

Elder in the Making



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Elder in the Making - Aistammatsstohksin

K-12 Lesson Plans for Alberta Educators Inspired by the Film

To affect the needed reform, educators need to make a conscious decision to nurture Indigenous knowledge, its dignity, identity, and integrity by making a direct change in school philosophy, policy, pedagogy and practice. They need to develop missions and purposes that carve out time and space, that affirm and connect with the wisdom and traditions of Indigenous knowledge, that are with the people themselves, their Elders and communities.

They need to define what it means to teach in holistic ways and develop humanistic connections to local and collective relationships. They need to make educational opportunities for students that nourish their learning spirits and build strong minds, bodies and spirits.

Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit*, 2013

Amba'wastitch. Oki. Dadanast'ada. Tansi. Hello. Bonjour.

We are deeply honoured to present the outcomes of one project, inspired by the film *Elder in the Making*, its filmmaker Chris Hsiung, and co-producer Cowboy SmithX. This yearlong project was completed with Dr. Battiste's vision in mind, a small contribution and way forward to introduce the lessons of *Elder in the Making* into schools around the province. Like many classrooms in Alberta, our project team at Mount Royal University was diverse – two Indigenous and three non-Indigenous students -- an Education student, an Information Design Student, a Justice Studies student, a Public Relations student, and a Policy Studies student. Chris and Cowboy visited us once, we met with educators before their summer break to get a sense of their needs, and we studied *Decolonizing Education* deeply. We watched the film often. And then we began, in a good way, with the blessings, guidance, and advice of our Elders. For this, we express what in fact, is inexpressible gratitude.

We are allies, accomplices and Indigenists during this era of reconciliation and invite you to be the same. We believe that we are all Treaty People and that Indigenous rights are human rights. From our non-Indigenous team members we understand, acknowledge, and apologize for the real harms that our colonist-settler ancestors, relations, organizations, and institutions have visited upon our neighbour nations. We understand, appreciate and will guard safe the lands where we work, study, live and love with our



Indigenous peers and neighbours, and continue to actively seek possibilities for educational transformation. The work of reconciliation is for neighbours.

The lesson plans presented would not have been possible without Roy Bear Chief (Siksika Nation), Ruth Scalplock (Siksika Nation), Mike Oka (Kainai Nation), Angel Knowlton (Piikani Nation), Casey Eagle Speaker (Kainai Nation), Jeannie Smith-Davis (Piikani Nation), Shirley Hill (Siksika Nation), Grace Heavy Runner (Kainai Nation), Tamara Himmelspach (Eastern Ojibwe), Veronica Marlowe (Lutsel-ke Dene), Tishna Marlowe (Lutsel-ke Dene), Shane Chartrand (Enoch Cree Nation), Angie-Pepper O'Bomsawin (Abanaki Odanak), Justin Louis (Maskwacis Nation), Lambert Fox (Kainai Nation), John Fischer (Neheyawi, Cowessess First Nation, and Director-Iniskim Centre at Mount Royal University), Dion Simon (Maskwacis Nation, Medicine Trail Coordinator - Iniskim Centre at Mount Royal University), Dr. Catherine Pearl (Social Innovation, Mount Royal University), Dr. Katharine McGowan (Social Innovation, Mount Royal University), Dr. Liam Haggarty (Coordinator of Indigenization, Mount Royal University), Bernie May (Crucial Conversations Practical Managers), Linda Best (Pineridge School, CBE), Rio Mitchell (Creative Producer, Iiniistsi Treaty Arts Society), Aalayna Spence (MEG Summer Camp), Wes Olson (Bison Ecologist).

Finally, we thank the Calgary Foundation and the Galvin Family Fund for supporting this work.

A Word on Using the Materials

As a group of undergraduate students at Mount Royal University in Calgary, Canada our key goal was to bridge generations. Given the time, resources, and the Elder in the Making film, we have worked diligently between Elders and communities developing materials that we hope will affect and offer wisdom to educators for seven generations to follow. We feel this is the start, one perspective, and an application of wise practices; a beginning.

The lessons are arranged around a key idea, linked to a specific clip or section of Elder in the Making, with a laddering pedagogical pathway from Groundwork, to Above and Beyond. Each lesson plan highlights specific Connections to Curriculum and is organized according to disciplines of opportunity, with suggested grade levels.

Lessons are available both as linear text documents and as rich illustrated posters with star constellations comprised of imagery inspired by grassland ecologies and wildlife. We offer Powwow Jingle Dance teaching videos and Dancer Bio videos. Use all resources. Build on them, co-create, and contribute to the project.

We believe that educator engagements with this material be inclusive of a visit to the National Centre for Truth & Reconciliation website, a review of 2015 reports, and the 94 Calls to Action. Visit: <http://nctr.ca/reports.php>



We also recommend a review of the United Nations Declaration of the Rights of Indigenous Peoples. For more information: http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

While the lessons cover a range of topics related to the film including Treaty 7; the importance of the bison to Treaty 7 Nations, neighbour communities, and ecosystems; the realities and impact of Residential Schools; and explorations of the concepts of being an Elder, these lessons are fundamentally about respect, kindness, humility, patience, truth, self awareness, honesty, courage, hard work, wisdom and love. These are sacred teachings and the bedrock of relationship and reconciliation that could be the basis for some incredible experiences in your classroom!

We share these lessons in a reassuring and inspiring voice and encourage you to do the same. Much is new to students and their families, and much is misunderstood. Everyone can care and advocate for Indigenous issues.

Pluralism is one the best and most inspired concepts you can introduce and reinforce with students. Each First Nation, Métis Nation, and Inuit communities are distinct and different. Take every opportunity to create dialogues about the diversity of cultures, peoples, languages, and practices within and among each. Challenging the idea that all Nations are not the same is key to decolonizing, disrupting old habits and mindsets, and building awareness and respect for the unique identities of and within all Nations and communities.

For further professional development and literatures, we suggest studies of contemporary scholars, e.g., Boler, M. and M. Zembylas. 2003. *Discomforting truths: The emotional terrain of understanding difference*. In *Pedagogies of difference: Rethinking education for social change*, ed. P. Trifonas, 110-136. New York: Routledge Falmer, as well as revisiting classic teachings including the *Pedagogies of the Oppressed* (Friere, 1973/1993).

Taking up the work of Indigenous scholars is an absolute necessity. Marie Battiste and her contemporaries offer essential insight and advice on work in this area. Look for every opportunity to engage with them. And, finally seek relationship, guidance and advice from your neighbour Nations, young and old, in the city and on reserve. You will find the work some of the most rewarding for your students, their families, and in your learning community.

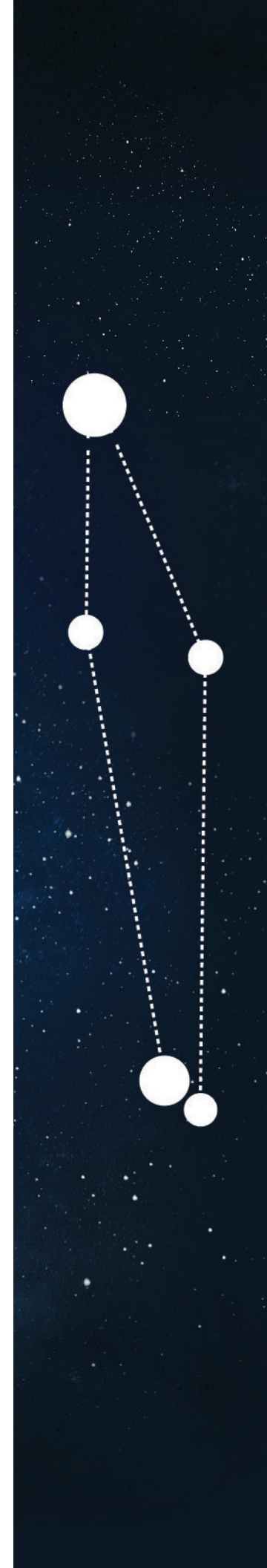
Oriana Corradetti x Patricia Derbyshire x Taryn Hamilton x Makayla Hurst
Colin Pruden x Spirit River Striped Wolf

Katamutsin – Until we meet again.



Aistammastsstohksin - Lesson Plans (30)

Topic	Disciplines of Opportunity	Target Grade
Earth Pigments	Science / Fine Arts	Grade 1
Authentic Stories	Social Studies	Grade 2 / Grade 4
Food & Culture	Social Studies / Science / Math	K - 3
Morning Stretches	Physical Education / Social Studies	K - 3
Traditional Indigenous Games	Physical Education / Social Studies	K - 3
The Human Tribe	Social Studies / Fine Arts / English Language Arts	Grade 3
Blackfoot Genesis	Fine Arts / Social Studies	K - 4
Writing-On-Stone	Social Studies / Fine Arts / English Language Arts	Grade 4
An Immigrant in His Own Home	English Language Arts / Social Studies	Grade 4
Indigenous Heroes	English Language Arts / Social Studies	Grade 4
Stereotypes, Prejudice, & Biases	Health & Life Skills	Grade 4
Malcolm X & Cowboy SmithX	Social Studies	Grade 4
Truth & Reconciliation Commission	Social Studies	Grade 4
Blackfoot Treaty & Signing Treaty 7	Social Studies	Grade 4
Appreciation	Social Studies	Grade 4
The Northern Tribes Buffalo Treaty	Social Studies / English Language Arts / Health / Arts /	Grade 4



Introduction to <i>Elder in the Making</i>	English Language Arts	Grade 4
Healing for Truth & Reconciliation: Jingle Dancing	Physical Education	Grade 4 / Grade 8
Apocalypse	Social Studies	Grade 7
Bison & Ecosystems	Science	Grade 7
Traditions Indigenous Practices	Science	Grade 7
Colonized Legacy	English Language Arts	Grade 7
Respecting Elders in Society	Social Studies	Grade 7
Section 35: Fashion & Design as Social Justice	Entrepreneurship & Innovation / Fine Arts	Grade 10
Six Red Beads: Hand Craft & Community Prosperity	Entrepreneurship & Social Innovation / Fine Arts	Grade 10
Indigenous Rights as Human Rights	Social Studies	Grade 10
Residential Schools	Social Studies	Grade 10
How Can Truth lead to Reconciliation?	Social Studies / English Language Arts	Grade 10
Treaty 7	Social Studies	Grade 10
Indigenous Food Sovereignty & Crops	Entrepreneurship & Social Innovation / Science	Grade 10



K - 3



Traditional Indigenous Games

K - 3

Social Studies | Physical Education

Connections to the Curriculum

Basic Skills—Locomotor;

e.g., walking, running, hopping, jumping, leaping, rolling, skipping, galloping, climbing, sliding, propulsion through water

Students will:

A3-1 respond to a variety of stimuli to create locomotor sequences

Basic Skills—Nonlocomotor;

e.g., turning, twisting, swinging, balancing, bending, landing, stretching, curling, hanging

Students will:

A3-3 respond to a variety of stimuli to create non locomotor sequences

Basic Skills—Manipulative: receiving;

e.g., catching, collecting; retaining: e.g., dribbling, carrying, bouncing, trapping: sending; e.g., throwing, kicking, striking

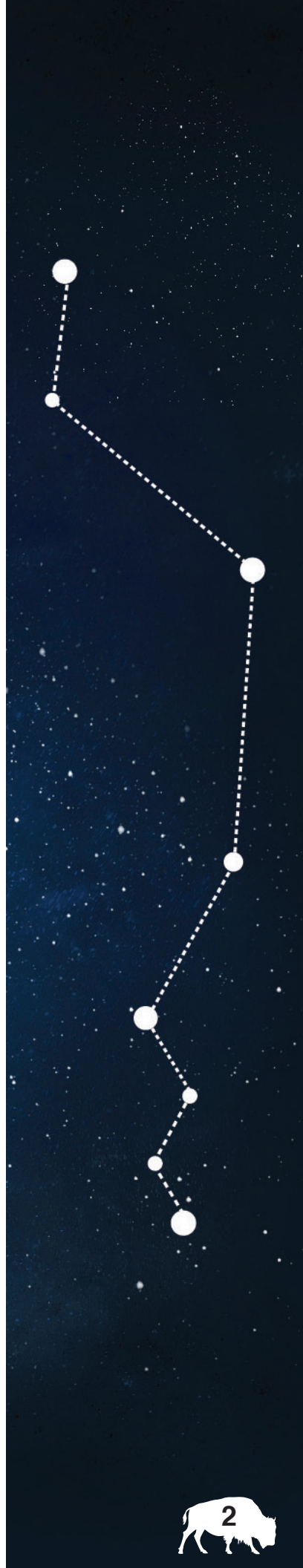
Students will:

A3-5 demonstrate ways to receive, retain and send an object, using a variety of body parts and implements; and, perform manipulative skills individually and with others while using a variety of pathways

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



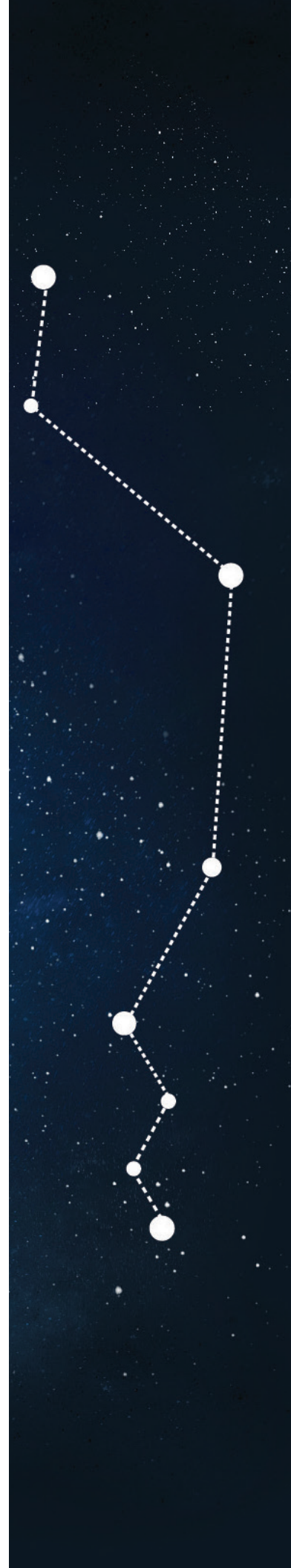
Key Idea

Games teach children the importance of skill development at an early age, and are entertaining for children and adults. Traditionally, games were taught to young children to develop and widen their physical, cultural, intellectual, and social abilities, such games were played and traded between different tribes. Many of the games we enjoy today are derived from traditional Indigenous games. (Elementary Teachers' Federation of Ontario [ETFO], 2005)

Description

People from across the world have passed down games through generations as part of their culture. Indigenous sports and games are practiced by men, women, and children. Traditionally, games were played to practice hunting techniques, develop learning skills, to better connect with the spiritual world, and for general entertainment (Arnason, Maeers, McDonald, Weston, n.d.). For example, players learned many basic mathematical concepts, such as the concepts of patterns, pattern relationships, as well as numbers and operations, which were developed through game play (Arnason, et al., n.d.). The strategies introduced through these games taught children the concepts of problem solving and critical thinking, some games even built on the concepts of data management and probability (Arnason, et al., n.d.). Games are intertwined with traditional and cultural values that centre on sportsmanship, competition, goal setting, fun, and the desire to perform (Arnason, et al., n.d.).

A widespread Indigenous belief is that you can learn while you play, and play while you learn (Bruchac, 2000). Traditionally, Indigenous peoples had plenty of time for recreation, sport, and leisure as forms of socialization (Miller, 2002, pg.5). Such activities provided revitalization of health and spirit as well as



educational instruction for children (Miller, 2002, pg.5). Work, play, leisure, and culture were interconnected, fitness was critical in order to survive (Miller, 2002, pg.5).

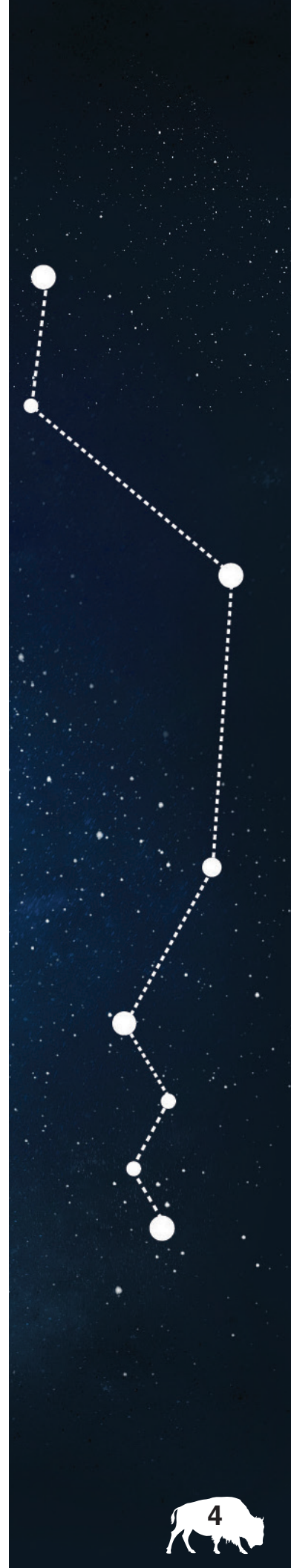
The social values of traditional games are very important and include:

- Respecting the rules of the competition
- Respecting competitors
- Having courage, intuition, and/or skill
- Being humble even when winning
- Challenging oneself to do better
- Honouring the person who offered the most challenge during gameplay

(Government of Alberta, n.d.)

Games were shared or traded among tribes, but many developed their own variations (Miller, 2002, pg. 8). Tribes would often challenge other tribes to take part in games and activities, which usually occurred during celebrations and in times of peace (Miller, 2002, pg.8). The best runners, players, or competitors from the various tribes would compete against one another, while the spectators placed wagers on their favourite team or competitor (Miller, 2002, pg.8).

Many of the games we play today are derived from the traditional games of Indigenous peoples (ETFO, 2005). International competitions like the North American Indigenous Games and the Arctic Winter Games still take place today (Miller, 2002, pg. 8). Men and women usually played separately, and children played simplified versions of the adult games ([ETFO, 2005]). The passage of time and outside influence have changed many of the traditional games, while others have been adapted to



changing circumstances (Gamble, Kavanagh, n.d.). Lacrosse is an example of a game that has transformed over time with the influence of European and Western peoples, and has affected the way Indigenous peoples play the game today (Gamble, Kavanagh, n.d.).

Traditionally, there are two common types of games; games of chance, and games of skill (Miller, 2008, pg.9). Children were encouraged to explore the world through play, which was seen as a critical cognitive developmental tool (Miller, 2002, pg.9).

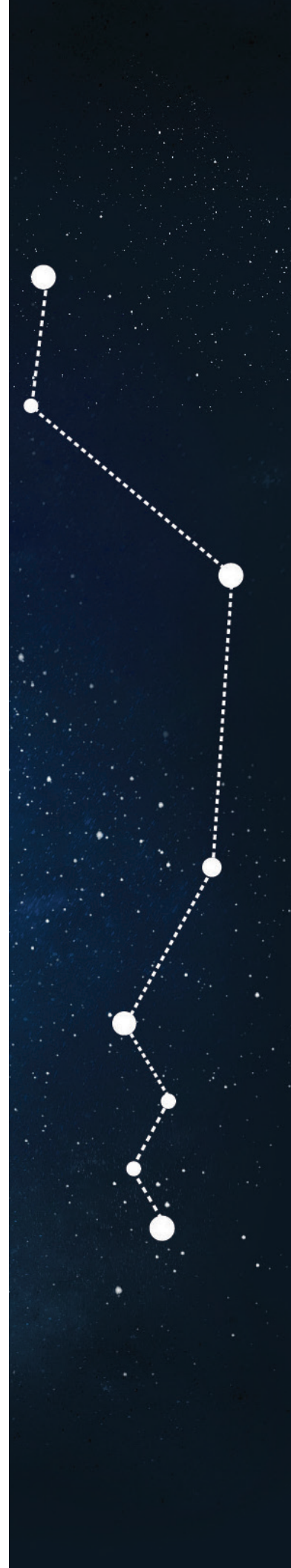
Games of Chance

The Hand Game

The *Hand Game* was very popular among Indigenous peoples, and rules varied among different tribes. One variant of the game - The first player hides a small object in one hand and holds their hands behind their back or under a robe to conceal it from the other player. The other player watches the movements closely and then makes a gesture indicating their guess of which hand holds the object (Miller, 2002, pg.12). When a player has guessed correctly, the next person takes their turn to hide the object (Miller, 2002, pg.12).

The Moccasin Game

The Moccasin Game was played with an object that was concealed in one of four moccasins, it was played with two players or two teams (Miller, 2002, pg.12). The purpose of the game was to get the opposing player to guess which moccasin the object was hidden in. This game was popular in Western Canada during the winter months (Miller, 2002, pg.12).



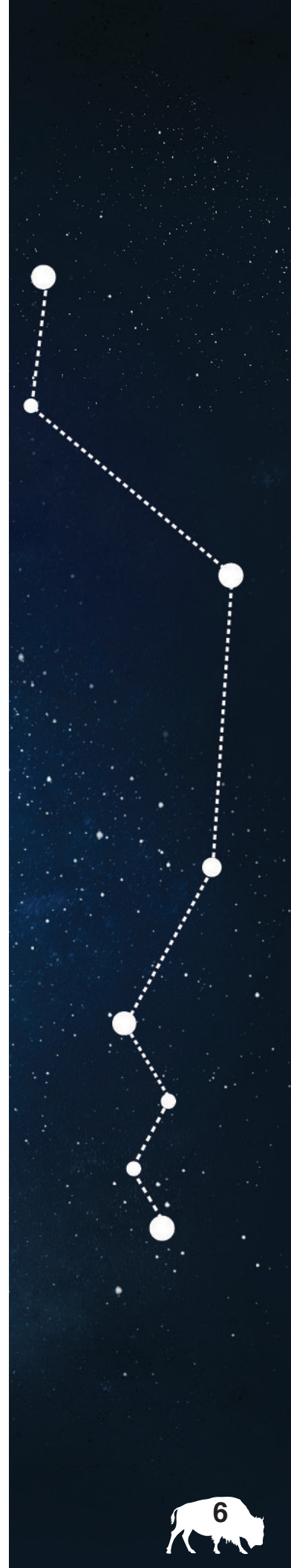
The Stick Game

The Stick Game is played with two people, and 21 twigs or pieces of sweet grass, each similar in length (Miller, 2002, pg.13). The bundle of sticks is rolled between the palms of one player and then divided into two bundles, one held in each hand (Miller, 2002, pg.13). The arms are crossed and presented before the opponent to choose one of the bundles, the objective was to choose the bundle with the even number of sticks (Miller, 2002, pg.13). If the other player picked the bundle with the even number, their opponent divided the sticks again, if the player picked an odd number, the bundle of 21 goes to their opponent and the game continues until one player picks an even bundle three times in a row (Miller, 2002, pg.13). The player who chose the even bundle three times in a row then spreads the sticks on the ground and picks up a handful - if an even number of sticks is picked again, the player wins the game (Miller, 2002, pg.13).

Games of Skill

Ball Games

Ball games involved agility, teamwork and skills in running, passing, and throwing - many of these games involved hitting or passing the ball with a stick, meaning players had to be alert to avoid blows from their opponents (Miller, 2002, pg.15). Three popular versions of ball games were played: Lacrosse, Shiny, and Keep Away, occasionally nations would compete against one another in these games (Miller, 2002, pg.15).



Lacrosse

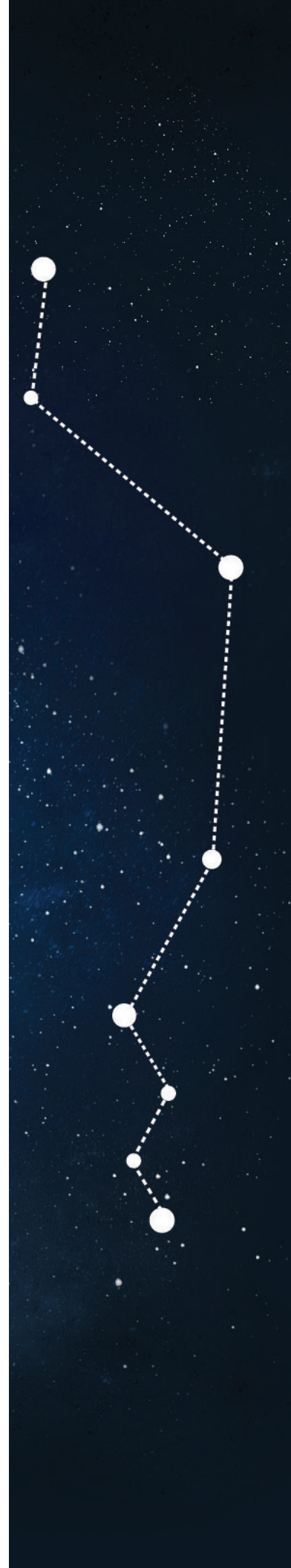
Lacrosse is one of the oldest athletic competitions and has been played by Indigenous peoples for generations (Miller, 2002, pg.17). The original game of Lacrosse was a contest between two villages or tribes, with up to 500 - 600 players on each team playing over a field that could vary from several hundred metres to several kilometres in size (Miller, 2002, pg.17). The game had one simple rule; the ball could only be moved with the lacrosse stick (Miller, 2002, pg.18). Beyond this rule, the game was played with an equal number of players on each team, there was not a limit to the number of athletes that could be goal tenders, or play offensive and defensive positions (Miller, 2002, pg.18).

Contests of Strength and Endurance

Contests of strength and endurance were held often and wagers were placed on their outcome (Miller, 2002, pg.18). Wrestling games had several versions, but in all cases the loser was the first one to fall to the ground, and two falls were necessary to win a bout (Miller, 2002, pg.18). Another version of wrestling was to lock fingers at arm's length with each contestant trying to pull the other forward. Foot races were very common and took place on courses that were several miles long (Miller, 2002, pg.18)

Target Games

Target games involved skill development for hunting and were frequently played by young men (Miller, 2002, pg.18). Indigenous communities held good hunters in high esteem because they provided food, clothing, and other necessities for the community (Miller, 2002, pg.19). Hunting skills were developed at an early age through games and activities, the purpose was to to develop hand-eye coordination to improve accuracy with the bow and arrow (Miller, 2002, pg.19).



Active Games

Creation of Equipment

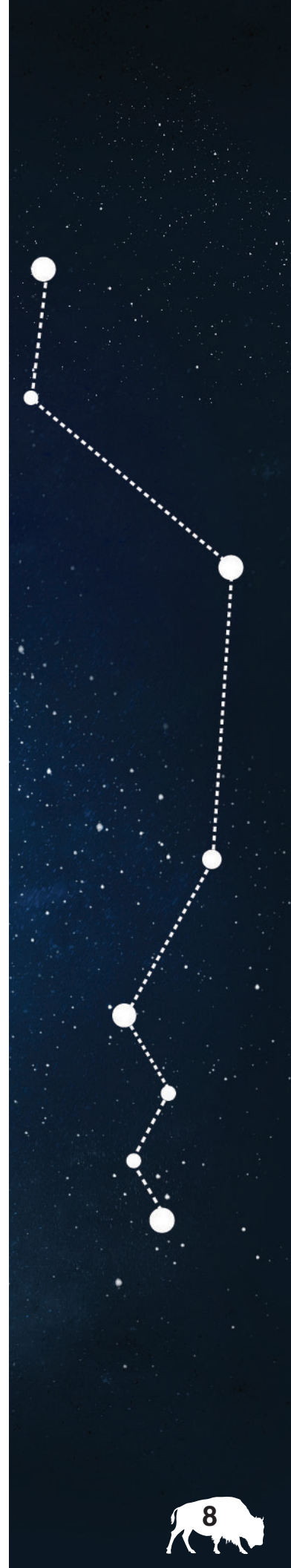
It is important to offer gratitude for gifts from the land, and begin the lesson by following Indigenous protocol when harvesting natural materials for equipment. The reason for following protocol is to give thanks for the resources that the land has offered you. When harvesting resources from nature it is important for students to give thanks in the form of an offering of tobacco, sage, or sweetgrass if possible, and to offer gratitude.

Run and Scream

This Blackfoot game was traditionally played with each player taking turns. It teaches tolerance and patience, and also builds lung capacity which is beneficial in everyday life.

Preparation

- Marking sticks - traditionally made from willow sticks (15-20 cm long) decorated with beads and feathers (could be substituted with painted pictograph rocks as markers). School equipment that educators may use are sticks made with wooden dowels, or bean bags.
- Jackknife or box cutter (to be used by adult)
- Large, open area with at least 100 sq. metres of running space in a gymnasium, or outside on a flat surface



Activity Description

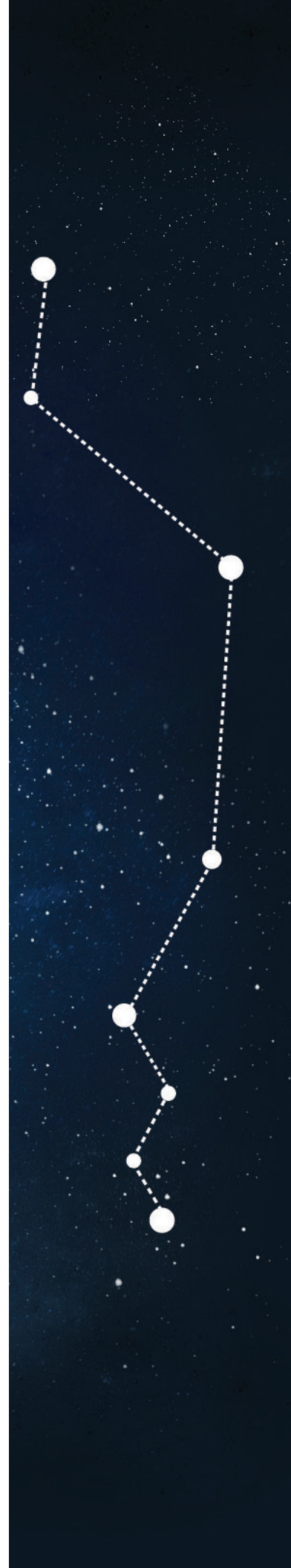
Participants begin by taking in a big breath of air. They start running while screaming loudly. When the students run out of breath and can no longer scream, they must stop running and mark the ground using a marking stick, rock, or bean bag. The participants will continue to play, each time trying to improve on their previous distance. Use this activity as a benchmark, then ask the participants to discuss why games like this we're importance for Indigenous culture. What skills does it build on what would it help with?other techniques that might improve their lung capacity. As participants get used to the activity, encourage them to use different locomotor skills like skipping, galloping, and hopping to move across the activity area.

Ring the Stick

This game has been played by many different Indigenous nations across Canada, other versions are called “Ring & Pin” or “Pin & Bone”. This activity is a great indoor or outdoor game that practices and develops hand-eye coordination. This game can also be used as a tool to resolve conflicts (eg. when a game ends in a tie and a winning team needs to be determined).

Preparation

- Willow stick or wooden dowel, cut to 45 cm in length.
 - Attach a 45 cm piece of string to the willow stick, and tie the other end to the hoop (As skill levels increase, reduce the circumference of the hoop)
- Create a hoop using the other small flexible willow branches secured using the string; the hoop should be 15-20 cm in diameter.

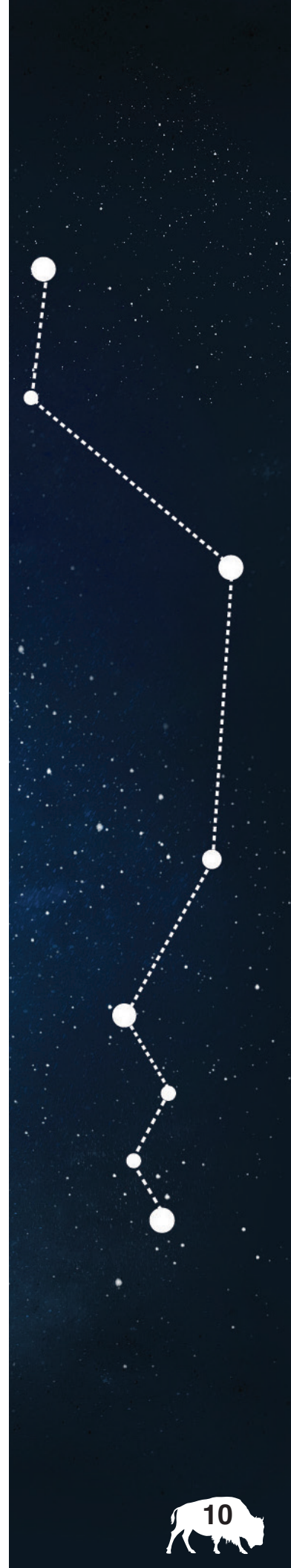




Activity Description

Begin with the ring lying on the floor, and hold the stick with the dominant hand.

Flick the stick upwards to make the ring flip up into the air, and attempt to put the end of the stick through the ring. One point is added for each time the hoop is successfully hooked by the stick. To make the challenge more physically active, add a relay element - teams of three take turns travelling to the end line where they have to “ring the stick” before returning to their team. As participants get better at the activity, encourage them to use different locomotor skills like skipping, galloping, and hopping to move across the activity area.

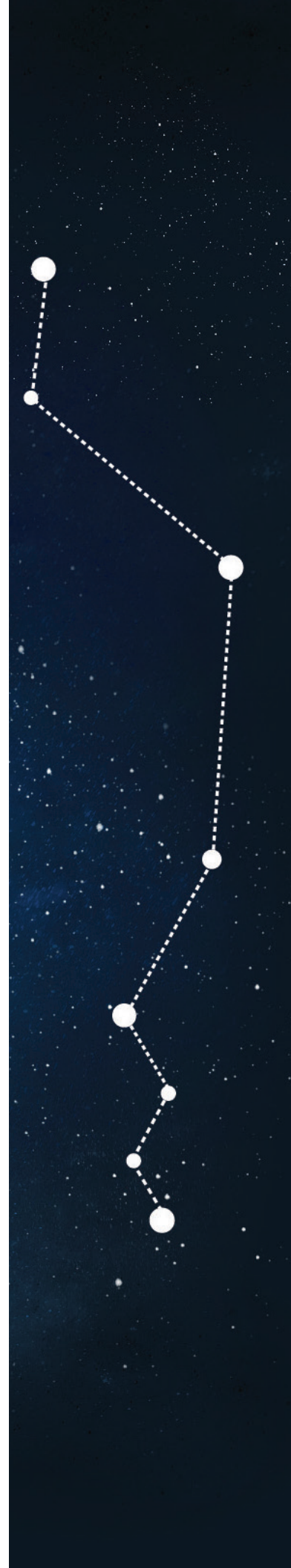


Make the Stick Jump

This game was traditionally played by young boys to practice their throwing skills, and to improve their ability to hunt small game like birds or rabbits.

Preparation

- 5 marking sticks - made from willow sticks or wooden dowels (15-20 cm long) - create notches in the sticks to identify and number them from 1 to 5
- 6 rocks, or bean bags
- Large, open activity area, indoors or outdoors, (if indoors, pylons with holes in the top can be used to keep the sticks upright)



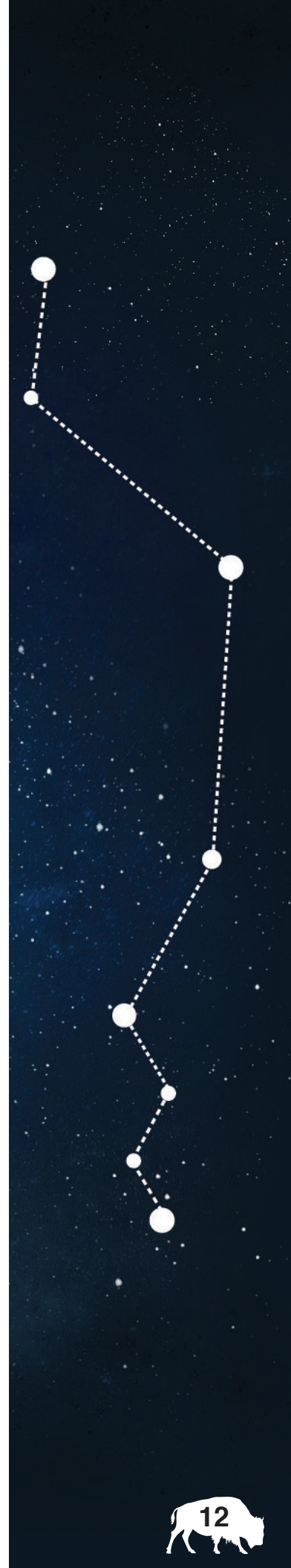
Activity Description

Place sticks in a line in the ground (or inside pylons on the floor). Sticks should be placed 1 metre apart, but can be adjusted depending on the age and skill of the participants (traditionally, the sticks are spaced about 2 metres apart).

Three players stand behind the starting line on either side of the playing area, facing the players on the opposite team. Players take turns trying to knock down each numbered stick with a bean bag or rock, beginning with the closest stick. Each player attempts three throws, alternating between each starting line.

Additional Resources

A great resource for traditional Indigenous games is the book *Blackfoot Games* by Mary Ellen-Mole Mustache.



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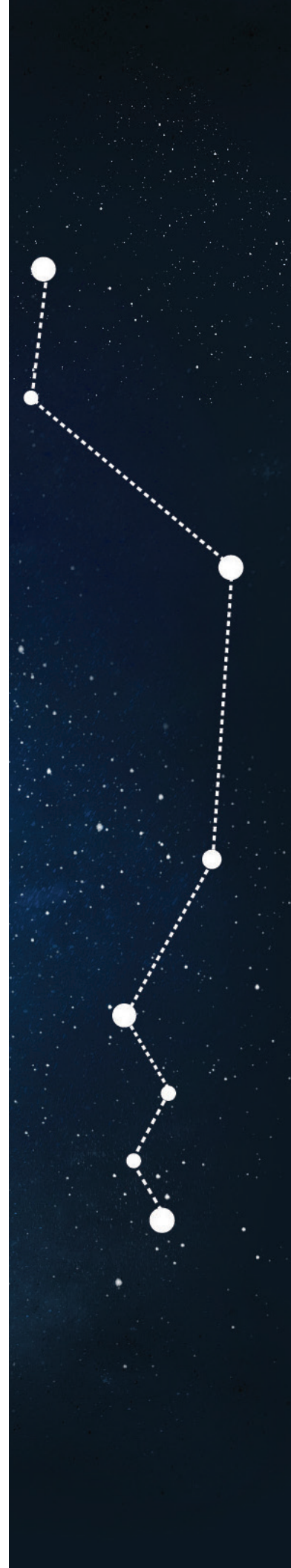
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Blackfoot Genesis

K - 4

Fine Arts | Social Studies

Connections to the Curriculum

Fine Arts

Component 10 (iii) - Media and Techniques: Students will use media and techniques, with an emphasis on mixing media and perfecting techniques in drawing, painting, printmaking, sculpture, fabric arts, photography and technographic arts.

Sculpture

- Continue to make two- and three-dimensional assemblages from found materials, reaching for more sophistication leading to specifics, such as puppets, mobiles, mosaics, papier-mâché.
- Continue exploring the modelling possibilities of clay beyond Level One - techniques such as wedging, welding, making of / slabs by rolling, throwing, paddling, impressing with objects, decorating with coils, pellets, extruded clay, firing, glazing.
- Explore the possibilities of simple wire sculpture, including bending, twisting, cutting, looping.

Social Studies

3.1.1 appreciate similarities and differences among people and communities:

- Demonstrate an awareness of and interest in the beliefs, traditions and customs of groups and communities other than their own

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

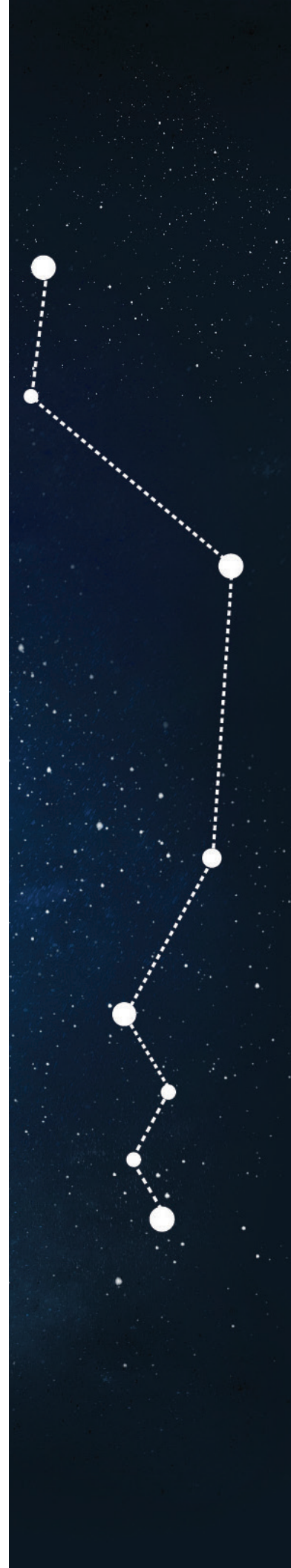
Students will learn one version of the Blackfoot creation stories of Na'pi (Old Man), and use the story as inspiration to create their own 'people' with clay.

Description

Most cultures around the world have their own creation stories, which explain how humans, animals, and plants developed, and how the world came to be. Indigenous peoples have many versions of their creation story, and the details and narratives vary from Nation to Nation.

Chris Hsiung, director of the documentary film, *Elder in the Making*, spoke about the area where he grew up in Treaty 7 territory, and he “realized [he] didn’t know a lot about the place [he had] benefitted so much from. So [he] started reading about it, looking into it” (Hsiung, 2015).

The story below is one of the Blackfoot perspectives of the creation stories. (This story is taken verbatim from George Bird Grinnell’s 1892 book, *Blackfoot Lodge Tales*.)



The Blackfoot Genesis

All animals of the Plains at one time heard and knew him, and all birds of the air heard and knew him. All things that he had made understood him, when he spoke to them, - the birds, the animals, and the people.

Old Man was travelling about, south of here, making the people. He came from the south, travelling north, making animals and birds as he passed along. He made the mountains, prairies, timber, and brush first. So he went along, travelling northward, making things as he went, putting rivers here and there, and falls on them, putting red paint here and there in the ground, - fixing up the world as we see it today. He made the Milk River (the Teton) and crossed it, and, being tired, went up on a little hill and lay down to rest.

As he lay on his back, stretched out on the ground, with arms extended, he marked himself out with stones, - the shape of his body, head, legs, arms, and everything. There you can see those rocks today. After he had rested, he went on northward, and stumbled over a knoll and fell down on his knees. Then he said, "You are a bad thing to be stumbling against"; so he raised up two large buttes there, and named them the Knees, and they are called so to this day. He went on further north, and with some of the rocks he carried with him he built the Sweet Grass Hills.

Old Man covered the plains with grass for the animals to feed on. He marked off a piece of ground, and in it he made to grow all kinds of roots and berries, - camas, wild carrots, wild turnips, sweet-root, bitter-root, sarvis berries, bullberries, cherries, plums, and rosebuds. He put trees in the ground. He put all kinds of animals on the ground. When he made the bighorn with its big head and horns, he made it out on the prairie. It did not seem to travel easily on the prairie; it was awkward and could not go fast.

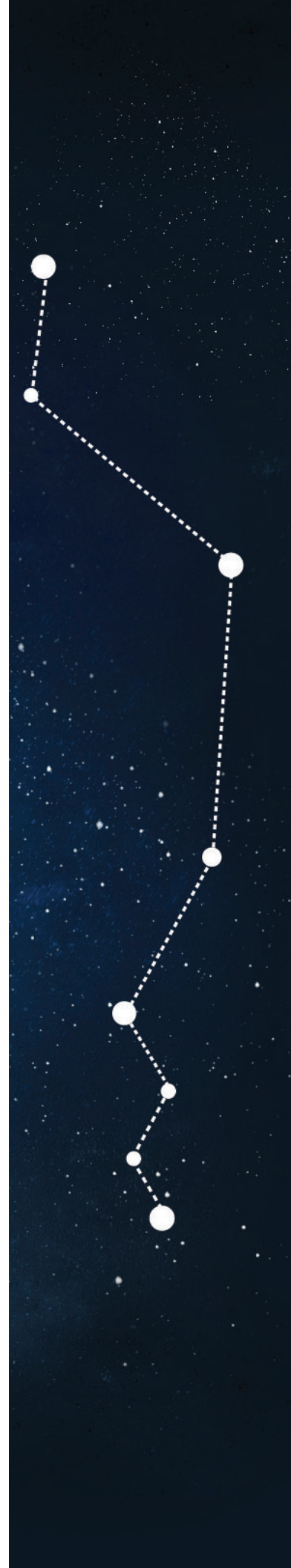


So he took it by one of its horns, and led it up into the mountains, and turned it loose; and it skipped about among the rocks, and went up fearful places with ease. So he said, "This is the place that suits you; this is what you are fitted for, the rocks and the mountains." While he was in the mountains, he made the antelope out of dirt, and turned it loose, to see how it would go. It ran so fast that it fell over some rocks and hurt itself. He saw that this would not do, and took the antelope down on the prairie, and turned it loose; and it ran away fast and gracefully, and he said, "This is what you are suited to."

One day Old Man determined that he would make a woman and a child; so he formed them both - the woman and the child, her son - of clay. After he had moulded the clay in human shape, he said to the clay, "You must be people," and then he covered it up and left it, and went away. The next morning he went to the place and took the covering off, and saw that the clay shapes had changed a little.

The second morning there was still more change, and the third still more. The fourth morning he went to the place, took the covering off, looked at the images, and told them to raise and walk; and they did so. They walked down to the river with their Maker, and then he told them that his name was Na'pi, Old Man. As they were standing by the river, the woman said to him, "How is it? Will we always live, will there be no end to it?" He said: "I have never thought of that. We will have to decide it. I will take this buffalo chip and throw it in the river.

If it floats, when people die, in four days they will become alive again; they will die for only four days. But if it sinks, there will be an end to them." He threw the chip into the river, and it floated. The woman turned and picked up a stone, and said: "No, I will throw this stone in the river; if it floats we will always live, if it sinks people must die, that they may always be sorry for each other."



The woman threw the stone into the water, and it sank. "There," said Old Man, "you have chosen. There will be an end to them."

It was not many nights after, that the woman's child died, and she cried a great deal for it. She said to Old Man: "Let us change this. The law that you first made, let that be a law." He said: "Not so. What is made law must be law. We will undo nothing that we have done. The child is dead, but it cannot be changed. People will have to die."

That is how we came to be people. It is he who made us.

The first people were poor and naked, and did not know how to get a living. Old Man showed them the roots and berries, and told them that they could eat them; that in a certain month of the year they could peel the bark off some trees and eat it, that it was good. He told the people that the animals should be their food, and gave them to the people, saying, "These are your herds." He said: "All these little animals that live in the ground - rats, squirrels, skunks, beavers - are good to eat. You need not fear to eat of their flesh." He made all the birds that fly, and told the people that there was no harm in their flesh, that it could be eaten.

The first people that he created he used to take about through the timber and swamps and over the prairies, and show them the different plants. Of a certain plant he would say, "The root of this plant, if gathered in a certain month of the year, is good for a certain sickness." So they learned the power of all herbs.

In those days there were buffalo. Now the people had no arms, but those black animals with long beards were armed; and once, as the people were moving about, the buffalo saw them, and ran after them, and hooked them, and killed and ate them. One day, as the Maker of the people was travelling over the country, he



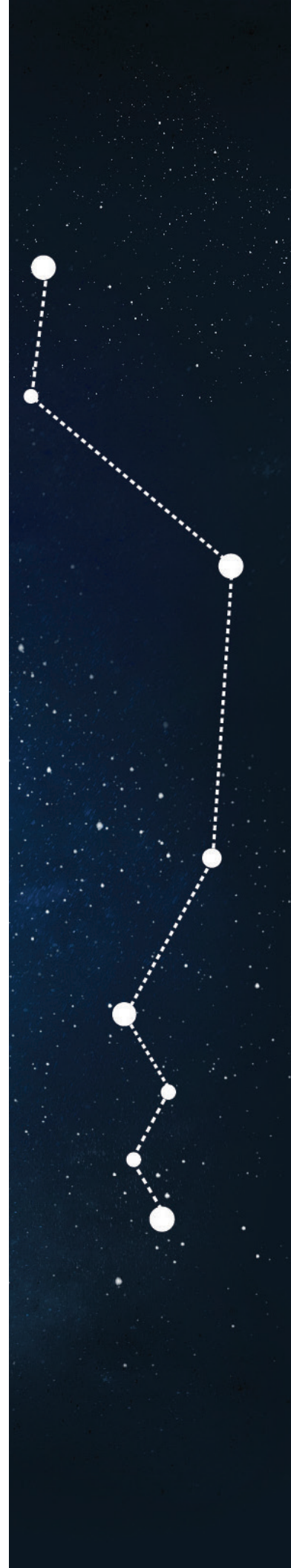
saw some of his children, that he had made, lying dead, torn to pieces and partly eaten by the buffalo. When he saw this he was very sad. He said, "This will not do. I will change this. The people shall eat the buffalo."

He went to some of the people who were left, and said to them, "How is it that you people do nothing to these animals that are killing you?" The people said: "What can we do? We have no way to kill these animals, while they are armed and can kill us." Then said the Maker: "That is not hard. I will make you a weapon that will kill these animals." So he went out, and cut some sarvis berry shoots, and brought them in, and peeled the bark off them. He took a larger piece of wood, and flattened it, and tied a string to it, and made a bow.

Now, as he was the master of all birds and could do with them as he wished, he went out and caught one, and took feathers from its wing, and split them, and tied them to the shaft of wood. He tied four feathers along the shaft, and tried the arrow at a mark, and found that it did not fly well. He took these feathers off, and put on three; and when he tried it again, he found that it was good. He went out and began to break sharp pieces off the stones. He tried them, and found that the black flint stones made the best arrow points, and some white flints. Then he taught the people how to use these things.

Then he said: "The next time you go out, take these things with you, and use them as I tell you, and do not run from these animals. When they run at you, as soon as they get pretty close, shoot the arrows at them, as I have taught you; and you will see that they will run from you or will run in a circle around you."

Now, as people became plenty, one day three men went out on to the plain to see the buffalo, but they had no arms. They saw the animals, but when the buffalo saw the men, they ran after them and killed two of them, but one got away. One day after this, the people went on a little hill to look about, and the buffalo



saw them, and said, 'Saiyah, there is some more of our food,' and they rushed on them. This time the people did not run. They began to shoot at the buffalo with the bows and arrows Na'pi had given them and the buffalo began to fall; but in the fight a person was killed.

At this time these people had flint knives given them, and they cut up the bodies of the dead buffalo. It is not healthful to eat the meat raw, so Old Man gathered soft dry rotten driftwood and made punk of it, and then got a piece of hard wood, and drilled a hole in it with an arrow point, and gave them a pointed piece of hard wood, and taught them how to make a fire with fire sticks, and to cook the flesh of these animals and eat it.

They got a kind of stone that was in the land, and then took another harder stone and worked one upon the other, and hollowed out the softer one, and made a kettle of it. This was the fashion of their dishes.

Also Old Man said to the people: "Now if you are overcome, you may go and sleep, and get power. Something will come to you in your dream, that will help you. Whatever these animals tell you to do, you must obey them, as they appear to you in your sleep. Be guided by them. If anybody wants help if you are alone and travelling, and cry aloud for help, your prayer will be answered. It may be by the eagles, perhaps by the buffalo, or by the bears. Whatever animal answers your prayer, you must listen to him.'

That was how the first people got through the world, by the power of their dreams.

After this, Old Man kept on, travelling north. Many of the animals that he had made followed him as he went. The animals understood him when he spoke to them, and he used them as his servants. When he got to the north point of the Porcupine



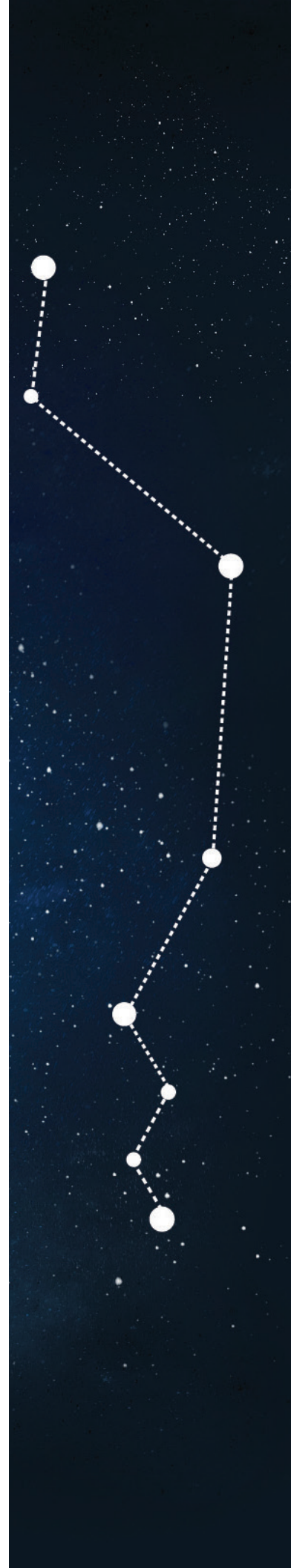
Mountains, there he made some more mud images of people, and blew breath upon them, and they became people. He made men and women. They asked him, "What are we to eat?" He made many images of clay, in the form of buffalo.

Then he blew breath on these, and they stood up; and when he made signs to them, they started to run. Then he said to the people, "Those are your food." They said to him, "Well, now, we have those animals; how are we to kill them?" "I will show you," he said. He took them to the cliff, and made the, build rock piles like this, >; and he made the people hide behind these piles of rock, and said, "When I lead the buffalo this way, as I bring them opposite to you, rise up."

After he had told them how to act, he started on toward a herd of buffalo. He began to call them, and the buffalo started to run toward him, and they followed him until they were inside the lines. Then he dropped back; and as the people rose up, the buffalo ran in a straight line and jumped over the cliff. He told the people to go and take the flesh of those animals. They tried to tear the limbs apart, but they could not. They tried to bite pieces out, and could not. So Old Man went to the edge of the cliff, and broke some pieces of stone with sharp edges, and told them to cut the flesh with these.

When they had taken the skins from these animals, they set up some poles and put the hides on them, and so made a shelter to sleep under. There were some of these buffalo that went over the cliff that were not dead. Their legs were broken, but they were still alive. The people cut strips of green hide, and tied stones in the middle, and made large mauls, and broke in the skulls of the buffalo, and killed them.

After he had taught those people these things, he started off again, travelling north, until he came to where Bow and Elbow



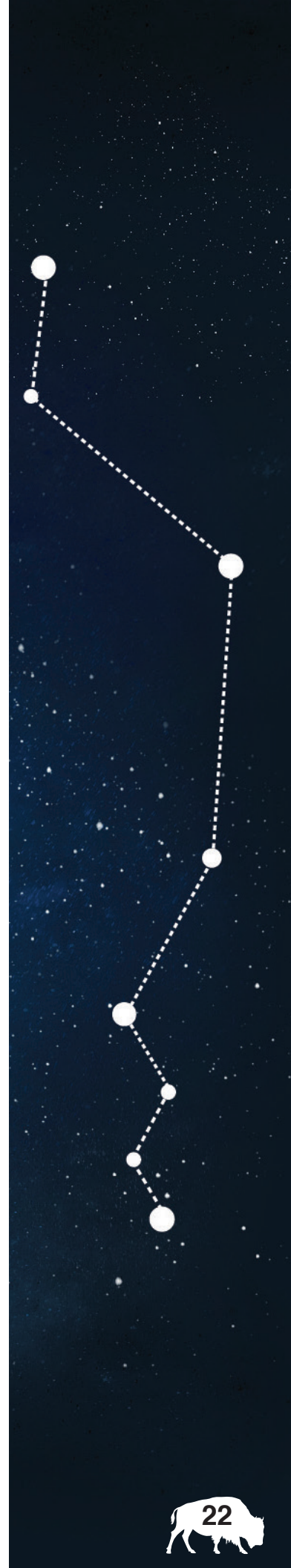
rivers meet. There he made some more people, and taught them the same things. From here he again went on northward. When he had come nearly to the Red Deer's River, he reached the hill where the Old Man sleeps. There he lay down and rested himself. The form of his body is to be seen there yet.

When he awoke from his sleep, he travelled further northward and came to a fine high hill. He climbed to the top of it, and there sat down to rest. He looked over the country below him, and it pleased him. Before him the hill was steep, and he said to himself, "Well, this is a fine place for sliding; I will have some fun," and he began to slide down the hill. The marks where he slid down are to be seen yet, and the place is known to all people as the "Old Man's Sliding Ground."

This is as far as the Blackfeet followed Old Man. The Crees know what he did further north.

In later times once, Na'pi said, "Here I will mark you off a piece of ground," and he did so. Then he said: "There is your land, and it is full of all kinds of animals, and many things grow in this land. Let no other people come into it. This is for you five tribes (Blackfeet, Bloods, Piegans, Gros Ventres, Sarcees). When people come to cross the line, take your bows and arrows, your lances and your battle axes, and give them battle and keep them out. If they gain a footing, trouble will come to you.

Our forefathers gave battle to all people who came to cross these lines, and kept them out. Of late years we have let our friends, the white people, come in, and you know the result. We, his children, have failed to obey his laws.

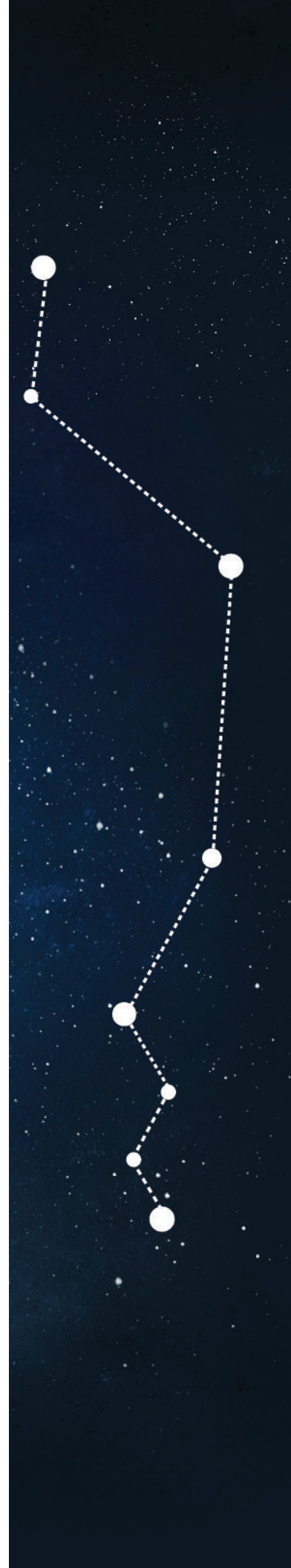


Activity

As a class discussion, ask the students if they recognize any similarities between what they learned about Na'pi and the Blackfoot creation story, and the creation stories from other belief systems they are familiar with.

After learning the story of Na'pi, the students will be given their own block of clay, play-doh, plasticine, etc. and asked to mould their own 'first people' just as Na'pi did. Alternatively, students could create sculptures of their own family members out of clay. Students will experiment with using various items from nature (sticks, rocks) like Napi did to create texture and depth in their sculptures, impressing the clay with objects like fabric, coils, toothpicks, forks, pellets, and experimenting with extruded clay. It can be noted that when creating art, images, or toys, many Indigenous people choose not to include eyes. This is because of eyes and their connection to real, living things (personal communication, Jeanie Davis, July 2016). Students will also explore more sophisticated techniques of building and joining clay, such as wedging, rolling, throwing, and paddling.

The goal of this activity is for students to build on their sculpting skills, as well as gain a deeper understanding of the significance of Blackfoot creation stories of Treaty 7 territory.



Further Exploration

Educators should consider reading Percy Bullchild's book, *The Sun Came Down*. Contrasts the differences between the two narratives.

- Split the class into two groups and have them complete their collages and compare.
- Discuss the differences; visually and in the ways the story is told.

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1 - 2



Food & Culture

Grade 1

Social Studies | Science | Math

Connections to the Curriculum

Social Studies

1.2.2 - Students analyze how their families and communities in the present are influenced by events or people of the past by exploring and reflecting upon the following questions for inquiry:

- What connections do we have to the Aboriginal, Francophone and diverse cultures found in our communities?
- What are some examples of traditions, celebrations and stories that started in the past and continue today in their families and communities?

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

This activity is intended to introduce students to the rich history of food in Indigenous communities. The goal of these activities is to have students consider Indigenous perspectives by actively participating in the creation of some traditional foods.

Description

The recipes below provide examples of Indigenous foods, but specific recipes vary by Nation and community.

Three recipes will be highlighted in this lesson: berry soup, pemmican, and bannock. The level of direct student involvement depends on the difficulty of the recipe and how the teacher organizes the lesson.

This lesson can take place over multiple days as part of the Social Studies curriculum, and/or be incorporated into other subject areas.

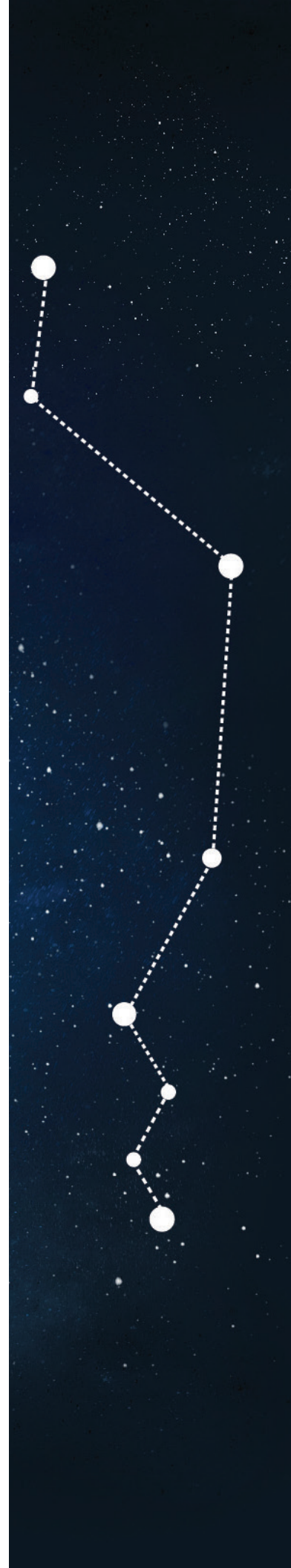
Social Studies - Cultural exposure and historical context

Mathematics - Measurements, ratios, and portions

Science - Changing states (e.g. liquid to solid) and chemical changes during cooking

Traditionally, Indigenous foods were made using the ingredients that were available in specific areas seasons. Blackfoot peoples gathered ingredients from the land and hunted wild animals for meat. Bannock however, came about when Indigenous people living on reserves were limited to the primarily ingredients received as rations.. Recipes and techniques were passed down through the generations, from Elders or parents to younger members of the community.

Blackfoot peoples believe that cooking while in a positive frame of mind will improve the energy of the food, enhance the taste, and



have a positive impact on those that consume it (Jeanie Davis, personal communication, 2016). In the same way, cooking while feeling upset, angry, or carrying negative energy can transfer the energy to the food and affect its quality. Please be aware of school policies regarding food and cooking in the classroom, and be cautious of possible allergens.

It is important to acknowledge that First Nations, Inuit, and Metis peoples in 2017, love to cook, shop for groceries, and eat like you and I. They also hunt, fish, and traditionally gather food. It is also important to remember that food insecurity, consistent access to grocery stores and even clean water are an issue for many Nations.

Activity

The recipes provided are made using ingredients that have been present in North America throughout history, although many recipes have changed over time with exposure to other cultural influences. For example, a number of pemmican recipes have been altered to include berries or ingredients from other countries, and bannock came about as a result of reserve rations.



Recipes

Berry Soup

Berry Soup is a part of many traditional Blackfoot ceremonies, but was also made during the winter months using dried berries boiled in water (Eagle Speaker, 2016). Traditionally, the soup was cooked inside moose or elk stomachs, and boiled using fire-heated stones submerged in the liquid (Eagle Speaker, 2016). Today, it is more common for berry soup to be cooked on a stove top.

Ingredients:

- 1 cup of fresh or dried Saskatoon Berries or other berries
- 4 cups of water
- ½ cup flour (approximately)
- Sugar (to taste)

Instructions:

1. Boil berries in water until soft
2. Slowly whisk flour into the mixture, until it thickens
3. Add sugar to taste
4. Serve soup warm, with bread or bannock

Note: Blueberries can also be used to add sweetness and colour. (Nativetech, [n.d.])



Pemmican

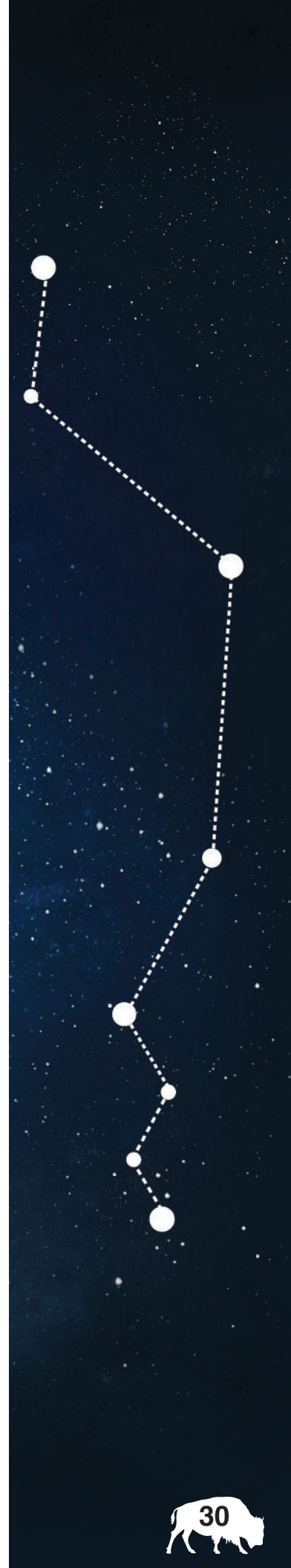
Pemmican is an excellent travel food because it can be stored for months and is very lightweight relative to its nutritional value (Foster, 2006). Pemmican is a great source of energy - its high caloric value and the addition of fruit makes for a healthy, high-energy, and long-lasting food source (Foster, 2006). It was important for the Blackfoot people to store meat gathered in the warmer seasons for the cold winter months, when hunting was much harder. Pemmican was also an important food, which helped sustain early settlers as well.

Ingredients:

- 1 kg dried meat (deer, moose, caribou, or beef)
- 750 g dried fruit (choke cherries, saskatoons berries, gooseberries, or blackberries)
- 500 g rendered fat (deer, moose, caribou, or beef)
- 1 tbsp of honey (optional)

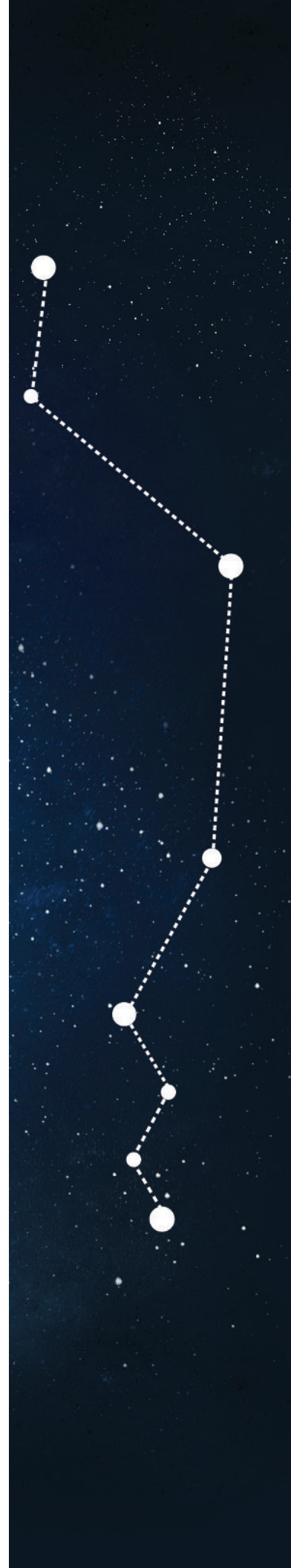
Instructions:

1. Cut meat into thin strips, (or ask butcher to slice meat)
2. Dry the meat by spreading thin strips on a cookie sheet. Dry in the oven at 180°F (80°C) overnight, or until crispy and sinewy, (but not burnt)
3. Grind the dried meat into a powder with a food processor or a mortar and pestle
4. Add the dried fruit to the meat powder and continue grinding, leaving some larger fruit chunks to help bind the mixture
5. Cut the beef fat into chunks



6. Heat the stove to medium, and warm the fat until it turns to liquid
7. Remove the fat from the stove and stir it into the powdered meat and fruit mixture
8. Add honey to taste (optional)
9. To portion, shape pemmican into balls or bars

To store, wrap individual servings in wax paper or in a sealed plastic bag (Foster, 2006).



Bannock

Bannock is a simple bread recipe that was introduced to Indigenous peoples in Canada by Scottish settlers (Eagle Speaker, 2016). Indigenous communities have adapted the initial recipe, and it has been incorporated as a staple food (Eagle Speaker, 2016). Bannock is a versatile bread that is used in many contemporary Indigenous dishes including “Indian Tacos” (Hsiung, 2015), which include taco ingredients served over a piece of bannock. There are many different ways to make bannock, some more complicated than others, but this recipe is good for beginners.

Ingredients:

- 6 cups white flour
- 3 tbsp baking powder
- 1 1/2 tsp salt
- 2 1/2 cups water

Instructions:

1. Preheat oven to 350° degrees
2. Mix together flour, baking powder, and salt in a large bowl
3. Gradually stir in water until a thick dough begins to form
4. Turn dough onto a lightly floured board and knead until the dough is not sticky, (it does not need to be perfectly smooth)
5. Grease a 9” x 13” baking pan



6. Use a rolling pin to flatten dough until it is roughly the size of the pan
7. Place dough in pan and adjust to fit
8. Bake for 35 minutes or until golden brown

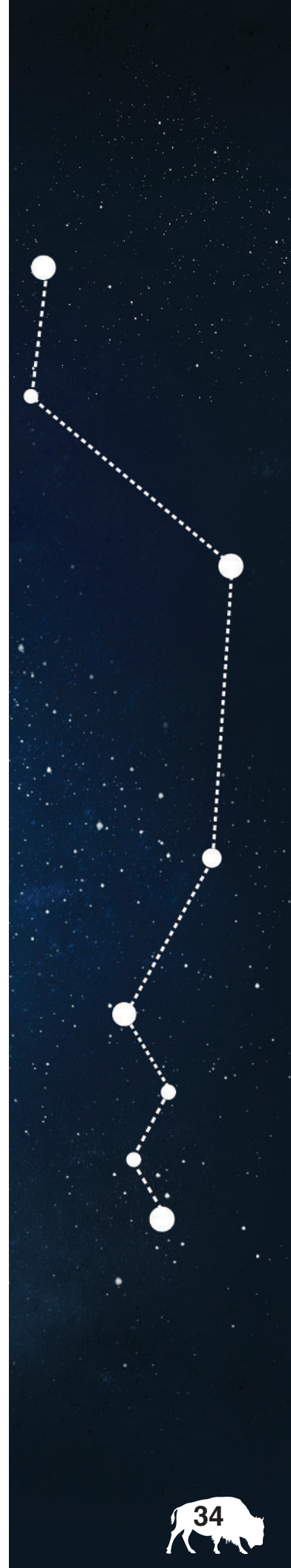
Turn out bannock onto a cutting board or cooling rack (can be cut while still warm) (Chief Earl Old Person, 1992).



Further Discussion

To complete this lesson, educators can facilitate a students discussion about the experience. Discussion questions could include:

- Does this food remind you of something you eat at home?
- How would the food you eat change if all of your ingredients had to be collected from the land?
- How did Indigenous people collect all of the ingredients they needed? (hunt, fish, gather,etc.) How would different tasks/ jobs be distributed throughout the community?
- In the past, did Indigenous people have cookbooks or websites to share and/ or find recipes they needed? How did they know how to cook different types of food?
- Do Indigenous people, such as the Blackfoot still eat these foods today? What other foods might they eat now, that were not here in the past?



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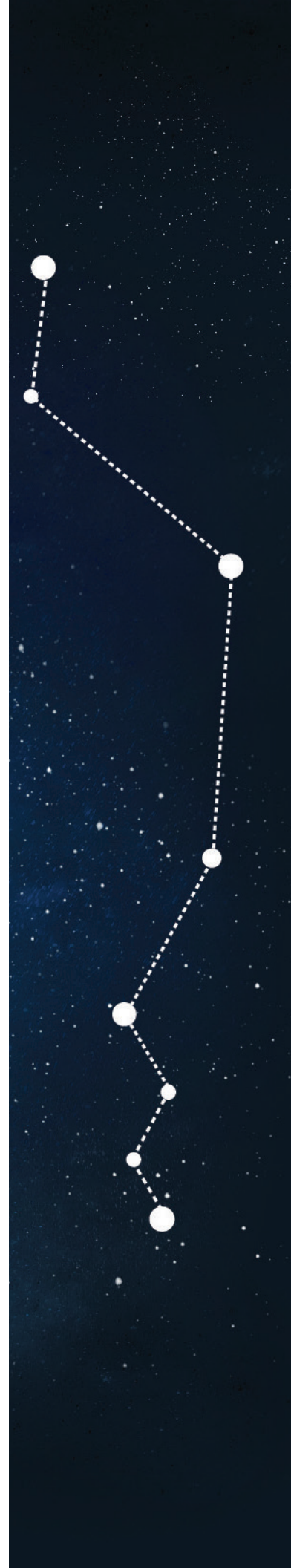
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Earth Pigments

Grade 1

Science | Fine Arts

Connection to Curriculum

Understandings - Topic A: Creating Colour

1-5 Identify and evaluate methods for creating colour and for applying colours to different materials.

Specific Learner Expectations

Students will:

1. Identify colours in a variety of natural and manufactured objects.
2. Compare and contrast colours, using terms such as lighter than, darker than, more blue, brighter than.
3. Distinguish colours that are transparent from those that are not. Students should recognize that some coloured liquids and gels can be seen through and are thus transparent and that other colours are opaque.
4. Demonstrate that colour can sometimes be extracted from one material and applied to another; e.g., by extracting a vegetable dye and applying it to a cloth, by dissolving and transferring a water-soluble paint.

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

Students will learn that dyes and pigments can be made from materials found in nature, such as berries, roots, leaves, and bark. This lesson also provides the opportunity for students to explore, identify, and work with plants materials found in Treaty 7 territories, and determine the colour (dye) producing abilities of each plant. Finally, the students will be able to use the pigments they produce to create their own piece of art.



Description

Episode 3 of the documentary film, *Elder in the Making*, discusses how Indigenous peoples used resources from the land to survive and build their cultures (Hsiung, 2015). The episode specifically addresses the importance of the buffalo, but Indigenous peoples also used many plant materials to produce pigments and dyes for their clothing, tipis, artwork, and body paint.

Indigenous peoples have used materials found in nature to create pigments and dyes for traditional and contemporary practices. Ancient pictographs, or rock art, were sometimes created by painting on rock faces with ochre, (a mixture of iron ore and water), which produces a deep red colour (Writing-on-Stone, [n.d.]). Ochre is still used today in body painting ceremonies. Some pictographs were produced by drawing on rock directly with a piece of ironstone which resulted in red, orange, or yellow colours, or with a piece of charcoal which produced a dark grey-black colour (Russill, [n.d.]). Blackfoot peoples boiled the bark of the Mountain Alder to create an orange dye, and produced a red-brown dye made from the inner bark of the Thinleaf Alder (Native American Ethnobotany, [n.d.]).

Note: Educators will demonstrate the pigment extraction process (see below for specific steps). A heat source will be used, so educators should be involved exclusively in the heating process. If possible, ask a parent or an aide to assist with the heating portion of the activity. Ensure that the experiment is conducted in a well-ventilated area.



Activity

Objective - Students will be able to:

- Recognize and identify different plants found in the area
- Learn simple methods to extract the dye from the plants
- Explore each plant's ability to produce colour
- Create a small portion of the pigment to paint paper, rocks, fabric...etc. (Arrowtop, 1999)

Materials for pigment extraction:

- Heat source (hot plate)
- Water source (distilled water is best)
- 2-4 stainless steel pots used for boiling the plant material
- Stirring rod
- Beaker for each type of plant collected
- Isopropyl alcohol
- Long handled tongs
- Strainer
- Rubber gloves
- Apron
- Safety goggles
- Canvas/cloth pieces to test pigments
- Collected plant samples

(Arrowtop, 1999)

This hands-on activity will take two to three 45-minute class periods to complete.



Day 1

Begin by taking students on a nature walk around the school, and ask them to collect three plant items that they believe will produce a pigment. Encourage students to search for a variety of materials like grass, berries, roots, leaves, bark, and flowers.

Safety: It is important that students know that they should not ingest the plant materials, and the teacher should have prior knowledge of the plant(s) and their possible poisonous properties.

Adaptation: If the area around the school does not offer many natural materials, or the school dissuades people from picking flowers and berries on campus, similar materials can be purchased from a grocery store and/or florist shop.

Day 2

As a class, students can explore the items they have collected, and observe the similarities and differences between their samples. Students will learn to identify the plant items, and explain why they believe that their plant samples will produce colour. The teacher will demonstrate the pigment extraction process for the students.

Questions to provoke thought and discussion:

- Which of the plants collected could we use to create colour?
 - What colour(s) do you think each plant will produce?
 - Why did you think each plant will produce that particular colour?
 - What ways could we use to get the colour out of the plant?
- (Arrowtop, 1999)



Procedure for Pigment Extraction:

(If you do not have access to a lab or kitchen, this can be done ahead of time with the steps presented for the experience).

To extract the pigment, boil each plant item in water for several minutes to soften the plant fibres. Remove the plant material from the water, and squeeze the excess water out by using the tongs. Place the plant material in a beaker containing a small amount of warm alcohol (Arrowtop, 1999)

Note: A number of alcohols can be used, but one of the most common is isopropyl alcohol. Be careful when heating the alcohol, it is highly flammable [it only needs to be slightly warm to the touch] (Arrowtop, 1999).

Use a stirring rod to mash the plant material into the alcohol, while reheating the mixture slightly. Remove from heat and leave the mixture for one hour. When the alcohol takes on the colour of the plant material, the process is complete (Arrowtop, 1999).

Day 3

The students have the opportunity to use their new pigments to create their own pieces of art. Provide a number of items for the students to use, like paper, fabric pieces, plain T-shirts, and rocks. Ask the students to experiment to see which pigments work best on which materials. One may also acquire natural dyes for day 3.



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Authentic Stories

Grade 2 / 4 Social Studies

Connections to the Curriculum

Social Studies 2.2 A Community in the Past.

- 2.2.1 - Appreciate how stories of the past connect individuals and communities to the present.
- 2.2.3 - Appreciate the importance of collaboration and living in harmony.
- 2.2.4 - Appreciate how connections with community contribute to one's identity.

Social Studies 4.2 The Stories, Histories & People of Alberta.

Students will demonstrate an understanding and appreciation of the role of stories, history and culture in strengthening communities, contributing to identity and a sense of belonging:

- 4.2.1 - Appreciate how Alberta's history, peoples and stories contribute to one's own sense of belonging and identity.
- 4.2.2 - Assess, critically, how the cultural and linguistic heritage and diversity of Alberta has evolved over time by exploring and reflecting.

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

Evidence of Indigenous histories and stories are seen throughout Calgary, Alberta and Canada. Some of these stories are featured in the names of major roads and highways. There are towns and parks that are named after influential Indigenous leaders or named by Indigenous people in the community. The authentic stories of Indigenous histories and ancestors give us a glimpse into the past, and tell us stories from our collective past that connects history with our lives today and the future. There are 750+ First Nations, Metis, and Inuit Communities across Canada. Prior to contact, these Nations had their own governance, alliances, and territories (Simon, 2016). Our Indigenous communities are also completely diverse, linguistically, culturally, and spiritually. Different Indigenous Nations have their own interpretations of creation stories, and can have their own histories. At the beginning of the documentary *Elder in the Making*, the signs of major roads are featured, but where did these names originate from? What are their stories?



Groundwork

Throughout Turtle Island (North America) there are authentic Indigenous stories of place that are passed down from generation to generation. Today, these stories are presented to us through the naming of places, but most people don't understand the context for these names. They are unaware of the Indigenous stories and histories of the places they live. There is evidence of these stories throughout Calgary, stories that tell the histories of the Blackfoot people and the stories of Treaty 7. Major roadways, highways, natural landscapes and places are named after our Indigenous heritage.

There are many different and culturally diverse First Nations in Canada, that have their own cultural traditions and traditional stories. Although the nations differ from one another, there are many similarities represented in their cultures and traditions. There are approximately 630 Nations across Canada. In Alberta alone there are approximately 45 Nations. Before European contact there were 1500 diverse Indigenous tribes living throughout 'Turtle Island', each with their own societies, governance, and way of life (Simon, 2016).



Groundwork Activity

Have students research a major road, site, park, or place in their own community that was named after Indigenous heritage. There is evidence of these stories throughout Calgary, stories that tell the histories of the Blackfoot people and of the stories about Treaty 7. For example; Coach Hill was known to be Paskapoo Slopes and was used by many Indigenous nations for hunting and winter camps.

Places named after Indigenous history in the Calgary area:

- Paskapoo (Canada Olympic Park)
- Nose Hill
- Crowfoot Way and Crowfoot Crossing
- Deerfoot Trail
- Crowchild Trail
- Peigan Trail
- Sarcee Trail
- Blackfoot Trail
- Stoney Trail
- Metis Trail
- Calf Robe Bridge

After students have researched the stories and the significance behind their selected places, conduct a talking circle in which each student will briefly share which name/place they have chosen and the story or meaning behind it. Bring up a local map, and point out where these places are, so that students can associate them with the places they know and live.



Above

In this activity, students are asked to explore and become familiar with authentic stories of place in Alberta which includes Treaty 6, 7, and 8. Some of the most interesting places in Alberta have Indigenous connections. Have students research where the origins of some geographical names in Alberta come from.

Above Activity

Have students research where the origins of some geographical names in Alberta come from. After the students have researched and become familiar with a story of place in Alberta have the class draw and colour an illustration of their story. Next, have students 'pair and share' their stories and corresponding illustrations.

Places named after Indigenous history in the Alberta:

- Peace Rive
- Fort Chipewyan
- Medicine Hat
- Head Smashed-In Buffalo Jump
- Athabasca Pass
- Lethbridge
- Red Deer
- Calgary
- Blackfoot Crossing
- Cluny
- Okotoks
- Old Man River



Beyond

In Elder In the Making, (Episode 4: Apocalypse, 5:55), North America is referred to as “Turtle Island”. The legend of Turtle Island is an oral history passed down from generation to generation by the Iroquois Tribe. There are many stories about Canada and North America that students may be unaware of, stories which pay tribute to our Indigenous culture and history. Did you know? Canada was named from an Iroquois word. The name “Canada” originated from the Huron-Iroquois word “kanata” which translates to “village” or “settlement” (Government of Canada, 2015).

There are many different and culturally diverse First Nations in Canada, and each of them have their own cultural traditions and traditional stories. Although the Nations differ from one another, there are many similarities represented in their culture and traditions (Simon, 2016). Different Indigenous Nations living throughout Turtle Island have their own interpretations of creation stories, there are many differences but many center on the same common themes.

Beyond Activity

Assemble the students into groups of 3-4, each group will have to explore and become familiar with a different interpretation of Indigenous creation stories from a different Nation. After the groups have read the creation story, have the groups collectively draw an illustration of the creation story. Afterwards, set up a classroom mural where their illustrations are showcased.



Additional Resources

The Iroquois Turtle Island and Blackfoot creation stories.

- Iroquois- Turtle Island Creation Story: http://dept.cs.williams.edu/~lindsey/myths/myths_12.html
- Blackfoot Creation Story: Napi- Otter and the Muskrat.
- Here is a website that has various different interpretations of the creation stories by different First Nations:
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References

Government of Canada. (2015). Origin of the name “Canada”. Aboriginal roots. Retrieved August 10th 2016 from <http://canada.pch.gc.ca/eng/1443789176782>

Simon, D. (2016, June 9). Traditional plant uses [Personal interview].



Morning Stretches

Grade 3

Physical Education | Social Studies

Connections to the Curriculum

Basic Skills — Nonlocomotor;

e.g., turning, twisting, swinging, balancing, bending, landing, stretching, curling, hanging

Students will:

A3-3 respond to a variety of stimuli to create non-locomotor sequences

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

Students will get a glimpse into the morning practices of Indigenous powwow dancers, specifically those in Blackfoot Territory. This exercise and the conversations relating to Blackfoot peoples will allow students to develop a sense of appreciation for the culture which will help to combat negative stereotypes about the Blackfoot cultures.

Description

In the film, *Elder in the Making*, Chris Hsiung and Cowboy Smithx travel to the Piikani Nation to learn the Blackfoot powwow. (Episode 1: Cowboy X, 12:38 mins)

Indigenous spirituality is deeply interwoven into Blackfoot way of living. It would be difficult to separate the spiritual component from the Blackfoot way of life because of the many checks and balances that the natural world and the spiritual world have in place for the Blackfoot people (Educations is our buffalo, 2007, p. 26). The Blackfoot people's songs and dances are good examples of how seemingly common practices can often have profound spiritual meaning (Educations is our buffalo, 2007, p. 26). Non-Indigenous people may feel intimidated to take part without knowing some background information, but that should not dissuade individuals from pursuing song and dance from the Blackfoot perspective, if the person approaches it with an open heart.

Blackfoot powwows are celebratory (and sometimes competitive) gatherings that bring people together, both dancers and spectators alike. It is important to note that anyone who is drawn to this way of dancing is more than welcome to embrace it (Hsiung, 2015), but, unlike some other cultural exchanges, the participants should be sincere about participating and be knowledgeable about the ceremonies' protocols (Crowshoe, 2006, p. 7). Efforts should be made to become acquainted with the protocols so one feels



comfortable with the knowledge that they have going into the ceremony.

Indigenous dancers use a variety of exercises to improve their skills, such as training sessions and routines which provide repetition of movement (Heavy Runner, 2015). Stretching is an important aspect of dancing, and is a common daily routine for many dancers.

Many powwow dancers agree that the stretching routines help to make the exercises less boring. Some dancers use the opportunity to practice their language with each repetition of their stretches. As they change direction, the dancers practice naming the animals associated with each of the cardinal directions (Knowlton, 2016). For example, if the dancer is facing south and are stretching towards the west, they would name an animal that lives in the west, such as a bear in the Rocky Mountains. pronounced “Gii-eye-oh”), which lives in the Rocky Mountains.

Activity

This lesson will take place outdoors, weather permitting.

(See photos/videos of stretches provided)

Students will complete stretches that will allow them to exert some energy and help to calm their restless minds and bodies.

The students should be sitting arms-length apart, facing the same direction.

Blackfoot Words (to practice while stretching N, S, E, W:

linii (pronounced ‘ee-nee’) -Buffalo. Buffalo roamed the southern prairies for thousands of years, and they were an integral part of the Blackfoot way of life.



Piitaa (pronounced 'Bee-da') - Eagle. Eagles are often perceived as good omens. Many believe that the eagle is a messenger from those who have passed on.

Makoyi (pronounced 'mah-goy-ee') - Wolf. Prior to horses, the Blackfoot would use wolves to help transport items from site to site.

Fun Idea

Many children enjoy having their picture taken, or being recorded in a video. Snap pictures of students while they participate in activities like stretching where there is a lot of movement and activity. Display the photos on a bulletin board in the classroom or in the hallway to celebrate the activity and help students remember the important lessons associated with them.

Ensure school policies are followed with regards to taking photos of students and displaying them in the school.



References

Crowshoe, D., & Crow Eagle, G. (n.d.). Piikani Blackfoot Teaching. 4D Interactive.

Education is our buffalo: A teacher's resource for First Nations, Métis and Inuit education in Alberta. (2006). Edmonton: Alberta Teachers' Association.

Heavy Runner, G. (2016, July 6). Consultation [Personal interview].

Hsiung, C. (Director). (2015). Elder in the Making [Motion picture on DVD]. Canada: Hidden Story Productions.

Knowlton, A. (2016, June 9). Elder Consultation [Personal Interview].

LearnAlberta. Physical Education K - Grade 12 (2000). (n.d.). Retrieved July 18, 2016, from <http://www.learnalberta.ca/ProgramOfStudy.aspx?lang=en&ProgramId=564423#914607>



Additional Resources



Crossover Toe Touch





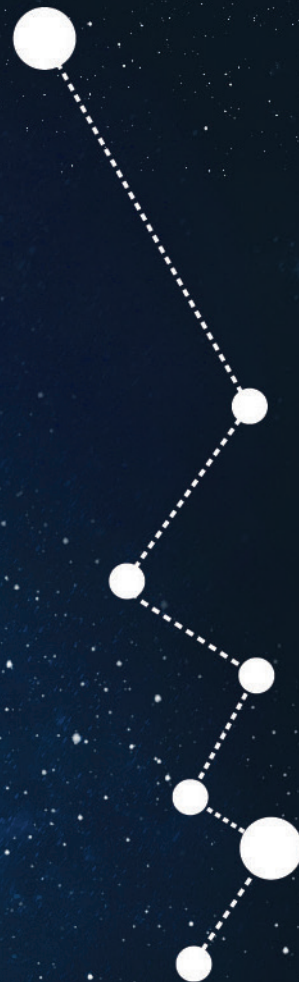
Overhead Arm Stretch





Straddle Stretch

(Holecko, 2016)



The Human Tribe

Grade 3

Social Studies | Fine Arts | English Language Arts

Connections to the Curriculum

Social Studies

3.2.1 - Appreciate elements of global citizenship:

- Recognize how their actions might affect people elsewhere in the world and how the actions of others might affect them
- Respect the equality of all human beings

Fine Arts

LEVEL TWO (Grades 3 and 4) - REFLECTION

Component 1 ANALYSIS: Students will make distinctions within classes of natural objects or forms.

Concept A. Each class of natural forms has distinguishing characteristics.

B. Natural forms are related functionally to their environment.

C. Earth and water forms reveal many variations.

D. Environments are altered by natural forces.

E. Change in natural forms occurs over time

Component 3 APPRECIATION: Students will interpret artworks by examining their context and less visible characteristics.

Concepts

A. Contextual information (geographical, historical, biographical, cultural) may be needed to understand works of art.

D. Our associations influence the way we experience a work of art.



F. Art serves societal as well as personal needs.

English Language Arts

1.2 Clarify and Extend-consider the ideas of others

- Ask for the ideas and observations of others to explore and clarify personal understanding

Key Idea

Students will be introduced to the concept of the ‘human tribe’, as well as gain an understanding of who they are and how they contribute to the human tribe. Acknowledging the ways that people are similar to one another, as well as celebrating the ways that they are different fosters appreciation for humanity as a whole. Every human being is a valuable member of the tribe. This lesson is meant to transcend the idea of nationality, race, gender, etc., and assert the idea that all humans are equal. Students will be using the ‘Paint Palette’ as a tool to help conceptualize the different components that influence an individual’s identity. Students will gain a greater understanding of who they are, and what their place is within the human tribe.

Description

The first episode (Episode 1: Cowboy X, 12:38 mins) of the documentary film, *Elder in the Making*, explores the relationship between Chris Hsiung and Cowboy Smithx. Chris explained that “as [he] got to know [Cowboy], what really surprised [him] most was [their] similarities. [Cowboy’s] experience growing up seemed a lot like [his] experience as a first generation Canadian” (Hsiung, 2015).

Human Tribe - Historically, individuals have been categorized or ranked using descriptors such as: gender, race, skin colour, caste, level of education, economic status, privilege, political affiliations, disability, age, sexual orientation, etc. The idea that



we are all part of the human tribe, regardless of the nuances, is a more inclusive and encompassing way to look at our connections to each other. This concept is so important that Canada has developed the Canadian Charter of Rights & Freedoms, which embodies our values as a country and guarantees these rights under law.

People naturally filter their experiences through their individual lens, which may result in both positive and negative beliefs about others. Seemingly incompatible individuals may share unexpected interests or similarities, and they may have more in common than they realize. An individual's characteristics, identity, or affiliations do not negate the fact that all humans are part of the human tribe and are deserving of respect and equal treatment. Categories that have divided humankind in the past, (race, gender, language, and religious beliefs), tend to create an 'us versus them' mentality. Understanding that all humans are a part of the human tribe can help break down barriers that have separated people in the past. This will help students build their capacity for empathy and understanding, and treat their fellow humans with respect and compassion.

As a part of the human tribe, all individuals have a responsibility to be involved in the betterment of society, and to ensure each person has equal rights. Indigenist is a term coined by Indigenous Educator Marie Battiste in her book, *Decolonizing Education: Nourishing the learning spirit* (Battiste, 2013). She explains that the term operates "in the same way that the feminist movement was facilitated, not only by women but also by men who claimed proudly to be feminists" (Battiste, 2013). The term is used to describe non-Indigenous peoples who are allies, working with Indigenous peoples towards reconciliation. The treaties made many different promises that were meant to establish a relationship between Indigenous peoples and the first euro-Canadian settlers, but these promises have historically been



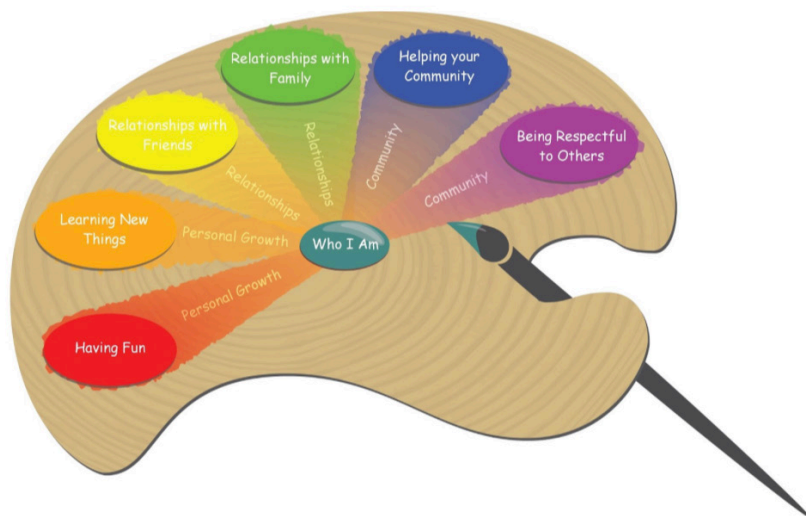
dishonoured with the assimilation tactics introduced to deal with what the government viewed as the “Indian problem”. Indigenous people need the support of all members of the human tribe so that everyone can have equal chance in the pursuit of happiness and success.

This activity uses the image of a paint palette to represent the different choices and influences that comprise an individual’s identity. Each paint colour symbolizes a particular dynamic (e.g. relationships with family and friends), and shows how it has an impact on who we become. (Examples for each colour category can be found in the Additional Resources section of this lesson plan.) Our identity develops over time, sometimes through choice and other times through external influences beyond our control.

Additional Resources

- Template for Paint Palette activity to show students:





• Educators resource:



Activity: Painting

Supplies:

- paint colours (red, orange, yellow, green, blue, and purple)
 - Can use markers, crayons or pencil crayons if paint is not an option.
- paint brushes
- aprons or smocks to protect clothing
- large sheets of paper
- water
- paper towels or cloths for clean-up

Steps:

1. Educators will prepare the class for a painting activity.
2. The objective is to create an abstract painting, using colours from the paint palette that mean the most to the students about their identity.
 - a. Optional: Educators can make use of a projector or printer by showing students what abstract art can look like.
3. If possible, students should have easy access to the “Paint Palette” illustration (e.g. displayed with projector, printed colour copies, or an educator-drawn version of the paint palette) for reference.
4. Students will present their pieces to their peers and explain why they chose the colours that they did.
 - a. Optional: Educators can have students pair off and talk about their pieces with each other for practice before they share with the whole class.
5. Quick Discussion
 - a. The Indigenous peoples of Canada were once told that they had to be a certain way, which was not the way they wanted to be. This has happened to many other people too. How would you feel if someone came and said that you had to change



- your painting so that it would look just like theirs?
- b. In the end, students should recognize that each painting is equally important and should be respected.
6. Once completed, the paintings could be posted on a classroom wall or in a school hallway as a colourful representation of the diversity of individuals within the class.

References

Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Saskatoon, SK: Purich Publishing.

Hsiung, C. (Director). (2015). *Elder in the Making* [Motion picture on DVD]. Canada: Hidden Story Productions.

Learn Alberta. *Social Studies K - Grade 12* (2005). (n.d.). Retrieved July 19, 2016, from <http://www.learnalberta.ca/ProgramOfStudy.aspx?lang=en&ProgramId=564423#914607>



4



Writing-on-Stone

Grade 4

Social Studies | English Language Arts | Fine Arts

Connections to the Curriculum

General Outcome 4.2

The Stories, Histories and Peoples of Alberta

Students will demonstrate an understanding and appreciation of the role of stories, history and culture in strengthening communities and contributing to identity and a sense of belonging.

- Recognize oral traditions, narratives and stories as valid sources of knowledge about the land, culture and history
- Recognize the presence and influence of diverse Aboriginal peoples as inherent to Alberta's culture and identity
- Demonstrate respect for places and objects of historical significance

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

In this challenge, students will learn about Alberta's Writing-on-Stone Provincial Park, and will discuss the importance of petroglyphs and other visual depictions Indigenous cultures. Students will have the opportunity to create their own versions of petroglyphs after learning about how they were used to mark important points in Indigenous peoples' history.

Groundwork

Background

Áísínai'pi is the Blackfoot word for Writing-On-Stone and means "it is pictured" (Blackfoot Glossary).

In the film, *Elder in the Making*, Chris Hsiung and Cowboy SmithX travel to Writing-on-Stone to view and learn about the ancient rock art. (Episode 3: Sacred Ground, 7:40 mins)

Archaeology

Archaeological studies at Writing-on-Stone / Áísínai'pi show that people have lived in the area around Milk River for at least 10,000 years. The earliest archaeological evidence from Writing-on-Stone / Áísínai'pi itself is 3,500 to 4,500 years old, but the majority of evidence dates from 1,750 years ago, until the recent past (Writing-on-Stone). Wood, water, game animals, berries, and shelter were available to the Blackfoot peoples within the deep coulees in the area.

Since the 1960s, most of Writing-on-Stone / Áísínai'pi has been surveyed for archaeological sites, and more than 80 sites have been identified (Writing-on-Stone).

Examples of evidence includes:

- Tipi rings and cairns (small piles of stone) on coulee edges
- Small bison jump deposits below cliffs
- Buried campsites in the valley and coulee bottoms



(Writing-on-Stone)

Archaeological artifacts reveal information about Blackfoot history, their relationships with their neighbours, and the development of new ways of life.

Nitawahsin - Land of the Blackfoot People

Writing-on-Stone / Áísínai'pi is located at the centre of Nitawahsin, "land of the Blackfoot Peoples" (Blackfoot Glossary).

The Blackfoot Peoples (or Niitsítapi) inhabit Nitawahsin, and the three nations of the Blackfoot Confederacy are:

- Siksika
- Piikani (Peigan), including the Aapátóhsipikáni in southern Alberta and the Aamsskáápipikani in Montana
- Kainaiwa (Blood)

Many First Nations groups have visited Writing-on-Stone / Áísínai'pi, but Blackfoot peoples are intimately connected with the area, it was an important destination in their annual trek across the prairies (Writing-on-Stone).

Rock Art

There are two different types of rock art at Writing-on-Stone / Áísínai'pi: pictographs or paintings, and petroglyphs, (images carved into the rock face).

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Indigenous peoples created rock art to record important events in their lives, such as hunts, significant experiences, and battles (Writing-on-Stone). Locations with rock art were viewed as sacred spaces because it was also believed that the art was recordings of dreams that occurred during vision quests (Writing-on-Stone).



Blackfoot peoples still consider the land a sacred and vital part of their traditions, ceremony, and art.

The petroglyphs and pictographs of Writing-on-Stone / Áísínai'pi are remarkably well-preserved even with the ravages of time and the elements. Water and wind erosion is slowly taking its toll on the rock art, but vandalism and graffiti have also played a significant role in the damage to the area (Writing-on-Stone).



(Example of rock art images at Writing-on-Stone/ Áísínai'pi)



ABOVE

Provide the background information and discuss the significance of Alberta's historical site, Writing-on-Stone / Áísínai'pi, to Blackfoot people of the area. Show images of the provincial park to the class, and discuss the importance of petroglyphs and other visual depictions for First Nations peoples.

Activity

With the knowledge that petroglyphs were created to record important events or occurrences in the lives of the Niitsitapi, students will have the opportunity to create their own petroglyphs marking an important event in their lives.

Soapstone is a soft stone that is easy to carve and is a relatively inexpensive material to work with. The carving should be able to tell a story or depict a scene from their own lives that they feel is significant, or one that they wish to capture.



Beyond

Activity

Building off of the previous idea, the class will work together to produce a visual “calendar” portraying the key events that are scheduled for the rest of the school year that can be posted as reference in the classroom, (holidays, field trips, special events, presentations, concerts, classroom visitors...etc). Using simple materials like pipe cleaners, each student will be assigned the task of creating visual representation(s) of the events that will take place during the school year. Simple shapes will be used to depict the events and can be placed chronologically on a large wall-sized calendar, in a linear timeline, or any way that seems to fit best with the students and class structure.



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Blackfoot Glossary. (n.d.). Retrieved June 08, 2016, from <http://www.albertaparks.ca/writing-on-stone/education-interpretation/blackfoot-glossary/>

Hsiung, C. (Director). (2015). Elder in the Making [Motion picture on DVD]. Canada: Hidden Story Productions.

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Writing-on-Stone: Cultural Heritage. (n.d.). Retrieved June 05, 2016, from <http://www.albertaparks.ca/writing-on-stone/information-facilities/natural-cultural-heritage/cultural-heritage/>



Authentic Stories

Grade 2 / 4 Social Studies

Connections to the Curriculum

Social Studies 2.2 A Community in the Past.

- 2.2.1 - Appreciate how stories of the past connect individuals and communities to and present.
- 2.2.3 - Appreciate the importance of collaboration and living in harmony.
- 2.2.4 - Appreciate how connections a community contribute to one's identity.

Social Studies 4.2 The Stories, Histories & People of Alberta.

Students will demonstrate an understanding and appreciation of the role of stories, history and culture in strengthening communities and contributing to identity and a sense of belonging

- 4.2.1 - Appreciate how an understanding of Alberta's history, peoples and stories contributes to their own sense of belonging and identity:
- 4.2.2 - Assess, critically, how the cultural and linguistic heritage and diversity of Alberta has evolved over time by exploring and reflecting.

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Demonstrate attentive listening and viewing

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Key Idea

Evidence of our Indigenous histories and stories are seen throughout Calgary, Alberta and Canada. Some of these stories are featured in the names of major roads and highways. There are towns and parks that are named after influential Indigenous leaders or named by Indigenous people in the community. The authentic stories of our Indigenous histories and ancestors give us a glimpse into the past, and tell us stories from our collective past that connects history with our lives today and the future. There are over 1500 different Indigenous Nations across Canada.

Prior to contact, these nations had their own governance, alliances, and territories (Simon, 2016). They're the same in some ways, but they're also completely diverse, linguistically, culturally, and spiritually. Different Indigenous Nations have their own interpretations of creation stories, and have their own histories. At the beginning of the documentary *Elder in the Making*, the signs of major roads are featured, but where did these names originate from? What are their stories?



Groundwork

Throughout Turtle Island (North America) there are authentic Indigenous stories of place that are passed down from generation to generation. Today, these stories are presented to us through the naming of places, but most people don't understand the context for these names. They are unaware of the Indigenous stories and histories of the places they live. There is evidence of these stories throughout Calgary, stories that tell the histories of the Blackfoot people and the stories of Treaty 7. Major roadways, highways, natural landscapes and places are named after our Indigenous heritage.

There are many different and culturally diverse First Nations in Canada, that have their own cultural traditions and traditional stories. Although the nations differ from one another, there are many similarities represented in their cultures and traditions. There are approximately 630 Nations across Canada. In Alberta alone there are approximately 45 Nations. Before European contact there were 1500 diverse Indigenous tribes living throughout 'Turtle Island', each with their own societies, governance, and way of life (Simon, 2016).



Groundwork Activity

Have students research a major road, site, park, or place in their own community that was named after Indigenous heritage. There is evidence of these stories throughout Calgary, stories that tell the histories of the Blackfoot people and of the stories about Treaty 7. For example; Coach Hill was known to be Paskapoo Slopes and was used by many Indigenous nations for hunting and winter camps.

Places named after Indigenous history in the Calgary area:

- Paskapoo (Canada Olympic Park)
- Nose Hill
- Crowfoot Way and Crowfoot Crossing
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- Peigan Trail
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After students have researched the stories and the significance behind their selected places, conduct a talking circle in which each student will briefly share which name/place they have chosen and the story or meaning behind it. Bring up a local map, and point out where these places are, so that students can associate them with the places they know and live.



Above

In this activity, students are asked to explore and become familiar with authentic stories of place in Alberta which includes Treaty 6, 7, and 8. Some of the most interesting place names in Alberta have Indigenous connections. Have students research where the origins of some geographical names in Alberta come from.

Above Activity

Have students research where the origins of some geographical names in Alberta come from. After the students have researched and become familiar with a story of place in Alberta have the class draw and colour an illustration of their story.

Next, have students 'pair and share' their stories and corresponding illustrations.

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- Old Man River



Beyond

In *Elder In the Making*, (Episode 4: Apocalypse, 5:55), North America is referred to as “Turtle Island”. The legend of Turtle Island is an oral history passed down from generation to generation by the Iroquois Tribe. There are many stories about Canada and North America that students may be unaware of, stories which pay tribute to our Indigenous culture and history. Did you know? Canada was named from an Iroquois word. The name “Canada” originated from the Huron-Iroquois word “kanata” which translates to “village” or “settlement” (Government of Canada, 2015).

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Assemble the students into groups of 3-4, each group will have to explore and become familiar with a different interpretation of Indigenous creation stories from a different Nation. After the groups have read the creation story, have the groups collectively draw an illustration of the creation story. Then set up a classroom mural where their illustrations are showcased.



Additional Resources

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Simon, D. (2016, June 9). Traditional plant uses [Personal interview].



Intro to *Elder in the Making*

Grade 4

English Language Arts

Connections to the Curriculum

General Outcome 1 (10-1)

To what extent should I, as a citizen, respond to globalization?

General Outcome

Students will assess their roles and responsibilities in a globalizing world

Specific Outcomes: Values and Attitudes

Students will:

4.2 - recognize and appreciate the importance of human rights in determining quality of life

4.3 Present and Share

Demonstrate attentive listening and viewing

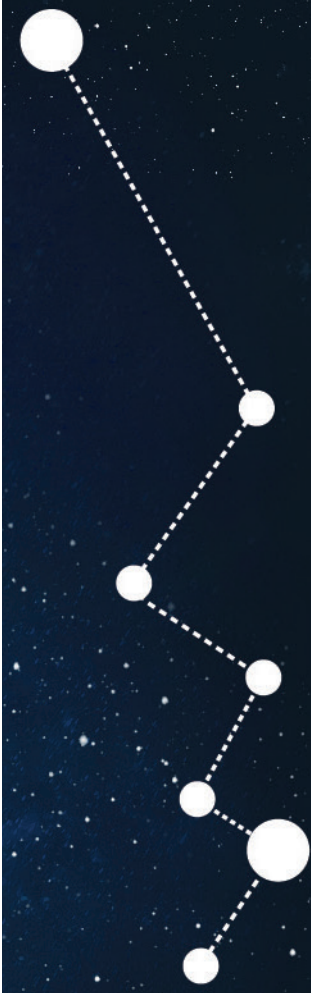
- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

This lesson plan allows students to engage with the subject matter by breaking the documentary into smaller pieces. Students are able to respond to the film personally, critically, and creatively by providing information that is relevant to all students. A key question to explore:

- What is the history of the land I continue to benefit from?

The documentary focuses on the truth portion of Truth and Reconciliation between Indigenous and non-Indigenous peoples. The film focuses on the history of the lands that we continue to benefit from, which is relevant to all Canadian students personally



and culturally. Our goals are to:

- Discuss the land and ecology of the southern Alberta area
- Discuss, the Buffalo keystone species of Treaty 7 territory
- Challenge students and enhance understanding and perspectives of First Nations peoples

Students gain a better understanding of their own surroundings (household, school, town/city, culture, country, etc) by understanding different perspectives. The film identifies the connection between Indigenous and non-Indigenous peoples by highlighting the commonalities between the modern Canadian and Indigenous cultures.

Groundwork

Description

Students will make use of a graphical organizing chart called a K-W-L which stands for “What I **K**now, what I **W**ant to know, and what I **L**earned”. This activity will be used to find the baseline knowledge of students on Indigenous Peoples and Treaty 7.

Activity

Students will create a K-W-L chart with the following topic:

- In what ways has *Elder in the Making* changed your opinion of Indigenous Peoples of the Treaty 7 territory?
- What do you know about Elders?
- What do you know about Indigenous People and Indigenous Communities in Canada?
- What do you think *Elder in the Making* means?



Additional Resources:

- K-W-L Template

Topic: _____

What I Know?	What I Want to Know?	What I Have Learned?

Above

Students will be invited to watch the documentary. Students will be invited to answer the following questions that relate to each of their episodes (or topic sections of the documentary). The documentary, *Elder in the Making*, introduces students to the idea of what it means to be beneficiaries of treaties that have historically been dishonoured.



(Chris and Cowboy Smithx on the set of *Elder in the Making*)



Activity

Students will answer the following questions that relate to each of their episodes (or topic sections of the documentary)

Episode 1: Cowboy SmithX

Episode 2: Westward Trek

- What are stereotypes?
 - How does a better understanding of history help us break down stereotypes?
- Why is Cowboy Smithx described as a foreigner in his own land?

Episode 3: Sacred Ground

Episode 4: Apocalypse

- What is most surprising to you when the film discussed the history of the prairie grasslands?
- What is treaty and what does it mean to the people who agree to it?
- What does the phrase, 'we are all treaty people', mean?

Episode 5: A Broken Treaty

Episode 6: Death and Renewal

- Why was the title "A Broken Treaty" chosen for this episode? Is it an accurate description?
- Consider the position of the Government of Canada regarding Residential Schools - What was the main intention behind their introduction?
 - What was Narcisse Blood's description of his experience in the Residential School system?



Beyond

Refill in K-W-L chart, from the Groundwork Activity, in a different colour.

- What was your favourite topic?
- What topic do you wish you still knew more about?

Additional Resources:

- Episode 6 Chart

Governmental Goals	Narcisse Blood's Experiences



References

Hsiung, C. (Director). (2015). Elder in the Making [Motion picture on DVD]. Canada: Hidden Story Productions.

Learn Alberta. English Language Arts 10-20-30 (2003). (n.d.). Retrieved July 18, 2016, from <http://www.learnalberta.ca/ProgramOfStudy.aspx?lang=en&ProgramId=370511#736884>

National Archives of Canada, Record Group 10, volume 6810, file 470-2-3, volume 7, pp.55. (L-3) and 63 (N-3)



Healing for Truth & Reconciliation: Jingle Dancing

Grade 4 / 8

Physical Education

Connections to the Curriculum

Grade 4:

Students will acquire skills through a variety of developmentally appropriate movement activities; dance, games, gymnastic movement, individual activities, and activities in an alternative environment; e.g., aquatics and outdoor pursuits.

Specific Outcomes: Application of Basic Skills in Dance

Students will:

A4-8 Select, perform and refine basic dance steps and patterns; e.g., creative, folk, line, sequence and novelty, alone and with others.

A4-9 Demonstrate a creative process to develop dance sequences alone and with others.

Grade 8:

Students will acquire skills through a variety of developmentally appropriate movement activities; dance, games, types of gymnastics, individual activities and activities in an alternative environment; e.g., aquatics and outdoor pursuits.

Specific Outcomes: Application of Basic Skills in Dance

Students will:

A7-8 Refine and present a variety of dance sequences; e.g., folk, square, social and novelty, alone and with others.

A7-9 Choreograph and perform dance sequences, using the elements of movement and basic dance steps and patterns.



4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

Students will learn the footwork for a sacred indigenous dance called the “Jingle Dress Dance”. In the spirit of Truth and Reconciliation between Indigenous and non-Indigenous people. This is a female dance however the students aren’t learning how to participate in a pow wow, they’re engaging in cultural exchange and supporting their Indigenous community members by helping revitalize Indigenous culture and help with decolonizing. The Jingle Dance, is a dance of healing. Adding Jingle Dancing to our European forms of sport or dance helps decolonize the curriculum by being appropriately inclusive. It is especially important that students know we are being gifted this knowledge by Indigenous dancers who have learned from traditions.

Groundwork Activity

Prior to the screening, ask students to create a concept map about what they know about Indigenous people, Treaty 7, or any of the other Indigenous Nations in Canada.

1. Students are invited to watch the entire *Elder in the Making* documentary,
 - a. Students will create a K-W-L chart with the following topic: “In what ways has *Elder in the Making* changed your opinion of Indigenous Peoples of the Treaty 7 territory?”
2. Students will answer the following reflection questions that relate to each of their episodes (or topic sections from the documentary)



Episode 1: Cowboy SmithX

Episode 2: Westward Trek

- Why is Cowboy SmithX described as a foreigner in his own land?
- What are stereotypes?
- How does a better understanding of history and tradition help us challenge stereotypes?

Episode 3: Sacred Ground

Episode 4: Apocalypse

- What is most surprising about the history of the prairie grasslands?
- What is a treaty and what does it mean to the people who agree to it?
- What does the phrase, '*We are all treaty people*', mean?

Episode 5: A Broken Treaty

Episode 6: Death and Renewal

- Why is the title "A Broken Treaty" chosen for this episode? Is it accurate, why or why not?
- Consider the position of the Government of Canada regarding Residential Schools - What was the goal of the residential school system?
- What was Narcisse Blood's description of his experience in the Residential School system?



Above

Parts of the Regalia

Jingle Dance Regalia is composed of many different pieces. Ultimately, it consists of the Jingle Dress, leggings, moccasins, and accessories. Dancers tend to add bead work, appliquéd designs and ribbons to create designs that hold personal meaning to them (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

The Jingle Dress is a long sleeved polo-like dress that has rows of tin jingles that are meant to clash together to make a loud jingle sound. The Jingles were originally made from chewing tobacco lids but now use modern metals. Contemporary Jingles can be bought or individually wrapped from a type of metal. The Jingles represents the three hundred and sixty five days in the year (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Dancers will usually have a scarf tied to a belt that wraps around the waist of the dancer. Both can be aesthetically pleasing and meaningful to the dancer. Traditional dancers tend to use a fan constructed from feathers that they hold during their dance, but the feather fan is optional and can change the style in which the dancer is observed (Heavy Runner et al., 2016).

Dancers with a feather fan are seen as more traditional than contemporary. When a Jingle Dress dancer has a feather fan, they will raise their fan towards the sky during the “honour beats” of the Pow Wow songs that they’re dancing to (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Jingle Dress dancers will tend to add additional pieces in order to give their appearance even more personal meaning. This act of customizing the dress is an act of self expression that is also respecting the purpose of the dress and the art: a sacred dance for healing (Heavy Runner et al., 2016).



History of the Dance

It is taught that the Jingle Dress dance originated from the Ojibwe People which make up Treaty three, which is located in Ontario area. The Ojibwe, like all Indigenous Nations, have a rich culture and are responsible for the creation of the Jingle Dress. We know the Jingle Dance is a newer, developed after European contact as tin lids were the main items used for the making of the Jingles. The dress made its way across North America and is now one of the more popular contemporary Powwow dances (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Oral tradition helps us understand the origins of dances and regalia, it's important to remember different Nations may have different origin stories. It is also important to remember that not all Nations have Powwow or Jingle Dances. The Jingle Dress, a story of a sick girl and her troubled grandfather who had a vision of the Jingle Dress. The grandfather as his granddaughter wear a Jingle Dress and learn the steps and as she learned the dance, her sickness began to disappear. The dance is considered a healing dance and because of the way in which it was given to the people, it is considered a sacred dance for healing(Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Thoughts from our developer:

Through my experience with this project, I was amazed to learn about how much inter-tribal exchange was present among Indigenous tribes pre-contact. I think that this idea of exchange will help break the barriers that separate Indigenous and non-Indigenous folks.

My hope is that this part of the lesson plan will bring about a greater awareness to reconciliation if shared to a larger online audience. My vision is that others will see Indigenous and non-Indigenous youth alike participating in learning about truth and helping with cultural revitalization by engaging in the culture. I'm



hoping that it will set a precedent of inter-tribal exchange between Indigenous and non-Indigenous peoples in the name of Truth and Reconciliation. Educators can record their students feet (not their face to ensure anonymity and safety), and have the student prepare a written “personal meaning” statement that will be displayed with the video.

- Spirit River Striped Wolf (Elder in the Making: Education Material Co-Creator).

Above Activity

- Educator will read the following story from the following link: <http://circletrail.com/culture/powwow-dance-styles/jingle-dress-dance/>
- Students will now learn the dance steps by watching the Demonstration Video (Video 1).
 - Activity should be done in a space with lots of room, such as the school gym.
- Instructor/Video guided: At first, students will learn each step of the routine together,
 - Basic step, side step, heel-toe, basic into box, forward slide, criss cross, basic into circle.
 - Educators can use own discretion for how much time is spent on this guided part of the lesson.
 - Educators can pose this question anytime during the guided part of the lesson: “Why is learning pow wow important? Are we going go to pow wow dancing after this? Probably not, but this activity plays an important role when it comes to connecting our communities with Indigenous people, where no one gets left behind. One of the major principle to reconciliation says: ‘Supporting Aboriginal peoples’ cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.’, and that’s why



we're doing this today, so we don't forget the things we learned, so that we may become *Elders in the Making* as well.”

- Educators will encourage students to practice the tutorial, with the videos.

Beyond

In the Dancer Bio videos, Tamara and Grace talk about how an important aspect of the Jingle Dress is self expression. It is important that new dancers feel pride in their regalia and that it should represent who they are. New dancers can choose the designs for their regalia including what the design and colours of the scarf are. Grace stresses that the colours aren't random but have personal meaning to the dancer (e.g. Grace chose the Kainai flag colours on her regalia and ensured that she kept that meaning present in designing the rest of her regalia) (Heavy Runner et al., 2016).

Grace talks about the importance of dancing for those that have passed on. Many indigenous people have passed on due to the effects of colonialism and assimilation tactics that greatly impacted the Indigenous communities (Heavy Runner et al., 2016).

This part of the lesson plan is the start of a larger project called “Pledge for Truth & Reconciliation”. A major aspect of this lesson plan is centered around the Reconciliation Principle “Supporting Aboriginal peoples’ cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.” which can be found in the document “What We Have Learned: Principles of Reconciliation” which can be found on the Truth and Reconciliation website. I feel that this lesson plan helps with this principle by sharing some truths through the documentary screening, and also engaging in cultural revitalization by normalizing Indigenous culture, such as pow wow dancing.



Beyond Activity

“Niitsitapi can be anybody. You are Niitsitapi. The real people, not the greedy, hungry ghosts that we have all over the place.” - Cowboyx to Chris Hsiung in “Episode 3: Sacred Ground”
“Pledge for Truth & Reconciliation Project”

- Educators will invite students watch the Dancer Bio Videos (Video 2).
- Have students discuss about which symbols of self expression are displayed on the regalia
 - Why did Tamara and Grace choose the designs that they did for their regalia? Notice their:
 - Feather Fan or Scarf (Feather Fan is more traditional)
 - Colours (The Kainai flag colours on Grace’s dress)
 - The pattern on the dress Favourite animals, their meaning to them (Tamara’s rabbit leggings representing her time in Calgary)
- Students who are participating in the project-submission aspect of this lesson plan can prepare a statement “who they are” and what they would have on their regalia:
 - Their favorite animal and why
 - Their favorite colours that are meaningful to a specific noun (i.e. Grace’s Kainai colours)
 - Their favorite symbols and why they like them
- On the next half of the submission, the students may prepare a personal response to their experience with learning from the documentary and learning from the dance.
 - They can reference their K-W-L chart that they prepared earlier in the lesson and add to it.



- The last part of this lesson (optional) is the opportunity to make a video record the footwork that students have learned and submit it to our Vimeo channel.
 - When the student(s) feel they have the skill of the footwork down, the educator may record the students footwork in the same style that's illustrated at around 0:22 seconds into the instructional video.
 - Note: The student's identity does not need to be disclosed.
 - Educators can contact Spirit River to upload videos attached (or uploaded to Vimeo and the link attached), and with the written responses to ssstri233@mtroyal.ca



References

Great Spirit Circle Trail. (n.d.). Jingle Dress Dance. Retrieved September 13, 2016, from <http://circletrail.com/culture/powwow-dance-styles/jingle-dress-dance/>

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Northern Tribes Buffalo Treaty

Grade 4

**Social Studies | English Language Arts
Art | Health**

Connections to the Curriculum

Social Studies

Alberta: A Sense of Land

4.1 General Outcome

Students will demonstrate an understanding and appreciation of how elements of physical geography, climate, geology and paleontology are integral to the landscapes and environment of Alberta.

Specific Outcomes

Values and Attitudes

Students will:

4.1.1 - Value Alberta's physical geography and natural environment.

- Appreciate the variety and abundance of natural resources in Alberta
- Appreciate the environmental significance of national and provincial parks and protected areas in Alberta
- Appreciate how land sustains communities and quality of life
- Demonstrate care and concern for the environment through their choices and actions

The Stories, Histories and Peoples of Alberta

4.2 General Outcome

Students will demonstrate an understanding and appreciation of the role of stories, history and culture in strengthening communities and contributing to identity and a sense of belonging.



Specific Outcomes Values and Attitudes

Students will:

4.2.1 appreciate how an understanding of Alberta's history, peoples and stories contributes to their own sense of belonging and identity:

- recognize how stories of people and events provide multiple perspectives on past and present events
- recognize oral traditions, narratives and stories as valid sources of knowledge about the land, culture and history
- recognize the presence and influence of diverse Aboriginal peoples as inherent to Alberta's culture and identity

Knowledge and Understanding

Students will:

4.2.2 assess, critically, how the cultural and linguistic heritage and diversity of Alberta has evolved over time by exploring and reflecting upon the following questions and issues:

- Which First Nations originally inhabited the different areas of the province?
- What do the stories of Aboriginal peoples tell us about their beliefs regarding the relationship between people and the land?

Alberta: Celebrations and Challenges

4.3 General Outcome

Students will demonstrate an understanding and appreciation of how Alberta has grown and changed culturally, economically and socially since 1905.

Specific Outcomes:

Values and Attitudes

Students will:



4.3.1 appreciate the factors contributing to quality of life in Alberta:

- demonstrate respect for the rights, opinions and perspectives of other
- demonstrate respect for the cultural and linguistic diversity in Alberta
- appreciate the influence of the natural environment and resources on the growth and development of Alberta
- value and respect their relationships with the environment

Skills & Processes

4.S.1 develop skills of critical thinking and creative thinking:

- evaluate, critically, ideas, information and positions from multiple perspectives
- re-evaluate opinions to broaden understanding of a topic or an issue
- generate original ideas and strategies in individual and group activities

4.S.4 demonstrate skills of decision making and problem solving:

- contribute and apply new ideas and strategies, supported with facts and reasons, to decision making and problem solving
- identify situations where a decision needs to be made and a problem requires attention

4.S.5 demonstrate skills of cooperation, conflict resolution and consensus building:

- demonstrate an awareness of the skills required for compromise and consensus building
- demonstrate the ability to deal constructively with diversity and disagreement
- consider the needs and points of view of others
- work collaboratively with others to complete a group task



LEVEL TWO (Grades 3 and 4)
Component 10(i)

PURPOSE 1: Students will record or document activities, people and discoveries.

- D. Knowledge gained from study or experimentation can be recorded visually.

PURPOSE 2: Students will illustrate or tell a story.

- A. A narrative can be retold or interpreted visually.
- C. Material from any subject discipline can be illustrated visually.

PURPOSE 4: Students will express a feeling or a message.

- B. Specific messages, beliefs and interests can be interpreted visually, or symbolized.

Component 10 (ii)

SUBJECT MATTER: Students will develop themes, with an emphasis on social concerns, based on:

- Plants and animals
- Environments and places
- Manufactured or human-made things



Health

Relationship Choices

Students will develop effective interpersonal skills that demonstrate responsibility, respect and caring in order to establish and maintain healthy interactions.

R-4.4 demonstrate respectful communication skills; e.g., describe behaviours that show respect for the feelings of others

R-4.7 practise effective communication skills and behaviours to reduce escalation of conflict; e.g., monitor personal body language

R-4.8 describe and accept roles and responsibilities within a group

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

The Northern Tribes Buffalo Treaty (2014) was the first treaty signed between Indigenous peoples and the Canadian government since The Lone Bull Treaty of 1855. Traditionally, treaties have symbolized faith and respect among peoples, and the importance of relationship building. These activities highlight the significance of treaty-making among Indigenous peoples, and outline how Indigenous communities plan to restore the population of buffalo on the plains. A Treaty is a solemn agreement, which sets out promises, obligations, and benefits for the parties involved (Government of Canada, 2010).

Groundwork

Description

The prairie buffalo were almost completely wiped out in the late 1870s due to a combination of overhunting and specific policies created by the Canadian and American governments. Policies were developed with the deliberate intent to exterminate the buffalo, “hastening [Indigenous peoples’] sense of dependence upon the products of the soil and their own labours” (Isenberg, 2000). With the creation of the Northern Tribes Buffalo Treaty in 2014, Indigenous peoples and conservationists worked together to establish protection initiatives and “inter-tribal alliances for the restoration of bison on reserves or co-managed lands within the U.S. and Canada” (Derworiz, 2014). The hope is that eventually the population will recover to the point that the buffalo will be able to “roam freely to perform [their] ecological role on the landscape” (Locke, 2015).

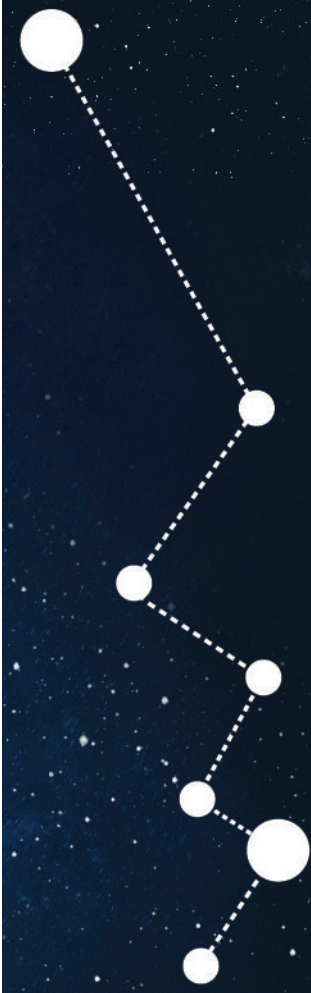
In the film, *Elder in the Making* (Episode 6: Death and Renewal, 17:01 mins), Chris Hsiung describes the historic signing of the Northern Tribes Buffalo Treaty as “only a small step in a larger



journey” (Hsiung, 2015) of reconciliation between Indigenous and non-Indigenous peoples, the animals, and their shared land.

The Buffalo Treaty was created to bring the buffalo back to traditional tribal lands so they could restore and perform their ecological, nutritional, spiritual, and cultural roles in the plains area (Locke, 2015). Jason Plain Eagle, the Cultural Coordinator at the Napi Friendship Association, was featured in Elder in the Making where he explained the spiritual significance of the buffalo. He described how in the beginning, according to oral tradition, it was the buffalo that was killing and eating the humans, and that the Blackfoot were scared of them. The Creator realized what was happening and “so he came to the buffalo and told them that they were suppose[d] to eat off the land and help the Blackfoots to live” (Hsiung, 2015). To make it easier to hunt such large animals, the Creator gave the Blackfoot the iniskim-buffalo calling stones and the buffalo jumps (Hsiung, 2015). The buffalo sacrificed themselves for the survival of the plains people. Indigenous people are forever grateful.

The Buffalo Treaty was initiated by Dr. Leroy Little Bear, an Elder from the Kainai Nation in Southern Alberta. Dr. Little Bear worked with the Wildlife Conservation Society, and initiated the historic signing of the Northern Tribes Buffalo Treaty in Browning, Montana, in September 2014 (Locke, 2015). The treaty “brought together members of the Blackfeet Nation, Blood Tribe, Siksika Nation, Piikani Nation, The Assiniboine and Gros Ventre Tribes of Fort Belknap Indian Reservation, The Assiniboine and Sioux Tribes of Fort Peck Indian Reservation, the Salish and Kootenai Tribes of the Confederated Salish and Kootenai Indian Reservation, and the Tsuu t’ina Nation”, and was the first treaty of its kind signed among the nations in over 150 years (Locke, 2015).



In addition to promoting the restoration of the buffalo, there are also initiatives in place to encourage youth to take part in the ecological and cultural restoration of Indigenous ways of knowing and living (Wildlife Conservation Society, 2014). Dr. Leroy Little Bear spoke about the inspiration behind the Northern Tribes Buffalo Treaty:

The linnii [Buffalo] Initiative is an endeavor on the part of a large group of traditional Elders to steer the younger generation back to a path of ecological balance. Through the renewal and application of North American Indian paradigms, one discovers that sustainability, leaving the land as pristine as possible, and having humans fit themselves into the ecological balance are fundamental to the lifeways of Indian peoples. But the buffalo is a major player in this ecological scenario. The near extinction of the buffalo left a major gap. The treaty on buffalo restoration aims to begin to fill that gap and once again partner with the buffalo to bring about cultural and ecological balance (Wildlife Conservation Society, 2014).

According to the Wildlife Conservation Society's article (2014), Historic Buffalo Treaty Signed by Tribes and First Nations Along U.S. and Canada Border, there are five ways that the Buffalo Treaty will foster stronger alliances among the northern tribes:

- **Engage northern Tribes and First Nations in a continuing buffalo conservation dialogue.** The treaty tribes will commit to ongoing inter tribal meetings to support ecological restoration and the reintroduction of buffalo to parts of the Northern Great Plains.
- **Establish a Buffalo Treaty that unites the political power of Tribes and First Nations from the northern Great Plains.** This traditional treaty ceremony will establish intertribal alliances for cooperation in the



restoration of American buffalo on Tribal/First Nations Reserves or co-managed lands within the U.S. and Canada.

- **Advance an international call for the restoration of buffalo.** The treaty tribes will present a compelling call for the return of buffalo through media events and public relations efforts among the treaty tribes.
- **Engage tribal youth in the treaty process to create lasting legacy for buffalo.** The buffalo treaty will include youth delegates at the treaty ceremony to inspire new conservation champions to carry forward the promise of healthy prairies and buffalo into the future.
- **Strengthen and renew ancient cultural and spiritual relationships with buffalo and grasslands in the Northern Great Plains.** The treaty tribes will articulate and further strengthen important relationships within their tribes, and among the tribes, to their lands and buffalo.

Activity

In class, discuss the difference between “a set of rules” and the intent of treaties -- our deeper intent, why these types of agreements matter to respectful relationships and goodwill. Break the class into groups. Assign locations within the school eg. gym, playground, library, computer lab, classroom. Have students visit those locations and draft student agreements, that go beyond rules. Such agreements should answer how the student body will use those spaces respectfully. Have students brain storm examples of goodwill that they can commit to being responsible for, and where any student would benefit by those agreements being kept eg. a rule would be putting your boots away and hanging your coat. A commitment would be coming across a mitten on the ground and picking it up and locating its owner.



Above

The buffalo is significant to the cultures and spiritual beliefs of Indigenous peoples. In the 1700-1800s, Indigenous peoples lost their deep connection with the buffalo when the buffalo faced near-extinction.

Based on the information provided in the Groundwork section, lead a discussion and ask the class what they think the impact(s) associated with reintegrating the buffalo back onto the plains are. Create a web as a visual prompt for the class to reflect back on.

Discussion questions:

- Why is the return of the buffalo so important to Indigenous peoples?
 - Elders and community leaders believe that reintegrating the buffalo back into their native territory will help to restore their role as an important part of Indigenous cultures (Locke, 2015).
 - The buffalo shaped the prairie ecosystems “[acting] as bio-engineers, they affected plant communities, transported and recycled nutrients, created habitat variability that benefited grassland birds, insects, and small mammals, and provided abundant food resources not only for people but also for species such as grizzly bears and wolves (Wildlife Conservation Society, 2014).
- What does the return of the buffalo mean for non-Indigenous peoples?
 - “A chance to right a historical wrong” (Locke, 2015) inflicted on the ecology of the area (Locke, 2015).
 - “A chance for us to take a meaningful step with the first people of our continent down the long road of reconciliation” (Locke, 2015).



Activity

Use the line drawings of the buffalo included with this lesson plan (see Additional Resources). Print a copy for each student on large paper (approx. 11" x 17"), or print on smaller pieces of paper for the children to cut out and glue onto a larger sheet. Provide markers, crayons, and pencil crayons to students to colour and decorate their buffalo. The empty space surrounding the buffalo will include illustrations of what the buffalo provided to Indigenous peoples. Drawings could include resources like: food, shelter, clothing, tools, and the spiritual guidance provided by the buffalo.

Post the completed posters as a "herd" on the classroom wall or in the school hallways as a visual representation of the restoration initiatives of The Northern Tribes Buffalo Treaty, (to build up the population, one buffalo at a time). Other classes and grades in the school can also take part in the activity, growing the school's collective buffalo herd.

Have students reflect on their work by writing a short personal response about their drawings. Students should reflect on such responses as "What does this illustration mean to me?", "What aspects of this illustration are important to me?", etc.



Beyond

Students will recognize their role as environmental stewards. They will demonstrate this through recognizing at risk species in Canada and formulating a treaty agreement and plan to protect and restore the population. They will take responsibility to living life in a way that honours and protects the environment.

Activity

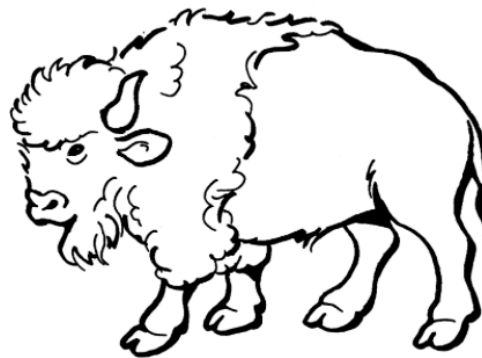
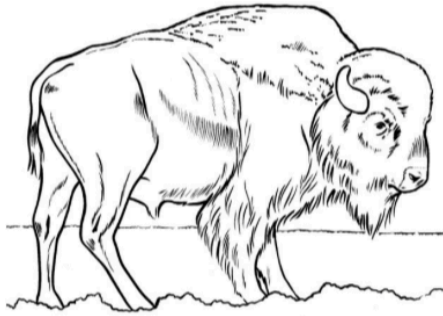
Divide the class into small groups. Ask the students to apply what they have learned about the Northern Tribes Buffalo Treaty, and draft their own treaty to protect and conserve a species at risk in Canada. Have students creatively engage in solutions to conserve and protect the environments and species in danger in Canada. The treaty should include information about the animal, the cause(s) that have lead to the animal being added to the list of Species at Risk (see Additional Resources), and a plan to protect or restore the population in the future. Each group will present their treaty to the class. Discuss as a class specific actions that students an take in their daily lives to honour and protect the environment.

At the end of this lesson plan have students write a short reflection piece that focuses on what they have learned. This reflection piece should outline their thought process from the beginning to the end. This reflection piece should include two or three lessons they took from the lesson.



Additional Resources

- Above Activity - Buffalo line drawings:



- Beyond Activity - Link to the Government of Canada's Species at Risk Public Registry: http://www.sararegistry.gc.ca/sar/index/default_e.cfm
- The Legend of the Buffalo Stone by Dawn Sprung and Charles Bullshields



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We Are All Treaty People

Grade 4

English Language Arts | Social Studies

Connections to the Curriculum

English Language Arts:

General Outcome 1 (Gr. 4)

Students will listen, speak, read, write, view and represent to explore thoughts, ideas, feelings and experiences.

1.1 Discover and Explore

Express ideas and develop understanding

- Compare new ideas, information and experiences to prior knowledge and experiences
- Ask questions, paraphrase and discuss to explore ideas and understand new concepts
- Share personal responses to explore and develop understanding of oral, print and other media texts

Experiment with language and forms

- Discuss and compare the ways similar topics are developed in different forms of oral, print and other media texts

1.2 Clarify and Extend

Combine ideas

- Use talk, notes, personal writing and representing to record and reflect on ideas, information and experiences

General Outcome 2:

Students will listen, speak, read, write, view and represent to comprehend and respond personally and critically to oral, print, and other media texts.

2.1 Use Strategies and Cues

Use prior knowledge

- Use ideas and concepts, developed through personal interests, experiences and discussion, to understand new ideas and information

2.4 Create Original Texts

Generate ideas

- Use a variety of strategies for generating and organizing ideas and experiences in oral, print and other media texts

Elaborate on the expression of ideas

- Select and use visuals that enhance meaning of oral, print and other media texts

General Outcome 4 (Gr. 4)

Students will listen, speak, read, write, view and represent to enhance the clarity and artistry of communication.

4.1 Enhance and Improve

Appraise own and others' work

- Identify the general impression and main idea communicated by own and peers' oral, print and other media texts
- Use pre-established criteria to provide support and feedback to peers on their oral, print and other media texts

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



General Outcome 5:

Students will listen, speak, read, write, view and represent to respect, support and collaborate with others.

Students will:

5.1 Respect Others and Strengthen Community

Appreciate diversity

- Describe similarities and differences between personal experiences and the experiences of people or characters from various cultures portrayed in oral, print and other media texts
- Appreciate that responses to some oral, print or other media texts may be different

Social Studies

4.2: The Stories, Histories & Peoples of Alberta

General Outcome

Students will demonstrate an understanding and appreciation of the role of stories, history and culture in strengthening communities and contributing to identity and a sense of belonging.

Students will:

- 4.2.1 - Appreciate how an understanding of Alberta's history, peoples and stories contributes to their own sense of belonging and identity:
 - Recognize how the diversity of immigrants from Europe and other continents has enriched Alberta's rural and urban communities
 - Demonstrate respect for places and objects of historical significance
- 4.2.2 - Assess, critically, how the cultural and linguistic heritage and diversity of Alberta has evolved over time by exploring and reflecting upon the following questions and issues:
 - Which First Nations originally inhabited the different areas of the province?



4.3: Alberta: Celebrations & Challenges

General Outcome

Students will demonstrate an understanding and appreciation of how Alberta has grown and changed culturally, economically and socially since 1905.

Students will:

4.3.1 - Appreciate the factors contributing to quality of life in Alberta:

- Value and respect their own and other cultural identities demonstrate respect for the rights, opinions and perspectives of others
- Demonstrate respect for the cultural and linguistic diversity in Alberta

Skills & Processes for Grade 4

Students will:

4.S.1 - Develop skills of critical thinking and creative thinking:

- Evaluate, critically, ideas, information and positions from multiple perspectives
- Re-evaluate opinions to broaden understanding of a topic or an issue

4.S.8 - Demonstrate skills of oral, written and visual literacy:

- Respond appropriately to comments and questions, using language respectful of human diversity
- Listen to others in order to understand their perspectives
- Create visual images for particular audiences and purposes



Key Idea/ Description

Students will explore the idea that each individual is unique, but we also share commonalities. Students will discuss the ways that people define and celebrate their identities. This lesson encourages appreciation of the peoples of Treaty 7 territory, and further builds on the phrase, *we are all treaty people*.

Groundwork

Chris Hsiung, director of the film, *Elder in the Making*, is a Chinese-Canadian. His parents immigrated to Canada from Taiwan, and their parents before them were born in China. Chris realized that although he was raised in Calgary, Alberta, he did not know much about the history of the area that he had benefitted so much from. He decided to delve deeper and discover the stories behind the familiar landmarks he encountered in his daily life, and learn the Blackfoot histories of how Alberta came to be.

Watch the first episode (Episode 1: Cowboy X, 12:38 mins) with the class and ask students to brainstorm similarities between Chris' and Cowboy's experiences navigating two different cultures, and feeling like 'immigrants in their own land' (Hsiung, 2015).

Some similarities between first-generation Canadians and Indigenous peoples in Canada today:

- Attempting to navigate through two (or more) cultures
- Learning more than one language
- Feeling disconnected from ancestral heritage



Even with the similarities, there are also a few differences between Cowboy's and Chris' experiences. Lead a discussion with the class to identify some of the differences (culturally, politically, etc.).

Some differences between first-generation Canadians and Indigenous peoples in Canada today:

- Family history
- Cultural history
- The major difference between Chris and Cowboy is that Cowboy felt like a 'foreigner in his own home' (Hsiung, 2015)

Activity

Invite students to ask family for help in finding an object or picture that represents their history or culture. Students will bring in an representation that is important to their family history and culture, and share with the class. Students will share and retell stories about what they know about their family arrival to Canada.



Above

Everyone is a ‘cultural navigator’ to some degree. In the video, Chris explained how he felt while trying to reconcile both the Canadian culture that he grew up in, and the traditional Chinese culture of his parents.

Chris Hsiung, re: An Immigrant in his own Home

“Growing up as a son of immigrant parents is an experience shared by many first generation Canadians. On one hand, I felt caught between two cultural identities: my Chinese heritage and the modern Canadian context. However, in the struggle to understand who I was, I also learned that it is a gift to be able to navigate multiple cultures. What I’ve realized as a “cultural navigator” is that every culture has great qualities to be learned from and detrimental qualities to be avoided. Trying to figure out the difference is a lifelong journey!”

(Hsiung, 2014)

Activity

Ask students to draw a picture of themselves, or fill in a the shape of a silhouette of a person, or create a digital slide with images and symbols that represent their personal background and experiences. Representations should depict their journey so far in discovering their own culture(s) and other “popular” elements of their identity. Students will pair up and share their journeys with a classmate, discussing the similarities they recognize and identifying any differences. Some writing prompts students can reflect on: “my drawing represents me because...”, “this picture of me shows...”



Post activity discussion questions:

- What cultures have you discovered?
- What things have happened in your life that have made you who you are?
- How does learning about the history of where we live or where we come from, help us understand who we are?
- Cowboy describes his experience as feeling like ‘a foreigner in his own home’ - Describe what you think he means by that, and reflect on what that might feel like.

Beyond

“I Am...” - Poem and song activity

This activity is an opportunity for students to find connections between their cultures and the cultures and backgrounds of other students in the class.

Activity

Ask students to write a short poem or song, beginning each line with “I Am...” Students will describe who they are, and include some of the factors that make up their identity. Educators will brainstorm with the students a list of adjectives that they might choose to use in their poems, or talk about different types of descriptors (physical, cultural, hobbies, talents, challenges, etc) they may choose to use.

Students will take the assignment home with them so they can gather input from their parents, friends, family members, and trusted others then bring it back to share. This creative activity can incorporate information about where they were born, their parents’ nationalities, their spiritual beliefs, and any other details that they believe shapes who they are and their identity (clubs, faith community, sport). The poem/song could include memories of important moments in their lives, interests, hobbies, favourite



places, or family traditions. Once finished, have students go back and add to their image of themselves based on the vocabulary they included in their poem.

Educators may choose to have students 'pair and share' their work and provide feedback and edits with a trusted partner, or share with larger groups. The Blackfoot way of showing appreciation is by holding one's right hand over the chest and saying a low "hey" sound. If the students are willing, educators can provide an opportunity for students to share with the class. Have students evaluate their own work and make improvements. Encourage the students to show appreciation for their classmates presentation by clapping and/or offering words of encouragement for being brave and sharing their personal stories with the class. The poems can be displayed with the students drawings from the Above activity.

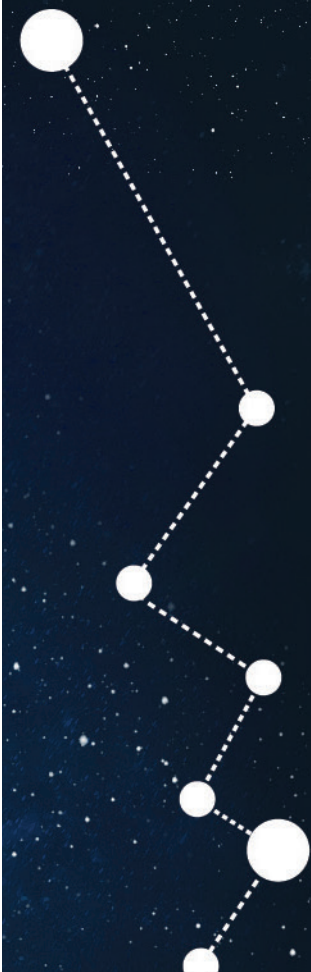
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Indigenous Heroes

Grade 4

English Language Arts | Social Studies

Connections to the Curriculum

Social Studies

4.2 The Stories, Histories and Peoples of Alberta.

4.2.1- Appreciate how an understanding of Alberta’s history, peoples and stories contributes to their own sense of belonging and identity.

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

Throughout history there have been, and continue to be many Indigenous heroes that have not been recognized by mainstream Canadian society due to views prevalent during the 1800s-1900s. From war heroes, famous cowboys, athletes, successful writers, artists, and many other successful Indigenous men, and women. The following activities are designed to shine a light on some of these heroes, some of whom have not been recognized for their success until after death. This connects to the idea of an “Elder in the Making”. Elders are people who are motivated to making their community better in the same way that we tend to consider heroes people who make our communities better.



Groundwork

Canada is home to many Indigenous heroes. Some of these influential people are athletes, musicians, war heroes, and politicians. Provided with this lesson plan is a list of highly recognized Indigenous heroes from Canada. Also included is a list of quotes, which talk about heroes and describe what kind of person a hero is.

Activity

Provided is a video clip about Tommy Prince, an Indigenous war hero who served in the Canadian military. Have the students brainstorm words and adjectives that describe what a hero is and what qualities a hero would possess.

Honouring Indigenous Heroes: Tommy Prince Commemorative Project.

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

Above

There are many Indigenous Canadians who have made notable contributions to Canada. Students are asked to explore these different personalities. Canada is home to many Indigenous heroes. Some of these influential people are athletes, musicians, war heroes, and politicians. Provided with this lesson plan is a list of highly recognized Indigenous heroes from Canada. Also included is a list of quotes, which talk about heroes and describe what kind of person a hero is.

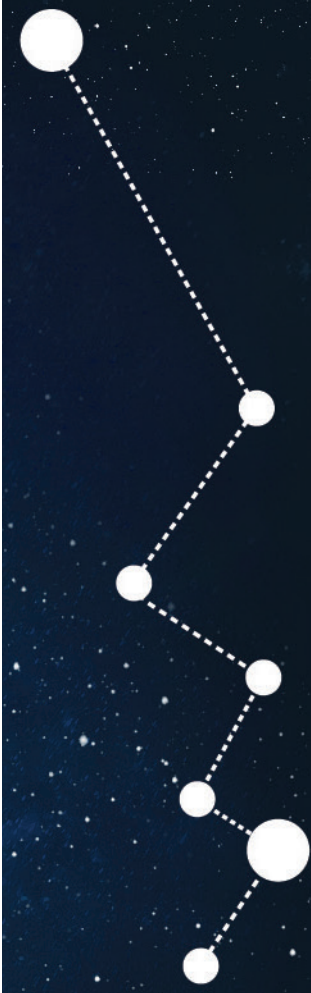


Activity

For this activity give students a copy of the list of Indigenous heroes and the list of quotes provided. Students can also use an different Indigenous hero of their liking and can look for their own quotes about heroes. After students have chosen an Indigenous hero, have them research why they're considered a hero. Where nation are they from? Are they local to Treaty 6, 7, 8 ? Alberta? Or Turtle Island? What have they done in their community? What makes them so influential? After students have researched their Indigenous hero have them match their name to an appropriate hero quote.

A list of some influential Indigenous Peoples in Canada:

Athletes	Performers	Creators	Political Activists	Soldiers	Political Leaders	Educators
Jordan Tootoo	Tanya Tagak	Douglas Joseph Cardinal	Louis Riel	Mike Mountain Horse	Chief Crowfoot	Marie Battiste
Tom Three Persons	Buffy Sainte-Marie	Cowboy Smithx	Cindy Blackstock	Tommy Prince	Justice Sinclair	Khelsilem
Ted Nolen	Adam Beach	Chef Shane Chartrand			Chief Wilton Littlechild	Ruth Scalplock
Michael Ferland	Wab Kinew	Thomas King				
Tom Longboat	Ashley Callingbull					
	Percy Bullchild					



Quotes

“A hero is someone who has given his or her life to something bigger than oneself.” -Joseph Campbell

“A hero is an ordinary individual who finds the strength to persevere and endure in spite of overwhelming obstacles.” -Christopher Reeve

“You have to do bad things in order to become a hero. You have to make sacrifices” -John Barrowman

“Heroes are made by the paths they choose, not the powers they are graced with” -Brodi Ashton, Everneath

“I would describe a hero as a person who has no fear of life, who can face life squarely.” -Alexander Lowen, Fear of Life.

“The real hero is always a hero by mistake; he dreams of being an honest coward like everybody else.” -Umberto Eco, “Why Are They Laughing in Those Cages?”, Travels in Hyperreality.

“To be a hero, you have to learn to be deviant, because you’re always going against the conformity of the group. Heroes are ordinary people whose social actions are extraordinary. Who act.” -Philip Zimbardo, TED Talk, Sept. 2008.

“The hero draws inspiration from the virtue of his ancestors.” -Johann Wolfgang Von Goethe

“In war the heroes always outnumber the soldiers ten to one.” -Henry Louis Mencken



Beyond

An hero is someone who is admired by the community, people look up to these influential figures. Heroes can be your parents, teachers, grandparents anyone who you believe is hero worthy. In this section of the lesson plan students are asked to explore their role in the community.

Activity

For this activity students are asked to describe who their hero is and why this person is so influential, successful, outstanding, extraordinary, etc. What makes them a hero? What qualities about them make them a hero? Next students are asked to create a plan of action to enact being a hero in your school. Students can make a commitment to doing something good for the school or community. Students are asked to visualize their commitment by creating an artistic visual to represent their commitment and the results of their good deed.



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Stereotypes, Prejudice & Biases

Crucial
Conversations

Grade 4
Health | Life Skills

Connections to the Curriculum

Relationship Choices

Students will develop effective interpersonal skills that demonstrate responsibility, respect, and caring in order to establish and maintain healthy interactions.

Understanding and Expressing Feelings

Students will:

R-4.1 recognize that individuals can have a positive and negative influence on the feelings of others.

R-4.2 identify and use short-term strategies for managing feelings; e.g., dealing with excitements, anger, sadness, jealousy.

R-4.3 recognize that management of positive/negative stress can affect health.

R-4.4 demonstrate respectful communication skills; e.g., describe behaviours that show respect for the feelings of others.

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

This resource was created to introduce students to the concepts of stereotypes, prejudice, and biases to help them understand and mitigate their effects in society. Students will learn how the effects of these negative beliefs in regards to relationships with others, as well as how it affects them in their own lives.

Groundwork

Description

This lesson is designed to take place over three 45-minute class periods.

As a class watch the first episode of the 8th Fire Series by CBC, the series will introduce students to the concept of stereotypes, and explain how stereotypes exist. Learning about the harmful consequences of stereotyping will teach the students to focus on the strength and positive aspects of society, rather than focusing on negative and hurtful assumptions

Prejudice

- An unfair feeling of dislike for a person or group because of race, sex, religion, etc. (Prejudice, n.d.).
- A feeling of like or dislike for someone or something especially when it is not reasonable or logical (Prejudice, n.d.).

Stereotype

- To believe unfairly that all people or things with a particular characteristic are the same (Stereotype, n.d.).
- “A stereotype is a widely held but oversimplified idea of a person or thing. Often these oversimplifications are used to make quick judgments without investing any time



in understanding. Combined with our tendency to confirm what we already believe, stereotypes become difficult to dislodge”. (Hsiung, 2014)

Discrimination

- The practice of unfairly treating a person or group of people differently from other people or groups of people (Discrimination, n.d.).
- The ability to recognize the difference between things that are of good quality and those that are not (Discrimination, n.d.).

Activity

Educators should begin by leading the class in a discussion about how society uses labels or categories to describe groups of people, and how such labels are predominantly based on characteristics like skin colour, hair type, language or accent, clothing style, and/or the cultural groups to which people belong. Further, categorizing people and things is a natural human inclination. It helps us understand where we fit in. However, the downside of this “sorting” can be that people often make assumptions about groups of people they know nothing about.

Lead the class in brainstorming categories or labels that are used to define groups of people in a school setting. Categories for example, could include labels such as “jocks” or “brains”.

Write these major categories on five separate pieces of flipchart paper and post these around the room. Give the class 10 - 15 minutes to travel to each posted sheet and write down adjectives related to the category headings. Remind students that they should only add new descriptions to the list. After the lists are completed, have students practice positive stereotypes rather



than negative. Then invite the students to discuss the strong qualities of these stereotypes for each category or label posses.

When students are finished, educators should ask students to take a moment and look at the adjectives that the class has generated under each group heading. Use the following questions to lead a discussion about what they have recorded.

- Looking at the words used, how do these generalizations make you feel?
- Do assumptions tell us anything definite about a categorized individual?
- How can assumptions affect your behaviour towards others?
- How can we overcome our own use of stereotypes?

Above

Activity

Educators can invite students to take a few minutes individually to take notes about what they believe the word stereotypes means, not a specific definition just what comes to mind. The educator can explain to the class that when you make assumptions about an entire group of people, those assumptions are referred to as stereotypes. When assumptions and stereotypes influence our attitudes, we may find that making a fair judgment about someone or something is difficult and problematic. This influence on judgement is called “bias”. Then ask the students to think about how they dealt with stereotypes from their own experiences. Have students volunteer to share their ideas of stereotypes from their own personal experiences.



Conclude this lesson with a discussion using the following questions to promote conversation:

- How do stereotypes make you feel?
- Where have you seen these stereotypes portrayed?
- How do you think stereotypes might cause someone to act unfairly toward another person?
- How are they created? What information do we use to create stereotypes?
- How does an accurate understanding of history contribute to breaking down stereotypes?
- What's the usefulness of discussing stereotypes?

Beyond

Activity

Educators will ask students to spend 15-20 minutes writing about a personal experience with biased behaviour. Emphasize that the students should not put their names on their papers. They can share an experience in which they were a victim of biased behaviour, or a time that they witnessed bias.

Prompt the class with the following: “think about a situation when someone made a biased judgement about you or acted unfairly toward you because of your age, skin colour, clothes you were wearing, gender, the way you speak, where you live, how much money your family has, or some other reason.”

Ask students to consider the following questions before they begin to write:

- How did you know that you were being unfairly judged?
- What words or actions were directed at you because of assumptions or stereotypes?
- Why do you think those assumptions were made about you?



- How did the experience make you feel?
- How do you think you should have been treated in that situation?

Students write anonymously on an index card, and if they are willing to share, put the card in a bucket that will be passed around as students read one that's not theirs. Students have a choice to put a card in the bucket or not or to put a blank card in. Students should write a reflection at the end about their experience. Teacher can allow some students to share the stories as well.

Drama related activity-students create a skit or tableaux related potentially to story shared in ABOVE activity, or depicting, a bias, stereotype or prejudice. One may also observe and include highlight actions that are humanizing or dehumanizing.



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Malcolm X & Cowboy Smithx

Crucial
Conversations

Grade 4
Social Studies

Connections to the Curriculum

Grade 4
Social Studies

4.2: The Stories, Histories & Peoples of Alberta

General Outcome

Students will demonstrate an understanding and appreciation of the role of stories, history and culture in strengthening communities and contributing to identity and a sense of belonging.

Specific Outcomes: Values and Attitudes

Students will:

4.3.1 - appreciate the factors contributing to quality of life in Alberta:

- Value and respect their own and other cultural identities
- Demonstrate respect for the rights, opinions and perspectives of others
- Demonstrate respect for the cultural and linguistic diversity in Alberta

4.3.3 - examine, critically, Alberta's changing cultural and social dynamics by exploring and reflecting upon the following questions and issues:

- In what ways have Aboriginal peoples and communities changed over time?
- How does living in a particular community, region or province help shape individual and collective identity?



Skills & Processes

Dimensions of Thinking

Students will:

4.S.1 - develop skills of critical thinking and creative thinking:

- Evaluate, critically, ideas, information and positions from multiple perspectives
- Re-evaluate opinions to broaden understanding of a topic or an issue
- Generate original ideas and strategies in individual and group activities

4.S.5 - demonstrate skills of cooperation, conflict resolution and consensus building:

- Demonstrate the ability to deal constructively with diversity and disagreement
- Consider the needs and points of view of others
- Work collaboratively with others to complete a group task

4.S.8 - demonstrate skills of oral, written and visual literacy:

- Respond appropriately to comments and questions, using language respectful of human diversity
- Listen to others in order to understand their perspectives
- Create visual images for particular audiences and purposes

English Language Arts

General Outcome 1 (Gr. 4)

Students will listen, speak, read, write, view and represent to explore thoughts, ideas, feelings and experiences.

1.1 Discover and Explore

Express ideas and develop understanding

- Compare new ideas, information and experiences to prior knowledge and experiences



- Ask questions, paraphrase and discuss to explore ideas and understand new concepts
- Share personal responses to explore and develop understanding of oral, print and other media texts

1.2 Clarify and Extend

Combine ideas

- Use talk, notes, personal writing and representing to record and reflect on ideas, information and experiences

General Outcome 3 (Gr. 4)

Students will listen, speak, read, write, view and represent to manage ideas and information.

General Outcome 5 (Gr. 4)

Students will listen, speak, read, write, view and represent to respect, support and collaborate with others.

5.1 Respect Others and Strengthen Community

Appreciate diversity

- describe similarities and differences between personal experiences and the experiences of people or characters from various cultures portrayed in oral, print and other media texts
- appreciate that responses to some oral, print or other media texts may be different

5.2 Work within a Group

Cooperate with others

- Take responsibility for collaborating with others to achieve group goals
- Ask for and provide information and assistance, as appropriate, for completing individual and group tasks

Work in groups

- Share personal knowledge of a topic to develop purposes for research or investigations and possible categories of questions



- Use brainstorming, summarizing and reporting to organize and carry out group projects

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

Students will explore the challenges that Indigenous peoples face in Canada as a result of three centuries of oppression and forced assimilation of their communities and their cultures. Assimilation techniques used by the Canadian government in the past attempted to destroy Indigenous spiritual practices, languages, and cultures.

Indigenous peoples resisted oppression and forced assimilation despite the real harms and abuses that resulted from these policies and techniques.

Groundwork

Description

Cultural assimilation can be defined as the act of intentionally absorbing the minority culture into the more dominant culture (Cultural assimilation, n.d.). The minority culture is viewed as less significant than the more dominant culture (Cultural assimilation, n.d.). Students will be exposed to difficult concepts; colonization, the marginalization of Indigenous peoples, slavery, forced segregation, discrimination, and racism.



One of the main techniques used to assimilate Indigenous peoples was to strip them of their identities by changing their traditional names to Christian names. Blackfoot traditional names are very important to Blackfoot people; their names define their individuality, spirituality, style, worldviews, ways of being, and their connection to where they were born. By forcing people to take on Christian names, the Canadian government attempted to control Indigenous nations by separating them from their cultures. The Blackfoot belief is that one must have a traditional name in order for the spirits to recognize them in the afterlife - a Blackfoot name is their direct connection to the spirit world. Another reason names were forcibly changed was that Residential School administrators could not pronounce the Blackfoot names. It was easier for administrators and teachers to use names that they recognized. The settlers were oblivious to the spiritual connection that the Blackfoot people had with their names and identities (personal communication, Jeannie Smith Davis, 2016).

Activity

Part 1:

What's in a name? A class dictionary of names.

Invite students to research the origins of their first, middle, or last name. Students can interview their parents, a relative, or caregiver about the origins of their name(s) and why it was chosen for them (eg, lineage, cultural, language, etc.). Have them create a dictionary entry following the format found in a dictionary of your choosing. Have students compile all of their names together to create a class dictionary of names.

For fun, follow the format in the dictionary, adding pronunciation first and origin last in italics.



Part 2:

Identity is more than a name. It includes an individual's qualities, beliefs, values, who make us who we are (Merriam-Webster, n.d.).

Identity- sometimes our name doesn't exactly describe who think we are. Students can interview one another, offering descriptions of qualities and characteristics of their partner. "Also known as" or the "aka" section will be included in their definition entry.

Above

Cowboy Smithx (Elder in the Making), mentioned that many people ask him why he changed his last name to include a silent 'x'. Cowboy stated that he has 21 reasons for changing his family name, but that his main inspiration came from the famous human rights activist, Malcolm X. (Episode 1: Cowboy X, 12:38 mins) In the following activities, students will learn about the value of a name, and why framing control of one's identity is important.

Malcolm X:

"...as far as I'm concerned, it's my legal name. The last name of my forefathers was taken from them when they were brought to America and made slaves. And then, the name of the slavemaster was given which we refuse, we reject that name today."

(Malcolm X, as cited in Hsiung, 2015)

Cowboy Smithx:

"X represents...the unknown name that [Malcolm] never had access to because of the colonization of Africa and eventually slavery of black people. And that had a big impact on me, and I started questioning my last name,



Smith. I'm like, 'Where the [heck] does this name come from? Like, this is not a Blackfoot name. What the [heck] is going on?'"

(Cowboy Smithx, 2015)

Lead a discussion with the class based on Cowboy's main reason for changing his name.

Cowboy wanted to take ownership of his identity because of the fact that his traditional Blackfoot name was taken from his ancestors.

Possible discussion questions:

- Why did Cowboy relate to Malcolm X's story? What is common? What is different?
- What connections would you draw between the history of black slavery and the Indigenous history in Canada?

Activity

Ask students to pair and discuss the similarities between Malcolm X and Cowboy Smithx. The pairs will create a mindmap to present their initial ideas, then explain why they believe Cowboy was influenced by Malcolm X. They are then asked to explore the impact that inspirational public figures can have on individuals, and think about an example of a significant person who has influenced them. Why is this? Does this idea also work for people we don't want to be like?



Beyond

In this activity, students are organized into groups, and will collectively choose a well-known or famous person that has inspired them in some way, (e.g. athlete, coach, artist, dancer, social activist, singer, actor, etc.). Students will create a character map based on their chosen person. They will draw an image of the person and label them with the qualities that have most impacted their lives, inspired them to work harder, or to be a better person.

Activity

Provide groups with a large piece of poster paper or construction paper. Students will draw a photo of their influential person, then decorate their posters. Students are asked to include words or phrases around the photo that highlight the specific characteristics that make their person inspirational, (e.g. always works hard, kind, smart, etc.). Groups will share their poster with the class, and explain why they chose that particular individual.

To complete this lesson, the educator will have students look for the similarities in the qualities and values that were presented (smart, successful, hard working, funny, kind, generous, loving, ambitious...etc). Students will be asked to connect their influential person back to their own personal identities and describe the similarities between the two. As a class, recognize which words or phrases were mentioned more than once and compile a list of the common qualities found among all of the presentations. This collective list of qualities can be posted in a prominent place in the classroom to be used as a daily reference or reminder of the shared values of the students. This reinforces their mutual goals and values, and will act as a reminder to emulate the individuals that inspire them to be better people. Another option would be to input the words from all the posters into Wordle, the Word Cloud Creator, to create a cloud of the qualities students admire.



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Blackfoot Treaty & Signing Treaty 7

Grade 4

Social Studies

Connections to the Curriculum

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Social Studies 4.3 Alberta: Celebrations & Challenges.

4.3.2 -Assess, critically, the challenges and opportunities that Alberta has faced in its growth and development by exploring and reflecting.

4.3.3- Examine, critically, Alberta's changing cultural and social dynamics by exploring and reflecting.

Key Idea

These activities will address the history of colonization in Alberta, and how exactly Alberta came to be today. There were many key individuals involved in the signing of Treaty 7 at Blackfoot Crossing, and this lesson exposes students to the different perspectives at the time of the signing while also learning about a fundamental aspect of Alberta's history. Students are asked to watch Episode 2: Westward Trek Prior to this lesson plan.



Groundwork

Description

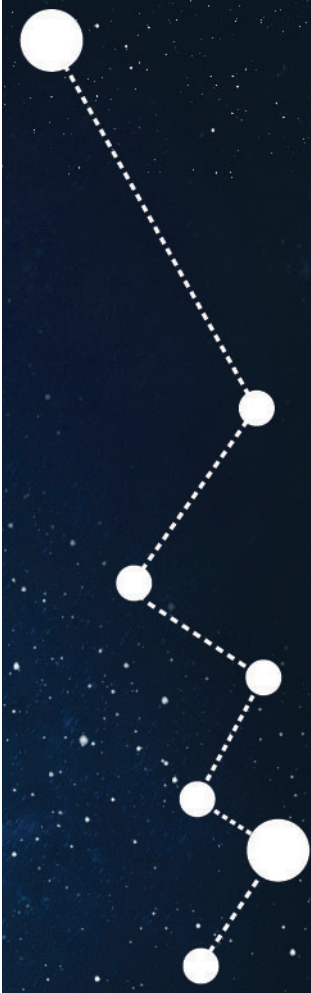
The Canadian Government had goals to settle and rule the vast area of the North-West which is now known as Western and Northern Canada (Herk, 2001). One year later in 1874, nearly 300 recruits of the North West Mounted Police left fort Dufferin, Manitoba westward towards Southern Alberta, which was Treaty 7 territory occupied by the Blackfoot Confederacy, the Stoney Nakoda and the Tsuu T'ina peoples (Herk, 2001). Leading the men was James Farqueson Macleod, born on the Isle of Skye in Scotland (Hsiung, 2015). He was an assistant commissioner of the NWMP, along side him was journalist Henri Julien who travelled with them, documenting their westward trek (Hsiung, 2015).

Travelling with them as their interpreter was Jerry Potts, a half Blackfoot and half-Irish man (Hsiung, 2015). Jerry Potts was described as a skilled buffalo hunter, a trader and interpreter for the Blackfoot peoples. He was the man who arranged the first meeting between the NWMP and Blackfoot leaders in 1874 (Herk, 2001). Jerry led the men to a site along the Old Man River, which is now known as the city Fort Macleod (Herk, 2001). Jerry Potts helped keep the peace between the NWMP and the Blackfoot peoples, he was present during the signing of Treaty 7 as an interpreter. Treaty 7 was described as a peace treaty between the Canadian Government and the Nations of Treaty 7 (Herk, 2001). In 1877 leaders of the Niitsitapi, Tsuu T'ina, and Stoney Nakoda made treaty with the government of Canada negotiating the land of southern Alberta (Herk, 2001). The government's intention was to acquire ownership of the land for the building of the Trans Canadian Pacific railroad and settlement. The Niitsitapi thought that they were agreeing to "live in a spirit of peace and mutual assistance with newcomers" (Herk, 2001). This was misinterpreted during the signing of the Treaty, as there were



many promises that were said but not written and many things that were written and not agreed upon (Hsiung 2015). Chief Crowfoot, a Blackfoot warrior and skilled diplomat spoke on behalf of the chiefs, petitioning for a meeting with the British (Hsiung, 2015). For the British, the Blackfoot territory was the last barrier in connecting the railway, and a Treaty would have to be signed to secure passage and land (Hsiung, 2015). Through the perspective of the Indigenous peoples involved in the signing of Treaty 7, “Treaty Seven was primarily a peace treaty intended to facilitate a means of peaceful co-existence with the newcomers” (Kainai First Nation, n.d.). The Treaty was intended to compensate the First Nations for the destruction of their primary economic resource and spiritual relationship with the buffalo (Kainai First Nation, n.d.). The Indigenous peoples were promised certain economic benefits, which would be provided by the Canadian Government (Kainai First Nation, n.d.).

In September of 1877 at Blackfoot Crossing, the Dominion would meet with the five nations, which included the three bands the Stoney Nakoda , Tsuu T’ina, and the Blackfoot Confederacy, which consisted of the Piikani, Kainai, and Siksika (Hsiung, 2015). Lieutenant Colonel James Macleod and Commissioner David Laird represented the Crown (Hsiung, 2015). In exchange for surrendering land to the Crown and obeying the laws, the ‘Indians’ were promised land reserves, hunting rights, yearly payment in perpetuity, farm implements and education (Hsiung, 2015). The pipe was smoked, ceremonies were performed, and medals and gifts were given to seal the treaty (Hsiung, 2015). Speeches were given by the Elders and Commissioners (Hsiung, 2015). Eventually the chiefs marked an X or touched a pen on the Treaty by their name, trusting Crowfoot’s judgement and trusting the Crown would live up to the promises made by Macleod (Hsiung, 2015).



Above

It is unknown if the peoples of Treaty 7 fully understood what was being agreed to during the signing of the Treaty (Marsh, 2013). It is unknown if they understood that they would be sacrificing their hunting grounds and confined to a small parcel of their former home, now referred to as reserves (Marsh, 2013). To Crowfoot, the Treaty was simply an act of good faith between his people and the newcomers (Hsiung, 2015). He knew that nothing could stop the colonization and that whatever future his people and their survival, they would have to accommodate and work alongside the settlers (Marsh, 2013). In the years after the Treaty, it was known that Crowfoot had cause to regret his good opinion of the Canadian government (Marsh, 2013). As the people of Treaty 7 suffered starvation and disease, as settlers continued to encroach on their land, the government failed to live up to the terms of the Treaty (Marsh, 2013).

It is unknown if Chief Crowfoot fully understood the repercussions of the Treaty at the time of the signing (Hsiung, 2015). Chief Crowfoot wanted peace between his people and the colonizers and that's what he strived to achieve and what he believed the signing of the Treaty affirmed (Marsh, 2013). Many of the leaders from the five nations in Treaty 7 did not speak or understand much English, and each Nation had their own language, which was distinct from the others. This made interpretation from English and between the nations incredibly difficult. Because of this, many of those who signed the Treaty were blind to it's true intent.

Additional Resources

Treaty Seven - <http://canadahistory.com/sections/documents/Native/docs-treatyseven.htm>



Above Activity

Educators will have students break up into groups of 3-4 and access the Treaty Seven document (found in 'Additional Resources') and read different articles. Ask students to look for what the Government of Canada traded the Indigenous population for their land. Ask students to look for what the Government of Canada wanted, what the Indigenous Nations wanted, and what was promised. After a bit of time examining the document, educators should ask students the following:

This is the document where the Blackfoot Confederacy and the Nations in Treaty 7 openly agreed to surrendering their land, wouldn't it be hard to understand what you were agreeing to if you didn't know English?

Divide the class into two groups, the first will represent the Crown and the second will represent The Blackfoot Confederacy and the Nations represented in Treaty 7. Have the Europeans write up a "treaty" in either their own made up language or a language other than English.

Then present the Treaty to the First Nations side, try to explain what is on the Treaty using your language and hand signals. Then have the Indigenous side try to explain what they made out of it and compare the two perceptions of the 'treaty'. This will give students an understanding that the Nations involved in Treaty 7 weren't fully aware of what they were signing to instead they used their faith on Chief Crowfoot to continue the signing of the Treaty. Or to help the students better understand the concept of a Treaty, split the students into groups of two or three and have them come up with a treaty about something in the classroom, school, or playground. Then go through this difficult interpretation process at the end, and have them relate it back to what it would have been like at Treaty 7 and how much more serious the consequences were.



Beyond

The signing of Treaty 7 was a significant event in the history of Alberta, as Alberta would not be here today if the Indigenous peoples and the Crown did come to an agreement made by Treaty. The people involved in the signing of Treaty 7 have rich histories and are known as very influential people in the Indigenous community and Canadian history. The Indigenous leaders of Treaty 7 and the men who worked for the Crown and the Government of Canada came together for the signing of Treaty 7, which was described as a “peace treaty”. This activity will give students a better understanding of the key players in the signing of Treaty 7, while becoming aware of their rich histories and influence they had on the development of Alberta.

Additional Resources

Major “players” in Episode 2: Westward Trek:

- North West Mounted Police
- Colonel James Farqueson MacLeod
- Henri Julien
- Jerry Potts
- Chief Crowfoot
- Chief Medicine Calf
- Chief Many Spotted Horses
- Chief Father of Many Children
- Chief Big Swan
- Chief Old Sun
- Chief Heavy Shield
- Chief Little Dog
- Chief Eagle Ribs
- Chief Strangling Wolf
- Chief Red Crow
- Chief Iron Collar
- Chief Bull Head
- Lieutenant Colonel James MacLeod
- Commissioner David Laird



Beyond Activity

There are around 10 essential key ‘players’ in the Episode 2: Westward Trek. This project is going to need the full participation of everyone in the class, they are essentially going to conduct research projects and then present in the form of a play, so that their key roles form a timeline of the signing off the 7th Treaty at Blackfoot Crossing. So students will pick an essential “player”, have the class present their character stories in order to “recreate” the history of the signing of the 7th Treaty at Blackfoot Crossing.

Assign the class to one of the essential individuals in Episode 2: Westward Trek, have them do research on their individual and their story/ perspective of the signing of Treaty 7. Then come together as a class and reenact the stories of history together.



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Appreciation

Grade 4 Social Studies

Connections to the Curriculum

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

5.2 Work within a Group

Cooperate with others

- Take responsibility for collaborating with others to achieve group goals
- Ask for and provide information and assistance, as appropriate, for completing individual and group tasks

Work in groups

- Share personal knowledge of a topic to develop purposes for research or investigations and possible categories of questions
- Use brainstorming, summarizing and reporting to organize and carry out group projects

Evaluate group process

- Assess group process, using established criteria, and determine areas for improvement



Creators Message

My one regret is that we didn't have enough time to make more educational materials based on Appreciation and Appropriation. One factor that plays into the gap between Indigenous Canadians and the rest of Canadians is the political correctness of Appropriation of culture, why attempt to be apart of something if you're fearful of stepping on eggshells?

One factor that plays into the gap between Indigenous Canadians and the rest of Canadians is the political correctness aspect when it comes to Indigenous culture. I feel that appropriation of Indigenous culture in North America is especially harmful because of the legacy of assimilation within Indigenous communities, and how Indigenous folks are continuing to build capacity to strengthen and preserve Indigenous culture for the future. My hope is that this lesson plan will give allowance to students and educators to read, listen or look at Indigenous culture and appreciate the meaning or use behind them without fear of appropriation. Sometimes those meanings are ways to teach younger children even if that meaning is simply to actively seek out things to be grateful for which is what I believe is a part of the meaning of the Iniskim.

Once our look towards Indigenous culture shifts in a way that normalizes learning from it, we are helping with cultural revitalization.

Key Ideas / Description

Students' will learn about cultural appreciation through a key factor in Indigenous Culture: oral storytelling.

Description

Appreciation of culture can come in many different forms and there can be a line that divides appropriation and appreciation. Appropriation is when something is used for one's own use without permission from the owner. Some people will use



porcupine quills and eagle feathers in their Indigenous crafting which can upset many elders because Porcupine quills and Eagle Feathers are items that can be used in crafting only if they are taught in a specific way and taught by someone who has the right to teach that skill, regardless if the person being taught is Indigenous or non-Indigenous (Davis, 2016).

So how does someone participate in a culture if the rules are unknown? Asking questions and seeing what kinds of resources are available for educators, such as these educational materials for Elder in the Making, and those available on credible websites such as the Glenbow Museum.

Appropriation
Glenbow Museum

Additional Resources

- Niitsitapiisini - Our Way of Life (Interactive Museum) <http://www.glenbow.org/blackfoot/EN/flash/index.htm>

Activity

Educators can print out the following stories (they can also be found at the Glenbow Museum Niitsitapiisini website, link can be found in Additional Resources) and have students get into groups of 3-4 where they will read the stories and create either a written response or a mind map of what the stories purposes are and its meaning to them.

Napi and the Bull Berries

One day Napi went out to pick berries. He came to a bull berry bush that had so many berries on it that the branches were almost bent in half. When he tried to pick the berries, the thorns on the branches tore his clothes and scratched his skin. Napi could not pick any berries and became very angry.



Later, after the first frost, Napi returned to the bush. This time, before he tried to pick the berries, he picked up a stick and began to beat the bush, punishing it for having scraped him and torn his clothes. The berries easily fell from the branches and were very sweet.

We always collect bull berries by beating the bush so that we won't get scratched by the thorns. The berries are quite bitter until after the first frost, when they become sweet.

Six Neglected Boys

One spring some of our people were camped on the prairie, hunting buffalo. As the men left camp, their sons asked them to bring back the red hide of the unborn calves. All the men promised to do so.

Later that day, as the hunters returned, several boys discovered that their fathers had forgotten to bring the hides home. The boys were very disappointed and left the camp. As they wandered about the prairie they discussed where they should go. At last they decided to go up to the sky where no harm could come to them.

We still see these boys as the bunch stars, or Pleiades. This constellation disappears in the spring, when the buffalo calves are born with their red hides, but it returns in the fall when the hides have turned dark brown.

We also paint these stars on the ear flaps of our tipis to remind us to care for our children.

Possible Discussion Questions

1. In Six Neglected Boys, what is the lesson that the Blackfoot are trying to teach to their community, and how did the Residential School program violated that teaching (refer to Episode V: a Broken Treaty)?
2. Why do you think these lessons might have been important for the Blackfoot to learn?

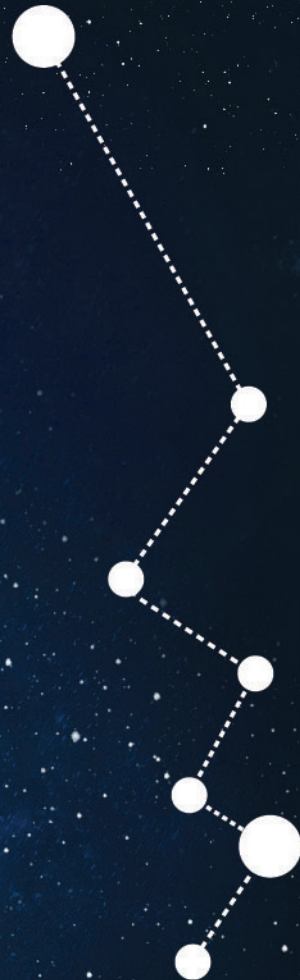


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Truth & Reconciliation Commission

Crucial
Conversations

Grade 4
Social Studies

Connections to the Curriculum

General Outcome 3 (Gr. 4)

Students will listen, speak, read, write, view and represent to manage ideas and information.

3.1 Plan and Focus

Determine information needs

- Ask relevant questions, and respond to questions related to particular topics

Plan to gather information

- Develop and follow a class plan for accessing and gathering ideas and information

3.3 Organize, Record and Evaluate

Organize information

- Record ideas and information that are on topic

Record information

- Make notes of key words, phrases and images by subtopics; cite titles and authors of sources alphabetically
- Paraphrase information from oral, print and other media sources

Evaluate information

- Examine gathered information to identify if more information is required; review new understanding

3.4 Share and Review

Share ideas and information

- Communicate ideas and information in a variety of oral, print and other media texts, such as short reports, talks and posters



Specific Outcomes: Knowledge and Understanding

4.3.3 - examine, critically, Alberta's changing cultural and social dynamics by exploring and reflecting upon the following questions and issues:

- In what ways have Aboriginal peoples and communities changed over time?

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

Students will learn about the Truth & Reconciliation Commission (TRC) and what its mandate is. Students will learn about the TRC's Calls to Action that speak to the issues that Indigenous peoples are faced with.

The goal of this lesson is to create awareness of the TRC and its role in the revitalization of Indigenous cultures. Students will be introduced to the positive, new shift in cultural perceptions and policies concerning Indigenous cultures, and their improved relationship with the Canadian government.

(A deck of cards containing each of the TRC's Calls to Action is included with this lesson plan).

Each of the Call to Action cards highlights a current issue put forth by the TRC, with a specific request for action to be taken. This lesson is designed to provide information about what may be done to improve the relationship between Indigenous and non-Indigenous peoples according to the TRC.



Groundwork

Description

The Truth & Reconciliation Commission was created in 2008 in response to the Residential School system that operated in Canada from the 1870s to 1996, when the last school closed its doors (TRC, 2015). The schools were funded by the Canadian government and were run by the Christian and Catholic churches in the area. Residential Schools were developed to separate children from the love and support of their families, and the influence of their culture so they could be assimilated into the colonial way of life (TRC, 2015).

Students of Residential Schools were often taken from their communities without their parents' permission, and the children were forbidden to speak their own language or practice any aspect of their culture in the Residential Schools (TRC, 2015). Over 150,000 First Nation, Metis, and Inuit children were sent through the Residential Schools system (TRC, 2015), which is comparable to nearly eight times the capacity of the Saddledome in Calgary. The government of Canada did not issue a formal apology for their part in the Residential School system until 2008.

After a massive lawsuit, the TRC was created to investigate the Residential Schooling system and inform Canadians about the reality of what occurred. The TRC also outlines what the Canadian government is willing to offer as reparation to the families and communities affected. Since its creation, the TRC has developed a series of Calls to Action that describes the cultural changes and policy changes to redress the 'cultural genocide' that have affected Canadian Indigenous peoples (TRC, 2015) There are 94 Calls to Action that address all aspects of the Indigenous society.



General Information on the Truth & Reconciliation Commission (from the TRC website)

What did the TRC do?

The TRC:

- Prepared a complete historical record on the policies and operations of Residential Schools
- Completed a public report including recommendations to the parties of the Indian Residential Schools (IRS) Settlement Agreement
- Established a national research centre that is a lasting resource about the impact's and legacies of Residential Schools and other similar government policies.

TRC Activities

Statement Gathering:

- Provided a holistic, culturally appropriate and safe setting for former students, their families and communities in which to share their experiences with the Commission
- Anyone affected by the Residential Schools experience shared his or her story by providing a written or recorded statement, in a private one-on-one interview or through a public discussion
- Participation was voluntary and participants can choose how they want to share

(Truth and Reconciliation Commission of Canada, 2015)

Key Questions:

Truth: Why is making a historical record with actual people important? Is there one truth? Is reconciliation simply about reading histories? Why are recommendations necessary? Isn't it enough to know the truth?

Reconciliation: What is reconciliation? How does reconciliation walk, talk, and behave?



Above

Activity

Students will be challenged to make a series of suggestions for ways that the recommendations can be implemented in their school. They should be challenged to think of things they can do and ways they can act to help facilitate that particular Call to Action. Inspire students to be creative in their suggestions, to think outside the norms or the obvious answers. Once the students have generated a few suggestions, they could share them with the class to promote further discussions.

Organize a class or school event to implement their ideas.

Activity

Students will be asked to take a Call to Action card from the deck of cards provided. The topics of these recommendations range from child welfare, education, language, justice, etc. Some of the TRC subjects may not be suitable for a grade 4 audience, so teachers are encouraged to use their discretion and school policies as guidance for which cards should be omitted. Each student will research some background information about their own card and explain what the specific recommendation is calling for. Students will then discuss in small groups of 4 to 5, what they have learned about their Call to Action and the TRC.

How might team's convey their knowledge to others in their school or community.



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An Immigrant in His Own Home

Grade 4

Social Studies | English Language Arts

Connections to the Curriculum

English Language Arts:

General Outcome 1 (Gr. 4)

Students will listen, speak, read, write, view and represent to explore thoughts, ideas, feelings and experiences.

1.1 Discover and Explore

Express ideas and develop understanding

- Compare new ideas, information and experiences to prior knowledge and experiences
- Ask questions, paraphrase and discuss to explore ideas and understand new concepts
- Share personal responses to explore and develop understanding of oral, print and other media texts

Experiment with language and forms

- Discuss and compare the ways similar topics are developed in different forms of oral, print and other media texts

1.2 Clarify and Extend

Combine ideas

- Use talk, notes, personal writing and representing to record and reflect on ideas, information and experiences

General Outcome 2:

Students will listen, speak, read, write, view and represent to comprehend and respond personally and critically to oral, print, and other media texts.

2.1 Use Strategies and Cues



Use prior knowledge

- Use ideas and concepts, developed through personal interests, experiences and discussion, to understand new ideas and information

2.4 Create Original Texts

Generate ideas

- Use a variety of strategies for generating and organizing ideas and experiences in oral, print and other media texts

Elaborate on the expression of ideas

- Select and use visuals that enhance meaning of oral, print and other media texts

General Outcome 4 (Gr. 4)

Students will listen, speak, read, write, view and represent to enhance the clarity and artistry of communication.

4.1 Enhance and Improve

Appraise own and others' work

- Identify the general impression and main idea communicated by own and peers' oral, print and other media texts
- Use pre-established criteria to provide support and feedback to peers on their oral, print and other media texts

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

General Outcome 5:

Students will listen, speak, read, write, view and represent to respect, support and collaborate with others.



Students will:

5.1 Respect Others and Strengthen Community

Appreciate diversity

- Describe similarities and differences between personal experiences and the experiences of people or characters from various cultures portrayed in oral, print and other media texts
- Appreciate that responses to some oral, print or other media texts may be different

Social Studies

4.2: The Stories, Histories & Peoples of Alberta

General Outcome

Students will demonstrate an understanding and appreciation of the role of stories, history and culture in strengthening communities and contributing to identity and a sense of belonging.

Students will:

4.2.1 - appreciate how an understanding of Alberta's history, peoples and stories contributes to their own sense of belonging and identity:

- Recognize how the diversity of immigrants from Europe and other continents has enriched Alberta's rural and urban communities
- Demonstrate respect for places and objects of historical significance

4.2.2 - assess, critically, how the cultural and linguistic heritage and diversity of Alberta has evolved over time by exploring and reflecting upon the following questions and issues:

- Which First Nations originally inhabited the different areas of the province?



4.3: Alberta: Celebrations & Challenges

General Outcome

Students will demonstrate an understanding and appreciation of how Alberta has grown and changed culturally, economically and socially since 1905.

Students will:

4.3.1 - appreciate the factors contributing to quality of life in Alberta:

- Value and respect their own and other cultural identities
- Demonstrate respect for the rights, opinions and perspectives of others
- Demonstrate respect for the cultural and linguistic diversity in Alberta

Skills & Processes for Grade 4

Students will:

4.S.1 - Develop skills of critical thinking and creative thinking:

- Evaluate, critically, ideas, information and positions from multiple perspectives
- Re-evaluate opinions to broaden understanding of a topic or an issue

4.S.8 - Demonstrate skills of oral, written and visual literacy:

- Respond appropriately to comments and questions, using language respectful of human diversity
- Listen to others in order to understand their perspectives
- Create visual images for particular audiences and purposes

Key Idea

Students will explore the idea that each individual is unique, but we also share commonalities. Students will discuss the ways that people define and celebrate their identities. This lesson encourages appreciation of the peoples of Treaty 7 territory, and further builds on the phrase, we are all treaty people.



Groundwork

Description

Chris Hsiung, director of the film, *Elder in the Making*, is a Chinese-Canadian. His parents immigrated to Canada from Taiwan, and their parents before them were born in China. Chris realized that although he was raised in Calgary, Alberta, he did not know much about the history of the area that he had benefitted so much from. He decided to delve deeper and discover the stories behind the familiar landmarks he encountered in his daily life, and learn the Blackfoot histories of how Alberta came to be.

Watch the first episode (Episode 1: Cowboy X, 12:38 mins) with the class and ask students to brainstorm similarities between Chris' and Cowboy's experiences navigating two different cultures, and feeling like 'immigrants in their own land' (Hsiung, 2015).

Some similarities between first-generation Canadians and Indigenous peoples in Canada today:

- Attempting to navigate through two (or more) cultures
- Learning more than one language
- Feeling disconnected from ancestral heritage

Even with the similarities, there are also a few differences between Cowboy's and Chris' experiences. Lead a discussion with the class to identify some of the differences (culturally, politically, etc.).

Some differences between first-generation Canadians and Indigenous peoples in Canada today:

- Family history
- Cultural history
- The major difference between Chris and Cowboy is that Cowboy felt like a 'foreigner in his own home' (Hsiung, 2015)



Groundwork Activity

Have students ask family for help in finding an object or picture that represents their history or culture. Students will bring in an representation that is importance to their family history and culture and share with the class. Students will share stories about what they know about when their family came to Canada.

Above

Everyone is a cultural navigator to some degree. In the video, Chris explained how he felt while trying to reconcile both the Canadian culture that he grew up in, and the traditional Chinese culture of his parents.

Chris Hsiung, re: An Immigrant in his own Home

“Growing up as a son of immigrant parents is an experience shared by many first generation Canadians. On one hand, I felt caught between two cultural identities: my Chinese heritage and the modern Canadian context. However, in the struggle to understand who I was, I also learned that it is a gift to be able to navigate multiple cultures. What I’ve realized as a “cultural navigator” is that every culture has great qualities to be learned from and detrimental qualities to be avoided. Trying to figure out the difference is a lifelong journey!”

(Hsiung, 2014)



Above Activity

Ask students to draw a picture of themselves, or fill in a the shape of a silhouette of a person with images and symbols that represent their personal background and experiences. Representations should depict their journey so far in discovering their own culture(s) and other elements of their identity. Students will pair up and share their journeys with a classmate, discussing the similarities they recognize and identifying any differences. Some writing prompts students can reflect on: “my drawing represents me because....”, “this picture of me shows...”

Post activity discussion questions:

1. What cultures have you discovered?
2. What things have happened in your life that have made you who you are?
3. How does learning about the history of where we live or where we come from, help us understand who we are?
4. Cowboy describes his experience as feeling like ‘a foreigner in his own home’ - Describe what you think he means by that, and reflect on what that might feel like.

Beyond

“I Am...” - Poem and song activity

This activity is an opportunity for students to find connections between their cultures and the cultures and backgrounds of other students in the class.



Beyond Activity

Ask students to write a short poem or song, beginning each line with “I Am...” Students will describe who they are, and include some of the factors that make up their identity. Educators will brainstorm with the students a list of adjectives that they might choose to use in their poems, or talk about different types of descriptors (physical, cultural, hobbies, talents, challenges, etc) they may choose to use.

Students will take the assignment home with them so they can gather input from their parents and family members, then bring it back to share. This creative activity can incorporate information about where they were born, their parents’ nationalities, their spiritual beliefs, and any other details that they believe shapes who they are and their identity. The poem/song could include memories of important moments in their lives, interests, hobbies, favourite places, or family traditions. Once finished, have students go back and add to their image of themselves based on the vocabulary they included in their poem

Educators may choose to have students ‘pair and share’ their work and provide feedback and edits with a trusted partner, or share with larger groups. If the students are willing, educators can provide an opportunity for students to share with the class. Have students evaluate their own work and make improvements. Encourage the students to show appreciation for their classmates presentation by clapping and/or offering words of encouragement for being brave and sharing their personal stories with the class. The Blackfoot way of showing appreciation is by holding one’s right hand over the chest and saying a low “hey” sound. The poems can be displayed with the students drawings from the Above activity.



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5 - 6



Intro to *Elder in the Making*

Grade 5 / 6

English Language Arts

Connections to the Curriculum

General Outcome 1 (10-1)

To what extent should I, as a citizen, respond to globalization?

General Outcome

Students will assess their roles and responsibilities in a globalizing world

Specific Outcomes: Values and Attitudes

Students will:

4.2 - recognize and appreciate the importance of human rights in determining quality of life

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

This lesson plan allows students to engage with the subject matter by breaking the documentary into smaller pieces. Students are able to respond to the film personally, critically, and creatively by providing information that is relevant to all students. A key question to explore:

- What is the history of the land I continue to benefit from?

The documentary focuses on the truth portion of Truth and Reconciliation between Indigenous and non-Indigenous peoples. The film focuses on the history of the lands that we continue to benefit from, which is relevant to all Canadian students personally



and culturally. Our goals are to:

- Discuss the land and ecology of the southern Alberta area
- Discuss, the Buffalo keystone species of Treaty 7 territory
- Challenge students and enhance their understanding and perspectives of First Nations peoples

Students gain a better understanding of their own surroundings (household, school, town/city, culture, country, etc) by understanding different perspectives. The film identifies the connection between Indigenous and non-Indigenous peoples by highlighting the commonalities between the modern Canadian and Indigenous cultures.

Groundwork

Description

Students will make use of a graphical organizing chart called a K-W-L which stands for “What I **K**now, what I **W**ant to know, and what I **L**earned”. This activity will be used to find the baseline knowledge of students on Indigenous Peoples and Treaty 7.

Activity

Students will create a K-W-L chart with the following topic:

- In what ways has *Elder in the Making* changed your opinion of Indigenous Peoples of the Treaty 7 territory?
- What do you know about Elders?
- What do you know about Indigenous People and Indigenous Communities in Canada?
- What do you think *Elder in the Making* means?



Additional Resources:
• K-W-L Template

Topic: _____

What I Know?	What I Want to Know?	What I Have Learned?

Above

Students will be invited to watch the documentary. Students will be invited to answer the following questions that relate to each of their episodes (or topic sections of the documentary). The documentary, *Elder in the Making*, introduces students to the idea of what it means to be beneficiaries of treaties that have historically been dishonoured.



(Chris and Cowboy Smithx on the set of *Elder in the Making*)



Activity

Episode 1: Cowboy SmithX

Episode 2: Westward Trek

- What are stereotypes?
 - How does a better understanding of history help us break down stereotypes?
- Why is Cowboy Smithx described as a foreigner in his own land?

Episode 3: Sacred Ground

Episode 4: Apocalypse

- What is most surprising to you when the film discussed the history of the prairie grasslands?
- What is treaty and what does it mean to the people who agree to it?
- What does the phrase, 'we are all treaty people', mean?

Episode 5: A Broken Treaty

Episode 6: Death and Renewal

- Why was the title "A Broken Treaty" chosen for this episode? Is it an accurate description?
- Consider the position of the Government of Canada regarding Residential Schools - What was the main intention behind their introduction?
 - What was Narcisse Blood's description of his experience in the Residential School system?



Beyond

Refill in K-W-L chart, from the Groundwork Activity, in a different colour.

- What was your favourite topic?
- What topic do you wish you still knew more about?

Additional Resources:

- Episode 6 Chart

Governmental Goals	Narcisse Blood's Experiences



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7 - 10



Apocalypse

Crucial
Conversations

Grade 7
Social Studies

Connections to the Curriculum

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Specific Outcomes:

Values and Attitudes

7.1.2 - appreciate the challenges of coexistence among peoples

7.1.3 - compare and contrast diverse social and economic structures within the societies of Aboriginal, French and British peoples in pre-Confederation Canada by exploring and reflecting upon the following questions and issues:

- What were the different ways in which Aboriginal societies were structured?
- How did the structures of Aboriginal societies affect decision making in each society (i.e., role and status of women, consensus building)?
- What were the social and economic factors of European imperialism?
- In what ways did European imperialism impact the social and economic structures of Aboriginal societies?

7.2.3 - appreciate the challenges that individuals and communities face when confronted with rapid change



Key Idea

Students will gain a deeper understanding of Indigenous issues since contact with settler colonists. Students will learn about the two major “apocalypses” experienced by the nations of Treaty 7. The apocalypse of the buffalo, and the apocalypse of the peoples and their cultures. The term apocalypse may seem overly grim, but it is appropriately used in the documentary to describe the atrocities experienced by the Blackfoot (and indeed, all Indigenous communities) and buffalo following contact with colonizers.

Groundwork

Description

The documentary, *Elder in the Making*, provides an introduction to the experiences of Indigenous peoples before and after contact. Episode 3: Sacred Ground and Episode 4: Apocalypse explore the significance of the land for the Blackfoot peoples in southern Alberta, followed by cultural and spiritual hardships they experienced with the influx of settler colonists.

It’s important to note that the conversation surrounding the deaths of thousands of Indigenous peoples and an integral resource for those Indigenous people is a crucial conversation. It’s important that these conversations are managed well, please read the attached Crucial Conversations document in advance.

Buffalo Apocalypse

The term Buffalo Apocalypse refers to the destruction of millions of buffalo during the 1700-1800s (InterTribal Buffalo Council, n.d.). The buffalo were integral to Indigenous ways of life and provided more than just sustenance, but were also intricately connected with the land and the people. In 1873, US Secretary of the Interior, Columbus Delano, wrote in his annual report, “I would



not seriously regret the total disappearance of the buffalo from our Western prairies in its effects upon the Indians. I would regard it, rather, as means of hastening their sense of dependence upon the products of the soil and their own labours” (Isenberg, 2000).

The European hide-hunters perspectives were pretty clear. In Europe, there was tremendous demand for tougher, more durable leather products. Europeans had developed the proper technology but did not have the continuous supply of animal hide needed to feed the factories. Buffalo hide satisfied this demand (Lott, 2002).

For Indigenous peoples, their way of life was intricately connected with the bison and land. Indigenous peoples have a strong spiritual connection with the bison, and when they began to disappear, it was seen as a “spiritual disaster”. They utilized every part of the bison to provide food, tools, clothing, and shelter for their communities (Goodstriker, 2015).

Indigenous Apocalypse

The idea of an Indigenous Apocalypse refers to the biological effects of first contact between the Indigenous and non-Indigenous people due to Smallpox and other foreign illnesses introduced by the Europeans (The Story of..., 2005).

The Indigenous population was dying out at an alarming rate following first contact, first contact having caused 95 percent of Indigenous people to be wiped out. Indigenous people lost whole families, communities, important Elders, and invaluable knowledge (The Story of..., 2005).

The Europeans had adapted immune systems to the illnesses that they brought with them, but Indigenous peoples had no protection because their immune systems could not fight off the illnesses created by the ‘new’ bugs (The Story of..., 2005), diseases to which they had never been exposed.



Groundwork Activity

To prepare for this activity, students will watch (Episode 3: Sacred Ground, 23:14 mins) and (Episode 4: Apocalypse, 13:18).

Students will write a timeline of the Apocalypse by answering “What followed, what happened, and what came after the ‘Apocalypses’, also known as the first contact between Indigenous People of the Americas, and the European colonists?”.

Educators will help guide students in engaging deeper conversations about the episodes by posting the following questions for students to refer to. If students are having a hard time with a question, the quotes under each of the following questions can be used to help guide conversations if the educator is prompted to help.

- When considering what happened during the apocalypses, students should address the question “Why does the documentary consider the massacre of Buffalo and the death of Indigenous peoples an Apocalypse? Do you agree or disagree? What do you think this means? Was this a common thought process? Is it still the same?” Educators can read the following quotes to remind the class of the documentary’s perspective on the question:

- Indigenous Peoples Apocalypse: “Imagine a city of a million where 900 000 people fall dead. Governments topple. Whole families... are wiped out. Shopping malls are empty. People fight for what little resources remains. Homes are abandoned. Streets are devoid of life. A once vibrant city is now silent. A once vibrant culture brought to its knees.”
- Chris Hsiung. Due to the effects of epidemiology during first contact.
- Massacre of the Buffalo: “the number one driving reason behind the extermination of bison on the Great Plains was the industrial revolution in Britain, primarily, but throughout Europe. They discovered



a tanning process that allowed them to make leather that was really stiff and firm, that was ideal for driving the industry of the industrial revolution. Grain mills, hammer mills, saw mills, industrial mills; all required steam engines that drove belting that drove the industry.” - Wes Olsen

- Another: “Secretary of the Interior Columbus Delano refused to stop hide hunters from entering Sioux lands, and in his report for 1873 wrote: ‘I would not seriously regret the total disappearance of the buffalo from our western prairies, in its effect upon the Indians. I would regard it rather as a means of hastening their sense of dependence upon the products of the soil and their own labours’” - Chris Hsiung quoting Columbus Delano.
- When considering what followed the apocalypse for Indigenous peoples, students should ask the question “What interesting historical facts did we learn about the land that we’re on? What surprised you about what you saw in the video?”
 - e.g. “Tepee rings like this have been carbon dated, and it’s been shown that these are older than Stonehenge or The Great Pyramids of Giza. We know that we’re standing in a place that somebody slept in perhaps 5,000 years ago.” - Wes Olsen
 - e.g. “It’s Cluny Fortified Village site, and it’s the only known aboriginal fortified village on the Canadian plains. I’m sure there are more, and certainly Blackfoot stories tell that there are five or six more.” - Dale Walde



Above

Participating in a discussion like the one above is important when it comes to writing individual thoughts on such a big topic. It allows students to have a better understanding of what it is they read, watched or listened to.

Now that the students have a better idea of what they watched because of the discussion, they will have a deeper understanding of first contact and why things are the way they are today.

Above Activity

How would a modern news article sound if these “apocalypse” events happened? Students will write a news article of the Buffalo and/or the Indigenous peoples of “Turtle Island” as described in Episode 4: Apocalypse. The class should have a discussion on facts and opinions. What are examples of an opinion and what are examples of facts?

- E.g. “Breaking News: Buffalo Near Extinction”

Students should keep the “Five W’s” (Who, what, when, where and why) in mind when writing these articles.



Beyond

The Blanket Exercise will take students “beyond” their current understanding of the effects of First Contact. The exercise is an amazing way for students to visualize the effects of colonization. This is a rather involved activity and will involve thorough understanding of the exercise. It is recommended that this project be taken on by two or more educators to plan out an activity that puts multiple classes together. Here is an excerpt from the KAIROS Canada “Blanket Exercise” website that gives a great description for the exercise:

Blanket Exercise participants take on the roles of Indigenous peoples in Canada. Standing on blankets that represent the land, they walk through pre-contact, treaty-making, colonization and resistance. They are directed by facilitators representing a narrator (or narrators) and the European colonizers. Participants are drawn into the experience by reading scrolls and carrying cards which ultimately determine their outcomes. By engaging on an emotional and intellectual level, the Blanket Exercise effectively educates and increases empathy. Ideally, the exercise is followed by a debriefing session in which participants have the opportunity to discuss the experience as a group. This often takes the form of a talking circle (KAIROS Canada, 2015).

Beyond Activity

The website for the KAIRO Blanket Exercise (their about page) is located here: <http://kairosblanketexercise.org/about>. There are activities specifically for in classroom developed by KAIROS located here: <http://kairosblanketexercise.org/edu-kit/curriculum>. Further exploration of what KAIROS has to offer is highly recommended.



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Bison & Ecosystems

Grade 7 Science

Connections to the Curriculum

Unit A: Interactions and Ecosystems

Students will:

1. Investigate and describe relationships between humans and their environments, and identify related issues and scientific questions
3. Monitor a local environment, and assess the impacts of environmental factors on the growth, health and reproduction of organisms in that environment
4. Describe the relationships among knowledge, decisions and actions in maintaining life-supporting environments

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

The grassland ecology and bison ecosystem holds strong significance within Indigenous culture and spirituality. This resource focuses on Episode 3: Sacred Ground (full episode) and Episode 4: Apocalypse (0:15 - 7:00), of *Elder in the Making*, which follows the work of Wes Olson, a world-renowned Bison Ecologist, involved in almost all of the bison restoration projects in North America. Students will learn how a variety of Grassland species interact within their own ecosystem. Students will learn how human interaction with the environment can affect an ecosystem, and the repercussions it has on Indigenous peoples. Students will examine the causes and effects of the near extinction of the bison from the grasslands in the 1900s.



Groundwork

Description

Like all living organisms, the bison are an integral part of their ecosystem, and they need food, water, and a clean environment in which to live (Gue et al, 2001). In this unit, students will explore questions about various organisms and their environment(s), such as:

- Why do organisms live where they do?
- How do they interact with one another and with their environment?
- How or why have they become extinct? (Gue et al, 2001).

The grassland ecology starts with the grass and the insects, along with the dung that's on the ground (Olson, 2012). It is a very complex ecosystem (Olson, 2012). In 1750 there were 30 million plains bison roaming North America (Olson, 2012). Every one of those bison deposits a dung patty on average about 10 times a day, and each one is occupied by dung-loving insects (Olson, 2012). The dung provides a home for bugs who are food for birds such as the sage grouse (Olson, 2012). Wes Olson refers to the bison as a keystone species, one that many other species on the prairies depended on (Olson, 2012).

Keystone Species - one that many other species on the prairies depend on (Hsiung, 2015).

Culturally, the bison are often referred to as buffalo in most Indigenous communities. Technically there are no "buffalo" in North America (Olson, 2012). True buffalo are represented by the Cape buffalo of Africa and the water buffalo of Asia (Olson, 2012). Plains bison and wood bison are found in North America, and Winesap in Europe (Olson, 2012). The use of the term buffalo when applied to plains bison is a cultural name that comes with a long history of use, this is a traditional, cultural name, not a scientific name (Olson, 2012).



Human activities can affect the ecosystem in negative ways, largely due to industrialization, growing populations, and cities encroaching on the grasslands. Since the Europeans settled on the prairies, the population of the bison declined significantly due partly to the fur trade, and the industrial revolution, but also the perceptions towards Indigenous peoples prevalent during that time; a strong perception was to “kill the Indian” and in doing so that meant intentionally killing the bison. In recent years, there have been initiatives put in place to help the bison population recover by better understanding their important role in the prairie biosphere (Gue et al, 2001). Students will learn about the actions that are being taken to improve the environment and the buffalo populations (Gue et al, 2001).

“In 1920, the deputy superintendent of Indian Affairs (the highest non-elected official dealing with Indians) stated ‘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, that is the whole object of this Bill’-Duncan Campbell Scott, deputy superintendent general of Indian Affairs, testimony before the Special Committee of the House of Commons examining the Indian Act amendments of 1920, National Archives of Canada, Record Group 10, volume 6810, file 470-2-3, volume 7, pp.55 (L-3) and 63 (N-3)” (Borrows, 2010, pg.237).

Activity

Human activities can affect fragile ecosystems in many negative ways. Students will create illustrations that will show the effects human activity can have on various ecosystems. Students are asked to pick an ecosystem, this can be an ecosystem in Alberta, Canada, or in a different country.

Students will draw or create a three section illustration of their selected ecosystem. The first section will represent what the ecosystem looked like before any human activity. The second part of the illustration will be represented by some of the human activities that are affecting the ecosystem.

Finally, the third point of the illustration will represent the lasting effects or the damages human activities had impacted the ecosystem. Afterwards students will write a short journal response about how human activity and intervention impacts an ecosystem. Students are also asked to reflect on the concerns represented in their illustration and some ways to address or resolve such issues.

Above

These episodes (Episode 3: Sacred Ground and Episode 4: Apocalypse) introduce students to the concept of ecology - the interactions between various organisms, including people, and the environments in which they live.

The exponential effect of the bison- The bison are a keystone species, and played a significant role in the grassland environment. The bison supported most of the wildlife that lived on the prairies; when the bison disappeared so did many of the species living in the ecosystem (Hsung, 2015).

Massacred - the unnecessary, indiscriminate killing of a large number of human beings or animals, as in barbarous warfare or persecution or for revenge or plunder (massacre, n.d.).



Activity

Educators will introduce the film to the students and provide some background information on the documentary *Elder in the Making*. The teacher will explain that the episodes the students will focus on the important role the bison played in the ecology of the area, and their near-extinction in Treaty 7 territory. Educators will introduce the concept of a grassland ecology and encourage students to engage in discussion after watching the episodes. Educators may choose to ask students to take notes while watching the episodes.

Discussion Questions:

- What has surprised you most about the grasslands?
- How are the bison and grasslands interconnected?
- Why is it important to understand the ecology of the grasslands to understand the role of the bison?
- Why is it important to understand ecology to better understand the role human beings play in the environment?

Educators will direct students to choose an animal that is native to Treaty 7 territory then investigate how it interacts with other animals and plants in the environment. Students should also explore the impact humans have had on their chosen animal.



Beyond

Indigenous cultural traditions are intimately tied to local ecosystems, and are threatened when the ecosystem is altered.

Ecocide - when human beings are directly responsible for the elimination of an entire species (Hsiung, 2015).

Cultural perspective - To the plains tribes, the loss of the bison was a spiritual disaster coupled with mass starvation. Tribes were seen slaughtering emaciated horses and dogs for something to eat. Bark was boiled to squeeze what little nutrition there was to feed their children. Ceremonies lost their source of strength (Hsiung, 2015).

Activity

Educators will lead students in a short debate about the impact that the European settlers had on Indigenous peoples and the population of the bison. For the debate, educators will divide the class into two groups: the colonial perspective, and the Indigenous perspective of Treaty Seven.

The 'colonial' group will argue that the drastic decline of the bison was important for the fur trade and the industrial revolution. The 'Indigenous' group will explain that the bison's cultural impact on their traditional way of life and its significance. Including the importance the bison has to their ecosystem and the ecology of the grasslands. Arguments should include a brief statement of their position and provide at least one rationale for that position.



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Traditional Indigenous Practices

Grade 7 Science

Connections to the Curriculum

Unit B: Plants for Food and Fibre

Students will:

1. Investigate plant uses; and identify links among needs, technologies, products and impacts
2. Investigate life processes and structures of plants, and interpret related characteristics and needs of plants in a local environment
3. Analyze plant environments, and identify impacts of specific factors and controls
4. Identify and interpret relationships among human needs, technologies, environments, and the culture and use of living things as sources of food and fibre

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Ideas

Students will learn how to identify some of the plants that grow in Treaty 7 territory and discover some traditional medicinal uses. Indigenous ancestors can teach us many lessons about how to respectfully use the resources from the earth. Indigenous peoples have a sacred relationship with the land that is birthed out of respect and a deep connection with their spirituality. Before colonization, Indigenous peoples survived and thrived off the land, and only took what they needed from their environment. Students will better understand Indigenous peoples' traditional relationship with the land, and learn how they can apply some of those same principles to their own lives.

Groundwork

Description

Plants, minerals, and herbs can be used both internally and externally for healing, spiritual practices, and ceremonies (Simon, 2016). Some plants and herbs can be ingested in teas and foods, or used in poultices or tinctures (Simon, 2016). Roots are primarily used for cleansing the spirit and the body, specifically the liver, blood, digestive tract, and respiratory system (Simon, 2016). Knowledge of plants and their medicinal values are passed down, and transferred to younger generations by Elders (Simon, 2016).

According to Indigenous beliefs, the Creator is present in all things, and the strength of the Creator is used to access the earth's powerful resources (Simon, 2016). With recipe, ratio, and prayer, the spirit inside these plants is summoned to work inside our spirit for healing (Simon, 2016).



The Medicine Wheel

One of the most well-known and sacred Indigenous healing models is the Medicine Wheel. Stone circles, believed to be ancient medicine wheels, have been found across North America dating back before oral history (Mckenna, 2012). The medicine wheel “[is] a powerful symbol that accounts for and acknowledges every aspect of existence in its four quadrants. Each of the four sections has its own significance, which is tied to the circle as a whole; there are four directions (north, south, east, and west), four seasons, and four culturally significant animals (the Eagle, the Buffalo, the Mouse, and the Bear. There are also four plants with great healing power represented in the Wheel - sage, sweetgrass, cedar, and tobacco. These are called the four sacred plants, and they have been used throughout history to heal inside and out” (Mckenna, 2012).

Indigenous healing methods use ritual and ceremony to balance physical and spiritual healing, in contrast with Western medicine, which often focuses on the physical (Mckenna, 2012).

Plants as Medicine

Plants are a crucial component of Indigenous medicine, and more than 500 different plants are used for their healing properties (Turner et al., 2012). Indigenous healers are “skilled in selection, preparation and dosage of herbal medicines, and traditional treatments [which are] effective in treating a host of ailments, including wounds, skin sores, gastrointestinal disorders, coughs, colds, fevers and rheumatism” (Turner et al., 2012).

Plant types and their uses:

Dion Simon is the Medicine Trail Program Administrator for Mount Royal University in Calgary, Alberta. Based on teachings he received from Elders and Ceremonialists in Indigenous communities, he shared the following information about some traditional plants and herbs:



- Sage: Used to make teas for praying and cleansing energy, stimulating the immune system, and healing the mind and body
- Sweet Grass: Like sage, sweet grass cleanses energy, but can also be used in a warm bath to help treat shingles, eczema, and other skin conditions
- Sweet grass is also used as a stimulant (burning the grass and inhaling the smoke releases endorphins)
- Cedar: Used as a vitamin C supplement
 - In the 1700s, Indigenous peoples helped Europeans overcome scurvy using a tea made with white cedar (cedar can be mixed with natural tobacco and used for similar purposes)
- Red Willow: The tree bark is stripped, dried, and used as a herb to be smoked during ceremonies or used for remedies
 - The core of the tree has medicinal properties similar to those of aspirin
- Old Man's Beard: Used to treat psychological disorders like ADD, ADHD, and other behavioural issues
 - Burning and inhaling the smoke is believed to cleanse the body and mind of negative energy
- Soyas: This root can be boiled to cleanse the respiratory system, the digestive system, and the esophagus
- Dandelion: Cleanses the liver, and is used as an antioxidant
- Ground Thistle: This plant looks like a cactus and is found around the Piikani Nation - it is used in tea as a digestive aid or diuretic
- White Pine: Used for ceremonial medicines, spiritual healing, protection in conflict, and promotes good energy (Simon, 2016)

Traditional Indigenous Relationship with the Land & Spirituality

Indigenous peoples believe that the earth is a representation of the human being (Simon, 2016). The trees and plants represent the body, the sun represents the heart, water represents the mind and consciousness, and rocks and mountains represent the bones (Simon, 2016). When the body needs healing, one should surround themselves with the healing energy of these elements because they hold the wisdom and power of Mother Earth (Simon, 2016).

Tobacco, sweetgrass, cedar, and sage are also used in smudging ceremonies where smoke is wafted over the face and head to purify the body, one's personal belongings, or the immediate environment (Turner et al., 2012).

Sickness occurs within us when hatred is harboured against a specific group of people (Simon, 2016). When hatred is felt towards a certain group of people, their spiritual medicines will no longer be beneficial, and can no longer be used to heal (Simon, 2016). The more one gives themselves to the world openly, the more the world and the universe will give back (Simon, 2016).

Additional Resources

For Beyond Activity: Friends of Nose Hill Society - Link to plant Catalogue - <http://www.fonhs.org/>



Above

Cultures around the world have used natural remedies to heal themselves for generations. Indigenous peoples were skilled in using the earth's resources to live and thrive for thousands of years prior to contact. There are many natural remedies that can aid the immune system in fighting off illness. In this activity, students will learn to prepare a simple natural remedy used to alleviate cold and flu symptoms. This drink is effective in treating congestion and mucus build up, but lemon, ginger, and honey have many general health benefits so it can be consumed at any time.

Health benefits:

- **Ginger** - soothes the digestive system, alleviates nausea, and contains potent anti-inflammatory compounds called gingerols (Lewin, [n.d.]
- **Honey** - antimicrobial, helps to treat acid reflux, used in poultices to heal wounds and burns, used to treat allergies (Nordqvist, 2015)
- **Lemon** - antioxidant, high in vitamin C, increases iron absorption, and boosts immune system (Ware, 2015)

Activity

PREPARATION: Please be aware of allergies and school policies in regard to preparing food.

Gather the ingredients below. Ask for volunteers to help with peeling and grating the ginger, and squeezing the fresh lemon juice. Each student could prepare the ingredients for their own drinks, or supplies can be prepared in advance.

Quantities of ingredients can be adjusted to taste, (add more honey to balance the acidity of the lemon juice, add more or less ginger depending on preference).



Ingredients:

- 1 tablespoon of honey
- 0.5 - 1 teaspoon of grated ginger
- 2 - 3 tablespoons of fresh lemon juice
- 8 oz cup of hot water

Supplies:

- Mugs or cups for each student
- Electric kettle
- Small grater or rasp
- Manual citrus juicer (optional)
- Measuring spoons
- Stirring sticks or spoons

Beyond

In this activity, students will have the opportunity to visit a modern medicine wheel, learn about the importance of showing gratitude with tobacco offerings, and learn how to identify various plants found naturally in Treaty 7 territory.

Nose Hill Park has been used as a sacred space for thousands of years by Indigenous peoples. The park is home to important archaeological sites such as stone circles (tipi rings), and was once a blessed ceremonial and burial location (City of Calgary, [n.d.]). Nose Hill Park is the second largest city park in Canada (Friends of Nose Hill Society, [n.d.]), and contains acres of natural grassland and vegetation. In September 2015, Andy Black Water, a member of the Kainaiwa Nation, constructed a large stone medicine wheel in the southeast quadrant of the park (New cultural landmark in Nose Hill Park..., 2015). Black Water created the medicine wheel for all people to enjoy, “It doesn’t matter what faith you go with, our Creator is the Creator of all. [The medicine wheel] is there for the benefit of all” (New cultural landmark in Nose Hill Park..., 2015).



Activity

The class will travel to Nose Hill Park in northwest Calgary.

To begin, locate the medicine wheel in the southeast corner of the park, which is “most easily accessed from pathways south of the 14th Street parking lot” (New cultural landmark in Nose Hill Park..., 2015). In Indigenous cultures, thanks and gratitude must be given in the form of tobacco offerings when resources are collected from the land. Educators will describe the importance of giving offerings, and will supply students with small amounts of loose tobacco for offerings at the medicine wheel (USE WITH CAUTION, please be aware with school policies). Tobacco connects one to the spirit world, and “can also be used to thank the Creator for his gifts...[by leaving] some tobacco on the ground” (Aboriginal Medicine and Healing Practices, 2009).

An offering of tobacco generally serves two purposes:

- Acknowledging the blessing and power of the medicine wheel
- Providing an offering for what you request (Simon, 2016).

Essentially, giving an offering is an exchange of resources to balance earth’s energies (Simon, 2016). Once the offerings have been made, students can begin their search for plant samples, being careful to take only what they need, and remaining respectful of the land. Provide students with a printout of the catalogue of plant varieties from the Friends of Nose Hill Society website (see Additional Resources). The website offers a comprehensive list of photos and descriptions of many types of plants found in Treaty 7 territory.

Students will explore the park and attempt to locate and identify three plants that have traditionally been used for healing. Students will collect samples and submit a newspaper article or an digital or paper poster about where there samples were found,



the medicinal or holistic uses of the plant, and ways to prepare the plant for use.

Wrap-Up Questions:

- What can we learn from Indigenous ancestors about using the earth as a resource?
- How can we learn not to be wasteful, take only what we need, and be respectful to the land?



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Colonized Legacy

Crucial
Conversations

Grade 7
English Language Arts

Connections to the Curriculum

Students will listen, speak, read, write, view and represent to explore thoughts, ideas, feelings and experiences.

1.1 Discover and Explore

Express ideas and develop understanding

- Extend understanding of ideas and information by finding and exploring oral, print and other media texts on related topics and themes
- Express personal understandings of ideas and information based on prior knowledge, experiences with others and a variety of oral, print and other media texts

Students will listen, speak, read, write, view and represent to comprehend and respond personally and critically to oral, print and other media texts.

2.1 Use Strategies and Cues

Use prior knowledge

- Select and focus relevant ideas from personal experiences and prior knowledge to understand new ideas and information
- Use expectations and preferences developed during previous reading experiences to select and read new texts with purpose

Use comprehension strategies

- Identify, connect, and summarize in own words, the main ideas from two or more sources on the same topic

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

Students will study important documents like the Indian Act and Treaty 7 to learn about their effects on the relationships between Indigenous and non-Indigenous peoples today. Through their research and class discussions, students will understand how both documents were primarily created to benefit the colonizers, with little regard for Indigenous peoples and their rights.

Groundwork

The film, *Elder in the Making*, (particularly episode 4: Apocalypse and episode 5: A Broken Treaty), delves into the unfiltered history of Canada and challenges many of the misconceptions about Indigenous peoples today. Parts of the episodes may be uncomfortable to watch, but they provide students with the information they need to form their own opinions, ideas, and feelings about the history of Treaty 7 territory.

The legacy of the Residential School system is one of the darkest points in Canadian history. Learning about Residential Schools will likely result in a variety of reactions and strong feelings, and will hopefully lead to meaningful discourse. Episode 4 addresses the devastation imposed by the colonizers upon their arrival in North America.

Additional Resources

- For the Above activity: Treaty 7 Transcript - <http://www.aadnc-aandc.gc.ca/eng/1100100028793/1100100028803>
- For the Beyond activity: Indian Act Transcript - <http://laws-lois.justice.gc.ca/eng/acts/i-5/fulltext.html>



Activity

Students will watch Episode 4: Apocalypse and Episode 5: A Broken Treaty of the documentary, *Elder in the Making*.

Lead a discussion using one or more of the video reflection questions below. Encourage students to share their thoughts, ideas, and feelings in relation to what they learned.

Video Reflection Questions:

- How did the near-extinction of the buffalo affect Indigenous peoples?
- How did the plague epidemic affect the balance of power between Indigenous peoples and the colonists?
- Do you believe that Treaty 7 was fully understood by all parties involved?
- How would you describe the relationship between Indigenous and non-Indigenous peoples at first contact?
 - How did the relationship between Indigenous and non-Indigenous peoples change in the years leading up to Confederation?
- Were you aware of Residential Schools before watching the episodes?
 - Did you learn anything new?
- How did the Indian Act affect Indigenous peoples and their cultures? (illegal to speak their own languages, ceremonies like the potlatch and sundance were banned, etc.) (Hsiung, 2015)



Above Activity

Students will read through the Treaty 7 document in small groups and outline its main points, then reconvene to discuss their interpretations as a class. Students will note which elements were included in the document (inferring their importance), but also note which elements they believe had been omitted. Ask students what they understood about Treaty 7 before the lesson, versus what they learned after a closer reading.

Focus Points:

- The meaning of Treaty 7 (from both the colonial perspective, and the Indigenous perspective)
- 'Kept' promises versus 'broken' promises



Beyond

This activity will require students to conduct deeper research into the history of the Indian Act, and to explore the situation from the opposite perspective.

Activity

In groups (or individually), students will read through the Indian Act and translate it from legalese into plain English. Once the document has been translated and understood, students will rewrite the document to apply to European colonists rather than Indigenous peoples, dubbing it the 'Newcomers Act.'

The document will be written from the Indigenous perspective, and will facilitate the integration and assimilation of the European peoples into the existing Indigenous cultures of Turtle Island.

Focus Points:

- The meaning of the Indian Act
- 'Kept' promises versus 'broken' promises



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Respecting Elders in Society

Grade 7

Social Studies

Connections to the Curriculum

Specific Outcomes: Knowledge and Understanding

Students will:

7.1.3 - compare and contrast diverse social and economic structures within the societies of Aboriginal, French and British peoples in pre-Confederation Canada by exploring and reflecting upon the following questions and issues:

- How did the structures of Aboriginal societies affect decision making in each society (i.e., role and status of women, consensus building)?

Social Participation as a Democratic Practice

Students will:

7.S.6 - develop age-appropriate behaviour for social involvement as responsible citizens contributing to their community:

- support and participate in activities and projects that promote the well-being and meet the particular needs of their community

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

Students will consider various ways Elders are viewed in different cultures, and understand the role of Elders in society. This lesson focuses specifically on traditional Indigenous perspectives, some modern perspectives, and new Canadian perspectives. “Elders are not always persons over a certain age, and not all older persons are considered Elders. Rather, Elders are those who have and show concern for others and the community and show leadership” (Flicker et al., 2015). How do we treat our Elders? How should we treat our Elders?

Groundwork

Description

The film, *Elder in the Making*, provides a framework for a discussion about Indigenous and non-Indigenous cultures, highlighting their differences, as well as the areas of intersection. The concept of being an ‘Elder’ is explored in the film and leads to bigger conversations about what the idea means for the individual, and the impact it has on communities and society as a whole. In Blackfoot culture becoming an Elder is a conscious choice and a sacred responsibility. Cowboy Smithx described how he felt about Elders in Indigenous communities:

I prefer this idea of an Elder over our modern one where seniors are shuffled into retirement homes to be forgotten. It seems to me, we need many people to choose the path of becoming an Elder. To become someone who understands and respects life, both human and non-human, native and non-native. We will need those who can build bridges between the past and the future to give guidance for today. For as long as the sun shines, the rivers flow and the grass grows, we will always need to make treaty with each other and the home we live on. (Hsiung, 2015)



Traditional Indigenous perspectives:

- Elders are to be respected and are considered to be integral and honoured members of the community
- Elders offer advanced wisdom and knowing, and help to pass on the cultural traditions to younger generations
- Elders are examples of how to live life 'in a good way'
 - "‘In a good way’ is an expression used by many Aboriginal communities to denote participation that honors tradition and spirit... From an Indigenous worldview, research done ‘in a good way’ is a sacred endeavor that illuminates the connections between the spiritual and physical world. Elders have a special role to play in this work" (Flicker et al., 2015).
- Elders work hard to better themselves and their communities by preserving traditional knowledge and valuable skills

Some modern North American perspectives:

- Elders are often viewed as 'old people', a burden on society, or a burden on its resources
- Older people are often relocated to 'old folks homes' to live out their final years in an institutionalized community rather than with loved ones
- Elders are not necessarily respected as sources of wisdom and are often dismissed as irrelevant or out-of-touch by their communities and younger generations



New Canadian perspectives:

- Many cultures around the world have their own ways of honouring their Elders, and Elders are respected for passing on important cultural stories and traditions
- Often, children from immigrant families feel tension between fully experiencing life in the 'Canadian' context, while also honouring and celebrating the cultures of their parents, grandparents, foremothers and forefathers that have come from other countries
- It can be difficult to navigate the differences between contemporary peers, and cultural traditions

Connections between different cultural perspectives on Elders:

- It is an intertribal exchange - one does not have to be Indigenous to understand the importance of honouring and celebrating what our Elders can offer us, and appreciating their continued contributions (Hsiung, 2015)
- Indigenous educator Marie Battiste's book, *Decolonizing Education*, suggests a new word to integrate into the classroom:
Indigenist - "Operates much in the same way that the feminist movement was facilitated, not only by women but also by men who claimed proudly to be feminists" (Battiste, 2013)
 - A non-Indigenous ally or accomplice working with Indigenous peoples towards equality and mutual respect
 - One does not have to be female to be a feminist, and one does not have to be Indigenous to be an indigenist



Discuss with the class what it means to be an '*Elder in the Making*' based on the definition and ideas in the film, specifically Episode 1: *Cowboy X*.

- What constitutes an Elder?
 - An Elder is someone who offers wisdom and knowing, they are “libraries of knowledge” (Hsiung, 2016)
 - Elders are concerned about their community and future generations
 - Elders practice continued learning
 - Elders share “a deep spirituality that influences every aspect of their lives...They strive to show by example - by living their lives according to deeply ingrained principles, values and teachings” (Joseph, 2012)
 - Elders have earned the respect of their community through their actions
- Being an *Elder in the Making* is a responsibility that we all share, to work towards improving our world for the future.



Above

“One of the most important things for me is being an Elder of value, a person of value” (Hsiung, 2015).

Both Indigenous and non-Indigenous peoples can aspire to be Elders, and the practice starts at an early age. Preparing to be an Elder is an intentional process, actively learning new lessons or skills with the intention of passing them on later in life.

Activity

After reflecting on the film and the lesson, students will engage in creating a mind map, word web, wordle, or a pair and share describing the steps they are taking now to prepare themselves to be Elders in the future. Possible items could include their intention to complete grade school, their intention to attend university, preparing to take over the family business, writing a book, making a video on an important subject, raising a loving family, learning a valuable skill that can be passed down to younger generations, expressing empathy and understanding for fellow human beings, cultivating a deeper spirituality, and building valuable connections with people in the community.



Beyond Activity

Students are asked to connect with a person in their life who they consider to be an Elder (grandparent, family friend, teacher, coach, etc.), and interview them. Students will create a list of questions for the interview that are tailored to their Elder. The questions should elicit broader conversations about their family's or their community's view of Elders, and determine the ways that the Elder is helping to spread wisdom and improve the lives of others.

Example Interview Questions:

- How has this person had an impact on the student?
- How has this person developed their life experience(s)?
- How is this person preserving important family or cultural traditions to benefit the younger generations?
- How does this person balance living in a modern world while still upholding these important cultural teachings?
- What lesson(s) can the student take from their Elder?

Students will deliver their findings to the class in a graphic organizer.



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Intro to *Elder in the Making*

Grade 7 -10

English Language Arts

Connections to the Curriculum

General Outcome 1 (10-1)

Students will listen, speak, read, write, view and represent to explore thoughts, ideas, feelings and experiences

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

This lesson plan allows students to engage with the subject matter by breaking the documentary into smaller pieces. Students are able to respond to the film personally, critically, and creatively by providing information that is relevant to all students. A key question to explore:

- What is the history of the land I continue to benefit from?

The documentary focuses on the truth portion of Truth and Reconciliation between Indigenous and non-Indigenous peoples. The film focuses on the history of the lands that we continue to benefit from, which is relevant to all Canadian students personally and culturally. Our goals are to:



- Discuss the land and ecology of the southern Alberta area
- Discuss the keystone species of Treaty 7 territory (buffalo)
- Challenge students about their understanding and perspectives of First Nations peoples

Students gain a better understanding of their own surroundings (household, school, town/city, culture, country, etc) by understanding different perspectives. The film identifies the connection between Indigenous and non-Indigenous peoples by highlighting the commonalities between the modern Canadian and Indigenous cultures.

Groundwork

Description

Students will make use of a graphical organizing chart called a K-W-L which stands for “What I Know, what I Want to know, and what I Learned”. This activity will be used to find the baseline knowledge of students on Indigenous Peoples and Treaty 7.

Activity

Students will create a K-W-L chart with the following topic:

- In what ways has Elder in the Making changed your opinion of Indigenous Peoples of the Treaty 7 territory?
- What do you know about Elders?
- What do you know about Indigenous People and Indigenous communities in Canada?
- What do you think Elder in the Making means?

Additional Resources:

- K-W-L Template



Topic: _____

What I Know?	What I Want to Know?	What I Have Learned?

Above

Students will be invited to watch the documentary. Students will be invited to answer the following questions that relate to each of their episodes (or topic sections of the documentary). The documentary, *Elder in the Making*, introduces students to the idea of what it means to be beneficiaries of treaties that have historically been dishonoured.



(Chris and Cowboy Smithx on the set of *Elder in the Making*)



Above Activity

Students will answer the following questions that relate to each of their episodes (or topic sections of the documentary)

Episode 1: Cowboy X

Episode 2: Westward Trek

- Why is Cowboy Smithx described as a foreigner in his own land?
- What are stereotypes?
 - How does a better understanding of history help us break down stereotypes?

Episode 3: Sacred Ground

Episode 4: Apocalypse

- What was most surprising to you, when the film discussed the history of the prairie grasslands?
- What is a treaty and what does it mean to the people who agree to it?
- What does the phrase, 'we are all treaty people', mean?

Episode 5: A Broken Treaty

Episode 6: Death and Renewal

- Why was the title "A Broken Treaty" chosen for this episode? Is it an accurate description?
- Consider the position of the Government of Canada regarding Residential Schools - What was the main intention behind their introduction
 - What was Narcisse Blood's description of his experience in the Residential School system?



Beyond

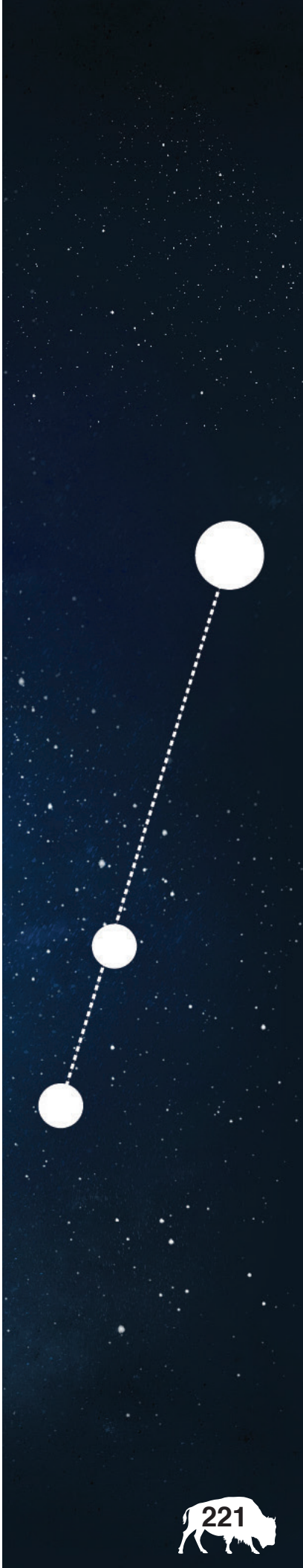
Refill in the K-W-L chart, from the Groundwork activity, in a different colour.

- What was your favourite topic?
- What topic do you wish you still knew more about?

Additional Resources:

- Episode 6 Chart

Governmental Goals	Narcisse Blood's Experiences



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Healing for Truth & Reconciliation: Jingle Dancing

Grade 4 / 8

Physical Education

Connections to the Curriculum

Grade 4:

Students will acquire skills through a variety of developmentally appropriate movement activities; dance, games, gymnastic movement, individual activities, and activities in an alternative environment; e.g., aquatics and outdoor pursuits.

Specific Outcomes: Application of Basic Skills in Dance

Students will:

A4-8 Select, perform and refine basic dance steps and patterns; e.g., creative, folk, line, sequence and novelty, alone and with others.

A4-9 Demonstrate a creative process to develop dance sequences alone and with others.

Grade 8:

Students will acquire skills through a variety of developmentally appropriate movement activities; dance, games, types of gymnastics, individual activities and activities in an alternative environment; e.g., aquatics and outdoor pursuits.

Specific Outcomes: Application of Basic Skills in Dance

Students will:

A7-8 Refine and present a variety of dance sequences; e.g., folk, square, social and novelty, alone and with others.

A7-9 Choreograph and perform dance sequences, using the elements of movement and basic dance steps and patterns.

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations



- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Key Idea

Students will learn the footwork for a sacred indigenous dance called the “Jingle Dress Dance”. In the spirit of Truth and Reconciliation between Indigenous and non-Indigenous people. This is a female dance however the students aren’t learning how to participate in a pow wow, they’re engaging in cultural exchange and supporting their Indigenous community members by helping revitalize Indigenous culture and help with decolonizing. The Jingle Dance, is a dance of healing. Adding Jingle Dancing to our European forms of sport or dance helps decolonize the curriculum by being appropriately inclusive. It is especially important that students know we are being gifted this knowledge by Indigenous dancers who have learned from traditions.

Groundwork Activity

Prior to the screening, ask students to create a concept map about what they know about Indigenous people, Treaty 7, or any of the other Indigenous Nations in Canada.

1. Students are invited to watch the entire *Elder in the Making* documentary,
 - a. Students will create a K-W-L chart with the following topic: “In what ways has *Elder in the Making* changed your opinion of Indigenous Peoples of the Treaty 7 territory?”
2. Students will answer the following reflection questions that relate to each of their episodes (or topic sections from the documentary)



Episode 1: Cowboy SmithX

Episode 2: Westward Trek

- Why is Cowboy SmithX described as a foreigner in his own land?
- What are stereotypes?
- How does a better understanding of history and tradition help us challenge stereotypes?

Episode 3: Sacred Ground

Episode 4: Apocalypse

- What is most surprising about the history of the prairie grasslands?
- What is a treaty and what does it mean to the people who agree to it?
- What does the phrase, '*We are all treaty people*', mean?

Episode 5: A Broken Treaty

Episode 6: Death and Renewal

- Why is the title "A Broken Treaty" chosen for this episode? Is it accurate, why or why not?
- Consider the position of the Government of Canada regarding Residential Schools - What was the goal of the residential school system?
- What was Narcisse Blood's description of his experience in the Residential School system?



Above

Reading Regalia

Jingle Dance Regalia is composed of many different pieces. Ultimately, it consists of the Jingle Dress, leggings, moccasins, and accessories. Dancers tend to add bead work, appliquéd designs and ribbons to create designs that hold personal meaning to them (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

The Jingle Dress is a long sleeved polo-like dress that has rows of tin jingles that are meant to clash together to make a loud jingle sound. The Jingles were originally made from chewing tobacco lids but now use modern metals. Contemporary Jingles can be bought or individually wrapped from a type of metal. The Jingles represents the three hundred and sixty five days in the year (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Dancers will usually have a scarf tied to a belt that wraps around the waist of the dancer. Both can be aesthetically pleasing and meaningful to the dancer. Traditional dancers tend to use a fan constructed from feathers that they hold during their dance, but the feather fan is optional and can change the style in which the dancer is observed (Heavy Runner et al., 2016).

Dancers with a feather fan are seen as more traditional than contemporary. When a Jingle Dress dancer has a feather fan, they will raise their fan towards the sky during the “honour beats” of the Pow Wow songs that they’re dancing to (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Jingle Dress dancers will tend to add additional pieces in order to give their appearance even more personal meaning. This act of customizing the dress is an act of self expression that is also respecting the purpose of the dress and the art: a sacred dance for healing (Heavy Runner et al., 2016).



History of the Dance

It is taught that the Jingle Dress dance originated from the Ojibwe People which make up Treaty three, which is located in Ontario area. The Ojibwe, like all Indigenous Nations, have a rich culture and are responsible for the creation of the Jingle Dress. We know the Jingle Dance is a newer, developed after European contact as tin lids were the main items used for the making of the Jingles. The dress made its way across North America and is now one of the more popular contemporary Powwow dances (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Oral tradition helps us understand the origins of dances and regalia, it's important to remember different Nations may have different origin stories. It is also important to remember that not all Nations have Powwow or Jingle Dances. The Jingle Dress, a story of a sick girl and her troubled grandfather who had a vision of the Jingle Dress. The grandfather as his granddaughter wear a Jingle Dress and learn the steps and as she learned the dance, her sickness began to disappear. The dance is considered a healing dance and because of the way in which it was given to the people, it is considered a sacred dance for healing (Great Spirit Circle Trail, n.d.)(Heavy Runner et al., 2016).

Thoughts from our developer:

Through my experience with this project, I was amazed to learn about how much inter-tribal exchange was present among Indigenous tribes pre-contact. I think that this idea of exchange will help break the barriers that separate Indigenous and non-Indigenous folks.

MY hope is that this part of the lesson plan will bring about a greater awareness to reconciliation if shared to a larger online audience. My vision is that others will see Indigenous and non-Indigenous youth alike participating in learning about truth and helping with cultural revitalization by engaging in the culture. I'm

hoping that it will set a precedent of inter-tribal exchange between Indigenous and non-Indigenous peoples in the name of Truth and Reconciliation. Educators can record their students feet (not their face to ensure anonymity and safety), and have the student prepare a written “personal meaning” statement that will be displayed with the video.

- Spirit River Striped Wolf (Elder in the Making: Education Material Co-Creator).

Above Activity

- Educator will read the following story from the following link: <http://circletrail.com/culture/powwow-dance-styles/jingle-dress-dance/>
- Students will now learn the dance steps by watching the Demonstration Video (Video 1).
 - Activity should be done in a space with lots of room, such as the school gym.
- Instructor/Video guided: At first, students will learn each step of the routine together,
 - Basic step, side step, heel-toe, basic into box, forward slide, criss cross, basic into circle.
 - Educators can use own discretion for how much time is spent on this guided part of the lesson.
 - Educators can pose this question anytime during the guided part of the lesson: “Why is learning pow wow important? Are we going go to pow wow dancing after this? Probably not, but this activity plays an important role when it comes to connecting our communities with Indigenous people, where no one gets left behind. One of the major principle to reconciliation says: ‘Supporting Aboriginal peoples’ cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.’, and that’s why we’re doing this today, so we don’t forget the things



we learned, so that we may become *Elders in the Making* as well.”

- Educators will encourage students to practice the tutorial, with the videos.

Beyond

In the Dancer Bio videos, Tamara and Grace talk about how an important aspect of the Jingle Dress is self expression. It is important that new dancers feel pride in their regalia and that it should represent who they are. New dancers can choose the designs for their regalia including what the design and colours of the scarf are. Grace stresses that the colours aren't random but have personal meaning to the dancer (e.g. Grace chose the Kainai flag colours on her regalia and ensured that she kept that meaning present in designing the rest of her regalia) (Heavy Runner et al., 2016).

Grace talks about the importance of dancing for those that have passed on. Many indigenous people have passed on due to the effects of colonialism and assimilation tactics that greatly impacted the Indigenous communities (Heavy Runner et al., 2016).

This part of the lesson plan is the start of a larger project called “Pledge for Truth & Reconciliation”. A major aspect of this lesson plan is centered around the Reconciliation Principle “Supporting Aboriginal peoples’ cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.” which can be found in the document “What We Have Learned: Principles of Reconciliation” which can be found on the Truth and Reconciliation website. I feel that this lesson plan helps with this principle by sharing some truths through the documentary screening, and also engaging in cultural revitalization by normalizing indigenous culture, such as pow wow dancing.

Beyond Activity

“Niitsitapi can be anybody. You are Niitsitapi. The real people, not the greedy, hungry ghosts that we have all over the place.” - Cowboyx to Chris Hsiung in “Episode 3: Sacred Ground”

“Pledge for Truth & Reconciliation Project”

- Educators will invite students watch the Dancer Bio Videos (Video 2).
- Have students discuss about which symbols of self expression are displayed on the regalia
 - Why did Tamara and Grace choose the designs that they did for their regalia? Notice their:
 - Feather Fan or Scarf (Feather Fan is more traditional)
 - Colours (The Kainai flag colours on Grace’s dress)
 - The pattern on the dress Favourite animals, their meaning to them (Tamara’s rabbit leggings representing her time in Calgary)
- Students who are participating in the project-submission aspect of this lesson plan can prepare a statement “who they are” and what they would have on their regalia:
 - Their favorite animal and why
 - Their favorite colours that are meaningful to a specific noun (i.e. Grace’s Kainai colours)
 - Their favorite symbols and why they like them
- On the next half of the submission, the students may prepare a personal response to their experience with learning from the documentary and learning from the dance.
 - They can reference their K-W-L chart that they prepared earlier in the lesson and add to it.

- The last part of this lesson (optional) is the opportunity to make a video record the footwork that students have learned and submit it to our Vimeo channel.
 - When the student(s) feel they have the skill of the footwork down, the educator may record the students footwork in the same style that's illustrated at around 0:22 seconds into the instructional video.
 - Note: The student's identity does not need to be disclosed.
 - Educators can contact Spirit River to upload videos attached (or uploaded to Vimeo and the link attached), and with the written responses to sstri233@mtroyal.ca



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Indigenous Rights as Human Rights

Crucial
Conversations

Grade 10
Social Studies

Connections to the Curriculum

Specific Outcomes: Values and Attitudes

Students will:

- 4.1 - recognize and appreciate the impact of globalization on the quality of life of individuals and communities
- 4.2 - recognize and appreciate the importance of human rights in determining quality of life
- 4.3 - accept political, social and environmental responsibilities associated with global citizenship

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations

Creators Message:

When talking about different truths of shared Canadian history, I think it's really important to underline the events that took place that violated certain rights and freedoms. It's my belief that understanding the legislation and its connections with human right violations as we see it today is an important part of understanding why we are where we are today and how we can grow from it for the better prosperity of our future generations.

Key Idea

Students will take a closer look at the basic tenets of human rights, and explore what is meant by Indigenous rights as human rights. Students will review the Universal Declaration of Human Rights (UDHR) and compare it to the more recent United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Students will also understand how the Indian Act (1876) would be in direct violation of these declarations if the act were developed today.

Groundwork

Description

The Universal Declaration of Human Rights was adopted by the United Nations in 1948 following the Second World War (Universal Declaration of Human Rights, n.d.). The document's primary purpose was to “[save] future generations from the devastation of international conflict” (Universal Declaration of Human Rights, [n.d.]) by establishing basic rights and affirming the intrinsic worth of all individuals.

Nearly 60 years later, The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was released on September 13, 2007 (Government of Canada, 2010). UNDRIP outlines the specific inalienable rights of Indigenous peoples, and asserts the importance of Indigenous cultures and languages (Government of Canada, 2010).

The overarching value expressed in the UNDRIP document is that Indigenous rights are human rights, and there is no differentiation between the two. Allies to Indigenous people help the cause by advocating for equality, and reinforcing the fact that we are all part of the human tribe.

UNDRIP faced some initial opposition upon its release, not all countries were open to adopting the recommendations in the



document. Canada “officially endorsed the declaration in 2010, but the Conservative government...called it an ‘aspirational document’ and not legally binding” (Fontaine, 2016). It was not until May 10, 2016 that Canada officially withdrew its objector status and offered its full support under Justin Trudeau’s Liberal government (Fontaine, 2016).

The documentary, *Elder in the Making*, cites the Indian Act (1876) as the basis for much of the institutionalized racism inflicted on Indigenous peoples (Hsiung, 2015). The episode that this lesson plan is inspired by is (Episode 5, *A Broken Treaty*, 15:06), however, this lesson plan can be used by watching the entire documentary.

Educators may want to refer to the *Crucial Conversations* resource to gather tools to provide a safer space when discussing difficult topics. Here is an excerpt about “safer spaces” from the following article:

Currently in activist spaces, online and in-person, “safer spaces,” as opposed to “safe spaces” is the most common term as people argue that no space can be guaranteed to be safe when we all bring the oppressive knowledges we have learned into the safer space, regardless of our identity, and the existence of intersecting identities means that power and privilege will be present in any space (Carroll, 2015, p. 37).

Additional Resources

- The United Nations Declaration on the Rights of Indigenous People - http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
- The Universal Declaration of Human Rights - <http://www.un.org/en/universal-declaration-human-rights/>
- The Indian Act vs Self Determination - <http://www.ictinc.ca/Indian-Act-vs-self-determination>

- Here is the University of British Columbia's website that talks about oppression and resistance to the Indian Act on the basis of Human Rights violations - <http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html>

Groundwork Activity

1. Students will watch Episode 5: A Broken Treaty and will focus on the human rights violation aspect that the episode explains.
2. Students will break up into groups of 3 (or at educator's discretion) where they will analyze 4-6 articles on the Universal Declaration of Human Rights (see Additional Resources for link) of their choosing and create a mind map to illustrate their thoughts.
 - a. Each group should have a designated reader and designated mind map scribe.
 - i. Group should be encouraged to personalize poster.
 - b. Optional: educators can have each group cover articles from the document that are different from each group so that most articles are analyzed.
3. The mind map should satisfy the following questions:
 - a. What did you think of the document as a whole?
 - b. Do you agree with all of the articles that your group has chosen?
 - c. Any disagreements? Why are there disagreements, or why aren't there any disagreements?
 - i. e.g. There aren't any disagreements because everyone should be treated this way. It makes sense.
 - ii. Educators should engage the entire class on articles of the document that a single group disagrees with to get a bigger perspective on the issue.

4. Students will share to the class, as a group, their thoughts on the articles they have chosen.
5. Once all group have shared, educators can have a class discussion for any final comments.

Above

Understanding the concept of human rights provides a foundation to better understand Indigenous rights. The goal of this activity is to help students understand the connections between human rights and Indigenous rights.

Above Activity

1. Students will get back into their original groups of 3.
2. They will perform a similar activity by analyzing the United Nations Declaration on the Rights of Indigenous Peoples (also available in Additional Resources).
3. If, during the groundwork activity, a group analyzed 4 articles from UDHR, they will pick half (so 2) articles from UNDRIP that are similar to two of the articles they chose from UDHR.
4. The group should then find 2-3 articles from UNDRIP that are different from UDHR.
 - a. Some of the articles talk about the rights of self-determination for Indigenous communities.
5. Educators will engage students in discussion about the similarities and differences from UDHR and UNDRIP.

Beyond

Now that students are familiar with what the United Nations describes as Human Rights, this next activity looks at the violation of those Human Rights.

The University of British Columbia describes the Indian Act as:

The Indian Act is a Canadian federal law that governs in matters pertaining to Indian status, bands, and Indian reserves. **Throughout history it has been highly invasive and paternalistic, as it authorizes the Canadian federal government to regulate and administer in the affairs and day-to-day lives of registered Indians and reserve communities.** This authority has ranged from overarching political control, such as imposing governing structures on Aboriginal communities in the form of band councils, to control over the rights of Indians to practice their culture and traditions. The Indian Act has also enabled the government to determine the land base of these groups in the form of reserves, and even to define who qualifies as Indian in the form of Indian status.

[...]

The Indian Act is administered by Indian and Northern Affairs Canada (INAC), formerly the Department of Indian Affairs and Northern Development (DIAND). The Indian Act is a part of a long history of assimilation policies that intended to terminate the cultural, social, economic, and political distinctiveness of Aboriginal peoples by absorbing them into mainstream Canadian life and values. (The University of British Columbia, [n.d.]

Key Ideas

- Invasive
 - The UNDRIP document talks about the right for an Indigenous community to practice self determination.



- Determines who is an Indian, who isn't by using an assimilation tactic
 - Section 6(1) and 6(2) of the Indian Act determines who is an Indian, and who isn't. It is meant so that Indigenous people will eventually lose status if they fail to reproduce in a specific way.
 - Specific way doesn't necessarily mean by blood quantum. A person who has less than $\frac{1}{4}$ of Indigenous blood can still be considered a 6(1) or 6(2) registered Indian (the way the Government of Canada distinguishes Indigenous peoples). It just depends on who the person has children with and their status or lack thereof.
- History of interference in cultural activities because it didn't fit with the dominant culture (Christian white settler).
 - E.g. banning of the Potlatch and Sundance.

Beyond Activity

Based on the description of the Indian Act above, students will construct a personal response to the Indian Act, using the information that they've learned throughout this lesson plan. Educators should allow dedicated time to research how the Indian Act dramatically violated rights of Indigenous People. They should choose one aspect

Example:

The Potlatch was banned in 1880 (Historica Canada, [n.d.]) and that violates Indigenous Rights because of Article 9 of the United Nations Declaration on the Rights of Indigenous Peoples which states: "Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No

discrimination of any kind may arise from the exercise of such a right (United Nations Declaration on the rights..., 2007).”

Students can use the following website:

<http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html#origins> to find out more information on how the Indian Act has been invasive and a form of oppression that still continues, even today.



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Residential Schools

Crucial
Conversations

Grade 10
Social Studies

Connections to the Curriculum

Specific Outcomes: Values and Attitudes (10-1)

Students will:

1.8 - analyze challenges presented by globalization to identities and cultures (assimilation, marginalization, accommodation, integration, homogenization)

2.1 - recognize and appreciate historical and contemporary consequences of European contact, historical globalization and imperialism on Aboriginal societies

2.6 - examine impacts of cultural contact between Indigenous and non-Indigenous peoples (exchange of goods and technologies, depopulation, influences on government and social institutions)

2.11 - analyze contemporary global issues that have origins in policies and practices of post-colonial governments in Canada and other locations (consequences of Residential Schools, social impact on Indigenous peoples, loss of Indigenous languages, civil strife)

2.12 - evaluate various attempts to address consequences of imperialist policies and practices on Indigenous peoples in Canada and other locations

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

Students will examine the impact that the Residential School system had on Indigenous children, their families, their languages, their cultures, and their subsequent generations.

Groundwork

Description

Residential Schools were first introduced to the Canadian West in 1883, and the last Residential School closed its doors in 1996 (Residential Schools, [n.d.]). The ubiquitous phrase, “killing the Indian in the child” has been used to describe the Canadian government’s goal in creating the Residential School system. It is difficult to attribute the phrase to a specific source, but it “may have evolved from ‘Kill the Indian, Save the Man’, a phrase used by Richard Pratt, the architect of the U.S. Residential School System” (Stabler, 2010, p.1, as cited in Kalan, 2013).

The film, *Elder in the Making*, discusses the experience of one Residential School survivor, Narcisse Blood, (Episode 5: A Broken Treaty). Narcisse described his experience attending St. Mary’s Residential School in Cardston, Alberta, (now named Red Crow College), and explained that he is the third generation of his family to attend the school (Hsiung, 2015).

The Indian Act was a piece of race-based legislation, which segregated Indigenous communities as a separate and inferior class of citizens (Residential Schools, [n.d.]). The document “controlled and regulated every aspect of Indian life, treating all Indians as wards of the state” (Hsiung, 2015). The Indian Act, which remains largely unchanged since its creation, allowed the Canadian government to exert its power over Indigenous peoples:

- It was drafted under the guidance of the Catholic



and Anglican churches

- It considered Indigenous populations as legal wards of the Canadian state – the same status as children or the mentally incompetent
- It allowed Indigenous peoples to be expelled from their homes and placed on reserve land
- It allowed Indigenous peoples to be arbitrarily jailed
- It allowed Indigenous peoples to be subjected to involuntary medical treatments
- It denied the right for Indigenous peoples to elect their own leaders

(Lawless, Annett, & O'Rourke, 2013)

Children that were taken from their families and placed in Residential Schools were treated with disdain and disrespect. The children were dehumanized and, in many cases, were assigned a number that they would write on their clothes and personal effects, instead of using their actual names, or even the 'Christian' names given to them by the church (Hsiung, 2015). They endured all types of abuse at the hands of the nuns, teachers, principals, and other school administrators.

Physical abuse was used liberally to punish children who did not bend to the will of school officials, but it went far beyond hitting or slapping. The use of electric shock was a common punishment for disobeying, or if the child struggled with bedwetting (many accounts state that the child would be strapped to the bed and an electric device was placed under the sheets that would shock them if they urinated in their sleep). One interviewee from the film, *Unrepentant: Canada's Residential Schools Documentary*, told the story of a boy who was stabbed through the hand with a pencil when he refused to stop speaking his own language. The documentary also describes a particularly gruesome story where a child was placed naked in a bath, with a bucket of live snakes

poured on top of them (Lawless, Annett, & O'Rourke, 2013). In the most extreme cases, children were actually murdered by the very people employed to keep them safe. Many interviewees recalled the story of Maisie Shaw, a 6 year old girl who was kicked down the stairs by her principal and died from the impact (Lawless, Annett, & O'Rourke, 2013). A 5 year old boy was killed by a nun when she kicked him and broke his neck, and he died in front of his classmates. Some reports state that as many as 50,000 children died in the Canadian Residential School system (Lawless, Annett, & O'Rourke, 2013), other sources say that number is a conservative estimate and could be much higher. It is difficult to determine the correct number of murdered children because of a variety of factors: improper record keeping, willful omission of details, and through the destruction of evidence by school officials.

Emotional abuse was equally as common, and most Residential School survivors feel like they lost their childhoods because they never knew what it was like to have loving parents and be surrounded by loving communities. In some cases, children were told that their parents had died, which was meant to dissuade the students from running away to join their families (Pittman & Leckie, 1989).

Sexual abuse was also a terrible reality for many of the children that attended Residential Schools. The sexual abuse was not only exercised by the male school staff, but also the female staff, and others who were not directly involved turned a blind eye to the horrific cases of abuse endured by the children (Lawless, Annett, & O'Rourke, 2013).

“Germ warfare” (Lawless, Annett, & O'Rourke, 2013), was actively used to cull the number of Indigenous students. When there was a tuberculosis outbreak, staff regularly exposed healthy children to infected children by making them sleep next



to each other and play together, and often denying them aid or treatment (Lawless, Annett, & O'Rourke, 2013). According to Dr. Peter Bryce, Head Medical Officer for Indian Affairs in 1907, "The mortality rate in the school often exceeds fifty per cent. This is a national crime" (Lawless, Annett, & O'Rourke, 2013). In 1907, the Ottawa Citizen published an article stating that 69% of children in these schools were dying within a year of arriving, but even after being highlighted in the mainstream media, nothing was done to help (Lawless, Annett, & O'Rourke, 2013).

Many Canadians today question why we cannot just apologize and put the atrocities of the Residential School system behind us. According to an ex-reverend for the Anglican Church, Kevin Annett, Indigenous peoples cannot just get over this part of our shared history, "Healing is a word from the dominant society, it's a way for people to make money off of other people. People don't heal from this, that's the reality. First thing to realize is that they're never going to get over this, 'cause it's not only so traumatic, but it is so systematic in the culture. You can't heal as a Native person, the whole society is arranged against you. What you can do, is tell the truth...that is our power, just telling the truth" (Lawless, Annett, & O'Rourke, 2013). The concept of open and honest dialogue echoes the Truth and Reconciliation Commission's mandate.

Additional Resources

- Where the Spirit Lives (1989) [Video file]. <https://www.youtube.com/watch?v=Os5KqErc7XY>
- Prime Minister Stephen Harper - Apology to former students of Residential Schools (2008) [Video file]. <https://www.youtube.com/watch?v=-ryC74bbrEE>

Above

*“And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth”
(Deuteronomy 7: 2, 5-6).*

Churches that ran the Residential Schools often used certain Bible passages to justify the genocide of Indigenous peoples (Lawless, Annett, & O’Rourke, 2013).

The goal of this activity is for students to gain a deeper perspective and empathize with children who attended Residential Schools. Students will learn the challenges Indigenous children were faced with, which included: neglect, malnutrition, physical abuse, mental abuse, sexual abuse, and cultural genocide. Indigenous children were forced to learn and speak English, prohibited from practicing their cultural heritage, and were severely punished if they disobeyed.

Above Activity

Where the Spirit Lives (Pittman & Leckie 1989), is a powerful educational resource and will help students to gain a clearer understanding of the harm caused to Indigenous children through the Residential School system ([link above](#)).



After the students watch the film, ask them to write a journal entry from the perspective of the little girl, Komi (Amelia), featured in the movie. Their journal entries should include how they would feel if they experienced what the girl was faced with during her stay at the Residential School. Ask the students to explore their own feelings; what if they had been placed in a similar situation, removed from their family, their language, their culture, and their communities.

The activity could also be framed as a letter from Komi (Amelia) to her parents. What are some questions Komi (Amelia) may have asked her parents? Would she have felt abandoned? Or, that her parents did not try hard enough to protect her? Did she understand the reasons why she was taken away? Many children were taken at a very young age, when it might have been difficult to fully comprehend the situation.

This Above activity focuses on the truth portion of the TRC, while the Beyond activity focuses on the reconciliation portion.



Beyond

To better understand ‘reconciliation’, as outlined by the Truth and Reconciliation Commission (TRC), show students the footage of Prime Minister Stephen Harper’s formal apology on June 11, 2008 (link above). Ask students what they thought of Prime Minister Harper’s speech, as compared to the speeches given by the other ministers. Ask the students what they would have included or excluded from the speech(es), or what they would have changed.

Beyond Activity

Students will assume the role of a speechwriter for the current Prime Minister of Canada. They are given the task to write a second apology speech to First Nations, Métis, and Inuit peoples for the government’s involvement in the forced assimilation of Indigenous children in Canada. The speech must address the harm caused to the children, their families, and subsequent generations. Their speech should address the racist objectives of Canadian Residential Schools, recognize the government’s and churches’ wrongdoings, and the harm caused to these children and their communities.

The apology should recognize that Indigenous cultures and languages have suffered because of the assimilation tactics, and recognize that many of the challenges Indigenous peoples face today are due to the legacy of Residential Schools. Lastly, their letter must include how the Government of Canada plans to reconcile the harm caused to Indigenous peoples, and offer a suggestion of what the future will look like for all Canadians after reconciliation.

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How can Truth lead to Reconciliation?

Crucial
Conversations

Grade 10

Social Studies | English Language Arts

Connections to the Curriculum

General Outcome (10-1)

Students will explore the impacts of globalization on their lives.

Specific Outcomes: Values and Attitudes

Students will:

- 1.1 - acknowledge and appreciate the existence of multiple perspectives in a globalizing world
- 1.2 - appreciate why peoples in Canada and other locations strive to promote their cultures, languages, and identities in a globalizing world
- 1.3 - appreciate how identities and cultures shape, and are shaped by, globalization

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

Cowboy Smithx, re: Blackfoot people playing golf:

“You got a bunch of Indigenous people, Blackfoot people, who weren’t allowed to be in a public space, restaurants, stores, bars specifically... So, from a business standpoint, golf courses couldn’t just shut down shop. A lot of courses allowed native people to enter their course just for financial reasons. I don’t think there was any kind of benevolence there” (Hsiung, 2015)

Students will learn about harmful stereotypes, and understand how they negatively impact different groups of people

Groundwork

Description

Prejudice and hate are more prevalent in Canada than many realize or would like to admit. It is not uncommon for a person or group of people to be discriminated against based on their skin colour, language, culture, clothing, country of origin, disability, and/or sexual orientation. Most prejudice is due to lack of knowledge, or unwillingness to learn about others before passing judgement.

An example would be Indigenous peoples who struggle with addictions and homelessness, and are assumed to be in that position because of laziness, lack of education, family issues, or general incompetence. When individuals cling to these negative beliefs, they are reinforcing negative stereotypes about Indigenous peoples (Nelson, 2012). Clear information and education is integral to eradicating misconceptions and harmful stereotypes.

Intergenerational trauma caused by historical acts for assimilation, is widespread among Indigenous communities.

Colonization has had a significant impact on Indigenous cultures and languages, and has altered lives throughout generations. When *truth* is introduced into the equation (in recognition of the Truth and Reconciliation Commission), students have the opportunity to modify their perceptions of Indigenous peoples who struggle with addictions, homelessness, and other issues. Instead of defaulting to a negative stereotype about all Indigenous people based on one or two examples, students can expand their scope and feel compassion and understanding for a fellow human being who have experienced racialization and hate crimes that those with the same privileges may never have faced.

Indigenous peoples in Canada are Canadian citizens, so these issues are ultimately Canadian issues. Humans need to reconnect with their humanity because we are all treaty people, which means that we all live with the consequences, whether good or bad, of colonization and everyone is responsible for the promises made in treaty agreements.

When Prime Minister Justin Trudeau visited the Auschwitz-Birkenau concentration camps in Poland on July 10, 2016, he was moved by the gravity of what he saw. He wrote in the book of remembrance, “Tolerance is never sufficient. Humanity must learn to love our differences” (Brewster, 2016).

The film, *Elder in the Making*, attempts to bridge the divide between people by highlighting and reinforcing the idea of the human tribe. Chris Hsiung describes his initial relationship with Cowboy Smithx: “As I got to know him, what really surprised me most was our similarities. His experience growing up seemed a lot like my experience as a first generation Canadian...we both had to negotiate two cultures, learn or try to learn two languages, and we were both disconnected from our heritage” (Hsiung, 2015)



Another common example of stereotypes is the cowboy and Indian stereotype, “which was birthed out of the Hollywood system which started around the John Ford era...all these crazy western movies where all these Indians were these savage renegades, [stealing] all the white women” (Hsiung, 2015). These types of portrayals in film wrongly represent Indigenous peoples, and have bred generations of non-Indigenous peoples to believe that all First Nations, Métis, and Inuit are barbaric savages with lesser knowledge, resources, education, and development/ understanding of technologies.

Groundwork Activity

- Using the stereotype photos provided, Educators will print off the pictures and fold them in half so the opposing messages are on opposite sides of the paper.
 - Educators will place these photos throughout the classroom with the harsh stereotype facing the class, with the positive message hidden.
 - Educators may pick and choose what photos to use for this lesson plan, based on what is appropriate or would be most meaningful for their students.
- Educators will have (Episode 5: A Broken Treaty, 15:04) ready to be played as students walk into the classroom. The stereotype photos should be placed where students will see them.
- The educator can explain that the following episode of Elder in the Making helps answer the question “Why are things the way they are now?”
 - After the episode, educators will write on the board “A Broken Treaty”, and ask the question “In relation to the episode we just watched, and the photos that you see, how do we flip the situation around?”
 - to the realization that simply being kind and compassionate to one another by understanding truth is a key component to



reconciliation between Indigenous and non-Indigenous people.

- Following the discussion educators will break students into groups of 3 and have each group choose one of the stereotype photos.
- Students will use deductive reasoning to analyze the given stereotypes to see if the reasoning appears valid or not. The following examples can be used to explain deductive reasoning to students:

Major Premise: All lions eat meat

Minor Premise: John eats meat

Therefore John is a lion

Major Premise: All men are mortal

Minor Premise: John is a man

Therefore John is a mortal

Which one seems more valid? Why?

Major Premise: All Indigenous people are drug addicts

Minor Premise: Alvin is an indigenous person

Therefore Alvin is a drug addict

Major Premise: All fathers have children

Minor Premise: Alvin has children

Therefore Alvin is a father

Which one seems more valid? Why?

Students will analyze both sides of their photo using deductive reasoning. Once done, groups will present their photo and their analysis of the photos to the class.

Additional Resources

Learn more about Inter-generational trauma and its continual effects on Indigenous peoples today - <http://www.theglobeandmail.com/life/health-and-fitness/health-advisor/the-intergenerational-trauma-of-first-nations-still-runs-deep/article23013789/>

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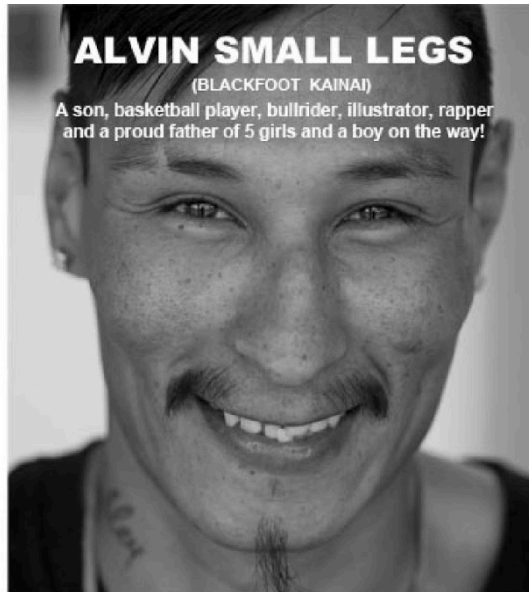
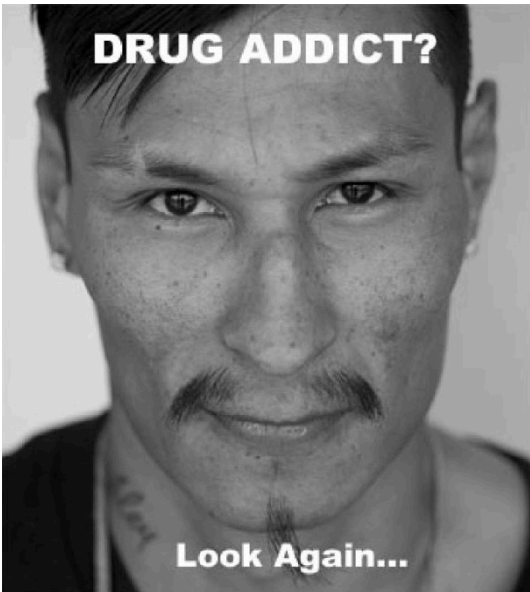
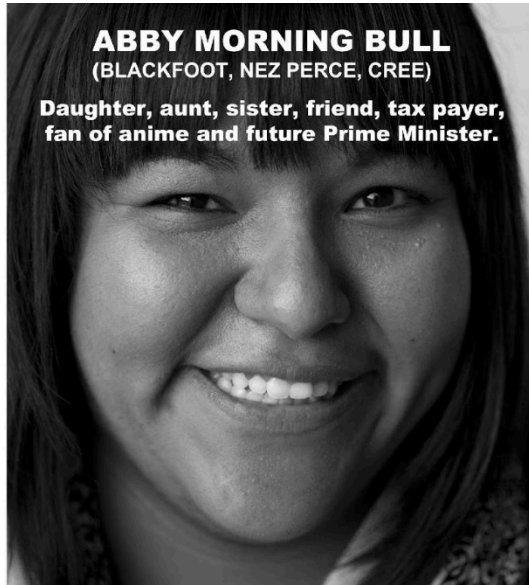
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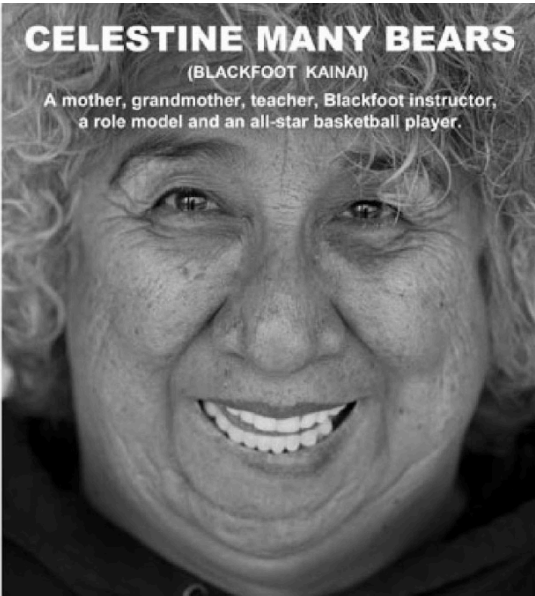
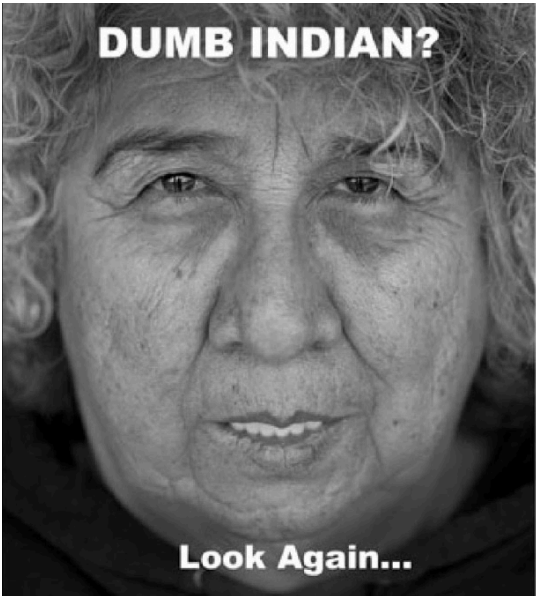
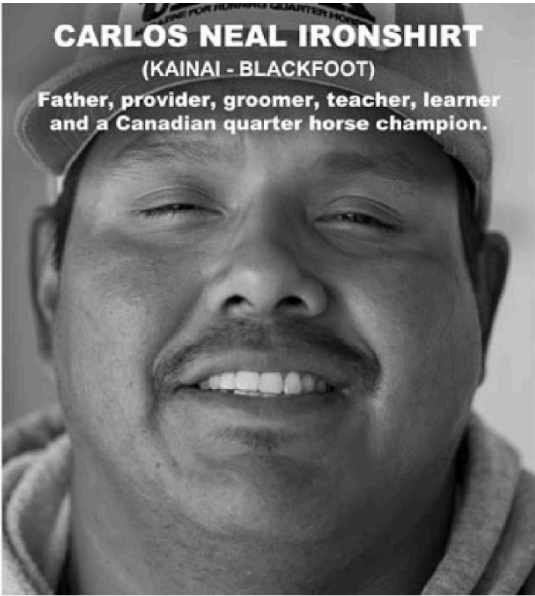
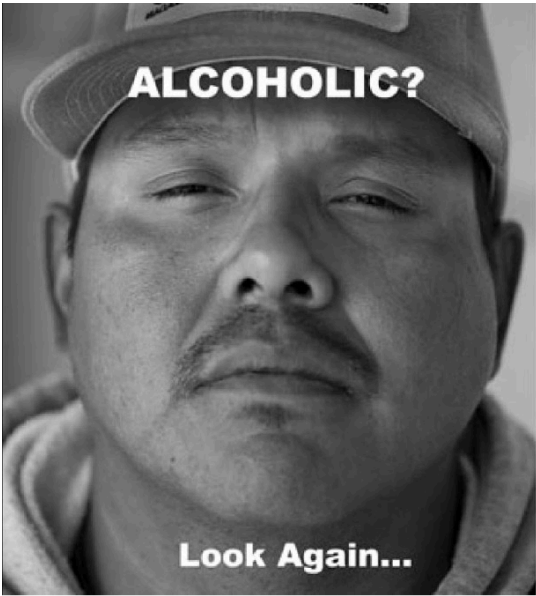
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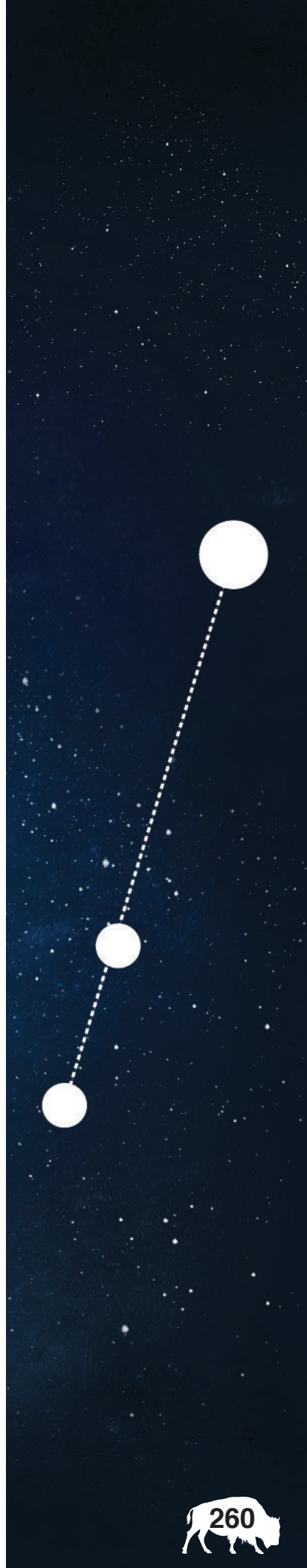
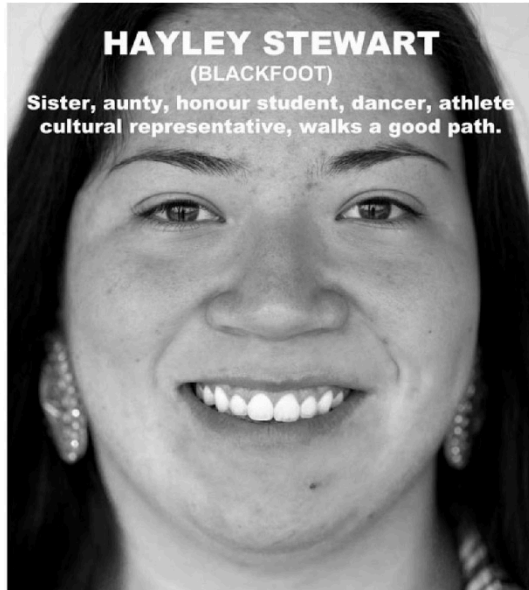
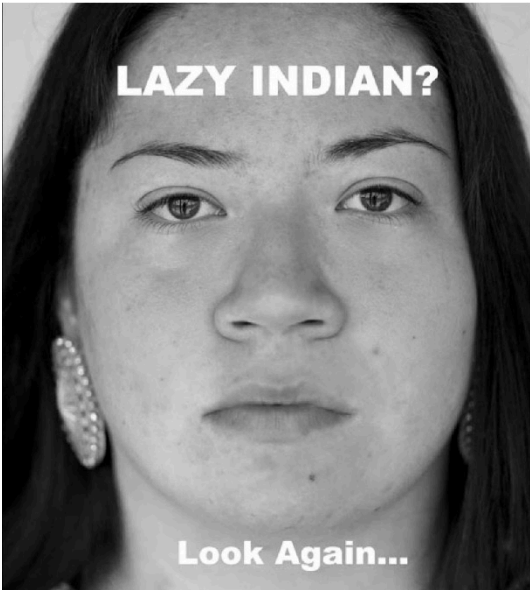
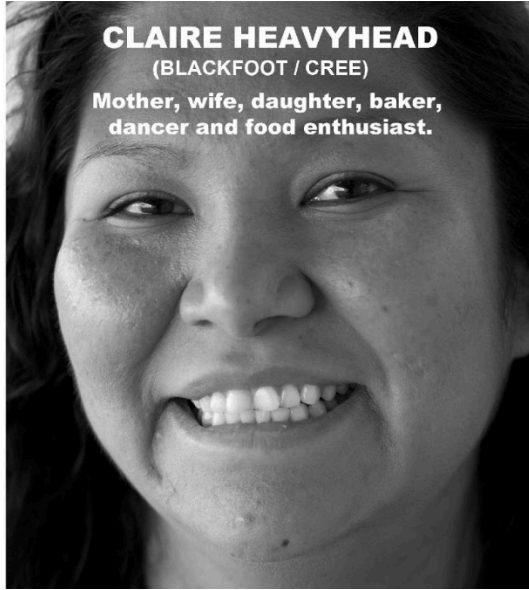
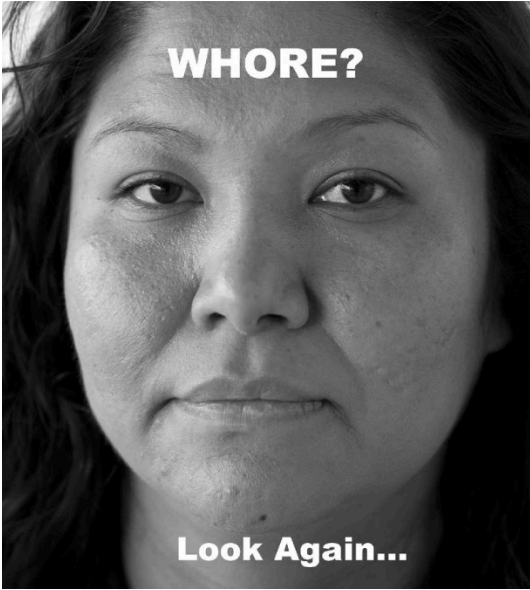
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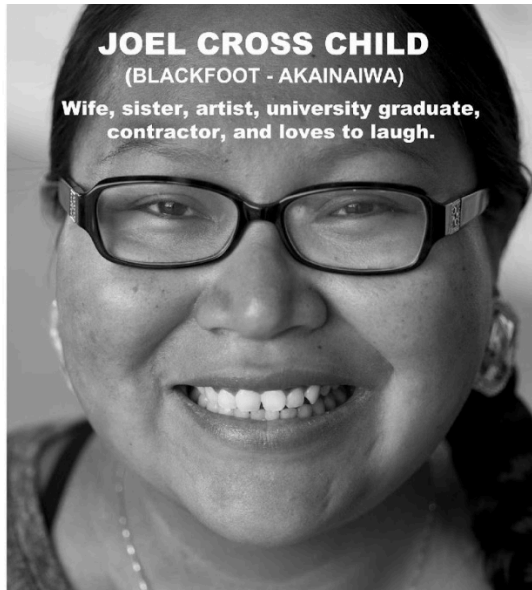
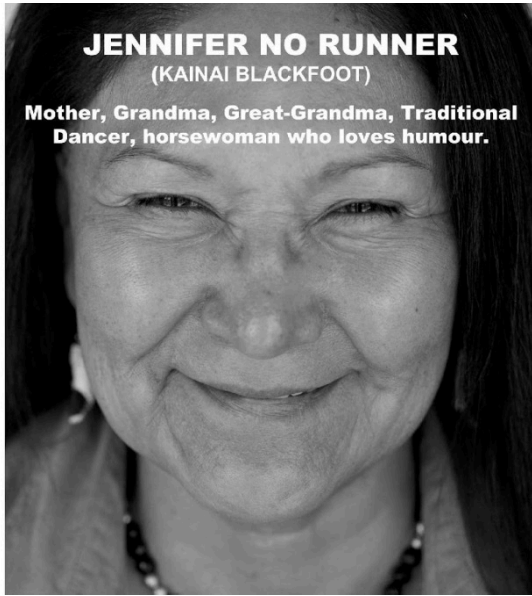
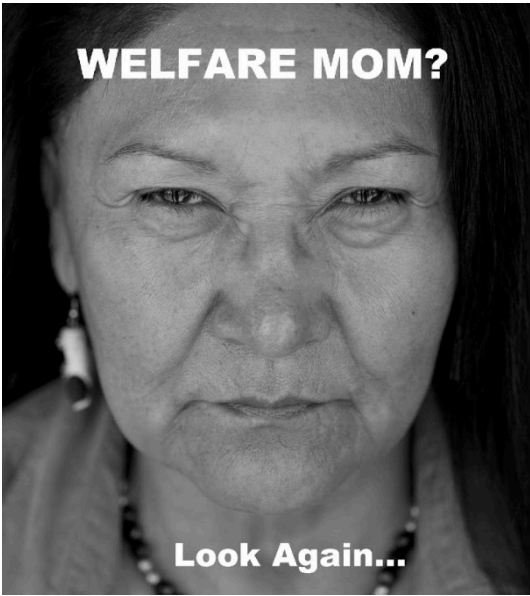
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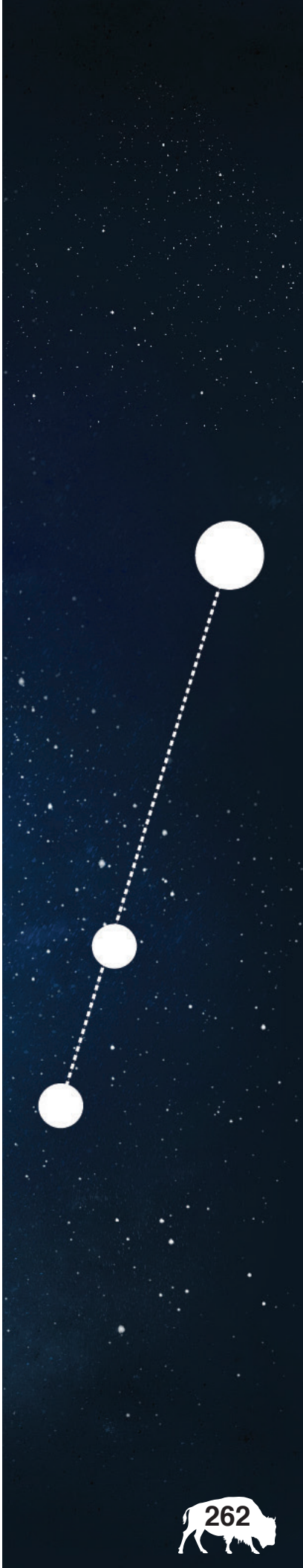
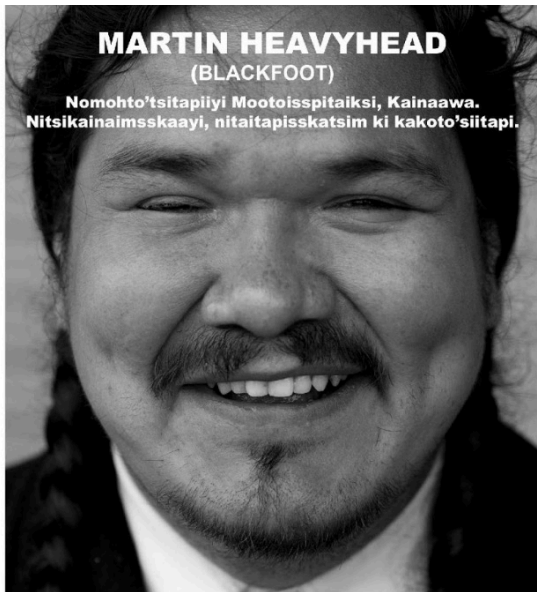
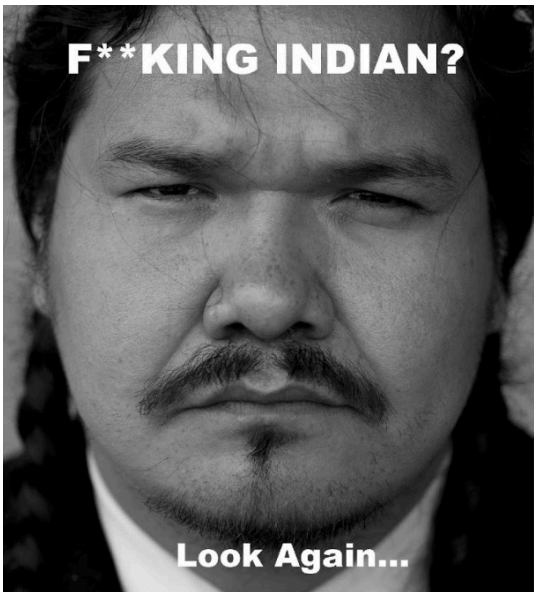
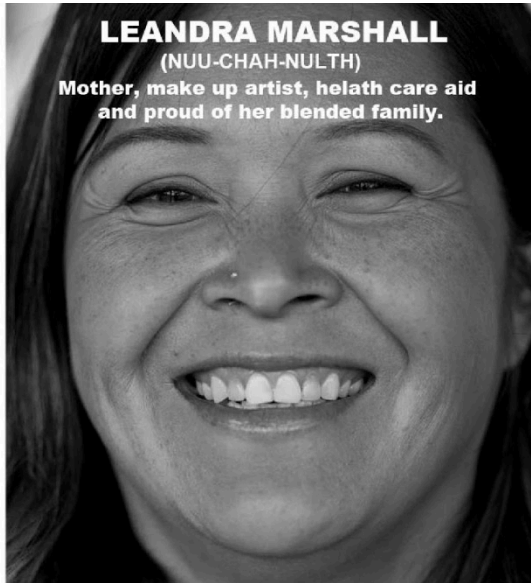


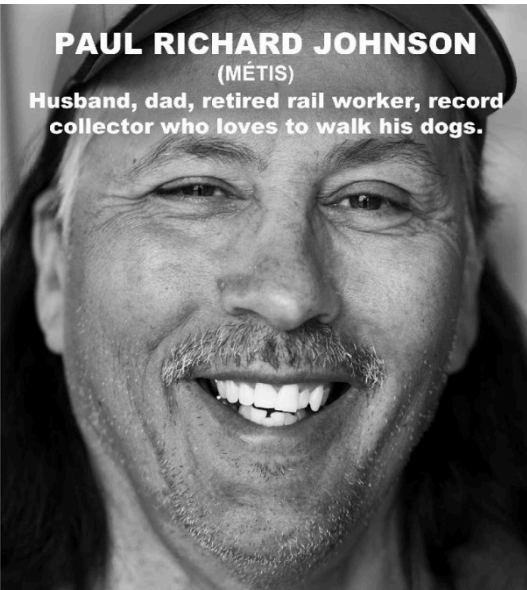
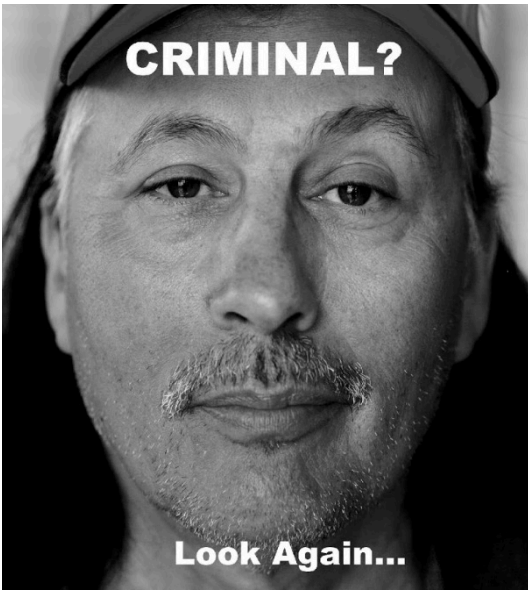
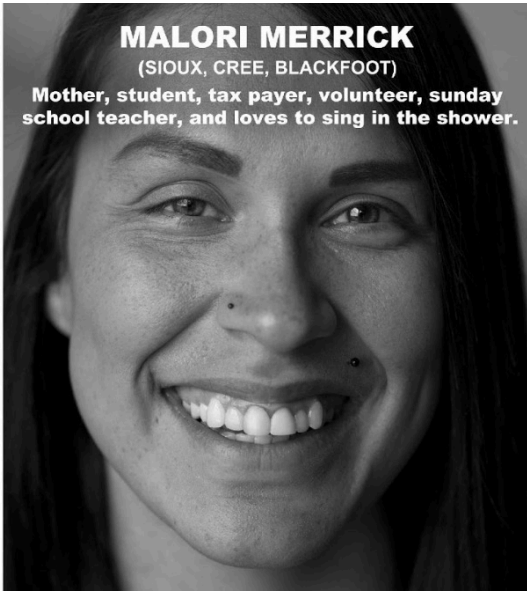
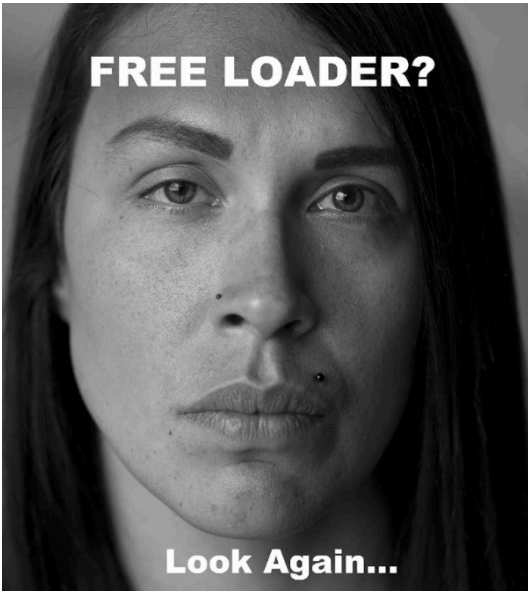


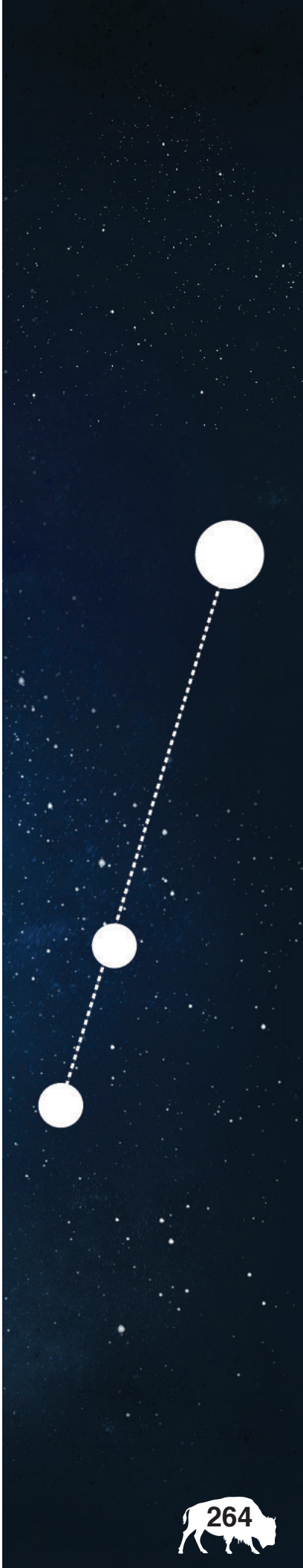
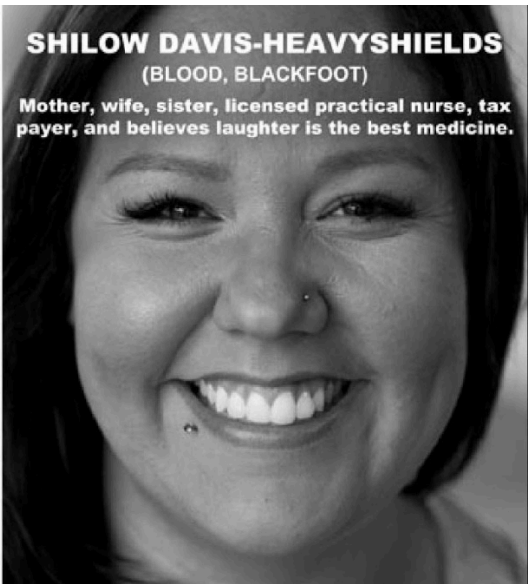
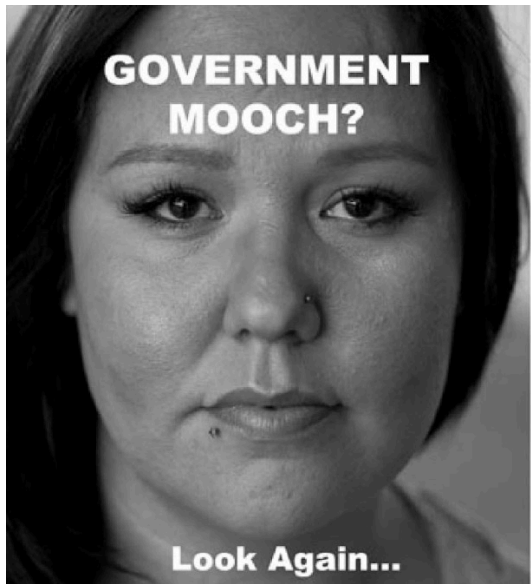
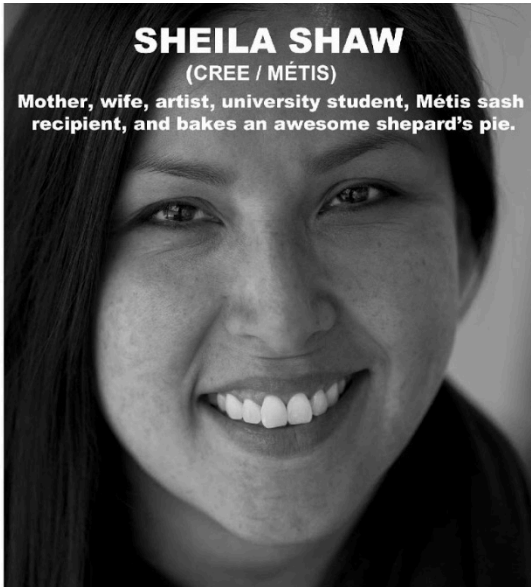
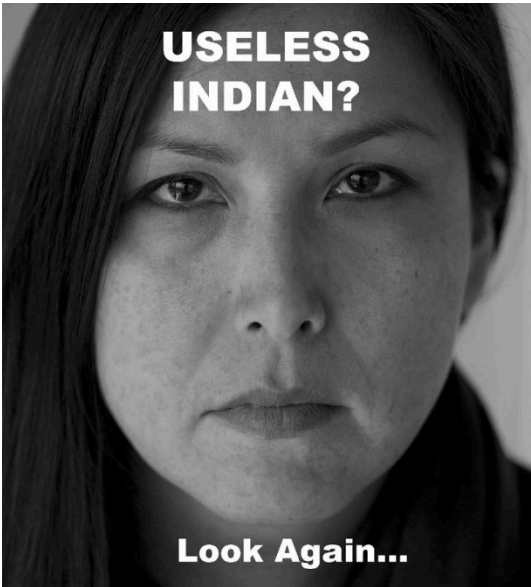


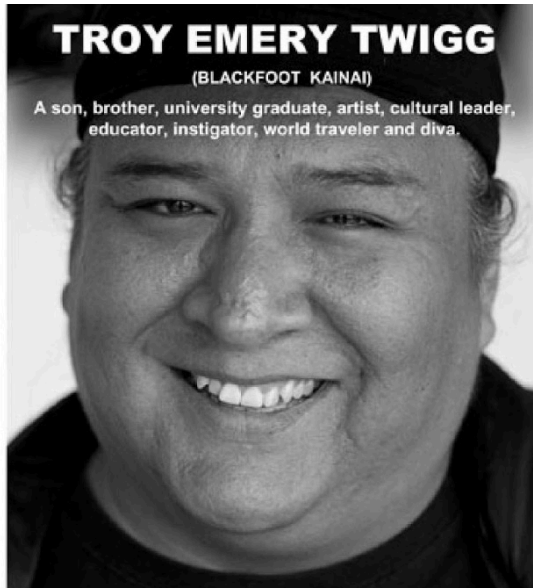
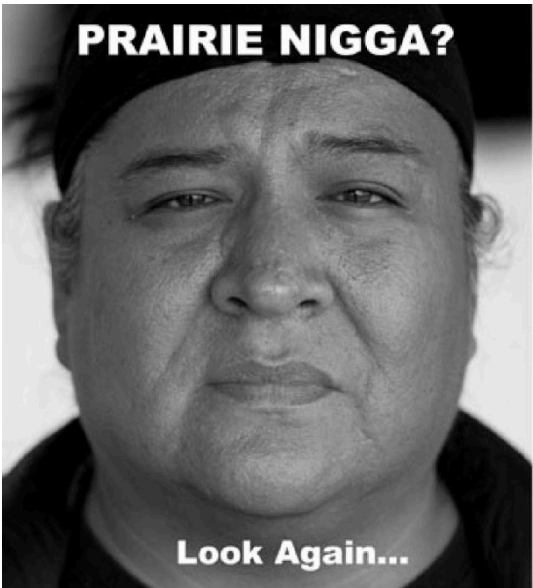
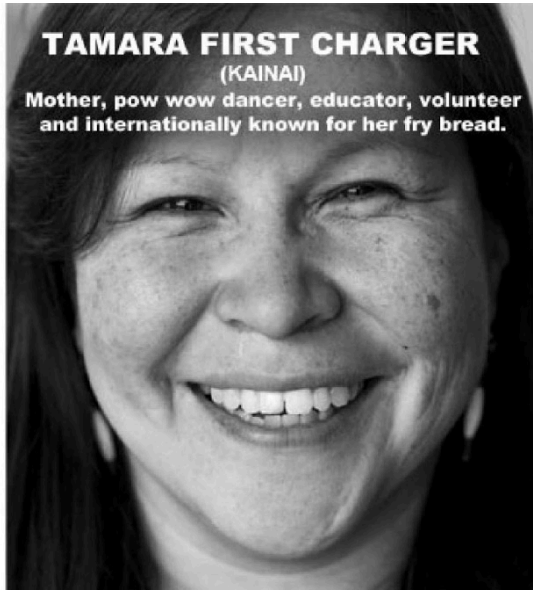
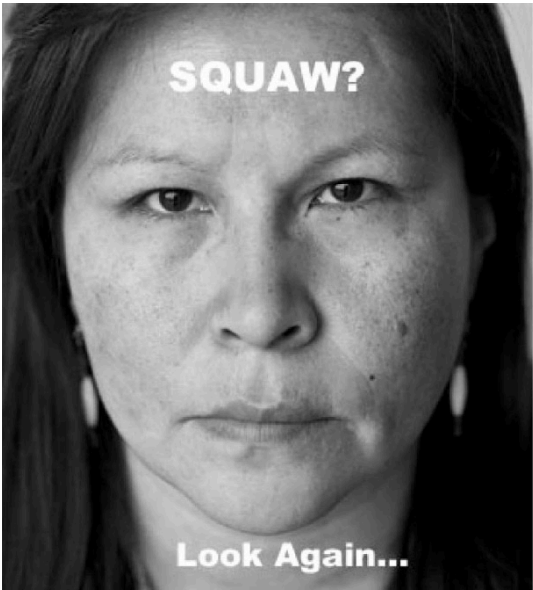












Treaty 7

Grade 10 Social Studies

Connections to the Curriculum

Key Issue: To what extent should we embrace globalization?

Key Outcome: Students will understand, assess and respond to the complexities of globalization.

Related Issue 1 (10-1)

To what extent should globalization shape identity?

General Outcome

Students will explore the impacts of globalization on their lives.

Specific Outcomes: Knowledge and Understanding

Students will:

1.8 - analyze challenges presented by globalization to identities and cultures (assimilation, marginalization, accommodation, integration, homogenization)

Related Issue 2 (10-1)

To what extent should contemporary society respond to the legacies of historical globalization?

General Outcome

Students will assess the impacts of historical globalization on indigenous and non-indigenous peoples.

Specific Outcomes: Values and Attitudes

Students will:

2.1 - recognize and appreciate historical and contemporary consequences of European contact, historical globalization and imperialism on Aboriginal societies

Specific Outcomes: Knowledge and Understanding

Students will:



2.6 - examine impacts of cultural contact between Indigenous and non-Indigenous peoples (exchange of goods and technologies, depopulation, influences on government and social institutions)

2.10 - examine imperialist policies and practices that affected Indigenous peoples (British rule in India, British and French rule in Canada, post-colonial governments in Canada)

2.11 - analyze contemporary global issues that have origins in policies and practices of post-colonial governments in Canada and other locations (consequences of residential schools, social impact on Indigenous peoples, loss of Indigenous languages, civil strife)

2.12 - evaluate various attempts to address consequences of imperialist policies and practices on Indigenous peoples in Canada and other locations

4.3 Present and Share

Demonstrate attentive listening and viewing

- Connect own ideas, opinions and experiences to those communicated in oral and visual presentations
- Give constructive feedback, ask relevant questions, and express related opinions in response to oral and visual presentations



Key Idea

In chapter 7 of the Alberta Grade 10 Social Studies 10-1 textbook, students learn about how historical globalization affected Canada. Students learn about early European contact and colonization including Indigenous peoples and the early fur trade. The textbook seems to neglect the Indigenous perspective of early European contact and the true history of the settlement of Alberta. Elder in the Making is an incredible educational resource to teach students about the colonization and settlement around Treaty Seven territory in Alberta and surrounding areas. Episode 2: Westward Trek, from Elder in the Making, gives a glimpse into the past, before the colonization of Alberta. Students will learn about the history of Treaty Seven and early European contact and the exploration of Blackfoot territory along with the effects that contact had on Indigenous peoples during the signing of Treaty Seven.

Groundwork

Description

Groundwork information is available in additional resources titled “Indigenous Peoples and Treaty 7”. It talks about the Blackfoot nations, Stoney nation and Tsuu T’ina Nation and how they participated in the signing of Treaty 7.



Groundwork Activity

Before the below discussion takes place, students will receive a handout called “Indigenous Peoples and Treaty 7” a class day before the activity.

“History is written not just by the victors, but also rewritten and retold by everyone. As a result, history is often used as a way to reaffirm or remember ourselves in the best possible light even if it isn’t true. However, a glorified history prevents us from learning from the past” (Hsiung, 2015).

Topics for discussion:

- What are some examples (personal or historical) that show that the quote by Chris Hsiung is accurate?
- Why do we prefer history that affirms our identity?
- What is the risk of having an inaccurate or narrow view of history?

Ask students to write a short opinion piece that addresses the above questions in their reflection.

Additional Resources

Indigenous Peoples and Treaty 7 - https://docs.google.com/document/d/1h8AC-OIGgCQ_zF_f-Ali2z5HDHy9rIP2ILILMBggfAI/edit (need a place to upload this)



Above

Above information continues to stem off of the document titled “Indigenous Peoples and Treaty 7” which is found in additional resources in the Groundwork section. Heavy emphasis is put on the beginning information before the section on “Treaty 7” regarding the Indigenous nations in Treaty Seven.

Above Activity

Divide the class up into groups that will represent the different nations involved in the signing of Treaty Seven. Have them research their traditional hunting grounds, and territory, from each of nation’s history websites available in additional resources.

Students will look at the map of Blackfoot Territory (provided from Glenbow Museum website) and locate where all the reserves are now located and approximately what size the territory is. Students should research where those reserves are now located.

This activity will give students understanding about traditional Treaty 7 territory and the amount of land that they were misled into giving up. This is will show just how much of Indigenous land was taken away from them for the settlement of Alberta.



Beyond

Beyond information continues to stem off of the document titled “Indigenous Peoples and Treaty 7” which is found in additional resources in the Groundwork section. Heavy emphasis is put on the Treaty 7 aspect of the document.

Beyond Activity

Students will be asked to research the signing of Treaty Seven. The class will be divided in half, with one group researching the Treaty from the European settler/Government of Canada perspective, and the other group will research the signing of Treaty Seven from the Blackfoot, Tsuu T’ina and Stoney Nakoda peoples perspective. Based on their research, students will re-enact the signing of Treaty Seven with individual students playing the roles of the government officials and the First Nations people involved in the signing. Remember: the Indigenous peoples of Treaty Seven did not understand or speak English, they had little knowledge of what was included in the Treaty or the implications associated with it.

Students are then asked to act out the scenario as a game of charades, to reiteration the difficulties of the language barriers. A similar exercise can be conducted if there are students in the class that know a different language other than English, and they would attempt to explain the terms of the Treaty to the Indigenous group of students. Then the Indigenous side, will have to try and explain what they believed what was being said/ agreed to in relation to the Treaty. The goal of this activity is for students to gain an understanding of how difficult it was for Indigenous peoples to understand the terms of the agreement, and illustrate how the signing of Treaty Seven was not fair to the Indigenous peoples because of the inherent language barrier.



Additional Resources

- The True Spirit and Original Intent of Treaty 7 by Walter Hildebrandt, Dorthy FirstRider, Sarah Carter 1996.
- Mavericks: An Incurable History of Alberta- Glenbow Museum. Based on the book Mavericks: An Incurable History of Alberta by Aritha van Herk. <http://www.glenbow.org/mavericks/>
- Kainai First Nation Website. <http://bloodtribe.org/>
- Piikani Nation Website <http://piikanination.wix.com/piikanination#!about-us/cjg9>
- Siksika Nation Website <http://siksikanation.com/wp/history/>
- Tsuu T'ina- The Canadian Encyclopedia. <http://www.thecanadianencyclopedia.com/en/article/sarcee-tsuu-tina/>
- Stoney Nakoda- The Canadian Encyclopedia. <http://www.thecanadianencyclopedia.ca/en/article/stoney-nakoda/>
- Stoney Nation Website. <http://www.stoneynation.com/>
- Treaty Research Report- Treaty Seven, Government of Canada. <https://www.aadnc-aandc.gc.ca/eng/1100100028789/1100100028791>. This website includes both perspectives from the signing of Treaty Seven- the Canadian Government perspective and the Indigenous perspective.

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Section 35: Fashion & Design as Social Justice

Grade 10

Entrepreneurship | Innovation

Connections to the Curriculum

Social Studies 10-1

Key Issue: To what extent should we embrace globalization?

Related Issue 1 (10-1)

To what extent should globalization shape identity?

General Outcome

Students will explore the impacts of globalization on their lives.

1.1 - acknowledge and appreciate the existence of multiple perspectives in a globalizing world

1.2 - appreciate why peoples in Canada and other locations strive to promote their cultures, languages and identities in a globalizing world

1.3 - appreciate how identities and cultures shape, and are shaped by, globalization

1.4 - explore ways in which individuals and collectives express identities (traditions, language, religion, spirituality, the arts, attire, relationship to land, ideological beliefs, role modelling)

1.5 - explore understandings and dimensions of globalization (political, economic, social, other contemporary examples)

1.6 - examine the impact of communications technology and media on diversity (universalization of pop culture, hybridization, diversification)

1.7 - analyze opportunities presented by globalization to identities and cultures (acculturation, accommodation, cultural revitalization, affirmation of identity, integration)

1.8 - analyze challenges presented by globalization to identities



and cultures (assimilation, marginalization, accommodation, integration, homogenization)

1.9 - evaluate efforts to promote languages and cultures in a globalizing world (language laws, linguistic rights, cultural content legislation, cultural revitalization, linguistic revitalization)

Related Issue 2 (10-1)

To what extent should contemporary society respond to the legacies of historical globalization?

General Outcome

Students will assess the impacts of historical globalization on indigenous and non-indigenous peoples.

2.1 - recognize and appreciate historical and contemporary consequences of European contact, historical globalization and imperialism on Aboriginal societies

2.2 - exhibit a global consciousness with respect to the human condition

2.3 - accept social responsibilities associated with global citizenship

2.4 - recognize and appreciate the validity of oral histories

2.5 - recognize and appreciate various perspectives regarding the prevalence and impacts of Eurocentrism

2.6 - examine impacts of cultural contact between Indigenous and non-Indigenous peoples (exchange of goods and technologies, depopulation, influences on government and social institutions)

2.7 - explore the foundations of historical globalization (rise of capitalism, industrialization, imperialism, Eurocentrism)

2.8 - explore the relationship between historical globalization and imperialism

2.9 - examine multiple perspectives on the political, economic and social impacts of historical globalization and imperialism

2.10 - examine imperialist policies and practices that affected Indigenous peoples (British rule in India, British and French rule



in Canada, post-colonial governments in Canada)

2.11 - analyze contemporary global issues that have origins in policies and practices of post-colonial governments in Canada and other locations (consequences of residential schools, social impact on Indigenous peoples, loss of Indigenous languages, civil strife)

2.12 - evaluate various attempts to address consequences of imperialist policies and practices on Indigenous peoples in Canada and other locations

2.13 - examine legacies of historical globalization and imperialism that continue to influence globalization

Related Issue 3 (10-1)

To what extent does globalization contribute to sustainable prosperity for all people?

General Outcome

Students will assess economic, environmental and other contemporary impacts of globalization.

Specific Outcomes

3.1 - recognize and appreciate multiple perspectives that exist with respect to the relationships among politics, economics, the environment and globalization

3.2 - recognize and appreciate impacts of globalization on the interdependent relationships among people, the economy and the environment

3.3 - explore understandings of contemporary economic globalization

3.5 - analyze factors contributing to the expansion of globalization since the Second World War (international agreements, international organizations, transnational corporations, media and transportation technologies)

3.7 - explore multiple perspectives regarding the relationship



among people, the land and globalization (spirituality, stewardship, sustainability, resource development)

3.8 - evaluate actions and policies associated with globalization that impact the environment (land and resource use, resource development agreements, environmental legislation)

3.9 - analyze multiple perspectives on sustainability and prosperity in a globalizing world

Related Issue 4 (10-1)

To what extent should I, as a citizen, respond to globalization?

General Outcome

Students will assess their roles and responsibilities in a globalizing world.

Specific Outcomes

Students will:

4.1 - recognize and appreciate the impact of globalization on the quality of life of individuals and communities

4.2 - recognize and appreciate the importance of human rights in determining quality of life

4.3 - accept political, social and environmental responsibilities associated with global citizenship

4.4 - explore various understandings of quality of life

4.7 - evaluate relationships between globalization and democratization and human rights

4.8 - analyze how globalization affects individuals and communities (migration, technology, agricultural issues, pandemics, resource issues, contemporary issues)

4.9 - explore multiple perspectives regarding the civic responsibilities that individuals, governments, organizations and businesses may have in addressing opportunities and challenges presented by globalization

4.10 - evaluate means by which individuals, governments, organizations and businesses could address opportunities and challenges of globalization (pro-globalization activism,



anti-globalization activism, legislation, agreements, consumer activism, corporate responsibility)

4.11 - develop strategies to demonstrate active, responsible global citizenship

Key Idea

Students will discover and create an entrepreneurial mindset. Students will begin to explore entrepreneurship, innovation, and how these concepts relate to activism and reconciliation.

The Entrepreneurship and Innovation program at Mount Royal University has a goal to create and nurture an entrepreneurial mindset. A mindset fostered by creativity, a readiness to identify and take on new opportunities, and perseverance to overcome all obstacles. Students that develop entrepreneurial mindsets are innovators that transform companies of all sizes, drive social enterprise, create new ventures and build dynamic communities. Innovation and entrepreneurship is for everyone, the entrepreneurial learning experience is all about finding the sweet spot between your passions and your skills while recognizing that your drive and personality are at the core of all innovation and entrepreneurship.



Groundwork

Description

Section 35 was founded in 2014 by two friends from different worlds. One with Indigenous roots to this land and the other only generations removed from arriving on a boat. Section 35 was born and this is a plan set in place to use art and clothing to break down the walls of outdated social norms and come together as one.

“Our vision became a mission to create something that embraced diversity but in turn created the space to come together as one. In our modern society there are a number of things created to disconnect the relationship between what our minds can create, and what we in practical reality may achieve and take use of. Everyday we face a social construct, which further increases the limitation of our capacity as individuals. In fact, most political, as well as ideological, debates are current; centred on notion that support such an unnatural balance between reality and illusion; “freedom”, “equality” and “justice”. These concepts are not news for anyone that’s been following the course of modern politics, neither for those who through existentialism, have been trying to tackle the great questions of our earthly life. As we begin to explore our differences, we realized that we are more alike than different. We did not forget the past, however we chose to look to the future. This became an opportunity to move forward together, and our goal became to create something that anyone, no matter who you are, can embrace and stand behind” -Justin Louis.

SECTION 35 is a movement based on diversity. SECTION 35 creates clothing designed to be a medium for change. The logo is represented by the Talking Feather and it’s a constant reminder that we have a voice and a truth- and to not be afraid to use it.



To Justin Louis, one of the founders of SECTION 35 all of these elements mean that we have the power to create change in our homes, in our communities and in society- through the gifts and teachings we have as human beings. It's about the ability to create constructive dialogue and awareness around the issues facing Indigenous people. It's about art and the message- you can share when people come together in the name of art. These are some of the elements that describe what SECTION 35 means to Justin Louis.

The name SECTION 35 comes from Section 35 of the *Constitution Act, 1982* that recognizes existing treaty rights and affirms Indigenous rights in Canada. Section 35 (1) of the Constitution Act, 1982 states “the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed” (Government of Canada, 2016). It is important to note that Section 35 of the Constitution Act of 1982 recognizes and affirms Indigenous rights but does not create or define them (Hanson, 2009). Indigenous Rights have been interpreted to include a range of political, economic, cultural, and social rights (Hanson, 2009). Some rights included are the right to land, the right to hunt, fish, practice their cultures and to establish treaties (Asch, 1984). Section 35 recognizes that Indigenous rights are existing; this means that any Indigenous rights that had been extinguished by treaty or other legal processes prior to 1982 no longer existed and are not protected under the constitution (Hirschl, 2004).



Activity

Section 35 of the Constitution Act, 1982 debate. The purpose of this activity is to allow students to gain greater understanding of Section 35 of the Constitution Act of 1982, along with developing better communication skills and to practice critical thinking. Each student will take part in a formal team debate. Two teams will engage in oral argumentation and present opposing viewpoints on their given topic. Students will split up into teams of three or four and will be responsible for doing research on the topics and will be required to represent a coherent remarks, well researched, and well supported position. The debate will include introductory and concluding remarks, as well as a justificatory and critical segments.

Topics for debate:

- Is Section 35 of the Constitution Act, 1982 effective in recognizing and affirming Indigenous rights in Canada and Canadian Society?
- Does Section 35 of the Constitution Act, 1982 reinforce colonialism by recognizing Canadian law as superior? Does it acknowledge the colonial power as dominant supreme law?
- Is there a disparity between the concept of Indigenous rights upheld by the Constitution?
- Does the Constitution help settle a troubled relationship between the Canadian government and Indigenous peoples?
- Does the recognition of Indigenous rights in Section 35 enforce the Canadian public acceptance of pre-existing Indigenous rights?



Debate Format		
Team	Presentation	Time
Opening Statements		
YES Team	Opening Statements using three supporting arguments	5 mins
NO Team	Opening Statements using three supporting arguments	5 mins
Rebuttal		
YES Team	Repeats opponent's argument and states what is wrong with it	3 min
NO Team	Repeats opponent's argument and states what is wrong with it	3 min
Defense/ Reply		
YES Team	Speaks to their opponents counterpoints	2 min
NO Team	Speaks to their opponents counterpoints	2 min
Summary		
YES Team	Summarize their position by speaking to why their argument is best	2 min
NO Team	Summarize their position by speaking to why their argument is best	2 min

Above Description

Activism is taking action through the use of campaigning to effect political or social change. Activism is related with how to change the world through economic, political, social or environmental change. Activism campaigns can be led by individuals, and communities but it is often done collectively through social movements.

Discussion Questions:

- What are the student's understanding of Activism?
- Is there a difference between activism and activists?
- Why is it important that Justin overwrote Section 35 of the constitution?
- Why would he chose Section 35 of the Constitution Act for this brand?
- Where can we see activism in his clothing designs?
- Explain how the designs tell a story or share histories of the past.

Activity

Online Store: <https://www.sectionthirtyfive.com>

Instagram: <https://www.instagram.com/sectionthirtyfive/>

Twitter: <https://twitter.com/sctn35>

Facebook: <https://www.facebook.com/pg/SECTION35/about/>

Have students pick an article of clothing from the SECTION 35 clothing line. Educators should be aware that some of the articles of clothing includes profane language. Students will choose an article of clothing and construct an analysis of the design. Where do they believe the design stems from? What is their interpretation of the designs meaning? What is the history behind the design? What is the story behind the design? Many of SECTION 35's designs stem from events relating to Indigenous history. Students will not only analyze the design, but will also try to uncover the histories or stories that the article of clothing represents. Afterwards, students are welcome to share their analysis and share the histories or stories that their article of clothing represents. As a review exercise students are welcomed to reach out and submit their findings to SECTION 35, they could even share their findings on a fashion blog.



The Fall Classless

THE FALL ~~CLASSIC~~ CLASSLESS

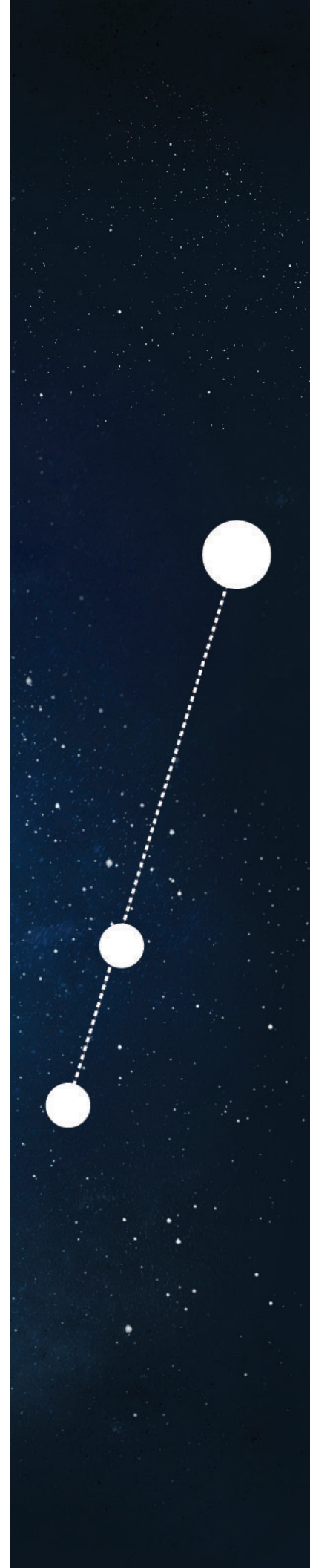


“The Fall Classless was created by SECTION 35 co-founder Justin Louis in response to the ongoing misrepresentation through native mascotry. The Cleveland Indians is a misrepresentation of North America.” Louis Sockalexis and Jim Thorpe

Talking Feather Logo



Kill the Mascots Save the People Jacket



Kill Mascots Save the People Jersey



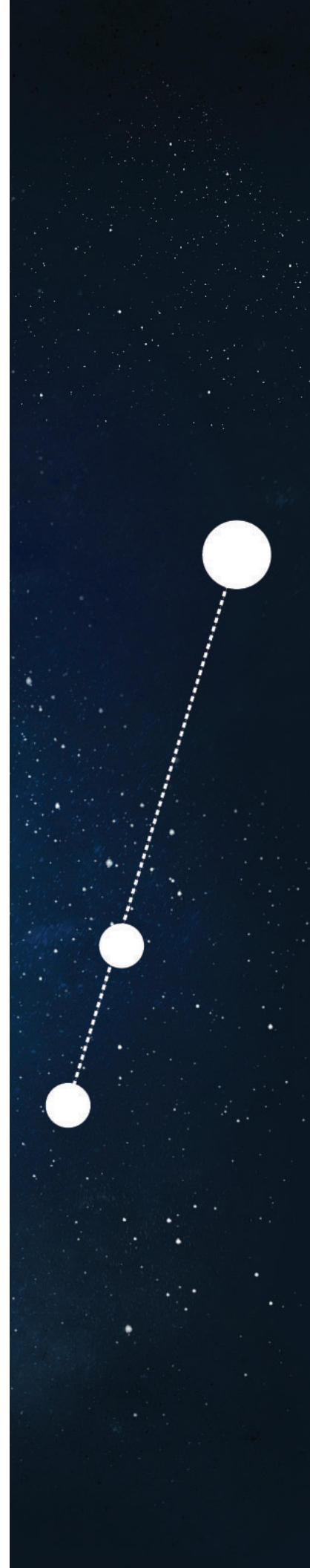
Deadhawx Patch



Matriarch Leggings



Colonialism



We Were Not the Savages Tee



Beyond

Description

The core of being innovative and entrepreneurial is when innovators transform companies of all sizes, drive social enterprise, create new ventures and build dynamic communities. To be innovative and entrepreneurial one must exhibit their ambition and individuality. Students should focus on combining their personal passions and entrepreneurial skills to impact the world, satisfy their ambitions to start new ventures, or uncover their true passions to chart a fulfilling career. Innovation and Entrepreneurship is a path that can take you in many directions. It all starts with an idea, and when properly nurtured and developed, it can lead to discovery, value creation, and a better tomorrow for all. Fostering an entrepreneurial mindset will not only enable students to start their own ventures, but will make them invaluable as early employees of other startups or as innovators in established organizations. This focus on innovation

is critical. Innovation is about leveraging these inputs to create economic or social value.

SECTION 35 is a movement based on diversity. Their art and clothing will embrace our differences, it will bring you many different lens' and world views. Yet through it all, SECTION 35 hopes that you will find that we are more alike than different. SECTION 35 creates clothing designed to be a medium for change. The logo is represented by the Talking Feather and it's a constant reminder that we have a voice and a truth- and to not be afraid to use it. SECTION 35's vision became a mission to create something that embraced diversity but in turn created the space to come together as one. This became an opportunity to move forward together, and SECTION 35's goal became to create something that anyone, no matter who you are, can embrace and stand behind.

Activity

An Inquiry pedagogy is based around a set of teaching and learning strategies that involve student-centered research and investigation that encourages metacognitive through processes, discussion and collaboration (2012). Inquiry learning is based on constructivist theory in which learning is viewed as a social process that involves an exploration of ideas through experiences (Cross, 1996). In inquiry learning, the teacher becomes a co-learner with students to investigate a topic and guiding students through the inquiry question.

Question:

How can entrepreneurship be used to foster awareness and reconciliation?

Inquiry Pedagogy Process



Step 1: Ask questions/ Brainstorm

What do I want to know about this topic?

What do I know about my questions?

How do I know it?

What do I need to know?

What could an answer be?

Step 2: Finding Resources

What kind of resources may help?

Where do I find them?

How do I know the information is valid?

Who is responsible for the information?

What other information is there?

Step 3: Interpret the Information

How is this relevant to my question?

What parts support my answer?

How does it relate to what else I know?

What parts do not support my answer?

Does it raise new questions?

Step 4: Report Findings

What is the main point?

Who is my audience?

What else is important?

How does it connect?

How do I use media to express my message?



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