

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

A Course for
Independent Study

Field Validation Version



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While the department is committed to making its publications as accessible as
possible, some parts of this document are not fully accessible at this time.

Available in alternate formats upon request.

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INTRODUCTION

Overview

Welcome to Grade 12 Current Topics in First Nations, Métis, and Inuit Studies!

This course will describe the exploration of the histories, traditions, cultures, worldviews, and current issues of Indigenous Peoples in Canada and worldwide. You will gain knowledge and develop values and skills in critical thinking, communication, analysis, and inquiry. These values and skills will help you better understand past and present realities of Indigenous Peoples. Exploration of topics such as self-determination, language and cultural reclamation, and self-government allow you to understand and appreciate a decolonized future, as envisioned by First Nations, Métis, and Inuit Peoples.

As a student enrolled in an independent study course, you have taken on a dual role—that of a student and a teacher. As a student, you are responsible for mastering the lessons and completing the learning activities and assignments. As a teacher, you are responsible for checking your work carefully, noting areas in which you need to improve, and motivating yourself to succeed.

What Will You Learn in This Course?

In this course, you will explore the histories, traditions, cultures, worldviews, and contemporary issues of Indigenous peoples in Canada and worldwide. You will gain knowledge and develop the values, as well as the critical thinking, communication, analytical, and inquiry skills, that will enable you to better understand past and present realities of Indigenous peoples. You will also explore topics such as self-determination, self-government, and language and cultural reclamation, that will allow you to understand and work towards the post-colonial future envisioned by Indigenous peoples.

How Is This Course Organized?

In each lesson, you will read notes and then complete a learning activity or assignment. Some lessons may give you the option to do some investigative research on the Internet or at a library. This course consists of the following five modules:

- Module 1: Image and Identity
- Module 2: A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government
- Module 3: Toward a Just Society: Social Justice Issues
- Module 4: Indigenous Peoples of the World
- Module 5: Taking a Stand and Taking Action

Within each module are lessons and learning activities based on Essential Questions and Enduring Understandings. The following **Essential Questions** are listed at the beginning of each lesson, as they are dealt with in the course.

1. How do you see and relate to the world?
2. How do Indigenous Peoples see and relate to the world?
3. What are the issues facing First Nations, Métis, and Inuit people in Canada today? Why should these issues matter to all Canadians?
4. Who are the First Nations, Métis, and Inuit of Canada?
5. What is the popular image of Indigenous Peoples in contemporary Canada?
6. How would you describe the relationship that existed among Indigenous nations and between Indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?
7. Who are the French Métis and the Anglo-Métis?
8. What is the meaning and significance of the statement: “We are all treaty people”?
9. What impact did the *Indian Act* have on the autonomy of status Indians?
10. How have First Nations, Métis, and Inuit Peoples attempted to regain their status as self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?
11. How did colonization challenge traditional education for First Nations, Métis, and Inuit Peoples? How can the original intent of Indigenous education—to produce informed, independent, contributing citizens—be restored?
12. How did colonization challenge traditional health practices for First Nations, Métis, and Inuit Peoples? How can the original intent of Indigenous health practices—to produce healthy individuals and communities—be restored?

13. What is the connection between colonialism and the legal issues facing First Nations, Métis, and Inuit Peoples?
14. How has colonialism affected the economies of First Nations, Métis, and Inuit Peoples?
15. Why is the preservation of Indigenous cultures vital for both Indigenous and other citizens of contemporary Canada?
16. How do First Nations, Métis, and Inuit cultures combine tradition and adaptation to meet the challenges of today and to ensure a better tomorrow?

Each lesson also includes a number of Enduring Understandings, which, like the Essential Questions, are concepts derived from the book *Understanding by Design: An Approach to Curriculum Development* by Grant Wiggins and Jay McTighe.

Enduring Understandings are points that you are expected to understand as you progress through the course. They

- represent big ideas having enduring value beyond the classroom
- reside at the heart of the discipline (involve “doing” the subject)
- require un-coverage (of abstract or often misunderstood ideas)
- offer potential for engaging students

Here are the Enduring Understandings you will find in this course:

1. Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
2. First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
3. Understanding of and respect for First Nations, Métis, and Inuit Peoples begin with knowledge of their pasts.
4. Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
5. First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

Each module in this course consists of several lessons, which contain the following components:

- **Introduction:** Each lesson begins with an introduction to the topic being discussed.
- **Guiding Questions:** Guiding questions tell you what you will be learning. In this course, these questions are called “Essential Questions” and “Focus Questions.” Use these guiding questions to review after each lesson to check your learning.

- **Lesson:** The main body of the lesson is made up of the content that you need to learn. It contains explanations, diagrams, and fully completed examples.
- **Summary:** Each lesson ends with a brief review of what you have just learned. Compare the summaries to your understanding of the Guiding Questions to check your learning.
- **Learning Activities:** Many lessons include learning activities that will help you learn about the lesson topics and prepare you for the assignments and the final examination. Once you have completed a learning activity, you should check your answers with the answer key found at the end of the applicable module. Do not submit your learning activities to the Distance Learning Unit for assessment.
- **Assignments:** Assignments are found in different places in the course. You will mail or electronically submit all your completed assignments to the Distance Learning Unit for assessment at the end of each module.

This course also includes the following appendices:

- **Appendix A: Glossary:** Appendix A of this course is a glossary of important words and terms that are used throughout the course. Make sure you study their definitions, as many of the words will appear on the final examination.
- **Appendix B: Resources:** Appendix B is a list of resources and includes web addresses for easy access.

What Resources Will You Need for This Course?

Required Resources

You do not need a textbook for this course. All the content is provided directly within the course. However, you might find the following optional resources useful, if you have access to them.

You will require access to an **email account** if you plan to

- communicate with your tutor/marker by email
- use the learning management system (LMS) to submit your completed assignments

Optional Resources

It would be helpful if you had access to the following resources:

If you do not have Internet access, you will still be able to complete the course.

- **Audio-recording equipment:** In some assignments, you will have the option of creating an audio recording.
- **Video-recording equipment:** In some assignments, you will have the option of creating a video recording.
- **Photocopier/scanner:** With access to a photocopier/scanner, you could make a copy of your assignments before submitting them so that if your tutor/marker wants to discuss an assignment with you over the phone, each of you will have a copy. It would also allow you to continue studying or to complete further lessons while your original work is with the tutor/marker. Photocopying or scanning your assignments will also ensure that you keep a copy in case the originals are lost.
- **Resource people:** Access to local resource people, such as teachers, school counsellors, and librarians, would help you complete the course.
- **A computer with word processing and presentation software:** Access to word processing software (e.g., Microsoft Word) and presentation and slide software (e.g., Microsoft PowerPoint) would help you complete some assignments.
- **A computer with Internet access:** Some lessons suggest website links as sources of information or for supplementary reference and reading. If you do not have Internet access, you will still be able to complete the course, but you will need to find different ways of accessing information.

Internet Safety

If you choose to use the Internet to do research, be safe. The Internet is a valuable source of information and should be used responsibly. Talk to your parents/guardians about Internet safety, and use the following guidelines when going online:

- Choose a user name that does not tell your name, gender, age, or other personal details.
- Never give anyone private information.
- Do not answer emails from strangers.
- If someone asks you to keep your relationship with them a secret, stop talking to the person and immediately tell your parent/guardian.
- Do not email or post pictures or files.

The above is **not** a complete list because no list can possibly cover all dangerous situations. Use your common sense and be careful.

Sensitive Content

An important aspect of learning about current and historical First Nations, Métis, and Inuit topics is controversial issues—issues that involve ethics, principles, beliefs, and values. Diversity of perspectives, beliefs, and values, as well as disagreement and dissent, are all part of living in a democratic and diverse society. Exploration of ethical questions will motivate you and make learning more personally meaningful. Whenever you feel confused or concerned about a particular issue or topic, you should contact your learning partner or your tutor/marker to discuss your concerns or to get clarification to help you develop and expand your own thoughts, ideas, and opinions.

Who Can Help You with This Course?

Taking an independent study course is different from taking a course in a classroom. Instead of relying on the teacher to tell you to complete a learning activity or an assignment, you must tell yourself to be responsible for your learning and for meeting deadlines. There are, however, two people who can help you be successful in this course: your tutor/marker and your learning partner.

Your Tutor/Marker



Tutor/markers are experienced educators who tutor Independent Study Option (ISO) students and mark assignments and examinations. When you are having difficulty with something in this course, contact your tutor/marker, who is there to help you. Your tutor/marker's name and contact information were sent to you with this course. You can also obtain this information in the learning management system (LMS).

Your Learning Partner



A learning partner is someone you choose who will help you learn. It may be someone who knows something about First Nations, Métis, and Inuit-related topics and issues, but it doesn't have to be. A learning partner could be someone else who is taking this course, a teacher, a parent or guardian, a sibling, a friend, or anybody else who can help you. Most importantly, a learning partner should be someone with whom you feel comfortable and who will support you as you work through this course.

Your learning partner can help you keep on schedule with your coursework, read the course with you, check your work, look at and respond to your learning activities, or help you make sense of assignments. You may even study for your examination with your learning partner. If you and your learning partner are taking the same course, however, your assignment work should not be identical.

Plagiarism

Plagiarism IS a big deal with serious consequences, so it's important that you understand what it is and how to avoid it.

What is plagiarism?

In brief, plagiarism is taking someone's ideas or words and presenting them as if they are your own.

How can you avoid plagiarism?

- Begin early. Research takes time. Allow enough time to search for, evaluate, and read sources, and to get help if you need it. Always document your sources immediately.
- Present your research by quoting and paraphrasing.
 - When you use a quote, you use the exact same words with quotation marks, and you indicate exactly where it came from.
 - When you paraphrase, you rewrite an author's idea using your own words and you do not use quotation marks (but you also make sure to state clearly whose idea it is).
- Learn how to use different citation styles.
- Give credit where credit is due. Never pretend someone else's idea is your own.

Learning how to cite sources takes time. This is a quick guide to help you research ethically and efficiently. When in doubt, talk to your learning partner, tutor/marker, librarian, family member, or teacher.

How to Cite References

The following citing method is from a style called MLA. You may notice differences between the citation style within this course and the MLA style. For example, MLA suggests that you include the author's last name and the number of the page in parentheses when making references in the text. The citation style in this course, however, also includes a "p." to make it clear it is referencing the page number. There are many writing styles. If your teacher tells you to cite differently, please respect his or her decision.

Quotations

Pretend that you want to use the underlined section of the following text in your essay. The text is found on page 439 of *Geographic Issues of the 21st Century* by Bruce Clark and John Wallace.

Although you could survive without food for several weeks, you could not survive without water for more than a few days. Humans require about 2.5 litres per day of drinking water to remain healthy. In fact, two-thirds of the human body is made of water.

In dry areas of the world, people view water as a resource more valuable than gold. In Canada, most people take water for granted. Studies show that the average Canadian uses about 330 litres per day for personal use.

If you use the exact words found in the book, you put quotation marks at the beginning and end of the text. After the text, you put an opening bracket, the author's name, a space, the page number on which the writing was found, and a closing bracket followed by a period. Notice there is no period at the end of the following quoted sentence, but a period after the closed bracket.

“In dry areas of the world, people view water as a resource more valuable than gold” (Clark et al. 439).

If you are citing a website and it does not have an author or editor, then use the website name. For example, (United Nations). In your bibliography, you will have to show the exact URL where you found the information. The United Nations website is www.un.org, but if you click on a link to one of their topics, it becomes something else. For example, <http://www.un.org/en/development/>. Keep a record of exactly where you found all of your information and include this information in your bibliography.

Paraphrasing

You can also paraphrase or write this information in your own words. The following is an example of a bad paraphrase followed by an example of a good paraphrase of the whole section of text on food and water. Notice that there are no quotation marks. After your paraphrase, you put the author and page number in brackets.

Bad Paraphrase: People can't live without water for more than a few days. We need 2.5 litres of water a day, since we are mostly made up of water. In dry places, water is seen as being very valuable. Canadians take water for granted. They use about 330 litres each day (Clark et al. 439).

A good paraphrase follows these rules:

- **Shorten it:** The original text was six sentences. Make your paraphrase two to three sentences.
- **Use synonyms (different words):** A synonym for “take for granted” is “undervalue.”
- **Change word order:** The example below changes the order by mentioning Canadians first and dry areas second. (The original text mentions dry areas first and Canadians second.)
- If you can't make it shorter, quote it. Sometimes you cannot shorten the text.

Good Paraphrase: Water is a necessity that many Canadians undervalue. We use large amounts of water every day while people in countries with less access to fresh water view it as an invaluable resource (Clark 439).

Bibliography

Each book, article, or website you use in your paper must be shown in a bibliography.

- The bibliography must be on a page by itself.
- The sources must be in alphabetical order by the last name of author/editor.
- All book/journal/website names are in italics.
- All article titles are in quotation marks (“ ”).

Each entry in the bibliography, regardless of how it was published (e.g., website, magazine, book, video), should list the following core elements (as applicable):

Author (last name, first name)

Title of source

Title of container (e.g., magazine title, website)

Other contributors (e.g., editor)

Volume (i.e., for periodicals)

Number (also for periodicals)

Publisher

Publication date

Location (e.g., URL of website)

Each entry is placed in alphabetical order, so the list should be ordered alphabetically by each author's last name.

How to Cite Different Sources

Books

Author's/Editor's last name, first name. *Title of the book*. Publisher name, year published.

(example below by author Bruce Clark.)

Articles

Author's/Editor's last name, first name. "Article title." *Title of the Journal or Newspaper*, volume, issue number, date published, page number(s) if available, URL.

(example below by author Bill Mussell.)

Website

Author's/Editor's last name, first name. Name of Site. Name of Publisher/Sponsor of site, day month year of creation, pages of the article, date you looked up the article, URL.

(Example below by author Harvey McCue)

Sample Bibliography

Below is a sample bibliography. Notice how the first word in each source is in alphabetical order. In this bibliography, the authors include Clark, Mussell, and McCue. In the alphabet, "C" comes before "M", so the source by Clark goes first.

<p>Clark, Bruce, and John Wallace. <i>Geographic Issues of the 21st Century</i>. Pearson Education Canada Inc., 2005.</p> <p>McCue, Harvey, and Associates. <i>The Learning Circle: Classroom Activities on First Nations in Canada (Ages 8 to 11)</i>. Indian Affairs and Northern Development Canada, 2010, www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/ach_lr_ks_clsrs_learningcircle_lc811_1316538072761_eng.pdf.</p> <p>Mussell, Bill. "Cultural Pathways for Decolonization." <i>Visions Journal</i>, vol. 5, no. 1, 2008, pp. 4-5, www.heretohelp.bc.ca/visions/aboriginal-people-vol5/cultural-pathways-for-decolonization.</p>

Where do I find this information?

Books: The information you need for the bibliography should be found on the cover and inside the first few pages of the book you are citing. Look for the © symbol, which tells you the date the book was published. The publisher name is found there as well.

Websites: Look on the site. You may have noticed that two of the above references did not provide all the requested information. For example, the article did not have page numbers to include, as there were no page numbers provided on the website. **Try to find and include as much information as possible. If you cannot find all the information, write the citation as completely as you can with the information you have.**

This is a basic guide for citing references and there are several different style conventions other than MLA that are often used (e.g., American Psychological Association). The bibliographies in this resource are similar to MLA, but they have been adapted in some ways. The important thing is to include all the information, pick one citation style, and stick with it. If you have Internet access, more details can be found on the Purdue Owl Site at <http://owl.english.purdue.edu/> or contact your tutor/marker or local library.

How Will You Know How Well You Are Learning?

You will know how well you are learning in this course by how well you complete the learning activities, assignments, and examinations.

Learning Activities



The learning activities in this course will help you to review and practise what you have learned in the lessons. You will not submit the completed learning activities to the Distance Learning Unit. Instead, you will complete the learning activities and compare your responses to those provided in the Learning Activity Answer Key found at the end of each module.

Before you start reading a new lesson, see if it contains a learning activity or assignment. If so, then read the learning activity or assignment **before** reading the lesson. That way, you can prepare to complete your learning activity or assignment as you read the lesson.

Make sure you complete the learning activities. Doing so will not only help you to practise what you have learned, but it will also prepare you to complete your assignments and the examination successfully. Many of the questions on the examination will be similar to the questions in the learning activities. **Remember that you will not submit learning activities to the Distance Learning Unit.**

Assignments



Each module in this course contains assignments, which you will complete and submit to the Distance Learning Unit for assessment. The assignment component of this course is worth 70% of your final mark. In order to do well on each assignment, you should complete all learning activities first and check your answers in the answer key provided. Remember to keep all assignments that have been marked and returned to you, as you will need to review them for the examination.

The final assignment in the course, Assignment 5.1, is a large assignment worth a significant amount of marks (100). It is titled “Taking a Stand and Taking Action,” and you will have the choice of completing one of two options. You will either conduct an inquiry (Option A) or a reflection and conversation (Option B) into any issue of your choice (except poverty) related to Indigenous Peoples in Canada. Because this assignment involves so much choice, you should review it now and think about the assignment while you work on the course.

Examination



The final examination is based on all five modules and is worth 30% of your final mark. In order to do well on the examination, you should review all of the work that you have completed for each module, including all learning activities and assignments. Use the essential questions from each lesson to guide your study for the final examination. In addition, there is an examination review lesson in Module 5, Lesson 2.

Practice Examination and Answer Key

To help you succeed in your examinations, you will have an opportunity to complete a practice examination and then check your answers in its answer key. The examination and answer key are found in the learning management system (LMS). If you do not have access to the Internet, contact the Distance Learning Unit at 1-800-465-9915 to obtain a copy of the practice examination and its answer key.

This practice examination is similar to the actual examination you will be writing. The only difference is that the practice examination contains only **one** essay outline question in Part D. In the actual final examination, there will be four essay outline questions and you will be required to answer **two** of them.

When you complete the practice examination, pretend that it is an actual examination. Answer all of the questions and then check your answers. Among other things, completing the practice examination will give you the confidence you need to do well on your actual examination.

Requesting Your Examination

You are responsible for making arrangements to have the examination sent to your proctor from the Distance Learning Unit. Please make arrangements before you finish Module 5 to write the final examination.

To write your examination, you need to make the following arrangements:

- **If you are attending school**, your examination will be sent to your school as soon as all the applicable assignments have been submitted. You should make arrangements with your school's Independent Study Option (ISO) school facilitator to determine a date, time, and location to write the examination.
- **If you are not attending school**, check the **Examination Request Form** for options available to you. Examination Request Forms can be found on the Distance Learning Unit's website, or look for information in the learning management system (LMS). **Two weeks before** you are ready to write the examination, fill in the Examination Request Form and mail, fax, or email it to

Distance Learning Unit
500-555 Main Street
P.O. Box 2020
Winkler, MB R6W 4B8
Fax: 204-325-1719
Toll-Free Telephone: 1-800-465-9915
Email: distance.learning@gov.mb.ca

How Much Time Will You Need to Complete This Course?

Learning through independent study has several advantages over learning in a classroom. You are in charge of how you learn and you decide how quickly you will complete the course. You do not have to wait for your teacher or classmates, and you can read as many lessons as you wish in a single session.

Chart A: Semester 1

If you want to start this course in September and complete it in January, you can follow the timeline suggested below.

Module	Completion Date
Module 1	End of September
Module 2	End of October
Module 3	End of November
Module 4	Middle of December
Module 5	End of December
Final Examination	Middle of January

If you want to start this course in February and complete it in May, you can follow the timeline suggested below.

Module	Completion Date
Module 1	Middle of February
Module 2	Beginning of March
Module 3	End of March
Module 4	Middle of April
Module 5	Beginning of May
Final Examination	Middle of May

Chart C: Full School Year (Not Semestered)

If you want to start the course in September and complete it in May, you can follow the timeline suggested below.

Module	Completion Date
Module 1	Middle of October
Module 2	End of December
Module 3	Middle of February
Module 4	Middle of March
Module 5	Middle of April
Final Examination	Middle of May

Timelines

Do not wait until the last minute to complete your work, since your tutor/marker may not be available to mark it immediately. It may take a few weeks for your tutor/marker to assess your work and return it to you.



If you need this course to graduate this school year, all coursework must be received by the Distance Learning Unit on or before the first Friday in May, and all examinations must be received by the Distance Learning Unit on or before the last Friday in May. Any coursework or examinations received after these deadlines may not be processed in time for a June graduation. Assignments or examinations submitted after these recommended deadlines will be processed and marked as they are received.

When and How Will You Submit Completed Assignments?

When to Submit Assignments

While working on this course, you will submit completed assignments to the Distance Learning Unit five times. The following chart shows you exactly what assignments you will be submitting at the end of each module.

Submission	Assignments You Will Submit
1	Module 1 Cover Sheet Assignment 1.1: Exploring Pimatisiwin: The Medicine Wheel Assignment 1.2: Exploring Cultural Representations
2	Module 2 Cover Sheet Assignment 2.1: The Métis Nation Assignment 2.2: Treaties, the <i>Indian Act</i> , and Self-Determination
3	Module 3 Cover Sheet Assignment 3.1: Poverty Assignment 3.2: Social Justice Issues
4	Module 4 Cover Sheet Assignment 4.1: Indigenous Peoples of the World
5	Module 5 Cover Sheet Assignment 5.1: Taking a Stand and Taking Action

How to Submit Assignments



In this course, you have the choice of submitting your assignments either by mail or electronically.

- **Mail:** Each time you **mail** something, you must include the print version of the applicable Cover Sheet (found at the end of this Introduction). Complete the information at the top of each Cover Sheet before submitting it along with your assignments.
- **Electronic submission:** You do not need to include a cover sheet when submitting assignments electronically.

Submitting Your Assignments by Mail

If you choose to mail your completed assignments, please photocopy all the materials first so that you will have a copy of your work in case your package goes missing. You will need to place the applicable module Cover Sheet and assignment(s) in an envelope, and address it to

Distance Learning Unit
500-555 Main Street
P.O. Box 2020
Winkler MB R6W 4B8

Your tutor/marker will mark your work and return it to you by mail.

Submitting Your Assignments Electronically

Assignment submission options vary by course. Sometimes assignments can be submitted electronically and sometimes they must be submitted by mail. Specific instructions on how to submit assignments were sent to you with this course. In addition, this information is available in the learning management system (LMS).

If you are submitting assignments electronically, make sure you have saved copies of them before you send them. That way, you can refer to your assignments when you discuss them with your tutor/marker. Also, if the original hand-in assignments are lost, you are able to resubmit them.

Your tutor/marker will mark your work and return it to you electronically.



The Distance Learning Unit does not provide technical support for hardware-related issues. If troubleshooting is required, consult a professional computer technician.

Oskinikiw's Blog



Oskinikiw is a student of Métis/Cree descent who previously took this course. During the time that he was working on completing the course, he created a blog to share his thoughts, feelings, and ideas with other students. This is something you could do as well.

Throughout the course, you will find Oskinikiw's blog entries. You can use these to help you understand the topics that you are studying.

What Are the Guide Graphics For?

Guide graphics are used throughout this course to identify and guide you in specific tasks. Each graphic has a specific purpose, as described below.



Vocabulary: As you read, you will come across words that are **bolded**. Each time you come across a bolded term, read a second definition of the term in the glossary. The glossary is in the appendix section at the back of this course.



Learning Activity: Complete a learning activity. This will help you to review or practise what you have learned and to prepare for an assignment or the final examination. You will not send learning activities to the Distance Learning Unit. Instead, you will compare your responses to the learning activity answer key found at the end of each module.



Check Your Work: Check your answers against the answer key found at the end of the module.



Assignment: Complete an assignment. You will mail or electronically submit your completed assignments for each module to the Distance Learning Unit for assessment at the end of each module.



Submit Assignments: It is now time to mail or electronically submit your completed assignments.



Examination: It is time to write your final examination.



Contact your Tutor/Marker: It may be a good idea to contact your tutor/marker at this point.



Learning Partner: Ask your learning partner to help you with this task.



Study Strategy: Here is some advice about how to approach the course so you can improve your chances of successfully completing it.

Remember: If you have questions or need help at any point during this course, contact your tutor/marker or ask your learning partner for help.

Good luck with the course!

GRADE 12 CURRENT TOPICS IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES (40S)

Module 1 Cover Sheet

Please complete this sheet and place it on top of your assignments to assist in proper recording of your work. Submit the package to:

Drop-off/Courier Address

Distance Learning Unit
555 Main Street
Winkler MB R6W 1C4

Mailing Address

Distance Learning Unit
500-555 Main Street
PO Box 2020
Winkler MB R6W 4B8

Contact Information

Legal Name: _____ Preferred Name: _____

Phone: _____ Email: _____

Mailing Address: _____

City/Town: _____ Postal Code: _____

Attending School: No Yes

School Name: _____

Has your contact information changed since you registered for this course? No Yes

Note: Please keep a copy of your assignments so that you can refer to them when you discuss them with your tutor/marker.

For Student Use	For Office Use Only	
<p>Module 1 Assignments</p> <p>Which of the following are completed and enclosed? Please check (✓) all applicable boxes below.</p> <p><input type="checkbox"/> Assignment 1.1: Exploring Pimatisiwin: The Medicine Wheel</p> <p><input type="checkbox"/> Assignment 1.2: Exploring Cultural Representations</p>	<p>Attempt 1</p> <hr/> <p>Date Received</p> <p>_____ /16</p> <p>_____ /23</p>	<p>Attempt 2</p> <hr/> <p>Date Received</p> <p>_____ /16</p> <p>_____ /23</p>
	Total: _____ /39	Total: _____ /39

For Tutor/Marker Use

Remarks:

Pimatisiwin/Medicine Wheel Rubric

Pimatisiwin/The Medicine Wheel Categories	Possible Marks	Marks Given
1. Titles: <ul style="list-style-type: none"> ■ Label quadrants by direction and holistic function. ■ Create a personal title for your medicine wheel. 	2	
2. Eastern Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples of how you see yourself? ■ Was your answer about your physical self? 	3	
3. Southern Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples of how you see yourself? ■ Was your answer about your mental self? 	3	
4. Western Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples about how you see yourself? ■ Was your answer about your emotional self? 	3	
5. Northern Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples of how you see yourself? ■ Was your answer about your spiritual self? 	3	
6. The Question The medicine wheel is a symbol of Indigenous worldview. What do you think are the common values of First Nations, Métis, and Inuit people? Give at least two examples.	2	
Total	16	

Book Review Rubric

Book Review Categories	Possible Marks	Marks Given
<p>1. Summary:</p> <p>This includes the important elements of the story. (5 marks) Each of the following is worth 1 mark.</p> <ul style="list-style-type: none"> ■ plot (what) ■ setting (where) ■ characters (who) ■ style (how) ■ time period (when) 	5	
<p>2. Message:</p> <p>Writing is a form of communication. The author is trying to tell you something. You can use the following questions to help you figure out the author's message. (3 marks)</p> <ul style="list-style-type: none"> ■ What is the author's purpose for writing? What is the theme (topic or subject)? ■ What is the author trying to share with the reader? 	3	
<p>3. Personal Response:</p> <p>Answer the following questions about the book:</p> <ol style="list-style-type: none"> a. Did you enjoy reading this book? Why or why not? (2 marks) b. How do you feel about the racism/discrimination the character experienced in the book? (1 mark) c. Why do you think racism/discrimination still exists today? (1 mark) d. What can you do to prevent racism/discrimination? Give two examples from the book or real life. (2 marks) 	6	
<p>4. Stereotypes:</p> <ul style="list-style-type: none"> ■ Describe two stereotypes in the book and explain how they affect Indigenous Peoples. (2 marks) ■ Use at least one quote from the book. (1 mark) 	3	
<p>5. Favourite Part:</p> <p>Describe your favourite part of the book. Explain why it is your favourite.</p>	2	
<p>6. Recommendation:</p> <p>Recommend this book to others. What good things can you say about this book? (1 mark) What did you learn? (1 mark)</p>	2	
<p>7. Vocabulary:</p> <p>Underline at least four vocabulary words from the course that you used in your writing.</p>	2	
<p>Total</p>	23	

GRADE 12 CURRENT TOPICS IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES (40S)

Module 2 Cover Sheet

Please complete this sheet and place it on top of your assignments to assist in proper recording of your work. Submit the package to:

Drop-off/Courier Address

Distance Learning Unit
555 Main Street
Winkler MB R6W 1C4

Mailing Address

Distance Learning Unit
500-555 Main Street
PO Box 2020
Winkler MB R6W 4B8

Contact Information

Legal Name: _____ Preferred Name: _____

Phone: _____ Email: _____

Mailing Address: _____

City/Town: _____ Postal Code: _____

Attending School: No Yes

School Name: _____

Has your contact information changed since you registered for this course? No Yes

Note: Please keep a copy of your assignments so that you can refer to them when you discuss them with your tutor/marker.

For Student Use	For Office Use Only	
<p>Module 2 Assignments</p> <p>Which of the following are completed and enclosed? Please check (✓) all applicable boxes below.</p> <p><input type="checkbox"/> Assignment 2.1: The Métis Nation</p> <p><input type="checkbox"/> Assignment 2.2: Treaties, the <i>Indian Act</i>, and Self-Determination</p>	<p>Attempt 1</p> <hr style="width: 80%; margin: 0 auto;"/> <p>Date Received</p> <p>_____ /25</p> <p>_____ /30</p>	<p>Attempt 2</p> <hr style="width: 80%; margin: 0 auto;"/> <p>Date Received</p> <p>_____ /25</p> <p>_____ /30</p>
	Total: _____ /55	Total: _____ /55

For Tutor/Marker Use

Remarks:

Rubric: The Métis Nation

Categories	Possible Marks	Marks Given
Step 1 (15 marks)		
Introduction:		
■ Topic sentence	1	
■ Introductory points	1	
Subtopic #1: Unique characteristics of the Métis (e.g., languages, cultures, and spirituality)	3	
Subtopic #2: The Métis experience of colonization (e.g., diaspora)	3	
Subtopic #3: How the Métis affected and were affected by government legislation (e.g., Manitoba becoming a province)	3	
Conclusion		
■ Rewrite topic sentence	2	
■ Summary	2	
Subtotal for Step 1	15	
Step 2 (10 marks)		
Introductory Sentence	2	
Supporting Idea #1	2	
Supporting Idea #2	2	
Supporting Idea #3	2	
Conclusion	2	
Subtotal for Step 2	10	
Grand Total for Steps 1 and 2	25	

GRADE 12 CURRENT TOPICS IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES (40S)

Module 3 Cover Sheet

Please complete this sheet and place it on top of your assignments to assist in proper recording of your work. Submit the package to:

Drop-off/Courier Address

Distance Learning Unit
555 Main Street
Winkler MB R6W 1C4

Mailing Address

Distance Learning Unit
500-555 Main Street
PO Box 2020
Winkler MB R6W 4B8

Contact Information

Legal Name: _____ Preferred Name: _____

Phone: _____ Email: _____

Mailing Address: _____

City/Town: _____ Postal Code: _____

Attending School: No Yes

School Name: _____

Has your contact information changed since you registered for this course? No Yes

Note: Please keep a copy of your assignments so that you can refer to them when you discuss them with your tutor/marker.

For Student Use	For Office Use Only	
<p>Module 3 Assignments</p> <p>Which of the following are completed and enclosed? Please check (✓) all applicable boxes below.</p> <p><input type="checkbox"/> Assignment 3.1: Poverty</p> <p style="padding-left: 20px;"><input type="checkbox"/> Option A: Poverty: Inquiry</p> <p style="padding-left: 20px;"><input type="checkbox"/> Option B: Poverty: Reflection and Conversation about Poverty</p> <p><input type="checkbox"/> Assignment 3.2: Social Justice Issues</p>	<p>Attempt 1</p> <hr/> <p>Date Received</p> <p>_____ /41</p>	<p>Attempt 2</p> <hr/> <p>Date Received</p> <p>_____ /41</p>
	Total: _____ /79	Total: _____ /79
For Tutor/Marker Use		
<p>Remarks:</p>		

Rubric: Inquiry into Poverty

Assessment Rubric for Assignment 3.1, Option A Inquiry into Poverty (41 marks)						
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:					
	3 Marks	2 Marks	1 Mark	0 Mark	Marks	
1. Introduction, Topic, and Research Question(s) (Steps 1, 4, and 8)		The inquiry begins with both required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ clearly stated research question(s) based on an appropriate topic 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ clearly stated research question(s) based on an appropriate topic 	The introduction does not exist, or misses both required items.	_____/2 Total x 2 (possible 4 marks)	
2. Research Process (Step 8)	The inquiry includes a clear and thorough description of the process by which the student conducted the research.	The inquiry includes an adequate description of the process by which the student conducted the research.	The inquiry includes an inadequate description of the process by which the student conducted the research.	The inquiry lacks a description of the process by which the student conducted the research	_____/3 Total x 3 (possible 9 marks)	
3. Discussion of the Research Question(s) (Step 7)	The inquiry <ul style="list-style-type: none"> ■ includes a clear and thorough discussion of the research question(s) ■ is based on all of the 4 (minimum) appropriate sources of information ■ is completely written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an adequate discussion of the research question(s) ■ is based on 3 appropriate sources of information ■ is mostly written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an inadequate discussion of the research question(s) ■ is based on 1 or 2 sources of information ■ is partially written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ lacks a discussion of the research question(s) ■ is not based on appropriate sources of information ■ is not written in the student's own words 	_____/3 Total x 6 (possible 18 marks)	
4. Conclusion (Step 9)		The inquiry includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the inquiry ■ a final statement about the research 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> • a summary of the inquiry • a final statement about the research 	The inquiry is missing or lacks both required items.	_____/2 Total x 2 (possible 4 marks)	
5. Bibliography (Steps 5 and 10)		The bibliography includes both required items: <ul style="list-style-type: none"> ■ accurate documentation of at least 4 appropriate sources ■ consistent formatting 	The bibliography lacks one of the following required items: <ul style="list-style-type: none"> ■ accurate documentation of at least 4 appropriate sources ■ consistent formatting 	The bibliography is missing or lacks both required items.	_____/2 Total x 3 (possible 6 marks)	
Total Marks						_____/41

Rubric: Reflection and Conversation about Poverty

Assessment Rubric for Assignment 3.1, Option B Reflection and Conversation about Poverty (41 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Introduction and Reflection Question(s) (Steps 1 and 7)		The reflection begins with both required items: <ul style="list-style-type: none"> clear and complete introduction to the reflection and conversation clearly stated reflection question(s) 	The reflection lacks one of the following required items: <ul style="list-style-type: none"> clear and complete introduction to the reflection and conversation clearly stated reflection question(s) 	The introduction does not exist or misses both required items.	____/2 Total x 2 (possible 4 marks)
2. Summary of the Reflection and Conversation (Step 8)	The assignment includes a summary of all four required elements: <ul style="list-style-type: none"> reflections from the student reflections from the other person examples where the student and other person agreed examples where the student and other person disagreed 	The assignment includes a summary of three of the four required elements: <ul style="list-style-type: none"> reflections from the student reflections from the other person examples where the student and other person agreed examples where the student and other person disagreed 	The assignment includes a summary of one or two of the four required elements: <ul style="list-style-type: none"> reflections from the student reflections from the other person examples where the student and other person agreed examples where the student and other person disagreed 	The assignment lacks a summary of the four required elements: <ul style="list-style-type: none"> reflections from the student reflections from the other person examples where the student and other person agreed examples where the student and other person disagreed 	____/3 Total x 3 (possible 9 marks)
3. Application of the Conversation (Steps 6 and 9)	The assignment includes all three required elements: <ul style="list-style-type: none"> how the student can apply the ideas to their personal life how the other person can apply the ideas to their personal life how organizations can apply the ideas to their work 	The assignment includes two of the three required elements: <ul style="list-style-type: none"> how the student can apply the ideas to their personal life how the other person can apply the ideas to their personal life how organizations can apply the ideas to their work 	The assignment includes one of the three required elements: <ul style="list-style-type: none"> how the student can apply the ideas to their personal life how the other person can apply the ideas to their personal life how organizations can apply the ideas to their work 	The assignment lacks all three required elements: <ul style="list-style-type: none"> how the student can apply the ideas to their personal life how the other person can apply the ideas to their personal life how organizations can apply the ideas to their work 	____/3 Total x 8 (possible 24 marks)
4. Conclusion (Step 10)		The inquiry includes both of the required items: <ul style="list-style-type: none"> a summary of the reflection and conversation a final statement about the assignment 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> a summary of the reflection and conversation a final statement about the assignment 	The inquiry is missing or lacks both required items: <ul style="list-style-type: none"> a summary of the reflection and conversation a final statement about the assignment 	____/2 Total x 2 (possible 4 marks)
Total Marks					____/41

GRADE 12 CURRENT TOPICS IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES (40S)

Module 4 Cover Sheet

Please complete this sheet and place it on top of your assignments to assist in proper recording of your work. Submit the package to:

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Distance Learning Unit
555 Main Street
Winkler MB R6W 1C4

Mailing Address

Distance Learning Unit
500-555 Main Street
PO Box 2020
Winkler MB R6W 4B8

Contact Information

Legal Name: _____ Preferred Name: _____

Phone: _____ Email: _____

Mailing Address: _____

City/Town: _____ Postal Code: _____

Attending School: No Yes

School Name: _____

Has your contact information changed since you registered for this course? No Yes

Note: Please keep a copy of your assignments so that you can refer to them when you discuss them with your tutor/marker.

For Student Use	For Office Use Only	
<p>Module 4 Assignment</p> <p>Which of the following are completed and enclosed? Please check (✓) all applicable boxes below.</p> <p><input type="checkbox"/> Assignment 4.1: Indigenous Peoples of the World</p> <p style="padding-left: 20px;"><input type="checkbox"/> Option A: Indigenous Peoples</p> <p style="padding-left: 20px;"><input type="checkbox"/> Option B: Mini-Inquiry into One Indigenous People</p>	<p>Attempt 1</p> <hr style="width: 100%;"/> <p>Date Received</p> <p>_____ /25</p>	<p>Attempt 2</p> <hr style="width: 100%;"/> <p>Date Received</p> <p>_____ /25</p>
	Total: _____ /25	Total: _____ /25

For Tutor/Marker Use
<p>Remarks:</p>

Rubric: Mini-Inquiry into One Indigenous People

Assessment Rubric for Assignment 4.1, Option B Mini-Inquiry into One Indigenous People (25 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Introduction (Step 3)		The inquiry begins with both required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ why the student chose this Indigenous People and/or something distinct about them 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ why the student chose this Indigenous People and/or something distinct about them 	The introduction does not exist, or misses both required items.	____/2 Total x 2 (possible 4 marks)
2. Description of One Indigenous People (Step 4)	The inquiry <ul style="list-style-type: none"> ■ includes a clear and thorough description of one Indigenous People ■ is based on the 2 appropriate sources of information ■ is completely written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an adequate description of one Indigenous People ■ is based on 1 appropriate source of information ■ is mostly written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an inadequate description of one Indigenous People ■ is based on inappropriate sources of information ■ is partially written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ lacks a description of one Indigenous People ■ is not based on any sources of information ■ is not written in the student's own words 	____/3 Total x 5 (possible 15 marks)
3. Conclusion (Step 5)		The inquiry includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the inquiry ■ a final statement about the Indigenous People 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ a summary of the inquiry ■ a final statement about the Indigenous People 	The inquiry is missing or lacks both required items.	____/2 Total x 1 (possible 2 marks)
4. Bibliography (Steps 2 and 6)		The bibliography includes both required items: <ul style="list-style-type: none"> ■ accurate documentation of at least 2 appropriate sources ■ consistent formatting 	The bibliography lacks one of the following required items: <ul style="list-style-type: none"> ■ accurate documentation of at least 4 appropriate sources ■ consistent formatting 	The bibliography is missing or lacks both required items.	____/2 Total x 2 (possible 4 marks)
Total Marks					____/25

GRADE 12 CURRENT TOPICS IN FIRST NATIONS, MÉTIS, AND INUIT STUDIES (40S)

Module 5 Cover Sheet

Please complete this sheet and place it on top of your assignments to assist in proper recording of your work. Submit the package to:

Drop-off/Courier Address

Distance Learning Unit
555 Main Street
Winkler MB R6W 1C4

Mailing Address

Distance Learning Unit
500-555 Main Street
PO Box 2020
Winkler MB R6W 4B8

Contact Information

Legal Name: _____ Preferred Name: _____

Phone: _____ Email: _____

Mailing Address: _____

City/Town: _____ Postal Code: _____

Attending School: No Yes

School Name: _____

Has your contact information changed since you registered for this course? No Yes

Note: Please keep a copy of your assignments so that you can refer to them when you discuss them with your tutor/marker.

For Student Use	For Office Use Only	
<p>Module 5 Assignment</p> <p>Which of the following are completed and enclosed? Please check (✓) all applicable boxes below.</p> <p><input type="checkbox"/> Assignment 5.1: Taking a Stand and Taking Action</p> <p style="padding-left: 20px;"><input type="checkbox"/> Option A: Taking a Stand and Taking Action: Inquiry</p> <p style="padding-left: 20px;"><input type="checkbox"/> Option B: Taking a Stand and Taking Action: Reflection and Conversation</p>	<p>Attempt 1</p> <p>_____</p> <p>Date Received</p> <p>_____ /100</p>	<p>Attempt 2</p> <p>_____</p> <p>Date Received</p> <p>_____ /100</p>
	Total: _____ /100	Total: _____ /100
For Tutor/Marker Use		
<p>Remarks:</p>		

Taking a Stand and Taking Action Option A Rubric:

Assessment Rubric for Assignment 5.1, Option A Taking a Stand and Taking Action (100 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Issue, Inquiry Questions, and Introduction (Steps 1, 4, and 6)		The inquiry includes both required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated inquiry questions based on an appropriate issue 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated inquiry questions based on an appropriate issue 	The introduction does not exist, or misses both required items.	<p>_____/2</p> <p>Total x 5 (possible 10 marks)</p>
2. Research Process and Bibliography (Steps 4 and 5)	The inquiry includes a clear and thorough <ul style="list-style-type: none"> ■ description of the process by which the student conducted the research ■ bibliography containing 4 appropriate sources 	The inquiry includes an adequate <ul style="list-style-type: none"> ■ description of the process by which the student conducted the research ■ bibliography containing 4 appropriate sources 	The inquiry includes an inadequate <ul style="list-style-type: none"> ■ description of the process by which the student conducted the research ■ bibliography 	The inquiry lacks <ul style="list-style-type: none"> ■ a description of the process by which the student conducted the research ■ a bibliography 	<p>_____/3</p> <p>Total x 4 (possible 12 marks)</p>
3. Answering the Inquiry Question (Step 7)	The inquiry <ul style="list-style-type: none"> ■ includes a clear and thorough discussion of the inquiry question ■ includes a clear and thorough discussion of at least 2 perspectives ■ is based on all of the 4 appropriate sources of information ■ is completely written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an adequate discussion of the inquiry question ■ includes an adequate discussion of at least 2 perspectives ■ is based on 3 appropriate sources of information ■ is mostly written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an inadequate discussion of the inquiry question ■ includes an inadequate discussion of at least 2 perspectives ■ is based on 1 or 2 sources of information ■ is partially written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ lacks a discussion of the inquiry question ■ does not discuss 2 perspectives ■ is not based on appropriate sources of information ■ is not written in the student's own words 	<p>_____/3</p> <p>Total x 12 (possible 36 marks)</p>
4. Conclusion (Step 8)		The inquiry includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the inquiry and final statement ■ connection to the information in the sources 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ a summary of the inquiry and final statement ■ connection to the information in the sources 	The inquiry is missing, or lacks both required items: <ul style="list-style-type: none"> ■ a summary of the inquiry and final statement ■ connection to the information in the sources 	<p>_____/2</p> <p>Total x 3 (possible 6 marks)</p>

**Assessment Rubric for Assignment 5.1, Option A (continued)
Taking a Stand and Taking Action (100 marks)**

Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
5. Take-Action Project Outline (Step 9)	<p>The outline includes all three of the following required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>The outline lacks one of the following required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>The outline lacks two of the following required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>The outline is missing, or lacks all required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>____/3 Total x 12 (possible 36 marks)</p>
Total Marks					____/100

Taking a Stand and Taking Action Option B Rubric:

Assessment Rubric for Assignment 5.1, Option B						
Taking a Stand and Taking Action: Reflection and Conversation (100 marks)						
Assessment Category	Assessment Criteria					
	In general, you need to demonstrate the following to receive the specified marks:					
	3 Marks	2 Marks	1 Mark	0 Mark	Marks	
1. Issue, Reflection Questions, and Introduction (Steps 1, 2, and 6)		The assignment includes both required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated reflection questions based on an appropriate issue 	The assignment lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated reflection questions based on an appropriate issue 	The assignment does not include the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated reflection questions based on an appropriate issue 	<p>_____/2</p> <p>Total x 5 (possible 10 marks)</p>	
2. Summary of the Reflection and Conversation Answering the Reflection Question (Step 7)	The assignment includes all four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	The assignment includes three of the four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	The assignment includes one or two of the four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	The assignment lacks the four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	<p>_____/3</p> <p>Total x 16 (possible 48 marks)</p>	
3. Conclusion (Step 8)		The reflection includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	The reflection lacks one of the following required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	The reflection is missing or lacks both required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	<p>_____/2</p> <p>Total x 3 (possible 6 marks)</p>	
4. Take-Action Project Outline (Step 9)	The outline includes both of the following required items: <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ questions 1 to 4 and 8 are answered in complete sentences 	The outline lacks one of the following required items: <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ questions 1 to 4 and 8 are answered in complete sentences 	The outline includes inadequate answers to all questions.	The outline is missing or lacks all required items: <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>_____/3</p> <p>Total x 12 (possible 36 marks)</p>	
Total Marks						<p>_____/100</p>

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Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 1: Image and Identity



Portrait by Ted Longbottom

MODULE 1: IMAGE AND IDENTITY

Introduction

Welcome to the first module of Grade 12 Current Topics in First Nations, Métis, and Inuit Studies. In this module, you will learn how different Indigenous groups self-identify and how the government and media have labelled them. You will learn about the past, as well as how it connects to the present and informs our future. You will learn about the diversity among and within First Nations, Métis, and Inuit groups, as well as common elements that bind them together as Indigenous Peoples. This module has four lessons.

Assignments in Module 1

When you have completed the assignments for Module 1, submit your completed assignments to the Distance Learning Unit either by mail or electronically through the learning management system (LMS). The staff will forward your work to your tutor/marker.

Lesson	Assignment Number	Assignment Title
3	Assignment 1.1	Exploring Pimatisiwin: The Medicine Wheel
4	Assignment 1.2	Exploring Cultural Representations

Notes

LESSON 1: CULTURE AND IDENTITY

This course promotes a variety of perspectives.

Essential Questions

How do you see and relate to the world?

How do Indigenous Peoples see and relate to the world?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.

Introduction

inferior: To be lower in rank or status. For example, First Nations culture was considered to be inferior to European culture.

Culture affects how a person thinks and acts. It is important for you to understand both your culture and other cultures. First Nations, Métis, and Inuit people are a minority within the larger demographics of Canada. There are tensions between groups, as minority groups are often treated as inferior to the majority group(s). In addition, the Canadian government has labelled First Nations, Métis, and Inuit Peoples, which has negatively affected the way these groups self-identify. In understanding different perspectives, you will be better equipped to understand the issues faced by all Canadians today.

In this lesson, you will explore the idea of Canadian culture. In addition, you will explore your own culture and one example of Indigenous culture.

Canadian Culture

Many people feel that Canadians do not have a culture, but this is untrue. Culture is more than race, ethnicity, food, and holidays. It is many other things, such as attitudes towards war, how children are raised, and how food is shared. For example, when you wait in the check-out line at the grocery store, you may become uncomfortable if the person behind you stands too close. Someone from another culture might be more accustomed to sharing personal space and have no problem with it. Often, the way we react to things comes directly from our own cultural background. You could even say that driving on the right side of the road and walking on the right side of sidewalks is a characteristic that has been culturally conditioned in us.

Since Canada is multicultural, social rules do not always hold true. Have you ever been in a busy grocery store and seen people walking in the middle of an aisle? Notice the reactions of other people. Because people in Canadian culture tend to walk on the right side of the aisle, they may consider this behaviour to be different from what they are used to. Think about how Canadian culture affects you and those around you.

Who Are You?

Every person has a culture. In this course (and in life), it is important to know who you are and how your culture influences your thoughts, ideas, and actions.

In this course, you will learn about the varied cultural perspectives of Indigenous peoples. As you read about these different cultures, pay attention to your reactions (e.g., emotions and opinions). Being aware helps you to better understand yourself and grow as a person.

The Dene Kede Creation Story

There is a Northwest Territories government document called *Dene Kede*, which you can find online. This document provides a Dene perspective on the topic of education. Dene Elders and educators created it, sharing their Indigenous wisdom. “The Creation Story,” included below, is an excerpt from the *Dene Kede*.

Many cultures have a creation story or a creation myth. You do not need to believe in this myth. Be aware of how myths help to inform us about culture. Myths can be based on fact or fiction. They are sacred tales that teach about perspective. How do the people from a particular culture view the world and their place in it? How did natural events or disasters come to be? As you read, think of the Dene perspective shown in the creation story below.

Did you know that Manitoba has two Dene communities? They are the Sayisi Dene at Tadoule Lake, and the Northlands First Nation.

spiritual: In Western philosophy, the word *spiritual* is connected to religion. From the Indigenous perspective, spirituality has diverse meanings. It can refer to the traditions that an Indigenous group practises, and it can be connected to belief systems such as Christianity. (OHRC)

In the course, you will find definitions for words that are not on the examination. These words do not have a glossary definition.



Note: This course includes definitions of many terms that are used throughout the course. In Appendix A of this course, there is an additional glossary of terms that may appear on your final examination.

curriculum: Subjects in school.

The Creation Story

It is said that when the world first began, all things on earth were people. But the original people felt that they should know what their different roles and purposes were to be. A meeting was called and everyone attended. They set out to determine their future existence on earth. They began by creating a few essentials, which they tied up into bundles. And they decided that everyone should abide by certain universal laws. Finally, they decided that each person should choose the family in which they would belong. Those people who wanted to be a part of the bird family declared their intentions. Those who did not want to be a part of the bird family made their intentions clear...

And so the Dene story of creation goes...

The creation story tells us that because we were created last of all beings, our continued survival requires us to be in respectful relationships with the land and all of its animals, the spiritual world, other people, and ourselves.

This is the Dene perspective. The purpose of this curriculum is to give this perspective back to our children. There is a need to root ourselves in tradition, not for the sake of the past but for the sake of the future. Our children, with the gift of their culture, can work towards ensuring our future survival as well as the survival of humankind.

The Dene Creation Story: Reproduced from "The Dene Kede Mission Statement" in *Dene Kede—Education: A Dene Perspective* by Northwest Territories Education, Culture and Employment (1993). p. xv.

You are now going to complete your first learning activity. When you are done, you can check the sample responses provided in the answer key. These are only sample answers. Your answers will be different, but true for you. In Indigenous cultures, truth is based on a person's connections within the web of creation. Your truth will be different from the example, but it is still true.

For all learning activities, remember the following:

- Do NOT send the learning activities to the Distance Learning Unit.
- Often a question has many right answers. When this is the case, sample answers are provided in the answer key.
- It is important to complete the learning activities and read the sample answers in the answer key. This will help you to understand the content and prepare you for the assignments and the final examination.



Now is a great time to find a learning partner. A learning partner is anyone you feel comfortable talking to about your learning activities and assignments.



Learning Activity 1.1

Cultural Identity

Fill in two tables with information about yourself. While completing your learning activities throughout this course, you will often find you need to use extra paper in order to have enough room to write down your answers. This will help you to understand how you view the world from your place in the web of creation. Then, you will answer three questions on the Dene Kede creation story.

Every person has an identity. Identity comes from many places, such as family, culture, community, and geography. Consider the following as you fill in the tables:

- Think about each question before you respond. Explore who you are.
- For each question, you can write a response or draw and label pictures.
- If not enough space is provided, feel free to use another piece of paper.
- If you are unsure what to write, check the sample answers in the learning activity answer key found at the end of Module 1.
- Your answers are private. You will not hand in this activity.

continued

Learning Activity 1.1: Cultural Identity (continued)

Who am I?

My...	What does this look like? (Picture or Words)	How does this affect who I am or how I feel? (Picture or Words)
cultural values based on being a Canadian		
cultural values based on my ethnicity (e.g., German, Dene)		

What Do I Do?

People are responsible to their family, Elders, community, and the environment. Complete two of the four categories found in the left column below and answer the two questions for each category.

My responsibility to...	What do you do to support or contribute to the world you live in?	Goal: What will you do to support or contribute to the world you live in?
My family		Goal:
Elders/ grandparents (respect)		Goal:
The community I belong to		Goal:
The environment I live in		Goal:

You have made at least two goals. Decide what you are going to do today to make these goals happen. At the end of this module, you will reflect on these goals.

continued

Learning Activity 1.1: Cultural Identity (continued)

The Dene Kede Creation Story Questions

1. What does this story and the Dene perspective mean to you?
 2. The *Dene Kede* stated "...because we were created last of all beings, our continued survival requires us to be in respectful relationships with the land and all of its animals, the spiritual world, other people and ourselves."
 - a) What does this quote mean to you?
 - b) Do you agree with this statement? Why or why not?
 - c) The Dene people want to give this perspective to their children. What are your thoughts on this goal?
 3. The Dene creation story is one way of knowing. All ways of knowing are important. Explain what you think this means.
-



You can now assess your learning activity by consulting the answer key at the end of this module.

Lesson Summary

In this lesson, you learned that all Canadians have a culture. You also have your own culture and it affects your thoughts, ideas, and actions. All knowledge, including Indigenous Knowledge, is valuable.

Great work! You are now finished Lesson 1. Find a safe place to keep all your learning activities, as you may need to revisit them throughout the course. In addition, these learning activities will help you to prepare for the final examination.



This may be a good time to ask your learning partner for help. Remember, your learning partner is the person you chose to help you with this course.



Before you begin Lesson 2, take a few minutes to look at Assignment 1.2, found in Lesson 4. You will have the option to read a book and complete a book review. If you choose this option, now would be a good time to find a book and contact your tutor/marker to see if this book is a good choice for you. If you do not have access to books written by Indigenous authors, please choose the other assignment option.

Notes

LESSON 2: THE GHOSTS OF HISTORY

Essential questions target the most important understanding or knowledge of a topic. Your assignments will help you to answer these questions. Always read the essential question at the beginning of each lesson so you know what you will learn. Read the essential question again at the end of the lesson to see if you can answer the question. Many of the essential questions will be on the final examination.

Essential Question

What are the issues facing First Nations, Métis, and Inuit Peoples in Canada today? Why should these issues matter to all Canadians?

Enduring Understandings

- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. Which historical events have had the most significant impact on the First Nations, Métis, and Inuit in North America?
2. What are the consequences of these events?
3. Why is it important for all Canadians to understand Indigenous history?

Indian: *Indian* is the label that the Government of Canada used in describing First Nations individuals who are recognized as being status Indians under section 91(24) of the *Constitution Act, 1867*. The Supreme Court of Canada, in its decision in 2016 with regard to *Daniels v. Canada*, declared non-status Indians and Métis people to be Indians, as defined under the *Constitution Act*. The word *Indian* is used only when talking about government rights. In common language, *Indian* refers to status and non-status First Nations and can be considered to be derogatory.

First Nations: This is the present-day term for both status and non-status Canadian Indians. The word *band* has also been replaced by the word *First Nation*. A band is a legal unit of government for a community of First Nations and is commonly used to refer to the community.

Aboriginal: A term used by the Canadian government to describe three groups of peoples: First Nations, Métis, and Inuit. In this course, the expression *Indigenous Peoples* is used to recognize that there are many distinct groups of peoples that include First Nations, Métis, and Inuit. The term *Aboriginal Peoples* is used in relation to the government and Aboriginal rights.

Métis: In September 2002, the Métis Nation adopted the following national definition of Métis:

DEFINITION

- a) "Métis" means a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples and is accepted by the Métis Nation;
- b) "Historic Métis Nation" means the Aboriginal people then known as Métis or Half-Breeds who resided in the Historic Métis Nation Homeland;
- c) "Historic Métis Nation Homeland" means the area of land in west central North America used and occupied as the traditional territory of the Métis or Half-Breeds as they were then known;
- d) "Métis Nation" means the Aboriginal people descended from the Historic Métis Nation, which is now comprised of all Métis Nation citizens and is one of the "aboriginal peoples of Canada" within s.35 of the *Constitution Act* of 1982;
- e) "Distinct from other Aboriginal Peoples" means distinct for cultural and nationhood purposes.

(Manitoba Metis Federation, n.d.)



Note: The word *Métis* has an accent to show its historical First Nations and French- or Michif-speaking ancestry. However, some Métis people have historical First Nations and English or Scottish ancestry, and these people often spell *Métis* without the accent. The Manitoba Metis Federation does not include the accent in its name to be more inclusive of all Métis ancestry, but it uses an accent in its website dialogue. In this course, *Métis* refers to all Métis people.

Inuit: In Canada, the Inuit are Indigenous Peoples, distinct from First Nations and Métis, living in the Northwest Territories, Northern Québec, Nunavut, and Labrador.

Introduction

treaty/treaties: An agreement between two groups that includes conditions that each group agrees to obey.

What do you know about the history of the Indigenous Peoples of Canada? You may think of how First Nations, Métis, and Inuit people had and still have many different cultures and languages. Maybe you will think about treaties between Indigenous Peoples and different European groups.

Turtle Island: The area of land now called North America.

colonization: Establishment of settlements by one country in lands not previously occupied by that country, often based on an assumption of power and authority. For example, the British established settlements in the land that is now Canada. They assumed that they had the power and authority to do so, regardless of the peoples already living on Turtle Island.

This lesson is called “the ghosts of history” because the problems facing Indigenous Peoples today exist because of what happened in the past. Prior to the arrival of Europeans on Turtle Island, First Nations and Inuit populations lived and flourished here. They had their own systems of government, education, economy, and unique cultures. European arrival and continued presence on **Turtle Island** has greatly changed First Nations and Inuit ways of life, often in a bad way. To understand these issues, you need to understand the history of **colonization**.

The expression “the ghosts of history” comes from the *Report on the Royal Commission on Aboriginal Peoples*, also known as the RCAP. You will learn about the RCAP in Lesson 4 of this module, as well as in Module 2, Lesson 6.

Vocabulary



As you read, you will come across words that are **bolded**. Each time you come across a bolded term, read a second definition of the term in the glossary. The glossary is in the appendix section at the back of this course. Notice how the definition in the glossary is different from the definition found in the course. This will help you better understand the meaning of each term.

Indigenous Peoples: In this course, the expression *Indigenous Peoples* describes the diverse groups that make up the first peoples, both in Canada and throughout the world.

Indigenous people: In this course, the expression *Indigenous people* describes the individuals who identify as First Nations, Métis, or Inuit.



Note: In this course, you will see the word *peoples*.

- The term *Indigenous Peoples* has the word “peoples” in it to show that there are many distinct groups within the Indigenous category. The term *Aboriginal Peoples* is also used in this way.
- Many First Nations names mean “people.” In addition, the word *Inuit* means “people.”
- We are living in a time of change and diversity. Different groups use these terms in different ways. Pay attention to these differences. Choose to use language that you feel is respectful of others. Words do have power.



Study Strategy: As you read the next three paragraphs, notice the highlighted sections. Highlighting important ideas in a text helps you to understand the information you are reading. It will also help when you review information for an assignment or examination.

time immemorial: A time before recorded history.

Belonging to the Land

First Nations and Inuit have lived on Turtle Island since **time immemorial**. Archaeological evidence shows that people have lived in areas of the continent for at least 40,000 years. There is always debate about the origins of the First Peoples of North America, but it is generally agreed that prior to European contact, the entire area from coast to coast was home to more than 2 million people (estimates vary). These people were from more than 50 distinct linguistic (language) groups. Each group had its own political traditions, culture, customs, and economy.

interconnected: Everything in the universe is joined together. The survival of one depends on the survival of all others. Every action you make creates changes in this world that affect everything. In First Nation, Métis, and Inuit worldviews, it is important to make a decision with awareness of how that decision affects family, community, the land, and even the universe. Awareness of interconnectedness leads to an understanding of responsibility to others and to the land.

Traditionally, First Nations and Inuit share a deep connection to the land. People belong to the land and are responsible for being respectful to it. The land provides all they need. They made choices with the awareness that everything is interconnected. These cultures valued and still value stewardship, respect, and gratitude to Mother Earth. The land cannot be owned because we belong to the land; it does not belong to us.

From the time of first contact, European people have viewed the land as something to be owned, a commodity. With this knowledge, rethink what you know about the treaties. Did First Nations sell the land as a commodity or did they agree to share a responsibility to the land?



Study Strategy: Now it is your turn to highlight or underline the next section on the Two Row Wampum. What do you think is important in this text? Try to highlight words instead of sentences, as seen in the paragraphs above.

The Two Row Wampum Treaty

One of the oldest treaties between a First Nation and a European group (the Dutch) is the Two Row Wampum (or Guswehta) of 1645, which was created by the Haudenosaunee (Iroquois), a confederation of five (and later six) nations. The Two Row Wampum is a beaded belt of white and purple shells. It has a row of white, then purple, then white, then purple, then white. The three white sections represent peace, friendship, and respect. One purple row represents the Haudenosaunee with its customs and laws; the second purple row represents European customs and laws.



Two Row Wampum Belt

sovereignty: The authority of a state to govern (rule) itself.

assimilate/assimilation: To adopt the customs and attitudes of another group. A cultural group assimilates into another more dominant cultural group.

The Two Row Wampum is a mnemonic (remembering) device used to help the two groups remember what they were promising in the treaty. It showed a relationship between equals, each in their own vessel on their own (purple) river, guiding their own people who avoid interfering with the other group. The Haudenosaunee were not giving up their sovereignty. The spirit of this treaty is shared amongst First Nations on Turtle Island. Unfortunately, the later treaties were more focused on land with a focus on **assimilation**. You will learn more about treaties in Module 2, Lesson 1.

Water is Sacred

sacred: The word *sacred* is viewed through a cultural lens.

- In the western understanding, *sacred* has to do with God, religion, and written religious texts such as the Bible.
- In this course, the word *sacred* is interpreted through an Indigenous lens. Here, it is referring to our relationships within the web of creation. Everything is interconnected. Having respect for our relationships within the web of creation is the same as respecting what is sacred. Anything that is needed for survival is sacred, such as water, plants, and animals.

Today, First Nations, Métis, and Inuit people are rising up to defend Mother Earth, which is not being treated with respect. In Indigenous science, water is sacred, as it is connected to life. The land, the plants, the animals—they are all sacred too because our survival depends on their survival. Water comes first because we all need water to survive. Traditionally, women are water carriers because they carry life in them when they are pregnant.

If you have Internet access and are interested in learning more about the sacred relationship with water, you can go to www.sacredrelationship.ca/ or type the key words “sacred relationships” in a search engine such as Google. On this site, there is a documentary where Cree Elders from Alberta speak on the sacred relationship we have with water. You can also read about *Wahkotowin* (rules that keep relationships healthy) and the interconnectedness of all living things.

Traditionally, Indigenous Peoples focused on relationships. To survive and to thrive, a person must have a positive relationship with her or his family, community, the land, and everything in the web of creation. This is what it means to live in a good way.

The following piece discusses the Standing Rock Sioux, who live in North Dakota and South Dakota in the U.S. You might be curious why you are reading about Indigenous Peoples from other countries. Prior to contact, First Nations of Turtle Island lived on this continent. They did not have a separation line at the Canada-U.S. border. Today, many Indigenous Peoples do not recognize this political border. Families, bands, and nations live on both sides of these boundaries. This is one reason why you are learning about the Standing Rock Sioux.



Note: Thomas King, a Cherokee writer in the USA, wrote a book called *The Inconvenient Indian*, which includes the following quotation regarding Indigenous perspectives of the Canada–U.S. border.

“For most Aboriginal people, that line doesn’t exist. It’s a figment of someone else’s imagination. Historical figures such as Chief Joseph and Sitting Bull and Louis Riel moved back and forth between the two countries and, while they understood the importance of that border to the Whites, there is nothing to indicate that they believed in its legitimacy.” (King, xvi)



Study Strategy: Take a quick look ahead at question 1 in Learning Activity 1.3. Fill out the table as you read.

The Standing Rock Sioux and the Dakota Access Pipeline

One example of a water issue in North America is the Dakota Access Pipeline and the Standing Rock Sioux Tribe in North Dakota and South Dakota.

In the summer of 2016, the Dakota Access Pipeline Project was underway. The plan was to put pipes in the ground to carry crude oil from North Dakota to an existing pipeline in Illinois. The pipeline was being built to provide a safer mode of transportation of crude oil than trains and trucks.

David Suzuki is a Canadian environmental activist and award-winning scientist. He believes that we should not be debating whether to use trains or pipelines to transport fossil fuels like crude oil. Railways and trucks have accidents; pipelines have leaks. He believes we should find ways to reduce our fossil fuel use instead. For example, we can create cleaner energy. This will help the goal of conservation and preservation of wildlife, which in turn will help to restore the balance in nature.

The Standing Rock Sioux are water protectors. They were trying to prevent the construction of the pipeline near their reservation because the project would put their water supply, cultural resources, and their public health and welfare at risk. If a pipe were to burst, the effects would be devastating.

The Standing Rock Sioux created a protest site called the Sacred Stone Camp near the construction site for the pipeline and close to where the Cannonball and Missouri rivers meet. The Missouri River is the longest river in North America. It connects to the Mississippi River and, together, these two rivers travel as far north as Montana and North Dakota (near the Canada-U.S. border), and as far south as Louisiana and the Gulf of Mexico. If there were an oil spill, it would not only affect the Standing Rock Sioux community, but many Americans, countless animals, and the land itself.

solidarity: A feeling of togetherness among people who share a goal or interest.

The number of water protectors grew and included both Indigenous and non-Indigenous people from all over the world. There were more than 200 flags flying in the camp, representing all the different groups that came together to protect the water. Some groups could not come in person, so they sent their flags in solidarity to show their support. Among the flags were the LGBTQ flag, the Canadian flag, and the Warrior Society flag (of the reserve community Kahnawake, who you will read about later on in this lesson).

People from all over Canada joined this protest. For example, the Manitoba Energy Justice Coalition provided an online communication board for people to talk about Standing Rock, and coordinated rides to and from the protest site. The Sacred Stone Camp became the largest modern gathering of Indigenous Peoples in the USA.

On September 3, 2016, bulldozing began on a burial site sacred to the Standing Rock Sioux. Protectors crossed the fence line onto private property and stood in front of the machines, yelling at the construction workers and private security crew. The security crew used pepper spray, gas, and attack dogs on the protectors. Amy Goodman, a famous journalist and filmmaker, took video footage of this event and posted it on her website *Democracy Now*. In the video, you can see one attack dog had blood on its nose and mouth. After the security crew and construction workers left the site, protectors showed the wounds they received from the dogs, gas, and pepper spray.

warrior spirit: This term does NOT mean a warrior who is fighting physically. A warrior is someone who stands up against some kind of conflict. *Spirit* shows that it is something other than the physical. A warrior spirit is a person who stands up against conflict in a non-violent way.

Water protectors at the camp held daily ceremonies and prayer circles. They believe in non-violent protest and are rekindling the **warrior spirit**.

discrimination: Unjust treatment given to people based on gender, age, or race.

This protest provided many Indigenous groups all over the world with a chance to speak up about their mistreatment in the past and today and how discrimination and racism still exist.

On December 4, the U.S. Army Corps of Engineers denied an easement for construction of the pipeline under the Missouri River and called for an environmental impact assessment to be completed first. Then, Donald Trump became president and he immediately signed an executive order to advance the construction of the pipeline. After a brief environmental assessment, Trump authorized construction to proceed on February 7, 2017. By spring 2017, the pipeline was completed and delivering oil.

Historical Connection

In nearby Wounded Knee, South Dakota, there are some historical events worth looking at. Lakota (Sioux) men, women, and children were infamously slaughtered by the U.S. Army in the Wounded Knee Massacre of 1890.

In 1973, the American Indian Movement occupied the town of Wounded Knee again to make a political stand against the American government. In both instances, Indigenous Peoples in the USA made a stand against dishonoured treaties.

Similarly, the protest against the Dakota Access Pipeline was about choosing water over oil. It was about choosing life. From the Standing Rock Sioux viewpoint, it was about honouring the treaties of the past.



This may be a good time to ask your learning partner for help.



Learning Activity 1.2

Vocabulary Cards

Lesson 2 introduced you to the vocabulary system with in-text definitions as well as different definitions in the glossary. It is important for you to learn these words so that you will better understand information in the rest of the course. Below is a list of important words that you should know.



Remember, vocabulary cards will be a part of the final examination.



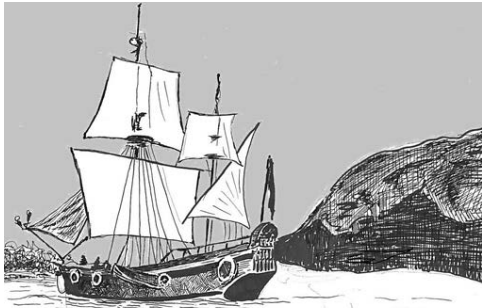
Look at the list of vocabulary words below. For the words that you do not know well, fill out a vocabulary card, as seen in the example provided. Use what you learned in the course as well as your own knowledge to create answers. Check the definitions in the reading above and in the appendix found at the end of this course, as they provide two different definitions for each term.

Read the sample card below to help you understand what you need to do. In the answer key, you will find completed vocabulary cards for five terms. For the rest of the terms, consult the definitions found in Module 1, as well as the glossary.

- | | |
|------------------|---------------------|
| 1. First Nations | 10. time immemorial |
| 2. Métis | 11. sovereignty |
| 4. Inuit | 12. assimilate |
| 4. Turtle Island | 13. sacred |
| 5. inferior | 14. interconnected |
| 6. Aboriginal | 15. solidarity |
| 7. spiritual | 16. treaty/treaties |
| 8. Indigenous | 17. Indian |
| 9. colonization | 18. discrimination |
| | 19. warrior spirit |

continued

Learning Activity 1.2: Vocabulary Cards (continued)

Word: colonization	Diagram/Picture:
<p>Example: <i>The Spanish Crown initially sponsored the explorer Christofo Colombo (also known as Christopher Columbus) to find a new route to India. He landed in the Americas (both North and Central America). The purpose of the second and later expeditions was expansion and conquest of local groups. Many Spanish people moved to the new territories, creating colonies. Often, many Indigenous people died from battle, resistance, or disease.</i></p>	
<p>Definition: <i>The process of settling among and establishing control over the Indigenous People of an area. (online dictionary)</i></p>	<p>Description: <i>This picture is of a European ship landing on Turtle Island at an early stage of colonization.</i></p>

Word: _____	Diagram/Picture:
<p>Example:</p>	
<p>Definition:</p>	<p>Description:</p>



You can now assess your learning activity by consulting the answer key at the end of this module. There are only five vocabulary cards provided in the answer key. If you have any questions, talk to your learning partner or your tutor/marker.

Connecting the Ghosts of History to Problems Today

Lesson 2 is called “The Ghosts of History” because the problems facing Indigenous Peoples today exist because of what happened in the past. What does that mean? When you read about the Standing Rock Sioux and the Dakota Access Pipeline project, you learned about the problem. What was the “ghost” that caused the problem?

- **The problem:** The pipeline will cause harm (e.g., damage to the environment, destruction of a burial ground).
- **The Ghost:** This problem exists because of dishonoured treaties.

The ghosts of history include

- dishonoured treaties
- theft of Aboriginal land
- suppression of Indigenous culture
- apprehension of Aboriginal children
- impoverishment and disempowerment of Indigenous Peoples

You will explore these ghosts of history in this course.

Issues Past and Present

mainstream: The dominant group or culture in a country.

Since the time of the Numbered Treaties (beginning in 1871), the policy of the federal government towards First Nations, Métis, and Inuit Peoples has been one of **assimilation**. It was always the plan that Aboriginal Peoples would become part of mainstream society in Canada. The government hoped that the *Indian Act* would fall into disuse as First Nations gave up their Indian status and chose to be regular citizens with no special recognition or rights.

However, this did not happen. Instead, Indigenous groups representing First Nations, Métis, and Inuit throughout Canada worked hard for recognition as separate cultural groups with unique differences, such as languages and traditions. Eventually, the three groups that make up the Aboriginal Peoples of Canada—First Nations, Métis, and Inuit—were recognized by the Canadian government in the *Constitution Act* of 1982.

repercussions: The consequences of an action or event, often occurring a long time later.

initiatives: Programs and plans enacted by a government designed to achieve a specific result.

legislation: The government process of making laws.

Indigenous Peoples in Canada are still dealing with the **repercussions** of the series of government regulations, **legislation**, and **initiatives**. These issues have resulted in many negative effects for First Nations, Métis, and Inuit populations. As you read, you will learn more about these negative effects.

The Oka Crisis

In 1990, there was a land dispute between the Québec town of Oka and the Kanienkeha (Mohawks) of Kanesatake and Kahnawake. Like Wounded Knee and the Standing Rock Pipeline protest, this event was very troubling. The town wanted to build a golf course and new homes on land that was sacred to the Kanienkeha. A blockade and standoff resulted that lasted for 77 days. The following timeline, “What Happened Before the Oka Crisis?”, provides a brief history of colonization and oppression for the Kanienkeha, which resulted in the Oka Crisis.



Study Strategy: It is important to understand the proper First Nations names and places below. Before you read the table, familiarize yourself with these terms.

Haudenosaunee (also known as the Iroquois) is a confederation of five (and later six) nations who are located in the eastern woodlands of Canada and the USA. One nation is the Kanienkeha.

Kanienkeha (also spelled Kanien'kehá:ka) is the proper name for the Mohawk. The Kanienkeha are a large nation and live in many places, such as

- Kanesatake—a place near Oka, Québec.
- Kahnawake—a place near Montréal, Québec.
- Akwesasne—a place found in New York state, Ontario, and Québec. Even though this community crosses an international border (USA and Canada), the Kanienkeha of Akwesasne are one community.

What Happened Before the Oka Crisis?	
Prior to Colonization	Indigenous Peoples have been on Turtle Island since time immemorial. <i>Kanienkeha</i> means “people of the flint” and they are one of the six Haudenosaunee nations of the North American eastern woodlands.
1600s–1700s	The Kanienkeha help the English to fight their enemy, the French. Later, the Kanienkeha help the English fight the Americans.
1857	The <i>Gradual Civilization Act</i> try to get First Nations to give up their rights and assimilate into society.
1869	The <i>Gradual Enfranchisement Act</i> create an election-based band council system, displacing the traditional First Nations forms of government that were already in place.
1876	The two acts above combine to form the <i>Indian Act</i> . Many Haudenosaunee communities refuse to give up traditional government and assimilate.
1920s	The communities at Six Nations and Akwesasne are invaded and forced to comply with the <i>Indian Act</i> .
1950s and 1960s	The Kanienkeha continue to protest for their rights. They also use occupation to gain attention for their causes, such as control over their land.
1970s	Protests continue. Kahnawake in Canada evict non-natives from their land, and Kahnawake in the USA re-occupy traditional land. The Kahnawake Survival School opens, revitalizing language, culture, and history.
1980s	Fighting continues at Akwesasne, but the focus shifts to the rights to the Kanienkeha casinos. Police raid casinos and take slot machines, stating they are illegal. The Kanienkeha are divided between pro-gambling and anti-gambling factions. The Kanienkeha begin to make cheap cigarettes and the police raid them, claiming the tobacco is being smuggled. Protests continue and blockades occur.
March 1989	A golf course and new homes are proposed for a site where the Kanienkeha near Oka have a lacrosse field, the last of their depleted forestland (the Pines), and a gravesite. Some people living in Oka oppose the construction. The Kanienkeha also oppose construction. They protest.
Spring 1990	The Kanienkeha of Kanesatake set up camp with a shack in the Pines. A call for help is sent through the Haudenosaunee nations and it is decided that warriors would answer the call.
April 22, 1990	The shack in the Pines is vandalized. The dirt road in the Pines is then blockaded with a large log and a cement block, preventing construction (roadblocks).
April 26, 1990	A court injunction states that the roadblocks should be removed. The Kanienkeha ignore the order.
May 1, 1990	Contractors are paid to remove the roadblocks. Kahnawake warriors (from near Montreal) join the Kanesatake warriors in protest. Meanwhile, at Akwesasne in New York state, the tension is so high between pro- and anti-gambling factions that fights break out and two Kanienkeha men die. The police occupy the territory.

continued

What Happened Before the Oka Crisis? (continued)	
May and June	The protesters dig a ditch to defend against attack. Many protesters are tired and have family responsibilities and jobs at home. A delegation of Kahnawake warriors travel through Haudenosaunee territory in Ontario and New York asking for money and warriors to support the cause. The Akwesasne, who live in New York state, provide sleeping bags, tents, and food.
July 5, 1990	The Government of Québec states that the roadblocks must be removed or action will be taken. Akwesasne and Kahnawake warriors join the cause. The protesters reinforce one roadblock and dig a trench connecting the front and back roadblocks. Kaniienkeha women decide to stand in the front while the men and their weapons stay back until needed.
July 11, 1990	<p>The police move on the blockade at Oka and demand to speak with the leader of the protestors. The police have about 100 officers and riot police. The protesters ask for 45 minutes to conduct a tobacco ceremony. The police agree. During the ceremony, the police attack women and children with tear gas.</p> <p>At the same time, at Kahnawake, warriors mobilize and put up roadblocks in and near Kahnawake, blocking any traffic through their territory. One group of warriors meet at the Mercier bridge (which provides access into Montreal) and block the bridge using two cars and assault rifles.</p> <p>Back at Oka, tear gas and concussion grenades are used on the protesters. A brief gunfire occurs and Cpl. Marcel Lemay is killed with a .223 caliber bullet. The rifle that killed the officer is not located, and it is still unknown who killed Lemay. The police retreat.</p> <p>The SQ police prevent food and supplies from entering. Convenience stores are stripped of food, water, and supplies. Soon after, Haudenosaunee from the Oneida nation (from Ontario, New York, and Wisconsin) join the cause.</p>
August 12, 1990	A mob of 3 000 Canadian citizens riot against the Kaniienkeha and the SQ police use tear gas to control them.
August 20, 1990	The military move in, and 4,500 Canadian Armed Forces replace the 2,000 SQ police. The army is used against the Kaniienkeha, our own citizens.

In the end, the Government of Québec purchased the contested land to prevent the construction of the golf course. The crisis ended, but the Kaniienkeha were not satisfied with the result, as they had wanted the land returned to them. Instead, the land was transferred from one level of government to another. This event brought Indigenous Peoples in Canada together in solidarity, rekindling the warrior spirit. (Hill)

If you want to learn more about this topic and you have Internet access, go to a search engine such as Google and type in “National Film Board” and the title *Kanehsatake: 270 Years of Resistance*.



This may be a good time to ask your learning partner for help.



Learning Activity 1.3

The Ghosts of History

Answer 10 questions based on what you have read so far. The first question is a T-chart and the rest are short-answer questions.

1. Fill out the T-chart. When you read about evidence supporting the pipeline, write it on the left side. When you read about evidence opposing the pipeline, write it on the right side. Write down facts and your opinions.

Support the Pipeline	Oppose the Pipeline
1.	1.
2.	2.

2. On September 3, 2016, water protectors crossed the fence line to stop the construction workers. The security crew attacked the water protectors with dogs and pepper spray.
 - a) Do you think the water protectors were justified in crossing the fence and trespassing to protect the graves and stop the construction? Why or why not?
 - b) The security crew used pepper spray and dogs as weapons to control the crowd. What else could they have done in this situation?
 - c) North Dakota officials charged Amy Goodman with criminal trespassing as she crossed the fence line to video-record the event. However, as a journalist, Amy has the right to freedom of the press. A judge later dropped the charges. Why do you think the North Dakota officials charged Amy Goodman?
3. Paulo Freire, a famous Brazilian activist, believed that language is never neutral. If you describe a man attacking a woman, then you assume the man hurt the woman on purpose. If you say that a woman was hurt by a man in an accident, then you assume the man hurt the woman unintentionally.

At the beginning of the section on the Standing Rock Sioux tribe, you read the word “protected” instead of “protested.” How does the use of the word “protected” change your opinion of the Standing Rock Sioux?

continued

Learning Activity 1.3: The Ghosts of History (continued)

4. Words have power. On the Standing Rock website, it reads:

The Standing Rock Sioux Reservation is situated in North and South Dakota. The people of Standing Rock, often called Sioux, are members of the Dakota and Lakota nations. "Dakota" and "Lakota" mean "friends" or "allies." The people of these nations are often called "Sioux," a term that dates back to the 17th century when the people were living in the Great Lakes area. The Ojibwa called the Lakota and Dakota "Nadouwesou," meaning "adders." This term, shortened and corrupted by French traders, resulted in retention of the last syllable as "Sioux." There are various Sioux divisions and each has important cultural, linguistic, territorial, and political distinctions. (SRST)

Why is it important to be specific when identifying a person or group?

5. Dishonoured treaties are a "Ghost of History." How do the dishonoured treaties play a part in modern events, such as the Standing Rock Sioux protecting the water from the Dakota Access Pipeline project?
6. There is a famous t-shirt that shows a picture of Geronimo from the Bedonkohe tribe of the Apache with three other Apache men. All four men are seen holding rifles. The shirt reads "Homeland Security: Fighting Terrorism since 1492."

The context: There was a man named Goyathlay (one who yawns). Mexican soldiers called him Geronimo. His brother in law, Juh, was a Chiricahua chief and Goyathlay often spoke for him when negotiating with the Americans. As a result, many Americans think Goyathlay was a chief, but in fact he was a medicine man and a respected leader.

The Apache fought against colonization in what is now Arizona and New Mexico, USA. The Apache were relocated to reservations. Goyathlay escaped the reserve numerous times. He and a band of warriors fought against the soldiers and settlers invading traditional Apache land. In the end, it took thousands of American soldiers to shut down the Apache defence against invasion. (Welker)

Question: What do you think is the meaning of the shirt's message?



Note: 1492 is the year that Cristoforo Colombo (Christopher Columbus) landed in the Americas.

continued

Learning Activity 1.3: The Ghosts of History (continued)

7. Complete the sentences below using both the reading above and what you have learned in the course so far. Read the sample answers first. Your answers are not supposed to reflect your belief; rather, you are trying to understand both the Kanienkeha/Indigenous perspective and the police/government perspective on what happened.

The Kanienkeha had the right to set up roadblocks because...

They were protecting the forest. There are animals, insects, and plants that live in the forest that would die if it were destroyed for a golf course.

Your turn: The Kanienkeha had the right to set up roadblocks because...

-
-

The Kanienkeha did not have the right to set up roadblocks because...

The Two Row Wampum treaty was an agreement made with the Dutch, not the Government of Canada. Therefore, the Kanienkeha do not have sovereign rights to the land.

Your turn: The Kanienkeha did not have the right to set up roadblocks because...

-
-

8. Choose one important historical event and explain how it affects First Nations, Métis, and/or Inuit in North America.

Historical events include the following:

- The Oka Crisis
- The Dakota Access Pipeline
- Any event you think is historically significant

9. List and explain at least two consequences of the event that you have chosen. Consequences (results) can be either positive or negative.
10. Why is it important for all Canadians to understand Indigenous history? For example, think of the rioting citizens who were frustrated with the roadblocks because they did not know the history behind the resistance.
-



You can now assess your learning activity by consulting the answer key at the end of this module.

Oskinikiw's Blog



What issues do First Nations, Métis, and Inuit still face today that have their roots in the past? Obviously this is something that I should already know about, but I don't.

I had no idea that colonization caused so many problems for Indigenous Peoples. It makes sense that the ghosts of history still exist because our colonial government system is still in place. It's going to take a lot of changes and a lot of time to fix these issues.

Lesson Summary

In this lesson, you learned that issues that exist today are connected to the ghosts of history, such as dishonoured treaties. We all need to work together to resolve these ghosts of the past.



Note: Now that you have completed Lesson 2, you should be able to answer the essential question, "What are the issues facing First Nations, Métis, and Inuit in Canada today? Why should they matter to all Canadians?"



Study Strategy: Take a few minutes after each lesson and write down an answer to the essential question. Your notes answering essential questions will help you when studying for the examination.

Notes

LESSON 3: IDENTITY—FROM TIME IMMEMORIAL

Essential Question

Who are the First Nations, Métis, and Inuit of Canada?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. What are the elements that define Indigenous identity?
2. How are Indigenous Peoples distinct from other Canadians?
3. What common values (principles, beliefs) do First Nations, Métis, and Inuit share?
4. What have been the consequences of the government's attempts to define Indigenous Peoples?
5. Why is the restoration and renewal of Indigenous cultures important to all Canadians?

distinct: Different from other things that are similar. For example, the whitetail deer is distinct from other deer because it has a unique flagging system where it raises its tail to expose its white underside and rump, perhaps as a signal to other deer of approaching danger.

Introduction

In this lesson, you will explore how different Indigenous groups define themselves. You will also learn about common worldviews amongst Indigenous Peoples. These are generalizations. Do not assume a person holds these values simply because he or she is an Indigenous person.

Canada is a multicultural society. This is a strength in our society, if we choose to tap into the knowledge that comes with it. Every culture has different knowledge and wisdom. When problems occur in Canada, we have access to knowledge from diverse groups. All we need to do is listen and be open to different ideas.

Skimming



Study Strategy: You can prepare yourself for reading any kind of text by skimming through it first. Do this for all of Lesson 3.

- Read all of the title headings and guess what you will be studying.
 - Think about what you know about the topic.
- Read the definitions and look at the pictures and tables.
 - Read the instructions that come with these visuals.
- Look at the questions in the learning activities and assignments, and read the summary at the end of the chapter.

Connecting to the Text

Then, go back and read all of Lesson 3. For each paragraph, do one of the following:

- **Ask questions:** For example, in the next paragraph, you circle the word *inhabited* and put a question mark next to it because you do not know what that word means.
- **Comments:** For example, make a note to look at a map later to see where the sub-Arctic and other areas are located.
- **Connect:** For example, make a note on what you already know about dialects. “There are dialects of French. In Manitoba, we have different French words than in Paris.

Why Bother Skimming or Making Connections?

Both of these methods help you to activate different areas of your brain connected to the topic. The more areas you activate, the more likely you are to understand and remember what you read and make connections to what you already know.

What is Indigenous Identity?

diversity: To be different or to have a lot of variety.

From time immemorial, the First Peoples (ancestors of today’s First Nations, Métis, and Inuit) inhabited every region of the land that would become Canada. From the coastal areas west of the Rocky Mountains to the Atlantic Ocean to the Arctic and sub-Arctic to the Great Plains, there was a great diversity in language and culture families.

Within each cultural grouping, there were many distinct languages and dialects. Equally diverse were the social customs, economies, political practices, and spiritual beliefs of the First Peoples. Communities ranged in size from single-family hunting groups typical of the Arctic to the multi-nation confederacy that was the achievement of the Haudenosaunee (Iroquois). Whatever their size or political sophistication, First Peoples’ social organizations were based on the family.

Identity Quotes

The two quotations below show the importance of Indigenous identity. Although these identities have endured, Indigenous Peoples have always faced systematic attempts by government to erase their identities.

1. “The fact is that when the settlers came, the Indians were there, organized in societies and occupying the land as their forefathers had done for centuries. That is what Indian title means . . .”

– Supreme Court of Canada
Calder v. Attorney-General of British Columbia (1973)

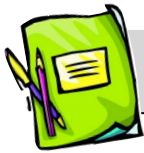
2. “Assimilation policies failed because Aboriginal Peoples have the secret of cultural survival. They have an enduring sense of themselves as peoples with a unique heritage and the right to cultural continuity.”

“Aboriginal people are nations. That is, they are political and cultural groups with values and lifeways distinct from those of other Canadians.”

From “A Word from Commissioners,” *Highlights from the Report of the Royal Commission on Aboriginal Peoples* (1996)



This may be a good time to ask your learning partner for help.



Learning Activity 1.4

Quotes

You will analyze one of the two quotes above by answering three questions.



Note: Before you begin this learning activity, go to the course introduction and read the sections on plagiarism, quotations, and paraphrasing.

Which quote did you pick? (circle) #1 or #2

continued

Learning Activity 1.4: Quotes (continued)

1. What is the explicit (stated) message? Paraphrase (reword) that message. How has your paraphrase changed your understanding of the quote?

Paraphrase:

2. What is the implicit (hidden) message? In other words, what issue is the quote addressing without coming right out and saying it? Reword that message.
3. Provide a personal response to the quote. Respond either logically or emotionally based on your knowledge and experience.



You can now assess your learning activity by consulting the answer key at the end of this module.



Study Strategy: Did you start working towards the goals you made in Learning Activity 1? If not, now is a good time to take action. Never put things off. Take action today. Near the end of this module, you will reflect on what you did to achieve your goals.

Oskinikiw's Blog

Oskinikiw has written another blog entry. This time he is looking at the idea of identity and what that means to him and his family. As you read what Oskinikiw has to say about identity, consider how you identify yourself. What are some of the words and names you use to determine your identity and your sense of belonging?

Oskinikiw's Blog



Well, I read those quotes and I answered the questions, but it really made me start thinking about my own identity. How do I know who I am?

I guess it's important to have an understanding of where we come from and of who our ancestors are, so we can know who we are. My mom says my ancestors are from right here in Manitoba. My grandma always tells me that her grandmother was Cree. I know that my great-great-great grandfather was part of the Red River settlement and that he got Métis scrip.

I know I'm Métis, but I never really thought about what that meant before now. I think being Métis is a pretty important part of my identity, and it gives me a place to belong right here, just like my mom says.



Note: You will learn more about scrip in Module 2, Lessons 2 and 3.

Indigenous Identity—Language Families

Indigenous groups have their own names and ways of identifying themselves. Additionally, each group has a unique name that is used to identify members. First Nations identify their tribe/band and cultural/linguistic affiliations.

Historically, First Nations and Inuit spoke many different languages. Today, there are around 60 Indigenous languages identified in Canada. These languages have been categorized into 11 different language families. A language family is a grouping of languages that share a common root language.

For example, the Algonquian language family is the largest. It includes many languages that spread across Canada and deep into the USA (North Carolina). Some examples of languages include Anishinaabe (Ojibwe), Cree (such as Swampy Cree, Plains Cree, and Michif, which is a mix of First Nations languages and French), and Micmac.

For Indigenous Peoples, language is very important. It is a tool for empowerment, a way to express Indigenous identities, and it is a way to recapture Indigenous ways of knowing. (Huang)

“One Elder has said, ‘Without the language, we are warm bodies without a spirit.’”
(Czaykowska-Higgins, p. 15)

Mary Lou Fox, Ojibwe Elder

Government Labels

Many of the common names for Indigenous groups are labels given by the government. The government wanted a more general way to lump Indigenous Peoples together. Examples:

- **Indian:** When Columbus got lost looking for India, he landed on Turtle Island and labelled the First Nations “Indians.” This misnomer (inaccurate name) was also used by the Dominion of Canada and is still in use today.
- **Aboriginal:** This label is used by the Government of Canada and includes First Nations, Métis, and Inuit.

Below are more labels of Indigenous groups that are used by the Government of Canada.

Status Indians/Registered Indians

In the *Indian Act*, the Government of Canada separated First Nations into status Indians and non-status Indians. The definition of *status Indian* has changed over time and so the definition is not simple.



Note: In Module 2, Lesson 4, you will learn more about the *Indian Act*.

Status Indians or Registered Indians are registered with the Department of Indigenous and Northern Affairs Canada (formerly the Department of Indian Affairs). This department has an Indian roll, which lists the names of status Indians. If your name is on the list, then you are a status Indian and you have access to certain federal and provincial programs and services.

extinguish: To end; to put an end to. In the context below, this means to give up or end rights to the land.

enfranchisement: First Nations who became enfranchised gave up all of their rights as status Indians to become a part of society. The Canadian government desired all Indians to become enfranchised.

Enfranchisement extinguished rights under the *Indian Act* for status Indians who, for example, joined the army, the priesthood, or earned a university degree. Status Indian women lost their rights if they married non-status men. However, non-status women who married status Indian men would gain rights as status Indians. Prior to 1985, over 26,000 non-status women became status Indians and retain their status rights today.

In 1985, Bill C-31 changed the definition of *status Indian*, and women who had formerly lost their Indian status through marriage could apply to have it reinstated. Under Bill C-31, the children and grandchildren of these women could also apply for status. However, the change in definition also meant that, in the future, more babies would not qualify for Indian status. Many regard this as a form of legislative cultural genocide. Let's take a closer look at these two bills.

Bill C-31

With Bill C-31, there were two sub-sections:

- If a person can prove that both their parents are entitled to Indian status, then the child will also receive Indian status under section 6(1).
- If only one parent has Indian status, then a person is still granted status under section 6(2). For their children to also have status, this person will have to have a child with another person who has status.

What does this mean? Let's look at three hypothetical (made-up) cases. In the diagrams, *N* stands for any person who does *not* have Indian status.

<p style="text-align: center;">Figure 1</p>	<p style="text-align: center;">Figure 2</p>	<p style="text-align: center;">Figure 3</p>
<p>1. If a person's parents are both entitled to Indian status, then that person will also receive Indian status under 6(1). Notice how both parents also have 6(1) status.</p>	<p>2. If a person with Indian status has a child with a person who is non-status, then his or her child will still have status under section 6(2). If the child marries someone else who has Indian status, their child will also receive Indian status.</p>	<p>3. Notice how the top part of this diagram is the same as diagram 2. If a person with 6(2) Indian status has a child with a non-status person, their child loses her or his status.</p>

While this piece of legislation may seem to be positive, it is in fact another way to get rid of Indian status. By redefining status Indian, it can take as little as three generations to lose Indian status. In addition, reserves were given the right to define who was a member of the reserve. Women who reapplied for status did not automatically regain entry to the reserve. The government did this in part because it did not want to provide additional funding for returning members.

Bill C-3

Bill C-3 was created in 2010. This Bill is only about women who lost their status by marrying non-status men. With Bill C-31, these women can regain their Indian status if they decide to go through the confusing paperwork of applying for reinstatement. Bill C-3 also allowed the children and grandchildren of women who regained Indian status the opportunity to apply for Indian status.

Where do Status Indians and Non-Status Indians Live?

Some status Indians are attached to a band and live on a reserve. Other status Indians are attached to a band but do not have a reserve. Non-status Indians can also be attached to a band and some status Indians are not members of a band. For example, there are no reserves in the Northwest Territories, but there is a Numbered Treaty and, therefore, there are status Indians who are not reserve Indians. (Vowel; Government of Canada, 2016) According to Statistics Canada (2017), “among the 744,855 First Nations people with registered or treaty Indian status, 44.2% lived on reserve in 2016, while the rest of the population lived off reserve.”

Non-Status Indians

Non-status Indians are those individuals who consider themselves First Nations but are not status Indians. The federal government does not recognize them as having special rights under the *Indian Act*.

Treaty Indians

The government signed 11 Numbered Treaties with different First Nations bands. If a person belongs to a band that signed a Numbered Treaty, then she or he is a treaty Indian and has rights as outlined in that Numbered Treaty. This is not the same as being a status Indian.

Reserve Indians

Being a reserve Indian does not mean that a person lives on a reserve. Rather, it means that person has the right to live on the reserve if he or she chooses to. For example, in British Columbia there are many reserves but no Numbered Treaties.

derogatory: Language that demeans someone or something. It does not matter if the person has good intentions. It is the words that carry the negative meaning.

It is important to remember that the word *Indian* is itself a government label and is considered by some to be **derogatory**.

In addition to status and non-status, there are a number of other labels that are used by the government or society to define the members of particular groups. The groups themselves also use some of these names. For example, *Sioux* is a label you learned about in Learning Activity 1.3. The Standing Rock Sioux identify as Sioux (as stated on their website standingrock.org), but they also self-identify as Dakota and Lakota.

The Métis

You have already read the Manitoba Metis Federation's definition of *Métis*. It is important to note that this definition was created by an Indigenous group and not by the government.

Being Métis is not just about ancestry but also about self-identification and recognition from the Métis community. This is very different from western definitions. For example, if you are Icelandic, it means you can trace your ethnic background to people of Iceland (such as through an Icelandic parent).

derogatory: Language that demeans someone or something. It does not matter if the person has good intentions. It is the words that carry the negative meaning.

inherent right: A right that is permanent. For example, all people have an inherent right to live. The Universal Declaration of Human Rights listed many inherent rights that all people should have. Unfortunately, many people do not have access to their inherent rights (such as health and safety).

The Métis people were not recognized as an Aboriginal group until the *Constitution Act* of 1982, which acknowledged that they have an **inherent right** to the land. The Manitoba Metis Federation filed a land claim for the 5,565 square kilometres of land that the John A. Macdonald government promised to them in the *Manitoba Act* of 1870. Part of this land claim is modern-day Winnipeg. In 2016, the Minister of Indigenous and Northern Affairs signed a memorandum of understanding. The intent for the future is to negotiate a solution that works towards reconciliation. You will read more about the Métis in Module 2, Lessons 3 and 7.

The Inuit

Inuit means “people.” The Inuit were given the label “Eskimo,” which can be considered derogatory. The Inuit are from present-day Alaska (USA), northern Canada, Greenland, and they have relatives in Russia. Prior to colonization, the Inuit were in sole possession of the North American Arctic. In Canada, the most common Inuit language is Inuktitut, but it has many dialects (versions). In Alaska, people have embraced the term “Eskimo.” You can read more about the Inuit in Module 2, Lessons 4 and 5.

Since the *Constitution Act* of 1982, the three groups recognized as Aboriginal Peoples in Canada are the Indians, Métis, and Inuit. The act does not define the terms *Indian*, *Inuit*, or *Métis*. It recognizes that these three groups have an inherent right to the land. (Inuulitsivik)

In Module 2, Lesson 4, you will read more about the *Indian Act* and the government relationship with Aboriginal Peoples. You will read more about inherent rights in Module 2, Lesson 5.



Study Strategy: You just read some important definitions. Now is a good time to create vocabulary cards for any new terms you have just learned.

The Medicine Wheel

holistic: Includes all aspects of people’s being, including mental, physical, spiritual, and emotional. Holistic also refers to thinking about how something fits into the big picture.

The circle, or medicine wheel, is a common First Nations representation of Indigenous worldview and the part that people play in the world. On Turtle Island, there are rock formations shaped like medicine wheels, similar to a bicycle with many spokes. They are very old—one medicine wheel was dated to almost 4,500 years ago. Alberta and British Columbia have the most medicine wheels. Medicine wheel teachings are oral teachings. Know that this lesson will be limited in the knowledge passed on to you.

Below is a section of a Manitoba Education and Training document titled *Integrating Aboriginal Perspectives into Curricula*. The medicine wheel teachings in the next section are based on Cree teachings and use a medicine wheel template. Different groups have different medicine wheel teachings.



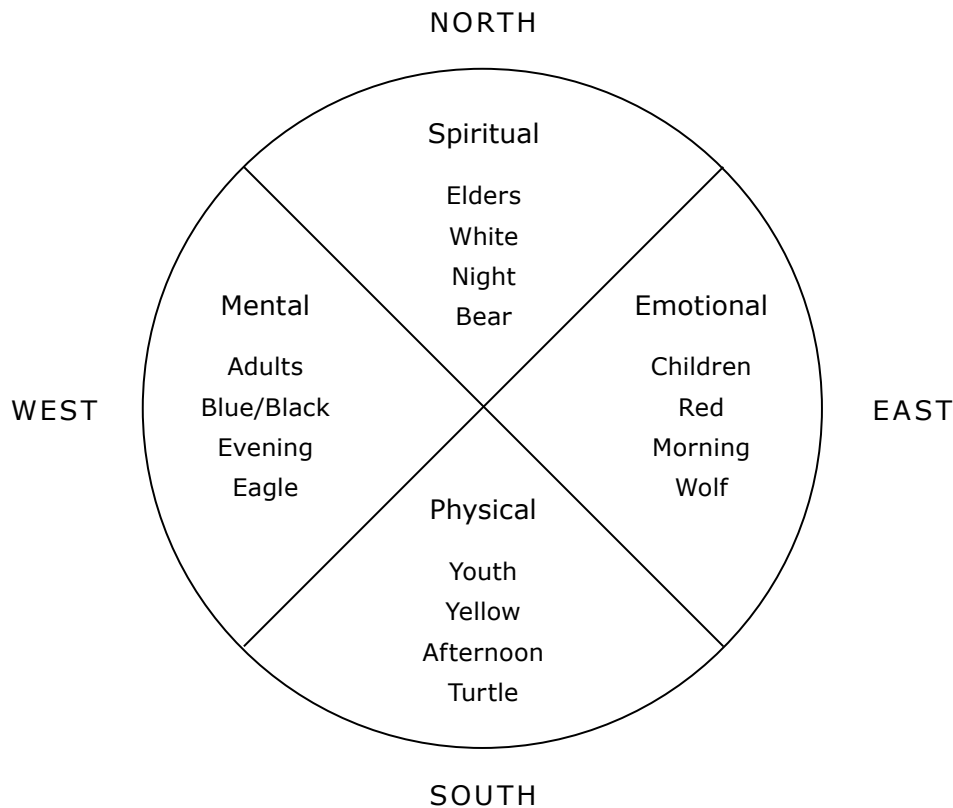
Study Strategy: As you read about the medicine wheel, draw a diagram of it (as seen in the next section) and mark it with the key words in each quadrant. This medicine wheel sketch will help you to understand the reading and complete the assignment.

Medicine Wheel

Traditionally, Aboriginal Peoples have seen the connected and interdependent nature of the many aspects of the world around them. The medicine wheel is an ancient symbol that reflects values, worldviews, and practices, and is used by many Aboriginal Peoples today (Bopp et al.).

In Cree, the medicine wheel is referred to by the word *pimatisiwin*, which means “life.” The medicine wheel is based upon a circle and the number four, both of which are of special significance to many Aboriginal Peoples. The medicine wheel is used to represent the interconnected relationships among aspects of life and to provide direction and meaning to an individual.

The medicine wheel that is presented here is an example. While there are commonalities to all medicine wheels, each person’s is unique to the teachings he or she has received, his or her personal experiences, and his or her understandings of the interconnectedness of the aspects of life he or she represents with the medicine wheel.



continued

Medicine Wheel (*continued*)

The medicine wheel is divided into four parts or quadrants, each representing one of the four directions. One of the lessons that can be learned from the medicine wheel is balance. For example, on the medicine wheel the four aspects of an individual (spiritual, emotional, physical, mental) are represented. In order for an individual to be healthy, he or she must have a balance of the four aspects within him or herself. If one of these aspects or areas is suffering, then the other three will also suffer some ill effects. For example, if a person is suffering from an illness such as a bad cold (physical), he or she may be more short-tempered than usual (emotional), be less able to think clearly (mental), and may also feel less well spiritually. (Manitoba Education and Youth)

Exploring Pimatisiwin: The Medicine Wheel

The medicine wheel represents the different cycles of life. The four directions of the medicine wheel represent a variety of ideas and perspectives that are common among the First Nations of Turtle Island. Common elements such as interconnectedness and balance are seen in all Indigenous groups.

For example, each of the four parts of the circle represents an element: air in the east; earth in the south; water in the west; and fire in the north. It is through the circle that First Nations support environmentalism and stewardship of the land. For many First Nations, the land is Mother Earth and all things in life come from her. Therefore, it is very important to take care of the Earth and preserve her for future generations.

Each quadrant of pimatisiwin has a colour. These colours differ from group to group. In the Cree medicine wheel, they use yellow for east, red for south, black for west, and white for north.

The four directions correspond to a different phase of life for all people. East is birth or beginnings. Just as the sun rises in the east at the start of each new day, the early years of life are found in the eastern quadrant. The physical aspect of the person is found in the east, as each newborn grows and discovers their abilities and learns to work for the good of the community. Spring is the season of the east direction.

South is the direction of youth and early adulthood. This is the mental aspect of the person. Our physical bodies are developed and the focus is on mental growth. Developing relationships and finding our place in the community are important tasks that are accomplished in this quadrant. Summer is the southern season.

West is the direction of adulthood. The emotional aspect of the individual resides in the west quadrant. People have their place in the community at this point in their lives. They are now the leaders and the providers. Autumn is the western season.

North is the direction of the Elder. North represents the spiritual aspect of the individual. Elders are the teachers who share the wisdom of the group with the children and youth. Elders carry the teachings and provide guidance and support to all the other members of the group. Winter is the northern season.



Study Strategy: Asking yourself questions is a good way to check your learning. Look at your medicine wheel. Remember that all things are interconnected.

- Can you see how the things in the east tie into the journey to the south, west, north, and then back again at the beginning?
- Can you find balance in opposing sides south and north?
- What about in east and west?
- This is not a linear diagram. True, it represents birth, youth, adulthood, and Elder, but teachings can be learned from any quadrant at any time.

Worldview

Worldview is the overall perspective from which a person sees and interprets the world. Worldview is the collection of beliefs a person or group holds regarding life. It is also about philosophy, history, culture, and traditions.

Indigenous groups across Canada have distinct worldviews that reflect their individual philosophies, histories, cultures, and traditions. These groups also have some similarities in how they see the world and their own individual roles.

Different geographic groups had different ways of living based on their geographic location. This was a product of their environment. Economic, social, spiritual, and political differences between groups also existed. Let's look at a political example—the consensus vote.

A consensus vote happens when a discussion is held on what to do about a situation until everyone agrees to a decision. In contrast, the Canadian government today uses a majority rule. To First Nations, a majority rule seems unfair, as it is not right to force people to accept a course of action they do not believe in.



Study Strategy: Flip ahead to the next learning activity and read question 3. Fill out the T-chart as you read. When you have finished the reading, complete the other questions in the learning activity. It is always important to have a purpose for reading. If you do not know why you are reading, it is harder to know what information is important.

Organizations

ideology: The worldviews and ideas that a group of people believe in.

The history of relationships between Indigenous Peoples of Turtle Island and the dominant society includes colonization and attempted assimilation. For much of the 20th century, First Nations, Métis, and Inuit people struggled against the policies of the Canadian government with little or no success. However, Indigenous groups have been forming organizations that help them to further their common **ideology** and goals. There is strength in numbers.

We will now explore some Indigenous political groups to see whom they represent and how each group works to promote its particular cause.

self-determination: The process of determining one's own life. For First Nations, self-determination is related to self-government within each community or nation as a separate and unique group.

National Organizations

Organization	Description
National Indian Council	Formed in 1961 to represent the interest of status Indians, non-status Indians, and the Métis. However, the goals and priorities of these groups were sometimes different, so they split to become the National Indian Brotherhood and the Native Council of Canada (see below for more information).
Assembly of First Nations www.afn.ca	The Assembly of First Nations started out as the National Indian Brotherhood in 1968, representing status and treaty First Nations. In 1982, the organization changed its name to the Assembly of First Nations (AFN), which is made up of First Nations government leaders and represents the interests of First Nations. It advocates for First Nations rights and self-determination .
Congress of Aboriginal Peoples www.abo-peoples.org	The Native Council of Canada was founded in 1971. In 1993, it changed its name to the Congress of Aboriginal Peoples. It represents Métis and non-status Indians. Before this organization, Métis and non-status Indians did not have a voice, as the federal government did not recognize them as Aboriginal Peoples. Today, the Canadian government recognizes that First Nations, Métis, and Inuit are all “Aboriginal.” The Congress of Aboriginal Peoples is made up of smaller organizations from across Canada. Its mandate is to advocate for Aboriginal rights by changing Canada’s existing legislation (laws).
<i>Inuit Tapiriit Kanatami</i> https://www.itk.ca/	The Inuit Brotherhood was founded in 1971. It changed its name to <i>Inuit Tapiriit Kanatami</i> (which means “Inuit will be united”). It represents the Inuit nationally. The organization promotes political, cultural, environmental, and social responsibility at the federal level on behalf of the Inuit of northern Canada.
Native Women’s Association of Canada https://nwac.ca/	In 1973, the Native Women’s Association of Canada brought together representatives from 13 provincial and regional associations to be the national voice for Aboriginal women. The organization advocates for equality and recognition of Indigenous women and the rights of Indigenous women throughout Canada. In particular, the NWAC works to eliminate discrimination against Indigenous women.
Métis National Council www.metisnation.ca	The Métis National Council was established in 1983 and represents Métis groups from Ontario to British Columbia. The Métis National Council advocates for Métis rights at national and international levels. This group provides a voice for the unique needs of the Métis in Canada.
Pauktuutit https://www.pauktuutit.ca/	Founded in 1984, this organization represents Inuit women nationally across Canada. It provides a voice for the needs of Inuit women. This organization creates changes through advocacy, community projects, and policy development.

Provincial Organizations

National organizations work at the national level (across the country). Here in Manitoba, there are also provincial organizations. A few are listed in the following section.

Organization	Description
Assembly of Manitoba Chiefs http://manitobachiefs.com/	The AMC is an organization made up of the chiefs of Manitoba First Nations communities. The AMC provides support to First Nations communities and a voice for addressing issues of education, health, economic development, the environment, housing, and other areas of concern.
Southern Chief's Organization http://scoinc.mb.ca/	The SCO is a political organization and has a focus on the inherent rights of First Nations as well as traditions, customs, and languages.
<i>Keewaytinook Okimakanak</i> (Northern Chief's Organization) www.kochiefs.ca/	The <i>Keewaytinook Okimakanak</i> is non-political and serves its members with a variety of services, such as education, health, employment assistance, and computer communications.
Mothers of Red Nations Women's Council of Manitoba Telephone: 204-942-6676	Mothers of Red Nations Women's Council of Manitoba works with and for Aboriginal women and children in Manitoba to provide a voice and to advocate for women's rights, to reduce oppression, to enhance opportunities for women, and to support awareness and understanding of the issues that affect Aboriginal women.
Manitoba Metis Federation www.mmf.mb.ca	The Manitoba Metis Federation is the voice of the Métis people of Manitoba. The MMF supports the political, cultural, and social interests of Manitoba's Métis community.
<i>Union nationale Métisse Saint-Joseph du Manitoba</i> www.unmsjm.ca/	The oldest Métis organization in Canada. It was founded in 1887 and represents the francophone Métis of Manitoba. This organization focuses on the rights and identity of French-Canadian Métis with a focus on unity.



This may be a good time to ask your learning partner for help.



Learning Activity 1.5

Indigenous Worldview Questions

1. What are Indigenous worldviews? Use your graffiti poster to help you answer.
2. Why is it important to use the proper name that an individual or group identifies with instead of the government label? For example, why should we say “Kanienkeha” instead of “Mohawk”?

Organization Questions

3. Use the T-chart below to compare the two different ways that Indigenous Peoples are identified. In the left-hand column, write down at least two ways First Nations, Métis, and Inuit people identify themselves. In the right-hand column, write down at least two ways First Nations, Métis, and Inuit people are identified by the Canadian government and Canadian society. Notice the use of *Indigenous* and *Aboriginal* in the tables below.

Indigenous Self-Identity	Government/Society View of Aboriginal Identity
1.	1.
2.	2.

4. How does Indigenous self-identification differ from the identity that is placed upon these groups by the Canadian government? What do you think are the consequences of the government’s attempt to define Indigenous Peoples?
5. List two ways Indigenous Peoples differ from other Canadians.
6. Is it important that all people be aware of Indigenous Peoples’ unique identities? Why or why not?
7. Do you think that the restoration and renewal of Indigenous cultures will benefit the whole country? This is a challenging question and the answer is not directly stated in the course.



You can now assess your learning activity by consulting the answer key at the end of this module.



This may be a good time to ask your learning partner for help.

Lesson Summary

In this lesson, you learned that Indigenous groups are unique, with their own worldviews. However, there are some common elements of Indigenous worldview, such as the belief in the web of creation. Historically, the government has worked towards assimilating Indigenous groups. Today, Indigenous groups are working hard to be recognized as unique cultures with their own worldviews.



Remember: Now that you have completed Lesson 3, you should be able to answer the essential question, "Who are the First Nations, Métis, and Inuit of Canada?"



Study Strategy: It would be wise for you to take a few minutes after each lesson and write down an answer to the essential question. Your notes answering essential questions will help you when studying for the examination.

Notes



Assignment 1.1

Exploring Pimatisiwin: The Medicine Wheel (16 marks)

This assignment will provide you with an opportunity to explore your own worldview.

If your answer requires more space than is provided, feel free to use extra paper.

Study Strategy: Using prior learning activities will help you in your assignments. For example, you can use your medicine wheel sketch (Learning Activity 1.1 and Learning Activity 1.5) to help you get ideas for this assignment.



Checklist of What to Do

Complete the checklist of what to do. Put a checkmark for each completed part to help you remember what you have finished.

- Take out the medicine wheel template found on p. 59.
- Create a personal title for your medicine wheel.
- Write the holistic functions of each quadrant (physical mental, emotional, spiritual).
- Write/draw in the four quadrants (sections) of the medicine wheel.
 - For each quadrant, you will explain how you see yourself in this quadrant and provide two or more examples.
 - You must include some writing but you can also create drawings to express yourself.
 - Refer to the example on page 58 to guide you.
- Answer the question found in the rubric.
- Go through the rubric to make sure you did not miss anything.
- Try to be creative by using things like pictures and colour.
- Make a photocopy of the Personal Medicine Wheel on page 59 in case you need another copy.

continued

Assignment 1.1: Exploring Pimatisiwin: The Medicine Wheel (continued)

Your assignment will be assessed by the following categories, which are listed on the rubric below. The categories are as follows:

1. how well you labelled your titles
- 2-5. how well you completed each of the four quadrants
6. how well you answered the question

Use the following marking rubric to help you earn the mark that you want for this assignment. Your tutor/marker will use this same rubric to mark your work. Make sure that you know how to complete the assignment and how to use the rubric. If not, contact your tutor/marker.

Pimatisiwin/Medicine Wheel Rubric

Pimatisiwin/The Medicine Wheel Categories	Possible Marks	Marks Given
1. Titles: <ul style="list-style-type: none"> ■ Label quadrants by direction and holistic function. ■ Create a personal title for your medicine wheel. 	2	
2. Eastern Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples of how you see yourself? ■ Was your answer about your physical self? 	3	
3. Southern Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples of how you see yourself? ■ Was your answer about your mental self? 	3	
4. Western Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples about how you see yourself? ■ Was your answer about your emotional self? 	3	
5. Northern Quadrant: <ul style="list-style-type: none"> ■ Did you explain how you see yourself? ■ Did you provide examples of how you see yourself? ■ Was your answer about your spiritual self? 	3	
6. The Question The medicine wheel is a symbol of Indigenous worldview. What do you think are the common values of First Nations, Métis, and Inuit Peoples? Give at least two examples.	2	
Total	16	

continued

Assignment 1.1: Exploring Pimatisiwin: The Medicine Wheel (continued)

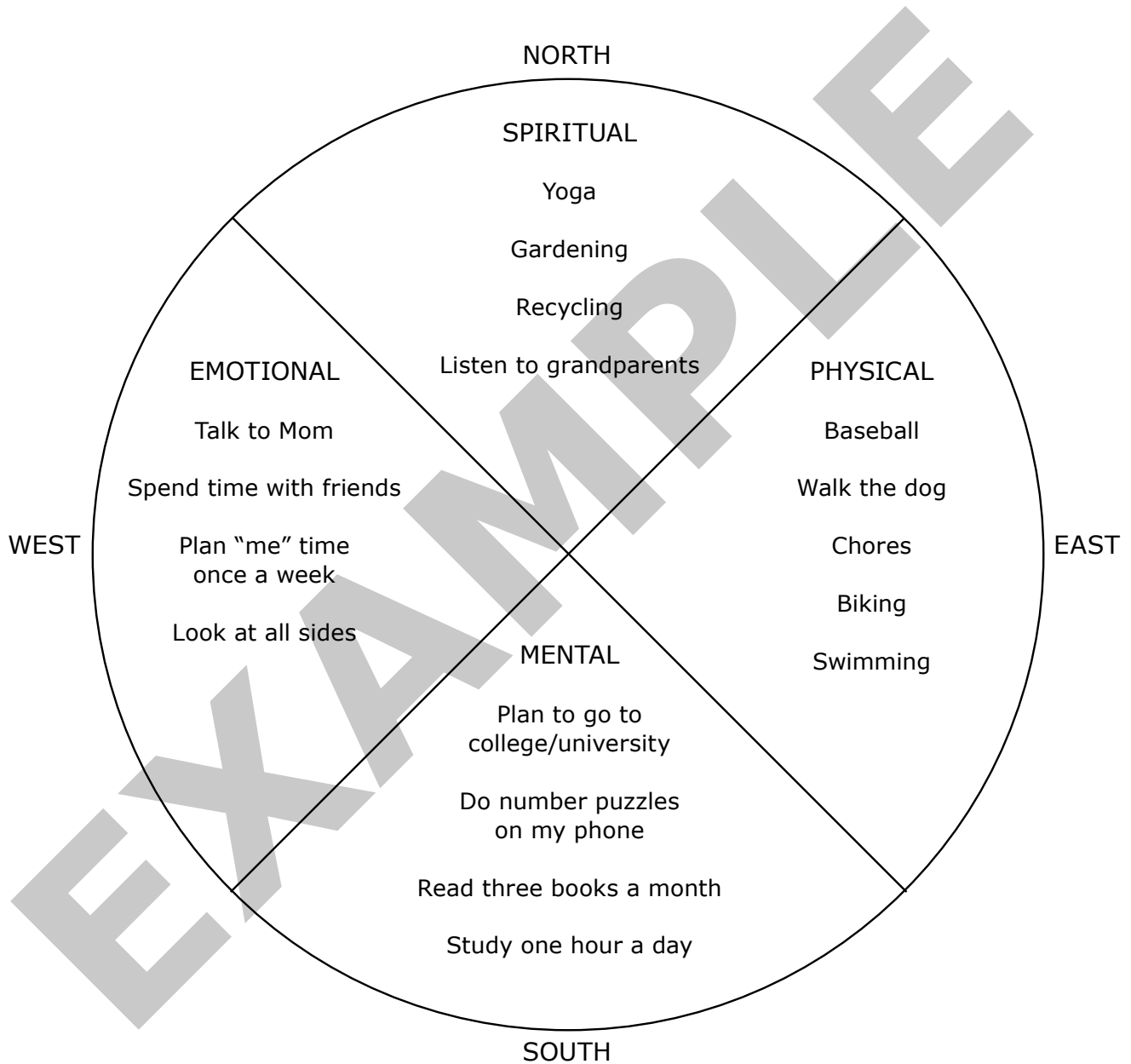
What do you think are the common values of First Nations, Métis, and Inuit Peoples?
Give at least two examples. (2 marks)

Congratulations. You are now finished your first assignment. Put this completed assignment somewhere safe. You will hand in all the Module 1 assignments together.

Personal Medicine Wheel

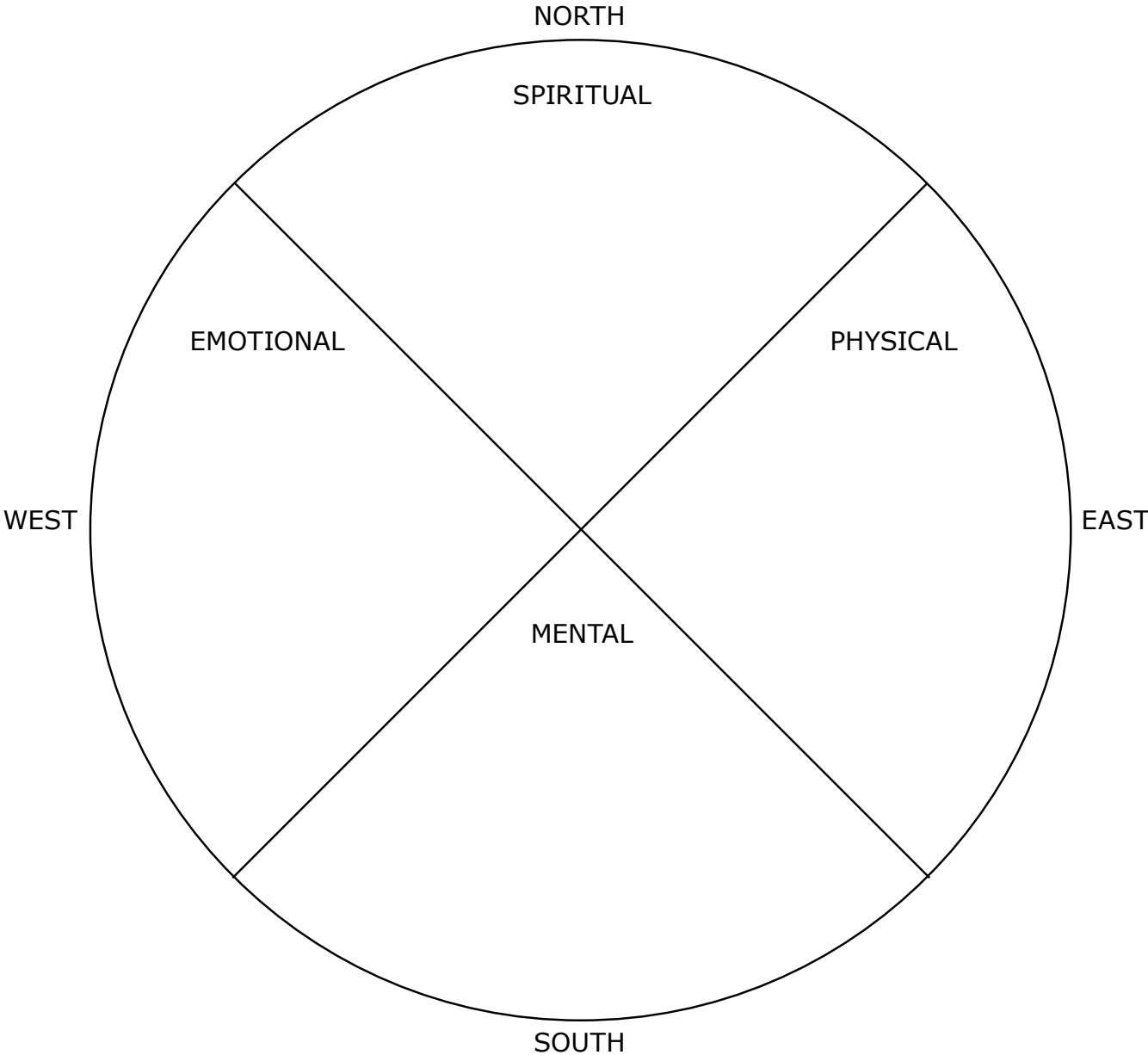
Student Name

Assignment 1.1 **Example**



Personal Medicine Wheel

Student Name



LESSON 4: WORLDS COLLIDING

Essential Question

What is the popular image of Indigenous Peoples in contemporary Canada?

Enduring Understandings

- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. What are some of the effects of negative stereotypes of Indigenous Peoples?
2. What can you do to combat racism against Indigenous Peoples in Canada?
3. Why do racism, prejudice, and discrimination persist?

Introduction

In this lesson, you will explore the concepts of racism and stereotypes. You will learn about the Indigenous experience of racism in the past and present. Racism exists in many forms. Be aware of how false images in the media and entertainment industries affect how you think and act. Indigenous artists today are working towards creating a positive image of their peoples on Turtle Island.

The Royal Commission on Aboriginal Peoples

In Lesson 2, you learned about the Oka Crisis. After the Oka Crisis, the federal government was concerned. They wanted to learn how to build a positive relationship between the Aboriginal and non-Aboriginal groups in Canada. The Royal Commission on Aboriginal Peoples (RCAP) was created in 1991 to conduct research and propose solutions.

A panel was set up by the federal government to investigate and report on the relationship among Indigenous Peoples, the various levels of government, and Canadian society as a whole. The commission was made up of a number of Aboriginal leaders from across Canada, as well as non-Aboriginal members of the government. The commission travelled across the country, visiting communities and interviewing people. Status and non-status First Nations, Métis, and Inuit people were interviewed.

Recommendations

In 1996, the commission delivered its report, which included almost 500 recommendations. These recommendations included major changes to the way in which the Government of Canada interacted with Indigenous Peoples.

As part of the report, the commissioners included a history of relations between the Indigenous populations and the various governments and agencies they interacted with from the time of contact to the present. Throughout that history, First Nations, Métis, and Inuit people have been subjected to individual, systemic, and cultural racism and stereotyping. The negative effects of racism, prejudice, and discrimination have had a significant impact on Indigenous Peoples, and there is still a great deal to be done to combat this racism against Indigenous Peoples in Canada.

The Truth and Reconciliation Commission was one of the recommendations that became a reality. You will read about this in Module 3. Many of the recommendations have not yet been acted on.

Exploring Worlds Colliding

The *Report of the Royal Commission on Aboriginal Peoples* identifies four stages in the relationship between Indigenous and non-Indigenous people in Canada:

- Stage 1: Separate Worlds
- Stage 2: Nation-to-Nation Relations (Contact and Co-operation)
- Stage 3: Respect Gives Way to Domination (Displacement and Assimilation)
- Stage 4: Renewal and Renegotiation

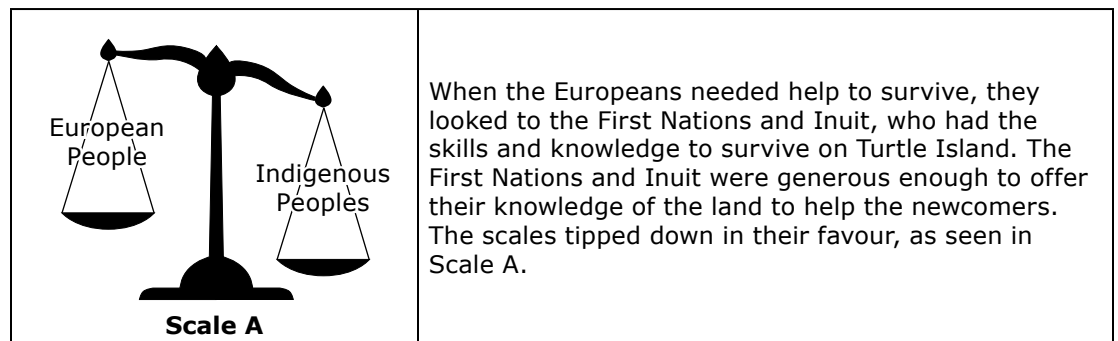
Do you remember learning about Stage 1 in school? You may not have learned very much about the history of Indigenous Peoples before the Europeans came over. This is partly due to racism, and partly because Indigenous groups are rooted in oral (spoken) tradition. Much of their history and wisdom was passed on from the Elders and family members in the communities. Some history has been lost due to colonization but there is much history to be learned. Some of this wisdom is available in books and on the Internet. Other, more sacred wisdom is not written down and must be passed on orally. If you are interested, you should go to a library or use the Internet to find out more. Be careful to check who is writing the information. Anyone can write a blog or publish a book.

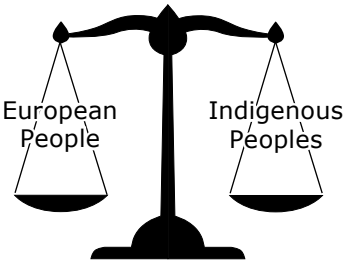
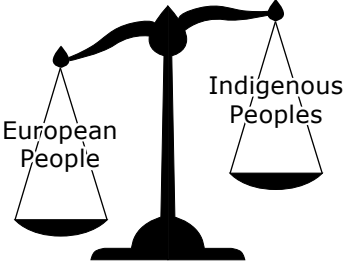
You might remember Stage 2 from school. Did you learn about the Vikings fishing the east coast of Turtle Island? After Columbus' "discovery," the Spanish, Portuguese, and, later, the English, French, and Dutch sailed to Turtle Island, which led to colonization.

The newcomer Europeans and the First Nations and Inuit developed relationships. Read below about the shift in power between the Indigenous Peoples and the Europeans. In this entry, *Indigenous* refers to First Nations and Inuit.

European People and Indigenous Peoples: The Shift of Power

Think about the relationship between the Indigenous Peoples and Europeans as a scale. Remember that when a scale tips down in one direction, the lower part of the scale is the side that is favoured. The left side of the scale represents European power and the right side of the scale represents Indigenous power.



 <p style="text-align: center;">Scale B</p>	<p>The Europeans brought metal trade goods, such as guns and pots. The Indigenous Peoples valued these goods. The Europeans valued Indigenous Peoples for their economic contributions (hunting and trapping) and as military allies. The relationship between Indigenous Peoples and Europeans became one of equality, as represented by Scale B, where the scales are balanced.</p>
 <p style="text-align: center;">Scale C</p>	<p>As time passed, the number of newcomers increased and they became accustomed to living in the North American environment. The newcomer population no longer had to rely on the knowledge and skills of Indigenous Peoples. As the fur trade declined, Indigenous Peoples were no longer valued. The scales tipped to the left in favour of the newcomers, as seen in Scale C.</p>

Stage 2 was about the relationships between the newcomer Europeans and the First Nations and Inuit. The newcomer Europeans needed help to survive, and Indigenous people helped them to become self-sufficient and equals on Turtle Island. Later on, the Métis also helped newcomers. Most of Stage 2 was about equality. The Europeans valued the First Nations and Inuit for the resources and knowledge they had. The First Nations and Inuit valued the newcomers for their tools and goods.

reserve: An area of land set aside for First Nations communities. The Government of Canada owns reserve lands.

relocation: To be moved. Several communities were moved to new locations when it was decided that they were in the way of progress, resource extraction, or other interests of the Canadian government.

overt: Obvious, not hidden; done openly and in public.

covert: Hidden, not obvious, disguised as something else.

Stage 3, *Respect Gives Way to Domination*, began when the fur trade declined and after the War of 1812 (between the USA and Great Britain—Canada was then a colony of Great Britain). The economy shifted its focus to farming and natural resources such as lumber. When this happened, Indigenous people suffered because they had come to rely on the fur trade to support their communities. In addition, many animals had been overhunted and it became difficult to find enough food to provide for the communities.

The respect that the newcomer society had shown towards First Nations and Inuit people changed to attitudes of superiority and dominance. First Nations and Inuit were often seen as obstacles to the pursuit of new economies.

First Nations and Inuit people have lived on Turtle Island since time immemorial. As a result, they lived on the land that was best for farming and hunting and gathering. They also lived near sources of water. Immigrant farmers wanted to live in these places so they could plow the land. Some First Nations lived near forests because that was where the animals and plants were. Europeans wanted to cut down the trees for commercial purposes. Whenever the Europeans wanted the land, the Numbered Treaties were used to **relocate** First Nations to **reserves** on land that was barren (little or nothing grew there) with few animals.

This was a very brief introduction to the RCAP. Remember what you have read here, as Modules 2 and 3 will have information that connects to this topic. For example, you will learn more about Stages 3 and 4 in Module 2.

Modern Racism in Canada

Racism can be defined as the belief that one group is superior to another. It is a prejudice based on race. This simple definition does not adequately express the ways in which many First Nations, Métis, and Inuit people are discriminated against on a daily basis.

Phil Fontaine, former Assembly of First Nations National Grand Chief, delivered a keynote address to a 1998 policy forum at the School of Policy Studies, Queen's University in Kingston, Ontario. Fontaine's address spoke to the issues that Indigenous Peoples face in Canada. He spoke on different types of racism found today.



Note: Throughout this course, you will find definitions for words. In addition, Appendix 1 is a glossary of terms that may appear on your final examination."

espouse: Support.

credo: Beliefs that guide a person's actions.

Phil Fontaine and Racism

systemic: Part of the whole system; related to government, education, and employment policies.

systemic racism: Racism that is part of the system (e.g., government, education, or a trend within a country). For example, in the past, schools did not teach about Indigenous perspectives in history classes. By not including this history, it sent a clear message that Indigenous culture was not important enough to study. There are still many other histories that are not taught in our multicultural schools today (e.g., slavery in Canada).

The following sections of text all come from Phil Fontaine's speech titled "Modern Racism in Canada." Read each section carefully and then answer the questions that follow.

"... There are many different types of racism, implemented in many different ways, used to accomplish many different racist goals.

"Racism is generally categorized into three types: (i) individual, direct racism—when individuals expressly espouse racist views as part of a personal credo; (ii) subconscious, indirect, or unintentional racism—when individuals hold negative attitudes toward racial minorities based on stereotypical assumptions, fear, and ignorance; and (iii) institutional or systemic racism—when institutions such as government agencies, businesses, and organizations that are responsible for maintaining public policy, health care, education, housing, social, and commercial services and other frameworks of society, functioning in such a way as to limit rights or opportunities on the basis of race. Institutional racism can be both direct and indirect." (Fontaine)

Question 1:

Using the information you just read, complete the table found in Learning Activity 1.6 later on in this lesson. It looks just like the table below.

Word	Also known as _____ racism	Define in your own words
direct racism		
indirect racism		
systemic racism		

Systemic Racism

“The Aboriginal Justice Inquiry (AJI) of Manitoba captured the experience of systemic and institutionalized racism for Aboriginal people in its summary (1991). The AJI report spoke of policing that is at times unresponsive and at others overzealous, intensive, and often abusive. It recorded a system of laws and courts that ignores significant cultural factors. The inquiry talked about child welfare and youth justice systems that isolate young people from their families and their communities.” (Fontaine)

Question 2:

What are some examples of systemic racism? Flip forward to Learning Activity 1.6 and answer the question in the space provided. (Hint: read the definitions of systemic racism.)



Note: *Overt* means obvious or not hidden. *Covert* means hidden.

Overt Racism

Overt racism is direct and happens when a person makes a public statement that another race is inferior or of a lesser position (e.g., “Your kind are not welcome here”). In Canada, overt racism is not accepted behaviour, but it still happens.

Covert Racism

Covert racism may not appear to be racist to some because it is not done in a direct way. Covert racism happens when a person acts based on fear, ignorance, or stereotypical assumptions (e.g., a person crosses the street because a group of First Nations youth is walking towards him or her on the sidewalk).

“Today, modern racism, as an *ideology*, is, for the most part, a *covert* operation. An example, writ large, is the front cover of the February edition of the *Alberta Report* magazine. In its response to the federal government’s apology for the abuse of Aboriginal children in residential schools, the magazine ran a cover page with a photograph of smiling Aboriginal children at a residential school. The title emblazoned across the top of the cover was ‘The Holocaust that Never Happened.’ To make such a cruel assertion in the face of survivors of residential schools in western Canada shows how strong the motivation to deny racism is.”

(Fontaine)

Question 3:

Give two examples of overt racism and two examples of covert racism. Answer the question in the space provided in Learning Activity 1.6.

Racism as Denial

“Another technique of denial is to call racism by another name. The media are very good at this. The presence of racism is often ignored or covered up with euphemisms such as ‘disadvantaged’ or ‘underprivileged.’ This status is then subtly, or even not subtly, linked to stereotypes which portray us as people who either *have* problems or *cause* problems. We are pictured as too lazy to work, failures in school, and prone to substance abuse and crime. We are portrayed as less bright, less civilized, less sensitive, less human. Is it any wonder our people are treated in ways that are less friendly and less human than the ways others are treated? Such portrayals justify oppression in the minds of racists and eggs them on.

“The *Winnipeg Sun* is a case in point. For several months, the paper ran an ad for ‘Crime Stoppers’ using a photograph of two Aboriginal teenagers being frisked by police officers. The effect of the photograph and ad was to reinforce in the minds of readers the stereotype that all Aboriginal youth are delinquents.”

(Fontaine)

Question 4:

Words have power. Match the type of denial with the examples found in Learning Activity 1.6 and answer the question in the space provided. (The question is not shown here.)

monolithic: Large and powerful.

ethnocentric: To judge other cultures based on the standards of one's own culture. This is combined with the belief that one's own culture is superior to other cultures.



Note: In 2008, Prime Minister Stephen Harper made a formal apology to Indian residential school survivors. The Healing Fund was created to provide \$350 million to support reconciliation and healing projects to communities affected by the residential schools.

The Future

"As far as Aboriginal people are concerned, racism in Canadian society continues to invade our lives institutionally, systematically, and individually... The question now is what is to be done?"

"... Sustainable solutions toward equality between Aboriginal and non-Aboriginal Canadians can be developed, but the truth of the present and past must be told..."

"To combat racism, we must give up on **monolithic, ethno-centric** reality and believe that there is something to be learned and a better society to be achieved by listening to formerly silenced people..."

"... Some progress has been made. A first step was taken with the establishment of the Healing Fund and the apology for residential school abuse. Many other steps remain which will require the partnership of goodwill of both Aboriginal and non-Aboriginal Canadians. I look forward to travelling this path with all Canadians."

Megweetch.

(Fontaine)

Question 5:

What can you do to combat racism against Indigenous Peoples in Canada? Flip forward to Learning Activity 1.6 and answer the question in the space provided.

Question 6:

Why do you think racism, prejudice, and discrimination persist in Canada and elsewhere in the world? Flip forward to Learning Activity 1.6 and answer the question in the space provided.

Great job! You just got through some tough reading that was meant for a university-educated audience.

Seeing the Other

People have an ingrained tendency to look at others through the lens of their own culture, society, and traditions. This holds true when we look at the first contact between European and Indigenous Peoples. Below are statements made by early European explorers and travellers, as well as some more recent statements about Indigenous Peoples.



Study Strategy: Check the learning activity for the questions on quotes to give you a purpose for reading. Ask yourself:

Is this quote racist? Why or why not?

Quotes

1. “[Indians] are a remarkably strange and savage people, without faith, without law, without religion, without any civility whatever, living like irrational beasts, as nature has produced them, eating roots, always naked, men as well as women.” (Dickason, 30)

Andre Thevet, 16th-century monk

2. “These people live like animals . . . it is evident that some men are by nature free, and others servile. In the natural order of things, the qualities of some men are such that they should serve, while others, living freely, exercise their natural authority and command.” (Dickason, 129)

John Mair, theologian (1469–1550)

3. “The Indians on board the ships called the island *Saomete*. I named it *Isabela*.”

Christopher Columbus

4. “The Indians gave up the land of their own free will, and for it received brass kettles, blankets, guns, shirts, flints, tobacco, rum and many trinkets in which their simple hearts delighted.”

Patrick Gordon

5. “I don’t feel we did wrong in taking this great country away from them. There were great numbers of people who needed new land, and the Indians were selfishly trying to keep it for themselves.” (Roberts and Olson, 225)

John Wayne

6. “Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department.” (Titley, 50)

Duncan Campbell Scott, Deputy Superintendent General
of Indian Affairs (1920)

We can see from these quotes that people often judge others based on first impressions or based on their own worldview. Judging others in this way reinforces racism, discrimination, and stereotyping.

Racism and Non-Violent Conflict Resolution

Ovide Mercredi is the former National Chief for the Assembly of First Nations. As a young man, Ovide left his isolated home community of Grand Rapids and became a student at the University of Manitoba. At the time, there were very few Indigenous students attending.

Ovide always looks on the bright side of life. He believes that every challenge he comes across is a gift. This is the story of one such gift. One day, Ovide read a newspaper written by engineering students at the University of Manitoba. The newspaper had written about Indigenous Peoples in a racist way. Ovide took this opportunity to lead his fellow Indigenous students in a peaceful way instead of using anger.

Ovide encouraged them to educate their fellow students. They had a request for an apology published in Winnipeg’s two main newspapers, and they organized a forum for administrators so they could learn about Indigenous Peoples. The administrators then directed the students to do research and rewrite their articles. Mercredi later said, “It awakened the university to the presence of a new student, called the Aboriginal student.” (Chalmers–Brooks)

It is important to note that Mercredi used non-violent methods to address the problem of racism. Mercredi was later instrumental in a resolution for the Oka Crisis, which you read about at the beginning of this module. He also played a big part in the Meech Lake Accord, which you will read about in Module 2, Lesson 6.

Good non-violent conflict resolution meets two criteria:

1. The conflict should be addressed. If the conflict is ignored, then a fair solution is not found. Two examples of solutions that are not good for all parties are when one person withdraws from the situation or opts out of the activity.
2. There must be no violence involved.

This may sound easy, but non-violent conflict resolution can be very challenging. At times, it may take years for a conflict to be resolved.



This may be a good time to ask your learning partner for help.



Learning Activity 1.6

Racism and Prejudice Questions

1. Complete the table below.

Word	Also known as _____ racism	Define in your own words
direct racism		
indirect racism		
systemic racism		

continued

Learning Activity 1.6: Racism and Prejudice Concerns (continued)

2. What are some examples of systemic racism?
3. Give two examples of overt and covert racism.

Overt Racism

- Example 1:
- Example 2:

Covert Racism

- Example 1:
- Example 2:

4. Words have power. Match the type of denial with the examples below.

Example a, b, c, or d	Word	Definition
	act – denial	when a person denies the act happened
	control – denial	when a person claims the act was an accident
	intentional – denial	when a person claims the act meant something else
	goal – denial	when a person excuses the behaviour because there was no goal to achieve

A person makes a racist comment: “All Asians are good at math.” Then, when someone comments that this is a racist statement, that person might make one of the following excuses:

- a) Oops! I did not mean to say that.
 - b) What? It is a compliment. It does not benefit me to say it.
 - c) I did not say that! I said my Asian friend is good at math.
 - d) That is not what I meant. I meant my Asian friend is good at math.
5. What can you do to combat racism against Indigenous Peoples in Canada?
 6. Why do you think racism, prejudice, and discrimination persist in Canada and elsewhere in the world?
 7. Read the table below and answer the question that follows.



Study Strategy: Read questions 8 and 9 before reading the table so you have a purpose when reading.

continued

Learning Activity 1.6: Racism and Prejudice Concerns (continued)

Type of Racism	First Nations, Métis, and Inuit Perspective	Common Historic Perspective	Examples
Individual racism	When individuals hold racist views as part of their personal worldview or when individuals hold negative attitudes toward racial minorities based on stereotypical assumptions, fear, and ignorance.	Aboriginal people are savages who will never be capable of advanced thinking. They are without any control in the form of education, religion, or government.	Job-agency recruiters not hiring people based on their race. Landlords refusing potential tenants because of their race.
Systemic racism	There are many institutions such as government agencies, businesses, and other organizations. They are responsible for maintaining public policy, health care, education, housing, social and commercial services, and other frameworks of society. When they function in a way that limits rights or opportunities to certain people because of their race, this is systemic racism.	The government is doing the right thing in removing Indigenous Peoples from the land because they are not using it properly. It is obvious they do not care about land when they are willing to take small value items in exchange for large tracts of land.	The shooting deaths of Connie Jacobs and her son Ty by an RCMP officer (who was not found at fault for killing Connie and Ty in self-defense) are an example of a bigger picture that is systemic racism. Ask yourself, why are so many Aboriginal children taken away from their homes?
Cultural racism	When groups discriminate against other groups based on their culture. The belief is that the culture, not the individual, is flawed. Individuals willing to abandon the culture can then better themselves by adopting a culture (usually the dominant culture) that is not flawed.	It is necessary for the government to assimilate and enfranchise all Indigenous people so that they can become contributing members of Canadian society.	The media presenting cultural groups in a negative way. For example, connecting them to high rates of crime, substance abuse, and laziness.

Pick one type of racism (individual racism, cultural racism, and systemic racism) and draw a picture to define the term or show an example of this type of racism. Do not recreate the examples above. Think of your own example. Create a picture on a separate piece of paper.

- Choose one of the quotes on racism found in Lesson 4 under “Seeing the Other.” Answer the questions below.

Quote you chose:

Why is the quote racist? (Try your best to educate the racist person, instead of attacking them. They will be more open to hearing what you have to say.)

continued

Learning Activity 1.6: Racism and Prejudice Concerns (continued)

9. Review the three goals you made in Learning Activity 1.1. Answer the following questions:
 - a) What have you done to work towards your goals?
 - b) Have you met your goals?
 - Yes? Congratulations. You do not need to answer question (c). You may want to take a few minutes to set new goals for yourself.
 - No? Answer question (c).
 - c) What can you do to reach your goals? When will you do this? (today, tomorrow)



You can now assess your learning activity by consulting the answer key at the end of this module.

Media Portrayals of Indigenous Peoples



Study Strategy: As you read about racism in the media, make a table and write down the examples of positive and negative media. Add your own examples to the list. Think about the negative effects of stereotyping on Indigenous Peoples. How can society help to end racism? How can you help to end racism?

Film, television, books, and the arts have all contributed to misconceptions about First Nations, Métis, and Inuit. From the high number of news stories involving Indigenous youth being gang members and car thieves, to the Hollywood stereotype of the wild savage and the Indian princess, the media has continuously displayed Indigenous Peoples in a negative light. Indigenous Peoples have only recently been portrayed in a positive way in the media.

slanderous: Lies about a person or group of people. These lies are hurtful and damaging.

In fact, the majority of portrayals of Indigenous Peoples in the media are inaccurate at the very least and slanderous at the worst. While First Nations, Métis, and Inuit filmmakers and artists are making headway in showing accurate and realistic representations of Indigenous people and Indigenous ways of being, there is still a long way to go before negative stereotypes are eliminated from the media.

In part, this is because Indigenous people were not the ones telling their own stories in movies, books and music. Non-Indigenous people have been creating Indigenous representations in the media without concern for the accuracy of the portrayals.

Who is Writing Our Songs?

Popular singers have used lyrics that are disparaging to Indigenous Peoples. Hank Williams (“Kawliga”), Cher (“Half Breed”), and Tim McGraw (“Indian Outlaw”) had hit songs that included racist and stereotypical Indigenous characters. Very few Indigenous artists have been heard in mainstream music, and when Indigenous people are mentioned in popular song lyrics, it is typically in a stereotypical and/or racist manner.

More recently, a number of talented Indigenous artists have become popular. In part, this is due to the pioneering work of Buffy Sainte-Marie who was one of the first Indigenous artists to truly represent the lives and issues faced by First Nations, Métis, and Inuit in her music. Other artists, like Susan Aglukark, Shane Yellowbird, Eagle and Hawk, Don Amero, and Robbie Robertson have also done a great deal to promote Indigenous stories through music.

Who is Making Our Movies?

For many years, the Hollywood image of the Indigenous person was the savage, bloodthirsty outlaw who chased wagon trains and killed soldiers without mercy. In many cases, the actors who portrayed Indigenous people in film were not Indigenous. They were mostly Italian and Mexican actors covered in makeup.

In the last several years, a number of very talented Indigenous actors have emerged to take the roles of the Dakota, the Navajo, and the other Indigenous Peoples who are now being portrayed more realistically in film. Additionally, Indigenous filmmakers are writing, producing, and directing their own films as a means to tell more accurate stories about the lives of First Nations, Métis, and Inuit.

Who is Telling Our Stories?

Before 1970, there was very little literature about the true lives of Indigenous people. A few books, like *Last of the Mohicans*, told romanticized stories that included Indigenous characters. However, the hero was always a non-Indigenous person.

By the early 1970s, this started to change. Books by Indigenous writers began appearing on Canadian bookshelves. For many, the books were autobiographical, telling the story of hardships and obstacles overcome, as a means of healing.

Below are a few examples of books written by First Nations, Métis, and Inuit authors on the topic of overcoming odds and embracing life as an Indigenous person.

Author	Book
Tomson Highway	<i>Kiss of the Fur Queen</i>
Beatrice Mosionier	<i>April Raintree</i>
Maria Campbell	<i>Halfbreed</i>
Thomas King	<i>Medicine River</i>
Warren Cariou	<i>Lake of the Prairies</i>
Waubgeshig Rice	<i>Moon of the Crusted Snow</i>
David A. Robertson	<i>The Evolution of Alice</i> <i>The Reckoner Trilogy (Strangers; Monsters; Ghosts)</i>
Kateri Akiwenzie-Damm	<i>The Stone Collection</i>
Carleigh Baker	<i>Bad Endings</i>
Cherie Dimaline	<i>The Marrow Thieves</i>
Richard Van Camp	<i>The Lesser Blessed</i> <i>Angel Wing Splash Pattern</i> <i>Godless but Loyal to Heaven</i> <i>Night Moves</i> <i>Moon of Letting Go</i>
Richard Wagamese	<i>Indian Horse</i> <i>Keeper'n Me</i> <i>Medicine Walk</i>
Harold R. Johnson	<i>Firewater: How Alcohol Is Killing My People (and Yours)</i>
Carol Rose Daniels	<i>Bearskin Diary</i>
Chelsea Vowel	<i>Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada</i>
Dawn Dumont	<i>Glass Beads</i> <i>Nobody Cries at Bingo</i> <i>Rose's Run</i>
Mini Aodla Freeman	<i>Life among the Qallunaat</i>
Lisa Bird Wilson	<i>Just Pretending</i>
Eden Robinson	<i>Monkey Beach</i> <i>The Trickster Trilogy (Son of a Trickster; Trickster Drift)</i>
Katherena Vermette	<i>The Break</i>
Lee Maracle	<i>I Am Woman</i> <i>Ravensong</i> <i>Celia's Song</i>
Tanya Talaga	<i>Seven Fallen Feathers: Racism, Death, and Hard Truths in a Northern City</i>
Tracey Lindberg	<i>Birdie</i>
Drew Hayden Taylor	<i>Motorcycles and Sweetgrass</i>

The “Authentic Indian”

There is a stereotype of an “authentic Indian” that is perpetuated by the media. In this “idea”, if a person is truly Indian, then he or she must wear certain types of clothing and sing certain songs while dancing around the drum. The authentic Indian must love to run around in nature and, of course, be able to connect with nature.

Inauthentic Indians are an inconvenience of society today. Indigenous Peoples are fighting to reclaim their cultures, languages, land, health, and ability to self-govern. Essentially, they are fighting to regain *pimatisiwin* – the good life. The last thing people need is someone telling them they are not First Nations, Métis, or Inuit because they do not fit the stereotype. “Your hair is blonde so you can’t be First Nations.” In a world full of battles, let us leave this one behind. (King, 64)



Study Strategy: You are almost finished Module 1. All you have left is an assignment. Go over your vocabulary notes and make new vocabulary cards. (There were just under 50 vocabulary words defined for you in this module.) Review the bolded terms in this module and the glossary. Once you have reviewed these terms, it will help you to complete your assignment.

Your tutor/marker will notice if you use some of these terms in the assignment. In many high school and university courses, using the special vocabulary you learned in a course will help you with your assignments and final examination. Vocabulary also helps you explain what you want to say and it gives power to your dialogue.



This may be a good time to ask your learning partner for help.

Lesson Summary

In this lesson, you learned that Indigenous Peoples have experienced racism since the time of first contact. Racism still exists today. It is often the result of misconceptions of Indigenous Peoples, many of which are seen and perpetuated in the media. Anyone can combat racism through education and non-violent confrontation.



Remember: Now that you have completed Lesson 4, you should be able to answer the essential question, "What is the popular image of Indigenous Peoples in contemporary Canada?"



Study Strategy: Write down your response to the essential question. Your notes answering essential questions will help you when studying for the examination.



Now would be a good time to check in with your learning partner. Go through your vocabulary cards and notes together. Feel free to look at Module 5, Lesson 2, where you will learn how to prepare for the examination. Now is a great time to get started.

Notes



Assignment 1.2

Exploring Cultural Representations (23 Marks)

This assignment will give you the opportunity to show what you have learned about cultural representations. There are two options; you will complete one of them. Read about them and then choose the option that you prefer.

Choose Option A or Option B

Read the instructions for Option A and Option B before choosing which one to complete. Review the rubric for Option A, so that you will know how your tutor/marker will assess your assignment, and you can get the mark that you want.



If you have any questions about which option to choose, speak to your learning partner or contact your tutor/marker.

Notes

Assignment 1.2 Option A: Exploring Stories (Book Review)

In order to complete this option, you will need access to a **book written by an Indigenous author**. You can choose one of the books that is listed on page 77. If you would like to review a book that is not on that list, you will need to **contact your tutor/ marker and get their approval**.

Once you have chosen your book, follow the instructions.

Step 1: Reading

Select one of the books listed on page 77 or another book written by an Indigenous author. If you want to review a book that is not on the list, contact your tutor/ marker and get his or her approval.

After reading the book, write a book review that addresses both the author's story and your response to it. Your review should be 500–1000 words (1–2 pages single-spaced).

Step 2: Write a Book Review

Your review will have the following six sections:

1. Summary: what was the book about?
2. Message: what was the author trying to teach you?
3. Personal Response: What is your reaction to the message and the book?
4. Stereotypes: What types of stereotypes were found in the book?
 - Explain how this affects Indigenous Peoples.
5. Favourite Part: What was the best part of the book?
6. Recommendation: Why should other people read this book? (Or why not?)

Study Strategy: Before you start writing the book review, read the rubric on page 85. The rubric also includes guiding questions to help you get started. Make sure you work on one section at a time and take breaks to reward yourself.



continued

Assignment 1.2 Option A: Exploring Cultural Representations (continued)

Step 3: Edit/Revise and Check Vocabulary

When you have finished writing:

- Find difficult vocabulary words from the course and put them in your writing. You need at least four words. **Underline** these words so the tutor/marker sees them.
- Have someone else read and edit your work.
- Wait a day or two and then reread your work, checking for mistakes.
- Look at the rubric and check off the sections you completed and fix sections that you missed or did not do well.

Your book review will be assessed by seven categories, which are listed in the rubric below. The categories are:

1. how well you have summarized the story
2. how well you have demonstrated your understanding of the author's message
3. how well you have reflected a personal response
4. how well you have demonstrated your understanding of negative stereotypes
5. how well you have reflected your favourite part of the book
6. how well you have recommended the book using positive words
7. how well you use challenging vocabulary from the course in an appropriate manner

Use the following marking rubric to select the mark that you wish to earn for this assignment. Your tutor/marker will use this same rubric to mark your work. Make sure that you know how to complete the assignment and how to use the rubric. If not, contact your tutor/marker.

continued

Assignment 1.2 Option A: Exploring Cultural Representations (continued)

Book Review Rubric

Book Review Categories	Possible Marks	Marks Given
<p>1. Summary: This includes the important elements of the story. (5 marks) Each of the following is worth 1 mark.</p> <ul style="list-style-type: none"> ■ plot (what) ■ setting (where) ■ characters (who) ■ style (how) ■ time period (when) 	5	
<p>2. Message: Writing is a form of communication. The author is trying to tell you something. You can use the following questions to help you figure out the author's message. (3 marks)</p> <ul style="list-style-type: none"> ■ What is the author's purpose for writing? What is the theme (topic or subject)? ■ What is the author trying to share with the reader? 	3	
<p>3. Personal Response: Answer the following questions about the book:</p> <ol style="list-style-type: none"> a) Did you enjoy reading this book? Why or why not? (2 marks) b) How do you feel about the racism/discrimination the character experienced in the book? (1 mark) c) Why do you think racism/discrimination still exists today? (1 mark) d) What can you do to prevent racism/discrimination? Give two examples from the book or real life. (2 marks) 	6	
<p>4. Stereotypes:</p> <ul style="list-style-type: none"> ■ Describe two stereotypes in the book and explain how they affect Indigenous Peoples. (2 marks) ■ Use at least one quote from the book. (1 mark) 	3	
<p>5. Favourite Part: Describe your favourite part of the book. Explain why it is your favourite.</p>	2	
<p>6. Recommendation: Recommend this book to others. What good things can you say about this book? (1 mark) What did you learn? (1 mark)</p>	2	
<p>7. Vocabulary: Underline at least four vocabulary words from the course that you used in your writing.</p>	2	
Total	23	

continued

Notes

Assignment 1.2 Option B: Exploration of Culture and Racism Outline

You will write the outlines of 4 paragraphs dealing with your own culture(s), the media, racism and a better world. You will not write the paragraphs themselves, only their outlines.

One advantage of completing this option is that it will help you complete Assignment 2.1, in which you will complete an outline and paragraph. Make sure that you use the feedback from your tutor/marker from this assignment to improve your mark in Assignment 2.1. This will also help you with your final examination, since it also includes **two** questions where you will complete outlines. To learn more about your final examination, go to Module 5, Lesson 2.

Outline

Name: _____

Introduction

Topic Sentence: *Racism exists and it is everyone's responsibility to help end racism in all its forms.*

Introducing points: *Everyone has a culture. My culture(s) is/are _____, and it is a part of me. The media can change the way a person thinks about other cultures so it is important to be aware of this influence. Misunderstandings about cultures can lead to racist thoughts and actions. By educating ourselves, we can have a better world for all without racism.*

Subtopic #1: Your Culture(s) (5 marks)

continued

**Assignment 1.2 Option B: Exploring Cultural Representations
(continued)**

Subtopic #2: Media and Your Culture(s) (5 marks)

Subtopic #3: Racism (5 marks)

Conclusion: A Better World (5 marks)

continued

Assignment 1.2 Option B: Exploring Cultural Representations (continued)

Guiding Questions

You can use the following guiding questions to help you write.

DO NOT write the questions down and answer them.

Each paragraph should start with a sentence clearly introducing the topic (e.g., “My culture is important to me. In my culture...”).

Topic 1: Your Culture(s): (5 marks)

- How do(es) your culture(s) differ from (other) First Nations, Métis, and Inuit cultures?
- How is it similar?

Topic 2: Media and Your Culture(s): (5 marks)

- Is there a media stereotype of your culture(s)? If so, what is it?
- How do the stereotypes of Indigenous cultures affect you? Your family? Your community?

Topic 3: Racism: (5 marks)

- Why do you think racism/discrimination exists in the world?
- Provide an example of racism.

Conclusion: A Better World: (5 marks)

- What can you do to combat racism/discrimination against Indigenous Peoples?
- What can you do to combat racism/discrimination that you see within yourself?

Vocabulary (3 marks)

- Did you use at least three challenging vocabulary words from the course?
Underline these three words.

Notes

MODULE 1 SUMMARY

Congratulations on completing the first module of *Grade 12 Current Topics in First Nations, Métis, and Inuit Studies*. This module has provided you with general information on the historic roots of the issues faced by Indigenous Peoples in Canada today. You have also learned how First Nations, Métis, and Inuit people are now addressing these issues through political, social, and cultural means. In the next module, you will explore the relationship between Indigenous Peoples and the Canadian government.



Submitting Your Assignments

It is now time for you to submit your assignments from Module 1 to the Distance Learning Unit so that you can receive some feedback on how you are doing in this course. Remember that you must submit all the assignments in this course before you can receive your credit.

Make sure you have completed all parts of your Module 1 assignments and organize your material in the following order:

- Module 1 Cover Sheet (found at the end of the course Introduction)
- Assignment 1.1: Exploring Pimatisiwin: The Medicine Wheel
 - Completed Medicine Wheel
 - Your answers to the question
- Assignment 1.2: Exploring Cultural Representations
 - Option A: Exploring Stories (Book Review)
 - Your Book Review, which includes
 - Summary
 - Message
 - Personal response
 - Favourite part
 - Recommendations
 - Vocabulary that is underlined
 - Option B: Exploration of Culture and Racism
 - Four outlines
 - Vocabulary is underlined

For instructions on submitting your assignments, refer to How to Submit Assignments in the course Introduction.

You are now ready to start Module 2.

Notes

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Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 1: Image and Identity

Learning Activity Answer Key



Portrait by Ted Longbottom

MODULE 1

LEARNING ACTIVITY ANSWER KEY

Learning Activity 1.1: Cultural Identity

Fill in two tables with information about yourself. This will help you to understand how you view the world from your place in the web of creation. Then, you will answer three questions on the Dene Kede creation story.

Every person has an identity. Identity comes from many places, such as family, culture, community, and geography. Consider the following as you fill in the tables:

- Think about each question before you respond. Explore who you are.
- For each question, you can write a response or draw and label pictures.
- If not enough space is provided, feel free to use another piece of paper.
- If you are unsure what to write, check the sample answers in the learning activity answer key found at the end of Module 1.
- Your answers are private. You will not hand in this activity.

Who am I?

My...	What does this look like? (Picture or Words)	How does this affect who I am or how I feel? (Picture or Words)
cultural values based on being a Canadian	<i>I am proud to say I am Canadian. I love playing street hockey, and I like how we are so polite, eh?</i>	<i>I noticed how my American friend thinks Americans are better than Canadians. I think Canadians are just as good as Americans. Canadians are proud but polite.</i>
cultural values based on my ethnicity (e.g., German, Dene)	<i>I do not know a lot about my Métis culture. That is why I am taking this course.</i>	<i>I want to know more about where I come from. Why are we alone? Why does mom have to work so much? Where is the rest of my family?</i>

What Do I Do?

People are responsible to their family, Elders, community, and the environment. Complete two of the four categories found in the left column below and answer the two questions for each category.

My responsibility to...	What do you do to support or contribute to the world you live in?	Goal: What will you do to support or contribute to the world you live in?
My family	<i>I help mom with laundry and I try to be quiet when she falls asleep on the couch. I try not to fight with my brothers.</i>	Goal: <i>I should study more and clean my room every week.</i>
Elders/ grandparents (respect)	<i>I always respect my grandma, even when she makes a mistake like calling me by my brother's name or when she forgets who I am.</i>	Goal: <i>I will visit grandma every Sunday.</i>
The community I belong to	<i>I live in a low income neighbourhood. I do not really do much here. My house is old and needs a lot of fixing but we do not have any money to fix stuff. I do not really know how to fix stuff.</i>	Goal: <i>I will pick up garbage. I told my Math teacher and he's organizing a day for our class to help pick up garbage in the neighbourhood.</i>
The environment I live in	<i>Hey! I just decided to pick up garbage on the sidewalks, so I am already going to help the environment.</i>	Goal: <i>My math teacher runs a sustainability group at school. He gets me and I like his class. I am going to join that group to help the environment.</i>

You have made at least two goals. Decide what you are going to do today to make these goals happen. At the end of this module, you will reflect on these goals.

The Dene Kede Creation Story Questions

Answers to all the questions will vary. Below are examples of a good response.

1. What does this story and the Dene perspective mean to you?

Everyone has the right to make independent choices, but they have to make choices based on relationships. If people choose to do things that harm others, then they are not living in a good way. This makes sense to me. I should always think about how my actions affect other people, animals, and even myself.

2. The *Dene Kede* stated "...because we were created last of all beings, our continued survival requires us to be in respectful relationships with the land and all of its animals, the spiritual world, other people and ourselves."

a) What does this quote mean to you?

This is about the web of creation. We are all a part of the web. If I do something, it will affect everything else in the web. Like the time I got mad at my best friend and yelled at him. He went home and got mad at his dog. I was mad too, so I threw garbage on the street on my way home. I affected the web in a bad way and more bad came from it.

b) Do you agree with this statement? Why or why not?

I definitely agree with the statement. Living in a good way is important and every person and animal has value and deserves respect. Even the land deserves respect. When I choose to live in a good way, I honour my grandfather.

If you disagree with all or part of the statement, this is still a good answer so long as you provide reasons and explore your thinking.

c) The Dene people want to give this perspective to their children. What are your thoughts on this goal?

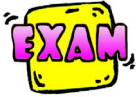
I can see why the Dene people are taking action for their children. Our world needs to learn more about respecting the environment. Look at all the pollution. Respect is not easy to learn and I see my teachers more than I see my mom, so I think it is important for respect to be taught in school.

3. The Dene creation story is one way of knowing. All ways of knowing are important. Explain what you think this means.

All people have a right to voice their opinions. Canada is multicultural, so we have many ways of knowing the world. The more we learn, the more we grow. In addition, it gives us more options when making decisions or solving problems.

Learning Activity 1.2: Vocabulary Cards

Lesson 2 introduced you to the vocabulary system with in-text definitions as well as different definitions in the glossary. It is important for you to learn these words so that you will better understand information in the rest of the course. Below is a list of important words that you should know.



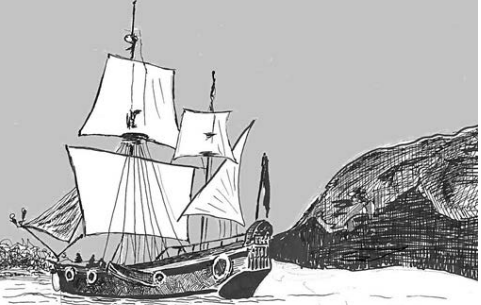
Remember, vocabulary cards will be a part of the final examination.



Look at the list of vocabulary words below. For the words that you do not know well, fill out a vocabulary card, as seen in the example provided. Use what you learned in the course as well as your own knowledge to create answers. Check the definitions in the reading above and in the appendix found at the end of this course, as they provide two different definitions for each term.

Read the sample card below to help you understand what you need to do. In the answer key, you will find completed vocabulary cards for five terms. For the rest of the terms, consult the definitions found in Module 1, as well as the glossary.

- | | |
|------------------|---------------------|
| 1. First Nations | 10. time immemorial |
| 2. Métis | 11. sovereignty |
| 4. Inuit | 12. assimilate |
| 4. Turtle Island | 13. sacred |
| 5. inferior | 14. interconnected |
| 6. Aboriginal | 15. solidarity |
| 7. spiritual | 16. treaty/treaties |
| 8. Indigenous | 17. Indian |
| 9. colonization | 18. discrimination |
| | 19. warrior spirit |

Word: colonization	Diagram/Picture:
<p>Example: <i>The Spanish Crown initially sponsored the explorer Christofo Colombo (also known as Christopher Columbus) to find a new route to India. He landed in the Americas (both North and Central America). The purpose of the second and later expeditions was expansion and conquest of local groups. Many Spanish people moved to the new territories, creating colonies. Often, many Indigenous people died from battle, resistance, or disease.</i></p>	
<p>Definition: <i>The process of settling among and establishing control over the Indigenous People of an area (online dictionary).</i></p>	<p>Description: <i>This picture is of a European ship landing on Turtle Island at an early stage of colonization.</i></p>



Note: Some of the information in these answers did not come from this course. Your answers should combine your knowledge from this course and your own life. Descriptions are provided if the diagram needs clarifying.

Word: <i>discrimination</i>	Diagram/Picture:
<p>Example: <i>A girl is told she cannot become an astronaut when she grows up because she is a girl.</i></p>	
<p>Definition: <i>When people treat others unfairly based on a personal characteristic such as gender, age, or race.</i></p>	<p>Description: <i>You could draw a picture of a young girl with a dream bubble of herself on the moon in a spacesuit with a parent telling her "You can't do that. You're a girl!"</i></p>

Word: assimilate/assimilation	Diagram/Picture:
<p>Example: <i>First Nations children were taken away from their parents and raised in residential schools. They were taught to be Christians and only allowed to speak English.</i></p>	
<p>Definition: <i>When a group is forced to give up its customs and traditions and adopt another culture's customs and traditions.</i></p>	<p>Description: <i>You could draw a picture of a student sitting in school with the teacher speaking English. In a mind bubble, the child is outside learning about plants with her grandmother in a different language.</i></p>

Word: First Nations	Diagram/Picture:
<p>Example: <i>The Cree, Anishinaabe, and Dakota are all First Nations. Brokenhead, Hollow Water, and Peguis are all First Nations reserve communities.</i></p>	
<p>Definition: <i>A person whose ancestors came from one of the First Nations on Turtle Island; a band or a community.</i></p>	<p>Description: <i>You could draw a person:</i></p> <ul style="list-style-type: none"> ■ <i>male/female</i> ■ <i>dark or light skin/hair/eyes</i> ■ <i>perhaps including an item connected to traditional First Nations communities (e.g., a feather or medicine pouch)</i>

Word: Turtle Island	Diagram/Picture:
<p>Example: <i>Turtle Island describes a place that does not focus on political boundaries like the Canada-U.S. border.</i></p>	
<p>Definition: <i>Turtle Island is the name some First Nations gave to North America. Today, many Indigenous people use this term.</i></p>	<p>Description: <i>You could draw a picture of a turtle with mountains and lakes on its back.</i></p> <p><i>In Haudenosaunee oral tradition, muskrat put dirt on turtle's back, which grew into North America.</i></p>

Word: time immemorial	Diagram/Picture:
<p>Example: <i>First Nations and Inuit have lived here for as long as they can remember.</i></p>	
<p>Definition: <i>A time in the past before people wrote down history. For First Nations and Inuit, it was a time long before the arrival of the Europeans.</i></p>	<p>Description:</p> <pre> graph TD A[Today (21st century)] --> B[European Arrival (1492)] B --> C[Viking Arrival (around 1000)] C --> D[Time Immemorial (distant past)] </pre>

Learning Activity 1.3: The Ghosts of History

Answer 10 questions based on what you have read so far. The first question is a T-chart and the rest are short-answer questions.

- Fill out the T-chart. When you read about evidence supporting the pipeline, write it on the left side. When you read about evidence opposing the pipeline, write it on the right side. Write down facts and your opinions.

Support the Pipeline	Oppose the Pipeline
<ol style="list-style-type: none"> <i>Instead of using trucks and trains, we can be safer and use the pipeline.</i> <i>Fact: the pipeline will create jobs and make money so it is good for the economy.</i> 	<ol style="list-style-type: none"> <i>The construction will affect the reservation's water supply.</i> <i>The construction will dig up a sacred tribal site, affecting cultural resources.</i> <i>The construction will affect the reservation's health and welfare.</i> <i>Pipelines have leaks.</i> <i>Suzuki: We need to reduce our fossil fuel use. This will save money, plants, animals, and human lives. In addition, we will have fossil fuels for the future.</i>

Answers for questions 2–6 will vary. Sample responses are provided.

- On September 3, 2016, water protectors crossed the fence line to stop the construction workers. The security crew attacked the water protectors with dogs and pepper spray.
 - Do you think the water protectors were justified in crossing the fence and trespassing to protect the graves and stop the construction? Why or why not?
Yes, the protectors were justified. Could you imagine if someone dug up your grandfather's bones with a bulldozer? In addition, the pipeline is dangerous. It will destroy parts of the Earth. We are all protectors of the Earth.
No, the protectors were not justified. This property was private. When they crossed the fence, they were trespassing. That is against the law. People need to follow the rules, even if their actions are for a good cause.
 - The security crew used pepper spray and dogs as weapons to control the crowd. What else could they have done in this situation?
The security crew could get a megaphone to talk to the crowd. They also could have left and called the police.

- c) North Dakota officials charged Amy Goodman with criminal trespassing as she crossed the fence line to video-record the event. However, as a journalist, Amy has the right to freedom of the press. A judge later dropped the charges. Why do you think the North Dakota officials charged Amy Goodman?

Maybe they did it to scare other people from telling the world what is happening. I think it is strange that a news station was not there to film the resistance. Amy was within her rights.

3. Paulo Freire, a famous Brazilian activist, believed that language is never neutral. If you describe a man attacking a woman, then you assume the man hurt the woman on purpose. If you say that a woman was hurt by a man in an accident, then you assume the man hurt the woman unintentionally.

At the beginning of the section on the Standing Rock Sioux tribe, you read the word “protected” instead of “protested.” How does the use of the word “protected” change your opinion of the Standing Rock Sioux?

If you say the people protested the construction, you are making it sound like they are fighting or saying they disagree with something. If you say the people are protecting the environment against the construction, you think something or someone needs help being protected. In this case, the Earth needs to be helped and the protectors are caretakers of the Earth, speaking on Her behalf.

4. Words have power. On the Standing Rock website, it reads:

The Standing Rock Sioux Reservation is situated in North and South Dakota. The people of Standing Rock, often called Sioux, are members of the Dakota and Lakota nations. “Dakota” and “Lakota” mean “friends” or “allies.” The people of these nations are often called “Sioux,” a term that dates back to the 17th century when the people were living in the Great Lakes area. The Ojibwa called the Lakota and Dakota “Nadouwesou,” meaning “adders.” This term, shortened and corrupted by French traders, resulted in retention of the last syllable as “Sioux.” There are various Sioux divisions and each has important cultural, linguistic, territorial, and political distinctions. (SRST)

Why is it important to be specific when identifying a person or group?

Specificity is important. It is also respectful to use descriptive terms that are used by the community itself. The Sioux nation is large. Within this nation, there are different groups that live in different places and have their own governments, cultures, and languages. Essentially, they are different peoples. I think it is okay to say "Sioux" when you are talking about both the Dakota and Lakota doing something together, like this protest, but if a group of Lakota did something on their own, then we should use Lakota to identify them.

5. Dishonoured treaties are a "Ghost of History." How do the dishonoured treaties play a part in modern events, such as the Standing Rock Sioux protecting the water from the Dakota Access Pipeline project?

Below are two possible responses.

Example 1: The spirit of the treaties was very different from what was written down. I remember learning about that in history class. First Nations who signed the treaties believed they were agreeing to share the land as equals protecting the Earth, not signing over their land and taking on a role as children of the Crown. If the treaties were honoured, pipeline projects would not exist because we would all be stewards of the Earth.

Example 2: Think of the Two Row Wampum. It was an agreement between two parties that they would not interfere with each other. I think digging up ancestral graves is interfering. Then there is the pipeline. If an oil pipe bursts anywhere on that line, it will harm the water system, people, animals, plants, and the Earth itself. All the people of Turtle Island need to start honouring the treaties because we are all treaty people.

6. There is a famous t-shirt that shows a picture of Geronimo from the Bedonkohe tribe of the Apache with three other Apache men. All four men are seen holding rifles. The shirt reads "Homeland Security: Fighting Terrorism since 1492."

The context: There was a man named Goyathlay (one who yawns). Mexican soldiers called him Geronimo. His brother in law, Juh, was a Chiricahua chief and Goyathlay often spoke for him when negotiating with the Americans. As a result, many Americans think Goyathlay was a chief, but in fact he was a medicine man and a respected leader.

The Apache fought against colonization in what is now Arizona and New Mexico, USA. The Apache were relocated to reservations. Goyathlay escaped the reserve numerous times. He and a band of warriors fought against the soldiers and settlers invading traditional Apache land. In the end, it took thousands of American soldiers to shut down the Apache defence against invasion.



Note: 1492 is the year that Christopher Columbus landed in the Americas.

Question: What do you think is the meaning of the shirt's message?

Below are two possible responses.

Answer 1: The shirt is referring to the United States Department of Homeland Security, which was established to provide security to the country within its borders. It is saying that the first Department of Homeland Security was in fact leaders like Goyathlay and Sitting Bull (a Hunkpapa Sioux leader) who resisted European invasion.

Answer 2: This shirt is about the perspective of First Nations and Inuit. To them, the Europeans were the invaders and they are continuing to resist invasion to this day.

7. Complete the sentences below using both the reading above and what you have learned in the course so far. Read the sample answers first. Your answers are not supposed to reflect your belief; rather, you are trying to understand both the Kanienkeha/Indigenous perspective and the police/government perspective on what happened.

The Kanienkeha had the right to set up roadblocks because...

They were protecting the forest. There are animals, insects, and plants that live in the forest that would die if it were destroyed for a golf course.

Your turn: The Kanienkeha had the right to set up roadblocks because...

- **the Two Row Wampum of 1645 was a treaty made between the Haudenosaunee and the Dutch. The Kanienkeha are one nation of the Haudenosaunee and were part of the Two Row Wampum treaty, which proves that they have a sovereign right to the land.**
- **this land had a Kanienkeha graveyard. You cannot dig up a graveyard.**
- **this land had a lacrosse field that the community used. You should not take that away from them.**
- **the forest was the last of the forestland in the area. Trees give us oxygen to live. We need to stop cutting down trees.**

The Kaniienkeha did not have the right to set up roadblocks because...

The Two Row Wampum treaty was an agreement made with the Dutch, not the Government of Canada. Therefore, the Kaniienkeha do not have sovereign rights to the land.

Your turn: The Kaniienkeha did not have the right to set up roadblocks because...

- ***The court decided that the roadblocks must be removed. The Kaniienkeha decided not to listen to the court order. They should obey the law.***
- ***The Kaniienkeha wielded guns in their resistance. This is too extreme. Violence is not the answer.***

8. Choose one important historical event and explain how it affects First Nations, Métis, and/or Inuit in North America.

Historical events include the following:

- The Oka Crisis
- The Dakota Access Pipeline
- Any event you think is historically significant

Each bullet provides elements of a good response.

The Oka Crisis

- ***was an important event for a whole generation of Indigenous Peoples in North America. The event helped Indigenous Peoples to come together in solidarity.***
- ***drew a lot of media attention on what was happening at Kanasatake. The Kaniienkeha shut down all the roads, which got the attention of Canadian citizens and made them aware of the injustices that were happening.***
- ***resulted in a victory for the Kaniienkeha because the golf course was not built. However, they did not get rights to the land so it means they will have to keep resisting. The government***
 - ***ignored the Kaniienkeha rights as a sovereign nation***
 - ***used Canadian law in an attempt to quiet the Kaniienkeha voice***
 - ***used violence and intimidation in the form of the police and later the army to try to silence the Kaniienkeha***

The Dakota Access Pipeline

- ***This event was the largest modern gathering of Indigenous Peoples on Turtle Island, bringing Indigenous people together from all over North America and even the world. Non-Indigenous people have begun to join in as well (e.g., LGBTQ community, Palestinians).***
 - ***This movement resulted in Indigenous solidarity and empowerment.***
 - ***It showed how the government was trying to quiet Indigenous voices. They tried to block the media, like Amy Goodman. They even wrongfully charged her. However, this event made the news. This is a step forward for Indigenous rights.***
 - ***raised awareness on issues of respect for the Earth, for our water and land. The Standing Rock Sioux were acting as stewards.***
 - ***created an opportunity for positive language use for Indigenous Peoples in the media as "protectors." Language has power.***
9. List and explain at least two consequences of the event that you have chosen. Consequences (results) can be either positive or negative.

Each bullet provides elements of a good response.

The Oka Crisis

Positive consequences include the following:

- ***Solidarity of Indigenous Peoples***
- ***Indigenous voices are being heard. Media attention helps citizens become aware of what is happening.***
- ***Kanienkeha were allowed to continue using the land.***

Negative consequences include the following:

- ***Kanienkeha did not regain ownership of the land as a sovereign nation. (However, land cannot be owned because we belong to the land.)***
- ***Violence against Indigenous people is becoming public. Awareness of violence and a voice against it leads to resolutions that are more peaceful.***

The Dakota Access Pipeline

Positive consequences include the following:

- ***Solidarity of Indigenous Peoples. Non-Indigenous groups joining the cause.***
- ***Awareness of a need to protect the Earth—stewardship.***
- ***Awareness that Indigenous people are not the ones initiating violence.***
- ***Opportunity for more positive language use when referring to Indigenous Peoples.***
- ***Empowerment of Indigenous voices.***
- ***There is a greater awareness of violence against Indigenous people. Indigenous people around the world and allies to Indigenous Peoples are building a voice against this violence. This will lead to resolutions that are more peaceful.***

Negative consequences include the following:

- ***Violence done to protectors.***
- ***Failed to halt the pipeline.***
- ***There is still a need to protest the government and large corporations, as they are not listening and negotiating with Indigenous groups.***

10. Why is it important for all Canadians to understand Indigenous history? For example, think of the rioting citizens who were frustrated with the roadblocks because they did not know the history behind the resistance.

Each bullet provides elements of a good response.

- ***Stewardship of the land is a responsibility that we should all have.***
- ***Dishonoured treaties are everyone’s concern because, as Canadians, we all benefit from the treaties (we are all treaty people).***
- ***Indigenous Peoples have been harmed through colonialism. We are all responsible for fixing these problems.***
- ***Ignorance is not a good excuse. We all need to be educated on our history so that we can understand those around us and work together to better our society.***
- ***Injustices are still happening to Indigenous Peoples in Canada. We need to work together to stop them.***
- ***Indigenous Peoples in Canada were here first. They have a right to the land more than others do. The land was forcibly taken from them, but they still have a right to sovereignty.***

Learning Activity 1.4: Quotes

You will analyze one of the two quotes above by answering three questions.



Note: Before you begin this learning activity, go to the course introduction and read the sections on plagiarism, quotations, and paraphrasing.

All answers will vary. Below are examples of a good response.

Which quote did you pick? (circle) #1 or #2

1. What is the explicit (stated) message? Paraphrase (reword) that message. How has your paraphrase changed your understanding of the quote?

Below is an example for quote #1.

Paraphrase: ***Indian title is about the various cultures and ways of life before the Europeans came to what is now Canada.***

How: ***Indigenous groups want to reconnect with their culture. For example, part of this is a reconnection to traditional government, which is different from Canadian government.***

2. What is the implicit (hidden) message? In other words, what issue is the quote addressing without coming right out and saying it? Reword that message.

Both quotes relate to the idea that Indigenous Peoples have their own way of looking at the world, as well as their own cultures and beliefs. They mention the differences between groups of Indigenous Peoples and the Eurocentric worldview. There is also the importance of nationhood to Indigenous Peoples.

3. Provide a personal response to the quote. Respond either logically or emotionally based on your knowledge and experience.

Your response should be personal. Your answer could include personal stories or be more general. For example, I am starting to understand that Indigenous groups are unique. It must be frustrating when people make assumptions based on generic terms such as Aboriginal and Indigenous. I am definitely going to be more aware of these generalizations in the future.

Learning Activity 1.5: Indigenous Worldview Questions

Answers to the following questions will vary. Sample responses are provided.

1. What are Indigenous worldviews? Use your graffiti poster to help you answer.

Indigenous Peoples have unique worldviews. For example, the Métis worldview is different from the Anishinaabe worldview. Within the Anishinaabe, some points differ. Every person has his or her personal worldview too.

Indigenous worldviews include a philosophy that incorporates the whole person, as seen in the medicine wheel. Perspective is influenced by the idea that we are all part of the web of creation, not at the top of a food chain. Geography influences the way members of a group interact with their world (nature). History shapes who we are and where we come from. Indigenous history comes from an oral tradition, which is dynamic not static (like written history).

2. Why is it important to use the proper name that an individual or group identifies with instead of the government label? For example, why should we say “Kaniienkeha” instead of “Mohawk”?

Indigenous Peoples have been labelled by the government. It is important to recognize the Indigenous right of self-identification. As an individual, you can support this by taking the time to learn where a person comes from and how she or he identifies.

Organization Questions

3. Use the T-chart below to compare the two different ways that Indigenous Peoples are identified. In the left-hand column, write down at least two ways First Nations, Métis, and Inuit people identify themselves. In the right-hand column, write down at least two ways First Nations, Métis, and Inuit people are identified by the Canadian government and Canadian society. Notice the use of *Indigenous* and *Aboriginal* in the tables below.

Indigenous Self-Identity	Government/Society View of Aboriginal Identity
<ul style="list-style-type: none"> ■ <i>Specific name related to group affiliation</i> ■ <i>Specific cultural practices</i> ■ <i>Spiritual beliefs</i> ■ <i>Sometimes labels are adopted by the group (e.g., Métis and the Eskimo in Alaska)</i> 	<ul style="list-style-type: none"> ■ <i>One label to define many peoples, regardless of group affiliation</i> ■ <i>No distinguishing between various cultural, linguistic, or spiritual practices</i> ■ <i>No allowance for alternate worldview</i> ■ <i>Practice of assimilation in all government policy concerning Indigenous Peoples</i> ■ <i>Labelled them "Aboriginal" or "Indian"</i>

4. How does Indigenous self-identification differ from the identity that is placed upon these groups by the Canadian government? What do you think are the consequences of the government's attempt to define Indigenous Peoples?

The government identifiers lump everyone together instead of seeing each group as individual and unique. Some consequences include loss of identity and self-esteem, frustration, and confusion on the part of the Indigenous Peoples, as well as confusion for all of Canadian society.

5. List two ways Indigenous Peoples differ from other Canadians.
- a) ***Indigenous worldview is more community-based than individualistic.***
 - b) ***Indigenous worldview is also more holistic in that people are seen as needing to be in balance in all areas of the self, including physical, mental, emotional, and spiritual, rather than focusing on developing in one area only.***

6. Is it important that all people be aware of Indigenous Peoples' unique identities? Why or why not?

Yes. All Canadians should recognize Indigenous Peoples' unique identities as a means of preserving their distinct cultures. Just as other Canadians want to preserve their cultures, Indigenous Peoples want their cultural practices to be preserved and to exist long-term within Canada. This will benefit all Canadians, as diversity brings more ideas to solve the problems of the present and future.

No. If you provide a negative response, you may want to talk to your learning partner or tutor/marker about your response.

7. Do you think that the restoration and renewal of Indigenous cultures will benefit the whole country? This is a challenging question and the answer is not directly stated in the course.

All Canadians can benefit from the preservation of unique Indigenous identities in that there are many things to learn from the variety of traditions and beliefs of Indigenous Peoples. For example, environmental stewardship, cooperation, and community development are all aspects of Indigenous worldviews that would be beneficial to Canada as a whole. As Canada is a multicultural country, everyone can learn from the cultures of others.

Learning Activity 1.6: Racism and Prejudice Questions

1. Complete the table below.

Word	Also known as _____ racism	Define in your own words
direct racism	<i>individual</i>	<i>when a person believes in racism and acts in a racist way</i>
indirect racism	<i>subconscious or unintentional</i>	<i>when a person is racist because they are afraid, ignorant, or using stereotypes</i>
systemic racism	<i>institutional</i>	<i>when the government or institutions or businesses do not give the same rights and opportunities to everyone (based on race)</i>

2. What are some examples of systemic racism?

Police do not respond to, or they are abusive to, people based on their race

Court system ignores culture when looking at a case

Child welfare and youth justice systems that take children away from their family, friends, and communities

3. Give two examples of overt and covert racism.

Answers will vary. Below are examples of a good response.

Overt Racism

- Example 1: ***Telling a person, "Go back to where you came from."***
- Example 2: ***Not allowing a person to spend time with your group of friends because of the colour of that person's skin. "You can't play with us. You're black."***

Covert Racism

- Example 1: ***A First Nations man arrives at a gas station for a job interview and is told that the position is filled. (The owner is afraid that he will steal.)***
- Example 2: ***Bag checkers at grocery stores who often check the receipts of visible minorities, but almost never check the receipts of middle-class white people.***

4. Words have power. Match the type of denial with the examples below.

Example a, b, c, or d	Word	Definition
c	act – denial	when a person denies the act happened
a	control – denial	when a person claims the act was an accident
d	intentional – denial	when a person claims the act meant something else
b	goal – denial	when a person excuses the behaviour because there was no goal to achieve

A person makes a racist comment: “All Asians are good at math.” Then, when someone comments that this is a racist statement, that person might make one of the following excuses:

- Oops! I did not mean to say that.
- What? It is a compliment. It does not benefit me to say it.
- I did not say that! I said my Asian friend is good at math.
- That is not what I meant. I meant my Asian friend is good at math.

5. What can you do to combat racism against Indigenous Peoples in Canada?

Answers will vary. Some ideas could include the following:

- ***Be conscious of your opinions. Be aware of how your words and actions affect others.***
- ***Talk to your friends and family about what you learned in this course.***
- ***Take non-violent action. Do not ignore racism when you see it. A good first step is simply telling someone that his or her comments or actions make you feel uncomfortable.***
- ***Write letters to your Member of Parliament about systemic racism that you have been subjected to or have witnessed.***

6. Why do you think racism, prejudice, and discrimination persist in Canada and elsewhere in the world?

Answers will vary. Some ideas could include the following:

- ***People are afraid of what they do not know or understand.***
- ***Misconceptions or confusion about different people.***
- ***The media influences how we think and act. People need to take ownership of this racism and stop supporting racist media.***

- ***Racism can be found even in our language that is taught from parent to child. Many people do not realize they are saying/doing racist things.***

7. Read the table below and answer the question that follows.



Study Strategy: Read questions 8 and 9 before reading the table so you have a purpose when reading.

Type of Racism	First Nations, Métis, and Inuit Perspective	Common Historic Perspective	Examples
Individual racism	When individuals hold racist views as part of their personal worldview or when individuals hold negative attitudes toward racial minorities based on stereotypical assumptions, fear, and ignorance.	Aboriginal people are savages who will never be capable of advanced thinking. They are without any control in the form of education, religion, or government.	Job-agency recruiters not hiring people based on their race. Landlords refusing potential tenants because of their race.
Systemic racism	There are many institutions such as government agencies, businesses, and other organizations. They are responsible for maintaining public policy, health care, education, housing, social and commercial services, and other frameworks of society. When they function in a way that limits rights or opportunities to certain people because of their race, this is systemic racism.	The government is doing the right thing in removing Indigenous Peoples from the land because they are not using it properly. It is obvious they do not care about land when they are willing to take small value items in exchange for large tracts of land.	The shooting deaths of Connie Jacobs and her son Ty by an RCMP officer (who was not found at fault for killing Connie and Ty in self-defense) are an example of a bigger picture that is systemic racism. Ask yourself, why are so many Aboriginal children taken away from their homes?
Cultural racism	When groups discriminate against other groups based on their culture. The belief is that the culture, not the individual, is flawed. Individuals willing to abandon the culture can then better themselves by adopting a culture (usually the dominant culture) that is not flawed.	It is necessary for the government to assimilate and enfranchise all Indigenous people so that they can become contributing members of Canadian society.	The media presenting cultural groups in a negative way. For example, connecting them to high rates of crime, substance abuse, and laziness.

Pick one type of racism (individual racism, cultural racism, and systemic racism) and draw a picture to define the term or show an example of this type of racism. Do not recreate the examples above. Think of your own example. Create a picture on a separate piece of paper.

There are many ways to complete this response. This is a good time to share with your learning partner or contact your tutor/ marker if you are unsure of your response. There is no sample picture provided.

8. Choose one of the quotes on racism found in Lesson 4 under “Seeing the Other.” Answer the questions below.

Quote you chose:

“The Indians gave up the land of their own free will, and for it received brass kettles, blankets, guns, shirts, flints, tobacco, rum and many trinkets in which their simple hearts delighted.”

Why is the quote racist? (Try your best to educate the racist person, instead of attacking them. They will be more open to hearing what you have to say.)

When you use words like “simple hearted” and “trinkets”—you make First Nations sound like they are stupid children.

Did you know that First Nations did not believe in ownership of the land as a commodity? Rather, they believe in a stewardship of the land. It is our jobs as humans to protect the land. We are not more important than other forms of life.

Explanation: Notice the above paragraph went from a “they believe stance” to statements of fact (like the last two sentences). Statements of fact show that you believe these to be universal truths – truths that society agrees are true.

Explanation: In this example, I am trying to pull away from accusing language or saying anything to make the person feel stupid – as if they should already know the information. Instead, I focus on one concept that the person misunderstood and I acknowledge their right to an opinion. “I understand you believe....”

9. Review the three goals you made in Learning Activity 1.1. Answer the following questions:
- a) What have you done to work towards your goals?
 - b) Have you met your goals?
 - Yes? Congratulations. You do not need to answer question (c). You may want to take a few minutes to set new goals for yourself.
 - No? Answer question (c).
 - c) What can you do to reach your goals? When will you do this? (today, tomorrow)

There are no answers provided for these questions. If you want to reach your goals, you need to check in with yourself regularly and make plans to work towards each goal.

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 1: Image and Identity

Learning Activity Answer Key



Portrait by Ted Longbottom

MODULE 1

LEARNING ACTIVITY ANSWER KEY

Learning Activity 1.1: Cultural Identity

Fill in two tables with information about yourself. This will help you to understand how you view the world from your place in the web of creation. Then, you will answer three questions on the Dene Kede creation story.

Every person has an identity. Identity comes from many places, such as family, culture, community, and geography. Consider the following as you fill in the tables:

- Think about each question before you respond. Explore who you are.
- For each question, you can write a response or draw and label pictures.
- If not enough space is provided, feel free to use another piece of paper.
- If you are unsure what to write, check the sample answers in the learning activity answer key found at the end of Module 1.
- Your answers are private. You will not hand in this activity.

Who am I?

My...	What does this look like? (Picture or Words)	How does this affect who I am or how I feel? (Picture or Words)
cultural values based on being a Canadian	<i>I am proud to say I am Canadian. I love playing street hockey, and I like how we are so polite, eh?</i>	<i>I noticed how my American friend thinks Americans are better than Canadians. I think Canadians are just as good as Americans. Canadians are proud but polite.</i>
cultural values based on my ethnicity (e.g., German, Dene)	<i>I do not know a lot about my Métis culture. That is why I am taking this course.</i>	<i>I want to know more about where I come from. Why are we alone? Why does mom have to work so much? Where is the rest of my family?</i>

What Do I Do?

People are responsible to their family, Elders, community, and the environment. Complete two of the four categories found in the left column below and answer the two questions for each category.

My responsibility to...	What do you do to support or contribute to the world you live in?	Goal: What will you do to support or contribute to the world you live in?
My family	<i>I help mom with laundry and I try to be quiet when she falls asleep on the couch. I try not to fight with my brothers.</i>	Goal: <i>I should study more and clean my room every week.</i>
Elders/ grandparents (respect)	<i>I always respect my grandma, even when she makes a mistake like calling me by my brother's name or when she forgets who I am.</i>	Goal: <i>I will visit grandma every Sunday.</i>
The community I belong to	<i>I live in a low income neighbourhood. I do not really do much here. My house is old and needs a lot of fixing but we do not have any money to fix stuff. I do not really know how to fix stuff.</i>	Goal: <i>I will pick up garbage. I told my Math teacher and he's organizing a day for our class to help pick up garbage in the neighbourhood.</i>
The environment I live in	<i>Hey! I just decided to pick up garbage on the sidewalks, so I am already going to help the environment.</i>	Goal: <i>My math teacher runs a sustainability group at school. He gets me and I like his class. I am going to join that group to help the environment.</i>

You have made at least two goals. Decide what you are going to do today to make these goals happen. At the end of this module, you will reflect on these goals.

The Dene Kede Creation Story Questions

Answers to all the questions will vary. Below are examples of a good response.

1. What does this story and the Dene perspective mean to you?

Everyone has the right to make independent choices, but they have to make choices based on relationships. If people choose to do things that harm others, then they are not living in a good way. This makes sense to me. I should always think about how my actions affect other people, animals, and even myself.

2. The *Dene Kede* stated "...because we were created last of all beings, our continued survival requires us to be in respectful relationships with the land and all of its animals, the spiritual world, other people and ourselves."

a) What does this quote mean to you?

This is about the web of creation. We are all a part of the web. If I do something, it will affect everything else in the web. Like the time I got mad at my best friend and yelled at him. He went home and got mad at his dog. I was mad too, so I threw garbage on the street on my way home. I affected the web in a bad way and more bad came from it.

b) Do you agree with this statement? Why or why not?

I definitely agree with the statement. Living in a good way is important and every person and animal has value and deserves respect. Even the land deserves respect. When I choose to live in a good way, I honour my grandfather.

If you disagree with all or part of the statement, this is still a good answer so long as you provide reasons and explore your thinking.

c) The Dene people want to give this perspective to their children. What are your thoughts on this goal?

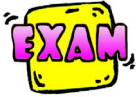
I can see why the Dene people are taking action for their children. Our world needs to learn more about respecting the environment. Look at all the pollution. Respect is not easy to learn and I see my teachers more than I see my mom, so I think it is important for respect to be taught in school.

3. The Dene creation story is one way of knowing. All ways of knowing are important. Explain what you think this means.

All people have a right to voice their opinions. Canada is multicultural, so we have many ways of knowing the world. The more we learn, the more we grow. In addition, it gives us more options when making decisions or solving problems.

Learning Activity 1.2: Vocabulary Cards

Lesson 2 introduced you to the vocabulary system with in-text definitions as well as different definitions in the glossary. It is important for you to learn these words so that you will better understand information in the rest of the course. Below is a list of important words that you should know.



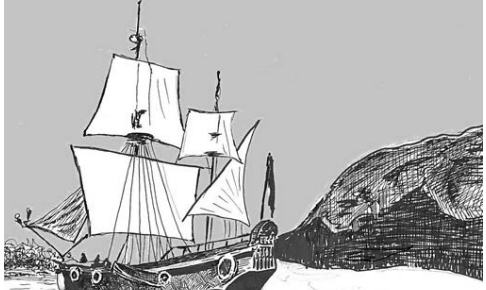
Remember, vocabulary cards will be a part of the final examination.



Look at the list of vocabulary words below. For the words that you do not know well, fill out a vocabulary card, as seen in the example provided. Use what you learned in the course as well as your own knowledge to create answers. Check the definitions in the reading above and in the appendix found at the end of this course, as they provide two different definitions for each term.

Read the sample card below to help you understand what you need to do. In the answer key, you will find completed vocabulary cards for five terms. For the rest of the terms, consult the definitions found in Module 1, as well as the glossary.

- | | |
|------------------|---------------------|
| 1. First Nations | 10. time immemorial |
| 2. Métis | 11. sovereignty |
| 4. Inuit | 12. assimilate |
| 4. Turtle Island | 13. sacred |
| 5. inferior | 14. interconnected |
| 6. Aboriginal | 15. solidarity |
| 7. spiritual | 16. treaty/treaties |
| 8. Indigenous | 17. Indian |
| 9. colonization | 18. discrimination |
| | 19. warrior spirit |

Word: colonization	Diagram/Picture:
<p>Example: <i>The Spanish Crown initially sponsored the explorer Christofo Colombo (also known as Christopher Columbus) to find a new route to India. He landed in the Americas (both North and Central America). The purpose of the second and later expeditions was expansion and conquest of local groups. Many Spanish people moved to the new territories, creating colonies. Often, many Indigenous people died from battle, resistance, or disease.</i></p>	
<p>Definition: <i>The process of settling among and establishing control over the Indigenous People of an area (online dictionary).</i></p>	<p>Description: <i>This picture is of a European ship landing on Turtle Island at an early stage of colonization.</i></p>



Note: Some of the information in these answers did not come from this course. Your answers should combine your knowledge from this course and your own life. Descriptions are provided if the diagram needs clarifying.

Word: <i>discrimination</i>	Diagram/Picture:
<p>Example: <i>A girl is told she cannot become an astronaut when she grows up because she is a girl.</i></p>	
<p>Definition: <i>When people treat others unfairly based on a personal characteristic such as gender, age, or race.</i></p>	<p>Description: <i>You could draw a picture of a young girl with a dream bubble of herself on the moon in a spacesuit with a parent telling her "You can't do that. You're a girl!"</i></p>

Word: <i>assimilate/assimilation</i>	Diagram/Picture:
<p>Example: <i>First Nations children were taken away from their parents and raised in residential schools. They were taught to be Christians and only allowed to speak English.</i></p>	
<p>Definition: <i>When a group is forced to give up its customs and traditions and adopt another culture's customs and traditions.</i></p>	<p>Description: <i>You could draw a picture of a student sitting in school with the teacher speaking English. In a mind bubble, the child is outside learning about plants with her grandmother in a different language.</i></p>

Word: First Nations	Diagram/Picture:
<p>Example: <i>The Cree, Anishinaabe, and Dakota are all First Nations. Brokenhead, Hollow Water, and Peguis are all First Nations reserve communities.</i></p>	
<p>Definition: <i>A person whose ancestors came from one of the First Nations on Turtle Island; a band or a community.</i></p>	<p>Description: <i>You could draw a person:</i></p> <ul style="list-style-type: none"> ■ <i>male/female</i> ■ <i>dark or light skin/hair/eyes</i> ■ <i>perhaps including an item connected to traditional First Nations communities (e.g., a feather or medicine pouch)</i>

Word: Turtle Island	Diagram/Picture:
<p>Example: <i>Turtle Island describes a place that does not focus on political boundaries like the Canada-U.S. border.</i></p>	
<p>Definition: <i>Turtle Island is the name some First Nations gave to North America. Today, many Indigenous people use this term.</i></p>	<p>Description: <i>You could draw a picture of a turtle with mountains and lakes on its back.</i></p> <p><i>In Haudenosaunee oral tradition, muskrat put dirt on turtle's back, which grew into North America.</i></p>

Word: time immemorial	Diagram/Picture:
<p>Example: <i>First Nations and Inuit have lived here for as long as they can remember.</i></p>	
<p>Definition: <i>A time in the past before people wrote down history. For First Nations and Inuit, it was a time long before the arrival of the Europeans.</i></p>	<p>Description:</p> <pre> graph TD A[Today (21st century)] --> B[European Arrival (1492)] B --> C[Viking Arrival (around 1000)] C --> D[Time Immemorial (distant past)] </pre>

Learning Activity 1.3: The Ghosts of History

Answer 10 questions based on what you have read so far. The first question is a T-chart and the rest are short-answer questions.

1. Fill out the T-chart. When you read about evidence supporting the pipeline, write it on the left side. When you read about evidence opposing the pipeline, write it on the right side. Write down facts and your opinions.

Support the Pipeline	Oppose the Pipeline
<ol style="list-style-type: none"> 1. <i>Instead of using trucks and trains, we can be safer and use the pipeline.</i> 2. <i>Fact: the pipeline will create jobs and make money so it is good for the economy.</i> 	<ol style="list-style-type: none"> 1. <i>The construction will affect the reservation's water supply.</i> 2. <i>The construction will dig up a sacred tribal site, affecting cultural resources.</i> 3. <i>The construction will affect the reservation's health and welfare.</i> 4. <i>Pipelines have leaks.</i> 5. <i>Suzuki: We need to reduce our fossil fuel use. This will save money, plants, animals, and human lives. In addition, we will have fossil fuels for the future.</i>

Answers for questions 2–6 will vary. Sample responses are provided.

2. On September 3, 2016, water protectors crossed the fence line to stop the construction workers. The security crew attacked the water protectors with dogs and pepper spray.
 - a) Do you think the water protectors were justified in crossing the fence and trespassing to protect the graves and stop the construction? Why or why not?
Yes, the protectors were justified. Could you imagine if someone dug up your grandfather's bones with a bulldozer? In addition, the pipeline is dangerous. It will destroy parts of the Earth. We are all protectors of the Earth.
No, the protectors were not justified. This property was private. When they crossed the fence, they were trespassing. That is against the law. People need to follow the rules, even if their actions are for a good cause.
 - b) The security crew used pepper spray and dogs as weapons to control the crowd. What else could they have done in this situation?
The security crew could get a megaphone to talk to the crowd. They also could have left and called the police.

- c) North Dakota officials charged Amy Goodman with criminal trespassing as she crossed the fence line to video-record the event. However, as a journalist, Amy has the right to freedom of the press. A judge later dropped the charges. Why do you think the North Dakota officials charged Amy Goodman?

Maybe they did it to scare other people from telling the world what is happening. I think it is strange that a news station was not there to film the resistance. Amy was within her rights.

3. Paulo Freire, a famous Brazilian activist, believed that language is never neutral. If you describe a man attacking a woman, then you assume the man hurt the woman on purpose. If you say that a woman was hurt by a man in an accident, then you assume the man hurt the woman unintentionally.

At the beginning of the section on the Standing Rock Sioux tribe, you read the word “protected” instead of “protested.” How does the use of the word “protected” change your opinion of the Standing Rock Sioux?

If you say the people protested the construction, you are making it sound like they are fighting or saying they disagree with something. If you say the people are protecting the environment against the construction, you think something or someone needs help being protected. In this case, the Earth needs to be helped and the protectors are caretakers of the Earth, speaking on Her behalf.

4. Words have power. On the Standing Rock website, it reads:

The Standing Rock Sioux Reservation is situated in North and South Dakota. The people of Standing Rock, often called Sioux, are members of the Dakota and Lakota nations. “Dakota” and “Lakota” mean “friends” or “allies.” The people of these nations are often called “Sioux,” a term that dates back to the 17th century when the people were living in the Great Lakes area. The Ojibwa called the Lakota and Dakota “Nadouwesou,” meaning “adders.” This term, shortened and corrupted by French traders, resulted in retention of the last syllable as “Sioux.” There are various Sioux divisions and each has important cultural, linguistic, territorial, and political distinctions. (SRST)

Why is it important to be specific when identifying a person or group?

Specificity is important. It is also respectful to use descriptive terms that are used by the community itself. The Sioux nation is large. Within this nation, there are different groups that live in different places and have their own governments, cultures, and languages. Essentially, they are different peoples. I think it is okay to say "Sioux" when you are talking about both the Dakota and Lakota doing something together, like this protest, but if a group of Lakota did something on their own, then we should use Lakota to identify them.

5. Dishonoured treaties are a "Ghost of History." How do the dishonoured treaties play a part in modern events, such as the Standing Rock Sioux protecting the water from the Dakota Access Pipeline project?

Below are two possible responses.

Example 1: The spirit of the treaties was very different from what was written down. I remember learning about that in history class. First Nations who signed the treaties believed they were agreeing to share the land as equals protecting the Earth, not signing over their land and taking on a role as children of the Crown. If the treaties were honoured, pipeline projects would not exist because we would all be stewards of the Earth.

Example 2: Think of the Two Row Wampum. It was an agreement between two parties that they would not interfere with each other. I think digging up ancestral graves is interfering. Then there is the pipeline. If an oil pipe bursts anywhere on that line, it will harm the water system, people, animals, plants, and the Earth itself. All the people of Turtle Island need to start honouring the treaties because we are all treaty people.

6. There is a famous t-shirt that shows a picture of Geronimo from the Bedonkohe tribe of the Apache with three other Apache men. All four men are seen holding rifles. The shirt reads "Homeland Security: Fighting Terrorism since 1492."

The context: There was a man named Goyathlay (one who yawns). Mexican soldiers called him Geronimo. His brother in law, Juh, was a Chiricahua chief and Goyathlay often spoke for him when negotiating with the Americans. As a result, many Americans think Goyathlay was a chief, but in fact he was a medicine man and a respected leader.

The Apache fought against colonization in what is now Arizona and New Mexico, USA. The Apache were relocated to reservations. Goyathlay escaped the reserve numerous times. He and a band of warriors fought against the soldiers and settlers invading traditional Apache land. In the end, it took thousands of American soldiers to shut down the Apache defence against invasion.



Note: 1492 is the year that Christopher Columbus landed in the Americas.

Question: What do you think is the meaning of the shirt's message?

Below are two possible responses.

Answer 1: The shirt is referring to the United States Department of Homeland Security, which was established to provide security to the country within its borders. It is saying that the first Department of Homeland Security was in fact leaders like Goyathlay and Sitting Bull (a Hunkpapa Sioux leader) who resisted European invasion.

Answer 2: This shirt is about the perspective of First Nations and Inuit. To them, the Europeans were the invaders and they are continuing to resist invasion to this day.

7. Complete the sentences below using both the reading above and what you have learned in the course so far. Read the sample answers first. Your answers are not supposed to reflect your belief; rather, you are trying to understand both the Kanienkeha/Indigenous perspective and the police/government perspective on what happened.

The Kanienkeha had the right to set up roadblocks because...

They were protecting the forest. There are animals, insects, and plants that live in the forest that would die if it were destroyed for a golf course.

Your turn: The Kanienkeha had the right to set up roadblocks because...

- **the Two Row Wampum of 1645 was a treaty made between the Haudenosaunee and the Dutch. The Kanienkeha are one nation of the Haudenosaunee and were part of the Two Row Wampum treaty, which proves that they have a sovereign right to the land.**
- **this land had a Kanienkeha graveyard. You cannot dig up a graveyard.**
- **this land had a lacrosse field that the community used. You should not take that away from them.**
- **the forest was the last of the forestland in the area. Trees give us oxygen to live. We need to stop cutting down trees.**

The Kaniienkeha did not have the right to set up roadblocks because...

The Two Row Wampum treaty was an agreement made with the Dutch, not the Government of Canada. Therefore, the Kaniienkeha do not have sovereign rights to the land.

Your turn: The Kaniienkeha did not have the right to set up roadblocks because...

- ***The court decided that the roadblocks must be removed. The Kaniienkeha decided not to listen to the court order. They should obey the law.***
- ***The Kaniienkeha wielded guns in their resistance. This is too extreme. Violence is not the answer.***

8. Choose one important historical event and explain how it affects First Nations, Métis, and/or Inuit in North America.

Historical events include the following:

- The Oka Crisis
- The Dakota Access Pipeline
- Any event you think is historically significant

Each bullet provides elements of a good response.

The Oka Crisis

- ***was an important event for a whole generation of Indigenous Peoples in North America. The event helped Indigenous Peoples to come together in solidarity.***
- ***drew a lot of media attention on what was happening at Kanasatake. The Kaniienkeha shut down all the roads, which got the attention of Canadian citizens and made them aware of the injustices that were happening.***
- ***resulted in a victory for the Kaniienkeha because the golf course was not built. However, they did not get rights to the land so it means they will have to keep resisting. The government***
 - ***ignored the Kaniienkeha rights as a sovereign nation***
 - ***used Canadian law in an attempt to quiet the Kaniienkeha voice***
 - ***used violence and intimidation in the form of the police and later the army to try to silence the Kaniienkeha***

The Dakota Access Pipeline

- ***This event was the largest modern gathering of Indigenous Peoples on Turtle Island, bringing Indigenous people together from all over North America and even the world. Non-Indigenous people have begun to join in as well (e.g., LGBTQ community, Palestinians).***
 - ***This movement resulted in Indigenous solidarity and empowerment.***
 - ***It showed how the government was trying to quiet Indigenous voices. They tried to block the media, like Amy Goodman. They even wrongfully charged her. However, this event made the news. This is a step forward for Indigenous rights.***
 - ***raised awareness on issues of respect for the Earth, for our water and land. The Standing Rock Sioux were acting as stewards.***
 - ***created an opportunity for positive language use for Indigenous Peoples in the media as "protectors." Language has power.***
9. List and explain at least two consequences of the event that you have chosen. Consequences (results) can be either positive or negative.

Each bullet provides elements of a good response.

The Oka Crisis

Positive consequences include the following:

- ***Solidarity of Indigenous Peoples***
- ***Indigenous voices are being heard. Media attention helps citizens become aware of what is happening.***
- ***Kanienkeha were allowed to continue using the land.***

Negative consequences include the following:

- ***Kanienkeha did not regain ownership of the land as a sovereign nation. (However, land cannot be owned because we belong to the land.)***
- ***Violence against Indigenous people is becoming public. Awareness of violence and a voice against it leads to resolutions that are more peaceful.***

The Dakota Access Pipeline

Positive consequences include the following:

- ***Solidarity of Indigenous Peoples. Non-Indigenous groups joining the cause.***
- ***Awareness of a need to protect the Earth—stewardship.***
- ***Awareness that Indigenous people are not the ones initiating violence.***
- ***Opportunity for more positive language use when referring to Indigenous Peoples.***
- ***Empowerment of Indigenous voices.***
- ***There is a greater awareness of violence against Indigenous people. Indigenous people around the world and allies to Indigenous Peoples are building a voice against this violence. This will lead to resolutions that are more peaceful.***

Negative consequences include the following:

- ***Violence done to protectors.***
- ***Failed to halt the pipeline.***
- ***There is still a need to protest the government and large corporations, as they are not listening and negotiating with Indigenous groups.***

10. Why is it important for all Canadians to understand Indigenous history? For example, think of the rioting citizens who were frustrated with the roadblocks because they did not know the history behind the resistance.

Each bullet provides elements of a good response.

- ***Stewardship of the land is a responsibility that we should all have.***
- ***Dishonoured treaties are everyone’s concern because, as Canadians, we all benefit from the treaties (we are all treaty people).***
- ***Indigenous Peoples have been harmed through colonialism. We are all responsible for fixing these problems.***
- ***Ignorance is not a good excuse. We all need to be educated on our history so that we can understand those around us and work together to better our society.***
- ***Injustices are still happening to Indigenous Peoples in Canada. We need to work together to stop them.***
- ***Indigenous Peoples in Canada were here first. They have a right to the land more than others do. The land was forcibly taken from them, but they still have a right to sovereignty.***

Learning Activity 1.4: Quotes

You will analyze one of the two quotes above by answering three questions.



Note: Before you begin this learning activity, go to the course introduction and read the sections on plagiarism, quotations, and paraphrasing.

All answers will vary. Below are examples of a good response.

Which quote did you pick? (circle) #1 or #2

1. What is the explicit (stated) message? Paraphrase (reword) that message. How has your paraphrase changed your understanding of the quote?

Below is an example for quote #1.

Paraphrase: ***Indian title is about the various cultures and ways of life before the Europeans came to what is now Canada.***

How: ***Indigenous groups want to reconnect with their culture. For example, part of this is a reconnection to traditional government, which is different from Canadian government.***

2. What is the implicit (hidden) message? In other words, what issue is the quote addressing without coming right out and saying it? Reword that message.

Both quotes relate to the idea that Indigenous Peoples have their own way of looking at the world, as well as their own cultures and beliefs. They mention the differences between groups of Indigenous Peoples and the Eurocentric worldview. There is also the importance of nationhood to Indigenous Peoples.

3. Provide a personal response to the quote. Respond either logically or emotionally based on your knowledge and experience.

Your response should be personal. Your answer could include personal stories or be more general. For example, I am starting to understand that Indigenous groups are unique. It must be frustrating when people make assumptions based on generic terms such as Aboriginal and Indigenous. I am definitely going to be more aware of these generalizations in the future.

Learning Activity 1.5: Indigenous Worldview Questions

Answers to the following questions will vary. Sample responses are provided.

1. What are Indigenous worldviews? Use your graffiti poster to help you answer.

Indigenous Peoples have unique worldviews. For example, the Métis worldview is different from the Anishinaabe worldview. Within the Anishinaabe, some points differ. Every person has his or her personal worldview too.

Indigenous worldviews include a philosophy that incorporates the whole person, as seen in the medicine wheel. Perspective is influenced by the idea that we are all part of the web of creation, not at the top of a food chain. Geography influences the way members of a group interact with their world (nature). History shapes who we are and where we come from. Indigenous history comes from an oral tradition, which is dynamic not static (like written history).

2. Why is it important to use the proper name that an individual or group identifies with instead of the government label? For example, why should we say “Kaniienkeha” instead of “Mohawk”?

Indigenous Peoples have been labelled by the government. It is important to recognize the Indigenous right of self-identification. As an individual, you can support this by taking the time to learn where a person comes from and how she or he identifies.

Organization Questions

3. Use the T-chart below to compare the two different ways that Indigenous Peoples are identified. In the left-hand column, write down at least two ways First Nations, Métis, and Inuit people identify themselves. In the right-hand column, write down at least two ways First Nations, Métis, and Inuit people are identified by the Canadian government and Canadian society. Notice the use of *Indigenous* and *Aboriginal* in the tables below.

Indigenous Self-Identity	Government/Society View of Aboriginal Identity
<ul style="list-style-type: none"> ■ <i>Specific name related to group affiliation</i> ■ <i>Specific cultural practices</i> ■ <i>Spiritual beliefs</i> ■ <i>Sometimes labels are adopted by the group (e.g., Métis and the Eskimo in Alaska)</i> 	<ul style="list-style-type: none"> ■ <i>One label to define many peoples, regardless of group affiliation</i> ■ <i>No distinguishing between various cultural, linguistic, or spiritual practices</i> ■ <i>No allowance for alternate worldview</i> ■ <i>Practice of assimilation in all government policy concerning Indigenous Peoples</i> ■ <i>Labelled them "Aboriginal" or "Indian"</i>

4. How does Indigenous self-identification differ from the identity that is placed upon these groups by the Canadian government? What do you think are the consequences of the government's attempt to define Indigenous Peoples?

The government identifiers lump everyone together instead of seeing each group as individual and unique. Some consequences include loss of identity and self-esteem, frustration, and confusion on the part of the Indigenous Peoples, as well as confusion for all of Canadian society.

5. List two ways Indigenous Peoples differ from other Canadians.
- a) ***Indigenous worldview is more community-based than individualistic.***
 - b) ***Indigenous worldview is also more holistic in that people are seen as needing to be in balance in all areas of the self, including physical, mental, emotional, and spiritual, rather than focusing on developing in one area only.***

6. Is it important that all people be aware of Indigenous Peoples' unique identities? Why or why not?

Yes. All Canadians should recognize Indigenous Peoples' unique identities as a means of preserving their distinct cultures. Just as other Canadians want to preserve their cultures, Indigenous Peoples want their cultural practices to be preserved and to exist long-term within Canada. This will benefit all Canadians, as diversity brings more ideas to solve the problems of the present and future.

No. If you provide a negative response, you may want to talk to your learning partner or tutor/marker about your response.

7. Do you think that the restoration and renewal of Indigenous cultures will benefit the whole country? This is a challenging question and the answer is not directly stated in the course.

All Canadians can benefit from the preservation of unique Indigenous identities in that there are many things to learn from the variety of traditions and beliefs of Indigenous Peoples. For example, environmental stewardship, cooperation, and community development are all aspects of Indigenous worldviews that would be beneficial to Canada as a whole. As Canada is a multicultural country, everyone can learn from the cultures of others.

Learning Activity 1.6: Racism and Prejudice Questions

1. Complete the table below.

Word	Also known as _____ racism	Define in your own words
direct racism	<i>individual</i>	<i>when a person believes in racism and acts in a racist way</i>
indirect racism	<i>subconscious or unintentional</i>	<i>when a person is racist because they are afraid, ignorant, or using stereotypes</i>
systemic racism	<i>institutional</i>	<i>when the government or institutions or businesses do not give the same rights and opportunities to everyone (based on race)</i>

2. What are some examples of systemic racism?

Police do not respond to, or they are abusive to, people based on their race

Court system ignores culture when looking at a case

Child welfare and youth justice systems that take children away from their family, friends, and communities

3. Give two examples of overt and covert racism.

Answers will vary. Below are examples of a good response.

Overt Racism

- Example 1: ***Telling a person, "Go back to where you came from."***
- Example 2: ***Not allowing a person to spend time with your group of friends because of the colour of that person's skin. "You can't play with us. You're black."***

Covert Racism

- Example 1: ***A First Nations man arrives at a gas station for a job interview and is told that the position is filled. (The owner is afraid that he will steal.)***
- Example 2: ***Bag checkers at grocery stores who often check the receipts of visible minorities, but almost never check the receipts of middle-class white people.***

4. Words have power. Match the type of denial with the examples below.

Example a, b, c, or d	Word	Definition
c	act – denial	when a person denies the act happened
a	control – denial	when a person claims the act was an accident
d	intentional – denial	when a person claims the act meant something else
b	goal – denial	when a person excuses the behaviour because there was no goal to achieve

A person makes a racist comment: “All Asians are good at math.” Then, when someone comments that this is a racist statement, that person might make one of the following excuses:

- Oops! I did not mean to say that.
- What? It is a compliment. It does not benefit me to say it.
- I did not say that! I said my Asian friend is good at math.
- That is not what I meant. I meant my Asian friend is good at math.

5. What can you do to combat racism against Indigenous Peoples in Canada?

Answers will vary. Some ideas could include the following:

- ***Be conscious of your opinions. Be aware of how your words and actions affect others.***
- ***Talk to your friends and family about what you learned in this course.***
- ***Take non-violent action. Do not ignore racism when you see it. A good first step is simply telling someone that his or her comments or actions make you feel uncomfortable.***
- ***Write letters to your Member of Parliament about systemic racism that you have been subjected to or have witnessed.***

6. Why do you think racism, prejudice, and discrimination persist in Canada and elsewhere in the world?

Answers will vary. Some ideas could include the following:

- ***People are afraid of what they do not know or understand.***
- ***Misconceptions or confusion about different people.***
- ***The media influences how we think and act. People need to take ownership of this racism and stop supporting racist media.***

- ***Racism can be found even in our language that is taught from parent to child. Many people do not realize they are saying/doing racist things.***

7. Read the table below and answer the question that follows.



Study Strategy: Read questions 8 and 9 before reading the table so you have a purpose when reading.

Type of Racism	First Nations, Métis, and Inuit Perspective	Common Historic Perspective	Examples
Individual racism	When individuals hold racist views as part of their personal worldview or when individuals hold negative attitudes toward racial minorities based on stereotypical assumptions, fear, and ignorance.	Aboriginal people are savages who will never be capable of advanced thinking. They are without any control in the form of education, religion, or government.	Job-agency recruiters not hiring people based on their race. Landlords refusing potential tenants because of their race.
Systemic racism	There are many institutions such as government agencies, businesses, and other organizations. They are responsible for maintaining public policy, health care, education, housing, social and commercial services, and other frameworks of society. When they function in a way that limits rights or opportunities to certain people because of their race, this is systemic racism.	The government is doing the right thing in removing Indigenous Peoples from the land because they are not using it properly. It is obvious they do not care about land when they are willing to take small value items in exchange for large tracts of land.	The shooting deaths of Connie Jacobs and her son Ty by an RCMP officer (who was not found at fault for killing Connie and Ty in self-defense) are an example of a bigger picture that is systemic racism. Ask yourself, why are so many Aboriginal children taken away from their homes?
Cultural racism	When groups discriminate against other groups based on their culture. The belief is that the culture, not the individual, is flawed. Individuals willing to abandon the culture can then better themselves by adopting a culture (usually the dominant culture) that is not flawed.	It is necessary for the government to assimilate and enfranchise all Indigenous people so that they can become contributing members of Canadian society.	The media presenting cultural groups in a negative way. For example, connecting them to high rates of crime, substance abuse, and laziness.

Pick one type of racism (individual racism, cultural racism, and systemic racism) and draw a picture to define the term or show an example of this type of racism. Do not recreate the examples above. Think of your own example. Create a picture on a separate piece of paper.

There are many ways to complete this response. This is a good time to share with your learning partner or contact your tutor/ marker if you are unsure of your response. There is no sample picture provided.

8. Choose one of the quotes on racism found in Lesson 4 under “Seeing the Other.” Answer the questions below.

Quote you chose:

“The Indians gave up the land of their own free will, and for it received brass kettles, blankets, guns, shirts, flints, tobacco, rum and many trinkets in which their simple hearts delighted.”

Why is the quote racist? (Try your best to educate the racist person, instead of attacking them. They will be more open to hearing what you have to say.)

When you use words like “simple hearted” and “trinkets”—you make First Nations sound like they are stupid children.

Did you know that First Nations did not believe in ownership of the land as a commodity? Rather, they believe in a stewardship of the land. It is our jobs as humans to protect the land. We are not more important than other forms of life.

Explanation: Notice the above paragraph went from a “they believe stance” to statements of fact (like the last two sentences). Statements of fact show that you believe these to be universal truths – truths that society agrees are true.

Explanation: In this example, I am trying to pull away from accusing language or saying anything to make the person feel stupid – as if they should already know the information. Instead, I focus on one concept that the person misunderstood and I acknowledge their right to an opinion. “I understand you believe....”

9. Review the three goals you made in Learning Activity 1.1. Answer the following questions:
- a) What have you done to work towards your goals?
 - b) Have you met your goals?
 - Yes? Congratulations. You do not need to answer question (c). You may want to take a few minutes to set new goals for yourself.
 - No? Answer question (c).
 - c) What can you do to reach your goals? When will you do this? (today, tomorrow)

There are no answers provided for these questions. If you want to reach your goals, you need to check in with yourself regularly and make plans to work towards each goal.

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 2: A Profound Ambivalence:
First Nations, Métis, and Inuit
Relations with Government



Portrait by Ted Longbottom

MODULE 2: A PROFOUND AMBIVALENCE: FIRST NATIONS, MÉTIS, AND INUIT RELATIONS WITH GOVERNMENT

Introduction

Welcome to the second module of Grade 12 Current Topics in First Nations, Métis, and Inuit Studies. In Module 1, you learned about events and consequences of colonial rule on Indigenous Peoples in Canada with a focus on the ghosts of history. In Module 2, you will learn about topics relating to First Nations, Métis, and Inuit Peoples and their interactions with colonial and modern-day governments.

This module is called “A Profound Ambivalence.” *Profound* means “deep.” *Ambivalence* means “to have mixed feelings about someone or something.” You will learn about mixed feelings regarding First Nations, Métis, and Inuit Peoples. This module has six lessons.

Assignments in Module 2

When you have completed the assignments for Module 2, submit your completed assignments to the Distance Learning Unit either by mail or electronically through the learning management system (LMS). The staff will forward your work to your tutor/marker.

Lesson	Assignment Number	Assignment Title
3	Assignment 2.1	The Métis Nation
4	Assignment 2.2	Self-Determination: Looking Forward, Looking Back

Review your vocabulary cards before you begin reading Module 2. As you read the course, check definitions in the appendix for the bolded terms.



In each lesson, keep track of vocabulary words you do not know. One way to do this is to use vocabulary cards (the template can be found in Module 1, Lesson 2). Review these cards regularly. This will help you in the course and it will prepare you for the vocabulary section of the final exam, which you will study for in Module 5, Lesson 2.



Note: As you read, think about the Royal Commission on Aboriginal Peoples (RCAP 1991–1996) and the four stages in the relationship between Indigenous and non-Indigenous people in Canada:

- Stage 1: Separate Worlds
- Stage 2: Nation-to-Nation Relations (Contact and Co-operation)
- Stage 3: Respect Gives Way to Domination (Displacement and Assimilation)
- Stage 4: Renewal and Renegotiation

Ask yourself, “What stage does this section of reading belong to?” Sometimes you will be reminded what stage you are reading about. Sometimes you will have to figure it out on your own.

LESSON 1: NATION-TO-NATION RELATIONS

This course promotes a variety of perspectives.

Essential Questions

How would you describe the relationship that existed among Indigenous nations and between Indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis, and Inuit peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. How did Indigenous nations interact?
2. How did First Nations' understandings of treaties differ from that of the Europeans? (You will learn more about this in Module 2, Lesson 3.)
3. What are the traditional economies of First Nations, Métis, and Inuit Peoples?
4. What were the principles and protocols that characterized trade between Indigenous nations and the traders of the Hudson's Bay Company?
5. What role did Indigenous nations play in conflicts between European powers on Turtle Island?

Introduction

In Module 1, you were introduced to the Royal Commission on Aboriginal Peoples (RCAP). In this lesson, you will read about Stages 1, 2, and 3. Prior to contact, Indigenous Peoples made treaties with each other and had a long history of diplomacy and treaty relations among themselves. Then, after the arrival of the Europeans, the early treaties focused on making and maintaining peace. The later treaties focused more on military alliances and the ceding of land, which included moving Indigenous groups out of traditional territories. First Nations, and later the Inuit, were no longer treated as independent nations.



Study Strategy: Take notes on a separate piece of paper. As you read, write down the key words or phrases that you feel are important. You can also take point-form notes or paraphrase what you have read.

Try taking notes until you reach the learning activity at the end of Lesson 1. Before you do the learning activity, reread the notes and check your understanding. Taking notes is another way to activate different areas of your brain.

Stage 1: Separate Worlds

confederacy: An alliance made between nations for mutual benefit.

Long before Europeans arrived on Turtle Island, First Nations and Inuit lived all across the land that is now Canada. Some of these groups were small and family-oriented. Small numbers ensured that there would be sufficient resources to feed the community, particularly in the winter when resources were scarce. Other societies were quite large; **confederacies**, made up of several nations, were organized for defense and to ensure good governance and peaceful relationships within the confederacy.

Each nation had its own territorial areas, large or small. Some were nomadic, moving from season to season to obtain resources. Others were semi-sedentary and practised agriculture or **horticulture**. Traditional economies included hunting, fishing, and gathering. Nations traded goods and made or renewed treaties with each other. Sometimes competition over resources led to conflict.

Social gatherings were important. The Blackfoot Confederacy met each summer to hunt bison, celebrate with feasts, and join in the midsummer celebration of the **Sundance**. Treaties were often made during gatherings. These treaties were verbal agreements between groups and over issues such as territorial disputes, maintaining peaceful relations, and military alliances. These were living treaties. As circumstances and needs changes, so did the treaties.

Indigenous nations were **sovereign**, with unique systems of governance, law, and language. Some were organized through clan or kinship systems. Some, such as the Haudenosaunee, were **matriarchal**, with women playing prominent roles. The collective good took precedence over individual wants and needs, and agreement was by **consensus**.



Note: Your notes could look like this for the above three paragraphs. These notes have title headings and bulleted points with important key words.

Before Europeans:

- Small groups (survival)
- Large groups (confederacies) split the labour

Territories:

- Nomadic (follow food and resources)

Meetings:

- Share information
- Trade and alliances
- Socialize (marriages)
- Treaties (making and maintaining peace)
- Living treaties = treaty changed as people's needs changed

Government and the Clan System

clan: The clan system was a form of government, as well as a method of organizing work. In the Ojibwe tradition, there were seven clans, each with its own animal symbol. Each clan was responsible for a different function within the larger society. For example, the Bear clan was responsible for protection, legal guardianship, and medicine.

First Nations and Inuit had their own complex governments long before they met the Europeans. Governments varied from group to group. For example, the Haudenosaunee Confederacy had a **clan** system. Its government was an extension of the clan system, and both women and men participated in government. The Haudenosaunee Confederacy's website describes the creation of the confederacy. It begins with the following two paragraphs.

Confederacy's Creation

"The Haudenosaunee Confederacy has been in place since time immemorial. The Peacemaker was sent by the Creator to spread the *Kariwiiio* or "good mind." With the help of Aiionwatha (commonly known as Hiawatha), the Peacemaker taught the laws of peace to the Haudenosaunee. Travelling from community to community, they both succeeded in persuading the Chiefs of each nation to join in the Great League of Peace and founded the only government with a direct connection to the Creator.

"Asking the Clan Mothers of each tribe to present their Chiefs, he placed deer antlers on each of their heads to symbolize their authority to the five nations. The Mohawks had nine Chiefs of the bear, wolf, and turtle clans; the Oneida also had nine of the bear, wolf, and turtle clans; Onondaga presented 14 of the turtle, snipe, bear, hawk, deer, wolf, eel, and beaver clans; Cayuga had 10 from the heron, deer, turtle, bear, and snipe clans; and finally Seneca presented eight Chiefs from the bear, snipe, turtle, wolf, and eagle clans. The Mohawk, Oneida, Cayuga, Seneca, and Onondaga accepted the long house as a symbol of their unity. In the Onondaga community, the Peacemaker planted a tree naming it the Great Tree of Peace. He directed the Chiefs of the council to sit beneath the shade of the tree and watch the council fire of the confederacy of the five nations. He told them that all issues concerning the confederacy would be discussed and deliberated under this tree." (HC)

The story continues from here, describing how the five nations solidified their alliance. The Peacemaker explained how the alliance used the wampum belt and how the confederacy was born. These five nations became six when the Tuscarora nation joined in 1722. The Great Law of Peace is the constitution, which makes up the laws and values of these great nations. Some believe that the U.S. constitution was modelled off the Haudenosaunee Confederacy's constitution.

Wampum belts were made of white and purple quahog or conch shells strung into belts. "The Iroquois (Haudenosaunee) attached great importance to the power of the beads. Strings of wampum were used to sanction council proceedings, to vouch for the integrity of a speaker, to give responsibility to an office, to solemnize a treaty, or to assuage sorrow." (Jake Thomas Learning Centre)

The Haudenosaunee Confederacy thrives today. In 1924, a democratic system of governance was established, but the Six Nations continue as its representative government.

In Module 1, Lesson 2, you learned about the *Gradual Enfranchisement Act*, which created an election-based band council system that displaced traditional First Nations forms of government that were already in place. The statement above refers to Ontario's Six Nations (the Haudenosaunee Confederacy) and the imposition of the elective system of band councils. In 1824, the government forced these nations to vote for their chiefs instead of respecting the existing political system. (HC)

If you have Internet access, you can find more information by inserting the key words "Haudenosaunee Confederacy" in a search engine or by going to www.haudenosauneeconfederacy.com/.

This system is different from the democracy that many Canadians understand. However, *different* does not mean *inferior*. There is more than one good way to live.

Allies and Enemies

Indigenous Peoples had conflict prior to first contact with Europeans. Conflict between groups could happen for many reasons, such as honour, territory, horses, prisoners, and wives. Although conflict existed amongst Indigenous Peoples, it was usually temporary as well as seasonal. This was very different from the conflict the Europeans brought with them. The French and English had been fighting in Europe for hundreds of years prior to their arrival on Turtle Island.

First Nations formed alliances with European newcomers. Treaties were negotiated for a variety of reasons and in a variety of ways. When Europeans recorded treaties on paper, they became static (unchanging), which is not the spirit of the treaties that First Nations recognized. The needs of parties participating in a treaty change over time. Treaties, as conceptualized by Indigenous Peoples, should be living documents so they can reflect the changing nature of the relationships they represent.

When the Europeans fought, First Nations fought in support of their trade allies. For example, during the War of 1812 when the British and Americans fought, the Kanienkeha (Mohawk) fought to support their British allies. During the war, the Americans took the Kanienkeha homeland and, after the war, the Kanienkeha lost their land (in what is now New York State), so the British granted the Kanienkeha new land (located near Montreal and Niagara Falls). Remember, you learned about the Kanienkeha when you read about the Oka Crisis in Module 1, Lesson 2.

Stage 2: Contact and Co-operation

Prior to contact, First Nations made treaties among themselves. After contact, First Nations created treaties with the European newcomers. Pay close attention to the reasons for each treaty and how it affected the parties involved.

The Great Law of Peace

You have just read about how the Haudenosaunee Confederacy had a constitution called the Great Law of Peace. A wampum belt was created to help remember the constitution. The Great Law of Peace explained how to maintain peace and described the purpose of the Grand Council (the senior level of government). Leadership was described in terms of responsibilities to the people. Leaders did not lead for personal gain. They were accountable to those they represented. The Great Law of Peace has many versions, but all versions hold true to the main principles of peace. (HIC)

The Covenant Chain



Note: The 17th century means the hundred years from January 1, 1601, to December 31, 1700.

In the 17th and 18th centuries, a series of treaties was created, mostly between the British and the First Nations of the eastern coast of what is now Canada. These treaties are collectively called the Covenant Chain. The Mi'kmaq and the Haudenosaunee Confederacy participated in these treaties.

The Canadian government has formally acknowledged the Covenant Chain treaties. In 2012, First Nations in Canada presented the Silver Covenant Chain of Peace and Friendship Belt to the Government of Canada. The following quote comes from the Assembly of First Nations website regarding the belt.

“The belt shows that the Crown is linked by a chain to the First Nations Peoples of this land. The three links of the chain represent a covenant of friendship, good minds, and the peace, which shall always remain between us. The covenant chain is made of silver, symbolizing that the relationship will be polished from time to time to keep it from tarnishing. This was the basis of the nation-to-nation relationship between the British Crown and the First Nations who became their allies in the formation of early Canada.” (AFN, n.d.)

Peace and Friendship Treaties

Many local governments in the eastern parts of North America negotiated treaties. These were meant primarily to prevent fighting between the First Nations and European settlers. These treaties occurred between 1725 and 1779.

Two Row Wampum

One of the most well known of the early treaties was the Guswenta or Two Row Wampum, a treaty between the Haudenosaunee (Iroquois) and the Dutch from the 13 colonies in 1645. You learned about this treaty in Module 1, Lesson 2.

Oskinikiw's Blog

Oskinikiw has written a blog entry about treaties. Read below to see his thoughts about these early treaties.

Oskinikiw's Blog



I remember learning that the Europeans really needed the help of the First Nations when they first came to Turtle Island. I guess that's why the treaties that were made on the East Coast were about peace and friendship, to show how First Nations would help the Europeans. I think those treaties also had some connection to the disagreements between the English and the French. Both groups wanted to have the First Nations on their side. The most interesting thing about the early eastern treaties is that they weren't about land, not like the treaties that came later. The treaties that came after settlers started moving into the western regions were all about the First Nations giving up land so that the Europeans could have it. Farming and mining seemed to be more important than the lives of First Nations, and the treaties they signed had nothing to do with peace or friendship and everything to do with mineral rights and land.



Note: Continue taking notes. As you read, remember to write down important key words.

Stage 3: Displacement and Assimilation

As European settlement expanded westward, they continued to sign treaties. As settlers started to move into the western regions, First Nations and Métis people were seen as obstacles. One reason for this is that First Nations and Métis people often occupied good farmland. Others lived on land that had mineral deposits. These groups were in the way because the government and European settlers wanted the good land that was already occupied.

code: To surrender rights to power or territory.

Many treaties followed the early peace and friendship treaties between the First Nations and the Europeans. After settlers established themselves permanently in North America, they needed less and less help from the First Nations. Treaties that came after had more to do with **ceding** land and forming military alliances.

As you read, think about how many treaties involved taking away land from First Nations groups and then giving them other land that Europeans claimed to own.

Royal Proclamation of 1763

The Royal Proclamation was not a treaty, but rather a declaration by King George III that brought Québec into British rule after the Seven Years War. It specifically reserved territory in the centre of the continent for the First Nations, to the west of areas settled by the European newcomers.

paternalism: A father-child relationship between two groups. Some say the Canadian government acted as the “father” in a paternalistic relationship with First Nations.

The purpose for designating this large reserve area as “Indian territory” was to prevent westward expansion by European settlers, particularly those in the 13 colonies (the U.S.). The Royal Proclamation established that anyone wanting to buy land within the reserve area had to negotiate with the British Crown, rather than directly with the First Nations. It also indicated that King George and the British Crown now protected all Indigenous Peoples. This is an example of **paternalism**.

The Royal Proclamation is still referred to today in helping to settle disputes and land claims between the Canadian government and First Nations.

The Robinson Treaties, 1850

The Robinson Treaties were a series of three treaties between the Crown and the Ojibwe who lived on the north side of Lake Superior and Lake Huron. The Crown wanted the land because of its rich mineral deposits, so it began negotiations with the Ojibwe to surrender their rights to the land. After lengthy negotiations, the Ojibwe agreed to the treaties and were moved to several small reserves. The government opened up the area for settlement and exploitation of the minerals.

The *British North America Act*, 1867

The *British North America Act* (or *BNA Act*) was the legislation that created the Dominion of Canada. This act was passed in Britain. It established the Dominion of Canada as a separate dominion under British rule. At the time of the *BNA Act*, the Dominion of Canada was made up of Ontario, Québec, New Brunswick, and Nova Scotia.

Section 91:24 of the act assigns jurisdiction over “Indians, and lands reserved for Indians” to the federal government. The *BNA Act* and the *Constitution Act* of 1982 are the primary legislation governing relations between the government and the First Nations, Métis, and Inuit. This is another example of paternalism, as the government is in control of Indigenous land.

Economy of Turtle Island

The term *economy* describes the resources and wealth of a country or nation, particularly its production and consumption. If a community produces and consumes resources and wealth at a high rate, it has a healthy economy. Prior to contact, Indigenous groups had a strong economic network based on resource sharing and respecting the land. When the Europeans arrived, they saw something different; they saw the potential to take resources from the land to build riches. This system was not self-sustaining.



Note: Today, our economy is suffering, as we are running out of resources due to overuse and pollution. Animal and plant life are no longer plentiful. Our economic system will need to adapt towards a sustainable model.

Traditional Indigenous Economies

Before Europeans came to Turtle Island, First Nations and Inuit lived off the land from coast to coast to coast. After European contact, the Métis also lived off the land. Each group, depending on its location, had a means by which it lived and prospered. This included two or more of the following:

- fishing
- hunting
- farming
- trapping
- gathering
- trade

Each group developed its economic base, depending on the land it occupied. If the land had many fish, then the people living there would fish. If the land had many deer, then the people would hunt deer. All over Turtle Island, Indigenous groups made their own food, clothing, tools, and homes. Services were also provided, such as healing, music, and cooking. Note that these are broad generalizations.



It is now your turn to practise highlighting. You should highlight key words and phrases, not whole sentences. Practise highlighting for the rest of Lesson 1.

Emergence of the Métis

The French Métis were born of the union of First Nations and French-speaking fur traders. The French encouraged *Métissage*, the intermarriage of French traders and First Nations women. Later, the North West Company (NWC) continued with this policy.

There were also English and Scottish Métis, who were born of the union of First Nations and English fur traders (the Baymen) and who are sometimes referred to as *Anglo-Métis*. The English fur trade company, the Hudson's Bay Company (HBC), did not allow its employees to take First Nations wives, but many disobeyed. Over time, these rules were relaxed. The Anglo-Métis had a unique culture separate from other Métis. You will read more about the differences among Métis Peoples in Module 2, Lesson 2. For the purposes of this document, these groups are distinguished, when necessary, by the terms *Anglo-Métis* and *French Métis*.



Study Strategy: As you read, you will see two abbreviations:

- HBC for Hudson's Bay Company
- NWC for the North West Company

First Nations Women and the Fur Trade

First Nations women were critical to the success of the fur trade. They were the foundation of the trade network, as marriages established a kinship relationship between the trader and First Nations. This was an important part of First Nations protocol. These women were translators, clerks, negotiators, clothing artisans, labourers, wilderness experts, and business partners.

Métis trade families were instrumental in the expansion of the fur trade into the West.

The French Métis and the Anglo-Métis of Red River

ethnogenesis: The way by which a group of people comes to understand themselves as ethnically distinct from the greater cultures from which they emerged.

The French Métis in Red River emerged through **ethnogenesis**. In this case, the Métis who were a mixture of French and First Nations cultures grew to consider themselves as neither French nor First Nations but a people apart. The French Métis of Red River were a distinct nation.

In the early 1800s, the French Métis of Red River sold pemmican and other supplies to the NWC. As the NWC moved west and north into Alberta, the Métis settlement at the fork of the Red and Assiniboine rivers became the heartland of the Métis nation. The French Métis of Red River chose this location as their home but they travelled to hunt the buffalo, often into Dakota (Sioux) territory in the present-day U.S. (You learned about the Standing Rock Sioux in Module 1, Lesson 2.)

There were also Anglo-Métis at Red River whose origins were a mix of British HBC employees and First Nations. The Anglo-Métis were often Protestant (unlike the French Métis, who were Roman Catholic). The relationship between the French Métis and Anglo-Métis was very complex. The French Métis were the largest group at Red River in the 1860s, followed by the Anglo-Métis. The smallest group was the newcomer settlers. Both the French Métis and Anglo-Métis experienced racism from the newcomers.

The Fur Trade

The fur trade played an important role in relationships between the newcomer Europeans and the Indigenous Peoples of Turtle Island. The HBC was created in 1670 and owned by English investors. In 1783, a group of Scottish traders in Montreal created the NWC. These two companies traded for and transported furs from Turtle Island to Europe.

Prior to European arrival, some First Nations traded with the Inuit, which continued after the arrival of the fur trade. Both the HBC and the NWC traded metal items that were otherwise impossible to get, such as tools and iron pots, among other items. Later on, First Nations and Inuit traded for guns and ammunition.

Originally, the HBC ran an inland trade route from the rivers that fed into Hudson Bay. When ships from England travelled through the Hudson Strait, they came across the Inuit of the area and traded for whalebone and other items. The ships would then dock in Hudson Bay for the winter. In the spring, they would take the furs the Baymen (HBC employees) had collected back to England.

At first, the Baymen stayed in the forts by Hudson Bay and the First Nations travelled to them. The Nor'Westers (NWC employees) travelled inland to get their furs from the First Nations, meaning the First Nations did not need to travel so far to trade as they had with the HBC. The competition between the HBC and the NWC forced the Baymen to travel further inland. The First Nations were able to get better deals for their furs now that there was competition.

The Selkirk Settlement

In 1811, Lord Selkirk, a major shareholder in the HBC, bought land from the HBC at Red River. European settlers moved into Red River (the Métis homeland) in 1811 and began farming. The Nor'Westers (NWC employees) thought this settlement was an attempt to ruin their existing trade routes, which ran through Red River.

The new settlers had difficulties farming. In 1814, their crops produced so little that starvation was imminent. The governor, Miles MacDonnell, issued the Pemmican Proclamation in 1814, which forbid the Métis from selling pemmican to anyone outside the colony for a year.

The Nor'Westers were angry because they needed the pemmican. The Métis wanted to continue trading with their partner, the NWC. Both of these groups felt that the Pemmican Proclamation was the HBC trying to sabotage the NWC. The Métis and the Nor'Westers fought with the settlers, most notably in 1816 in the Battle of Seven Oaks.

The Battle of Seven Oaks

On June 19, 1816, in what is now a suburb of Winnipeg, the Métis under Cuthbert Grant successfully defended their economic livelihood against attempted strictures by the HBC. The confrontation is often referred to as a "massacre." During the brief but bloody encounter, the Métis lost one man while HBC casualties included 21 dead. In 1816, the Governor-in-Chief of British North America appointed a special commission under William Coltman to investigate the incident. Coltman's report exonerated the Métis from charges of precipitating a massacre and found that the HBC party had initiated the violence by confronting the Métis and firing the first shot.

The Battle of Seven Oaks was the first time that the Métis national flag was flown (see page 27 of this module)—evidence of the fact that the Métis recognized themselves as a new nation, distinct from First Nations.

If you are interested in this topic and you have access to the Internet or a library, you can search using the key words “Pemmican Proclamation” or “Pemmican War.”

The Rivalry Ends

In 1821, the government pressured the HBC and NWC to merge. The new company was called the Hudson’s Bay Company. The HBC had a monopoly on the fur trade (meaning there was no competition). Indigenous people were now at a disadvantage. Without competition, there was one set price for furs dictated by the HBC.

As the fur trade declined, hunters and trappers were out of jobs. In addition, the web of creation was out of balance. Animals were overhunted (e.g., buffalo and beaver). There was little left to hunt or trap. Indigenous groups in the area became reliant on the HBC.



Note: The beaver is an animal that provides for the land. The dams they build create wetland ecosystems that promote a diversity of life in animals and plants. Dams help to clean the water by keeping toxins and sediment from spreading into rivers and oceans. The mass killing of beavers on Turtle Island had a negative impact on Mother Earth.

The Sayer Trial

Four Métis traders, including Guillaume Sayer, were tried in Red River on May 17, 1849, for illegally trading furs. The jury found Sayer guilty but recommended mercy, and charges against the other three traders were dropped. The recommendation of mercy and the dropped charges were influenced by the threatening presence of 300 armed Métis outside the courthouse. The HBC’s ban on free trade would be ignored from that time on, as it was evident that the company was unable to enforce the ban. The Sayer trial broke the HBC’s monopoly and began an era of free trade in the Red River Settlement. (Foster, 2006)

Theft of Métis Land

By the 1860s, the Métis formed the majority of the population in Red River. In December of 1869, the HBC (which claimed ownership of the land at Red River) sold Rupert's Land to the Dominion of Canada, opening the West to settlement. The Métis were not consulted, which led to the Red River Resistance. You will read more about this in the next lesson.

The Inuit and Trade

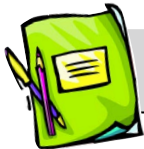
The Inuit were also negatively affected by the HBC. The Inuit set up regular trade with the HBC ships, and the Inuit who lived in southern Baffin Island worked as middlemen between the HBC and other Inuit groups. The Inuit became reliant on the HBC for trading metal goods as well as weapons and munitions. They also experienced the negative effects of overhunting.



Study Strategy: Read through your notes/highlighting. They will help you better understand and remember what you read. Use your notes/highlighting to help you complete the learning activity below.



This may be a good time to ask your learning partner for help. Remember, your learning partner is the person you chose to help you with this course.



Learning Activity 2.1

Pre-Confederation Treaties

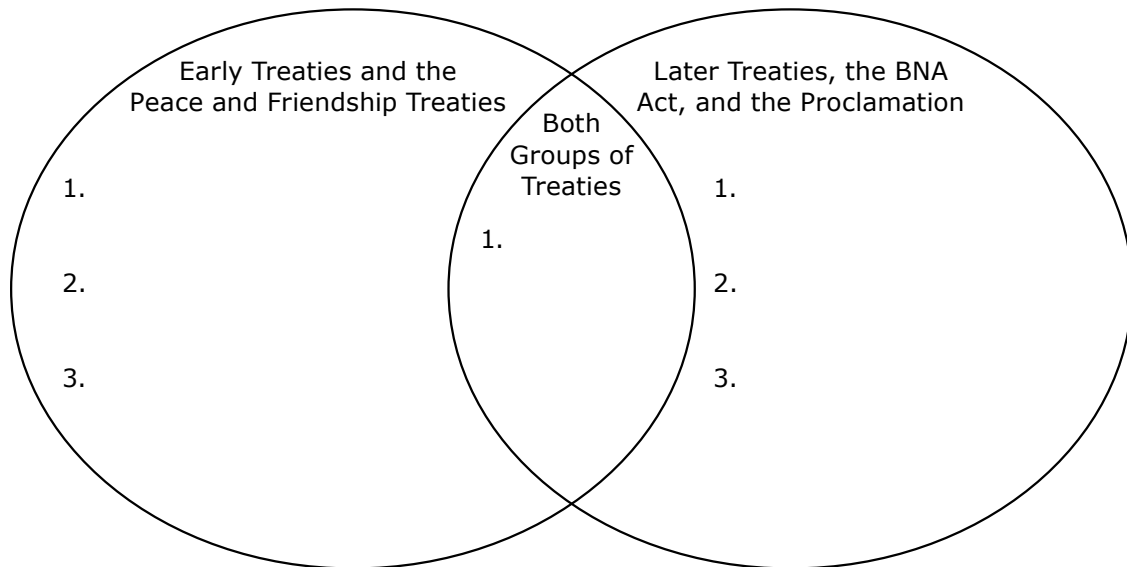
In this activity, you will answer six questions and fill out three different graphic organizers.

1. What are the traditional economies of First Nations, Métis, and Inuit Peoples?
2. How have the economic practices of First Nations, Métis, and Inuit Peoples changed over time?

continued

Learning Activity 2.1: Pre-Confederation Treaties (continued)

- Look at the Venn diagram below. In the centre, where the two circles overlap, give one example of how the later treaties, the Royal Proclamation of 1763 and the *British North America Act*, were similar to the early treaties and the Peace and Friendship Treaties. On the two outer parts of the circles, you will write three examples of what was unique or different about these treaties.



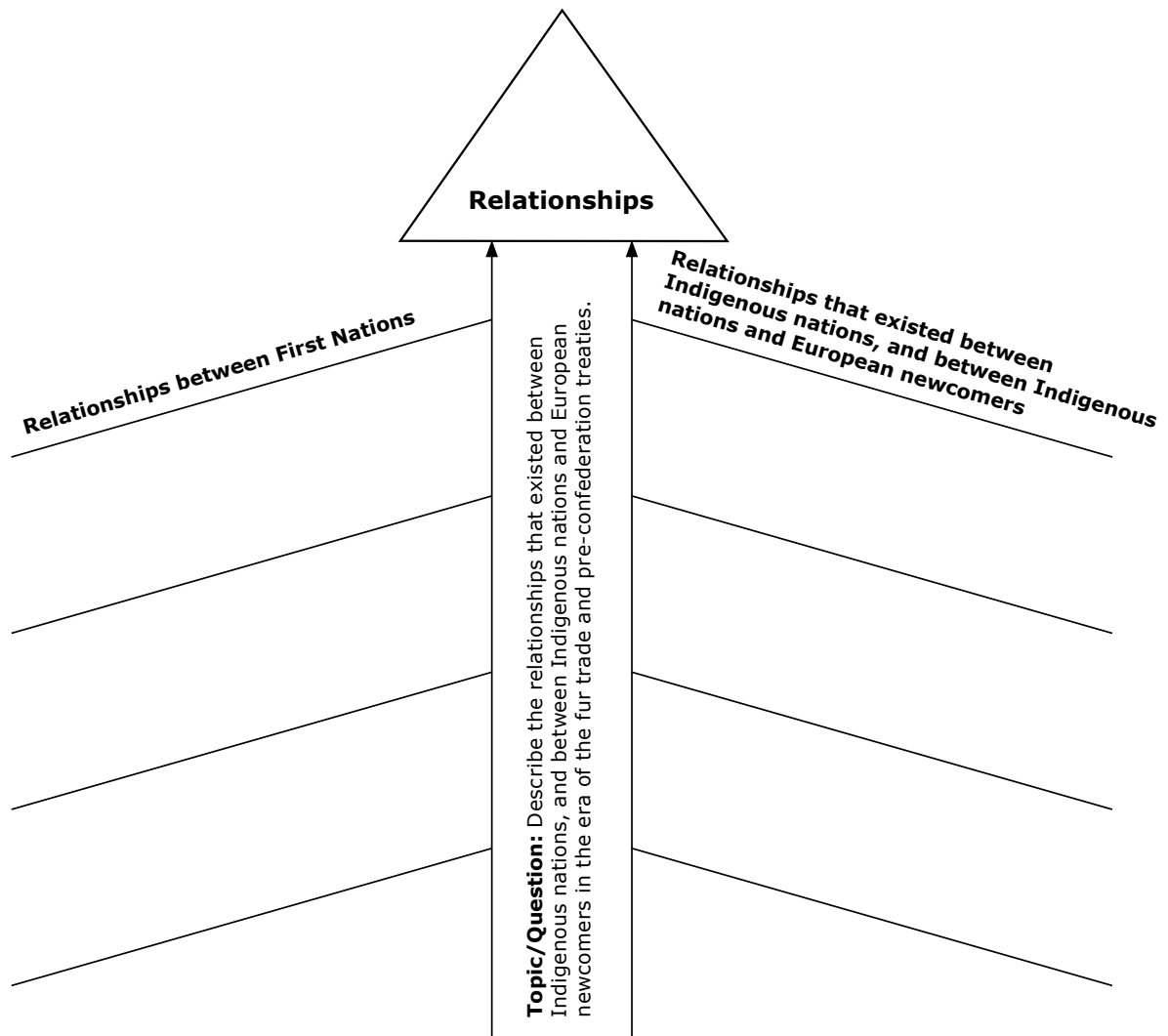
- The essential question for Lesson 1 is:
"How would you describe the relationship that existed among Indigenous nations and between Indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?"

Fill out the fishbone organizer on the following page. On the left side, you will provide examples of the relationships between First Nations and, on the right side, you will provide examples of the relationships between Indigenous nations and European newcomers.

continued

Learning Activity 2.1: Pre-Confederation Treaties (continued)

Fishbone Organizer



continued

Learning Activity 2.1: Pre-Confederation Treaties (continued)

5. What role did Indigenous nations play in conflicts between Europeans on Turtle Island?

European Groups	Indigenous role (How did they interact with the European groups?)
French and English	
HBC and NWC	First Nations... The Inuit... The Métis...



You can now assess your learning activity by consulting the answer key at the end of this module.

Lesson Summary

In this lesson, you learned that First Nations and Inuit Peoples made treaties long before the arrival of Europeans. First Nations established treaties with European groups for the purpose of making peace. As time went on, the newcomers created treaties and legislation that shifted the focus of treaties away from peace and towards control over land. You also learned about how the economy of the fur trade affected the relationships between the European newcomers and Indigenous Peoples.



Remember: Now that you have completed Lesson 1, you should be able to answer the essential question, “How would you describe the relationship that existed among Indigenous nations and between Indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?”



Study Strategy: It would be wise for you to take a few minutes after each lesson and write down an answer to the essential question. Your notes answering essential questions will help you when studying for the exam. This is the last reminder you will receive for the rest of this module.

LESSON 2: THE FRENCH MÉTIS AND THE ANGLO-MÉTIS

Essential Question

Who are the French Métis and the Anglo-Métis?

Enduring Understandings

- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis, and Inuit Peoples begin with knowledge of their pasts.

You Will Explore the Following Focus Questions:

1. How did the French Métis and the Anglo-Métis nations come to be?
2. What are the characteristics that distinguish French Métis and Anglo-Métis cultures?
3. What was the Métis experience of colonization?
4. How did the Métis defense of their rights shape the development of Canada?

Introduction

In this lesson, you will learn about the history of the Métis Peoples. There is no single accepted definition of the term *Métis*. Although the Métis are recognized constitutionally as one of the three Aboriginal Peoples of Canada, the *Constitution Act* of 1982 does not define who the Métis are. In Module 1, Lesson 2, you learned about the Manitoba Metis Federation's definition of *Métis*. In Module 2, Lesson 1, you learned that even within the Métis, there are distinct groups, such as the Red River Métis. Historically, the Métis people who had French and First Nations ancestry spoke French-Michif, Michif-Cree, or Bungee and often worked for the North West Company. In this document,

when it is necessary to distinguish these people from other Métis, they are called the *French Métis*. Those Métis who had English or Scottish and First Nations ancestry often spoke English and they often worked for the HBC. Some of these people also spoke (and continue to speak) Bungi (also referred to as Bungee, Bungie, Bungay, or the Red River Dialect). Bungi is a creole language of Scottish English, Scottish Gaelic, the Orcadian dialect of Scots, Cree, and Ojibwe. (Wurm) The term *creole* describes a language that has developed from a mixture of different languages. In this document, these people are called the *Anglo-Métis*. These groups had distinct cultures. Now is a good time to revisit this information.

French Métis Ethnicity

The French Métis were born of the union of French traders and First Nations women. These Métis are distinct and separate from other ethnic groups. (Remember, there are different groups of Métis, such as the Pembina Métis who now live in Montana, USA. Some of these groups are people of French descent, others are of English and Scottish descent. The following examples are generalizations and not to be applied to all Métis. Also, there was very little written historical evidence at the time of Métis ethnogenesis. As a result, you will focus on evidence seen later.

Examples of what makes the French Métis unique include the following:

1. Culture: Language and Art

The French Métis have their own languages: Michif-French and Michif-Cree. These languages were created to better suit their unique needs. Michif-Cree is commonly known as Michif and was created by Métis living on the Prairies. Michif has phrases that Cree and French speakers will understand, but they would still have to study it to be fluent.

Culture is also found in songs and music. The Métis had their own unique stories, often put into song. Their fiddle playing and dance are unique, and the Red River Jig is considered to be the unofficial Métis anthem. Their sash also has a rich history. There are varieties of sashes with different cultural connections. The French Métis have a unique style of beadwork, which can be seen in samples on display in local museums.

2. Oral Tradition and Spirituality

The French Métis had oral-based communities with oral histories. Oral-based communities function differently than communities that revolve around the written word. For example, the use of stories and respect of Elders are important aspects of oral-based communities.

Research of the French Métis people often focuses on the Christian influence among Métis, but Métis spirituality includes medicine people, the respect of Elders and the land, and other traditional knowledge. Many of their communities combined Christian and First Nations spirituality.

3. The Buffalo Hunt: Self-Government and Culture

The French Métis had a very advanced, progressive form of criminal justice. They did not have jails. Their system was democratic and community-oriented. Yearly elections were held for all officials. Restitution was used in favour of punishment. First Nations' use of ridicule was adopted in Métis justice. In addition, the death penalty was never used. If punishment was given out, it was less harsh than the western counterpart.

At the start of each buffalo hunt, 10 captains were named at a council and were installed into office orally (no written documents used). Each of the 10 captains would have 10 soldiers under his command. They made up the police force during the hunt and were responsible for the safety of the caravan and ensuring all members obeyed the rules. Each time there was a hunt, a provisional government was set up and leaders would decide the rules of that particular hunt. As you may notice, this system was far more flexible than that of the Dominion of Canada, which set out laws on paper that applied to all Canadians until such laws were changed or removed.

The buffalo hunt was a grand event. Travelling to a hunt, people would wear regalia with bead and quillwork. Even their horses and wagons displayed this art. The men would hunt, and the women and children would help prepare the meat. They had festivities after a hunt, which included many unique cultural aspects such as storytelling and dancing. (Vizina; MMF, 1991)

Rules of the Buffalo Hunt

“This system of rules and punishments (that governed the hunting of bison) would evolve to become part of a system of self-government for ... Métis communities; in 1873 the Southbranch settlements organized a form of local government, under Gabriel Dumont, based on the laws of the buffalo hunt.” (Dibaajimowin)

Anglo-Métis Ethnicity

The Anglo-Métis were born of the union of English or Scottish traders and First Nations women.

Examples of what makes the Anglo-Métis unique:

1. The Community

Many Anglo-Métis born of the union of First Nations women and HBC men settled in the area around the junction of the Red and Assiniboine rivers (known as the Forks today). Economies included hunting and fishing. They also planted gardens to supplement their diet.

Ownership of land had advantages. They built cabins and created social networks within the community. Men would hunt and fish together; women would visit one another. There was also a strong family network. Obligations to family meant travelling to relatives' homes and helping them when needed. These obligations extended to their First Nations families. Sometimes these networks involved business deals, but there were also cooperative projects that benefitted multiple families.

2. Spirituality

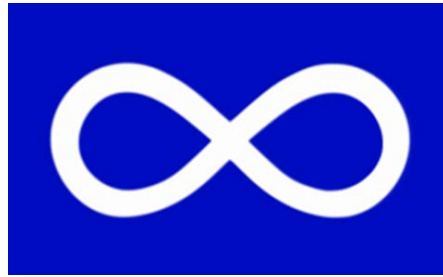
There was also a social element that revolved around the local parish (church territory). Anglo-Métis were often Protestant. Marriages, funerals, and baptisms brought the community together. Marriages were a celebration, including a sharing of food and dancing. (Foster. 1973)

The French Métis and the Anglo-Métis: Common Culture

1. Political Activism

The Métis have a strong history of political activism. The Red River Resistance and the Northwest Resistance show how they resisted assimilation and fought for recognition of their people as a unique ethnic group. In addition, The Métis were knowledgeable in the Dominion of Canada's government system. They made negotiations that others would also benefit from, such as negotiating Manitoba's inclusion in the country as a province instead of a territory. Provinces receive their powers directly from the Constitution of Canada, while territories have their powers delegated to them by the federal Parliament. As of 2016, the Métis have gained the right to make land claims and are in the process of filing a lawsuit to regain the 5665 square kilometres of land promised to them in the *Manitoba Act*. (Barkwell et al.)

2. The Métis Flag



The Métis have had many flags, but the commonly recognized flag is the *infinity* flag. Infinity means “limitless” or, in terms of time, “endless.” The Métis flag depicts a white infinity symbol (a sideways “8”) on a blue background, representing the Métis people existing forever. The symbol represents the two cultures becoming one. The infinity flag has represented the Métis militarily and politically since 1816.

The Red River Resistance and the Dominion of Canada

To recap, the Métis comprise several distinct groups that existed before Canada became a country. They occupied land at Red River before the HBC arrived. Rights to this land were ignored when the Crown gave it to the HBC. The Métis at Red River formed the majority population in the 1860s. In 1869, the HBC sold Rupert’s Land to the Dominion of Canada. Métis and First Nations rights to this land were ignored again.

Rupert’s Land included all the lands containing rivers that flow into Hudson Bay (i.e., the entire Hudson Bay drainage system). “This amounted to an enormous territory in the heart of the continent: what is today northern Québec and Labrador, northern and western Ontario, all of Manitoba, most of Saskatchewan, south and central Alberta, parts of the Northwest Territories and Nunavut, and small sections of the United States.” (Smith)

At this time, the Dominion of Canada’s main focus was to settle Western Canada. The government sent surveyors to figure out how the land would be distributed among the new settlers that would be coming in from Europe. When the surveyors visited Métis land looking for good farmland and mineral deposits, people became concerned.

country-born: Families formed by the union of English HBC employees and First Nations women (in this course, they are referred to as the Anglo-Métis).

The Métis forcibly removed surveyors from the land. The Métis did not recognize the Dominion of Canada as their government. Under Louis Riel's advisement, they created a provisional government. The members of this government were called the Convention of Forty. It consisted of 20 English-speaking men and 20 French-speaking men from the community, most of whom were Métis.

The provisional government outlined a list of rights it wanted the Dominion of Canada to recognize. For example, Manitoba was originally intended to become a territory, meaning that its government would have limited powers delegated by the Parliament of Canada, not the Constitution. They were not against the Canadian government; they were against losing their rights in the process of becoming a part of Canada.

Manitoba Joins Confederation

In 1870, the Dominion of Canada and the provisional government agreed on the *Manitoba Act*, which created the province of Manitoba with rights for the Métis. Manitoba became the fifth Canadian province.



Note: You already learned the definition of scrip in Module 1, Lesson 3.

Scrip, not Treaties

Under the *Manitoba Act* of 1870, the Métis were promised 1.4 million acres of land for their children in exchange for giving up their Aboriginal title to the land (inherent rights). It was distributed in the form of **scrip**. This included land in what is now the city of Winnipeg. In 1874, legislation granted \$160 scrip to heads of Métis families. The government could not agree on how to issue scrip and so the promise was not properly met. Some were given land, only to have it taken away again. Others received poor land with no access to water. Many decided to sell their land (often for very little) and relocate further west. Once settled, the Métis applied to the Dominion of Canada for title to their land. The government did not reply. Once again, surveyors were sent out to set value to the land already occupied by the Métis.

By the late 1870s, there remained very little land or scrip in Métis possession. Approximately two-thirds of the Métis population in Manitoba (estimated at around 10,000) emigrated from the province as a result of widespread fraud, illegal sales, and delays. The majority settled in what is now Saskatchewan. In Saskatchewan, the fiasco that was the distribution of scrip in Manitoba was repeated. Over 90% of Métis scrip ended up in the hands of speculators.

The Métis were once again mistreated and not seen as a priority by the government. (The First Nations were also experiencing something similar, as the Numbered Treaties were not being honoured by Canada.) The government repeatedly ignored political demands made by the provisional government in what is now Saskatchewan. The government also ignored the First Nations demands that the Numbered Treaties be honoured (including outside promises). This led to the Northwest Resistance in late 1884. Major events in 1885 include the Battle of Batoche, the Battle of Duck Lake, and the hanging of Louis Riel. The result was the scattering of the Métis once again.

The Great Métis Diaspora

The period after 1885 was difficult for the Métis. Many who had been involved in the Battle of Batoche moved away. Some moved to present-day Alberta, while others moved to what is now the Northwest Territories and the USA.

In order to encourage settlement further west, the government started the system of scrip, as it had done in Red River in the 1870s. Many Métis were given scrip with the hopes that they would become farmers. They were not accustomed to a solely agricultural existence, however, and this, coupled with the difficulties of getting scrip, resulted in migration to parts further north and west. Many began to rely heavily on low-paying seasonal jobs to support themselves. Remember that land is connected to economy and so denying land to the Métis meant poverty for many.

Landlessness was not the only factor that drove the Métis from their homelands in Red River and Saskatchewan. After both the 1870 and 1885 resistances, there followed periods of violence directed against the Métis by the settler population. In both instances, Métis homes were destroyed, property vandalized, and acts of intimidation and violence were directed at the Métis.

Many landless Métis families were forced to become squatters. These Métis became known as “road allowance people”—politically, socially, and financially marginalized. Because they paid no taxes, their children could not be educated in public schools. The marginalized status of the Métis resulted in many social problems, including poverty, ill health, and loss of self-esteem. Many of these problems persist in the present day.

diaspora: The forced movement of people from their original homelands. These people are scattered to different areas and are no longer a single group.

The Métis population fell from 83% of the Manitoba population in 1870 to just 7% by 1886. The diaspora of the Métis led to their disappearance as a political presence in the West. The political re-emergence of the Métis did not return until the 20th century.

In 2013, the Supreme Court of Canada found that the federal government had failed to live up to the land grant provision it had made in the 1870 Manitoba Act. The Manitoba Métis Federation continues to pursue a land claim against Canada. In 2016, The Supreme Court ruled in *Daniels v. the Queen* that Métis peoples are the responsibility of the federal government. The Métis Nation of Saskatchewan believes that this decision will assist them in bringing land claims against Canada. (MMF, 2019)



Note: The term *Métis* below refers to contemporary Métis, which includes the historical Métis Peoples. For more specific details on this, refer back to the definition of *Métis* found near the beginning of Module 1.



Study Strategy: Have you developed good study habits? Here are some questions to help you think about what study habits work for you.

- Did you check the next learning activity or assignment before you began to read?
- Did you highlight or take notes?
- Take a minute to reflect on how you study and prepare for your lessons. Have you tried a number of methods (e.g., note taking, highlighting, writing in the margins, or underlining)? Which methods work for you?
- If you are not sure about your study methods, now is a good time to start thinking about it.



Note: This lesson was very brief in explaining important pieces of history such as the Red River Resistance, scrip, the Northwest Resistance, Métis cultures, and diaspora. If you are interested in learning more about their struggles, use the Internet or a library if you have access. Look for books by Lawrence J. Barkwell and use his books' bibliographies to find other credible sources.



This may be a good time to ask your learning partner for help.

Lesson Summary

In this lesson, you learned about distinctions between the Métis Peoples. The Métis experienced racism and the effects of colonization. They fought for their rights and helped Manitoba to become a province. In the end, the Métis experienced a diaspora (a scattering of their people). Many Métis experienced poverty as a result of colonization.



Remember: Now that you have completed Lesson 2, you should be able to answer the essential question, "Who are the Métis?"

Notes



Assignment 2.1

The Métis Nation (25 marks)

This assignment consists of two steps.

- In step 1, you will complete the **outline of an essay** dealing with the Métis nation. The outline will consist of an introduction, three subtopic paragraphs, and a conclusion. Do not write in complete sentences; write in **point form**.
- In step 2, you will complete **one complete paragraph** based on one of the subtopics.

Completing this assignment will help you with your final examination, since it contains **two** similar questions. Make sure that you use the feedback you received from your tutor/marker for this assignment to help you with the examination questions. Be sure to ask your tutor/marker where you lost marks on the assignment and how you can do well on your examination. You can learn more about your final examination by reading Module 5, Lesson 2.



Note: You have learned about the Métis throughout this course. You may want to revisit sections of Module 1, Lesson 2, as well as Module 2, Lessons 1 and 2, for more information to help you complete this assignment.

Step 1: Essay Outline (15 marks)

Remember, in this step, you will write **only the outlines in point form**. Do not write in complete sentences.

Introduction

- Topic Sentence (1 mark)

continued

Assignment 2.1: The Métis Nation (continued)

- Introductory points (1 mark)

Subtopic #1: Unique Characteristics of the Métis (e.g., languages, culture, and spirituality) (3 marks)

Subtopic #2: The Métis Experience of Colonization (e.g., diaspora) (3 marks)

Subtopic #3: How the Métis affected and were affected by government legislation (e.g., Manitoba becoming a province) (3 marks)

continued

Assignment 2.1: The Métis Nation (continued)

Conclusion

- Rewrite topic sentence (2 marks)

- Summary (2 marks)

Step 2: Paragraph (10 marks)

1. Choose **one** of the three subtopics from the outline in step 1.
 - Unique Characteristics of the Métis (e.g., languages, culture, and spirituality)
 - The Métis Experience of Colonization (e.g., diaspora)
 - How the Métis affected and were affected by government legislation (e.g., Manitoba becoming a province)
2. Now write the paragraph based on your outline. A well-written paragraph has the following parts:
 - The **introductory sentence** tells the topic of the sentence. Create a sentence about the subtopic you chose in step 1. (2 marks)
 - Each **supporting idea** helps you to prove, explain, or give an example on your topic. You will need at least **three supporting ideas**, made up of approximately two sentences each. (2 marks for each idea, for a total of 6 marks)
 - The **conclusion** (2 marks) closes the topic in 1–2 sentences by
 - rewording the introduction
 - summarizing the three supporting ideas
 - making a statement that encourages the reader to think more on the topic

continued

Assignment 2.1: The Métis Nation (continued)

Option: Hamburger Organizer

You have the option of writing your paragraph on the hamburger organizer on the following page. The organizer is a tool that helps some students visualize their work. In it, the paragraph is compared to a hamburger, which has a top bun (the paragraph introduction) and a bottom bun (the paragraph conclusion). The patty, lettuce, and tomato represent the supporting ideas in the middle of the paragraph.

If you have questions about this assignment, contact your learning partner or tutor/ marker.

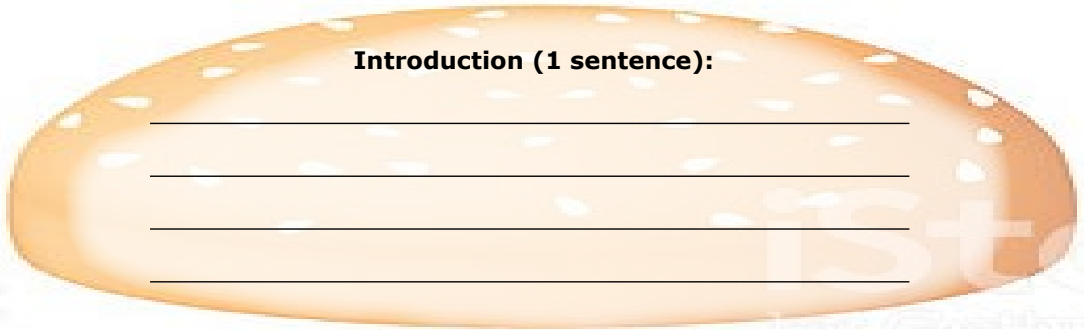
Rubric: The Métis Nation

Categories	Possible Marks	Marks Given
Step 1 (15 marks)		
Introduction: <ul style="list-style-type: none">■ Topic sentence■ Introductory points	1 1	
Subtopic #1: Unique characteristics of the Métis (e.g., languages, cultures, and spirituality)	3	
Subtopic #2: The Métis experience of colonization (e.g., diaspora)	3	
Subtopic #3: How the Métis affected and were affected by government legislation (e.g., Manitoba becoming a province)	3	
Conclusion <ul style="list-style-type: none">■ Rewrite topic sentence■ Summary	2 2	
Subtotal for Step 1	15	
Step 2 (10 marks)		
Introductory Sentence	2	
Supporting Idea #1	2	
Supporting Idea #2	2	
Supporting Idea #3	2	
Conclusion	2	
Subtotal for Step 2	10	
Grand Total for Steps 1 and 2	25	

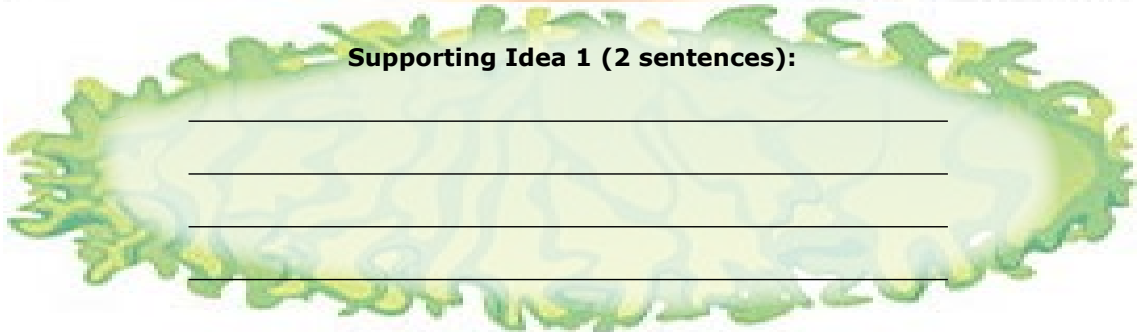
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Assignment 2.1: The Métis Nation (continued)

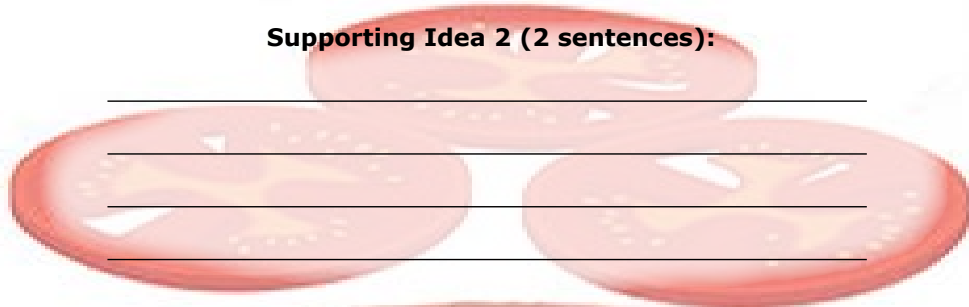
Introduction (1 sentence):



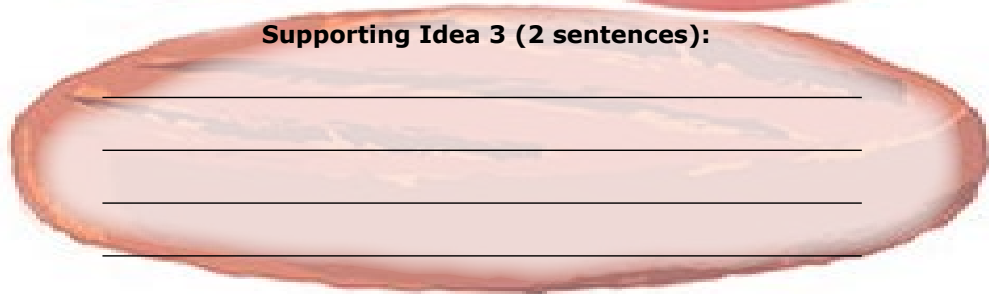
Supporting Idea 1 (2 sentences):



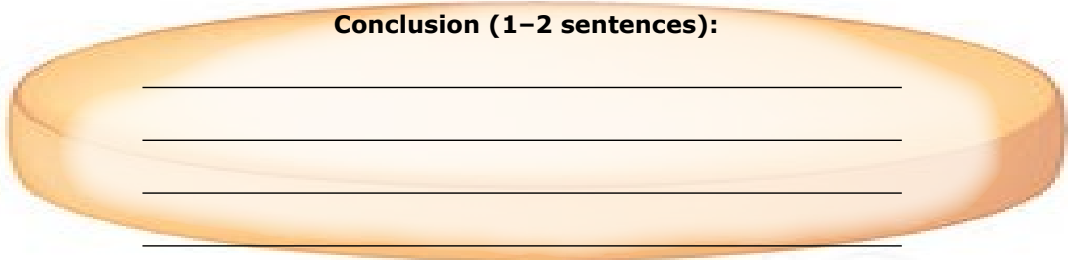
Supporting Idea 2 (2 sentences):



Supporting Idea 3 (2 sentences):



Conclusion (1-2 sentences):



LESSON 3: AS LONG AS THE RIVERS FLOW: THE NUMBERED TREATIES

Enduring Understandings

- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. Why did First Nations and Canada enter into treaties?
2. How do First Nations and government perspectives about treaties differ?
3. How did the treaties benefit Canada?
4. What are the unresolved issues concerning treaties?
5. Why are treaties important today?
6. How did First Nations' understandings of treaties differ from those of the Europeans? (from Module 2, Lesson 1)

significance: Something important. Something that is worthy of attention or thought.

Essential Question

What is the meaning and significance of the statement: "We are all treaty people"?

Introduction

In this lesson, you will learn about the Numbered Treaties, signed between 1871 and 1921. First Nations and Europeans brought differing attitudes to the negotiating table. You will explore misunderstandings in the treaties and modern issues connected to treaties today. In the RCAP, this section is a part of Stage 3: Displacement and Assimilation.



Study Strategy: At the start of each lesson, you should read the next learning activity or assignment. Then, take notes as you read or highlight key information that will help you to answer questions. Give yourself a reminder to do this in the future. You will not be reminded again in this module.

The Purpose of the Numbered Treaties

The newly created Dominion of Canada was at an advantage when the treaties were made. The fur trade had declined and there was a shortage of animals to hunt. Indigenous economies were vulnerable and Indigenous people could no longer live off the land. The scales had tipped in favour of the Europeans as Indigenous groups needed help to survive.

annex: To claim territory as belonging to a larger area, particularly a country.

The Dominion of Canada was concerned about American movement to the West. The government wanted to ensure that the United States did not **annex** the western territories. The Dominion bought Rupert's Land (the modern-day Prairie provinces, Northern Ontario and Québec, and the NWT) from the HBC in 1869. The government now needed to protect that purchase by filling the land with people before the Americans could move in.

Settling the West

Manitoba became a province in 1870 and British Columbia followed in 1871. However, the western area of Rupert's Land (including modern-day Manitoba, Saskatchewan, and Alberta) was empty of settlers and vulnerable to American settlement.

The government needed to open up the West to settlement of European newcomers and to provide a method of connecting the area with the rest of the country. It advertised in Europe, offering settlers free land, and many people immigrated, as land was a rare commodity. The building of the trans-continental railroad in 1881–1885 connected the Dominion of Canada from coast to coast. The railway provided a way to transport settlers, supplies, and the military quickly across the country.

The final hurdle to the settlement and populating of the West was the First Nations and Métis who were still occupying the land.

First Nations Farming

Archaeological evidence reveals that Indigenous Peoples were farming in the Red River district as early as the 15th century. The numbered treaties (1871–1922) promised First Nations a new way of life through agriculture. By the 1880s, farming among western First Nations was thriving. This success was envied by some non-First Nations farmers, who believed that the government coddled Indigenous farmers and gave them an unfair advantage.

Policies such as the Peasant Policy, introduced in 1889, and the Pass and Permit system were designed to benefit non-Indigenous farmers. The Peasant Policy restricted Indigenous farmers to two acres and, despite the availability of modern agricultural machinery, to use only basic tools such as hoes and flails and to broadcast their crops by hand, as had been done in ancient times. Under the Pass and Permit system, First Nations farmers had to obtain a permit, which was sometimes not granted or granted too late (before crops rotted), in order to sell their crops. First Nations people had to obtain a pass to leave their reserves. Contrary to the provisions of the treaties, First Nations people caught travelling without a pass were arrested and jailed. The Pass and Permit system had no basis in law.

Some First Nations farmers were very successful—in some instances, more so than non-Indigenous farmers. The restrictive policies of the government were instrumental in the failure of First Nations agriculture in the late 19th century. Today, First Nations are making claims against Ottawa for the lack of assistance for farmers, which was promised in the treaties.

The Numbered Treaties and Perspective

The Numbered Treaties were signed between 1871 and 1921. In Module 2, Lesson 1, you learned that early treaties were political alliances between equals. The Numbered Treaties were different. Do you remember the scales in Module 1, Lesson 4? The scales were tipping in favour of the Dominion of Canada during the signing of the treaties.

The Numbered Treaties marked the transition from an era when First Nations were treated as independent nations towards colonialism and paternalism. In this phase, the Crown acted as a father figure and First Nations were viewed as children.

Look at the table below to see the different perspectives on the Numbered Treaties.

The Numbered Treaties—Perspective Matters	
Dominion of Canada’s Perspective	First Nations Perspective
<p>The government came from a European tradition where treaties were short contracts that were often broken. They were political tools and had no spiritual connection. The written text was the treaty.</p> <p>Even with translators, there was miscommunication between the two parties. It is important to remember that the language barrier went both ways.</p>	<p>First Nations had treaties that were oral (spoken). The written treaty was simply a European formality to them. The “outside promises” (agreements made orally but never written into the treaties) that the government has failed to live up to or acknowledge were equally binding. Treaties are sacred covenants, signified by the inclusion of the Pipe ceremony upon agreement. The Pipe ceremony symbolized that the Creator was present for the agreement.</p>
<p>The purpose of the treaties was to buy the land. Once bought, the government could use the land as a commodity without the interference of other groups.</p>	<p>First Nations believed the treaties were an agreement to share responsibility to the land. They did not use the land as a commodity. Rather, there was a respectful relationship with the land.</p>
<p>In 1857, the <i>Gradual Civilization Act</i> was passed and, in 1869, the <i>Gradual Enfranchisement Act</i> was passed. Then, the treaties were made between 1871 and 1921. In 1876, the government created the <i>Indian Act</i>, which gave the government control over the Indians. Even before the first treaty was made, the intent was to assimilate Indians and Métis into society, as proven by legislation. The residential school system, which began in the late 1800s, was another tool of assimilation.</p>	<p>First Nations believed they were protecting their language, culture, traditions, and their right to hunt and fish, in addition to receiving bounties such as social supports, schools, farming equipment, and money. They did not agree to allow the government to destroy their way of life and assimilate them.</p>

continued

The Numbered Treaties—Perspective Matters (continued)	
Dominion of Canada’s Perspective	First Nations Perspective
Through the treaties, reserve land was granted for Indians to use. The intent was to get Indians to stay in one place and adopt European ways of doing things.	The treaties were seen as a promise to allow First Nations people to maintain their rights to hunt and fish in their traditional territories. The First Nations did not agree to live in one place. To them, boundaries changed with the seasons and the movement of animals.
Through the treaties, new land was given to the Indians as well as some other provisions. The land the government gave was not actually theirs to give. The intention was to phase out the provisions with time. This was a fair deal.	Prior to European arrival, the land was shared amongst First Nations. When the Europeans gave land to a First Nation, the land was not theirs to give. The First Nations would have not survived without the help that was offered in the treaties, so they had no choice but to agree. This was not a fair deal.
Treaties were static and unchanging. Future decisions made regarding the land were now the sole responsibility of the government. Indians were no longer consulted and were seen as burdens of the government.	Treaties were alive. As the needs of both parties changed, the treaty would evolve to meet them. Decisions made regarding the land affected all parties involved. A treaty could not be changed without the consent of all parties. It was an agreement between two independent nations.

It is truly unfortunate that these misunderstandings occurred. Even today, treaty Indians are fighting for their rights to the promises made many years ago.

Signing the Treaties

First Nations were concerned about the treaties. However, with the disappearance of the buffalo and the overhunting of animals, traditional ways of life were no longer possible. With no other options, First Nations signed the 11 Numbered Treaties.

The signing of the Numbered Treaties delivered large tracts of land to the federal government from northwestern Ontario, through the Prairies, and into the Canadian North, creating an opening for settlement and industry to come into the area. In return, the treaty Indians were given a variety of concessions and reserve areas for their own use. A closer inspection of the specifics of the treaties shows that the government received much more than it gave.

The Inuit were not a part of any of the Numbered Treaties. Treaty 10 and Treaty 11 were the northernmost treaties, signed by the Dene First Nation, who lived in parts of what is now the Canadian Arctic.

The Métis: Scrip

The Métis signed an adhesion to Treaty 3, thanks to Nicholas Chatelain (an HBC Métis trader). The Métis should have received two reserves, farm tools, cattle, and annual payments of a fixed amount. The government did not formally give consent to the adhesion and the promises were never kept. Chatelain petitioned the government numerous times. While some money was given, the Métis petitions were ignored and the Métis did not receive most of the promised land.

Scrip was a piece of paper that could be exchanged for land or money. Scrip was used to extinguish Aboriginal title to land. Unlike the treaties, scrip was dealt with on an individual basis.

In the *Manitoba Act*, the government promised to give the Métis children 1.4 million acres or 5665 square kilometres of land. (You will read more about this land claim in Module 2, Lesson 5.) There were many problems involving scrip. The government did not properly outline how to distribute scrip. The application process was confusing and slow. Fraud was common. The Métis who claimed land were given very poor land that often did not have a water source. Those who sold their scrip were given little money in exchange. Many decided to leave Manitoba and find good land in the Northwest (present-day Saskatchewan and Alberta).

When people began moving into the Northwest, scrip was given again to the Métis to leave the good farmland that the settlers wanted. They petitioned the government numerous times with their concerns and requests, which the government ignored. Then, led by Louis Riel, the Métis created a provisional government and militia. The Northwest Resistance was born. Fighting ensued. After three months, the Métis lost and Louis Riel was hanged for high treason. Scrip was later issued to the Métis under Treaties 8 and 10. (Augustus)

The Anishinaabe View of Law: Treaty 1

Have you ever been to Lower Fort Garry? This historic site is located about 20 minutes north of Winnipeg near Selkirk, Manitoba. Treaty 1 was signed at this site. When reading about the treaties, it is important to acknowledge and to understand the different perspectives of each party signing the treaty.

Treaty relations have come a long way in recent years. Today, the Supreme Court of Canada acknowledges that treaties are promises made between First Nations and the Crown. They also recognize that treaties should not be interpreted exactly as they were written and that the outside promises (oral/spoken agreements) made during the treaties should be honoured.

However, this recognition is not fully honoured. Treaty Indians today are still struggling to prove their oral version of the treaty. In addition, the courts do not recognize the historical context in which the treaties were signed. Differences in language, culture, and understanding of the world played a big part in understanding the treaty promises.

From a First Nations perspective, treaties are a starting point for intercultural diplomacy where law and peace can grow continuously. They can also be recognized as a kinship agreement where the newcomers were being adopted with an agreement to peacefully share and respect that which mother Earth provided. Treaties are generally viewed as a promise of shared responsibility, of ongoing respect and, when needed, a renewal of terms made equally between both parties. First Nations laws also play an important role in understanding the meaning of the treaties. Let's explore the Anishinaabe views on law and relationships.

Anishinaabe Law

Anishinaabe law was created in a society that greatly valued relationships. With each relationship came responsibility, duty, and rights. Relationships between individuals, groups, and outside groups had different responsibilities and rights. It was each person's duty to honour these rights and responsibilities. Law and relationships were closely connected.

Whenever the Anishinaabe entered into a treaty with another First Nation, it was rooted in Anishinaabe law. Treaties were viewed as social contracts with ongoing obligations. It was a living agreement that changed with the changing needs of the two parties, not a rigid contract with set terms. Treaties were also made between parties who were socially, economically, and politically independent of one another. They were contracts between equals. One of the purposes of treaties was to ensure peaceful coexistence between nations, where each party had obligations to the other.

In times of need, these treaties were used to provide assistance, to share in the gifts of mother Earth. In addition, there was a belief that if you had wealth you should share it with others. This is about interconnectedness and balance, as found in the medicine wheel teachings.

Soon after the arrival of the Europeans, First Nations initiated treaties with the newcomers. The Europeans, including the Hudson's Bay Company, followed Indigenous legal traditions and protocols when trading with the Anishinaabe. They grew to understand that treaties were not a one-time agreement. They were living documents that evolved as the needs of the parties evolved.

Foundational Differences in Treaty 1

In Treaty 1, the Queen of England was referred to as mother, and the Anishinaabe were children of the Queen. The Anishinaabe understanding of kinship responsibility was different than the European idea of duty to the Queen. In the Anishinaabe understanding of kinship, the mother is responsible for equal treatment of all her children, to care for them, be kind to them, and to love them so that they can have a good life. The Anishinaabe felt that in calling the Queen “mother” she was making a promise to care for the Anishinaabe as a mother would care for her children. In addition, the mother allows her children to make their own choices. In other words, the child, in many ways, is independent of the mother.

The Crown believed that the Anishinaabe were signing over their rights to make choices. In the Crown’s definition of “mother,” the children are dependent and cannot make choices for themselves. This simple difference in meaning means that there is a disagreement over whether First Nations are independent of Canadian governance.

In addition, when Treaty 1 was negotiated, Anishinaabe traditional protocols were acknowledged. This means that the government recognized Anishinaabe law and that all the outside promises were recognized by the Anishinaabe as being part of the contract. There was an expectation that the relationship between the Anishinaabe and the Crown would evolve and that each group would work towards meeting these expectations.

Another important misunderstanding was how each group viewed the land. The Anishinaabe relationship with the land defined what they could and could not negotiate in Treaty 1. The land was not something that could be bought or sold, as it could not be owned as a commodity. In fact, the Anishinaabe believe that they belong to the Earth, as do other First Nations. This relationship to the Earth makes it clear that the Anishinaabe entered into Treaty 1 with the understanding of sharing what the land provides. This means that Treaty 1 was not an exchange of ownership.



Note: The word “cede” was defined in Module 2, Lesson 1.

The language used in the treaty contracts include “cede”, “release” and “surrender”. These words were never found in any of the documented speeches or through oral tradition. In fact, in Anishinaabe, these words did not exist because the idea of owning the land as a commodity did not exist. Instead, the Anishinaabe would speak of being *placed* on this land, *belonging* to the land and being in a *relationship* with the land. The creator made the Anishinaabe from the dirt of this land. Their relationship to the land goes beyond living here. There is a sacred responsibility *to* the land that cannot be removed or changed by a piece of paper.

In the end, the Anishinaabe walked away from these negotiations understanding the treaties very differently than the Crown. This was an experience common to all treaty Indians. After the treaties were made, there were many petitions from First Nations stating repeatedly that the treaties as they were being carried out were not what they agreed to. These petitions are evidence that the treaty Indians and the Canadian government had different understandings of the Numbered Treaties.

First Nations believed that they were making treaties, not signing a contract. Treaties were living contracts that changed as the needs of the two parties changed. First Nations expected the Canadian government to not only live up to their end of the agreement, but to continue a relationship that was defined, in part, by the changing nature of treaty agreements. The Canadian government viewed treaties as a simple contract. It was not a living document and did not require future negotiations.

There is much more that could be said on this topic. If you are interested, please go to your public library or buy a book on the topic. One such book is *Breathing Life into the Stone Fort Treaty: An Anishinaabe Understanding of Treaty One* by Aimée Craft.

From Treaty to Modern Issues

European treaties and scrip were tools of colonization. Today, Indigenous Peoples deal with many issues as a result of colonization. Some examples are included below.

Lower Levels of Education

As of 2018, only 47.6% of Indigenous students finish high school, compared to 86.2% for non-Indigenous students (Manitoba Education and Training, 2018). You will read more about this in Module 3, Lesson 1.

Health Issues

Indigenous people are dealing with many health issues. According to Statistics Canada, the average Canadian man is expected to live 79 years compared to male life expectancy for the Inuit at 64 years and Métis and First Nations at 73-74 years. The average Canadian woman is expected to live 83 years. The female life expectancy for the Inuit is 73 years and Métis and First Nations at 78-80 years. You will read more about health issues in Module 3, Lesson 2.

Crowded and Inadequate Living Conditions

Many reserves are in isolated areas where it is difficult to bring in supplies and tradespeople to make repairs. Many homes do not have proper insulation and heating systems are unreliable. Other issues include sewage backup, power outages (that last a lot longer than in the city), floods, and fires. People become permanently displaced when they have to leave their homes due to a crisis. Homeless shelters fill up fast, and extended family members already live in overcrowded homes so people are often forced to live in tents. A lack of funding is a big part of the issue. If you are interested and you have Internet access, type the key words “Attawapikat First Nation housing crisis” in a search engine.

Unemployment

There are very few jobs on a reserve. People who leave to get a job in the city are faced with the challenge of finding money to travel to and stay in the city while looking for work. When your address is not in the city, many are reluctant to hire you. Again, money is an issue. Racism is another hurdle to gaining employment.

Lower Paying Jobs

Aboriginal Peoples make less money than the non-Aboriginal population. In 2010, Statistics Canada showed the median (middle) incomes for groups aged 25–54 in Canada were as follows:

Group Represented	All Levels of Education	With a Post-secondary Certificate, Diploma, or Degree
Non-Aboriginal Identity	\$38,657	\$43,834
Aboriginal Identity	\$27,866	\$37,036
Inuit	\$29,047	\$42,237
Métis	\$34,915	\$41,379
First Nations	\$23,571	\$33,134

- The word *identity* means that the people this information was collected from are self-identified as being Aboriginal or non-Aboriginal.
- The table above clearly shows that the non-Aboriginal identity population makes more money than the Aboriginal identity population.

Suicide

In Canada, the leading cause of death is cancer, followed by heart disease. Suicide is the ninth biggest cause of death, killing 1.5% of Canada's population in 2011. (Statistics Canada, 2018) Although suicide rates are different in different communities, suicide kills over 20% of Aboriginal people from the ages of 10 to 19 and 16% of Aboriginal people ages 20-44. Because these percentages are so high, we can say that Aboriginal Peoples are overrepresented in the suicide category. Worldwide, higher rates of suicide are connected to Indigenous Peoples who have been colonized.



Note: Suicide is a disease, not a choice. If you or someone you know is having suicidal thoughts, call your local suicide prevention line. In Manitoba, you can call a toll-free number at 1-877-435-7170. This is the Manitoba Suicide Line attached to the Klinik Community Health Centre. You can also call 911.

It is important to understand colonization and the ghosts of history because many issues today come from these ghosts. Solutions do not come from dark places of ignorance (lack of knowledge). With knowledge, we can break free of the illusions of our mind and see reality. Knowledge is powerful, for it is needed to create solutions.

We Are All Treaty People

The treaties affect all people living in Manitoba and in Canada. Although the people who signed the treaties had very different views of what they were signing, the treaties have become foundation documents that helped build what is now Canada.

Treaty Indians have the treaties to aid them in their quest for self-government, land claims, and self-determination. The treaties are also a guide in current and future relationships between all Indigenous Peoples and the government.

Non-Indigenous people, beginning with the European settlers, have obtained land on which to build and grow through agriculture, industry, and technology. They have benefited from the treaties, and all Canadians today continue to benefit.



This may be a good time to ask your learning partner for help.

“A treaty is a mutual agreement between nations, defining their relationship and how it is conducted.” (Jay)

From 1871 to 1922, First Nations signed a series of treaties with the Canadian government. These are known as the numbered treaties. In the treaties, First Nations ceded their traditional territories in return for concessions by the government, which included reserve lands, health and education commitments, annual (symbolic) payments to treaty First Nations, and equipment such as fishing nets and ammunition to aid in traditional economic practices.

From a First Nations perspective, the treaties are “a ceremonial commitment to mutual understanding and co-existence” (AFN). If honoured, the treaties are road maps for building and maintaining the relationship between First Nations and other Canadians. In addition to sharing the land with newcomer settlers, the treaties conferred on settlers the freedom to move freely about, to conduct economic activities, to govern themselves as they choose, and to practise their cultural and religious beliefs, all without interference.

However, for many decades, the Canadian government failed to honour the spirit and intent of the treaties. Instead, through neglect and colonialist policies, First Nations were repressed and marginalized, even as Canada prospered and became one of the leading economies of the world. Cultural activities were banned; economic activity was suppressed; communities were forcibly relocated; residential schools became sites of physical, psychological, and sexual abuse; women underwent forced sterilization; and a foreign system of governance replaced traditional models.

Along with treaty rights, Canadians have responsibilities. Attempts to revisit the treaties and the obligations they impose on Canadians are a recent phenomenon after decades of neglect.

Modern treaties include **comprehensive claims**, which offer cash and “**fee simple**” land settlements to First Nations that have not signed treaties with Canada. **Specific claims** arise when Canada has failed to meet its obligations under treaty or other agreements.



Learning Activity 2.2

The Numbered Treaties

Answer the following nine questions. Some questions are short-answer responses, while others require you to mix and match, fill out an organizer, or finish a sentence.



Study Strategy: When doing mix-and-match questions, go through the list and match the questions you know first. Then, go through a second time and guess. Feel free to skim through Lesson 3 to find the answers instead of guessing.

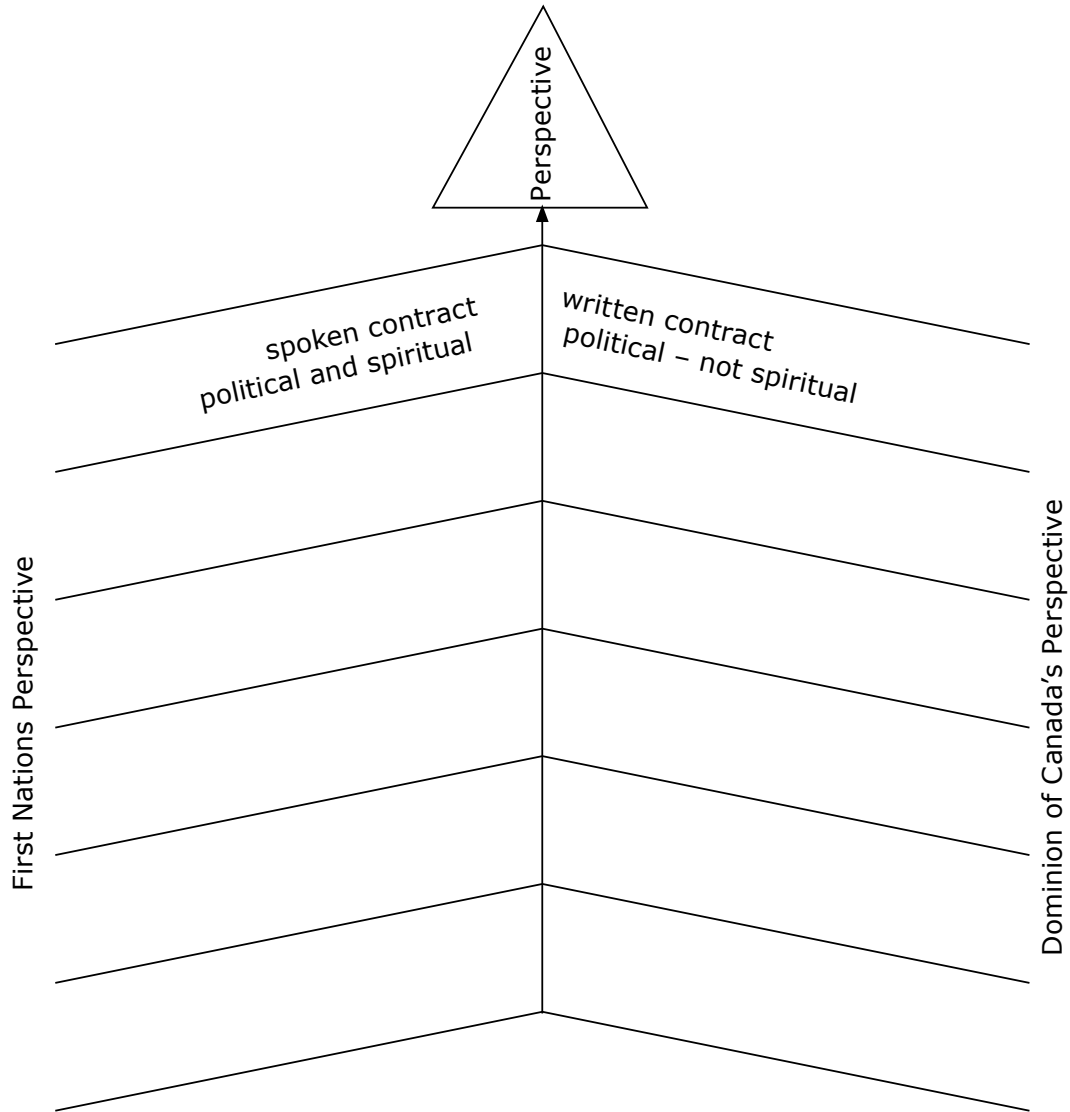
1. Match each term with its description or example.

1.		Unresolved treaty issues	a. Used to extinguish Métis title to land.
2.		Royal Proclamation of 1763	b. Examples: land claims, self-determination, self-government
3.		Scrip	c. Example: assimilation versus protecting traditional ways of life
4.		Treaties and perspective	d. Examples: unemployment, health issues, suicide
5.		Issues due to colonization	e. Set aside Aboriginal land that could only be given up by treaty

continued

Learning Activity 2.2: The Numbered Treaties (continued)

2. Go back to the section titled “Numbered Treaties and Perspective.” Look at the table. Rewrite each section’s important points in point form in the fishbone below. The first one has been done for you.



3. a) The Dominion of Canada entered into treaties because...
 b) First Nations entered into treaties because...
 c) First Nations believed they were agreeing to...
 d) First Nations viewed treaties as
 e) The government believed they were agreeing to...
 f) The government viewed treaties as...

continued

Learning Activity 2.2: The Numbered Treaties (continued)

4. How did the treaties benefit Canada? How do they benefit Canadians today?
 5. How have treaties benefited you, your family, or your community?
 6. Choose one unresolved issue that resulted from the treaties and describe how the issue is connected to the treaties and colonization.
-



You can now assess your learning activity by consulting the answer key at the end of this module.

Lesson Summary

In this lesson, you learned about the Numbered Treaties and the misunderstandings between the European newcomers and the First Nations who signed the treaties. Issues that exist today are connected to the ghosts of history including the dishonoured treaties. We are all treaty people and, as a result, we all need to be a part of the reconciliation process.



Remember: Now that you have completed Lesson 3, you should be able to answer the essential question “What is the meaning and significance of the statement: ‘We are all treaty people?’” In fact, you answered this question in Learning Activity 2.2.

Notes

LESSON 4: LEGISLATED DISCRIMINATION: THE *INDIAN ACT*

Essential Question

What impact did the *Indian Act* have on the **autonomy** of status Indians?

Enduring Understandings

- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. What was the original purpose of the *Indian Act* from a government perspective and has this changed today?
2. How do status Indians view the *Indian Act*?
3. How has the *Indian Act* affected the social, political, spiritual, cultural, and economic life of status Indians?
4. How and why did the *Indian Act* evolve?

autonomy: independence or self-government

Introduction

You will explore the *Indian Act* and how it affects status Indians. You will also learn about how the *Indian Act* (1876) affects non-status Indians, Métis, and Inuit. In the RCAP, this section is a part of Stage 3: Displacement and Assimilation.



Note: In Module 1, Lesson 3, you learned about the terms *status Indian*, *non-status Indian*, *treaty Indian*, and *reserve Indian*. You may want to review these terms now.

First introduced in 1876 in the midst of the Numbered Treaty negotiations between western First Nations and the government, the *Indian Act* was part of a fundamental shift in the relationship between status Indians and the Dominion of Canada.

Before you learn about the *Indian Act*, you will read about the effects of the *Indian Act* on the Santee Dakota. The Santee Dakota came from the United States so they did not have treaty rights. However, the *Indian Act* did affect their lives.

The Santee Dakota

The Dakota Conflict of 1862 was a resistance that happened in Minnesota, USA. The Dakota Conflict ended with the U.S. government hanging 38 Santee Dakota men. All reservations (the American word for *reserves*) in Minnesota were shut down and the Santee Dakota were forced to move. About 1500 of them fled to Canada.

Traditionally, the Dakota lived in semi-permanent homes. Some were farmers, growing the three sisters (beans, corn, and squash) as well as other crops. Others were hunters and would bring home buffalo or other game. (You will learn more about the three sisters in Module 3, Lesson 1.)

The Santee Dakota were not included in the Numbered Treaties. They approached the Canadian government, asking for reserves. In 1877, Chief Sitting Bull, fleeing the aftermath of the Battle of Little Bighorn in 1876, led his people across the U.S. border to Canada. With this new trouble, the government decided to give the Santee Dakota reserves as “a matter of grace and not of right.” This means that they did not have treaty rights. However, they were able to pick the sites of their reserves. One First Nation, the Turtle Mountain Dakota, were granted the Oak Lake reserve. They also received tools, seed, and cattle from the government.

Within 10 years, the Turtle Mountain Dakota had become successful farmers. They grew wheat and sold it. The Indian agent believed their farms to be just as good as a white farmer's crop. The reserve had purchased more machinery for their farming operation to further their profits. They had over 350 head of cattle. At this time, the Oak Lake reserve was running a profitable business. The government was not pleased.

The Deputy Superintendent of Indian Affairs, Hayter Reed, stated his goal was:

“... to restrict the area cultivated by each Indian to within such limits as will enable him to carry on his operations by the application of his own personal labour and the employment of such simple implements as he would likely to be able to command if entirely thrown upon his own resources, rather than to encourage farming on a scale to necessitate the employment of expensive labour-saving machinery.” (Carter, 1983, p. 5)

In other words, the government wanted First Nations to farm only as much as they needed to survive. In addition, First Nations should not have had farm technology. Instead, they should have used basic farming tools. The Department of Indian Affairs was concerned that the Turtle Mountain Dakota were not obeying the law.

A farm instructor (who was also the finance officer) was put on the reserve to correct this behaviour. There were no more farm machine purchases. In 1885, the permit system (also known as the pass system) came into effect. In 1892, the pass system was imposed at the Oak Lake reserve. What did this mean?

- Nothing (including grain) could leave the reserve without a pass. The profits from the grain that was sold were given first to the dealers, then to the finance officer, and what was left was given to the reserve.
- Indians could not leave the reserve without a pass.

The Turtle Mountain Dakota began selling grain without a permit. They were caught and the purchasers were fined. The Turtle Mountain Dakota protested numerous times including a written petition, but nothing changed. The permit system stayed and the Turtle Mountain Dakota soon stopped farming grain, as it was no longer profitable.

The policy of the Department of Indian Affairs at this time was to prevent all reserves from doing large-scale farming and using technologically advanced tools. Take a minute to think about what this means. Think about

- what you have learned about the *Indian Act* and how it affected the people on this reserve

- the connection among the Dakota conflict of 1862, the massacre at Wounded Knee, and the modern-day conflict between the Standing Rock Sioux and the Dakota Access Pipeline
 - Remember, “Sioux” is a government label for the Dakota and Lakota. The Santee Dakota are the easternmost Dakota. (Carter; Huber)

Legislation, the Treaties, and Indigenous Peoples

The federal government wanted to minimize the number of people they would be responsible for under early legislation. When the Numbered Treaties were negotiated, the government only recognized the groups signing the treaties, who became status Indians. Non-status Indians, Inuit, and Métis were not given special rights.

The Inuit were not included in the early legislation because at that time the government did not have significant contact with them. In the late 19th and early 20th centuries, Inuit still lived according to their traditional lifestyles. Later in the 20th century, it was determined that the Arctic region had extensive resources that could be exploited by the government. At this time, the Inuit were subjected to similar mistreatment to what status Indians had seen decades earlier.

The *Indian Act*

incapacitated: When a person is prevented from functioning in a normal way. See the glossary for more details.

ward of the state: A legal term where a person is placed under the protection of a guardian and is the responsibility of the government. This person can be a child or an incapacitated person.

The *Indian Act* was passed in 1876. By the end of this year, Treaties 1-6 were already signed. This act was a series of regulations on status Indians in Canada. This gave the Department of Indian Affairs more power to exert authority on status Indians. Like the acts before it, the goal of the *Indian Act* was to make status Indians more “civilized” through assimilation. They used the word Indian to mean status Indian. Here is a list of some of these regulations:

The *Indian Act* defined who was and who was not an Indian:

- A woman of any race who married a status Indian was then also considered to be Indian. She could live on the reserve and receive status rights.
- A status Indian woman who married a non-status man would automatically lose her status rights.
- The Métis were not considered status Indians.

The *Indian Act* also stated that:

- Indians were not allowed to sell their reserve land without permission from the government.
- The government decided who could cut and remove timber from Indian land. The government believed that the resources on Indian land belonged to the state.
- Indians who broke the law were answerable to Canadian laws.
- Indians who left the reserves without a pass could be charged.
- Nothing on the reserve could leave without permission. Examples include minerals, stone, trees, or personal possessions.
- Anyone who sold liquor or ammunition on a reserve could be charged.
- Indians became wards of the state. In Canada, wards of the state were usually children (such as orphans) or incapacitated people (such as people with a mental disability). Think about what it meant for status Indians to be considered wards of the state, where the government acted as the “guardian.”

Those who did not comply with the rules of the *Indian Act* were subject to fines, jail time, or having their goods taken away.

Residential Schools

In their desire for enfranchisement, the Canadian government and a number of churches collaborated to create the residential school system. The government paid for the schools and the churches ran them. It was believed that the only way to properly assimilate Aboriginal youth was to remove them from the influence of their parents and community and to strictly control their “education.” An aggressive policy of assimilation was created.

Residential schools forced Aboriginal children to speak only English. They were not allowed to speak their Indigenous language, losing much culture in the process. Many children grew up unable to communicate with their parents, grandparents, and other family members who could not speak English. This led to their loss of culture. The government hoped these

children would instead adopt the European cultures and values taught in the residential schools. For over 100 years, residential schools have damaged generations of Indigenous Peoples. This is an example of the ghosts of history.



Note: Residential schools affected First Nations, Métis, and Inuit, not just status Indians. You will learn more about residential schools in Module 3, Lesson 1.

amendment: A small change made to a legal document.

Amendments to the *Indian Act*

The racism of government officials during the late 19th century led them to consider First Nations religious beliefs and practices (in contrast to European Christianity) to be primitive and irrational superstitions. Changes (or amendments) to the *Indian Act* gave more power to the Indian agents. Bans and restrictions were placed on spiritual practices; this was another attempt at assimilation.

Potlatch (or giveaway): Giving possessions to others in a ceremony. Giveaways were traditionally a part of wealth distribution to ensure that everyone in the community had what they needed. They were commonly practised by First Nations in northwest Canada and the U.S. Giveaways are still practised today.

Efforts to ban the Potlatch began in 1883, and the first formal amendment to the *Indian Act* was passed in 1884. A further amendment in 1895 also extended the ban to include the Sun Dance and Potlatch. Local agents believed that participation in ceremonies interfered with farm work and church attendance and undermined the school training of Aboriginal children. As well, after the military conflicts of 1885, they suspected that large communal ceremonies such as the Sundance were opportunities for First Nations to plot against the government.

Indian agents also used their powers to restrict a far broader range of ceremonial activities, targeting all dancing. For instance, the pass system was used to limit off-reserve travel for ceremonial purposes, and Indian agents withheld rations (food) from Indians leaving reserves to attend dances elsewhere. Chiefs were sometimes removed from office or threatened with removal if they participated in ceremonies.

Other amendments made to the *Indian Act* between 1876 and 1950:

- If a reserve had more than 8,000 people, the government could relocate the group to another location.
- The government could take away parts of the reserve to make public works such as railways.
- Indians could not wear “costume” in public without government permission. This referred to traditional regalia.
- The government could take reserve land and sell it to non-Indian farmers.
- If people wanted to make a legal claim (such as a land claim), they would have to ask permission from the Superintendent General.
- Indians were forbidden to go to pool halls.

You have just read about a number of examples of unfair treatment aimed at status Indians. This unfair treatment has been compared to apartheid (separation based on race) in South Africa after the Second World War, where people with black skin were separated from the rest of society. They were treated unequally, resulting in a distinct advantage for the white minority group in power. If you are interested, Google the words “apartheid South Africa” or “apartheid Canada” to learn more about these views.

In 1951, the entire act was revised, removing many of the more restrictive features such as the Potlatch ban. However, no changes were made to the primary issues related to land or to the definitions of who was and who was not considered an Indian.

After the 1951 revision, the most significant change made to the act was in 1985 with the passing of Bill C-31. In Module 1, Lesson 3, you learned that this was another piece of legislation designed to get rid of Indian status.

The Inuit: Canadian Citizens or Wards of the State

In Module 1, Lesson 3, you learned a little bit about the Inuit. Prior to colonization, the Inuit were in sole possession of the North American Arctic. In Canada, the most common Inuit language is Inuktitut, but it has many dialects (versions).

The Inuit were not recognized in the *Indian Act* and they did not sign treaties prior to or around the time of colonization. After the collapse of the fur trade in the 1930s, the Inuit needed the government’s help to survive. The government was not sure what to do with the Inuit. If they became recognized under the *Indian Act*, then the Inuit would become wards of the state, meaning the government would be responsible for their welfare. If they stayed as Canadian citizens, the Inuit still needed help to survive.

Here is a brief timeline of what happened.

Date	Inuit Status and Government Responsibility
1924	The <i>Indian Act</i> was amended (changed) to include the Inuit, but as Canadian citizens. This meant that the Inuit were not recognized as having status Indian rights and that the Department of Indian Affairs was now responsible for the welfare of Inuit.
1930	The Inuit were removed from the <i>Indian Act</i> . The Inuit became the responsibility of the Northwest Territories Council. The RCMP were responsible for giving out food and ammunition (bullets) to the Inuit.
1939	The Inuit gained recognition as Indians in Canada and became the responsibility of the federal government (wards of the state).
1950	The Inuit gained the right to vote federally. However, there were no ballot boxes available where many Inuit lived. (Status Indians did not receive the right to vote federally until 1960. The Métis always had the right to vote, so long as they met the basic qualifications.)
1951	<i>Indian Act</i> excluded the Inuit from status Indian rights.
1955	Canada and the USA made an agreement to create radar stations including 42 stations in the Canadian Arctic coast in response to a perceived threat of Arctic invasion by the Soviets. This was done without consulting the Inuit.
1962	The Inuit had access to ballot boxes so that they could vote.
1976	The Inuit Brotherhood (later called the Inuit Tapirisat) was formed to represent the interests of Inuit. They proposed the creation of Nunavut, which included a comprehensive land claim for the Inuit.
1982	Section 35 of the Constitution recognizes Aboriginal Peoples to include First Nations, Métis, and Inuit.
1999	Nunavut became a territory of Canada.

(INAC, 2006)

Think about how the *Indian Act* has affected status Indians. Think about how the *Indian Act* has affected groups that were not included in the *Indian Act*. Even though status Indians were treated poorly, the *Indian Act* recognized them as Indians and with that came certain rights that other Indigenous groups did not have.

The White Paper

Before amending the *Indian Act*, the government decided to meet with reserve communities across Canada. During these meetings, the reserve leaders repeatedly stated their concerns about access to health care and education, Aboriginal and treaty rights, self-determination, and land title.

In 1969, Indian Affairs Minister Jean Chrétien presented The White Paper (officially titled *Statement of the Government of Canada on Indian Policy, 1969*). This paper proposed the elimination of Indian status. The government said they were attempting to correct imbalances between the social, political, and economic situation of status Indians and everyone else.

The government admitted that previous legislation, primarily the *Indian Act*, was racist and discriminatory, preventing status Indians from participating in the benefits and prosperity of the country. The White Paper proposal focused on the following:

- removing special recognition for status Indians
- abolishing the *Indian Act* and getting rid of the Department of Indian Affairs
- implementing ownership and control of Indian lands to the status Indians themselves
- providing funding to help with economic development
- transferring responsibility for social services provision, such as education and health care, from the federal government to the individual provinces
- appointing a commissioner who would get rid of existing treaties by resolving any outstanding land claims

In reality, all Indigenous people across Canada were upset as the White Paper did not address the concerns that reserve leaders had repeatedly expressed. No part of the White Paper recognized status Indians as having special rights. It did not support status Indians in their requests for aid in self-determination, access to health care and education, title to the land, and Aboriginal and treaty rights.

Harold Cardinal wrote a book called *The Unjust Society*, which described the White Paper as a form of cultural genocide. This book challenges the commonly held idea that Canada is a just society. If you are interested, this book is available at local public libraries and online.

The 1970 “Red Paper”

First Nations were quick to respond to the White Paper. The most commonly accepted response was titled *Citizens Plus*, commonly known as the “Red Paper.” In 1970, a group of First Nations chiefs from Alberta with support from provincial governments and First Nations, submitted *Citizens Plus* to the Trudeau government.

The “Red Paper” rejected the proposals laid out in the White Paper. Status Indians had been fighting assimilation since the *Indian Act* had been passed in 1876. The White Paper was seen as another attempt to stop status Indians from retaining their culture.

The “Red Paper” had eight key points:

1. It stated the importance of maintaining Indian status and rights. Only First Nations should have the right to decide to negotiate this point when and if they saw fit to do so.
2. Indigenous Peoples understood that having their recognized special status would ensure the continuation of their cultures.
3. Indigenous Peoples already had access to social services, as well as other rights and benefits accorded to them by the *BNA Act*, the treaties, and other legislation.
4. Indigenous Peoples should be the ones determining their natural direction in terms of future development. They felt they should control the resources and the responsibility of charting their own path. They believed that the federal government was not capable of providing direction to them because of their lack of understanding of Indigenous Peoples.
5. Indigenous Peoples disagreed with the government’s interpretation of who owns Indian lands. According to the “Red Paper,” Indian land is owned by Indians in the traditional sense and the government only “holds” it on their behalf. Also, Indigenous leaders stated the importance of control of their land in both the traditional and modern sense of land ownership.
6. Indigenous Peoples objected to repealing (getting rid of) the *Indian Act*. They agreed that it would need to be reviewed and revised, once all of the issues that existed related to treaty rights were resolved. Also, the *Indian Act* should only be revised through a system of consultation and consensus agreement with Indigenous Peoples across Canada, without affecting historical and legal rights.
7. Indigenous Peoples agreed that the Department of Indian Affairs needed to be replaced or revamped to be more in line with the needs of the people whom it was supposed to be serving. The “Red Paper” suggested developing a new department that would be more supportive of enforcing treaty and land claims rights.

8. The authors of the “Red Paper” objected to having a single commissioner appointed to oversee a Royal Commission. It was felt that one commissioner, appointed by the government, would be more likely to protect the interests of the government, rather than make an unbiased investigation.

One of the main outcomes of the White Paper versus “Red Paper” period was the start of the modern Indigenous rights movement. Most of the national organizations representing various status Indian came into being between 1969 and 1972. The direction of these groups also changed from the early focus on Aboriginal rights to include a broader focus on land rights and the right to self-government.

The primary outcome of the “Red Paper” was the withdrawal of the proposed legislation outlined in the White Paper. At the time, Prime Minister Pierre Trudeau was upset that First Nations were united in their opposition to the proposal. Later, he changed his mind about both the White Paper proposition and his reaction to the “Red Paper.” Ultimately, Pierre Trudeau was responsible for repatriation of the Constitution and the inclusion of Métis and Inuit as Aboriginal in the *Constitution Act* of 1982.

The following table contrasts the concepts you just read about the White Paper and the “Red Paper.”

The White Paper versus the Red Paper		
Issue	White Paper (government)	Red Paper (Indian chiefs)
1. Indian Status	To be removed or taken away. All the rights attached to Indian status would also be removed.	To be retained or kept. Indian status and all the rights attached to it would be kept.
2. Social Services Provision (e.g., education)	Transferred from federal to provincial jurisdiction	Maintained as a responsibility of the federal government
3. Land Ownership and Disposition	Individual ownership after abolishment of reserves	Maintain the reserves and recognize Aboriginal concept of land ownership
4. <i>Indian Act</i> and the Department of Indian Affairs (currently, as of 2018, Indigenous Affairs and Northern Development)	Abolish (get rid of)	Maintain (keep)
5. Cultural Continuation	Assimilate into mainstream culture	Maintain and support Aboriginal culture and traditions

Oskinikiw's Blog

Oskinikiw has written a blog entry about the *Indian Act*.

Oskinikiw's Blog



The Indian Act

I don't understand why the government has the right to tell me if I am an "Indian" or not. Just because I have the right lineage and someone else doesn't—that shouldn't make a difference whether they are Indian or not. It doesn't seem fair. I guess it's a good thing that Sandra Lovelace and Jeanette Corbiere-Lavell fought for status all the way to the Supreme Court. Otherwise I wouldn't be an Indian either! My grandmother married my grandfather, who wasn't status, and so she lost her status for a while. Luckily for me, she was able to get it back for herself, and for my mom and all my aunties and uncles.

The way I understand it, we don't really own the land on the reserves in the same way that people can own non-reserve land. The government still owns and controls the land, even though it is supposed to belong to the First Nations. The Indian Act says the government can decide what to do with reserve land, even if someone from the reserve is already using it for something else! It doesn't seem right to me.

I think it is strange that Canada has imposed a form of government on the reserves that mirrors the European way of doing things. I think that the First Nations should be allowed to form the types of government that they think would work best for the people. With the freedom to determine how we govern ourselves, more people would have a say in what happens on the reserve. I guess that the Canadian government is still mostly interested in making status Indians as much like them as possible.

What is most interesting is that the Indian Act still has clauses about residential schools, even though that system was shut down years ago. I think they should take those clauses out of the act, because everyone knows that the residential school system was a horrible time in Canadian history and no good came from it for First Nations, Métis, and Inuit, or for the government. Now many reserves have schools built right on them. Children shouldn't have to leave home to get an education, especially when they are just little kids.



This may be a good time to ask your learning partner for help.



Learning Activity 2.3

The Indian Act

For questions 1 and 2, read the four guiding questions. As you read, jot down a few words by hand in the box provided. Do not write full sentences. Be creative—use handwriting, drawing, and lots of colour.

1. The *Indian Act* and the government
 - a) What words come to mind when you think about the original purpose of the *Indian Act*?
 - b) Why did the government create the *Indian Act*?
 - c) What did the government want to achieve?
 - d) Think about the amendments made over the years. What do these amendments tell you about the government's goals?

The *Indian Act* and the Government Perspective

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continued

Learning Activity 2.3: The Indian Act (continued)

2. The *Indian Act* and status Indians
 - a) How did the *Indian Act* affect status Indians?
 - b) How does the *Indian Act* still affect status Indians?
 - c) Why do status Indians want to keep the *Indian Act*?
 - d) Why were status Indians upset that the government decided to get rid of the *Indian Act* in 1969?

The <i>Indian Act</i> and the Status Indian Perspectives

3. The *Indian Act* changed through many amendments over the years. Choose one amendment and write or draw your thoughts below.

The amendment you chose: _____

a) how this amendment affected status Indians	b) why you think the government proposed the amendment

continued

Learning Activity 2.3: The Indian Act (continued)

4. Was Bill C-31 a good thing for status Indians? Why or why not? See Module 1, Lesson 3.
5. How do you think status Indians view the *Indian Act*? Explain your opinion.
6. Describe some of the revisions that the Canadian government has made to the *Indian Act* over the years. Why do you think they made those changes?
7. Why do you think the “Red Paper” was written? Think about the following:
 - Why status Indians wanted to keep the *Indian Act*
 - Why Indigenous Peoples in Canada joined status Indians in resisting the White Paper



You can now assess your learning activity by consulting the answer key at the end of this module.

Lesson Summary

In this lesson, you learned about the *Indian Act* and how it affected First Nations, Inuit and Métis Peoples. Amendments made to the *Indian Act* made it more restrictive over time, as it reflected the ultimate goal of assimilation. Throughout all these changes, Indigenous groups have fought to retain their languages, cultures, and spiritual and political beliefs—essentially their ways of life. The “Red Paper” response to the White Paper is an example of First Nations standing up for their rights.



Note: You saw the word *Indian* used a lot in this lesson. This word is used when referring to government labels. For example, it is used to refer to status Indian rights and the *Indian Act*. Nevertheless, whenever possible, it is preferable to avoid using the word *Indian* and to use the specific self-identifying name of the group instead (e.g., Ojibwe, Lakota).



Remember: Now that you have completed Lesson 4, you should be able to answer the essential question “What impact did the *Indian Act* have on the autonomy of status Indians?”

Notes

LESSON 5: DEFINING OUR PLACE: LAND CLAIMS

Essential Question

How have First Nations, Métis, and Inuit Peoples attempted to regain their status as self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?

Enduring Understandings

- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. Why is land important to First Nations, Métis, and Inuit Peoples?
2. How are First Nations, Métis, and Inuit Peoples seeking realization of their Aboriginal and treaty rights? What are the results?
3. What are the various types of land claims?
4. How are land claims resolved?

Introduction

In this lesson, you will learn about the importance of land and the connections among land and politics, society, community, and economy. You will explore specific land claims and read about acts of resistance in connection to the land. In the RCAP, this section is a part of Stage 4: Renewal and Renegotiation.

The Importance of Land

Land is important to Indigenous Peoples and is to be treated with respect. People belong to the land. When a challenge is presented, an Indigenous perspective would be to figure out how to live with and respect the land while still meeting the challenge. If both are not possible, then the goal must be changed. You might say this is the opposite to the western view of land.

You read about *pimatisiwin* in Module 1, Lesson 3. It is through *pimatisiwin*, the good life, that Indigenous Peoples support environmentalism and stewardship of the land. The balance within the wheel is to be respected.

All life on earth is interconnected. Each creature relies on each other for survival. However, men and women were the last to be created and are not needed to keep the planet in balance. In other words, if humans became extinct, Mother Earth would thrive. It is very important to take care of the earth and preserve it for future generations by aligning our goals with its needs.

Land: Political Connection

Land has a political connection. When land claims are made, self-government is also negotiated. These governments currently act as municipalities. Indigenous governments are working with their people to meet the unique needs found within each community.

Spiritual, Cultural, and Social Connection

Land has spiritual, cultural, and social connections rooted in relationships. This connection is about sharing common values and a belief system. It is about a sense of belonging. Land provides a physical space that gives more opportunities or accessibility to people of the same culture. The more people interact within their culture, the stronger they are rooted in their cultural values and beliefs.

Land and Community

Communities are built on a shared history. Each Indigenous community is unique. Within a group there can be rivalries and disagreements. It is important to understand and acknowledge these differences between and within groups.

Community is also about the preservation of language, which ties into the transmission of values. A culture expresses its worldview through language. Without the language, large parts of the culture become lost.

An example of this is the Cree word *muskwa*. In English, it means “bear” and this word is used to describe an animal. In Cree, it is so much more. A loose translation would be “place where the medicine is.” This word holds much more meaning than “bear.” Without the language, culture is lost.

In Canada, there is a growing concern regarding the many First Nations languages that have been lost or are in danger of being lost.

Land and Economy

Land provides an economic connection. As Indigenous groups are regaining rights to their land, they are faced with decisions about how to use this land. Some groups have used their land for leasing, real estate, natural resource extraction, and investments such as software, airlines, etc. As the land is being used, there is a question of balance coming from each community. This community pushback is based on demands that there should be responsible resource sharing. Initiatives may be financially profitable and help the people, but we must also consider the damage that is being done to the land.

You now have a lot of ideas to reflect on. Take a moment and write about what you have just read about land. You can write in sentences or take point-form notes. This will help you to organize your thoughts and prepare you for your next assignment.



Study Strategy: Define the following terms to help you understand the text.

- treaty rights
- specific land claims
- Aboriginal rights
- comprehensive land claims

Land Claims

Land claims are legal procedures that First Nations must follow in order to regain land that was taken by the government and for which the First Nations were not properly compensated. Land claims can vary from a few acres to thousands of square miles of territory. In some cases, such as Nunavut, a land claim can represent an entire territory.

Land claims are usually very complicated and include more than just a question of land entitlement. For example, land claims can also include the right to self-government and education. The process of settling land claims can be very long and difficult because so many groups are involved, including the Aboriginal groups, as well as the federal, provincial, and municipal governments.

Each newly settled land claim affects all unsettled claims. Decisions made by the courts in one claim can have a positive or negative impact on the claims coming after. For example, a judge in a land claim case in British Columbia ruled that oral tradition (the passing of a group's history through storytelling, rather than through a written record) is an acceptable argument in court. Future land claims can now use oral tradition as evidence in a land claim case.

First Nations are entitled to two types of rights: treaty rights and Aboriginal rights. These rights lead to two different types of land claims: **specific** land claims and **comprehensive** land claims.

Treaty Rights and Specific Land Claims

Treaty rights are those rights that were negotiated as part of a treaty. Treaty rights apply to land, as well as to the right to practise cultural traditions. Many of the treaties included the right to use non-reserve lands for hunting, fishing, and trapping. These are some of the rights connected to being a status Indian.

Treaty rights also provide reserve lands set aside for the exclusive use of First Nations that signed the treaties. These rights form the foundation of specific land claims.

A First Nation can make a specific land claim when

- it did not receive the land as stipulated in the treaty, or
- treaty land was taken away and no compensation was provided

Specific land claims are related to treaties. When a specific claim is made, a First Nation is saying that the Canadian government has not met an obligation outlined in historic treaties. Research indicates that many treaty obligations have not been fulfilled by the government. Many First Nations did not receive the land guaranteed through treaty or received less land than had been promised.

An example of treaty rights being fought for is the Sioui court case. A group of four Wendat (Huron) people were charged with illegally camping, cutting trees, and having fires in a Québec park. In court, the accused defended themselves by presenting a document signed in 1760 by General Murray. This document promised the Huron that they could practise their religion and customs. The court viewed this document as a treaty and that the men were exercising their treaty rights.

Aboriginal Rights and Comprehensive Land Claims

Aboriginal rights are different from treaty rights in that they are part of the Constitution rather than part of a treaty. First Nations, Métis, and Inuit Peoples are entitled to Aboriginal rights, whether they are part of a treaty or not. When a claim is made based on Aboriginal rights or Aboriginal title, it is called a comprehensive claim. It is also called a modern treaty.

Comprehensive land claims are not connected to a specific treaty or reserve. Instead, a status, non-status, Métis, or Inuit group makes a claim because they believe their title to the land was never given up and the land their group had lived on in the past was taken from them without any recognition or compensation.

An example of a person fighting for Aboriginal rights is Ronald Sparrow of the Musqueam First Nation in British Columbia. He was caught fishing with a net that is longer than legally allowed under the *Fisheries Act*. He admitted to this, but argued that it was his Aboriginal right to do so, as his people fished this way before colonization. The case went to the Supreme Court and ruled in his favour. Sparrow had the Aboriginal right (or inherent right) to fish with this net.

Early Land Claims

In the past, the courts in Canada did not recognize claims made by First Nations or Métis. The systemic racism and discriminatory policies of the government prevented First Nations from seeking land claims because this was not in keeping with the government's desire to assimilate Aboriginal Peoples. Through assimilation, it was believed that the problem of land claims would disappear on its own.

You will explore a few landmark land claim cases that have paved the way for future land claims in Canada. Some of the cases ended in favour of Aboriginal Peoples, while others ended in favour of the Canadian government.

St. Catherine's Milling and Lumber Company versus the Queen

A court case in Ontario in 1885 was a setback for First Nations land claims. In this case, the Ontario government stopped the milling company from cutting down trees. The lumber company already had a federal permit to cut timber on that land. The milling company went to court and argued that the Dominion of Canada (federal government) owned this land as it was purchased from First Nations in a treaty.

The courts ruled that Aboriginal Peoples had the right to use land but did not own it. According to the courts, the only way to ensure land rights was to actually purchase the property. The court stated that land rights were given to First Nations by the government and, therefore, they could be taken away by the government. In order to stop the First Nations from pursuing land claims, the government amended the *Indian Act* to make it illegal for anyone (such as a lawyer) to help any First Nation make a claim against the government.



Note: The Royal Proclamation of 1763 recognized Aboriginal inherent rights to the land, meaning that Aboriginal rights predated this document. Unfortunately, the above court case did not recognize this as a pre-existing right. Instead, it believed that the government had given this right to Aboriginal Peoples.

Indian Claims Commission

The 1969 White Paper, though not well received by First Nations and ultimately not passed into legislation, did agree to set up an Indian Claims Commission to deal with land claims. This commission was not very effective, however, because First Nations refused to deal with it. The commission was tied to the White Paper and they were not prepared to recognize even a portion of that document as valid.

Land Claims since 1973

First Nations, Métis, and Inuit Peoples fought hard for the right to make land claims. The restriction on helping First Nations with land claims was removed from the *Indian Act*, meaning lawyers were now legally allowed to represent Aboriginal Peoples in land claims. Since then, many land claims have been made. Here are a few important cases.

Calder et al. versus the Attorney General of British Columbia (1973)

Frank Calder, a Nisga'a of British Columbia, brought a claim that the Nisga'a had never surrendered their Aboriginal right to their traditional lands. The claim ended in a split decision: three judges dismissed the claim and three judges accepted it. The later judges stated that Aboriginal land rights were outside of government legislation and, therefore, could not be extinguished. They believed land rights had to be explicitly given up, which had not happened with the Nisga'a.

precedent: An example for others to follow under similar circumstances.

Additionally, the judges agreed that even treaties did not represent extinguishment of land rights. Even though the Nisga'a lost the case, it was an important moment in First Nations land claims. The case set the **precedent** that courts would not automatically support the government's position. It was also the first time that the courts recognized Aboriginal title to land prior to colonization. As a result, the government set up policies and agencies to begin dealing with First Nations' land claims.

James Bay Cree, Inuit, and Québec (1975)

Resource extraction was developing in areas that were not covered by treaties. In northern Québec, there were many large rivers that were ideal for developing hydro-electric dams. The electricity would be transported on transmission lines to southern Québec and to the United States. The Province of Québec planned to spend billions of dollars on this development; however, the dams would flood over a million square kilometres of land that was occupied by the James Bay Cree who call themselves the Eeyouch, and Inuit of northern Québec.

The dams and subsequent flooding would destroy the economic base of hunting and trapping that the Eeyouch and Inuit used for their livelihood. The government did not bother to talk to the people who would be most affected by the dams.

The Eeyouch and Inuit living in this area had not signed a treaty and felt that they still had Aboriginal title to the land. They worked to stop the construction of the dams. Not only were they concerned about the loss of their livelihood, they were also concerned about the environmental damage that would occur because of the dams.

The Eeyouch and Inuit went to court to get an injunction to temporarily stop the construction. They argued that the dams would be built on their traditional lands and would interfere with their ability to make a living. The injunction was granted in 1973. The Government of Québec was forced to deal with the Eeyouch and Inuit before it could proceed with the project.

The Eeyouch, the Inuit, and the Northern Québec Agreement allowed for the construction of the dams. The Eeyouch and Inuit surrendered over 600,000 square kilometres of land. In return, they received the following:

- \$150 million over 10 years from grants and royalties resulting from hydro-electric development (to be paid by the Québec and Canadian governments)
- 25% of royalties from all hydro-electric profits for 50 years
- Control of all sites they occupy (sites that were not flooded)
- Continued hunting, trapping, and fishing rights

Delgamuukw versus British Columbia (1997)

This case is considered by many to be the most important to date regarding Aboriginal rights. The Wet'suwet'en and Gitskan First Nations filed a claim for 59,000 square kilometres in 1983. There was no treaty covering this land and the First Nations wanted to control the natural resources that were found there.

This case went to the Supreme Court. In 1997, the Supreme Court issued a ruling stating a new trial had to be held. The Supreme Court stated that the original judges who had tried the case had made a mistake in not considering the oral histories of these First Nations. The court stated that oral histories are a specific part of remembering for First Nations and were an important part of the evidence in the trial.

This ruling established an important **precedent** for all future First Nations land claims because it recognized and upheld the importance of Aboriginal oral traditions.

Our way is a valid way.

The Supreme Court also included the following definitions regarding Aboriginal title:

- Aboriginal title is the same as any other type of land title.
- Aboriginal title is not limited to traditional hunting and fishing use but includes resource extraction and other uses.
- Aboriginal title is community-based rather than individual-based.
- Aboriginal title is unique, based on traditional use. The court stated that no other use was allowed that could prevent the traditional use from taking place.

The Creation of Nunavut (1999)

One of the largest land claims and a model of Indigenous self-government was the creation of Nunavut in Canada's Arctic region. The Inuit Tapirisat determined in 1977 that they would work towards the creation of a separate territory for the Inuit.

In 1979, the Inuit Land Claims Commission explained the details and its position. John Amagoalik was the chair, meaning he sat in the position of authority to represent the group. He became the first Premier of the new territory when it came into being in 1999.

plebiscite: A vote by all the people in an area. Most of the people of the Northwest Territories voted in favour of the creation of Nunavut.

The idea was taken to Canadian Parliament by Peter Ittinuar, the first Indigenous Canadian elected (by votes) since Louis Riel. In 1982, a plebiscite in the Northwest Territories asked the question about separating into two territories. The majority of people voted to separate.

In November 1982, the federal government agreed in principle to the separation. On April 1, 1999, the new territory of Nunavut was born in Canada. Nunavut contains one-fifth of the entire land mass of Canada. The government functions in the same way as the other territorial governments, but its population is mostly people of Inuit descent.

Land Claim Case: Peguis First Nation (2010)

Peguis First Nation is located in Manitoba, about three hours north of Winnipeg. As of 2013, with an Ojibwe and Cree population of over 7200, it was the largest First Nations community in Manitoba. The Peguis population originally lived on rich land near present-day Selkirk, but they were relocated in 1907 to their present location on infertile land that is not suited for farming. The people of Peguis First Nation believed that their land was unlawfully taken from them.

In 2010, the Government of Canada recognized the validity of Peguis First Nation's case. They agree that the land was illegally taken from Peguis First Nation by the Canadian government. Peguis First Nation received \$126 million, the largest single payment for a land claim ever. They did not receive any land in this settlement, as the government and the Peguis First Nation agreed not to displace those currently living on the land in question.

Métis Land Claims (in process)

When Manitoba became a province in 1870, the government promised to give the Métis children land in the amount of 5665 square kilometres. Part of this promised land is present-day Winnipeg.

In 1981, the Manitoba Metis Federation and the Native Council of Canada worked together to bring a land claim suit against the Manitoba provincial government. Their argument was that the government was acting unconstitutionally in proposed amendments to the *Manitoba Act*.

In 1987, the case went to court and the Métis won. The Province of Manitoba appealed and this time the provincial government won. The Métis took the case to the Supreme Court of Canada. This court ruling agreed that the Province of Manitoba and the Government of Canada did not fulfill sections 31 and 32 of the *Manitoba Act* and therefore acted unconstitutionally. The Métis won the right to apply for permission to make land claims.

Once again, the Province of Manitoba did not agree. The Manitoba courts denied the Métis application to make land claims twice. First, in 2006–07, and again in 2009–10.

In 2013, the Supreme Court of Canada accepted the Métis application to make land claims. As a result, the Métis are now able to make land claims against the Province of Manitoba. If you are interested in this topic, follow the news or read up on the events online. As a resident of Manitoba, you are affected by the Métis land claim.



Note: Did you know that in 1938, the *Métis Population Betterment Act* in Alberta recognized Métis title to land. There are currently eight Métis settlements in Alberta.

Other Significant Decisions Affecting Métis Rights

Pawley Case

The Supreme Court of Canada decision in *R. v. Powley* (2003) affirmed that the Métis have an Aboriginal right to hunt for food, as recognized under section 35 of the *Constitution Act, 1982*. This case was important for Métis people in Canada because, for the first time, the highest court in the land affirmed the existence of Métis rights. (*R. v. Powley*, [2003] 2 S.C.R. 207, 2003 SCC 43)

Goodon Case

In the recent decision *R. v. Goodon* (2008) MBPC 59, the Provincial Court of Manitoba dismissed a charge of unlawful possession of wildlife on the basis that the accused belonged to a Métis community that has an Aboriginal right to hunt for food in the area. “(This) includes all of the area within the present boundaries of southern Manitoba from the present-day City of Winnipeg and extending south to the United States and northwest to the Province of Saskatchewan including the area of present-day Russell, Manitoba.” (*R v. Hopper*, 2005, N B Q B 399, 295 N B R (2d) 21, paras 46–48)

Daniels Case

The Supreme Court of Canada in the case *Daniels v. Canada* (2016) ruled that the Métis and non-status Indians are “Indians” under section 91(24) of the *Constitution Act, 1867*. However, the *Indian Act* does not apply to these groups. (*Daniels v. Canada*, [2016] 1 SCR 99, 2016 SCC 12)

Looking Forward

Both specific and comprehensive land claims go through a costly and lengthy process. The Government of Canada is represented by the judge and jury, but it is also a part of the court case. This is a conflict of interest and makes the claims process difficult. How can this process be truly fair?

Claims take around 10 years to come to a resolution and the process is costly to taxpayers. How can this process become more efficient in terms of cost and time?

In moving towards a solution, a Joint Task Force on Claims Policy Reform was created in 1998 to deal with these questions. In addition, the Indian Specific Claims Commission reviews claims that have been rejected and can recommend that a claim should be reviewed. Cooperation between Indigenous Peoples and the Government of Canada is essential to future success.

Acts of Resistance and Land

In the 20th century, there have been several instances where First Nations have taken direct action to support their claim to certain areas of land.

Oka Crisis 1990

In Module 1, Lesson 2, you read about the Oka Crisis. You can revisit the Oka Crisis section of the lesson to refresh your memory.

Ipperwash 1995

The Stoney Point Ojibwe First Nation took over Ipperwash Provincial Park in Ontario to protest their claim for land that the government took during the Second World War. This land had not been returned to the First Nation, nor had it been paid for by the government.

During the protest, one Ojibwe man, Dudley George, was shot and killed by the Ontario Provincial Police. Dudley was carrying a dark-coloured stick that the police officer thought was a gun. The protest ended with the government agreeing to return the land to the Stoney Point First Nation. This did not take full effect until May 28, 2009.

Dakota Access Pipeline 2015

You read about this in Module 1, Lesson 2. You can revisit the Standing Rock Sioux and the Dakota Access Pipeline section of the lesson to refresh your memory.

Indigenous rights: Rights that Indigenous Peoples have. They go beyond basic rights that all humans have. For example, the right to self-government is an Indigenous right.

The following table is a summary of some of the land claims that have been made in Canada. You will refer to it as you complete Assignment 2.2.

Land Claims Summary Table			
Title	Date	Type of claim. Explain why.	Important Facts
		<ul style="list-style-type: none"> ■ Comprehensive ■ Specific 	<ul style="list-style-type: none"> ■ Bulleted notes ■ 2–4 bullets per section
St. Catherine’s Milling and Lumber Company versus the Queen	1885	Land claims not allowed at this time	<ul style="list-style-type: none"> ■ Aboriginal Peoples had the right to use the land, but not own it. ■ Amendment to the Indian Act made it illegal to help a band make a claim.
The White Paper	1969	Not a land claim	<ul style="list-style-type: none"> ■ Claims Commission created it. ■ First Nations refused to deal with it.
Calder et al. versus the Attorney General of British Columbia	1973	Comprehensive: They lost, but the claim was about Aboriginal title.	<ul style="list-style-type: none"> ■ Aboriginal land rights are recognized as outside of government legislation. ■ Land rights must be given up. ■ Aboriginal title prior to colonization is recognized. ■ Government set up policies and agencies to deal with land claims.
Paulette et al. versus the Queen	1973	Comprehensive: No treaty was signed.	<ul style="list-style-type: none"> ■ Hydroelectric dam would flood James Bay Cree and Inuit land in northern Quebec, destroying their economy (hunting and trapping). ■ An injunction was made, stopping construction. ■ Government gave money and rights in exchange for land.
Guerin versus the Queen	1984	Comprehensive: Fiduciary duty comes from the relationship between the government and Aboriginal title	<ul style="list-style-type: none"> ■ Land leased to a golf course for less than it was worth. ■ Supreme Court ruled that the government was not meeting their fiduciary obligations (obligations of trust).
White Bear versus Saskatchewan	1986	Specific: This was about land taken through a treaty.	<ul style="list-style-type: none"> ■ Reserve land was taken by force (fraudulently). ■ Won against Saskatchewan <ul style="list-style-type: none"> ■ Money ■ Land ■ Promise of two reserves upon request

continued

Land Claims Summary Table (continued)			
Title	Date	Type of claim. Explain why.	Important Facts
		<ul style="list-style-type: none"> ■ Comprehensive ■ Specific 	<ul style="list-style-type: none"> ■ Bulleted notes ■ 2–4 bullets per section
Delgamuukw versus British Columbia	1997	Comprehensive: This case was about Aboriginal title to land.	<ul style="list-style-type: none"> ■ The Delgamuukw wanted to control the natural resources on the land. ■ Oral histories recognized as evidence for the trial. ■ Definitions of Aboriginal title <ul style="list-style-type: none"> ■ resource extraction and use rights ■ community-based title ■ unique and based on traditional use
Nunavut	1999	Comprehensive: There was no prior treaty.	<ul style="list-style-type: none"> ■ Inuit Tapirisat wanted their own territory. ■ Plebiscite (vote) taken in Northwest Territories and most people wanted to separate.
Peguis First Nation	2010	Specific: This claim was about a treaty.	<ul style="list-style-type: none"> ■ Lived on rich land—moved to infertile land. ■ Many had prior claims to this land called Peguis “deeds.” ■ Government agreed that claim was illegally taken. <ul style="list-style-type: none"> ■ \$126 million given, largest single payment ■ No land given back, people living there today can keep it
Métis Land Claims	In progress	Comprehensive: There was no prior treaty regarding this claim.	<ul style="list-style-type: none"> ■ The Métis wanted the right to make land claims: <ul style="list-style-type: none"> ■ In Manitoba, they won, then lost. ■ In the Supreme Court, they won. ■ The Métis applied to make land claims: <ul style="list-style-type: none"> ■ In Manitoba, they lost and lost. ■ In the Supreme Court, they won the right to make a land claim.

Lesson Summary

In this lesson, you learned that land is important to Indigenous groups because it is connected to all aspects of society, such as politics, economy, and culture. There are different types of land claims and resolutions that result. Indigenous control of land is an important step in Indigenous self-determination.



Remember: Now that you have completed Lesson 5, you should be able to partly answer the essential question, “How have First Nations, Métis, and Inuit attempted to regain their status as self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?” You will continue to explore this question in Lesson 6.

Notes

LESSON 6: DEFINING OUR PLACE: SELF-DETERMINATION

This essential question will be the focus of Lessons 5 and 6.

Essential Question

How have First Nations, Métis, and Inuit Peoples attempted to regain their status as self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?

Enduring Understandings

- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. How are First Nations, Métis, and Inuit Peoples seeking realization of Aboriginal and treaty rights? What are the results?
2. How has the struggle for self-determination by First Nations, Métis, and Inuit nations been affected by landmark court decisions, government policies and initiatives, and Indigenous resistance?
3. What does effective self-government look like?
4. What are the challenges and obstacles to self-government?

Introduction

In this lesson, you will learn about Indigenous Peoples' self-determination. You will explore different types of self-government, such as a land regime and territorial government, as well as topics that are related to self-government, such as health care and education. Then you will learn more about Indigenous self-determination through organizations such as Idle No More and the Assembly of First Nations. Last, you will learn about a few government policies and initiatives that have helped or hindered Indigenous Peoples' goal of self-determination. In the RCAP, this section is a part of Stage 4: Renewal and Renegotiation.

Self-Government

First Nations, Métis, and Inuit Peoples are pursuing self-determination through the realization of treaty and Aboriginal rights including self-government. They are achieving this through negotiation, the courts, protest, and resistance.

In 1990, Assembly of First Nations Grand Chief Georges Erasmus reaffirmed traditional beliefs when he envisioned a relationship between Indigenous and non-Indigenous Canadians based on recognizing the rights of Indigenous Peoples and a sharing of resources.

As of 2016, Canada has made 22 agreements with Indigenous communities to create different types of self-government. Only four of these agreements are not connected to land claims. Below are examples of self-government in Canada.

Territory: The Nunavut Land Claim Agreement

In Module 2, Lesson 5, you learned that Nunavut became a separate territory. At the same time as the land claim was made, the Inuit requested self-government for the whole territory. This type of self-government covers the whole territory.

First Nations Land Management Regime: The Cree-Naskapi Act

On the Indigenous and Northern Affairs Canada website, there is information about land regimes. Below is an excerpt from this website.

The First Nations Land Management (FNLM) regime allows First Nations to opt out of 32 sections of the *Indian Act* relating to land management. First Nations can then develop their own laws about land use, the environment, and natural resources and take advantage of economic development opportunities with their new land management powers. (INAC, 2018)

The *Cree-Naskapi Act* was created between the Canadian and Québec governments on one side, and the Eeyouch and Naskapi of Schefferville on the other side. In Module 2, Lesson 5, you learned about the James Bay Cree and Inuit and the Québec land claim of 1975. The *Cree-Naskapi Act* of 1984 was a separate claim and was the first act to recognize First Nations self-government.

The Eeyouch and Naskapi of Schefferville are no longer subject to the *Indian Act*. Instead, they have a Cree Regional Authority run by a Grand Council and are divided into community governments that work together to develop their communities. If you have Internet access, you can find the website by using the keywords “Grand Council of the Crees” or by going to www.gcc.ca/gcc/gccnav.php to learn more on this topic. (INAC, 2015)

Sectoral Negotiations: Mi'kmaq Education Partnership in Nova Scotia

In Canada, the federal and provincial governments have jurisdiction (legal power) over different areas. For example, the federal government has jurisdiction over taxes, postal services, and Indian policies. The provincial government has jurisdiction over things like education and health systems. When a group negotiates for a right to govern specific jurisdictions such as education, it is making a sectoral negotiation.

The Mi'kmaq of Nova Scotia are in an education partnership with the Nova Scotia government and Canada's federal government. These two parties formed an education committee to help represent Mi'kmaw interests, including Mi'kmaw language rights. You can use an Internet search engine to look up the Mi'kmaw Kina'matnewey, or visit <http://kinu.ca/>.



Think about what you have just read on self-government. Write down your own understanding of territory, First Nations land management regimes, and sectoral negotiations. How are these types of self-government different?

Self-Government Topics

Many negotiations for self-government are done at the same time as land claims are being made, but not always. The band council system imposed through the *Indian Act* is similar to municipal-style governments (e.g., Winnipeg has a municipal government). First Nations aspire to have more control over their lives through self-government, including the following examples:

- **Economic development:** With the authority and ability to create jobs, businesses, and industries in their communities, Indigenous communities will become more self-reliant.
- **Health care:** Incorporating Indigenous Peoples' practices, cultures, and beliefs into the delivery of health care can make systems more open to Indigenous needs, as well as improve quality of life.
- **Education:** Inclusion of Indigenous languages, values, and cultures into education serves to reinforce students' self-esteem, sense of identity, as well as the transmission of these values from one generation to the next.
- **Child welfare:** Due to a variety of colonial policies, including residential schools, many Indigenous children have grown up disconnected from their culture. Control over the decisions and programs affecting Indigenous children plays an essential role in building community and ensuring cultural continuity.
- **Policing and justice:** First Nations, Métis, and Inuit traditions of justice focus on community healing and rehabilitation rather than imprisonment. Such traditions keep communities strong.

Indigenous Peoples are becoming more and more involved in self-determination and, as a result, they will continue to influence Canada's affairs in the years to come. As always, there are challenges that need to be overcome in order to do this.

Self-Government: Urban Settings

More than half of the Indigenous population in Canada lives in urban areas (cities and towns). One challenge of self-government is answering the question "What does effective self-government look like in an urban setting?"

It can be difficult to visualize self-government when it is not defined by a specific territory. Indigenous people in Winnipeg are a part of the city. How can their government exist independently of Winnipeg's government? For example, one goal of self-government is policing. In urban situations, can there be a separate police force for Indigenous people? Perhaps a solution could be the retraining of the current police force to become more sensitive to systemic racism.



Note: Remember, systemic racism is racism found in a government system—in this case, racism that exists in the police system.

Urban self-government will have many challenges:

- How will self-government be set up to be easily accessible to the people it serves?
- How will self-government meet the needs of all Indigenous Peoples? Remember, that there are many different First Nations, Métis, and Inuit groups. Individuals from these groups will be found in urban settings.
- Where will the funding for self-government come from? Some Indigenous groups are funded provincially and others are funded federally.
- How will community identity work? Indigenous groups do not all get along. If there is one governing body for all Indigenous groups, who will represent them? How will conflicts be resolved? How can a positive community identity be formed? Will anyone be left out?

Urban self-government has many challenges and we have only touched upon a few here. Things may have changed since this course was written. Take some time to look up urban self-government. What does it look like now? What challenges are being talked about in the media? What solutions have been presented?

Self-Determination

In Module 1, Lesson 3, you were briefly introduced to self-determination. There is also a definition in the glossary (see Appendix A at the end of this course).

What is self-determination?

At an individual level, self-determination is the power a person has to control her or his own life and decisions. At a collective (group) level, self-determination is the power of a group of people to make decisions and take action to ensure their continued existence as a distinct group.

Many First Nations, Métis, and Inuit Peoples want to control their own programs and institutions. In most cases, programs and institutions are not serving the needs of each unique community. Individual communities are better able to meet their own needs if they have control over their schools and social programs.

Self-determination is the right of a community to decide how to govern itself based on its cultural beliefs and traditions. It goes beyond self-government because it includes the right to decide what is important and meaningful to the group, rather than just following what is important and meaningful to the larger/dominant society.

Idle No More

Idle No More was created after Bill C-45 was passed. This movement began with three First Nations women and one non-Indigenous ally. They were and are still concerned about acts such as Bill C-45. They feel these acts are destroying Aboriginal and treaty rights. These women organized an event in Saskatoon and used social media to gather people together.

Read the following quote from the Idle No More manifesto.

“Currently, this government is trying to pass many laws so that reserve lands can also be bought and sold by big companies to get profit from resources. They are promising to share this time... Why would these promises be different from past promises? We will be left with nothing but poisoned water, land and air. This is an attempt to take away sovereignty and the inherent right to land and resources from First Nations Peoples.

“There are many examples of other countries moving towards sustainability, and we must demand sustainable development as well. We believe in healthy, just, equitable and sustainable communities and have a vision and plan of how to build them.

“Please join us in creating this vision.”

(Idle No More)

Idle No More grew very quickly as a movement. First Nations, other Indigenous Peoples, and their non-Indigenous allies are working together to bring attention to the injustices of the past and to pave the way for a brighter future.

This movement hopes to achieve this objective through positive gatherings, which model relationships based on love and respect. Gatherings are non-violent and use song and dance to draw attention to their cause in a peaceful way. Women and youth play important roles as leaders and organizers of events and rallies.

If you have Internet access and are interested in learning more, visit www.idlenomore.ca.

The Seven Generations Model

In traditional Indigenous cultures, it was not uncommon for a person to have an extended family that went forwards three generations and back three generations. In other words, a young person had parents, grandparents, and great-grandparents. That person also had children, grandchildren, and great-grandchildren in their lifetime. In the seven generations model:

“The knowledge of the past informs the present and, together, it builds a vision towards the future.”

(Walker et al., p. 457)

In other words, everyone in the community is considered when making decisions. In Indigenous communities, people often have known at least one person from each of the seven generations. With this model, decisions are made with a vision for the seven generations. This vision can carry over to generations into the future. One generation begins to build the vision and their children and grandchildren continue to take action with the same vision in mind. Stewardship and sustainability are common goals of many Indigenous communities.

To achieve these goals, traditional Indigenous cultures and languages must be reclaimed. Indigenous ways of knowing must be reclaimed. Community and culture go hand in hand and culture must be experienced. Indigenous children need to stay in Indigenous communities for this to happen.

Reactive versus Proactive

Government policies and initiatives have forced Indigenous Peoples to be reactive. Instead, Indigenous Peoples need to be proactive. They must be empowered to make their own decisions for their communities.

Sustainability and Stewardship

To attain sustainability while maintaining stewardship of the land, communities will need to reclaim practices and culture that leads them to these goals. For example, communities may find that the main goal of education should not be to prepare students to move away to work elsewhere; rather, education should focus on building sustainability within the community. Another example of reclaiming practices is communities relearning how to communicate to build a consensus instead of a majority vote.

“Process must be informed by the Indigenous worldview.”

(Walker et al., p. 465)

In the world, many governments are structured around profitability. In traditional Indigenous worldviews, sustainability and stewardship were in the foreground and communities were structured to reach this goal.

*You do not change the land to meet the needs of the vision.
Rather, you adapt the vision to the land.*

On the Assembly of First Nations website, there is a section titled “Honouring Earth.” Read the following quote from this section.

“First Nations peoples can demonstrate how, in asserting their land use and rights, economic initiatives can be both profitable and sustainable for future generations. First Nations traditional knowledge has provided our people with the tools to care for Mother Earth and our sacred sites. This knowledge can be shared with industry for the betterment and survival of all peoples.”

(AFN, n.d.)

Take a few minutes to think about this quote. Ask yourself some questions about it. Reread the quote a second time.

Government Policies and Initiatives

Ever since Canada became a country, First Nations, Métis, and Inuit Peoples have been fighting for recognition of their Indigenous rights as well as equality rights. Groups such as the Assembly of First Nations, the Métis National Council, and the Inuit Tapiriit have become influential in representing the rights of Indigenous Peoples. Below are examples of how government policies and initiatives have affected Indigenous Peoples.

The Meech Lake Accord

patriated: To transfer control of the constitution of a country to its own government, rather than the constitution being controlled by a mother country. Canada's colonial mother country is England.

The *Canadian Charter of Rights and Freedoms* is in the Canadian Constitution. If other laws contradict the Constitution, then the Constitutional laws are obeyed. In 1982, when Canada became **patriated**, the Constitution was amended (changed). All provinces except Québec agreed to the changes.

In 1985, Québec Premier Robert Bourassa presented a list of five demands in exchange for recognizing the Constitution of Canada. In 1987, Prime Minister Brian Mulroney, as well as the premiers from all 10 provinces, negotiated amendments made to the Constitution including a list of demands made by Québec. This meeting was called the Meech Lake Accord. The intent behind the Meech Lake Accord was to get the Province of Québec to sign the 1982 Canadian Constitution.

The Meeting

The Meech Lake Accord did accept that Québec's language and culture made it a distinct society, and in June 1987 all the provinces, including Québec, agreed to the accord's package of amendment. However, the meeting was missing one important voice—that of the Indigenous Peoples.

Indigenous people were upset that the accord still made the statement that the French and the English were the two founding nations in Canada. The accord also proposed that the responsibility for Aboriginal Peoples be transferred to the provinces. There was concern that this would negatively affect Aboriginal rights, including treaty rights and self-government. There was also concern that the provinces would not provide the same quality of services.



Note: Do you remember that the White Paper also proposed that responsibility for social services for status Indians be transferred from the federal government to the provinces?

The Vote

For the Meech Lake Accord to be passed, all 10 provinces had to unanimously agree, but Manitoba and Newfoundland were not in agreement. One member of the Manitoba Legislative Assembly, Elijah Harper (formerly chief of the Red Sucker First Nation), took a stand. Harper held up an eagle feather and quietly refused to accept the Meech Lake Accord.

Sometimes one is all it takes to make a big difference.

Since the Manitoba Legislative Assembly required a unanimous vote, Harper prevented it from approving the Meech Lake Accord. Newfoundland also was not able to meet the agreement deadline to approve the accord, and the Constitution was not amended. The Meech Lake Accord failed. Harper's action reminded the government that Indigenous voices must be heard at future constitutional talks.

The Royal Commission on Aboriginal Peoples

The government was concerned about its relationship with Indigenous Peoples because of recent events such as the Oka Crisis and the Meech Lake Accord. In 1991, Prime Minister Brian Mulroney asked former Supreme Court Chief Justice Brian Dickson to put together a mandate for a Royal Commission concerning Canada's Indigenous Peoples.

Research

Dickson spent several months consulting with First Nations, Métis, and Inuit leaders across the country. His report recommended a far-reaching examination of such issues as self-government, Métis and off-reserve First Nations economic and social problems, justice, and education.

In August, Mulroney announced the seven-member Royal Commission on Aboriginal Peoples (RCAP). Four of the seven members were Indigenous, including Georges Erasmus, former national chief of the AFN, and René Dussault, a Justice of the Court of Appeal of Québec who headed the commission.

The commission toured the country, visiting 96 communities and holding 178 days of public hearings. In November of 1996, the RCAP delivered a five-volume, 4000-page report. The report included 440 specific recommendations on almost every imaginable area of Indigenous life and policy. Examples of its recommendations include the following:

- \$35 billion in new spending over 20 years
- Indigenous self-government, with the power to collect taxes
- Elimination of the *Indian Act*, and replacement of the Department of Indian and Northern Affairs with two new departments—one for First Nations and one for Inuit
- Recognition of Métis and their land rights
- Issuance of a new Royal Proclamation acknowledging past injustices and committing the government to a new relationship with Indigenous Peoples

The report raised the expectations of Indigenous groups, even though, shortly after RCAP was published, Minister of Indian Affairs Ron Irwin said that the government was only interested in spending tax dollars on one Indigenous project at a time. After the Liberals won the election in 1993, First Nations leaders began to push them to make good on these commitments.

Government Promises

In January 1998, the government released *Gathering Strength: Canada's Aboriginal Action Plan*. It included a Statement of Reconciliation that expressed the government's regret for the wrongs of the past and a commitment to a better future. Once again, the promise did not generate many results.

In March 2000, a representative from the United Nations Human Rights Commission harshly criticized the Canadian government's failure to implement the RCAP recommendations.



Learning Activity 2.4

Land Claims and Self-Determination

In this activity, you will answer the following questions, which will help you to complete Assignment 2.2 and your final exam. It is based on the theme of self-determination. If you are not sure what that means, you should review Lesson 6.

1. Give an example of how Indigenous Peoples have pursued each of the three types of self-determination listed below. Your answers can come from different lessons in the course. A sample answer is provided for question a.
 - a) **economic** self-determination (This relates to things such as forestry, hydroelectric projects, etc.):

Sample Answer 1

The Eeyouch (James Bay Cree) and Inuit negotiated a settlement to allow a dam to be built called the James Bay and Northern Québec Agreement. It gave the Eeyouch and Inuit

 - 25% of royalties from all hydroelectric profits for 50 years
 - continued rights to hunt, trap, and fish
 - control of all sites they live on that were not flooded
 - \$150 million over 10 years
 - b) **cultural** self-determination (This relates to such things as adoption, foster care, marriage, religious practices, etc.):
 - c) **political** self-determination (This relates to things such as laws, constitutions, and the division of power between the provinces and the federal government.):
2.
 - a) Why is self-government important to Indigenous Peoples?
 - b) What kinds of things can self-government provide?
3. What are some of the characteristics of effective self-government?

continued

Learning Activity 2.4: Land Claims and Self-Determination (continued)

4. Create a word web of Indigenous struggles to self-government. Think about the struggles Indigenous Peoples have faced since colonization. Your answer will come from Modules 1 and 2.

Here is a list of words that you could use to create your word web:

poverty	health problems
Child and Family Services	treaties
diet	residential schools
stolen land	diabetes
government assimilation policy	inadequate housing
mental health issue	gender inequity
lack of clean water	community violence
<i>Indian Act</i>	court cases cost money
family violence	many policies and initiatives
unfair treatment in the justice system	poor education
loss of culture and language	systemic racism
residential schools	environmental issues
media portrayal of Indigenous Peoples	struggles in court
removal of children from their homes/communities	
sixties scoop	

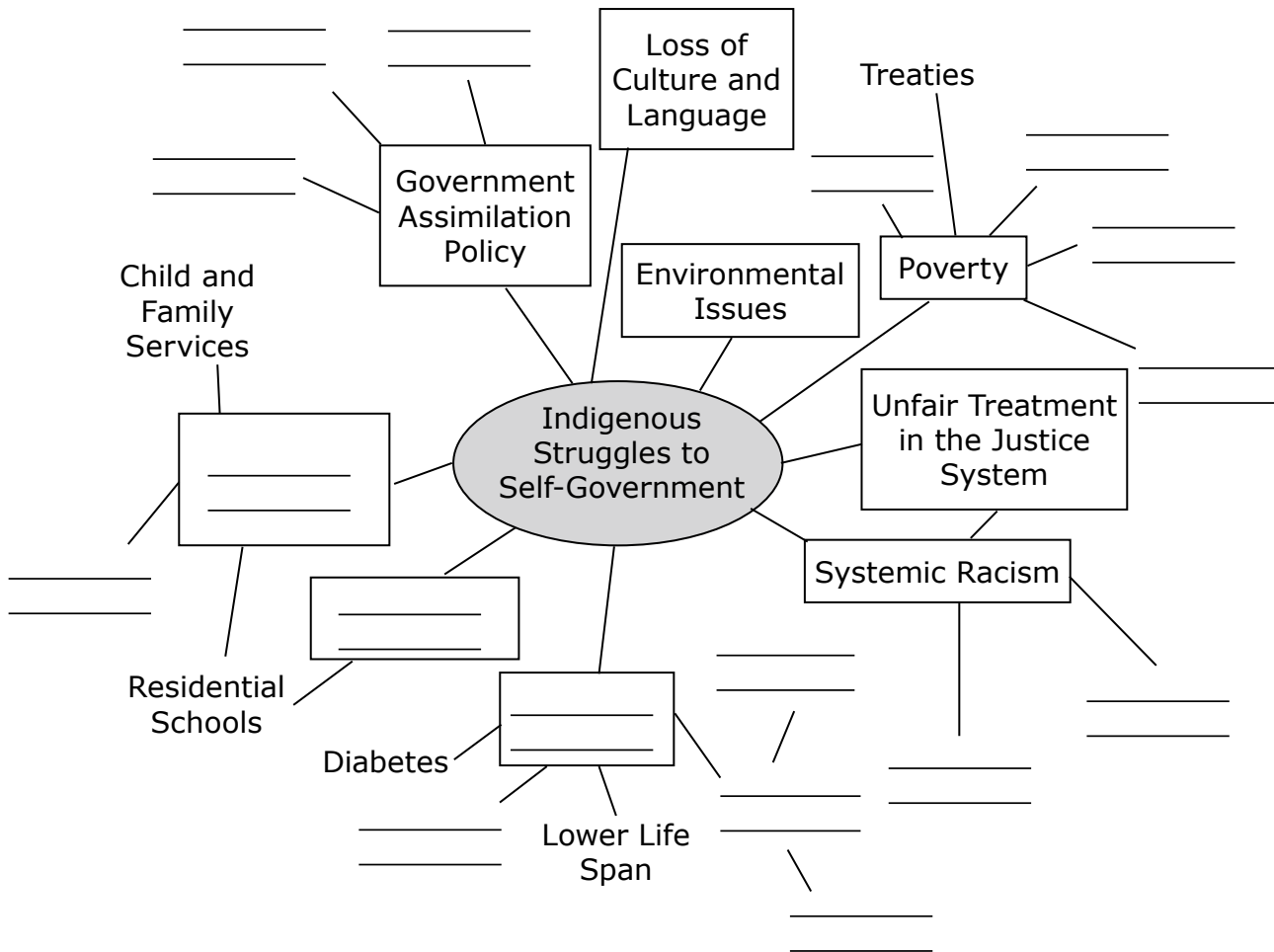
A few examples have been provided to get you started.

Many of the words in this word web are connected even though lines were not drawn to connect them. Feel free to draw lines to connect these issues.

Notice the interconnectedness of all struggles. For example, health issues are related to diet, which is related to poverty, access to clean water, and education. You need to know what is healthy to eat and you need money to buy healthy foods to prevent disease.

continued

Learning Activity 2.4: Land Claims and Self-Determination (continued)



5. Explain how Indigenous Peoples attempted to regain their status as self-determining nations through recognition of treaty rights and Aboriginal rights.
6. This question is based on the relationship between Indigenous Peoples' struggle for self-determination and resistance.
 - a) Describe one example of an occasion when Indigenous Peoples used resistance in their fight for self-determination. There are several examples provided in the module.
 - b) Did the Indigenous people begin by resisting or did they begin by using other processes? Explain which processes they used.
 - c) Why did the Indigenous people use resistance?

continued

Learning Activity 2.4: Land Claims and Self-Determination (continued)

7. This question deals with **specific land claims**.
 - a) What type of rights are connected with **specific** land claims?
 - b) When can Indigenous Peoples make **specific** land claims?
 - c) Give an example of a **specific** land claim.
 - d) Describe how this land claim was **resolved**.

 8. This question deals with **comprehensive land claims**.
 - a) Explain the purpose of **comprehensive** land claims.
 - b) In what instance can Indigenous Peoples make **comprehensive** land claims?
 - c) Give an example of a **comprehensive** land claim and how it was resolved.
 - d) Describe how this land claim was **resolved**.
-

Lesson Summary

In this lesson, you learned about self-government and self-determination. Indigenous groups are unique and, as a result, Indigenous self-government and self-determination take on many forms. There are many hurdles to self-determination but, through organization, Indigenous groups are overcoming these hurdles to attain common goals.



Remember: Now that you have completed Lesson 6, you should be able to answer the essential question, “How have First Nations, Métis, and Inuit Peoples attempted to regain their status as self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?” In fact, you answered this question when you answered all the questions in the assignment.

Notes



Assignment 2.2

Treaties, the *Indian Act*, and Self-Determination (30 marks)

There is a Land Claims Summary Table on pages 83–84 of this module. It will help you to answer some of the questions in this assignment.

Study Strategy: Look at how many marks each question is worth. A question worth one mark requires a short answer of one or two sentences. For example, a question worth four marks requires more information; to get all four marks, you will need to write at least four clear, distinct points that answer the question.



1. Why did the Dominion of Canada and First Nations enter into treaties?
(2 + 2 = 4 marks)

The Dominion of Canada entered into treaties because... (2 marks)

First Nations entered into treaties because... (2 marks)

2. What is meant by the phrase: “We are all treaty people?” Complete the two sentence-starters below to answer the question. (2 + 2 = 4 marks)

We are all treaty people because... (2 marks)

Treaties are important today because... (2 marks)

continued

Assignment 2.2: Treaties, the Indian Act, and Self-Determination (continued)

3. This is a two-part question. (3 + 2 = 5 marks)

- a) What was the original purpose of the *Indian Act* from the perspective of the Canadian government? (3 marks)

- b) Has the government perspective changed significantly? Why or why not? (2 marks)
This is an opinion question. You can get full marks for this question regardless of your opinion. However, you need to support your opinion with facts.

continued

Assignment 2.2: Treaties, the Indian Act, and Self-Determination (continued)

4. Fill out the chart below. This chart provides an answer to the question, “What impact did the *Indian Act* have on the autonomy of status Indians?” If you are having difficulties filling out this chart, review Lesson 4. A sample answer has been provided. (4 marks)

Status Indian Life	Indian Act affected lives by...
Social Life	...isolating status Indians on reserves. Status Indians could not leave the reserve without a pass. Unless a status Indian became enfranchised, he was cut off from the rest of the world.
Political Life	
Spiritual Life	
Cultural Life	
Economic Life	

5. Compare and contrast Aboriginal and treaty rights. You will receive one mark for writing a correct answer in each square. (6 marks)

	Aboriginal Rights	Treaty Rights
Who can claim these rights?		
Are they a part of the Constitution?		
Do these rights include specific or comprehensive land claims?		

continued

Assignment 2.2: Treaties, the Indian Act, and Self-Determination (continued)

6. Why does land hold special importance to Indigenous Peoples? (3 marks)

7. Why is self-government important to self-determination? Give an example. (2 marks)

8. How have Indigenous Peoples attempted to regain their status as self-determining nations through the pursuit of self-government? Include one example of a struggle and one example of an achievement. (2 marks)

Struggle:

Achievement:

MODULE 2 SUMMARY

Congratulations on completing the second module of Grade 12 Current Topics in First Nations, Métis, and Inuit Studies. This module has provided you with an explanation of how First Nations, Métis, and Inuit Peoples have changed from the time of contact to the present. You have explored the various ways in which Indigenous Peoples have interacted with the federal and provincial governments. You have learned how the Métis came to be and their unique contributions to Canada. Finally, you have explored the progress towards self-government and self-determination that First Nations, Métis, and Inuit Peoples have pursued over time.

In the next module, you will explore the social issues that First Nations, Métis, and Inuit deal with on a day-to-day basis, looking specifically at issues around education, health care, justice, and economy.



Submitting Your Assignments

It is now time for you to submit your assignments from Module 2 to the Distance Learning Unit so that you can receive some feedback on how you are doing in this course. Remember that you must submit all the assignments in this course before you can receive your credit.

Make sure you have completed all parts of your Module 2 assignments and organize your material in the following order:

- Module 2 Cover Sheet (found at the end of the course Introduction)
- Assignment 2.1: The Métis Nation
- Assignment 2.2: Treaties, the *Indian Act*, and Self-Determination

For instructions on submitting your assignments, refer to How to Submit Assignments in the course Introduction.

You are now ready to start Module 3.

Notes

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Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 2: A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government

Learning Activity Answer Key



Portrait by Ted Longbottom

MODULE 2

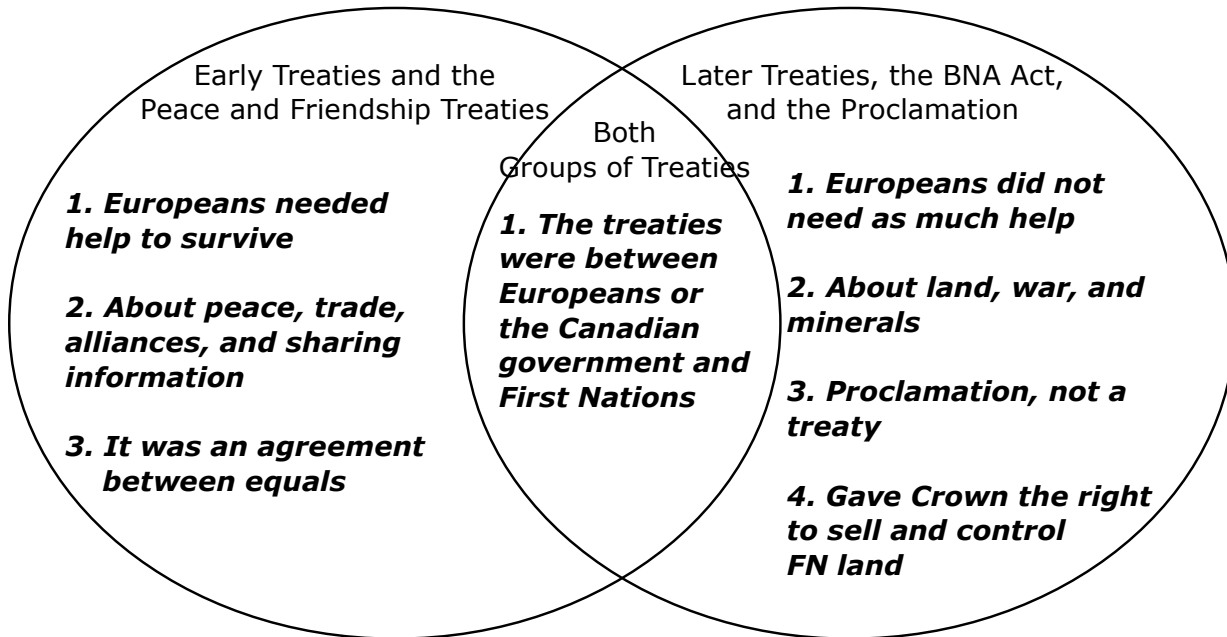
LEARNING ACTIVITY ANSWER KEY

Learning Activity 2.1: Pre-Confederation Treaties

In this activity, you will answer six questions and fill out three different graphic organizers.

1. What are the traditional economies of First Nations, Métis, and Inuit Peoples?
 - ***Traditional economies for Indigenous Peoples include fishing, hunting, gathering, farming, trapping, and trade.***
 - ***Indigenous people also made their own clothing, tools, and homes.***
 - ***They also provided services, such as healing, music, and cooking.***
 - ***The Métis economy was based on the fur trade (e.g., pemmican).***
2. How have the economic practices of First Nations, Métis, and Inuit Peoples changed over time?
 - ***The fur trade changed the way First Nations and Inuit hunted. Originally, people only took what their community needed. With the fur trade, people were hunting for more than their needs.***
 - ***The Métis were originally traders. Then they became nomadic buffalo hunters and sold pemmican. When the buffalo died out, the Métis became reliant on the HBC.***
 - ***When the fur trade died out, Indigenous economies changed again. People had little employment and, to make matters worse, the animal population had declined, so there was no longer enough to provide for communities. First Nations turned to the government for help.***
 - ***The Inuit also lived off the land prior to contact. They traded with the HBC and became reliant on the tools and weapons the HBC provided them. There was also overhunting in the North.***

3. Look at the Venn diagram below. In the centre, where the two circles overlap, give one example of how the later treaties, the Royal Proclamation of 1763 and the *British North America Act*, were similar to the early treaties and the Peace and Friendship Treaties. On the two outer parts of the circles, you will write three examples of what was unique or different about these treaties.



4. The essential question for Lesson 1 is:

“How would you describe the relationship that existed among Indigenous nations and between Indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?”

Fill out the fishbone organizer below. On the left side you will provide examples of the relationships between First Nations, and on the right side you will provide examples of the relationships between Indigenous nations and European newcomers.

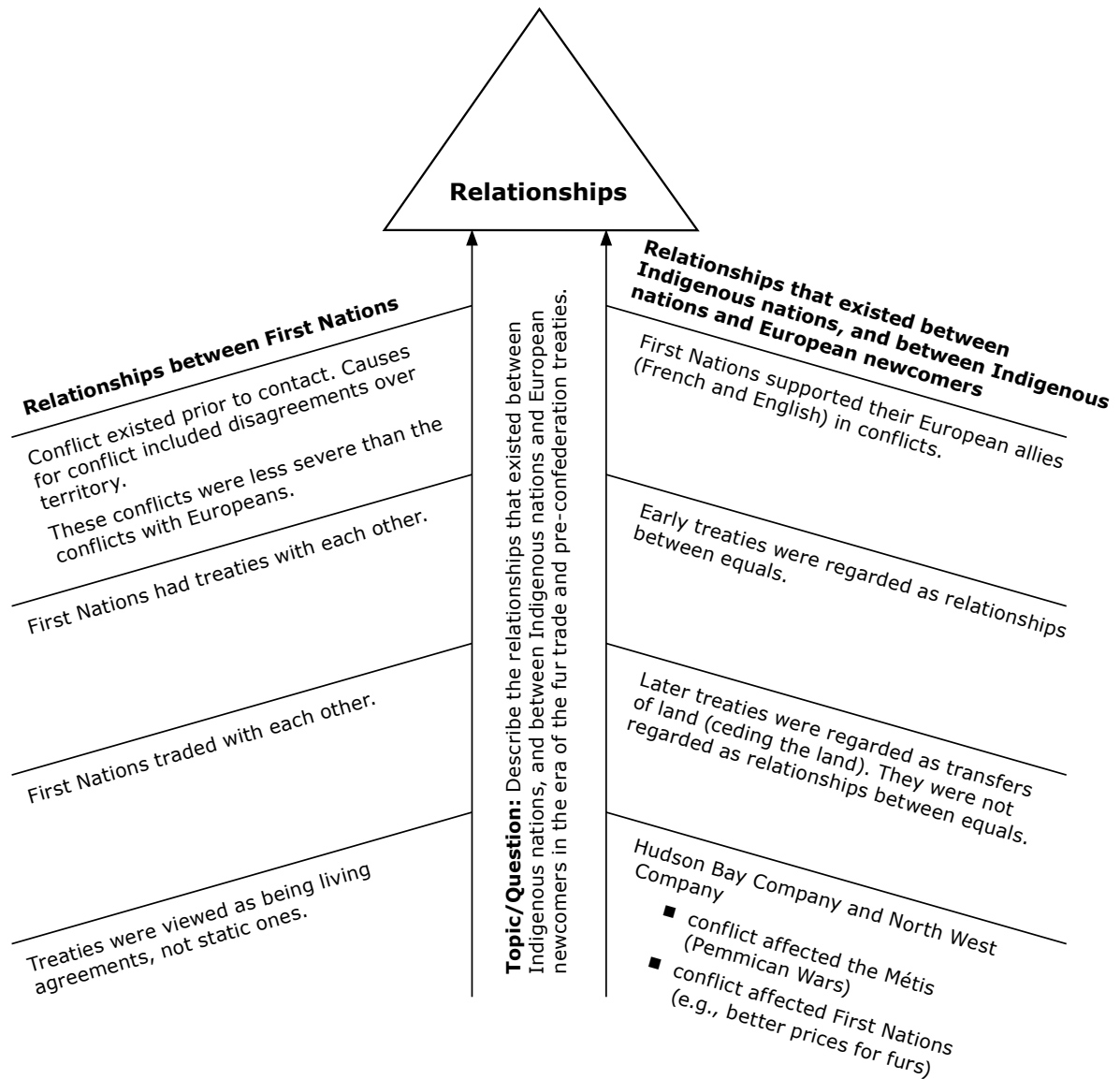
Fishbone Organizer

Use a fishbone organizer to contrast two ideas, such as

- *for/against*
- *positive/negative*
- *cause/effect*

Use a fishbone organizer for

- *multiple examples on one topic*
- *many causes of one effect*



5. What role did Indigenous nations play in conflicts between Europeans on Turtle Island?

European Groups	Indigenous role (How did they interact with the European groups?)
French and English	<p><i>These two European groups allied with different First Nations.</i></p> <p><i>When the English and French fought, the First Nations supported their allies in these military engagements.</i></p>
HBC and NWC	<p><i>First Nations... traded with the HBC and the NWC.</i></p> <p><i>The Inuit... traded with the HBC and First Nations.</i></p> <p><i>The Métis... traded with the NWC. They had a heated competition that turned into the Pemmican War, where the Métis fought against Lord Selkirk.</i></p>

Learning Activity 2.2: The Numbered Treaties

Answer the following nine questions. Some questions are short-answer responses, while others require you to mix and match, fill out an organizer, or finish a sentence.

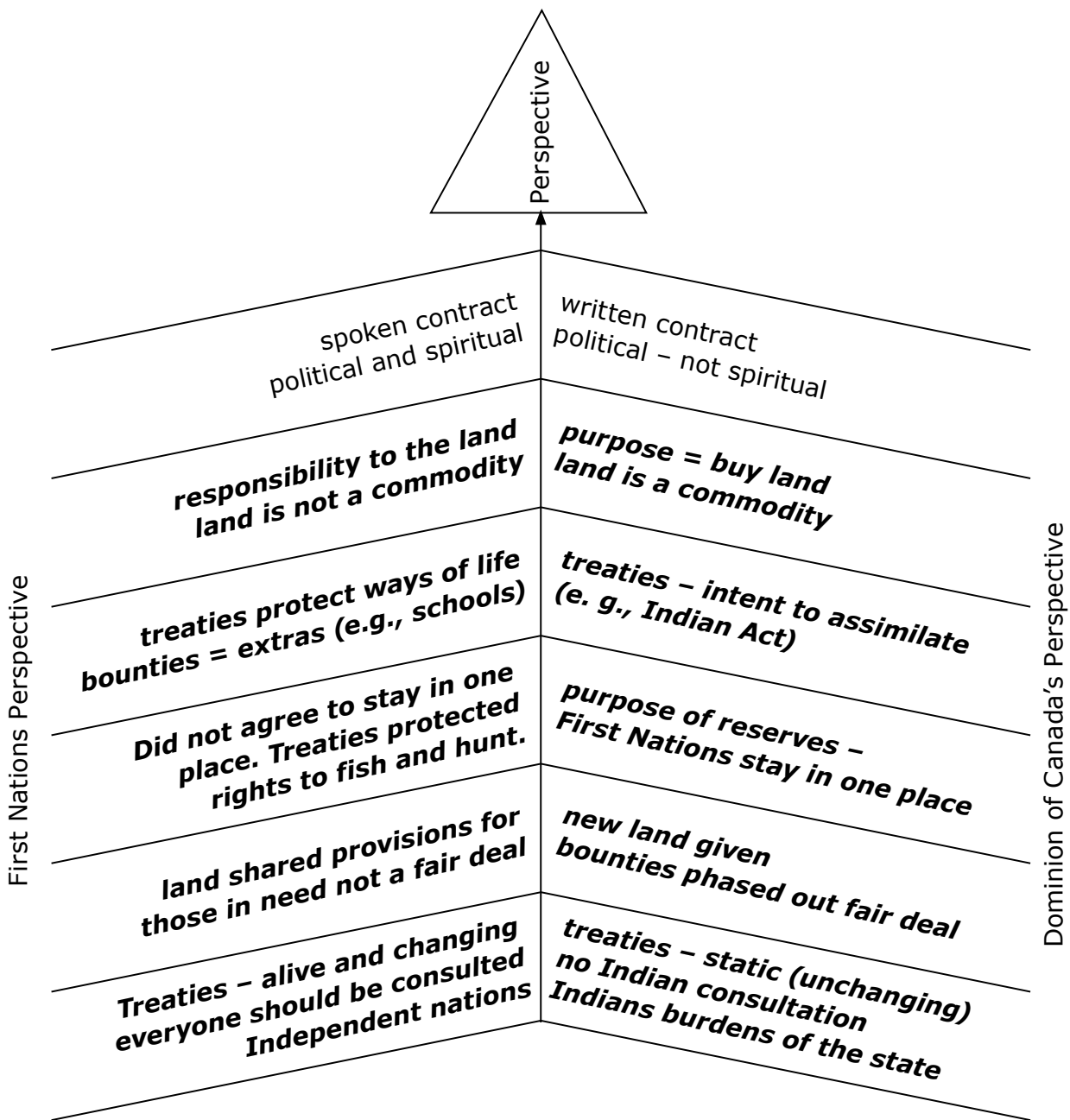


Study Strategy: When doing mix-and-match questions, go through the list and match the questions you know first. Then, go through a second time and guess. Feel free to skim through Lesson 3 to find the answers instead of guessing.

1. Match each term with its description or example.

1.	b	Unresolved treaty issues	a) Used to extinguish Métis title to land.
2.	e	Royal Proclamation of 1763	b) Examples: land claims, self-determination, self-government
3.	a	Scrip	c) Example: assimilation versus protecting traditional ways of life
4.	c	Treaties and perspective	d) Examples: unemployment, health issues, suicide
5.	d	Issues due to colonization	e) Set aside Aboriginal land that could only be given up by treaty

2. Go back to the section titled “Numbered Treaties and Perspective.” Look at the table. Rewrite each section’s important points in point form in the fishbone below. The first one has been done for you.



3. Answers will vary. Below are elements of a good response.

a) The Dominion of Canada entered into treaties because...

- **they wanted to own the land**
- **they wanted good farmland and the rich mineral deposits**
- **they were worried about America annexing the land**
- **their goal was to put European farmers on this newly owned land to help them declare the Dominion of Canada's rights to the land**

b) First Nations entered into treaties because

- **they believed they were agreeing to share the bounty of the land in return for schools, farming equipment, social support, and money**
- **they wanted to protect their way of life**
- **they needed help to survive**
- **they believed they were forming a relationship with the newcomers**
- **they believed this relationship would be one of ongoing sharing of responsibility, and of peaceful coexistence**

c) First Nations believed they were agreeing to...

- **share the land (They did not believe in ownership of land.)**
- **a sacred covenant that could only be changed by both parties**
- **oral (spoken) agreements were binding and would be honoured**

d) First Nations viewed treaties as...

- **part of an Indigenous law system (e.g., Anishinaabe), which was rooted in relationships (With each relationship comes responsibility, duty, as well as rights, which are exercised by people as individuals and as groups.)**
- **creating expectations on each group that, when met, would evolve the treaty itself as the relationship between each group was met**
- **social contracts with ongoing obligations—not a contract to be signed and done with, which was rooted in Anishinaabe law**
- **contracts between parties who were socially, economically, and politically independent of one another (They were contracts of coexistence, not of paternalism.)**

- ***a contract to make in times of need (These treaties were used to provide assistance to each other, to share in the gifts of mother Earth.)***
 - ***a living document that evolved as the needs of the parties evolved (Think about how paper agreements are different from this.)***
 - ***a way to ensure peaceful coexistence between nations***
 - ***a sharing of the land (The Anishinaabe relationship with mother Earth defined what they could and could not negotiate in Treaty 1. The land was not something that could be bought or sold as it could not be owned. In fact, the Anishinaabe believe that they belong to the Earth, as do other First Nations. This relationship to the Earth makes it clear that the Anishinaabe entered into Treaty 1 with the understanding of sharing what mother Earth provides. This means that Treaty 1 was not an exchanging of ownership.)***
- e) *The government believed they were agreeing to...***
- ***the words in the written contract***
 - ***buy the land (They now could do whatever they wanted with the land.)***
 - ***the right to rule all of the Dominion of Canada including First Nations and Métis***
- f) *The government viewed treaties as...***
- ***a paper agreement—that is, a one-time legal document that does not evolve***
 - ***a European document, where what was on paper was the promise, not the oral words spoken***
 - ***a selling of the land***
 - ***an agreement to put the First Nations under the control of the new government***

4. How did the treaties benefit Canada? How do they benefit Canadians today?

The treaties benefited Canada because they obtained land and the rights to the resources on the land. They were able to give this land to European newcomers. Canada exists in part because of the treaties.

Canadians today still benefit from the treaties, as we live on and use the land that was bought through the treaties. Specific examples include the homes we live in and the natural resources we use are from treaty land. All of Canada is treaty land.

5. How have treaties benefited you, your family, and/or your community?

All Canadians today have benefited from treaty negotiations. The treaty Indian communities have benefitted less than the rest of society because of these agreements. If you are not a treaty Indian you have benefitted from treaties because the land you live on was purchased from treaty Indians. If the student identifies as being Indigenous, they may have more difficulty responding to this question. Be mindful of this when you mark.

6. Choose one unresolved issue that resulted from the treaties and describe how the issue is connected to the treaties and colonization.

There are many unresolved issues. For example, unresolved land claims (scrip and treaties), right to self-government, environmental issues, poor education, health issues, poor living conditions, unemployment, lower paying jobs, high suicide rates. Students should choose one issue and connect it to treaties and colonization.

Example: Poor education—the treaties promised education. Aboriginal children were put in residential schools that tried to assimilate them. This damaged traditional culture, language, family structure, and many other aspects of Indigenous ways of life.

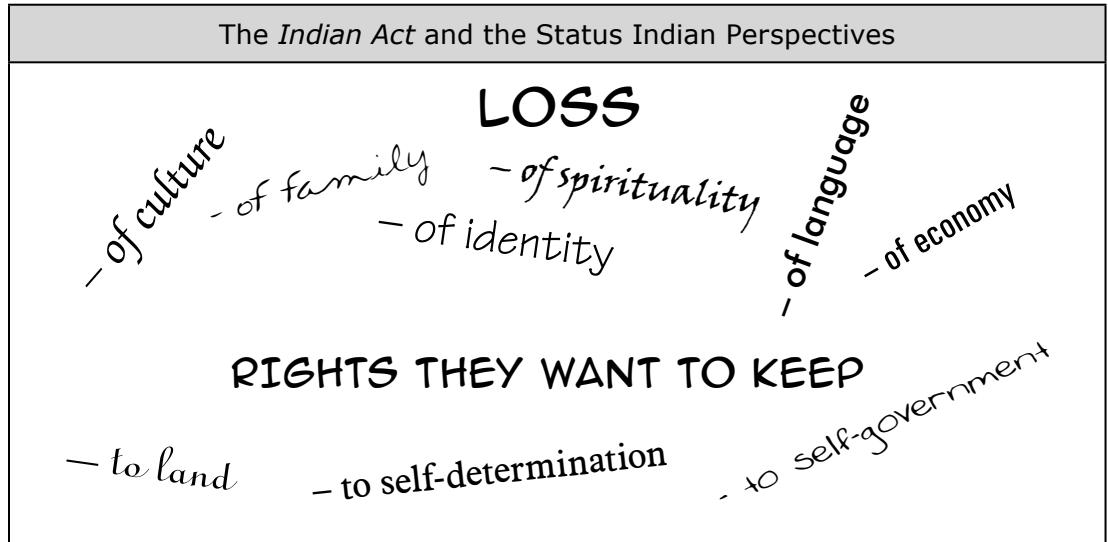
Learning Activity 2.3: The *Indian Act*

For questions 1 and 2, read the four guiding questions. As you read, jot down a few words by hand in the box provided. Do not write full sentences. Be creative—use handwriting, drawing, and lots of colour.

1. The *Indian Act* and the government
 - a) What words come to mind when you think about the original purpose of the *Indian Act*?
 - b) Why did the government create the *Indian Act*?
 - c) What did the government want to achieve?
 - d) Think about the amendments made over the years. What do these amendments tell you about the government's goals?

The <i>Indian Act</i> and the Government Perspective	
Answers will vary. Example:	
assimilation greed	get rid of First Nations culture enfranchisement selfish money power erase First Nations identity imbalance of power

2. The *Indian Act* and status Indians
- How did the *Indian Act* affect status Indians?
 - How does the *Indian Act* still affect status Indians?
 - Why do status Indians want to keep the *Indian Act*?
 - Why are status Indians upset that the government decided to get rid of the *Indian Act*?



3. The *Indian Act* changed through many amendments over the years. Choose one amendment and write or draw your thoughts below.

The amendment you chose: _____

a) how this amendment affected status Indians	b) why you think the government proposed the amendment
<p>Answers will vary.</p> <p>One example: Indians were banned from wearing "costume." This affected Indigenous people because they were forced to wear western-style clothing. This means they had to buy clothes or material to make clothes out of cotton, rather than use the skins of animals, which did not require buying anything.</p> <p>You could draw a picture of an Indigenous person paying money for clothes at a store.</p>	<p>Answers will vary.</p> <p>One example: I think this was a part of the goal of assimilation. If you look like a westerner, then you will start acting like a westerner. Also, there may have been some fear of Indigenous people because they looked so different. If they looked the same, westerners would be more comfortable with them.</p> <p>You could draw a picture of a western-looking person running away from an Indigenous person wearing traditional regalia.</p>

4. Was Bill C-31 a good thing for status Indians? Why or why not? See Module 1, Lesson 3.

No. Bill C-31 seemed to be good at first because it reinstated treaty rights to status Indian women who had lost their rights through marriage. But, these women had to reapply for status. Many families who reapplied for status did not get to go back to the reserves.

In addition, Bill C-31 redefined what was a status Indian. This new definition had more restrictions on it, making it easier for status to be lost from one generation to the next.

5. How do you think status and non-status Indians view the *Indian Act*? Explain your opinion.

Answers will vary. Below is an example of a good response.

Status Indians value the Indian Act because it protects their rights. It recognizes them as a group.

However, because there are also non-status Indians, the Indian Act can also be seen as part of the problem. The government is the one who defines who is and is not a status Indian.

6. Describe some of the revisions that the Canadian government has made to the Indian Act over the years. Why do you think they made those changes?

The Indian Act changed at first to increase restrictions on status Indians. Examples from what has been read so far include:

- **Aboriginal ceremonies were prohibited (e.g., Potlatch).**
- **Superintendent General of Indian Affairs controlled non-Aboriginal people living on reserves instead of local band authority.**
- **If a reserve had more than 8,000 people, the government could relocate them to another location.**
- **The government could move the whole reserve to a new location. They could also take away parts of the reserve to make public works such as railways.**
- **Status Indians could not wear "costume" in public without government permission.**
- **The government could take reserve land and sell it to non-Aboriginal farmers.**
- **If one wanted to make an Aboriginal legal claim (such as a land claim), he or she would first have to ask permission from the Superintendent General.**
- **Aboriginal people were forbidden to go to pool halls.**

In 1951, the whole Indian Act was revised and, as time went on, many restrictions such as the ones listed above were removed. In 1985, Bill C-31 changed the Indian Act so that women who married non-status men would not lose their status. In addition, Bill C-31 returned status to women who lost it through marriage as well as their children and grandchildren.

Why do you think it changed?

- ***The act changed to meet the needs of the government in its goal of assimilating status Indians.***
- ***The act changed to meet the demands of status Indians and Inuit.***
- ***The act changed because our world has changed. The goal of assimilation is in the process of changing and Indigenous Peoples are educating Canadians on this need for change.***

7. Why do you think the “Red Paper” was written? Think about the following:

- Why status Indians wanted to keep the *Indian Act*
- Why Indigenous Peoples in Canada joined status Indians in resisting the White Paper

This is an opinion question. Below is a sample response.

The “Red Paper” was written because status Indians wanted to have their voices heard. They kept telling the government that they wanted recognition of their special status and rights. Other Indigenous groups also wanted recognition and Indigenous Peoples banded together to fight for these rights.

The government sent out people to listen to status Indians’ concerns. They said their concerns were about access to health care and education, Aboriginal and treaty rights, self-determination, and land title. Then, the White Paper came out and it doesn’t address any of these concerns. No wonder, the “Red Paper” was written!

Learning Activity 2.4: Land Claims and Self-Determination

In this activity, you will answer the following questions, which will help you to complete Assignment 2.2 and your final exam. It is based on the theme of self-determination. If you are not sure what that means, you should review Lesson 6.

1. Give an example of how Indigenous Peoples have pursued each of the three types of self-determination listed below. Your answers can come from different lessons in the course. A sample answer is provided for question a.

There is more than one right answer to questions a, b, and c. Below are examples of good responses.

- a) **economic** self-determination (This relates to things such as forestry, hydroelectric projects, etc.):

Sample Answer 1

The Eeyouch (James Bay Cree) and Inuit negotiated a settlement to allow a dam to be built called the James Bay and Northern Québec Agreement. It gave the Eeyouch and Inuit

- 25% of royalties from all hydroelectric profits for 50 years
- continued rights to hunt, trap, and fish
- control of all sites they live on that were not flooded
- \$150 million over 10 years

Answer

The Stoney Point Ojibwe First Nation protested their claim in 1995 to Ipperwash Provincial Park in Ontario. The protest ended with the government promising to return the land to the Stoney Point First Nation. The land was returned 14 years later in 2009.

- b) **cultural** self-determination (This relates to such things as adoption, foster care, marriage, religious practices, etc.):

Jeanette Lavell of the Wikwemikong First Nation on Manitoulin Island lost her Indian status in 1970 when she married a non-Aboriginal man. She went to court to fight for the right to regain her status, but lost in the Supreme Court. Then the Canadian Charter of Rights and Freedoms was passed, stating that women and men must be treated equally. Jeanette went back to court and won because the court determined that men and women were not being treated equally in these situations: a status man would not lose his status if he married a non-status woman. Bill C-31

and Bill C-3 were passed in 1985. It took Jeanette 15 years to regain her status. Jeanette fought for her right to be a status Indian.

- c) **political** self-determination (This relates to things such as laws, constitutions, and the division of power between the provinces and the federal government.):
- **In order for the Meech Lake Accord to be approved, all of the provinces had to agree unanimously to its terms.**
 - **In 1990, a Cree MLA and former Chief of the Red Sucker First Nation, Elijah Harper, held an eagle feather as he took his stand in the Manitoba Legislature and refused to accept the Meech Lake Accord.**
 - **This was a political statement that Indigenous Peoples should have a right to participate in legislation that affects them. Elijah was fighting for political self-determination.**

2. a) Why is self-government important to Indigenous Peoples?

Self-government empowers Indigenous Peoples. For too long, Indigenous Peoples have had to be in defense mode, resisting the government's persistent attempts to assimilate them. Through self-government, they can be proactive. Indigenous Peoples are gaining legal rights to make decisions that affect their communities.

- b) What kinds of things can self-government provide?

Self-government can provide

- **control over most funding (money)**
- **the ability to control their own education, economics, and health care**
- **more power when speaking out on environmental issues**
- **the ability to operate their own policing and justice methods**
- **the ability to regain traditional knowledge**

3. What are some of the characteristics of effective self-government?

Effective self-government will look different for each group, as Indigenous Peoples are diverse. The Inuit focused on gaining their own territory, while the Mi'kmaq focused on the education of their children. Both are good ways to move forward in self-government.

Common elements include the following:

- **Gaining self-government happens through court cases, protests, negotiation, and resistance.**
- **Organizations have been created to move forward in gaining self-government (e.g., Assembly of First Nations and Idle No More).**
- **Self-government is about Indigenous Peoples being in control of decisions that affect Indigenous Peoples and communities.**
- **Self-government includes control over things like education, health care, policing and justice, economy, politics, and traditional ways of knowing that are connected to all these things. Indigenous models focus on how all things are interconnected, including things like health care, economy, culture, and so on.**
- **“Process must be informed by Indigenous worldviews.” Indigenous groups need to be in control of the process (e.g., politics, economy) so that they can interconnect Indigenous worldviews in the decisions that are made and the way these decisions are carried out.**

4. Create a word web of Indigenous struggles to self-government. Think about the struggles Indigenous Peoples have faced since colonization. Your answer will come from Modules 1 and 2.

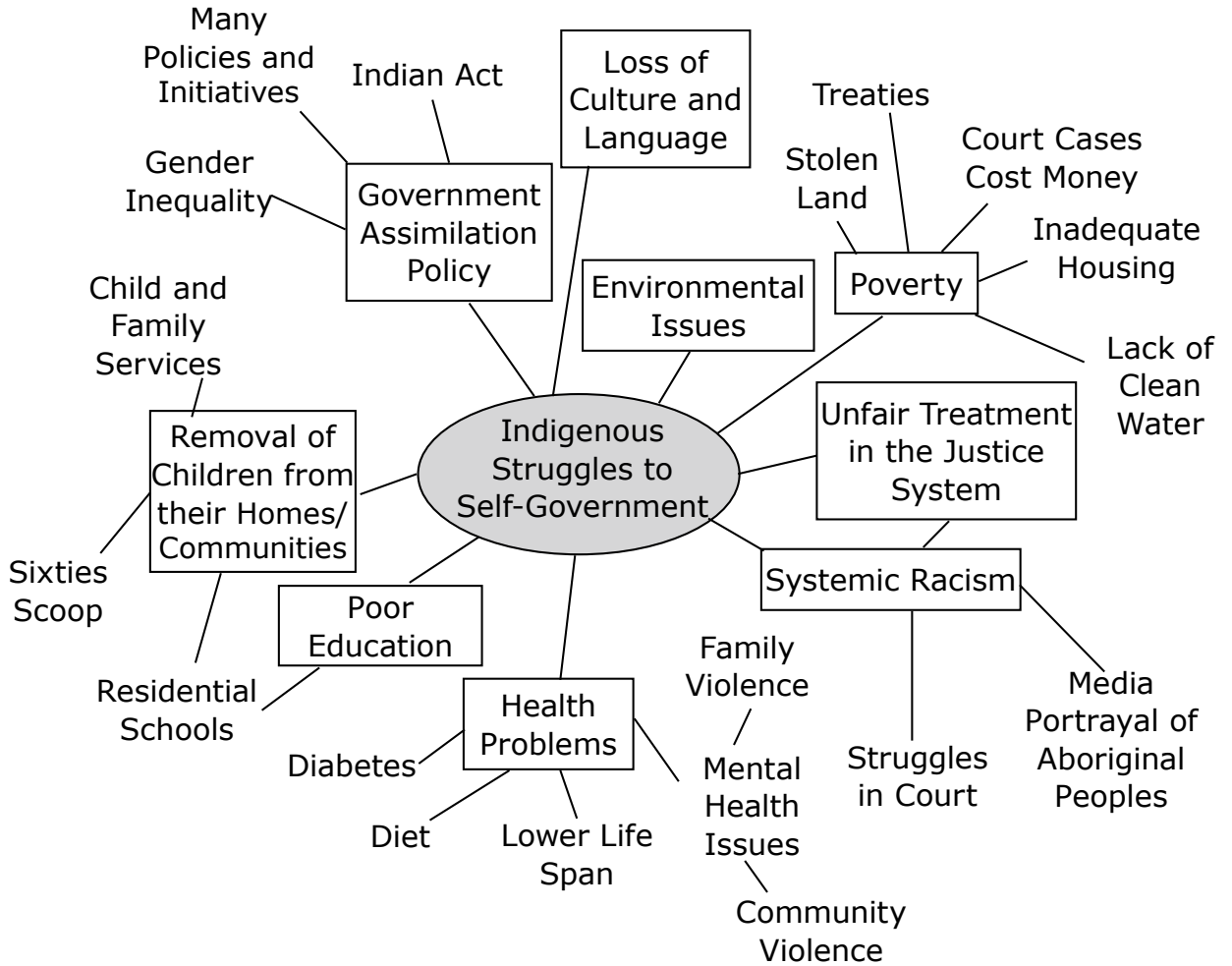
Here is a list of words that you could use to create your word web:

poverty	health problems
Child and Family Services	treaties
diet	residential schools
stolen land	diabetes
government assimilation policy	inadequate housing
mental health issue	gender inequity
lack of clean water	community violence
<i>Indian Act</i>	court cases cost money
family violence	many policies and initiatives
unfair treatment in the justice system	poor education
loss of culture and language	systemic racism
residential schools	environmental issues
media portrayal of Indigenous Peoples	struggles in court
removal of children from their homes/communities	
sixties scoop	

A few examples have been provided to get you started.

Many of the words in this word web are connected even though lines were not drawn to connect them. Feel free to draw lines to connect these issues.

Notice the interconnectedness of all struggles. For example, health issues are related to diet, which is related to poverty, access to clean water, and education. You need to know what is healthy to eat and you need money to buy healthy foods to prevent disease.



5. Explain how Indigenous Peoples attempted to regain their status as self-determining nations through recognition of treaty rights and Aboriginal rights.

a) Treaty rights are those rights that are found in the various treaties and apply to Indians who are party to those treaties. Education rights vary from treaty to treaty. Treaties had specific provisions regarding education. It is important to note that, in Canada, every province has a separate education system. Treaty Indians in each province need to consider their province's education system when they are making plans to educate their people.

b) Aboriginal rights are recognized in the Canadian Constitution. Indigenous people are entitled to Aboriginal rights, whether or not they are signatory to a treaty. Some of them involve comprehensive land claims. One of the largest land claims and a model of Indigenous self-government is the creation of Nunavut. Before Nunavut was created, it was part of the Northwest Territories. The Inuit of the Northwest Territories had never signed a treaty. Their land had been taken away from them without any recognition or compensation.

The largely Inuit population in what is now Nunavut decided in 1977 to begin to work towards the creation of their own territory. The idea was taken to the Canadian Parliament. In 1982, a plebiscite in the Northwest Territories asked voters whether they wanted to separate into two territories. The majority of people decided to separate.

On April 1, 1999, the new territory of Nunavut was born in Canada. Its government functions in the same way as the other territorial governments, but its population is mostly people of Inuit descent.

6. This question is based on the relationship between Indigenous People's struggle for self-determination and resistance.
- Describe one example of an occasion when Indigenous Peoples used resistance in their fight for self-determination. There are several examples provided in the module.
 - Did the Indigenous people begin by resisting or did they begin by using other processes? Explain which processes they used.
 - Why did the Indigenous people use resistance?

There are several possible answers for this question. This is an example of a good answer, based on one example of resistance: Ipperwash.

- The Stoney Point Ojibwe First Nation protested to regain its land that was taken away during the Second World War (Ipperwash). The protest ended with the government promising to return the land, which did happen 14 years later.***
- When initial protests were unsuccessful, the First Nation used resistance to regain their land.***
- Indigenous groups occasionally use resistance to gain self-determination. Typically, the Indigenous groups first protest through government channels and, if this does not work, then they form a resistance. The resistances are usually peaceful, which is consistent with their warrior spirit. (M1L2)***

There are a number of other good examples, including the Oka Crisis, the Standing Rock Sioux, and the Dakota Access Pipeline.

7. This question deals with specific land claims.
- What type of rights are connected with specific land claims?
Specific land claims have to do with treaty rights, particularly the land set aside for reserves.
 - When can Indigenous Peoples make specific land claims?
When a First Nation believes that it did not receive land promised or that its treaty land was unjustly taken away, it can make a specific land claim.
 - Give an example of a specific land claim.
Tutor/Marker: Students can list any of a number of specific land claims. One example is the Peguis First Nation, which won a specific land claim in 2010.

- d) Describe how this land claim was resolved.
This Peguis First Nations land claim was resolved with a payment of \$126 million.
8. This question deals with **comprehensive land claims**.
- a) Explain the purpose of **comprehensive land claims**.
This type of claim is about Aboriginal title to land or inherent rights. These claims are about land that was not signed for in a treaty.
- b) In what instance can Indigenous Peoples make **comprehensive land claims**?
The Indigenous group making a claim feels that the land in question is theirs, as it belonged to them before colonization.
- c) Give an example of a **comprehensive land claim** and how it was resolved.
Tutor/Marker: Students can list any of a number of comprehensive land claims. One good example is the formation of Nunavut in 1999.
- d) Describe how this land claim was resolved.
The territory of Nunavut was created, providing land and government control to the Inuit.

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 2: A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government

Learning Activity Answer Key



Portrait by Ted Longbottom

MODULE 2

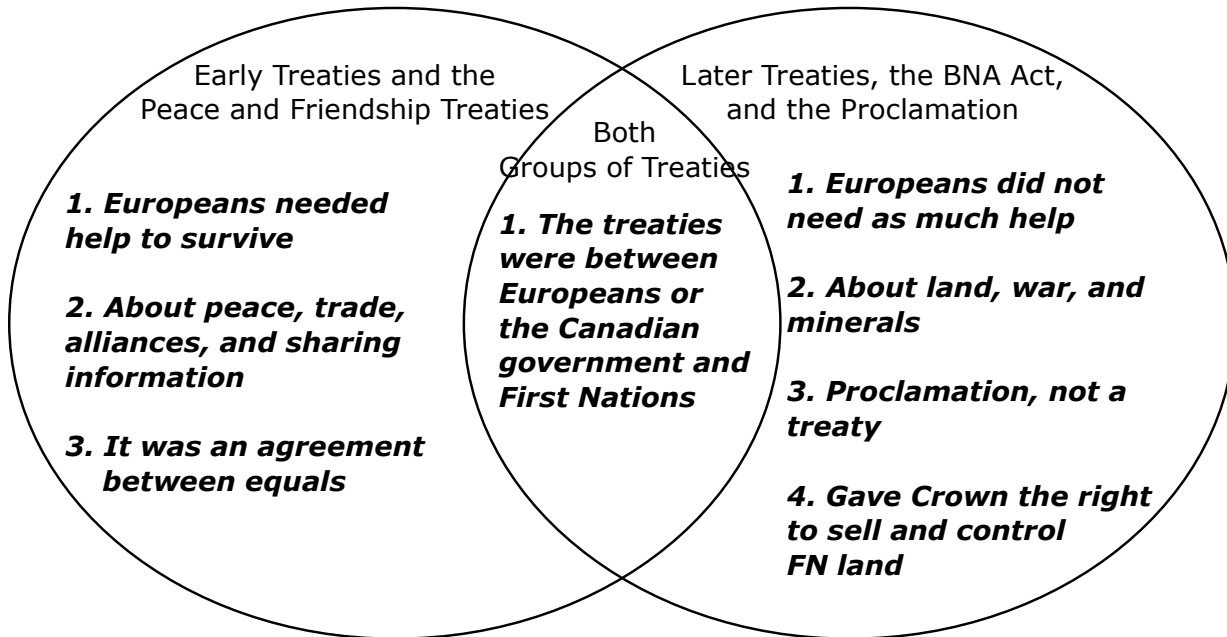
LEARNING ACTIVITY ANSWER KEY

Learning Activity 2.1: Pre-Confederation Treaties

In this activity, you will answer six questions and fill out three different graphic organizers.

1. What are the traditional economies of First Nations, Métis, and Inuit Peoples?
 - ***Traditional economies for Indigenous Peoples include fishing, hunting, gathering, farming, trapping, and trade.***
 - ***Indigenous people also made their own clothing, tools, and homes.***
 - ***They also provided services, such as healing, music, and cooking.***
 - ***The Métis economy was based on the fur trade (e.g., pemmican).***
2. How have the economic practices of First Nations, Métis, and Inuit Peoples changed over time?
 - ***The fur trade changed the way First Nations and Inuit hunted. Originally, people only took what their community needed. With the fur trade, people were hunting for more than their needs.***
 - ***The Métis were originally traders. Then they became nomadic buffalo hunters and sold pemmican. When the buffalo died out, the Métis became reliant on the HBC.***
 - ***When the fur trade died out, Indigenous economies changed again. People had little employment and, to make matters worse, the animal population had declined, so there was no longer enough to provide for communities. First Nations turned to the government for help.***
 - ***The Inuit also lived off the land prior to contact. They traded with the HBC and became reliant on the tools and weapons the HBC provided them. There was also overhunting in the North.***

3. Look at the Venn diagram below. In the centre, where the two circles overlap, give one example of how the later treaties, the Royal Proclamation of 1763 and the *British North America Act*, were similar to the early treaties and the Peace and Friendship Treaties. On the two outer parts of the circles, you will write three examples of what was unique or different about these treaties.



4. The essential question for Lesson 1 is:

“How would you describe the relationship that existed among Indigenous nations and between Indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?”

Fill out the fishbone organizer below. On the left side you will provide examples of the relationships between First Nations, and on the right side you will provide examples of the relationships between Indigenous nations and European newcomers.

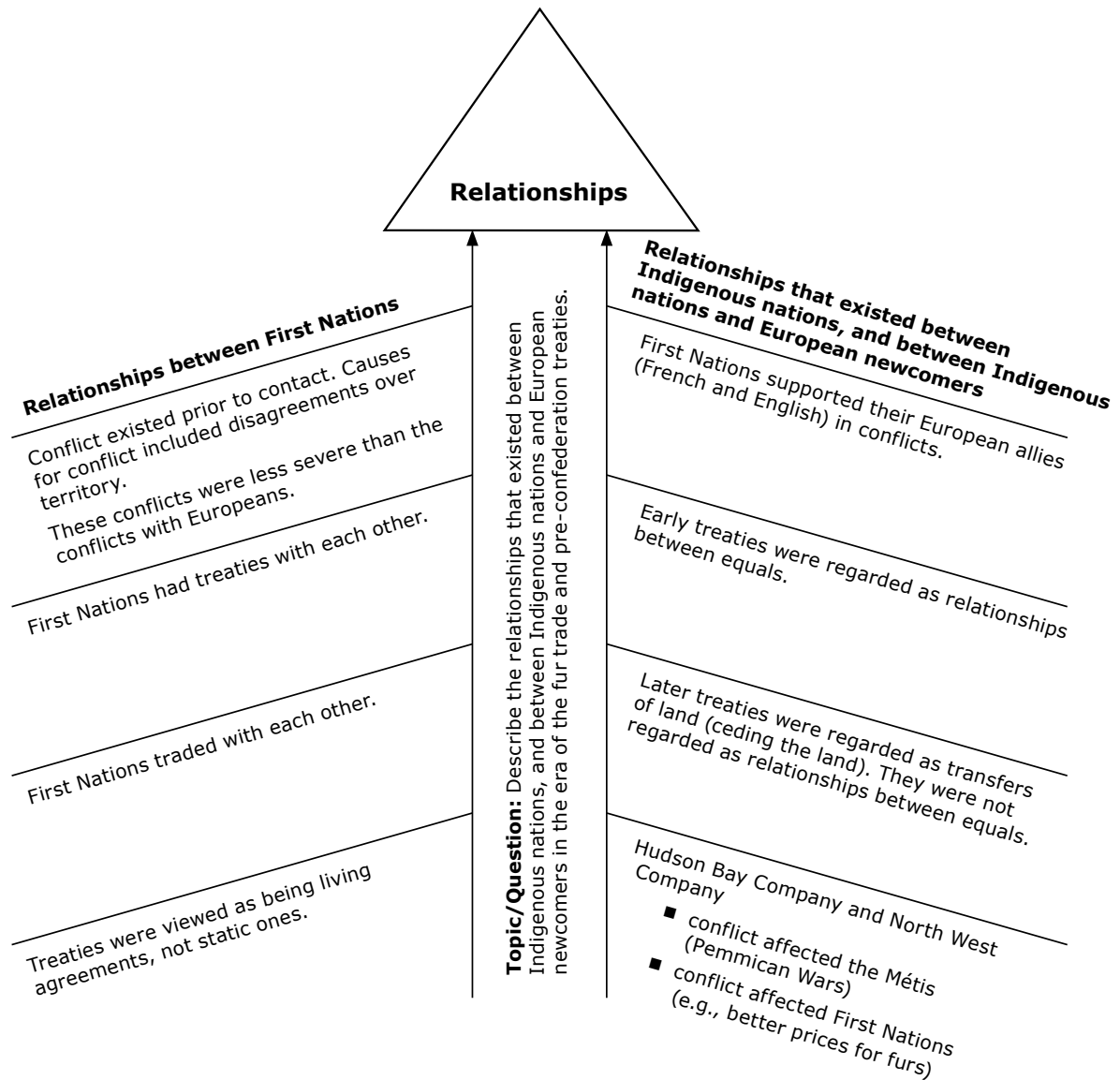
Fishbone Organizer

Use a fishbone organizer to contrast two ideas, such as

- *for/against*
- *positive/negative*
- *cause/effect*

Use a fishbone organizer for

- *multiple examples on one topic*
- *many causes of one effect*



5. What role did Indigenous nations play in conflicts between Europeans on Turtle Island?

European Groups	Indigenous role (How did they interact with the European groups?)
French and English	<p><i>These two European groups allied with different First Nations.</i></p> <p><i>When the English and French fought, the First Nations supported their allies in these military engagements.</i></p>
HBC and NWC	<p><i>First Nations... traded with the HBC and the NWC.</i></p> <p><i>The Inuit... traded with the HBC and First Nations.</i></p> <p><i>The Métis... traded with the NWC. They had a heated competition that turned into the Pemmican War, where the Métis fought against Lord Selkirk.</i></p>

Learning Activity 2.2: The Numbered Treaties

Answer the following nine questions. Some questions are short-answer responses, while others require you to mix and match, fill out an organizer, or finish a sentence.

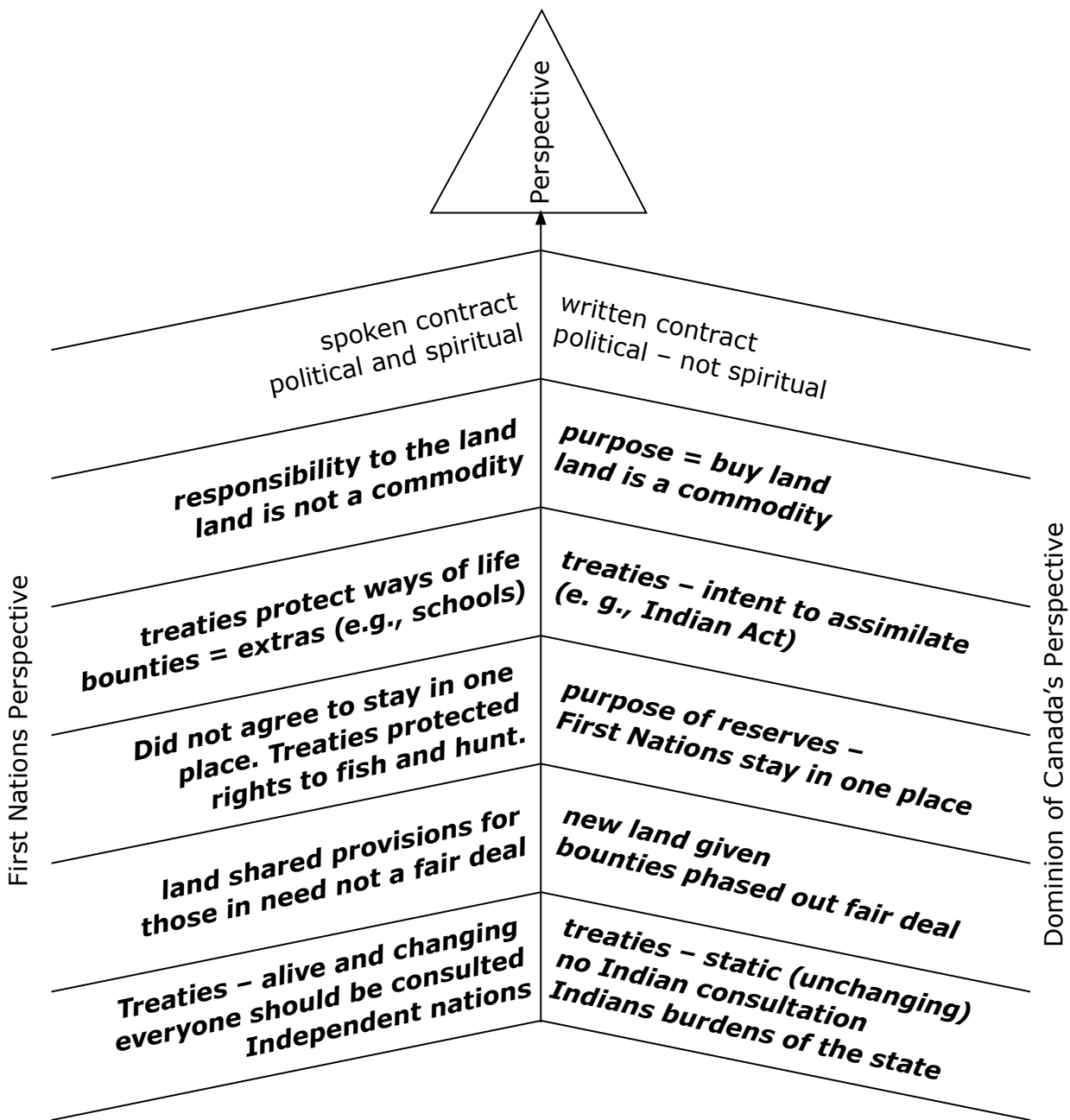


Study Strategy: When doing mix-and-match questions, go through the list and match the questions you know first. Then, go through a second time and guess. Feel free to skim through Lesson 3 to find the answers instead of guessing.

1. Match each term with its description or example.

1.	b	Unresolved treaty issues	a) Used to extinguish Métis title to land.
2.	e	Royal Proclamation of 1763	b) Examples: land claims, self-determination, self-government
3.	a	Scrip	c) Example: assimilation versus protecting traditional ways of life
4.	c	Treaties and perspective	d) Examples: unemployment, health issues, suicide
5.	d	Issues due to colonization	e) Set aside Aboriginal land that could only be given up by treaty

2. Go back to the section titled “Numbered Treaties and Perspective.” Look at the table. Rewrite each section’s important points in point form in the fishbone below. The first one has been done for you.



3. Answers will vary. Below are elements of a good response.

a) The Dominion of Canada entered into treaties because...

- *they wanted to own the land*
- *they wanted good farmland and the rich mineral deposits*
- *they were worried about America annexing the land*
- *their goal was to put European farmers on this newly owned land to help them declare the Dominion of Canada's rights to the land*

b) First Nations entered into treaties because

- *they believed they were agreeing to share the bounty of the land in return for schools, farming equipment, social support, and money*
- *they wanted to protect their way of life*
- *they needed help to survive*
- *they believed they were forming a relationship with the newcomers*
- *they believed this relationship would be one of ongoing sharing of responsibility, and of peaceful coexistence*

c) First Nations believed they were agreeing to...

- *share the land (They did not believe in ownership of land.)*
- *a sacred covenant that could only be changed by both parties*
- *oral (spoken) agreements were binding and would be honoured*

d) First Nations viewed treaties as...

- *part of an Indigenous law system (e.g., Anishinaabe), which was rooted in relationships (With each relationship comes responsibility, duty, as well as rights, which are exercised by people as individuals and as groups.)*
- *creating expectations on each group that, when met, would evolve the treaty itself as the relationship between each group was met*
- *social contracts with ongoing obligations—not a contract to be signed and done with, which was rooted in Anishinaabe law*
- *contracts between parties who were socially, economically, and politically independent of one another (They were contracts of coexistence, not of paternalism.)*

- ***a contract to make in times of need (These treaties were used to provide assistance to each other, to share in the gifts of mother Earth.)***
 - ***a living document that evolved as the needs of the parties evolved (Think about how paper agreements are different from this.)***
 - ***a way to ensure peaceful coexistence between nations***
 - ***a sharing of the land (The Anishinaabe relationship with mother Earth defined what they could and could not negotiate in Treaty 1. The land was not something that could be bought or sold as it could not be owned. In fact, the Anishinaabe believe that they belong to the Earth, as do other First Nations. This relationship to the Earth makes it clear that the Anishinaabe entered into Treaty 1 with the understanding of sharing what mother Earth provides. This means that Treaty 1 was not an exchanging of ownership.)***
- e) *The government believed they were agreeing to...***
- ***the words in the written contract***
 - ***buy the land (They now could do whatever they wanted with the land.)***
 - ***the right to rule all of the Dominion of Canada including First Nations and Métis***
- f) *The government viewed treaties as...***
- ***a paper agreement—that is, a one-time legal document that does not evolve***
 - ***a European document, where what was on paper was the promise, not the oral words spoken***
 - ***a selling of the land***
 - ***an agreement to put the First Nations under the control of the new government***

4. How did the treaties benefit Canada? How do they benefit Canadians today?

The treaties benefited Canada because they obtained land and the rights to the resources on the land. They were able to give this land to European newcomers. Canada exists in part because of the treaties.

Canadians today still benefit from the treaties, as we live on and use the land that was bought through the treaties. Specific examples include the homes we live in and the natural resources we use are from treaty land. All of Canada is treaty land.

5. How have treaties benefited you, your family, and/or your community?

All Canadians today have benefited from treaty negotiations. The treaty Indian communities have benefitted less than the rest of society because of these agreements. If you are not a treaty Indian you have benefitted from treaties because the land you live on was purchased from treaty Indians. If the student identifies as being Indigenous, they may have more difficulty responding to this question. Be mindful of this when you mark.

6. Choose one unresolved issue that resulted from the treaties and describe how the issue is connected to the treaties and colonization.

There are many unresolved issues. For example, unresolved land claims (scrip and treaties), right to self-government, environmental issues, poor education, health issues, poor living conditions, unemployment, lower paying jobs, high suicide rates. Students should choose one issue and connect it to treaties and colonization.

Example: Poor education—the treaties promised education. Aboriginal children were put in residential schools that tried to assimilate them. This damaged traditional culture, language, family structure, and many other aspects of Indigenous ways of life.

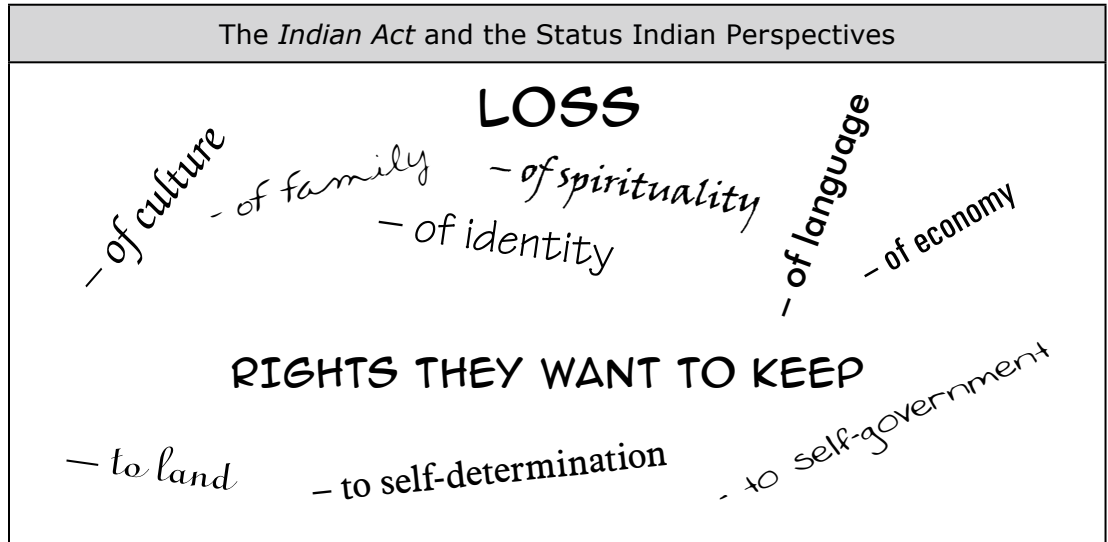
Learning Activity 2.3: The *Indian Act*

For questions 1 and 2, read the four guiding questions. As you read, jot down a few words by hand in the box provided. Do not write full sentences. Be creative—use handwriting, drawing, and lots of colour.

1. The *Indian Act* and the government
 - a) What words come to mind when you think about the original purpose of the *Indian Act*?
 - b) Why did the government create the *Indian Act*?
 - c) What did the government want to achieve?
 - d) Think about the amendments made over the years. What do these amendments tell you about the government's goals?

The <i>Indian Act</i> and the Government Perspective	
Answers will vary. Example:	
assimilation greed	get rid of First Nations culture enfranchisement selfish money power erase First Nations identity imbalance of power

2. The *Indian Act* and status Indians
- How did the *Indian Act* affect status Indians?
 - How does the *Indian Act* still affect status Indians?
 - Why do status Indians want to keep the *Indian Act*?
 - Why are status Indians upset that the government decided to get rid of the *Indian Act*?



3. The *Indian Act* changed through many amendments over the years. Choose one amendment and write or draw your thoughts below.

The amendment you chose: _____

a) how this amendment affected status Indians	b) why you think the government proposed the amendment
<p>Answers will vary.</p> <p>One example: Indians were banned from wearing "costume." This affected Indigenous people because they were forced to wear western-style clothing. This means they had to buy clothes or material to make clothes out of cotton, rather than use the skins of animals, which did not require buying anything.</p> <p>You could draw a picture of an Indigenous person paying money for clothes at a store.</p>	<p>Answers will vary.</p> <p>One example: I think this was a part of the goal of assimilation. If you look like a westerner, then you will start acting like a westerner. Also, there may have been some fear of Indigenous people because they looked so different. If they looked the same, westerners would be more comfortable with them.</p> <p>You could draw a picture of a western-looking person running away from an Indigenous person wearing traditional regalia.</p>

4. Was Bill C-31 a good thing for status Indians? Why or why not? See Module 1, Lesson 3.

No. Bill C-31 seemed to be good at first because it reinstated treaty rights to status Indian women who had lost their rights through marriage. But, these women had to reapply for status. Many families who reapplied for status did not get to go back to the reserves.

In addition, Bill C-31 redefined what was a status Indian. This new definition had more restrictions on it, making it easier for status to be lost from one generation to the next.

5. How do you think status and non-status Indians view the *Indian Act*? Explain your opinion.

Answers will vary. Below is an example of a good response.

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However, because there are also non-status Indians, the Indian Act can also be seen as part of the problem. The government is the one who defines who is and is not a status Indian.

6. Describe some of the revisions that the Canadian government has made to the Indian Act over the years. Why do you think they made those changes?

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- **Aboriginal people were forbidden to go to pool halls.**

In 1951, the whole Indian Act was revised and, as time went on, many restrictions such as the ones listed above were removed. In 1985, Bill C-31 changed the Indian Act so that women who married non-status men would not lose their status. In addition, Bill C-31 returned status to women who lost it through marriage as well as their children and grandchildren.

Why do you think it changed?

- ***The act changed to meet the needs of the government in its goal of assimilating status Indians.***
- ***The act changed to meet the demands of status Indians and Inuit.***
- ***The act changed because our world has changed. The goal of assimilation is in the process of changing and Indigenous Peoples are educating Canadians on this need for change.***

7. Why do you think the “Red Paper” was written? Think about the following:

- Why status Indians wanted to keep the *Indian Act*
- Why Indigenous Peoples in Canada joined status Indians in resisting the White Paper

This is an opinion question. Below is a sample response.

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There is more than one right answer to questions a, b, and c. Below are examples of good responses.

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The Eeyouch (James Bay Cree) and Inuit negotiated a settlement to allow a dam to be built called the James Bay and Northern Québec Agreement. It gave the Eeyouch and Inuit

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Answer

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- b) **cultural** self-determination (This relates to such things as adoption, foster care, marriage, religious practices, etc.):

Jeanette Lavell of the Wikwemikong First Nation on Manitoulin Island lost her Indian status in 1970 when she married a non-Aboriginal man. She went to court to fight for the right to regain her status, but lost in the Supreme Court. Then the Canadian Charter of Rights and Freedoms was passed, stating that women and men must be treated equally. Jeanette went back to court and won because the court determined that men and women were not being treated equally in these situations: a status man would not lose his status if he married a non-status woman. Bill C-31

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- b) What kinds of things can self-government provide?

Self-government can provide

- **control over most funding (money)**
- **the ability to control their own education, economics, and health care**
- **more power when speaking out on environmental issues**
- **the ability to operate their own policing and justice methods**
- **the ability to regain traditional knowledge**

3. What are some of the characteristics of effective self-government?

Effective self-government will look different for each group, as Indigenous Peoples are diverse. The Inuit focused on gaining their own territory, while the Mi'kmaq focused on the education of their children. Both are good ways to move forward in self-government.

Common elements include the following:

- **Gaining self-government happens through court cases, protests, negotiation, and resistance.**
- **Organizations have been created to move forward in gaining self-government (e.g., Assembly of First Nations and Idle No More).**
- **Self-government is about Indigenous Peoples being in control of decisions that affect Indigenous Peoples and communities.**
- **Self-government includes control over things like education, health care, policing and justice, economy, politics, and traditional ways of knowing that are connected to all these things. Indigenous models focus on how all things are interconnected, including things like health care, economy, culture, and so on.**
- **“Process must be informed by Indigenous worldviews.” Indigenous groups need to be in control of the process (e.g., politics, economy) so that they can interconnect Indigenous worldviews in the decisions that are made and the way these decisions are carried out.**

4. Create a word web of Indigenous struggles to self-government. Think about the struggles Indigenous Peoples have faced since colonization. Your answer will come from Modules 1 and 2.

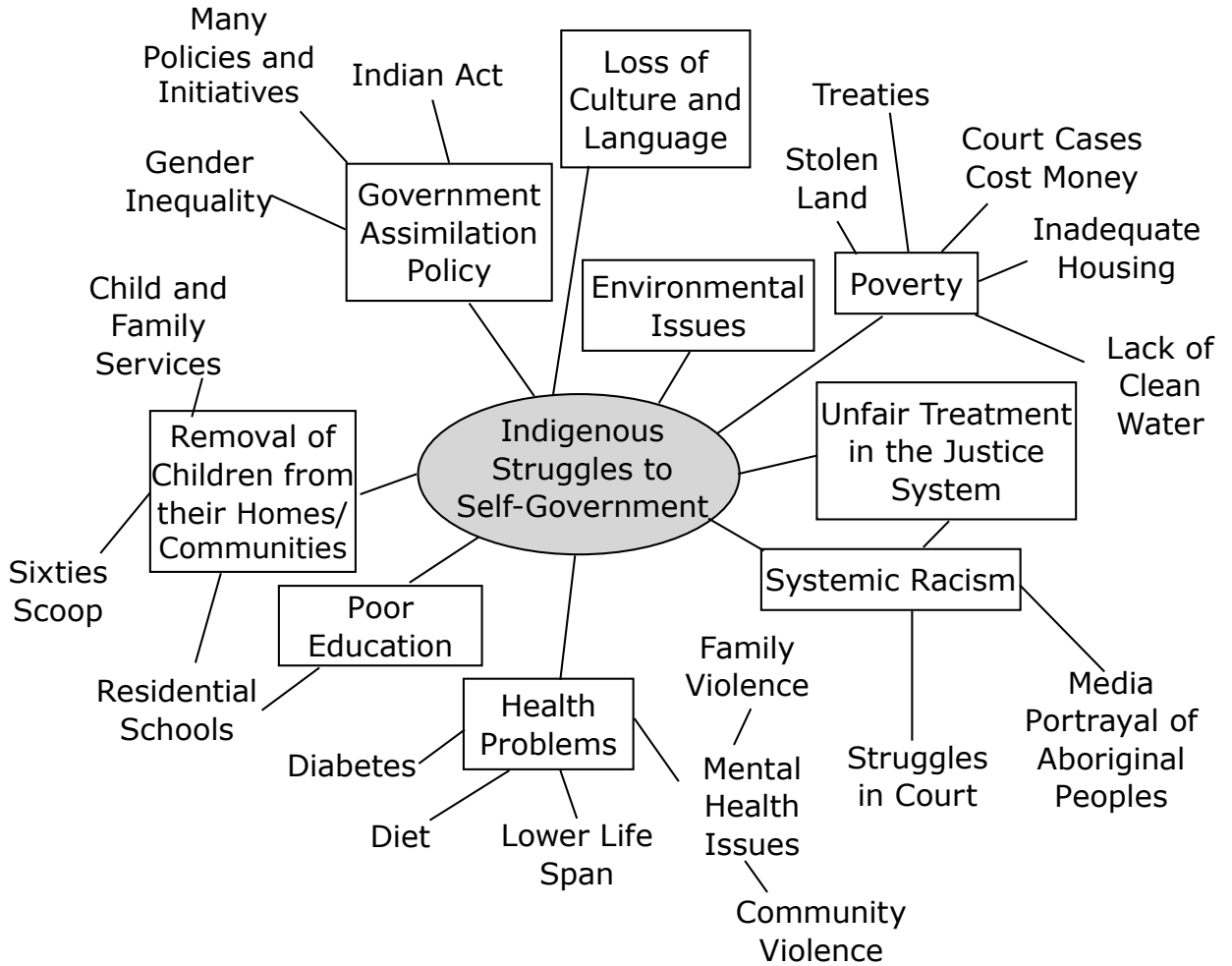
Here is a list of words that you could use to create your word web:

poverty	health problems
Child and Family Services	treaties
diet	residential schools
stolen land	diabetes
government assimilation policy	inadequate housing
mental health issue	gender inequity
lack of clean water	community violence
<i>Indian Act</i>	court cases cost money
family violence	many policies and initiatives
unfair treatment in the justice system	poor education
loss of culture and language	systemic racism
residential schools	environmental issues
media portrayal of Indigenous Peoples	struggles in court
removal of children from their homes/communities	
sixties scoop	

A few examples have been provided to get you started.

Many of the words in this word web are connected even though lines were not drawn to connect them. Feel free to draw lines to connect these issues.

Notice the interconnectedness of all struggles. For example, health issues are related to diet, which is related to poverty, access to clean water, and education. You need to know what is healthy to eat and you need money to buy healthy foods to prevent disease.



5. Explain how Indigenous Peoples attempted to regain their status as self-determining nations through recognition of treaty rights and Aboriginal rights.

a) Treaty rights are those rights that are found in the various treaties and apply to Indians who are party to those treaties. Education rights vary from treaty to treaty. Treaties had specific provisions regarding education. It is important to note that, in Canada, every province has a separate education system. Treaty Indians in each province need to consider their province's education system when they are making plans to educate their people.

b) Aboriginal rights are recognized in the Canadian Constitution. Indigenous people are entitled to Aboriginal rights, whether or not they are signatory to a treaty. Some of them involve comprehensive land claims. One of the largest land claims and a model of Indigenous self-government is the creation of Nunavut. Before Nunavut was created, it was part of the Northwest Territories. The Inuit of the Northwest Territories had never signed a treaty. Their land had been taken away from them without any recognition or compensation.

The largely Inuit population in what is now Nunavut decided in 1977 to begin to work towards the creation of their own territory. The idea was taken to the Canadian Parliament. In 1982, a plebiscite in the Northwest Territories asked voters whether they wanted to separate into two territories. The majority of people decided to separate.

On April 1, 1999, the new territory of Nunavut was born in Canada. Its government functions in the same way as the other territorial governments, but its population is mostly people of Inuit descent.

6. This question is based on the relationship between Indigenous People's struggle for self-determination and resistance.
- a) Describe one example of an occasion when Indigenous Peoples used resistance in their fight for self-determination. There are several examples provided in the module.
 - b) Did the Indigenous people begin by resisting or did they begin by using other processes? Explain which processes they used.
 - c) Why did the Indigenous people use resistance?

There are several possible answers for this question. This is an example of a good answer, based on one example of resistance: Ipperwash.

- a) The Stoney Point Ojibwe First Nation protested to regain its land that was taken away during the Second World War (Ipperwash). The protest ended with the government promising to return the land, which did happen 14 years later.***
- b) When initial protests were unsuccessful, the First Nation used resistance to regain their land.***
- c) Indigenous groups occasionally use resistance to gain self-determination. Typically, the Indigenous groups first protest through government channels and, if this does not work, then they form a resistance. The resistances are usually peaceful, which is consistent with their warrior spirit. (M1L2)***

There are a number of other good examples, including the Oka Crisis, the Standing Rock Sioux, and the Dakota Access Pipeline.

7. This question deals with specific land claims.
- a) What type of rights are connected with specific land claims?
Specific land claims have to do with treaty rights, particularly the land set aside for reserves.
 - b) When can Indigenous Peoples make specific land claims?
When a First Nation believes that it did not receive land promised or that its treaty land was unjustly taken away, it can make a specific land claim.
 - c) Give an example of a specific land claim.
Tutor/Marker: Students can list any of a number of specific land claims. One example is the Peguis First Nation, which won a specific land claim in 2010.

- d) Describe how this land claim was resolved.
This Peguis First Nations land claim was resolved with a payment of \$126 million.
8. This question deals with **comprehensive land claims**.
- a) Explain the purpose of **comprehensive land claims**.
This type of claim is about Aboriginal title to land or inherent rights. These claims are about land that was not signed for in a treaty.
- b) In what instance can Indigenous Peoples make **comprehensive land claims**?
The Indigenous group making a claim feels that the land in question is theirs, as it belonged to them before colonization.
- c) Give an example of a **comprehensive land claim** and how it was resolved.
Tutor/Marker: Students can list any of a number of comprehensive land claims. One good example is the formation of Nunavut in 1999.
- d) Describe how this land claim was resolved.
The territory of Nunavut was created, providing land and government control to the Inuit.



Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 3: Toward a Just Society:
Social Justice Issues



Portrait by Ted Longbottom

MODULE 3: TOWARD A JUST SOCIETY: SOCIAL JUSTICE ISSUES

Introduction

Welcome to Module 3 of Current Topics in First Nations, Métis, and Inuit Studies. This module covers topics relating to current Indigenous issues. You will learn about western and traditional approaches to education, health, justice, and economy. You will explore issues today that are presenting challenges to Indigenous Peoples. You will also read about the success Indigenous groups have had as we move forward into a new era—one of reconciliation and renewal of Indigenous cultures, of Indigenous languages, and of Indigenous ways of life. This module has four lessons.



Note: As you read, think about the Royal Commission on Aboriginal People (RCAP) and the four stages in the relationship between Indigenous and non-Indigenous people in Canada:

- Stage 1: Separate Worlds
- Stage 2: Nation-to-Nation Relations (Contact and Co-operation)
- Stage 3: Respect Gives Way to Domination (Displacement and Assimilation)
- Stage 4: Renewal and Renegotiation

Ask yourself, “What stage does this section of reading belong to?” Sometimes you will be reminded what stage you are reading about and sometimes you will have to figure it out on your own.

Assignments in Module 3

When you have completed the assignments for Module 3, submit your completed assignments to the Distance Learning Unit either by mail or electronically through the learning management system (LMS). The staff will forward your work to your tutor/marker.

Lesson	Assignment Number	Assignment Title
1	Assignment 3.1	Poverty
5	Assignment 3.2	Social Justice Issues

The Concerns of Writing about Oral Tradition

Now that you have read a bit about Indigenous cultures, take a moment and think about what you have learned. Indigenous cultures are rooted in oral tradition. How can a written document hope to capture an oral tradition? Can this be done?

In reality, a written document cannot fully capture an oral tradition. It is important to understand that when information is written down, it is presented and understood in a different way than when it is spoken aloud.

For example, a story told by an Elder holds many meanings. Each time listeners hear this story, they learn something new about themselves and the world around them. The Elder knows who the audience is and can tell stories with the audience in mind.

Storytelling is an organic process, always changing and evolving. Language is alive. Words on paper are static and unchanging. In the past, many First Nations used record-keeping systems such as wampum belts, rock paintings, birch bark scrolls, and winter counts. Another example is the three-dimensional wooden carvings that the Inuit used as maps.

These systems served to help people to remember stories, contracts, and histories. Such systems are known as “mnemonic devices.” Mnemonic devices remained fluid and changeable. For example, people would revisit existing rock paintings and modify them. In contrast, western writing is fixed and incapable of properly representing the changes that may occur.

As you study, remember that the person who wrote this document does not know you personally as a student. Unlike a traditional educational setting where you would be interacting with a teacher, these teachings cannot adapt themselves to what you as an individual may need to learn.

What you have learned and will learn in this course is not the absolute truth. It is a particular version of the truth and this truth is limited. For example, in Lesson 3 of this module, you will learn about traditional health practices. Traditional health practices are rooted in oral tradition, which limits the effectiveness of these lessons because they are being written down.

Some topics presented in this course are worthy of respect. Part of this respect means not writing certain teachings down; some teachings are meant to be a shared experience through oral tradition. You will have to look outside the course if you want to learn more about sacred topics.

Study Strategy: What should you do now to give you a purpose for reading?



LESSON 1: POVERTY

This course promotes a variety of perspectives.

Essential Question

How has colonialism affected the economies of First Nations, Métis, and Inuit Peoples?

Enduring Understandings

- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.

You Will Explore the Following Focus Question:

1. What are the economic issues affecting First Nations, Métis, and Inuit today and why have they arisen?

Introduction

This lesson deals with poverty, which is a serious social justice issue that affects many Indigenous people—not just in Canada but across the world. Parts of the lesson will examine poverty in general, not just as it applies to Indigenous people. This is because the characteristics of poverty are similar among Indigenous and non-Indigenous people.

What is Poverty?

The Government of Canada uses several indicators to measure low income. One of these indicators states that a family is considered low income if it does not have enough money to buy a specific list of goods and services in its community (Government of Canada). For more information, see “A Backgrounder on Poverty in Canada” at <https://www.canada.ca/en/employment-social-development/programs/poverty-reduction/backgrounder.html>.

Although poverty includes a lack of income, it encompasses a lot more. “Poverty has traditionally been measured as a lack of income but this is far too narrow a definition. Human poverty is a concept that captures the many dimensions of poverty that exist in both poor and rich countries—it is the denial of choices and opportunities for living a life one has reason to value.” (UNDP)

Types of Poverty

There are different types of poverty. Here are two types that are commonly found among Indigenous Peoples.

Generational or Persistent Poverty

With **generational poverty**, families have been living below the poverty line for two or more generations. The increased length of time living in poverty makes it more difficult for families to recover and get ahead financially.

Women and Poverty

Women still make less money than men. Canadian women made 87 cents per hour for every dollar their male peers made. (Israel, CWP)

Lack of Poverty in Traditional Indigenous Cultures

Today, there is a wide disparity between rich and poor. This was not the case in traditional Indigenous communities. Before contact with Europeans, many Indigenous people were nomadic hunter-gatherers. They were less likely to accumulate goods because they would have to transport them. This was especially true of meat, which they generally shared with others, in part because it would spoil easily and was difficult to conserve. Therefore, there was little difference between the poorest and wealthiest members of the community. Sharing is still an important part of Indigenous cultures.

Even after colonization, many Indigenous people obtained food and earned money through traditional activities such as hunting, fishing, trapping, guiding, and harvesting wild plants such as blueberries, wild rice, and the root of the seneca plant (used in pharmaceuticals). Although these activities are still important, many are not as profitable as they used to be. For example:

- The price of furs has decreased significantly in recent decades, so fewer people can earn income by trapping.
- Fishing has been affected by pollution and hydroelectric projects.

Ownership versus Stewardship of Resources

Indigenous and European cultures have different views of ownership of resources, including land. Since Europeans had largely been land-owning sedentary farmers for many generations, they tended to view land as something that could be owned, and that the owner had a great deal of control over their land. People strived to own as much land and other resources as possible.

In Indigenous cultures, people did not own land. Instead, they viewed themselves as stewards of the land, and plants and animals were harvested in a respectful way that had minimal impact on the environment.

This is illustrated in the near-extinction of the North American bison. At one time, approximately 60 million bison roamed the plains in Canada and the United States and were an important part of the economy for the First Nations and Métis. After a few decades, indiscriminate hunting by Europeans reduced the number to fewer than 1,000. Often, the dead bison were left rotting on the prairie while people starved.



Mountain of buffalo skulls to be used as fertilizer in the 1870s

In modern society, many people try to accumulate as much wealth as possible. Often, they acquire much more wealth than they could possibly use in their lifetimes. Consider that “82% of the wealth of our earth is held by 1% of humanity, most of it concentrated in western, developed countries.” (Oxfam)

When such a small percentage of people hoard so much wealth, it is more difficult for the poor to escape poverty.

Poverty among Indigenous People

Indigenous people are much more likely to be poor than non-Indigenous people. “Indigenous income in Manitoba is much lower than that of the overall population. For individuals 15 years old and over, the median annual income in 2005 was \$15,246; for the overall population, it was \$24,194.” (de Boer et al.)

One of the causes of this poverty is colonization and other government policies.

Poverty as a Result of Colonization

One of the main causes of poverty among Indigenous Canadians is colonization. The following quote explains it like this:

“The poverty of First Nations has been the result of being stripped of their lands, their traditional livelihoods, and cultures, and having been placed on less valuable lands as reserves, as well as serious lack of educational opportunities.

The resulting poverty, unemployment, and low rates of education lead to food and water insecurity, lack of housing or severe over-crowding, lack of infrastructure for sanitation or power, higher rates of preventable diseases like heart attack, stroke, asthma, diabetes and TB which leads to hopelessness, despair and the corresponding higher rates of violence, depression and suicide.” (Chair in Indigenous Governance)

Government Policy and Indigenous Poverty

Some government policies have made it more difficult for Indigenous people to rise out of poverty. For example, in the 1880s, the people of the Sioux Valley Dakota Nation in Manitoba became very successful commercial farmers and ranchers, with little help from the government. They were in charge of their own finances, purchased their own machinery and seed, and attended agricultural exhibitions. They even produced surpluses that they would sell for profit.

However, Canadian government policy was that First Nations people would not be allowed to own modern machinery and operate large-scale farms, but that they would be allowed only to grow food for their own needs with simple hand tools. The Department of Indian Affairs forced the Dakota to stop farming on a commercial scale. This also happened on other First Nations, such as the former St. Peter’s reserve near Selkirk, MB. (Carter)

At a time when most Canadians were farmers, First Nations people were not allowed to participate in this important industry. This policy resulted in an increased level of generational poverty among Indigenous Canadians.

Why Do the Poor Pay More?

“Anyone who has struggled with poverty knows how extremely expensive it is to be poor.

James Baldwin (1924–1987) African-American writer.

Often, the poor have to pay more for necessities than people who are not poor. Here are some examples:

- You would think that a larger home would be more expensive to **heat** than a smaller home. The opposite is often true. Smaller homes are often older, not as well insulated, and might have a less-efficient heating system. Many poorer people rent their homes and have to pay the heating costs. Their landlords might have little incentive to pay for making the homes more energy efficient. So, in some cases, the poor pay more for heat than those who are not poor.
- Poor people who do not have access to vehicles often have to pay more for **groceries**, since they often make their purchases at small, local stores that charge more than the larger supermarkets that are farther away. Vehicles also enable them to transport larger amounts of groceries back to their homes.
- Many poor people are more likely to resort to using **payday loan or rent-to-own** services. These companies charge higher interest rates and fees than banks or credit unions.
- Poor people are **less likely to base vacations around business travel**. People with certain types of jobs can sometimes save money on a personal vacation by basing it around business trips. Suppose, for example, that an employer sends an employee on a business trip for five days. The company pays all expenses, including hotel rooms and travel to and from the location. The employee might ask to take some vacation time to stay at the location for an additional week on a personal holiday. The employee would pay the additional hotel costs, but the company pays the travel home. Therefore, the employee gets a vacation for a reduced cost. This is both legal and ethical; however, it is usually not available to the poor.

- The poor often have to pay disproportionately **more income tax** because they do not have the resources to purchase tax-saving investments (such as RRSPs and TFSAs) that could help them pay less in taxes.
- The poor often **don't know how to access certain funds**. The following news item tells the story of a group of poor women in Manitoba who were not aware that they were entitled to receive tax refunds until some volunteers helped them complete their tax forms. One mother was able to take advantage of a tax credit for each of the previous 10 years. As a result, she received a cheque for about \$29,000! (Gibson)



You now have the chance to demonstrate what you have learned about poverty by completing Assignment 3.1

Lesson Summary

In this lesson, you learned about the first social justice issue—poverty, especially as it applies to Indigenous Canadians. In the following lesson, you will learn about another social justice issue—education.



Assignment 3.1

Poverty (41 marks)

It is now time for you to complete Assignment 3.1. You will complete **either Option A or Option B**. Here is a **brief description** of both options.

Option A: Inquiry into Poverty: You will develop a research question on poverty and conduct an inquiry in order to answer your research question. **You need access to the Internet** and/or a library to complete this option.

Summary of Steps for Option A

1. Select a topic from the list.
2. Jot down a few notes on what you already know about the topic.
3. Select a format for your inquiry (an essay, PowerPoint presentation, a recorded speech or podcast, a video, a blog, or a written script, etc.)
4. Develop one to three research question(s).
5. Conduct research to answer your research question.
6. Document how you conducted your research.
7. Answer your research question(s) in three paragraphs.
8. Develop an introduction.
9. Develop a conclusion.
10. Develop a bibliography referring to at least four appropriate sources.

continued

Assignment 3.1: Poverty (continued)

Option B: Reflection and Conversation about Poverty: You will reflect on what you have learned about poverty, and have a conversation with one or more persons—perhaps your learning partner—about poverty. You will be given some suggested questions to ask the other person(s) and to guide you as you write about your thoughts and conversation. **You do not need access to the Internet** and/or a library to complete this option.

Summary of Steps for Option B

The following steps are written specifically if your assignment will be in written form. If your assignment will be in a different format (such as an audio or video file), then the steps are the same, but you will be recording it instead of writing it.

- 1 Select one or more **reflection questions** from the list.
- 2 Select a **format** for your inquiry (an essay, PowerPoint presentation, a recorded speech or podcast, a video, a blog, or a written script, etc.).
- 3 Jot down a few **notes** on your thoughts on the reflection question(s) that you chose and on the information in this lesson about poverty.
- 4 Select a **person** with whom to have a conversation. It might be your learning partner.
- 5 **Prepare** for your conversation.
- 6 Conduct the **conversation**.
- 7 Develop an **introduction**.
- 8 Develop **three sections** (four paragraphs if your project is in writing) that include
 - a **summary** of your and the other person's thoughts
 - how you and the other person's thoughts can be **applied**
- 9 Develop a **conclusion**.

continued

Assignment 3.1: Poverty (continued)

Suggestions for Effective Writing

To earn the mark that you want in this assignment, you need to write well so that your tutor/marker understands what you are trying to communicate. Here are some suggestions for doing so:

- Write simple sentences that clearly communicate your thoughts.
- Use a variety of words.
- Make sure that your ideas are well organized and logical.
- Include details that enhance and clarify ideas.
- Write several drafts. Keep reviewing and editing them before writing your final copy.
- Ask someone (like your learning partner) to read your drafts. Ask them if they understand what you are trying to say.

Please reference the **rubric** found at the end of each option while you are completing your assignment. This is how your tutor/marker will grade you. Follow the rubric as closely as possible so that you will get the mark that you want.

Choose Option A or Option B

Read the instructions for Option A and Option B before choosing which one to complete. Review the rubric for each option, so that you will know how your tutor/marker will assess your assignment, and you can get the mark that you want.

If you have any questions about which option to choose, speak to your learning partner or contact your tutor/marker.



continued

Notes

Assignment 3.1 Option A: Poverty: Inquiry

In this option, you will be conducting an inquiry into a topic of your choice related to poverty. You **need access to the Internet** and/or a library to complete this option.

Detailed Description

The following steps represent **one of several ways** of completing this assignment. These instructions have been written for students who are presenting their inquiry in written form, such as an essay, website, or blog. If your inquiry is going to be a PowerPoint presentation or video or audio file, then you should still follow this format because you can then use it as a basis or script for your PowerPoint presentation or video or audio file. You will not hand in your script.

You do not have to follow the steps exactly as they are written, but you need to make sure that your inquiry includes all of the required components:

- an introductory paragraph (about half a page, double-spaced)
- a paragraph that describes how you conducted your research (about three-quarters of a page, double-spaced)
- approximately three body paragraphs (each about three-quarters of a page, double-spaced)
- a concluding paragraph (about half a page, double-spaced)
- a bibliography

Step 1: The first thing that you need to do is select a **topic** that deals with poverty. Choose something that is relevant and interesting to you. This will make the assignment easier. There is a list of topics below. Notice that some of the topics deal specifically with Indigenous Peoples and some do not. You might wonder why some topics do not mention Indigenous Peoples, since the course is about Indigenous issues. That is because many Indigenous people are affected by poverty, and the characteristics of poverty are similar among Indigenous and non-Indigenous people. So, whichever topic you choose will have a connection to Indigenous Peoples.

Here are the topics:

1. Causes of poverty
2. Effects of poverty
3. Solutions to poverty
4. Importance of learning about poverty
5. Importance of talking about poverty
6. Relationship between poverty and feelings of depression, hopelessness, and trauma within individuals, families, and communities

continued

Assignment 3.1 Option A: Poverty (continued)

7. Relationship between poverty and physical health
8. Substandard and insufficient housing
9. Generational poverty (when families have lived in poverty for several generations and have a hard time breaking the cycle)
10. Women and poverty
11. Children/youth and poverty
12. Indigenous Peoples and poverty
13. Poverty on First Nations communities
14. Connection between colonization and Indigenous poverty
15. Current economic viability of traditional Indigenous economic activities such as trapping and fishing
16. Canadian government's policy of dismantling First Nations farms in Manitoba (Sioux Valley Dakota Nation, St. Peter's Reserve, etc.). There is information on these sites:
 - www.mhs.mb.ca/docs/mb_history/06/oakriveragriculture.shtml
 - www.mhs.mb.ca/docs/mb_history/18/manitobaaboriginalagriculture.shtml
17. Traditional Indigenous cultures' emphasis on sharing resources rather than competing for them and accumulating them
18. How traditional Indigenous cultures have different views regarding ownership and stewardship of land from European cultures
19. Higher prices for commodities like food in remote northern communities
20. How and/or why the poor often have to pay more than other people in their communities who are not poor for certain items such as financial services, groceries, taxes, vacations, home heating, medical and dental expenses such as for prescription drugs (Note that this is different from topic #18 above, which deals with higher prices that affect everyone who lives in certain remote communities.)
21. Importance of Indigenous people to the economy of Canada or Manitoba
22. Contribution of Indigenous people, organizations, and companies to the Manitoba economy (You can find some information at <https://globalnews.ca/news/4837607/indigenous-people-contributed-9-6-billion-to-manitoba-economy-in-2016/>.)

Discuss your topic with your learning partner. If you would like to inquire into a topic that is not on this list, contact your tutor/marker.

Assessment: See the assessment criteria in **row 1** (Introduction, Topic & Research Question(s)) of the Assessment Rubric. It is found at the end of Option A, on page 20.

continued

Assignment 3.1 Option A: Poverty (continued)

Step 2: Once you have picked a research question, select the **format** that you will use. Your inquiry can be an essay, PowerPoint presentation, a recorded speech or podcast, a video, a blog, or a written script. Again, ask your learning partner for his or her input. The choice is yours. However, keep in mind that you must send the final product for assessment and it must meet all of the requirements. So, finish reading the instructions for this assignment carefully before you decide on your format.

Note: If you choose to present your inquiry as a **video or podcast**, please refer to the Course Introduction for instructions on how to send your assignment to the Distance Learning Unit.



- If your inquiry will be in a **written** form, such as a paper, website, or blog, then it should be the equivalent of about six paragraphs that take up approximately **2–3 pages, double-spaced**.
- If your inquiry will be a **video or audio** recording, then it should be approximately **3–4 minutes in length**, which is about how long it takes to read 2–3 pages, double-spaced.

Step 3: Now that you have picked a topic, consider what you already know about the issue. Jot down some **notes**. This is an important strategy to use, as it can lead you to ideas you may want to explore further or that you do not know about yet. Continue to add to your notes as you continue your research. These notes will be the basis for your assignment. You will **not** hand in your notes for assessment.

Step 4: Use the topic to create **one to three research question(s)** that will facilitate your inquiry. Your goal will be to answer these questions in about three paragraphs. One of the main characteristics of research questions is that they are open-ended and usually do not have simple “yes” or “no” answers. It doesn’t matter if your research questions overlap with other topics. Here are some examples of research questions that aren’t related to poverty. Use them as a basis for creating your own.

“How do we know that the oceans are becoming more polluted?”

“What can governments do to alleviate pollution of the oceans?”

“What can I do to alleviate pollution of the oceans?”

“Does the pollution of oceans affect people who live far away from oceans?”

Assessment: See the assessment criteria in **row 1** (Introduction, Topic & Research Question[s]) of the Assessment Rubric. It is found at the end of Option A, on page 20.

continued

Assignment 3.1 Option A: Poverty (continued)

Step 5: Once you have selected your research question and the format, start conducting your **research**. Identify at least four appropriate sources of information. If you have access to a library, make sure that you ask a librarian to help you with your research. Here are some questions to ask to find out if your sources are appropriate:

- Do you understand the information? Many sources of information, such as scholarly articles, are written for experts who have completed years of university and are specialized in that field. They are not written for high school students, so you might not understand what you are reading. If you do not understand it, do not use it. Make sure that you understand all of the words that you write. If you do not understand certain words, you should define them or substitute a word that you do understand.
- Is the information current? Depending on the type of information that you are searching for, if the source is too old, it might no longer be relevant.
- Is the information complete? It should present both sides of an argument, when appropriate. If the information does not contain all of the facts, then it might be biased.
- Is the information accurate? If some information seems inaccurate or exaggerated, then check it against other sources. Websites from governments, non-profit organizations (like museums, etc.), and universities are usually accurate. If you can find the same information at several sites, it is probably accurate.
- Is the writer an expert in that field? Try to find information on the author(s) to see if they are experts. Otherwise, they might only be repeating other people's information.

Compile all of your sources (at least four) into a bibliography at the end of your inquiry.

As you read your sources, look back at your research question and ask yourself whether the information in your sources answer your research question(s). If not, perhaps because your topic moved in a slightly different direction, feel free to **update your research question(s)** to reflect this.

Assessment: See the assessment criteria in **row 5** (Bibliography) of the Assessment Rubric. It is found at the end of Option A, on page 20.

continued

Assignment 3.1 Option A: Poverty (continued)

Step 6: Document **how you conducted your research**. This will become your second paragraph. (The first paragraph is the introduction. Many students find it easiest to write the introduction towards the end of the process, when they know exactly what they are introducing.) For example, you can describe whether you spoke to anybody, viewed any videos, read any print resources, etc. How were you able to identify your three appropriate sources?

Assessment: See the assessment criteria in **row 2** (Research Process) of the Assessment Rubric.

Step 7: Write approximately three body paragraphs, which discuss how you used your research to **answer your research question(s)**. This will be the bulk of your assignment. Organize your ideas into three parts. If you have **three** research questions, you can write about each question in its own paragraph. If you have **one or two** research questions, you could divide the content into three paragraphs.

Assessment: See the assessment criteria in **row 3** (Discussion of the Research Question[s]) of the Assessment Rubric.

Step 8: Write the first paragraph, which is the **introduction**. State your topic, explain why you chose it, state your research question(s), and give an overview of your inquiry.

Assessment: See the assessment criteria in **row 1** (Introduction, Topic & Research Question[s]) of the Assessment Rubric.

Step 9: Write the last paragraph, which is a **conclusion**, where you summarize your inquiry and make a final statement about it.

Assessment: See the assessment criteria in **row 4** (Conclusion) of the Assessment Rubric.

Step 10: Write a **bibliography** with at least four appropriate sources formatted in a consistent style of your choosing (e.g., MLA, APA). Use your information from step 5.

Assessment: See the assessment criteria in **row 5** (Conclusion) of the Assessment Rubric.

Here is a summary of the parts of the inquiry described above. Make sure that your inquiry includes the following parts:

- an introductory paragraph
- a paragraph that describes how you conducted your research
- approximately three body paragraphs (each about three-quarters of a page long)
- a concluding paragraph
- a bibliography

continued

Assignment 3.1 Option A: Poverty (continued)

Assessment Rubric for Assignment 3.1, Option A Inquiry into Poverty (41 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Introduction, Topic, and Research Question(s) (Steps 1, 4, and 8)		The inquiry begins with both required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ clearly stated research question(s) based on an appropriate topic 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ clearly stated research question(s) based on an appropriate topic 	The introduction does not exist, or misses both required items.	_____/2 Total x 2 (possible 4 marks)
2. Research Process (Step 8)	The inquiry includes a clear and thorough description of the process by which the student conducted the research.	The inquiry includes an adequate description of the process by which the student conducted the research.	The inquiry includes an inadequate description of the process by which the student conducted the research.	The inquiry lacks a description of the process by which the student conducted the research	_____/3 Total x 3 (possible 9 marks)
3. Discussion of the Research Question(s) (Step 7)	The inquiry <ul style="list-style-type: none"> ■ includes a clear and thorough discussion of the research question(s) ■ is based on all of the 4 (minimum) appropriate sources of information ■ is completely written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an adequate discussion of the research question(s) ■ is based on 3 appropriate sources of information ■ is mostly written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an inadequate discussion of the research question(s) ■ is based on 1 or 2 sources of information ■ is partially written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ lacks a discussion of the research question(s) ■ is not based on appropriate sources of information ■ is not written in the student's own words 	_____/3 Total x 6 (possible 18 marks)
4. Conclusion (Step 9)		The inquiry includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the inquiry ■ a final statement about the research 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ a summary of the inquiry ■ a final statement about the research 	The inquiry is missing or lacks both required items.	_____/2 Total x 2 (possible 4 marks)
5. Bibliography (Steps 5 and 10)		The bibliography includes both required items: <ul style="list-style-type: none"> ■ accurate documentation of at least 4 appropriate sources ■ consistent formatting 	The bibliography lacks one of the following required items: <ul style="list-style-type: none"> ■ accurate documentation of at least 4 appropriate sources ■ consistent formatting 	The bibliography is missing or lacks both required items.	_____/2 Total x 3 (possible 6 marks)
Total Marks					_____/41

Assignment 3.1 Option B: Reflection and Conversation about Poverty

In this option, you will be **reflecting** on one or more question(s) of your choice related to poverty. You will also be having a **conversation** with somebody—maybe your learning partner—to get their point of view on the question(s). You **do not need access to the Internet and/or a library** to complete this option. You may conduct some research, but you do not have to.

Detailed Description

The following steps represent **one of several ways** of completing this assignment. These instructions have been written for students who are presenting their reflection in written form, such as an essay, website, or blog. If your reflection is going to be a PowerPoint presentation or video or audio file, then you should still follow this format because you can then use it as a basis or script for it. You will not hand in your script.

You do not have to follow the steps exactly as they are written, but you need to make sure that your reflection includes all of the required components:

- an **introductory paragraph** (about half a page, double-spaced)
- **two paragraphs that describe your conversation** (each about three-quarters of a page, double-spaced)
- **one paragraph that describes the application of your conversation** (each about three-quarters of a page, double-spaced)
- a **concluding paragraph** (about half a page, double-spaced)

The questions that you will be reflecting on are on the next page. You will also be having a conversation with somebody—maybe your learning partner—to get their point of view on the question(s). You do not need to answer the question(s) directly, but you have to base your reflection and conversation on the question(s). You can also base your reflection and conversation on some of the information in this lesson or any other source. You will then create a **final product**, which could be an essay, blog, website, recorded speech, etc.

Step 1: Select one or more of the reflection questions from the list on the next page. Choose a question that is relevant and/or interesting to you. This will make the assignment easier and better. Notice that some of the questions deal specifically with Indigenous Peoples, and some do not. You might wonder why some questions do not mention Indigenous Peoples, since the course is about Indigenous issues. That is because many Indigenous people are affected by poverty, and the characteristics of poverty are similar among Indigenous and non-Indigenous people. So, whichever question you choose will have a connection to Indigenous Peoples.

continued

Assignment 3.1 Option B: Poverty (continued)

You will also notice that, in order to reflect on some questions, you or the other person will need some understanding of Indigenous Peoples. So, it might be helpful if you or the person that you will be conversing with has that understanding.

Discuss the question(s) with the person that you will be conversing with. If you would like to create your own question(s), you will first need to get the **approval from your tutor/marker**. Here are the questions:

1. What are some of the causes of poverty?
2. How does poverty among Indigenous people differ from poverty among non-Indigenous people?
3. A recent article stated that Indigenous people contributed over \$9 000 000 000 to the Manitoba economy. (See <https://globalnews.ca/news/4837607/indigenous-people-contributed-9-6-billion-to-manitoba-economy-in-2016/>.)

Why are there still so many poor Indigenous people in spite of their large contribution to the Manitoba economy?

4. Do you think that poverty could be alleviated if poor families would be partnered with families that are not poor?
5. What are some of the effects of poverty on people, families, and communities?
6. What are some solutions to poverty?
7. Why is it important to learn about poverty?
8. Why it is important to talk about poverty?
9. Do you think that there is a relationship between poverty and feelings of depression, hopelessness, and trauma among individuals, families, and communities?
10. Is there a relationship between poverty and physical and/or mental health?
11. What are some of the characteristics of the substandard housing that poor families live in?
12. What are some solutions for generational poverty (when families have lived in poverty for several generations and have a hard time breaking the cycle)?
13. Are women more likely to be poor? If so, why?
14. What is it like for children or youth to be poor?
15. Are Indigenous people more likely to be poor? If so, why?
16. Are people living on First Nations communities more likely to be poor? If so, why?
17. What is the connection between colonization and poverty among Indigenous Peoples?
18. Are certain traditional Indigenous economic activities, such as trapping and fishing, as viable as they used to be?

continued

Assignment 3.1 Option B: Poverty (continued)

19. Do traditional Indigenous cultures have different attitudes towards resources, such as food or money, than non-Indigenous cultures? For example, do some cultures emphasize sharing more than other cultures? What about accumulating resources?
20. Do traditional Indigenous cultures have different attitudes towards owning land than non-Indigenous cultures? What about being stewards (or caretakers) of land, as opposed to owning land, and feeling that they can do anything with it?
21. Do higher prices for commodities like food in remote northern communities contribute to poverty? Can anything be done about that?
22. How and/or why do the poor often have to pay more than other people in their community who are not poor for certain items like financial services, groceries, taxes, vacations, medical and dental expenses such as prescription drugs, and heating? Note that this is different from topic #20 above, which deals with higher prices that affect **everyone** who lives in certain remote communities, not just the poor.
23. What is the contribution of Indigenous people, organizations, and companies to the Manitoba economy? (Note: You can find some information on this topic at <https://globalnews.ca/news/4837607/indigenous-people-contributed-9-6-billion-to-manitoba-economy-in-2016/>.)

Step 2: Select the **format** that you will use. Your inquiry can be an essay, PowerPoint presentation, a recorded speech or podcast, a video, a blog, or a written script. Again, ask your learning partner for their input. The choice is ultimately yours. However, keep in mind that you must send the final product for assessment and it must meet all of the requirements. So, finish reading the instructions for this assignment carefully before you decide on your format.

Note: If you choose to present your inquiry as a **video or podcast**, please refer to the Course Introduction for instructions on how to send your assignment to the Distance Learning Unit.



- If your inquiry will be in a **written form**, such as a paper, website, or blog, then it should be the equivalent of about six paragraphs that take up approximately **2–3 pages, double-spaced**.
- If your inquiry will be a **video or audio** recording, then it should be approximately **3–4 minutes** in length, which is about how long it takes to read 2–3 pages, double-spaced.

Step 3: Now that you have picked a question, consider what you already know about the issue and what you have read in the lesson. Jot down some **notes** about what you already know. This is important, because it might help you come up with new ideas. You will not hand in your notes.

continued

Assignment 3.1 Option B: Poverty (continued)

Step 4: Select someone to have a conversation with about poverty. This can be almost anybody. The person should be approximately your age or older. They may or may not be familiar with poverty or Indigenous issues. Once you have chosen this person, you might ask them to choose one or more reflection question(s) so that they will have the chance to talk about something that they find interesting and important.

Step 5: Prepare for your conversation by reviewing Lesson 1 and by rereading your notes and the reflection question(s) that you chose.

Step 6: Conduct the conversation about poverty with the other person. Start by asking the other person to share their thoughts about the reflection question(s) that you have chosen. Share your **thoughts**. Encourage them to share **their thoughts**.

Discuss how each of you can **apply** your thoughts to your lives. Ask yourselves questions like these:

1. “What is one new, important thing that I have learned about poverty?”
2. “Do I now feel differently about the poor? If so, how have my ideas changed?”
3. “Do I now feel differently about poverty among Indigenous people? If so, how have my ideas changed?”
4. “Is there something that I can do to either get out of poverty (if you are poor), or keep myself from becoming poor (if you are not poor)? If so, what can I do?”
5. “Is there something that I can do to help others get out of poverty or help them from becoming poor? If so, what can I do?”
6. “Is there something that organizations, such as various levels of government, First Nations organizations, not-for-profit organizations, etc., can do to help the poor? If so, what could they do?”

Keep a record of the conversation.

Now you are ready to start writing your inquiry. Make sure that you write several drafts, and keep reviewing and editing them before writing your final copy.

Step 7: Write the introductory paragraph, which introduces your reflection and conversation and states your reflection question(s).

Assessment: See the assessment criteria in **row 1** (Introduction & Reflection Question[s]) of the Assessment Rubric.

continued

Assignment 3.1 Option B: Poverty (continued)

Step 8: Write the **second and third paragraphs**, which are a **summary** of the reflection and conversation. This will include your thoughts, the thoughts of the other person, and examples of important areas where you and the other person agreed and disagreed.

Assessment: See the assessment criteria in **row 2** (Summary of the Reflection & Conversation) of the Assessment Rubric.

Step 9: Write the **fourth and fifth paragraphs**, which discuss how the ideas in your reflection and conversation can be **applied**. This includes

- how you and the other person can **apply them to your personal lives**
- how **organizations could apply them** to the work that they do regarding the poor

You could base these paragraphs on questions 4, 5, and 6 in Step 6. This is the most important part of the assignment and is worth most of the marks in the assignment.

Assessment: See the assessment criteria in **row 3** (Application) of the Assessment Rubric.

Step 10: Write the last paragraph, which is a **conclusion**, where you summarize your reflection and conversation and make a final statement.

Assessment: See the assessment criteria in **row 4** (Conclusion) of the Assessment Rubric.

Here is a summary of the parts of the inquiry described above. Make sure that your inquiry includes all of the following parts:

- an **introductory paragraph** (about half a page, double-spaced)
- **two paragraphs** that **describe and summarize** your reflection and conversation (each about three-quarters of a page, double-spaced)
- **two paragraphs** on the **application** of your reflection and conversation (each about three-quarters of a page, double-spaced)
- a **concluding paragraph** (about half a page, double-spaced)

continued

Assignment 3.1 Option B: Poverty (continued)

Assessment Rubric for Assignment 3.1, Option B Reflection and Conversation about Poverty (41 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Introduction and Reflection Question(s) (Steps 1 and 7)		The reflection begins with both required items: <ul style="list-style-type: none"> ■ clear and complete introduction to the reflection and conversation ■ clearly stated reflection question(s) 	The reflection lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction to the reflection and conversation ■ clearly stated reflection question(s) 	The introduction does not exist or misses both required items.	_____/2 Total x 2 (possible 4 marks)
2. Summary of the Reflection and Conversation (Step 8)	The assignment includes a summary of all four required elements: <ul style="list-style-type: none"> ■ reflections from the student ■ reflections from the other person ■ examples where the student and other person agreed ■ examples where the student and other person disagreed 	The assignment includes a summary of three of the four required elements: <ul style="list-style-type: none"> ■ reflections from the student ■ reflections from the other person ■ examples where the student and other person agreed ■ examples where the student and other person disagreed 	The assignment includes a summary of one or two of the four required elements: <ul style="list-style-type: none"> ■ reflections from the student ■ reflections from the other person ■ examples where the student and other person agreed ■ examples where the student and other person disagreed 	The assignment lacks a summary of the four required elements: <ul style="list-style-type: none"> ■ reflections from the student ■ reflections from the other person ■ examples where the student and other person agreed ■ examples where the student and other person disagreed 	_____/3 Total x 3 (possible 9 marks)
3. Application of the Conversation (Steps 6 and 9)	The assignment includes all three required elements: <ul style="list-style-type: none"> ■ how the student can apply the ideas to their personal life ■ how the other person can apply the ideas to their personal life ■ how organizations can apply the ideas to their work 	The assignment includes two of the three required elements: <ul style="list-style-type: none"> ■ how the student can apply the ideas to their personal life ■ how the other person can apply the ideas to their personal life ■ how organizations can apply the ideas to their work 	The assignment includes one of the three required elements: <ul style="list-style-type: none"> ■ how the student can apply the ideas to their personal life ■ how the other person can apply the ideas to their personal life ■ how organizations can apply the ideas to their work 	The assignment lacks all three required elements: <ul style="list-style-type: none"> ■ how the student can apply the ideas to their personal life ■ how the other person can apply the ideas to their personal life ■ how organizations can apply the ideas to their work 	_____/3 Total x 3 (possible 24 marks)
4. Conclusion (Step 10)		The inquiry includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	The inquiry is missing or lacks both required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	_____/2 Total x 2 (possible 4 marks)
Total Marks					_____/41

LESSON 2: EDUCATION

This course promotes a variety of perspectives.

Essential Question

How did colonization challenge traditional education for First Nations, Métis, and Inuit Peoples? How can the original intent of Indigenous education—to produce informed, independent, contributing citizens—be restored?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. How did traditional education function?
2. What were the intentions of residential schools, and what was the impact on First Nations, Métis, and Inuit Peoples then and now? What was the impact on Canadian society?
3. How can education meet the needs of First Nations, Métis, and Inuit Peoples?
4. How can education about First Nations, Métis, and Inuit Peoples benefit all Canadians?

Introduction

apprehension: To be legally taken away from one's parents or guardians and put under the care of the government.

In Module 1, Lessons 2 and 4, you were introduced to the residential schools. You read how the **apprehension** of Aboriginal children and the residential schools system are ghosts of history. You learned about the effects of these ghosts of history. In Module 2, Lesson 4, you explored the *Indian Act* and the plan to assimilate Aboriginal peoples. In the Royal Commission on Aboriginal People (RCAP) report, this section is a part of Stage 3: Displacement and Assimilation.

In this lesson, you will explore traditional Indigenous forms of education. Then you will explore the government goal of assimilation through education and the formal government apology that followed.

Traditional Education

In traditional Indigenous communities, children did not attend formal schools. Instead, they learned in a natural way from their family and the community. Raising children was the responsibility of the community, not just the parents. Children learned by listening, watching, playing games, dreaming, and helping others. Their teachers were the other people in the community. There were no classrooms or scheduled lessons. When there was an opportunity for learning, the child would be taught. Learning was considered ongoing and a lifelong endeavour.

In Module 1, Lesson 2, you learned that Indigenous Peoples traditionally focused on relationships. As you know, Indigenous Peoples lived off the land in the past (some still do). The survival of the community relied on each member maintaining respectful relationships with other people and with nature. Balance was a big part of this. Individualism was valued and encouraged, but people made individual choices with the needs of the community and nature in mind.



Making a Connection: People tend to do what their society rewards them for doing. What does Canadian society reward you for doing?

Children were given responsibilities at a young age. Learning was a part of daily life and teachers were family and community members. An example of this is children learning through oral tradition. Elders often told stories that held information vital to the survival of the community.

The Three Sisters

For example, the Haudenosaunee had a story. There are many versions of this tale. Here is the beginning of one such story.

A very long time ago, Sky Woman's daughter died giving birth to twins. She was buried in the ground and out of the ground sprung three sisters. These three sisters were very different from one another. The first sister was the youngest. She wore green and could not stand without the help of the eldest sister. The second sister wore bright yellow and would run across the fields. The eldest sister always stood tall, guarding the others. These three sisters were never apart for they loved each other very much...

This story taught children about beans, squash, and corn. If planted together, they will grow well. The beans create nitrogen, which the corn needs; the squash prevents weeds from growing nearby (weeds steal water from the plants). When planted together, these three grow stronger than they would alone. The story goes on to tell about a young boy who takes each girl away at different times of the year. Children who learn the story of the three sisters grow to understand how to plant and harvest these foods at different times of the year.



Note: You can tell a lot about a culture when you observe how a group raises its children. In Indigenous cultures, people considered children to be gifts from the Creator. Reread the above section titled "Traditional Education" and make note of the way children were treated. Ask yourself "What does this tell me about traditional Indigenous beliefs?"

Unlike European systems of education, Indigenous education was accomplished through gentle guidance, the use of games, oral traditions, and ceremonies as children grew to adulthood. These methods taught the children the customs and values of the community with a focus on relationships. For those chosen to become community leaders, more structured and specialized knowledge was taught. Teaching was often done through demonstration (not lectures or reading). The adults would model the behaviour that was expected of the children. Discipline was subtle and was carried out with teasing, ridicule, and gentle warnings. The physical corporal punishment of the European education system was unheard of in Indigenous ways of life.



Note: Do you remember reading briefly about the three sisters in Module 2, Lesson 4?

An Inuit Childhood Memory

In Sheila Watt-Cloutier's book *The Right to be Cold*, she describes a memory of her childhood.

Even physically, we Inuit have learned the importance of quiet: the ability to remain still is an essential survival skill on a hunt. These habits have become part of our social behaviour, too. I remember many times our aunts and uncles, friends and neighbours would come to visit, yet despite our home being full of people, there would be many quiet moments. People did not talk simply to talk. They might read a magazine, look at pictures, or look out the window. Silences were accepted, companionable, and comfortable. As children, we learned by the example that the adults set.

We children were taught other things by watching and listening. Starting around the age of ten, girls would learn to sew. The women in my community were wonderful seamstresses and still are. I remain in awe of the younger generation's ability to produce both practical items and decorative pieces of great beauty. (Watt-Cloutier, 12-13)

What can you learn about Inuit culture from this example of child rearing and education? How is this different from or similar to your own experiences as a child?

Children are Gifts of the Creator

In traditional education, disabilities, as labelled in the western world, were seen as gifts. People who differed from the majority had different ways of seeing the world and they discovered different patterns when learning. The community would focus on the strengths of the individual and see differences as an opportunity for the community to learn how to see and think in different ways. The community recognized the gifts of all children and found ways to value these gifts to help meet the needs of the community. (Alberta Education, 2005, 123).

Children were (and are) gifts from the Creator. Every child has a gift.
Do you know what your gift is?

Two-Spirit People

Indigenous education was about family. Every person in the community was valued, and this was reinforced in a child's daily education. Below is a section of text on two-spirit people found in *Safe and Caring Schools for Two Spirit Youth: A Guide for Teachers and Students* (Genovese et al.). As you read, think about how Indigenous education influenced

- the way a person thought about himself or herself
- how a person felt about other people

homophobic/homophobia: Fear or hatred of lesbian, gay, bisexual, transgender, queer, or two-spirited people (not on the examination).

perpetuated: Reinforced, preserved (not on the examination).

ostracized: Excluded (not on the exam).

integral: Needed and necessary (not on the exam).



Note: Remember that Indigenous Peoples are diverse. Not all traditional communities accepted two-spirit people

Before colonialism, two-spirit people were valued and respected members of their communities. They were believed to house the female and the male spirit within them (hence the term *two spirit*), and they played important roles in their communities.

They were teachers, healers, caregivers, medicine people, hunters, and warriors. Unfortunately, colonial contact brought with it **homophobic** beliefs that quickly threatened and suppressed two-spirit roles and teachings. Upon their arrival, it would not have been uncommon for colonists to see men dressed in women's clothes carrying out female roles and women dressed in men's clothes carrying out male roles. Nonetheless, colonizers concluded that this switch in roles was abnormal and sinful because these individuals did not fit "conventional" roles or colonial expectations of men and women. Hence, two-spirit people were often the first ones to be targeted and killed by European explorers.

In an attempt to protect their two-spirit brothers and sisters, many Indigenous communities hid their two-spirit members and stopped passing on the two-spirit teachings to the next generation. Over time, many communities forgot the roles and the importance of two-spirit people and today they suffer from the stigmas **perpetuated** by homophobia. As a result, some two-spirit individuals find themselves shut out of community gatherings—disowned or **ostracized** by their communities. Regardless, as demonstrated by the pictures and the stories captured in this booklet, two-spirit people were and continue to be **integral** members of Indigenous communities.

Reproduced from *Safe and Caring Schools for Two Spirit Youth: A Guide for Teachers and Students* by Maddalena Genovese and Davina Rousell and the Two-Spirit Circle of Edmonton Society.

Take a moment and think about how your education has shaped how you feel about yourself and others. Your education is not only what you learn in school; it is what you learn from your family, your friends, TV, books, etc. Write down your thoughts.



Note: Before you begin reading about the residential schools, please note that residential school survivors have suffered much. It can be very difficult for a residential school survivor to talk about her or his experiences. There is a 24-hour national crisis line that residential school survivors can call toll-free to access referral services. The number is 1-866-925-4419.

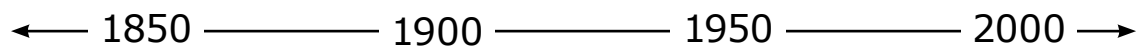
Residential Schools

In Module 2, Lesson 4, you learned that the residential schools were a government tool of assimilation. You may want to review your notes from this lesson.

The Numbered Treaties were made between 1871 and 1921. The *Indian Act* became legislation in 1876. Canada established residential schools on a large scale in the late 1800s and the last school closed in 1996. The *Indian Act* and residential schools were tools of assimilation. This means that while treaties were being signed, assimilation of Indigenous Peoples was already a goal of the Canadian government. In fact, the Roman Catholic Church opened the earliest boarding school in the early 1600s near modern-day Quebec City. Industrial schools were established on and off reserves prior to the first residential school. Colonization and assimilation have always gone hand in hand.



Note: Label the timeline below. Make a line in blue for the Numbered Treaties. Make a notch and label the *Indian Act* in pencil. Make a line in red to show when the residential schools were open. Notice where these overlap. Think about what this means.



Study Strategy: Do you remember what you read on enfranchisement and assimilation? If not, check your vocabulary cards, the glossary, and go to your notes for Module 1, Lessons 2 and 3, to refresh your memory.

In the late 1880s, the Canadian government and a number of churches collaborated to create the residential school system with a goal of enfranchisement. The government paid for the schools and the churches ran the schools. Aboriginal children taken to residential schools included First Nations (both Status and non-Status), Métis, and Inuit.

The purpose of the residential schools was to assimilate Aboriginal children by subjecting them to Christian teachings while attempting to remove all traditional teachings, languages, and beliefs. This was an aggressive policy of assimilation.

The Residential School Experience

While every school was different, the following are some common elements for many residential school survivors:

- Children were forcibly taken away from their parents. Some were taken for years, while others were allowed to return home for summer or Christmas break.
- Upon arrival, children were stripped, scrubbed, and had their long hair cut off and “cleansed” by DDT to get rid of the lice that were presumed to infest the children. (DDT is a pesticide that is now banned by the government.)
- Schools were overcrowded and underfunded. This resulted in
 - hungry children (malnourishment was common)
 - disease and death (when one child got sick, many got sick)
 - the hiring of unqualified teachers
- Children were not allowed to speak their languages, and only French or English were allowed.
- Children were not allowed to value their culture. They had to adopt Christian values.
- Children were given numbers to replace their names. If you were number 57, you answered to the name “fifty-seven,” you slept in bed 57, and sat in desk 57.
- Some children experienced physical, emotional, psychological, and sexual abuse.
- Experiments were done on some children to study the effects of malnutrition. This included deliberate withholding of nutritious foods and prevention of dental care. (MacDonald et al., 2014)

A Survivor’s Story

A residential school survivor named Bev Sellars was abused in the residential school system. As an adult, Bev went to a physiotherapist to treat her hand. The physiotherapist put electrodes on her hand and asked Bev if the current strength was okay. Not knowing what to expect, she said it was fine. The physiotherapist left for a few minutes and when he returned, he could smell the burning of Bev’s flesh; he quickly removed the electrodes, which were set too high. (Sellars, p. 87–88)

Ask yourself:

Why did Bev just sit there and let the electrodes burn her? What happened in Bev's past that made her think that this amount of pain is normal?

Bev was abused in the residential school system. It is not unusual for abused children to learn to numb their emotions so that they don't feel the abuse. This may have been Bev's experience. Also, since she was abused, she may have felt that it was normal to experience intense pain and not cry out.

If you are interested in reading Bev's book, it is titled *They Called Me Number One*.

Statistics and the Residential Schools

statistics: A scientific discipline where information is collected, organized, and analyzed. When you see numbers comparing groups of people (such as below), you are looking at statistics (not on the examination).

Statistics are a helpful way to see how different groups are represented in society. Sometimes statistics are misleading. For example, the Indigenous population has grown a lot in recent years, as shown by the census self-declaration. You may think this is because many Indigenous children are being born or that fewer Indigenous people are dying. However, one major factor is that many people are now choosing to identify as Aboriginal on the census forms. As you read statistics in this course, think about the numbers and what they might mean.

Due to the abuses that many suffered in residential schools, residential school survivors often have difficulties with things such as self-esteem, identity, communication with the opposite sex, and raising children. Communities have been greatly damaged, as students who attended residential schools were robbed of a traditional education.

intergenerational impacts: Indigenous Peoples have a long history of suffering (e.g., residential schools, the *Indian Act*, underfunded and over-regulated reserves, and other characteristics of colonization). This suffering was passed down from parents to children, who now experience many of the same challenges as their parents and grandparents. An example of this is the difficulty many Indigenous students have graduating from high school. The public education system is based on European traditions in both the content taught and the methods of teaching, and it continues to present many challenges to Indigenous youth today.

There are intergenerational impacts experienced today. The children and grandchildren of residential school survivors have inherited these problems. For example, the following statistics demonstrate how high school graduation rates are of great concern today:

How many First Nations men and women, aged 20–24 and living on reserve, have not finished high school?

- In 1996, 2001, and again in 2006, the census determined that 60% had not completed high school. (Mendelson, 2008)
- In 2011, the census determined that 50% of working-age status First Nations individuals had not completed high school. (INAC, 2013)

Consider these facts:

1. In 2009/2010, the percentage of all Canadians, aged 20–24, who have not completed high school was only 10.5%. (McMullen and Gilmore, 2010)
2. With recent efforts to improve the education system on reserves, there are still no positive results to be seen in these statistics.

Making Connections

Many of Canada's Indigenous people live in extremely poor conditions. This is partly an effect of the residential school system. Indigenous people have education completion rates far below the national average. Because of this lack of education, Indigenous people tend to be unemployed or under-employed compared to the national average. The legacy of residential schools is one of economic, social, and political suppression.

Resilience and Spiritual Achievement

Many First Nations, Métis, and Inuit people are highly educated, active members of society and are very strong advocates for the rights of Indigenous Peoples across Canada. Indigenous people are contributing members of society and are working hard to build strong economic and social structures in their communities. Political activism and support of Indigenous cultures is a big focus. In the face of adversity, Indigenous Peoples have and continue to demonstrate great strength. They are committed to non-violent resistance. The warrior spirit is alive and strong.

The Sixties Scoop

It was determined that the schools were not achieving their goal of assimilating Indigenous Peoples into society. From the 1950s to the 1990s, the government believed that Indigenous students would assimilate more easily if they attended public schools.

Inclusion

inclusion: To be a part of a whole. It is related to the idea of belonging. In schools, the practice of inclusion means that a group that was previously separated is now included in the regular classroom for most of or all of the school day. Examples of separated groups are Aboriginal students or people with disabilities.

The government allowed some students to stay at home with their families while attending schools with other Canadian children. This was called inclusion. However, many Indigenous families already had a strong distrust of the education system. In addition, this shift to the public schools did not help support the families of residential school survivors.

Many Indigenous parents and communities favoured bicultural education for their children. However, schools only provided a western education. History was taught from a western perspective and Indigenous groups were portrayed in a negative way. The history of Canada started with colonization and did not include the history that predated European arrival. In addition, assimilative practices are still ingrained in our society and the education system is no exception.

Theft of Indigenous Children

In 1951, an amendment to the *Indian Act* allowed some provincial services for Indigenous children, including the protection of children from “unfit” families. Social workers were sent to reserve communities, where they found poverty and terrible living conditions. There were also misunderstandings. When the social workers did not see refrigerators, they assumed there was no food for the children, as they were unfamiliar with a hunting/gathering lifestyle. As a result, many Indigenous children were apprehended and placed in the child welfare system.

Indigenous children apprehended in the 1960s are victims of what is called the “Sixties Scoop.” Some say it ended in the 1980s but others believe it is still happening today. Many Indigenous children have been taken without their parents’ consent; some were even taken without their parent’s knowledge.

In the 1970s, one-third of all Indigenous children were adopted or fostered away from their families.

Statistics and the Welfare System

The Sixties Scoop and residential schools are ghosts of history. Let’s look at some recent statistics to help you connect these ghosts of history to the present.

Canadian First Nations and Non-Aboriginal Child Welfare Statistics, 2008		
Category	First Nations	Non-Aboriginal
Maltreatment:		
■ Physical Abuse	9%	23%
■ Sexual Abuse	2%	3%
■ Emotional Abuse	9%	9%
■ Neglect	46%	29%
■ Intimate Partner Violence	33%	36%
■ Apprehension and placement in care, such as foster care or informal kinship care	2,395 children	4,909 children
■ Number of child maltreatment investigations	14,114 children	83,650 children
Percentage of investigated children in Canada	14.4%	85.6%

(CWRP)

This chart states that 14.4% of investigations are done on Aboriginal children. That might seem like a low percentage, but it’s quite high if you consider that Statistics Canada’s 2011 data indicates that the Aboriginal population represents 4.3% of all Canadians. This means that only about 4% should be represented in these statistics. Instead, Indigenous children are being apprehended more than three times more often than should be expected. (Statistics Canada, 2016)

Look at the numbers in the tables. Did you notice that very few First Nations children who were apprehended were physically abused when compared to non-Indigenous children? Did you notice that neglect was the leading cause of apprehension at 46%? What do you think the government defines as neglect? Do you think poverty is a good reason for apprehending a child? Take a few minutes to answer these questions and generate your own questions.

The statistics you just read were about children in care in all of Canada. Focusing on Manitoba in the spring of 2016, Child and Family Services (CFS) had 10,501 children in care, and 9,205 of these children were First Nations, Métis, or Inuit. This means that 88% of children in CFS were First Nations, Métis, or Inuit. Since, according to Statistics Canada, Indigenous people make up 17% of the Manitoba population, this means that First Nations, Métis, and Inuit children are grossly overrepresented in CFS. This is an example of systemic racism.

If you are interested in this topic and you have Internet access, type the key words “Sixties Scoop” in a search engine.

The Truth and Reconciliation Commission

Indigenous Peoples took the Government of Canada and the responsible church organizations to court over the residential school system. This resulted in the creation of the Residential Schools Settlement Agreement. So far, more than \$5 billion have been paid out. In addition, survivors could apply for additional payments based on their particular experiences of abuse within the schools.

The Truth and Reconciliation Commission (TRC) is the board that oversees the collection of stories from residential school survivors. The TRC was tasked with documenting the history and experiences of the system and of supporting survivors through their healing process. The TRC reviewed all the records from the schools to ensure that the entire history is recorded and brought forward to the public.

The TRC hopes that the process of story gathering and healing will create reconciliation among all the people of Canada and lead to a new relationship of mutual respect and understanding.

In December of 2015, the TRC’s 94 calls to action were released to the public. One call to action is to get rid of the education gaps and employment gaps that are apparent when comparing Indigenous and non-Indigenous groups. Another call to action is that the number of Indigenous children in care needs to be reduced. This refers to children apprehended from their homes and put into a government-run agency such as Child and Family Services.

The Truth and Reconciliation Commission released its final report in 2015. In November of 2015, the National Centre for Truth and Reconciliation in Winnipeg opened its doors. This building is located at the University of Manitoba and it houses materials related to the residential school system in Canada, including TRC documents. The National Centre for Truth and Reconciliation will continue to support research into the history of residential schools in Canada.

Prime Minister Stephen Harper's Apology

As part of the Settlement Agreement, on June 11, 2008, Prime Minister Stephen Harper apologized to the survivors for the abuses they suffered and the negative impacts that are still in effect from the residential school system.

The apology was a historic event for two specific reasons. First, it was the first time that the Government of Canada acknowledged that the residential school system was a significant contributing factor to the current issues faced by Indigenous Peoples in Canada. Second, it was the first time in history that non-members of the Legislative Assembly were allowed to sit in Parliament. In order for this to happen, a committee was used to allow Indigenous leaders to speak in response to the apology as part of the process, rather than being restricted to responding outside of the House of Commons.

After all the government leaders spoke, Indigenous leaders were able to respond. Phil Fontaine (National Chief of the Assembly of First Nations) addressed the room first, followed by Patrick Brazeau (National Chief of the Congress of Aboriginal Peoples), Mary Simon (President of Inuit Tapiriit Kanatami), Clem Chartier (President of the Métis National Council), and Beverley Jacobs (President of the Native Women's Association of Canada).

Phil Fontaine expressed hope for the future with the caution that the apology was just the first step in the right direction. He said there is still a great deal to be done to recover from the devastating effects of the residential school system, but now the Aboriginal Peoples and the country could work together to heal and move forward in mutual respect.

The Future

As Phil Fontaine stated, now it is time to move forward to a new relationship between First Nations, Métis, and Inuit Peoples and the rest of Canada. Much of the future interaction between Indigenous Peoples and others will rely on education—both for Indigenous people and for non-Indigenous people in this country.

In order for relationships to be productive, it is essential that non-Aboriginal people in this country have awareness of the unique cultures and histories of First Nations, Métis, and Inuit Peoples in Canada. For that to happen, Indigenous histories need to be included in mainstream education programs much more than is currently the case.

In Manitoba, the Department of Education and Training has mandated the inclusion of Indigenous perspectives in curricula for all subject areas. Additionally, courses such as this one are being created and older courses are being revamped to include additional information about First Nations, Métis, and Inuit Peoples. This inclusion will certainly improve understanding of the issues that Indigenous Peoples face, and it will help to ensure that these issues are addressed and resolved in an inclusive and appropriate manner for all Canadians.

If you have Internet and are interested in reading Prime Minister Stephen Harper's apology on behalf of the Government of Canada, you can watch the video or read the transcript. You can find it on YouTube by using the key words "Canada apologizes for residential school system." The video is less than 11 minutes.

Oskinikiw's Blog

Oskinikiw created a blog entry about the apology. Read what he had to say below.

Oskinikiw's Blog



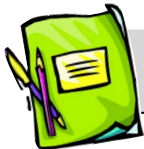
The Apology

So, what was Stephen Harper apologizing for? Yeah, we know it wasn't him that actually did anything, but I don't think that's the point. The point here is that the Government of Canada has to take responsibility for actions that resulted in a pretty horrible time for Aboriginal people in this country. Even though residential schools have been closed for a long time, people are still suffering because of what happened there.

So why apologize? Why now? Why is it important? I think that this apology matters because someone has finally admitted responsibility. Not that I think it's important to place blame, so much as there needs to be a place to start healing. So Harper says yes, the government is responsible, and yes, they are sorry, and now people can move forward and maybe start focusing on the future and how it can be better than the past.



This may be a good time to ask your learning partner for help. Remember, your learning partner is the person you chose to help you with this course.



Learning Activity 3.1

Reflection Journal and Questions

In this activity, you will use a graphic organizer to write a reflection journal. Then, you will answer four short-answer questions.

Reflection Journal

Module 3 explores the effects of colonization on Indigenous Peoples. These ghosts of history are still damaging the world we live in. It is important to think about the effects this information has on you. As Module 3 explores many challenging issues, you will complete reflection journals to work through your thoughts and feelings.

continued

Learning Activity 3.1: Reflection Journal and Questions (continued)

Take out a piece of paper and make a big circle. Divide it into four equal sections (as seen in the Medicine Wheel template found in Module 1, Lesson 3), titled “Values,” “Knowledge,” “Feelings,” and “Skills.”

Think about what you have learned in Lesson 1. Ask yourself the following questions to help you write a response in each section. Your response can be in point form or full sentences.

Values

- What do I personally believe about residential schools and traditional Indigenous education?
- How have my beliefs been challenged/changed?
- Why is this learning important to me?

Knowledge

- What have I learned about residential schools?
- What questions do I still have about residential schools?

Feelings

- How does what I learned about residential schools make me feel?
- Why do I feel this way?

Skills

- How can I use what I have learned about residential schools?
- How can I support others?
- How can I help make a positive change?

continued

Learning Activity 3.1: Reflection Journal and Questions (continued)

Questions

1. Create a split table, as seen below.
 - a) On the left side, draw a picture of what traditional education looked like. On the right side, draw a picture of what residential schools looked like.
 - b) On the left side below your picture, write down words that come to mind when you think of traditional education. On the right side below your picture, write down words that come to mind when you think of residential schools.

	Traditional Education	Residential School
a) D R A W I N G		
b) W O R D S P L A S H		

2. How do you think education can meet the needs of First Nations, Métis, and Inuit Peoples?
 3. How can education about First Nations, Métis, and Inuit Peoples benefit all Canadians?
-

Lesson Summary

In this lesson, you learned about traditional education in Indigenous communities. In contrast, the Canadian government introduced a very different education system that has lasting negative effects in our country today. The apology made to residential school survivors is a step in the right direction, but Indigenous Peoples are still fighting to regain control over education for their children and, thereby, their future.



Remember: Now that you have completed Lesson 1, you should have some ideas about the essential question, “How did colonization challenge traditional education for First Nations, Métis, and Inuit Peoples? How can the original purpose of Indigenous education—to produce informed, independent contributing citizens—be restored?”



Study Strategy: It would be wise for you to take a few minutes after each lesson and write down an answer to the essential question. Your notes answering essential questions will help you when studying for the exam. This is the only reminder you will receive for the rest of this module.

Notes

LESSON 3: HEALTH: LIVING IN BALANCE

This essential question will be the focus of Lesson 1 and 2.

Essential Question

How did colonization challenge traditional education for First Nations, Métis, and Inuit Peoples? How can the original intent of Indigenous education—to produce informed, independent, contributing citizens—be restored?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. What are traditional holistic health practices of First Nations, Métis, and Inuit Peoples?
2. How have health strategies/models/practices for First Nations, Métis, and Inuit Peoples evolved over time?
3. What are the health issues affecting First Nations, Métis, and Inuit Peoples today?
4. How can western and traditional Indigenous practices complement each other to create healthy Indigenous individuals and communities?

Introduction

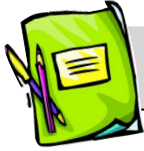
In this lesson, you will learn about a number of Indigenous health topics from the perspectives of the past, present, and future.



Study Strategy: What should you do now to give you a purpose for reading?



This may be a good time to ask your learning partner for help.



Learning Activity 3.2

Health from Past to Future

Take point-form notes as you read Lesson 2.

How do you take point-form notes?

Point form notes are not about	Point form notes are about
<ul style="list-style-type: none">■ writing sentences■ copying what you read	<ul style="list-style-type: none">■ including important keywords■ copying short phrases■ focusing on the big ideas

Fill out the table below as you read the rest of this lesson. The first section has been done for you.

The Past	
Health and Well-Being <ul style="list-style-type: none">■ holistic■ interconnected■ four aspects of health Traditional Medicines <ul style="list-style-type: none">■ taught through oral traditions■ free knowledge■ dis-ease did not exist■ treat mind, body, spirit, emotions European Contact and Disease <ul style="list-style-type: none">■ Indigenous people had no immunity to European diseases■ tuberculosis■ measles	The Medicine Chest Colonization

continued

Learning Activity 3.2: Health from Past to Future (continued)

The Present	
Traditional and Western Medicine Western	Health Issues
Traditional	Challenges
Family	Children:
Family Violence:	Interconnectedness

continued

Learning Activity 3.2: Health from Past to Future (continued)

The Future	
Indigenous and Western Healing	Health and Healing Centres
The Future of Health and Healing	Healing Lodges

The Past

When Europeans first arrived in North America, the people they encountered were strong, healthy, and vibrant. First Nations helped the Europeans, who were weak and ill from crossing the ocean and knew nothing of survival in the North American climate.

Over time, the roles were reversed as European diseases devastated Indigenous communities and Indigenous Peoples lost their traditional ways of living through settlement, overcrowding, and government policies of assimilation.



Note: Look at the picture of the scales from Module 1, Lesson 4. These scales represent the power imbalances over time between Europeans and Indigenous Peoples.

Health and Well-Being

Indigenous cultures are holistic. This means that all things in the world are viewed as being interconnected. Well-being is a part of this and people should do their best to create and maintain balance and harmony within themselves, the community, and mother Earth.

Western society promotes the opposite of interconnectedness. For example, school subjects are usually taught in isolation. In holistic belief, the subject (the part) cannot be understood without learning about how that part fits into the whole. In reality, science cannot be understood in isolation from other subjects such as math and history.

Before contact, First Nations focused on the four aspects of health in a holistic way. You learned a little bit about this during the *pimatisiwin* Medicine Wheel activity in Module 1, Lesson 3. The four aspects of health are spiritual, mental, emotional, and physical. When one part of a person's life is suffering, it will affect the other aspects as well. For example, when you are emotional (perhaps angry or sad), it is difficult to do homework. You may eat improperly or do things that go against your beliefs.

Traditional Medicines

dis-ease: Lacking in health, comfort, or balance. Dis-ease takes into account all aspects of the self as seen in the Medicine Wheel. This is different from *disease*, which focuses solely on the physical body.

Prior to the arrival of the Europeans, Indigenous Peoples had their own medicine. This medicine did not look like the pills and needles that we get from doctors today. Traditional medicine encompassed much more than this. Yes, traditional medicine was found in plants and animals, and people would eat or drink these medicines. These medicines often had very few side effects when compared to modern medicines. However, traditional medicine was also about practice. Massages, sweats, changes in diet, and fasting are examples of this. Traditional medicine was not separated from culture and much of what you have already learned about different traditional group practices and beliefs are linked to traditional medicine.

Knowledge of traditional medicine was passed down through oral tradition (from person to person). This medicinal knowledge was shared and people did not have to pay for this knowledge. Back then, illnesses came about through famine, injuries, and weather. **Dis-ease** did not exist.

The practice of traditional medicine was based on treating the whole person. All of the medicines came from nature and each medicine was viewed as useful for a particular purpose. A person who required medical attention was looked at, not just in terms of a single affliction or injury, but rather as a complete individual, with mind, body, spirit, and emotions all playing a part in healing, as well as ongoing health and well-being.

European Contact and Disease

Once Indigenous Peoples came in contact with Europeans, health and medicine began to change. Many of the diseases Europeans brought with them were devastating for First Nations and Inuit people. This was because First Nations and Inuit people did not have natural immunities to these pathogens (disease-causing viruses and bacteria) because they did not previously exist in the Americas. These diseases had existed in Europe for a long time, so Europeans had built up some immunity to them.

Tuberculosis and measles were diseases that wiped out whole Indigenous communities. Both were highly infectious. During early stages of contact, large numbers of First Nations and Inuit died from disease brought by the Europeans. They include “bubonic plague, measles, smallpox, mumps, chickenpox, influenza (flu), cholera, diphtheria, typhus, malaria, leprosy, and yellow fever.”

Other disease-causing viruses and bacteria did exist in the Americas, but, because the population was relatively small and scattered, Indigenous peoples were spared many of the horrible epidemics that plagued Europe (Martin and Goodman). However, smallpox first appeared in North America in the 1600s with the French settlers in New France. It quickly spread through present-day Quebec and into the Great Lakes region. In the 1760s, there is evidence that the British deliberately used smallpox as a weapon. “Smallpox blankets” were blankets given as gifts to First Nations that had been used by Europeans suffering from the disease. If interested, you can research General Sir Jeffrey Amherst’s journal, where he suggests to a colonel that smallpox be used to kill off the Indigenous Peoples. (Koster)

The Medicine Chest



Note: Three dots ... mean that a section of text has been skipped in the quote.

Treaty 6 mentions medical care as part of the treaty negotiations. Treaty 6 reads:

“That in the events hereafter of the Indians comprised within this treaty being overtaken by any pestilence or by a general famine, the Queen... will grant to the Indians, assistance ... to relieve the Indians of the calamity that shall have befallen them. And, that a Medicine chest shall be kept at the house of the Indian agent for the use and benefit of the Indians at the discretion of the Agent.” (INAC, 1964)

The government promised to support treaty Indians if they suffered from disease or famine. In addition, there was the specific promise of medical attention in the form of a medicine chest. The medicine chest clause was and is seen as a promise by the government to provide ongoing health care to all First Nations in Canada. The medicine chest was a symbol of the promise of medical attention rather than an actual first aid kit. This includes medicine, medical supplies, and hospital care.

Chief Dreaver, a Mistawasis Chief present at the signing of Treaty 6, took the government to court for repayment of medical supplies he had purchased. The judge (Justice Angers) ruled that all medical supplies, drugs, and medicines should be supplied free of charge, as agreed upon in Treaty 6.

Over the years, some court cases have ruled in favour of the government with the argument that a first aid kit is all that was promised. However, Justice Angers’ ruling in favour of First Nations seems to be favoured as precedent in court cases involving the medicine chest clause. (Boyer, pp. 22-23)

Colonization

The Europeans brought colonization with them. Some Indigenous people view colonization as being like a sickness in the way it attacked Indigenous cultures and societies and devalued traditional ways of life. Here is a list of some symptoms of colonization affecting Indigenous Peoples today:

- violence
- racism
- despair
- loss of language
- loss of traditional knowledge
- poor housing
- poisoned communities
- environmental damage
- poverty
- family breakdown
- suicide
- substance abuse

decolonization: The process of undoing colonization and all the ghosts of history that go along with it.

Today, Indigenous Peoples are working towards healing through **decolonization** and self-determination. Healing is more than a person going to a doctor. The concept of health involves healthy communities, positive cultural identity, respectful words, and balance in nature. It is a restoration of balance, as reflected in the Medicine Wheel.

The Present

Traditional and Western Medicine

You have just learned about traditional Indigenous medicine. Doctors and hospitals today are part of the western medical system. How are the two systems different? Read about an Indigenous patient named Amanda as an example.

Amanda complains to her western doctor of headaches and insomnia (she cannot sleep). The doctor asks Amanda if she has had any extra stress in her life. Amanda replies that she is in the process of moving outside of the city. She has so much to do these days. The doctor prescribes Amanda a painkiller for the headache and some sleeping pills to help her get some rest at night. In this case, the doctor treats the symptoms (pain and lack of sleep) but not the cause (stress of responsibilities).

Then, Amanda visits a traditional healer from her community. The healer looks at her physical body (e.g., symptoms) and learns about her mental and emotional well-being. The healer investigates Amanda's spiritual health. Together, the healer and Amanda work on the root of her problem—the stress of so much responsibility. Family and community members are asked to share the workload so that Amanda can restore balance to her life. In this situation, the healer helps guide Amanda with the cause of her symptoms, rather than medicating the symptoms.

In the last few decades, modern medicine has focused more on treating the causes of illness. For example, people with high blood pressure are not only given medication to lower their blood pressure, but they are also encouraged to change their diet, exercise regularly, and avoid stressful situations. Traditional medicine offers a more integrated, holistic approach. The healer, being a part of the community, is better able to guide, lead, and serve the patient and the community. Through this leadership, the healer helps to maintain the balance of the community, not just individual people.

Health Issues

overrepresented: When looking at statistics, *overrepresented* means that a greater percentage was found than was expected. Consider the following example. Let's say that a school has a population of 100 students. 10% of these students are over six feet tall. On the basketball team, there are 12 players, and 10 of these players are over six feet tall. This means that 83% of the basketball team is over six feet tall. This statistic clearly shows that tall people are **overrepresented** on the basketball team.

Currently, First Nations, Métis, and Inuit Peoples deal with significant health-related issues, such as diabetes, heart disease, and tuberculosis. Below are a few statistics about Indigenous health found on the Statistics Canada website. In each example, the Indigenous population is **overrepresented**.

HIV: In 2006, Aboriginal peoples made up of 3.8% of the Canadian population. Aboriginal people with HIV made up 8.9% of the HIV-infected population in Canada. (PHAC)

Aboriginal people are also overrepresented in other diseases, such as tuberculosis and diabetes. Tuberculosis in First Nations is seen 31 times more often than in the Canadian population; 20% of First Nations have diabetes, which is much greater than the national average. (AFN)



Note: In Module 2, Lesson 6, you learned a little bit about the *Report of the Royal Commission on Aboriginal Peoples (RCAP)*. In this document, health is a big focus. One of the sections, "Gathering Strength," focuses on problems related to health and moves towards solutions today and ideas for the future. You will now read some topics that came from this document. Think about the four stages (mentioned at the beginning of this module) as you read.

Challenges

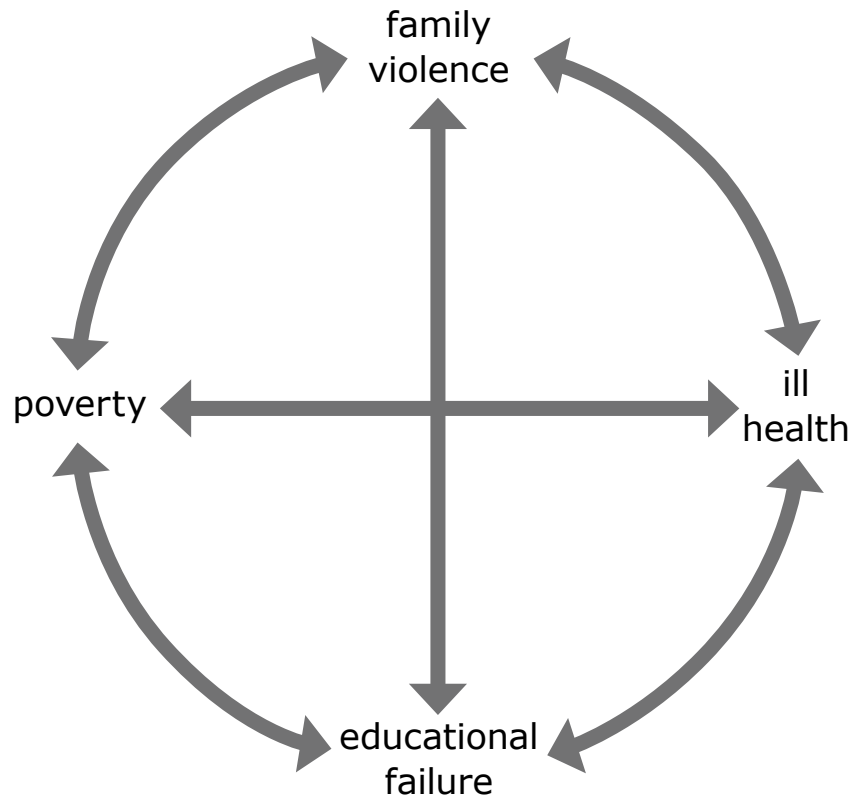
In Canada today, Indigenous people are suffering from many conditions that are typically found only in developing countries. Examples include the following:

- unclean water
- illness
- inadequate schools
- poor housing conditions
- poverty
- family breakdown



Note: You learned about interconnectedness in Module 1, Lesson 2.

The problems that are affecting Indigenous people today are interconnected. In the diagram below, there are four problems listed. Look at “educational failure” and notice the arrows. Educational failure has an impact on poverty, ill health, and family violence; at the same time, poverty, ill health, and family violence have an impact on educational failure. For example, a student who receives support in school is still not able to focus in class because he or she experienced family violence that morning. Focusing on one problem does not work. Instead, all problems need to be addressed at the same time. The solution should take a holistic approach, looking at all the parts within the whole.



In addition, Indigenous people face many other challenges. For example, racism and residential schools caused many problems such as self-destruction and low self-esteem. These experiences are social because they are shared experiences. Therefore, solutions will need to focus on social change for all Indigenous people.

One example of racism is given in Bev Sellar's book *They Called Me Number One*. In it, she describes the birth of her first child in the hospital. After her daughter was born, the nurse gave Bev adoption papers to sign. Bev had not said anything about wanting to give up her child. Why was she given adoption papers? Many Indigenous women in Canada have shared this experience. (Sellars, p. 147)

Family

Family is important in cultures all over the world. In the RCAP, they write about family. In Indigenous culture, family is more than grandparents, parents, and children. The RCAP reads:

Well-being flows from balance and harmony among all elements of personal and collective life.

Family is still the central institution in Aboriginal societies. It is only a generation or two since extended-kin networks of parents, grandparents, and clan members made up virtually the entire social world for Aboriginal people, providing the framework for most of the business of life. Inside the web of family, norms of sharing and mutual aid provided a social safety net for every individual.

Aboriginal families, and the cultures and identities they passed on to their children, were severely disrupted by actions of colonial and Canadian governments. Children in particular were repeatedly targeted in official strategies to control and assimilate Aboriginal people. (RCAP)

Some ways that Indigenous families have been disrupted are outlined below:

Residential Schools: You learned about the residential schools in Module 3, Lesson 1.

Cross-Cultural Foster Placement and Adoption: Many Aboriginal children were put into foster care with families that were outside of their community or kinship network. These children grew up not knowing their culture or their communities. They were set apart because they looked different. This is still happening in 2017.

Migration to Cities and Towns: Indigenous people leave their homes and communities for many reasons. Often it is for work, education, or to escape violence. Many transition successfully; however, those who face challenges are unable to access the family supports they are used to. Instead, they must access city services that can be hard to locate, racist in nature, or unhelpful. These people can end up alone and jobless.

Family Violence

Violence in a family exists because of an imbalance of power between men and women. This also applies to Indigenous Peoples. However, there is also an imbalance between Indigenous and non-Indigenous society. This imbalance creates feelings such as anger and helplessness, as well as issues of cultural identity.

Since family violence for Indigenous Peoples is connected to the imbalances within Canadian society, solutions will also have to address these imbalances. Here are some examples of what Canada can do to help resolve this issue.

- Do not stereotype others or treat situations as being isolated. Everything is connected.
- Create interventions for those at risk.
- Demand accountability for violent actions instead of making excuses.

Indigenous women are on the receiving end of much violence. Part of the solution is to respect the voice of women in self-government and at the community level. This will help to restore the balance of power and move towards healing.

Children

In Indigenous cultures, children are given special treatment. It is considered a great shame to fail in protecting a child from harm. Unfortunately, Indigenous children have been failed countless times in recent history and this is still happening today.

When Indigenous families began to lose control over their children and their self-determining powers, many problems surfaced, such as family violence, child abuse, and social dysfunction.

Looking more closely at child welfare policies, there have been many concerns. Children in need of protection are taken away from their families. There has been very little focus on placing these children with extended family. As a result, many children have lost their connection to culture, family, and community.

In 1981, the government began to give Aboriginal communities power to control child welfare services for Aboriginal youth. Over 36 agencies were created out of this initiative. One example of this is the restructuring of Child and Family Services. The goal is to work towards First Nations and Métis communities creating and delivering their own services for child welfare. Now, All Nations Coordinated Response Network (ANCR) works with families to provide children with the support they need, which focuses on

culturally appropriate services for the child. In addition, these programs now encourage placement of children with extended family. This is a beginning, but much more still needs to be done to protect the future of Indigenous children.

Interconnectedness

Indigenous health issues need to be addressed. The symptoms of these diseases are not the focus; rather, the causes of illness need to be addressed. Poverty and access to health services are a few examples.

Due to poverty, many Indigenous people do not have access to healthier food options (such as fruit and vegetables), as these options are more expensive in remote and northern communities. Poor diet contributes to decline in overall health. Without addressing poverty, Indigenous people will continue to have higher health risks when compared to the Canadian population.

Another challenge Indigenous Peoples face is access to health services. Hospitals provide services for the physical aspect of the person, and sometimes the emotional aspect. However, in traditional medicine, the whole person is treated by addressing all four aspects of the person (mental, physical, emotional, and spiritual).

Traditional healers understand the connections among health, family, and community. People who are strongly connected to their family members and community tend to live longer and have healthier lives than those who are cut off from their community and their traditional environment. Traditional healing is a life process rather than just a momentary or temporary fix. The goal is for individuals and communities to maintain a healthy lifestyle that will last a lifetime.

The Future

Indigenous and Western Healing

In this course, you have learned about how Indigenous Peoples are moving forward through self-government, land claims, self-determination, political activism, and modern treaties. In the RCAP, thoughts of the future focus on Stage 4: Renewal and Renegotiation.

More needs to be done with regard to Indigenous health and healing. On this subject, the RCAP divides its response into four themes:

1. **Inequality of Health Status:** Indigenous Peoples are overrepresented in many illnesses.
2. **Interconnectedness:** Health and well-being are achieved through balance, as seen in *pimatisiwin*. Interconnectedness is central to the healing process.
3. **Control: Until recently,** Indigenous Peoples in Canada have had little control over their own lives. Indigenous Peoples have a right to be in charge of health and social services with the active support of the government and agencies.

The Report of the Royal Commission on Aboriginal Peoples contains many quotes from community members. Here is one such quote that enforces the importance of interconnectedness in relation to Indigenous health:

“For a person to be healthy [he or she] must be adequately fed, be educated, have access to medical facilities, have access to spiritual comfort, live in a warm and comfortable house with clean water and safe sewage disposal, be secure in cultural identity, have an opportunity to excel in a meaningful endeavour, and so on. These are not separate needs; they are all aspects of a whole.”

Henry Zoe
Dogrib Treaty 11 Council
“Brief to the Commission”

Imagine

Picture the following scenarios. How would you feel if this were the reality of your life?

- Imagine that you live in a house that is very cold in the winter and stifling hot in the summer. How does this affect your health?
- You do not have any running water in your home. This means that you have to use an outhouse (outdoor bathroom). You cannot wash your hands or take a shower. How does this affect your health?
- When you go to the city, people look at you funny. Perhaps they hold on tighter to their purses or they cross the street so they don't have to walk near you. How does this affect your health?
- You make an appointment to view an apartment. When you arrive, the landlord says the apartment is taken. Later, you walk by and see the landlord meeting someone else to view the apartment. How does this affect your health?

The Future of Health and Healing

In Indigenous cultures, health is holistic. In order to restore health to Indigenous communities, one must look at the big picture. Indigenous Peoples need a shared wealth, clean and safe living conditions, control over health services, and control over their lives as individuals and as nations.

The RCAP has a number of recommendations for the future. Below are two examples found in the RCAP to promote health and healing in Indigenous communities.

1. Health and Healing Centres

These centres would be available in each community to provide health and social services in an interconnected way. Since the problems Indigenous Peoples face are all interconnected, it makes sense that the services for these problems be kept under one roof. These centres would include many different services that encompass all health and social services for Aboriginal communities. Some examples of services include child protection, medical services, mental health care, and health promotion programs.

In some First Nations and Inuit communities, the beginning of a healing centre already exists in the form of nursing stations. These stations provide some health and healing to the communities; however, they do not provide all the services required and many of them are not under the authority of Aboriginal Peoples.

2. Healing Lodges

There is a need to address the social, emotional, and spiritual problems that Indigenous Peoples continue to face as a result of colonization. Healing lodges would help address psychological and social distresses that are found in Indigenous communities.



You are now finished your note-taking learning activity in Learning Activity 3.2. Take a few minutes to read the rest of Lesson 2. Then assess your learning activity by consulting the answer key at the end of this module.



The Report of the RCAP outlines many other issues that need to be addressed; however, this course cannot cover all of them. If you are interested in this topic, you can go on the Internet and search for the key words “Report of the Royal Commission on Aboriginal Peoples” (One of the first hits will take you to the website for the Government of Canada Department of Indigenous and Northern Affairs, which provides highlights as well as the full text of the Report of the RCAP.)

Indigenous Healers Today: Dr. Marcia Anderson DeCoteau

Marcia DeCoteau is a Cree-Salteaux woman who grew up on two Manitoba reserves: Norway House Cree Nation and Peguis First Nation. At 24, she was the youngest Indigenous person to graduate from the University of Manitoba Faculty of Medicine.

Culturally Safe Care

DeCoteau has given speeches about her own experiences in the health care system as a doctor and as a person receiving care. She gave examples of how she and her family were treated poorly by caregivers in unsafe environments. She also spoke of similar experiences as a doctor.

Culturally safe care is not just about diagnosis and treatment; it is about caregivers building relationships with their patients. Midwives already use this philosophy and thereby create a more culturally safe care environment for their patients. Dr. DeCoteau believes medical caregivers should shift their focus to relationships. People are not patients; they are relatives, mothers, fathers, daughters, and sons. In changing how we see people, we change how we treat people.

You have learned about some issues regarding health. In addition, you learned about positive action that is being taken to help solve these problems. You are now ready to educate the public on the topic of Indigenous health. (WRHA)



Note: Now would be a good time to write in your reflection journal. You can create another Medicine Wheel template or use a different method of your choice. Remember to include values, knowledge, feelings, and skills.



This may be a good time to ask your learning partner for help.

Lesson Summary

In this lesson, you learned about Indigenous health in the past, present, and future. Much of what you read came from the *Report of the Royal Commission on Aboriginal Peoples*.



Remember: Now that you have completed Lessons 1 and 2, you should be able to answer the essential question, “How did colonization challenge traditional health practices for First Nations, Métis, and Inuit Peoples? How can the original intent of Indigenous health practices—to produce healthy individuals and communities—be restored?”

LESSON 4: JUSTICE AND THE LEGAL SYSTEM

Essential Question

What is the connection between colonialism and the legal issues facing First Nations, Métis, and Inuit Peoples?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. How has the role of justice practices for First Nations, Métis, and Inuit Peoples evolved over time?
2. What are the legal system issues affecting First Nations, Métis, and Inuit Peoples today?
3. What are traditional Aboriginal justice practices?
4. What is restorative justice and how is it being incorporated into the legal systems to help individuals and communities today?

Introduction

In this lesson, you will learn about the different types of justice Indigenous Peoples have experienced. You will focus on pre-contact justice, contact after colonization, and modern-day justice systems that are working towards an integration of Indigenous and western justice systems.



Study Strategy: What should you do now to give you a purpose for reading?

Indigenous Peoples and Justice

Indigenous Peoples have always had systems and means of ensuring that people got along and worked together for the good of the community. The rules for behaviour were clearly defined and everyone knew where they stood and what was expected of them. However, the Indigenous way of protecting people and the community was very different from the Canadian system of justice.

Indigenous justice systems were based on restoring peace.

All members of a community were involved in determining punishment, and restitution was the foundation of atoning for any act that disturbed the harmony of the community.

restorative justice: A justice system where the needs of the victims, offenders, and the community are all considered. Victims are active participants in the process and offenders are encouraged to take responsibility for their actions.

While Indigenous Peoples had many differences in their justice systems, there was the common element of restorative justice, which you will read about in this lesson. It is important to remember that every Indigenous group had its own unique system, but restoring peace and harmony within the group was common to all Indigenous Peoples.

What did Indigenous justice look like? Some examples include the following:

- common laws for the community
- undesired behaviour was immediately addressed
- humour and gentle ridicule were used to remind the offender of the undesired behaviour (e.g., a nickname)
- a talking circle gave every person a chance to speak on the issue
- consequences for undesirable behaviour

In contrast, the Canadian justice system is punitive. This means that punishment for wrongdoing is the foremost consideration, rather than repairing the damage done by the wrongdoer.

Due to colonization, Indigenous Peoples were exposed to the European punitive system. Indigenous Peoples no longer had control over how justice was administered in their communities. On the reserve, the Indian Agent had the final say. Laws were made to control the Indians. Examples include the following:

- Indians could not meet to discuss issues.
- Indians could not be represented by a lawyer.
- Indians could not vote (unless they gave up their Indian Status).

These laws worked against First Nations cultures. This is an example of systemic racism. After the residential school experience, the intergenerational effects on Indigenous Peoples caused many problems. One result was that a higher percentage of Indigenous people were represented in the justice system. This shift happened in the 1940s.

Why did so many Indigenous people suddenly get in trouble with the law? The answer can be found in a speech made by Senator Murray Sinclair.

Justice Murray Sinclair

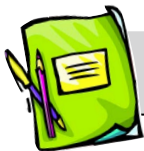
Murray Sinclair is Manitoba's first Aboriginal judge. He has dedicated his life to addressing issues that Indigenous Peoples have with the justice system. Following are a few examples of the jobs he has done:

- Co-Chair of the Aboriginal Justice Inquiry of Manitoba
- Manitoba's first Aboriginal judge and Canada's second Aboriginal judge
- Adjunct professor of law at the University of Manitoba
- Canadian senator

Associate Chief Judge Murray Sinclair gave a presentation in 1997. He was speaking to Elders, policy makers, and academics at a constituency group meeting. In his speech, Judge Sinclair made several recommendations for Aboriginal justice.



This may be a good time to ask your learning partner or your tutor/marker for help.



Learning Activity 3.3

Speech by Justice Murray Sinclair

You will now read sections of Justice Murray Sinclair's speech and answer eight questions. Questions are put before each section of the speech, giving you a purpose for reading.



Study Strategy: As you read, you may come across some unfamiliar vocabulary words that were not taught in the course. Consider looking these words up in the dictionary as you read.

1. Why do you think Justice Murray Sinclair speaks about the Elders in his introduction?
2. a) What are the biggest questions in life?
b) Why do you think these questions are important?

"...our Elders here, who have so much information and knowledge about the things I am only beginning to understand and have not yet grasped the full ability to apply those things to my life or, for that matter, to the lives of others.

"So I want to begin by acknowledging the greater gifts they have and the greater understanding they can bring to this conversation..."

"The most important thing that we as human beings have to come to grips with is who we are. That is the biggest question in life, 'who am I?' The biggest question of life necessarily leads us to ask other questions, such as, "Where did I come from?" and 'Why am I here?' Our Elders always tell us that these questions are central to every human being."

continued

Learning Activity 3.3: Speech by Justice Murray Sinclair (continued)

3. Why do you think Indigenous Peoples face so many issues today, such as suicide, violence, and sexual abuse?

“Today, when we look at our communities, at our young people and our men, we see great discordance, we see great pain. Our young people are killing themselves at incredibly high rates—six to eight times the national average rate of suicide among young people. We have among our women incredibly high rates of domestic violence, of sexual abuse. Our men do not know how to treat our women properly anymore....

“But the reality is, when you look at that picture, at the way Aboriginal people are today, and look at it in historical terms, you come to realize that we have not always been this way....

“Why is that the case then? Why is it until that period of time we appeared to have relative stability in our communities, our people did not appear to be dysfunctional? Our people did not appear to act out and commit crimes at excessive rates, and our people did not appear to be abusing themselves and others in the same way we see today.”

-
4. Why does Justice Murray Sinclair think Indigenous Peoples face so many issues today such as suicide, violence, and sexual abuse?
5. Justice Murray Sinclair backs up his answer to question 5 with evidence. What evidence does he give?

“A part of it, for me, is because of the way the government has treated our leadership, the way the government has treated our families, the way the government has treated our culture. There has been and there still is great disruption among our people today as a direct result of some of the laws that have been passed in this country.

“I have spoken many times about this issue, but I think it is always worth repeating.

“Beginning with Confederation in 1867, the government set out on a deliberate attempt to undermine the very existence of Aboriginal communities, to undermine the very nature of Aboriginal families within society. The view was that it would be better for Aboriginal people to assimilate into Canadian society, as they would thereby become more civilized.

continued

continued

Learning Activity 3.3: Speech by Justice Murray Sinclair (continued)

“There was a belief among the policy makers at the time that Aboriginal people were inherently uncivilized and they required more training than other Canadians.

“So because of that, they passed laws designed to assimilate us. They passed laws designed to undermine some of the institutions of our existence they felt had created our state of inferiority.

“They passed laws, for example, that said Indian people living on reserves were incapable of entering into contracts and incapable legally of selling anything that they produced, anything they manufactured, or anything they discovered.

“If they had minerals or resources in their community that they could exploit, they were forbidden to sell or lease those resources unless the government gave its consent. Part of that was the government believed Indigenous Peoples were inferior and incapable of contracting. Another part of it also was the government had a deliberate policy that it did not want the Aboriginal communities of this country to flourish economically. They did not want Aboriginal communities to become self-sufficient and stable. They wanted Aboriginal people to assimilate, to leave their communities and integrate with the rest of society.

“John A. Macdonald was reported as saying, ‘Ultimately, within a few generations, there will no longer be any Indian reserves, there will no longer be any Indians and, therefore, there will no longer be any Indian problem.’ That is a quotation from the discussions and debates of Hansard.”

continued

Learning Activity 3.3: Speech by Justice Murray Sinclair (continued)

6. Since the Second World War, there has been a dramatic increase in the proportion of Indigenous people represented in the justice system. Statistics show that there are far more Indigenous people having problems with the law than the rest of Canadian society. How does Justice Sinclair explain this increase of Indigenous people getting into trouble with the law?

“But the Indian residential school system was a part of our lives for almost 100 years. “When you think of how many generations of children went through those schools and that kind of lifestyle, you can begin to see how the lives of those children would become disrupted and disoriented, and how they would be out of balance with their Elders and their families.

“For when you think about it, you cannot take a child and raise that child in an institution, and expect that child to be able to function well and provide a loving or caring environment to his or her family...

“We know the effect of that institutional situation is not going to be immediate because the first generation of children still have their parents living back home to help them when they return, those who did. Even the second and third generations would have their parents and great grandparents to help them because we know that older people continue to have that influence with young children, even to that level.

“But eventually, those who were not tainted by the residential school system began to die off and subsequently lost their importance within the family. As each generation returned, the previous generation would become less and less able to maintain a stable and balanced influence for them.

“So we begin to see the impact of it all after five, six, even seven generations in the families, and I think that is why we don’t see any change in the statistics until after the Second World War.”

continued

Learning Activity 3.3: Speech by Justice Murray Sinclair (continued)

7. What role does Justice Sinclair believe the modern education system has on Indigenous youth?
-

“Our educational system functioned much along the same lines as well. When I went to school (and I’m sure this is true for every Aboriginal person today of my generation, or close to it), we were taught about the concept of discovery, about the great arrival of Christopher Columbus. We were taught about Jacques Cartier and Samuel de Champlain. We were taught about the massacre of Father Jean de Brébeuf by the Indians of Eastern Canada who tore out his heart, as savages are wont to do, and ate it. We were taught how Indians were really nothing more than part of the countryside when the white men arrived and had no real rights. We were taught that Indians were actually pretty lucky that the white men came here and saved them from their life of barbarism and the terrible living conditions the white men saw. We were taught all of that.

“It amazes me today that in some cases our children are still taught that. I know of a young girl back home, the same age as my daughter, who was expelled from school for two days because she refused to write a paper on the benefits of Christopher Columbus’ discovery of North America.”

continued

Learning Activity 3.3: Speech by Justice Murray Sinclair (continued)

8. Which of the solutions presented by Justice Murray Sinclair seems best to you? Why?

“This is the great dilemma we face, because each and every young person who comes before me in court is weighed down by that burden, and that is why, when I look at the options available to me as judge, I think, well, I can impose a fine. Now, if I fine him \$50 is that going to give him his sense of identity? Well, no, maybe not. Maybe \$100 will give him a sense of identity or perhaps \$500, but that will not give him a sense of identity either. So how about if I put him on probation and make him go and report to a white probation officer downtown, will that give him his answer of identity? Well, I don’t know, maybe it would. It would depend on the probation officer...

“Maybe if I send this person to jail, I think maybe that will give him a sense of his identity. The sad reality is there is an awful truth to that.

“Many Aboriginal men who stop a life of crime tell us the answer for them was when they learned about their culture, and where did they learn about their culture? The first time they learned about their culture was when they were in jail. It’s a terrible thing to say, that you can go to jail to learn about who you are and find your solution there. If that’s the only thing to stop him from living a life of crime, then couldn’t we find a way of doing that outside of jail? That is the question I ask.” (Sinclair)



You can now assess your learning activity by consulting the answer key at the end of this module.



Note: Now would be a good time to write in your reflection journal. You can create another Medicine Wheel template or use a different method of your choice. Remember to include values, knowledge, feelings, and skills.

Aboriginal Justice Inquiry

Murder of Helen Betty Osborne

Helen Betty Osborne, a young Cree woman, was kidnapped and brutally murdered near The Pas, Manitoba in 1971. Right after the murder, RCMP officers rounded up and questioned a number of suspects, all of whom were Indigenous. A few months later, the police concluded that four non-Indigenous young men murdered her. Yet, it was not until 16 years later that one of them was convicted and sentenced to life imprisonment; he served 10 years. The second man was acquitted. The third received immunity from prosecution in return for testifying against the two others. The fourth was never charged. All four men were from the area.

It was felt that many people in The Pas knew the identity of the murderers, but chose to do nothing about it. It was suggested that because Osborne was Indigenous, the townspeople considered the murder unimportant. It is clear that Helen Betty Osborne would not have been killed if she had not been Indigenous. The four men who took her to her death from the streets of The Pas that night had gone looking for an Indigenous girl with whom to “party.” They found Osborne. When she refused to party, she was driven out of town and murdered. Those who abducted her showed a total lack of regard for her person or her rights as an individual. Those who stood by while the physical assault took place, while she was sexually assaulted, and while she was being beaten to death showed their own racism, sexism, and indifference. Those who knew the story and remained silent must share their guilt.

There were allegations of racism, neglect, and indifference, on the part of the citizens and the police. The trial and its outcome led to widespread calls for a public inquiry. Three months after that trial, J.J. Harper was killed.

Death of J. J. Harper

One night in 1988 in Winnipeg, J. J. Harper, executive director of the Island Lake Tribal Council, died from a gunshot wound caused by the firearm of Constable Robert Cross of the Winnipeg Police Department. Cross testified that his service revolver discharged in a struggle with Harper. There were no other witnesses to the shooting. The next day, the City of Winnipeg Police Department concluded that there was no wrongdoing on the part of Cross and that his conduct was above reproach (meaning he was deemed “innocent”). They concluded that Harper was assaulting Cross, causing the gun to discharge accidentally. Many people, particularly in the Indigenous community, believed that the police service’s internal investigation left many questions unanswered and that Harper’s death was a result of systemic racism in the police force.

AJI is Created

In April 1988, the Manitoba government created the “Public Inquiry into the Administration of Justice and Aboriginal People,” commonly known as the Aboriginal Justice Inquiry (AJI). The inquiry was created in response to two incidents:

- The trial in November 1987 of two men for the 1971 murder of Helen Betty Osborne in The Pas. Allegations were made that the identity of four people present at the killing was known widely in the community shortly after the murder.
- The death (March 1988) of J. J. Harper, executive director of the Island Lake Tribal Council, following an encounter with a Winnipeg police officer. Many people, particularly in the Indigenous community, believed many questions about the incident were left unanswered by the police service’s internal investigation.

A Strategy for Action

After the lengthy process of review and research, the Aboriginal Justice Inquiry (AJI) presented its final report in 1991. The report summarized the actions the committee had taken and included information on everything from child welfare to residential schools to over-representation and policing policies.

The AJI proposed that a number of issues be addressed. The government supported the inquiry, but they have not actively supported all of the recommendations to fix these issues. Below is a table with three examples of recommendations.

“It is our conclusion that the City of Winnipeg Police Department did not search actively or aggressively for the truth about the death of J. J. Harper. Their investigation was, at best, inadequate.” (MJIC, 1991b)

Issue/Topic	AJI Recommends:
Aboriginal Justice Systems	Aboriginal communities should be given responsibility for justice. This includes an Aboriginal court system and the reintroduction of restorative justice.
Sentencing	Sentencing circles and restorative justice should be the first option. Incarceration should only be used as a last resort against those who pose a threat to the community.
Juries	Change policies and practices to allow more Aboriginal peoples to be part of juries, particularly when the accused is Aboriginal.

Aboriginal Justice Commission

The Aboriginal Justice Inquiry also recommended that an Aboriginal Justice Commission be established to oversee the carrying out of the recommendations made by the Inquiry. The commission was established in November of 1999. It submitted its final report in June of 2001. This commission made further recommendations for improvements to the justice system related to Aboriginal peoples. As of 2013, the Canadian and Manitoba governments have not implemented many of the recommendations made in either report.



Study Strategy: The following section provides information on Indigenous justice and Canadian justice (also known as western justice). One way to take notes on this is to create a table, as seen below. If you choose to do the table, it will help you later in your assignment.

Justice	
Indigenous Perspective	Western Perspective

Other Injustices

There are many other instances of injustice targeting Indigenous Peoples in Canada. For example, Sisters in Spirit was created and run by Aboriginal women to research and educate people on violence done to Aboriginal girls and women in Canada. In addition, many Aboriginal women and girls have disappeared or have been found murdered. CBC has a website at www.cbc.ca/missingandmurdered/, which gives details of the deaths of Aboriginal women whose cases are unresolved. In 2016, the Government of Canada funded the National Inquiry into Missing and Murdered Aboriginal Women and Girls.

If you are interested in learning about injustices done to Indigenous Peoples in Canada, you can find information on the Internet, library, or on the news, if you have access.

Alternative Methods of Justice

There are fundamental differences between Indigenous legal theory and mainstream Canadian legal theory. Indigenous legal theory emphasizes respect, teaching, and healing. Canadian legal theory emphasizes retribution, deterrence, and rehabilitation. Another major difference is in the involvement of community members. Indigenous Elders, and other community members teach the children community values and traditions. When conflicts arise, community members come forward to resolve the conflict, in keeping with the traditions of the community.

These differences result in different views on how best to treat a “wrongdoing.” In the mainstream Canadian justice system, the commission of a crime results in the labelling of a person as a criminal. In Indigenous communities, a wrongdoing is considered to be misbehaviour. The reasons for the wrongdoing are said to be the result of the person’s relationship with the community moving towards disharmony. Based on this perspective, the scope of the justice system includes concern for the victim, as well as the healing of the offender and the restoration of harmony in the community.

Sentencing Circles

The sentencing circle is currently being used as a means of returning to a traditional way of dealing with offenders in a community. The offender, the victim, and any interested members of the community all sit in the circle and all have an opportunity to speak. A judge, lawyer, and police officers are also part of the circle.

All of the people participating in the circle are equal. Everyone in the circle shares their thoughts and feelings. Then, recommendations are given until the final sentence is agreed upon by everyone (consensus). The sentence will usually include some form of restitution for the wrongdoing. The judge finally determines whether the sentence decided on by the circle is sufficient and ensures that the sentence is carried out.

Who Can Request a Sentencing Circle?

Any offender can request to have a sentencing circle. The judge will determine if the circle is an appropriate forum for sentencing the accused person. The accused must agree to participate in the circle, and he or she must be a long-term member of the community in which the circle is to take place. The community must have Elders who are willing to participate in the circle and the victim must also be willing to participate. Sentencing circles are only used when all of these conditions are met and the courts are in agreement with holding the circle.

Community Involvement

A sentencing circle cannot happen without the involvement of the community. When an offence occurs, the community itself is affected, not just the victim and the offender. The community has a say in what sentence the offender receives because he or she is responsible for disturbing the harmony of the community with his or her actions.

Challenges with Sentencing Circles

Today, sentencing circles still face many challenges. In traditional Indigenous cultures, there was a balance of power between women and men. Colonization has disrupted this balance. Men have disproportionate power in many communities, both in the home and in public spaces. Women who are victims of crimes (e.g., domestic abuse) are reluctant to come forward due to this imbalance of power.

Restorative Justice

Indigenous cultures have a very different view of crime. In many Indigenous cultures, when a crime is committed, the debt is owed to the victim, and the community, not the government. What does restorative justice focus on? Here are a few examples.

Restoring the Victim's Status in the Community

- The victimizer has hurt the victim's ability to contribute to the community (e.g., victim was slandered and now is not seen with the same level of respect in the community).
- the victimizer must raise the victim back to an equal status within the community.

The Process

- The offender must accept responsibility for his or her actions.
- The offender and victim must agree to participate in the program.
- Other people involved can include the victim's family, leaders in the community, interested/affected community members, and Elders. Today, the judge, police, and other justice employees can also be involved.
- The victimizer is helped by teaching or treating his underlying illness.
- The goal is to facilitate the healing process for the victim, the offender, and the community.

Think about how the above is different from today's criminal justice system. Write a few notes down in your T-chart about this.

Benefits of Restorative Justice

Victims of crime have an opportunity to express their feelings when involved in restorative justice. This is not usually the case in the Canadian justice system, where victims are usually left out of consideration. This opportunity to be part of the process can often provide a victim with better closure than normal justice methods.



This may be a good time to ask your learning partner for help.



Learning Activity 3.4

Justice in Canada

Answer four questions about justice in Canada using your T-chart/notes. Your answers can also come from what you read in Justice Murray Sinclair's speech.

1. What are some legal system issues that have affected Indigenous Peoples?
2. There are two justice systems described in this lesson: Canadian justice (also called western justice) and Indigenous justice.
 - a) What justice system would you prefer if you were a **victim** (someone did something bad to you)? Use an example from the reading to justify your response.
 - b) What justice system would you prefer if you were an **offender** (you did something bad)? Use an example from the reading to justify your response.



You can now assess your learning activity by consulting the answer key at the end of this module.



Note: Now would be a good time to write in your reflection journal. You can create another Medicine Wheel template or use a different method of your choice. Remember to include values, knowledge, feelings, and skills.

Lesson Summary

In this lesson, you learned about Indigenous justice and how it compares to the Western justice system.



Remember: Now that you have completed Lesson 3, you should be able to answer the essential question, "What is the connection between colonialism and the legal issues facing First Nations, Métis, and Inuit Peoples?"

LESSON 5: ECONOMY AND RESOURCE DEVELOPMENT

Essential Question

How has colonialism affected the economies of First Nations, Métis, and Inuit Peoples?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. What are the traditional economies of First Nations, Métis, and Inuit Peoples? (see Module 2, Lesson 1)
2. How have the economic practices of First Nation, Métis, and Inuit Peoples changed over time? (Module 2, Lesson 1)
3. What are the economic issues affecting First Nations, Métis, and Inuit Peoples today and why have they arisen?
4. How are First Nations, Métis, and Inuit Peoples progressing to meet current economic challenges?

Introduction

In this lesson, you will explore economy. Economy is based on the trade of the following between groups:

- goods (e.g., meat, clothing, tools)
- services (e.g., a healer provides the services of helping the ill person get well)



Study Strategy: What should you do now to give you a purpose for reading?

Indigenous Economies Before and After Contact

You have already learned about Indigenous economies before and after European contact. For example, in Module 2, Lesson 1, you learned about First Nations and Inuit economies prior to contact, as well as Indigenous economies during and after the fur trade. Take some time to review these notes now. You will need to recall this information when answering questions in Learning Activity 3.5.

Modern Indigenous Economic Development

Indigenous economic development is, and always has been, tied to the land. This is because First Nations, Métis, and Inuit Peoples are connected to the land through their culture, spirit, and traditions. It is essential today that modern Indigenous economic development be connected to the land, just as it was in the past.

To that end, much of what has been done to date in terms of economic development by and for Indigenous Peoples is resource based. The *Indian Act* has been a barrier that prevents First Nations peoples from pursuing their own economic development. As well, the government still controls much of what happens on reserve land. Mineral rights on Inuit land is controlled by the government in most cases, so the government decides which resources will be developed.

The Métis do not have government-recognized ownership of land. However, the Métis now have the right to make a claim. You learned about this in Module 2, Lesson 5. Think about why land is important to the Métis. Think about resources, culture, and economy.

While the number of Indigenous people starting and growing their own businesses is increasing, this is relatively new. For many, business ownership has not been possible because of the poverty and lack of opportunity on the reserve or in isolated communities. To be successful, one needs customers and most often these customers are found in big cities. Many Indigenous entrepreneurs have had to leave their home community for a big city to build their businesses.



Note: Think about the Seven Generations model you learned about in Module 2, Lesson 6. The Canadian economy is set up to attract entrepreneurs to cities, again pulling people away from home communities.

Successful Communities

More recently, many Indigenous groups are demanding a say in what happens on their land and how the land is developed. There are groups who have been very successful in developing industry and commerce in their own territories. For example, see the section below titled “Hydroelectric Development.”

Successful economic development requires strong vision from community leaders. The connection and interaction between the political leadership and business leadership must function well to maintain success. Successful communities understand the importance of resource development and management and the need for a qualified workforce. To that end, education is seen as an important factor in economic development. Successful communities also see the value in forming partnerships with other communities, as well as with private businesses.

Barriers to Economic Development

Just as there are certain aspects that are important to achieving success, there are a number of issues that stand in the way of success for many communities. Barriers include the following:

- In many communities, the legislative restrictions of the Indian Act are the main block in developing strong First Nations economic foundations.
- Many reserves are not accessible for resource extraction or development.
- Many communities are unfamiliar with the process of developing a strong economy and do not have the means to develop these resources.
- There is a lack of education and appropriate training of both leaders and members of the labour force.

Because many First Nations do not have the right to use their land as they see fit, or to use their land to raise capital, they are unable to gain access to the capital that is required to build a strong economic base.

Land Resources

Land resources in Manitoba are plentiful. Indigenous groups are fighting for their rights to build their economies using resources from the land. Here are a few examples of resources connected to land.

Land Resources: Mineral Extraction

Mineral extraction has been ongoing in the Arctic region for several decades. Zinc, iron ore, and gold are only a few of the resources that are exploited in the northern regions of Nunavut, Yukon, and Northwest Territories. Much of the mining done in the Arctic region has been by non-Indigenous businesses..

Land Resources: Diamonds

In 2017, diamonds were found in northern Manitoba near Bunibonibee Cree Nation and Oxford Lake, close to Knee Lake. While this could mean a lot of benefits for Manitobans, it also means devastating effects on the environment if the province decides to go through with the resource extraction. Huge amounts of soil need to be moved during the extraction of diamonds from the earth. While diamond-mining companies promote having practices that minimize the effects on the earth, there are still many environmental risks involved.

Then there are treaty rights to consider. First Nations have been fighting for the right to control their own land, including mineral extraction. What will happen in the future? Are the diamonds on treaty land? Who will have rights to the monies made from the diamonds? Will the land be protected from diamond extraction? If you are interested, check out what is happening on this topic today.

Land Resources: Hydroelectric Development

For many northern reserves, hydroelectric development has been a significant issue. In Québec, the Northern Cree of James Bay were successful in negotiating a settlement with the provincial government that saw a substantial monetary settlement for the First Nations and Inuit in the area after they protested the environmental impacts of the James Bay hydro development project.

Four Manitoba, First Nations have recently signed an agreement with Manitoba Hydro for development of the Keeyask generating station on the Nelson River. These First Nations own 25% of the project, with Manitoba Hydro controlling the remaining 75%. This partnership came after a great deal of opposition from the four First Nations that were concerned about flooding and other environmental impacts they felt were not being seriously addressed.

Bipole III

Manitoba Hydro provides electricity and natural gas to southern Manitoba and parts of the United States. In an effort to move away from fossil fuel use, it is moving towards using cleaner renewable energy through hydroelectric dams. Bipole I and Bipole II provide hydroelectric power to Manitoba. Bipole III, completed in 2018, includes a converter station called Keewatinooow in northern Manitoba, and cuts south across Manitoba (and into the USA). This project crosses Treaty Areas 1, 2, 4, and 5. (Manitoba Hydro)

Originally, electric towers were going to follow a path down the east side of Lake Winnipeg through the boreal forests. This eastern route is problematic, as the path would cut through the boreal forest that crosses the Manitoba-Ontario border that may become a United Nations Educational, Scientific and Cultural Organization (UNESCO) world heritage site. If successful, the Pimachiowin Aki project will protect 33,400 square kilometres of land. Groups involved include the federal government, the Manitoba and Ontario governments, and five First Nations. Other environmental groups support this project. In 2016, Pikangikum First Nation withdrew its support. As of 2017, the committee is still working towards protecting this area of land. (CBC News, 2011; 2016)

In 2007, the NDP government told Manitoba Hydro to switch the route to the west side of Lake Winnipeg based on environmental concerns with the eastern route.

The problem is that the eastern route was cheaper, estimated at \$788 million, while the western route is estimated at \$3.28 billion. This western route passes west of Lake Manitoba and is twice as long. This means Manitobans will pay a lot more for their hydro bills in the future. In addition, the western route puts towers on many farmers' fields in southern Manitoba. Farmers are concerned that the government will not give them enough money as compensation.

When the new government was voted into power in the election of 2016, it considered switching back to the eastern route but construction was already underway on the western route and it was too late to switch routes.

First Nations are concerned about Bipole III. For example, Peguis First Nation (located two hours north of Winnipeg) is concerned about the possibility of negative effects on

- moose and other species (decrease in population)
- hunting, trapping, and gathering (including medicines)
- heritage and cultural resources, such as sacred sites
- Aboriginal rights and land access

(Peguis First Nation)

If you are interested in exploring this topic further and you have Internet access, type "Bipole III" in a search engine.

Current Practices

There are many organizations across Canada that work exclusively with First Nations, Métis, and Inuit Peoples to promote and support business and economic development. Indigenous business development groups provide education, training, expertise, and financial support for people who want to start their own businesses.

Economic Issues

Historically and today, there are many negative issues that Indigenous groups have faced in trying to advance economically. Poverty, unemployment, lack of education, inadequate housing, and lack of infrastructure are all common issues in many communities. At the same time, there are stories of successful business enterprises being developed by Indigenous individuals and groups.

Indigenous Economic Success

Fortunately, success stories can be found across Canada, not just in the oil-rich West or the mineral-rich North. Many First Nations, Métis, and Inuit people are working very hard to change their lives and the lives of their communities through business development. For many of these successes, the strength lies in the people themselves rather than in a resource-rich community or land-based opportunity. Let us take a closer look at two examples of economic strength.

The Inuit Women in Business Network

The Inuit Women in Business Network is a resource available to Inuit women living all over Canada. Their website is <http://pauktuutit.ca/iwbn/>. If you have an Internet connection, you can look up a number of featured profiles.

Leena Evic is an Inuit woman who grew up in the Canadian North, living off the land and travelling from place to place. Read Leena's profile below. It describes her business success, which is built upon the strength of knowledge.

"One Leena Evic has been an advocate for the Inuktitut language and culture as long as she can remember. As a young girl, Leena loved the beauty and subtlety of Inuktitut and recognized its importance as a foundation for culture. Today, Leena is co-owner of the Pirurvik Center (PC), established in 2003 as an on-the-land retreat grounded in Inuit culture. "A Place of Growth," the Iqaluit-based company focuses on three main areas: Inuit language, culture, and well-being...

For Leena, Elders have been primary role models and mentors. Much of the inspiration for her work comes from Elders. The reward she receives from her work comes largely from working with Elders, who are a rich resource for a complex language full of ancestral knowledge.

... Her experience as a teacher and an instructor in small business management provides the business skills needed to operate. She is also responsible for most of the language and cultural content of PC products and services...

Reflecting on her experience in business, Leena has the following advice:

- "Maintaining a balance in your life is critical to success in all ways. You need to take care of yourself physically, mentally, and spiritually."
- Practise what you preach and 'walk your talk.' Maintain your integrity in business and the market will find you."

(Pauktuutit.ca)

Manitobah Mukluks

This company started out small in 1990 when Sean McCormick began selling tanned leather goods. Today, Manitobah Mukluks products are for sale in 22 countries and are worn by Hollywood stars.

At the age of 23, Sean set out to manufacture mukluks, but he needed money. He created a business plan and was able to get a loan with the help of an Aboriginal youth entrepreneurship program set up by the Business Development Bank of Canada. Later, the Capital for Aboriginal Prosperity and Entrepreneurship Fund invested in this small business.

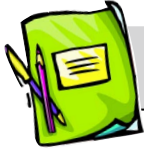
Today, Manitobah Mukluks competes with big brands such as UGG. However, this company is small and Sean prefers to focus on getting their story out there. Sean's employees are from the Indigenous community and he hires many through the Centre for Aboriginal Human Resource Development. They have also created the Storyboot Project where the company shares profits with the Elders and artisans who help to create the products. (BDC)



Note: Did you notice how Sean's company had financial support designed for Indigenous people? Did you notice the community connections this company focuses on? These are important elements in the success of Indigenous entrepreneurship.



This may be a good time to ask your learning partner for help.



Learning Activity 3.5

Indigenous Economic and Resource Development

In this learning activity, you will answer the four focus questions that you read at the beginning of this lesson. Use your notes to help you answer the questions.

1. How have the economic practices of First Nation, Métis, and Inuit Peoples changed over time? Think about what you learned in Module 2 and the rest of the course.
 2. How are First Nations, Métis, and Inuit Peoples progressing to meet current economic challenges?
-



You can now assess your learning activity by consulting the answer key at the end of this module.



Note: Now would be a good time to write in your reflection journal. You can create another Medicine Wheel template or use a different method of your choice. Remember to include values, knowledge, feelings, and skills.



You may want to ask your learning partner or family members to help you with this project. If you go to school, ask your teachers or other students to get involved. This project does not need to be done on your own. The more, the merrier!

Lesson Summary

In this lesson, you learned how land is connected to economy for Indigenous Peoples. Indigenous economy has changed a lot over the years. There are many barriers to Indigenous economy, but Indigenous groups are working hard to meet these economic challenges to provide a better future for Indigenous children and for our world.



Remember: Now that you have completed Lesson 4, you should be able to answer the essential question, “How has colonialism affected the economies of First Nations, Métis, and Inuit Peoples?”



Assignment 3.2

Social Justice Issues (38 marks)

It is now time for you to complete Assignment 3.2. Answer the following questions, which are based on the content found in Lessons 2–5.

Remember, if a question is worth four marks, then, in order to receive all four marks you need to write at least four correct, clear, relevant, and distinct points.

True or False (7 marks)

- ___ 1. In traditional Indigenous cultures, parents used harsh corporal punishment to discipline their children. (M3L2)
- ___ 2. Some sections of the Indian Act make it more difficult for First Nations people (compared to non-First Nations people) to set up their own businesses. (M3L5)
- ___ 3. Before colonialism, two-spirit people were valued and respected members of their communities. (M3L5)
- ___ 4. In traditional Indigenous cultures, disabilities were seen as gifts. (M3L3)
- ___ 5. Indigenous people have been overrepresented in jails and penitentiaries since the time of Canada’s Confederation (1867). (M3L4)
- ___ 6. Prime Minister Justin Trudeau apologized to residential school survivors for the abuses they suffered and the negative impacts that are still felt from the residential school system. (M3L3)
- ___ 7. Before contact with Europeans, Indigenous people suffered from many diseases like smallpox, measles, and tuberculosis. (M3L3)

Fill in the Blanks (5 marks)

1. Many young Indigenous people whose parents and grandparents are residential school survivors have difficulty graduating from high school. This is an example of the _____ impacts of residential schools. (M3L2)
2. _____ is the process of reversing colonization, mainly by promoting Indigenous self-government. (M3L2)
3. In the 1970s, _____ of all Indigenous children were adopted or fostered away from their families. (The answer is a fraction.) (M1L2)

continued

Assignment 3.2: Social Justice Issues (continued)

4. The Residential Schools Settlement Agreement has paid out more than _____ to residential school survivors. (The answer is a large sum of money.) (M1L2)
5. Indigenous cultures are _____. This means that all things in the world are seen as being interconnected. (M1L2)

Short Answer

You may write your points in point form or as an essay. Make sure that you write enough points to earn the mark that you want. For example, if a question is out of four marks, make sure that you write at least four clear, distinct, and correct points.

1. Describe the traditional education that Indigenous children received before colonization. (3 marks)

2. Describe residential schools. Include their purpose and explain why they were important. Describe the legacy (the effects that remain with us today) of residential schools. (5 marks)

continued

Assignment 3.2: Social Justice Issues (continued)

3. Describe at least four characteristics of traditional Indigenous justice systems. (4 marks) (M3L4)

4. Describe restorative justice. (6 marks) (M3L4)

- a) What is restorative justice? (2 marks)

- b) How does restorative justice differ from the traditional Canadian judicial system? (2 marks)

- c) How does restorative justice work? (2 marks)

continued

Assignment 3.2: Social Justice Issues (continued)

5. Describe at least four of the economic issues affecting Indigenous people today that do not affect most non-Indigenous Canadians. You may include information that pertains to First Nations, Métis, and Inuit people. (4 marks)

6. Describe the traditional, holistic health practices of Indigenous Peoples and how they differs from western medicine. Include references to the medicine wheel and traditional medicine. (4 marks) (M3L3)

BONUS LESSON: HOW TO BE AN INDIGENOUS ALLY

Introduction

This lesson is not a required part of this course. There is no assignment for this lesson and information found here will not be on the final examination. Read on if you are interested in the topic.

Rigoberta Menchu, an Indigenous rights activist from Guatemala, once said:

“We are not myths of the past, ruins in the jungle, or zoos. We are people and we want to be respected, not to be victims of intolerance and racism.” (Bernholz and Baker)

If you want to support Indigenous Peoples or if you are an Indigenous person and you want to support yourself and your community, here are some things to consider.

As an Indigenous ally, you can

- support Indigenous groups by buying items that are Indigenous-owned
- be careful with your words (You may accidentally recolonize those you are trying to help.)
- acknowledge that white people have privilege (Since privilege exists, this means that others are suffering, including Indigenous Peoples.)
- create space for Indigenous voices by not using your voice and being a silent partner (Standing in solidarity is a form of supporting others in an empowering way.)
- name an injustice if you see it happening, because words have power
- respect others for how they identify themselves
- admit your mistakes and do not make excuses for them

As an Indigenous ally, you should NOT

- speak for Indigenous Peoples (Speak for yourself.)
- expect an Indigenous person to be an expert on Indigenous topics
- share things on social media (such as Facebook) that appear to be Indigenous in origin but really are not
 - For example, on Facebook there is a short story about a good wolf and a bad wolf existing inside a person. The moral of the story is that the wolf that will win is the one you feed. This story is attributed to the Cherokee, but it was actually written by a minister named Billy Graham.
 - Make sure the source is credible before you share things that claim to be Indigenous culture. There is so much misinformation out there. Let's not add to it.

Understand that racism is an idea that helps explain why a group(s) should be privileged and another group(s) should be at a disadvantage. Racism is further justified by showing how one group is smarter or has better morals than other groups. Hopefully, this course has taught you that different does not mean better or worse. One group does not have the right to privilege if it means taking away from another group.

Our way is a valid way.

Symptoms of racism exist in Canada. Some examples include poverty, an overrepresentation in health concerns (such as diabetes), water and sanitation issues, violence, unemployment, high representation in the justice system (jails), and suicide. In this course, you learned that Indigenous Peoples are faced with an overrepresentation in all of these categories. (Battiste)

There are many organizations supporting Indigenous rights. For example, the Public Service Alliance of Canada is an ally to Indigenous Peoples. It recently put out a campaign called "Justice for Aboriginal Peoples—It's Time."

MODULE 3 SUMMARY

Congratulations on completing the third module of *Grade 12 Current Topics in First Nations, Métis, and Inuit Studies*. This module has provided you with information on social issues that currently affect First Nations, Métis, and Inuit Peoples. You have learned how First Nations, Métis, and Inuit Peoples are now addressing the issues of health, education, justice, and economic development through political, social, and cultural means. Think about the RCAP and the four stages in the relationship between Indigenous and non-Indigenous people in Canada:

- Stage 1: Separate Worlds
- Stage 2: Nation-to-Nation Relations (Contact and Co-operation)
- Stage 3: Respect Gives Way to Domination (Displacement and Assimilation)
- Stage 4: Renewal and Renegotiation

Think about what you have read and what stage each piece of information falls into.

In the next module, you will explore the similarities and differences between Indigenous Peoples in Canada and in other countries around the world with similar historical backgrounds of colonization, assimilation, and oppression.



Submitting Your Assignments

It is now time for you to submit your assignments from Module 3 to the Distance Learning Unit so that you can receive some feedback on how you are doing in this course. Remember that you must submit all the assignments in this course before you can receive your credit.

Make sure you have completed all parts of your Module 3 assignments and organize your material in the following order:

- Module 3 Cover Sheet (found at the end of the course Introduction)
- Assignment 3.1: Poverty
 - Option A: Inquiry into Poverty
OR
 - Option B: Reflection and Conversation about Poverty
- Assignment 3.2: Social Justice Issues

For instructions on submitting your assignments, refer to How to Submit Assignments in the course Introduction.

You are now ready to start Module 4.

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Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 3: Toward a Just Society: Social Justice Issues

Learning Activity Answer Key



Portrait by Ted Longbottom

MODULE 3

LEARNING ACTIVITY ANSWER KEY

Learning Activity 3.1: Reflection Journal and Questions

In this activity, you will use a graphic organizer to write a reflection journal. Then, you will answer four short-answer questions.

Reflection Journal

There is no answer key for the reflection journal.

Module 3 explores the effects of colonization on Indigenous Peoples. These ghosts of history are still damaging the world we live in. It is important to think about the effects this information has on you. As Module 3 explores many challenging issues, you will complete reflection journals to work through your thoughts and feelings.



A copy of a reflection journal organizer can be found in the appendix under “Graphic Organizers.”

Take out a piece of paper and make a big circle. Divide it into four equal sections (as seen in the Medicine Wheel template found in Module 1, Lesson 3), titled “Values,” “Knowledge,” “Feelings,” and “Skills.”

Think about what you have learned in Lesson 1. Ask yourself the following questions to help you write a response in each section. Your response can be in point form or full sentences.

Values

- What do I personally believe about residential schools and traditional Indigenous education?
- How have my beliefs been challenged/changed?
- Why is this learning important to me?

Knowledge

- What have I learned about residential schools?
- What questions do I still have about residential schools?

Feelings

- How does what I learned about residential schools make me feel?
- Why do I feel this way?

Skills

- How can I use what I have learned about residential schools?
- How can I support others?
- How can I help make a positive change?

Questions

1. Create a split table, as seen below.
 - a) On the left side, draw a picture of what traditional education looked like. On the right side, draw a picture of what residential schools looked like.
 - b) On the left side below your picture, write down words that come to mind when you think of traditional education. On the right side below your picture, write down words that come to mind when you think of residential schools.

	Traditional Education	Residential School
a) D R A W I N G	<i>Drawings will vary. You could draw a person sitting and sewing mukluks with a bone needle and a smiling, healthy child with long hair watching.</i>	<i>Drawings will vary. You could draw a skinny child with short hair sitting down, staring at her desk, while the teacher yells and hits her.</i>
b) W O R D S P L A S H	<p><i>Answers will vary. Some example words:</i></p> <p><i>natural no schools skills</i></p> <p><i>teachers = community</i></p> <p><i>Indigenous languages</i></p> <p><i>spirituality Indigenous culture</i></p> <p><i>love happy</i></p> <p><i>every child has a gift</i></p> <p><i>healthy</i></p>	<p><i>Answers will vary. Some example words:</i></p> <p><i>pain alone no family</i></p> <p><i>loss of culture Christian hurt</i></p> <p><i>missing home</i></p> <p><i>abuse hitting yelling</i></p> <p><i>unequal education assimilation</i></p> <p><i>enfranchisement</i></p>

2. How do you think education can meet the needs of First Nations, Métis, and Inuit Peoples?

Answers will vary. Below is an example of a good response.

Indigenous Peoples need to be in charge of educating their children. Indigenous cultures are rooted in relationships. Children need to remain in their communities to build relationships as they learn.

In the Seven Generations model (see Module 2, Lesson 8), I learned that education in Canada encourages children to move away from home and get a job. Indigenous communities want their children to stay at home and support their communities. Education needs to reflect this. Education also needs to reflect Indigenous worldviews. This can be done by reclaiming Indigenous languages, sharing Indigenous wisdom, and teaching community sustainability and stewardship.

3. How can education about First Nations, Métis, and Inuit Peoples benefit all Canadians?

This is an opinion question. Below is an example of a good response.

It is important for everyone in Canada to know what has happened in our history. Once people understand what has happened, we can work together on our treaty relationships and build a stronger Canada in the future, one that promotes stewardship of the land and sustainable communities.

In addition, we need to build positive relationships among all people in Canada. Reconciliation is not just political. Reconciliation involves all Canadians and the results will benefit and strengthen everyone.

Learning Activity 3.2: Health from Past to Future

Take point-form notes as you read Lesson 2. The learning activity will prepare you for the next assignment.

How do you take point-form notes?

Point form notes are not about	Point form notes are about
<ul style="list-style-type: none"> ■ writing sentences ■ copying what you read 	<ul style="list-style-type: none"> ■ including important keywords ■ copying short phrases ■ focusing on the big ideas

Fill out the table below as you read the rest of the lesson. The first section has been done for you.

The Past	
<p>Health and Well-Being</p> <ul style="list-style-type: none"> ■ holistic ■ interconnected ■ four aspects of health <p>Traditional Medicines</p> <ul style="list-style-type: none"> ■ taught through oral traditions ■ free knowledge ■ dis-ease did not exist ■ treat mind, body, spirit, emotions <p>European Contact and Disease</p> <ul style="list-style-type: none"> ■ Indigenous people had no immunity to European diseases ■ tuberculosis ■ measles 	<p>The Medicine Chest</p> <ul style="list-style-type: none"> ■ <i>Found in Treaty Six</i> ■ <i>government promised First Nations support for disease and famine</i> ■ <i>a promise of health care today</i> ■ <i>the "medicine chest" includes medicine, medical supplies, and hospital care</i> ■ <i>Chief Dreaver won the right to repayment of medical supplies</i> <p>Colonization</p> <ul style="list-style-type: none"> ■ <i>is like a sickness</i> ■ <i>many symptoms of colonization (e.g., violence, suicide, racism, and poverty)</i> ■ <i>healing colonization = decolonization</i> ■ <i>self-determination a part of the healing process</i>

The Present	
<p>Traditional and Western Medicine</p> <p>Western</p> <ul style="list-style-type: none"> ■ <i>treat the physical</i> ■ <i>given medicine to treat symptoms</i> <p>Traditional</p> <ul style="list-style-type: none"> ■ <i>treat whole person</i> ■ <i>treat cause of problem</i> ■ <i>western medicine is moving towards treating causes of illness</i> ■ <i>traditional medicine is more holistic</i> ■ <i>traditional healers serve the community and the person</i> 	<p>Health Issues</p> <ul style="list-style-type: none"> ■ <i>Aboriginal peoples are overrepresented in diseases such as HIV and diabetes.</i> ■ <i>Aboriginal life expectancy is less than the average Canadian.</i> <p>Challenges</p> <ul style="list-style-type: none"> ■ <i>illness, family breakdown</i> ■ <i>problems are interconnected</i> ■ <i>solution must focus on helping solve all problems at the same time</i>
<p>Family</p> <ul style="list-style-type: none"> ■ <i>everything revolves around family, including sharing and helping others</i> ■ <i>colonization hurt the family structure</i> <p>Family Violence:</p> <ul style="list-style-type: none"> ■ <i>comes from power imbalances</i> <ul style="list-style-type: none"> ■ <i>men and women</i> ■ <i>society—racism</i> <p>Solutions:</p> <ul style="list-style-type: none"> ■ <i>don't stereotype or treat in isolation</i> ■ <i>interventions for those at risk</i> ■ <i>accountability for violent actions</i> ■ <i>respect women's voices in government and community (women's work, expertise, and representation in government)</i> 	<p>Children:</p> <ul style="list-style-type: none"> ■ <i>traditionally given special treatment</i> ■ <i>not protected today</i> ■ <i>Loss of children/self-determination caused problems</i> ■ <i>inappropriate child welfare policies</i> ■ <i>loss of culture, family, community</i> ■ <i>Aboriginal communities began regaining control over Aboriginal welfare services</i> <p>Interconnectedness</p> <ul style="list-style-type: none"> ■ <i>focus on causes of illness</i> <p>Examples:</p> <ul style="list-style-type: none"> ■ <i>poverty—lack of access to healthy food</i> ■ <i>access to traditional health care</i> ■ <i>strong community = healthier life</i> ■ <i>long-term goals, not quick fixes</i>

The Future	
<p>Indigenous and Western Healing Problems:</p> <ul style="list-style-type: none"> ■ <i>overrepresented in many illnesses</i> ■ <i>interconnected approach to healing</i> ■ <i>Indigenous Peoples need control over health and social services</i> ■ <i>move towards traditional healing practices</i> <p>The Future of Health and Healing Indigenous Peoples need</p> <ul style="list-style-type: none"> ■ <i>a shared wealth</i> ■ <i>clean and safe living conditions</i> ■ <i>control over their lives as individuals and control over health services as nations</i> 	<p>Health and Healing Centres</p> <ul style="list-style-type: none"> ■ <i>interconnected health and social services</i> <i>child protection</i> <i>mental health care</i> <i>medical services</i> <i>health promotion</i> ■ <i>nursing stations are a starting point</i> <p>Healing Lodges</p> <ul style="list-style-type: none"> ■ <i>address social, emotional, and spiritual problems (from colonization)</i> ■ <i>provides a place for victims, abusive people, and alienated youth</i>

Learning Activity 3.3: Speech by Justice Murray Sinclair

You will now read sections of Justice Murray Sinclair's speech and answer eight questions. Questions are put before each section of the speech, giving you a purpose for reading.



Study Strategy: As you read, you may come across some unfamiliar vocabulary words that were not taught in the course. Consider looking these words up in the dictionary as you read.

1. Why do you think Justice Murray Sinclair speaks about the Elders in his introduction?

Answers will vary. In Indigenous culture, there is a respect for the Elders and the knowledge that they have. Murray Sinclair's knowledge is greatly respected in Canadian society because he is a judge. Sinclair is showing how, as an Indigenous person, he is valuing the Elder's knowledge.

2. a) What are the biggest questions in life?

- **"Who am I?"**
- **"Where did I come from?"**
- **"Why am I here?"**

- b) Why do you think these questions are important?

Answers will vary. These questions help people understand who they are. It is about identity and a sense of self. A person's identity affects all aspects of a person's life, such as behaviour, accomplishments, and relationships. Well-being is connected to a strong sense of self.

3. Why do you think Indigenous Peoples face so many issues today, such as suicide, violence, and sexual abuse?

Answers will vary. Some possible ideas:

- **Make a connection to question 2 and the idea of exploring identity.**
- **Write about colonization and how it affects Indigenous Peoples.**
- **Connect the intergenerational impacts from residential schools to these issues.**

4. Why does Justice Murray Sinclair think Indigenous Peoples face so many issues today such as suicide, violence, and sexual abuse?

Justice Murray Sinclair believes these issues come from the way the government has treated Indigenous Peoples. Examples given were Indigenous leadership, families, and culture.

5. Justice Murray Sinclair backs up his answer to question 5 with evidence. What evidence does he give?

- **The government wanted to assimilate Aboriginal Peoples.**
- **Aboriginal Peoples were treated as inferior.**
- **Laws were made to devalue Aboriginal institutions.**
- **Laws stated that Aboriginal Peoples could not enter into contracts**
sell things they made
sell or lease resources found on Indian land

6. Since the Second World War, there has been a dramatic increase in the number of Indigenous people represented in the justice system. Statistics show that there are far more Indigenous people having problems with the law than the rest of Canadian society. How does Justice Sinclair explain this increase of Indigenous people getting into trouble with the law?

Residential schools are a big part of the problem in the justice system. Children were not in balance with their families and Elders. Even so, Indigenous Peoples were positively influenced by their family members who did not attend residential schools. When these people died off, there was a void left where positive influence once existed.

7. What role does Justice Sinclair believe the modern education system has on Indigenous youth?

Sinclair feels that he was taught to devalue his culture. He was taught about important European people. When he learned about First Nations, it was in the negative (such as the savage that ate a man's heart). He was taught that his people's way of life was lacking because he lived poorly with no justice.

8. Which of the solutions presented by Justice Murray Sinclair seems best to you? Why?

Answers will vary. The possible solutions to discuss include fines, probation, jail, and learning about traditional culture.

Learning Activity 3.4: Justice in Canada

Answer four questions about justice in Canada using your T-chart/notes. Your answers can also come from what you read in Justice Murray Sinclair's speech.

1. What are some legal system issues that have affected Indigenous Peoples?

Below are some elements of a good response:

- ***European system was punitive and not based on helping restore balance. Examples:***
 - ***Indigenous Peoples no longer had control over how justice was used in their communities.***
 - ***The Indian Agent on the reserve had the final say. Laws were made to control the Indians.***
- ***Justice Murray Sinclair said***
 - ***problems arose because of the way the government has treated Indigenous leadership, families, and culture***
 - ***assimilation was used to get rid of the Indian problem***
- ***Systemic racism: Examples include Helen Betty Osborne, J. J. Harper, the residential schools, and the Indian Act.***
 - ***The justice system is still working against Indigenous Peoples. This can be seen in its treatment of victims and suspects.***

2. There are two justice systems described in this lesson: Canadian justice (also called western justice) and Indigenous justice.

- a) What justice system would you prefer if you were a **victim** (someone did something bad to you)? Use an example from the reading to justify your response.
- b) What justice system would you prefer if you were an **offender** (you did something bad)? Use an example from the reading to justify your response.

This is an opinion question. You should provide an example from the course or your knowledge of the two systems to support your answer. Examples from question 2 would support the Indigenous perspective.

Learning Activity 3.5: Indigenous Economic and Resource Development

In this learning activity, you will answer the four focus questions that you read at the beginning of this lesson. Use your notes to help you answer the questions.

Answers will vary for all questions. Below are some elements of good responses.

1. How have the economic practices of First Nation, Métis, and Inuit Peoples changed over time? Think about what you learned in Module 2 and the rest of the course.
 - ***The fur trade changed the way First Nations and Inuit people hunted. Originally, people only took what their community needed. With the fur trade, people were hunting for more than their needs.***
 - ***The Métis were originally traders. Then they became nomadic buffalo hunters and sold pemmican. When the buffalo died out, the Métis became reliant on the HBC.***
 - ***When the fur trade died out, Indigenous economies changed again. People were out of jobs and, to make matters worse, the animal base was much smaller and there was no longer enough to provide for communities. First Nations Peoples turned to the government for help.***
 - ***The Inuit also lived off the land prior to contact. They traded with the HBC and became reliant on the tools and weapons. Overhunting also happened in the North.***
 - ***Due to colonization and racism, Indigenous groups have suffered economically. Many groups were poor and put in isolated areas where it was difficult to create an economic base. There are few jobs on reserves, and there are few customers on reserves.***
 - ***Indigenous people have begun to migrate to cities where they can set up businesses.***
 - ***Indigenous Peoples have begun to demand the right to use natural resources as a source of economy (e.g., mineral extraction and hydro dams).***

2. How are First Nations, Métis, and Inuit Peoples progressing to meet current economic challenges?
- ***Many Indigenous people are moving to cities and towns to pursue building businesses.***
 - ***First Nations and Inuit Peoples have begun to demand a say in what happens on their land and how land is developed.***
 - ***There are groups who have been successful in building industry and commerce in their own territories. Some examples of this can be seen in***
 - ***hydroelectric development***
 - ***Leena Evic and the Pirurvik Centre***
 - ***There are organizations across Canada that work exclusively with Indigenous Peoples to promote and support business and economic development.***
 - ***Manitobah Mukluks supports Indigenous Elders and artisans in profit sharing. They also hire employees that are of Aboriginal descent.***

Notes

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 3: Toward a Just Society: Social Justice Issues

Learning Activity Answer Key



Portrait by Ted Longbottom

MODULE 3

LEARNING ACTIVITY ANSWER KEY

Learning Activity 3.1: Reflection Journal and Questions

In this activity, you will use a graphic organizer to write a reflection journal. Then, you will answer four short-answer questions.

Reflection Journal

There is no answer key for the reflection journal.

Module 3 explores the effects of colonization on Indigenous Peoples. These ghosts of history are still damaging the world we live in. It is important to think about the effects this information has on you. As Module 3 explores many challenging issues, you will complete reflection journals to work through your thoughts and feelings.



A copy of a reflection journal organizer can be found in the appendix under “Graphic Organizers.”

Take out a piece of paper and make a big circle. Divide it into four equal sections (as seen in the Medicine Wheel template found in Module 1, Lesson 3), titled “Values,” “Knowledge,” “Feelings,” and “Skills.”

Think about what you have learned in Lesson 1. Ask yourself the following questions to help you write a response in each section. Your response can be in point form or full sentences.

Values

- What do I personally believe about residential schools and traditional Indigenous education?
- How have my beliefs been challenged/changed?
- Why is this learning important to me?

Knowledge

- What have I learned about residential schools?
- What questions do I still have about residential schools?

Feelings

- How does what I learned about residential schools make me feel?
- Why do I feel this way?

Skills

- How can I use what I have learned about residential schools?
- How can I support others?
- How can I help make a positive change?

Questions

1. Create a split table, as seen below.
 - a) On the left side, draw a picture of what traditional education looked like. On the right side, draw a picture of what residential schools looked like.
 - b) On the left side below your picture, write down words that come to mind when you think of traditional education. On the right side below your picture, write down words that come to mind when you think of residential schools.

	Traditional Education	Residential School
a) D R A W I N G	<i>Drawings will vary. You could draw a person sitting and sewing mukluks with a bone needle and a smiling, healthy child with long hair watching.</i>	<i>Drawings will vary. You could draw a skinny child with short hair sitting down, staring at her desk, while the teacher yells and hits her.</i>
b) W O R D S P L A S H	<p><i>Answers will vary. Some example words:</i></p> <p><i>natural no schools skills</i></p> <p><i>teachers = community</i></p> <p><i>Indigenous languages</i></p> <p><i>spirituality Indigenous culture</i></p> <p><i>love happy</i></p> <p><i>every child has a gift</i></p> <p><i>healthy</i></p>	<p><i>Answers will vary. Some example words:</i></p> <p><i>pain alone no family</i></p> <p><i>loss of culture Christian hurt</i></p> <p><i>missing home</i></p> <p><i>abuse hitting yelling</i></p> <p><i>unequal education assimilation</i></p> <p><i>enfranchisement</i></p>

2. How do you think education can meet the needs of First Nations, Métis, and Inuit Peoples?

Answers will vary. Below is an example of a good response.

Indigenous Peoples need to be in charge of educating their children. Indigenous cultures are rooted in relationships. Children need to remain in their communities to build relationships as they learn.

In the Seven Generations model (see Module 2, Lesson 8), I learned that education in Canada encourages children to move away from home and get a job. Indigenous communities want their children to stay at home and support their communities. Education needs to reflect this. Education also needs to reflect Indigenous worldviews. This can be done by reclaiming Indigenous languages, sharing Indigenous wisdom, and teaching community sustainability and stewardship.

3. How can education about First Nations, Métis, and Inuit Peoples benefit all Canadians?

This is an opinion question. Below is an example of a good response.

It is important for everyone in Canada to know what has happened in our history. Once people understand what has happened, we can work together on our treaty relationships and build a stronger Canada in the future, one that promotes stewardship of the land and sustainable communities.

In addition, we need to build positive relationships among all people in Canada. Reconciliation is not just political. Reconciliation involves all Canadians and the results will benefit and strengthen everyone.

Learning Activity 3.2: Health from Past to Future

Take point-form notes as you read Lesson 2. The learning activity will prepare you for the next assignment.

How do you take point-form notes?

Point form notes are not about	Point form notes are about
<ul style="list-style-type: none"> ■ writing sentences ■ copying what you read 	<ul style="list-style-type: none"> ■ including important keywords ■ copying short phrases ■ focusing on the big ideas

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The Present	
<p>Traditional and Western Medicine</p> <p>Western</p> <ul style="list-style-type: none"> ■ <i>treat the physical</i> ■ <i>given medicine to treat symptoms</i> <p>Traditional</p> <ul style="list-style-type: none"> ■ <i>treat whole person</i> ■ <i>treat cause of problem</i> ■ <i>western medicine is moving towards treating causes of illness</i> ■ <i>traditional medicine is more holistic</i> ■ <i>traditional healers serve the community and the person</i> 	<p>Health Issues</p> <ul style="list-style-type: none"> ■ <i>Aboriginal peoples are overrepresented in diseases such as HIV and diabetes.</i> ■ <i>Aboriginal life expectancy is less than the average Canadian.</i> <p>Challenges</p> <ul style="list-style-type: none"> ■ <i>illness, family breakdown</i> ■ <i>problems are interconnected</i> ■ <i>solution must focus on helping solve all problems at the same time</i>
<p>Family</p> <ul style="list-style-type: none"> ■ <i>everything revolves around family, including sharing and helping others</i> ■ <i>colonization hurt the family structure</i> <p>Family Violence:</p> <ul style="list-style-type: none"> ■ <i>comes from power imbalances</i> <ul style="list-style-type: none"> ■ <i>men and women</i> ■ <i>society—racism</i> <p>Solutions:</p> <ul style="list-style-type: none"> ■ <i>don't stereotype or treat in isolation</i> ■ <i>interventions for those at risk</i> ■ <i>accountability for violent actions</i> ■ <i>respect women's voices in government and community (women's work, expertise, and representation in government)</i> 	<p>Children:</p> <ul style="list-style-type: none"> ■ <i>traditionally given special treatment</i> ■ <i>not protected today</i> ■ <i>Loss of children/self-determination caused problems</i> ■ <i>inappropriate child welfare policies</i> ■ <i>loss of culture, family, community</i> ■ <i>Aboriginal communities began regaining control over Aboriginal welfare services</i> <p>Interconnectedness</p> <ul style="list-style-type: none"> ■ <i>focus on causes of illness</i> <p>Examples:</p> <ul style="list-style-type: none"> ■ <i>poverty—lack of access to healthy food</i> ■ <i>access to traditional health care</i> ■ <i>strong community = healthier life</i> ■ <i>long-term goals, not quick fixes</i>

The Future	
<p>Indigenous and Western Healing Problems:</p> <ul style="list-style-type: none"> ■ <i>overrepresented in many illnesses</i> ■ <i>interconnected approach to healing</i> ■ <i>Indigenous Peoples need control over health and social services</i> ■ <i>move towards traditional healing practices</i> <p>The Future of Health and Healing Indigenous Peoples need</p> <ul style="list-style-type: none"> ■ <i>a shared wealth</i> ■ <i>clean and safe living conditions</i> ■ <i>control over their lives as individuals and control over health services as nations</i> 	<p>Health and Healing Centres</p> <ul style="list-style-type: none"> ■ <i>interconnected health and social services</i> <i>child protection</i> <i>mental health care</i> <i>medical services</i> <i>health promotion</i> ■ <i>nursing stations are a starting point</i> <p>Healing Lodges</p> <ul style="list-style-type: none"> ■ <i>address social, emotional, and spiritual problems (from colonization)</i> ■ <i>provides a place for victims, abusive people, and alienated youth</i>

Learning Activity 3.3: Speech by Justice Murray Sinclair

You will now read sections of Justice Murray Sinclair's speech and answer eight questions. Questions are put before each section of the speech, giving you a purpose for reading.



Study Strategy: As you read, you may come across some unfamiliar vocabulary words that were not taught in the course. Consider looking these words up in the dictionary as you read.

1. Why do you think Justice Murray Sinclair speaks about the Elders in his introduction?

Answers will vary. In Indigenous culture, there is a respect for the Elders and the knowledge that they have. Murray Sinclair's knowledge is greatly respected in Canadian society because he is a judge. Sinclair is showing how, as an Indigenous person, he is valuing the Elder's knowledge.

2. a) What are the biggest questions in life?

- **"Who am I?"**
- **"Where did I come from?"**
- **"Why am I here?"**

- b) Why do you think these questions are important?

Answers will vary. These questions help people understand who they are. It is about identity and a sense of self. A person's identity affects all aspects of a person's life, such as behaviour, accomplishments, and relationships. Well-being is connected to a strong sense of self.

3. Why do you think Indigenous Peoples face so many issues today, such as suicide, violence, and sexual abuse?

Answers will vary. Some possible ideas:

- **Make a connection to question 2 and the idea of exploring identity.**
- **Write about colonization and how it affects Indigenous Peoples.**
- **Connect the intergenerational impacts from residential schools to these issues.**

4. Why does Justice Murray Sinclair think Indigenous Peoples face so many issues today such as suicide, violence, and sexual abuse?

Justice Murray Sinclair believes these issues come from the way the government has treated Indigenous Peoples. Examples given were Indigenous leadership, families, and culture.

5. Justice Murray Sinclair backs up his answer to question 5 with evidence. What evidence does he give?

- **The government wanted to assimilate Aboriginal Peoples.**
- **Aboriginal Peoples were treated as inferior.**
- **Laws were made to devalue Aboriginal institutions.**
- **Laws stated that Aboriginal Peoples could not enter into contracts**
sell things they made
sell or lease resources found on Indian land

6. Since the Second World War, there has been a dramatic increase in the number of Indigenous people represented in the justice system. Statistics show that there are far more Indigenous people having problems with the law than the rest of Canadian society. How does Justice Sinclair explain this increase of Indigenous people getting into trouble with the law?

Residential schools are a big part of the problem in the justice system. Children were not in balance with their families and Elders. Even so, Indigenous Peoples were positively influenced by their family members who did not attend residential schools. When these people died off, there was a void left where positive influence once existed.

7. What role does Justice Sinclair believe the modern education system has on Indigenous youth?

Sinclair feels that he was taught to devalue his culture. He was taught about important European people. When he learned about First Nations, it was in the negative (such as the savage that ate a man's heart). He was taught that his people's way of life was lacking because he lived poorly with no justice.

8. Which of the solutions presented by Justice Murray Sinclair seems best to you? Why?

Answers will vary. The possible solutions to discuss include fines, probation, jail, and learning about traditional culture.

Learning Activity 3.4: Justice in Canada

Answer four questions about justice in Canada using your T-chart/notes. Your answers can also come from what you read in Justice Murray Sinclair's speech.

1. What are some legal system issues that have affected Indigenous Peoples?

Below are some elements of a good response:

- ***European system was punitive and not based on helping restore balance. Examples:***
 - ***Indigenous Peoples no longer had control over how justice was used in their communities.***
 - ***The Indian Agent on the reserve had the final say. Laws were made to control the Indians.***
- ***Justice Murray Sinclair said***
 - ***problems arose because of the way the government has treated Indigenous leadership, families, and culture***
 - ***assimilation was used to get rid of the Indian problem***
- ***Systemic racism: Examples include Helen Betty Osborne, J. J. Harper, the residential schools, and the Indian Act.***
 - ***The justice system is still working against Indigenous Peoples. This can be seen in its treatment of victims and suspects.***

2. There are two justice systems described in this lesson: Canadian justice (also called western justice) and Indigenous justice.
 - a) What justice system would you prefer if you were a **victim** (someone did something bad to you)? Use an example from the reading to justify your response.
 - b) What justice system would you prefer if you were an **offender** (you did something bad)? Use an example from the reading to justify your response.

This is an opinion question. You should provide an example from the course or your knowledge of the two systems to support your answer. Examples from question 2 would support the Indigenous perspective.

Learning Activity 3.5: Indigenous Economic and Resource Development

In this learning activity, you will answer the four focus questions that you read at the beginning of this lesson. Use your notes to help you answer the questions.

Answers will vary for all questions. Below are some elements of good responses.

1. How have the economic practices of First Nation, Métis, and Inuit Peoples changed over time? Think about what you learned in Module 2 and the rest of the course.
 - ***The fur trade changed the way First Nations and Inuit people hunted. Originally, people only took what their community needed. With the fur trade, people were hunting for more than their needs.***
 - ***The Métis were originally traders. Then they became nomadic buffalo hunters and sold pemmican. When the buffalo died out, the Métis became reliant on the HBC.***
 - ***When the fur trade died out, Indigenous economies changed again. People were out of jobs and, to make matters worse, the animal base was much smaller and there was no longer enough to provide for communities. First Nations Peoples turned to the government for help.***
 - ***The Inuit also lived off the land prior to contact. They traded with the HBC and became reliant on the tools and weapons. Overhunting also happened in the North.***
 - ***Due to colonization and racism, Indigenous groups have suffered economically. Many groups were poor and put in isolated areas where it was difficult to create an economic base. There are few jobs on reserves, and there are few customers on reserves.***
 - ***Indigenous people have begun to migrate to cities where they can set up businesses.***
 - ***Indigenous Peoples have begun to demand the right to use natural resources as a source of economy (e.g., mineral extraction and hydro dams).***

2. How are First Nations, Métis, and Inuit Peoples progressing to meet current economic challenges?
- ***Many Indigenous people are moving to cities and towns to pursue building businesses.***
 - ***First Nations and Inuit Peoples have begun to demand a say in what happens on their land and how land is developed.***
 - ***There are groups who have been successful in building industry and commerce in their own territories. Some examples of this can be seen in***
 - ***hydroelectric development***
 - ***Leena Evic and the Pirurvik Centre***
 - ***There are organizations across Canada that work exclusively with Indigenous Peoples to promote and support business and economic development.***
 - ***Manitobah Mukluks supports Indigenous Elders and artisans in profit sharing. They also hire employees that are of Aboriginal descent.***

Notes

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 4: Indigenous Peoples
of the World



Portrait by Ted Longbottom

MODULE 4: INDIGENOUS PEOPLES OF THE WORLD

Introduction

Welcome to the fourth module of Grade 12 Current Topics in First Nations, Métis, and Inuit Studies. This module has one lesson.

So far, you have learned a number of things about Indigenous Peoples in Canada. In this module, you will explore Indigenous Peoples from around the world. Indigenous Peoples are the first people to live in a region. You will learn about the similarities and differences among Indigenous Peoples around the world, and you will explore the impact of colonization on many different Indigenous groups.

Assignment in Module 4

When you have completed the assignment for Module 4, submit your completed assignment to the Distance Learning Unit either by mail or electronically through the learning management system (LMS). The staff will forward your work to your tutor/marker.

Lesson	Assignment Number	Assignment Title
1	Assignment 4.1	World Indigenous Peoples

Notes

LESSON 1: ONE WORLD

This course promotes a variety of perspectives.

Essential Question

Why is the preservation of Indigenous cultures vital for both Indigenous Peoples and other citizens of the world?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

You Will Explore the Following Focus Questions:

1. What are the traditions and contemporary issues that connect Indigenous Peoples?
2. Who are the Indigenous Peoples of the Earth?
3. What are the challenges of world Indigenous populations?
4. How are world Indigenous issues addressed?

Introduction

In this lesson, you will explore what it means to be **Indigenous** around the world and where Indigenous Peoples live. Then, you will learn about the Earth Charter. You will end by reading about the United Declaration on the Rights of Indigenous Peoples.

Indigenous Peoples Around the World

In Module 1, you learned that *Indigenous* means the original peoples of a country. Let's take a closer look at what it means around the world to be Indigenous.

The United Nations has not adopted a definition for the word "Indigenous," as there is diversity of Indigenous Peoples around the world. In addition, Indigenous Peoples should identify themselves instead of being labelled and defined. You have learned that even within Canada, there is a lot of diversity among Indigenous groups.

Indigenous Peoples

- were among the first people to occupy an area
- have been adversely affected by colonization
- are not the dominant group in their society
- have their own social, political, and economic systems, as well as their own beliefs, language, and culture
- have an intimate connection to the land
- desire to have self-government in order to regain traditions lost through colonization

Some facts about Indigenous Peoples around the world:

- Indigenous Peoples can be found in approximately 70 countries
- there are over 370 million Indigenous people today (UNPFII)

Indigenous Peoples share cultural characteristics, such as

- oral traditions and unique languages
- focus on community and family
- spiritual connection to the land
- respect for cultural diversity

Indigenous Peoples share problems and struggles, including

- loss of culture and language
- social justice and justice issues
- poverty
- loss of traditional lands
- marginalization from the mainstream culture
- struggle for self-determination
- environmental issues
- health
- education
- resource sharing
- violence against women

Where do Indigenous Peoples Live?

There are many Indigenous groups around the world. The following list provides the self-identifying name of specific Indigenous groups in different regions of the world. This list does not include all of the Indigenous Peoples of the world.

Region of the World	Country	Indigenous Group
Southern Asia	India	Adivasis
Southeast Asia	Borneo Phillipines	Bajau Igorot and Lumad
Eastern Asia	Japan	Ainu
Central Asia	Tajikistan	Pamiris
Northern Asia	Russia	Yupik
Oceania—grouped with Australia	New Zealand	Maori
Middle East	Iraq, Iran, Syria, and Turkey	Assyrian
North Africa	Sudan	Nuba
West Africa	Nigeria	Ogoni
East Africa	Zambia	Lozi
South Africa	Kalahari Desert	Bushmen
Eastern Europe	Estonia	Setos
Western Europe	Spain Norway/Sweden/Finland/Russia	Basques Sámi or Saami
North America	Cuba and the Bahamas	Lucaya
Central America	Panama	Kuna
South America	Chile, Argentina	Mapuche

As you can see, there are Indigenous Peoples on every inhabitable continent of Earth. Each of these groups has had their own ways of being in the world. They also have their own ways of interacting socially, politically, economically, and spiritually. All of these groups were affected by colonization from countries such as England, France, Spain, and Portugal.

Indigenous Oral Tradition, Language, and Culture

Indigenous cultures all over the world are rooted in oral tradition. Did you know that the areas of the world with the greatest amount of plants and animals are also the places where people speak more languages? For example, in Papua New Guinea, there are over 850 languages spoken. It is also home to diverse varieties of plants and animals. (Simons et al.)

Each Indigenous group has a wealth of knowledge about its environment. This knowledge is stored in language and oral traditions.

For example, in Cambodia there is a giant catfish called “king of fish.” This fish can grow to more than 10 feet long. Cambodian fishermen believe that this fish should not be caught. If someone catches one of these fish, it is considered bad luck. Today, this fish is protected so that it will not go extinct. This protection follows ancient fishing practices of the Indigenous Peoples in the area.

Another example comes from the Sekani First Nation of British Columbia. For generations, they have passed on a method of land management called controlled burning to get rid of surplus trees, which created more room for animals. This method also promoted regrowth of trees and kept the mountain pine beetle from taking over the area. Since the timber companies took over the forests, the Senaki were no longer allowed to practise controlled burning of the forests.

In the 1990s the mountain pine beetle outbreak killed more than 7 million acres of forest.

Indigenous Knowledge (IK): Local systems of knowledge found within Indigenous cultural groups. This knowledge can be found in language, oral history, tradition, and so on. Also known as traditional knowledge (TK) or traditional environmental knowledge (TEK).

Both of these traditional practices are preserved respectively in the languages and oral traditions of the Indigenous Peoples of Cambodia and the Sekani. Without Indigenous languages, traditional practices would be lost. As scientists today look for solutions to climate change, **Indigenous Knowledge** of the Earth is one possible source. (Binns)

Their traditional languages are important to Indigenous peoples. However, Indigenous languages are disappearing in many countries, including Canada. At the same time, many Indigenous people are making efforts to learn and preserve their languages.

Manitoba is home to several Indigenous languages. Do you know which Indigenous language(s) are spoken in the area where you live? Are these languages threatened with extinction?

Preserving Indigenous Culture

Around the world, colonizers practised cultural genocide, trying to destroy Indigenous Peoples' cultures and, in many cases, succeeding. However, in recent years, there has been renewed interest in Indigenous cultures by Indigenous and non-Indigenous people. Non-Indigenous people are interested in Indigenous cultures for several reasons:

- Since Indigenous Peoples were the first inhabitants in a certain area, understanding Indigenous cultures helps peoples know themselves, their country, and the Indigenous Peoples in their country.
- Travellers expect to see Indigenous languages and cultures when they go to other countries. For example, if you travel to Italy, you would expect to be surrounded by the language and culture that is indigenous to that country—Italian. Visitors to Canada often hope to come into contact with the cultures and languages of Indigenous Canadians. However, they may be disappointed when they see little evidence of Indigenous culture and that non-Indigenous Canadians seem to know little about their own peoples.
- Learning about Indigenous cultures demonstrates respect towards Indigenous Peoples.
- We all belong to one or more minorities (e.g., race, language, religion, etc.) and want to be treated equitably by others. So it makes sense to treat everyone else equitably.

- Indigenous and non-Indigenous cultures have different perspectives on certain issues. Taking these perspectives into consideration can help deal with issues such as the following:
 - Indigenous **health care** is holistic, treating the entire person and not just the physical symptoms.
 - Canadian Indigenous Peoples follow a more nurturing approach to **child rearing**, which discouraged the use of corporal punishment. Until recently, corporal punishment was commonly used in European cultures.
 - In Indigenous cultures, **teaching** is conducted by parents and Elders, and it is focused on having children do and learn at the same time.
 - Indigenous **spirituality** emphasizes a holistic approach of balance among the individual, the community, and the Earth.
 - Traditional Indigenous knowledge on **environmental issues** has proven invaluable in understanding and living in harmony with nature.
 - Indigenous oral traditions and history give a different perspective on understanding the past.

Indigenous Spiritual Connection and Early Colonization

globalization: The increasing interconnectedness of goods, services, and capital all over the world. For example, as of 2013, McDonald's can be found in over a hundred countries. (McDonald's)

All over the world, Indigenous spirituality and language are linked to the land. Many Indigenous cultures are being threatened by globalization. As Indigenous Peoples lose their lands and their languages, their spirituality is also threatened.



Note: When the word "God" is used, the first letter is capitalized because it is referring to the concept of God as one supreme deity. When the word "god" is used, the first letter is not capitalized to represent that this god is perceived to be one of many gods.

The Ainu

The Ainu of Japan are a people that were oppressed through Japanese expansion in the 1400s. They are not recognized by the government. The Ainu believe in a supreme deity that is found in every object and every action of nature. For example, the supreme deity can be manifest in a rock, in the sun, in animals and plants, in the thunder, and in the wind. The Ainu also believe in manifestations of the supreme deity, such as the mountain god or the animal god. The Ainu pray to and perform ceremonies to respect these gods.

The Inca

The Inca of Peru were a large civilization. They were “Children of the Sun” and they worshiped the gods of nature. They believed in a sun god called Inti. Gold was considered to be the sweat of this god. Other examples of gods include a god of thunder and a god of the mountaintop. All gods were honoured daily.

When the Spanish arrived in South America, they heard about the golden cities of the Inca and wanted to take the gold. The Spanish kidnapped Atahualpa (the ruler), who offered the Spanish a room full of gold and silver in exchange for his release. Atahualpa kept his promise; the Spanish did not. They killed Atahualpa and fled with as much gold as they could carry. The Spanish later returned with an army that destroyed the Incan empire.

The Inca built stone fortresses on mountaintops to show their dedication to the gods. Machu Picchu is one such mountain fortress that was not found and destroyed by the Spanish. Some believe that this was a place of worship. People travel from all over the world to hike to the top of this Peruvian mountain to see the glory of a lost civilization.

Indigenous Peoples Earth Charter

The Earth Charter is a declaration concerning environmental stewardship and sustainable development. Since 1987, millions of people from all over the world have become involved in the Earth Charter.

For most Indigenous groups, the land is **sacred** and forms the foundation of their economic, social, political, and spiritual cultures and traditions. It makes sense for Indigenous Peoples to band together and be part of an organization that promotes stewardship of the land and sustainability in all things. There is strength in numbers.

In May of 1996, Indigenous Peoples from around the world met together in Costa Rica with the leaders of the Earth Charter organization. The following is the statement from Indigenous Peoples that has become part of the Earth Charter.

Kari-oca Declaration

We, the Indigenous Peoples, walk to the future in the footprints of our ancestors.

From the smallest to the largest living being, from the four directions, from the air, the land and the mountains. The creator has placed us, the Indigenous Peoples upon our Mother the Earth.

The footprints of our ancestors are permanently etched upon the land of our peoples.

We, the Indigenous Peoples, maintain our inherent rights to self-determination.

We have always had the right to decide our own forms of government, to use our own laws to raise and educate our children, to our own cultural identity without interference.

We continue to maintain our rights as peoples despite centuries of deprivation, assimilation, and genocide.

We maintain our inalienable rights to our lands and territories, to all our resources— above and below—and to our waters. We assert our ongoing responsibility to pass these on to the future generations.

We cannot be removed from our lands. We, the Indigenous Peoples, are connected by the circle of life to our lands and environments.

We, the Indigenous Peoples, walk to the future in the footprints of our ancestors.

Signed at Kari-oca, Brazil, on the 30th Day of May, 1992 (IPICPRE)

Sioux (Dakota), Navajo (Diné), and Iroquois (Haudenosaunee) Declaration, 1978



Note: Do you remember the importance of using proper names?

- *Sioux* is a label. The proper name for the Sioux is the Lakota, Dakota, or Nakota Nation.
- *Navajo* is a label. The proper name for the Navajo is the Diné.
- *Iroquois* is a label. Do you remember the proper name? It is Haudenosaunee.

Similar to the Earth Charter, the Sioux (Dakota), Navajo (Diné), and Iroquois (Haudenosaunee) made a declaration of their connection to the land to the United Nations in Geneva, Switzerland in 1978. Their declaration also addressed their connection to the land through the many generations that had gone before and for many generations yet to come.

Our roots are deep in the lands where we live. We have a great love for our country, for our birthplace is here. The soil is rich from the bones of thousands of generations. Each of us was created in these lands and it is our duty to take great care of them, because from these lands will spring the future generations of our peoples. We walk about with great respect, for the Earth is a very Sacred Place.

– *Sioux, Navajo, and Iroquois Declaration (1978) (Cobb, p. 180)*

Advocating for Indigenous Rights

Indigenous Peoples all over the world are advocating for their rights. Each Indigenous group has its own definition of who it is. Below you will read about some examples of how Indigenous Peoples are advocating for their rights in different parts of the world.

Rigoberta Menchu Tum

Rigoberta Menchu was born in Guatemala in 1959. Her family were Mayan peasants (farmers). Rigoberta helped the family in their work on the large coffee plantations. Rigoberta became involved in activism, promoting reform for the poor and for women's rights. Her family was accused of supporting guerrilla organizations in the area and her father, mother, and brother were all killed. Her brother was just 16 years old at the time.

Indigenous rights: Rights that Indigenous Peoples have that go beyond the basic rights that all humans have. For example, the right to self-government is an Indigenous right. You will read about the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) later on in this lesson. The UNDRIP outlines 46 specific rights.

Rigoberta became even more involved in advocating for recognition of **Indigenous rights**. Eventually, she was forced to go into hiding from the government and she had to flee to Mexico. While in Mexico, she wrote a book about her life and the lives of the Mayan people in Guatemala. The book is called *I, Rigoberta Menchu*. For her efforts at reform and her unwavering support and promotion of Indigenous rights, Rigoberta won a Nobel Prize in 1992. She continues to work for reform and the rights of Indigenous Peoples.

Land Rights in the Amazon River Basin

transnational corporation: A company that operates in several different countries. For example, McDonald's operates in over 100 countries, so it is a transnational corporation. *Multinational corporation* means the same thing (not on the examination).

In South America, the Amazon River basin is home to over 300 different Indigenous groups. The land is a rainforest area and it extends through many different countries in the region. Because of the natural resources around the Amazon River, there are many groups that are interested in the area. The governments of Ecuador, Brazil, and Peru all have economic interests in the Amazon River region. Many **transnational corporations** are involved in mining the area for gold, tin, iron, and oil.

The removal of resources is in direct conflict with the Indigenous Peoples, who have their ancestral homes in the area. These Indigenous groups struggle to preserve their lands and prevent harmful removal of the natural resources.

Much of the rainforest has been destroyed through mining and deforestation. Many of the Indigenous Peoples must work for the plantation owners in order to survive. In an effort to protect the land, the Indigenous groups came together in 1984 to form the Coordinating Body for the Indigenous Peoples' Organization of the Amazon Basin. Through this organization, the people are working to assert their rights to the land and to protect it from further development and destruction. (Levin Institute)

Saami Parliament

Self-government and self-determination are goals that are pursued by many Indigenous groups around the world. In many places, Indigenous groups are not recognized as having special rights.

The Saami are from Scandinavia. Depending on which Scandinavian country they are in, they may or may not be recognized as Indigenous. This affects whether or not their rights as Indigenous Peoples are recognized under the Declaration of the Rights of Indigenous Peoples.

In Norway, the Saami are recognized as Indigenous. The Government of Norway passed legislation in 1989 that established a separate parliament for the Saami of the area. The Saami in Norway hold elections and govern themselves as a national group within the country of Norway.

United Nations Declaration on the Rights of Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is a list of 46 specific rights. UNDRIP recognizes and reaffirms the rights of all Indigenous Peoples the world over. It includes the following:

- individual and collective rights
- cultural, language, employment, health, and education rights
- support for the right of self-government and self-determination for all Indigenous Peoples
- a condemnation of the marginalization of Indigenous Peoples and the prejudice and discrimination against them

UNDRIP was adopted by the United Nations (UN) on September 13, 2007. The United Nations is not a governing body and its declarations are not legally binding on any nation. However, most countries are members of the United Nations and membership includes support of declarations made by the UN.

The Declaration on the Rights of Indigenous Peoples took more than 25 years to develop. When UNDRIP was finally presented at the 61st Assembly, there were 143 countries that voted for adopting it. Eleven countries did not vote.

The following four countries voted against the Declaration:

- Australia
- New Zealand
- The United States
- Canada

Each of the above countries has a history of mistreating its Indigenous Peoples.

Canada and UNDRIP

Canada did support UNDRIP in spirit and took part in the development of the document. However, Canada voted against UNDRIP because the representatives were concerned with the wording around some of the articles. They believed there were conflicts with

- Canada's Constitution
- the *Canadian Charter of Rights and Freedoms*
- Section 35, which established Aboriginal and treaty rights
- Article 19, which required Aboriginal consent in matters of public policy

However, the reality is that UNDRIP does not take precedence over Canadian laws or legislation. This means that UNDRIP does not conflict with the *Canadian Charter of Rights and Freedoms*.

When Canada voted against UNDRIP, the Grand Chief of the Assembly of First Nations at the time was Phil Fontaine. He said, “Among many others, this declaration was endorsed by Canadian Louise Arbour, the UN High Commissioner for Human Rights. Our country, which led the way in the fight against apartheid, which played a leading role in UN declarations about the rights of women and of children, and led in the development of the ‘responsibility to protect’ concept, now finds itself an outlier at the UN. This is, indeed, a stain on Canada’s reputation.” (Indigenous Corporate Training Inc.)

In Module 3, you learned about the Truth and Reconciliation’s 94 Calls to Action released to the public in December of 2015. Below are two Calls to Action related to this topic.

Reconciliation

Canadian Governments and the United Nations Declaration on the Rights of Indigenous People

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the United Nations Declaration on the Rights of Indigenous Peoples. (TRCC, p. 4)

There has been ongoing pressure from Indigenous groups and allied supporters for the government to support UNDRIP. Canada publically supported the Declaration on the Rights of Aboriginal Peoples in November of 2010. It officially removed its status as an objector to UNDRIP on August 1, 2016.

Australia and New Zealand

Australia and New Zealand, which have similar issues between the government and Indigenous Peoples, felt the same way as Canada. However, in October 2009 Australia formally recognized and adopted the Declaration after changes to Australian laws were passed that brought the Declaration more in line with the laws of the land. New Zealand formally supported the Declaration in April of 2010.

The United States

At the time of the presentation of the Declaration, the United States voted against it because the U.S. representatives felt the wording was unclear and that there was a possibility that there would be too many interpretations of the Declaration, which would cause confusion and conflict between the government and the Indigenous Peoples of the United States.

In December of 2010, President Obama announced that the U.S. government would support the Declaration.

Oskinikiw's Blog

Oskinikiw created a blog entry about the cultural comparisons. Read what he had to say below.



Oskinikiw's Blog

Cultural Comparisons

I was surprised and kind of happy to learn that there are lots of other Indigenous people around the world. It's nice to realize that other places have people who were always there, who have traditions and ways of doing things that might be similar to the traditions and things that the Cree and other nations have here in Canada. On the other hand, though, it must mean that those other people probably went through the same kinds of things that the people here went through when the Europeans came.

So I wonder what life was like for them before that time, before they were colonized. They must have had their own ways of doing things, just like we did. There must have been special traditions, like ceremonies for celebrating things like births and marriages and the changing of the seasons.

They also had ways of governing themselves, too. Some were probably family-based, like a clan system, and others were about what the women said. They must have had lots of different ways of supporting themselves, too. Some hunted and others farmed or fished.

I think that most of the world's Indigenous people were all very concerned about looking after the planet, too. I think it's the way of first peoples everywhere to know that no one would survive without Mother Earth. So we all care very much about environmentalism and sustainability.

Lesson Summary

In this lesson, you learned about Indigenous Peoples of the world. There are common challenges that all Indigenous groups experience, but the way each group works towards a resolution is different.



Remember: Now that you have completed Lesson 1, you should be able to answer the essential question, "Why is the preservation of Indigenous cultures vital for both Indigenous and other citizens of contemporary Canada?"



Study Strategy: It would be wise for you to take a few minutes and write down an answer to the essential question. The notes you take when answering essential questions will help you when studying for the exam.



Assignment 4.1

Indigenous Peoples of the World (25 marks)

It is now time for you to complete Assignment 4.1. You will complete **either Option A or Option B**. Here is a **brief description** of both options.

Option A: Indigenous Peoples: You will answer some questions about what you have read in this module. **You do not need access to the Internet** and/or a library to complete this option because the answers to the questions are in this module.

OR

Option B: Mini-Inquiry into One Indigenous People: You will conduct research into an Indigenous People from **outside** Canada and the United States. **You need access to the Internet** and/or a library to complete this option.

Summary of the Steps for Option B

- 1 **Select** one Indigenous People from outside Canada or the United States.
- 2 Conduct **research** on that people. Use at least two sources.
- 3 Develop an **introductory paragraph**.
- 4 Develop **two paragraphs** describing the Indigenous People.
- 5 Develop a **conclusion**.

Choose Option A or Option B

Read the instructions for Options A and B before choosing which one to complete. If you have any questions about which option to choose, speak to your learning partner or contact your tutor/marker.



continued

Notes

Assignment 4.1 Option A: Indigenous Peoples

In this option, you will be answering questions about Indigenous Peoples around the world. The answers to the questions are in the course itself, mostly this module. **You do not need access to the Internet and/or a library** to complete this option.

1. List five of some of the shared characteristics of global Indigenous Peoples. Feel free to answer in point form. (5 marks)

2. There are two quotes made by Indigenous Peoples in the Declaration of the Earth Charter. The first was made by Indigenous Peoples at Kari-oca and the second was made by the Dakota (Sioux), Diné (Navajo), and Haudenosaunee (Iroquois). Reread these two quotes. List at least three things that they have in common. (3 marks)

continued

Notes

Assignment 4.1 Option B: Mini-Inquiry Into One Indigenous People

You will conduct research into one Indigenous People from **outside** Canada and the United States. **You need access to the Internet and/or a library** to complete this option.

Suggestions for Effective Writing

To earn the mark that you want in this assignment, you need to write well so that your tutor/marker understands what you are trying to communicate. Here are some suggestions for doing so:

Write simple sentences that clearly communicate your thoughts.

- Use a variety of words.
- Make sure that your ideas are well organized and logical.
- Include details that enhance and clarify ideas.
- Write several drafts. Keep reviewing and editing them before writing your final copy.
- Ask someone (like your learning partner) to read your drafts. Ask them if they understand what you are trying to say.

Please reference the **rubric** found at the end of Option B while you are completing your assignment. Your tutor/marker will use this rubric to assess your assignment. Follow the rubric as closely as possible so that you will get the mark that you want.

Step 1

Select one Indigenous People from outside Canada or the United States. Here are some suggestions for finding an Indigenous People in which you might be interested.

- Review the short list of Indigenous Peoples on page 7 of Module 4.
- Visit the following website, which lists hundreds of Indigenous Peoples from around the world, and includes links to help you find more information.
https://en.wikipedia.org/wiki/List_of_indigenous_Peoples
- If you or your ancestors came to Canada from another country, you might want to investigate whether there are Indigenous Peoples in that country. If so, you might conduct research on them.
- To find the names of Indigenous Peoples in a certain country, use the Internet to search for “Indigenous Peoples in _____”, or “Indigenous Groups in _____”.

continued

Assignment 4.1 Option B: Indigenous Peoples of the World (continued)

Step 2

Conduct your **research**. Identify at least **two appropriate sources** of information. If you have access to a library, make sure that you ask a librarian to help you. Here are some questions to ask to find out if your sources are appropriate:

- Do you **understand** the information? Many sources of information, such as scholarly articles, are written for experts who have completed years of university and specialized in that field. If it is not written for high school students, you might not understand it. **If you do not understand it, do not use it.** Make sure that you understand all of the words that you write. If you do not understand certain words, you should look them up.
- Is the information **current**? Depending on the type of information that you are searching for, if the source is too old, it may no longer be relevant.
- Is the information **accurate**? If some information seems inaccurate or exaggerated, then check it against other sources. Websites from governments, non-profit organizations (like museums, etc.), and universities are likely to be more accurate than some other sources. If you can find the same information at several sites, it is more likely to be accurate.
- Is the writer an **expert** in that field? Try to find information on the author(s) to see if they are experts. Otherwise, they might only be repeating other people's information.

Compile all of your sources (at least two) into a bibliography at the end of your inquiry.

Assessment: See the assessment criteria in **row 4** (Bibliography) of the Assessment Rubric. It is found at the end of Option B on page 29.

Step 3

Write the first paragraph, which is the **introduction**. Include the following:

- basic information about the Indigenous People that you have chosen (include where they are found, population, language(s), etc.)
- why you chose them and/or something distinct about them

Assessment: See the assessment criteria in **row 1** (Introduction).

continued

Assignment 4.1 Option B: Indigenous Peoples of the World (continued)

Step 4

Develop at least **two paragraphs** describing the Indigenous People. They should total about 1-½ pages. Here are some questions that you might answer. You do not have to answer all of them; they are only suggestions to help you.

- What are some of the characteristics of the Indigenous People?
- What are at least two of the issues that the Indigenous People are dealing with? Are these similar to the issues that other Indigenous Peoples typically confront? Are they able to deal with these issues successfully?
- Do their governments officially recognize the Indigenous People?
- Is the Indigenous People or its language and culture threatened with extinction?

Assessment: See the assessment criteria in **row 2** (Description of One Indigenous People) of the Assessment Rubric. This is the most important part of this option and is worth the most marks.

Step 5

Write the last paragraph, which is the **conclusion**, in which you do the following:

- Summarize your inquiry.
- Make a final statement about the Indigenous People that you have researched. Your final statement could contain, for example, what you think the future will hold for this people.

Assessment: See the assessment criteria in **row 3** (Conclusion) of the Assessment Rubric.

Step 6

Write a **bibliography** with at least two appropriate sources formatted in a consistent style of your choosing (e.g., MLA, APA). Use your information from Step 2.

Assessment: See the assessment criteria in **row 4** (Conclusion) of the Assessment Rubric.

continued

Assignment 4.1 Option B: Indigenous Peoples of the World (continued)

Summary of the Option B

Here is a summary of the parts described above. Make sure that your inquiry includes the following parts:

- an introductory paragraph
- two paragraphs (each about three-quarters of a page long) describing the Indigenous People
- a concluding paragraph
- a bibliography

continued

Assignment 4.1 Option B: Indigenous Peoples of the World (continued)

Assessment Rubric for Assignment 4.1, Option B Mini-Inquiry into One Indigenous People (25 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Introduction (Step 3)		The inquiry begins with both required items: <ul style="list-style-type: none"> clear and complete introduction why the student chose this Indigenous People and/or something distinct about them 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> clear and complete introduction why the student chose this Indigenous People and/or something distinct about them 	The introduction does not exist, or misses both required items.	____/2 Total x 2 (possible 4 marks)
2. Description of One Indigenous People (Step 4)	The inquiry <ul style="list-style-type: none"> includes a clear and thorough description of one Indigenous People is based on the 2 appropriate sources of information is completely written in the student's own words 	The inquiry <ul style="list-style-type: none"> includes an adequate description of one Indigenous People is based on 1 appropriate source of information is mostly written in the student's own words 	The inquiry <ul style="list-style-type: none"> includes an inadequate description of one Indigenous People is based on inappropriate sources of information is partially written in the student's own words 	The inquiry <ul style="list-style-type: none"> lacks a description of one Indigenous People is not based on any sources of information is not written in the student's own words 	____/3 Total x 5 (possible 15 marks)
3. Conclusion (Step 5)		The inquiry includes both of the required items: <ul style="list-style-type: none"> a summary of the inquiry a final statement about the Indigenous People 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> a summary of the inquiry a final statement about the Indigenous People 	The inquiry is missing or lacks both required items.	____/2 Total x 1 (possible 2 marks)
4. Bibliography (Steps 2 and 6)		The bibliography includes both required items: <ul style="list-style-type: none"> accurate documentation of at least 2 appropriate sources consistent formatting 	The bibliography lacks one of the following required items: <ul style="list-style-type: none"> accurate documentation of at least 4 appropriate sources consistent formatting 	The bibliography is missing or lacks both required items.	____/2 Total x 2 (possible 4 marks)
Total Marks					____/25

Notes

MODULE 4 SUMMARY

Congratulations on completing the fourth module of Grade 12 Current Topics in First Nations, Métis, and Inuit Studies. This module has provided you with information about the Indigenous Peoples of the world. You have explored some of the issues that Indigenous Peoples all over the world have in common, as well as some of the issues that are unique to particular groups. You have learned that connection to the land is what links all Indigenous Peoples, regardless of where they live. You have also explored what the United Nations is doing to support and recognize the rights of Indigenous Peoples and how different countries have responded.



Submitting Your Assignment

It is now time for you to submit your assignment from Module 4 to the Distance Learning Unit so that you can receive some feedback on how you are doing in this course. Remember that you must submit all the assignments in this course before you can receive your credit.

Make sure you have completed all parts of your Module 4 assignment and organize your material in the following order:

- Module 4 Cover Sheet (found at the end of the course Introduction)
- Assignment 4.1: Indigenous Peoples of the World
 - Rubric
 - Your work

For instructions on submitting your assignments, refer to How to Submit Assignments in the course introduction.

You are now ready to start Module 5.

Notes

MODULE 4 REFERENCES

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Notes

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Module 5: Taking a Stand and Taking Action

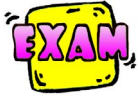


Portrait by Ted Longbottom

MODULE 5: TAKING A STAND AND TAKING ACTION

Introduction

Welcome to the fifth and final module of Grade 12 Current Topics in First Nations, Métis, and Inuit Studies. This module has two lessons and one assignment.



The first lesson in this module is your opportunity to celebrate your learning by completing an assignment that consists of either an inquiry or a reflection and conversation into any issue of your choice related to Indigenous Peoples in Canada. The only issue that you cannot choose is poverty because you already investigated poverty in Assignment 3.1. The second lesson in this module is your examination review. The instructions in this lesson will help you to focus on what you need to study to be successful in the examination.

Now is a good time to make arrangements to write your final examination. The instructions for applying for your final examination are found in the course Introduction.

Assignment in Module 5

When you have completed the assignment for Module 5, submit your completed assignment to the Distance Learning Unit either by mail or electronically through the learning management system (LMS). The staff will forward your work to your tutor/marker.

Lesson	Assignment Number	Assignment Title
1	Assignment 5.1	Taking a Stand and Taking Action

Notes

LESSON 1: LOOKING FORWARD, LOOKING BACK

Essential Question

How do First Nations, Métis, and Inuit cultures combine tradition and adaptation to meet the challenges of today and to ensure a better tomorrow?

Enduring Understandings

- Traditionally, First Nations, Métis, and Inuit Peoples share a worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis, and Inuit Peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding of and respect for First Nations, Métis and Inuit Peoples begin with knowledge of their pasts.
- Many current First Nations, Métis, and Inuit issues are in reality unresolved historical issues.
- First Nations, Métis, and Inuit Peoples should be recognized for their contributions to Canadian society and share in its successes.

Introduction

In the previous module, you learned about Indigenous Peoples from around the world. Module 5 is about connecting the past to the present and future. Indigenous groups have unique social, political, economic, and cultural ways. Now it is time to put it all together.



Study Strategy: What should you do now to give you a purpose for reading?

Oskinikiw's Blog



A Celebration of Learning

I Wow! It seems to me like I just started this course and now it's already done. I think that I have learned a lot, even though I thought I already knew a lot.

But now, I think I have an even better understanding of what First Nations, Métis, and Inuit people have all experienced—not only recently, but throughout history—and why things are the way they are. I've learned that Indigenous Peoples exist all over the world and that there are shared issues and some common ways of thinking.

Though there are issues in common among the various Indigenous groups, both here in Canada and around the world, there is great diversity in the people themselves. From east to west and around the world, the histories and contributions of Indigenous groups are unique and distinct. I've learned that education, health, economics, and justice and social justice are all important things that must be worked on and improved and that it's important for Indigenous Peoples to hold onto traditions and worldviews while still finding a place in the world today.

I understand how history plays a significant role in determining why things from the past can still affect the present and the future.

I think the most important thing I've learned is that First Nations, Métis, and Inuit Peoples have a strong history and connection with this land and that we will always be here. We will play a significant role in the future of Canada for the good of all people. I also think that First Nations, Métis, and Inuit Peoples can be and are proud of who they are.



This may be a good time to ask your learning partner for help.

Lesson Summary

In this lesson, you completed your inquiry or reflection and conversation assignment.



Assignment 5.1

Taking a Stand and Taking Action (100 marks)

It is now time for you to complete Assignment 5.1. This assignment is similar to Assignment 3.1 but it includes other sections, including the following:

- an explanation of why you think your sources are appropriate
- an explanation of at least two different perspectives
- an outline for a take-action project

You will conduct your inquiry (Option A) or reflection and conversation (Option B) into **any issue of your choice related to Indigenous Peoples in Canada**. The only issue that you cannot choose is poverty, because you already investigated it in Assignment 3.1. You can also conduct an inquiry into an issue that is not on the list, as long as you get prior approval from your tutor/marker.

Both options are similar in the length and the amount of time that it will take to complete. There is a brief description of both options on this page and the next. The detailed explanations of each option are on pages 8 and 9.

- To complete Option A, you **need** access to the Internet and/or a library.
- To complete Option B, you **do not need** access to the Internet and/or a library.

Whether you choose to complete Options A or Option B, you need to select a format. You could choose a typical written format, such as the following:

1. an essay
2. a graphic novel
3. a fictional story
4. a written script for a play, fictional TV show, talk show, or documentary

Or, you could choose an alternative format such as the following:

1. a *PowerPoint* or *Prezi* presentation
2. a recorded speech
3. a podcast, web page/blog/wiki
4. a video

continued

Assignment 5.1: Taking a Stand and Taking Action (continued)

Here are the issues. Choose one of them to complete Option A **or** Option B. Some of these are listed simply as topics so that you can develop them into **inquiry questions** (Option A) or **reflection questions** (Option B). You will learn how to develop your questions in Step 2.

Remember that you will be completing the outline for a take-action project. Read Step 8 carefully; it describes the project in detail. This will help you choose an issue that would be suitable for the project.

1. Indigenous spirituality: past and present
2. Indigenous cultures: past and present
3. Misappropriation of Indigenous culture (i.e., Indigenous names for the mascots of sports teams, non-Indigenous People wearing Indigenous clothing without respecting its significance, etc.)
4. Indigenous languages: past and present
5. Replacing non-Indigenous names with Indigenous names (i.e., replacing “Fort Alexander” with “Sagkeeng” First Nation, and replacing “Saulteaux” with “Anishinabe”)
6. Identity of First Nations (status versus non-status; treaty versus non-treaty) and/or Métis and/or Inuit
7. Self-determination
8. Relationship between First Nations people and their reserves
9. Land ownership on reserves
10. Bill C-31
11. Misconceptions about Indigenous Peoples
12. Indigenous Peoples in North America before contact with Europeans
13. Perceptions of Indigenous people by non-Indigenous people
14. Portrayal of Indigenous people in the media
15. The Métis nation
16. Indigenous identity
17. Determining who is an Indigenous person
18. Determining Indian status through sections 6.1 and 6.2 of the *Indian Act*.
19. Racism and Indigenous people
20. *United Nations Declaration on the Rights of Indigenous People*
21. *Report on the Royal Commission on Aboriginal Peoples*

continued

Assignment 5.1: Taking a Stand and Taking Action (continued)

22. National Inquiry into Missing and Murdered Indigenous Women and Girls
23. *Terra nullius*
24. The Doctrine of Discovery
25. The Royal Proclamation of 1763
26. Treaties between groups of Indigenous Peoples before contact
27. Treaties between Indigenous Peoples and the Government of Canada
28. Indigenous and Northern Affairs Canada (previously Indian Affairs)
29. Land claims
30. The *Indian Act*
31. Indian agents
32. Pass and permit system
33. *Indian Act* restrictions on certain Indigenous spiritual practices such as the Potlatch and the Sundance
34. The *Constitution Act* of 1982 and Indigenous Peoples
35. Legislation that affects Indigenous Peoples (other than the *Indian Act* and the *Constitution Act*)
36. Relations between Canada and Indigenous Peoples as a relationship between nations
37. Self-determination
38. Modern acts of resistance (e.g., Oka, Idle No More, Meech Lake Accord, Innu Occupation at Goose Bay Labrador, Ipperwash)
39. The 1969 White Paper, “Statement of the Government of Canada on Indian Policy”
40. *The Unjust Society* (also known as the *Red Paper*) by Harold Cardinal
41. Gender issues among Indigenous people
42. Two-spirited people
43. Success stories of Indigenous people and organizations
44. Indigenous Peoples after 150 Years of Canadian Confederation
45. Indigenous Peoples and colonization
46. Achieving decolonization
47. Climate change and the Inuit
48. Indigenous science (e.g., rocks as animate)
49. Issues related to the history and development of an Indigenous community
50. Urban reserves

continued

Assignment 5.1: Taking a Stand and Taking Action (continued)

51. Indigenous people and housing
52. Clean drinking water on reserves
53. Indigenous military heroes and/or veterans
54. How Indigenous veterans were treated after returning from the First and Second World Wars
55. Indigenous entrepreneurs
56. Entrepreneurship in First Nations communities
57. Traditional Indigenous economies
58. Indigenous people and the modern economy
59. Economy and resource development
60. Economic challenges
61. Indigenous people and taxation
62. Canadian government's policy to discourage Indigenous people from large-scale agriculture
63. Pre-contact Indigenous agriculture in Manitoba
64. Indigenous people and the justice system
65. Traditional Indigenous justice systems (before contact with Europeans)
66. Contemporary Indigenous justice systems (e.g., restorative justice)
67. Aboriginal Justice Inquiry
68. Justice and the legal system
69. Indigenous people and education
70. Culturally appropriate curriculum in schools
71. Inequality in funding for First Nations and non-First Nations schools
72. Differences in teachers' salaries between First Nations and non-First Nations schools
73. Traditional Indigenous education (before contact with Europeans)
74. Indigenous people's control over their own children's education
75. Missing and murdered Indigenous women and girls
76. Indian day schools
77. Residential schools
78. Truth and reconciliation
79. Jordan's principle (supporting the families of disabled First Nations children living off-reserve)

continued

Assignment 5.1: Taking a Stand and Taking Action (continued)

80. Restoring the sacred bond (supporting Indigenous mothers who are at risk of having their children apprehended)
81. Restitution
82. Elders/Knowledge Keepers
83. Sixties scoop
84. Indigenous children in care
85. Coerced sterilization of Indigenous females
86. Forced relocation of the Inuit, First Nations, and Métis
87. Diet of Indigenous Peoples: past and present
88. Indigenous people and health
89. Indigenous healing
90. Food security in isolated communities (i.e., high price of food in fly-in communities)
91. Indigenous people and addiction
92. Indigenous people and suicide
93. Contemporary Indigenous music and performers (e.g., hip-hop, etc.)
94. Contemporary Indigenous art and artists
95. An issue as it relates to a well-known Indigenous person

(If you want to perform your inquiry on the life of a well-known Indigenous person, make sure that you base it on a **specific issue related to that person** and not just on the life of the person. If your inquiry were simply into the life of an Indigenous person, then you would not be able to take a stand or complete a take-action project. However, you would be able to complete those things if you based it on an issue. That way, you can research the issue, take a stand, and complete a take-action project. One example would be an inquiry into whether Louis Riel was a traitor or a hero. If you are interested in this type of inquiry, discuss it with your tutor/marker.)



continued

Assignment 5.1: Taking a Stand and Taking Action (continued)

Suggestions for Effective Writing

To earn the mark that you want in this assignment, you need to write well so that your tutor/marker understands what you are trying to communicate. Here are some suggestions for doing so:

- Write simple sentences that clearly communicate your thoughts.
- Use a variety of words.
- Make sure that your ideas are well organized and logical.
- Include details that enhance and clarify ideas.
- Write several drafts. Keep reviewing and editing them before writing your final copy.
- Ask someone (like your learning partner) to read your drafts. Ask them if they understand what you are trying to say.

Please reference the **rubric** found at the end of each option while you are completing your assignment. This is how your tutor/marker will grade you. Follow the rubric as closely as possible so that you will get the mark that you want.

Choose Option A or Option B

Read the instructions for Options A and B before choosing which one to complete. If you have any questions about the options, speak to your learning partner or contact your tutor/marker.



Assignment 5.1: Taking a Stand and Taking Action (continued)

Brief Description of Option A: Taking a Stand and Taking Action: Inquiry

You will choose an issue related to Canadian Indigenous Peoples from the list provided. You will then develop four inquiry questions and conduct an inquiry for the purpose of answering one of the four questions. You will not answer the other three questions. **You need access to the Internet and/or a library to complete this option.**

Summary of Steps for Option A

As you complete each step, place a check mark (✓) in the box.

- Step 1. Select one **issue** from the list on pages 8 to 11.
- Step 2. Write **four inquiry questions** on things that you want to know more about. Choose one of those questions for your inquiry. You will not have to answer the other three questions.
- Step 3. Select a **format** for your inquiry. There are suggestions on page 7.
- Step 4. Conduct **research** to answer your inquiry question.
- Step 5. Write your **bibliography**, listing at least four appropriate sources.
- Step 6. Write your **introduction**.
- Step 7. **Answer** your inquiry question by examining at least **two perspectives** and taking a stand on one of them.
- Step 8. Write your **conclusion**.
- Step 9. Write an **outline for a take-action project** based on your answer. (You do not have to complete the take-action project itself, only the outline.)

continued

Assignment 5.1: Taking a Stand and Taking Action (continued)

Brief Description of Option B: Taking a Stand and Taking Action: Reflection and Conversation

You will choose an issue related to Canadian Indigenous Peoples from the list provided. You will then develop four reflection questions and take part in a conversation with someone for the purpose of answering one question. You will not answer the other three questions. You do not need access to the Internet or a library to complete this option.

Summary of Steps for Option B

As you complete each step, place a check mark (✓) in the box.

The following steps are written specifically if your assignment will be in written form. If your assignment will be in a different format (such as an audio or video file), then the steps are the same but you will be recording it instead of writing it.

- Step 1. Select one **issue** from the list on pages 10 to 13.
- Step 2. Write **four inquiry questions** on things that you want to know more about.
- Step 3. Select a **format**. There are suggestions on page 7.
- Step 4. **Prepare** for your conversation. Select a person to talk with. Choose one of your four questions for your reflection and conversation.
- Step 5. **Conduct** the conversation. Keep detailed notes.
- Step 6. Write your **introduction**.
- Step 7. **Answer** your reflection question by talking about at least **two perspectives** and taking a stand on one of them.
- Step 8. Write your **conclusion**.
- Step 9. Write an **outline for a take-action project** based on your answer. (You do not have to complete the take-action project itself, only the outline.)

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action: Inquiry

In this option, you will be conducting an inquiry into an issue of your choice related to Canadian Indigenous Peoples.

Detailed Description

Step 1: The first thing that you need to do is select an **issue** that deals with Indigenous Peoples in Canada. As much as possible, focus on the situation in Manitoba or, even better, in your area, community, city, or neighbourhood. Choose something that is relevant and interesting to you; this will make the assignment easier. Discuss your issue with your learning partner. The list of issues is found on pages 8 to 11. If you would like to inquire into an issue that is not on this list, you will first need to get approval from your tutor/marker.

Remember to choose an issue that is suitable for the take-action project outline. Read Step 8 for more information.

Assessment: See the assessment criteria in **row 1** (Issue, Inquiry Questions, and Introduction) of the Assessment Rubric. It is at the end of Option A on page 35.

Step 2: Write four inquiry questions based on that issue.

What is an inquiry question?

Inquiry questions are open-ended, high-level questions that require research and deep, critical thinking. They require more than simple “yes” or “no” answers or a list of facts, or simple answers. We use inquiry questions to investigate complex issues, so their answers are also complex. Asking inquiry questions is one of the steps that we take to understand different perspectives so that we can choose the perspective that is the most appropriate for an important issue.

Inquiry questions help people to understand not only other perspectives but also the people who hold these perspectives. This gives people the opportunity to understand and get closer to others.

Here are some characteristics of good inquiry questions:

1. They ask a question to which you don't already know the answer.
2. They can be researched. This means that you are able to find information (in a library, on the Internet, etc.) that will help you answer the question.
3. They encourage you to reflect deeply on the issue.
4. They encourage you to research several sources in order to answer the question.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

5. Their answers reflect different perspectives. As a researcher, you try to understand each perspective. You do not have to believe each perspective; you just have to understand it. It is only when you understand it that you can decide whether it is correct or not.
6. They encourage you to draw your own conclusions based on your research and reflection.
7. They evaluate something (i.e., they conclude whether it is true or false, good or bad, etc.)

Examples of inquiry questions

Here are some examples of inquiry questions from a completely different topic: *water pollution*. Use them as a basis for creating your own. The bolded words are often used in inquiry questions. Feel free to use them in yours.

- **“What conclusions can we draw about water pollution** from the research?”
- “Is water pollution **really a serious issue**, since there is so much water and most of the pollution gets dissolved or just goes away?”
- **“How does the pollution affect people who live far** from water?”
- **“What evidence is there** that water pollution is a serious problem?”
- **“What can I do** to alleviate water pollution?”
- **“What would happen** if bodies of water continued to become more polluted?”
- **“Are bodies of water likely to become more or less** polluted in the next decade?”
- **“What can we learn from** water pollution that can help us to deal with other forms of pollution (e.g., air pollution, noise pollution, etc.)?”
- **“What does** the health of fish caught **tell us** about water pollution?”

From your four inquiry questions, **select the one question that you are the most interested in**. The purpose of this assignment will be to answer that question. You will not answer the other three.

Assessment: See the assessment criteria in **row 1** (Issue, Inquiry Questions, and Introduction) of the Assessment Rubric. It is at the end of Option A on page 35.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Step 3: Once you have selected the inquiry question, select the **format** that you will use. It can be an essay or in an alternate format, such as a *PowerPoint* or *Prezi* presentation, a recorded speech or podcast, a web page/blog/wiki, a video, graphic novel, fictional story, a written script for a play, fictional TV show, talk show, or documentary, etc. Ask your learning partner for their input. The choice is yours. However, keep in mind that you must send the final product for assessment and it must meet all of the requirements. So, finish reading the instructions for this assignment carefully before you decide on your format.

The following steps represent **one of several ways** of completing this assignment. If your inquiry is going to be a *PowerPoint* presentation or a video or audio file, then you should still follow this format because you can then use it as a basis or script for your *PowerPoint* presentation, cartoon, fictitious story, or video or audio file. You will not hand in your script. You do not have to follow the steps exactly as they are written, but you need to make sure that your inquiry includes all of the required components:

- one paragraph introduction (at least half a page, double-spaced)
- one or two paragraphs that describe how you conducted your research (about one page, double-spaced)
- at least four paragraphs (each about half of a page, double-spaced) describing how you used your research to answer your inquiry question
- a bibliography containing at least four appropriate sources
- a concluding paragraph (about half a page, double-spaced)
- your take-action project outline, which is composed of the completed questions 1 to 11 on pages 23 to 34

Alternative Formats

If your inquiry will be an **audio file** or **video or audio recording**, then:

- it should be approximately **10 minutes** in length
- please refer to the course introduction for instructions on how to submit your assignment
- you must still hand in the take-action project outline, which is composed of the completed questions 1 to 11 on pages 23 to 34



continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Step 4: Once you have selected your inquiry question and the format, start conducting your research. Identify at least **four appropriate sources** of information. If you have access to a library, make sure that you ask a librarian to help you with your research.

This will become your second paragraph. (The first paragraph is the introduction. Many writers find it easiest to write the introduction towards the end of the process, when they know exactly what they are introducing.) If this paragraph becomes too long, you can break it into two paragraphs.

Describe **how you decided that your sources are appropriate**. For example, you can describe what you read, to whom you spoke, the web pages that you accessed, the articles that you read, etc. How were you able to identify your four appropriate sources? Here are some questions to ask to find out if your sources are appropriate:

- Is the information **accurate**? Some sources contain information that is irrational, misinformed, extreme, or is meant to spread hate. If some information seems inaccurate or exaggerated, then check it against other sources. Websites from governments, non-profit organizations (like museums, etc.), businesses, newspapers, magazines, and universities are usually accurate. Double-check all information. If you can find the same information at several sites, it is more likely to be accurate.
- Is this source **original**? As much as possible, try to find the original source of the information. This is more reliable than using a secondary source of information. Secondary sources often include links or references to the primary source where they found the information. As much as possible, refer to that primary source.
- Do you **understand** the information? Many sources of information, such as scholarly articles, are written for experts who have completed years of university and specialized in that field. They are not written for high school students, so you probably won't understand them. Make sure that you understand everything that you write. If you do not understand certain words, you should define them or substitute a word that you do understand.
- Is the information **current**? If the source is too old, it might no longer be relevant.
- Is the information **complete and balanced**?
- Is the writer an **expert** in that field? Try to find information on the author(s) to see if they are experts. Otherwise, they might only be repeating other people's information.

As you read your sources, look back at your inquiry question and ask yourself whether the information in your sources answer your inquiry question. If not, perhaps this is because your issue moved in a slightly different direction. Feel free to **revise your inquiry question** to reflect this.

Assessment: See the assessment criteria in **row 2** (Research Process and Bibliography) of the Assessment Rubric. It is found at the end of Option A on page 35.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Step 5: Compile all of your sources (at least 4) into a **bibliography** at the end of your inquiry. You can use the bibliographic format of your choice (APA, MLA, etc.), but make sure that your format is consistent for each source. Use your information from step 4.

Assessment: See the assessment criteria in **row 2** (Research Process and Bibliography) of the Assessment Rubric. It is found at the end of Option A on page 35.

Step 6: Write one paragraph for the **introduction**. You could also write the introduction later, after you have written the bulk of the inquiry. Here are some steps that you could follow to write your introduction.

1. Introduce your inquiry.
2. State your issue.
3. Explain why you chose that issue.

Assessment: See the assessment criteria in **row 1** (Issue, Inquiry Questions, and Introduction) of the Assessment Rubric. It is at the end of Option A on page 35.

Step 7: Write at least four paragraphs in which you discuss how you used your research to **answer your inquiry questions**. One way to start is by jotting notes about what you already know about the issue. This will help you discover what you do not yet understand and what you still need to know. Continue to add to your notes as you continue your research. You will **not** hand in your notes.

One way of writing your four paragraphs is to answer the questions below. If the paragraphs are too long, then you can break them up.

- **Paragraph 1.** Describe how you arrived at your inquiry question.
 - State the four inquiry questions that you developed.
 - Describe the process that you followed to choose the question that you used in your inquiry.
 - How did you come up with your final inquiry question?
 - What about this question did you find to be important and/or interesting?
 - Did you have any preconceived answers to this question before you conducted your inquiry? If so, what were they? Do you know why you believed them?
- **Paragraph 2.** Describe the first perspective.
 - State it clearly. Remember, you do not need to believe any of the perspectives; you need only to describe them.
 - Describe the research that supports this perspective.
 - Describe the research that does not support this perspective.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

- **Paragraph 3.** Describe the second perspective, which may be opposed to the first perspective.
 - State it clearly.
 - Describe the research that supports this perspective.
 - Describe the research that does not support this perspective.

If you came across a third or even fourth perspective, you can describe them here. This is optional.

- **Paragraph 4. Take a stand** and describe which perspective gives the best answer to your inquiry.
 - What was it like to describe two opposing perspectives?
 - How did you decide which perspective gave the best answer to your question?
 - Describe the process that you followed to arrive at that conclusion.
 - Did you change your opinion? If so, describe that process.

Assessment: See the assessment criteria in **row 3** (Answering the Inquiry Question) of the rubric. It is found at the end of Option A on page 35.

Step 8: Write the last paragraph, which is a **conclusion**, where you summarize your inquiry and make a final statement about it. Make sure that your conclusions reflect the information found in your sources.

Assessment: See the assessment criteria in **row 4** (Conclusion) of the rubric. It is found at the end of Option A on page 35.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Step 9: Take-Action Project Outline

Introduction

In this step, you will write a **take-action project outline** based on the answer to your inquiry question. You won't implement the project; you will only write the outline. You will answer questions 1 to 11 on pages 23 to 34, and then send those pages to the Distance Learning Unit, along with the rest of this assignment.

A take-action project is a project that regular citizens initiate and lead for the purpose of solving problems and making things better for people and/or the environment. In a take-action project, you show that you can make a real change in your community and in the world.

Take-action projects are different from most school projects, because students actually **do something to improve their community**. Take-action projects usually focus on issues such as poverty, the environment, the justice system, etc.

What is the purpose of your take-action project? It should be related to the perspective that you chose. Let's pretend that your reflection question is the one dealing with water pollution from page 16. *"Is water pollution really a serious issue, since there is so much water and most of the pollution gets dissolved or just goes away?"*

The two perspectives to this question are as follows:

- Water pollution is a serious issue.
- Water pollution is not a serious issue.

If you selected the first perspective, then your take-action project would focus on how water pollution is a serious issue. Since you are going to take action, the purpose of your project might be one of the following:

- make people aware of water pollution and its risks
- put pressure on governments and/or companies and/or individuals to do something about water pollution
- encourage consumers to minimize their pollution of water systems
- raise funds to support an organization that is trying to clean up bodies of water
- ask community and political leaders for their support in reducing water pollution
- organize and/or lead a non-profit organization that is fighting water pollution

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

If you selected the second perspective, then your take-action project would focus on how water pollution is not a serious issue. Since you are going to take action, the purpose of your take-action project might be to

- make people aware of that water pollution is not a problem
- put pressure on governments to spend less money and other resources on water pollution, and direct those resources to a more important project

Samples of Take-Action Projects

Here are two examples of a take-action project related to water pollution. Use them to help you develop your take-action project.

- Clean up a section of riverbank in your community.
- Conduct a survey of attitudes towards water pollution, and then identify areas of misinformation and organize a campaign to communicate accurate information.

In order to develop your take-action project outline, you only need to answer questions 1 to 11 on pages 23 to 34, and then send those pages to the Distance Learning Unit, along with the rest of this assignment. In other words, your answers will make up your outline. This step will help you reflect on your take-action project and give you a brief overview of the effort that needs to go into this kind of project. Your answers will be assessed mainly on how thoroughly you answer the questions, not on how likely that they would result in a successful project. So, read the questions carefully and answer them in detail.

- For questions 5, 6, and 7, make sure that you write the names of **real** leaders, organizations, media outlets, etc. For the other questions, you can make up information as long as it seems reasonable.
- Answer questions 1 to 4 and 8 in complete sentences.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

You will complete and send in pages 23 to 34. This is your take-action project outline.

1. What is your take-action project about? Write a brief **overview** in complete sentences.

2. What is the **purpose** of your take-action project? In other words, describe how it would help people or a community. For example, would it make people more aware of Indigenous issues? Or will it help Indigenous people (directly or indirectly)? Answer in complete sentences.

3. How will this project help to **answer your inquiry question**? Rewrite your question and explain how this project helps to answer it. Answer in complete sentences.

4. Why are you **interested in** or **excited** about this project? Answer in complete sentences.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

5. Which Indigenous leaders or Indigenous organizations will you consult with?

List at least two Indigenous leaders or organizations you would contact so that they can guide you. Next to the names of people, write the organizations that they are associated with and their titles. Next to each name, write down how these individuals and organizations could become involved in your project. Complete the chart below. We have provided two examples for you. These examples also apply to question 6. Some of the information in the examples is fictitious. In your answers, make sure that you write the names of **real people and organizations**.

The document *Indigenous Organizations in Manitoba: A Directory of Groups and Programs Organized by or for First Nations, Inuit and Metis People* contains information on Indigenous organizations in Manitoba. It can be found at <https://www.gov.mb.ca/inr/publications/pubs/indigenous-organizations-in-manitoba.pdf> (IID et al.). You can use it as a resource to complete this assignment.

Name of the Leader/Organization	Leader's Organization and Title	How They Can Help
<i>Juanita Wiens</i>	<i>Member of the Legislature (MLA) for the electoral district that I live in.</i>	<i>She would help me get in contact with people and resources in the Manitoba government that could help me with my project.</i>
<i>Manitoba Indigenous Communities Federation</i>		<i>I will phone the federation's office to ask if someone in their community might be interested in reviewing my project so that it respects Indigenous values.</i>
1.		
2.		

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

6. Whom will you ask to **help** with your project? Include at least **three** school, political, and community leaders. **They will be members of your committee.** Do not include any names from question #5. There might be people or organizations that are already doing something similar to your project. You could ask to partner with them. Make sure that you write the names of **real people and organizations.**

Name of the Leader	Leader's Title	Organization	How They Can Help
1.			
2.			
3.			

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

7. How will you make people **aware** of your project? List at least **three** media outlets (i.e., social media, newspapers, magazines, radio, television, the Internet, etc.) that you would contact to advertise your project.

Some of the information in the examples is fictitious. In your answers, make sure that you write the names of **real media outlets**. If you can, research their costs for advertising (if applicable).

If you have to pay for advertising, include that in your budget (question #9).

Name of the Media Outlet	Type of Media Outlet	How They Can Help	Cost (if applicable)
<i>Central Manitoba Tribune</i>	<i>Community Newspaper</i>	<i>I will buy an advertisement for the rally that we will be holding in Grand Rapids.</i>	<i>\$15.56 for 3 days of print advertising plus 14 days of online advertising, 3 lines of print plus 3 online photos</i>
<i>Facebook</i>	<i>Online social media</i>	<i>I will start a new Facebook page where I can post information and pictures about my project, and invite people to join.</i>	<i>Free</i>
1.			
2.			
3.			

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

8. Describe **one rally or fundraiser** event that you will organize and host for your project. Projects involve several events of different kinds. These include the following:
 - a) Organizational meetings where your committee (you and the people helping with the project) get together to discuss and plan
 - b) Rallies where members of the general public come to learn about and support your project
 - c) Fundraisers where you raise money for your project (Events can also be both rallies and fundraisers at the same time.)

Include the name, purpose, and description of **one event**, as well as a description of the people you would like to attract to this event. Include estimated expenses and the funds that you expect to raise (if it is a fundraiser). The information does not have to be true. In other words, you can just make it up as long as it seems reasonable. We have completed an example of an organizational meeting for you. Use it as a model to develop your rally/fundraiser event on the facing page.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Example: Inaugural Organization Meeting

Introduction

Our inaugural (first) organizational meeting will take place at the Central Manitoba

Cultural Centre on February 23, 2021, from 2:00 to 4:00.

Purpose

I will host this meeting, where my committee and I will discuss and plan the details of the

project, which is promoting reconciliation between Indigenous and non-Indigenous people.

Goal

After welcomes and introductions, we will plan our first rally and fundraising event.

Attendees

My committee consists of the members listed in #6, of the Indigenous leaders listed in #5,

and a representative from the Central Manitoba Reconciliation Committee, because they

are doing work similar to us.

Expenses (and income when appropriate)

The cost of this meeting will be approximately \$55, with \$20 for renting the room at the

Centre and \$35 for refreshments. This meeting will not generate any income.

On the following page, write **your description** of a rally or fundraising event (or an event that is both a rally and fundraiser) under each subheading.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Introduction

Purpose

Goal

Attendees

Expenses (and income when appropriate)

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

9. What will be your **budget**? Complete the budget worksheet with at least **twelve items**. Include the following:
- Possible **sources of income**, such as fundraising events; a crowdfunding page (such as GoFundMe, etc.); donations from attendees at rallies; contributions from yourself, your school, friends and family, or a non-profit organization
 - Possible **expenses**, including advertising costs, posters, office supplies, refreshments, etc.

Here is a sample statement. Refer to it as you complete the blank one on the following page. Note that the Total Budgeted Income should be the same as Total Budgeted Expenses. Try to make it realistic.

Sample Budgeted Income and Expense Statement		
TOTAL BUDGETED INCOME		\$720
Fundraising events		
▪ May 13, 2021, car wash	\$70	
▪ October 19, 2021, car wash	\$60	
▪ Bake sale	\$40	
Contributions from individuals	\$200	
Donations from attendees at rallies	\$100	
GoFundMe page	\$250	
TOTAL BUDGETED EXPENSES		\$720
Organizational Meeting Costs		
▪ February 23, 2021	\$60	
▪ May 27, 2021	\$50	
June 21, 2021, Rally		
▪ Sound system rental	\$120	
▪ Table & chairs rental	\$140	
▪ Insurance	\$70	
Office Supplies	\$80	
Advertising	\$100	
Posters	\$100	

This number is the total of all the items under "TOTAL BUDGETED INCOME."

This number is the total of all the items under "TOTAL BUDGETED EXPENSES."

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

10. What is the **timeline** for this project? Create a timeline of the entire duration of the project with **at least seven items or events**. Make sure that
- your answers include any dates or events that you wrote in the rest of this question (such as the budget in #9)
 - the sequence of events is in a logical order

Here is a sample timeline that you can refer to when you create your own on the next page.

Date	Item or Event
1. January 2021	<i>Select and Contact Committee Members Contact Indigenous Organizations to Request Consultation</i>
2. February 23, 2021	<i>Inaugural Organizational Meeting</i>
3. March 12, 2021	<i>Organizational Meeting to Consult and Collaborate with Indigenous Organizations</i>
4. May 13, 2021	<i>Car Wash</i>
5. May 27, 2021	<i>Organizational Meeting to Plan for the Rally</i>
6. May 28–June 21, 2021	<i>Prepare for the Rally</i>
7. June 21, 2021	<i>Rally</i>
8. June 23, 2021	<i>Organizational Meeting to Debrief from the Rally</i>
9. October 19, 2021	<i>Car Wash</i>

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Date	Item or Event
1.	
2.	
3.	
4.	
5.	
6.	
7.	

Assessment: See the assessment criteria in **row 5** (take-action project outline) of the rubric. It is found at the end of Option A on page 35.

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

11. Describe at least **two risks** associated with your project on the chart below. Risks might include incidents such as fire, injuries, theft, damages, etc. Make sure that your answers are realistic. Then describe what you can do to minimize these risks and/or prepare for an incident. We have completed one for you as an example.

Risks	How to Minimize and/or Prepare for an Incident
<i>Electrocution hazard from the rented sound system during the June 21, 2021, rally</i>	<ul style="list-style-type: none"> ■ <i>Ensure that there is sufficient insurance coverage for the event</i> ■ <i>Have a certified electrician inspect the sound system before the event</i>
1.	
2.	

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Assessment Rubric for Assignment 5.1, Option A Taking a Stand and Taking Action (100 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Issue, Inquiry Questions, and Introduction (Steps 1, 4, and 6)		The inquiry includes both required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated inquiry questions based on an appropriate issue 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated inquiry questions based on an appropriate issue 	The introduction does not exist, or misses both required items.	_____/2 Total x 5 (possible 10 marks)
2. Research Process and Bibliography (Steps 4 and 5)	The inquiry includes a clear and thorough <ul style="list-style-type: none"> ■ description of the process by which the student conducted the research ■ bibliography containing 4 appropriate sources 	The inquiry includes an adequate <ul style="list-style-type: none"> ■ description of the process by which the student conducted the research ■ bibliography containing 4 appropriate sources 	The inquiry includes an inadequate <ul style="list-style-type: none"> ■ description of the process by which the student conducted the research ■ bibliography 	The inquiry lacks <ul style="list-style-type: none"> ■ a description of the process by which the student conducted the research ■ a bibliography 	_____/3 Total x 4 (possible 12 marks)
3. Answering the Inquiry Question (Step 7)	The inquiry <ul style="list-style-type: none"> ■ includes a clear and thorough discussion of the inquiry question ■ includes a clear and thorough discussion of at least 2 perspectives ■ is based on all of the 4 appropriate sources of information ■ is completely written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an adequate discussion of the inquiry question ■ includes an adequate discussion of at least 2 perspectives ■ is based on 3 appropriate sources of information ■ is mostly written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ includes an inadequate discussion of the inquiry question ■ includes an inadequate discussion of at least 2 perspectives ■ is based on 1 or 2 sources of information ■ is partially written in the student's own words 	The inquiry <ul style="list-style-type: none"> ■ lacks a discussion of the inquiry question ■ does not discuss 2 perspectives ■ is not based on appropriate sources of information ■ is not written in the student's own words 	_____/3 Total x 12 (possible 36 marks)
4. Conclusion (Step 8)		The inquiry includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the inquiry and final statement ■ connection to the information in the sources 	The inquiry lacks one of the following required items: <ul style="list-style-type: none"> ■ a summary of the inquiry and final statement ■ connection to the information in the sources 	The inquiry is missing , or lacks both required items: <ul style="list-style-type: none"> ■ a summary of the inquiry and final statement ■ connection to the information in the sources 	_____/2 Total x 3 (possible 6 marks)

continued

Assignment 5.1 Option A: Taking a Stand and Taking Action (continued)

Assessment Rubric for Assignment 5.1, Option A (continued) Taking a Stand and Taking Action (100 marks)					
Assessment Category	Assessment Criteria In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
5. Take-Action Project Outline (Step 9)	<p>The outline includes all three of the following required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>The outline lacks one of the following required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>The outline lacks two of the following required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>The outline is missing, or lacks all required items:</p> <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ names of real leaders, organizations, media outlets, etc., for questions 5, 6, and 7 ■ questions 1 to 4 and 8 are answered in complete sentences 	<p>____/3 Total x 12 (possible 36 marks)</p>
Total Marks					____/100

Assignment 5.1 Option B: Taking a Stand and Taking Action: Reflection and Conversation

In this option, you will be **reflecting** on a question of your choice related to Canadian Indigenous Peoples. You will also be having a **conversation** with somebody—maybe your learning partner—to get their point of view on the question. You **do not need access to the Internet and/or a library** to complete this option. You may conduct some research, but you do not have to.

Detailed Description

Step 1: The first thing that you need to do is select an **issue** that deals with Indigenous Peoples in Canada. As much as possible, focus on the situation in Manitoba or—even better—in your area, community, city, or neighbourhood. Choose something that is relevant and interesting to you; this will make the assignment easier. Discuss your issue with your learning partner. The list of issues is found on pages 10 to 13. If you would like to reflect on an issue that is not on this list, you will first need to get approval from your tutor/marker.

Remember to choose an issue that is suitable for the take-action project outline. Read Step 8 for more information.

Assessment: See the assessment criteria in **row 1** (Issue, Reflection Question, and Introduction) of the Assessment Rubric. It is at the end of Option B on page 57.

Step 2: Write four reflection questions based on that issue.

What are reflection questions?

Reflection questions are designed to encourage people to think and talk about complex issues. They are open-ended, high-level questions that require dialogue and deep, critical thinking. They require more than simple “yes” or “no” answers or a list of facts, or simple answers. We use reflection questions to investigate complex issues, so their answers are also complex. Asking reflection questions is one of the steps that we take to understand different perspectives so that we can choose the perspective that is the most appropriate for an important issue.

Reflection questions help people understand—not only other perspectives, but also the people who hold those perspectives. This gives people the opportunity to understand and get closer to others.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Here are some characteristics of good reflection questions:

- They ask a question to which you don't already know the answer.
- They encourage you to reflect deeply on the issue.
- They encourage you to speak to others to find out their perspectives.
- Their answers reflect different perspectives. As a student, try to understand the other perspective(s). You do not have to believe each perspective; you just have to understand it. It is only when you understand it that you can decide whether it is appropriate or not.
- They encourage you to draw your own conclusions based on your conversations and reflection.
- They evaluate something—that is, they conclude whether it is true or false, good or bad, etc.

Examples of Reflection Questions

Here are some examples of reflection questions from a completely different topic: water pollution. Use them as a basis for creating your own. Bolded words are often used in reflection questions. Feel free to use them in yours.

- **“How do you feel about** water pollution?”
- “Do you feel that water pollution is **really a serious issue**, since there is so much water and most of the pollution gets dissolved or just goes away?”
- **“Should I do anything** to alleviate water pollution?”
- **“What could I do** to alleviate water pollution?”
- **“Is it possible** to stop polluting bodies of water, since it is an international problem and it is impossible to control all of the countries?”
- **“Why should I care** about water pollution when most other people don't?”

In step 4, you will select one of your reflection questions and then reflect and have a conversation about it.

Assessment: See the assessment criteria in **row 1** (Issue, Reflection Question, and Introduction) of the Assessment Rubric. It is at the end of Option B on page 57.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Step 3: Select the **format** that you will use. It can be an essay or in an alternate format, such as a *PowerPoint* or *Prezi* presentation, a recorded speech or podcast, a web page/blog/wiki, a video, graphic novel, fictional story, a written script for a play, fictional TV show, talk show, or documentary, etc. Ask your learning partner for their input. The choice is yours. However, keep in mind that you must send the final product for assessment and it must meet all of the requirements. So, finish reading the instructions for this assignment carefully before you decide on your format.

The following steps represent **one of several ways** of completing this assignment. If your reflection is going to be a *PowerPoint* presentation or video or audio file, then you should still follow this format, because you can then use it as a basis or script for your *PowerPoint* presentation, cartoon, fictitious story, or video or audio file. You will not hand in your script. You do not have to follow the steps exactly as they are written, but you need to make sure that your reflection includes all of the required components:

- one paragraph introduction (at least half a page, double-spaced)
- one or two paragraphs that describe how you conducted your research (about one page, double-spaced)
- at least five paragraphs (each about half of a page, double-spaced) describing a summary of how the reflection and conversation answered the reflection question
- a concluding paragraph (about half a page, double-spaced)
- Your take-action project outline, which is composed of the completed questions 1 to 11 on pages 45 to 56.

Alternative Formats

If your inquiry will be an **audio file** or **video or audio recording**, then:

- it should be approximately **10 minutes** in length
- please refer to the course introduction for instructions on how to submit your assignment
- you must still hand in the take-action project outline, which is composed of the completed questions 1 to 11 on pages 45 to 56.



continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Step 4: Select someone to have a conversation with. This can be almost anybody. The person should be approximately your age or older. They may or may not be familiar with Indigenous issues.

Once you have chosen this person, ask them to help you select the reflection question that you will be reflecting on and having a conversation about. **Select the one question that you and the other person are most interested in.** That will make your assignment more interesting. The purpose of this assignment will be to reflect on and have a conversation about that one question. You will not work with the other three questions.

Now that you have picked a question, consider what you already know about the issue and what you have read in the lesson. Jot down some **notes** about what you already know. This is important because it might help you come up with new ideas. Ask the other person if they would also like to jot down some ideas. You will **not** hand in the notes.

Step 5: Conduct the conversation with the other person. Start by asking the other person to share their thoughts about the reflection question that you have chosen and about the issue that it is based on. Share **your thoughts**. Encourage them to share **their thoughts**.

Discuss how each of you can **apply** your thoughts to your lives. If you are having a hard time getting started, ask yourselves questions like the following:

1. “What is one new, important thing that I have learned about this issue?”
2. “What is one new, important thing that I have learned about Indigenous Peoples?”
3. “Do I now feel differently about this issue? If so, how have my ideas changed?”
4. “Do I now feel differently about Indigenous Peoples? If so, how have my ideas changed?”
5. “Is there something that organizations, such as various levels of government, First Nations organizations, not-for-profit organizations, etc., can do in regards to this issue? If so, what could they do?”

Keep a detailed record of the conversation. Continue the conversation until you have discussed at least **two perspectives** on your reflection question.

Now you are ready to start writing your reflection. Make sure that you write several drafts and keep reviewing and editing them before writing your final copy.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Step 6: Write one paragraph for the **introduction**. You could also write the introduction later, after you have written the bulk of the reflection. Here are some steps that you could follow to write your introduction.

1. Introduce your reflection and conversation.
2. State your issue.
3. Explain why you chose that issue.

Assessment: See the assessment criteria in **row 1** (Issue, Reflection Question, and Introduction) of the Assessment Rubric. It is at the end of Option B on page 57.

Step 7: Write at least four paragraphs in which you discuss how you **answered your reflection question**. One way of writing your four paragraphs is to answer the questions below. If the paragraphs are too long, then you can break them up.

- **Paragraph 1.** Describe how you arrived at your reflection question.
 - State the four reflection questions that you developed.
 - Describe the process that you followed to choose the question that you used in your reflection.
 - How did you come up with your final reflection question?
 - What about this question did you find to be important and/or interesting?
 - Did you have any preconceived answers to this question before you conducted your reflection and conversation? If so, what were they? Do you know why you believed them?
- **Paragraph 2.** Describe the first perspective.
 - State it clearly.
 - Describe the ideas that support this perspective.
 - Describe the ideas that do not support this perspective.
- **Paragraph 3.** Describe the second perspective, which may be opposed to the first perspective.
 - State it clearly.
 - Describe the ideas that support this perspective.
 - Describe the ideas that do not support this perspective.

If you came across a third or even fourth perspective, you can describe them here. This is optional.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

- **Paragraph 4.** Describe how you and/or the other person might be able to apply this issue to your lives.
 - Would you and/or the other person consider doing anything differently? If so, what is it?
- **Paragraph 5. Take a stand** and describe which perspective gives the best answer to your reflection.
 - What was it like to describe two opposing perspectives?
 - Describe one instance in which you and the other person disagreed.
 - Describe one instance in which you and the other person agreed.
 - How did you decide which perspective gave the best answer to your question?
 - Describe the process that you followed to arrive at that conclusion.
 - Did you change your opinion? If so, describe that process.

Assessment: See the assessment criteria in **row 2** (Summary of the Reflection and Conversation Answering the Reflection question) of the rubric. It is found at the end of Option B on page 57.

Step 8: Write the last paragraph, which is a **conclusion**, where you summarize your reflection and conversation and make a final statement.

Assessment: See the assessment criteria in **row 4** (Conclusion) of the Assessment Rubric. It is found at the end of Option B on page 57.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Step 9: Take-Action Project Outline

Introduction

In this step, you will write a **take-action project outline** based on the answer to your reflection question. You won't implement the project; you will only write the outline. You will answer questions 1 to 11 on pages 45 to 56, and then send those pages to the Distance Learning Unit, along with the rest of this assignment.

A take-action project is a project that regular citizens initiate and lead for the purpose of solving problems and making things better for people and/or the environment. In a take-action project, you show that you can make a real change in your community and in the world.

Take-action projects are different from most school projects, because students actually **do something to improve their community**. Take-action projects usually focus on issues such as poverty, the environment, the justice system, etc.

What is the purpose of your take-action project? It should be related to the perspective that you chose. Let's pretend that your reflection question is the one dealing with water pollution from page 16. *"Is water pollution really a serious issue, since there is so much water and most of the pollution gets dissolved or just goes away?"*

The two perspectives to this question were as follows:

- Water pollution is a serious issue.
- Water pollution is not a serious issue.

If you selected the first perspective, then your take-action project would focus on how water pollution is a serious issue. Since you are going to take action, the purpose of your project might be one of the following:

- make people aware of water pollution and its risks
- put pressure on governments and/or companies and/or individuals to do something about water pollution
- encourage consumers to minimize their pollution of water systems
- raise funds to support an organization that is trying to clean up bodies of water
- ask community and political leaders for their support in reducing water pollution
- organize and/or lead a non-profit organization that is fighting water pollution

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

If you selected the second perspective, then your take-action project would focus on how water pollution is not a serious issue. Since you are going to take action, the purpose of your take-action project might be to

- make people aware that water pollution is not a problem
- put pressure on governments to spend less money and other resources on water pollution, and direct those resources to a more important project

Samples of Take-Action Projects

Here are two examples of a take-action project related to water pollution. Use them to help you develop your take-action project.

- Clean up a section of riverbank in your community.
- Conduct a survey of attitudes towards water pollution, and then identify areas of misinformation and organize a campaign to communicate accurate information.

In order to develop your take-action project outline, you only need to answer questions 1 to 11 on pages 45 to 56, and then send those pages to the Distance Learning Unit, along with the rest of this assignment. In other words, your answers will make up your outline. This step will help you reflect on your take-action project and give you a brief overview of the effort that needs to go into this kind of project. Your answers will be assessed mainly on how thoroughly you answer the questions, not on how likely that they would result in a successful project. So read the questions carefully and answer them in detail. Answer questions 1 to 4 and 8 in complete sentences.

You will complete and send in pages 45 to 56. This is your take-action project outline.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

1. What is your take-action project about? Write a brief **overview** in complete sentences.

2. What is the **purpose** of your take-action project? In other words, describe in complete sentences how it would help people or a community. For example, would it make people more aware of Indigenous issues? Or will it help Indigenous people (directly or indirectly)? Answer in complete sentences.

3. How will this project help to **answer your reflection question**? Rewrite your question and explain, in complete sentences, how this project helps to answer it. Answer in complete sentences.

4. Why are you **interested** in or **excited** about this project? Answer in complete sentences.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

5. Which Indigenous leaders or Indigenous organization will you consult with?

List at least two Indigenous leaders or organizations you would contact so that they can guide you. Next to the names of people, write the organizations that they are associated with and their titles. Next to each name, write down how these individuals and organizations could become involved in your project. Complete the chart below. We have provided two examples for you. These examples also apply to question 6. Some of the information in the examples is fictitious. You can write the names of **real or fictitious** people and organizations.

The document *Indigenous Organizations in Manitoba: A Directory of Groups and Programs Organized by or for First Nations, Inuit and Metis People* contains information on Indigenous organizations in Manitoba. It can be found at <https://www.gov.mb.ca/inr/publications/pubs/indigenous-organizations-in-manitoba.pdf> (IID et al.). You can use it as a resource to complete this assignment.

Name of the Leader/Organization	Leader's Organization and Title	How They Can Help
<i>Juanita Wiens</i>	<i>Member of the Legislature (MLA) for the electoral district that I live in.</i>	<i>She would help me get in contact with people and resources in the Manitoba government that could help me with my project.</i>
<i>Manitoba Indigenous Communities Federation</i>		<i>I will phone the federation's office to ask if someone in their community might be interested in reviewing my project so that it respects Indigenous values.</i>
1.		
2.		

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

6. Whom will you ask to **help** with your project? Include at least **three** school, political, and community leaders. **They will be members of your committee.** Do not include any names from question #5. There might be people or organizations that are already doing something similar to your project. You could ask to partner with them. You can write the names of **real or fictitious people** and organizations.

Name of the Leader	Leader's Title	Organization	How They Can Help
1.			
2.			
3.			

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

7. How will you make people **aware** of your project? List at least **three** media outlets (i.e., social media, newspapers, magazines, radio, television, the Internet, etc.) that you would contact to advertise your project.

Some of the information in the examples is fictitious. The names of real media outlets can be **real or fictitious**.

If you have to pay for advertising, include that in your budget (question #9).

Name of the Media Outlet	Type of Media Outlet	How They Can Help	Cost (if applicable)
<i>Central Manitoba Tribune</i>	<i>Community Newspaper</i>	<i>I will buy an advertisement for the rally that we will be holding in Grand Rapids.</i>	<i>\$15.56 for 3 days of print advertising plus 14 days of online advertising, 3 lines of print plus 3 online photos</i>
<i>Facebook</i>	<i>Online social media</i>	<i>I will start a new Facebook page where I can post information and pictures about my project, and invite people to join.</i>	<i>Free</i>
1.			
2.			
3.			

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

8. Describe **one rally or fundraiser** event that you will organize and host for your project. Projects involve several events of different kinds. These include the following:
- a) Organizational meetings where your committee (you and the people helping with the project) get together to discuss and plan
 - b) Rallies where members of the general public come to learn about and support your project
 - c) Fundraisers where you raise money for your project (Events can also be both rallies and fundraisers at the same time.)

Include the name, purpose, and description of **one event**, as well as a description of the people you would like to attract to this event. Include estimated expenses and the funds that you expect to raise (if it is a fundraiser). The information does not have to be true. In other words, you can just make it up as long as it seems reasonable. We have completed an example of an organizational meeting for you. Use it as a model to develop your rally/fundraiser event on the facing page.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Example: Inaugural Organization Meeting

Introduction

Our inaugural (first) organizational meeting will take place at the Central Manitoba

Cultural Centre on February 23, 2021, from 2:00 to 4:00.

Purpose

I will host this meeting, where my committee and I will discuss and plan the details of the project, which is promoting reconciliation between Indigenous and non-Indigenous people.

Goal

After welcomes and introductions, we will plan our first rally and fundraising event.

Attendees

My committee consists of the members listed in #6, of the Indigenous leaders listed in #5, and a representative from the Central Manitoba Reconciliation Committee, because they are doing work similar to us.

Expenses (and income when appropriate)

The cost of this meeting will be approximately \$55, with \$20 for renting the room at the Centre and \$35 for refreshments. This meeting will not generate any income.

On the following page, write **your description** of a rally or fundraising event (or an event that is both a rally and fundraiser) under each subheading.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Introduction

Purpose

Goal

Attendees

Expenses (and income when appropriate)

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

9. What will be your **budget**? Complete the budget worksheet with at least **twelve items**. Include the following:
- Possible **sources of income**, such as fundraising events; a crowdfunding page (such as GoFundMe, etc.); donations from attendees at rallies; contributions from yourself, your school, friends and family, or a non-profit organization
 - Possible **expenses**, including advertising costs, posters, office supplies, refreshments, etc.

Here is a sample statement. Refer to it as you complete the blank one on the following page. Note that the Total Budgeted Income should be the same as Total Budgeted Expenses. Try to make it realistic.

Sample Budgeted Income and Expense Statement		
TOTAL BUDGETED INCOME		\$720
Fundraising events		
▪ May 13, 2021, car wash	\$70	
▪ October 19, 2021, car wash	\$60	
▪ Bake sale	\$40	
Contributions from individuals	\$200	
Donations from attendees at rallies	\$100	
GoFundMe page	\$250	
TOTAL BUDGETED EXPENSES		\$720
Organizational Meeting Costs		
▪ February 23, 2021	\$60	
▪ May 27, 2021	\$50	
June 21, 2021, Rally		
▪ Sound system rental	\$120	
▪ Table & chairs rental	\$140	
▪ Insurance	\$70	
Office Supplies	\$80	
Advertising	\$100	
Posters	\$100	

This number is the total of all the items under "TOTAL BUDGETED INCOME."

This number is the total of all the items under "TOTAL BUDGETED EXPENSES."

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

10. What is the **timeline** for this project? Create a timeline of the entire duration of the project with **at least seven items or events**. Make sure that
- your answers include any dates or events that you wrote in the rest of this question (such as the budget in #9)
 - the sequence of events is in a logical order

Here is a sample timeline that you can refer to when you create your own on the next page.

Date	Item or Event
1. January 2021	Select and Contact Committee Members Contact Indigenous Organizations to Request Consultation
2. February 23, 2021	Inaugural Organizational Meeting
3. March 12, 2021	Organizational Meeting to Consult and Collaborate with Indigenous Organizations
4. May 13, 2021	Car Wash
5. May 27, 2021	Organizational Meeting to Plan for the Rally
6. May 28–June 21, 2021	Prepare for the Rally
7. June 21, 2021	Rally
8. June 23, 2021	Organizational Meeting to Debrief from the Rally
9. October 19, 2021	Car Wash

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Date	Item or Event
1.	
2.	
3.	
4.	
5.	
6.	
7.	

Assessment: See the assessment criteria in **row 5** (take-action project outline) of the rubric. It is found at the end of Option A on page 57.

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

11. Describe at least **two risks** associated with your project on the chart below. Risks might include incidents such as fire, injuries, theft, damages, etc. Make sure that your answers are realistic. Then describe what you can do to minimize these risks and/or prepare for an incident. We have completed one for you as an example.

Risks	How to Minimize and/or Prepare for an Incident
<i>Electrocution hazard from the rented sound system during the June 21, 2021, rally</i>	<ul style="list-style-type: none"> ■ <i>Ensure that there is sufficient insurance coverage for the event</i> ■ <i>Have a certified electrician inspect the sound system before the event</i>
1.	
2.	

continued

Assignment 5.1 Option B: Taking a Stand and Taking Action (continued)

Assessment Rubric for Assignment 5.1, Option B Taking a Stand and Taking Action: Reflection and Conversation (100 marks)					
Assessment Category	Assessment Criteria				
	In general, you need to demonstrate the following to receive the specified marks:				
	3 Marks	2 Marks	1 Mark	0 Mark	Marks
1. Issue, Reflection Questions, and Introduction (Steps 1, 2, and 6)		The assignment includes both required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated reflection questions based on an appropriate issue 	The assignment lacks one of the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated reflection questions based on an appropriate issue 	The assignment does not include the following required items: <ul style="list-style-type: none"> ■ clear and complete introduction ■ four clearly stated reflection questions based on an appropriate issue 	____/2 Total x 5 (possible 10 marks)
2. Summary of the Reflection and Conversation Answering the Reflection Question (Step 7)	The assignment includes all four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	The assignment includes three of the four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	The assignment includes one or two of the four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	The assignment lacks the four required elements: <ul style="list-style-type: none"> ■ description of how the students arrived at their reflection question ■ description of the first perspective ■ description of the second perspective ■ description of how the student and other person might apply the issue to their lives ■ description of how the student selected the perspective that gave the best answer 	____/3 Total x 16 (possible 48 marks)
3. Conclusion (Step 8)		The reflection includes both of the required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	The reflection lacks one of the following required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	The reflection is missing or lacks both required items: <ul style="list-style-type: none"> ■ a summary of the reflection and conversation ■ a final statement about the assignment 	____/2 Total x 3 (possible 6 marks)
4. Take-Action Project Outline (Step 9)	The outline includes both of the following required items: <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ questions 1 to 4 and 8 are answered in complete sentences 	The outline lacks one of the following required items: <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ questions 1 to 4 and 8 are answered in complete sentences 	The outline includes inadequate answers to all questions.	The outline is missing or lacks all required items: <ul style="list-style-type: none"> ■ thorough and detailed answers to all questions ■ questions 1 to 4 and 8 are answered in complete sentences 	____/3 Total x 12 (possible 36 marks)
Total Marks					____/100

Notes



Submitting Your Assignment

It is now time for you to submit your assignment from Module 5 to the Distance Learning Unit so that you can receive some feedback on how you are doing in this course. Remember that you must submit all the assignments in this course before you can receive your credit.

Make sure you have completed all parts of your Module 5 assignment and organize your material in the following order:

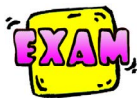
- Module 5 Cover Sheet (found at the end of the course Introduction)
- Assignment 5.1: Taking a Stand and Taking Action
 - Option A: Taking a Stand and Taking Action: Inquiry
(Be sure to include your take-action project outlines, pages 23 to 34)
OR
 - Option B: Taking a Stand and Taking Action: Reflection and Conversation
(Be sure to include your take-action project outlines, pages 45 to 56)

The instructions for submitting your assignments are provided in the course Introduction. Follow all instructions carefully.

Notes

LESSON 2: EXAMINATION PREPARATION

Introduction



Wow! This has been quite a journey. You have learned so much in this course. Now you have a chance to show what you have learned.

You will complete this examination while being supervised by a proctor. You should already have made arrangements to have the examination sent to the proctor from the Distance Learning Unit. If you have not already done so, the instructions are in the course Introduction.

The examination is worth 100 marks. This is 30% of your final grade. You will be given 3 hours to complete the examination. When you have completed your examination, the examination proctor will then forward it to the Distance Learning Unit for assessment.

What's on the Examination?

Below is a breakdown of what your examination will look like.

EXAMINATION SECTION	MARK VALUE
Part A: Vocabulary	20 marks
Part B: Short Answer or Graphic Organizer	30 marks
Part C: Questions with Hints	30 marks
Part D: Essay Outlines	20 marks
Total	100 marks

Now that you know what is going to be on the exam, how do you prepare for it? Read on to find out.

Practice Examination and Answer Key

To help you succeed in your examinations, you will have an opportunity to complete a practice examination and then check your answers in its answer key. The examination and answer key are found in the learning management system (LMS). If you do not have access to the Internet, contact the Distance Learning Unit at 1-800-465-9915 to obtain a copy of the practice examination and its answer key.

This practice examination is similar to the actual examination you will be writing. The only difference is that the practice examination contains only **one** essay outline question in Part D. In the actual final examination, there will be four essay outline questions and you will be required to answer **two** of them.

When you complete the practice examination, pretend that it is an actual examination. Answer all of the questions and then check your answers. Among other things, completing the practice examination will give you the confidence you need to do well on your actual examination.

Preparing for ANY Examination

In every course you take, the content, the teacher, and the format of the examination may differ, but the skills you will work on here can help you to prepare for any examination or test. Each of the sections you read will follow a format:

- The first part will tell you how to prepare for ANY exam.
- The second part will tell you how to prepare for THIS exam.

Properly preparing for an exam takes a lot of time but it is worth it. When you take the extra time to organize and prepare, you will find that you remember so much more. You may be surprised by how well you do. Above all else, keep positive. When you feel good, your brain remembers more. If your head starts to hurt or you are not feeling well, listen to your body and take a break. Reward yourself regularly for your hard work with regular breaks, tasty treats, exercise, and short activities that you enjoy.

Vocabulary: Part A of Your Examination

In every course, there are words that are hard to remember. When you prepare for an exam, take the most important words that are difficult for you and make vocabulary cards for them.

How do you know if words are important to learn? Important words to know include:

- words that are repeated over and over again in a chapter or in the whole course
- words that are bolded or italicized and are found in the glossary of your text

Once you have a list of words that you need to know, make vocabulary cards for them. For this exam, you already know that there will be a vocabulary section. In this section, you will create five vocabulary cards out of a list of 10 given vocabulary words. In the card, you have “example,” “definition,” and “picture.” You will have to fill out two of these options for each vocabulary card. Below is a sample vocabulary card.

Word: <i>colonization</i>
Example: <i>The Spanish Crown initially sponsored the explorer Christoforo Colombo (also known as Christopher Columbus) to find a new route to India. He landed in the Americas, including North and Central America. The purpose of the second and later expeditions was expansion and conquest of local groups. Many Spanish people moved to the new territories, creating colonies. Often, many Indigenous peoples died as a result of battle, resistance, or disease.</i>
Definition: <i>When one country sets up settlements in another land and controls part or all of that land. The goal is to make money, usually from the resources such as fish, wood, minerals, and metals.</i>

All of the words that will show up in the vocabulary section of the exam are bolded words from the course. These words are defined in-text, and a second definition can be found in the glossary in Appendix A. In addition, you can use any vocabulary cards you created during the course to help you study.

But wait a minute! There are almost 70 words in the glossary. That's too many! What to do? First, find a quiet place to study and get a pen or pencil, a highlighter, and some paper. Go through the glossary list. For each word, give a definition, example, and picture. If you are not happy with your answer, highlight the word. Once you have gone through all of the glossary words, create vocabulary cards for all the words that you highlighted. If you already made cards for these words, you can just add them to your pile. Once you have created your vocabulary cards, put them somewhere safe and go to the next step in the exam preparation.



The glossary tells you where to find each vocabulary word in the course. For example, **Aboriginal (M1L2)** means that in Module 1, Lesson 2, you can find the term Aboriginal. If you go there, you will find a different definition as well as more information about the term.

Learning Activities and Assignments

In any course, your learning activities and assignments are the best references when studying, because some of your examination questions will be similar to the questions on your learning activities and assignments. Take them out. Find a quiet space to study. Have a pen or pencil, highlighter, and some paper handy.

Follow the instructions below as you read through your learning activities and assignments.

For each learning activity, do the following:

- Read the learning activity answers/assignments that you created.
- Read the learning activity answers provided in the course or the feedback provided by your tutor/marker.
- Study the learning activity answer keys found at the end of each module because some of them contain questions and answers that will be on the examination. Do not focus on those learning activity questions that ask for a personal response because these are not likely to be on an examination.
- Read only the questions and try to say or write down an answer.
- Check the answer against the answers you read. If you did not do well, highlight or put a star next to the question. You will revisit these answers later.
- If you are having trouble understanding a question or you do not know how to complete a graphic organizer, put a question mark next to it.

Take regular breaks to refresh your mind. Try having a healthy snack, taking a walk, or chatting with a friend.

Organizing Your Learning Activities and Assignments

Now that you know what you need to work on, it's time to organize it. You will need quite a bit of paper and a pen or pencil. Take out a fresh piece of paper. Title it "Learning Activities to Study." Start with the first learning activity and find each star or highlighted question. For each question, do the following:

1. Rewrite the question on the "Learning Activities to Study" paper.
2. Write down the learning activity number and the question number (e.g., LA 1.2, Q3 means Learning Activity 1.2, Question 3).
3. Write down a good answer for this question using both your old answer and the answer key. Use a different piece of paper to keep things organized.
 - a) Do not copy the answer key. Use your own words.
 - b) Try to use point form instead of full sentences, as that will be easier to study. (Just remember that in the exam, you will have to write full sentences.)

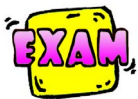
Repeat steps 1–3 for the assignments. Then, take out another piece of paper and title it "Questions to Ask." Find all of the question marks you put down. For each question mark, do the following:

1. Rewrite the question on the "Questions to Ask" paper.
2. Write down the learning activity number and the question number (e.g., LA 1.2, Q3 means Learning Activity 1.2, Question 3).
3. Write down what you don't understand about the question.

Talk to your learning partner, a family member, or a friend about your questions. If you cannot find answers to your questions, contact your tutor/marker. It may be a good idea to email your tutor/marker your questions so that he or she can take some time to provide answers that will be helpful to you. If you prefer to talk with the tutor/marker on the phone, you can always request a phone call in your email. Do your best to have all of your questions answered. This will help you in the exam.

Study Time!

All the exam preparation you did has helped to prepare you for the exam. You have already been studying. Now that you are organized, you can have some fun with your notes. Below are some recommendations.



If you have not already arranged for an exam time, do this now.

Vocabulary Cards

Vocabulary cards are a great way to study any subject. As you study, remember that you cannot learn all the vocabulary words in one day. It is simply too much information. Be patient with yourself and reward yourself.



Note: You will not be marked on spelling for these words. While it is important to know how to spell words correctly, this is not your focus when studying for the examination.

Lesson Summary

You have just finished the final lesson of the course. This lesson was about preparing you for the final exam.

MODULE 5 SUMMARY

Congratulations on completing the last module of Grade 12 Current Topics in First Nations, Métis, and Inuit Studies. This module has been about representing your learning in a creative way. You have had an opportunity to synthesize what you have learned into a personal project that explores what you have learned and what impact it has had on your life.

You are now ready to write the final examination.

Notes

MODULE 5 REFERENCES

Indigenous Inclusion Directorate (IID), Manitoba Education and Training and Indigenous Relations, Manitoba Indigenous and Municipal Relations. *Indigenous Organizations in Manitoba: A Directory of Groups and Programs Organized by or for First Nations, Inuit and Metis People*, 19th ed., Province of Manitoba, n.d. Available online at <https://www.gov.mb.ca/inr/publications/pubs/indigenous-organizations-in-manitoba.pdf>.

Notes

Grade 12 Current Topics in First Nations, Métis, and Inuit Studies (40S)

Appendices

Appendix A: Glossary of Terms

Appendix B: Resources



Portrait by Ted Longbottom

APPENDIX A: GLOSSARY OF TERMS

As you read through the course, you will come across bolded words and definitions. The definitions in the glossary provide a further description of these words. After each word, the module and the lesson numbers are provided in brackets so that you can find where the word was first introduced in the course. For example, “Aboriginal (M1L2)” means you can find the term “Aboriginal” in Module 1, Lesson 2.

Aboriginal: In Canada, Aboriginal Peoples include three groups: First Nations, Métis, and Inuit. The term Aboriginal is used when speaking about Aboriginal rights (i.e., the inherent right to land) and when discussing things that happened to people whom the government recognized as being “Aboriginal” (e.g., Aboriginal children who were apprehended and put in residential schools). (M1L2)

amendment: When a change is made to a piece of legislation, it is called an amendment. For example, the *Indian Act* of 1876 is a piece of legislation. Since it was first written, this act has had many amendments, such as the banning of the Potlatch in 1884. (M2L4)

annex (verb): To add territory as part of land already owned. For example, as a city grows, it will annex areas that were previously considered to be out of town. The area of Transcona used to be separate from Winnipeg until 1972, when it was annexed. (M2L3)

apprehension: To be removed from one’s home and put under the care of a government agency such as Child and Family Services. (M3L1)

assimilation, assimilate: Prior to 1867, the British Crown ruled over what is now known as Canada. It wanted the Indigenous Peoples to adopt British culture, religion, government, and way of life. After Confederation, the Canadian government continued to pursue Indigenous assimilation into mainstream culture. (M1L2)

autonomy: Remember that there has been a paternalistic relationship with the Canadian government acting as a father, making all-important decisions for First Nations. In this course, autonomy is referring to the independence of Indigenous Peoples so that they can make their own decisions. (M2L4)

cede: To surrender legal rights to territory. (M2L1)

- clan:** A group of people with common descent. For example, the Haudenosaunee (Iroquois) are a matrilineal society, where descent is traced through the women's line. They have clan mothers who, among other things, were in charge of appointing clan chiefs. Indigenous Peoples organized their work and family responsibilities under the clan system, which is based on the principles of equal justice, equal voices, law and order, and sacred teachings. Under the clan system, they would work together to attend to the physical, intellectual, psychological, and spiritual needs of the community. (M2L1)
- colonization:** Colonization refers to when one people is conquered by another people by destroying and/or weakening its basic social structures and replacing them with those of the conquering culture. (Mussell, p. 4) (M1L2)
- confederacy:** An alliance between groups for purposes such as peace. The Haudenosaunee Confederacy is an example of this. (M2L1)
- country-born:** First Nations women who married English-speaking HBC employees formed country-born families. First Nations women who married French-speaking men became known as Métis. Today, the term Métis is used to describe both Francophone and Anglophone groups. (M2L2)
- covert:** When something is hidden or not obvious. In the case of covert racism, it may not appear to be racist at first glance. It is often hidden in the culture of a society. (M1L4)
- decolonization:** Decolonization refers to a process where a colonized people reclaims its traditional culture, redefines itself as a people, and reasserts its distinct identity. (Mussell, p. 4) (M3L2)
- derogatory:** Lessening the value of a person or thing. A derogatory characterization is inappropriate and harmful, even if the person speaking is not deliberately trying to hurt others. (M1L3)
- diaspora:** The forced scattering of a people from their homeland. The people relocate to different areas. This forced move may occur for a variety of reasons, such as flooding, war, and oppression. (M2L2)
- discrimination:** Assuming difference based on prejudice. (M1L2)
- dis-ease:** Dis-ease is the opposite of living at ease or being comfortable and healthy. It involves imbalance in the four aspects, as seen in the medicine wheel (mental, physical, spiritual, and emotional). (M3L2)
- distinct:** Noticeably different than other similar things. For example, a racecar is distinct from other cars because it looks flashier, is lower to the ground, and is faster. (M1L3)

- diversity:** Diversity in this document describes the differences in knowledge, skills, gender, education, age, culture, heritage, etc., that we perceive. For example, we can see diversity or variety among the different Indigenous groups in Canada. (M1L3)
- enfranchisement/enfranchised:** To become a member of the dominant society and give up all rights as an Aboriginal person. In Canada, enfranchisement gave First Nations the right to vote. However, First Nations refused to accept enfranchisement and held on to their identity. (M1L3)
- ethnocentric:** Believing that one's culture (customs, traditions, religion) is better than other cultures. (M1L4)
- ethnogenesis:** This comes from two Greek words. "Ethno" means *a people or a nation*. "Genesis" means *origin or where something comes from*. Together, it means *where a people came from, where they originated, or how they came to be*. (M2L2)
- extinguish:** To give up rights to something. In this course, *extinguish* refers to First Nations giving up their claims to the land. See Module 2, Lesson 3, "The Anishinaabe View of Law: Treaty 1," for more information on this topic. (M2L3)
- First Nations:** In Canada, *First Nations* is a term that means "a community"; it replaces the term *Indians* and the word *band*. There is no legal definition of *First Nations*. (M1L2)
- globalization:** A global economy that has free trade among countries and corporate use of foreign labour markets to maximize returns. For example, a Canadian toy company may have its factories in a foreign country, as the cost of labour is cheaper there. (M4L1)
- holistic:** Including the whole. The interdependence of the parts within the whole. (M1L3)
- ideology:** Each group of people has its own view of the world and how it fits into the world. (M1L3)
- incapacitated:** People with intellectual disabilities were considered to be incapacitated and the Canadian government treated them in a paternalistic manner. Similarly, First Nations were treated in a paternalistic manner. (M2L4)
- inclusion:** In schools, inclusion is the acceptance of all students in the regular classroom, regardless of differences. (M3L1)
- Indian:** The term *Indian* was commonly used to describe Indigenous Peoples of North America. It is assumed the term was mistakenly coined when Columbus came upon the American continent in the search for a passage to India. An Indian today (other than being a person who comes from India) is a registered Aboriginal person in Canada who meets the requirements outlined in the *Indian Act*. Other uses of the term are generally considered to be inappropriate.

Indigenous: Indigenous Peoples are the descendants of the first people to inhabit a locality and self-identify as members of a collective. They are recognized by other groups or by state authorities and they wish to affirm and perpetuate their cultural distinctiveness in spite of colonial subjugation and pressures to assimilate. (Battiste and Henderson, 2000)

The United Nations has not adopted a definition for the word *Indigenous*, as there is such a diversity of Indigenous Peoples around the world. The term *Indigenous* in this course refers to First Nations, Métis, and Inuit people.

Indigenous Peoples have been subjected to colonization. They are not the dominant group in society. They have distinct social, economic, and political systems, as well as distinct languages, cultures, and beliefs. They wish to have self-government in order to prosper, to heal, and to provide a future for their descendants. (M1L2)

Indigenous Knowledge (IK): Indigenous Knowledge differs from place to place because local environments are different and have affected the development of this knowledge. At the same time, Indigenous Knowledge has similarities all over the world. For example, respect for the Earth is a common factor of IK. “Indigenous Knowledge comprises all knowledge pertaining to a particular people and its territory, the nature or use of which has been transmitted from generation to generation.” (Battiste, p. 8) (M4L1)

Indigenous rights: Some examples of Indigenous rights are the preservation of land, religion, and language. (M4L1)

Food for thought: (As you read the following two sentences, notice the different perspectives and think about what this means.)

- “Some people may say that Indigenous rights are made to protect Indigenous Peoples.”
- “Others say that Indigenous rights have always existed and that these rights have recently been recognized by government.”

inferior: Low in importance or quality; to be valued less (e.g., “my old, beat-up car is inferior to your new sports car.”) (M1L1)

inherent rights: For some First Nations people, inherent rights are rights bestowed upon them by the Creator who placed them on Turtle Island and provided them with instruction on how to live.

In 1995, the federal government recognized the inherent right of Aboriginal self-government as an existing right within section 35 of the *Constitution Act, 1982*.

Basic rights that all people should have. The *Universal Declaration of Human Rights* lists many inherent rights.

Indigenous Peoples have the inherent right to land. They have been here since “time immemorial” and their rights to the land are a permanent right (inherent). (M2L3)

initiatives: New government programs/plans in response to a perceived need. One initiative/program the government created was called the Manitoba Framework Agreement Initiative, signed by the Government of Canada and the Assembly of Manitoba Chiefs. This initiative was supposed to dismantle the Department of Indian Affairs and move towards restoring First Nations governments. This initiative was unsuccessful and the Assembly of Manitoba Chiefs voted to dissolve (close down) the agreement in 2007. (M1L2)

interconnected: To be mutually joined to one another. If two buildings are joined together, they are interconnected. If one building falls over, it will affect the other building. (M1L2)

intergenerational impacts: Descendants of people who went to residential schools are experiencing negative effects of the schools such as the loss of traditional knowledge including language and the sense of mental, emotional, physical, and spiritual well-being. (M3L1)

Inuit: Indigenous people living in northern Canada, Greenland, and Alaska. The singular form is *Inuk*. Inuit means “people” in Inuktitut (the Inuit language). One of three Indigenous Peoples recognized by Canada’s *Constitution Act, 1982* (the others are Indian and Métis). (M1L2)

legislation: The act of making laws or the laws themselves. In Canada, proposed laws are debated in the House of Commons to decide whether they will become laws. (M1L2)

mainstream (culture): The dominant culture. Anything outside this dominant culture is considered to be different or other. The word *mainstream* originally meant the middle of a stream, which is where the current is strongest. (M1L2)

Métis: A person who self-identifies as Métis, is of historic Métis nation ancestry, is distinct from other Aboriginal Peoples, and is accepted by the Métis nation. (Manitoba Metis Federation) One of three Indigenous Peoples recognized by Canada’s *Constitution Act, 1982* (the others are Indian and Inuit). (M1L2)

overrepresented: Representation in excessive or large amounts (e.g., in Canada there is an overrepresentation of non-minority groups and men in elected office). This means that when you look at elected officials, they do not represent the diversity of the Canadian population. (M3L2)

overt: Not hidden. Overt racism is a deliberate act of racism. It is not hidden and is easily identified. (M1L4)

paternalism: The practice of managing the affairs of a group of people as a father would manage the affairs of his children under the assumption that the group cannot look after themselves or make important decisions for themselves. (M2L1)

plebiscite: Direct vote by qualified voters on a question. (M2L5)

Potlatch (or giveaway): A ceremony among some West Coast First Nations that can include a feast and dancing and giving away possessions to others. Often, a Potlatch is connected to an event such as a wedding, birth, or death. The potlatch functioned as a means for passing around surplus wealth of the society among community members. These giveaways are still happening today. A person does not require a reason to give a gift beyond the desire to give. People use giveaways to demonstrate generosity by giving gifts to the members of their tribal community who have been helpful to them during times of need or crisis. (M2L4)

precedent: An event or action that serves as an example for future events or actions. (M2L5)

relocation: Physical displacement of Indigenous communities from their traditional hunting and fishing territories and residential locations by the government. This was a common event in Canadian history. (M1L4)

repercussions: The negative result of an action or event. For example, there are many negative repercussions resulting from the colonization of Indigenous Peoples in Canada including loss of cultures and languages. (M1L2)

reserve: A place set aside for status Indians to live. Many reserves in Canada are in isolated areas. When First Nations groups signed treaties, many had to leave their land and move to a reserve. The location of the reserve was chosen by the government. (M1L4)

restorative justice: Unlike the Canadian justice system which focuses on punishment, the restorative justice system focuses on the needs of all people in order to bring peace and restore balance in the community. The needs of all people (including the offender) are addressed. Peaceful resolution is valued over punishment. (M3L3)

sacred: To act in a sacred manner is to understand and respect one's place in the web of creation. Everything is connected. A person respecting the sacred acknowledges that he/she must create and maintain a respectful relationship with everything in nature. (M1L2)

scrip: Scrip was issued to extinguish the Aboriginal title of the Métis by awarding a certificate redeemable for land or money—the choice was the applicant's—of either 160 or 240 acres or dollars, depending on their age and status. (M1L3)

- self-determination:** The right of a community to decide how to govern itself based on cultural beliefs and traditions. Self-determination goes beyond self-government because it includes the right to decide what is important and meaningful to the group, rather than just following what is important and meaningful to the larger/dominant society. (M1L3)
- solidarity:** Support for the members of a group, often a political group. For example solidarity for decolonization or solidarity for the Indigenous right to vote. (M1L2)
- sovereignty:** In Canada, Indigenous Peoples are fighting for their right to rule themselves as independent nations. (M1L2)
- spiritual:** Indigenous spirituality is diverse. Often, Indigenous spirituality is about revitalizing past cultural traditions (e.g., the Inuit quilliq [soapstone oil lamp] was originally a tool used for cooking, warming the home, and drying clothing. Today, it is used to help people connect to traditional Inuit culture.). (OHRC) (M1L1)
- systemic:** Affecting or relating to the whole of a system—in this context, a government system. (M1L4)
- systemic racism:** Racism derived from the organization, policies, practices, and economic and political structures within organizations such as governments, which place minority racial and ethnic groups at a disadvantage in relation to an institution's racial or ethnic majority (e.g., when applying for jobs, many immigrants have challenges gaining employment even though they have better qualifications than the applicants from the majority population). Since this phenomenon is seen all over Canada, it is considered *systemic*. (M1L4)
- time immemorial:** The distant past, long before there were written records. Some First Nations people believe their ancestors originated in North America. There are various scientific theories about when and how Indigenous Peoples arrived in North America. Various timelines have been theorized from 12,000 to 30,000+ years. (M1L2)
- treaty/treaties:** An agreement between different groups of people where each party agrees to certain conditions. One example is the Wampum Belt treaty. Another example are the treaties made between the Canadian government and the First Nations of Canada. First Nations view treaties as agreements that must be revisited and reinterpreted to suit changing times and conditions. Treaty rights are recognized and affirmed in the *Constitution Act, 1982*. (M1L2)

Turtle Island: A term used by some Indigenous people to describe North America.

Haudenosaunne example: In oral tradition, muskrat swam to the ocean floor to get dirt. He put it on turtle's back, which grew into Turtle Island (North America).

Anishinaabe example: There are oral traditions describing Anishinaabe travel westward across Turtle Island. The Anishinaabe were one of the most widespread nations and can be found as far north as the Canadian sub-arctic and as far south as Mexico. Not all First Nations used the term *Turtle Island*. (Kurt)

Modern use: Today, many Indigenous people have adopted the term *Turtle Island*. It is a term that precedes European arrival, and it does not incorporate modern political boundaries such as the Canada-U.S. border (the 49th parallel). (M1L2)

ward of the state: A child who is in the care of a guardian. For example, children who are enrolled in Child and Family Services are wards of the state. A person with an intellectual disability is sometimes a ward of the state, but many people with intellectual disabilities are living independently and making their own decisions. (M2L4)

warrior spirit: In Kanienkeha tradition, the word *warrior* translates as “carrying the burden of peace.” The warrior spirit is about engaging in conflict with a focus on being responsible for demonstrating peacefully. When a person is attacked physically, it takes great strength to stand tall and not hit back. (Alfred and Lowe, p. 5) (M1L2)

APPENDIX B: RESOURCES

LIBRARIES

The Manitoba First Nations Education Resource Centre: Instructional Resource Centre

Location: 1200 Portage Avenue, Winnipeg

Contact: 204-594-1290

Website: www.mfnerc.org/resources/library-locations

- click on “Resources”
- click on “Instructional Resources Centre”

Available to: The general public

Fees: No fees to take out books

Second Location: Thompson, Manitoba, there is also a library located at Lower Level-79 Selkirk Ave. Phone 1-877-506-1568. Information can be found at the website already mentioned.

The Manitoba Indigenous Cultural Education Centre Inc.

Location: 119 Sutherland Ave

Contact: 204-942-0228

Website: www.micec.com

Available to: The general public

Fees:

- \$10 annual membership fee if you want to take out books
- free to visit and look at books

The Manitoba Legislative Library

Location: 100-200 Vaughn Street/260-450 Broadway Ave

Contact: 204-945-4330 or 1-800-282-8069 ext. 4330/204-945-4243

Website: www.gov.mb.ca/chc/leg-lib/contact.html

Available to: The general public

Fees: None



Note: To take out books, you must use another library. For example, you can request a book through the Winnipeg Public Library or your school library (if they do interlibrary loans).

The librarians must retrieve books for you when you visit this library. You can call ahead and make requests to view specific books or for books on a general topic.

The National Research Centre on Residential Schools

This centre will be housed at the University of Manitoba. As of 2018, this centre is in the planning stages. Contact the University of Manitoba for more information.

Check out the bibliography of resources found on the next page. You will find many Internet and print resources.



Note: If you come across a broken web link, do not be discouraged. You can do the following:

1. open up a search engine such as Google and type in
 - the name of the organization
 - the title of the document (if this applies)
2. use key words in a search engine
3. search the website by shortening the ending of the web link

Websites

Government of Canada

As this course was being written, the federal Department of Indigenous and Northern Affairs Canada (INAC) was being dissolved and two new departments were being created to replace it: Indigenous Services Canada (ISC) and Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC).

ISC works collaboratively with partners to improve access to high-quality services for First Nations, Inuit, and Métis people.

<https://www.canada.ca/en/indigenous-services-canada.html>

CIRNAC continues to renew the nation-to-nation, Inuit-Crown, government-to-government relationship between Canada and First Nations, Inuit, and Métis Peoples. It is intended to modernize Government of Canada structures to enable Indigenous Peoples to build capacity and support their vision of self-determination, and to lead the Government of Canada's work in the North.

<https://www.canada.ca/en/crown-indigenous-relations-northern-affairs.html>

Aboriginal Chamber of Commerce

The Aboriginal Chamber of Commerce is a volunteer organization of Indigenous business leaders who are working to improve the community by facilitating the growth of opportunity and prosperity among new and existing businesses.

www.aboriginalchamber.ca/

Indigenous Works

Indigenous Works (formerly the Aboriginal Human Resource Council) is an ISO 9001-certified national social enterprise that is intended to improve the inclusion and engagement of Indigenous people in the Canadian economy.

<https://indigenousworks.ca/en>

Aboriginal Justice Implementation Commission

The Aboriginal Justice Implementation Commission was created to develop an action plan based on the recommendations of the Aboriginal Justice Inquiry, which came about in response to the deaths of Helen Betty Osborne in The Pas and J.J. Harper in Winnipeg. This website documents the findings of that commission.

www.ajic.mb.ca/index.html

Aboriginal Multi-Media Society

This website is a news archive of material from many different Indigenous publications.

<http://ammsa.com/>

Alaska Native Knowledge Network

“The Alaska Native Knowledge Network is an AKRSI partner designed to serve as a resource for compiling and exchanging information related to Alaska Native knowledge systems and ways of knowing. It has been established to assist Native people, government agencies, educators and the general public in gaining access to the knowledge base that Alaska Natives have acquired through cumulative experience over millennia.”

www.ankn.uaf.edu/

Alaska Native Science Commission

“The Alaska Native Science Commission was established in 1994 to bring together research and science in partnership with the Native community. It serves as a clearinghouse for proposed research, an information base for ongoing and past research, and an archive for significant research involving the Native community. ANSC provides information, referral, and networking services for researchers seeking active partners in the Native community and communities seeking research partners.”

www.nativescience.org/

Arctic Council

“A high-level intergovernmental forum to provide a means for promoting cooperation, coordination and interaction among the Arctic states, with the involvement of the Arctic Indigenous communities and other Arctic inhabitants.”

www.arctic-council.org/index.php/en/

Anishinaabe Language Learning

This site provides many useful resources for learning the Anishinaabe language.

www.anishinaabemdaa.com/

The Assembly of First Nations

The AFN advocates on behalf of First Nations by facilitating and coordinating national and regional discussions and dialogue, advocacy campaigns, and legal and policy analysis, as well as building relationships between First Nations and the Crown as well as among the public and private sectors and general public.

www.afn.ca/

Assembly of Manitoba Chiefs

“The Assembly of Manitoba Chiefs (AMC) was formed in 1988 by the Chiefs in Manitoba to advocate on issues that commonly affect First Nations in Manitoba. AMC represents 62 of the 63 First Nations in Manitoba with a total of more than 151,000 First Nation citizens in the province, accounting for approximately 12 percent of the provincial population. AMC represents a diversity of Anishinaabe (Ojibway), Nehetho (Cree), Oji-Cree, Dene, and Dakota people and traditions.”

www.manitobachiefs.com/

Centre for Indigenous Environmental Resources

The Centre for Indigenous Environmental Resources works in partnership with Indigenous nations to support and build sustainable Indigenous communities and a healthy environment. It conducts research and provides training to build sustainable communities and protect lands and waters.

www.yourcier.org/

Community-Based Aboriginal Curriculum Initiatives

This site is intended to house literature, manipulatives, curriculum documents, and other resources that would support teachers and teacher candidates as they work to provide Indigenous perspectives to the curriculum.

<http://aboriginalcurriculum.ca/>

The Congress of Aboriginal Peoples

“The Congress of Aboriginal Peoples (CAP) is one of five National Aboriginal Representative Organizations recognized by the Government of Canada. Founded in 1971 as the Native Council of Canada (NCC), the organization was originally established to represent the interests of Métis and non-status Indians. Reorganized and renamed in 1993, CAP has extended its constituency to include all off-reserve status and non-status Indians, Métis, and Southern Inuit Aboriginal Peoples, and serves as the national voice for its provincial and territorial affiliate organizations.”

www.abo-peoples.org/

Dialogue Between Nations: Indigenous Peoples

“Dialogue Between Nations is an interactive communications network and an educational forum contributing, through global dialogue, towards the solutions of current issues directly affecting the identity, self-determination, and presence of Indigenous Peoples in the modern world.”

www.dialoguebetweenations.com/

Early Canadiana Online

“This virtual library holds the most complete set of full-text historical content about Canada, including books, magazines and government documents.”

<http://eco.canadiana.ca/>

Elections Canada

Elections Canada is an independent, non-partisan agency that reports directly to Parliament. Its mandate is to be prepared to conduct a federal general election, by-election or referendum, and to administer the provisions of the Canada Elections Act, among many other related responsibilities.

www.elections.ca/

Forests and Oceans for the Future

“*Forests and Oceans for the Future* is a research group based at the University of British Columbia (UBC) that focuses on ecological knowledge research conducted in collaboration with north coast British Columbia communities.”

www.ecoknow.ca/

Four Directions Teachings

“Four Directions Teachings is a visually stunning audio narrated resource for learning about Indigenous knowledge and philosophy from five diverse First Nations in Canada.”

www.fourdirectionsteachings.com/

Indigenous Inclusion Directorate, Manitoba Education and Training

This site provides links to a wide range of up-to-date, Manitoba-specific Indigenous education resources.

www.edu.gov.mb.ca/k12/abedu/index.html

Haudenosaunee Confederacy

“An excellent resource for students and teachers alike, this website shares cultural information in historical and contemporary contexts through the eyes of the Haudenosaunee. The website will provide a voice for the Haudenosaunee people in new media while providing engaging information to Aboriginal and non-Aboriginal audiences.”

www.haudenosauneeconfederacy.com/

Hudson’s Bay Heritage

“HBC Heritage is an internal department of Hudson’s Bay Company. We are committed to the preservation, education, and promotion of Hudson’s Bay Company’s history and the ongoing care and maintenance of the Company’s historical HBC Corporate Art, Artifact, Image, and Reference Collections.”

<http://hbcheritage.ca>

Idle No More

This is the official website of the organization Idle No More, which is dedicated to “calling on all people to join in a peaceful revolution, to honour Indigenous sovereignty, and to protect the land and water.”

www.idlenomore.ca/

Indigenous Foundations

“Indigenous Foundations is an information resource on key topics relating to the histories, politics, and cultures of the Aboriginal Peoples of Canada. This website was developed to support students in their studies, and to provide instructors, researchers and the broader public with a place to begin exploring topics that relate to Aboriginal peoples, cultures, and histories.”

<https://indigenousfoundations.arts.ubc.ca/home/>

Institute for Integrative Science and Health

This is the official website for the Institute for Integrative Science and Health, the major research and outreach entity for integrative science. “Integrative science is a radical innovation in post-secondary science education that has expanded into science research, science applications, and science outreach to Aboriginal youth and communities.”

www.integrativescience.ca/

Integration of Indigenous and European Science

This site provides useful cross-cultural science and technology units.

www.usask.ca/education/ccstu/main_menu.html

Inuit Tapiriit Kanatami

This is the official website of *Inuit Tapiriit Kanatami*, the national representational organization protecting and advancing the rights and interests of Inuit in Canada.

<https://www.itk.ca/>

Inuit Women in Business Network

“*Pauktuutit* is the national representative organization of Inuit women in Canada that is dedicated to fostering greater awareness of the needs of Inuit women, advocating for equality and social improvements, and encouraging Inuit women’s full participation in the community, regional, and national life of Canada.”

<http://pauktuutit.ca>

A Journey into Time Immemorial (Interactive Salish Community)

This virtual museum exhibit shows the traditional daily life of the Sto:lo First Nations people on mainland British Columbia.

www.sfu.museum/time/en/flash/

Manitobia: Digital Resource on Manitoba History

Manitobia includes many digitized historical resources, including archives of Manitoba newspapers.

www.manitobia.ca/

Manitoba Historical Society

The Manitoba Historical Society website provides educational resources on a variety of subjects, including the Indigenous Peoples of Manitoba.

www.mhs.mb.ca/

Manitoba Hydro

This site provides up-to-date information on Hydro projects that affect Indigenous communities in Manitoba, such as Bipole I, II, and III.

<https://www.hydro.mb.ca/>

Manitoba Metis Federation

“The Manitoba Metis Federation (MMF) is the official democratic and self-governing political representative for the Metis Nation’s Manitoba Metis Community.

The MMF promotes the political, social, cultural, and economic interests and rights of the Metis in Manitoba. In addition, the MMF delivers programs and services to our community including: child and family services, justice, housing, youth, education, human resources, economic development and natural resources.”

www.mmf.mb.ca/

MediaSmarts

MediaSmarts is a Canadian not-for-profit charitable organization for digital and media literacy that develops digital and media literacy programs and resources for Canadian homes, schools, and communities so that children and youth have the critical thinking skills to engage with media as active and informed digital citizens.

<http://mediasmarts.ca/>

Métis National Council

This is the official website of the Métis National Council, which represents the Métis Nation nationally and internationally. “It receives its mandate and direction from the democratically elected leadership of the Métis Nation’s governments from Ontario westward. Specifically, the MNC reflects and moves forward on the desires and aspirations of these Métis governments at the national and international level.”

www.metisnation.ca/

Mi’kmaw Kina’matnewey

Mi’kmaw Kina’matnewey comprises chiefs, staff, parents, and educators who advocate on behalf of and represent the educational interests of their communities and who work to protect the educational and Mi’kmaw language rights of the Mi’kmaq people.

<http://kinu.ca>

MNopedia

This site provides many interesting articles on the history of the U.S. state of Minnesota categorized under various topics, including a section on Native Americans.

www.mnopedia.org/

National Collaborating Centre for Aboriginal Health

“The National Collaborating Centre for Aboriginal Health (NCCAHA) is a national Aboriginal organization established in 2005 by the Government of Canada and funded through the Public Health Agency of Canada to support First Nations, Inuit, and Métis public health renewal and health equity through knowledge translation and exchange.”

www.nccah-ccnsa.ca/en/

Native Women's Association of Canada

The Native Women's Association of Canada was founded in 1974 to enhance, promote, and foster the social, economic, cultural, and political well-being of First Nations, Métis, and Inuit women.

www.nwac.ca/

Northwest Territories Protected Areas Strategy

This website by the Department of Environment and Natural Resources for the government of the Northwest Territories details its conservation network planning strategy.

www.nwtpas.ca/education-trm.asp

Office of the Treaty Commissioner Saskatchewan

"The Office of the Treaty Commissioner Saskatchewan works to make sure the people of Saskatchewan have a good understanding of treaties, the treaty relationship and reconciliation, through the education system, livelihood training, offering a speakers bureau, holding events and sharing the stories of people's call to action."

www.otc.ca/

The Ojibwe People's Dictionary

"The Ojibwe People's Dictionary is a searchable, talking Ojibwe-English dictionary that features the voices of Ojibwe speakers. It is also a gateway into the Ojibwe collections at the Minnesota Historical Society. Along with detailed Ojibwe language entries and voices, you will find beautiful cultural items, photographs, and excerpts from relevant historical documents."

<http://ojibwe.lib.umn.edu/>

Omushkego Oral History Project

As Indigenous people have for generations passed on their stories through the oral storytelling tradition, this website, developed through the University of Winnipeg's Centre for Rupert's Land Studies, provides a medium for Louis Bird, Aboriginal scholar and storyteller, to share—in Cree and in English—a sampling of the stories of the Omushkegowak or "Swampy Cree" people of the Hudson and James Bay Lowlands of northern Manitoba and Ontario.

www.ourvoices.ca/

Ontario Human Rights Commission

This website of the Ontario Human Rights Commission provides useful educational resources for teaching human rights, as well as summaries of current human rights issues.

www.ohrc.on.ca/

Our Legacy

This site includes a wide variety of material relating to First Nations, Métis, and Inuit peoples, found in Saskatchewan cultural and heritage collections.

<http://digital.scaa.sk.ca/ourlegacy/>

Peguis First Nation

This is the official website of Peguis First Nation, the largest First Nation community in Manitoba with a population of approximately 10,000 people of Ojibway and Cree descent.

www.peguisfirstnation.ca/

Public Health Agency of Canada

“The Public Health Agency of Canada empowers Canadians to improve their health. In partnership with others, its activities focus on preventing disease and injuries, promoting good physical and mental health, and providing information to support informed decision making. It values scientific excellence and provides national leadership in response to public health threats.”

www.phac-aspc.gc.ca/

Queen’s University Donald Gow Lecture Series

“This lecture series, established in 1973, honours Donald Gow, the first director of the School of Public Administration. The Donald Gow Memorial Lecture brings a prominent figure in public affairs to Queen’s University each year to speak on a topic in Canadian public policy.” This series includes a number of lectures related to Indigenous issues.

<https://www.queensu.ca/sps/gow-lecture>

Reclaiming Youth International

“Founded in 1997, Reclaiming Youth International (RYI) offers strength-based training to professionals such as teachers, counselors, social workers, psychologists and others working with children and youth to become resilient. RYI is dedicated to helping adults better serve children and youth who are in emotional pain from conflict in the family, school, community or with self. The Circle of Courage® provides the philosophical foundation for the work of RYI.”

<https://www.starr.org/programs/reclaiming-youth-international>

Saskatchewan Council for Archives and Archivists

“The Saskatchewan Council for Archives and Archivists (SCAA) represents the Saskatchewan archival community in the Canadian archival system, and is responsible for developing a cooperative and successful archival network in Saskatchewan, encouraging the establishment of new archives in Saskatchewan, promoting and developing standard archival policies and practices, and promoting public understanding and use of archives and historical resources in Saskatchewan.”

www.scaa.sk.ca/

Seven Generations Education Institute

The Seven Generations Education Institute (SGEI) is an Ontario high school, college, and apprenticeship program. “SGEI is dedicated to excellence in lifelong learning and empowerment through language and culture, by providing community-based and student-centred learning opportunities for everyone.”

www.7generations.org/

The Sharing Circle (documentary series)

“*The Sharing Circle* is Canada’s longest running Aboriginal documentary television series. This unique program presents 13 half-hour documentaries focused on current, relevant issues that are explored in traditional, spiritual ways. These fascinating and poignant stories offer an insightful and meaningful look at Aboriginal People, Indigenous Knowledge, and spiritual practice.”

<http://thesharingcircle.com/>

Standing Rock Sioux

This is the official website of the Standing Rock Sioux Tribal Council.

<http://standingrock.org/>

Statistics Canada

“Statistics Canada produces statistics that help Canadians better understand their country—its population, resources, economy, society and culture. In addition to conducting a Census every five years, there are about 350 active surveys on virtually all aspects of Canadian life.”

www.statcan.gc.ca/

American Indian Treaties Portal

This website, developed by University of Nebraska-Lincoln, Center for Digital Research in the Humanities, provides links to a variety of information resources on the topic of treaties in the United States.

<http://treatiesportal.unl.edu>

Treaty Education Initiative

“The Treaty Relations Commission of Manitoba, in partnership with the Assembly of Manitoba Chiefs, Indigenous and Northern Affairs Canada, Manitoba Education and Training, and the Manitoba First Nations Education Resource Centre, developed K-12 teacher resource packages and related teaching materials to:

- Increase the knowledge and understanding of the Treaties and the Treaty Relationship among all students;
- Ensure students understand the impact of the Treaties and the Treaty Relationship on the creation of Manitoba;
- Build bridges between all peoples in order to strengthen our society and our prosperity.”

www.trcm.ca/treaty-education-initiative/

Treaty Relations Commission of Manitoba

“The Treaty Relations Commission of Manitoba (TRCM) is a neutral body, created through a partnership between the Assembly of Manitoba Chiefs (AMC) and Canada with a mandate to strengthen, rebuild, and enhance the Treaty relationship and mutual respect between First Nations and Manitobans as envisaged by the Treaty Parties.

The TRCM will enhance and maintain positive intergovernmental relations and cooperation, conduct independent research that advances discussion on Treaty-related issues, and facilitate public understanding of the importance and role of Treaty making in building a stronger and healthier nation.”

www.trcm.ca/

Truth and Reconciliation Commission

The Truth and Reconciliation Commission completed its work in December 2015. This website is a repository of its findings, including reports, oral histories, collections, exhibitions, and educational resources.

www.trc.ca/

Urban Aboriginal Peoples Study

“The Urban Aboriginal Peoples Study is an extensive new research study that has gone beyond the numbers to capture the values, experiences and aspirations of Aboriginal peoples living in Vancouver, Edmonton, Calgary, Regina, Saskatoon, Winnipeg, Thunder Bay, Toronto, Montreal, Halifax, and Ottawa.

Speaking directly with a representative group of 2,614 First Nations peoples, Métis, and Inuit living in these major Canadian cities, as well as 2,501 non-Aboriginal Canadians, the Environics Institute ... released the Urban Aboriginal Peoples Study, which offers Canadians a new perspective of their Aboriginal neighbours.”

www.uaps.ca/

8th Fire: Aboriginal Peoples, Canada and the Way Forward

8th Fire is a CBC series that draws from an Anishinaabe prophecy that declares “now is the time for Aboriginal peoples and the settler community to come together and build the ‘8th Fire’ of justice and harmony.”

<https://www.canadashistory.ca/education/classroom-resources/cbc-s-8th-fire>

Understanding Prejudice

This website, developed by the Social Psychology Network, “a web site for students, teachers, and others interested in the causes and consequences of prejudice.”

www.understandingprejudice.org/

Aboriginal People in Manitoba

“This report provides essential information about Aboriginal people in Manitoba. It is based on Manitoba government program data and statistics gathered by Statistics Canada in the Government of Canada’s 2006 Census.”

<https://www.gov.mb.ca/inr/resources/pubs/abpeoplembweb.pdf>

Canadian Child Welfare Research Portal – Aboriginal Child Welfare Statistics

This research portal was developed by the Centre for Research on Children and Families at the School of Social Work at McGill University in Montreal. “The Portal is designed to provide child welfare professionals, researchers, and the general public with a single point of access to Canadian child welfare research (i.e., research on abused and neglected children and on the programs and policies developed to support and protect these children and to support their families). The portal includes a searchable database of Canadian research publications, a database of Canadian researchers, and information and statistics about provincial, territorial, Aboriginal and national child welfare policies, legislation, and programs.”

<http://cwrp.ca/node/1942>

Two-Spirit and LGBTQ Resources

2-Spirits

2-Spirits provides “prevention education and support for 2-Spirit, including First Nations, Métis, and Inuit people living with or at risk for HIV and related co-infections in the Greater Toronto Area.”

www.2spirits.com

Dancing to Eagle Spirit Society

“The purpose of the society is to advance Native American healing and spiritual principles for Aboriginal and non-Aboriginal people who self-identify as two-spirit persons, and to educate the public on the sweat lodge ceremony and other Native American spiritual practices.”

www.dancingtoeaglespiritsociety.org

Egale Canada

“Egale works to improve the lives of LGBTQI2S people in Canada and to enhance the global response to LGBTQI2S issues. Egale will achieve this by informing public policy, inspiring cultural change, and promoting human rights and inclusion through research, education and community engagement.”

<http://egale.ca/>

Gay-Straight Student Alliances in Alberta Schools: A Guide for Teachers by Alberta Teachers' Association

This site provides resources designed to help teachers create, foster, and sustain gay-straight student alliances (or similar spaces) in Alberta high schools.

<https://www.ualberta.ca/ismss/research/publications/gay-straight-alliances-in-alberta-schools-a-guide-for-teachers>

Institute for Sexual Minority Studies and Services

“The Institute for Sexual Minority Studies and Services (iSMSS) at the University of Alberta is a world leader in the advancement of human rights for members of the LGBTQ2 community...(working) to ensure not only the sustainability of iSMSS, but its ability to thrive in its research, advocacy and activities.”

www.ismss.ualberta.ca/

The North American Aboriginal Two-Spirit Information Page

This site is a repository of resources and information regarding two-spirit Indigenous people.

<http://people.ucalgary.ca/~ptrembla/aboriginal/two-spirited-american-indian-resources.htm>

Notes