.



4. **Drumming** is used to encourage values such as respect, courage, strength, humility, and trust. Restoring and maintaining these values of connection and relationships are an important aspect of Indigenous traditional healing.



*continued...*



5. **Smudging** involves burning sacred herbs in a bowl. A person puts their hands into the sacred smoke and carries it to their body, especially to areas that need healing. A smudge wand may also be used to direct the smoke around a person or around a space.



Photo: Rose De Dan, <https://www.thesacredscience.com/the-art-of-smudging/>

6. **Potlatches** focus on family, clan, and international connections, and the human connection with the supernatural world. Legal proceedings may include business negotiations, marriage, divorce, death, transfer of physical and intellectual property, and adoptions. Potlatches also serve as a strict resource management system, where coastal people discuss and negotiate the rights to land, fishing, and hunting. Potlatches often involve music, dancing, singing, storytelling, speeches, and a lot of fun and games.



Chief William T. Cranmer's potlatch, 1983

*continued...*

7. **Mother Earth** holds the wisdom and logic for health and well being. She has the divine wisdom of nature such as the healing properties of herbal medicine that can heal our bodies. She is the basis of who we are as *real human beings* that include our languages, our cultures, our knowledge and wisdom to know how to conduct ourselves in a good way. If we listen from the place of connection, Mother Earth teaches what we need to know to take care of her and all her children.



Mother Earth by Carl Ray, <http://www.gevik.com/exhibitions/2017/8-two-generations/mother-earth.html>

8. **Land Claims** settlements provide autonomy, and self-expression for Indigenous cultures, community engagement, and learning of values and traditions in a culturally safe space.



PBLA Reading Task: CLB \_\_\_ Sharing Information

Name \_\_\_\_\_

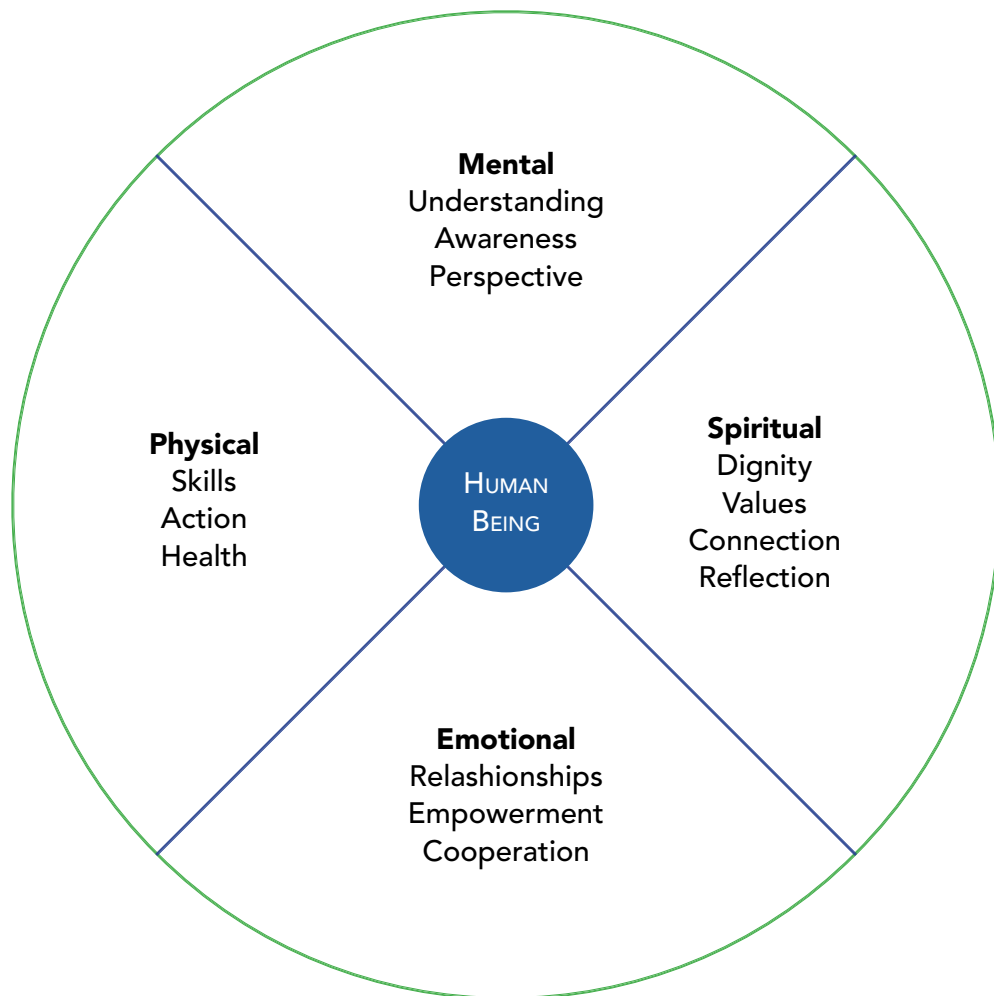
Date \_\_\_\_\_

How do Indigenous people practice health care?

Read through the following statements and write the name of the healing practice from the words below.

Potlatches | Smudging | Drumming | Land Claim Settlements  
Mother Earth | Sweats | Medicine Wheel

1. \_\_\_\_\_



*continued...*

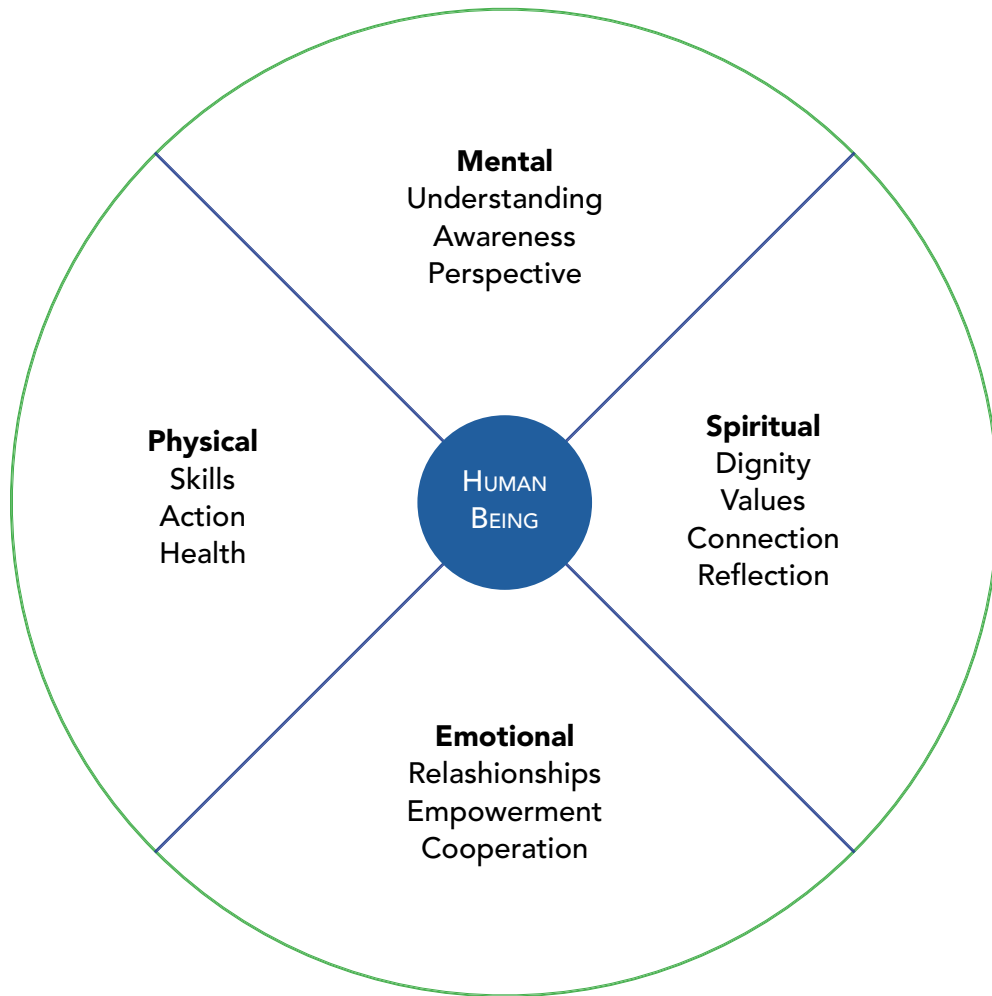
2. \_\_\_\_\_ are a cleansing and healing ritual. It is most often done in a lodge, which is run by a person trained to conduct the sacred ceremony. Sacred herbs may be added to the smoke and steam during the ceremony.
3. \_\_\_\_\_ are groups of people who gather together in the shape of a circle with the clear purpose of healing. People who are part of traditional healing rituals and ceremonies may feel a powerful connection with their community and the earth. Stress, anxiety, and depression can be eased with the feelings of support and acceptance.
4. \_\_\_\_\_ is used to encourage values such as respect, courage, strength, humility, and trust. Restoring and maintaining these values of connection and relationships is an important part of Indigenous traditional healing.
5. \_\_\_\_\_ involves burning sacred herbs in a bowl. A person puts their hands into the sacred smoke and carries it to their body, especially to areas that need healing. The smoke can be directed around a person or around a space.
6. \_\_\_\_\_, once banned by the Canadian Government, is now again legal and focuses on family, clan, international connections, and the human connection with the supernatural world. Legal proceedings may include business negotiations, marriage, divorce, death, transfer of physical and intellectual property, and adoptions. They serve as a strict resource management system, where coastal people discuss and negotiate the rights to land, fishing, and hunting. There is also a lot of music, dancing, singing, storytelling, speeches, and often a lot of fun and games.
7. \_\_\_\_\_ holds the wisdom and logic for health and well being. She has the divine wisdom of nature such as the healing properties of herbal medicine that can heal our bodies. She is the basis of who we are as *real human beings* that include our languages, our cultures, our knowledge and wisdom to know how to conduct ourselves in a good way. If we listen from the place of connection.
8. \_\_\_\_\_ provide autonomy, and self-expression for Indigenous culture, community engagement, and learning of values and traditions in a culturally safe space.

PBLA Reading Task: Comprehending Information – Teacher’s Copy

Understand simple to moderately complex text related to descriptive or narrative texts.

Potlatches | Smudging | Drumming | Land Claim Settlements  
Mother Earth | Sweats | Medicine Wheel

1. *Healing Wheel*



2. *Sweats* are a cleansing and healing ritual. It is most often done in a lodge, which is run by a person trained to conduct the sacred ceremony. Sacred herbs may be added to the smoke and steam during the ceremony.

*continued...*

3. *Healing Circles* are groups of people who gather together in the shape of a circle with the clear purpose of healing. People who are part of traditional healing rituals and ceremonies may feel a powerful connection with their community and the earth. Stress, anxiety, and depression can be eased with the feelings of support and acceptance.
4. *Drumming* is used to encourage values such as respect, courage, strength, humility, and trust. Restoring and maintaining these values of connection and relationships is an important part of Indigenous traditional healing.
5. *Smudging* involves burning sacred herbs in a bowl. A person puts their hands into the sacred smoke and carries it to their body, especially to areas that need healing. The smoke can be directed around a person or around a space.
6. *Potlatches*, once banned by the Canadian Government, are now again legal and focus on family, clan, international connections, and the human connection with the supernatural world. Legal proceedings may include business negotiations, marriage, divorce, death, transfer of physical and intellectual property, and adoptions. They serve as a strict resource management system, where coastal people discuss and negotiate the rights to land, fishing, and hunting. There is also a lot of music, dancing, singing, storytelling, speeches, and often a lot of fun and games.
7. *Mother Earth* holds the wisdom and logic for health and well being. She has the divine wisdom of nature such as the healing properties of herbal medicine that can heal our bodies. She is the basis of who we are as *real human beings*, including our languages, our cultures, our knowledge and wisdom.
8. *Land Claim Settlements* provide autonomy, and self-expression for Indigenous culture, community engagement, and learning of values and traditions in a culturally safe space.

**PBLA Reading Tool: CLB \_\_\_\_ Comprehending Information**

Name \_\_\_\_\_

Date \_\_\_\_\_

Understand simple to moderately complex text related to descriptive or narrative texts.

How do Indigenous people practice health care?

Read through the following statements and write the name of the healing practice from the words below:

Holistic	Beginning	Developing	Completing
Identifies and understands factual detail and implied meaning in moderately complex text.			
Analytics	Beginning	Developing	Completing
Demonstrates understanding of the diagram.			
Identifies purpose, main idea, and key details.			
Compares to make choices.			

Success     Not yet

Comments:

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## Workshop: Newcomers to Canada and Indigenous Peoples

Below you will find three amazing women who are offering workshops for your class and for your agency. This is a great opportunity for you to perhaps take the lead on inviting Indigenous education into your organization.

Please contact: Jenney Dehonney – Health and Wellness Coach

Email: [jendehoney@gmail.com](mailto:jendehoney@gmail.com)

Fees: To be determined

### Indigenous Cultural Safety: Journeying Towards Healing Centred Engagement

**Indigenous Cultural Safety:** What is it? How do you bring it into action in your work and personal lives? What does it mean to work towards Healing Centred Engagement & Decolonizing practices?

We invite you to explore these questions in a three-hour, interactive, and self-reflective workshop.

Together we will identify and unpack some key terms, discuss Land Acknowledgments, and take a journey through the historical context that brings us to where we are today.

The Indigenous facilitators have over twenty years of experience working in the Indigenous health field and are passionate about supporting your learning in this area. We look forward to meeting you!

#### **Jennifer-Lee Koble MSW, RSW**

Jennifer-Lee is Métis/Cree on her mother's side and of mixed European descent on her father's side. She has over twenty years of experience in facilitation and teaching. Jennifer-Lee is currently an Adjunct Professor at the UBC School of Social Work and works in private clinical practice.

#### **Jennifer Dehoney BHK, BSc (PT)**

Jennifer is a member of the Missinabie Cree First Nation and is also of mixed European/settler ancestry. She is a registered physiotherapist, certified Health/Wellness Coach and is a founding board member at the Urban Indigenous Health & Healing Cooperative (i.e.: Kílala Lelum). She has over 18-years experience working in the Indigenous health field in a variety of clinical, research and community settings.

#### **Tanu Gamble, BA, MEd, RCC**

Tanu is Haida and Tsimshian from the North Coast of B.C. and is a grateful visitor in the Coast Salish territory. Tanu has worked in the field of Indigenous health for over fifteen years and is currently a practicing clinical counsellor.



## Part 5 – Additional Resources

A Copy Editor's Education in Indigenous Style – The Tye

[https://thetyee.ca/News/2020/01/17/Copy-Editor-Indigenous-Style/?utm\\_source=twitter&utm\\_medium=social&utm\\_content=012020-2&utm\\_campaign=editorial-0120](https://thetyee.ca/News/2020/01/17/Copy-Editor-Indigenous-Style/?utm_source=twitter&utm_medium=social&utm_content=012020-2&utm_campaign=editorial-0120)

Aboriginal Arts & Stories – Teachers' Kit: Tools for Learning

<https://mail.google.com/mail/u/0/?tab=rm&ogbl#inbox/FMfcgxwDrvGtHCjbgRxQrBvnWZhclDWT?projector=1&messagePartId=0.3>

BCcampus Indigenization Collaborative Project, 2016 – 2018 Style Sheet for Indigenization Guides

<https://bccampus.ca/projects/indigenization>

CBC Ideas program 'Reconciliation cannot happen without reclamation of land', Max FineDay

<https://www.cbc.ca/radio/ideas/reconciliation-can-t-happen-without-reclamation-of-land-argues-max-fineday-1.5430069>

Decolonization, Education and Society Journal

Academic journal and open access.

<https://jps.library.utoronto.ca/index.php/des/issue/archive>

Decolonization isn't a Metaphor

<https://jps.library.utoronto.ca/index.php/des/article/view/18630>

Historical Trauma, Race-based Trauma and Resilience of Indigenous Peoples: A Literature Review. *First Peoples Child & Family Review*, 5(1), (126-136)

Retrieved from <https://fpcfr.com/index.php/FPCFR/article/view/181>

## Indigenous Perspectives in Education Guide

<https://mail.google.com/mail/u/0/?tab=rm&ogbl#inbox/FMfcgxwDrvGtHCjbgRxQrBvnWZhclDWT?projector=1&messagePartId=0.2>

## Instructional Resource: Promoting Civic Engagement through Intercultural Engagement and Skilled Volunteering

TEAL Charitable Foundation/Taslim Damji.

[https://www.bcteaal.org/wp-content/uploads/2019/04/Promoting\\_Civic\\_Engagement\\_T.Damji\\_2019.pdf](https://www.bcteaal.org/wp-content/uploads/2019/04/Promoting_Civic_Engagement_T.Damji_2019.pdf)

## Indigenous Peoples: Language Guidelines – University of British Columbia

This 2018 resource can support settlement programs and staff with navigating terminology and meanings associated with Indigenous people.

[http://assets.brand.ubc.ca/downloads/ubc\\_indigenous\\_people\\_language\\_guide.pdf](http://assets.brand.ubc.ca/downloads/ubc_indigenous_people_language_guide.pdf)

## Indigenous Writes, by Chelsea Vowel

Initiates conversations about the relationships between Indigenous people and Canada. This book engages the reader on Indigenous worldviews, the terminology of relationships, culture, and identity.

<https://www.worldcat.org/title/indigenous-writes-a-guide-to-first-nations-metis-inuit-issues-in-canada/oclc/951552526>

## Media Indigena podcast

<https://mediaindigena.com/podcast/>

## National Center for Truth and Reconciliation: TRC report and finding, Resources for Students and Educators

<http://www.trc.ca/>

## Report: Reclaiming Power and Place – National Inquiry into Missing and Murdered Indigenous Women and Girls

The National Inquiry into Missing and Murdered Indigenous Women and Girls has

released their final two-volume report on violence against Indigenous women, girls, and 2SLGBTQIA people.

<https://www.mmiwg-ffada.ca/final-report/>

**Symposium Recording: Indigenous – Newcomer Relationships: An Organizational Dialogue On Unsettling Practices – AMSSA**

<https://www.amssa.org/resources/videos/other-video-resources/symposium-indigenous-newcomer-relationships-an-organizational-dialogue-on-unsettling-practices/>

**The Justice System and Aboriginal People | The Aboriginal Justice Implementation Commission**

<http://www.ajic.mb.ca/volumel/chapter13.html#2>

**Walking Eagle News**

Indigenous news and satire on the news

<http://walkingeaglenews.com/>

**Welcome to Indigenous Services Canada (ISC), British Columbia Region.**

Their key priority is to improve the quality of life for First Nations in B.C. To accomplish this goal, they work with First Nations governments and organizations, the private sector, and other levels of government to promote social and economic development in First Nations communities.

<https://www.aadnc-aandc.gc.ca/eng/1100100021003/1100100021007>

## Glossary

<b>Ancestral Land:</b>	The land where generations of First Nations, Inuit, or Metis people lived for generations and where the relatives of the present-day Indigenous people are buried.
<b>Drumming:</b>	Used to encourage values such as respect, courage, strength, humility, and trust. Restoring and maintaining these values of connection and relationships is an important part of Indigenous traditional healing.
<b>First Nations:</b>	Indigenous people other than Metis or Inuit. There are 634 First Nations in Canada, each with distinct heritages, languages, and cultures.
<b>Healing Circles:</b>	Groups of people who gather together in the shape of a circle with the clear purpose of healing. People who are part of traditional healing rituals and ceremonies may feel a powerful connection with their community and the earth. Stress, anxiety, and depression can be eased with the feelings of support and acceptance.
<b>Indian:</b>	This word is considered acceptable only when referring to the Indian Act, otherwise, do not use.
<b>Indigenous Elders:</b>	The storytellers, teachers, protectors, healers, and senior organizers of Indigenous communities. Always capitalize.
<b>Indigenous Peoples:</b>	The first groups of people that lived on the land. In Canada, there are three groups: the First Nations, Metis, and Inuit people

<b>Inuit:</b>	<p>Indigenous people whose traditional territory is the Arctic including Greenland, Canada, and the United States (Alaska). The singular term for Inuit is Inuk. These words replaced the older term <i>Eskimo</i> in Canada.</p>
<b>Land Acknowledgements:</b>	<p>Land Acknowledgements are an honest and historically accurate way to recognize the traditional First Nations, Métis and/or Inuit territories of a place. They can be presented verbally or visually: think signage, short theatre presentations or simple spoken-word greetings. They commemorate Indigenous peoples' principal kinship to the land — and the fact that we have not and cannot be erased from her, our collective first mother.</p>
<b>Land Claim Settlements:</b>	<p>Provide autonomy, and self-expression for Indigenous culture, community engagement, and learning of values and traditions in a culturally safe space.</p>
<b>Metis:</b>	<p>Indigenous people of mixed ancestry, which includes First Nations and European Canadian settlers.</p>
<b>Matriarchal Society:</b>	<p>A society in which women are heads of the family and the community. The family follows the mothers' family history</p>
<b>Mother Earth:</b>	<p>Holds the wisdom and logic for health and well being. She has the divine wisdom of nature such as the healing properties of herbal medicine that can heal our bodies. She is the basis of who we are as <i>real human beings</i> that include our languages, our cultures, our knowledge and wisdom to know how to conduct ourselves in a good way.</p>
<b>Oka Crisis:</b>	<p>A violent conflict between the government of Canada and the Mohawk Nation. The Mohawk Nation protested the building of a golf course on Mohawk territory.</p>

**Potlatches:**

Once banned by the Canadian Government is now again legal and focuses on family, clan, and international connections, and the human connection with the supernatural world. Legal proceedings may include business negotiations, marriage, divorce, death, transfer of physical and intellectual property, and adoptions. They serve as a strict resource management system, where coastal people discuss and negotiate the rights to land, fishing, and hunting. There is also a lot of music, dancing, singing, storytelling, speeches, and often a lot of fun and games.

**Reserves:**

A colonial system of land governed by the Indian Act which reserved land for Indigenous people who were forced off their ancestral territories. Residence on a reserve is governed by the Indigenous councils as well as the federal government. A fraction of their traditional unceded territory, reserves may serve as spiritual and physical homelands for First Nations people and are also controlled by the Federal Government of Canada. Reserves are often the focal point of activism relating to land claims, resource management, environmental concerns, socio-economic conditions, and self-governance.

**Residential Schools:**

Were government-sponsored Christian schools for Indigenous children only. Their function was to educate and assimilate Indigenous children into European-settler culture in Canada.

**Smudging:**

Involves burning sacred herbs in a bowl. A person puts their hands into the sacred smoke and carries it to their body, especially to areas that need healing. The smoke can be directed around a person or around a space.

**Sweats:**

Are a cleansing and healing ritual. It is most often done in a lodge, which is run by a person trained to conduct the sacred ceremony. Sacred herbs may be added to the smoke and steam during the ceremony.

**The Sixties Scoop:**

Refers to the decade in which authorities oversaw the removal of the largest number of Indigenous children from their family homes, communities, and cultures. Many were adopted by non-Indigenous families. Indigenous and Northern Affairs Canada says that the number of Indigenous children adopted between 1960 to 1990 was 11,132 but new research says more than 20,000 children were removed from their family homes. The children were adopted into non-Indigenous families in Canada and the United States.

**Turtle Island:**

Indigenous people use this name to refer to the geographic area now known as North America. Often used by Indigenous rights activists and movements to describe Canada prior to colonization.

**Unceded Territory:**

The land that was taken by settler communities and government often by force. Indigenous people did not want to give up their land.



Vancouver, British Columbia  
September 2020