

For any curriculum topic, teachers need to plan carefully, gather material, and ensure that they have some knowledge about the content they are presenting. Teachers may hesitate to address a tough topic because they feel unprepared to do so. But for social justice, equity, and diversity and anti-racism understanding, prepared we must be to educate our students about Indigenous identities, and history and get to know the chiefs and Elders in the territory the school is on.

Many teachers may worry about teaching about the history and culture of Indigenous peoples. Some may feel that they don't have enough information and believe they might offend when trying to build insight, understanding and inquiry into First Nations, Métis and Inuit (FNMI). Teachers may ask: Do I have correct information? Enough information? How can I meet the needs of all students and the demands of government expectations for changes in pedagogy while doing justice to a task? How will I deal with comments that seem stereotypical and racist when they emerge in discussions of this content? Many teachers may wonder: What am I doing to teach students young and old about Indigenous culture. What could I do? What should I do?

Accepting the recognition and obligation to bring the topic forward, it is important to provide resources and strategies that help activate students' prior knowledge, share their assumptions and views, collaborate and listen to the views of those around them, especially Aboriginal elders and Knowledge Keepers. Then embark on inquiry and research that helps them to gain more information, deeper understanding.

A Note to Educators

The activities outlined in this guide provide teachers with choices to plan and develop lessons to help students gain information and understanding of Indigenous peoples and their histories. The activities are designed for students in grades 7 – 10 and can be adapted to suit the needs of the students in both non-Indigenous and Indigenous classrooms. By working on these activities students will have opportunities to meet expectations in Language Arts, English, Social Studies, History and Civics.

When talking about such issues as stereotypes, residential schools drinking water advisories and troubling current events we need to be sensitive to the fact that Indigenous students in our classes may be affected by one, or all, of these experiences. Trust and respect need to be earned. By choosing to unpack the material within our programs, we are working towards giving acknowledgement, respect, and voice to Indigenous students. It is important that students - both Indigenous and non-Indigenous are given opportunities to learn more about traditions, history and stories of the diverse lives of FNMI peoples across the country.

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THE NATION BUILDER OF THE YEAR AWARD is a Co-Production Partnership between the Empire Club Canada and the Empire Club Foundation. The award is intended to acknowledge Canadians attached to showcasing initiatives to strengthen the country and is awarded to an individual or group who had a particularly important role in our country's history this past year

This guide has been developed to support and recognize the 2021 Empire Club's third Nation Builder of the Year award to **PERRY BELLEGARDE**, Human Rights Activist. Bellegarde serves as National Chief of the Assembly of First Nations from December 10, 2014 to July 8, 2021. He was born in Fort Qu'Appelle, Saskatchewan and raised on the Little Black Bear Indian reserve.

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ACTIVITY #1: ACTIVATING PRIOR KNOWLEDGE ABOUT HUMAN RIGHTS

(Adapted from *Voices Into Action*; Unit One: Human Rights)

To encourage students to share their knowledge and understanding of Human Rights as it concerns Indigenous Peoples, invite them to ask themselves the following questions
Students can meet in groups of three or four to share their responses:

- To what extent has Canada, as a nation, fulfilled our Human Rights obligations to the Indigenous peoples of the land now known as Canada.
- To what extent are our obligations being fulfilled at this time?
- Why was National Day for Truth and Reconciliation established? Why is this day important for Indigenous and non-Indigenous Canadian citizens? How might the day best be honoured?
- What is Turtle Island? Where is it? Why do so many Indigenous nations in North America call their lands by that name?

Extension:

As a follow-up, have a class discussion. As a class, brainstorm a list of questions that might have emerged during group discussions about Indigenous Peoples, Human Rights, The Sixties Scoop, Residential Schools, Missing and Murdered Indigenous Peoples, and Truth and Reconciliation.

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ACTIVITY #2: DID YOU KNOW? True and False Quiz (see: Handout #1, page 7))

Students can work alone (or with a partner) to complete the True and False test (see Handout #3). Each of the items on this page invites students to consider what they know (and what they might want to find out about) Indigenous people.

Once completed, students can compare their answers with others. Then, provide answers to the students, particularly drawing attention to the FALSE statements in order to give 'correct' information. NOTE: An Answer Key is provided at the end of the Teacher Guide (see: page 17)

Extension: Further Research

Have students select two of the following items and find and list at least 3 additional facts about that topic:

TREATIES

THE MEDICINE WHEEL

WAMPUM

JOSEPH BRANT

CALL TO ACTION #63

RESIDENTIAL SCHOOLS

THE INDIAN ACT

THE 7 SACRED GRANDFATHER TEACHINGS

ORANGE SHIRT DAY

INUIT

SIX NATIONS RESERVE

OTHER?

ACTIVITY #3: PERSONAL BELIEFS ABOUT INDIGENOUS IDENTITIES: Assumption Guide
(See Handout #2, pages 8 and 9)

The Assumption Guide strategy is designed to activate students' prior knowledge and beliefs about a topic. The activity is also designed to stimulate interest and build curiosity about a topic as students respond independently, share their opinions, and listen to the views of others. In this instance, the use of an Assumption Guide will allow students to reflect and articulate beliefs about Indigenous Culture and Identities (see Handout #12)

To begin, students work with the statements independently, reflecting on their opinions and beliefs. A follow-up discussion will encourage them to share their opinions and ideas; after listening to different opinions, some students may revisit and refine their understandings.

Extension: Honouring Indigenous Heroes

Have students choose one of the Indigenous figures cited in the Assumption Chart.

Working alone or with a partner, students can prepare a short report on one of the following:

PERRY BELLEGARDE

OREN LYONS

THOMAS KING

BUFFY SAINT-MARIE

MUMILAAQ QAAQA

JOSEPH BRANT

ELIJAH HARPER

WILFRED BUCK

ROSEANNE ARCHIBALD

MARY SIMON

PHYLLIS WEBSTAD

DAVID A. ROBERTSON

Further Inquiry: Students may also choose to investigate the following Indigenous heroes:

ANNIE MAE AQUASH

WINONA LA DUKE

THE HONOURABLE MURRAY SINCLAIR

ALANIS OBAMSAWIN

RENE HIGHWAY

HIAWATHA

WAB KINEW

SHANNEN KOOSTACHIN

CHIEF SITTING BULL

LOUISE ERDICH

TANYA TAGAQ

CHRISTI BELCOURT

KENT MONKMAN

RICHARD WAGAMESE

CINDY BLACKSTOCK

AUTUMN PELLETIER

GERONIMO

CHIEF TECUMSEH

ACTIVITY #4: PERSPECTIVES ON SETTLER IDENTITIES: Responding to Quotations

(see: Handout #3, page 10)

The activities outlined below provide suggestions for students to respond to quotations (see handout #2): *Perspectives on Indigenous Identities*.

Option #1: Personal response to a quotation.

Students choose one of the quotations and write a short response guided by one or more of the following questions:

Why did you choose this quotation?

What does this quotation mean?

What did this quotation invite you to think about?

How is this statement significant to helping you to think about Indigenous Identities?

What question(s) emerged from this quotation?

As a follow-up, students

- a) meet in groups of five or six to share their responses.
- b) groups can then be invited to prioritize the quotations by listing the most significant to least significant.

Option #2: Gallery Walk

Display the quotations around the room and then invite students to go on a gallery walk to read them. On a signal, students are invited to stand next to the quotation that most interests them. What questions come to mind after reading the statement. Prompt each student to record a question on a sticky note and display the students' questions on a chart.

Facilitate a class discussion, encouraging students to respond to these statements. What did the quotation have them think about? What is their opinion about this statement?

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ACTIVITY #5: RESPONDING TO LITERATURE: Thinking Stems

Thinking stems, or prompts, allow students to reflect on their reading and then respond to a text first in writing and then through discussion. They offer a convenient strategy for honouring individual, personal response to a text where answers can be open-ended. Students can

- a) Be assigned three different prompts to complete (e.g., *I feel... I am reminded of... I wonder...*)

b) *OR* / Provide students with a list of various prompts and have them choose at least three they wish to respond to. Here is a list of thinking stems to consider:

I know...	I feel...	I am reminded of...
I predict...	I hope...	I want to know more about...
I like...	I imagine...	I remember...
I am puzzled by...	I learned...	I wonder...

Extension:

Once students have completed their thinking stems, they can meet in groups to share their responses to reflect on the text. Then the whole class can discuss the book, sharing listening to and responding to different views.

NOTE:

Literature that includes picture books, fiction, nonfiction selections can open up the gates of understanding to Indigenous Identities. Children’s literature is not the only thing, but it is a good place to start since it invites discussion, encourage curiosity and fosters questioning, research and reporting.

A wide range of picture books by Indigenous voices are available that provide insights and information about Indigenous culture. Several titles provide narratives about The Residential School experience. When one or more of these titles are shared with the class (of any age), they are given the opportunity to share their knowledge, gain new knowledge and raise questions to learn more about the issue from different perspectives.

The following picture book titles, centred on Residential School experiences, are significant in exploring the Thinking Stems Strategy:

Callaghan, Jodie; illus. Georgia Lesley ***The Train***

Campbell, Nicola I.; illus. Kim La Fave ***Shi-she-etko*** (sequel: ***Shin-chi’s Canoe***)

Dupuis, Jenny Kay and Kathy Kacer; illus. Gillian Newland ***I Am Not a Number***

Florence, Melanie; illus. Gabrielle Grimard ***Stolen Words (also: Missing Nimama)***

Robertson, David A.; illus. Julie Flett ***When We Were Alone***

Jordon-Fenton, Christy, and Margaret Pokiak-Fenton; illus. Gabrielle Grimard ***When I Was Eight***
(Sequel: ***Not My Girl***)

Webstad, Phyllis; illus. Brock Nicol ***Phyllis’s Orange Shirt***

Handout #1
DID YOU KNOW?

Circle TRUE (T) or FALSE (F) for each of the following statements

1. In Canada, the terms Aboriginal and Indigenous are interchangeable. T F
2. The word Indian remains a legal term in Canada. T F
3. Families who identify as Indigenous today represent just over 4 percent of the population of Canada. T F
4. *Kindness* is one of the 7 Grandfather teachings. T F
5. The Indian Act of 1876 was a piece of legislation created for the purposes of subjugating Indigenous peoples. T F
6. Less than 50% of Inuit peoples live in their traditional territories of Inuit Nunangat. T F
7. Belts made from wampum were used to mark agreements between peoples, especially treaties made between Indigenous peoples and European colonial powers. T F
8. Call to Action #63 requires a K-12 school system to maintain an annual commitment to Aboriginal educational issues. T F
9. Orange shirts are worn on National Day of Truth and Reconciliation because it is a bright colour that brings attention? T F
10. Corn, beans and squash are known as The Three Sisters. T F
11. The common 4 colours of the Medicine Wheel are white, green, red, black. T F
12. Most non-Indigenous governments have not honoured the treaties they signed with Indigenous peoples in North America. T F
13. The Cayuga are part of the Six Nations Reserve. T F
14. Joseph Brant fought in the American Revolutionary War. T F
15. A *powwow* is an Indigenous celebration of the harvest. T F
16. *Chi Meegwatch* means 'welcome' in Anishinaabemowin (Ojibwe) T F

14. All statues of leaders who created or participated in the development of Racist polities should be removed. **AGREE UNSURE DISAGREE**
15. The police in some communities have treated Indigenous youth differently than non-Indigenous use. **AGREE UNSURE DISAGREE**
16. All educators, not just Indigenous educators, should be given courses in the teaching of Indigenous Studies. **AGREE UNSURE DISAGREE**
17. It is the responsibility of all Canadians to implement recommendations brought forth by the Truth and Reconciliation Commission. **AGREE UNSURE DISAGREE**
18. Canada Day (July 1st) needn't be celebrated any longer. **AGREE UNSURE DISAGREE**
19. I felt comfortable answering each of the statements in this Assumption Guide. **AGREE UNSURE DISAGREE**

Handout #3
PERSPECTIVES ON INDIGENOUS IDENTITIES

People need to see and understand that Indigenous people should be considered the founding peoples of this land. (Perry Bellegarde, National Chief of the Assembly of First Nations, re-elected in 2018)

Even though you and I are in different boats, you in your boat, and we in our canoe, we share the same river of life. (Oren Lyons, Faithkeeper of the Turtle Clan, Seneca Nations, Iroquois Confederacy)

The truth about stories is that's all we are. (Thomas King, author)

Language and culture cannot be separated. Language is vital to understanding our unique cultural perspectives. Language is a tool that is used to explore and experience our cultures and the perspectives that are embedded in our cultures. (Buffy Sainte-Marie, singer-songwriter)

Kids are the best investment any society can make and we're not investing in these children, in fact we're under investing. (Cindy Blackstock, First Nations Child & Family Caring Society)

We gave to try and fix it in a respectful way so that we can move forward, not on as Indigenous nations of Canada, but as a country. We have to make this right.
(Barry Kennedy, Marieval Residential School Survivor.)

I have point blank said to ministers. "Walk in our shoes. Attempt it. Try it. Try and put yourself in the position you force us into." And they refuse to. They know they can't. So why would you expect any other human being to live in conditions you say you wouldn't even imagine.
(Mumilaaq Qaaqqa, Nunavut NDP Member of Parliament; resigned in 2021)

Canada can't be preaching about human rights and democracy elsewhere until it starts dealing with its aboriginal people in Canada.
(Elijah Harper, Canadian Ojibway-Cree politician member of the Legislative Assembly of Manitoba and member of Parliament (1993-1997))

Students have to understand... they've been educated and told and colonized to think that our people were savages in a bush and surviving and we didn't know anything. That's not true.
(Wilfred Buck, Science Facilitator, Manitoba First Nations Education Resource Centre.)

We all want our children to grow up proud and surrounded by love, culture, ceremony and language and safe vibrant communities. We want to be good ancestors and leave a strong legacy for the seven generations ahead.
(Roseanne Archibald, Taykway Tagamou Nation, first woman elected Nations Chief of Assembly of First Nations)

We are tired of making complaints and getting no redress.
(Joseph Brant, (1743-1807) Mohawk and political leader)

You have to find ways for children to relate to Indigenous children who attended residential schools. If children can relate, they can empathize. And empathy is powerful
(David A. Robertson, award-winning writer for young people)

The truth of what happened needs to be told and understood in order for Reconciliation to happen. I, as a survivor, call upon all Canadians to open their minds and hearts to hear our truths
(Phyllis Webstad, Founder of Orange Shirt Day)

INDIGENOUS IDENTITIES THROUGH CHILDREN'S LITERATURE

List prepared by Larry Swartz
Larry.swartz@utoronto.ca
Website: Dr. Larry Recommends

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INDIGENOUS CULTURE AND IDENTITIES THROUGH PICTURE BOOKS

LEARNING FROM NATURE

Boivin, Lisa *We Dream Medicine Dreams*
Highway, Thomson; illus. John Rombough *Caribou Song*
Johnson-Laxdal; illus. Miriam Korner *When The Trees Crackle with Cold (A Cree Calendar)*
Lindstrom, Carole; illus. Michaela Goade *We Are Water Protectors*
Maillard, Kevin Noble; illus. Jauana Marinez Neal *Fry Bread: A Native American Family Story*
Loyle, Larry, with Constance Brissenden; illus. Heather D. Holmlund *As Long as the River Flows*
Robertson, Joanne *The Water Walker (also: Nibi is Water)*
Robertson, David A.; illus. Julie Flett *On the Trapline*
Robertson, Robbie; illus. David Shannon *Hiawatha and the Peacemaker*
Vermette, Katherena; illus. Julie Flett *The Girl And the Wolf*

RESIDENTIAL SCHOOLS: TRUTH AND RECONCILIATION

Callaghan, Jodie; illus. Georgia Lesley *The Train*
Campbell, Nicola I.; illus. Kim La Fave *Shi-she-etko* (sequel: *Shin-chi's Canoe*)
Dupuis, Jenny Kay and Kathy Kacer; illus. Gillian Newland *I Am Not a Number*
Florence, Melanie; illus. Gabrielle Grimard *Stolen Words (also: Missing Nimama)*
Robertson, David A.; illus. Julie Flett *When We Were Alone*
Jordon-Fenton, Christy, and Margaret Pokiak-Fenton; illus. Gabrielle Grimard *When I Was Eight*
(Sequel: *Not My Girl*)
Robertson, David A.; illus. Scott B. Henderson *Sugar Falls* (graphic text)
Webstad, Phyllis; illus. Brock Nicol *Phyllis's Orange Shirt*

FICTION (ages 11-14)

Currie, Susan *The Mask That Sang*

Hutchinson, Michael *The Case of the Missing Auntie: Mighty Muskrat Mystery series* (also: *The case of Windy Lake, The Case of the Burgled Bundle*)

King, Thomas; illus. Natasha Donovan *Borders* (graphic novel)

Robertson, David A. *The Barren Grounds: Book One of The Misewa Saga (Book Two: The Great Bear)*

Slipperjack, Ruby *Little Voice*

Smith, Cynthia Leitich (ed.) *Ancestor Approved: Intertribal Stories for Kids* (short stories)

YOUNG ADULT

Akiwenxie-Damm, Kateri *This Place: 150 Years Retold* (graphic text)

Charleyboy, Lisa, and Mary Beth Leatherdale (eds.) *#Not Your Princess: Voices of Native American Women* (also: *Dreaming In Indian: Contemporary Native American Voices* (nonfiction))

Dimaline, Cherie *The Marrow Thieves* (sequel: *Hunting by Stars*)

Downie, Gord; illus. Jeff Lemire *Secret Path* (graphic text)

Loyle, Larry, with Wayne K. Spear and Constance Brissenden. *Residential Schools: With the Words and Images of Survivors* (nonfiction)

Kinew, Wab *Walking in Two Worlds*

Newmand and Kristie Hudson *Picking up the Pieces: Residential School Memories and the Making of the Witness Blanket* (nonfiction)

Robertson, David A. *7 Generations: A Plain Cree Saga* (graphic novel)

NONFICTION

Beaver, Henry, and Mindy Willett (photos by Tessa Macintosh) *Sharing Our Truths: Tapwe*

Craft, Aimee; illus. Luke Swinson *Treaty Words: For as long as the rivers flow*

Jordon-Fenton, Christy and Margaret Pokiak-Fenton; illus. Liz Amini Holmes *Fatty Legs: A True Story* (Sequel: *A Stranger at Home: A True Story*)

Kinew, Wab; illus. Joe Morse *Go Show the World: A celebration of Indigenous Heroes*

Wilson, Janet *Shannen and the Dream for a School*

Yellowhorn, Eldon, and Kathy Lowinger *Turtle Island: The story of North America's First People*

SOME PROFESSIONAL RESOURCES

Peterson, Shelley Stagg and Red Bear Robinson (2020). **“Rights of Indigenous Children: Reading Children’s Literature through and Indigenous Knowledge Lens.”**

Educ.sci. 2020, 10, 281;

<https://www.mdpi.com/2227-7102/10/10/281>

Monchalin, L. (2016). **Introduction to Indigenous Peoples in Canada** (pp. 1 -22). The colonial problem: An Indigenous perspective on crime and injustice in Canada. Toronto, ON: University of Toronto.

Swartz, Larry (2020). **Teaching Tough Topics**. Markham, ON: Pembroke Publishers.(see: Chapter II, *Indigenous Identities*)

Toulouse, Pamela Rose (2018). **Truth and Reconciliation in Canadian Schools**. Winnipeg, MA: Portage and Main Press.

Vowel, C. (2016). **The Terminology of Relationships**. In *Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada* (pp. 5-23). Winnipeg, MB: Highwater Press.

Vowel, C. (2016). **Culture and Identity**. In *Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada* (pp. 25-55). Winnipeg, MB: Highwater Press.

Webstad, Phyllis (2021). **Beyond the Orange Shirt Story: A collection of stories from family and friends of Phyllis Webstad, before, during, and after their Residential School Experiences** (2021). Victoria, BC: Medicine Wheel Education.

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SOME ADDITIONAL RECOMMENDED INTERNET RESOURCES

“21 Books for kids and young adults to read for National Indigenous History Month” (June, 2020). www.cbc.ca/books

GOODMINDS provides educators with up-to-date information about FNMI literature
<https://goodminds.com/>

HOW TO TALK TO KIDS ABOUT NATIONAL DAY FOR TRUTH AND RECONCILIATION

www.cbc.ca

<https://www.cbc.ca/parents/learning/view/how-to-talk-to-kids-about-national-day-for-truth-and-reconciliation>

KC Adams **PERCEPTIONS**: also a wonderful series intended to offset stereotypes of Indigenous peoples: <https://www.youtube.com/watch?v=N1LIZPs8Spw>

JENNIFER BRANT, Kanien’Keha’Ka (Mohawk Nation), instructor at the Ontario Institute for Studies in Education (OISE) writes a noteworthy piece describing how Canadians can mark the first National Day of Truth and Reconciliation

<https://www.utoronto.ca/news/u-t-s-jennifer-brant-how-canadians-can-mark-first-national-day-truth-and-reconciliation>

PROJECT HEART (<http://projectofheart.ca>) is a residential school healing project that was started by a teacher in Saskatchewan. It is a prime example of how reconciliation can happen as student-driven and participant-based initiative.

STOLEN LIVES: *The Indigenous Peoples of Canada and the Residential Schools: FACING HISTORIES AND OURSELVES* convenes community members for meaningful dialogue about today’s most profound and challenging issues. <https://www.facinghistory.org/>

LORETTA ROSS (commissioner, Treaty relations Committee of Manitoba “Treaties and the Treaty Relationship” in *Canada History Magazine*, (April 2018)

VOICES INTO ACTION: A free online resource produced by FAST

<https://www.voicesintoaction.ca/Home/Splash>

See: UNIT 1: Human Rights: CHAPTER 2: Aboriginal / Indigenous Experience

<https://www.voicesintoaction.ca/Lessons/Unit1/Chapter2>

RESOURCES TO DEEPEN KNOWLEDGE AND UNDERSTANDING OF INDIGENOUS IDENTITIES

1. VOICES INTO ACTION: A free online resource produced by FAST

<https://www.voicesintoaction.ca/Home/Splash>

In six units with 33 chapters, *Voices into Action* provide a wealth of free curriculum-based teaching resources and online tools to help teach students about prejudice, human rights and social justice.

UNIT ONE: Human Rights / Chapter 2: Aboriginal / Indigenous Experience

<https://www.voicesintoaction.ca/Lessons/Unit1/Chapter2>

Sample content includes:

- Defining First Nations, The Inuit Métis
- Stereotypes and You
- Combatting Stereotypes
- A Brief History of Residential Schools, 1880's 1996
- The Effects of Residential Schools on First Nations Culture
- Political Response and Responsibility: How the government of Canada is addressing the effects of Residential Schools

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2. WE WON'T FORGET YOU / Sk'Elep School of Excellence, B.C. (YouTube video) N'we Jinan artists. <https://youtu.be/u0YYkviWbng/> 4:50

N'we Jinan, whose name means "We Live Here" in James Bay Cree is a non-profit organization, founded in 2014. The programs support artistic development and mentorship among Indigenous youth, reaching over twenty First Nations communities across North America in contemporary schools.

The N'we Jinan record label gave First Nation students their voice back by allowing them to create their own music in mobile recording studios. The YouTube video "We Won't Forget You" can be shared with students to help them witness the voices of Indigenous youth and reflect on the images, the words and message of resilience and hope. It is worth watching more than once.

(sample lyrics)

Is there an end
To all of our sadness?
Finding the strength

Through all other sadness
When troubles subside
Emotions we balance.
By showing our voices.
We've got the talents
This is the start of a new life
We'll undo the wrongs
And we'll choose right
Our home is here
And it is so bright.

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We won't forget you.
We're sitting in the dark
Now we're letting in the light.

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**3. TRUTH AND RECONCILIATION IN CANADIAN SCHOOLS by Pamela Rose Toulouse, 2018,
Portage and Main Press, Winnipeg, Manitoba**

Originally from the community of Sagamok First Nation, Dr. Pamela Rose Toulouse is a proud Anishinaabe woman from a long line of educators. Dr. Toulous has a strong commitment to equity/ diversity.

Truth and Reconciliation in Canadian Schools offers powerful and important practical suggestions and background to address topics of Indigenous cultures residential schools, and reconciliation in the K-12 classroom.

PART 1: PROGRAM FOUNDATIONS

- Chapter 1: Residential Schools Legacy
- Chapter 2: Indigenous Peoples of Canada
- Chapter 3: Treaties of Canada
- Chapter 4: Contributions of Indigenous People
- Chapter 5: Sacred Circle Teachings

PART 2: TRUTH AND RECONCILIATION LESSON PLANS BY GRADE

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DID YOU KNOW? True/False Quiz (Activity # 2)

>>>> ANSWER KEY <<<<<

- 1.TRUE** The terms *Aboriginal* and *Indigenous* are *not* interchangeable. In Canada, the word *Indigenous* has become more widely recognized across Canada since 2016. It is a term that has replaced the colonial term *Aboriginal*. *Indigenous* includes: First Nations, Métis and Inuit. First Nations, Metis and Inuit and is a term used to refer to the original caretakers of this land. NOTE: The word *Indigenous* needs to be capitalized.
- 2.TRUE** The word *Indian* remains a legal term in Canada, (though it is disrespectful to use that term when referring to First Nations or Métis Peoples). The Indian Act, originally passed in Parliament in 1876 has been much revised since, remains a part of Canadian law.
- 3.TRUE** Statistics Canada (2021) claim that families who identify as *Indigenous* today represent just over 4 percent of the population of Canada.
- 4.FALSE** Though *Kindness* is implied in *Love and Respect*, among the Anishinaabe people, the Teachings of the Seven Grandfathers are *Wisdom, Love, Respect, Bravery, Honesty, Humility and Truth*.
- 6.TRUE** The Indian Act framed the way that non-*Indigenous* Canadians would ultimately view and treat the First Peoples of this land. They were to have their lands and human rights taken from them. The Indian agent had the power to control all aspect of First Nation's lives. It has undergone amendments, but the effects of the Indian Act of 1876 still resonate in negative ways in today's *Indigenous* communities.
- 7.FALSE** 73% of Inuit Peoples live in their traditional territories of Inuit Nunangat, (Statistics Canada)
- 8.TRUE** Before European contact and many years thereafter wampum (purple, white, black and pink beads) was used by First Nations People, usually to create belts, to seal agreements, making them legal and binding.
- 9.TRUE** The Truth and Reconciliation Commission (TRC) asks the Council of Ministries of Education in Canada to make a commitment to Aboriginal Education issues, including:
 - i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
 - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
 - iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
- 10.FALSE** Orange shirt day originates from the story of Phyllis Webstad. In 1973, on her first day at St. Joseph's Residential School in Williams Lake, BC. Phyllis's bright new orange shirt was taken from her, never to be seen again.
- 11.TRUE** Corn, beans and squash are grown together and known as *The Three Sisters* , a big part of Haudenosaunee culture and are an important element of many First Nations' foodways.
- 12.FALSE** *Black, white, yellow and red* are the most often-used colours of the Medicine Wheel. In the Anishinaabe tradition, the colours embody concepts such as the Four Directions, the four seasons and the four stages of human life. The choice and arrangement of colours varies among different Nations according to varied teachings.
- 13.TRUE** Treaties are legally binding agreements between nations. Treaty rights of *Indigenous* Peoples are guaranteed under Section 35 of the Constitution of Canada. At first Treaties were usually honoured by non-*Indigenous* governments but over time most non-*Indigenous* governments did not honour the treaties they signed with *Indigenous* Peoples. There are 70 historic treaties in Canada that cover 50 percent of the country's land mass.
- 14.TRUE** The Six Nations Iroquois Confederacy is officially known as the Haudenosaunee Confederacy, or The People of the Long House. The Six Nations Reserve, the largest First Nations reserve in Canada, includes *the Cayuga, the Mohawk, the Seneca, the Onondaga, the Oneida, the Tuscarora Nations*.
- 15.TRUE** Joseph Brant, a Mohawk chief, was a political leader and a British military officer during the *American Revolution (1775-83)*
- 16.FALSE** Powwows are traditional precontact gatherings of First Nations Peoples, that served different cultural purposes. Many contemporary powwows showcase *Indigenous* music, dances, regalia, food and crafts. They are commonly hosted by First Nations communities (either on reserve or in urban settings).
- 17.FALSE** *Meegwetch* means 'thank you' in Anishinaabemowin (Ojibwe). Chi-Meegwetch means a huge thank you.