Canadian Geographic

Indigenous Peoples Atlas of Canada

Welcome to the Indigenous Peoples Atlas of Canada Giant Floor Map. This resource will assist you and your students in understanding the past, present and future of Indigenous Peoples in Canada. There is a wealth of information and a diversity of stories and voices on this map; however, we recognize that no resource will ever be able to encompass all Indigenous voices and stories. The Royal Canadian Geographical Society (RCGS) also recognizes that the stories told here are not ours to tell. It is for this reason that we have worked collaboratively with a number of Indigenous and ally educators and organizations from across Canada to create this resource. We highly recommend that you use this resource as a starting point and reach out to Indigenous communities, organizations and groups in your area to learn more and continue to work toward reconciliation.

CONTRIBUTORS

The following learning resources would not be possible without the dedicated efforts of our Indigenous educators, who helped with content creation and provided guidance and numerous perspectives from all across Canada.

Educator Advisory Group

Carol Arnold
Charlene Bearhead
Seneca Crowe
Ali Darnay
Karen Fraser
Vivian Gauvin
Sarah Gazan
Doreen Giles
Lisa Howell
Monica Ittusardjuat
Geraldine Kusugak
Michael Kusugak
Shelby LaFramboise-Helgeson
Sharon Shadow
Karon Shmon
Donna Sinclair
Sylvia Smith
Gail Stromquist
Wyatt White

The Royal Canadian Geographical Society

Gavin Finch
President

John G. Geiger
Chief Executive Officer

Ellen Curtis
Director of Education

Connie Wyatt Anderson
Chair, Canadian Geographic Education

Javier Frutos
Brand and Creative Director

Sara Black
Manager, Education Programs

Andrea Buchholz
Education Program Coordinator

Michelle Chaput
Education Program Coordinator

Tanya Kirnishni
Special Projects Editor

Canadian Geographic Enterprises

Gilles Gagnier
Chief Operating Officer and Publisher

Nathalie Cuerrier
Director of Circulation and Production

Mike Elston
Vice-president Facilities

Kiley Bell
Copy Editor

Stephanie Small
Copy Editor

Soha Kneen
Program Manager

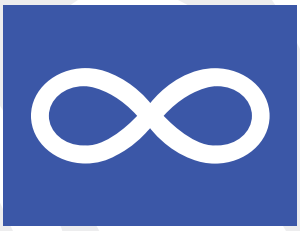
Kat Barquerio
Designer

CONTRIBUTORS

Translation

Edgar Inc.

Partners



National Centre *for* Truth *and* Reconciliation
UNIVERSITY OF MANITOBA

Centre national *pour* la vérité *et* la réconciliation
UNIVERSITÉ DU MANITOBA

Indspire
Indigenous education, Canada's future. | L'éducation des autochtones. L'avenir du Canada.

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EDUCATION
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ÉDUCATION

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- Whiteboard Markers (40)
- Blank cards (40)

Not included in the teacher's kit:

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There are no cards for this section.

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There are no cards for this section.

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There are no cards for this section.

PRE-MAP ACTIVITIES

Before you receive the Indigenous Peoples Atlas of Canada Giant Floor Map, we recommend you work through some of the following activities with your class. There is an incredible amount of information on the Giant Floor Map, and it is important to make sure you and your students are ready to learn more. Before, during and after your time with the map, we encourage you to reach out to local Indigenous organizations and communities to learn more about the past, present and future of your community.

It is also important to understand that the map, activities and stories shared with you through this educational program are just one small portion of the story of Indigenous Peoples in Canada. It is always best to reach out to local Indigenous communities and organizations to make connections in your own community.

Please always remember, however, that Indigenous communities, groups and organizations do not have to share their stories or history with you, and always use proper and respectful protocol when approaching any external group. Some resources about proper protocol include:

- Indigenous Corporate Training Inc.'s "First Nation Elder Protocol": ictinc.ca/blog/first-nation-elder-protocol
- Centre for Indigenous Initiatives' "Guidelines for Working with Elders": carleton.ca/indigenous/resources/guidelines-for-working-with-elders/
- Ramona Big Head's "Elder Wisdom in the Classroom": learnalberta.ca/content/aswt/documents/elders/elder_wisdom_in_classroom.pdf

PRE-MAP ACTIVITIES

Activity suggestion 1:

As a class, research and discuss the distinct groups of Indigenous Peoples in Canada. Students should be able to:

a. recognize who the Indigenous Peoples in Canada are (Inuit, Métis, First Nations);

b. note differences and similarities among the three groups;

c. recognize that the Indigenous Peoples in Canada have inherent rights;

d. recognize the diversity among these three groups;

e. understand that this is the country of origin for Indigenous Peoples, and therefore, retaining, revitalizing and maintaining language and culture is critical; and

f. use terminology for Indigenous Peoples correctly, such as knowing when to use the term "Indigenous" collectively, distinguishing between various language groups (e.g., Algonquian, Inuit, Michif), distinguishing between different nations (there is a great diversity of First Nations) and more — for example, students should learn the correct original names for communities: e.g., English name = Roseau River, original name given by the local First Nation = Ginew.

Have students visit the websites of all five national partners on the Indigenous Peoples Atlas of Canada project (Assembly of First Nations, Métis Nation, Inuit Tapiriit Kanatami, National Centre for Truth and Reconciliation, Indspire) to learn more about all groups of Indigenous Peoples.

Activity suggestion 2:

The KAIROS Blanket Exercise is a powerful, experiential teaching tool to enhance understanding of the historic and contemporary relationship between Indigenous and non-Indigenous peoples in Canada. Developed in response to the 1996 Report of the Royal Commission on Aboriginal Peoples, which recommended education on Canadian-Indigenous history as one of the key steps to reconciliation, the exercise covers over 500 years of history in a two-hour workshop that effectively educates while building empathy and opening minds and hearts to ongoing learning about First Nations, Inuit and Métis peoples in Canada.

KAIROS Blanket Exercise participants adopt the roles of Indigenous Peoples in Canada. Standing on blankets that represent the land, they walk through the eras of pre-contact, treaty-making, colonization and resistance. Directed by facilitators representing narrators and the European colonizers, participants are drawn into the experience by reading scrolls and carrying cards that ultimately determine the outcomes for Indigenous Peoples in Canada. 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.

Due to the sensitive nature of the content and to ensure the experience is safe for everyone, the exercise must be led by trained facilitators. If you are interested in training to facilitate the KAIROS Blanket Exercise, or if you want KAIROS to bring trained facilitators to your classroom, please email blanketexercise@kairoscanada.org.

Activity suggestion 3:

Review with your class basic mapping skills, including:

a. map orientation and cardinal directions;

b. scale and how to use a map scale;

c. base map and representation, discussing what they have seen before on other maps and how what is included on a map tells a specific story; discuss how the cartographer (author of the map) controls the story that is told;

d. legends, why they are important and how to read them; and

e. what a cartographer is, who decides what information is shown on a map, and which factors can influence that.

Discuss what is and is not shown on a map and how that affects the story told by the map. Discuss the types of information and data that cartographers use to create maps today.

Activity suggestion 4:

Look at maps in your classroom and discuss what information is shown on them. Discuss what story each map tells and what stories are not told. Next, look specifically at the labels on the map and discuss how place names are decided and by whom. Extend this conversation to include political boundaries.

Discuss why many maps still use the term "Indian" when it is known that Columbus and other explorers and settlers were incorrect and that each First Nation has a unique name that is not "Indian." This is still an important term to discuss/teach. Consider the government definition/terminology and how it is used (i.e., Indian Act, Treaty Indian).

Activity suggestion 5:

Introduce the themes covered by the activities accompanying the Giant Floor Map. Have students create "What do I know" and "What I want to learn" question charts for each theme.

When discussing your students' charts, compare and contrast different viewpoints, focusing on how they arrived at these viewpoints. Discuss how people can feel different about situations and how their own experiences can alter how they feel about the experiences of other people.

Activity suggestion 6:

Read stories and poems by Indigenous authors to better understand Indigenous ways of knowing and learning. Reach out to local Indigenous Peoples to learn more about their cultural values by inviting an Elder to share a story and speak to your class. As a class, discuss what is important to Indigenous ideology, such as sharing, caring, community well-being before personal well-being, maintaining the dignity of others (by not shaming, scolding or embarrassing people), helping others using whatever skills and abilities you possess, and treating others as equals. A talking circle is a good example of an activity based on these values because everyone gets to speak, no one can interrupt, everyone faces one another equally, everyone must listen, the honour of one is the honour of all, and the advancement of a group is more important than any single individual. Look deeper into things such as the Métis laws for hunting and harvesting, which are very egalitarian. Ensuring Elders and those who can't hunt have access to food reflects the traditional value of looking after your community. Reflect as a class if these values are still important today in your communities. Research the Métis Laws of the Harvest that exist today.

Find out if there are any Indigenous students in your classroom, but be sure not to treat them as a token or expect them to know everything about their history and culture. Be sure to respect their traditions and beliefs throughout your learning.

Activity suggestion 7:

Have students examine the terms "negotiate" and "agreed upon," which are often used to describe the treaty process. These terms depend on a certain worldview, perspective and choice of words. When someone has power over your very existence, you are likely to "agree" to anything that may give you some control over your own life. If the agreement is written in another language and cannot be fully interpreted because of cultural and linguistic differences, that makes it unfair. When many treaties were being drawn up, First Nations Peoples were being starved into submission, and the treaties promised that the Queen, the Great White Mother, would look after them. Research and discuss how the concept of land ownership was not fully understood because land stewardship and territorial usage (in a respectful, grateful and sustainable way) was, and still is, how Indigenous Peoples view their relationship to the land (i.e., Indigenous Peoples belong to the land).

Activity suggestion 8:

For younger grades, help to develop your students' spatial skills by having them work with photos or drawings of themselves. Have students measure the photo or picture, then measure their own height, and then calculate the scale dimension of the photo to their real height.

Extend this activity by asking students to map out their school community, noting landmarks such as the school, houses, churches, centres, stores, etc. Ask them to develop map symbols and a legend to go with their map. Have students check their scales by using Google Maps to confirm distances in real life.

Activity suggestion 9:

Introduce Senator Murray Sinclair to your students and discuss the important role that he had in the Truth and Reconciliation Commission. Begin by reviewing his biography on the Senate of Canada website (sencanada.ca/en/senators/sinclair-murray/) and ask students to do further research into his life. Once students are familiar with Senator Sinclair, have them begin the process of self-reflection by using Senator Sinclair's key questions:

a. Who am I?

b. Where do I come from?

c. Where am I going?

d. What is my purpose?

These questions will help to frame the journey of reconciliation as students begin to work with this educational resource.

INTRODUCTION

As an introduction to this resource, we encourage you to walk through the data displayed on this Giant Floor Map. All data sources and explanations can be found in this activity and should be reviewed with your students before beginning any of the other activities. We also recommend you spend some time looking at the data sources that are available for Indigenous Peoples (such as census data), the inaccuracies that exist and why they do. In every instance, we have used the most accurate data currently available. We suggest using this opportunity to discuss data quality and availability.

Lastly, for each of the topics discussed in the activities that accompany this map, there are many other resources that have been created and can be integrated into your teaching. Please refer to the resource section at the end of the teacher's guide to help dig deeper into the themes and topics of this map.

LEARNING OUTCOMES:

- Students will learn about all the different datasets that were used to create the Giant Floor Map.
- Students will examine the map's legend and learn about what each symbol means on the Giant Floor Map.

Points of inquiry and activation related to the Giant Floor Map

- **As a class or in small groups, identify each of the symbols and datasets on the map.** Discuss what each symbol represents, ensuring that your class understands where the dataset came from and that the symbols represent real people and real-life situations.
- **Locate your community on the map and place a pylon on that location.** Ask students what they can learn by examining the data and symbols that are on or around your community.
- **If there are symbols and datasets that you or your class want to learn more about, refer to the resource section at the back of the teacher's guide or seek out other reputable sources.** Whenever possible, reach out to local Indigenous organizations to learn more about your community.

INTRODUCTION

Base map

This is an Albers Equal Area Conic projection of Canada.

Languages

The language data shown on the map is taken from the 2016 Canadian census. It highlights not only what languages and language groups are spoken but also how many people in that area speak this language or language group. The larger the letters, the more people speak that particular language in that area. According to the 2016 census data, more than 70 Indigenous languages have been reported, 36 of which had at least 500 speakers. About 260,550 people in Canada stated they were able to speak an Indigenous language well enough to hold a conversation (as their primary or secondary tongue) — this represents only 1.5 per cent of all Indigenous people in Canada, and 0.7 per cent of all of Canada's population.

Sources: Statistics Canada, The Aboriginal population in Canada, 2016 Census of Population, statcan.gc.ca/pub/11-627-m/11-627-m2017027-eng.htm; The Aboriginal languages of First Nationas people, Métis and Inuit, statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016022/98-200-x2016022-eng.cfm

Timeline

The border of the Giant Floor Map shows a timeline that outlines key historical events of First Nations, Inuit and Métis people in Canada. In the teacher's kit you will also find a timeline developed by the National Centre for Truth and Reconciliation that should be used in conjunction with the Giant Floor Map.

Sources: Indigenous Peoples Atlas of Canada - Created by The Royal Canadian Geographical Society in conjunction with Inuit Tapiriit Kanatami, the Assembly of First Nations, the Métis National Council, the National Centre for Truth and Reconciliation and Indspire.

Residential schools

A schoolhouse indicates the location of a residential school that existed in Canada. The first residential school was opened in 1831 and the last did not close until 1996.

Source: Legacy of Hope Foundation, Reclaiming History: The Residential School System in Canada, wherearethechildren.ca/en/timeline/

Reserves

A reserve is land set aside for a First Nations Band through a contract with the Canadian state ("the Crown"). Reserves are governed by the Indian Act, and residence on a reserve is governed by band councils as well as Crown-Indigenous Relations and Northern Affairs Canada.

Source: Historica Canada, Reserves, thecanadianencyclopedia.ca/en/article/aboriginal-reserves/; Indigenous Corporate Training, Inc., ictinc.ca/blog/8-first-nation-reserve-faqs; Crown-Indigenous Relations and Northern Affairs Canada, canada.ca/en/crown-indigenous-relations-northern-affairs.html

Reserve parcel

A reserve parcel is an area of land where the legal title is held by the Crown (Government of Canada), for the use and benefit of a particular First Nation. It is an add-on to an existing reserve.

Source: Crown-Indigenous Relations and Northern Affairs Canada, Land Management, aadnc-aandc.gc.ca/eng/1100100034737/1100100034738

Reserve parcel alloted to a band

This is the process by which the federal government grants reserve status to a parcel of land. This reserve parcel is added to an existing reserve belonging to a First Nation band. It is also called an "addition to reserve."

Source: Crown-Indigenous Relations and Northern Affairs Canada, Additions to reserve, aadnc-aandc.gc.ca/eng/1332267668918/1332267748447

Indian reservation (United States)

An Indian reservation is the American equivalent of a Canadian reserve. It is an area of land reserved for a tribe or tribes under treaty or other agreement with the United States, executive order, or federal statute or administrative action as permanent tribal homelands, and where the federal government holds title to the land in trust on behalf of the tribe.

Source: U.S. Department of the Interior, Indian Affairs, Frequently Asked Questions, gov/frequently-asked-questions

Tribal council

A tribal council is a larger regional grouping of First Nations bands with common interests who have voluntarily joined together to provide services to members.

Source: Crown-Indigenous Relations and Northern Affairs Canada, Tribal Council Funding Program Policy, aadnc-aandc.gc.ca/eng/1386290996817/1386291051138

Tribal council affiliation

A band that is part of a tribal council.

Sources: Crown-Indigenous Relations and Northern Affairs Canada, Tribal Council Funding Program Policy, aadnc-aandc.gc.ca/eng/1452105267433/1452105343369

Lands with unsettled land claim

These are lands where the Government of Canada did not fulfill its obligations either under historic treaties or the Indian Act. Types of claims include the inadequate allocation of reserve land, the failure to protect reserve land from unlawful disposition or lease, fraud on the part of government employees, and the misadministration of First Nations' funds and other assets. Specific claims are settled by negotiation or by court action, and settlements can consist of monetary compensation or land.

Source: Crown-Indigenous Relations and Northern Affairs Canada , Historica Canada - Indigenous Land Claims: thecanadianencyclopedia.ca/en/article/land-claims/

Historical treaties

Treaties that were made between 1701 and 1923 between Indigenous Peoples and the Government of Canada in place at the time.

Source: Crown-Indigenous Relations and Northern Affairs Canada rcaanc-cirnac.gc.ca/eng/1100100028574/1529354437231

Modern treaties

Comprehensive land claims deal with the unfinished business of treaty-making in Canada, leading to the development of modern treaties. Modern treaties are created when Indigenous Peoples' claims and rights to the land have not been addressed by treaties, or other legal means.

Source: Crown-Indigenous Relations and Northern Affairs Canada rcaanc-cirnac.gc.ca/eng/1100100028574/1529354437231

Modern treaty settlement land

Modern treaty settlement lands are areas allocated to Indigenous Nations as part of comprehensive land claims negotiations.

Source: Crown-Indigenous Relations and Northern Affairs Canada aadnc-aandc.gc.ca/eng/1373385502190/1373385561540

Modern treaty settlement land/band affiliation

These are modern treaty settlement lands specifically allocated to a First Nations band.

Source: Crown-Indigenous Relations and Northern Affairs Canada aadnc-aandc.gc.ca/eng/1100100014174/1100100014179

Town with established Métis population

Despite the displacement of many Métis from their traditional homeland, there are still many villages that exist today where the Métis make up the majority population. The Métis that live in these locations have done so for many generations, and the number of residents in each village typically ranges from a few hundred to a few thousand.

Métis villages are geographically larger than a hamlet, but smaller than a city or settlement area, and are common in rural areas in the provinces of Alberta, Saskatchewan and Manitoba. These villages are different from Métis settlements (which occur only in Alberta) since they are not officially considered part of the Métis land base in Canada. The Métis National Council is currently spearheading efforts to ensure the Métis population regains ownership over these villages.

Source: Métis Nation, metisnation.ca/wp-content/uploads/2018/06/Newsletter-June-20181.pdf

Métis settlement land

The Alberta Métis settlements are the only recognized Métis land base in Canada. The eight Métis settlements, comprising 1.25 million acres, are primarily in east-central and northern Alberta. Each settlement is governed by an elected five-person council that makes bylaws on matters of local governance; is responsible for their settlement's membership and land allocations; and administers and delivers programs and services.

The eight Métis settlements in Alberta are the only recognized land base for Métis within Canada. These settlements are as follows:

- Buffalo Lake Métis Settlement
- East Prairie Métis Settlement
- Elizabeth Métis Settlement
- Fishing Lake Métis Settlement
- Gift Lake Métis Settlement
- Kikino Métis Settlement
- Paddle Prairie Métis Settlement
- Peavine Métis Settlement

Source: Alberta Indigenous Relations, Metis Settlements Land Registry, mslr.gov.ab.ca/map.asp

Inuit Nunangat

There are four Inuit regions in Canada, collectively known as Inuit Nunangat. The term "Inuit Nunangat" is a Canadian Inuit term that includes land, water and ice. Inuit consider the land, water and ice of their homeland to be integral to their culture and way of life. Inuit Nunangat includes Nunavut, Inuvialuit Settlement Region (Northwest Territories), Nunavik (Northern Quebec), and Nunatsiavut (Northern Labrador).

Source: Crown-Indigenous Relations and Northern Affairs Canada, Inuit aadnc-aandc.gc.ca/eng/1100100014187/1100100014191

Inuit community

Places with concentrated Inuit populations are considered Inuit communities. There are 53 Inuit communities in Inuit Nunangat.

Source: Inuit Tapiriit Kanatami, About Canadian Inuit, itk.ca/about-canadian-inuit/

Land claim settlement area/community affiliation

These lands are areas allocated to specific communities as part of a land claims agreements and the colour of the outline indicates which communities own those lands.

Source: aadnc-aandc.gc.ca/eng/1100100014187/1100100014191

City with a significant Indigenous population

This is a city that is not designated as an Indigenous community but a significant portion of the population identifies as Indigenous.

Source: Statistics Canada, Aboriginal peoples in Canada: Key results from the 2016 Census, statcan.gc.ca/n1/daily-quotidien/171025/dq171025a-eng.htm

The Indigenous Peoples Atlas of Canada logo: a fingerprint

While rewarding, logo design at its most basic can be an arduous task; encapsulating an idea in a single symbol using lines, shapes and colour. What it really boils down to is expressing an idea or feeling to an audience and allowing them to connect to that idea through effective design alone. Targeting a specific demographic of people (through age, gender, religion, status, interests, attitude or culture) in order to make that visual connection is why planning and research is so important. Over the course of my career, I've had the pleasure of working with an incredibly diverse client base, and without a doubt, my most personally rewarding solutions have been with Indigenous projects.

Designing logos for Indigenous organizations often presents a unique challenge in situations where many First Nation, Inuit and Métis communities are represented by a single visual icon. In these circumstances, my goal is always to create a balanced image that will connect with all nations, respectfully and fairly. It's a challenge that I've come across many times in my career, but never for a project as important as the Indigenous Peoples Atlas of Canada. The guiding purpose of this multifaceted logo was to geographically highlight Indigenous culture in Canada. Here are the symbols, and their meanings to me, that make up the logo of the Indigenous Peoples Atlas of Canada.

—Shaun Vincent, graphic designer

LOGO - BREAKDOWN AND MEANING

EAGLE
PRIDE, STRENGTH

CHAR (FISH)
NOURISHMENT,
SUSTAINABILITY

WATER, STREAMS
LIFE

PRAIRIE SKY
SPIRITUALITY,
CONTEMPLATION

MÉTIS, BEAD WORK
INCLUSIVENESS,
HONOURING CULTURE

TREES
GROWTH, RENEWAL

INUKSHUK
COMMUNICATION,
LISTENING

ULU, TOOLS
CARE-GIVING,
HONOURING MOTHERS

DREAMCATCHER
SELF-REFLECTION,
AMBITIONS

MOTHER AND DAUGHTER
HONOURING MMIWG,
GRIEVING AND LOVE

WOLF
FOCUS, REVIVAL

FOUR DIRECTIONS
MEDICINE WHEEL,
TRADITION

COMPASS
DIRECTION, GUIDANCE

CLIMATE CHANGE

PRE-TEACH/PRE-ACTIVITY

As a class, define the term "climate change" and discuss the differences between weather and climate. Ensure students understand that weather is what we experience day-to-day, while climate is overarching trends in weather over time in a specific region. Discuss how the two terms (weather and climate) are often used incorrectly when discussing global trends.

Activate students' background knowledge of climate change by having them share their own stories of how they have experienced or observed the Earth's changing climate. Again, be sure to emphasize the difference between climate and weather.

LEARNING OUTCOMES:

- Students will be able to understand the effects of climate change on Indigenous and non-Indigenous people in Canada.
- Students will understand how the land is changing and be able to provide examples of climate change.
- Students will understand the impact climate change has on the plants and animals in different areas of Canada, along with how the impact on the plants and animals affects Indigenous Peoples.

Foundational knowledge and perspectives

FIRST NATIONS

"The North is changing now more than ever. It is apparent in our inconsistent weather patterns, the onslaught of uncontrollable wildfires, low water levels and unmanageable invasive species entering our ecosystems. These are only a few of the issues that most impact the Indigenous people of the North. Dene National Chief Bill Erasmus provided this humbling Indigenous truth on climate change: 'The land will take care of itself; if it is being abused it will fight back. The question is whether we as a civilization will continue.' These words carry such a sense of impending doom, yet the reality weighs heavily all around us because that is exactly what our Earth is doing, fighting back.

Traplines and hunting grounds are affected by unpredictable weather. Many plants and animals that once provided the Indigenous people of the North with nourishment are now considered unsafe or in decline because of irresponsible development. Since we can no longer survive solely on our traditional ways of life, many remote northern residents must rely on barges to supply costly processed food, but the barges are becoming less and less reliable due to increasingly low water levels. This combination of limited traditional food ways and costly processed food has significantly impacted and drastically diminished northern Indigenous culture and lifeways in a short amount of time.

> **"The land will take care of itself; if it is being abused it will fight back. The question is whether we as a civilization will continue."**

As respected Elder François Paulette says, 'Reconciliation is meaningless unless we are reconciling with Mother Earth and Indigenous people together. This is done by undoing and restoring the damage that has been done to Mother Earth. Man can't continue to delude themselves of what harm they are doing to the future of their children.' Paulette is referring to a revolutionary shift in the way people live their lives. 'The way that most people live is harming Indigenous cultures and people need to start embracing a life that is balanced with nature.' Local hunters, gatherers and Elders like Paulette are the carriers of countless years of collective knowledge passed down to them from their ancestors. Our Elders and land users can describe intricate and fundamental details concerning the past, present and future of the land and water. Yet only in recent years has this knowledge been recognized and respected. Traditional knowledge is finally being accepted as a theoretical right and protected by law, and yet this valuable information is not being taken advantage of to benefit all people and Mother Earth.

Water is our most precious resource. The rivers and the creeks are the veins and the bloodline of Mother Earth. Without water we can't survive, which is why we must protect our northern waters at all costs."

— from "Climate" by Catherine Lafferty, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"For several years now, Métis Elders and knowledge keepers have noted that the climate is changing. They specifically notice that 'northern' animals such as moose and ravens are moving to the southern Prairies, and animals from the south such as the thirteen-lined ground squirrel are moving north. It's also becoming harder to find many of the traditional foods and medicines in their usual places. The movement of animals greatly impacts harvesting strategies and changes the local ecosystem immensely. These changes are having an impact on traditional Métis harvesting strategies.

The Métis National Council has been developing a climate change action plan that outlines how the Métis can work to address climate change and mitigate (as much as humanly possible) access to resource lands, flora, and fauna. This centres on the idea of having a good life and respecting the land and its bounty."

— Métis National Council

> **"The movement of animals greatly impacts harvesting strategies and changes the local ecosystem immensely."**

Foundational knowledge and perspectives

INUIT

"The Arctic and Subarctic are two of the first areas in the world to experience the direct and local level impacts of a warming planet, and we Inuit recognize that our homelands play a central role in regulating the Earth's climate system. Our relationship with our environment has already been profoundly altered.

Inuit have been documenting and raising awareness about the local level impacts of climate change for more than a decade. Through Inuit-led research and advocacy, we have succeeded in drawing the world's attention to many of the climate-related changes our people are observing and experiencing in Inuit Nunangat. We have shown how climate change is yet another stress factor that Inuit communities are grappling with in a context of widespread social inequity, emphasizing the human dimensions of this challenge."

— from "Climate Change" in the Inuit volume of the Indigenous Peoples Atlas of Canada

> **"Our relationship with our environment has already been profoundly altered."**

Points of inquiry and activation related to the Giant Floor Map

- **Using the Ecozones card and Forest Regions card, identify land cover on the map and highlight Canada's main landforms.** Ask students which areas would be most affected by climate change, and have them create perimeters with different coloured ropes to mark off the places they believe will be affected by climate change (e.g.: green = forest, blue = water, white = sea ice). Once the map is covered in rope, have your students discuss how much of Canada is affected by climate change and why. Using the blank cards and markers, have students write or draw examples of how each part of Canada would be affected by climate change, such as higher water levels or longer growing seasons. Be sure to focus your students' attention on the effects of climate change for both people and the land and animals. At a grade-appropriate level, pay particular attention to the interconnection between humans and the land.
- **Next, ask students to use blank cards to show examples on the map of what they can do at a personal, community and national level to slow down, reverse, mitigate and adapt to climate change.**

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Play Follow the Leader** or walk around the map's perimeter, identifying water systems (i.e., lakes, oceans, rivers) as you go. Explore how water connects us all and the effects that climate change has on water systems.
- **Watch one of the documentaries** suggested in the resource section of this teachers' guide and create a KWL (what you know, what you want to know, and what you've learned) chart. Discuss how students do or do not feel personally affected by climate change. Ask students to reflect on how someone in a different location in Canada may be affected.

INTERMEDIATE 7-9

- **Have students explore** how and why people move around the land throughout their lives, and discuss how this is or is not shown on a static map such as the one they are standing on.
- **Have students use** the props in the teacher's kit (i.e., coloured ropes and pylons) to illustrate on the map how people live and move on the land. Discuss how their outlines will be affected by climate change, focusing specifically on the northern part of the country.
- **Using the Animals Affected by Climate Change cards as a starting point,** have students brainstorm examples of other animals that could be affected by climate change. Animals are greatly affected by changes to their habitats. Refer to the Ecozones card and Forest Regions card to locate on the map where the habitats of these animals may be found.

SECONDARY 10-12

- **Reach out** to local Indigenous groups/communities and ask an Elder to discuss "before and after" stories about climate change. Remember to follow proper protocol. Some resources to learn more about proper protocol are:
  - Indigenous Corporate Training Inc.'s "First Nation Elder Protocol": ictinc.ca/blog/first-nation-elder-protocol
  - Centre for Indigenous Initiatives' "Guidelines for Working with Elders": carleton.ca/indigenous/resources/guidelines-for-working-with-elders/
  - Ramona Big Head's "Elder Wisdom in the Classroom": learnalberta.ca/content/aswt/documents/elders/elder_wisdom_in_classroom.pdf

Continued...

Age appropriate application and experiential learning

- **Research Indigenous stories** that describe how the land used to look, and illustrate these stories on the Giant Floor Map. Discuss how climate change has changed the land.
- **Have students read** the following documents about how climate change has affected the Métis Nation:
  - "Métis Nation Meets Climate Challenge": metisnation.ca/index.php/news/metis-nation-meets-climate-change-challenge
  - "Métis Nation and Climate Change": metisnation.ca/wp-content/uploads/2011/05/Climate-Change-Fact-Sheet.pdf
  - Have students discuss the various policies and ideas outlined in these documents. Do these policies seem different from those of mainstream society? Why or why not? How do these policies compare to the viewpoints of climate change activists or climate change deniers? Why would it be important to have a distinct climate change policy for the Métis Nation?
- **Have students discuss** why Indigenous communities may disagree with climate change activists and resource developers (or consider why they may agree with either side).

DEMONSTRATION OF LEARNING

- **Have students create** Venn diagrams showing what they have learned about the effects of climate change. Ask students to look at both positive and negative changes.
- **Ask students to write, draw or act out** explanations of what and who in Canada has been affected by climate change, and ask students how they can get engaged with combating climate change.
- **Have students describe** how we have acquired knowledge about climate change effects — be sure to focus on multiple sources of information (e.g., traditional knowledge, research studies).
- **Have your students look into** the following organizations and research the actions they are taking to combat climate change:
  - Canadian Ice Service
  - Polar Continental Shelf Program (Arctic Logistics Hub, Resolute, Nunavut)
  - Natural Resources Canada
  - Polar Knowledge Canada

LEARNING TO ACTION

- **Ask students to look into** what they can do to mitigate, adapt to, or stop climate change.
- **In your community, have students look at** the cost of adaptations to a changing climate. As a class, determine different ways that you can get engaged in offsetting some of these costs.
- **Look into your local government's strategy** for climate change, and write letters to local representatives about how it can do more to preserve the environment.

CONNECTION TO THE LAND AND DEMOGRAPHICS

PRE-TEACH/PRE-ACTIVITY

Relationships with the land cannot be separated from human responsibility for the land. The land encompasses the wind, air, water, ice and land. These relationships are based on kinships and the responsibilities all humans have to all the animals, plants and other humans who rely on the Earth for survival. The processes involved in communicating and interacting with the land are based on reciprocity. The relationship to the land isn't one of "power over" but of "power with." This attitude of reciprocity in relationships also begets respect.

Have students review the Assembly of First Nations resource "It's Our Time" to get a better understanding of First Nations' connection to the land (education.afn.ca/toolkit/). Be sure to emphasize with your students that this is only one perspective and although there may be similarities among other Indigenous groups, there is not one homogenous view. Additionally, using the same resource, look at how the relationships to the land changed post-contact.

For another example, have students watch the Inuit Nunangat Taimannganit videos and interactive map made by Inuit Tapiriit Kanatami to learn about the Inuit connection to the land.

Students can also be introduced to the Statistics Canada website, where they can view data based on geographic location (150.statcan.gc.ca/n1/en/geo?HPA=1) or population (12.statcan.gc.ca/census-recensement/index-eng.cfm?HPA=1).

LEARNING OUTCOMES:

- Students will reflect on the differences in the world views that allow them to think in terms of private property and communal property.
- Students will reflect on why people live where they do, and how the land has determined this for thousands of years.
- Students will gain insight and respect for Indigenous Peoples' connection to the land and their inherent rights.
- Students will reflect on their own connections to the land and ways to strengthen that connection.

Foundational knowledge and perspectives

FIRST NATIONS

"The land provided the people with all that was needed to exist. It contained a memory of activities that ensured life and survival. This is embedded with the names of the many landmarks. Manahcâ pânihk is 'where the bows were harvested.' Manawânis was 'where eggs were gathered.' Astahcikowin was 'where food was cached.' Piponapiwin was 'where the winter camp was established.' Âsokanihk was a name given to areas 'where rivers were crossed.' Some names had animal or human connections — Kiseyinô Kâsâsakitisihk is the 'old man lying on his back,' while Kakwayohk is the 'porcupine hills.'

> **"The Elders would state that you must be a relative to the land."**

As it is with other peoples and cultures, their ties, knowledge and association with the land meant the difference between life and death. An appreciation and special connection to the land led to the development of a bond that would remain even after settlement on reserves. The Elders would state that you must be a relative to the land."

— from "Language" by Bruce Cutknife, in the First Nations volume of the Indigenous Peoples Atlas of Canada

"My dad still looks fondly back on the carefree days of his youth and often reflects on his life. Back then, he recalls, every family had their own home. Once a person was married they would live in their own dwelling — mostly the Mihtukan, but also teepees or tents while on the move. But that all changed once the people moved off the land onto reserves. This had the effect of splitting the families and, in turn, splitting the Cree Nation. From then on, everything was done according to Waamishtikushiiu — 'the white man.' After a while, our society became more materialistic. There was a shift from survival to gaining material things.

Before the relocation, people lived a more traditional way of life. Afterwards, people enjoyed modern amenities, like plumbing and electricity, and a hospital in town. But it also made people more dependent on these things. Before, people would spend up to six months out on the land, from the fall to the spring, hunting and trapping. Now, most people take just two weeks off for the 'goose break' every year. While there are other programs to teach children about our culture and language, it often seems like the solutions are just temporary bandages on a deeper problem.

My dad always said they survived so well before because they had my grandfather, David Pashagumskum. He used to tell them, 'Take care of this land, and this land will take care of you.' It really is important that we listen to the teachings of our Elders, or we risk losing everything we have and are."

— from "Connection to the Land" by Jamie Pashagumskum, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"The Métis are one of Canada's fastest growing demographic groups. According to Canada's 2011 census, 451,795 people identified as being Métis. The Métis National Council represents the almost 400,000 self-identified Métis living in Ontario and the four western provinces. According to 2011 census data, about 85 per cent of self-identified Métis in Canada live in these five provinces. Alberta had the largest Métis population with 96,865 residents, followed by Ontario with 86,015, then Manitoba with 78,830, British Columbia with 69,475, and Saskatchewan with 52,450. It should be stated that there is not yet a proper Métis National Council enumeration of the citizens of the Métis Nation. Once that enumeration takes place, the numbers of Métis citizens will likely differ from the census numbers. The Métis primarily live in urban areas, including large cities, metropolitan areas, and smaller urban centres. Winnipeg has the largest Métis population in Canada, with 46,325 residents. Edmonton has the second highest Métis population, with 31,780 residents. Other centres with large Métis populations include: Vancouver (18,485), Calgary (17,040), Saskatoon (11,520), Toronto (9,980), Regina (8,225), Prince Albert, Sask. (7,900) and Ottawa-Gatineau (6,860). According to the 2006 census, Métis living in urban areas are twice as likely to live in smaller centres (populations of less than 100,000) than non-Indigenous people in urban areas. Approximately 41 per cent of urban Métis live in these smaller urban centres. Many Métis also live in rural areas, largely in or near Canada's boreal forest in communities such as the Alberta Métis Settlements (approximately 5,000 residents) and in numerous other communities such as Île-à-la-Crosse, Sask., Duck Bay, Man., and Fort McKay, Alta."

— from "Communities" in the Métis volume of the Indigenous Peoples Atlas of Canada

"A little known but important cultural concept relating to the traditional Métis worldview is wahkohtowin. In Cree, wahkohtowin means the act of being related to one another. It can also mean 'relationship' or 'relative.' To the Cree and the Métis, it means how family, community, societal interactions, the natural world, and the economy are all connected in a series of interlinked mutual relationships. Wahkohtowin is the basis of Cree natural law and is reflected in the teachings of Elders.

> **"Wahkootowin focuses on relationships within and between families, communities, the natural world, and all living things."**

Wahkohtowin focuses on relationships within and between families, communities, the natural world, and all living things. Relationships mean mutual and reciprocal obligations to all things and all people. These relationships are tied into the natural environment and to the Creator, who is responsible for creation. For these relationships to be in harmony, individuals have to act responsibly and respectfully to others. All social interactions have to be guided by a sense of mutual reciprocity, respect and openness to others. This means that all social interactions must be appropriate and reflect the spirit of wahkohtowin."

— Métis National Council

Foundational knowledge and perspectives

INUIT

"About 30 per cent of Inuit in Canada now live outside Inuit Nunangat. The trend toward urbanization among Inuit is growing, yet Canadian cities are not fully prepared to facilitate this transition from northern hamlets and communities to large southern urban areas. Many cities in Southern Canada have organizations established with First Nations in mind; however, the needs and realities of Inuit are unique among Indigenous populations.

In Ontario alone, the Inuit population has grown from less than 100 in 1987 to an estimated 3,800 in 2017. The vast majority live in the National Capital area, making it the largest Inuit community in Southern Canada. According to Statistics Canada, the Ottawa-Gatineau area had an estimated 1,280 Inuit in 2016. But agencies that provide services to the community estimate the Inuit population in the capital is at least 3,700 and possibly as large as 6,000. Establishing improved data on Inuit outside of Inuit Nunangat is a priority; it is expected that the number of Inuit is much higher across Southern Canada than current data supports."

— from "Urban Inuit" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"As in the past, today Inuvialuit draw strength from their cultural traditions and from their ties to the Land. Although many Inuvialuit work in the communities, the pull of the Land is always strong. 'I'm going to the bush' and 'I'm going out on the Land' are commonly heard phrases. Bush, fish and whaling camps are scattered across Victoria Island, Banks Island and the Beaufort Delta region. Some of these are close to the communities to provide a quick weekend getaway by snowmobile, boat or ATV. Others are located farther away and are used for extended visits."

— from "Inuvialuit Settlement Region" in the Inuit volume of the Indigenous Peoples Atlas of Canada

> **"Inuvialuit today, as in the past, draw strength from their cultural traditions and from their ties to the land."**

CONNECTION TO THE LAND AND DEMOGRAPHICS

Points of inquiry and activation related to the Giant Floor Map

- **Begin by asking your students what makes somewhere a place.** Have students stand on a "place" on the map and explain why they picked this location. Discuss that even when a space is not populated by people, it is still considered to be important. For example, a place may be named because it can be important as a space to gather medicinal plants, forage for food, hunt, or meet and connect with other people, or as a space for reflection or vision. All of these examples qualify a space as a place. Using pylons, discuss how students see these concepts reflected on the Giant Floor Map.
- **Have students look at the 2016 Census Data card to gain insight into the demographics of Canada, specifically Indigenous Peoples in Canada.** Use the Giant Floor Map to map out the data and discuss why it is not complete or accurate for all populations. Discuss rates of census return, the history and current context around identifying as an Indigenous person, and other topics that may make the data less accurate.
- **Using the Métis Homeland Map card included in the teacher's kit, have students use ropes to outline it on the Giant Floor Map.** Discuss what they have mapped and how the dispersal of the Métis and the lack of a land base affect the distribution of Métis across Canada.
- **Have students map their own connection to the land using the blank cards in the teacher's kit.** Discuss whether this was easy or hard for them, and what that means with respect to their personal connection to the land. Identify places on the Giant Floor Map (using the associated Specific Places cards) that show long-standing Indigenous connections to the land, such as at Agawa Pictograph Site, Head-Smashed-In Buffalo Jump, Writing-on-Stone Provincial Park, Cypress Hills, and The Forks. Have students research additional places that show an Indigenous connection to the land.
- **Relate the concept of having a connection to the land to students' local knowledge.** Discuss how they would feel if one day they were forced to live in another part of the country and were given no explanation or assistance. What would they do without the use of technology? Would they know where to live, get food, get medical help, etc.? Have students research the relocation of Indigenous communities and find examples of where people were relocated to on the Giant Floor Map.

CONNECTION TO THE LAND AND DEMOGRAPHICS

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Explore the idea of personal connection to the land** with your students, asking them to draw or write examples of how they feel in connection to the land.
- **Take students for a walk** around your schoolyard or community, and have them do the same task, showing their connection to the land. Did they notice anything different after their walk?
- **Discuss with your class** what they know about their community — where are things located? Discuss how they would feel if the same services they have now (e.g., school, doctor, dentist) were not available in their community. What effect would a lack of access to these services have on their lives? How can they relate this to Indigenous communities historically and now?

INTERMEDIATE 7-9

- **Have students reflect** on their personal connection to the land. Have them consider if they grow or harvest any of their own food, if they spend time on the land, etc. Why do they or don't they do these things? When and how are these connections incorporated into their lives?
- **Have students discuss** how food connects us all to the land. Is your community able to grow and harvest food? Look at examples locally and globally, discussing how this may have changed over time.
- **Look deeper** at the 2016 Census Data card, paying particular attention to the data collected on the Métis. Discuss why the Métis data is incomplete and therefore inaccurate (and reasons why they may not participate in census gathering). How will this affect their access to services?
- **Consider how** people's connections to the land can shape the way that they see the same situation. Discuss the extraction of natural resources, development of infrastructure, and pollution. How might people see these issues differently based on their personal connection to the land?

SECONDARY 10-12

- **Discuss the forced relocation of Indigenous Peoples** and how this process affected their connection to the land. Use this excerpt from the 1996 Report of the Royal Commission on Aboriginal People to learn more about forced relocations: caid.ca/RRCAP1.11.pdf
  - Page 399: Discuss the difference between "need" and "want." What options might have allowed Indigenous Peoples to remain on their ancestral lands?

Continued...

CONNECTION TO THE LAND AND DEMOGRAPHICS

Age appropriate application and experiential learning

- Page 446: Explore examples of how wildlife harvesting diminished after relocation.
- Métis examples: Page 450, or see "Métis Land Rights and Self-Government" by Leah Dorion, with Darren R. Préfontaine at metismuseum.ca/resource.php/00725
- First Nations examples: Pages 413, 400, 446
- Inuit examples: Pages 440, 405, 423

- **Make it personal:** Ask students about their connection to the land in their community and to land in general. How does your relationship with land affect your engagement with development, with decision-making and with voting and other acts of citizenship?

CONNECTION TO THE LAND AND DEMOGRAPHICS

DEMONSTRATION OF LEARNING

- **Have students illustrate** the importance of having a sense of place, and how this highlights one's connection to the land.
    - **Ask students to share examples** of successful partnerships between Indigenous communities/groups and other organizations, such as the federal government, that highlight the importance of the Indigenous connection to the land. Consider the recovery strategy for the boreal woodland caribou as an example.
- **Have students create** a web-of-life diagram showing the interconnections among various species on Earth.
- **Conduct a descriptive analysis** of demographic characteristics for a selected region and compare it to Canada as a whole.

LEARNING TO ACTION

- **Connect with local Indigenous groups** and arrange for a nature walk with the entire class.
- **Create a school club** focusing on getting students outside and interacting with nature.

INDIGENOUS GOVERNANCE

PRE-TEACH/PRE-ACTIVITY

Ensure that students understand the concept of governance by reviewing the different levels of government and authority in their own lives, looking at school structures (e.g., teachers, support workers, department heads, principals, directors of education), home structures (e.g., siblings, parents, guardians, grandparents, relatives) and Canada (e.g., elected officials, cabinet, members of Parliament, prime minister, judges, justices). Next, ask students to research how Indigenous groups (First Nations, Inuit and Métis) are currently governed. Access documents and websites for the Assembly of First Nations, Métis Nation (Métis National Council) and Inuit Tapiriit Kanatami to help with this research. Additional resources can be found at the end of this teachers' guide. Compare and contrast traditional and current models of governance.

LEARNING OUTCOMES:

- Students will learn about how Indigenous groups are governed.
- Students will learn about different models of governance.
- Students will compare and contrast current and traditional models of governance.

Foundational knowledge and perspectives

FIRST NATIONS

"The original clan system was spiritually endowed as a Great Law. It became an effective system of social order and structure of government. Its spiritual importance was to serve as a foundation for the social, political and good governance of the people. For this reason, it continued to function for the whole of the people and wholly for their needs and pursuits. Through changing times, the clan system remained strong and was a key to the strength of the people, their collective identity and their unity, while at the same time maintaining the dignity, integrity and personal identity of the individual.

In one teaching, my friend Mark Phillips speaks of three consultation circles in the community. These circles were in addition to clan responsibilities and provided a forum to speak to specific matters. Those circles were the Women's and Children's Circles, the Elders' Circle and the Men's Circle. Each of the consultation circles had specific duties and considerations to bear in mind. The Women's and Children's Circles had a duty to consider matters in light of the future. In addition, the Women's Circle had to agree before any war was considered, as it was their sons, brothers and husbands who might be lost. The Elders who were — and are — the repository of our history consider matters in light of past events. The Men's Circle was to consider the issues in light of current events and needs.

> **"Hope is crucial to our survival — and what better way to help give people hope than to make it clear that there is a role for everyone in the community."**

In addition to the time frames that guided the consultation circles, other considerations such as political, social, economic and health needs guided consultations. Those consultations were conducted in a prayerful and respectful manner with the knowledge that true consultation was the key to understanding.

Being a Chief was seen as temporary, and there were few lifetime Chiefs because they were the poorest in the community. They were poor because their duties included taking care of the sick, old and orphans, and thinking of others before themselves. Chiefs were taught that they should be advisors to the people and that spiritual consensus is the highest form of politics.

Most Indigenous leaders today are confronted with a multitude of issues they must manage cooperatively if they are to make the transition to an adaptive leader, or a leader acting in a manner consistent with traditional teachings. The system today's leaders are working within (usually one imposed by the federal government) is not the system or society that the traditional leadership role was originally developed for. The impacts of the Indian Act (first passed in 1876) and the actions of the federal government have ingrained in many of our people the notion that someone else will make decisions for us. The devastating effects of residential schools wherein individual initiative and expression of our culture was punishable in a brutal manner compounds this. This brutal enforcement of conformity to a non-Indigenous worldview, combined with an enforcement regime that pitted individuals against one another, has created a shameful legacy.

Perhaps now more than ever, traditional Indigenous leadership and governance is necessary. It is critical that people feel part of the decision-making process and that their voice is important. Hope is crucial to our survival — and what better way to help give people hope than to make it clear that there is a role for everyone in the community. The need to help create change must be done in light of the culture and values of the community."

— from "Governance" by Bob Watts, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"Founded in 1983, the Métis National Council — made up of provincial Governing Members in British Columbia, Alberta, Saskatchewan, Manitoba and Ontario — is the Métis' national governing body. Soon to be based in Winnipeg, the primary role of the MNC is to build a common sense of Métis identity among its constituents, to pursue the Métis' inherent Indigenous rights through the court, and to establish and maintain a nation-to-nation relationship with Canada. In court cases such as Powley (2003), the Manitoba Metis Federation (2013) and Daniels (2013, 2016), the MNC has been an intervener and has advanced a coherent Métis rights agenda.

The original Métis provincial governing members came from the three Prairie provinces, but by the 1990s, British Columbia and Ontario were added to the fold. The MNC's constituent members are the Métis Nation British Columbia, Métis Nation of Alberta, Métis Nation — Saskatchewan, Manitoba Metis Federation and Métis Nation of Ontario. Together, the MNC and the provincial Métis councils represent more than an estimated 400,000 Métis living in the Métis Nation Homeland.

> **"[...] the primary role of the MNC is to build a common sense of Métis identity among its constituents, to pursue the Métis' inherent Indigenous rights through the court, and to establish and maintain a nation-to-nation relationship with Canada."**

Each of the five Governing Members provides Métis citizens in the five provinces with a measure of self-government, as well as cultural programming and educational, social, employment and skills training. As an example, the Métis Nation–Saskatchewan governing structure consists of regions, areas and locals. Locals are the most direct form of Métis government and include Métis citizens from the same community in their membership. Each provincial governing body consists of elected regional directors who, along with the president, vice-president, secretary and treasurer, form the provincial Métis council. Each of these elected officials holds one or several portfolios, such as education, housing or harvesting/hunting rights within the various provincial Métis councils. The governing councils serve as an executive branch of government and are most directly involved in the day-to-day governing.

Since 2004, the Métis Governing Members have moved towards a central registration of Métis citizens for the purposes of asserting the Métis' Indigenous rights via Section 35 of the Constitution Act, 1982.

To vote in a Governing Member election, a person must be registered as a Métis citizen and have a citizenship card. Elections are held and monitored by various Métis electoral commissions. Citizens with a Métis card within each province can vote for their choice of president, vice-president, secretary, treasurer and regional director.

The various Métis Governing Members control their citizen registries. To become registered, applicants must show where they have Métis ancestry in a genealogy, must self-identify as Métis and must be recognized as Métis by the Métis Nation. This is based on the MNC's definition (2002) of Métis: " 'Métis' means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry, and who is accepted by the Métis Nation."

— from "Modern Political Life" in the Métis volume of the Indigenous Peoples Atlas of Canada

Continued...

Foundational knowledge and perspectives

MÉTIS

"The eight Alberta Métis Settlements are the only government-recognized Métis land base in Canada. Comprising 512,121 hectares, the settlements are located in east-central and northern Alberta. These settlements emerged from the activism of Métis political leaders in the 1920s and '30s who were concerned about the social plight of landless Métis who struggled to feed their families. An earlier federally operated Métis settlement in Alberta — St. Paul des Métis — had been dissolved in 1909 for public homesteading after only 10 years of operation.

In 1932, the Métis Association of Alberta was formed from an earlier Métis political lobby. The new association lobbied the Alberta government to investigate the miserable living condition of the province's Métis. Their efforts convinced the government to act. In 1938, the Alberta government passed the Métis Population Betterment Act, which, based on the recommendations of the Ewing Commission, established a land base for the province's Métis. The new settlements, or "colonies" as they were then known, were: Buffalo Lake (Caslan), Cold Lake, East Prairie, Elizabeth, Fishing Lake (Packechawanis), Gift Lake (Ma-cha-cho-wi-se), Kikino (Goodfish Lake), Marlboro, Paddle Prairie (or Keg River), Big Prairie (now Peavine), Touchwood and Wolf Lake. The original governance structure was paternalistic; government and church officials had the largest say in governing, although the Métis had limited self-governing authority relating to hunting, fishing, and trapping. Four of the original settlements — Cold Lake, Marlboro, Touchwood, and Wolf Lake — were later dissolved.

Frustrated at the lack of self-government in these settlements, a group of activists formed the Alberta Federation of Métis Settlements in 1975. After years of negotiations and the threat of legal action, their lobbying efforts were successfully realized in 1990 when the Alberta government passed the Métis Settlements Act, the Métis Settlements Accord Implementation Act, the Métis Settlements Land Protection Act and the Constitution of Alberta Amendment Act. With this legislation, the Métis on the settlements were granted control of 512,121 hectares of land.

In 2016, the Alberta Métis Settlements contained 5,054 residents. The eight current settlements are Buffalo Lake, East Prairie, Elizabeth, Fishing Lake, Gift Lake, Kikino, Paddle Prairie and Peavine. These settlements are self-governing and administered by the Métis Settlements General Council. Each settlement has a council, and the eight councils meet and hold an annual general council assembly. A board of directors oversees the MSGC and includes the eight settlement chairpersons and all four MSGC executive members, who are non-voting members. In consultation with the Alberta Minister of Indigenous Relations, the MSGC makes policies that are binding on the settlements."

— from "Métis Settlements and Farms" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"The Labrador Inuit path to self-governance has involved the hard work and dedication of many people over a span of decades. Today, it remains one of the proudest and most important moments in our long history.

The Labrador Inuit Association was formed in 1973 to promote Inuit culture; improve the health and well-being of our people; protect their constitutional, democratic and human rights; and advance Labrador Inuit claims with Canada and the Newfoundland and Labrador government. In 1977, the LIA began the long journey towards self-government by filing a land claim with the provincial and federal governments seeking rights to the 'land and sea ice in Northern Labrador.' For the next three decades, their negotiators pursued the dream of self-government for Labrador Inuit through the settlement of their land claim. This dream was realized on Dec. 6, 2004, when the provincial government passed the Labrador Inuit Land Claims Agreement Act, which paved the way for the establishment of the Nunatsiavut government on Dec. 1, 2005.

> **"The Labrador Inuit path to self-governance has involved the hard work and dedication of many people over a span of decades. Today, it remains one of the proudest and most important moments in our long history."**

The Labrador Inuit Land Claims Agreement set a precedent by including self-government provisions within the claim. This is the first Inuit region in Canada to achieve self-government, a proud accomplishment for all Labrador Inuit. As a self-governing Inuit regional government, Nunatsiavut continues to set new standards for the way in which Labrador Inuit interact with the provincial government and other entities.

Although Nunatsiavut remains part of Newfoundland and Labrador, the Nunatsiavut government has authority over many central governance areas, including health, education, culture and language, justice and community matters. At the heart of governance is the power to make laws. In Nunatsiavut, the Labrador Inuit Constitution is the fundamental law of Labrador Inuit. All other laws made by the Nunatsiavut government are driven by a set of fundamental principles that arise from the Labrador Inuit Constitution.

Nunatsiavut is a consensus form of parliamentary democracy designed to ensure a separation of power between the political and operational levels of government. At the political level, the democratically elected representatives of the Nunatsiavut assembly make laws and provide broad policy direction for the government."

— from "Nunatsiavut" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"The Inuvialuit Settlement Region is the most western of the four Inuit homelands in Canada that make up Inuit Nunangat. The Inuvialuit Regional Corporation, which was established in 1984 to manage the settlement outlined in the Inuvialuit Final Agreement, represents the collective Inuvialuit interests in dealings with governments and the world at large. Its goal is to continually improve the economic, social and cultural well-being of the Inuvialuit through implementation of the IFA and by all other available means. Inuvialuit beneficiaries directly control the IRC and its subsidiaries by electing directors from each of the region's six communities.

In the IFA, Inuvialuit agreed to give up their exclusive use of their ancestral lands in exchange for certain other guaranteed rights from the federal government. These rights came in three forms: land, wildlife management and money."

Continued...

Foundational knowledge and perspectives

INUIT

— from "Inuvialuit Settlement Region" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"Located along Hudson Bay and on the Ungava Peninsula, Nunavik is one of four Inuit homelands in Canada that make up Inuit Nunangat. The political, cultural and economic administrations of Nunavik are managed by the Makivik Corporation. The corporation is guided by elected officials, including a president, executive council and board of directors.

Between the dualistic nations of Canada and Quebec, Inuit in Nunavik have established their own distinct place and identity. Makivik, which in Inuktitut means "To Rise Up," is a fitting name for an organization mandated to protect the rights, interests and financial compensation provided by the 1975 James Bay and Northern Quebec Agreement (the first comprehensive Inuit land claim in Canada) and the more recent offshore Nunavik Inuit Land Claims Agreement that came into effect in 2007."

"The Makivik Corporation's distinct mandate ranges from owning and operating large profitable business enterprises and generating jobs for Inuit, to social economic development, improving housing conditions and protecting the Inuit language, culture and natural environment. In 1975 when the first agreement was signed, it took the position that 'settling Inuit land claims' must be viewed in the context of a 'new beginning' in terms of developing and implementing a new relationship and way of doing business with both the federal government and Quebec government."

— from "Nunavik" in the the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Locate your hometown on the Giant Floor Map and place a pylon there.** Have students examine the land and symbols near your hometown and identify any national, provincial and community governing entities within 100 kilometres of your hometown, using the different symbols on the legend. Place red sticky notes on the national locations, blue sticky notes on the provincial locations, and yellow sticky notes on the community locations.
- **Discuss where the federal, provincial or territorial, and community governing entities are located in your province or territory and in Canada.** Mark them on the map using pylons from the teachers' kit. Discuss patterns that students observe, focusing on where it appears Indigenous Peoples are well represented and where Indigenous Peoples are not represented or underrepresented. Ask students what they observed when they were trying to find these map elements.
- **Bring students to the northern part of the map, to the region known as Inuit Nunangat, and explain that 50 per cent of Canada's coastlines and 35 per cent of Canada's land mass are in Inuit territory.** Discuss how this part of Canada is managed by asking the following questions: Have there been negotiations for self-governance or is it a co-management system? Is there another model? Which regional Inuit organization is responsible for managing which territories?
- **Using the Governance Examples card and the Co-management Model card as a starting point, have students discuss the different types of governance styles and models that are in place today.**

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Introduce governance** to your students by asking: Who makes the rules in your home? Who has to follow them? Who has input on decisions that are made? Repeat this exercise for your school and the classroom.
- **Ask students to identify** who is in charge of your community. Why do they get to do this and how are they selected?
- **Discuss leadership qualities:** Who would you like to be in charge of a class trip? Why? Make a list or a chart of these qualities and have students reflect on which ones they embody.
- **Ask students** what process or processes are used to determine leaders in Indigenous groups.
- **Read *Hiawatha and the Peacemaker*** by Robbie Robertson and David Shannon. This book shares the story of the creation of the Haudenosaunee (Iroquois) Confederacy. This system is thought to have contributed to the foundation of the United States of America, as detailed in the 1988 book *Indian Roots of American Democracy* by José Barreiro.

INTERMEDIATE 7-9

- **Introduce the concept** of sovereign nations to your students by looking at Europe and comparing the countries to First Nations in Canada. Each country is significantly smaller than Canada but is independent. Together they make up all of Europe. With this analogy, it is not hard to imagine how each First Nation in Canada sees its own people and territory as a sovereign entity. First Nations see themselves as nations for reasons other than just land mass. Ask students what First Nations have in common with other nations? What is needed to be defined as a "nation"?
- **Discuss the qualities** of a leader, then as a class create a list of strong leadership qualities. Have students offer examples of people they consider good and bad leaders.
- **Discuss how** decisions are made in students' lives. Are they made the same way in all aspects of their lives? What are the differences? What are the benefits and drawbacks of each process? Ask students to relate this to the decision-making process of Canada, past and present.
- **Dig deeper** into decision-making processes by looking at the pros and cons of coming to a consensus and voting. Ask students to research when Indigenous people in Canada were given the right to vote. Have students make a chart that shows when, where and for whom this process might not work, focusing on the following idea: "If you cannot vote, can you really be part of governance?"
- **Have students look at gender** roles and gender balance in relation to decision-making processes and governance.
- **Explore what the terms "matriarchal" and "consensus" mean** in Indigenous governance, and where this is seen today. Have students reflect on how these governance models could be extrapolated to be used in their own lives.

Continued...

Age appropriate application and experiential learning

SECONDARY 10-12

- **Identify Indigenous leaders** and write biographies of past and present leaders.
- **Give students a co-management model** to explore (e.g., the Archipelago Management Board for the Gwaii Haanas National Park Reserve, National Marine Conservation Area Reserve, and Haida Heritage Site) and have them discuss the benefits and drawbacks of this model (see the Co-management Model card in the teachers' kit).
- **Discuss which forms of governance,** both past and present, are used by different Indigenous Peoples (e.g., representative, hereditary, elected, appointed). How are things coordinated from a local to national level? How long are terms of office? How do elections happen? What is the structure of the governance system (e.g., grand chief, president, prime minister, board of governors, legislature, council)?
- **Ask your students if**, based on the research they have completed, there would be a different structure from what currently exists at the provincial and national levels that would better support and reflect Indigenous Peoples governance. For example, individual First Nations may choose to self-govern, as might tribal councils. Métis groups might see themselves organizing by territory or proximity rather than the current politically determined boundaries.
- **Have your students research** how Métis settlements are governed and how this differs from other Indigenous groups.
- **Give your students** a copy of the Canada-Métis Nation Accord, signed in 2017, and discuss how this agreement will affect future Métis governance.

DEMONSTRATION OF LEARNING

- **As a class, reach out to local Indigenous organizations and/or communities** to interview them about their governance structure, past and present. Have students create organizational charts to show different governance structures.

LEARNING TO ACTION

- **Have students write letters** to an elected official explaining what they would change so that Canada's government better reflects Indigenous governance models for your local organization and/or community.
- **Have students reflect** on the structure of the student council at your school. Ask them to think about what they can do to ensure that all students are represented equally. Are there Indigenous governance models that might work better than the current structure? If possible, encourage students to implement changes in the student council to reflect what they have learned.

HOUSING

PRE-TEACH/PRE-ACTIVITY

Begin by having students describe needs and wants connected to their everyday lifestyle. Ask students to pay specific attention to their housing situation, and discuss the different types of housing that exist in their community and across Canada. Next, ask students to discuss how houses have changed over time and how Canada's climate can influence housing structures. Discuss that housing structures have changed significantly over the years: Indigenous Peoples created different structures using building methods based on the natural resources in their area. For instance, Inuit developed igloos, while Plains First Nations developed teepees, and Plains Métis built temporary hivernants or "wintering" shacks in wooded areas. With older students, begin the discussion about the current housing crisis for Indigenous Peoples.

LEARNING OUTCOMES:

- Students will learn about traditional and modern housing.
- Students will be able to identify Canada's main landform regions, their key characteristics and Indigenous communities located within them.
- Students will be able to understand that there is a housing crisis for Indigenous Peoples in Canada and provide examples.
- Students will explore current housing issues for Indigenous Peoples and how these came to be so prevalent.

Foundational knowledge and perspectives

FIRST NATIONS

"In my dad's times, the traditional gathering place in the summer for our people was Fort George, an island located at the mouth of the Chisasibi River where it opens into James Bay. Every spring, Cree families would make their way back to this place for the summer. Each family would arrive in their own canoe and set up their teepee on their favourite summer spot. Spots were arranged by families, and groups of teepees would be set up beside each other to form a circle.

This is how all the family groups would set up their camps, with a communal area in the middle where the kids would play. Most families had teepees, but the ones that could afford it lived in prospector tents. These were usually the families that had had a good trapping season and did well trading furs.

The island was a place of gathering where our people could reconnect with family and friends. Fort George was also a place to celebrate events together, like weddings and walking out ceremonies for young children touching the Earth for the first time.

Once summer was over, families would pack up camp and head back out on the land to their respective hunting grounds to set up their fall and winter camps. Our family's hunting grounds were upriver in the area known as Caniapiscau. The traditional winter dwelling was the Mihtukan or 'wooden lodge.' The Mihtukan is similar to a wigwam, like a teepee made of wood instead of canvas and insulated with sod. These shelters could be constructed to fit any size family and could lodge up to three families if necessary. Unlike the permanent housing of today, Cree traditional homes were adaptable and easily raised and taken down.

Today, like many other First Nations communities in Canada, the Eastern James Bay Cree live in modern houses, constructed on behalf of the local government and partially funded by the on-reserve non-profit housing program, part of the Canada Mortgage and Housing Corporation. For the most part, these houses are rental units mortgaged by the Band. However, due to low employment and high costs of living, rent collection on-reserve is difficult. This lack of revenue for the local government means less money for maintenance. When this is coupled with the overcrowded living conditions due to a shortage of housing, the buildings become dilapidated quickly. Overcrowding can also lead to health issues, like mould, and problems for the children at school. They often have trouble getting enough sleep in an overcrowded home, and this affects their ability to learn. This current housing situation is a far path from the traditional lifestyle of the Cree.

My dad still looks fondly back on the carefree days of his youth and often reflects on his life. Back then, he recalls, every family had their own home. Once a person was married they would live in their own dwelling — mostly the Mihtukan, but also teepees or tents while on the move. But that all changed once the people moved off the land onto reserves. This had the effect of splitting the families and, in turn, splitting the Cree Nation. From then on, everything was done according to Waamishtikushiiu — 'the white man.' After a while, our society became more materialistic. There was a shift from survival to gaining material things.

> **"This current housing situation is a far path from the traditional lifestyle of the Cree."**

Before the relocation, people lived a more traditional way of life. Afterwards, people enjoyed modern amenities, like plumbing and electricity, and a hospital in town. But it also made people more dependent on these things. Before, people would spend up to six months out on the land, from the fall to the spring, hunting and trapping. Now, most people take just two weeks off for the 'goose break' every year. While there are other programs to teach children about our culture and language, it often seems like the solutions are just temporary bandages on a deeper problem."

— from "Connection to the Land" by Jamie Pashagumskum, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"Prior to sawmills being established at Red River in 1870, the Métis made their homes from squared logs. Early cabins were made from round logs notched at the corners and laid horizontally (pièce sur pièce). They then started squaring and cutting the ends of the corner logs to form a dovetail joint. Eventually the whole log was squared. The dovetail notching gave rigidity to buildings. This provided enough strength to allow for two story house construction. Early cabins had earthen or thatched roofs. Later, shingles replaced this form.

Eventually, in St. Boniface, the method known as poteaux sur sole (posts in the sill) became common for house construction. This consisted of horizontal squared logs slid into grooves between squared uprights, which were planted by means of mortises into heavy squared logs forming a frame or a sill for a foundation. The spaces between the logs were filled with stone, clay or straw.

The types of wood used in constructing a Métis log house depended upon what was readily available. White poplar and tamarack were two of the commonly used woods. White poplar has a low density with many air pockets, providing better insulation. Tamarack was considered superior to poplar because of its straightness, which reduced the amount of chinking that had to be done. The real advantage of straight logs, however, is that they provide greater wall strength, which depends on the fit and security of the logs. A primary advantage of tamarack pine for log walls is its resistance to rot. This was particularly important for foundation logs if they were directly in contact with the ground. Most houses had the rows of logs pegged together near the wall centre to increase strength and stability. Similarly, door and window frames were pegged in placed due to the shortage and expense of nails.

The outside walls of Métis homes were covered with mud and straw plaster and often white-washed. Many of the early homes were one story one or two room structures. A lean-to addition was frequently attached to the rear or side of the house and this served as a kitchen.

Louis Goulet, born along the Red River in 1859, gives this description of the family home at St. Norbert:

> *Our house, like all the others at that time in St. Norbert, was built from logs well squared-off with a large axe and held superimposed by tenon and mortise joints and what we called in those days a 'dovetail'. It was one and a half stories high, two times longer than wide and covered with earth and straw. The chimney was made from long poles which we called 'wood-shoots' ranging from 10 to 12 feet high. These poles were straight and planted side by side, and were covered, from the inside and outside, with thick clay mortar. It was used to heat and light the room. The windows were squares of dried rawhides which tried hard to let the sun rays and moon rays penetrate into the room.*
>
> *The woodwork: the frames, the chassis, the doors, the floors, and furniture were home-made and fashioned with a 'crooked' knife. Ordinarily only the parents slept together in one bed; the children slept each night rolled up in buffalo hide robes laid on the bare ground or on the floor if there was one.*

"Ordinarily only the parents slept together in one bed; the children slept each night rolled up in buffalo hide robes laid on the bare ground or on the floor if there was one."

Métis family homes also reflected the intergenerational living arrangements of families. Anne Carrière Acco provides the following description:

> *The older Métis houses were built in clusters. The sleeping quarters "en haut" or "e-spimik" were built into a*

Continued...

Foundational knowledge and perspectives

MÉTIS

huge loft area. Mom and Dad had a bedroom downstairs. One of the Grandpa's had a suite right next to the kitchen but across from the main block. A trunk with all his important possessions, and always his own grub box, were arranged nearby. He had his own stove with a kettle always ready for tea, a small but serviceable table big enough for two people and an extra bed for the grandchild who slept there. Attached to our square house there was a cooking area that served as a porch in the dead of winter, and inside was a large all-purpose room where visitors were received.

Further west, in Montana, Métis housing reflected the materials available in that location. Vern Dusenberry gives a good description of how the Métis lived:

In the settlements, they lived in one-storey houses, often gaudily painted. While on the plains hunting, they used tents. Frequently, however, their hunts took them far to the west, particularly along the Milk River in Alberta."

1- Source: Barkwell, L.J., L.M. Dorion and A. Hourie. Métis Legacy, Volume Two: Michif Culture, Heritage and Folkways. Saskatoon, Gabriel Dumont Institute, Winnipeg: Pemmican Publications, 2007: 65-69.

2- Excerpts from Louis Goulet, in Guillaume Charette, Vanishing Spaces: Memories of a Prairie Métis. Winnipeg: Editions Bois-Brûlés, 1976: 3-4.

Foundational knowledge and perspectives

INUIT

"The housing needs in Inuit communities are the highest amongst all populations in Canada, with 40 per cent of Inuit living in overcrowded housing compared with six per cent of Canadians as a whole. In 2011, the 'core' housing need — meaning the number of people needing access to suitable housing — was 33.6 per cent for Inuit, compared with 12.5 per cent Canada-wide.

Throughout Inuit Nunangat, a deep and costly housing crisis has persisted for decades. It began in the second half of the 20th century when more Inuit began to live in permanent settlements. In some cases, Inuit were forced to relocate to other settlements by federal, provincial and territorial governments because their communities were seen as too small or too remote to provide services. Commitments were made to provide housing to Inuit settling in these communities, but the housing provided was extremely inadequate. Many spent their first few years living in the communities in tents because no housing was available when they were relocated. Communities were instantly overcrowded, and households were ill-equipped by all standards, let alone those living in Arctic and Subarctic conditions.

> **"Having access to appropriate and affordable housing is critical for improving education and learning along with health and well-being."**

Inuit communities lack the numerous and diverse housing options available in southern Canada. The housing continuum for most Inuit communities is generally restricted to public housing units for the majority of Inuit, government staff housing subsidized by employers and very expensive single-family dwellings that are limited to the few communities large enough to have private housing markets.

Because housing affects every aspect of life, including work, health, education and family, it is crucial that quality housing be made available to everyone. Inuit experience enormous stress from the negative effects of overcrowded and inadequate housing. The Inuit population is the youngest population in the country, with a median age of 23. Throughout Inuit Nunangat, the chronic lack of housing stifles youth social mobility, with overcrowding linked to increased health problems for youth, who often find it difficult to get enough sleep or find a quiet place to study and do their homework. Having access to appropriate and affordable housing is critical for improving education and learning along with health and well-being.

Today, Inuit are involved in the direct management of housing in their communities. In addition to managing housing directly, each Inuit land claims organization has well-established and reliable construction divisions and economic development organizations that were created to ensure the maximum level of benefits remain in Inuit communities.

The solutions for improving housing outcomes will not look the same for all regions. Each Inuit region is unique in terms of housing delivery, roles and responsibilities (the nature of partnerships within each jurisdiction for the delivery of housing) and specific housing needs. In addition to inconsistent or non-existent access to federal housing funding, as described above, the criteria associated with federal and provincial programs generally do not result in appropriate housing solutions for Inuit communities.

Targeted efforts in the Inuit regions are leading to improved housing designs that will hopefully begin to spread further throughout Inuit communities, helping to ensure the sustainability of housing in Inuit Nunangat. One example of an improved design is a prototype duplex constructed in Nunavik, Que., following collaboration from a number of partners. A second example is a sixplex design under construction in Nunatsiavut by the Nunatsiavut government."

— from "Housing" in the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Using the Ecozones card and Forest Regions card, have students identify the different landform regions found in Canada.** Discuss the different types of housing structures that would work best for each different region. Have students draw pictures of houses best suited for the land. Think about architectural shapes and building materials available. Have students consider why they chose to draw what they did and how it would fit into the landscape of that particular region. Would it stick out or fit in?
- **Divide students into three groups to represent the First Nations, Métis and Inuit.** Hand out the Housing Issues and Regional Differences cards, and have students choose different locations on the map for their group (e.g., for First Nations, have some students stand on reserves and others in urban areas). Have students use the blank cards and markers to outline the key issues their region is facing, and begin to discuss solutions. Have students present their solutions to the rest of the class and discuss what steps would need to be done to overcome these issues. If needed, have students research additional information to present on the map.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Take students on a field trip** to a park or forested area to build a lean-to shelter using natural materials (e.g., poles, boughs, tree roots). Discuss the difference between shelter and housing, relating the past to the present. Whereas in the past lean-tos may have been both shelter and housing, now it is unlikely that lean-tos would be someone's house.
- **Discuss how seasons influence** where people live, when and for how long. For instance, First Nations people may live in houses most of the time but may live in teepees, tents or cabins while out on the land (i.e., while fishing or hunting).
- **Help your students to learn more** about the issues facing Indigenous Peoples living in substandard conditions (e.g., overcrowding, lack of clean drinking water) by visualizing the conditions and relating them to their own lives. What, as a school community, can you do to help resolve these issues?

INTERMEDIATE 7-9

- **Explore reasons** for present-day Indigenous housing issues, using the Housing Issues and Regional Differences card as a starting point for discussion. Have students do a deep dive into one of the issues to discover its origin, current state and what (if anything) is being done to address it.
- **Have students make a timeline** that shows examples of the evolution of housing, using the Housing Timeline card as a starting point.
- **Have students select** one Indigenous community to learn more about and create a case study of the housing issues it is facing.

SECONDARY 10-12

- **All provincial Métis political organizations** have housing programs. Have students research the various provincial Métis housing organizations. What criteria are used for these organizations? Why would Métis often prefer living in these homes rather than other rental properties? How does racism affect Métis and other Indigenous people when it comes to accessing housing in Canada's largest cities?
- **Have the students read** the following report on Indigenous homelessness by Jesse Thistle and then quiz them about the many reasons why some Indigenous people are homeless.
  homelesshub.ca/sites/default/files/COHIndigenousHomelessnessDefinition.pdf

Continued...

Age appropriate application and experiential learning

- **In small groups, have students explore** community-based housing initiatives and solutions to combat the housing crisis. Examples include:
  - Tiny homes
  - "Northern Ontario First Nation residents get to design their own homes in pilot program": cbc.ca/news/canada/nibinamik-pilot-project-home-design-1.4374183
  - Habitat for Humanity
  - Culturally appropriate housing, designed by architect Douglas Cardinal, in Oujé-Bougoumou, Que.: djcarchitect.com/work/#/ouje-bougoumou-village/, dev.ouje.ca/
- **Explore legislation** that has led to systemic poverty.
- **Learn about the differences** between on-reserve and off-reserve housing, particularly why on-reserve housing is underfunded and has long wait lists and what programs have been implemented to try to fix these problems.

DEMONSTRATION OF LEARNING

- **Have students design** sustainable housing infrastructure for the North, highlighting the features that will make it successful and sustainable. Have them build models to represent their ideas.
- **Have students explore** how culturally appropriate Indigenous housing could incorporate green building practices (e.g., energy-efficient homes, green walls).

LEARNING TO ACTION

- **Have students choose** a particular Indigenous housing crisis example and write letters or emails to relevant members of Parliament to advocate for better living conditions for the chosen Indigenous community.

HUMAN RIGHTS

***** WARNING *****
This activity deals with sensitive topics. Students may have direct connection to these issues, including missing and murdered Indigenous women and girls, the '60s Scoop, mental health, and foster care. Please review the following activity and accommodate accordingly.

PRE-TEACH/PRE-ACTIVITY

Indigenous Peoples in Canada have suffered through a long history of racial discrimination, which has been reflected in colonial-based legislation such as the Indian Act. In the wake of initiatives like the Truth and Reconciliation Commission, there is a more concentrated effort to examine this history, to educate all Canadians about Indigenous history and issues, and to work towards reconciliation. For much of Canada's history, Indigenous Peoples did not receive human rights protection under section 67 of the Canadian Human Rights Act. The United Nations Declaration on the Rights of Indigenous Rights (UNDRIP) (youth-friendly version: files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf) was passed in 2007 and has strongly resonated with Canada's Indigenous Peoples. In 2008, section 67 of the Canadian Human Rights Act was repealed, and now Indigenous people can file complaints with the Canadian Human Rights Commission. Today, Indigenous Peoples in Canada still face a multitude of human rights issues, ranging from lack of health resources to poor education support. Since 2016, Canada has been working to implement UNDRIP in accordance with Canada's Constitution.

LEARNING OUTCOMES:

- Students will look at some of the many human rights issues facing Indigenous Peoples in Canada.
- Students will learn about the United Nations Declaration on the Rights of Indigenous Peoples.

Foundational knowledge and perspectives

FIRST NATIONS

"On Oct. 6, 2017, Carolyn Bennett, minister of Crown-Indigenous relations and northern affairs, announced an agreement-in-principle to compensate First Nations people who were adopted in what is now known as the '60s Scoop. The agreement-in-principle would compensate those adopted between 1951 and 1991. There was finally an admission of guilt from the federal government that thousands of Indigenous children had been forcefully removed from their homes and communities. Many were shipped off to live with strangers, had their last names changed and struggled to find their ways back home, if they were lucky enough to."

"From having grandparents in residential schools to having cousins who were adopted in the '60s Scoop to having nieces and nephews who are permanent wards in the child welfare system, one thing is clear: Indigenous children are still being apprehended and removed from their communities at an alarming rate. The residential schools have shone a bright light on the intergenerational effects of trauma and parenting. Many of the children of residential school Survivors were not given the love and support they needed to become good parents. This was passed down to many of the children of the '60s Scoop. This vicious cycle of being brought up as wards of the state has had a devastating impact on First Nations communities as a whole.

"How do you break the chains of something so widespread and systemic — when generation after generation has been brought up outside of their traditions, languages, communities and nations?"

How do you break the chains of something so widespread and systemic — when generation after generation has been brought up outside of their traditions, languages, communities and nations? Indigenous children have subsidized the Canadian economy since this country was founded. The question that I get caught up asking myself is why? Is it strictly for the land and its resources? Are they afraid of having healthy Indigenous communities?

In Manitoba, there are currently more than 10,000 children in care, with an estimated 90 per cent of those children being Indigenous. It is also known that there is one Indigenous baby per day apprehended from a hospital. The effects of having that many children in care is going to have consequences for the future. Eventually those kids will age out. As someone who has also researched youth homelessness in Manitoba, I can say that the majority of people experiencing homelessness spent their early years in the child welfare system. In 2015, a CBC article stated that more than 70 per cent of Manitoba inmates identified as "Aboriginal." Many of them had also been involved in the child welfare system at one point or another.

When I bring this type of information to people, they wonder what the solutions are. I often think that there needs to be a dramatic shift in policy, one that focuses on preventative approaches, such as investing in communities and families while they are struggling, but also giving people the skills they need to be able to survive in a world that has left Indigenous Peoples on the fringes. On a personal level, the best thing I can do to prevent this from happening is to be a good father to my son and daughter, eventually breaking all the cycles that I grew up with."

— from "Urban Indigenous Populations" by Lenard Monkman, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"Powley Ruling, 2003

The landmark 2003 Supreme Court Decision in R. V. Powley forever transformed the Métis' Indigenous harvesting rights. Steve Powley (1948-2004) was a humble man who witnessed his case win at the Supreme Court but passed away before he could see the ruling's impact on Métis case law.

On Oct. 22, 1993, two Métis men, Steve and Roddy Powley, killed a bull moose near Sault Ste. Marie, Ont. They used a Métis card as a tag with a note that read, 'Harvesting my meat for the winter.' They were charged with hunting without a licence, a contravention of Ontario's Game and Fish Act. The Powleys argued at trial in the Provincial Court of Ontario that they had a Section 35 Aboriginal right to hunt. In particular, being Métis, they were asserting their Aboriginal rights while hunting, which predated Canada's claim to sovereignty. The Powleys had been Indigenous residents of the Sault Ste. Marie region long before Euro-Settlers arrived. The court agreed, as did the Court of Appeal for Ontario.

> **"Steve Powley (1948-2004) was a humble man who witnessed his case win at the Supreme Court but passed away before he could see the ruling's impact on Métis case law."**

On appeal in R. v. Powley (Sept. 19, 2003), the Supreme Court declared that the Métis respondents, Steve and Roddy Powley, had an Aboriginal right to hunt through Section 35 of the Constitution. The court provided a 'test' for Métis communities and individuals for claiming Aboriginal rights under Section 35 of the Constitution, to hunt and harvest as their ancestors had done. To be considered Métis for the Powley test, the claimant or community must self-identify as Métis, have family ties to a historic Métis community in which the 'harvesting' of resources occurs, prove that harvesting occurred prior to effective European control, prove that the practice was integral to claimant's distinct culture, demonstrate continuity between practice and contemporary right and be recognized as Métis by a contemporary Métis community (with ties to a historic community).

Daniels Ruling, 2013, 2016

Harry Daniels, Métis leader from Saskatchewan and former president of the Native Council of Canada and its successor organization, the Congress of Aboriginal Peoples, contributed more to Métis rights than anyone else in contemporary Canada. In 1982, he was largely responsible for ensuring that the Métis would be recognized as one of Canada's three Aboriginal peoples in the newly patriated Canadian Constitution. However, he believed that constitutional recognition was only a first step to ensuring that the Métis (and non-status Indians) would receive their full rights as Indigenous Peoples. In 1999, he launched a case on behalf of the Congress of Aboriginal Peoples for Métis and non-status Indians who wanted the federal government to claim jurisdictional responsibility for their respective communities. The case would focus on the jurisdictional relationship between Métis and non-status Indians and the federal government through section 91 (24) of the Constitution Act, 1867.

When filing with the court, the plaintiffs (Harry Daniels, Gabriel Daniels, Leah Gardner, Terry Joudrey and the Congress of Aboriginal Peoples) asked the court for three declarations to determine the federal government's relationship with Métis and non-status Indians. These were (1) that Métis and non-status Indians fall within section 91 (24) of the Constitution Act, 1867,

Continued...

Foundational knowledge and perspectives

MÉTIS

(2) that the federal Crown has a fiduciary obligation to Métis and non-status Indians and (3) that the federal government must ensure that the Métis and non-status Indians are consulted and negotiated in good faith and that the Métis and non-status Indians have the right to choose their representatives.

In January 2013, the case reached the Federal Court of Canada trial division. In Daniels v. Canada, the court ruled that Métis and non-status Indians are 'Indians' for the purposes of section 91 (24) of the Constitution, and they fall under the federal government's jurisdiction. On April 17, 2014, non-status Indians were removed from the 2013 Daniels ruling on appeal. On April 14, 2016, the Supreme Court upheld the earlier Federal Court ruling that established that the Métis and Non-Status Indians are 'Indians' for the purposes of Section 91 (24).

This ruling ended the jurisdictional limbo in which neither the federal nor provincial governments claimed jurisdictional responsibility for the Métis. In particular, the justices argued that throughout the history of Confederation, various federal governments claimed that the Métis were 'Indians' when it suited them but denied this at other times when it was less convenient. Moreover, the court declared that when the provinces provided services or rights to the Métis as an Indigenous people they could continue to do so.

The fallout from the Daniels case was immediate. Many erroneously claimed the ruling would provide Métis with the same rights and benefits as Status Indians. The ruling was, in fact, about determining federal responsibility for Métis and non-status Indians through Section 91(24). It did not claim that Métis and non-status Indians would fall under the Indian Act, 1876. Any rights granted to the Métis via Section 91(24) would have to be negotiated with the federal government or Crown, which had a fiduciary obligation to act in the Métis' best interests. This could mean years of further litigation. The ruling is also not specifically tied to Section 35 of the Constitution Act, 1982, which relates to the Indigenous rights of First Nations, Inuit and Métis."

— from "Métis and the Constitution" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"There are significant health gaps between Inuit and non-Inuit in Canada. Inuit have much lower life expectancies than other people living in Canada, comparatively high rates of infant mortality, the highest suicide rates of any group in Canada and disproportionately higher rates of infectious diseases. This health gap in many respects is a symptom of poor socio-economic conditions in Inuit communities, characterized by high poverty rates, low education levels, limited employment opportunities and inadequate housing conditions."

"Many health indicators currently in use at the national level in Canada reflect the significant challenges impacting the health of Inuit in Canada. Life expectancy in Inuit Nunangat is well below the Canadian average. For residents of Inuit Nunangat (including non-Inuit), life expectancy is 70.8 years, compared with 80.6 years for all Canadians.

> **"Inuit have much lower life expectancies than other people living in Canada, comparatively high rates of infant mortality, the highest suicide rates of any group in Canada and disproportionately higher rates of infectious diseases."**

Suicide is a demonstrative sign of socio-economic distress and a strong manifestation of social exclusion, especially among Inuit males between the ages of 15 and 24, where suicide is most prevalent. Children and teenagers in Inuit Nunangat are more than 30 times as likely to die from suicide compared to their counterparts in the rest of Canada. Furthermore, half of all deaths of young people in Inuit Nunangat are suicides, compared with approximately 10 per cent in the rest of Canada.

Many health problems are attributed to crowded and poor quality housing, unemployment, marginal access to health services, food insecurity and behavioural and environmental factors. In Nunavut, a child health survey found that some 31 per cent of Inuit infants were hospitalized for bronchiolitis during their first year of life, and 42 per cent of Inuit children had sought medical attention during the previous year for a respiratory illness. These high rates of bronchiolitis and other respiratory tract infections have been attributed to household crowding, exposure to tobacco smoke and defects in immunity. As well, nearly 60 per cent of infants aged nine to 14 months in Nunavik are anemic (primarily due to insufficient nutrition).

The tuberculosis rate for Inuit in Canada is significantly higher than that for the Canadian-born non-Indigenous population — 262/100,000 compared to 0.7/100,000. For many chronic conditions such as diabetes, high blood pressure and heart disease, rates for Inuit are similar to those for the total Canadian population. Given the changes in diet and lifestyle, ongoing monitoring and increasing awareness of the need for more effective approaches to prevention, control and care for Inuit is essential."

— from "Health" in the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Once your students have explored the map and understand the basic colours and symbols, have them sit in a circle in the centre of the map and discuss common parts of their lives that they may take for granted such as access to clean drinking water, health care, education, walking home safely, etc.** Discuss how they would feel if these aspects of their lives were not secure or guaranteed. Explain that for many Indigenous people in Canada this is the case.

- **Explain to students that they will be examining human rights issues that Indigenous Peoples face in Canada.** Depending on the age of your students, complete this activity in small groups or as a whole class. Have your class review the information on each of the Human Rights Issues cards and the Universal Declaration of Human Rights card. Check for understanding by having pairs of students explain the issues to each other. Depending on the age and abilities of your students, have them complete additional research into their theme before presenting it. While students are reviewing the information, have them also locate places connected to their theme and use coloured pylons to mark the correct places on the map. Have students dig deeper into each issue by coming up with inquiry questions on what they wish to learn more about.

- **Education is considered by many Indigenous people to be the "new buffalo" — that is, the means by which they will rebuild healthy families, reclaim the cultural and linguistic strength of their communities, pursue sustainable economic development and achieve self-governments.** Métis educational institutions such as the Gabriel Dumont Institute, the Rupertsland Institute - Métis Centre of Excellence, and the Louis Riel Institute provide education, training and funding assistance to Métis students. Research these Métis institutions and others like them in the Métis Homeland. Create a list of places where these programs are offered, and place pylons on the Giant Floor Map to show where they are offered. Do you notice a pattern for the programs' locations? If so, please explain your answer. Why do you think these educational services are located where they are? Do these institutions offer programs that are similar to or different from those at larger public institutions? Why or why not? How do institutions such as these ones help to remedy human rights issues in Canada? Do the same activity and place pylons on the maps for First Nations and Inuit institutions.

- **Locate the Highway of Tears (B.C.) and Red River area (Man.), which are two significant areas that Indigenous women have gone missing from or where they have been found dead.** Explore the CBC database (cbc.ca/missingandmurdered/) of the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) to get a better understanding of the areas in Canada with high disappearance rates. Do you see any patterns? Research some of the stories of the victims and their families, and locate relevant locations on the map. Have students read about what is currently being done to investigate into the cases of missing and murdered Indigenous women and girls. What are the obstacles in these investigations? How does the high number of missing and murdered Indigenous women and girls reflect discrepancies in human rights?

- **Tuberculosis rates among Inuit living in Inuit Nunangat are over 300 times the rate for non-Indigenous people.** As a class, look at the rates in the different regions of Inuit Nunangat (itk.ca/ending-tuberculosis-backgrounder/) and have students stand on the map in these regions to represent the ratio of tuberculosis rates in Inuit compared to the non-Indigenous population. Research the reasons behind these high rates and the strategies that are being put forward to help lower the rates of tuberculosis in Inuit communities.

Continued...

Points of inquiry and activation related to the Giant Floor Map

- **Conclude this lesson with a reflection of how students feel and connect to these issues.** Ask questions such as:
  - Do you think it is fair that all children are not given the same opportunities?
  - How would you feel if you did not have access to clean water or adequate health care?
  - What do you think Canada's youth, both Indigenous and non-Indigenous, can do to resolve existing inequalities?

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Introduce young role models** such as Autumn Peltier and Shannen Koostachin to explain human rights issues such as lack of clean water and access to education.
- **Empower your students to discuss human rights issues** by reading the book *Spirit Bear and Children Make History,* the book *The Water Walker*, or the Marvel Comics issues featuring the hero Equinox, who is based on Shannen Koostachin (Justice League United issues #0, #4, and #5).
- **Have students think about the natural resources** around their community and discuss how they feel about each resource. Explore the idea of water being sacred. Discuss the different views that have to be considered and the consultation that needs to happen when working with natural resources for activities such as energy production, mining, etc.

INTERMEDIATE 7-9

- **Divide students into small groups** and have them look further into the human rights topics. Ask students to find Canadian news stories about their topic and discuss how they feel about the issue. Have students connect their topic to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), using the youth-friendly version for guidance.
- **As a class, focus specifically on education rights**. Research the different funding models for schools on-reserve and off-reserve and other funding systems within your province. Discuss the curriculum outcomes of your province or territory with your students, and discuss whether your students feel they are inclusive of Indigenous ways of knowing. Link this to the articles in UNDRIP that discuss the right to education and culturally-relevant educational resources (you can also connect this to the Truth and Reconciliation Calls to Action: trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf).
- **Ask students to make a timeline** for the shifts in thinking around the ideology of the value of land. Discuss when the idea of ownership of land was first introduced (upon contact with Europeans) and how this has affected land rights for all people. Have students look at the articles in UNDRIP that deal with land rights, environment and the use of resources to get a more thorough appreciation for the value of land to Indigenous Peoples.
- **Discuss the importance of clean water.** How does resource industry extraction and waste affect your fresh water? How could life be affected by loss of fresh water, on a small level (e.g., everyday activities like cooking and showering), as part of the bigger picture (e.g., connections between plants, animals, humans) and from a personal perspective (e.g., for Indigenous communities, water can be spiritually significant)?
- **Talk to the students about** the long-form and short-form census and the information that could be unreliable or missing due to our lack of information about the demographics of Indigenous Peoples. Students could use the map and data from the Government of Canada to find areas where census data is lacking.

Age appropriate application and experiential learning

SECONDARY 10-12

- **Have students read and discuss** the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Ensure they understand the importance of this document and how it has or has not been followed in Canada. To divide up the work, consider assigning a couple of articles per student to read and then have students explain their topics one by one to the rest of the class. Afterwards, explore the work of the First Nations Child & Family Caring Society Of Canada and other similar organizations.
- **Watch and discuss** "We Can't Make the Same Mistake Twice," "Trick or Treaty," "Hi Ho Mistahey!" or "Angry Inuk." Educational guides are available for some of the films through the Indspire website: indspire.ca/wp-content/uploads/2017/03/NFB-Educator-Guide-Trick-or-Treaty.pdf
- **Research incarceration rates** in Canada, and discuss what patterns and trends you observe. In particular, focus on the higher rates of incarceration for Indigenous men and discuss what factors have led to this pattern. Consider the effect this has on Indigenous communities.
- **Follow the development of the National Inquiry into Missing and Murdered Indigenous Women and Girls,** and discuss the need for this inquiry with your students. Connect this to UNDRIP articles 21 and 22 about the rights of Indigenous Elders, women, youth, children and persons with disabilities.
- **As a class, work to create a proclamation** of what needs to happen to help remedy some of the human rights violations that Indigenous People in Canada are currently facing. Use the Inuit Tapiriit Kanatami's position paper on UNDRIP as an example: itk.ca/wp-content/uploads/2017/04/Discussion-Paper-Implementing-UNDRIP-in-Canada-through-Comprehensive-Legislation.pdf

DEMONSTRATION OF LEARNING

Have groups of students present their research on the issues explored in this lesson. Consider using the following prompts to get started.

- **What is being done to provide culturally relevant curricula** for Indigenous education? Are there new schools and programs that focus on Indigenous content? What is being done to help provide teachers with the resources they need (e.g., British Columbia has been developing new teaching resources)?
- **What are the problems surrounding water treatment** in remote or rural Indigenous communities? What are common issues leading to poor water quality?
- **Have a discussion about what role water plays in your life.** How would a lack of clean drinking water complicate your life? What would happen if you couldn't bathe in it? What additional issues could arise from having bad water?
- **Research the protests against pipeline construction** and what concerns Indigenous communities might have about the impacts these projects may have on the environment. Consider issues such as the effects of oil spills, the effects of resource extraction and the impact of tailings ponds on the environment (e.g., water reservoirs, habitats for animals, plant life and human health).
- **What are some of the underlying issues among Indigenous youth that might lead to higher rates of suicide** (e.g., underfunding or limited health services and support)? Are there programs or initiatives that exist to address these issues and support youth?
- **Consider how there may be discrimination in health care.** Research how some Indigenous people may still use traditional medicines in combination with western health care.
- **Why might food be more expensive in the North than in the South?** What role may climate change play in Inuit communities when it comes to food security? Are there any existing strategies or programs to combat food insecurity in the North?
- **What problems can arise from having an unclear division of responsibilities** between different levels of government?
- **Create a timeline** of events related to the '60s Scoop and map it out.
- **Research child welfare issues today** and consider topics such as the effects of the '60s Scoop, the state of today's foster care system in regards to Indigenous children and what is being referred to as the "Millennial Scoop."
- **Look into other women's rights issues for Indigenous Peoples,** such as the effects of policies like the Indian Act on recognition of Indigenous identity.
- **Go beyond** the five example themes of human rights issues. Learn more about topics such as the effects of climate change on remote Indigenous communities, inherent cultural and land rights, discrimination and racism, forced relocation, the damaging legacy of policies that restricted or banned cultural activities and language use, etc. For more ideas, refer to the youth-friendly version of the United Nations Declaration on the Rights of Indigenous Peoples: files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf

LEARNING TO ACTION

Encourage students to get involved in causes they are interested in. Here are some examples of campaigns and organizations:

- Moose Hide: moosehidecampaign.ca/
- The REDress Project: theredressproject.org/
- First Nations Child & Family Caring Society of Canada: fncaringsociety.com/main
- Shannen's Dream: fncaringsociety.com/shannens-dream
- We Matter: wemattercampaign.org/
- Nuluaq Project: itk.ca/nuluaq-mapping-project/about/

INDIGENOUS LANGUAGES

PRE-TEACH/PRE-ACTIVITY

Have students look at the Indigenous languages and/or language groups that are displayed on the map. Discuss where this data came from (the 2016 census) and what biases or problems this data may have, such as the fear of self-identifying based on historical reasons or current gaps in data. Take some time to look at how censuses are performed, who participates in them, and what they can learn from the data that is and is not collected. Refer to the online and poster map of Indigenous Languages in Canada featured in the 2017 November/December issue of *Canadian Geographic*, and explore how students feel about the number of speakers each language has and what the current data means for the people who speak each language. Additionally, look at the language families listed and the names of each language used by the federal government in collecting this data. Discuss with students why these may not be the correct names and how they can help in the reconciliation process by using the correct language names.

LEARNING OUTCOMES:

- Students will learn about the number and diversity of languages and language groups spoken by Indigenous Peoples in Canada.
- Students will learn that Indigenous Peoples in Canada speak many languages and that some languages are endangered.
- Students will learn about the importance of language and the ties it has to culture.
- Students will become engaged in learning a local Indigenous language.

Foundational knowledge and perspectives

FIRST NATIONS

"One of the first acts of colonization and settlement is to name the newly 'discovered' land in the language of the colonizers or the 'discoverers.' This is done despite the fact that there are already names for these places that were given by the original inhabitants. These names are more significant because they have some sort of connection to the people. This connection may have a spiritual, cultural or historical significance as other First Nations often call these places by the same names."

"The land provided the people with all that was needed to exist. It contained a memory of activities that ensured life and survival. This is embedded with the names of the many landmarks. Manahcâ pânihk is 'where the bows were harvested.' Manawânis was 'where eggs were gathered.' Astahcikowin was 'where food was cached.' Piponapiwin was 'where the winter camp was established.' sokanihk was a name given to areas 'where rivers were crossed.' Some names had animal or human connections — Kiseyinô Kâsâsakitisihk is the 'old man lying on his back,' while Kakwayohk is the 'porcupine hills.'"

— from "Language" by Bruce Cutknife, in the First Nations volume of the Indigenous Peoples Atlas of Canada

> **"Our languages are central to our ceremonies, our relationships to our lands, the animals, to each other, our understandings, of our worlds, including the natural world, our stories and our laws."**
>
> *— National Chief Perry Bellegarde, Opening Remarks to the Federal-Provincial-Territorial Ministers Responsible for Culture and Heritage, Orford, Que., Aug. 22, 2017*

In 2016, Prime Minister Justin Trudeau announced that an Indigenous Languages Act was under development to help support the recovery, reclamation, revitalization and maintenance of First Nations languages. The Assembly of First Nations has been advocating for and advising on this legislation. There is also an ongoing process of community engagement in the development of this act.

In some of territories in Canada, there already exists legislation that recognizes the official status of Indigenous languages. In the Northwest Territories, Chipewyan, Cree, Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey and Tłı̨chǫ are official languages alongside English and French (N.W.T. Official Languages Act of 1988).

— from Assembly of First Nations website (http://www.afn.ca/policy-sectors/languages/)

Foundational knowledge and perspectives

MÉTIS

"The Métis are primarily known for speaking Michif, the official language of the Métis Nation. However, the Métis speak other languages, including French Michif, a dialect of Canadian French with some Algonquian linguistic features, which is spoken in St. Laurent, Man., St. Ambroise, Man., and St. Louis, Sask.; Northern Michif, a Plains Cree dialect with extensive borrowing of French nouns, which is spoken in northwest Saskatchewan in and around Île-à-la-Crosse; nêhinawêwin (Swampy Cree or the 'N' dialect), which is spoken by the Métis in Cumberland House, Sask., and in bordering areas of Manitoba; nêhiyawêwin (Plains Cree or 'Y' dialect), which is spoken in southern Saskatchewan, Lac La Biche, Alta., and on the Alberta Métis Settlements; nakawēmowin (Saulteaux or Plains Ojibwa), which is spoken in the Interlake region of Manitoba in such places as Duck Bay; dënesųłiné (Chipewyan/Dene), which is spoken by Métis in La Loche, Sask., Fort Chipewyan, Alta., and throughout Northwest Territories. The Métis also spoke Bungi or Bungee, a Métis dialect of English that includes many Cree and Scots Gaelic words. It was spoken in Manitoba wherever Scots-Métis settled. Métis working in the fur trade also spoke Slavey Jargon (Slavey mixed with French and Cree) in what is now southern Yukon, and Chinook Jargon or Chinook Wawa (a trade language made up of Nootka, Chinook, French and English words) throughout the Pacific Northwest.

> **"While Michif is one of many hybrid languages throughout the world, linguists maintain that it is unique, demonstrating the Métis' genius for fusing disparate cultures into a coherent synthesis."**

In earlier generations, the Métis were probably the most multilingual people in Canada — they spoke their own languages as well as a variety of First Nations and settler languages. Today, the Métis may speak Michif as well as Cree, Saulteaux , Dene and various settler languages. Besides speaking several First Nations and European languages, the Métis also invented Michif, French Michif, Northern Michif and Bungi (a Cree/Scots-Gaelic Creole). All Métis heritage languages are endangered. Losing any of them would be tragic because that would mean losing a rich Oral Tradition, healing traditions, spiritual systems, communitarian values and harvesting strategies.

Michif is spoken in all three Prairie provinces, and into Montana and North Dakota. Michif-speaking communities include those in central and southeastern Saskatchewan (from the Battlefords north to Debden and southeast towards Yorkton and into Qu'Appelle), southern and central Manitoba (St-Lazare, Camperville and Duck Bay), and northern North Dakota, where, in the Turtle Mountains, the language is known as 'Turtle Mountain Chippewa-Cree.'

While Michif is one of many hybrid languages throughout the world, linguists maintain that it is unique, demonstrating the Métis' genius for fusing disparate cultures into a coherent synthesis. It is composed of the Plains Cree dialect (with some Saulteaux) verbs/verb phrases and French (with some English) nouns/noun phrases. Its origins date to the late 18th century. It is spelled phonetically and does not yet have a standardized orthography. Traditionally, many Elders called Michif 'Cree,' while referring to themselves as 'Michifs' or 'métchifs' — a variation of 'métif' or 'mitif,' an archaic French spelling of Métis.

French Michif, or Métis French — traditionally spoken by the Métis in St. Louis, Sask., St. Laurent, Man., St. Eustache, Man., and other communities in Western Canada

Continued...

Foundational knowledge and perspectives

MÉTIS

— is considered by linguists to be a dialect of Canadian French. However, French Michif is not easily intelligible to francophones. It differs from standard Canadian French in numerous ways, including its lack of gender differentiation for personal pronouns, its occasional borrowing of Cree and Saulteaux syntax and its different French vocabulary, vowel pronunciation and possessive construction. French Michif is one of the ancestor languages of Michif, since both languages have nearly identical French components (which evolved from the French spoken by the French-Canadian voyageurs). Until recently, francophones stigmatized French Michif speakers for speaking 'bad' French in communities such as St. Laurent, Man., and St. Eustache, Man. Consequently, the language was not handed down to succeeding generations. Like Michif, French Michif is spelled phonetically and does not have a standardized orthography.

Northern Michif is spoken in northwest Saskatchewan, with most speakers living in or near Île-à-la-Crosse, Buffalo Narrows, Beauval and Green Lake. According to linguists, Northern Michif is a Woods Cree dialect (sometimes referred to as the Rock Cree) with some French (noun) word borrowings. This form of Michif is strongly supported by community members and is taught in schools, most notably Rossignol Elementary School in Île-à-la-Crosse. This language has a standardized (Cree) orthography, although its few French words may be spelled phonetically or in standardized French. Oral history indicates that Heritage Michif was spoken in northwest Saskatchewan but that it was replaced by Cree, Dene and Northern Michif.

Unfortunately, colonization has had a devastating impact on the Métis' collective identity, particularly through the near eradication of Métis heritage languages. For almost a century, the Métis bore the stigma of having Indigenous heritage, having mixed ancestry and of being labelled as 'rebels.' This meant that many Métis downplayed or hid their heritage for cultural safety in order to better fit into the non-Indigenous mainstream. Moreover, non-Indigenous people often ridiculed the Métis for speaking Michif in the school system and in the community. This teasing led many Métis to become ashamed of their identity. Moving to cities also meant that most Métis lost their Michif language and culture. The end result was a loss of heritage language retention among at least three generations of Métis, which means that most Métis today (perhaps 90-95 per cent) are unable to have a simple conversation in any of their heritage languages. The vast majority of those who still speak Métis heritage languages regularly are elderly. As a result, English has become the working and living language of the Métis Nation, with French still used in some Métis communities.

Today, passing on the Michif language to young people is a concern for many Métis. Michif speakers and Métis institutions such as the Gabriel Dumont Institute and the Louis Riel Institute are producing Michif language books, music and websites. The push to revive Michif and restore it as a functional language has also been undertaken by the Métis National Council and its governing members. Michif is the official language of the Métis Nation."

— from "Languages" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"Globally, Inuit divide themselves into two closely related groups based on language, environmental factors and certain cultural features. The first is the Yupik who occupy coastal southwestern Alaska, including the Nunivak and St. Lawrence islands, and a small sector of the southeastern Chukchi Peninsula in Russia. The second group includes the Inupiat of north Alaska and eastern Russia, the Inuit of Canada, and the Inuit of Greenland.

Of these 172,000 Inuit, 2,000 live in Russia, 50,000 in Alaska, 65,000 in Canada and 55,000 in Greenland. Although certain differences in culture and language should be expected over such a vast expanse of Arctic and Subarctic territory, one of the truly amazing aspects of our culture is the extent of similarity from one group to another. You will find commonalities in tools, language, stories and traditions as you travel from the eastern shore of Greenland west across Canada and Alaska to the shores of Siberia.

> **"We share many of the same values, stories, traditions and technology; and of course, Inuit everywhere take pride in being able to make our life comfortable and sustainable in what is so often described by outsiders as a hostile, even unlivable environment."**

In the 1920s, for example, Knud Rasmussen, an Inuit-Danish ethnographer born in Greenland, travelled by dog team from Greenland, west across Canada to the north coast of Alaska. As he did so, he was able to collect a vast quantity of information that we as Inuit can now use to help us understand our history and our cultural traditions. During his epic voyage, Rasmussen was able to understand, without great difficulty, all of the dialects he encountered along the way. In addition to language, Inuit from Siberia to Greenland share a similar cultural history — at least up to the time of contact with the outside world. We share many of the same values, stories, traditions and technology; and of course, Inuit everywhere take pride in being able to make our life comfortable and sustainable in what is so often described by outsiders as a hostile, even unlivable environment.

In Canada, the introduction of writing systems to Inuit varied from region to region as a result of colonization. It was mainly through contact with missionaries, but also under the influence of government officials, Inuit and non-Inuit linguists that strong regional views about the language developed.

In northern Labrador, now called Nunatsiavut, Moravian missionaries from Germany opened their first mission in Nain as early as 1771. The first written form of Inuktitut in what is now Canada was soon introduced, following the writing system that was similar to that used in Greenland, using roman orthography.

Anglican, Roman Catholic and other proselytizing missionaries introduced other writing systems in other regions, based on both roman and syllabic scripts. Roman orthography was used in Labrador and in the western Arctic, and syllabics were used in the central and eastern Arctic, yet the ways in which roman and syllabic orthographies were used to represent particular Inuktut sounds differed from region to region.

The syllabary was introduced in the 1870s to Inuit in northern Quebec, now Nunavik, when a Church of England (Anglican) missionary, Edmund Peck, adapted syllabic script for translation of parts of the Bible, the Book of Common Prayer and several hymns. Peck adapted the script that was already in use for the Cree

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Foundational knowledge and perspectives

INUIT

language, just south of Nunavik in the James Bay area. The syllabics had been developed in 1845 by James Evans, a Wesleyan (Methodist) missionary and then later adapted to Inuktitut by the Anglicans Edwin Watkins and John Horden.

In 1894, Peck returned to Cumberland Sound, an area in what is now Nunavut, and founded the first Anglican mission on Baffin Island, building the first church at Blacklead Island. Syllabics were subsequently introduced in the central Arctic, Kivalliq and Natsilingmiut by Catholic and Anglican missionaries in the early 1900s through Bible translations, but as noted above, the syllabic systems in use at that time were not always consistent.

This historical and religious history of syllabic script adopted by Inuit in Nunavik and Nunavut explains some of the social and cultural attachments around its continued use today. This includes attachments to syllabic scripts in church literacy practices, but also in other contexts. This resulted in a number of inconsistencies that still exist, forming a total of nine writing systems now in use. These inconsistencies and the sheer number of scripts for a relatively small population of speakers inform the current drive to attempt to unify a writing system for Inuktut, the term used for the Inuit language in all of Canada, across Inuit Nunangat.

There are 12 main dialects, and nine different writing systems and, in some cases, three ways of writing Inuktut: the old unique syllabic orthography, the new Inuit Cultural Institute syllabic orthography and the roman orthography."

— from "Inuktut Writing Systems" in the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Have students use List of Languages card to get an understanding of the estimated number of speakers in each Indigenous language family.** Discuss what students see and how the numbers will affect the future of these languages. Be sure to focus on the strong links between language, culture and identity.
- **Play a game on the map using the Simon Says cards, exchanging words or phrases from English or French with words or phrases in Indigenous languages.** Eliminate participants when they don't understand an instruction. Discuss their frustrations about the game as the languages changed and they understood less and less. When it is over, draw a connection to the experiences of students in residential schools, who were being punished for not understanding the language of instruction. Further along in your learning, play the game again to demonstrate students' learning of the new words.
- **Divide students into groups, and have each group use the ropes to broadly outline the different Indigenous language families displayed on the map.** For each group, have one student stand on the largest font size of language labels on the map and another student stand on the smallest font size. Explain that the font size represents how many people currently speak each language. Using a ruler to compare font sizes, have students put different coloured sticky notes on each language label to determine the most and least spoken languages. Once they are all labelled, have students make a graph to show the results and discuss the implications for each.
- **Using handheld or mobile devices, download the apps discussed in the resource section under languages, and have students learn new Indigenous words.** Have students use the blank cards provided in the teachers' kit to write down a new word. Once each student has learned a new word, have the student locate the language on the Giant Floor Map and place the word there.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Have students design** labels and posters for things in their school in a local Indigenous language. When doing this, explore the spelling of First Nations, Métis and Inuit words for each item. Ask students if they notice anything about the words. Take a moment here to draw students' attention to the words and some of the similar but different spellings in different Indigenous dialects. Explain how this results from the lack of linguistic understanding from when languages were first recorded, which made spelling inconsistent. Traditionally, Indigenous languages have been passed on orally, not in written form. In addition, the practice of replacing Indigenous words with European words made it more difficult to retain and maintain Indigenous languages. Discuss how this is still an issue today.
- **Reach out to a local Indigenous group** and ask an Elder or community member to come to your class to teach students different words and phrases in their language. Once students are comfortable, have them teach the rest of the school on the morning announcements in a "Word of the Day" announcement.
- **Ask students to name (or rename)** things in their classroom, home or community using Indigenous ways of thinking (refer to the activities in Original Place Names). Have them explain their naming selection.

INTERMEDIATE 7-9

- **Explore the terms used by UNESCO to classify language vitality** (unesco.org/new/en/culture/themes/endangered-languages/language-vitality/), and determine who makes these decisions. How accurate are the classifications? For instance, although Tagish is listed as extinct, there are a few language learners today. Is it actually extinct? If there are recordings and documents out there, then it is not extinct. What can students do to help ensure that languages don't become extinct?
- **Have students research the Indian Act** (aadnc-aandc.gc.ca/eng/1100100010193/1100100010194) and create skits or poems outlining how this document led to the destruction of Indigenous languages. Ask students to read different sections of the document and identify the type of language used and how it may have changed over the years. Have students identify key points that outline the rules and restrictions that this act enforces and discuss how these regulations affect the daily lives of Indigenous Peoples in Canada. Ask your students to identify which policies would affect students the same age as them.
- **Using an online Michif dictionary** (metismuseum.ca/michif_dictionary.php), or another Indigenous language dictionary, find all the names and terms that could relate to the Earth's physical system, particularly the atmosphere, biosphere and hydrosphere, as well as basic astronomy. Why do you think Métis chose to call these items the way they did in Michif?

Age appropriate application and experiential learning

SECONDARY 10-12

- **Have students complete a survey** of languages spoken at home and graph the class' results. Discuss the diversity or homogeneity of the results and how this affects students' lives. Can they make connections between the spoken languages and the cultures of students?
- **Using the Endangered Languages card, have students research the Indigenous languages** in their area. Have students consider the data that is presented and why it differs from the data in the List of Languages card (e.g., several years have passed and demographics have changed, the way that languages are classified or identified may have expanded, the way language speakers are counted may differ). Create poster displays on each, noting their level of endangerment (or not). Be sure to reach out to local organizations, communities or post-secondary institutions to find out if there are current language programs in place to support the revitalization of local languages.
- **Discuss what exactly it means to learn a language.** Truly knowing a language means absorbing the very foundations of Indigenous identity. Learning the language engenders respect for self, for others and for all facets of nature. This in turn strengthens the human capacity to stand together. How does this statement relate to the process of going to a residential school?

INDIGENOUS LANGUAGES

DEMONSTRATION OF LEARNING

- **Have students reflect** on their own connection to language and the important role it plays in their lives. Have students present this in the format of their choosing.
- **Have students greet each other** in the morning using the local Indigenous language.
- **See how many words in Indigenous languages** you can incorporate into your classroom. Make multilingual tags for objects, and have students go about the classroom placing them on the correct objects.

LEARNING TO ACTION

- **Incorporate the goal of learning one new word** in a local Indigenous language each day into your classroom routine.
- **Have students research how to revitalize or maintain Indigenous languages.** There are multiple free apps students can download to explore and learn about a specific Indigenous language in Canada.
- **Invite an Elder or language speaker** into your classroom and have them share with your class stories in their language. Create an Indigenous message board using key words so students can use and practise Indigenous languages throughout the school year.
- **On the morning announcements,** provide a greeting or welcome in your local Indigenous language.

MOVEMENT OF PEOPLE

PRE-TEACH/PRE-ACTIVITY

Review the concepts of push-pull factors (e.g., push: lack of jobs, natural disasters, shortage of food; pull: low crime rates, stable government, better access to education) and discuss with your students the different ways that people move around the world. Students in your class may have moved from across the city, country or world to get to where they live now. Explain that sometimes people move because they want to, and sometimes they are forced to move. Many groups of Indigenous Peoples have moved to follow animal migrations, to take advantage of better resource availability and for many other reasons. Unfortunately, many groups of Indigenous Peoples were also forced to move by colonial settlers, and this resulted in the fragmentation of communities and families, and led to population declines. Discuss both forced and chosen movement patterns with your students.

LEARNING OUTCOMES:

- Students will learn the difference between forced and chosen movement patterns.
- Students will explore the different reasons why Indigenous Peoples have moved or migrated over the course of millennia.
- Students will understand the long-lasting effects of forced relocation.

Foundational knowledge and perspectives

FIRST NATIONS

"When the caribou herd moved on, and the moose hunkered down in the snow, we moved to the ice. We were out on the ice in the muddy hole near the mouth of the Flat Bay Brook. Ice, that because of the flowing river near it, never got too thick, which was both convenient for our task and also dangerous. Ice that had a slimy bounty beneath it nestled in the deep river mud. Ice that could barely hold the weight of one man, let alone 40. Yet still we moved to the ice, because it was the only place we could go.

The 'slimy' bounty are eels, and for hundreds of years the Mi'kmaq of Nova Scotia and Newfoundland used eels as a staple of our diet. A delicacy for the rich in other cultures, the Mi'kmaq harvested eels more regularly and in all seasons, but they became particularly valuable during winter when the larger land game was scarce. One of the more interesting ways to harvest eels in winter, the way that my father showed me, was to spear them through a hole in the ice."

— from "Seasonal Movement" by Gregg White, in the First Nations volume of the Indigenous Peoples Atlas of Canada

> **"Yet still we moved to the ice, because it was the only place we could go."**

"On Oct. 6, 2017, Carolyn Bennett, minister of Crown-Indigenous relations and northern affairs, announced an agreement-in-principle to compensate First Nations people who were adopted in what is now known as the '60s Scoop. The agreement-in-principle would compensate those adopted between 1951 and 1991. There was finally an admission of guilt from the federal government that thousands of Indigenous children had been forcefully removed from their homes and communities. Many were shipped off to live with strangers, had their last names changed and struggled to find their ways back home, if they were lucky enough to."

"From having grandparents in residential schools to having cousins who were adopted in the '60s Scoop to having nieces and nephews who are permanent wards in the child welfare system, one thing is clear: Indigenous children are still being apprehended and removed from their communities at an alarming rate. The residential schools have shone a bright light on the intergenerational effects of trauma and parenting. Many of the children of residential school Survivors were not given the love and support they needed to become good parents. This was passed down to many of the children of the '60s Scoop. This vicious cycle of being brought up as wards of the state has had a devastating impact on First Nations communities as a whole."

— from "Urban Indigenous Populations" by Lenard Monkman, in the First Nations volume of the Indigenous Peoples Atlas of Canada

"On Aug. 4, 2014, the tailings pond at Imperial Metals' Mount Polley mine failed at a catastrophic level, releasing more than 24 million cubic metres of tailings waste (ground rock particles, waste water and chemicals) into the fish-bearing waters of Polley Lake, Hazeltine Creek and Quesnel Lake. Indigenous communities immediately impacted by the disaster, including the Secwepemc, Dakelh, Tsilhqot'in and St'at'imc, spoke out about the need to be involved in the government response and decisions related to this disaster — all are located within the same Fraser River watershed and depend on its salmon for food.

After more than 150 years of land dispossession and court battles over Indigenous title and rights, Indigenous Peoples are engaged in land use planning processes, establishing Indigenous parks and protected areas, and conducting territory inventories and baseline studies of land and water with newly formed Indigenous guardian and ranger programs. In addition, the United Nations Declaration on the Rights of Indigenous Peoples has become a hot topic between industry, governments, and Indigenous Peoples. In

Continued...

Foundational knowledge and perspectives

FIRST NATIONS

particular, Article 10 of the declaration addresses "free, prior and informed consent" in relation to forced removal or relocation of Indigenous Peoples. "Business as usual" now must include Indigenous Peoples — a far cry from the disenfranchisement and assimilation policies of the past.

At a United Nations Working Group on Business and Human Rights hearing held in Williams Lake, B.C. in May 2017, UN representatives heard from Indigenous representatives about the lack of consent for industrial projects, and the direct human rights impacts from the Mount Polley mine disaster. As part of its response, the United Nations has stated that B.C.'s mining regulatory framework must be "urgently reformed and brought into compliance with Canada's international human rights obligations."

— from "Protected Areas" by Jacinda Mack in the First Nations Volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"The 1885 Northwest Resistance had a deleterious impact upon the Prairie Métis. Without question, the Battle of Batoche (the concluding battle of the 1885 Northwest Resistance) was Western Canada's Plains of Abraham. It ensured that an Anglo-Protestant-led settler society would impose its dominance on the Canadian Prairies for several generations. Whether they participated or not, the outcome for First Nations and Métis peoples in Western Canada would be bleak. First Nations were forced to stay on reserves, and would only be allowed to leave via the infamous pass system. Their children were sent to residential and day schools to be assimilated.

After the 1885 Northwest Resistance, many Métis were dispersed from their traditional lands to locations in the United States such as Fort Belknap or Lewiston in north central Montana and Turtle Mountain in North Dakota. Others would become the wandering nucleus of the Rocky Boy or Little Shell bands in Montana. Many already had kin in these locales and were going to their ancestral bison-hunting grounds. Others went north to parkland areas in what are now Saskatchewan and Alberta, or to the southern fringes of the Assiniboia district of the North-West Territories, later southern Saskatchewan and southeast Alberta. Other families stayed close to their original communities, near old hivernant (wintering) communities, fur trade posts and First Nations reserves.

> **"Because of their dispossession through the fraudulent scrip system, many, perhaps most, Métis never owned title to their lands. Many of them squatted along the approaches to rural roads or road allowances. Hence, the Métis were known as the 'road allowance people.'"**

All Métis, whether they participated in the 1885 Northwest Resistance or not, would face some very difficult choices about their place in this new society. Although only a few hundred Métis took up arms, the region's Métis were stigmatized as 'rebels.' This stigma of being labelled 'rebels' or 'traitors,' as well as facing unending racism for being Indigenous, forced many Métis, over several generations, to hide or deny their identity. As a result, many hid their Métis heritage and called themselves 'French,' 'French-Canadian' or 'Scottish' to escape racism and for their own cultural safety.

Following the 1885 Northwest Resistance, the vast influx of non-Aboriginal settlers and the failure of the scrip system greatly disrupted the Métis' traditional lifestyles. Most Métis would lose out in the Prairie West's new social and economic landscape as newcomers flooded into the region. Throughout the 19th century, the Métis practised a mixed economy that included harvesting seasonal flora and fauna resources, supplemented with farming and wage labour. After 1885, however, most Métis would become socially, economically and politically marginalized. In most instances, the Métis didn't have title to the land, and thus paid no taxes, which precluded their children from obtaining an education. With this marginal existence emerged a myriad of social problems, including poor health and self-esteem, and poverty.

The crux of Métis marginalization centred on the issue of land tenure. The fraudulent Métis scrip system, in which the vast majority of recipients never kept or received their scrip land, created a large number of landless, rootless Métis people. Many Métis rented the land or worked as labourers in towns and cities. Other Métis managed to keep their scrip land and owned it for a

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Foundational knowledge and perspectives

MÉTIS

while, but lost their homesteads because they could not afford to pay their property taxes, particularly during the Depression of the 1930s. This was the case for the Métis at Cochin, Sask., and Ste. Madeleine, Man.

Because of their dispossession through the fraudulent scrip system, many, perhaps most, Métis never owned title to their lands. Many of them squatted along the approaches to rural roads or road allowances. Hence, the Métis were known as the "road allowance people." Some of the main road allowance communities were settled by Métis returning to Canada from the United States. One example is Round Prairie, Sask. (formerly Prairie-Ronde), which was settled primarily by Métis who returned to Canada from the U.S. from 1903 to 1939. During the Depression, many of the residents of this Métis community moved to nearby Saskatoon. Other Métis from North Dakota settled in the Crescent Lake road allowance community near Yorkton, Sask."

— from "Aftermath of 1885" in the Métis volume of the Indigenous Peoples Atlas of Canada

"The Road Allowance period (roughly 1900-1960) is a key but little known element of Métis history and identity. As immigrant farmers took up land in the Prairie provinces after the 1885 Northwest Resistance, many Métis dispersed to parkland and forested regions, while others squatted on Crown land used — or intended — for the creation of roads in rural areas or on other marginal pieces of land. As a result, the Métis began to be called the 'road allowance people,' and they settled in dozens of makeshift communities throughout the three Prairie provinces, such as Saskatchewan's Spring Valley along the fringes of Prince Albert National Park, Chicago Line or "Little Chicago" in the Qu'Appelle Valley, and Manitoba's Ste. Madeleine and Rooster Town (Winnipeg). Road allowance houses reflected the Métis' extreme poverty — houses were usually uninsulated, roofed with tarpaper and built from discarded lumber or logs and various 'recycled' materials. These small one- or two-room dwellings housed entire families.

Road allowance communities popped up in areas where there was temporary employment. The Métis worked for farmers picking rocks and roots, clearing trees, and doing other labour jobs. They were paid minimal wages or were paid with bits of food such as chicken, pork, or beef. As a result, they could not afford to buy their own homes or pay rent. "Squatting" on Crown land was one way of providing a home for the family. To supplement their meagre income, many road allowance families picked Seneca root and sold it by the pound. They also picked berries, grew gardens, trapped and hunted game. Unfortunately, by 1939, laws were put in place making it illegal to hunt and trap out of season or without a licence. Many Métis went to jail or had to pay expensive fines for hunting out of season. In many cases, the animals they were hunting were their only source of food.

The road allowance Métis had a much lower standard of living than nearby Euro-Settlers. This poverty occurred well into the mid-20th century. As hunting and fishing regulations increased and government work projects failed, more Métis turned to government aid or 'relief' to support themselves. Moreover, the Métis lived in a racist settler society that socially marginalized them, creating a myriad of social problems including poor health, low self-esteem, and a lack of viable employment opportunities. Road allowance Métis also lacked educational opportunities because children were not allowed to go to school if their parents didn't pay property taxes. As a result, three generations of Métis were unable to receive a basic education. Those road allowance children who were allowed to attend schools were often teased and bullied about their customs, clothing, languages and food.

During the Depression, growing public pressure to deal with the 'Métis problem' forced governments in the Prairie provinces to act. As a result, in the 1930s and 1940s the Alberta and Saskatchewan governments began to address the economic, social, and political marginalization of the road allowance people. Métis leaders in Alberta, such as Malcolm Norris, James Brady (better known as Jim Brady), and Peter Tomkins, convinced the Alberta government to enact the Métis Population Betterment Act in 1938, creating 12 Métis colonies — now known as the Alberta Métis Settlements, the only legislated Métis land base in Canada. Saskatchewan

Continued...

Foundational knowledge and perspectives

MÉTIS

developed various Métis rehabilitation schemes such as Métis farms and colonies and special Métis schools, although these were shut down in the mid-1950s.

The dissolution of these road allowance communities began during the Depression. Through the Prairie Farm Rehabilitation Act in 1935, community or 'co-op' pastures were created in rural areas, forcing many Métis out of their shanty communities. In places like 'Little Chicago,' near Lestock, Sask., or Ste. Madeleine, Man., road allowance Métis families were forcibly removed. In Ste. Madeleine, all the homes were burned down and the families were dispersed to make way for a community pasture.

Despite being poor and facing racism on a daily basis, many Métis Elders remember the good parts of life on the road allowance positively. People danced to lively fiddle music at house parties. They visited while picking berries and digging Seneca root. They told wonderful stories, and they enthusiastically celebrated 'li Zhoor di Laan' (New Year's). Michif was spoken among community members, and the Elders provided a traditional education to the children. The Métis were independent and provided for their families the best they could. Community members helped one another, and families were close-knit. Even though life was difficult on the road allowance, many Métis Elders look back fondly to a time when life was simpler and people looked out for one another. Even though they were poor, they were rich in so many other ways."

— from "Road Allowance People" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"About 30 per cent of Inuit in Canada now live outside Inuit Nunangat. The trend toward urbanization among Inuit is growing, yet Canadian cities are not fully prepared to facilitate this transition from northern hamlets and communities to large southern urban areas. Many cities in Southern Canada have organizations established with First Nations in mind; however, the needs and realities of Inuit are unique among Indigenous populations.

In Ontario alone, the Inuit population has grown from less than 100 in 1987 to an estimated 3,800 in 2017. The vast majority live in the National Capital area, making it the largest Inuit community in Southern Canada. According to Statistics Canada, the Ottawa-Gatineau area had an estimated 1,280 Inuit in 2016. But agencies that provide services to the community estimate the Inuit population in the capital is at least 3,700 and possibly as large as 6,000. Establishing improved data on Inuit outside of Inuit Nunangat is a priority; it is expected that the number of Inuit is much higher across Southern Canada than current data supports."

— from "Urban Inuit" in the Inuit volume of the Indigenous Peoples Atlas of Canada

> **"Throughout Inuit Nunangat, a deep and costly housing crisis has persisted for decades. It began in the second half of the 20th century when more Inuit began to live in permanent settlements."**

"Throughout Inuit Nunangat, a deep and costly housing crisis has persisted for decades. It began in the second half of the 20th century when more Inuit began to live in permanent settlements. In some cases, Inuit were forced to relocate to other settlements by federal, provincial and territorial governments because their communities were seen as too small or too remote to provide services. Commitments were made to provide housing to Inuit settling in these communities, but the housing provided was extremely inadequate. Many spent their first few years living in the communities in tents because no housing was available when they were relocated. Communities were instantly overcrowded, and households were ill-equipped by all standards, let alone those living in Arctic and Subarctic conditions."

— from "Housing" in the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Spend some time as a class looking at the lands and communities displayed on the map, and discuss how these communities may have arisen in those locations.** Explore parts of the map such as the island of Newfoundland, where Indigenous Peoples like the Beothuk used to live, and the Arctic, where many communities are located on coastlines. Discuss why some groups, like the Beothuk are no longer in their traditional territories. Consider why some communities, such as the Inuit communities in the North, chose to settle where they did.
- **Focusing on your local area, use the props in the teacher's kit add (e.g., ropes and pylons) to show the movement of people (either in present day or historically) and reflect on how this movement is reflected in culture.** What motivated people to move? Was it by choice or by force?
- **Review with your students the examples from the Métis Road Allowance Communities cards and have students locate these communities that were forcibly closed by government authorities on the Giant Floor Map.** Have the students read about the road allowance people (indigenouspeoplesatlasofcanada.ca/article/road-allowance-people/) and research the history of additional road allowance communities. Ask students what trends they notice in the locations of these communities. Road allowance communities existed on the fringes of cities, near Crown lands that became community pastures, near First Nations reserves and near other land such as parks and garbage dumps. Ask the students why these places were chosen and whether they correlate with traditional Métis lands such as hivernant settlements, farming settlements and trapping and hunting grounds.
- **Have students research forced relocations that were facilitated by the government of Canada.** Refer to the resource section to learn more. Using the Relocation Examples cards provided, have students place cards on the relevant locations on the map and discuss how these movements affected communities and whether they believe the wrongs perpetrated against these communities have been corrected or not.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Using the Animal Migration cards,** select different animals that migrate in Canada. Have students show their migration patterns and show how different groups of Indigenous Peoples may have travelled to follow the migration of the animals.
- **Discuss with students what it would feel like** if their family was forced to move to a different part of the country where they had no knowledge of the land. Can they relate this to the history of Indigenous Peoples?
- **List different ways and reasons for why Indigenous Peoples travel** (e.g., Inuit going out on the Land for hunting or fishing). Connect this back to your local community if possible.
- **Examine how travel and migration changes** during the different times of year. Divide students into three groups, and have each group select a different Indigenous group. Have students investigate how each group travels, when and how it has changed over time.

INTERMEDIATE 7-9

- **Look deeper into the movement of settlers** from Canada's mainland to Newfoundland and the effects of the encroachment onto Beothuk traditional territories.
- **Have your students research** incidences of natural and human-caused environmental disasters that caused the movement of people in Canada. Have them compare and contrast the degree of displacement, the resulting effects, and if people were able to return to their native land.
- **Have students locate** cities on the map that have a large Inuit, First Nation or Métis population. Ask students to identify any patterns or trends and to discuss why these areas may be attractive to each particular Indigenous group.
- **Have students compare** the characteristics and effects of forced relocations with the effects of residential schools. More attention is often paid to residential schools; is this warranted? Use the map to see if forced relocations were often in the vicinity of residential schools.
- **Have students look at the map,** and discuss relocations that took place inland, near the coast, in the North, in the Maritimes, in the South, etc. Give them time to think about the question: *why* were these people being relocated? See what they focus on in their answers. Do they touch on the fact that colonists were looking to gain access to land and resources and that relocation seemed to be their "solution"?
- **Could relocations happen in the future?** Could they be carried out in a kinder, gentler or voluntary way? Canadians as a whole still need resources, and with rising population numbers this demand will only increase. Have students suggest how they think this could be done. Focus on a region on the map with a proposed development that would infringe on a population.

Age appropriate application and experiential learning

SECONDARY 10-12

- **Look at different creation stories and map** out the movement of people as described in the stories. How does this relate to where Indigenous people have lived traditionally and where they live now?
- **Research similarities** among the movement of groups of Indigenous Peoples around the world and those in Canada. Compare how these movements were enforced and if they have been corrected or not.
- **Look at current reserve lands** and compare this to migration pathways and habitats for animals. Ask your students to determine whether the current location of Indigenous-owned land is conducive to harvesting and hunting (i.e., whether the habitats and migration patterns of animals match up with the reserve lands).
- **Ask students to think about** what situations would make them want to leave their homes to relocate. Explain to students how the encroachment of Europeans onto Mi'kmaq territory and the ensuing mistreatment of the Indigenous population forced some groups to seek safety on Katamkuq, the land across the waves, now known as Newfoundland, a part of traditional Mi'kmaq territory. Ask students what knowledge and resources would have made the journey desirable. Challenge students to determine possible routes travelled by those who landed on the south coast and settled Conne River (in Newfoundland), deciding on the most logical area of landing. Tell students the story of that arrival and trace the route taken once the schooner arrived in Newfoundland to the permanent location of Conne River, which eventually became a federally recognized reserve in Canada.
- **Students could read** *Night Spirits: The Story of the Relocation of the Sayisi Dene* by Ila Bussidor and Ustun Bilgen-Reinart (2000) with the teacher and discuss how these people transitioned abruptly from a traditional nomadic life of hunting and fishing to a settled lifestyle in a slum.

MOVEMENT OF PEOPLE

DEMONSTRATION OF LEARNING

- **Have students share the journey of artifacts** (how items have ended up where they are now) that have been found around the country and relate this to the movement of people.
- **Have students present plays, poems or stories** about forced relocation to show their knowledge and learning.
- **Have students research popular Indigenous festivals or events** that take place in various parts of Canada, as well as when they take place, and who travels to these locations.

LEARNING TO ACTION

- **Contact local Indigenous organizations and/or communities** to discuss their seasonal movements, traditionally and currently. Discuss how the transfer of land rights has affected how and where their people currently live.

NOTABLE PEOPLE

PRE-TEACH/PRE-ACTIVITY

As a class, make a list of people who the students consider notable and discuss what the term "notable" means to them. Many Canadians are familiar with historical figures such as Jacques Cartier and Sir John A. MacDonald, as well as more recent cultural figures like A.Y. Jackson and Wayne Gretzky. However, equal consideration and attention hasn't been granted to the important Indigenous figures who shaped history or the modern-day Indigenous personalities who influence today's society. The very notion of "notability" reflects Eurocentric ideals and values. Within many Indigenous communities, kinship and relationships are at the core of what makes an individual notable, and emphasis is placed on their actions and commitment to family and community. For example, a grandmother looking after her grandchildren, an Elder who holds traditional knowledge, a medicine person, a residential school survivor, and a chief may all be considered to be notable people. Have students reflect on the Indigenous perspectives on "notability" and ask them to draw comparisons to what they discussed earlier.

LEARNING OUTCOMES:

- Students will think critically about how a person becomes notable and the colonial values embedded in notability.
- Students will develop their own criteria of notability by considering their own definitions, families and communities.
- Students will use their own criteria of notability to critically examine the notable people card content and to develop their own notable people cards.
- Students will learn about First Nations, Métis and Inuit leaders, nationally and in their local communities.
- Students will learn about the strengths of the communities, reserves, settlements and nations that the notable people come from and the contributions they have made and continue to make.
- Students will learn about issues within communities and about allyship as reconciliation in action.

Foundational knowledge and perspectives

FIRST NATIONS

"We count among our leaders the great Secwepemc Chief George Manuel. We have our own Michelangelos, like the masterful Bill Reid. Our literary community includes the lyrical Lee Maracle. We have grandfathers who teach us. Aunties who look out for us. Cousins who are line mates on the ice and best friends in school. It is a beautiful and proud thing to be Indigenous.

Across Canada and around the world, Indigenous people are emerging as clever leaders, guiding powerful social movements — forces for good, representing communities and values we need more of in this 21st century."

— from "Armageddon in Our Bones, Utopia in Our Souls: The Contemporary Indigenous Renaissance" by Julian Brave NoiseCat, in the foreword to the Indigenous Peoples Atlas of Canada

"Being a Chief was seen as temporary, and there were few lifetime Chiefs because they were the poorest in the community. They were poor because their duties included taking care of the sick, old and orphans, and thinking of others before themselves. Chiefs were taught that they should be advisors to the people and that spiritual consensus is the highest form of politics."

— from "Governance" by Bob Watts, in the First Nations volume of the Indigenous Peoples Atlas of Canada

> **"Chiefs were taught that they should be advisors to the people and that spiritual consensus is the highest form of politics."**

Foundational knowledge and perspectives

MÉTIS

"The historic Métis had a special talent for blending Indigenous and early Euro-Settler cultures into a unique cultural synthesis. Traditionally, the Métis were excellent storytellers, fiddle players, dancers, and floral beadwork and embroidery artisans. These age-old traditions remain cherished and continue to this day. However, Métis culture has also evolved to reflect all aspects of contemporary cultural expression. At present, the Métis Nation is blessed with many talented and renowned authors, poets, singers, songwriters, actors, filmmakers, and visual artists."

— from "Arts and Culture" in the Métis volume of the Indigenous Peoples Atlas of Canada

"Lloyd Hamilton, the great-grandson (through adoption) of Gabriel Dumont, served in the Canadian Army during the Korean War. On one occasion, Hamilton worked with an American soldier to save 80 Korean children in an orphanage who were caught in the Korean Demilitarized Zone. For this action, Hamilton received a medal from the United Nations."

— from "Veterans" in the Métis volume of the Indigenous Peoples Atlas of Canada

"Métis authors are well-known for writing searing indictments of colonization and racism that have influenced Métis individual identity and peoplehood since the 1870s. Maria Campbell's memoir, *Half-Breed* (1973), is the most poignant work relating to the unbending racism and colonization that crippled the Métis in her road allowance community in northern Saskatchewan. Beatrice Culleton Mosionier tackled similar themes in her acclaimed novel *In Search of April Raintree* (1983). Métis poet and author Katherena Vermette continues to write in this tradition, portraying the lives of marginalized Indigenous people in inner-city Winnipeg in her critically acclaimed novel *The Break* (2016). Other prominent Métis authors include Aaron Paquette, Warren Cariou, Lisa Bird-Wilson, Cherie Dimaline and Sandra Birdsell. Award-winning Métis authors specializing in children's and young adult books include Wilfred Burton, Deborah L. Delaronde, Leah Marie Dorion and Jacqueline Guest."

— from "Arts and Culture" in the Métis volume of the Indigenous Peoples Atlas of Canada

> **"The historic Métis had a special talent for blending Indigenous and early Euro-Settler cultures into a unique cultural synthesis."**

"The most famous Métis dance is the 'Red River Jig,' or as it is known in Michif, 'oayache mannin.' The accompanying fiddle tune, which was very popular in the mid-1800s and was known from Alaska to James Bay, is based on the song 'Big John McNeil' from Scotland. French-Canadians played a variant fiddle tune entitled 'La Grande Gigue Simple.' The 'Red River Jig' is a combination of Plains Indian footwork and Scottish, Irish and French-Canadian dance forms such as stomps, quadrilles, reels and jigs. The basic jig step is danced in most Métis communities. However, dancers often add their own 'fancy' dance steps during certain segments of the tune. Some dancers use fancy steps to identify their home community. In 1940, Métis fiddler Frédéric Genthon made the first recording of the 'Red River Jig' for posterity."

— from "Music and Dance" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"Released in 2016, *Angry Inuk* is a documentary that follows Iqaluit-based Inuk filmmaker Alethea Aggiuq Arnaquq-Baril as she shines a light on the realities of the Inuit seal hunt and how sanctions from the South are impacting the Inuit way of life. The documentary has travelled the world, collecting a number of awards at home and abroad while challenging the perception of the Inuit sealing industry.

New generations of Inuit filmmakers and storytellers are being inspired by people like Kunuk, Qulitalik and Arnaquq-Baril to reclaim their image and to share their own stories with the world. These stories allow Inuit to see themselves reflected in national and international media and helps the world better understand the Inuit perspective in all its complexities."

— from "Filmmaking and Media" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"The performance art of staged live theatre in Nunavut is culturally based in the ancient Inuit traditions of storytelling and shamanic ritual. The unique and often very contemporary worldview of the Inuit people is a truly fresh perspective in the dramatic narrative arts.

The most famous theatre group in Nunavut is Tununiq Arsarniit Theatre Group, based in Pond Inlet. Since its founding in 1987, members have developed their plays and performances by consensus, involving Elders as both actors and writers and always weaving Inuit language and traditional culture into every dramatic issue they tackle for the stage."

— from "Performing Arts" in the Inuit volume of the Indigenous Peoples Atlas of Canada

> **"New generations of Inuit filmmakers and storytellers are being inspired by people like Kunuk, Qulitalik and Arnaquq-Baril to reclaim their image and to share their own stories with the world."**

"The 1950s saw the beginnings of one of the most prolific printmaking studios throughout the Inuit Nunangat: the Kinngait Studios in Cape Dorset. This studio was where artists like Kenojuak Ashevak, Kananginak Pootoogook and Shuvinai Ashoona produced some of the most iconic imagery of Inuit art. In the years following the Kinngait Studios conception, other printmaking studios and workshops throughout Nunavik and Northwest Territories were created, although Inuit in Labrador were excluded as they had joined Canada only in 1949 along with Newfoundland.

Stylistically, the prints vary from region to region. The Kinngait prints often depict the many different animals — owls, caribou, seals, polar bears, whales, arctic char — in bold and contrasting colours (Ashevak's *The Enchanted Owl* provides a good example). Prints from the Puvirnituq region tend to be monochromatic in colour, and reflect more of the everyday life. Stories and legends also make up a large portion of these prints (Davidialuk Alasua Ammitu's *Legend of Toongak*).

Printmaking throughout the North has changed very little in the way of technique. Inuit artists, however, are showcasing the impacts that modern technologies and urban ways of life have on the North through drawings and prints. Tim Pitsiulak's *Family of Eight* presents us with a family riding an ATV rather than the dogsleds of the past."

— from "Visual Arts" in the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Begin by placing the Notable People cards on the map and having a class discussion about why each person was selected.** Ask students to identify common characteristics among the selected people. Are there any people from or near your community? What do you know about them?
- **Have students choose a Notable People card and research the contributions that person has made to their community and to Canada.** What are the issues within their community and what are the broader implications and connections between these issues? How could students become an ally/advocate for this community?
- **Next, have students think critically about what makes a person notable, based on what they have already identified.** Work together to construct criteria for notability. Make sure to ask: What is notable? What does that mean? Who decides that? Who is heard and who is not?
- **Based on classroom criteria, have students research notable Indigenous people and make their own cards for the map using the Fill In the Blanks card as a template.** Talk about the impact of these individuals on their families and communities (local, provincial/territorial, national, international).
- **Students will share their findings with each other and discuss connections between and amongst the notable people, paying attention to common issues or themes (e.g., housing, water, child welfare, access to education).**

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Using the Fill in the Blanks card as a template, ask students to create a profile** for a notable person in their lives. Have students present their selected person to the class and celebrate their accomplishments.
- **Using the resources provided (e.g., Indspire's list of laureates), read a story** to the class about a notable Indigenous person and discuss why the actions of this person are important. Identify challenges this person may have experienced. Locate on the Giant Floor Map where this person is from.

INTERMEDIATE 7-9

- **Ask students to select a person from the Notable People cards** who they are unfamiliar with and research more about their accomplishments, values, goals and passions. If possible, have students reach out to the individuals and interview them.
- **Have students examine current events** and identify notable Indigenous people and the key issues they are passionate about.
- **Invite an Indigenous person into your class** to talk about a person or group of people they admire and why.

SECONDARY 10-12

- **Have students research** the process of naming things in your community (e.g., streets, schools) and discuss how these decisions are made. Research the history of naming places after notable people and when it began. Have a class discussion about whether this is the best way to recognize notable people in your community, and whether they can suggest other ways.

DEMONSTRATION OF LEARNING

- **Have students write** a reflection piece on what makes a person notable. Have them address the following: What qualities does a notable person have? What is it exactly that makes a person notable? Can a person be notable in life and in death?
- **Have students create** a mock Wikipedia page or a class blog about a notable person.
- **Have the students step into the shoes** of a journalist and interview someone they think is worthy of notability. Have them prepare questions, an interview location, and a short article.
- **Notable people can have positive or negative impacts on the world.** Have the students consider this in a private journal entry.

LEARNING TO ACTION

- **Discuss with your class** what they can do to raise the profile of notable local Indigenous people, such as speaking to town council to propose name changes for buildings or streets.
- **Encourage students to become "active in allyship"** (e.g., becoming involved in and supporting campaigns, learning more about issues, teaching others, letter-writing). Have them use what they've learned as inspiration (e.g., Cindy Blackstock and Jordan's Principle, Shannen Koostachin and her efforts to improve education, artist Christi Belcourt's work to honour missing and murdered Indigenous women and girls).

ORIGINAL PLACE NAMES

PRE-TEACH/PRE-ACTIVITY

Discuss with students how various items in your class got their names. Explain to your students the concept that things have different names in different areas, languages and dialects. Ask your class how they would feel if they came to school tomorrow and the school had a new name that they didn't recognize. Expand this to have students try to explain directions to each other using different names for streets or parts of the city. Have them reflect on how difficult it would be to all of a sudden be told the name of a place that you have always known is wrong. Relate this to the importance of language and a common understanding of life within a community.

LEARNING OUTCOMES:

- Students will recognize who the Indigenous Peoples in Canada are (Inuit, Métis, First Nations).
- Students will recognize the Indigenous Peoples in Canada have inherent rights, recognizing the diversity between and among these three groups.
- Students will be able to note differences and similarities between the three groups and identify where each group lives.
- Students will acknowledge that this is the country of origin for the Indigenous Peoples in Canada and that is why revitalizing and maintaining language and culture is critical.

Foundational knowledge and perspectives

FIRST NATIONS

"One of the first acts of colonization and settlement is to name the newly 'discovered' land in the language of the colonizers or the 'discoverers.' This is done despite the fact that there are already names for these places that were given by the original inhabitants. These names are more significant because they have some sort of connection to the people. This connection may have a spiritual, cultural or historical significance as other First Nations often call these places by the same names."

"The land provided the people with all that was needed to exist. It contained a memory of activities that ensured life and survival. This is embedded with the names of the many landmarks. Manahcâ pânihk is 'where the bows were harvested.' Manawânis was 'where eggs were gathered.' Astahcikowin was 'where food was cached.' Piponapiwin was 'where the winter camp was established.' sokanihk was a name given to areas 'where rivers were crossed.' Some names had animal or human connections — Kiseyinô Kâsâsakitisihk is the 'old man lying on his back,' while Kakwayohk is the 'porcupine hills.'

"An interesting aspect of the many names given by the colonists, explorers, missionaries and other non-Indigenous usurpers of the land seems to be the number of place names that have the devil or hell within them."

An interesting aspect of the many names given by the colonists, explorers, missionaries and other non-Indigenous usurpers of the land seems to be the number of place names that have the devil or hell within them. Many of these places have a spiritual significance for Indigenous people, so to undermine the existing spirituality of the areas, the missionaries would incorporate Christian ideology into the naming of the locality. The missionaries refer to much of the New World as 'the land of the devil.' In a video interview at the Maskwacis Cultural College, Elder Sophie Samson said, 'There was no devil here, he came across with the Moniyows (White People)!' The New World was considered to be a place of heathens and savages that must be Christianized in order to enter salvation.

An example of such a place was Manitô Sâkahikan. This is translated as 'Spirit Lake' or, in some instances, as 'God's Lake.' There are numerous lakes and other waterways that have the word "Manito" in the name, not only in Cree territory but in other tribal areas as well. This particular lake had its name changed to Lac Ste. Anne in honour of the mother of Mary. It is said that the missionaries chose the name because they knew of the special role and place of prominence of grandmothers in First Nations culture."

— from "Language" by Bruce Cutknife, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"Like other Indigenous peoples, the Métis have their own geographic names for land and bodies of water. However, as a result of Euro-settlement and colonization, many Métis geographic names have been lost, replaced or anglicized. Often, these names are in a Métis heritage language such as Michif, Cree or French.

Perhaps the most noticeable land form in Western Canada that has a Métis place name is the Cypress Hills. Métis bison hunters called the hills — the highest elevation in Canada east of the Rockies — 'montagne de cyprès' because of the many jack pines in the region. The Métis used to call pine trees 'cyprès,' even though they are not proper cypress trees. The name for the hill formation was then anglicized to 'Cypress Hills.'

Another famous landform in Western Canada is the Yellowhead Pass near Jasper, Alta. It is also the name of the well-known Yellowhead Trans-Canada Highway, among other things. The original name of the Yellowhead Pass was 'Tête Jaune,' meaning 'yellow head' in French. It was named after Pierre Bostonais, a famous Iroquois-Métis trapper with a mane of golden hair, who guided Hudson's Bay Company through the pass in the early 1820s.

> **"The original name of the Yellowhead Pass was 'Tête Jaune,' meaning 'yellow head' in French. It was named after Pierre Bostonais, a famous Iroquois-Métis trapper with a mane of golden hair, who guided Hudson's Bay Company through the pass in the early 1820s."**

The Qu'Appelle Valley in Saskatchewan is known as Kâ-têpwêt ('who calls?') in Cree. The Métis kept the name and adapted it to the name of the valley and to one of their road allowance communities, Katepwa, which extended across the length of the valley.

Another prominent geographic feature in southwest Manitoba and northeast North Dakota with Métis provenance is Turtle Mountain, or Turtle Mountain Plateau. In Michif/French, the Métis called this wooded uplands, 'la montagne tortue.' A well-known Métis folksong in Michif has the same name.

Reclaiming or restoring traditional place names is important to many Métis. A major Métis name restoration occurred in 2007 when the Historic Sites and Monuments Board of Canada agreed to change the name of the 1885 Battle of Fish Creek National Historic Site (a monumental location in the 1885 Northwest Resistance) to the Battle of Tourond's Coulee/Fish Creek to recognize the Métis community name for this place, Tourond's Coulee. This change required a great deal of lobbying by the local Métis community, the Gabriel Dumont Institute, Friends of Batoche and Parks Canada. Many in the Métis community are working to restore other Métis geographic names and to commemorate them.

Often, name changes to Métis places or geographic features are documented in the historical record or have been chronicled in the Oral Tradition. Métis author Maria Campbell wrote about the area around her Métis road allowance community, Nugeewin—the stopping place — in her acclaimed autobiography, *Half-Breed*. Nugeewin was where Indigenous people stopped on their way to cross Puktahaw Sipi, or Net-Throwing River, to get to their hunting and trapping grounds. In 1925, Nugeewin was replaced by Park Valley. In 1915,

Continued...

Foundational knowledge and perspectives

MÉTIS

the federal government decided to turn the surrounding territory into a national park (later officially named Prince Albert National Park), displacing many local Métis and Cree. This displacement also resulted in local Indigenous names for lakes and rivers being changed. For instance, Puktahaw Sipi became Sturgeon River, and Notikew Sahkikun became Mariah Lake. The erasure of Métis place names and geographic features in this fashion occurred across the Métis Homeland."

— from "Worldview" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"When places are significant for any reason, they are named, for how else can one speak of the place in conversation with another? In many Indigenous cultures, place names are descriptive, but not necessarily unique, as is the case with Western or European naming. For example, in the Sanikiluaq area, there are a dozen bays simply named 'Kangiqsualuk' (large bay). While there may be one hundred bays without names, these dozen are significant enough to be named, perhaps due their relative association with other geographical features along routes, but otherwise do not merit more descriptive, unique names. When these bays are spoken of, they are mentioned in context with other nearby named places, thus eliminating confusion.

Across Inuit Nunangat there are places called Upirngivik (spring camping), Aulattivik (peninsulas where animals were hunted), Uivvaq (where you have to go around) or simply Tasiq (lake) or Qikiqtarjuaq (big island). The names spring from local language and, for Inuktun speakers, evoke mental images of these places. Islands named Taqtu (kidney) or Ummanna (heart-shaped) or Qaiqsu (bedrock) instantly communicate shape and texture and, when passing in proximity, recognition.

> **"The place names of their ancestors are brimming with helpful information about hazards, harbours, currents, routes, good camping areas, fishing lakes and walrus haul-outs, all of which assist the traveller on their journey."**

The distribution of traditional place names indicates the incredible extent of Inuit land use and occupancy across vast stretches of territory. Inuit, despite the changes they've experienced in the past decades, continue to have a strong association with the Land, and a continued reliance on subsistence hunting. The place names of their ancestors are brimming with helpful information about hazards, harbours, currents, routes, good camping areas, fishing lakes and walrus haul-outs, all of which assist the traveller on their journey.

With the passage of time, there are fewer Elders that grew up and travelled on the Land with their families that can still pass down expert knowledge. Place names research that culminates in the names being made official is essential to preserving this tangible source of traditional knowledge for tomorrow's generations."

— Lynn Peplinski, Traditional Place Names Manager, Inuit Heritage Trust

"I have always had an aversion to English place names. They mean nothing to the people who live there. Why anybody would name the place where I grew up, Repulse Bay, I have never known. It is not repulsive in any way; it is a very beautiful place. We call it Naujaat. Nauja means 'seagull,' and Naujaat refers to the cliffs there where seagulls nest in summer. It is a much more fitting name than Repulse Bay.

Naval officer John Rankin, I gather, was not of the greatest character, and has been remembered historically as a liar and fraud. Why anybody would name a place after him, I do not know. And Sir Martin Frobisher, the namesake of Frobisher Bay, Iqaluit's former name; didn't he bring a whole shipload or two of iron pyrite, commonly known as 'fool's gold,' to England and have to dump it all overboard? Iqaluit is a much better name for Nunavut's capital."

— from "Nunannguaq: Capturing the Character of Our Land" by Michael Kusugak, in the foreword to the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Locate your community on the Giant Floor Map and place a pylon there.** Ask students if they could rename their community, what would they name it? Why? What factors influenced their suggestion (e.g., nature, a famous person, a nearby geographic feature)? Next, have students select another place on the Giant Floor Map and create a new name for it based on their knowledge of the area or what they see on the map. Allow time for students to explain their ideas to the class.
- **Look at the map and have students identify places where they do not recognize the name.** Explain that the original names have been used where possible on this map. Have students research other original names, focusing on local places, and add them to the map with sticky notes. Additionally, have them add original names that are no longer being used. Look at the northern part of the map and identify places that are important to Inuit people. Ask students to select one location that is labelled on the map and one that is not identified on the map. Why were some places labelled and others not? Mark these places on the map using the pylons provided in the teacher's kit and explore the names of these places, allowing time for students to share what they have learned with the class. Discuss how the map looks now.
- **Distribute the Inuit Place Names cards to students and have them place each in the correct place on the map.** Host a class discussion about how this can be done with other parts of Canada as well, and create additional cards for the map. Discuss how places are named from an Indigenous perspective as opposed to the settler naming traditions.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Explore the Giant Floor Map** and have students use a red pylon to locate place names with a Eurocentric origin (e.g., St. John's) and a yellow pylon to locate ones they feel have an Indigenous origin (e.g., Iqaluit). Have them compare their findings.
- **Look at a space you are familiar with** (e.g., community, school yard), and have students draw a map and name spaces according to their appearance or function. Compare these names to the ones that are more commonly known.
- **Have students look at their own names** and learn about any history behind how their name was chosen and the meaning of their name. Then have them relate this to the map and how places are named.

INTERMEDIATE 7-9

- **Have students research the process of naming or renaming** buildings and streets in your community. Ask students how these things are selected. Can they think of how they might change the process to be more equitable and representative?
- **Identify rivers, mountains, creeks, hills, valleys and other physical features on the Giant Floor Map** and research the stories and legends associated with them. Was there an Indigenous name used before or do Indigenous Peoples refer to this place differently? Compare and contrast the names used for this one location.

SECONDARY 10-12

- **Have students research the process of renaming places in Canada** with their original names. Haida Gwaii is a good example to begin with. Have students look into other locations that have been officially recognized with their original names.
- **Have the students make a list of as many places names in Canada,** or names of bodies of water, that have an Indigenous name or an Indigenous origin (such as Manitoba or Saskatchewan). How are these names different?

ORIGINAL PLACE NAMES

DEMONSTRATION OF LEARNING

- **Have students deliver a presentation** based on local research or to conduct an interview with local language speakers to discuss original names.
- **Ask students to make a word web** of place name meanings in your part of the country.
- **Have students integrate** a land acknowledgement into the school or classroom routine.

LEARNING TO ACTION

- **Create a map of your school or community**, renaming locations based on Indigenous naming conventions, and write the new place names in your local Indigenous language.
- **Reach out to local Indigenous organizations and/or communities** to learn about the original names of your community and natural features within it.
- **Campaign to have a building or a street name changed** to better reflect the community and Indigenous perspective.

RESIDENTIAL SCHOOLS

***** WARNING *****

This activity deals with sensitive topics. Please review the following activity and accommodate accordingly.

PRE-TEACH/PRE-ACTIVITY

The residential school system, which lasted from the 1830s to 1996, is a dark chapter in Canadian history. These government-funded, church-run schools aimed to assimilate Indigenous children by taking them away from their families and forcibly eradicating their cultural identity. Residential schools have left a legacy that survivors, communities and families are still struggling to overcome and heal from to this day. Before starting with the Giant Floor Map, review Canadian Geographic Education's Google Earth Voyager Story, found here: g.co/earth/residentialschools. To begin deeper research, you can access the archives of the National Centre for Truth and Reconciliation and view/read hundreds of primary resources and personal accounts about residential schools in Canada.

When discussing residential schools with your students, many emotions will be brought up that may be painful and difficult to process. Take some time to discuss self-care with your students, and encourage them to journal, draw or discuss the feelings they are having throughout with trusted peers or adults. Encourage your students to participate in the Imagine a Canada contest as part of their self-care. The Aboriginal Healing Foundation has many resources to support teachers and students.

RESIDENTIAL SCHOOLS

LEARNING OUTCOMES:

- By studying the distribution of residential schools on the Giant Floor Map, students will gain an understanding of the federal government's agenda in removing children far from their families and communities so they could destroy Indigenous cultures throughout Canada.
- Students will use the Giant Floor Map and timeline to gain an understanding of the various names and labels for residential schools.
- Students will explore historical relationships between Indigenous and non-Indigenous people in the local context of the Nlaka'pamux Nation in British Columbia.
- Students will learn about the story of one Nlaka'pamux child (Gladys) in the context of her local environment and traditional culture.
- Through Gladys's true story, students will understand the devastating impact residential schools had on Indigenous children, families and communities.
- Students will use the inquiry process to ask questions, gather information, interpret and analyze ideas, and communicate findings and decisions.

Foundational knowledge and perspectives

FIRST NATIONS

"Residential schools operated in Canada for more than 160 years, with upwards of 150,000 children passing through their doors. Every province and territory, with the exception of Prince Edward Island, Newfoundland and New Brunswick, was home to the federally funded, church-run schools. The last school closed in Saskatchewan in 1996. First Nations, Métis and Inuit children were removed, often against their will, from their families and communities and put into schools, where they were forced to abandon their traditions, cultural practices and languages. The residential school system was just one tool in a broader plan of "aggressive assimilation" and colonization of Indigenous Peoples and territories in Canada."

— from the "History of Residential Schools" in the Truth and Reconciliation volume of the Indigenous Peoples Atlas of Canada

> **"These people's experience reverberates through generations, but their lives and choices are not honoured by the language of intergenerational trauma."**

"Through the course of its mandate, the TRC documented more than 3,100 student deaths, though that number could be closer to 6,000 or even higher. It was standard practice to construct a cemetery directly attached to the schools in many locations. Many cemeteries remain unmarked and undocumented at locations attached to former sites of residential schools and close to some of the schools that remain standing. There is a great deal of work still to be done to properly honour and remember the children who remain missing. Estimates suggest there may be as many as 400 unmarked gravesites near the sites of former residential schools.

One of the darkest elements of the residential school system was how many children disappeared while attending residential schools. They would die from disease, abuse, neglect and occasionally, trying to run away. Often, it would take weeks or months for parents of students at residential schools to receive word their child had died. Many families still wait for answers."

— from the "Still Standing" in the Truth and Reconciliation volume of the Indigenous Peoples Atlas of Canada

"'So many little lives were destroyed here,' my mother speaks into the silence. One of those little lives belonged to her father, my grandfather. He died before I was born. He died of demons born in this school. He died without ever telling his story. Instead, he swallowed it, and it is this absence that troubles me as I try to find my own relationship to the process of truth and reconciliation. How to tell truths when the truth is not known? How to reconcile with the absent, with the dead? Peter LeBarge and the untold others who did not survive leave an aching space. Not a wound that can be healed but a phantom limb that is gone but still tingles with feeling.

Calling attention to this absence is a disruption. It disrupts the narrative that calls upon survivors to catalyze national healing by drawing attention to those who did not survive. The margins — the unknown segments of history that escape the narrative of testimony — contain the Indigenous victims of residential school who did not survive to testify for themselves. These people's experience reverberates through generations, but their lives and choices are not honoured by the language of intergenerational trauma. My grandfather's absence triggers a painful imagination, but this is not the same as trauma. I wonder what happened in the school. Imagine if he hadn't gone. I wonder if he'd have taught me how to hunt moose. Imagine if he'd learned Tlingit from my great-grandmother, and then taught it to me. I wonder if he'd be standing up against these pipelines, too."

— from "Residential Schools" by Anne Spice, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

There was a government driven classification system of the Métis based on their appearance, lifestyle and proximity to local Indigenous nations that determined their eligibility to attend residential school. Sometimes students would attend only if there were enough seats. For more information, go to: ahf.ca/downloads/metiseweb.pdf

— Manitoba First Nations Education Resource Centre – Lesson Plans

"Many Métis had their faith shaken by the abusive church-run residential school system. Despite these devastating events and ongoing colonization, many Métis remain spiritual people. At present, many Métis youth and urban Métis are embracing First Nations spirituality and attending sweats and other First Nations purification ceremonies."

— from "Worldview" in the Métis volume of the Indigenous Peoples Atlas of Canada

> **"Many Métis had their faith shaken by the abusive church-run residential school system. Despite these devastating events and ongoing colonization, many Métis remain spiritual people."**

Students can take an more interactive approach to learning about Métis history in residential schools by dowloading the app Forgotten Métis on iPhone or Android and exploring the website that goes with it (forgottenmetis.ca/en/) that is linked with the Canadian Museum of Human Rights in Winnipeg.

Proceeds from the sale of *The Secret Path* are going to the Gord Downie Secret Path Fund for Truth and Reconciliation through the National Centre for Truth and Reconciliation at the University of Manitoba, which was created to ensure the dark legacy of the residential school system is never forgotten.

The Métis Experience, volume 3 of the final report of the Truth and Reconciliation Commission of Canada, has many pictures that could be used for a photo essay or similar project or simply to help students visually: nctr.ca/assets/reports/Final%20Reports/Volume_3_M%C3%A9tis_English_Web.pdf.

Foundational knowledge and perspectives

INUIT

"Prior to the Second World War, the majority of Inuit lived in seasonal camps on the Land in smaller family units. The skills Inuit needed to survive and thrive in this reality were passed down from generation to generation; once they became old enough to contribute, each member had a role to play in the survival and well-being of their family unit. Canadian schooling, which followed the western system of education and included residential and day schools, was imposed on Inuit families who moved into settlements and was used as a way to separate children from families who still lived on the Land.

One of the first government-regulated schools specifically for Inuit opened in 1951 in Chesterfield Inlet, Nunavut. Residential schools were often located far away from the new Inuit settlements, and students who attended them often faced loneliness and estrangement from their language and culture. This rapid transition from the traditional methods of teaching and education had wide-ranging effects on the livelihoods of Inuit. These schools separated Inuit from their culture and language and disrupted the family unit, leaving many unable to understand parenting as they had never experienced parenting themselves. The reverberations of generations suffering rampant physical, psychological and sexual abuse at these schools are still being felt by Inuit today. Although many Inuit have thrived in the Canadian education system, the transition has been difficult."

> **"The reverberations of generations suffering rampant physical, psychological and sexual abuse at these schools are still being felt by Inuit today."**

"Our education systems are only just emerging from the long shadow of residential schools, which had a profound impact on our families and communities. It shook our belief in ourselves. And if we are to restore the trust of parents who have been deeply hurt by their own educational experiences, we must build an education system grounded in the Inuit culture, history and worldview, and with respect for the role of parents. The modern history of Inuit land claims has proven that we can be successful in reclaiming those aspects of our lives that were once the foundation of healthy communities. We must now apply that same determination to building our own successful education system."

— from "Education" in the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

NATIONAL PERSPECTIVE LESSON:

- **Have students identify the symbol for residential schools on the Giant Floor Map legend, and then work in small groups to locate these schools.** For younger grades, use the Residential Schools Map card included in the kit to help them locate the symbols. Give each group a part of Canada to examine, and have them record the number and names of the schools in their area. Gather students back together and discuss their findings. How many schools did they find? What were their names? In which part of the country were there a lot of schools, and where were there not as many? Inquiry question: Why were residential schools given their respective names? Discuss patterns and trends that your students see with the location of residential schools across the country. In particular, discuss the areas where there are few or no residential schools on the map, such as Newfoundland and Labrador and the Arctic. Do more research to find out when schools were recognized as having been residential schools, how they are currently (and have been historically) classified, and the impact this has had on the reconciliation process to date.

- **Have individuals or small groups choose one residential school and measure the distance students from surrounding communities had to travel, using the information on the Residential Schools Map card as a guide.** Have students report their findings and then discuss how difficult it must have been for children and their families to see each other. Note that these schools were often run by different religious denominations. Students had no choice in which school they would attend. Parents were threatened with jail if they tried to prevent a child from going. Sending children to schools further from home was another way to keep families separated. Have students locate the school closest to their community and discuss how far children from their community would have been sent.

- **Remind students that transportation long ago was nothing like today (e.g., commercial flying didn't exist).** Most Indigenous people did not have cars or the ability to travel on the train. This would mean walking or finding a ride somehow. Vehicles that were available travelled slowly on unsophisticated roadways. Have older students measure distances between a community and various schools, and then calculate how long it might take to get to a particular residential school on foot or by a car travelling 30 km/h on rough roads versus today when we can travel up to 100 km/h on well-maintained highways.

Continued...

Points of inquiry and activation related to the Giant Floor Map

PROVINCIAL PERSPECTIVE LESSON:

- **There are hundreds of different First Nations across Canada (more than 200 in British Columbia alone).** Nations studied in this section of the unit will vary depending on your area or province of study. The example provided here is for British Columbia. The Gladys Module (which can be found in the resource section of the teacher's guide) is being used to examine what a child's life was like in a B.C. residential school.
- **We suggest you research examples in your area to help students make personal connections to residential schools.** Begin your research in the archives of the National Centre for Truth and Reconciliation.
- **Once students have explored the location of residential schools on a national level, have them sit around the border of the Giant Floor Map and lead a discussion.** Ask students to recall their first day of school. What do they remember about it? Who took them? How close did they live to the school? Was it what they expected? What did they look forward to when they went home after school? What did they enjoy at school? What did they not enjoy? Was it better or worse than they expected? Ask students to share their memories while they sit in a sharing circle around the map.
- **Have students place a pylon on their school's location on the Giant Floor Map, and ask them if they can use their hands and feet to measure the distance between their house and their school.** In many cases, this will not be possible because the pylon will cover a space much greater than the school property. Discuss how close students live to the school.
- **Next, have students locate the community of Spuzzum, B.C., (49.6 latitude, -121.4 longitude) on the Giant Floor Map.** Ask students to calculate how far away their home is from Spuzzum using the scale provided on the map. Discuss whether your students are familiar with that region of British Columbia. If not, take a moment to explore the map and describe the physical and human geography of the area. For example, Spuzzum is on the Fraser River, in the Fraser Canyon, a mountainous region near Hope. Have students trace or "find" their way from where they live to Spuzzum. What other landforms, physical features do they notice on the map? What other communities, towns, or cities do they see? Take a few minutes to share findings.
- **Ask all the students to sit around Spuzzum, and explain that an Indigenous girl named Gladys was born here on June 15, 1918.** When she was seven, Gladys was forced to leave her home and go to the Kamloops Residential School. Explain that students from the same family and same community were not always sent to just one school. Other children from Spuzzum were sent to Sechelt, Lytton and Mission. Have four students identify these locations on the map and point them out to the rest of the class. Have students calculate the distance from Spuzzum to each of the four residential schools using the coloured ropes. Remind them to follow roads as much as possible, not to measure "as the crow flies." Students could then calculate the actual distance, using the scale on the map. To help students understand just how far these children travelled, have small groups locate communities or towns that are about the same distance away from your school.
- **Next, divide the class into small groups and give each group a blank card and markers.** Ask students to reflect on the common experiences of their community and families — they should touch on things such as language, spirituality, sports teams, friendships, traditions, values, etc. Have each group cross off the experiences they think would be negatively affected, or even disappear, if their community no longer had any children in it. Discuss as a class. Looking back to the students' community and the distances measured out by the ropes, have students reflect on how they would feel if they were forced to attend a school as far away as the one Gladys went to.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Introduce the idea of residential schools** to your students by reading any of the books found on the educational resources section of the National Centre for Truth and Reconciliation's website: education.nctr.ca/link-to-page-2/
- **Ask students to illustrate** all the parts of their life that make them who they are (e.g., language, family, friends, hobbies) and describe how they would feel if these things were taken away. Help to develop empathy in your students by discussing how Indigenous students must have felt.
- **Create your own Project of Heart:** projectofheart.ca/
- **Plant a Heart Garden:** fncaringsociety.com/honouring-memories-planting-dreams

INTERMEDIATE 7-9

- **Invite a residential school survivor** to be a guest speaker. Refer to Project of Heart's guidelines (projectofheart.ca/step-4-survivor-visit/) for inviting an IRS Survivor to visit your class.
- **Show students the Traditional Ways of Knowing and Being** card, and discuss the meaning of each section. Do a jigsaw activity where small groups are responsible for explaining one section to the class. Have a sharing circle discussion about how removing Indigenous children from their communities would have affected Indigenous Peoples in the long term.
- **Have students read the residential school timeline** included with the Giant Floor Map. Ask them to walk around the Giant Floor Map and using sticky notes, mark the important events related to residential schools on the timeline that goes around the border. Discuss how these events fit into the history shown on the bigger timeline.

SECONDARY 10-12

- **Ask older students** what they think the long-term consequences of government policies such as residential schools and the Indian Act have been for Indigenous Peoples across Canada. Have students reflect on the multi-generational consequences of destroying families and traditional cultures. Talk about the things students have learned from their parents, grandparents and great-grandparents. What would their life be like if they had not been loved and taught these things?
- **Discuss the 94 Truth and Reconciliation calls to action** and decide as a class what they can do to work towards them.

Continued...

Age appropriate application and experiential learning

- **Have students read the residential school timeline** included with the Giant Floor Map. Ask them to walk around the Giant Floor Map and using sticky notes, mark the important events related to residential schools on the timeline that goes around the border. Discuss how these events fit into the history shown on the bigger timeline.
- **Explore Chanie Wenjack's story** through *The Secret Path* graphic novel and the music video/short film by Gord Downie (youtube.com/watch?v=za2VzjkwtFc), Gord Downie's The Secret Path and a post-show CBC Arts live panel on the road to reconciliation (youtube.com/watch?v=yGd764YU9yc) and associated resources (this Maclean's article discusses Chanie's experiences in his last few days: macleans.ca/society/the-lonely-death-of-chanie-wenjack/). Discuss the role of allyship in reconciliation and how non-Indigenous people can help make a significant impact, similar to the effect that Gord Downie had.
- **Explore these Indigenous-authored books** and discuss them with your students:
  - *Sugar Falls: A Residential School Story* by David Alexander Robertson, illustrated by Scott B. Henderson
  - *I Am Not a Number* by Jenny Kay Dupuis and Kathy Kacer
- **Watch the movie *Indian Horse*** and engage students with activities from the accompanying study guide: indianhorse.editmy.website/downloads/study-guide.pdf

DEMONSTRATION OF LEARNING

- **Ask students to work together** to plan a path that your class can take towards reconciliation.
- **Ask students to review the government's actions towards reconciliation** and the response of Indigenous Peoples so far — is the government making headway? Do Indigenous communities feel like their healing process is being improved by government efforts?
- **Have students consider people today** who are applying for Métis status — why is this important? How will this change Canadian demographics? Is it fair that an application for status is necessary? Do your students agree with the rights that come with status? Should there be more rights?

LEARNING TO ACTION

- **Participate in the Imagine a Canada contest** to share your students' vision for reconciliation in Canada.
- **Have students implement at your school** Orange Shirt Day, Project of Heart, or any of the other reconciliation initiatives that are available.
- **Incorporate lessons about residential schools** into your curriculum. Resources are available through the First Nations Education Steering Committee (fnesc.ca/irsr/), government of the Northwest Territories (ece.gov.nt.ca/sites/ece/files/resources/northern_studies_10_teaching_guide.pdf) and the government of Saskatchewan (edonline.sk.ca/webapps/blackboard/content/listContentEditable.jsp?content_id=_126354_1&course_id=_3514_1&mode=reset).

SEASONAL CYCLES AND MIGRATION PATTERNS

PRE-TEACH/PRE-ACTIVITY

Research with your class the different seasons and discuss what they know about each. Have students list activities they do in each season, noting activities that are done only in one season. How is the land used differently in each season? Which areas of Canada experience seasons differently from the seasonal weather you experience in your local community? How are they different? Discuss how your students' knowledge of each season helps them to prepare and survive, using examples such as dressing warmly in the winter or bringing a water bottle with them in the summer.

LEARNING OUTCOMES:

- Students will be able to identify the different seasons and yearly cycles.
- Students will understand the importance of respecting the seasonal cycles and learning how to listen to the seasons.
- Students will learn to read the land in various seasons.

SEASONAL CYCLES AND MIGRATION PATTERNS

Foundational knowledge and perspectives

FIRST NATIONS

"It was once commonplace for First Nations peoples living traditional lifestyles to travel to different parts of their historic territory at different times of the year to obtain resources. This is referred to as a seasonal round. During the warmer months, it was relatively easy to move within different resource areas. But in the winter, most communities would settle in a single area where shelter was adequate and resources were readily available or could be stored.

"During the warmer months, it was relatively easy to move within different resource areas. But in the winter, most communities would settle in a single area where shelter was adequate and resources were readily available or could be stored."

To illustrate, consider the Secwepemc of British Columbia, known in English as the Shuswap people. "In winter people moved to their winter villages and settled in the underground pithouses. Short day trips were made for ice fishing and hunting local game. Families would also rely on their winter stores of dried salmon, deer, elk, plants and berries.

In spring the Secwepemc would venture from their winter villages in pursuit of fresh food sources. After a long winter, fresh edible green shoots of fireweed, cow parsnip, balsam root and Indian celery were welcome treats. Each plant was harvested as they became available and immediately consumed or preserved for future use.

By the end of June saskatoon berries would be ready for picking. Large amounts of these berries were harvested and dried for future use. Other berries such as strawberries, thimble berries, soapberries and raspberries soon followed. Much of the summer was spent gathering a variety of berries.

Towards the end of summer, families would begin fishing for spring and sockeye salmon at different weir sites and riverbanks. The salmon would be dried and stored for winter usage. From September to October the primary activity was hunting. The game hunted included deer, elk, caribou, bear, mountain goat, and beaver. Small animals such as grouse, ducks, and mixed with berries and fat and made into dried cakes for storage. As the winter stores grew fuller, the Secwepemc would once again settle into their winter dwellings."

—from "Resource Gathering," at http://secwepemc.sd73.bc.ca/sec_village/sec_round.html

The Athabascan people were also mobile. A depiction of a typical Athabascan seasonal round can be seen on the Alaska Native Knowledge Network website: ankn.uaf.edu/curriculum/Athabascan/ObservingSnow/fourcorners.html

A great description of seasonal changes in resource availability and environmental conditions in the Yukon can be found on the Cultural Survival organization's website: culturalsurvival.org/publications/cultural-survival-quarterly/wild-food-its-season-seasonal-round-harvest-activities

SEASONAL CYCLES AND MIGRATION PATTERNS

Foundational knowledge and perspectives

MÉTIS

"Traditionally, Métis families and communities traversed the landscape following the reproductive and ripening flora and fauna cycles, which meant adapting their lives to the changing seasons. The Métis had to be flexible in order to work well together in times of plenty, and to work independently when resources were scarce. The seasonal cycle was also impacted by the availability of employment opportunities and the cultivation of garden crops or cereal agriculture. A family may have spent the late spring and early summer in a home community where they planted a garden and a plot of wheat, or they may have spent the late summer involved in bison hunting, the fall in berry collecting, the winter in trapping or as part of a winter bison-hunting camp, and the early spring at a fishery.

> **"Taking part in a seasonal cycle is a spiritual exercise because the participant is part of a holistic system with all things in creation. Resources are gifts from the Creator for all humans to share."**

Today, Métis who live traditional lifestyles still maintain this focus on seasonal cycles. Natural signs indicate to the Métis when it is time to begin a particular activity and when to finish others. For instance, for the Métis of the Paddle Prairie region of northern Alberta, the seasonal cycle begins in Niskipisim or Goose Moon (March), when geese begin their migratory flight to northern nesting grounds, announcing the arrival of spring. All exposed grass, stubble fields, and dead leaves are burned at this time to renew the forest and meadows.

Weather conditions also play a role in the harvesting of resources. For instance, during periods of frequent drought, a situation quite common on the Prairies, the harvesting cycle for such animals as bison, moose, wapiti (elk), and white-tailed and mule deer is adversely affected. Berries such as saskatoons and chokecherries also grow sporadically in periods of prolonged drought. In such situations, Métis who follow the seasonal cycles have to substitute those scarce goods with other resources, often further afield. This may mean trapping and hunting smaller fauna such as muskrats and prairie chickens (sharp-tailed grouse) or harvesting fish such as pike, pickerel or sturgeon. As a result, there is not one seasonal cycle, but many.

Taking part in a seasonal cycle is a spiritual exercise because the participant is part of a holistic system with all things in creation. Resources are gifts from the Creator for all humans to share. Therefore, when harvesting resources, Métis follow traditional ways and always leave a gift for the Creator, usually tobacco or tea. If a gift is not left when a resource is harvested, the community runs the risk of losing that resource.

Traditional Métis Medicines

Like most Indigenous peoples, the Métis have their own traditional medicines. Métis medicine is holistic and focuses on the individual's mental, emotional, physical, and spiritual capacities. Traditionally, Métis women were healers and midwives who provided a large assortment of medicines (known as 'la michinn' in the Michif language) to heal family and community members. Today, both Métis women and men are healers. Rose Richardson of Green Lake, Sask., is a widely respected Métis healer and medicine woman. She is one of many healers and medicine people within the Métis Nation.

Métis medicines almost always include traditional Indigenous plants and remedies, although a few medicines have been handed down from the Métis' Euro-Settler ancestors. Most medicines are gathered from the

Continued...

Foundational knowledge and perspectives

MÉTIS

local natural environment, and many of the same medicines are used across the Métis Nation Homeland. In the February 2011 edition of Eagle Feather News, Métis author Maria Campbell wrote, 'Our drug store was half a mile up the road in a meadow called Omisimaw Puskiwa (oldest sister prairie) where yarrow, plantain, wild roses, fireweed, asters, nettles, and pigweed could be found in great abundance. Some of it was just medicine and some of it like fireweed, nettles, and pigweed was medicine and food.'

Medicines are gathered locally and are dried and stored in the home and are either ground into a powder or made into tinctures, teas, poultices, and salves. They are used as painkillers, anti-inflammatory agents, and digestive aids, and to treat very specific ailments including arthritis, asthma, diabetes, gastrointestinal issues, tuberculosis, cancer, headaches, toothaches, colds, kidney stones, gallstones, venereal diseases, menstruation, cuts, and rashes. When gathering the plants, certain protocols must be adhered to; a prayer of thanks to the Creator is required and tobacco or another 'gift of thanks' must be offered. Moreover, medicine gatherers should harvest only what is needed and no plants should be harmed while harvesting.

There are four sacred herbs and lead medicines that the Métis use — sweetgrass (fwayn seukrii, fwayn di bufflo), cedar (li sayd), sage (l'aarbr a saent), and tobacco (li tabaa). These herbs are used for cleansing, for sacred offerings, and for prayer. Some other Métis medicinal plants are burdock (li grachaw), balsam (la gratelle), wild sarsaparilla (sasperal), blueberries (lii grenn bleu), broad-leaved plantain (plaanten), chokecherries (lii grenn), cow parsnip (berce), highbush cranberries (lii paabinaw), lowbush cranberries (moosomina), dandelion (pisanli), ginger root (sayn Jean, rasyn), hazelnut (pakan), hemlock (carrot à moreau), juniper (aean naarbr si koom aen nipinet avik lii gren vyalet), Labrador tea (lii tii'd mashkek), oak bark (ii kors di shenn), rosehip (lii bon tiiroozh), Seneca root (la rasinn), snakeroot (la rasinn di coulyv), spruce gum (gum di sapin), stinging nettle (mazhaan), rat root (Belle-Angélique, weecase), wild mint (li boum), wild onion (zayon faroosh), wintergreen (pipisissew), and yarrow (li fleur blaan).

Medicines can also be harvested from animals, including burbot (mariah, freshwater cod) liver oil, fish milk (bouillon or broth), goose grease, skunk oil (wil de shikaak), sucker heads, and muskrat. Many animals eat plant medicines and as a result, they can be considered medicines as well."

— from "Lifeways" in the Métis volume of the Indigenous Peoples Atlas of Canada

SEASONAL CYCLES AND MIGRATION PATTERNS

Foundational knowledge and perspectives

INUIT

"Environmental knowledge and survival skills continue to be important elements of modern Inuvialuit culture. As a large part of their diet is from the harvesting of local fish and wildlife, Inuvialuit look forward to the changing seasons. Geese and muskox are hunted in the spring and fall, whaling and fishing take place in the summer, and caribou hunting occurs in the fall and winter.

The long summer days provide ample opportunities for Inuvialuit to prepare for the winter. Communities appear deserted when residents move out to their whaling and fishing camps."

— from "Inuvialuit Settlement Region" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"As a large part of their diet is from the harvesting of local fish and wildlife, Inuvialuit look forward to the changing seasons."

SEASONAL CYCLES AND MIGRATION PATTERNS

Points of inquiry and activation related to the Giant Floor Map

- **Research original place names and locate them on the map, using the Inuit Place Names cards as a starting point.** Make connections to the seasonal cycles of the Earth.
- **Reach out to a local Indigenous group and learn words from the local Indigenous language for the different seasons, animals and plants.** Have your students create cue cards with their newly learned words, and have students place them on the Giant Floor Map where they would grow or live, based on the different seasons.
- **Using the Animal Migration cards and ropes in the teacher's kit, map out migratory routes of a variety of animals on the map and discuss how they move in relation to the seasons.** Research additional animals, particularly those in your part of the country.
- **Use the Plant Hardiness Zones, Ecozones, and Forest Regions cards to map out typical vegetation patterns on the Giant Floor Map.** Consider how these patterns may change over time and use the Precipitation Maps and Temperature Maps cards as a reference. Discuss how these vegetation patterns would affect where and how people live.

SEASONAL CYCLES AND MIGRATION PATTERNS

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Have students make drawings of seasons**, highlighting the different plants and animals they would see in their local area during each part of the year.
- **Have students create drawings of animals** they know in different seasons and discuss how they adapt and change in response to the seasons the seasons.
- **Work with students to create a list** that shows what they know about each of the seasons and how they adapt to them.
- **Explore how the seasons affect their feelings** using the example of The Turtle's Teachings, found at the Virtual Museum of Métis History and Culture: metismuseum.ca/resource.php/12608
- **Research different Indigenous stories** about the seasons and how they are determined. Use the following resources as starting points: "In Inuktitut, the names of the month are many and multifaceted"cbc.ca/news/canada/north/names-months-inuktitut-aseena-mablick-1.3977403, "First Nation Stories" firstnationstories.com/?p=1524, and "Métis Seasonal Cycles" metismuseum.ca/media/db/00742
- **Reach out to organizations** such as the Manitoba First Nations Education Resource Centre and the First Nations Education Steering Committee for a wealth of storybooks and resources to introduce the topic of seasons to your students.
- **Get students to go out** into the schoolyard or neighbourhood and see if they can recognize or find any edible plants or foods. Make a list and compare the list with different First Nations' seasonal gatherings.

INTERMEDIATE 7-9

- **In groups, have students research traditional uses** of plants and animals in your area and discuss how the gathering of each relates to the seasons. Compare and contrast this with examples from other parts of the country.
- **Have groups of students research the seasons** in different parts of the country, comparing and contrasting the regions. Discuss how the differences in regions would have affected how Indigenous Peoples in each area lived.
- **Have students research constellation legends** from Indigenous cultures and compare and contrast them to Greek or other constellation legends. How does each reflect a worldview? Is there any natural or scientific phenomenon included or "explained" through the star legend? How do the differences in the shapes and names of the constellations seen by various groups relate to their everyday lives? Note that "explained" does not have to be factual here anymore than we explain virgin births or rising from the dead. This is part of a peoples' belief system. In other cases, they are just great stories.

Continued...

SEASONAL CYCLES AND MIGRATION PATTERNS

Age appropriate application and experiential learning

- **Most Indigenous cultures watched the night sky** and the location of the stars as both temporal and spatial guides. Research this to learn how it informed them about the season they were in and the location or direction in which they were travelling or facing.
- **If possible, visit Science North's planetarium** to watch the show "Under the Same Stars: Minwaadiziwin."
- **Most students picture** the year as a wall calendar. Envision instead the months of a year as a wheel, or a seasonal round. What customs fall where? How do the weather and landscape change? What relationship do holidays have to the seasonal round? How do seasonal changes affect the daily life, culture, art, history and economy of a community? Use an English or French seasonal round as a template: louisianavoices.org/Unit9/edu_unit9w_seas_round_blan.html or louisianavoices.org/Unit9/edu_unit9w_seas_round_c_fr.html

SECONDARY 10-12

- **Have students individually research traditional uses** of plants and animals as local Indigenous groups use them.
- **Have groups of students research** different parts of the country. Once completed, as a class, compare and contrast the different plants and animals used by different Indigenous groups. Discuss how the landscape, seasons and migratory cycles dictated the patterns and trends they find.
- **Using online mapping tools, have students create** a map of their local area showing local knowledge of the seasons, including animal migrations, precipitation, traditional settlement locations, traditional migration areas, vegetation and any other theme they feel appropriate. If possible, organize a walk with a local Indigenous organization and collect your own data sets.
- **If possible, visit the Museum of Nature's Canada Goose Arctic Exhibit** to understand what research is being done on climate and environmental change in the Arctic and how local people are adapting and collaborating with Canadian researchers.
- **If possible, visit the First Peoples Gallery and the Our Living Languages Gallery** of the Royal BC Museum.

SEASONAL CYCLES AND MIGRATION PATTERNS

DEMONSTRATION OF LEARNING

- **Ask students to accurately discuss** the difference between all four seasons from the perspective of flora, fauna and people.
- **Using the Giant Floor Map, have students highlight** areas or communities that have similar weather and seasonal cycles to their local community.
- **Have students draw images** of how the land is used differently by various Indigenous Peoples through the seasons.
- **Have students describe or map** how the characteristics of the Earth and its orbital cycles affect seasonality, and how seasonality affects precipitation and temperature patterns across Canada.
- **Have students select** a region or a population that they can use to demonstrate how many First Nations people today continue to gather resources from within their traditional territories depending on the season and that these people apply the same knowledge and skills that were used centuries ago.
- **Have students compare** the fields of cultural and physical geography and get them to discuss if either of the two can exist without the other.
- **Have students choose a story** traditionally passed on through oral storytelling and tease out any references to seasonality and their importance. Examples can be found in teaching resources on the Crown-Indigenous Relations and Northern Affairs Canada website at aadnc-aandc.gc.ca/eng/1316530132377/1316530184659#chpm1. A story about the origin of the four seasons can be found on page 4 of First Nations Weather, prepared by Lua Young for the Saskatchewan Indian Cultural Centre and the Western Development Musuem in 2003: wdm.ca/skteacherguide/SICCResearch/FNWeather_TeacherGuide.pdf.

LEARNING TO ACTION

- **Invite a local Indigenous group** to your school to learn about the plants and animals traditionally used in your local area. Integrate these lessons and ideas into your classroom.
- **Create a communal school garden**, and make a recipe using the ingredients grown in the garden to highlight the benefits and challenges of seasons.
- **Connect with a local Elder and/or community member** to arrange a nature walk to learn about how the land is used in your local community and how local Indigenous Peoples read the land. Either online or by hand, create a community map outlining your walking tour and what you have learned.
- **Share** what you have learned with others.

SYMBOLS

PRE-TEACH/PRE-ACTIVITY

Symbolism is important in all aspects of Indigenous life but is different for each Nation and peoples. Discuss with students how we use symbols every day to convey meaning. For Indigenous Peoples, some symbols may look the same but have different meaning. Colour choice, size, number, placement and orientation can also play a significant role in interpretation. For example, the infinity symbol has a mathematical application but has also been adopted by the Métis in modern times to represent the immortality and unity of the Métis Nation. Discuss with your students the power of a symbol and the underlying meaning it can have. Ask students to brainstorm what kinds of symbols they see in their community.

LEARNING OUTCOMES:

- Students will engage local Elders, knowledge keepers and community leaders to learn about important symbols at the local level.
- Students will understand the meaning and "practical" application of symbols (e.g., inukshuk, stone circles).
- Students will understand the connection between land/place and symbols of a nation, and the difference between nations and communities.

Foundational knowledge and perspectives

FIRST NATIONS

The medicine wheel is a well-known symbol among First Nations. It has various symbolic connotations. Usually, it is shown as a circle divided into quadrants and represents the interconnectivity between the physical, spiritual, mental and emotional states with nature. Physical medicine wheels exist in places like the plains of Alberta, where there are large sites of stone circles.

— from "Integrating Aboriginal Perspectives into Curricula" http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf

Turtles are a symbol of the world (or among some First Nations, turtles symbolize the land of North America) and stem from the creation story about Turtle Island and how the world came to exist on the back of a turtle.

— from "Turtle Island - where's that?" http://www.cbc.ca/kidscbc2/the-feed/turtle-island-wheres-that

"...I received my first drum. It was a double-sided shaman drum, made in a traditional way, by the giver's grandfather. I was gifted with my second drum from an Elder in Vancouver, and later a third, which started my journey as a drum carrier. I didn't feel worthy of this title at the time, however I recognized that this was not my decision but one made for me by my ancestors.

In some Indigenous belief systems, drums are considered sacred. For me, they are, and the most significant rhythm pattern is the heartbeat — a slow double beat with a stronger accent on one. People of all backgrounds really respond to this sound. Before we come into this world, the first sound we all hear is our mother's heartbeat while we grow in her womb. All life shares this memory, connecting us. The drum is like the heartbeat of Mother Earth, and its vibrations are healing."

— from "Arts and Culture" by Veronica Johnny, in the First Nations volume of the Indigenous Peoples Atlas of Canada

> **"The drum is like the heartbeat of Mother Earth, and its vibrations are healing."**

Foundational knowledge and perspectives

MÉTIS

"Red River carts were noisy but versatile carts that criss-crossed what are now the Prairie provinces, North Dakota, Montana and Minnesota during much of the 19th century. Among First Nations and Euro-North Americans, the carts became associated with the Métis. In fact, Plains First Nations even referred to the Métis as 'half-wagon, half-man.'"

"For the Métis, the Red River cart was an all-purpose utility vehicle and a makeshift home. Métis families used Red River carts to move their possessions while migrating or resource harvesting. The carts also provided migrating Métis with temporary living quarters and shelter from the elements. Women fashioned decorated covers for the carts from bison hides or canvas, which were supported by an arched frame of cut saplings. In the winter, the Red River cart's passenger box, when placed on runners, served as a temporary horse-drawn sleigh. Red River carts were also used as a defensive mechanism when the Métis were threatened. Inside a protective circle of carts, women, children and animals could hide safely, while men would attend to the defences."

> **"Since the late 1700s, the Métis have worn sashes, and today the sash is considered to be an integral and highly symbolic aspect of Métis identity."**

"Red River carts are an important Métis symbol, demonstrating the Métis' freedom and skill as business people. Today, the Red River cart appears on Métis flags, including the Manitoba Métis Federation flag. It also appears on logos such as those for the Clarence Campeau Development Fund (established by the Métis Society of Saskatchewan), the Métis Nation of Alberta and the Métis Nation of British Columbia."

— from "Red River Carts" in the Métis volume of the Indigenous Peoples Atlas of Canada

"The Métis are heirs to a vibrant culture of decorative arts that emphasizes the brightly coloured floral motif in beadwork and embroidery. The Dakota and the Cree, in fact, referred to the Métis as the 'Flower Beadwork People' because of the preponderance of flower designs in their beadwork and embroidery. Early 19th-century European and Euro-North American observers and travellers also made constant reference to the decorative beadwork on Métis clothing. Over time, floral beadwork has become one of the most distinctive Métis symbols.

The Métis developed beautiful beadwork patterns that combined First Nations beadwork with the floral embroidered patterns introduced by French-Canadian nuns working in the Roman Catholic missions. By the 1830s, increasingly naturalistic and colourful floral designs became evident on Métis products from the Red River region. Beadwork was found on almost every item of traditional Métis clothing and functional hide and cloth work. The glass beads they used were procured from the trading companies. Beaded clothes included moccasins, coats, vests, belts, bags and mittens. Beadwork was also done on tablecloths, wall pockets and cloth frames for religious pictures."

"Since the late 1700s, the Métis have worn sashes, and today the sash is considered to be an integral and highly symbolic aspect of Métis identity. No cultural or political Métis event is considered official until someone arrives proudly wearing a sash. In fact, Métis communities honour the social, cultural and political contributions of accomplished Métis by awarding them the 'Order of the Sash.'

The variety of sash worn by the Métis, known in French as ceinture fléchée (sayncheur flayshii in Michif) or "arrow belt," was originally crafted around 1870 by

Continued...

Foundational knowledge and perspectives

MÉTIS

French-Canadian artisans in the village of L'Assomption northeast of Montreal. Later, the Haudenosaunee (Iroquois) began to manufacture this fur trade staple as it gained popularity throughout North America. The sash was brought to what is now Western Canada by French-Canadian voyageurs and, to a lesser extent, Haudenosaunee and Anishinabeg (Algonquin) voyageurs working with the North West Company. This first sash was based on First Nations finger-weaving techniques and European design and raw materials. As First Nations and Métis women gained access to wool from both Hudson's Bay Company and the NWC, they began to make sashes in distinctive colours and patterns.

For the Métis, the sash was more than a decorative piece of clothing. It could be used as a rope to pull canoes over portages or to harness heavy loads on the backs of the men and women who unloaded freight canoes and York boats. It could even be used as a dog harness. The Métis used the sashes' fringed edges as an emergency sewing kit, and the sash could carry personal effects such as medicine, tobacco, a pipe or a first aid kit. It could also be used as a towel or washcloth, and during winter, it could keep a capote (hooded jacket) fastened to its wearer."

"Much like beadwork, embroidery was prevalent on clothing, as well as on personal and household items throughout the regions in which the Métis travelled and lived. A common motif is the floral pattern, which exists in a relatively narrow spectrum of colours. The flower designs are a carry-over from the time prior to the 1850s when women used quills in their embroidery. Flowers are usually embroidered in shades of pink through red, with the buds in shades of blues and purples. The flowers' centres are white or dark yellow, and the leaves are green. A three-dimensional effect is produced with a combination of layering."

— from "Material Culture" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

The immediate environment and personal experience are the two most common sources of inspiration for traditional Inuit art; imagination also plays an important role.

The ulu, is an Inuit women's knife, and as a symbol is associated with women, as well as the harvest, because women used it for food preparation and for separating out animal skin from meat, to use later for clothing. Inuit activist Sheila Watt-Cloutier has said that when the owner of an ulu dies, the ulu retains her spirit.

— from "A powerful tool and symbol: Sheila Watt-Cloutier on the ulu knife of Inuit women" https://www.cbc.ca/2017/whatsyourstory/a-powerful-tool-and-symbol-sheila-watt-cloutier-on-the-ulu-knife-of-inuit-women-1.4024247

> **"Shamans traditionally served as intermediaries between the living, the deceased and the spirit worlds, thus maintaining a balance between all three."**

The inukshuk, a stone cairn, is a symbol of survival and would mark places where there was good fishing or hunting. A good example of an inukshuk is the one featured on the Nunavut flag. These structures were often designed as important messages that were meant to be fixed in time and space. Sometimes they were constructed to reflect personal notes or grief following the loss of a loved one. A star is also found on the Nunavut flag; this is the North Star, the traditional guide for navigation. The North Star has also been interpreted as a symbol of the leadership of the elders in the community.

The qulliq is a stone lamp, which represents the light and warmth of family and community. This lamp was usually made from soapstone and shaped into a bowl that could hold the oil from seal fat for burning.

— from "Inuksuk" https://www.thecanadianencyclopedia.ca/en/article/inuksuk-inukshuk/ and "Symbols of Nunavut" http://www.nunavut-physicians.gov.nu.ca/pdf/Symbols%20of%20Nunavut_eng.pdf

One of the most popular carvings characteristic of Inuit art is the dancing bear. Skilled Inuit artists often produce carvings of bears balancing on one hind leg and raising its two front legs in joyous celebration. This depiction is inspired by the concept of transformation between a shaman and a spirit animal. Shamans traditionally served as intermediaries between the living, the deceased and the spirit worlds, thus maintaining a balance between all three. Sculptures of dancing whales, seals, walruses, caribou and hares also exist.

— from "The Dancing Bear" https://www.inuitsculptures.com/blogs/inuitart/the-dancing-bear

Nunavut: the official

- **Animal:** the Canadian Inuit dog (Canis familiaris borealis)
- **Flower:** purple saxifrage (Saxifraga oppositifolia)
- **Bird:** rock ptarmigan (Lagopus Mutus)

— from the Legislative Assembly of Nunavut: http://www.assembly.nu.ca/about-the-assembly

Northwest Territories: the official

- **Flower:** mountain avens (Dryas octopetala)
- **Bird:** gyrfalcon (Falco rusticolus)
- **Tree:** tamarack larch (Larix laricina)

— from the Legislative Assembly of the Northwest Territories: https://www.assembly.gov.nt.ca/visitors/symbols-nwt

Yukon: the official

- **Flower:** fireweed (Chamaenerion angustifolium)
- **Bird:** common raven (Corvus corax)
- **Tree:** subalpine fir (Abies lasiocarpa)

Continued...

Foundational knowledge and perspectives

INUIT

— from the Government of Yukon: http://www.gov.yk.ca/aboutyukon/emblemsandsymbols.html

Alaska: the official

- **Animal:** moose (Alces alces)
- **Flower:** alpine forget-me-not (Myosotis alpestris)
- **Bird:** willow ptarmigan (Lagopus lagopus)
- **Tree:** Sitka spruce (Picea sitchensis)

— from the Official Alaska State Website: http://alaska.gov/kids/student.htm

Points of inquiry and activation related to the Giant Floor Map

- **Have students look at the symbols used on the Giant Floor Map.** Can they identify why each symbol was selected? What symbols are located around or on their community?
- **Contact a local Indigenous group and invite an Elder to come in and discuss symbols that are important to them.** Have students make symbol cards and place them on the map in appropriate places.
- **Looking at the Giant Floor Map, discuss why symbols differ among Indigenous groups, identify themes or similarities among different Indigenous groups, and discuss why they may exist.**
- **Have students create their own symbols that highlight all the places they have visited, want to visit, and/or have lived.** How are these symbols different from the ones on the Giant Floor Map? Ask students to place their symbols on the map and discuss patterns and trends that they see.
- **Look at the Indigenous Peoples Atlas of Canada logo and refer to the Introduction activity to understand the meanings of the symbols used in its design.** Discuss with your class why these symbols were chosen and how they were used.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Have students create personal connections** by creating a coat of arms or a family flag for themselves. For example, you may get a student who draws a set of tartan wooden shoes because they have a Scottish and Dutch background. The shoes may be sitting on a skateboard because the student likes to skateboard. Explore why they chose the symbols that they did and how important the selection of symbols is to them.
- **Arrange for a community walk,** and identify symbols used in your community. Discuss common understandings of symbols.
- **Learn about and read different Indigenous creation stories.** Have students identify the symbols used in the story.
- **Have students create new emojis** for things in their lives and explain that emojis are another type of symbol. Ask students to create reconciliation emojis.

INTERMEDIATE 7-9

- **Use a Venn diagram** to show which issues apply to more than one Indigenous group (Métis, First Nation, Inuit) and which are unique. For example, when your students look at the symbols of the Giant Floor Map, are treaties something that affect all groups? What about different language groups? Are they all unique or is there some overlap? Have students research other Indigenous ways of living such as cultural practices, relationship to land, residential schools and issues like the '60s scoop to see which groups they affect. Discuss how the symbols on the map help you to understand these issues and how they can help to tell stories. Ask students if they would add more symbols or change those on the map to better understand Indigenous Peoples.
- **Learn about and read different Indigenous creation stories.** Have students identify the symbols used in the creation stories and explore their significance.
- **Have students read "Pourquoi" stories,** also known as origin stories, and explore how they came to be well known. Next, have students write their own "Pourquoi" stories, using strong symbolism, and share them with the class.

Age appropriate application and experiential learning

SECONDARY 10-12

- **Reach out to a local Indigenous group** and learn about the importance and meaning of their creation stories. Discuss with the class that this is much more than a story, and have students relate it to examples in their own lives.
- **Have students explore stereotypical symbols vs. authentic symbols.** Discuss the misuse of symbols and cultural appropriation.
- **Have students explore the hidden meaning of symbols** and how symbols have different meanings for different people.
- **Discuss the use of mascots that dehumanize Indigenous Peoples.** Which teams have (or had in the past) these types of mascots? What has been done in protest? How does this type of image stereotype a group of people? What would be some demeaning mascots of non-Indigenous peoples (e.g. the Fighting Irish)? Often, the excuse that it is a "noble honour" to have a mascot based off your culture is used, but this is not an honour.

DEMONSTRATION OF LEARNING

- **Create a logo for the classroom** based on local teachings/lessons and explain the meaning behind it.
- **Design a logo for a community organization or event** to show appreciation for the importance of symbols.
- **Make a sash using specific colours** to demonstrate understanding of different cultural symbols and colours.

LEARNING TO ACTION

- **Share creation stories** and allegory with younger grades or at a local area such as a library.
- **Create a wall or mural of the Seven Sacred Teachings** (albertaschoolcouncils.ca/about/first-nations-in-alberta/seven-sacred-teachings) in a school, arena or community place.
- **Advocate for locally significant symbols** to be included on graduation programs or school pamphlets, etc.

USING THE TIMELINE

PRE-TEACH/PRE-ACTIVITY

Discuss with students what a timeline is and what its purpose is by using the timelines around the outside of the Giant Floor Map. Once you have created a working definition of a timeline with your class, have students define what a historical event is, and how events are selected to be included on timelines. Have students complete a sequencing activity to ensure they understand the concept of a timeline. Have them determine 10 milestone dates from their family history. Examples can include: my dad/mom/brother/sister was born, I was born, I started school, I broke my arm, etc. Have students illustrate each event on their timeline, ensuring that they are recording the events in proper historical order. Ask students to reflect on how these past events affect their lives, focusing especially on the present and future. For example, a student might say:

PAST: "When we moved here I couldn't play with my friend anymore because we didn't live near one another anymore."
PRESENT: "The arm I broke hurts when I sleep on my side."
FUTURE: "I get to see my grandparents only at Christmas, so I am looking forward to seeing them then."

Explain that this type of timeline is linear, showing events in sequential order, which is traditionally a European concept. Traditionally, Indigenous Peoples had timelines that were non-linear, which is reflected in their storytelling. It is also in keeping with the time immemorial aspect of Indigenous Peoples living in North America. A circular, non-linear, Indigenous way of knowing time is at odds with the European view of time as "progress." Discuss the difference between these points of view with your class. Next, discuss oral and written history. Indigenous Peoples traditionally pass knowledge and stories through oral stories and traditions.

USING THE TIMELINE

LEARNING OUTCOMES:

- Students will understand that the Giant Floor Map timeline highlights some of the milestones of each Indigenous group, not all events.
- Students will recognize that historical events continue to affect the Indigenous group for whom it is important.
- Students will recognize that the timelines do not define any Indigenous group, nor do they adequately cover any group's history. The timelines are meant to be a starting point for further exploration.
- Students will learn to recognize and identify milestones in their lives and communities.
- Students will learn that Indigenous Peoples have called North America home for millennia and have developed distinct and sophisticated nations representing different cultural worldviews, spiritual practices, languages and histories.
- Students will learn that despite the historical and present-day impacts of colonization and colonial policies, First Nations, Métis and Inuit peoples, through resilience and resistance, continue to strengthen their communities by reclaiming their languages, reconnecting with the land and ceremonial practices, and challenging policies and practices.
- Students will see that the objectives of colonization were assimilation and annihilation and determine how those objectives were implemented through the Indian Act and residential schools.

Points of inquiry and activation related to the Giant Floor Map

- **Once students have created their own personal timeline, have them examine the timeline on the Giant Floor Map.** Discuss the challenges, strengths and limitations of the timeline around the border of the map. Whose story is told, and what may be missing? How does perspective of the writer affect the events that are included as notable or important? Ask them what similarities and differences they see between their timeline and the one on the map. Have your students create a KWL (already know, want to know, learn) chart of the history of Indigenous Peoples in Canada.
- **Look at the solid line on the outermost part of the map's border.** Ask students to determine what this line is. Explain that this line represents the actual time shown on the timeline. Discuss with your students how long the solid line is in comparison to the dotted line.
- **Discuss how the 150th anniversary of Confederation may have been perceived by different groups of people in Canada, specifically Indigenous Peoples.** Look at the events on the timeline that happened 150 years ago and discuss their impact on Indigenous Peoples in Canada.
- **Walk to the northwest corner of the map and look at the portion of the solid line that turns into dots.** Discuss with students the event written there — first European contact. Ask students how this event changed or affected Canada and the people(s) who lived there.
- **Have students identify the points on the timeline they feel they can relate to most, which events they consider to be most important and which they want to learn more about.** Next, have students place pylons on the map in places that correspond to the events on the timeline they have identified.
- **Ask students to stand on an event that continues to affect Indigenous Peoples today.** Have each student identify whether their event is affecting Indigenous Peoples in a positive or negative way.
- **Have students reflect on the residential schools timeline, included with the Giant Floor Map.** Ask them to identify when these events took place with respect to the timelines printed on the map and discuss the impact that was had in such a short time.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Lead your students on a walk around the map,** pointing out as many individual events as you can. Be sure to highlight the consequences of each event you discuss. Ask students to stand by the event that they feel the most connected to on the timeline. Have each student explain which group(s) of peoples their point references, why they selected it, and how they feel connected to that event. Once everyone has shared their connection, discuss any patterns and trends that emerged from the student connections.
- **Give students a copy of the Timeline Template** card representing the scaled version of the 150 years of Canada's existence. Have students fill out the card and leave time to discuss with your students their reflections on the exercise. Ask them how they feel about the short time that Confederation has existed when compared to how long Indigenous Peoples have lived on this land.

INTERMEDIATE 7-9

- **Have students work in teams** to teach their classmates about a section of the timeline displayed on the Giant Floor Map, touching on all three groups of Indigenous Peoples in Canada. As a class, discuss the entire timeline to ensure that everyone has a full understanding of the history of Indigenous Peoples in Canada.
- **Have students research a milestone event** (from the Giant Floor Map timeline, or specifically from the Métis Nation History card provided) and explain the event to their classmates using the map to illustrate their presentation as much as possible.
- **After having studied the timeline, discuss with students** what the Truth and Reconciliation Commission's calls to action are and why they exist. Discuss what your class can do to fulfill the calls to action in your community.
- **Once students have studied the timelines and the key events labelled on it,** have them research and locate on the map where some of these events took place. For example, when and where was the Indian Act signed? When and where were the treaties established? Ask students to discuss the patterns and trends they see.
- **Have students find the GPS coordinates of places they visited** and research places that are important to them or to their families. Have students identify the traditional territory for each place and make online maps showing their history and story.

Age appropriate application and experiential learning

SECONDARY 10-12

- **Using the print and online version of the Indigenous Peoples Atlas of Canada**, have students research each of the milestones in greater detail. Have students present a more detailed description of the event to the class and explain why it was included on the timeline.
- **Work with students to determine** the best format for them to present a synopsis of one portion of the timeline of their choosing.
- **Using the Indigenous Land Distribution card, compare the total land mass of Canada to the amount of land currently designated for First Nations, Métis and Inuit people, per group and in total.** Refering to the timeline on the Giant Floor Map, discuss how the amount of land has changed over time and the events that have led to the current state of land rights.
- **Have students look for areas** currently showing low or non-existent Indigenous populations and research the history of the area to determine why that is.

USING THE TIMELINE

DEMONSTRATION OF LEARNING

- **Have students show their understanding** of specific events (e.g., treaties, residential schools, formation of organizations) and the long-lasting impacts of those events in a format of their choice.
- **Ask students to create** their own plan for reconciliation and to make a timeline for how they would implement it. How would they get involved in reconciliation?

LEARNING TO ACTION

- **Have students identify** some of the Truth and Reconciliation Commission calls to action and make and implement a plan to support them.
- **Connect with local Indigenous communities** to learn more about Indigenous events and stories first-hand. Create a timeline of events in your local area, and arrange to have it displayed in your local town hall or community centre.

TRADE ROUTES AND TRAPLINES

PRE-TEACH/PRE-ACTIVITY

Trapping for fur is one of the oldest economic activities; however, its popularity and frequency has declined over the past 150 years. Because of its rich cultural ties, it is important to continue to teach Indigenous and non-Indigenous youth about trapping, to strengthen their knowledge and connection to the land. Discuss with your class the Indigenous perspective of conservation and stewardship, and the difference between hunting with these values and without them. Explain to students that traplines are a series of traps that are set along key paths to catch animals. The routes and locations of traplines are very important and passed from generation to generation.

Ensure that students are aware that trade has happened for centuries between Indigenous groups. It allowed access to different resources for Indigenous Peoples. As a class, complete some preliminary research to find evidence of long-distance trading and central meeting points. Discuss with students the important reasons for trade to occur across such great distances. Use this as an opportunity to ensure students know how to read maps to understand the long distances that Indigenous people would travel to trade.

LEARNING OUTCOMES:

- Students will locate trading posts across Canada.
- Students will learn about the importance of trade routes and traplines to Indigenous Peoples.
- Students will relate trade routes and traplines to their own lives through personal story.
- Students will learn about how trade routes differed across the country.

Foundational knowledge and perspectives

FIRST NATIONS

Trade existed in the Americas long before the arrival of Europeans — it did not start with the fur trade. In fact, Indigenous Peoples had extensive trade networks, over land and water, often relying on waterways for transporting goods. Chinook jargon, or Chinook wawa, was adopted as a pidgin trade language among trading nations in the Pacific Northwest. Chinook was then taken up by Europeans traders, during which time it was simplified, and continued to be used for trade, lasting into the early 20th century. It had been used as a common tongue among working people in towns with industries like canning, fishing and logging.

— from: "Chinook Jargon - The First Language of Trade" https://www.ictinc.ca/blog/chinook-jargon-first-language-trade

"Trade existed in the Americas long before the arrival of Europeans — it did not start with the fur trade."

Foundational knowledge and perspectives

MÉTIS

"Canada was built on the fur trade, which supplied European demand for pelts from animals such as the beaver (Castor canadensis) to make hats. In Michif, the word for beaver is 'aen kaastor.' At the start of the fur trade, the First Nations did most of the trapping. However, the Métis, who are sometimes considered "children of the fur trade," became skilled hunters and trappers as well. The Métis began making a living as trappers by the end of the 1700s. They sold furs to three fur trade companies: Hudson's Bay Company, the North West Company and the American Fur Company. Dealing with competing fur trade companies was profitable for Métis trappers because they could sell their furs to the highest bidder. However, these profits began to diminish in 1821 when HBC and the NWC merged, operating as a new entity under the retained HBC name. HBC's new-found monopoly on the fur trade meant lower fur prices. Furthermore, in Europe, less expensive silk hats became more popular during the 1830s, causing beaver prices to continue to drop. Prices also dropped for the furs of other animals, and many Métis trappers who had become reliant on the fur trade had to do other things to support their families.

> **"Métis boatmen worked for several months at a time, often enduring a great deal of hardship."**

Métis women were integral to the fur trade. They were sought after as marriage partners for fur trade managers because of their kinship ties to local First Nations and Métis. Some English Métis women, known as 'Country Born,' married high-ranking officials and became members of the 'Red River aristocracy.' Métis women were likely to marry fur trade labourers such as French-Canadian voyageurs. Their work was vitally important as they provided food such as garden produce, berries, fish and game to the fur trade posts. They also made and sold hand-worked items such as sashes and quilts.

Voyageurs were the main labour force of the Montreal-based fur trade system. They manned and paddled large fur trade canoes from Montreal to Fort William (now part of Thunder Bay, Ont.), then to what are now northern Alberta and the southern Northwest Territories and into present-day Oregon. Few roads made by people existed, making the rivers the best way of connecting communities. The voyageurs used the river systems to haul furs and goods for trading purposes.

From the 1770s until the 1821 merger, most voyageurs were French-Canadians from Lower Canada (now the southern portion of Quebec) and to a lesser extent Iroquois (Haudenosaunee) and Algonquins (Anishinaabeg). After the fur trade merger, the majority of boatmen working in the fur trade were Métis. Carrying on the voyageur way of life, they manned transport canoes and York boats in the northern parts of the present-day Prairie provinces. They also unloaded freight canoes and York boats. Louis Riel counted on Métis boatmen, particularly the Portage La Loche brigade, as the muscle needed to support his provisional government during the Red River Resistance in 1869-70.

Métis boatmen worked for several months at a time, often enduring a great deal of hardship. In some places, the river had too many rapids, or it was too narrow for boats to travel upon. Métis boatmen would then carry, or portage, their boats on their backs until they reached another lake or river. Those who were not carrying boats hauled heavy packs of trade goods on their backs. These bundles often weighed as much as 90 kilograms. This heavy weight was held in place by a strap or tumpline around their heads. They often carried their boats and heavy packs for several kilometres through tangled underbrush, over slippery rocks, and through clouds of blackflies. Today, the Métis honour their ancestors by holding "Métis Voyageur Games" at events across the Métis Homeland such as the Back to Batoche festival. These events test the strength, accuracy and endurance of the participants.

Continued...

Foundational knowledge and perspectives

MÉTIS

After the 1821 merger of HBC and the NWC, many Métis fur trade workers became free traders, independent hunters, and trappers. The bison hunts took on an increased importance as demand for bison robes and hides — the leather was used to make industrial belts — became more prominent from the 1840s until the great herds of bison began disappearing in the 1870s. Some of the Métis served as fur trade provisioners and as hunters, providing processed bison meat or pemmican to the fur trade workers.

Many sons of HBC traders also became fur trade employees, serving in a variety of positions such as clerks, postmen and factors. They were less likely to be involved in labouring positions such as manning York boats.

Today, Métis in the northern parts of the Prairie provinces and in Northwest Territories continue to trap. The Métis continue to honour the traditions of their fur trade ancestors by holding annual 'King Trapper' events."

— from "Fur Trade" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"For Inuit, sea ice is critical infrastructure and is a central part of culture, community and livelihood. Ice is an extension of the Land — its existence is imperative for Inuit to travel and access crucial areas, as well as being a platform to the ocean and its resources. Sea ice connects Inuit, allowing for travel between communities and the four Inuit regions that make up Inuit Nunangat. The ice also allows Inuit to access harvesting areas (both on land and water) at different times of the year, depending on the seasonal patterns of the species and the condition of the sea ice. Furthermore, sea ice connects Inuit to historical and culturally significant areas, including cabins, seasonal camps, traplines and harvesting areas."

— from "Sea Ice" by Joey Angnatok and Rodd Laing, in the Inuit volume of the Indigenous Peoples Atlas of Canada

"Extensive Inuit trade networks stretching from the Bering Strait to Hudson Bay, and beyond to western Greenland, existed thousands of years prior to the arrival of European explorers in Canada's north. Among the most commonly traded items were iron and copper, which were cold-hammered into objects like knives, harpoon tips and jewellery, and soapstone, which could be used to make lamps and pots. Much of the iron originated from three large fragments of a meteorite fall near Cape York which were named 'the woman', 'the dog' and 'the tent' by local Inuit. The copper came from deposits mainly on Banks and Victoria Islands and the soapstone was collected from eastern sections of the Canadian Shield. The Inuit commonly had to travel great distances to be able to trade among groups, often to trading centers such as the place known as Akilineq, which was located at the mouth of the Thelon River in Nunavut. However the resulting trade routes stretched across all Northern regions contributing to the relative uniformity of Inuit material culture across geographically distinct areas.

Inuit contact with European explorers happened as early as the 1500s, and by the late 1700s trade practices between both parties were well established. European traders obtained whale blubber, baleen, seal furs, walrus skins, and whalebone from coastal Inuit, and wolf skins, caribou furs, snowshoes, and dogs from inland Inuit, in exchange for metal tools, clothing, weapons and exotic foods. After the late 1800s, with increasing Inuit and European population numbers and increasing demand for Arctic resources overseas, the over-exploitation of certain species such as whales (Balaena mysticetus), musk ox (Ovibos moschatus) and caribou (Rangifer tarandus) drastically reduced the abundance of animal populations. This reduction in country food, and an eventual collapse in demand for Arctic resources led to the need for emergency food relief programs to be initiated by the Canadian Government for the Inuit."

> **"This combination of limited traditional food ways and costly processed food has significantly impacted and drastically diminished northern Indigenous culture and lifeways in a short amount of time."**

— from The Copper Inuit Soapstone Trade by David Morrison, History of the American Museum of Natural History Meteorite Collection by Denton Ebel, Encyclopedia of the Arctic edited by Mark Nuttall, Crown-Indigenous Relations and Northern Affairs

"Many plants and animals that once provided the Indigenous people of the North with nourishment are now considered unsafe or in decline because of irresponsible development. Since [Indigenous Peoples]

Continued...

Foundational knowledge and perspectives

INUIT

can no longer survive solely on our traditional ways of life, many remote northern residents must rely on barges to supply costly processed food, but the barges are becoming less and less reliable due to increasingly low water levels. This combination of limited traditional food ways and costly processed food has significantly impacted and drastically diminished northern Indigenous culture and lifeways in a short amount of time."

— from "Climate" by Catherine Lafferty, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Divide students into small groups, and give each group a Hudson's Bay Company Map card.** Ask students to examine the map and to locate where various trading posts were located. Since there are many to choose from, place a pylon on your local community and explore the trading posts that existed near your community. Ask students: Who made this map? What is the purpose of this map? Whose perspective is not included on this map? What do you notice about the location of trading posts (located on major waterways)? Why did trading posts exist? What was traded? What patterns and trends can students observe between the trading posts and the locations of present-day Indigenous communities?
- **Have students choose a spot on the map.** Discuss the particular survival skills based on the specific challenges (weather, animal migration, etc.) their chosen spot would present. Discuss the survival skills related to the types of food caught.
- **Divide students up into small groups and have groups select a different type of animal found in Canada and research their distribution.** Examples could include: polar bear, Canada goose, moose, deer, beaver, salmon, seal, caribou, etc. Have students research the distribution of this animal using handheld devices or previous research and use the ropes provided to map it out. Next, have students research how their animal is connected to Indigenous Peoples in Canada. Is it hunted by them? Does it have a spiritual meaning? Explain to students that for many Indigenous Peoples the animals that are hunted and that provide them with food are part of the nature and land that they honour and respect. As a result, when an animal is captured, all parts of its body are used. Have students investigate which Indigenous Peoples hunt or trap their selected animal and, if possible, the various ways the Indigenous group uses the animal.

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Relate the practice of hunting and trapping to students' lives.** Discuss why Indigenous Peoples hunt and trap and why these practices are still important today. Have students connect these practices to the traditions in their lives.
- **Reach out to a local Indigenous group/community** and ask an Elder to come in and discuss local trade and trapping traditions.
- **Have students role-play the trade routes** and simulate trade to show their knowledge of the importance of these activities. Ask students how they traded and what was used to make a successful trade (money, language, handshake). Ask students to try to make a trade without speaking the same language. How did this trade differ? Was it fair?
- **Ask students to describe how animals supply the food chain** and fulfill other human needs (e.g., tools, clothing). When discussing this relationship, mention the conservation techniques of Indigenous Peoples of "Don't take it all," "Don't trap while new life is being born" and being mindful of leaving some to regenerate.

INTERMEDIATE 7-9

- **Have students research and compare water routes** used in the fur trade to current routes between destinations, for example, using the book *Fur Trade Canoe Routes of Canada/ Then and Now* by E. Morse (available online at parkscanadahistory.com/publications/fur-trade-canoe-routes.pdf).
- **Have students do the same activity with cart trails**, for example, using information from the Manitoba Historical Society as a starting point (mhs.mb.ca/docs/transactions/3/redrivercart.shtml).
- **Have students research traditional trapping route maps,** outline popular routes with ropes, discuss what land features they see and what types of animals they are likely to find there.
- **Invite a local Indigenous organization/community** to your class to learn about local traditions and the importance of trapping and trading.
- **Discuss how trapping has changed over the decades** and how the balance between supply and demand vs. environmental impact has changed. What are the differences between trapping solely for survival and trapping purely for trading purposes?

Age appropriate application and experiential learning

SECONDARY 10-12

- **Have students examine** the location and proximity of First Nations and Métis communities, particularly those along rivers or waterways. Discuss patterns and trends that they see.
- **Discuss place names** in the north as they relate to places that Inuit have identified as good places for hunting and discuss why these have been identified. Use the Inuit Place Names cards to assist with this activity.
- **Have students research traditional tanning techniques** to learn more about trapping.
- **Discuss the concept of value and markets** with your class. How do things get value, and who decides what that value is? Be sure to focus on respect for animals and spirits, as well as the difference between value to a community and value to an individual.
- **Research how the fur trade companies manipulated trade** to their advantage, for instance, keeping people tied to the post through credit, paying less than market prices for furs, etc.
- **Ask students to research the use of ceremony in trade** between Indigenous Peoples and European fur traders as an important means to cement trade and establish family relationships.
- **Watch *Angry Inuk*** (nfb.ca/film/angry_inuk/) and discuss the seal hunt.
- **Have students research trade routes and traplines in their area** and compare them with those from different areas. How does topography and climate come into play? See this online map of traplines in British Columbia as an example: maps.gov.bc.ca/ess/hm/imap4m/?catalogLayers=2983,2984&scale=1600000.0&center=-13985665.8672,6638406.25173

TRADE ROUTES AND TRAPLINES

DEMONSTRATION OF LEARNING

- **Students will acknowledge** that trading did not just happen between Europeans and Indigenous people; it occurred prior to European contact.
- **Ask students to compare and contrast** traditional trading systems with their own trading systems such as hockey cards or Pokémon cards. How are they similar and different?
- **Create collages** of the different animals that were trapped in your local community and across the country. Discuss why different animals are shown in different presentations.

LEARNING TO ACTION

- **Have students look at how they can help to raise awareness** of the important traditions and current applications of traplines and trading for Indigenous and non-Indigenous groups in Canada.
- **Reach out to a local Indigenous organization/community** and arrange for them to share more knowledge about the land surrounding your community. If your community is close to or on a famous trading post, trapline or trading route, create a community map (online or by hand) and share it with your school and community.

TREATIES, LAND DISPUTES, AGREEMENTS AND RIGHTS

PRE-TEACH/PRE-ACTIVITY

Begin by explaining the Indigenous perspectives on owning land and how this concept was introduced with European contact. During early colonial times, Europeans acquired Indigenous lands through treaties, some of which are still disputed today. It is also important to note that many treaties are celebrated and that when concerns about treaties are raised it is often because the terms of treaties are not being honoured and respected.

In more recent times, many Indigenous communities were displaced as the national and provincial park systems were established in the late 19th and early 20th century. The people from those communities were moved to less attractive, less useful lands, sometimes by force. Negotiations over Indigenous land rights continue, dealing with issues of unceded territory and grievances about past promises and treaties. If you have not already done so, invite a facilitator of the KAIROS Blanket Exercise to come to your school to provide an interactive educational experience.

Today, treaties are at the heart of Canada's political landscape. From the first contact between Indigenous Peoples and Europeans, formal and informal treaties have formed the basis for military and economic alliances. Treaty-making has evolved from early colonial times, when treaties were more about ensuring military support or continued trade, to later in Confederation times, when treaties centered on resources and land use. Today, much of Canada's land is covered by different treaties, and the terms of these treaties remain a topic of debate.

> *"In her paper on the meaning of the treaties, Delia Opekokew pointed out the need to consider more than the bare treaty text. She made reference to an earlier study:*
>
> *'In the 1976 Federation of Saskatchewan Indians study of the circumstances surrounding Treaty 6, it was concluded that in considering the terms of a specific treaty, both the actual treaty document and the recording of the discussions involved must be included. This is the nature of the communication process within Indian culture. When oral communication takes place, it is understood that men are literally bound by their words. Considering this process then, it is easy to understand that the verbal assurances and statements of the commissioners were accepted by the Indian people as part of the treaty agreements.*
>
> *There is an obvious contrast between the literal meaning conveyed by the written words of the treaty text and that suggested by the context and spoken words of the treaty-making process. Quite apart from specific content, there is a marked difference in the emphasis given to the subjects treated. This difference in emphasis is a major cause of the disparity found in various interpretations of the treaty.'"*

— from "Treaty Research Report - Treaty Six (1876)" by John Leonard Taylor, Treaties and Historical Research Centre, Indian and Northern Affairs Canada, 1985, aadnc-aandc.gc.ca/eng/1100100028706/1100100028708

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TREATIES, LAND DISPUTES, AGREEMENTS AND RIGHTS

Explain to students that a treaty can be defined as a constitutionally recognized agreement between the government of Canada (called the Crown) and Indigenous people. Students should understand that treaties between Indigenous nations were an important part of life pre-contact. Most Indigenous treaties describe exchanges and interactions where different groups of Indigenous Peoples agree to share their ancestral land. Inform students that treaties have different meanings to different people (e.g., peace and friendship treaties, modern day treaties, numbered treaties). Ask students about what they know about relationships to the land and how the meaning of the word "treaty" could be different for European settlers and for Indigenous nations. Ask students what Canada would look like if there were no treaties. How do they think it would change what Canada looks like today? What do they think the consequences would be if First Nations had not signed the numbered treaties and many others?

Before you continue with this activity, ensure that you and your students know if your school is located on treaty land, whose traditional land it is on and how to properly acknowledge it. You can use the Indigenous Peoples Atlas of Canada app to get an idea of what a proper local acknowledgment might include. If possible, invite a local Indigenous person into your class to explain the history of your territory.

LEARNING OUTCOMES:

- Students will learn about the different types of treaties (modern and historic) and land agreements in Canada and their relevance today.
- Students will learn to recognize and acknowledge the traditional territory, treaty or unceded territory they live on.
- Students will use the timeline to explore the treaty-making process in Canada.
- Students will read official treaties and acts to gain a more thorough knowledge of treaties and agreements.
- Students will explore the realities of unceded treaty territories and discuss whether treaties are being honoured in their community.
- Students will differentiate between land designations, unceded treaty entitlement and traditional lands.
- Students will understand that land disputes still exist and have existed since European contact.
- Students will examine how the language in treaties can be interpreted differently.

Foundational knowledge and perspectives

FIRST NATIONS

"My father, Willie Joe, believed in the valour of Yukon First Nations and our pursuit of self-government. He sought to empower our people to create a better tomorrow for the generations to come. On Aug. 17, 1977, my father, president of the Yukon Native Brotherhood, sat down alongside his colleagues and across from Prime Minister Pierre Elliott Trudeau. They deliberated over a proposal to build a gas pipeline that would follow the Alaska Highway corridor. My leaders were in the middle of land claim negotiations for the area in question at the time and asked for more time to complete those agreements.

My father stated that they needed a further seven years to ensure that people in the community in their day-to-day social conditions could benefit from development rather than become victims of it. He added that while Yukon First Nations had been bureaucratically organized for the past eight years, instead of addressing social welfare, their energy had been largely spent locking horns with the federal government. The prime minister's initial response was, 'We all wish for more time.' He said that last-minute decisions 'happen to us on every problem, foreign affairs, NATO, budget...but I think we have to make up our minds.'

> **"At the heart of this dispute was a foundational difference in the Indigenous approach to development: our vision is generations-long."**

To the prime minister, my father asking for a further seven years was the equivalent of saying no. Prime Minister Trudeau declared that you are either interested in development, running toilets and hydro dams or you are not. For my leaders, this extra time to ensure things were done right would benefit First Nations for years and generations to come, not just for the present. They weren't saying 'never'; they were simply saying 'not right now.'

In 1973, our leaders sent a document to Prime Minister Trudeau entitled 'Together Today for Our Children Tomorrow,' outlining our grievances and our approach to negotiations. Today, it could be understood as a pathway to reconciliation. The document stated: 'The objective of the Yukon Indian people is to obtain a settlement in place of a treaty that will help us and our children learn to live in a changing world. We want to take part in development of the Yukon and Canada, not stop it. But we can only participate as Indians. We will not sell our heritage for a quick buck or a temporary job.' At the heart of this dispute was a foundational difference in the Indigenous approach to development: our vision is generations-long.

It was only after our leaders presented the federal government with that document that they started negotiating land claims across the Yukon. Unlike much of the rest of the country, there had never been any treaties or agreements signed there, despite outstanding claims dating back to the times of the Klondike gold rush. Spurred on by proposals to build the Mackenzie Valley Pipeline in the neighbouring Northwest Territories, the government created a federal royal commission, led by Judge Thomas Berger, to launch the Mackenzie Valley Pipeline Inquiry in 1974. The inquiry looked at the potential impacts of the pipeline on the environment, the economy and the people who lived in the area. Ultimately, they recommended a moratorium on all pipeline development in the area for 10 years, partly to allow for land claims to be settled.

The pipeline never came to fruition. However, after another 16 years of negotiation, by 1990 we had finalized both the Umbrella Final Agreement for the entire territory and a specific self-government agreement for my community, and I feel the Yukon is better for it. My leaders would not devalue people over economics, and

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Foundational knowledge and perspectives

FIRST NATIONS

as a result they were part of advancing the decision-making institution. Prior to the Mackenzie Valley Pipeline Inquiry, development decisions were based largely on economic values. Afterwards, it became the norm to evaluate environmental and socio-economic impacts through public consultation.

Would we have experienced the same level of success if the pipeline had been pushed through the next year? My instinct suggests not, and I'm thankful to our past leaders for their resolve to uphold the value of our people. My father and his colleagues stepped forward only considering my generation and our children. I am grateful for the opportunity, education and determination that our agreements have provided. Now, as I help further evolve decision-making, I strive to uphold the lessons of my past leaders and share my commitment to continuing our nation's journey with my children.

This phenomenon of intergenerational leadership driven by devotion to our children is one of the key successes of Indigenous Peoples. It is a force that has and is changing how decisions are made. The achievement of our final agreements ensures we no longer have to jump at every opportunity. Instead, we are normalizing our approach, which is to take the time to do things right. While there's still work to do to convince our colleagues in development of the value of prioritizing generations over year-to-year benefit, we are moving to a framework where our partners are actively seeking our Indigenous direction and wisdom. It is important to recognize that our leaders negotiated the agreements for all of Canada's land and people. For this foresight, I am thankful. Today, I have more faith in the future of development as it's evolving through new models of decision-making that are rooted in Indigenous values and visions of prosperity for the generations to come."

— from "Treaties" by Jocelyn Joe-Strack, in the First Nations volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

MÉTIS

"The Métis scrip system was implemented after the 1869-70 Red River Resistance. In the aftermath of the resistance, the Canadian government created Manitoba under the Manitoba Act, which set aside 1.4 million acres of land for the children of Métis families. Once this land grant was exhausted, the government supplemented it through scrip distribution to individuals rather than the collective. In 1879, amendments to the Dominion Lands Act acknowledged that the Métis had outstanding claims to their lands in the North-West Territories (including land in what is now Manitoba, Alberta and Saskatchewan).

Section 43 of the act indicated that the federal government had a fiduciary responsibility to protect Aboriginal rights (for both Métis and First Nations), and thus had a duty to limit non-Aboriginal settlement in a region until the local First Nations and Métis inhabitants had their Aboriginal title dealt with through treaty and scrip. Section 125 of the Act paved the way for the infamous scrip system implemented by the federal government in an ineffectual attempt to extinguish the land rights of Métis.

> **"The scrip system was flawed for many reasons, resulting in the systematic loss of Métis lands."**

The two types of scrip created for this process were land scrip and money scrip. When the system was first implemented, the value of the scrip provided to the Métis was either 160 acres of land or $160 cash to be used for the purchase of land. Later, the value was increased to 240 acres or $240. From 1876 to 1902, scrip was handed out by scrip commissions, which followed the treaty negotiators and travelled to various Métis communities in Western Canada. From 1899, Métis scrip was granted simultaneously in Treaty 8 (present-day northwest Saskatchewan, southern Northwest Territories, northern Alberta and northeast British Columbia), from 1906 in Treaty 10 (what is now northern Saskatchewan and a small part of Alberta), and from 1921 in Treaty 11 in what is now the Northwest Territories. Sometimes, some family members took treaty, while others took scrip. This occurred among First Nations people, too, as many took scrip and became Métis. This meant that even within one family, some family members would become Status Indians and others, Métis.

The scrip system was flawed for many reasons, resulting in the systematic loss of Métis lands. The scrip commissions were advertised in newspapers and on posters. It is believed that the purpose of one of these advertisements was to alert speculators. There was also no protection against fraud — many had their names forged without their knowledge. As a general practice, land speculators bought scrip from Métis at very low prices and then sold it to the main chartered banks in Canada. Out of the 14,849 issued, land speculators ended up obtaining 12,560 money scrips. They also managed to leave the Métis with only one per cent of the 138,320 acres of land scrip issued in northwest Saskatchewan."

— from "Scrip" in the Métis volume of the Indigenous Peoples Atlas of Canada

"Manitoba Métis Federation v. Canada, 2013
On April 15, 1981, the Manitoba Métis Federation was joined by the Native Council of Canada in a major claims suit against the federal and Manitoba governments. In this case, the MMF sought a declaration that certain pieces of provincial and federal legislation that amended provisions of the Manitoba Act are unconstitutional. If proven in court, the MMF could proceed with another case seeking compensation for the losses the Manitoba Métis suffered as a result of the governments' unconstitutional activities.

Continued...

MÉTIS

The case was heard in court in January 1987. The federal government argued that the case should be dismissed since the matter was settled in 1870. In February 1987, a Manitoba court ruled in favour of the MMF, but the federal government appealed and the case went to the Manitoba Court of Appeal, which in a majority decision agreed that it should be struck. In 1990, the Supreme Court affirmed that the MMF had a right to seek a declaration that the federal and provincial governments had unconstitutionally undermined the Métis' rights conferred by sections 31 and 32 of the Manitoba Act, 1870.

In 2006 and 2009, the MMF appealed the ruling to first the Court of Queen's Bench of Manitoba and then to the Manitoba Court of Appeal, only to see both courts rule against the MMF in 2007 and 2010 respectively. The MMF appealed the decision to the Supreme Court in 2011. On Dec. 13, 2011, the Supreme Court heard the case. On March 8, 2013, the court, in a six to two decision, ruled in Manitoba Métis Federation v. Canada that the federal Crown 'failed to implement the land grant provision set out in Section 31 of the Manitoba Act, 1870 in accordance with the honour of the Crown.'

By ruling that the government had failed to meet its fiduciary obligation to the Manitoba Métis, the Supreme Court confirmed the MMF's standing in a collective claim for declaratory relief in order to have reconciliation between the descendants of the displaced Red River Métis and Canada. The case was not a land claim in the traditional sense. Since the lands in question represent present-day Winnipeg and the surrounding area, the MMF was not seeking to displace people living there, but rather seeking a land base elsewhere in the province as well as financial compensation. The Supreme Court did not list the amount of compensation, but left that open to the MMF and the federal government to settle the matter.

On April 13, 2017, the Métis National Council and its provincial board of governors and the Government of Canada signed the Canada-Métis Nation Accord, which spells out the Métis-federal Crown relationship. In the accord, Manitoba Métis Federation vs. Canada is referenced, indicating that as a result of this ruling, the Crown has a fiduciary obligation to the Métis and that 'the unfinished business of reconciliation of the Métis people with Canadian sovereignty is a matter of national and constitutional import.'"

— from "Métis and the Constitution" in the Métis volume of the Indigenous Peoples Atlas of Canada

Alberta Métis Settlements:
"The eight Alberta Métis Settlements are the only government-recognized Métis land base in Canada. Comprising 512,121 hectares, the settlements are located in east-central and northern Alberta. These settlements emerged from the activism of Métis political leaders in the 1920s and '30s who were concerned about the social plight of landless Métis who struggled to feed their families. An earlier federally operated Métis settlement in Alberta — St. Paul des Métis — had been dissolved in 1909 for public homesteading after only 10 years of operation.

In 1932, the Métis Association of Alberta was formed from an earlier Métis political lobby. The new association lobbied the Alberta government to investigate the miserable living condition of the province's Métis. Their efforts convinced the government to act. In 1938, the Alberta government passed the Métis Population Betterment Act, which, based on the recommendations of the Ewing Commission, established a land base for the province's Métis. The new settlements, or "colonies" as they were then known, were: Buffalo Lake (Caslan), Cold Lake, East Prairie, Elizabeth, Fishing Lake (Packechawanis), Gift Lake (Ma-cha-cho-wi-se), Kikino (Goodfish Lake), Marlboro, Paddle Prairie (or Keg River), Big Prairie (now Peavine), Touchwood and Wolf Lake. The original governance structure was paternalistic; government and church officials had the largest say in governing, although the Métis had limited self-governing authority relating to hunting, fishing, and trapping. Four of the original settlements — Cold Lake, Marlboro, Touchwood, and Wolf Lake — were later dissolved.

Frustrated at the lack of self-government in these settlements, a group of activists formed the Alberta Federation of Métis Settlements in 1975. After years of negotiations and the threat of legal action, their lobbying efforts were successfully realized in 1990 when the

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Foundational knowledge and perspectives

MÉTIS

Alberta government passed the Métis Settlements Act, the Métis Settlements Accord Implementation Act, the Métis Settlements Land Protection Act and the Constitution of Alberta Amendment Act. With this legislation, the Métis on the settlements were granted control of 512,121 hectares of land.

In 2016, the Alberta Métis Settlements contained 5,054 residents. The eight current settlements are: Buffalo Lake, East Prairie, Elizabeth, Fishing Lake, Gift Lake, Kikino, Paddle Prairie and Peavine. These settlements are self-governing and administered by the Métis Settlements General Council. Each settlement has a council, and the eight councils meet and hold an annual general council assembly. A board of directors oversees the MSGC and includes the eight settlement chairpersons and all four MSGC executive members, who are non-voting members. In consultation with the Alberta Minister of Indigenous Relations, the MSGC makes policies that are binding on the settlements."

— from "Métis Settlements and Farms" in the Métis volume of the Indigenous Peoples Atlas of Canada

Foundational knowledge and perspectives

INUIT

"Nunavut, which means 'Our Land' in Inuktut, is the newest, largest and northernmost territory of Canada. It was officially created on April 1, 1999, though the proposed boundaries had been drawn in 1992 after a plebiscite was held to confirm the division between Northwest Territories and Nunavut. In October 1992, the Nunavut Land Claims Agreement was put to a plebiscite and saw a resounding majority of voters pass the agreement with a nearly 85 per cent majority. In May 1993, the Nunavut Land Claims Agreement was signed in Iqaluit, and on June 10, 1993, the NLCA and the Nunavut Act (an act that created the new territory) were passed."

— from "Nunavut" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"The Inuvialuit Settlement Region is the most western of the four Inuit homelands in Canada that make up Inuit Nunangat. The Inuvialuit Regional Corporation, which was established in 1984 to manage the settlement outlined in the Inuvialuit Final Agreement, represents the collective Inuvialuit interests in dealings with governments and the world at large. Its goal is to continually improve the economic, social and cultural well-being of the Inuvialuit through implementation of the IFA and by all other available means. Inuvialuit beneficiaries directly control the IRC and its subsidiaries by electing directors from each of the region's six communities.

In the IFA, Inuvialuit agreed to give up their exclusive use of their ancestral lands in exchange for certain other guaranteed rights from the federal government. These rights came in three forms: land, wildlife management and money."

— from "Inuvialuit Settlement Region" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"In 1971, the Quebec government announced the 'project of the century' — the James Bay project. This hydroelectric development project would massively change the face of northern Quebec, diverting several major rivers and their watersheds. The rights of the Inuit and Cree who lived in northern James Bay and northern Quebec were ignored. A young Inuk named Charlie Watt assembled a group of Inuit and created the Northern Quebec Inuit Association (NQIA). Watt would later go on to serve in the Senate for 34 years until his retirement as senator in 2018 when he was elected to lead Makivik as president.

> **"In the IFA, Inuvialuit agreed to give up their exclusive use of their ancestral lands in exchange for certain other guaranteed rights from the federal government. These rights came in three forms: land, wildlife management and money."**

Joining forces with the Quebec Association of Indians, Inuit applied to the Quebec Superior Court in 1972 for an injunction to stop the James Bay project. The ruling in their favour was quickly overturned by the court. However, events had been unleashed leading to an out-of-court settlement that was the historic James Bay and Northern Quebec Agreement. The agreement was signed in November 1975, becoming the first major comprehensive land claims agreement in Northern Canada, heralding a new era in Indigenous land claims.

The Makivik Corporation's distinct mandate ranges from owning and operating large profitable business enterprises and generating jobs for Inuit, to social economic development, improving housing conditions and

Continued...

Foundational knowledge and perspectives

INUIT

protecting the Inuit language, culture and natural environment. In 1975 when the first agreement was signed, it took the position that "settling Inuit land claims" must be viewed in the context of a "new beginning" in terms of developing and implementing a new relationship and way of doing business with both the federal government and Quebec government.

Throughout its history, Makivik has also recognized the importance of participating on the broader national political agenda. Nunavik Inuit were key players during constitutional negotiations in 1982 that affirmed Inuit rights in the Constitution and offered constitutional protection to comprehensive land claims agreements.

In addition to settling land claims and providing financial compensation, the 1975 agreement, together with the later 2007 offshore agreement, defines Indigenous rights for Nunavimmiut (Inuit from Nunavik). These agreements are the basis for relations between Inuit and their neighbours as well as with different levels of federal and provincial governments. The agreements enshrine harvesting rights and resource management regimes and establish land categories of varying degrees of Indigenous and Crown control. School boards were created, health services were restructured and regional governments were established, all to help Inuit flourish in Nunavik.

Thirty years after the initial claim was signed, Makivik Corporation and the federal government concluded a 14-year process with the successful negotiation and creation of the Nunavik Inuit Land Claims Agreement in 2007. This agreement covers the management of offshore areas and islands in the Hudson and Ungava bay areas for harvesting, transportation and resource development. Nunavik is well positioned to benefit from the new opportunities provided by the NILCA. With more than 30 years of land claims implementation experience, these new rights and compensation will be put to good use to improve the economic and social well-being of Inuit in Nunavik."

— from "Nunavik" in the Inuit volume of the Indigenous Peoples Atlas of Canada

"The Labrador Inuit Association was formed in 1973 to promote Inuit culture; improve the health and well-being of our people; protect their constitutional, democratic and human rights; and advance Labrador Inuit claims with Canada and the Newfoundland and Labrador government. In 1977, the LIA began the long journey towards self-government by filing a land claim with the provincial and federal governments seeking rights to the "land and sea ice in Northern Labrador." For the next three decades, their negotiators pursued the dream of self-government for Labrador Inuit through the settlement of their land claim. This dream was realized on Dec. 6, 2004, when the provincial government passed the Labrador Inuit Land Claims Agreement Act, which paved the way for the establishment of the Nunatsiavut government on Dec. 1, 2005.

The Labrador Inuit Land Claims Agreement set a precedent by including self-government provisions within the claim. This is the first Inuit region in Canada to achieve self-government, a proud accomplishment for all Labrador Inuit. As a self-governing Inuit regional government, Nunatsiavut continues to set new standards for the way in which Labrador Inuit interact with the provincial government and other entities.

Although Nunatsiavut remains part of Newfoundland and Labrador, the Nunatsiavut government has authority over many central governance areas, including health, education, culture and language, justice and community matters. At the heart of governance is the power to make laws. In Nunatsiavut, the Labrador Inuit Constitution is the fundamental law of Labrador Inuit. All other laws made by the Nunatsiavut government are driven by a set of fundamental principles that arise from the Labrador Inuit Constitution."

— from "Nunatsiavut" in the Inuit volume of the Indigenous Peoples Atlas of Canada

Points of inquiry and activation related to the Giant Floor Map

- **Bring students' attention to the timeline and ask them what happened in 1973.** Explain that in 1973, the federal government divided Indigenous legal claims into two categories: comprehensive (known as modern treaties) and specific (which make claims based on pre-existing or historical treaties or agreements). Ask students to first locate the historical treaties on the Giant Floor Map. Where are they located? Where are they not located? Next, ask students to locate the modern treaties. Where are they located? Where are they not located? Why are there so many? How are they named?
- **Ask all students to stand on a part of the map that is in a treaty.** Using the Treaty Examples cards, have students determine which type of treaty covers the area they are standing in. Discuss the similarities and differences among the types.
- **Students will use the Treaty 6 card as an example to learn more about the treaty process.** We encourage you to find other documents that are specific to your area/territory. As a group, have the class use ropes and pylons to mark off the area described in the document. Halfway through the activity, implement a rule that students may pass information from one to another only by playing Broken Telephone. Once the activity has been completed, ask students:
  - If you were a non-English speaker/writer, would you be able to completely comprehend what the treaty-making process was proposing?
  - If your translator missed a few messages or thoughts during translation, how would this affect the understanding of the treaty process?
- **Have students stand on a part of the map that is not in a treaty.** Discuss the concept of unceded areas and what this means. Using the Land Claim Definitions cards, discuss with students the differences between comprehensive and specific claims. We encourage you to research examples of both types of land claims, from your area/territory if possible.
- **Have students use the timeline around the border of the map to identify key events in the development and implementation of treaties and land agreements.** Mark these on the map where applicable and discuss.
- **Using the Métis Land card, show on the Giant Floor Map the relative amount of land that the Métis received from the government.**

Age appropriate application and experiential learning

ELEMENTARY K-6

- **Read *A Promise is a Promise*** by Robert Munsch and Michael Kusugak, and discuss the themes of empathy and emotions.
- **Explore the concept of treaties and unceded territory** by creating an example in your own classroom. Divide the classroom into different areas and establish rules for each section based on the type of agreement it falls under. Use the Treaty 6 card as a guide for creating agreements. Follow the rules set out in the agreements for a day or a week and reflect on how they were respected or maintained throughout that period of time. Extend this to how treaties and land agreements have or have not been respected in Canada. What does this mean for unceded territories?
- **Read *Road Allowance Kitten*** by Wilfred Burton and discuss the road allowance period and why Métis people were displaced by the government. Different families would be forced to move to different places, and often family and friends who lived next to each other would be separated. Ask students what it would be like if they had to leave their homes and move to a new place where they didn't know anyone. What would they take if they could only fill their backpack? What would they have to leave behind?
- **Ask students to locate** and place a pylon on the place they call home. Ask students what "home" means to them and if they have more than one home. Students with more than one home might include a First Nations student who has a home on First Nation land but lives in a village, town or city, and can mark both places as home; or any child who has a shared custody arrangement; or a student who still considers themselves a newcomer or recent citizen. Next, ask students to stand where they have friends or family who don't live in the community. If the locations are beyond the borders of the Giant Floor Map, have students stand in the general direction it would take to get to the place in question. Discuss how students feel about having another home far away or what it might have been like to leave a place they consider home.

INTERMEDIATE 7-9

- **Learn about treaty medals** and what they represent. Who would receive treaty medals and why? How did the gifting of these medals affect relations between Indigenous Peoples and settlers? Use the following questions to guide the discussion:
  - Who are the people represented on the coin?
  - What are they doing?
  - What images do students see (e.g., grass, water, sky)? Connect this to the "as long as the grass grows, the rivers flow and the sun shines" and other similar expressions that indicate the longevity of agreements and treaties for Indigenous Peoples.
- **Ask students to select one treaty** and do more research into its origins and existence.

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Age appropriate application and experiential learning

- **Research historic land claims disagreements** such as the Oka Crisis in 1990. Have students outline the reasons for the dispute, the resolution of the dispute and the outcomes. Have a discussion about the rights of those involved and whether they think the dispute was justified.
- **Learn more about the scrip system:** When Métis lands were taken, the owners were offered land elsewhere or money. Advertisements were put in English newspapers despite the fact that most of the Métis weren't literate or spoke languages other than English. Scrip speculators represented themselves as Métis and signed script documents that took their land or accepted lower payments. Have your students re-enact this and imagine how it could have/should have gone in a way that would have respected the inherent rights of Indigenous Peoples.
- **The river lot system:** This method of land occupancy gave each Métis family fair and equitable access to water, made neighbours closer to one another, and gave communities a chance to gather more frequently because they were closer together. A typical river lot was 192 acres, or 77.7 hectares. Compare this with the the square sections the government survey imposed that gave only some people access to water and that set neighbours at greater distances from one another. Have students research and map out these different types of land divisions and discuss the pros and cons of each. What would they propose as a better solution?

SECONDARY 10-12

- **Read the book *Chief Seattle and the Town That Took His Name*** by David M. Buerge and discuss.
- **Explore the process of treaty-making:**
  - Who was involved?
  - How long did it take?
  - Who was consulted?
  - What language was it written in and discussed in?
- **Research the ways** in which the treaties or land agreements in your area are being upheld. If the treaties/agreements are not being adhered to, look into the issues and disagreements that have been raised.
- **Ask students to compare and contrast** the land agreement (or lack thereof) in your community to other treaties across Canada.
- **Explain to students that they will be learning about Indigenous land claims** and how many Indigenous people were relocated to reserves. Distribute *The House* cartoon by Alootook Ipellie to pairs or small groups and ask each group to write words to go along with each panel of the cartoon. There are no right or wrong answers. Afterwards, discuss as a class.
- **Have students sit around the border of Nunavut and read the story called *The House*** by Murray Angus, one of the instructors at Nunavut Sivuniksavut. Explain that this story is an analogy for the history of Nunavut. Remind students that an analogy draws a comparison in order to show similarities. Read the story aloud

Continued...

Age appropriate application and experiential learning

and then examine each section and relate it to the history of Nunavut. Using the teacher information guide provided, have a class discussion to help students draw links and analogies from *The House*. Ask students to share their reflections and thoughts on the emotions and feelings associated with the people in the story. Look at both groups of people in the story: those living in the house and those moving into the house.

- **Look into other ways that land disputes are still occurring today** (e.g., flood plains for hydroelectric development, mining and resource extraction, development of lands).
- **The Métis founders of Manitoba, including Louis Riel, saw the Manitoba Act as a treaty between the Métis Nation and Canada.** Through the fraudulent scrip system and other measures, the promise of this treaty was never fulfilled. Have the students read the Manitoba Métis Federation v. Canada, 2013, ruling and the text of Canada-Métis Nation Accord, 2017, to see how the spirit and intent of this treaty can be restored. What solutions or problems do they see down the road?
- **Review how the Indian Act affected First Nations peoples** in fighting for treaty rights. How did the right to vote and the right to hire lawyers change?

DEMONSTRATION OF LEARNING

- **Ask students to reflect** on their experience and determine their own criteria for assessment.
- **Ask students to connect** what they have learned to the treaty territory on which they live.

LEARNING TO ACTION

- **Incorporate a land acknowledgement** into your morning announcements. Discuss with students the importance of this action and what it means.
- **Write a letter to your town hall** or attend a town hall meeting and encourage members of your community to acknowledge which treaty your community is on. If this is already done in your community, connect with local Indigenous organizations/communities and work together to strengthen your community's knowledge of the Indigenous land claims in your local area.

RESOURCE LIST

Indigenous Peoples Atlas of Canada:

- Online version of Atlas: indigenouspeoplesatlasofcanada.ca
- IPAC companion app: itunes.apple.com/ca/app/ipac/id1352523505?mt=8

Climate Change

- International Indigenous Peoples' Forum on Climate Change: iipfcc.org/

Connection to the Land and Demographics

- *Guardians of Eternity* documentary: vimeo.com/150291898
- Learning Circle:
  - Age 4-7: aadnc-aandc.gc.ca/eng/1316530132377/1316530184659
  - Age 8-11: aadnc-aandc.gc.ca/eng/1316530294102/1316530327657
  - Age 12-14: .aadnc-aandc.gc.ca/eng/1331134511189/1331134588218
- Honour Water Video Game: This is a singing game that teaches Anishinaabe songs about preserving and protecting our waters, in tandem with interactive challenges for users. honourwater.com/
- Thunderbird Strike Video Game: thunderbirdstrike.com/
- *Sila and the Land* by Shelby Angalik, Ariana Roundpoint, and Lindsay Dupre: amazon.ca/Sila-Land-Shelby-Angalik/dp/1928034179/ref=sr_1_1?ie=UTF8&qid=1514923346&sr=8-1&keywords=sila+and+the+land
- Assembly of First Nations It's Our Time Toolkit: afn.ca/education/toolkit/
- Inuit Nunangat Taimannganit: itk.ca/taimannganit/

Governance

- *The Elders Are Watching* by Roy Henry Vickers and David Bouchard: amazon.ca/Elders-are-Watching-Henry-Vickers/dp/1551926415/
- *Nokum Is My Teacher* by David Bouchard
- *Hiawatha and the Peacemaker* by Robbie Robertson and David Shannon
- *Indian Roots of American Democracy* by José Barreiro
- Métis Nation Accord: pm.gc.ca/sites/pm/files/canada_metis_nation_accord.pdf

Housing

- Statistics Canada Aboriginal Housing: statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016021/98-200-x2016021-eng.cfm

RESOURCE LIST

- "Stop building junk on reserves, says Mike Holmes": cbc.ca/news/canada/stop-building-junk-on-reserves-says-mike-holmes-1.1083657
- Current First Nations Housing information:
  - afn.ca/housing/
  - sac-isc.gc.ca/eng/1100100010715/1521125087940
  - ontarioaboriginalhousing.ca/

Human Rights

- *Through Mala's Eyes*: aadnc-aandc.gc.ca/eng/1302888259029/1302888515811
- *We Can't Make the Same Mistake Twice* documentary: nfb.ca/film/we_can_t_make_the_same_mistake_twice/
- *Finding Dawn* documentary about missing and murdered Indigenous women: nfb.ca/film/finding_dawn/
- *The Water Walker* by Joanne Robertson
- Tuberculosis rates: canada.ca/en/indigenous-services-canada/services/first-nations-inuit-health/diseases-health-conditions/tuberculosis/tuberculosis-resources-first-nations-inuit-aboriginal-health-health-canada/map-tuberculosis-inuit-nunangat.html
- "TB rates in Inuit communities are unacceptable": thestar.com/opinion/contributors/2018/03/27/tb-rates-in-inuit-communities-is-unacceptable.html
- Moosehide Campaign: moosehidecampaign.ca/
- The Moccasin Project: sotheycangohome.com/
- Have a Heart Day: fncaringsociety.com/have-a-heart
- Bear Witness Day: fncaringsociety.com/BearWitness

Indigenous Languages

- Assembly of First Nations information on languages: afn.ca/policy-sectors/languages/
- Ojibwe lessons, songs and stories: ojibwe.net/
- Inuktitut lessons: tusaalanga.ca/
- Learn to Speak Mohawk app (available for free from app store), Thornton Media
- Maskwacis Cree app (available for free from app store), Thornton Media
- #CreeSimonSays Facebook Page: facebook.com/groups/380099328844547/, creeliteracy.org/2017/02/17/creesimonsays-simon-bird-and-lilmoshom/
- Mapping Indigenous Languages in Canada: canadiangeographic.ca/article/mapping-indigenous-languages-canada
- Indian Act: aadnc-aandc.gc.ca/eng/1100100010193/1100100010194
- UNESCO Interactive Atlas of the World's Languages in Danger: unesco.org/languages-atlas/index.php
- Inuktitut language sheet: tungasuvvingatinuit.ca/wp-content/uploads/2015/04/vocabulary-booklet-web-2.pdf

Movement of People

- *Nowhere Land* short documentary: nfb.ca/film/nowhere_land/
- *The Cache* Interactive Story: legacies150.nfb.ca/cache/
- *Tetepiskat* Interactive Story: legacies150.nfb.ca/tetepiskat/
- Nametau Innu - Memory and knowledge of Nitassinan website: nametauinnu.ca/en/home
- "Inuit get federal apology for forced relocation": cbc.ca/news/canada/north/inuit-get-federal-apology-for-forced-relocation-1.897468
- "'We called it 'Prison Island': Inuk man remembers forced relocation to Grise Fiord": cbc.ca/news/canada/north/forced-relocation-high-arctic-inuit-1.4182600

RESOURCE LIST

- Apology for the Inuit High Arctic relocation: aadnc-aandc.gc.ca/eng/1100100016115/1100100016116
- National Film Board of Canada - *High Arctic Exiles*. This film contains old footage and recent testimonials. However, the film is from 1995 and uses the term Eskimo incorrectly: nfb.ca/film/broken_promises_-_the_high_arctic_relocation/

Notable People

- *Breaths: singer - songwriter and humanitarian:* nfb.ca/film/breaths/
- Indspire Award Laureates: indspire.ca/laureate/

Original Place Names

- *Claire and her Grandfather*: aadnc-aandc.gc.ca/eng/1303145519542/1303145749835
- Natural Resources Canada - Indigenous Place Names: nrcan.gc.ca/earth-sciences/geography/place-names/indigenous/19739
- Guiding principles for geographical naming: nrcan.gc.ca/earth-sciences/geography/place-names/about-geographical-names-board-canada/9176
- Google Earth Voyager story *Canada's Original Place Names*: earth.google.com/web/@55.95077959,-79.32641897,-3.37053057a,5664983.05540502d,35y,23.89357354h,0t,0r/data=Cj4SPBIgYmVjMmFjM-DczMzhlMTFlOGEzYTFmZjM4NTk0YmQ5Z-mEiGGVmZWVkX3JjZ3NfcGxhY2VfbmFtZXNfMA
- Inuit Mapping: paninuittrails.org/index.html?module=module.paninuittrails

Residential Schools

- *Second Stories - It Had to Be Done:* nfb.ca/film/second_stories_it_had_to_be_done/
- Indian Residential Schools and Reconciliation - Grade 5 teacher resources: fnesc.ca/grade5irsr/
- Indian Residential Schools and Reconciliation - Grade 10 teacher resources: fnesc.ca/grade-10irsr/
- Indian Residential Schools and Reconciliation - Grade 11 and 12 teacher resources to support inquiry: fnesc.ca/grade-11-12-indian-residential-schools-and-reconciliation/
- Remembering the Past: A Window into the Future-stain glass window in Parliament story with colouring book: aadnc-aandc.gc.ca/eng/1332859355145/1332859433503
- Statement of Apology from Stephen Harper: aadnc-aandc.gc.ca/eng/1100100015644/1100100015649
- *When We Were Alone* by David Alexander Robertson, illustrated By Julie Flett: amazon.ca/When-Alone-David-Alexander-Robertson/dp/155379673X
- *Indian Horse* Novel and film: indianhorse.ca/en
- *Shi-shi-etko* and *Shin-chi's Canoe* by Nicola Campbell
- *Kookum's Red Shoes* by Peter Eyvindson
- *Fatty Legs: A True Story* by Christy Jordan-Fenton and Margaret Pokiak-Fenton
- *A Stranger at Home: A True Story* by Christy Jordan-Fenton and Margaret Pokiak-Fenton
- The Manitoba Teachers' Federations *Secret Path* lesson plans: mbteach.org/mtscms/2017/04/26/secret-path-lesson-plans/
- British Columbia Teachers Federation - Gladys We Never Knew: bctf.ca/GladysWeNeverKnew/
- Project of Heart: projectofheart.ca/
- Inuit experience of Residential Schools: weweresofaraway.ca/
- Healing the Legacy of Residential Schools: wherearethechildren.ca/en/
- The following information resources are available to download:
  - Hope and Healing
  - Forgotten: the Métis Experience of Residential Schools

- Inuit and the Residential School System
- Where are the Children
- We Were So Far Away
- 100 Years of Loss Timeline
- Reconciliation Video

- The following workshop manuals are available to download:
  - Forgotten: the Métis Experience of Residential Schools
  - Métis PowerPoint
  - We Were so Far Away
  - 100 Years of Loss: the Residential School System in Canada
  - Bi-Giwen Coming Home: Truth-telling from the Sixties Scoop
  - We Were so Far Away Timeline
  - Tebatchimowin
- Visit the following websites:
  - wherearethechildren.ca
  - weweresofaraway.ca
  - 100yearsofloss.ca
  - forgottenmetis.ca
  - missinghistory.ca/
- For Survivor Testimonies Please visit the websites below. **Warning:** These videos contain subject matter that may be disturbing to some visitors, particularly Survivors of the Residential School System. Please call the Health Canada 24-Hour National Survivors Crisis Line at 1-866-925-4419 if you need assistance.
  - wherearethechildren.ca/en/stories/
  - Bi-Giwen Sixties Scoop Survivor Testimony
- Aboriginal Healing Foundation Research Publications:
  - ahf.ca/publications
  - Speaking My Truth
  - Reconciliation and the Way Forward
- "11 books to teach kids about residential schools": todaysparent.com/family/books/books-to-teach-kids-about-residential-schools/
- Canadian Museum of Human Rights - App with bentwood box mw17.mwconf.org/glami/bentwood-box-interactive/
- Orange Shirt Day: mbteach.org/mtscms/2016/09/10/lesson-plans-and-resources-for-orange-shirt-day/
- National Centre for Truth and Reconciliation: education.nctr.ca/link-to-page-2/

Seasonal Cycles and Migration Patterns

- Travel Nunavut - Weather and Climate: nunavuttourism.com/plan-and-book/visitor-information/weather-climate/

Treaties, Land Disputes, Agreements and Rights

- Government of Canada infographic: aadnc-aandc.gc.ca/eng/1380223988016/1380224163492
- *Trick or Treaty* documentary: nfb.ca/film/trick_or_treaty/
- *Path of the Elders* - Explore Treaty 9 Video Game: pathoftheelders.com/
- Maps of Treaty Making: aadnc-aandc.gc.ca/eng/1100100032297/1100100032309
- Interactive GIS Application to locate Indigenous communities, reserve land and land claims: geo.aandc-aadnc.gc.ca/geoviewer-geovisualiseur/index-eng.html
- Alan Ojiig Corbiere - *The Underlying Importance of Wampum Belts*: youtube.com/watch?v=wb-RftTCQ_8

RESOURCE LIST

- Anishinabek Nation Union of Ontario Indian We Are All Treaty People – Teachers Kit: anishinabek.ca/wp-content/uploads/2017/10/TeachersResOrderForm_3-1.pdf
- Treaty Education Initiative from the Treaty Relations Commission of Manitoba: trcm.ca/treaty-education-initiative/
- Office of the Treaty Commissioner (Saskatchewan) Education: otc.ca/pages/education.html
- MFNERC Treaty Education: mfnerc.org/mfnerc-and-treaty-education/
- Alberta Teachers' Association Walking Together - Education for Reconciliation Project: teachers.ab.ca/For%20Members/Professional%20Development/IndigenousEducationandWalkingTogether/Pages/Walking%20Together.aspx
- Treaty Relations Commission of Manitoba: trcm.ca/

Trade Routes and Traplines

- *Métis Way of Life* Colouring Book: metisnation.org/media/653154/3-m%C3%A9tis-way-of-life-colouring-book_biling-edits.pdf

Symbols

- Sesqui Meridian VR Google Cardboard App with teacher guides: sesqui.ca/vr/

General

- Graphic Novels - Native Realities: nativerealities.com/
- Metis posters, timeline, workbook, teacher's guide, flashcards, etc.: metisnation.org/programs/education-training/education/education-kit/
- We Movement Indigenous Programming: we.org/we-schools/aboriginal-programming/
- *Blackflies* by Robert Munsch (story book)
- Posters on Indigenous knowledge and the Global Goals: en.unesco.org/lik-expo
- Historica Canada Indigenous Perspectives Handbook: fb.historicacanada.ca/education/english/indigenous-perspectives/
- Spirit Bear Twitter: twitter.com/spiritbear?lang=en
- Metis Museum: metismuseum.ca/
- C3 videos: canadac3.ca/en/news-or-media/videos/
- Edmonton Public School Board Resources: sites.google.com/a/epsb.ca/fnmi-education/resources/educational-resources
- Yukon Ministry of Education First Nations Curriculum: yesnet.yk.ca/firstnations/publications.html
- Ontario Secondary School Teachers' Federation Common Threads: osstf.on.ca/resource-centre/curricular-materials-and-classroom-resources/common-threads/projects/full-circle-first-nations-m%C3%A9tis-inuit-ways-of-knowing.aspx
- Elementary Teachers' Federation of Ontario - *Spirit Horse*: spirithorse.ca/
- Saskatchewan Ministry of Education - Following Their Voices: followingtheirvoices.ca/