Creating an Inclusive School Climate for Aboriginal Learners

A Resource Guide for Teachers

By: Adam Joyce
This guide is intended to provide educators with a general knowledge of Mi’kmaq culture, traditions and spirituality and assist in integrating Aboriginal perspectives into new and existing curricula and in all subject areas from Kindergarten to High School. While the guide provides some background information to assist with this process, it is hoped that the user/reader will do further research to enrich what is provided to them in this document.

The goals of integrating Aboriginal perspectives for Aboriginal students are:

- To develop a positive self-identity through learning their own histories, cultures, traditional values, contemporary lifestyles, and traditional knowledge
- To participate in a learning environment that will equip them with the knowledge and skills needed to participate more fully in the unique civic and cultural realities of their community

The goals of integrating Aboriginal perspectives for non-Aboriginal students are:

- To develop an understanding and respect for the histories, cultures, traditional values, contemporary lifestyles, and traditional knowledge
- To develop informed opinions on matters relating to Aboriginal peoples

By achieving these goals it is hoped that the following outcomes will be occur:

- Improvement of academic performance of Aboriginal students
- Elimination of the stereotypes that exist in our multicultural society
- Improvement of the quality of life of Aboriginal peoples
- Increase the representation of Aboriginal peoples in post-secondary institutions
- Increase the representation of Aboriginal peoples in all sectors of the workforce
# Table of Contents

## Section One: Mi’kmaq Culture

Mi’Kmaq Spirituality ................................................................................................................... 5
Traditions & Ceremonies ............................................................................................................. 8
  - Smudging Ceremony ...................................................................................................... 8
  - Sweat Lodge Ceremony .............................................................................................. 10
  - Talking Circle .................................................................................................................. 13
  - The Sacred Pipe ............................................................................................................. 15
Seven Sacred Teachings ............................................................................................................. 17
The Medicine Wheel .................................................................................................................. 19
The Pow-Wow ............................................................................................................................ 21
Native Wisdom .......................................................................................................................... 23

## Section Two: Safe and Caring Schools for Aboriginal Students

Introduction .................................................................................................................................. 24
Useful Terms ............................................................................................................................... 25
Misconceptions about Aboriginal People .............................................................................. 28
How Aboriginal Culture Influences Student Learning .......................................................... 29
Teaching and Learning Styles .................................................................................................. 31
Teaching Methods that Work .................................................................................................... 32
What Can Teachers Do? ........................................................................................................... 34
What Can the School Do? ......................................................................................................... 37
## Section Three: Incorporating Aboriginal Themes in the Classroom

### Kindergarten – Grade Three

- Dance ................................................................. 40
- Drama ................................................................. 41
- Language Arts ........................................................ 42
- Health ................................................................. 45
- Mathematics ....................................................... 46
- Music ................................................................. 48
- Physical Education ............................................... 49
- Science .............................................................. 50
- Social Studies ..................................................... 52
- Visual Arts ........................................................ 55

### Grade Four to Grade Six:

- Dance ................................................................. 57
- Drama ................................................................. 58
- Language Arts ........................................................ 59
- Health ................................................................. 63
- Mathematics ....................................................... 66
- Music ................................................................. 67
- Physical Education ............................................... 68
- Science .............................................................. 69
- Social Studies ..................................................... 77
- Visual Arts ........................................................ 77

### Grade Seven to Grade Twelve:

- Dance ................................................................. 79
- Drama ................................................................. 82
- English ............................................................... 85
- Health/Career Education ....................................... 91
- Mathematics ....................................................... 94
- Music ................................................................. 95
- Physical Education ............................................... 97
- Science .............................................................. 98
- Social Studies ..................................................... 101
- Technology Education ......................................... 109
- Using the Internet to Learn About Aboriginal Peoples ......................................................... 111
Section One: Mi’Kmaq Culture

I would like to credit authors of the website Mi’Kmaq Spirit (http://www.muiniskw.org/index.htm) Muin’iskw (Jean) and Crowfeather (Dan) for much of the following information on Mi’Kmaq culture and spirituality. They credit Dancing Bear, an Elder who has much knowledge to share and the Nova Scotia Museum ‘Mi’kmaq Portraits Collection’ website for many images of Mi’kmaq people. Crowfeather has given permission to use information found on his website in this resource.

Mi’Kmaq Spirituality

Mi’kmaq traditional spirituality is animistic. This does NOT mean that individuals worship animals - the term 'animism' means that the Mi’Kmaq people recognize and acknowledge the living spirit within all things. Mi’kmaq people also acknowledge the spirit within plants, and within the rocks and waters of our world. They also do not ‘worship’ these things. Instead, they recognize that their spirits and our own are akin to each other, and we treat these spirits with the same respect we wish for ourselves. This respect is expressed verbally with the phrase "All My Relations," - Msit No’kmaq (Mm-sit Noh-goh-mah) which acknowledges the connection with all things around them and is one of the most meaningful phrases in the language.

The Supreme Being is referred to as Creator or as the Great Spirit. The Creator created the world for us to come to, in order to grow and to heal as spirits through the experiences we have as humans. Each of us has a particular purpose or goal when we come here, and our lives will be steered in such a way that the experiences we require will be made to happen. We will meet certain people, or be present at a particular place and time to witness a certain event. However, we always have free will, so we can choose to benefit from our experiences or not, and we can resist the urges that try to steer us in the right direction. If we make it through an entire lifetime without accomplishing the things we need to accomplish, we simply come back in a new body to try again. In most cases, the return is virtually immediate.

Each of us has a number of spiritual attributes, such as our spirit name and spirit guide, that are part of our being whether we are aware of them or not. Learning of these things allows us to properly acknowledge their roles in our lives, and helps us to use the attributes to find and stay on our paths. There are a number of different ways to determine your attributes, including asking a knowledgeable spiritual leader for a Naming Ceremony. However, with prayer and with careful attention to signs, we are often able to determine these for ourselves, if we can listen patiently with our hearts for the answers.
SPIRIT NAMES

According to the teachings, we each have a spirit name from the moment our spirit first comes into existence, and the name follows us from life to life, and back into the spirit world afterwards. For this reason, we are not 'given' a spirit name, we can only be reminded of the name we already carry. It is possible, however, that a person's spirit name will be added to, depending on the roles and experiences that are given to that person. If you ask for your name, be prepared to accept it as it is given to you, even if it is not something you may have hoped for. Remember, this name has been yours for much longer than you might think, and its importance reflects into many levels of existence. There is generally a connection between your spirit name and your Spirit Guide, but it may not be obvious.

SPIRIT GUIDES

One of the most important beings in our lives is our Spirit Guide. Whether we are aware of it or not, each of us has a Spirit Guide, and it is that entity's responsibility to guide us on our path, and to provide answers (or connect us with those who can provide answers) when we have questions. Spirit Guides are animal spirits, such as the Bear (Muin) or the Moose (Tiam) or perhaps a bird like the Eagle (Kitpu) or the Owl (Kokokwes). Each has associated with it certain traits and strengths, and those of your particular Guide are the best for your needs while you are here. Once you have learned to acknowledge and heed your Spirit Guide, it is much easier to stay on your path.

SPIRITUAL COLOUR

The attribute that we refer to as our spiritual colour is actually the colour of our aura. While our aura may vary slightly depending on conditions, overall it will have a particular identifying colour, which is referred to as our spiritual colour. Do not be surprised if your colour is not one of the colours of the four directions, because our auras can be any colour, even multi-coloured, sparkly, or crystal clear!
CLANS

In Mi’kmaq tradition, your clan has nothing to do with your spirit guide. Instead, it is a way of determining your family lineage. Clans are identified by animals, like the turtle or moose, and we each inherit our clan from our mothers. In Mi’kmaq tradition a person’s clan can be very important, since you are not allowed to marry anyone from within your own clan.

MEDICINE POUCHES

Many traditional people carry a personal medicine pouch. This is a small pouch, generally worn around the neck, which contains medicines and tiny objects that will provide personal protection to the wearer. The contents of such pouches are totally unique to the individual, and should be determined by a person who is knowledgeable in the ways of medicines. If you have such a pouch, you should keep it with you at all times, but keep it concealed and do not allow people to touch it, because the protections offered by a properly-prepared pouch can be powerful enough to kill.

SPIRITUAL BALANCE

One of the hardest things to master can be the art of finding a balance between the things we must do in daily life, and the things we must do for spiritual reasons. It is not always appropriate, or even possible, to do all the spiritual things we would like to do. Smudging in public, for example, can attract unwanted attention that will ruin the effect of calm that a person is trying to achieve. An individual may also have to delay fasts or other ceremonies, because it is necessary to do some work-related task instead. Perhaps the toughest conflict comes from our modern lifestyle, which inevitably causes harm to the Earth that we also wish to protect. Always remember that we must live in both worlds, the spiritual and the mundane, just as our Ancestors did, and sometimes we must make compromises. As in all things, we simply do the best we can, and incorporate our spirituality as much as possible in our daily lives while still living in the modern world.
Traditions & Ceremonies

SMUDGING CEREMONY

Smudging is a cleansing ceremony that cleanses the mind, body, spirit and emotions. An Elder will use sweetgrass, cedar or sage. The smoke is brushed over your hands, eyes, mouth, top of head, over your heart and the length of your body. Smudging clears out the mind, body and spirit to communicate with the Creator; to find guidance and protection; and to balance energies.

There are a number of sacred medicines that are used commonly for ceremonial purposes by Native American peoples, including the Mi'kmaq. In general, these are used for purification prior to participating in a ceremony, or for daily spiritual cleansing. This process is referred to as 'smudging', and simply involves burning the medicine to produce smoke, and using the smoke to cleanse. According to teachings, the smoke attaches itself to negativity within us, and carries it away; when the smoke vanishes, so does the negativity. In addition, these medicines can be used as offerings (tobacco) when desired.

**Sweetgrass** is often used for smudging. It grows wild all across North America, and is one of the most commonly-used medicines among the First Nations. When it is burned, it produces a sweet-scented smoke similar to some incense. This scent is attractive to spirits of all types. Sweetgrass is most often available in braids, as shown, and is thought of as the
hair of Mother Earth. Mi'kmaq tradition names sweetgrass as the sacred medicine of the East direction.

Sage is another very common smudging herb. While any sage will do the job, white sage is generally preferred. Its thick leaves and tendency to smoulder well and produce a very pungent smoke are what make it perfect for smudging. Sage smoke is attractive to spirits of good intent, but is repellent to spirits that intend harm. For this reason, sage is particularly useful for smudging and purifying people, objects, areas or structures. Placing crumbled sage leaves with an object is considered to be protective as well. For the Mi'kmaq, sage is the sacred medicine of the South direction.

Cedar is the sacred medicine of the West direction, and is used for cleansing and energizing. It is frequently used to line the floor of a sweat lodge, and there have been prepared a number of combinations of different cedars for smudging. Cedar smoke has a fresh, invigorating scent.
SWEATLODGE CEREMONY

The sweat lodge ceremony is one of the most common ceremonies practiced by Native American people. Sweats may be conducted as a preliminary to other activities, such as a fast. Sweats may also be done for healing. The purpose behind all of these, however, is simple spiritual cleansing. The lodge is designed to provide a safe, sacred place where the participants can concentrate on the spirits that are invited to the ceremony. These spirits are brought in with the 'grandfathers', which are the stones that are heated in the fire. Splashing water on the grandfathers creates steam, and we then have all four elements present in the lodge: earth below, air around, fire in the grandfathers and water in the steam.

A private place is preferred for a sweat lodge, to ensure that there will be no interruptions or distractions. A natural area is best, as it enhances the connection between the lodge and the Earth. A positive frame of mind should be maintained at all times while constructing the lodge.

The lodge is constructed of flexible saplings, and is made in a dome shape. The butts of the saplings are embedded in the ground, and bend towards each other from opposite sides of the structure. They are secured by weaving them into the structure, and by braiding the branches at the ends around the sapling opposite. If anything else is required, you would use a natural material, such as spruce roots, cotton cloth or sisal twine.

In the center is a pit, into which the grandfathers will be placed by the Firekeeper. The entrance is made facing east, toward the sacred fire. The entire structure is covered with layers of heavy but breathable fabric, like canvas – (ie. military surplus tents). One must be very thorough in ensuring that no light leaks into the lodge.
A few meters to the east, you would make the sacred fire in which the grandfathers are heated. We first create a small platform of pieces of firewood, on which the grandfathers are carefully stacked in a pyramidal pile. Kindling and more firewood are then stacked around the grandfathers, building into a tepee shape that is sometimes called the Lodge of the Sacred Fire. An opening is left facing the sweat lodge, and is used for lighting the fire, after which it is quickly closed. By the way, it is not the size of the fire that matters - it is our prayers that heat the grandfathers.

The best type of stone for a sweat is igneous. Above all, do NOT use sedimentary stones that come from a wet area, as they will explode when heated. The stones should be somewhere between eight and fourteen inches in girth; larger ones hold heat longer.

There are many different sweat lodge ceremonies, each with somewhat different proceedings. In many cases the sweat will be done in four rounds. The number of grandfathers varies from one type to the next. In general, however, here's how it happens:

- The lodge is thoroughly smudged before use, and cedar may be placed on the floor. The pit is cleared of any grandfathers from the previous sweat.

- The first grandfather represents the Creator, and is brought into the lodge by itself. The Conductor then enters the lodge to greet and smudge the grandfather.
  
  o NOTE: once the first grandfather has entered the lodge, a sort of pathway or umbilical cord exists between the sacred fire and the lodge, along which spirits will enter the lodge; other than the Fire Keeper, nobody should ever cross this line.

- When told, the Fire Keeper then brings in the remaining grandfathers for the round, one at a time, placing them where the Conductor directs. The Conductor again welcomes and smudges each one.

- When all grandfathers have been brought in, the participants may enter the lodge. Generally, men enter first, and move clockwise around the pit to their positions in the north. Women follow, and sit in the south. As each person enters, they say "Msit No'kmaq" or "All my relations."
When everyone has entered, and the water container has been passed into the lodge, the Conductor will call for the door to be closed. This may be the task of a separate Door Keeper, but generally the Fire Keeper does this.

Each round of the sweat is dedicated to one of the sacred directions, and the spirits and elements of that direction are honoured in a prayer by the Conductor. Each participant may then be offered a chance to pray or speak as well. The Conductor splashes water on the grandfathers to create steam and fill the lodge with heat; as we sweat, impurities are taken from our bodies. The Conductor is also responsible for controlling the energies within the lodge, and for keeping the participants safe while they are spiritually open and vulnerable. This can take quite a toll on the Conductor.

When the round is complete, the Conductor will call for the door to open. Participants may be offered a chance to leave the lodge to stretch, and water may be passed around for a drink. Finally, when directed by the Conductor, the Fire Keeper will bring in the next round of grandfathers, and the process is repeated.

Depending on the Conductor, the sweat may or may not be very hot. Usually for beginners, they tend to remain moderate, allowing participants to concentrate on the spirits and the ceremony rather than on breathing and staying conscious. It is also made known that anyone can leave the lodge at any time, simply by asking for the door to be opened. Sometimes, people enter the lodge for the wrong reasons, and if the spirits want that person to leave, we will not keep him/her in. In other cases, the person may simply be claustrophobic. However, they can still be part of the sweat lodge by sitting outside the lodge and adding prayers and energy to the circle within.

When the sweat is over, the participants emerge from the sweat lodge spiritually and physically cleansed. Many feel that they are being reborn as they emerge, since the lodge has a womb-like feeling. Generally everyone gathers for a small feast afterwards, so that the good feelings continue for a time, and a bond can be formed between the participants.
TALKING CIRCLE

The talking circle is a traditional way for Native American people to solve problems. It is a very effective way to remove barriers and to allow people to express themselves with complete freedom. For this reason, it is becoming more and more popular in mainstream society. The talking circle is making its appearance in schools, corporate board rooms and team dressing rooms around the world, for the simple reason that the technique works very well. The symbolism of the circle, with no beginning and with nobody in a position of prominence, serves to encourage people to speak freely and honestly about things that are on their minds.

Everyone sits in a circle, generally with men to the North and women to the South. The conductor of the circle will generally sit in the East. A token, such as a feather or a special talking stick, is passed clockwise around the circle. As each person receives the token, they may speak for as long as they wish, including addressing a topic brought up by another in the circle. When they have finished, they pass the token along. If someone does not wish to speak, they simply pass the token. The token may go around several times; when everyone has had the opportunity to speak as many times as they wish, the conductor ends the circle.

The most common type of circle is a simple sharing circle, where people just share whatever they have to say. There is no particular purpose or theme, and many fascinating side-trips often happen. The sharing circle is also an excellent introduction to ceremonies, and is a great learning tool for those who are just discovering traditional Aboriginal ways. This type of talking circle generates a feeling of harmony and kinship in those who participate.

Another common circle, and perhaps the most powerful, is the healing circle. This is generally guided by the conductor, and will be convened to deal with issues that are bothering people. These issues may be specific, or the circle may be called to simply allow everyone to get any problems off their chests. Very often, a simple chance to have a voice,
and to have a problem heard in a sympathetic and supportive environment, is all that a person requires for healing. In addition, sharing amongst a group allows everyone to take a piece of the burden from the person with the problem, who then leaves the circle with a lighter load. However, since the problem does not belong to the other participants, they are able to lay down the piece of the burden they accepted and walk away without having increased their own loads.

Another type of circle is used to mediate problems between people, either individuals or groups. Again, very often all that is required for a solution to such problems is the opportunity to hear and speak in complete honesty, so that both sides of the problem become aware of the impact of the problem on the other party. In these circles, the conductor guides the participants toward finding their own equitable solution to their problem, since a solution that is created by the participants is the most likely to work over the long term.

There are a few very simple guidelines that allow a talking circle to function:

1) **Only one person speaks at a time** - only the person holding the feather or talking stick may speak. Dialogues are not part of the circle, as they can become confrontational.

2) **Introduce yourself** - it is polite to introduce yourself in the first round. Use your spirit name, if you have one; otherwise, use your given name.

3) **Speak from the heart** - the speaker should address the circle from the heart, and may speak for as long as they need to, with respect for the time of others.

4) **Listen with respect** - all people except the speaker listen attentively and give support to the speaker. Listening with the heart allows you to hear the true intent beneath what the speaker is saying. Listen in the way you expect others to hear you.

5) **What is said in the circle stays in the circle** - never repeat anything that is said within the circle, unless you have the permission of the speaker.

When convening a circle, smudging the participants with sage will help dispel any negativity they may be carrying with them. In a way, it’s like 'wiping' your spiritual 'feet' before entering the circle. As well, keeping a sage smudge burning during the circle, particularly when emotions are intense, will help keep negativity from entering.
THE SACRED PIPE

The sacred pipe, often referred to mistakenly as the 'peace pipe,' is one of the most powerful and sacred objects for Native Americans. By using the pipe, we may communicate with the spirits and make our needs known, asking for the things we need in our lives.

In its most basic form, a pipe is simply a bowl and a stem, which together can be used to smoke an herbal preparation. Generally the bowl is made of stone, while the stem is made of wood. There is no need for fancy decorations, as they are not what make the pipe special or powerful.

It should also be made very clear that true followers of the Mi’kmaq spiritual ways NEVER smoke so-called 'recreational drugs' in the pipe. While some nations were given such drugs as part of their sacred medicines (for example, the use of peyote in the south-west) the Mi’kmaq were not given these medicines, and so for us to use them is an insult both to the Creator, who gave us what we need, and to the nations for whom these medicines are truly sacred.

There are two types of pipes. A personal pipe can be owned by anyone, and be used to pray on their own behalf. It should not, however, be shared. Pipe Carriers, on the other hand, carry a pipe on behalf of the people. If there is need, the Pipe Carrier will use the pipe to pray for the people, to call in the spirits for a gathering or ceremony, or perhaps for healing or teaching. In the Mi’kmaq tradition, a Pipe Carrier is born to the task. There is no way to earn this privilege - it is something you were given before you arrived on this Earth. Acting as a Pipe Carrier when it is not your true calling is not only disrespectful; it is dangerous, both to you and to anyone who shares your pipe.
The bowl of the pipe, with its hole for accepting the pipe stem, represents the woman; the stem, then, represents the man. Joining the pipe symbolizes a union and a balance between male and female aspects of the world. At the same time, the stone of the bowl represents the spirits of the inorganic things of our world, while the wooden stem represents the organic beings. While other symbols may be added through carvings or decorations, these are very powerful, and are present in all pipes.

An entire ceremony surrounds the use of the personal pipe for praying, which allows you to adopt the correct frame of mind for the prayer. Prior to handling the pipe, ensure that you have smudged. Also, when the pipe is removed from its container, it must be smudged as well. When you join the pipe, be aware that you are creating a sacred moment in time. As you handle the pipe, use your left hand to hold the bowl, and your right to hold the stem.

Loading the pipe is done in four steps, each honouring the four directions. During each step, offer a pinch of tobacco to that direction, and address the spirits of the direction, asking them to hear you when you pray. Place the tobacco into the pipe bowl and repeat for the next direction. When the pipe is loaded, it should be lit from something besides your trusty Zippo. If you are near a sacred fire, use it to light a small twig, or better yet a sweetgrass braid, and use that to light your pipe.

As you smoke the pipe, again acknowledge each direction as you take a puff. Release the smoke deliberately; as it rises toward the sky, it takes your prayers with it. If you wish, smudge yourself by guiding the smoke over your head with your free hand. Between each direction, turn the pipe stem in a circle clockwise to honour the four cardinal directions.

Finally, when the tobacco has been consumed, separating the pipe is a way of telling the spirits that you are finished. Clean the ashes out of your pipe, and dispose of them in a thoughtful way: for example, in a sacred fire, or at the roots of a tree. Carefully wrap your pipe and put it away. As you do all this, be aware that your prayers have been heard, and offer your thanks for the attention of the spirits.

Should you be involved in a pipe ceremony conducted by a Pipe Carrier, the pipe may be passed around. If so, you accept the pipe stem with your right hand and the bowl with your left. Take a puff, and again release it thoughtfully as a prayer. Turn the pipe stem clockwise through a full circle, then pass the pipe to the next person stem first. If for some reason you do not wish to smoke the pipe, or if the tobacco has been exhausted, then you can simply touch your shoulders with the pipe stem and pass it along.
Seven Sacred Teachings

These seven teachings (also known as the Grandfather Teachings) are all aspects of our emotional, spiritual and physical and intellectual development. Many Native people follow the seven sacred teachings to help live their lives in balance and harmony. The seven sacred teachings include:

- **Wisdom**
- **Truth**
- **Humility**
- **Bravery**
- **Honesty**
- **Love**
- **Respect**

The following is a description of each of the Seven Sacred Teachings as found on the Flat Bay Mi’Kmaq and Community Online website (http://flatbaynl.com) which is a source of information for the Mi’Kmaq people of Flat Bay & St. Teresa’s, Newfoundland.

**Wisdom**: is knowing the outcome of your actions before you act, it is understanding the difference between the ideals of Good and Evil, it is the knowledge that what you do, what you say, what you don’t do or say is important. Everything matters, because this moment leads you into the next and therefore everything is vital.
**Love**: is unconditional and in being so it is given without asking for anything in return, it is given when the person you love is weak, because that is when they need it the most, it is shown when you fight, because it is then that love can be doubted.

**Respect**: is given to others without the expectation that it will be given back, respect is the act of respecting someone in the face of their rage, bitterness, callousness, and unjust behaviour, and respect is showing respect when they are respectful of you when you are at your worst. Respect is honouring their healthy beliefs even if yours are different, and it is acknowledging their right to freewill and thereby choice to be right or wrong, healthy or unhealthy, respect is also being so for your own self.

**Bravery**: is to do the right thing even if you know it’s going to hurt you, it is being true to who you are no matter what may happen to you, it is facing the future on your own healthy terms. Perhaps the bravest thing anyone can do in their life is to ask for help when they need it, then again it maybe to change their mind and do the right thing before it is too late even if that means they stand alone.

**Honesty**: is the act of being honest with yourself about who you really are, it is about being honest about what you do and why you do it, it is about being honest with your aspirations for your physical, spiritual, psychological and emotional lives. Honesty begins and ends with you, from within it flows to affect all those around you and thus the world in which you live, for we all hold within us the cause and effect of our environmental worlds.

**Humility**: is coming to understand that you don’t know everything for anyone but yourself, and it is also knowing that to unlock that knowledge you may have to look out yourself first and then look within. Humility is recognising that sometimes you’re wrong, even when everything tells you that you are right, it is being penitent, and it is accepting success with pride and not arrogance. Humility is allowing others to speak and act even if you could do so just as well, about knowing that sometimes what you want needs to be set aside for the needs of another.

**Truth**: is to speak the truth even when you don’t wish to, to walk through life truthfully with yourself and with others, it is to live with truth in your heart, soul, mind and body, and it is to learn what being true is for you and you alone. It is the ability coupled with the willingness to recognise the truth in the physical actions of another as well as their emotional, psychological and spiritual actions along with your own.
The Medicine Wheel

The Medicine Wheel is a very powerful symbol of Native American spirituality. Because it is a circle, it represents the many cycles that appear in the natural world: the cycle of night and day, of the seasons, and of birth, life, and death. However, it is important to note that each Nation has been given its own understanding of the Medicine Wheel, and the colours, order, and other details may differ. This does not mean that any one understanding is right or wrong; each Nation received teachings that work best for them. The description that follows is for the Mi’kmaq Medicine Wheel.

THE FOUR DIRECTIONS

As is true of many Native American traditions, the Mi’kmaq Medicine Wheel contains four colours: red, white, yellow and black. These colours represent the four races of man, of which Native Americans were aware long before the arrival of the Europeans. Also, each direction has an associated spirit helper, an element, and a sacred medicine.
The medicine wheel is the basis of the four directions, and to honour each of these directions is to honour all mankind. However, in some cases we go further, and honour seven directions. The additional directions are:

- **UP** - the direction of Creator, the sky, Grandfather Sun and Grandmother Moon.
- **DOWN** - the direction of Mother Earth
- **INWARD** - to honour ourselves, and the spirit that exists within each of us.

When we have acknowledged each of the seven directions, we have acknowledged all that is.
THE POW-WOW

The following description of Pow-wows was taken from the website What is a Pow-Wow? (http://www.elements.nb.ca/theme/ethics/pow/wow.htm) by Three Feathers (Dennis Gideon), February, 2001.

Pow-Wow time is Aboriginal Peoples getting together to join in dancing, visiting, sleeping-over, renewing old friendships and making new ones. This is a time to renew thoughts of the old ways and to preserve a rich heritage.

Pow-Wow singers are a very important part of the Pow-Wow. Without singers and the rhythm of the drum beat there would be no dance. Original songs were in the native languages of the singers. Songs are many and varied: fun and festive songs; war and conquest songs; honour and family songs; spiritual songs; songs of joy and songs of mourning; having your Indian name song; and so on.

Dancing has always been a very special part of the North American Indian. Most dances seen today at Pow-Wows are "social" dances which might have had different meanings in the earlier days, but have evolved through the years to the social dances of today.

To clearly understand the true meaning of Pow-Wow in the context of its spirit, one must start at the beginning....

It is believed by many Natives that still practice the traditional way of life, whose roots trace back to the beginning, that nature and Native peoples spoke the same language. A common belief is that when the Creator made this world, the Creator gave in nature a uniqueness and power to each tribe. Geographically, each Nation enjoyed a very respectful...
and harmonious relationship with Nature as a guide and provider. The relationship with the Creator was pure and its strength was at its peak, being both visible and heard through the voices of Nature.

In times of need, guidance, and sickness, Aboriginal peoples prayed and gave by means of spiritual fast, sweats, and sacrifice. Prayers were answered through the voices of Nature, thus establishing the Spirit of Nature and man as one. This explains the reasoning for the creation of the clan system and its respect for the balance of Nature. Each clan, like Nature, has a function and responsibility within the Nation. Both Nation and clan affiliation can be seen in color combinations, design and ornaments.

Numbers were also very important with respect to Nature and the Indian way of life. The number 4 is held sacred by most tribes in respect to the Four Cardinal Directions, as well as the Creator, in the context of the symbol of the cross. The cross has always been synonymous with the Great Spirit, even before the first Christian missionaries came to North America, and is referred to by Aboriginal peoples as the "Medicine Wheel." The Spirit of Power is held sacred in the combination of certain colors, designs, and numbers.

Eventually, songs and dances evolved around the imitation of animals and the natural forces that were held sacred. Many of these sacred dances, because of their religious significance and spirituality, are not performed in public. The Sun, Eagle, Buffalo, and Medicine dances are just a few of the many sacred dances that are still practised. Any sacred object of ceremony of power should not be brought into the public or even discussed in open conversation. War, medicine and protection can also be included here, with the consequences being grave if respect is not kept.

When early European explorers first saw these sacred dances, they thought "Pau Wau" referred to the whole dance. Actually, its Aboriginal definition refers to the medicine people and spiritual leaders. As more Nations learned the English language, they accepted the "Pow-Wow" definition.
Native Wisdom

Traditional Indian Code of Ethics

- Give thanks to the Creator each morning upon rising and each evening before sleeping. Seek the courage and strength to be a better person.
- Showing respect is a basic law of life.
- Respect the wisdom of people in council. Once you give an idea, it no longer belongs to you; it belongs to everybody.
- Be truthful at all times.
- Always treat your guests with honour and consideration. Give your best food and comforts to your guests.
- The hurt of one is the hurt of all. The honour of one is the honour of all.
- Receive strangers and outsiders kindly.
- All races are children of the Creator and must be respected.
- To serve others, to be of some use to family, community or nation, is one of the main purposes for which people are created. True happiness comes to those who dedicate their lives to the service of others.
- Observe moderation and balance in all things.
- Know those things that lead to your well-being and those things that lead to your destruction.
- Listen to and follow the guidance given to your heart. Expect guidance to come in many forms: in prayer, in dreams, in solitude and in the words and actions of elders and friends.

Derived from: Traditional Indian Code of Ethics - Four Worlds International Institute for Human and Community Development at the University of Lethbridge, Alberta.

All life is sacred and all things are connected – Chief Seattle

We strive to live in harmony with one another and with all creation around us in this circle of life. In a circle no one is above another. There is the sense of belonging to a family and to a community and roots in a national identity.
Section Two: Safe and Caring Schools for Aboriginal Students

This entire section is derived from the document Safe & Caring Schools for Aboriginal Students: A Guide for Teachers. Alberta Teacher’s Association, 2004. The Alberta Teacher’s Association has given written consent to include the Information in this resource. (http://www.sacsc.ca/PDF%20files/Resources/Aboriginal%20unbooked.pdf)

INTRODUCTION

Many Aboriginal students face discrimination and prejudice in school and their communities every day. These actions and attitudes negatively affect students’ academic achievement, self-esteem and ability to succeed. Teachers can be leaders in ensuring that all students learn to respect each other’s culture, understand diverse points of view and model respect for everyone. According to research, Aboriginal students identified two key factors in helping Aboriginal students succeed in school. First, the teacher’s attitude is critical. Teachers who demonstrate genuine respect and caring for students, their families and their community are most likely to have a positive influence. Second, teachers who become informed and knowledgeable about Aboriginal culture, beliefs, traditions and worldviews and who integrate this knowledge into teaching practice and lesson planning are far more likely to see students succeed. This section offers suggestions and strategies for helping all students respect, value and appreciate Aboriginal culture and people so that classrooms and schools are safe, caring and inclusive places for Aboriginal students. This section of the resource guide:

• dispels the myths and stereotypes and clarifies terminology related to Aboriginal students
• provides information about teaching strategies that work more effectively to improve academic achievement, build self-esteem and develop positive self-image; and
• provides resources and legislation relevant to improving Aboriginal student success and achievement in school.

Canada’s Constitution Act (1982) defines Aboriginal people as those who are Indian (or First Nations), Métis or Inuit. Aboriginal peoples reflect diverse histories, interests and perspectives. Their languages, ethnicities and cultures vary widely, as do their beliefs, customs and traditions. What collectively defines Aboriginal people is their shared ancestry—they are the descendants of the original peoples of North America.
KEY POINTS TO REMEMBER:

- Aboriginal students do not fall into any single category – there is no stereotypical Native student.
- Helping your Aboriginal students to learn requires sensitivity and understanding that can be gained only by becoming more involved and learning more about the diverse cultures in your classroom. Everyone should appreciate and honour Aboriginal culture and history.
- Each student has unique talents, abilities, skills and attitudes, and it is the teacher's responsibility to help all students reach their potential.

USEFUL TERMS

It is important that we use the most appropriate and respectful terms when referring to any group of people. Selecting an umbrella term to refer to Aboriginal people is not easy, because not everyone agrees. Consider the terms in the list below and select those that are the most appropriate and respectful in your area.

Aboriginal
A person who is a descendant of the original inhabitants of North America. Should be used only as an adjective to describe individuals or mixed groups of First Nations, Métis or Inuit people. The term has been wrongly used by the news media as a noun, as in “The Aboriginals are . . .” The proper usage is “The Aboriginal peoples are . . .”

Indian
Was until recently commonly accepted and is still used in some circumstances. For example, it is generally appropriate to use the term Indians or Indian peoples when a generalization holds true for all Indian peoples, regardless of legal status. The term is used to define indigenous people under Canada’s Indian Act (1985)\(^1\) and is part of the name of the federal department dealing with Aboriginal affairs—the Department of Indian and Northern Affairs. However, when the term Indian is used inappropriately, it can imply that indigenous peoples of the Americas are the same culturally, politically and historically. Also, it is an inaccurate description of who Aboriginal people really are. Christopher Columbus first used the term when he and his crew encountered inhabitants of the Americas. They thought they had landed in India!
Culture
The values, history, customs, and language components that make up heritage of a person or people, and contribute to that person’s or people’s identity.

First Nations
The term used by the Canadian Assembly of First Nations, a national representative/lobby organization of the Aboriginal people in Canada. The term is also used by those who want to reinforce that Aboriginal people were the original inhabitants of the Americas—they were the “first nations.”

Native
Has been used as a term of convenience to refer to all Aboriginal groups, regardless of legal, historical and political distinctions. Because the term also refers to any person who is born in a country, it can be misleading. The term Native American includes all peoples indigenous to the western hemisphere.

Indigenous peoples
The original people in any region on the planet. The term is usually used when referring to Aboriginal people in an international context.

The Métis
People of mixed European and First Nations ancestry beginning with the fur trade in early Canadian history. Métis people are a distinct group with a unique culture. According to the Indian Act, some people of Aboriginal ancestry may not be registered as Indians—this is the case with the Métis. The government of Canada did not sign treaties or establish reserves with Métis; rather, the Métis were allotted land scrip in the prairie provinces, the Yukon and parts of the Northwest Territories.

The Inuit
Aboriginal people who generally live north of the tree line in Canada.

It is important to determine the appropriate contemporary terminology used by the people in each area. Terms that specify national origins and political and legal status serve to acknowledge diversity within the Aboriginal community. Terms that the people use to refer to themselves in their own languages are usually most appropriate. If you are in doubt, ask.
**Elder**
This definition will vary among communities. However, an Elder is generally considered to be any person regarded or chosen by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge, and have their own unique strengths and talents. While it is rare to find a young person who is considered an Elder, it is possible. Neither age nor gender play a role in determining whether someone is considered an Elder.

**Status Indians:**
Indians registered under the *Indian Act*. The Act determines who is a status Indian.

**Non-status Indians:**
Prior to 1985, the *Indian Act* allowed for the removal of Indian status and rights from registered/status/treaty Indians. Removal of status occurred when Indian women married non-Indian men. Other Indian people who are non-status Indians include those who were never registered or persons who had been allotted Métis land scrip.

**Treaty Indians:**
Indians belonging to a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits.

**Reinstated status Indians:**
Because the law on Indian status was challenged on constitutional grounds (it was discriminatory), on April 17, 1985, an amendment to the *Indian Act*—Bill C-31—allowed non-status Indians to regain their status on the Indian Register. To regain status, Aboriginal people were required to make application to specific bands, usually the band from which they were disenfranchised, to regain band membership. Reinstated status Indians are referred to as status Indians after being re-enfranchised.

**Residential Schools:**
Schools funded by the Federal government and run primarily by churches, particularly for the purpose of assimilating Aboriginal children into mainstream society.
MISCONCEPTIONS ABOUT ABORIGINAL PEOPLE

**The injustices done to Aboriginal people are a thing of the past and not an issue today.**
Until the 1970s, many Aboriginal children were sent far away from their families to attend residential schools. In many residential schools, children were forbidden to speak their mother tongues, their cultures were condemned as barbaric and their spirituality was considered heathen. The negative impact of this period in Aboriginal history lives on. Some former students still bear the emotional and physical scars of the experience. Many parents and grandparents of today's youth went to residential schools.

**All Aboriginal communities face living conditions similar to Third World countries.**
No two communities are the same. Differences in geographic location (urban, rural or isolated) combined with access to economic development mean that economic disparities exist among Aboriginal communities. Aboriginal leaders are implementing many initiatives to improve living conditions on reserves. The goal is to increase the Aboriginal standard of living to Canadian standards in all communities.

**All Aboriginal students are good at art.**
As in any diverse population, Aboriginal individuals are different. Although many Aboriginal people value symbols and pictures as important expressions of spirituality and culture, not all Aboriginal people are artistic. It is important not to pigeonhole students and to stimulate all learning styles and interests.

**The conditions Aboriginal people face in Canada are exaggerated. They aren't that bad.**
Although Aboriginal people in Canada are making many positive strides, there is still a long way to go to eliminate the disparities between them and most Canadians. Many reserves are small, remote and deficient in resources. The average life expectancy of Aboriginal people is seven years below the Canadian average. In 1995, 40 percent of the Aboriginal population and 60 percent of Aboriginal children under the age of six lived below the poverty line, according to Statistics Canada.

**Aboriginal people aren't doing much to make things better for themselves.**
Aboriginal groups are getting more involved in working toward a better future. Many programs have been developed and implemented by Aboriginal youth and adults, geared toward increasing the life chances of future generations. Youth are increasingly becoming involved in politics and governance. They are joining councils so that their voice is heard and their issues and concerns are at the forefront.

**Making eye contact is a universal communication skill.**
Understanding protocol is very important because it indicates respect. Some Aboriginal people maintain the traditional way and avoid eye contact; others do not. The important thing is to not misinterpret lack of eye contact as a sign of disrespect. Discuss forms of nonverbal communication and their meanings so that everyone is aware of the nuances.
How Aboriginal Culture Influences Student Learning

Although each student is unique, culture does have a powerful influence on individual’s behaviour. Learning related to both academics and positive social behaviour improves when Aboriginal culture is valued, the wisdom of elders is embedded and spirituality is integrated into daily learning and living. Students achieve academically and develop strong, resilient and caring identities when schools reinforce parents’ efforts to pass on culture. This can best be achieved when teacher–parent partnerships exist and when teachers and other adults in the community understand and respect the cultural heritage of the students. The following information provides more details about what to consider when creating positive learning environments and appropriate unit and lesson plans.

**Spirituality, reciprocity and interconnectedness.**
These three values are basic to traditional Aboriginal learning. Find ways to incorporate these elements in the curriculum. For example,
- develop lessons that illustrate connections among people and nature,
- In teaching history, try to illustrate the reciprocal contributions of all cultures in the formation of our local, regional and national identities, and
- incorporate the value of interconnectedness by honouring the important contributions of elders and families and learning some of the spiritual traditions of the local population.

**Involve the whole child.**
In most traditional aboriginal cultures learning meant involving the whole child in experiences to prepare him or her for adulthood. To be consistent with this expectation teachers should:
- evaluate and assess student learning by using a variety of measures—not just test scores (for example, use performance-based assessments and social skills tools to measure skills and attitudes), and
- involve students in school, extracurricular and outdoor activities

**Specific virtues.**
Are valued in any community. Find out which virtues are most valued in your students’ community. Reinforce these virtues to enhance academic mastery and teach social responsibility. For example,
- if a community tells you that they value respect, courage and generosity, consciously integrate these virtues into lessons;
- reinforce behaviours that illustrate these virtues; and
- spend time finding ways to strengthen the virtues in all school activities.
**Making the context relevant enhances learning.**
Learning activities should be constructed so that the student can master the task in a familiar way. Activities and problems should be presented in familiar contexts so that the student can make an immediate connection to what was learned.
- Aboriginal students learn best when teachers integrate traditional virtues such as courage and generosity, not as behavioural tools but as ways to give meaning to academic mastery and improve social responsibility.
- Find ways to situate learning by relating lessons to local places.

**Constructivist pedagogy.**
Occurs when teachers provide opportunities for students to create meaning from their own cognitive processes. Empower students to be responsible for their own and others’ learning. Where possible, incorporate student-directed activities into lessons in all subjects.

Learning is more likely to take place when lessons are relevant and meaningful for all students. Respect everyone’s heritage. Identify the values that each culture brings, and point out contributions from Aboriginal culture that have enhanced present-day culture. Bring the Aboriginal students’ cultural heritage and values into discussions in every subject whenever possible. Show them that you value and respect their heritage. Expand students’ capacity to appreciate and deal with the differences in others and help students to perceive themselves as belonging to a multicultural, multi-ethnic society.
TEACHING and LEARNING STYLES

LEARNING STYLES:

Although individual needs must be considered, some cultural factors shape the way students learn. The following generalizations about learning styles can guide teachers in planning and implementing lessons that will better meet the learning needs of Aboriginal students.

Many Aboriginal students learn in the following ways:

- **Through visual/perceptual/spatial information processing.** When Aboriginal students are given a choice about how to process information, most select pictures and images rather than words or verbal cues.
- **By coding with imagery.** Many Aboriginal students frequently and effectively use coding with imagery to remember and understand words and concepts. That is, they use mental images rather than word associations to remember or understand.
- **By processing globally rather than analytically.** When teachers approach a new topic from a global perspective, they provide a “picture” of the end product at the outset.
- **By emphasizing cooperation and sharing.** In Aboriginal cultures, status is gained through generosity and cooperation, not thrift and competition.

TEACHING STYLES:

Teaching methods should reflect the diversity of learning styles represented in any classroom. To learn more about the learning styles of students, teachers should find out as much as possible about students’ lives—their interests, preferences and ways of knowing. For example, teachers who are aware of the nature of family life and the community’s ways of teaching can apply this knowledge to planning more effective classroom activities. Talk to students about their preferred learning style, or use simple tests that indicate preferences. Allow students to experience a variety of activities that reflect different styles. Evaluate their work with them to identify what works best and why.

When teaching and learning styles match, student understanding and motivation increase. Studies show that most teachers use an analytic, sequential approach rather than a global, holistic approach. Thus, many students’ learning styles are often mismatched with the teaching approach. To address this incongruity, make sure that the overall purpose and structure are apparent at the beginning of a unit or lesson, especially when the students have little direct experience with the concept or the topic is not culturally relevant.
TEACHING METHODS THAT WORK

**Cooperative learning.**
Helps students work together to accomplish shared goals. When used effectively, cooperative-learning methods increase academic achievement, develop self-esteem, foster trust and understanding, and provide opportunities for building cross-ethnic friendships. Group students heterogeneously for school and class activities. Segregating or grouping students by culture, race, gender or ethnicity reinforces differences. Encourage students to mix in informal situations as well as in class.

**Games**
Games can pique curiosity, provide a sense of accomplishment and provoke the desire to succeed. Games with clear rules, requirements and contracts can teach skills needed to accomplish a goal or task through fair play and fun. When students work in teams, they learn valuable social skills and develop more positive interactions. Some of the most effective games are those created by students based on their own experiences or culture. Games help students internalize and reflect on their learning.

Consider introducing Aboriginal games that fit with the curriculum. Many Aboriginal games promote cultural values, such as sharing, cooperative teamwork, hard work and respect. In using traditional Aboriginal games, teachers and students demonstrate respect for the knowledge of elders while promoting greater cultural understanding.

**Experiential, activity-based, hands-on approaches.**
Engage students in project work. Projects encourage students to interact with peers, instructors and their environment.

**Anxiety-Reducing Strategies.**
Competition in the classroom can cause anxiety. Rewarding cooperation instead of producing the correct answer first, will reduce the anxiety that some students feel.

**Multiple Intelligences.**
The theory of multiple intelligences was developed in 1983 by Howard Gardner, professor of education at Harvard University. It suggests that the traditional notion of intelligence, based on IQ testing, is far too limited. Instead, Gardner proposes eight intelligences to account for a broader range of human potential in children and adults: linguistic intelligence (“word smart”), logical–mathematical intelligence (“number/reasoning smart”), spatial intelligence (“picture smart”), bodily–kinesthetic intelligence (“body
smart"), musical intelligence ("music smart"), interpersonal intelligence ("people smart"), intrapersonal intelligence ("self smart") and naturalist intelligence ("nature smart"). Like all students, Aboriginal students will exhibit a wide range of intelligences. Teaching strategies that take this variety into account are effective in helping all students learn more.

**Role Models**

Be aware of the importance of role-modelling. Providing positive Aboriginal role models serves two purposes. First, it helps Aboriginal students see the possibilities for their own success. Second, it counters negative stereotypes that feed prejudice and discrimination. Seeing positive role models is important in the development of self-esteem and self-respect. Use Aboriginal role models to illustrate success, pride and accomplishment. Use a bulletin board, posters or a file to feature success stories. Encourage students to contribute and showcase work done by Aboriginal students in previous years.

Check the National Aboriginal Role Model program website for profiles, youth links, multimedia, to book community visits, and even nominate aboriginal youth in your community.

[http://www.naho.ca/rolemodel/](http://www.naho.ca/rolemodel/)
What Can Teachers Do?

There are many things teachers can do to counter the stereotyping, prejudice and discrimination that lead to conflict. The following suggestions are important to remember in teaching all students.

**Be a positive role model.**
Students watch teachers’ reactions to students’ behaviour. Teachers who model respect are teaching important lessons about how to treat others. Show Aboriginal students that you value their language by learning key phrases and incorporating them into teaching practice. Encourage all students to do the same. Where possible, nurture multilingual and multicultural perspectives.

**Teach history accurately and critically.**
Accurate portrayals of historical events are hard to find, especially long after an event is over. It is important to critically examine the perspectives of all those involved in writing or telling history.

- Research the traditions and histories, oral and written, of Aboriginal peoples before attempting to teach them. Ensure that understanding goes beneath the surface to explore deeper aspects of the cultures, beliefs and practices. Use materials and texts that outline the continuity of Aboriginal societies from past to present.
- Find primary sources and help students understand how history has been written, who wrote it and whose interest a particular interpretation serves.
- Invite elders to present oral Aboriginal histories. Beware of history books and stories that characterize conflicts between settlers and Natives as Indian massacres, or settlers’ victories as conquests. These accounts colour the way descendants of both sides feel about each other and provide a one-sided perspective on what happened. Derogatory terms such as *wagon burner* reinforce the belief that Aboriginal people were aggressive, bloodthirsty and warlike.
- Encourage all students to know their roots, and give them opportunities to become involved in their native heritage.
- Present Aboriginal peoples as having unique, separate and distinct cultures, languages, beliefs, traditions and customs.
- Integrate contemporary issues with traditional Aboriginal history as a regular part of social studies.
- Avoid materials and texts that illustrate Aboriginal peoples as heroes only when they helped Europeans.
Understand the impact that history has had on your students.
Become informed about the history of Aboriginal people from multiple perspectives. Be aware of the biases inherent in looking only at the dominant perspective. Understand how this history has affected the students in your class, many of whom may have had parents who were separated from their own parents and sent to residential schools.

Take reports of bullying and harassment seriously.
It is difficult for a student to tell a teacher about bullying and harassment; however, small complaints or seemingly trivial concerns may be symptoms of a major problem. There is a fine line between friendly teasing among equals and taunting used to intimidate. Follow up on a student’s anxieties or worries, and attempt to deal with them quickly.

Observe students and ask questions that show genuine caring and concern.
Building and nurturing positive relationships between you and your students is important in helping them succeed academically.

Be sensitive to cultural differences relating to time.
Focus on respectful behaviour. Guide the class in discussions about this issue and establish criteria for arriving at class, handing in assignments and providing enough time to complete assignments. Determine criteria for exceptional circumstances. Avoid hard-and-fast rules, but come to a consensus about what is reasonable and respectful. Make distinctions between transitions and appointments. Appointments require one to be punctual and, therefore, have set times. Transitions are movements from one event to the next or to different places. Approximate times are acceptable for transitions. Clarify which is the most appropriate.

Encourage full participation.
Wait for students to complete tasks, share control in the classroom, respond to nonverbal requests for help, and recognize that pauses and silence are okay.

Learn as much as you can about local Aboriginal culture, customs and protocols.
Body language and non-verbal messages are very strong in traditional First Nations, Métis, and Inuit cultures. Publicly acknowledge the importance of ceremonies and traditions that reflect spirituality, healing and living respectfully.

Deal with derogatory and demeaning language.
All students must understand the harm caused by using derogatory or demeaning language. The following words and phrases have connotations that reinforce negative stereotypes and perpetuate racism directed at Aboriginal people. Hurtful words used to refer to people include papoose, squaw, savages, circle the wagons, bottom of the totem pole,
sit Indian style, red man and red race. The term noble savage and the phrase “at one with nature” are misleading and patronizing. Referring to Aboriginal cultures as simple or primitive fails to recognize their inherent richness, diverse histories and complex social organizations. Calling Aboriginal cultures uncivilized, aside from being false, diminishes accomplishments and paints the people as inferior.

Select appropriate resources.
An important way to counter the myth that traditional Aboriginal societies were uncivilized is to use materials that show respect for and understanding of the sophistication and complexities of Aboriginal societies. Help students understand that the spiritual beliefs of Aboriginal peoples are integral to the structure of our societies and that their beliefs are not superstitious or heathen. Select literature that is familiar and meaningful to students. Ask students about their interests and encourage them to create their own stories. When possible, link language arts with other subjects. Involve parents, guardians and grandparents in students’ storytelling and reading. Use books and materials written and illustrated by Aboriginal people as primary source materials. Use speeches, songs, poems and writing that show the linguistic skill of a people from an oral tradition.

WHAT TO AVOID:

- Avoid using materials that offend Aboriginal students such as alphabet displays that show “I is for Indian” and “E is for Eskimo”. When using commercial displays, select those that include all races.
- Avoid naming teams or mascots Redskins, Indians, Chiefs, Braves, and so on. To many Aboriginal people, such references are offensive.
- Avoid singling out Aboriginal students and asking them to describe their families’ traditions or their peoples’ culture(s). This should be done voluntarily.
- Avoid assuming that there are no Aboriginal students in your class. Surnames do not always reveal ancestry.
- Avoid reciting rhymes or songs that use Aboriginal people as counting devices (for example, “One little, two little, three little . . .”).
- Avoid materials that depict non-Aboriginal people or other characters dressed as Indians.
- Avoid craft activities that trivialize Aboriginal dress, dance or beliefs. For example, avoid craft activities such as making toilet-paper roll kachinas or Indian dolls, or paper bag and construction paper costumes and headdresses. Research authentic methods for constructing artifacts and, where possible, use the proper materials. Realize that many Aboriginal songs, dances, legends and ceremonies are considered sacred and should not be invented or portrayed as an activity.
- Avoid the assumption that an Aboriginal person knows everything about all Aboriginal people or has authority to speak on their behalf.

What Can the School Do?

**Involve the community in the school.**
View all community members as potential teachers and all community events as potential learning opportunities. Create an open, welcoming atmosphere that invites parent and community support and involvement. Cosponsor activities and events with the community. Consider working with extended families to help with academics. Reinforce efforts to pass on culture. Seek partnerships with the community, and work with organizations that can offer support and programs.

**Involve parents.**
Invite Aboriginal parents to your school to share their skills and knowledge with the students. Ask them for specific assistance that taps their areas of expertise. Encourage them to share their stories.

**Support Native liaison programs.**
These programs provide a valuable link between the home, school and community. They can assist students making transitions required to succeed in school.

**Create spaces for bulletin boards, displays and other visuals throughout the school.**
Decorate the school with symbols and artwork relating to Aboriginal culture. Post the work of all students and encourage them to portray themselves and others positively.

**Provide cultural, language and language-immersion programs.**
A key step in preserving culture is maintaining the language.

**Respect Elders.**
Elders are men and women chosen by the Aboriginal community to be the keepers and teachers of oral tradition and knowledge. They are recognized for having spiritual wisdom and cultural knowledge. Elders offer advice on traditional and contemporary issues. Asking for their guidance and recognizing their status is respectful. Encourage students to respect elders and to share the Elders’ wisdom.
Establish basic expectations in the school code.
Establish codes of conduct and ways to handle expressions that demean students. Be proactive.

Provide resources and training for teachers and school counsellors.
Reference materials and contact information for relevant organizations are imperative for those who work directly with students.

Be active in encouraging students to remain in school.
Provide reasons and relevance continually.
• Create flow charts and diagrams that display paths to successful school completion and career opportunities.
• Illustrate and feature successful role models.
• Allow for student input in selecting activities of interest. For example, outdoor education, survival training and field trips can be motivational and culturally relevant. Where possible, use traditional settings such as camps or historic sites.
• Provide work-experience placements. Work experience helps students set goals and makes education relevant.
• Invite guest speakers to provide workshops on self-esteem, humour, alcohol/drugs, health and teenage pregnancy.
• Offer scholarships for Aboriginal students that focus on a variety of skills and interest areas such as physical education, the arts or academics.

Hire teachers and administrators whose background is similar to the student.
Students identify with any good teacher, especially one from their own ethnic group.

Provide orientation for new teachers.
It is important for new teachers to learn about the cultural expectations of the school and community. The orientation should include explicit statements regarding the cultural values of the community in school policies, programs and plans.

Offer cultural-awareness seminars for professional-development days.
This idea should come from the staff rather than the administration. Find ways to encourage but not demand participation.
Section Three: Incorporating Aboriginal Themes in the Classroom

Curricula that are inclusive of Aboriginal perspectives will include the following:

- All students will be treated with dignity and respect and recognition will be given that all students have gifts that can be shared with other students.

- Student motivation should be provided through intrinsic rather than extrinsic means.

- Curriculum material will be made relevant to the students who are learning it.

- Experiential learning opportunities will be used when possible and appropriate.

- Members of the family and community will be involved in the education of the students.

- Elders will be invited to share their knowledge and wisdom with the students.

- Traditional knowledge, histories, values, and cultures of Aboriginal peoples will be included in the classroom.
Kindergarten to Grade Three

DANCE:

- Aboriginal dance is performed in many Aboriginal communities.
- There are many kinds of Aboriginal dance.
- Dance is performed for specific purposes in Aboriginal cultures.
- Provide opportunities for students to observe and later participate in Elements of movement.

Instructional Strategies:

Elements of movement

Tell the children a story from the local Aboriginal culture. Have the children move in the way they believe characters in the story would move.

Creation and Composition

Have students listen to music performed by Aboriginal artists. Have them draw pictures that illustrate how the music made them feel.

Presentation and Performance

Provide opportunities for students to observe and later participate in Aboriginal dance. Obtain support from the local community by inviting knowledgeable visitors. Have students participate by writing letters of invitation to prospective guests. As part of the visit, students can learn dance steps to share with others.

Dance and Society

Arrange a field trip to a gathering, potlatch, powwow, feast or other celebration where there is likely to be dance performed. Have students think about the following questions in preparation for the field trip:

- What will we see, hear, smell, taste and feel?
- How will we show respect?
- Conduct a class discussion about the purpose of dance they observed (for example, as part of a ceremony, celebration or simply entertainment).

✓ Avoid fine arts lessons and craft activities that trivialize Aboriginal art, dress, music, dance, or beliefs.
DRAMA:

- Drama is an important aspect of Aboriginal tradition.
- Storytelling is an important form of Aboriginal drama.
- Traditional and contemporary Aboriginal dramas are performed within many Aboriginal communities.
- Traditional and contemporary Aboriginal drama is based on specific themes.

Instructional Strategies:

Exploration and Imagination

Have students create a short play based on a chosen theme.

As the teacher reads a story, have all of the children individually act out the story in their own ways.

Dramatize traditional activities, like woodcutting and canoe carving, or dramatize legends.

Invite a local Aboriginal storyteller to share a story with the class. With the assistance of the storyteller have students act out the story. Follow-up the activity with a discussion on the purpose of storytelling as a form of Aboriginal drama (for example, to pass on a history of culture and traditions, for entertainment, or teaching).

Context

Provide opportunities for students to observe and later participate in Aboriginal drama. Obtain support from the local Aboriginal community by inviting knowledgeable guest speakers (e.g., Elders, actors and/or stage technicians from the local community).

Provide students with a variety of print and video material depicting Aboriginal drama. Examples can be found on the Aboriginal Peoples Television Network containing Aboriginal themes, characters and issues.

Invite a local Aboriginal storyteller to share a story with the class. With the assistance of the storyteller have students act out the story. Follow up the activity with a discussion of the purpose of storytelling as a form of Aboriginal drama.

✓ Offer your Aboriginal guests an honorarium and/or gift. Treat them as educators, not as entertainers.
Language Arts:

- Aboriginal cultures pass knowledge from generation to generation through an oral tradition.
- Storytelling is an important activity in Aboriginal cultures.
- Participation in Aboriginal storytelling and other group activities requires effective and responsible listening behaviours.
- Aboriginal peoples create stories, poems, plays, and legends based on specific themes.
- Many Aboriginal stories, poems, plays, and legends have been written down and published by Aboriginal authors.

Instructional Strategies:

Oral Language

Provide opportunities for students to hear Aboriginal stories about environment, traditions and history by inviting Aboriginal Elders or storytellers to present Aboriginal stories. Have students learn the stories and tell them to younger students.

- GCO: Students will speak and listen to explore, extend, clarify, and reflect on their thoughts, ideas, feelings, and experiences
  - Listen to the ideas and opinions of others
- GCO: Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically
  - Participate in conversation and in small and whole-group discussion
  - Engage in informal oral presentations and respond to a variety of oral presentations and other texts

Have pairs of students take turns sharing stories. Ask the listening students to notice their own behaviour while their partners are telling the stories, and to share their observations with the whole group. Review the listening behaviours and ask students to determine which are helpful to the speaker and to the listener.

- GCO: Students will speak and listen to explore, extend, clarify, and reflect on their thoughts, ideas, feelings, and experiences
  - Listen to the ideas and opinions of others
- GCO: Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically
  - Participate in conversation and in small and whole-group discussion
- GCO: Students will be able to interact with sensitivity and respect, considering the situation, audience and purpose.
  - Demonstrate a growing awareness of social conventions such as turn-taking and politeness in conversation and co-operative play
Ask students to suggest reasons why listening during formal occasions is an especially important skill for people in traditional Aboriginal societies (e.g., there was no written system; information could mean life or death; listening was a holistic experience). In discussing their responses, explain the concept of oral tradition, emphasizing the importance of the listener’s role as witness and keeper of history.

- **GCO:** Students will speak and listen to explore, extend, clarify, and reflect on their thoughts, ideas, feelings, and experiences
  - Listen to the ideas and opinions of others
  - Participate in conversation and in small and whole-group discussion

Have students identify oral forms of communication (e.g., storytelling, audiotapes, radio programs, television news) and written forms of communication (e.g., paper and pencil, books, magazines, newspapers, computer printouts). After a class discussion on the difference between the two forms, have them draw a picture and example of each.

- **GCO:** Students will be expected to create texts collaboratively and independently, using a variety of forms for a range of audiences and purposes
  - Use a variety of familiar text forms and other media
  - Demonstrate some awareness of audience and purpose

Introduce students to the speaker symbols that many Aboriginal societies use (e.g., feather, talking stick). Discuss the protocols associated with their use, giving local examples (e.g., only the person holding the object talks, Elders speak first, there are no time restrictions). For the next week, have students use these items when speaking during class.

- **GCO:** Students will be able to interact with sensitivity and respect, considering the situation, audience and purpose.
  - Demonstrate a growing awareness of social conventions such as turn-taking and politeness in conversation and co-operative play

### Reading and Viewing

Provide opportunities for students to read illustrated age-appropriate Aboriginal stories about environment, traditions, and history. Have students learn the story and tell it to younger students. Have students read the stories to younger students.

- **GCO:** Students will be expected to respond personally to a range of texts
  - Make personal connections to text and share their responses in a variety of ways
  - Express and begin to support opinions about texts and the work of authors and illustrators

Show a video of an Aboriginal story. Discuss with students the story events, the narrative sequence, and the characters. Have students represent story events in a variety of ways (e.g., paper bag puppet, modeling clay, models, painting or colouring a picture, retelling the story, role playing the story).

- **GCO:** Students will be expected to respond personally to a range of texts
  - Make personal connections to text and share their responses in a variety of ways
Collect a variety of Aboriginal stories. Divide the class into groups of three. Give one story to each group and choose a student to read it to the rest of the group. Ask students to discuss among themselves the themes, features and order of events from their particular story. Ask them to decide how they can tell the story to the class as a whole group (e.g., role play, with each student relating one event). Remind the rest of the class of respectful listening behaviour.

- **GCO:** Students will speak and listen to explore, extend, clarify, and reflect on their thoughts, ideas, feelings, and experiences
  - Listen to the ideas and opinions of others

- **GCO:** Students will be able to communicate information and ideas effectively and clearly, and to respond personally and critically
  - Participate in conversation and in small and whole-group discussion
  - Engage in informal oral presentations and respond to a variety of oral presentations and other texts

Read a story and have students work in groups to write a letter to one of the main characters in the story or make a literary map of the story.

- **GCO:** Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
  - Use writing and other forms of representing for a variety of functions

- Use primary source materials: speeches, songs, poems, and writings that show the linguistic skills of Aboriginal peoples who have formed an oral tradition.
HEALTH:

- The family is an important social structure in Aboriginal cultures.
- Elders have an important role in the Aboriginal community.
- Knowledge and practical skills are learned by Aboriginal young people from older Aboriginal family and/or community members.
- Listening skills and patience are highly valued in many Aboriginal cultures.
- The Aboriginal concept of sharing has a specific importance and meaning.

Instructional Strategies:

Personal Development

Family Life

When reading Aboriginal stories with students include several about Aboriginal family structures and the importance of caregivers. In class discussions ask students what they heard or read about the roles of various members of the families in the stories.

Conduct a class discussion on the role of Elders in Aboriginal society. Elders are caring, wise and respected persons in the community, who share their experiences and cultural knowledge. Discuss and record the important teachings students may have received from older family members. Have students fold a sheet of paper into four sections on which to illustrate four teachings that they or their classmates learn from the Elders or older community and/or family members. Ask students to decide which learning is the most important or memorable to them.

Invite an Aboriginal Elder or knowledgeable community member to speak about the importance of family. Prepare for the Elder’s visit by discussing the Aboriginal concept of respect, and how it is demonstrated. For example, it may mean listening quietly or listening with the heart. Discuss with students what they may already know or what they would like to know about Aboriginal Elders. Have the class choose individuals who will greet the Elder for the class and discuss how students will thank the Elder.

Introduce students to speakers’ symbols that many Aboriginal cultures use. These may include feathers or talking sticks. Discuss the protocol associated with their use giving local examples. Only the person holding the object is able to speak; Elders always speak first. For the next week, have students use these items when speaking during class.

Healthy Living

Read students an Aboriginal children’s story that illustrates the value of sharing. Then have students design and create something to share (e.g., greeting cards, bookmarks dream catchers or braided cedar) and ask the children to host and give their gifts to the Elders. After the visit, follow up by asking: how do you think the person receiving your gift felt? How did you feel while making and giving the gift?
Mathematics:

- Patterns are important in Aboriginal technology, architecture and artwork.
- Aboriginal people used specific estimating and measuring techniques in daily life.
- Specific exchange items in traditional Aboriginal cultures had specific values.

*Instructional Strategies:*

**GCO: Number (N)**

Using pictures of Aboriginal trade items (e.g., dentalium shells, dried fish or tools) with the values indicated on the back, have students play a trading game.

Use Aboriginal examples in word problems. Develop worksheets with Aboriginal motifs or objects that reflect local cultures. Counters may include local objects (e.g., pinecones, buttons, feathers, or clam shells).

Teach children to count to 10 in more than one language, including the local Aboriginal language or languages.

**GCO: Patterns and Relations (PR)**

Share examples of local Aboriginal art with the class. Ask students to notice patterns in the art work (e.g., multiples or mirrored images). Have students colour in an outline of an Aboriginal artwork using individual colours to identify shapes and patterns.

Have the students visit an Aboriginal-designed structure in the local community and have them examine the symmetry, balance, and patterns within the structure. Have the students replicate simple models of the architecture focusing on the patterns they noted in the original.

Look at Aboriginal patterning in artwork and nature (e.g., basket weaving, wool weaving, and moss growing on rocks). Have the children create repeated patterns while using objects relevant to local Aboriginal cultures.

**GCO: Shape and Space (SS)**

Invite a local Aboriginal Elder or knowledgeable community member to talk about traditional measuring and estimating techniques for hunting, fishing, cooking and building. With the class, create a variety of related scenarios. For instance, an Aboriginal village has to determine how many fish or deer they need to catch to get them through the winter. What kinds of things must they consider to estimate the correct number? Students will need to think of the number of people, the size of the fish or deer, and how many fish or deer each person will need to eat.
GCO: Statistics and Probability (SP)

Have students interview their classmates to determine who is fond of what types of fish, or how many cousins each child has, or how many people live in their households. Have the children graph the findings.

✓ The number four is very important to many Aboriginal cultures; it relates to four seasons of the year, four cycles of life, four directions, four human gifts, and the four elements.
MUSIC:

- Traditional Aboriginal music is performed in many communities.
- There are many styles of Aboriginal music.
- Traditional Aboriginal music is created and performed for specific purposes in many Aboriginal cultures.

Instructional Strategies:

Structure

Explore rhythm with traditional First Nations rhythms, both complex and simple.

Explore contemporary and traditional musical instruments. These may include flutes, whistles, drums, rattles, or logs.

Provide opportunities for students to observe and later participate in Aboriginal music. Obtain support from the local Aboriginal community by inviting knowledgeable guest speakers from the local community. Have students participate by writing letters of invitation to prospective guests, local centres, or groups. As part of the visit, students can learn songs to share with another class, parents, or in a school assembly.

Thoughts, Images, and Feelings

Listen to CDs or tapes of traditional and contemporary Aboriginal music. Have students respond to the music in an expressive way.

Arrange a field trip to a gathering, potlatch, powwow, feast, or other event where Aboriginal music will be performed. Have students think about the following questions and preparation through the field trip: what will we see here, smell and taste and feel? How will we show respect? Debrief with the class through discussion about reasons for the music and songs they heard.

Have students talk about their ideas and feelings about Aboriginal music after a class visit from an Aboriginal musician. Talk about their ideas in a circle discussion.

Context

Brainstorm with students the purposes for playing musical instruments and/or singing. Create a chart to conduct a class discussion, comparing the students’ list with a list of purposes for music in Aboriginal cultures, such as celebration, entertainment, ritual or welcoming, telling stories and passing on cultural history or traditions.

- Don’t assume that all Aboriginal children in your classroom are knowledgeable about Aboriginal history, values, traditions, cultures, or languages.
Physical Education:

- There are many traditional Aboriginal games and sports.
- Games and sports have specific values in Aboriginal cultures.
- Traditional Aboriginal dance is based on specific movement elements.

Instructional Strategies:

**Active Living**

Invite a knowledgeable member of the local Aboriginal community to lead the class in traditional Aboriginal games and sports. Have the guest share with the students the value of these games and sports in traditional Aboriginal societies.

Think specifically about holistic activities such as snow shoeing to collect food, or canoeing to move from camp to camp. Have students discuss how what was once a part of a holistic life is now considered recreation or sport.

**Movement**

Provide opportunities for students to observe and later participate in Aboriginal dances. Obtain support from the local Aboriginal community by inviting knowledgeable visitors.

**Personal and Social Responsibility**

Arrange a field trip to a gathering, potlatch, powwow, or feast where there is likely to be dance performed. Have students think about the following questions in preparation for the field trip: what will we see, hear, smell, taste, and feel? How will we show respect? Debrief with a class discussion about the various movements they may have observed in the dance (e.g., erect stance, starting and stopping with the music, head and hand movements, “heartbeat” movements, footwork, sequence of left-right steps, quick steps, stomping steps, imitating animal movements, changing facial expressions).

- Represent Aboriginal people as appropriate role models with whom children can identify.
SCIENCE:

- The Aboriginal concept of respect for the environment has a specific importance and meaning.
- Traditional Aboriginal cultures used natural resources for transportation, shelter, and food gathering.
- Traditional Aboriginal activities and lifestyles changed with the seasons.

Instructional Strategies:

Process and Skills

(K) Have students examine and talk about items that are specific to the local Aboriginal culture. Some examples may include artifacts, clothing (both traditional and contemporary), housing, or food.

(Gr 1) Have children record the differences and similarities between indigenous berries, such as size, taste, location, size of bush, smell, etc.

Life Science

(K - 1) When looking at the characteristics and needs of living things, include food from the local Aboriginal community (vegetables and greens, protein sources and fruits). They can compare the differences between gathering things, growing things, and shopping at the grocery store.

(Gr 2) Bring in a knowledgeable local Aboriginal person to talk about hunting. Have a discussion regarding when it is okay to hunt specific animals and why. For example, do hunters go after ducks when they are eating lots of baby fish? Talk about natural ecological systems and how the Aboriginal people in the area work with them to preserve animal life as well as feed themselves.

(Gr 3) Talk about what foods become available locally in the spring, such as salmonberries, wild onions, pussywillows, seaweed, and stinging nettle. Discuss what happens to these plants during the winter and why they come to life again in the spring.

Physical Science

(Gr 1 - 2) Have the students shred cedar bark that can be used for weaving. Some students may shred it with a rock, while others may use a long board. Some students shred the bark while it’s wet, and others shred it while it’s dry. Have the students record the differences and similarities in their results.
Earth and Space Science

(Gr 1) Ask students to identify the seasonal cycles in the local area. Research traditional activities in which the local Aboriginal people participated and relate them to seasonal cycles. As a class discuss how weather, temperatures, and resource use influence these activities. Focus thinking with questions such as:
  o How did relationships change throughout the year?
  o Who worked with whom?
  o What did children do at peak work periods?
  o What did Elders do? How did people relax?

Have students work in pairs to prepare a report on one traditional seasonal activity for presentation to the rest of the class.

(Gr 1) Have students identify the signs of spring that are significant to the local Aboriginal culture (e.g., salmonberries, pussywillows, birds or the ability to peel logs or bark).

✓ Use resources that show traditional Aboriginal societies as living in a delicate balance with nature.
SOCIAL STUDIES:

- Aboriginal peoples are unique and diverse.
- Elders have an important role in traditional Aboriginal societies.
- The family is an important social structure in Aboriginal societies.
- The Aboriginal concept of respect has specific meaning and value.
- The Aboriginal concept of sharing has a specific meaning and value.
- Aboriginal peoples developed distinct foods, medicines, and clothing.
- Traditional Aboriginal tools are used in many Aboriginal communities.
- Aboriginal peoples developed many technologies used today.
- Traditional Aboriginal activities and lifestyles changed with the seasons.
- Aboriginal communities have distinct forms of local government.

Instructional Strategies:

Society and Culture

(K - 3) Using Aboriginal stories, have students discuss what the character in the story learned and relate this to what they have learned at home from family members.
  ➢ GCO: Cultural Diversity

(K - 3) Invite a local Aboriginal Elder to speak about the meaning and value of sharing (e.g., what you give, you receive; showing kindness, showing respect, giving of the self, giving what is most valued, expressing gratitude) and its expression in Aboriginal ceremonies.
  ➢ GCO: Cultural Diversity
  ➢ GCO: Interdependence

(K - 3) Have students participate in a ceremony that expresses the Aboriginal meaning and value of sharing.
  ➢ GCO: Interdependence

(2 - 3) Provide pictures and examples of local Aboriginal tools (e.g., adz, fish hooks, spears, fishing weirs, traps, fleshing tools, awls, mallets, and knives). Display them in a gallery walk. Have students discuss what they think the tool was used for and how it was used, and record their ideas at each gallery station. Poll students to find out which object puzzled them the most. Invite a knowledgeable member of the local Aboriginal community to identify and demonstrate the uses of each tool.
  ➢ GCO: Cultural Diversity

(2 - 3) Display a map showing the locations of the Aboriginal groups in Prince Edward Island. Have students record the boundaries and names of the groups on a map of PEI.
  ➢ GCO: People, Place & Environment

(2 - 3) Have students listen to stories from various Aboriginal groups or Nations.
  ➢ GCO: Cultural Diversity
Conduct a class discussion on how to show respect to a guest (parent, Elder, speaker).

- GCO: Citizenship, Power, and Governance
- GCO: Cultural Diversity

Politics and Law

Organize a field trip to the local band office or tribal council office to meet the chief, counsellors, band manager, and education coordinator. Debrief by creating a simple class chart that illustrates the local Aboriginal government.

- GCO: Citizenship, Power, and Governance

Economy and Technology

Collect a variety of Aboriginal tools (e.g., root digger, fish smoker) for display in the classroom. After a discussion on the making and use of the tools, divide the class into small groups and give each group a tool. Ask them to make an illustration of the tool as it was used. Display the completed work. As part of the project, students produce a short demonstration of the tool’s use.

- GCO: Time, Continuity and Change

Define technology and provide students with material describing traditional Aboriginal technologies used locally (e.g., fishing weirs, dugout canoes, fishhooks, nets, bark moose callers, baskets, and hides). Have students choose a technology to research and represent it in a poster illustration that includes answers to the following questions:

- Who used it?
- How was it used?
- When and where was it used?
- What was it used for?
- Is this technology still in use today?

- GCO: Cultural Diversity
- GCO: People, Place and the Environment
- GCO: Time, Continuity and Change

Environment

Have students view or read about traditional hunting, gathering, fishing, food preparation, or tool making practices. As a class, create a “Think/ Know/Wonder” chart on which to record brainstormed ideas about what Aboriginal children would have had to learn about each of these skills. Fill in gaps in students’ understanding using additional video and/or print resources. Have students work in groups to illustrate with film strip, sequence book, or storyboard the steps involved in learning a traditional skill.

- GCO: Cultural Diversity
- GCO: Time, Continuity and Change

Have students participate in a ceremony that expresses the Aboriginal meaning and value of sharing (e.g., thinking of others, giving things that you value the most, expressing gratitude).

- GCO: Interdependence
(1) Invite a knowledgeable person from the local Aboriginal community to discuss both contemporary and traditional yearly activities (i.e., what was done and why). Have students record these activities on a seasonal cycle chart.
   ➢ GCO: Time, Continuity and Change
   ➢ GCO: Cultural Diversity

(1 - 2) Divide the class into three groups. Have each group respond to one of the following questions related to the seasonal cycle chart:
   o Do all Aboriginal people take part in these activities?
   o Do people who are not Aboriginal do any of these things? Do you?
   o What activities were only done long ago and not today?
Have one student from each group report the group's answer. Follow with a full group discussion.
   ➢ GCO: Time, Continuity and Change
   ➢ GCO: Cultural Diversity

(2-3) Provide a large paper circle divided into four parts representing the year. Have students fill in seasonal activities. Have students contribute their information to create a large seasonal cycle chart for the class.
   ➢ GCO: Individuals, Societies and Economic Decisions
   ➢ GCO: Cultural Diversity
   ➢ GCO: People, Place and Environment
   ➢ GCO: Time, Continuity and Change

✓ Use materials that show respect for and understanding of the sophistication and complexities of Aboriginal societies.

✓ The population of Aboriginal peoples in Canada is growing 5 times faster than the non-Aboriginal population.
VISUAL ARTS:

- There are many distinct types of Aboriginal art.
- Aboriginal artists and their work can be found in local communities.
- Art has specific purposes in Aboriginal cultures.
- Aboriginal art is based on traditional Aboriginal themes.
- Ownership of art or images has a unique meaning in Aboriginal cultures.

Instructional Strategies:

Image Development

Gather and display various Aboriginal art objects or reproductions (e.g., carvings). Ask students to brainstorm words to describe what the art makes them think. Create a list of themes, colours, and shapes for describing Aboriginal art.

Context

Brainstorm with students a list of Aboriginal art and crafts (e.g., clothing, mats, and baskets). In the follow-up discussion, sort and classify the contributions according to type (e.g., sculpture, weaving) and purpose (e.g., ceremonial, decorative, functional).

Gather and display various Aboriginal art objects or reproductions (e.g., petroglyphs) representing a variety of themes (clan and family crest, nature, transformation, history, spirituality, or beliefs). Invite students to contribute pictures or artifacts from home. The school library and the local cultural centre or a museum can be good sources of material. Have each student choose a theme, then copy or make a cultural object that expresses their theme with bark, potato prints, drying materials, found materials, and/or cut out construction paper sheets.

Invite local Aboriginal artists or artisans to demonstrate or discuss their work and to talk about the Aboriginal concept of ownership of art and images (i.e., designs identify the family, clan, or Nation to whom they belong and should not be used by others unless with permission).

Visual Elements

Have the students create a collage using basic Aboriginal design elements. They do not need to create a specific design, but rather explore the design elements themselves.

Materials, Technologies and Processes

Display a collection of Aboriginal art objects or pictures of Aboriginal objects that have been decorated. Examples may include bentwood boxes, baskets, clothing, tools, rocks, harpoons, paddles, canoes, drums, totem poles). Ask students to think about the following questions:

- What is this object?
What is it used for?

Point out the many elements and principles of design such as contrast, balance, and symmetry and the Aboriginal images (e.g., circle within a circle, ovoids, animal shapes, eight-pointed star and how they relate to Aboriginal themes such as transformation or nature).

Ask students to speculate why particular images might be used on specific objects.

Have the students weave mats using cedar bark, bullrushes, or other locally available resources.

- Research traditional methods and materials before having students make Aboriginal artwork.
- Ensure classroom materials show the continuity of Aboriginal societies from past to present.
- Certain images belong to specific individuals, families, or clans. Be sure to obtain permission before using the symbols or crests.
- Aboriginal peoples contribute unique and highly regarded art to the world.
Grades Four to Six

DANCE:

Aboriginal dance is performed in many Aboriginal communities.
There are many kinds of Aboriginal dance.
Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures.
Traditional Aboriginal dance is based on specific elements of movement.

Instructional Strategies:

Elements of Movement

List activities undertaken 200 years ago by members of the local Aboriginal community. Ask students to work in groups to consider the movements used in the activities. Have each group combine these movements into a repeating sequence and perform the sequence. Ask students to select a style of Aboriginal dance and use appropriate dance terminology to determine the steps of the dance.

Creation and Composition

Divide the class into small groups and have each group choose an Aboriginal dance based on local styles. Ask students to practice and then teach the dance to a class of younger students.

Have each student choose two Aboriginal dance styles to compare and contrast in an expressive format.

Presentation and Performance, Dance and Society

Obtain support from the local Aboriginal community in providing opportunities for students to observe and later participate in Aboriginal dances. Invite local knowledgeable visitors and/or arrange field trips to the local community.

Have students brainstorm about the role and purpose of dance in any culture. Have students prepare questions for visiting local Aboriginal dancers. Questions might include:
  - What are the reasons for dancing?
  - When and why do people use traditional dancing?
  - How do dancers prepare for traditional dancing?
DRAMA:

- Drama is an important aspect of Aboriginal tradition.
- Storytelling is an important form of Aboriginal drama.
- Aboriginal dramas are performed in many Aboriginal communities.
- Drama has specific roles and purposes in traditional Aboriginal ceremonies.
- Aboriginal dramas are based on traditional Aboriginal themes.
- There are many Canadian Aboriginal role models in drama.

Instructional Strategies:

Exploration and Imagination

Bring in objects from the local Aboriginal community that have distinct textures. Have the students work in groups to create movement and sounds, using their bodies to represent qualities of a particular object. The class discusses the movements and how they represented the object.

Drama Skills

Dramatize simple radio drama and storybook theatre based on works of Aboriginal authors.

Context

Have the students observe Aboriginal movies and children’s television shows on the Aboriginal Peoples Television Network (APTN). The APTN website includes information that you may find useful in classrooms.

Invite a local Aboriginal actor or playwright to the classroom to speak about his or her work. Have students prepare questions about the visitor’s role in the community, and how that might compare with the role of Aboriginal actors and storytellers in traditional Aboriginal society.

Include pictures of the work of North American Aboriginal actors or playwrights in regular classroom displays. Role models may include Thomson Highway, Chief Dan George, Graham Green, Tom Jackson, Tantoo Cardinal, or Drew Hayden-Taylor. Have students research the life and work of a particular individual.

✔ Avoid using generic Aboriginal images and/or characterizations.
Language Arts:

- Storytelling is an important activity in Aboriginal cultures.
- Many values and beliefs are inherent in and expressed through traditional Aboriginal stories.
- Traditional Aboriginal stories are based on specific elements and themes.
- Aboriginal myths and legends have specific purposes and distinct characteristics.
- Traditional Aboriginal stories, poems, plays, and legends express the uniqueness of each Aboriginal culture.
- Clan and lineage, survival, rules of living, trickster, and family stories are important kinds of traditional Aboriginal stories.
- Many Aboriginal stories, poems, plays, and legends have been written down and published by Aboriginal authors.
- Aboriginal peoples are portrayed in various ways in the media and literature.

Instructional Strategies:

Oral Language

Tell a story as a class. Divide students into groups and give each group a section of the story. Have students write and illustrate their story sections. Have students work in pairs to tell a story. Invite a younger class and pair older students with younger students. Have the older students tell their stories to the younger students. In debriefing the activity, ask students to discuss how the younger students showed understanding and respect for the story’s values and beliefs. Have students brainstorm a list of ways to make a ‘told’ story interesting.

- GCO: Students will be expected to speak and listen to explore, extend, clarify, and reflect on their thoughts, ideas, feelings, and experiences
  - Contribute thoughts, ideas, and experiences to discussions, and ask questions to clarify their ideas and those of their peers
  - Listen critically to other’s ideas or opinions and points of view
- GCO: Students will be expected to communicate information and ideas effectively and clearly, and to respond personally and critically
  - Contribute to and respond constructively in conversation, small group and whole group discussion, recognizing their roles and responsibilities as speakers and listeners
- GCO: Students will be expected to create texts collaboratively and independently, using a wide variety of forms for range of audiences and purposes
  - Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

Reading and Viewing

After discussing how values and beliefs can be transmitted (e.g., storytelling, the arts, teachings, ceremonies, participation and observation), ask students to examine an Aboriginal story, an advertisement, and a diary entry, emphasizing the values and beliefs in each. Have students write summaries of their findings.

- GCO: Students will be expected to speak and listen to explore, extend, clarify, and reflect on their thoughts, ideas, feelings, and experiences
Contribute thoughts, ideas, and experiences to discussions, and ask questions to clarify their ideas and those of their peers
Listen critically to other’s ideas or opinions and points of view

GCO: Students will be expected to create texts collaboratively and independently, using a wide variety of forms for range of audiences and purposes
Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

Have students adapt or create their own stories in a variety of formats (e.g., drama, TV show, book, radio show) and based on a variety of Aboriginal themes (e.g., nature, transformation, magic, humour). In a class discussion, categorize the stories by theme and record the categories on the board. Invite students to write descriptive phrases and words about their stories under the appropriate categories. Discuss similarities and differences in the story themes.

GCO: Students will be expected to create texts collaboratively and independently, using a wide variety of forms for range of audiences and purposes
Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

GCO: Students will be expected to speak and listen to explore, extend, clarify, and reflect on their thoughts, ideas, feelings, and experiences
Contribute thoughts, ideas, and experiences to discussions, and ask questions to clarify their ideas and those of their peers
Listen critically to other’s ideas or opinions and points of view

Have students research and read origin legends from a variety of cultural groups. Make a story chart of themes (e.g., nature, state of the world), plot (e.g., problem solving, explanation), and characters (e.g., animals, supernatural, human).

GCO: Students will be expected to create texts collaboratively and independently, using a wide variety of forms for range of audiences and purposes
Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

GCO: Students will be expected to respond personally to a range of texts
Describe, share, and discuss their personal reactions to a range of texts across genres, topics, and subjects

Include work of North American Aboriginal writers in regular classroom displays (e.g., Jeanette Armstrong, Shirley Stirling, Thomas King, George Clutesi, Rita Joe). Ask students to find out something about a particular writer, researching through a library or other resource.

GCO: Students will be expected to use a range of strategies to develop effective writing and other ways of representing and to enhance their clarity, precision, and effectiveness.
Select, organize, and combine relevant information, from three or more sources to construct and communicate meaning

GCO: Students will be expected to interpret, select, and combine information using a variety of strategies, resources, and technologies.
Answer with increasing independence their own questions and those of others by selecting relevant information from a variety of texts
Encourage students to conduct a media scan over several weeks, collecting contemporary stories about treaties, court cases, controversial topics, and various portrayals of Aboriginal peoples. Ask them to use this information to produce a short report on how Aboriginal peoples are portrayed in the media or to make a collage poster to present to the rest of the class.

- **GCO:** Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
  - Use a range of strategies in writing and other ways of representing to:
    - Frame questions and answers to those questions
    - Record, develop, and reflect on ideas, attitudes, and opinions
    - Compare their own thoughts and beliefs to those of others
    - Describe feelings, reactions, values, and attitudes

- **GCO:** Students will be expected to create texts collaboratively and independently, using a wide variety of forms for a range of audiences and purposes.
  - Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

### Writing and Representing

After discussing how values and beliefs can be transmitted (e.g., storytelling, the arts, teachings, ceremonies, participation and observation), ask students to examine an Aboriginal story, an advertisement, and a diary entry, emphasizing the values and beliefs in each. Have students write summaries of their findings.

- **GCO:** Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
  - Use a range of strategies in writing and other ways of representing to:
    - Frame questions and answers to those questions
    - Record, develop, and reflect on ideas, attitudes, and opinions
    - Compare their own thoughts and beliefs to those of others
    - Describe feelings, reactions, values, and attitudes

- **GCO:** Students will be expected to create texts collaboratively and independently, using a wide variety of forms for a range of audiences and purposes.
  - Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

Have students adapt or create their own stories in a variety of formats (e.g., drama, TV show, book, radio show) and based on a variety of Aboriginal themes (e.g., nature, transformation, magic, humour). In a class discussion, categorize the stories by theme and record the categories on the board. Invite students to write descriptive phrases and words about their stories under the appropriate categories. Discuss similarities and differences of the story themes.

- **GCO:** Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
  - Use a range of strategies in writing and other ways of representing to:
    - Frame questions and answers to those questions
    - Record, develop, and reflect on ideas, attitudes, and opinions
- Compare their own thoughts and beliefs to those of others
- Describe feelings, reactions, values, and attitudes

- GCO: Students will be expected to create texts collaboratively and independently, using a wide variety of forms for a range of audiences and purposes.
  - Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

As a class, discuss one story, focussing on the themes and how the plot is developed. Divide the class into small groups and give each group a copy of the story and have students work co-operatively to record common elements and themes.

- GCO: Students will be expected to select, read, and view with understanding a range of literature, information, media, and visual texts.
  - Read widely and experience a variety of children’s literature with an emphasis in genre and authors

Have students develop visual displays depicting an Aboriginal story, emphasizing value in the retelling of the tale (e.g., explaining, teaching a lesson, entertainment, problem solving), significance of the kind of story (e.g., clan and lineage, survival, rules of living, trickster, family), and character symbols and distinctiveness of Aboriginal themes (e.g., nature, transformation, magic). Have students develop a story map based on an Aboriginal story they have read. Have them create a new Aboriginal story based on the story-line and on what they know about the Aboriginal culture in the local area.

- GCO: Students will be expected to use writing and other forms of representation to explore, clarify, and reflect on their thoughts, feelings, experiences, and learnings; and to use their imaginations.
  - Use a range of strategies in writing and other ways of representing to:
    - Record, develop, and reflect on ideas, attitudes and opinions
    - Compare their own thoughts and beliefs to those of others
    - Describe feelings, reactions, values, and attitudes

- GCO: Students will be expected to create texts collaboratively and independently, using a wide variety of forms for a range of audiences and purposes.
  - Create written and media texts, collaboratively and independently, in different modes and in increasing variety of forms

Brainstorm with students a list of words or phrases that describe stories (e.g., explaining, teaching a lesson, transformation, magic, excitement, problem solving). Have students read or listen to examples of Aboriginal stories, ensuring that some local material is included.

- GCO: Students will be expected to speak and listen to explore, clarify, and reflect on their thoughts, ideas, feelings, and experiences
  - Listen critically to others’ ideas or opinions and points of view
HEALTH:

- Traditional Aboriginal peoples had distinct lifestyles, customs, and traditions.
- Extended family is an important social structure in Aboriginal cultures.
- Elders have an important role in the Aboriginal community.
- Individuals in traditional and contemporary Aboriginal families and communities have specific social roles.
- The Aboriginal concept of respect has a specific importance and meaning.
- Aboriginal peoples have been portrayed in various ways in the media.
- Aboriginal lifestyles changed in many ways following contact with European peoples.

Instructional Strategies:

Planning Processes

Have students research traditional Aboriginal teachings by interviewing members of the local Aboriginal community and reading books listed in the resources section, noting what was learned and how it was learned. Have the students compare their school-based learning experience with the traditional Aboriginal learning experience. Students present their findings in a report or a Venn diagram.

Personal Development

Healthy Living

Have students work in small groups to conduct research to identify customs and traditions of the local Aboriginal community with respect to travel, food, clothing, belief systems, births, deaths and marriages. Have each group present findings to the rest of the class.

Divide the class into small groups. Have some groups construct time capsules (e.g., a box with items and/or photographs of items of historical and contemporary significance) that represent life in the local Aboriginal community during the early 19th century. Have other groups construct time capsules reflecting life in contemporary Aboriginal communities. Capsules should include a brief rationale for inclusion of each item, explaining how the item represents an aspect of the social life of the community. Have groups exchange time capsules or arrange them as a gallery walk for students to view, compare, and discuss.

Mental Well Being

Ask students to suggest reasons why listening during formal occasions was an especially important skill to people in traditional Aboriginal societies. These may include the fact that there was no written system in some situations and having information could mean the difference between life and death. In discussing their responses, explain the concept of oral tradition, emphasising the importance of the listener’s role as witness and as keeper of oral history and the importance of listening as a holistic experience involving the whole self.
Have students read print materials or view a film or video depicting and discussing stereotypes of Aboriginal peoples. Words or phrases may include “wild,” “savage,” “noble,” “vanishing race,” or “environmentalist.” Ask students to record these stereotypes, create a list, and maintain and expand it over a period of seven weeks and then present the list alongside examples of accurate portrayals.

Have students discuss the importance of media for perception of roles and responsibilities within Aboriginal society and families. Discuss stereotyping as a class, asking students the following questions:
- Why do some groups relate to other groups in terms of stereotypes? (e.g., to create an image to use for personal gain, to feel better than or superior to the stereotyped group, to feel safe and important by making others seem weak.
- How might it make someone feel to be cast as a stereotype? Examples might include feeling bewildered or confused as to their real identity, frustrated at not being recognized, hurt, angry, and sad at the lack of respect revealed by more stereotypes, defiant and/or anxious to prove it wrong.
- Ask students to discuss the possible detrimental effect of stereotypes on Aboriginal cultures and individuals.

**Family Life Education**

Explore coming-of-age ceremonies in the local Aboriginal community. Invite knowledgeable local Aboriginal people to discuss these ceremonies. Examples of coming-of-age ceremonies often include name giving, vision quests, first hunt.

Ask a genealogist from the local treaty office to come into the class to share the extent of the genealogical data they have collected.

After showing videos or having students read stories of Aboriginal people, ask students to identify the responsibilities Aboriginal children had in the past, such as responsibility for the learning and behaviour of younger children; how age and gender determine rights; how the behaviour of children and grandchildren is reflected on their parents and grandparents. Make a master list of the ideas presented. Have students consult library resources for historical accounts of children in traditional Aboriginal families to find out which of these ideas are correct. Debrief their findings in a class discussion.

Provide students with a template for creating a family tree. The template should be as open-ended and inclusive as possible. Explain to students how Aboriginal and non-Aboriginal peoples interpret the term family and have them use this information and the template to begin creating their own open-ended family trees.

Have students examine books and videos that portray Aboriginal Elders in various contexts. Ask students to identify the many different roles of Elders in both traditional and contemporary Aboriginal societies. They may be teachers, guides, or people who are caring, kind, wise, and well respected in the community. They may be people who share their experiences and cultural knowledge. Discuss the role of Aboriginal Elders with reference to: preserving and passing on cultural values; supporting and caring to all family members; teaching special skills; and passing on oral history. Prepare with the students, an interview question sheet about roles of and attitudes towards Elders in contemporary Canadian society. Have students conduct interviews with grandparents or other elderly family members or a family friend.
Have students use the local library and archives, or interview members of the local Aboriginal community to research Aboriginal people’s positions and roles in the family. Have students present their findings by creating a diagram or a poster.

Invite a knowledgeable member of the local Aboriginal community to come into the classroom and talk about traditional Aboriginal family. In a follow-up class, have a discussion emphasizing the following distinctive aspects of the Aboriginal concept the family: In some Aboriginal cultures, each person in a family, including the child, has a specific role. Individual family connections are recognized, considered and respected in a variety of community observances. They serve as a basis for many aspects of community life. The Aboriginal concept of the family is based on the Aboriginal concept of respect.

**Child Abuse Prevention**

Brainstorm with students for words associated with respect, such as:
- **honesty** (truth, attitude)
- **politeness** (listening, hearing, and acknowledging, waiting while quiet).
- **not judging**
- **empathy** (thinking about what others are experiencing)
- **giving**
- **caring**
- **sensitivity** to others’ feelings

**appropriate place and times for respectful listening** (keeping eyes down, not talking)

**relating with Elders**, (e.g., listening, getting food and drink, helping if needed, giving gifts).

Have students record the results and create working groups, using the brainstorm list of words to generate word clusters or a word Web diagram to illustrate the meaning of the Aboriginal concept of respect.

**Substance Abuse Prevention**

Invite a community member with expertise in traditional medicine to discuss the uses of tobacco, sage, sweet grass, and cedar teachings. Explore the use of tobacco traditionally and compare to today's use of tobacco.

✓ Aboriginal people believe that each child has a gift to give the world, and that we must nurture the gift to benefit all people.
MATHEMATICS:

- Aboriginal peoples use unique counting systems.
- Aboriginal peoples used two- and three-dimensional patterns to build technology and shelters.
- Aboriginal peoples used the patterns and variables in the environment to make predictions and estimations.
- Math has functional use in solving problems in Aboriginal cultures.
- Aboriginal people value balance and symmetry.

**Instructional Strategies:**

**GCO: Number (N)**

Discuss different names for numbers and point out that whatever a number is called, it still has the same value (e.g., 12 and dozen). Invite local Aboriginal language speakers to the classroom to teach the students the numbers 1 to 10 in the local Aboriginal language and to discuss name variations and the reasons for them.

Check with the local Aboriginal community to find out if their numbering system is a base 10 number system. Talk to students about different base forms of numbering systems.

Have the class prepare for a ceremony, either real or imaginary. Have them estimate quantities of food, supplies and associated costs.

**GCO: Patterns and Relations (PR)**

Discuss with students the idea of balance and symmetry and its importance in Aboriginal life. How is this importance reflected in Aboriginal art work? Provide each student with an edged sheet of paper that contains half of an Aboriginal design to complete.

**GCO: Shape and Space (SS)**

Have the students create two- and three-dimensional patterns after studying examples of traditional Aboriginal structures and technologies (e.g., trapper cabins, food caches, fish traps), then construct a model or replica.

Discuss with students patterns in the environment used by Aboriginal peoples (e.g., good or scarce hunting, rotation of trapping locations). Have students conduct independent research to find out how Aboriginal people used these patterns of variables (e.g., planning seasonal activity, estimating amounts).
MUSIC:

- Aboriginal music is performed in many communities.
- Music has specific roles and purposes in traditional Aboriginal societies.
- There are similarities and differences between traditional and contemporary Aboriginal music.
- Aboriginal music is based on specific elements.

Instructional Strategies:

Structure

Divide the class into groups. With the assistance of a musician from the local Aboriginal community, have the groups learn, perform, and teach an appropriate song to a class of younger students.

Thoughts, Images, and Feelings

Play music by an Aboriginal artist. Have the students close their eyes and listen with the intention of speaking about how the music makes them feel. Use a variety of musical genres and ask the students if they can feel similarities and differences.

Context

Have the students brainstorm about the role and purpose of music in any culture. Have students prepare questions for a visiting Aboriginal musician. Questions might include: Is this a reason (idea from the brainstorm) for music in Aboriginal cultures? Why or why not? When and why do you use traditional singing? (e.g., beginning a ceremony, welcoming, as prayer, honouring, in competition).

Invite a local Aboriginal musician to speak to students. Have students prepare questions about this person's role in the community and how that might compare with the role of the musician in traditional Aboriginal society (e.g., passing of tradition, keeper of songs).

In a class discussion, have students listen to and compare examples of local traditional Aboriginal music and modern music by Aboriginal performers such as Susan Aglukark, Robbie Robertson, George Leach and the Red Hot Chili Peppers. Have the students note elements (rhythms, instrumentals) and identify which elements of modern music have been influenced by traditional music.

Have students research traditional and contemporary Aboriginal music and instruments. Divide the class into small groups and ask the students to use their findings to create comparison tries of instruments and of features in traditional Aboriginal music and in contemporary Aboriginal music.
Physical Education

- There are many traditional Aboriginal games and sports.
- Games and sports have specific values in Aboriginal cultures.
- Traditional Aboriginal dance is based on specific movement elements.

Instructional Strategies:

Active Living, Movement

Invite a knowledgeable member of the local Aboriginal community to lead the class in traditional Aboriginal games and sports. Have your guest share with the students the value and purpose of these games in traditional Aboriginal societies.

Arrange a field trip to a gathering or large powwow when there is likely to be dance performed. If it is an option, expand a student’s involvement by contributing to the event by setting up, packing, or giving gifts. Have students think about the following questions in preparation for the field trip:
- “What will we see, hear, smell, taste, and feel?”
- “How will we show respect?”
Debrief through class discussion about the various movements they may have observed in the dance. These may include an erect stance, starting with the music, hand movements, heart beat movements, footwork, sequence of left right steps, quick steps, stomping steps, imitating animal movements, or changing facial expressions.

Personal and social responsibility

Provide opportunities for students to observe and later participate in Aboriginal dance, obtaining support from the local Aboriginal communities by inviting knowledgeable visitors.

Have children explore traditional foods from the local Aboriginal community and the health and nutritional aspects of these.

If they exist in the local Aboriginal community, look at how canoe races, snowshoeing, cross-country skiing, local basketball or soccer tournaments reflect historical gatherings in that same community. Examine the responsibilities involved.

✓ Celebrate the contributions of Aboriginal peoples to Canada and the world.
SCIENCE

- Distinct Aboriginal values and beliefs are associated with resource use.
- Aboriginal peoples use resources in both traditional and contemporary ways.
- Aboriginal peoples used a variety of traditional technologies for transportation, shelter, and food gathering.
- Aboriginal peoples developed both traditional and contemporary technologies and scientific innovations.
- Many traditional Aboriginal technologies can be constructed with available resources.
- Traditional Aboriginal technologies and use of resources changed in many ways following European contact.

**Instructional Strategies:**

**Processes and Skills**

**Life Science**

**(Gr 4)** Assign students to research traditional and contemporary Aboriginal fishing technologies. Identify the differences and compare the two approaches to fishing in terms of the benefits and drawbacks of each.

**(Gr 6)** Divide the class into groups. Provide the groups with information about the technology developed by two distinct Aboriginal cultures for the same purpose (e.g., shelter, tools). Have students: identify the differences between the technologies (e.g., materials, size, and location) and suggest reasons for those differences (e.g., climate conditions, seasonal activities, number of people living together) describe the probable lifestyles of each culture based on what the students have discovered about the technologies and list advantages and disadvantages of each technology.

**(Gr 6)** Provide students with research information on a local Aboriginal ritual associated with resource use (e.g., first salmon ceremony, cedar stripping prayer, hunting ritual). Have students work in groups to read and discuss why they think this ritual occurs. Have a spokesperson for each group report back on the group's ideas.

**Physical Science**

**(Gr 4)** Ask a local Aboriginal drum maker and/or musician to bring a variety of drums into the classroom. Have the children compare the sounds of wet and dry drums. Have students apply heat to drums and notice if there is a difference. Compare the different sounds of different hides, drum circumferences, and drum depths.

**(Gr 5)** Have students construct replicas of traditional technologies. Provide natural resources (e.g., wood, fish bones, fibre lashing, cedar or willow strips, reeds or raffia, sharpened stone or bone), and instructions for making small items such as fish hooks, small fish nets, spindle whorls, looms, baskets, and hide scrapers. When the objects are complete, have students demonstrate their use.
Discuss the cultural and environmental implications of making the technologies compared with buying the manufactured objects.

**Gr 5** Use questions such as the following to lead a class discussion on technological change:
- How has the local environment changed in the past 200 years?
- How have technological innovations contributed to this?
- How might the environment be different 50 years from now? Why do you think this?
- Can you identify traditional practices that Aboriginal peoples continue to use with modifications that incorporate the use of new technologies?
- What impact do these adapted practices have on the environment?

**Gr 6** Research the impact of electric dams on the local Aboriginal community.

*Earth and Space Science*

**Gr 4** Look at ways in which the local Aboriginal community would predict seasons and weather. Some examples might include wasps building their nests close to the ground, geese flying north or south, deer in velvet, or seagulls flocking.

**Gr 5** Discuss the impact on local Aboriginal culture(s) in the past, present and future of oil exploration, mining, fish farming and forestry.

**Gr 6** Have students research print and on-line resources for information on a local Aboriginal ritual associated with resource use (e.g., first salmon ceremony, cedar-stripping prayer, hunting ritual). Have students in groups read and discuss together why they think this ritual occurs. Have a spokesperson for each group report back on the group’s ideas.

✓ Look for ways to incorporate the Aboriginal concept of the interrelatedness of all things into lessons.

✓ Create consciousness among students, that what may appear as ‘ritual’ in one culture is actually ‘normal’ within another culture. For example, lining up and quietly going to the gym is part of school culture and ritual... but not a potlatch gathering ritual.
SOCIAL STUDIES

- Elders have an important role in traditional Aboriginal societies.
- Aboriginal peoples have lifestyles, customs, and traditions that are unique to each culture.
- Aboriginal language groups are related to traditional territories.
- There are a variety of social structures in many Aboriginal Nations.
- Aboriginal peoples preserve identity and transmit culture through oral traditions.
- The Aboriginal concept of respect has specific meaning and value.
- Aboriginal peoples have distinct views of and relationships with the environment.
- Aboriginal peoples developed distinct foods, medicines, and clothing.
- Aboriginal peoples have developed unique technologies for transportation, shelter, and food gathering.
- Aboriginal technologies and use of resources changed in many ways following European contact.
- Traditional Aboriginal trade and exchange systems were different from European monetary exchange practices.
- Many Aboriginal place names refer to natural resources.
- Aboriginal peoples have been portrayed in stereotypical ways.
- The Indian Act has had, and continues to have, a profound effect on Canada’s Aboriginal peoples.
- Art is an important part of Aboriginal culture.
- Aboriginal peoples have made important contributions to Canadian culture.

Instructional Strategies:

Society and Culture

**Gr 4** Invite an Aboriginal artist to display and talk about his or her art and to lead a class discussion about the importance of art in Aboriginal culture. Have students bring an object from home to decorate or create an artwork with an Aboriginal theme (e.g., transformation, crests and symbols, stories, illustration, natural elements).

- GCO: Cultural Diversity

**Gr 4 - 6** Have students select two different Aboriginal cultures (one local, and another from elsewhere in Canada) to research and compare in a two- or three-page report. Ask students to include in the report differences in the following values or beliefs:
  - stories and language
  - ceremonies and celebrations
  - clothing or dress
  - use of resources
  - relationships within the family or community (e.g., roles of Elders; roles of men, women, and children; living arrangements; authority structures).

- GCO: Cultural Diversity
- GCO: People, Place, and Environment
(Gr 4 - 6) Divide the class into small groups. Have some groups construct time capsules containing items (e.g., photos, drawings, replicas) that represent life in the local Aboriginal community in the 1800s. Have other groups construct time capsules reflecting life in a contemporary Aboriginal community. The capsules should include a brief rationale for inclusion of each item, explaining how it connects with the social life of the community. Have groups exchange time capsules or arrange them as a gallery walk for students to view, compare, and discuss.

- GCO: Cultural Diversity
- GCO: Time, Continuity and Change

(Gr 4 - 6) Have students interview local Aboriginal Elders and community members to compile a list of local place names related to natural resources. Have them create a map of the local area, including a brief description of the resource for which each place is named. (Most Nations involved in the treaty process have, or are in the process of developing, maps with local contemporary and traditional place names.)

- GCO: People, Place and Environment

(Gr 4 - 6) Invite a knowledgeable member of the local community to talk about local Aboriginal ceremonies associated with resource use (e.g., first salmon ceremony, cedar-gathering, prayer, offering tobacco).

- GCO: Cultural Diversity
- GCO: People, Place, and Environment

(Gr 4 - 6) Have students research traditional and contemporary Aboriginal fishing technologies. Ask them to write a two-page report comparing the benefits and drawbacks of the various approaches. Use questions such as the following to lead a class discussion on technological change:

- Can you identify traditional practices that Aboriginal people used in the past, and continue to use with modifications that incorporate the use of new technologies?
- What impact do these adapted practices have on the environment?

- GCO: Cultural Diversity
- GCO: People, Place, and Environment
- GCO: Time, Continuity and Change

(Gr 4 - 6) Display pictures or replicas of technologies used traditionally by the local Aboriginal people for transportation, shelter, defence, hunting, gathering and preparing food, making clothes. Arrange these as a gallery walk, with each station corresponding to one of the categories. Ask students to examine the object at each station and describe how it might be used. After the gallery walk, have each student choose a particular technology to research and report on, including reasons for its existence (e.g., climate, available resources) and descriptions of how it was used.

- GCO: Cultural Diversity
- GCO: People, Place and Environment

(Gr 5) Select picture books and videos that illustrate Aboriginal peoples' relationship to the environment. Creation and animal stories are good examples of this type of material. Screen the material, looking for the environmental aspect of the story (e.g., the plant people and the animal people in the Okanagan legends). Discuss how that aspect of the story relates to Aboriginal people and ask students to draw a picture of this relationship.

- GCO: Cultural Diversity
- GCO: People, Place and Environment
(Gr 5 - 6) Have students investigate the impact on Aboriginal cultures of the changes that followed initial contact with Europeans. Conduct a field study to a local museum or cultural centre. Ask students to take notes on the characteristics (e.g., uses, materials, appearance, and number) of pre-contact and post-contact cultural artifacts.

- GCO: Time, Continuity and Change

**Politics and Law**

(Gr 4) Brainstorm with students a list of qualities that students consider admirable in a leader. Select particular prominent Aboriginal figures and, in a class discussion, ask students to indicate which of these qualities can be associated with that individual.

- GCO: Citizenship, Power, and Governance

(Gr. 4 - 6) Have students select two different Aboriginal cultures (one local and another from elsewhere in Canada) to research and compare in a two- or three page report. Ask students to include in the report ways in which differences in the following reflect differences in values or beliefs:
  - stories and language
  - ceremonies and celebrations
  - clothing or dress
  - use of resources
  - relationships within the family or community (e.g., roles of Elders; roles of men, women, and children; living arrangements; authority structures).

- GCO: Cultural Diversity
- GCO: People, Place and Environment

(Gr 4, 5) Provide students with a list of names of prominent Aboriginal leaders. Include figures from:

- North America’s past (e.g., Powhatan, Dumont, Geronimo, Sitting Bull, Seattle)
- North America’s present (e.g., Leonard Pelletier, Russell Means)
- Canada’s past (e.g., Joseph Brant, Poundmaker, Louis Riel)
- Canada’s present (e.g., Phil Fontaine, Elijah Harper, Ethel Blondin, Mavis Henry, Ovide Mercredi)

Ask students to tell what they might know about the people on the list. Have each student choose one or more names and conduct research to find out more. Have students contribute their research to a class chart or timeline that includes pictures with accompanying paragraphs about the individuals.

- GCO: Citizenship, Power, and Governance
- GCO: Time, Continuity and Change

(Gr 4 – 6) Discuss with the class the difference between governance processes among communities. Governance may be Elder-based, skill-based, matrilineal, patrilineal. Invite an elected Chief and/or a hereditary Chief to the classroom to discuss their roles and responsibilities.

- GCO: Citizenship, Power, and Governance
Economy and Technology

(Gr 4 - 5) Have students research traditional and contemporary Aboriginal fishing technologies. Ask them to write a two-page report comparing the benefits and drawbacks of the various approaches. Use questions such as the following to lead a class discussion on technological change:
- Can you identify traditional practices that Aboriginal peoples used in the past, and continue to use with modifications that incorporate the use of new technologies?
- What impact do these adapted practices have on the environment?
  - GCO: Cultural Diversity
  - GCO: People, Place, and Environment
  - GCO: Time, Continuity and Change

(Gr 4) Have students research and report on traditional Aboriginal trade routes and exchange systems.
  - GCO: Individuals, Societies, and Economic Decisions
  - GCO: Interdependence

(Gr 4, 5) Have students interview local Aboriginal Elders and community members to compile a list of local place names related to natural resources. Have them create a map of the local area, including a brief description of the resource for which each place is named. Most Nations involved in the treaty process have (or are in the process of developing) maps with local contemporary and traditional place names. Have students investigate the impact on Aboriginal cultures of the changes that followed initial European contact by conducting a field study to a local museum or cultural centre. Ask students to take notes on the characteristics (e.g., uses, materials, appearance, number) of pre-contact and post-contact cultural artifacts and to complete a comparative chart.
  - GCO: People, Place, and Environment

(Gr 4 - 5) Display pictures or replicas of technologies used traditionally by the local Aboriginal people for transportation, shelter, defence, hunting, gathering and preparing food, making clothes. Arrange these as a gallery walk, with each station corresponding to one of the categories. Ask students to examine the object at each station and describe how it might be used. After the gallery walk, have each student choose a particular technology to research and report on, including reasons for its existence (e.g., climate, available resources) and descriptions of how it was used.
  - GCO: Cultural Diversity
  - GCO: People, Place and Environment

(Gr 4 - 6) Encourage students to conduct a media scan over several weeks, looking for newspaper, Internet, and magazine stories about Aboriginal peoples. In groups of three or four, students then create poster collages of collected headlines, articles, and pictures. The posters might represent a particular type of story (e.g., treaties, legal controversies, biographies, art, and music). Display these in the classroom or around the school. With students, compare various social studies resources or library books for negative images, positive images, omissions, and inclusions of Aboriginal peoples.
  - GCO: Cultural Diversity

Environment

(Gr 4) Invite a local Aboriginal Elder to speak about his or her role in the community, the meaning and value of respect in Aboriginal cultures, and the preservation of identity and inheritance of culture.
  - GCO: Cultural Diversity
**Gr 4** Have students work in small groups to conduct research using the school or local library, the local archives or Aboriginal cultural centre, and interviews with members of the local community with respect to:

- management of resources (e.g., hunting, planting, harvesting)
- observance of key points in the seasonal cycle
- births, deaths, marriages
- travel
- food
- clothing
  - GCO: Cultural Diversity
  - GCO: Interdependence
  - GCO: People, Place, and Environment

**Gr 4** Display a map of the physical geography of PEI, pointing out the locations of traditional settlements and population centres. Ask students to suggest reasons for the settlement patterns. Overlay the map with:

- information on the current location of Indian reserves in PEI.
- the locations of contemporary PEI population centres.
  - GCO: People, Place and Environment

**Gr 4** Divide the class into small groups. Have some groups construct time capsules containing items (e.g., photos, drawings, replicas) that represent life in the local Aboriginal community in the 1800s. Have other groups construct time capsules reflecting life in a contemporary Aboriginal community. The capsules should include a brief rationale for inclusion of each item, explaining how it connects with the social life of the community. Have groups exchange time capsules or arrange them as a gallery walk for students to view, compare, and discuss.

- GCO: Cultural Diversity
- GCO: Time, Continuity and Change

**Gr 4 - 6** Have students select two different Aboriginal cultures (one local and another from elsewhere in Canada) to research and compare in a two- or three page report. Ask students to include in the report ways in which differences in the following reflect differences in values or beliefs:

- stories and language
- ceremonies and celebrations
- clothing or dress
- use of resources
- relationships within the family or community (e.g., roles of Elders; roles of men, women, and children; living arrangements; authority structures).
  - GCO: Cultural Diversity
  - People, Place and Environment
  - GCO: Individuals, Societies, and Economic Decisions

**Gr 4 - 6** Have students interview local Aboriginal Elders and community members to compile a list of local place names related to natural resources. Have them create a map of the local area, including a brief description of the resource for which each place is named. (Most Nations involved in the treaty process have, or are in the process of developing, maps with local contemporary and traditional place names.) Have students investigate the impact for Aboriginal cultures of changes that followed initial contact with Europeans by conducting a field study to a local museum or
cultural centre. Ask students to take notes on the characteristics (e.g., uses, materials, appearance, number) of pre-contact and post-contact cultural artifacts and to fill in a before and after chart.

- GCO: People, Place and Environment

(Gr 5 - 6) Have students research traditional and contemporary Aboriginal fishing technologies. Ask them to write a two-page report comparing the benefits and drawbacks of the various approaches. Use questions such as the following to lead a class discussion on technological change:
  o Can you identify traditional practices that Aboriginal people used in the past, and continue to use with modifications that incorporate the use of new technologies?
  o What impact do these adapted practices have on the environment?

- GCO: Cultural Diversity
- GCO: People, Place, and Environment
- GCO: Time, Continuity and Change

(Gr 4 - 6) Select picture books and videos that illustrate Aboriginal peoples’ relationship to the environment. Creation and animal myths are good examples of this type of material. Screen the material, looking for the environmental aspect of the story. Discuss how that aspect of the story relates to Aboriginal people, and ask students to draw a picture of this relationship.

- GCO: People, Place and Environment

(Gr 4 - 6) Invite a knowledgeable member of the local community to talk about local Aboriginal ceremonies associated with resource use (e.g., first salmon ceremony, the cedar-gathering, prayer offering tobacco).

- GCO: Cultural Diversity
- GCO: People, Place and Environment

(Gr 4, 5) Display pictures or replicas of technologies used traditionally by the local Aboriginal peoples for transportation, shelter, defence, hunting, gathering and preparing food, and making clothes. Arrange these as a gallery walk, with each station corresponding to one of the categories. Ask students to examine the object at each station and describe how it might be used. After the gallery walk, have each student choose a particular technology to research and report on, including reasons for its existence (e.g., climate, available resources), and descriptions of how it was used.

- GCO: Cultural Diversity
- GCO: People, Place and Environment

(Gr 6) Have students identify changes (similarities and differences) and suggest reasons for the differences, distinguishing between those that reflect the influence of geography and those that reflect the influence of technological developments or other human factors (e.g., population changes, economic developments).

- GCO: Cultural Diversity
- GCO: Individuals, Society and Economic Decisions

✓ Although there are 124 sections in the Indian Act, only ten of them give power to bands and/or councils.
VISUAL ARTS:

- Aboriginal art is distinct and diverse.
- Aboriginal cultures create art for ceremonial and functional purposes.
- Aboriginal art is based on traditional design elements.
- Traditional Aboriginal artistic traditions employed particular materials, tools, and processes.
- Many Aboriginal artists’ lives and works are positive examples for others.

Instructional Strategies:

Image Development and Design

Have students create art in the style of a particular local Aboriginal art form or artist.

Context

Have students conduct comparisons of similar art objects such as storage containers, paintings or carvings from two Aboriginal cultures. Ask them to describe the uses of the object and relate differences to factors such as the local availability of materials and the influence of local values, beliefs, and traditions.

Display several examples of Aboriginal family crests or identifying symbols. (Note that in some Aboriginal communities these symbols may be contemporary.) Discuss the meaning, protocol, and use of these images. Extend this by introducing a variety of flags, logos, symbols, and coats of arms to draw comparisons with other cultures.

Brainstorm ideas and have students prepare questions about the purposes of art in Aboriginal culture for visiting Aboriginal artists.

Have each student choose two Aboriginal works of art and produce a one-page comparison paper focusing on the differences and similarities in materials, processes, theme, subject, or apparent purpose of the work. Ask selected students to volunteer to share their findings with the whole class.

Divide the class into groups and have each group create a cardboard cutout person. Have students research the use of local Aboriginal design characteristics and clothing. Ask students to adorn their products to portray various roles of the people of the local Aboriginal community (e.g., chiefs, hunters, ceremonial dancers), wearing traditional regalia (button blankets, traditional headgear) or everyday wear (e.g., buckskins). Encourage groups to portray both females and males in various age groups.

Arrange a field trip to a display of local Aboriginal art objects and have students identify the materials used. Ask them to speculate how these materials might have been used to create a particular art object. Invite a local Aboriginal artist to accompany the class to describe the processes used.
Include pictures of the works of well-known Aboriginal artists in regular classroom displays. Role models might include Roy Henry Vickers, Bill Reid, George Littlechild, Susan Point, and Daphne Odjig. Have students work in small groups to research and report on a particular artist.

**Visual Elements and Principles**

Have students create art in the style of a particular local Aboriginal art form or artist. For example, students may make art in the style of Susan Point, Roy Henry Vickers, Bill Reid, George Littlechild, or Daphne Odjig.

**Materials, Technologies and Processes**

Have students collect cedar bark or birch bark or other local materials used for basket making and then create baskets or placemats.

Have students invite a knowledgeable person from the local Aboriginal community to talk about traditional dyes. Then have the students collect dying materials, create the dye, and dye objects in the classroom (e.g., wool, paper or a shirt).

✓ *Invite local Aboriginal community members to the classroom to give art demonstrations and lessons.*
DANCE:

- Aboriginal dance is performed in many communities.
- There are many kinds of contemporary Aboriginal dance.
- Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures.
- Aboriginal dance is based on specific elements of movement.
- The lives and experiences of many Aboriginal dancers are positive examples for others.
- There are differences between traditional and contemporary Aboriginal dance.
- Aboriginal dance has an influence on non-Aboriginal dance.
- Non-Aboriginal dance has an influence on Aboriginal dance.
- Cultural expression is an important aspect of Aboriginal dance.
- Aboriginal dance is performed in many communities

Instructional Strategies:

Elements of Movement

(Gr 7-8) Examine local Aboriginal dance practices and rituals. Determine which muscle groupings are used for particular movements and then explore to learn if there are links between dance and other aspects of local Aboriginal culture.

(Gr 9) Compare the elements of movement in the dances of two distinct Aboriginal groups. Select a common element to focus on and use a chart, video, or live demonstration to compare and contrast elements between one group and another.

(Gr 10+) Invite an individual from the local Aboriginal community to visit the classroom and share with students the elements of Aboriginal dance. Ask students to explore issues such as space, dynamics, tempos, and the principles of movement.

Creation and Composition

(Gr 8) Ask students to research and explore the work of prominent role models in Aboriginal dance. Then ask students to prepare a collage or poster to represent one Aboriginal role model. Explain that students are expected to present their collage or poster, talking about why they chose the individual, that person’s role and influence on dance in contemporary society, and what the individual’s work means personally to the student.

(Gr 9) Ask students to listen to music written by a contemporary Aboriginal artist, and then design a movement sequence around the music.
(Gr 10+) Ask students to research local Aboriginal dance forms and, with the guidance of a local Aboriginal dancer, explore the interconnectedness with the cultural characteristics of the Aboriginal people who created the dance.

Presentation and Performance

(Gr 7-8) Ask students to explore more than one Aboriginal dance performance and encourage discussion about the different forms of Aboriginal dance. Invite a guest to talk to the class about the deeper significance and meanings behind various forms of Aboriginal dance.

(Gr 9) Ask students to create a list of performance skills that are required for various performance contexts. (e.g., focus, stage presence, performing energy, clarity of execution, and use of space). Ask them to examine what skills are needed when dance is meant as entertainment and what skills are needed when dance is meant as historical or cultural expression.

(Gr 9) Ask students to discuss in what ways dance was interpreted and its messages shared throughout the history of the local Aboriginal community. Discuss what essential factors had to be considered, such as listening to the teacher or mentor, consistency of the dance, and believing that the dance was more than ‘fun’.

(Gr 10+) Invite a dancer from the local Aboriginal community to perform a dance and speak to the class about the characteristics, meanings, and interpretative elements of the dance. With permission from and assistance of the guest dancer, have students perform aspects of the dance.

Dance and Society

(Gr 7-8) Obtain support from the local Aboriginal community to provide opportunities for students to observe and later participate in Aboriginal dances by: inviting knowledgeable visitors to talk to students and the class. arranging field trips to cultural events and gatherings (e.g., potlatches, powwows and feasts).

(Gr 7-8) Invite a local Aboriginal dancer to speak to students. Ask students to prepare questions about the dancer’s role in the community (e.g., teacher, entertainer) and the purposes of dance as a form of communication and how these might compare with the role of the dancer and purpose of dance in traditional Aboriginal society (e.g., to pass on culture and history, to teach others, to heal others, ceremonial).

(Gr 7-8) Include pictures of and information about the work of North American Aboriginal dancers in regular classroom displays. Relevant role models to introduce to the class might include: Margo Kane, Ernie Phillips, Rene Highway, and Maria Tallchief. Ask students to research the life and work of a particular dancer.

(Gr 9) Obtain support from the local Aboriginal community to provide opportunities for students to observe and participate in Aboriginal dance by: inviting knowledgeable visitors from the local community to visit with students and demonstrate their dance rituals and practices arranging field trips to cultural events and gatherings (e.g., potlatches, powwows and feasts) where dance is practiced.
(Gr 9) Provide students with profiles of two or three Aboriginal dancers, or have students develop these profiles by conducting research in response to focus questions such as the following:
   - What Nation is the dancer from?
   - How did this person become a dancer (e.g., training, experience)?
   - How might the dancer's background have influenced the dance?

(Gr 9) Review the role of the dancer in traditional Aboriginal society (e.g., by having students conduct research). Invite a local Aboriginal dancer to discuss differences and similarities between contemporary and traditional Aboriginal dancing and the European influence on traditional dance after contact (e.g., ghost dance, sun dance, jingle dress dance, and Hamatsa dance).

(Gr 10+) Ask students to research local Aboriginal dance forms and, with the guidance of a local Aboriginal dancer, explore the interconnectedness with the cultural characteristics of the Aboriginal people who created the dance.

(Gr 10+) Discuss with students the issue of cultural appropriation (i.e., use of Aboriginal dance, cultural motifs, themes, and images without the appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn). Point out that there are legitimate differences of opinion as to what constitutes cultural appropriation. Ask students to contact knowledgeable persons (e.g., art historians, gallery curators, artists) in person, by Internet, or by mail to identify non-Aboriginal dancers who may have been influenced by Aboriginal dance, especially that of Aboriginal cultures. Conduct an informal debate on whether studying and performing Aboriginal dance constitutes cultural appropriation.

- Research traditional methods and steps before having students learn an Aboriginal dance.
- Elders say that when we dance or sing for others, we are not only entertaining but sharing part of who we are, and this should be respected.
DRAMA

- Storytelling is an important form of Aboriginal drama.
- Dramas based on Aboriginal themes are performed in many Aboriginal communities.
- There are many forms of and purposes for Aboriginal drama.
- Dramas based on Aboriginal themes are performed within many Aboriginal communities and in plays, movies, and television.
- There are many forms of and purposes for contemporary Aboriginal drama.
- There are contemporary plays, films, and television productions based on Aboriginal themes.
- The lives and experiences of many Aboriginal actors and playwrights are positive examples for others.
- Aboriginal people are portrayed in various ways in contemporary drama.
- The arts as a total cultural expression is an important concept in Aboriginal cultures.
- Dramas based on Aboriginal themes are performed within many Aboriginal communities and in plays, movies, and television.
- Aboriginal drama has distinct features and themes.
- Aboriginal peoples have been portrayed in various ways in drama.
- Cultural appropriation is an important issue in drama.

Instructional Strategies:

Drama Skills

(Gr 7-8) Ask the class to read a play by an Aboriginal playwright. Some examples include Drew Hayden-Taylor or Thomson Highway. Have students create a storyboard for a particular scene from one of the plays that demonstrates a specific Aboriginal theme.

(Gr 7-8) Assist students to dramatize traditional First Nations stories.

(Gr 9) Ask students to perform dramatic material written by Aboriginal playwrights.

(Gr 10+) Ask students to research and perform dramatic material written by Aboriginal playwrights.

(Gr 10+) Dramatize stories from the play by Tom King titled "One Good Story That One." Ask groups of students to create and perform short scenes using drama, dance, music, and art to illustrate an Aboriginal theme or story. Debrief the performance, focusing on authenticity and the holistic approach of the cultural theme or story.

Context

(Gr 8) Ask students to view an episode of a contemporary television drama based on Aboriginal themes or issues. You may want to consult with the Aboriginal Peoples Television Network. Follow with a class discussion on one or more of the following topics: Aboriginal values and beliefs portrayed in the drama; the forms, purposes, and themes in traditional Aboriginal drama compared
with contemporary non-Aboriginal drama; the characteristics of actors who portray the dramatic characters; career opportunities in drama, including television, theatre, and cinema.

**(Gr 9)** Invite a local Aboriginal actor or playwright to visit the classroom and speak about his or her work. Have students prepare questions about the purpose of contemporary Aboriginal drama and how it is used to teach and communicate information about Aboriginal experiences.

**(Gr 9)** Include pictures of the work of North American Aboriginal actors and playwrights in regular classroom displays. Role models to feature might include Chief Dan George, Graham Green, Tom Jackson, Tantoo Cardinal, Drew Hayden Taylor, Adam Beach, Dakota House, and Evan Adams. Ask students to research the life and work of a particular individual.

**(Gr 9)** Provide students with profiles of two or three contemporary Aboriginal actors and/or playwrights. Have students develop these profiles by conducting research in response to focus questions such as the following:
- From what Nation is the actor or playwright?
- How did this person become an actor or playwright?
- How might their background have influenced their work?

**(Gr 9)** Examine Aboriginal representation in contemporary Canadian television drama (e.g., movies or television such as Forest Rangers, Beachcombers, North of 60 and Moccasin Flats).

**(Gr 9)** Show students examples of contemporary portrayals of Aboriginal people in popular media (e.g., Windtalkers, Smoke Signals, and/or movie and television Westerns made in the 1930s, 1940s, 1950s and 1960s). Follow up with a class discussion about Aboriginal themes, values, beliefs about the authenticity of these portrayals.

**(Gr 10+)** Ask groups of students to create and perform short scenarios based on drama, dance, music, and art to express an Aboriginal theme or story. Debrief the performance, focusing on authenticity and the holistic approach of the cultural theme or story.

**(Gr 10+)** Ask students to read and review and then create and perform short plays based on some of the distinctive features of Aboriginal drama (e.g., specific cultural characters, art forms) and on themes and stories related to family, community, identity, spirituality, tradition, resistance and renewal, balance, harmony, and duality.

**(Gr 10+)** Ask students to research and find examples of contemporary portrayals of Aboriginal people in popular media. Follow up with a class discussion about themes, values, and beliefs and the authenticity of the portrayals. Discuss the issue of cultural appropriation (i.e., the use of Aboriginal culture, motifs, themes, voices and images without appropriate context or in a way that may misrepresent the real experiences and culture of Aboriginal peoples). Point out that there are different opinions and interpretations about what constitutes cultural appropriation. Ask students to conduct research to identify nine Aboriginal playwrights or actors who may have been influenced by Aboriginal traditions and themes. Conduct an informal debate on whether creating, writing, or performing dramatic work based on Aboriginal themes constitutes cultural appropriation.
Exploration and Imagination

(Gr 9) Ask students to perform dramatic material written by Aboriginal playwrights.

(Gr 9) Ask students to create a play based on contemporary portrayals of Aboriginal people in the media.

(Gr 10+) Organize groups of students to create and perform short scenarios using drama, dance, music, and art to illustrate an Aboriginal theme or story. In class, debrief the performance, focusing on authenticity and the holistic approach of the cultural theme or story.

(Gr 10+) Ask students to read and review and then create and perform plays based on some of the distinctive features of Aboriginal drama. Develop characters and themes through the use of various performing arts and relate the subject matter to Aboriginal culture (e.g., family, community, identity, spirituality, tradition, resistance, renewal, balance, harmony, and duality).

✓ Actor Graham Greene was nominated for an Academy Award for best supporting actor (Dances With Wolves) in 1990.

✓ It is a good idea to ask if there are any Aboriginal students in the class, rather than possibly being wrong in assuming there are none.
ENGLISH

- Aboriginal storytelling has social and cultural functions.
- Theme, style, and meaning are important elements of contemporary Aboriginal literature.
- Aboriginal languages have contributed to contemporary Canadian culture.
- Many Aboriginal stories, poems, and plays have been written down and published by Aboriginal authors.
- Aboriginal peoples have been portrayed in various ways in the media and in literature.
- Aboriginal literature depicts traditional and contemporary characters.
- There are many Aboriginal media resources that express the Aboriginal peoples’ cultures and beliefs from an Aboriginal perspective.
- Aboriginal social, cultural, and political issues are significant topics for research and writing.
- Aboriginal storytelling has social and cultural functions that vary from culture to culture.
- There are specific themes, styles, and meanings in contemporary Aboriginal literature.
- The lives and experiences of many Aboriginal writers are reflected in their works.
- Aboriginal literature depicts distinct traditional and contemporary characters.
- Aboriginal social, cultural, and political issues are significant topics for creative writing, research, and reporting.
- Storytelling as total cultural expression is an important concept in Aboriginal cultures.
- Theme, style, and meaning are important elements of contemporary and traditional Aboriginal literary genres.
- Contemporary Aboriginal literature has its roots in traditional Aboriginal literature.
- The history and values of Aboriginal people have been documented in various media.
- Aboriginal social, cultural, and political issues are significant topics for creative writing, research, and reporting.
- Cultural appropriation is an issue in many Aboriginal cultures.

Instructional Strategies:

Oral Language

(Gr. 7-8) Invite a local Aboriginal storyteller to share a traditional oral story with the class and to participate in a discussion on the purpose of stories (e.g., teaching, sharing history, communicating values, providing entertainment, stating prophecy, ensuring cultural inheritance, and teaching family and community roles and relationships).
- GC01 (SCO1.1, SCO1.2)
- GC02 (SCO2.1)
- GC03 (SCO3.1, SCO3.2)

(Gr. 7-8) Using the list of Aboriginal resources, ask students to explore several social, cultural, and political issues (e.g., land claims, residential schools, cultural revival, self-government, health and lifestyles, hunting and fishing rights, education, cultural events) and to choose one topic on which to prepare a report.
- GC09 (SCO 9.2)
(Gr. 7-8) Encourage students to use prior knowledge to create a list of stereotypical portrayals of Aboriginal people in media and literature (e.g., images and concepts generated by terminology such as “noble savage,” “vanishing peoples” and “militant Indian”). Introduce to and explore with students a broader range of portrayals by viewing and reading work by Aboriginal people. Debrief after each activity, and have students compare their new knowledge with previous assumptions and the earlier list they prepared at the beginning of this exercise.

- GC06 (SCO 6.1, SCO 6.2)
- GC07 (SCO 7.1, SCO 7.3)

(Gr. 9) Invite an Elder or knowledgeable community member to the classroom to talk about communication forms and protocols, their purpose (e.g., showing respect when someone is talking, patience and waiting, not interrupting, permission to use a story, significance of certain times of the year, and visiting), and their importance to storytelling and oral tradition.

- GC01 (SCO 1.1)
- GC02 (SCO 2.1)
- GC03 (SCO 3.2)

(Gr. 9) Ask each student to find and bring to class an interesting object from nature. Have students use storytelling techniques to tell the class how the object came into existence.

- GC01 (SCO 1.3)
- GC02 (SCO 2.1)

(Gr. 9) Do an Aboriginal novel study; then have students interview local Aboriginal community members about issues that are included in the novel. Encourage students to discuss by writing or speaking about the similarities and differences between the story in the novel and the reality(ies) in the local community.

- GC04 (SCO 4.1, SCO 4.2)

(Gr. 7-9) Provide students with an opportunity to hear an Aboriginal storyteller.

- GC03 (SCO 3.1, SCO 3.2, SCO 3.4)

(Gr. 9) Discuss with the class the function and purpose of oral storytelling (e.g., teaching, history, values, entertainment, prophecy, cultural inheritance, family and community roles and relationships). Elicit student ideas about the function of the story, record them, and analyze the responses as a group.

- GC01 (SCO 1.1, SCO 1.2)
- GC02 (SCO 2.1, SCO 2.4)
- GC03 (SCO 3.2)

(Gr. 9) Ask students to create and orally present poems, stories, or other works of fiction based on Aboriginal themes.

- GC01 (SCO 1.3)
- GC03 (SCO 3.1)
- GC09 (SCO 9.1, SCO 9.2)

(Gr. 9) Ask students to review examples of contemporary portrayals of Aboriginal people in popular media (e.g., Windtalkers, Moccasin Flats, movie and television Westerns made in the 1930s, 1940s, 1950s, and 1960s). Follow up with a class discussion about Aboriginal themes, values, and beliefs and authenticity of these portrayals.

- GC01 (SCO 1.1, SCO 1.3)
(Gr. 9) Ask students to listen to or silently read two local Aboriginal stories and illustrate key scenes, tell each story in their own words, and explain its importance to local Aboriginal culture.

- GCO1 (SCO 1.1, 1.3)
- GCO3 (SCO 3.1)
- GCO6 (SCO 6.1, SCO 6.2)

(Gr. 9) Invite students to identify an Aboriginal writer or artisan and ask them to research the individual and prepare a review of one of her or his works. Encourage students to prepare oral presentations and compare the differences between a written and an oral report.

- GCO4 (SCO 4.1, SCO 4.4)
- GCO5 (SCO 5.1)
- GCO6 (SCO 6.1)

(Gr. 10+) After reading a contemporary Aboriginal story, in a class discussion, have students analyze the style and how the story expresses traditional values.

- GCO4 (SCO 4.3)
- GCO6 (SCO 6.1, SCO 6.2)
- GCO7 (SCO 7.1, SCO 7.3)

(Gr. 10+) Invite an Aboriginal storyteller to the classroom to tell a traditional legend. Debrief with a discussion about how the story was told and about the main ideas or values expressed (e.g., sharing, giving, balance, and respect). Ask students to do a presentation comparing the contemporary Aboriginal story with the storyteller’s traditional tale and answering the following questions:

  o What are the distinct style elements of the oral tradition and the written literature?
  o How are the two styles similar or different?
  o How has the oral style influenced the literary style?

- GCO1 (SCO 1.1)
- GCO3 (SCO 3.1, SCO 3.2)

(Gr. 10+) Following class discussion or independent student research on the topic, ask students to create a newspaper editorial on the topic of cultural appropriation (use of Aboriginal cultural motifs, themes, “voices,” images, etc. without appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn) and explain why cultural appropriation is an important issue to Aboriginal peoples. Students may interview Elders or community members, research written materials, and/or conduct a key word Internet search of a library database or other on-line resource.

- GCO8 (SCO 8.1, SCO 8.2)
- GCO9 (SCO 9.1, SCO 9.2)
- GCO10 (SCO 10.3, SCO 10.5)

(Gr. 10+) Conduct a class discussion about the reasons for the absence of Aboriginal literature in the early part of the 20th century (e.g., language eradication, erosion of oral traditions and protocols, cultural suppression, and/or non-Aboriginal written history). Ask students to research and report on the reasons for resistance and renewal apparent in Aboriginal literature beginning in the early 1970s.

- GCO1 (SCO 1.2, SCO 1.4)
- GCO8 (SCO 8.1, SCO 8.3)
- GCO9 (SCO 9.1, SCO 9.2)
Ask students to work in groups to research and write a report and/or prepare a class presentation on a current Aboriginal social, cultural or political issue.

- GCO8 (SCO 8.1, SCO 8.2)
- GCO9 (SCO 9.1)
- GCO10 (SCO 10.2)

**Reading and Viewing**

*(Gr. 8)* Have students conduct a comparative analysis of two poems dealing with the same theme (e.g., love, death and nature), one by a distinctively Aboriginal poet (e.g., Pauline Johnson, Daniel David Moses, Marie Baker, Marilyn Dumont, Jeanette Armstrong, or Chief Dan George) and one by a distinctively non-Aboriginal poet. During a class discussion, ask students to relate the choice of imagery and diction to differences in philosophy or outlook expressed by each of the poems.

- GCO4 (SCO 4.1)
- GCO6 (SCO 6.1, SCO 6.3)

*(Gr. 7-8)* Ask students to identify, collect and display works by Aboriginal writers, (e.g., Shirley Stirling, Thomas King, George Clutesi) and provide brief biographical information on each author.

- GCO4 (SCO 4.1)

*(Gr. 7-8)* Ask students to search the Internet to compile a variety of Aboriginal media resources using keywords such as Aboriginal, First Nations, Indian, and Native. Ask students to then create a reference list of web sites and media materials for use as a future resource.

- GCO4 (SCO 4.1)
- GCO5 (SCO 5.1, SCO 5.2)

*(Gr. 8)* Using the list of Aboriginal web sites and media materials, have students explore several social, cultural, and political issues (e.g., land claims, residential schools, cultural revival, self-government, health and lifestyles, hunting and fishing rights, education, and cultural events), choosing one for a class presentation.

- GCO1 (SCO 1.3, SCO 1.4)
- GCO2 (SCO 2.1)
- GCO3 (SCO 3.2)

*(Gr. 9)* Ask students to listen to or silently read two local Aboriginal stories, illustrate key scenes, and tell each story in their own words, explaining its importance to local Aboriginal culture.

- GCO4 (SCO 4.4)
- GCO6 (SCO 6.2, SCO 6.3)

*(Gr. 9)* Ask students to review examples of contemporary portrayals of Aboriginal people in popular media (e.g., Windtalkers, Moccasin Flats, movie and television Westerns made in the 1930s, 1940s, 1950s, and 1960s). Follow up with a class discussion about Aboriginal themes, values, and beliefs and the authenticity of these portrayals.

- GCO1 (SCO 1.1)
- GCO2 (SCO 2.1)
- GCO3 (SCO 3.3)

*(Gr. 9)* Ask students to search the Internet to identify a variety of Aboriginal media resources (e.g., online newspapers and news and information television program web sites) using key words such
as Aboriginal, First Nations, Indian, and Native and to compile a list of web sites and media materials to be used as a future resource. From this information, ask the class to create an Aboriginal newspaper, reporting on historical or contemporary events that illustrate social, cultural, and political issues.

- GCO4 (SCO 4.1)
- GCO5 (SCO 5.1, SCO 5.2, SCO 5.3)
- GCO10 (SCO 10.5)

**Gr. 10+** Ask students to write a review of two or three movies, novels, or short stories from different time periods, focusing on comparing and contrasting the portrayal of Aboriginal peoples

- GCO4 (SCO 4.2, SCO 4.3)
- GCO5 (SCO 5.1, SCO 5.2)
- GCO6 (SCO 6.1, SCCO 6.2, SCO 6.3)

**Gr. 10+** Ask individual students to conduct independent research to compile a list of media (e.g., Aboriginal newspapers) and on-line resources (e.g., Aboriginal websites) that document the history, beliefs, and values of Aboriginal peoples.

- GCO5 (SCO 5.1, SCO 5.2)

**Writing and Representing**

**Gr. 8** Encourage students to choose a specific literary form and create a work in that form based on an Aboriginal theme.


**Gr. 7-8** Ask students to design an advertisement (e.g., poster) promoting an Aboriginal story or book.

- GCO9 (SCO 9.1, SCO 9.3)

**Gr. 8** Encourage students to use prior knowledge to create a list of stereotypical portrayals of Aboriginal peoples in media and literature. Introduce students to a broader range of portrayals by reviewing and reading work by Aboriginal peoples. Debrief after each activity and ask students to compare their new knowledge with previous assumptions and the earlier list that they prepared at the beginning of this exercise.

- GCO10 (SCO 10.5)

**Gr. 7-8** Ask students to search the Internet to find a variety of Aboriginal media resources using keywords such as Aboriginal, First Nations, Indian, and Native. Ask students to compile a list of web sites and media materials for use as a future resource.

- GCO4 (SCO 4.1)
- GCO5 (SCO 5.1, SCO 5.2)

**Gr. 9** Ask students to create poems, stories, or other works of fiction based on Aboriginal themes or issues and to prepare an oral presentation for class.

- SCO9 (SCO 9.1, SCO 9.3)

**Gr. 9** Ask students to review examples of contemporary portrayals of Aboriginal peoples in popular media (e.g., Windtalkers, Moccasin Flats, movie and television Westerns made in the 1930s,
1940s, 1950s, and 1960s). Follow up with a class discussion about Aboriginal themes, values, and beliefs and the authenticity of these portrayals.

- GCO1 (SCO 1.1)
- GCO2 (SCO 2.1)
- GCO3 (SCO 3.3)

(Gr. 9) Ask students to search the Internet to identify a variety of Aboriginal media resources (e.g., online newspapers, news and information television program web sites) using key words such as Aboriginal, First Nations, Indian, and Native and to compile a list of web sites and media materials to be used as a future resource. From this information, ask the class to create an Aboriginal newspaper, reporting on historical or contemporary events that illustrate social, cultural, and political issues.

- GCO4 (SCO 4.1)
- GCO5 SCO 5.1, SCO 5.2, SCO 5.3)
- GCO10 (SCO 10.5)

(Gr. 10+) Ask students to write a review of two or three movies, novels, and/or short stories from different time periods, focusing on comparing and contrasting the portrayal of Aboriginal peoples.

- GCO4 (SCO 4.2, SCO 4.3)
- GCO5 (SCO 5.1, SCO 5.2)
- GCO6 (SCO 6.1, SCCO 6.2, SCO 6.3)

(Gr. 10+) Following a class discussion or independent student research, ask students to create a newspaper editorial on the topic of cultural appropriation ((use of Aboriginal cultural motifs, themes, “voices,” images, etc. without appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn) and why it is an important issue to Aboriginal peoples. Students may interview Elders or community members, research written materials, and/ or conduct a key word Internet search of a library database or other online resource.

- GCO8 (SCO 8.1, SCO 8.2)
- GCO9 (SCO 9.1, SCO 9.2)
- GCO10 (SCO 10.3, SCO 10.5)
HEALTH & CAREER EDUCATION

- Men and women have specific roles in traditional and contemporary Aboriginal cultures.
- There are many Aboriginal role models in various careers.
- There are many career opportunities in contemporary Aboriginal communities.
- Many Aboriginal people have experienced discrimination.
- Aboriginal peoples have been portrayed in various ways in the media.
- Sharing, giving, balance, and respect are highly valued in traditional Aboriginal cultures and exemplified in contemporary Aboriginal cultures.
- The roles of men and women in many Aboriginal communities have changed over time.
- There are many Aboriginal role models in various careers.
- Many Aboriginal peoples’ lives and experiences have been affected by prejudice, stereotyping, and racism.

Instructional Strategies:

Planning Processes

(Gr. 7-8) Invite the school or district counsellor or other appropriate person to visit the classroom and introduce and discuss the subject of racism and its impacts on individuals and groups. The discussion should also explore the significance of human rights and laws and legislation that are designed to protect freedom and liberty and enhance the well-being of individuals, groups, and societies.

(Gr. 7-8) Introduce and talk about the Medicine Wheel and its symbolism of balancing all components of life, focusing on its significance to Aboriginal peoples and their beliefs.

Career Development

(Gr. 8) After students have researched Aboriginal life and societies during the 18th Century, brainstorm with students a list of characteristics, responsibilities and tasks that would have been a normal part of day-to-day Aboriginal life two hundred years ago. Ask students to sort their list based on the following three categories:

- those responsibilities and tasks for which Aboriginal men would typically have been responsible (e.g., hunting, protecting villages and building shelters)
- those responsibilities and tasks for which Aboriginal women would typically have been responsible (e.g., food gathering, food preservation, preparing hides, making clothes)
- those responsibilities and tasks that Aboriginal men and women might share (e.g., teaching children, fishing, technology/tool making).

This exercise could be conducted in small student groups or in pairs, and then shared with the class as a whole.
(Gr. 8) Ask students to work in small groups to research life in the local community/village during both traditional and contemporary times and encourage students to prepare and perform a role-play depicting a contemporary Aboriginal woman and a traditional Aboriginal woman. Students should consider asking the characters the following questions during the role play:

- What is your role in the community?
- How does what you do affect others?
- How did you learn the skills you have?

(Gr. 8) Ask students to identify and list similarities and differences between men’s and women’s roles in traditional and contemporary Aboriginal cultures. Encourage awareness of relationships between men and women and the significance of their individual roles to family structure, work in the home, work outside the home, and socio-political and economic power. Ask students to examine the external and internal causes (e.g., The Indian Act, modern technology, residential schools) of the change of roles and relationships as Aboriginal cultures moved through history to contemporary times. Students can create role plays based on their research.

(Gr. 7-8) Ask students to prepare a brief biographical sketch of a prominent Aboriginal individual. Encourage students to look for living, local persons and ask students to pay particular attention to how this person’s personal and/or professional behaviours reflect a concern for family and status in the community.

(Gr. 8) Ask the school career counsellor, work experience coordinator or the Aboriginal community employment counsellor to visit the classroom to talk about career development opportunities in the local community.

(Gr. 9) Ask students to research the roles of women and men in traditional Aboriginal society. Ask them to choose several prominent Aboriginal individuals in various walks of life, focussing on individuals who may be working outside traditional gender roles. Ask students to write a brief essay comparing the ways in which the individual’s work is both consistent with tradition and also departure from tradition (e.g., in most traditional Aboriginal societies, women had an important role in decision making, although they were seldom designated as Chiefs). In a follow up class discussion, relate changes in roles with general societal changes brought about by evolving technology and developing social attitudes (e.g., increased specialization of work, improved communication systems, automation leading to decreased need for unskilled labour). For instance, Status Indians in Canada were not allowed off reserves between 1882 and 1935 unless they had an official government document called a “pass.”

(Gr. 9) Ask students to conduct a study of a prominent Aboriginal man or woman, creating a comparison chart of the traditional and non-traditional aspects of their lives.

**Personal Development**

(Gr. 7-8) Invite a member of the local Aboriginal community to visit the classroom to talk about how one’s “place” or position in family and community is significant to her or his personal identity.

(Gr. 8) Ask students to work in small groups to research life in the local community/village during both traditional and contemporary times and encourage students to prepare and perform a role-play.
play depicting a contemporary Aboriginal woman and a traditional Aboriginal woman. Students should consider asking the characters the following questions during the role-play:

- What is your role in the community?
- How does what you do affect others?
- How did you learn the skills you have?

**Gr. 8** Have students list and explain similarities and differences between men and women’s roles in traditional and contemporary Aboriginal cultures. Encourage awareness of the relationship of men and women’s roles to family structure, work in the home, work outside the home, and political power. Have students examine the external and internal causes (e.g., The Indian Act, modern technology, residential schools) for the change of roles and relationships from historical to contemporary times. Students can create role-plays based on their research.

**Gr. 7-8** Consult with the local Aboriginal community to explore inviting Aboriginal role models to visit the classroom on a regular basis and/or help students contact the National Native Role Model program for further information. Have students ask visitors questions and/or correspond with role models to learn how they got started and why they are successful.

**Gr. 8** For this ongoing project, place students in small working groups and ask the groups to identify Aboriginal stereotypes/labels that negatively impact Aboriginal people and their cultures. Introduce and talk about how such terms as “noble savage” and “vanishing race” influence contemporary thinking about Aboriginal people and their communities and cultures. Conduct a larger class discussion about how and why certain views of Aboriginal people have been created and perpetuated. Then ask the groups to research the origin and perpetuation of stereotypes and labels that impact Aboriginal people in the media and in historical documents (e.g., television and cinema, anthropological accounts, history texts) and relate this information to possible reasons for labelling and stereotyping and the link to racism. Ask student groups to present their findings to the rest of the class.

**Gr. 9** Invite a member of the Aboriginal community to visit and speak to the class about ways in which their community maintains a connection to traditional values. Ask students to explore activities such as powwows.

**Gr. 9** Ask students to conduct research in the library, on the Internet, and through personal interviews with Aboriginal people to explore how some individuals are applying traditional values to their contemporary lives. Invite an Aboriginal community member to speak on this topic.

**Gr. 9** Ask students to create posters using symbols and pictures to portray an important traditional or contemporary Aboriginal person, including information about gender, family, beliefs, ancestry, and culture. Identify the posters by number and display them around the classroom. Ask students to select one poster and write a paragraph about their impressions of the person depicted.

**Gr. 9** Gather a variety of historical and contemporary materials (e.g., videos, magazine articles, ethnographic accounts, or fictional stories) that include portrayals, both positive and negative, of Aboriginal people. Group students and have each group analyze two or three resources, looking for examples of stereotypes that are developed and reinforced by downplaying information (i.e., omission, diversion, confusion) and intensifying information (i.e., repetition, association, composition). Relate the use of these techniques to the ways in which inaccurate or biased information is created.
MATHEMATICS

Instructional Strategies:

**Problem Solving**

How many people would it take to move a 40’ tree a distance of four or five miles?

What needs to be considered when moving something that large and heavy?

What different mechanical tools can be used, and how will they help vary or distribute the weight?

**GCO: Patterns and Relations (PR)**

Ask students to examine various pieces of Aboriginal artwork or regalia for examples of parallels, balance, and symmetry. Invite an Aboriginal Elder from the local community to speak to the class about the importance of balance and symmetry in Aboriginal culture.

Develop templates and patterns for making birch bark baskets in one-quart or two-quart sizes. Develop patterns for baskets for holding irregular or heavy shapes, such as fish or stones.

**GCO: Shape and Space (SS)**

Invite into the classroom a local Aboriginal fisherperson who is familiar with traditional fishing practices, and ask this person to discuss with the class the use of geometry in traditional fishing.

Have the class examine the architecture of Douglas Cardinal (e.g., The Museum of Civilization in Hull, Quebec) and examples of Aboriginal architecture in the local community (e.g., tipis, pit houses, and longhouses).

Focus on the use of geometry in Aboriginal design.

**GCO: Statistics and Probability (SP)**

Invite a local Aboriginal Elder to teach students how to play the game of Lahal. Ask the Elder to talk about the use of probability, counting, guessing and prediction in the game and how it was used as a teaching tool to develop skills needed for traditional life.

Aboriginal people had functional and symbolic uses for geometry and numbers.
Aboriginal people had specific concepts of time and space.
Aboriginal people play games involving mathematical concepts
Math as a total cultural expression is an important concept in Aboriginal cultures.
MUSIC

- The lives and experiences of Aboriginal musicians are positive examples for others.
- There are many forms of traditional Aboriginal music.
- Aboriginal music is created and performed in many communities.
- Aboriginal music is based on specific elements.
- Music had specific roles and purposes in traditional Aboriginal societies.
- Aboriginal music has an influence on non-Aboriginal music.
- The arts as a total cultural expression is an important concept in Aboriginal cultures.
- Contemporary Aboriginal music has its roots in traditional Aboriginal music.
- Aboriginal music is based on specific themes and styles.
- European music has influenced Aboriginal music in distinct ways.
- Cultural appropriation in music is an important issue in Aboriginal cultures.

Instructional Strategies:

Structure

Ask students to identify examples of rhythm in the natural world. Ask them to create rhythmic sequences based on these patterns using Aboriginal percussion instruments. Ask the students' observations about their compositions.

Invite local Aboriginal musicians to demonstrate to the students their particular form of music.

Provide students with profiles of two or three Aboriginal musicians, or have students research and report on Aboriginal musicians in response to focus questions:
  - What Nation is the musician from?
  - How did this person become a musician (i.e., training and/or experience)?
  - How might the musician's background have influenced their music?
  - Ask students to explore the work of these musicians related to musical elements (e.g., melody, rhythm, and/or instrumentation).

Listen with the class to a recording of music composed and performed by an Aboriginal musician, and create non-musical representations of the form (e.g., drawing or collage, dance, sound and/or dramatization.)

Thoughts, Images, and Feelings

Listen to a variety of music performed by contemporary Aboriginal artists (e.g., Buffy Sainte-Marie, George Leach, and Anthony Kiedis). Help the students create and perform compositions based on their thoughts and feelings about the music.

Ask students to do an in-depth search of music written by Buffy Sainte-Marie.
Ask them to determine the impact of her music on Aboriginal and non-Aboriginal societies and identify the impacts on her as a result of some of her music. Ask students to discuss their thoughts, images, and feelings about her experiences.

Encourage students to express their thoughts, images, and feelings about specific Aboriginal music (e.g., lehal songs, lullabies, mourning songs, or paddle songs), illustrating the differences in the music. Ask students to create compositions in response to the music they hear.

**Context**

In regular class displays, include pictures of and information about the work of North American Aboriginal musicians. Introduce role models that include Buffy Ste.-Marie, Susan Aglukark, and John Kim Bell.

Ask students to research the life and work of a specific musician and to prepare a collage or poster to represent the musician as a role model. Ask students to present and explain their poster, talking about why they chose the musician, the role and influence of the musician’s work in contemporary society, and what the musician’s work means to the student.

Obtain support from the local Aboriginal community to provide opportunities for students to observe and later participate in Aboriginal music by:

- inviting knowledgeable visitors from the local community
- arranging field trips to gatherings, potlatches, powwows, feasts and other celebrations.

After examining elements of the local Aboriginal music, arrange students in small groups to research Aboriginal music elsewhere in Canada and to create a class presentation of their findings, including a sample of the music studied.

Invite a local Aboriginal musician to speak to students. Ask students to prepare questions about this person’s role in the community and the role of musicians in traditional Aboriginal society.

Ask students to search their collections of popular music to find examples of Aboriginal musicians (e.g., Robbie Robertson, Susan Aglukark, and Tom Jackson) and influences of Aboriginal music on contemporary music (e.g., drumming, rhythms, piping, flutes, and rattles). Ask each student to make a presentation of their findings to the rest of the class and to write a report on what students have learned from each other.

Review the role of the musician in traditional Aboriginal society (e.g., having students conduct research if necessary). Invite a local Aboriginal musician to discuss differences and similarities between contemporary and traditional Aboriginal music.

Ask students to learn a simple dance associated with a local Aboriginal song. A local Aboriginal community musician may visit the class and help students with this assignment by teaching dance and talking about the connections between the arts and with Aboriginal culture.

With the guidance of a musician from the local Aboriginal community, have students learn, perform, and teach a local Aboriginal song to a class of younger students.
Physical Education

- There are many traditional Aboriginal games and sports.
- Games and sports have specific values and purpose in Aboriginal cultures.
- Traditional Aboriginal dance is based on specific Aboriginal movement elements and processes.
- There are historical and contemporary Aboriginal role models in sport.
- Traditional and contemporary Aboriginal images are used in sports marketing.

*Instructional Strategies:*

**Active Living**

Coordinate a field trip that involves the use of traditional skills. Include activities such as the use of traditional territories and the elements of food, shelter, and food gathering and preparation.

**Movement**

 Invite a local Aboriginal community member to lead the class in traditional Aboriginal games, sports, and/or dance. Ask the guest to share with the students the value of these games and sports and/or dance in traditional Aboriginal societies. Conduct a discussion about the movement skills required to develop traditional skills and what the purpose was of practicing these movements.

**Personal and Social Development**

Ask groups of students to research and learn about a traditional Aboriginal game or dance to share with the class. Expand this idea to include traditional games and dances from a variety of cultures by asking the students to explore their own cultural experiences.

Using as resources local Aboriginal community/school sports organizations, ask students to research the value of games and sports in contemporary Aboriginal communities (e.g., hockey, soccer, and baseball).

Include in regular classroom displays pictures of and information about Aboriginal athletes. Role models to include are Gino Odjik, Angela Chalmers, Ted Nolan, Grant Fuhr, Jordan Tootoo, and Roger Nielson.

Ask students to research the life and work of a specific athlete. Examples include Woneek Horn-Miller, Tom Longboat, Jim Thorpe, Fred Sasakamoose, Gaylord Powless, Margo Cane, Maria Tallchief, Gloria Snow, or Rene Highway.

In a class discussion, explore reasons for the use of Aboriginal images in sports (e.g., stereotypes of Aboriginal peoples as wild, strong, and/or fast). Provide examples and ask students to discuss
whether these images are respectful and appropriate. Ask students to find examples of logos used by various sports teams (e.g., UBC Thunderbirds, Cleveland Indians, Washington Redskins, Chicago Blackhawks, Kansas City Chiefs, and Atlanta Braves) and discuss the positive and negative impacts. Ask students to create their own respectful Aboriginal logos for imagined sports teams. Display and have students explain the imagery included in their logo and why it is appropriate to that sport.

SCIENCE

- Aboriginal peoples used the land and resources in distinct ways.
- Many traditional Aboriginal technologies can be constructed and examined using available resources.
- Aboriginal peoples use herbs and roots for nutritional and medicinal purposes.
- Aboriginal peoples have a unique relationship with the environment.
- Traditional and contemporary Aboriginal cultures employ distinct resource use practices.
- Many Aboriginal communities use traditional and contemporary Aboriginal technologies in daily life.
- European diseases had a profound effect on traditional Aboriginal peoples.
- Aboriginal science contributions, land and resource use philosophies, and technologies affect the rest of the world.
- Science as a total cultural expression has an important role in Aboriginal culture.
- Relatedness of all things in the natural world is at the heart of Aboriginal culture.
- Aboriginal societies valued the land and resources in distinct ways.
- Aboriginal peoples have created unique resource management systems.
- Aboriginal science contributions, land and resource use philosophies, and technologies affect the rest of the world.

Instructional Strategies:

Life Sciences

(Gr. 8) Ask students to investigate and research local traditional environmental practices (e.g., removing bark without hurting the tree, taking only what is needed, moving or leaving sites to let the land renew, and rotating hunting and trapping sites). Information may be gathered from resources such as books and magazines, videos, interviews with Elders, and/or on-line sources. Students may work individually or in pairs to prepare a class presentation of their findings.

(Gr. 7-8) Create a learning centre that contains samples of a variety of edible and medicinal herbs and roots labelled with traditional Aboriginal and contemporary names. Wherever possible, include information on the uses, location, and appearance of the roots and plants. Ask students to make a drawing of each root and plant and to write a summary of the corresponding information for display at the centre.
(Gr. 8-9) Ask students to investigate and research traditional food preparation practices (e.g., interviewing Aboriginal people from the local community regarding food preparation, researching the library and/or the Internet). Ask students to choose a locally available food and use a traditional preparation technique to cook it. Ensure that only traditional tools, materials, and cooking facilities are used. Students may share the cooked food with the rest of the school. Construct a display for the classroom of various food preparation practices and ask students to create charts explaining and illustrating the step-by-step processes of preparing these foods.

(Gr. 7-8) Invite an Elder or knowledgeable community member to guide students on a field trip to find and examine local edible and medicinal plants. Ask the guide to present information on the plants (e.g., contemporary botanical names, traditional Aboriginal names, and traditional and contemporary uses). In a field trip booklet, ask students to make drawings of the plants and record information about their names, locations and uses.

(Gr. 9) Conduct a guided class discussion focused on such questions as:
- What did Aboriginal peoples traditionally do to treat and cure illnesses? (e.g., rituals, sweat lodges, hot springs, traditional healers and/or pharmacology)
- How did Aboriginal peoples know which plants and roots to use and in what quantities, dosages and combinations? (e.g., oral tradition, visions, accumulated wisdom and experience).
- What happened when Europeans and other non-Aboriginal societies introduced foreign illnesses and diseases into Canada and into Aboriginal communities? What were the impacts on traditional Aboriginal families, communities, economies, and/or environments?

(Gr. 9) Collect pictures or replicas of technologies used traditionally by local Aboriginal peoples for transportation, shelter, food gathering, food preparation, clothing, and defence. Arrange these in a gallery walk by category. Ask students to identify the objects at each gallery station and to choose one object and explain its purpose and describe how it was used.

(Gr. 10+) Invite a Ministry of Forests or Federal Ministry of Fisheries representative to discuss resource management practices. Invite an Aboriginal Elder or resource person from the local Aboriginal community to speak about the same topic. Ask students to record key information/ideas in their notebooks, focusing on Aboriginal resource management practices and underlying values and belief that explain these practices. Review as a group and follow-up by asking students to create a role-play of an Aboriginal Elder and a provincial or federal government official to portray/illustrate different perspectives on resource management.

(Gr. 10+) Arrange for students to view videos that show Aboriginal peoples’ relationship to the environment and ask students to describe and illustrate a future community that incorporates into its resource management practices Aboriginal technologies, resource use and concern for conservation of renewable resources.

Physical Sciences

(Gr. 8) Ask students to attempt the following exploration activity: "Can the periodic table or parts of the periodic table be put into a circular format or structure as opposed to the grid that exists now, and can it be analyzed using the medicine wheel?"
(Gr. 9) Ask students to observe and examine physical changes related to the cell structures of wood when the wood is placed in hot water such as:
  o “Will the wood bend?
  o What type of wood is used?
  o How does the wood react to heat and steam?”

(Gr. 9) Research and examine the intricacies of canoe building, recognizing that the canoe is a buoyant object that is constructed using heat, water, and wedges. Research local Aboriginal traditions and teachings about canoe-building and, if available, arrange a field trip to a local Aboriginal community to see a canoe and learn about its use.
  ➢ GCO: People, Place and Environment

Earth and Space Sciences

(Gr. 8) Ask student to explore the area in which they live by examining the creation stories of local Aboriginal culture. Examine other sacred stories to see if there is a link with the ancient past, such as dinosaurs, movement of the earth’s crust, etc. Determine if there has been any research done locally on the topic of ancient cultures (e.g., culturally modified beaches that exist under the ocean off of Haida Gwaii).

(Gr. 9) Ask a local Aboriginal Elder or knowledgeable person about how her or his people navigated bodies of water (rivers, lakes, and oceans) during pre-contact and post-contact periods. Research their use of stars, the moon, the sun, tides, and other methods of navigation.

➢ Witch hazel, petroleum jelly, and a pain reliever derived from the bark of the willow tree are just a few of the many Aboriginal discoveries that have influenced modern medicine and pharmacology.
Social Studies

- Relatedness of all things in the natural world is at the heart of Aboriginal culture.
- The Aboriginal peoples are unique and diverse.
- Aboriginal peoples have diverse cultural traditions and spiritual beliefs.
- Aboriginal peoples preserve identity and transmit culture through oral traditions.
- Economic and political barriers to Aboriginal resource use and development have existed in the past and continue to exist.
- Art as total cultural expression is an important concept in Aboriginal cultures.
- There is vocabulary specific to Aboriginal peoples and cultures.
- Aboriginal peoples have diverse values, beliefs, customs, traditions, and lifestyles.
- Aboriginal social systems have changed over time.
- Teaching and learning are done in distinct ways in traditional Aboriginal cultures.
- Aboriginal peoples have made many contributions to the development of Canadian culture.
- The Métis people have a unique history.
- Aboriginal people played an important role in the fur trade and in the exploration of North America.
- Aboriginal societies, trade, and commerce changed following European contact.
- Aboriginal peoples contributed, and continue to contribute, to the Canadian economy.
- The Indian Act continues to have a profound impact on Canada's Aboriginal peoples.
- Aboriginal government has changed over time.
- Aboriginal peoples have made many contributions to the development of Canada.
- Individuals, families, and clans in traditional and contemporary Aboriginal gatherings have specific roles and responsibilities.
- Aboriginal self government is a political, social, legal, and cultural issue.
- European contact, diseases, the Indian Act, cultural suppression, legislation, residential schools, and language eradication policies had a profound effect on all aspects of Aboriginal life.

Instructional Strategies

Society and Culture

(Gr. 7-8) During a class discussion, ask students to discuss reasons for conflicts between Aboriginal peoples and European settlers. Focus on their understanding of differing European and Aboriginal attitudes toward land and resources. Include different understandings of the concepts of wealth and ownership and the prevailing European perceptions and stereotypes of Aboriginal people. Stress that contact between European and traditional Aboriginal societies did not always result in open conflict, but often involved the establishment of trade or other relationships.

- GCO: Individuals, Societies and Economic Decisions
- GCO: Interdependence

(Gr. 8) Provide information about traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, cedar canoes and war canoes). Divide students into pairs and ask them to brainstorm available resources that affect the design of certain transportation methods. Debrief with the entire class, asking such questions as:
  - Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
What types of transportation were traditionally decorated? Why?

- GCO: Culture and Diversity
- GCO: People, Place and Environment

**Gr. 7-8** Through research in the library and on the Internet, including interviews with members of the local Aboriginal community, ask students to gather information on the beliefs of two or more Aboriginal peoples. Have students identify similarities and differences in a report that addresses attitudes toward:
  - the natural environment
  - the nature of commerce following European contact
  - the supernatural (e.g., Thunderbird, Coyote, Sisuitl [sea serpent]) social interaction teaching and learning.

- GCO: Culture and Diversity
- GCO: People, Place and Environment

**Gr. 9** Ask each student to research and prepare a one- or two-minute presentation on a single incident of conflict between Aboriginal peoples and non-Aboriginal settlers/colonizers (e.g., conflicts involving the shooting of the Beothuks, Wounded Knee, Oka, Apex, and Gustafson Lake). Students briefly narrate the events and the outcome, exploring the reasons and motivation for the conflicts and the impacts on each of the parties. To avoid having students report on the same conflict, encourage the use of a variety of research resources.

- GCO: Interdependence

**Gr. 9** Provide students with appropriate resource materials and ask them to research the teaching methods Aboriginal Elders use to educate children, as well as the methods used to educate all people within their community. Ask students to explore the differences between Elders’ teachings in the past and their teachings today. Have students consider the following questions:
  - Has there ever been a time when Elders were the only teachers in a community?
  - In the past, were there specific teaching hours or days of the week, that children were taught?
  - What benefits/disadvantages are there to the formal timing of schooling compared to “teaching in the moment”?
  - When did Elders stop being the children’s/ communities’ only source of learning?
  - How would community members know if the students had “learned well”?

- GCO: Culture and Diversity
- GCO: Time, Continuity and Change

**Gr. 9** Have students undertake an independent directed research project on contributions of Aboriginal peoples to the development of Canada. Sample topics include the following:
  - Art: Roy Henry Vickers, Bill Reid, George Littlechild, Fran Dick, Daphne Odjig
  - Literature: Jeanette Armstrong, Shirley Sterling, Thomas King, George Clutesi
  - Drama, Film: Chief Dan George, Graham Greene, Tom Jackson, Tantoo Cardinal
  - Music: Robbie Robertson, Kashtin, Buffy Sainte-Marie, Susan Aglukark
  - Dance: Margo Kane, Ernie Phillip
  - Architecture: Douglas Cardinal

- GCO: Time, Continuity and Change
(Gr. 9) Through library and/or Internet research and/or interviews with members of the local Aboriginal community, ask students to gather information on the values, beliefs, and cultural practices of two or more Aboriginal peoples. Have students identify similarities and differences in their report, addressing attitudes toward:

- the natural environment
- changes to commerce following European contact
- The supernatural (e.g., Thunderbird, Coyote, Sisuitl and sea serpent)
- social interaction
- teaching and learning.

- GCO: Culture and Diversity
- GCO: People, Place and Environment

(Gr. 9) Ask students to learn about and present a simple play dealing with local Aboriginal themes, culture, or history and ask students to describe and explain their role in the play (e.g., in a written summary and/or an oral presentation).

- GCO: Culture and Diversity

(Gr. 9) Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada’s diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and ask the following questions:

- "Were these methods the most efficient ones at the time?"
- Do you agree or disagree and why?"

Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanisms of transport.

- GCO: Time, Continuity and Change

(Gr. 9/10+) Ask students to research smallpox, including how it spreads and its effects specifically on Aboriginal peoples. Summarize this information in class and ask students to suggest what might happen to communities that have little or no immunity to this disease. Using statistics generated by student research, plot on a class chart the demographic information related to the population of one or more Aboriginal peoples over the course of the 19th century.

- GCO: People, Place and Environment

(Gr. 10+) Divide the class into groups and have each group research one of the following effects of European contact on Aboriginal people:

- diseases (e.g., smallpox, influenza, tuberculosis, measles)
- the Indian Act and cultural suppression
- residential schools and language eradication policies
- land issues and treaties.

Each group creates a report for the rest of the class on their findings. Encourage the use of graphs and charts to illustrate conditions before and after European contact.

- GCO: Culture and Diversity
- GCO: Interdependence

(Gr. 10+) Invite speakers from the Aboriginal community who had direct personal experience, both positive and negative, with residential schooling to talk with students about the impact of residential schooling on Aboriginal children and their families, communities, and societies.

- GCO: Time, Continuity and Change
(Gr. 10+) Divide the class into groups and ask each group to select three sections from the *Indian Act* and answer the following questions:
  - How did this part of the *Indian Act* affect the lives of Aboriginal people?
  - How would Aboriginal people interpret this part of the *Indian Act*?
Ask students to compile information and design a presentation to report findings to the class. Encourage them to videotape their presentations.
  ➢ GCO: Time, Continuity and Change

(Gr. 10+) Ask students to create a family tree and analyze the tree, showing how it can be altered if a different tracing system is used (e.g., matrilineal, patrilineal or bilateral), referring to the local Aboriginal community.
  ➢ GCO: Culture and Diversity

(Gr. 10+) Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada's diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and ask:
  - "Were these methods the most efficient ones at the time?"
  - "Do you agree or disagree and why?"
Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport. Provide materials on traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, and cedar canoes). Divide students into pairs. Have them brainstorm ways that available resources affected the design of certain transportation methods. Debrief with the class, asking such questions as the following:
  - Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
  - What types of transportation were traditionally decorated and why?
Ask students to answer the following questions in their notebooks:
  - What transportation difficulties might the first European settlers have encountered?
  - Who would have helped the European explorers and settlers and how?
Discuss responses with the class.
  ➢ GCO: Time, Continuity and Change

(Gr. 10+) Invite a knowledgeable member of the local Aboriginal community to visit the classroom to talk about the importance of a gathering or ceremony such as a powwow or feast (e.g., to share, to bring people together, opportunities for visiting and giving thanks) and the roles and responsibilities of individuals, families, and clans who participate in these events. With the guidance of the community member, plan and create a class celebration based on values and practices of the celebration described.
  ➢ GCO: Culture and Diversity

**Politics and Law**

(Gr. 7-8) Ask students to examine the legislated band council governance system in the local Aboriginal community. Create a comparison study of this system and traditional Aboriginal governance. Have the class present findings and other material in chart, role-play, and/or mock debate form.
  ➢ GCO: Citizenship, Power and Governance
(Gr. 7-8) Ask students to read a summary of the Royal Proclamation of 1763. Lead a class discussion focussing on the consequences of this proclamation for Aboriginal people.

  ➢ GCO: Time, Continuity and Change

(Gr. 9) Ask students to research definitions of the term “treaty” and to find specific examples of early or existing treaties. Point out that traditional Aboriginal peoples did not have written treaties between groups but entered into formal agreements regarding harvesting rights and travel rights. In pairs, ask students to discuss the importance of treaties, writing their ideas on sticky notes and sticking them on a wall chart. Then ask the class to group the notes to create categories of treaty type and purpose.

  ➢ GCO: Citizenship, Power and Governance
  ➢ Interdependence

(Gr. 10+) Brainstorm with students a list of the challenges and hazards of travel and trade in early Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and the need for individuals seeking to use a particular section of a trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., laws in other jurisdictions). Ask students to relate modern trade requirements to those of traditional Aboriginal protocols with respect to crossing trap lines, entering another Nation’s territory, gathering food in another Nation’s territory.

  ➢ GCO: Interdependence
  ➢ GCO: Time, Continuity and Change
  ➢ GCO: People, Place and Environment

(Gr. 10+) Elicit student responses to the question, “What is government?” In small groups, students compile a list of matters or issues for which federal, provincial, and municipal governments in Canada are responsible. Each small group is asked to identify those matters or issues over which Aboriginal people should seek to obtain jurisdiction in treaty negotiations. Significant differences of opinion among students or groups can be used as a basis for further informal class discussion.

  ➢ GCO: Citizenship, Power and Governance

(Gr. 10+) Ask students to create an annotated timeline representing legal changes in the roles of men and women that have occurred through successive revisions of the Indian Act.

  ➢ GCO: Time, Continuity and Change

(Gr. 10+) Brainstorm with students a list of attributes of a nation, seeking ideas about nationhood characteristics (e.g., a nation has a seat at the UN, a distinctive flag, internationally recognized, distinct borders, a military structure/army and/or sovereignty). With reference to the local Aboriginal community, identify how these characteristics do and do not apply to Aboriginal communities, lands, and territories. Use this discussion to reinforce an understanding of nationhood that emphasizes shared history and a common, distinctive culture. Ask students to prepare a brief essay on the topic, “What is a Nation?” with reference to Aboriginal Nations.

  ➢ GCO: Culture and Diversity
  ➢ GCO: Citizenship, Power and Governance
Economics and Technology

(Gr. 7-8) Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada’s diverse geography. Remind students that roads, trains, planes, and automobiles did not exist, and give students five to seven minutes to write responses in their notebooks. Then ask:

- “Were these methods the most efficient ones at the time?”
- Do you agree or disagree, and why?”
- Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.
  - GCO: Time, Continuity and change
  - GCO: People, Place and Environment

(Gr. 8) Brainstorm with students a list of the challenges and hazards of travel and trade for early Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and need for individuals seeking to use a particular section of a trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., the laws of other jurisdictions). Have students relate modern trade requirements to those of traditional Aboriginal protocols with respect to: crossing trap lines entering another Nation’s territory gathering food in another Nation’s territory.
  - GCO: Interdependence
  - GCO: Time, Continuity and Change
  - GCO: People, Place and Environment

(Gr. 7-8) Ask students to research and explain the following terms: barter, feast, powwow, traditional, contemporary, oral tradition and Status Indian, Non Status Indian.
  - GCO: Culture and Diversity

(Gr. 9) Invite a knowledgeable member of the local Aboriginal community to visit the classroom to talk about the importance of a gathering or ceremony such as a powwow or feast (e.g., to share, to bring people together, opportunities for visiting and for giving thanks) and the roles and responsibilities of individuals, families, and clans who participate in these events. With the guidance of the community member, plan and create a class celebration based on the values and practices of the celebration described.
  - GCO: Culture and Diversity

(Gr. 9) Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada’s diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and then ask:

- “Were these methods the most efficient ones at the time?”
- Do you agree or disagree, and why?”
- Discuss students’ written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.
  - GCO: Time, Continuity and Change

(Gr. 9) Ask students to answer the following questions in their notebooks:

- What transportation difficulties might the first European settlers have encountered?
Who would have helped European explorers and settlers and how? Discuss responses with the class.

**GCO: People, Place and Environment**

**GCO: Interdependence**

**Gr. 9** Ask each student to choose an Aboriginal-related topic with economic aspects (e.g., corn, tobacco, fur trade, governance systems, highways, roads, canoes and/or kayaks) and prepare a presentation/report of the contributions of Aboriginal people to the economic development of Canada.

**GCO: Interdependence**

**Gr. 10+** Provide materials on traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, and cedar canoes). Divide students into pairs to brainstorm how available resources affected the design of certain transportation methods. Debrief with the class, asking such questions as the following:

- Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
- What types of transportation were traditionally decorated? Why?

**GCO: People, Place and Environment**

**Gr. 10+** Ask students to answer the following questions in their notebooks:

- What transportation difficulties might the first European settlers have encountered?
- Who would have helped European explorers and settlers and how?

Discuss responses with the class.

**GCO: Interdependence**

**GCO: People, Place and Environment**

**Gr. 10+** Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada’s diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and then ask, “Were these methods the most efficient ones at the time? Do you agree or disagree, and why?” Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.

**GCO: Time, Continuity and Change**

**Environment**

**Gr. 8** Ask students to work in small groups to research natural resources that were important to Aboriginal people of a specific area and note these on the map. Groups share their findings with the class, resulting in all students completing their maps. Ask each group to choose a specific resource to research for the geographic features and local ecologies and to share this information with the class. Students can then add traditional trade routes to the map, noting how these adapted to geography while enabling Aboriginal people to overcome resource limitations in their specific area.

**GCO: People, Place and Environment**
(Gr. 8, 9) Brainstorm with students a list of the challenges and hazards of travel and trade in early Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and need for individuals seeking to use a particular section of trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., the laws of other jurisdictions). Ask students to relate modern trade requirements to those of traditional Aboriginal protocols with respect to:
  o crossing trap lines.
  o entering another Nation’s territory.
  o gathering food in another Nation’s territory.
    ➢ GCO: People, Place and Environment

(Gr. 8) Provide students with or have them conduct research to create a simple demographic and resource inventory for the local area 200 years ago (i.e., information about the approximate number of people in the community, their mobility, and the resources available to them). Arrange students in groups and ask them to produce one or two sentences explaining the implications for educating Aboriginal children (e.g., what was taught and how it was taught).
    ➢ GCO: Time, Continuity and Change

(Gr. 9) Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada’s diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and then ask:
  o “Were these methods the most efficient ones at the time?”
  o Do you agree or disagree and why?”
Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.
    ➢ GCO: People, Place and Environment
    ➢ GCO: Time, Continuity and Change

(Gr. 9) Have student’s research smallpox, including how it spreads and its effects on Aboriginal people. Summarize this information in class and ask students to consider what happened to Aboriginal communities that had little or no immunity to this disease. Using statistics generated by student research, plot on a class chart demographic information related to the population of one or more Aboriginal peoples over the course of the 19th century.
    ➢ GCO: People, Place and Environment

(Gr. 10+) Give students appropriate resource materials and ask them to research the ways in which Aboriginal Elders taught children in the past. Ask students to report on their findings, responding to questions such as the following:
  o Were Elders the only teachers?
  o Did Elders tell children everything they needed to know? If not, how did children find it out?
  o When (i.e., time of day, day of week) did students learn? Note that lack of rigid scheduling imparts a different sense of time from that of formal schooling.
  o When did the Elders stop teaching?
  o How would community members know if the student had learned well?
    ➢ GCO: Culture and Diversity
Technology Education

- Traditional Aboriginal cultures have created technologies for tools, shelter, clothing, transportation, food gathering and visual arts.
- Aboriginal people have made significant contributions to various fields of technology.

Instructional Strategies:

Self and Society

Using the technology developed by two distinct Aboriginal groups for the same purpose (e.g., shelter), arrange students in groups to:

- identify the differences
- suggest reasons for the differences (e.g., environmental conditions)
- explain the lifestyle implications of each technology (e.g., in the case of shelter, sedentary vs. nomadic and number of people who would live together)
- note advantages and disadvantages.

Use questions such as the following to lead a class discussion on technological change:

- How has the local environment changed in the past 200 years? How have technological innovations contributed to this change?
- How might the environment be different 50 years from now? Why do you think this?
- Can you identify traditional practices that First Nations people continue to use with modifications that incorporate the use of new technologies?
- What impact do these adapted practices have on the environment?

Communications

Collect pictures and examples of local Aboriginal tools (e.g., from social studies and science activities and resources) to display in a gallery walk. Have students in pairs walk through the gallery, discussing with their partners what and how a tool was used, recording their ideas on chart paper provided with each display. After all students have completed the walk, review the recorded ideas in class, noting which item puzzled them the most, which was the most easily identified, etc. Follow up by inviting a local Aboriginal visitor familiar with the tools to identify and demonstrate their uses.

Production

Ask each student to choose a tool to illustrate or replicate. Provide them with as many different examples as possible to ensure that a wide variety of tools is being researched and explored. As part of the project, include a short oral or written explanation of the tool’s use and display the completed work.

Provide materials and opportunities for students to construct simpler traditional technologies such as

- fish hooks (fish bones and fibre lashing)
- small fish nets (fibre lashings)
- spindle whorl (wood)
- loom (wood and fibre lashing)
- baskets (cedar or willow strips)
- model canoes
- mats (reeds or raffia)
- hide scraper (sharpened stone or bone).

Upon completing the objects, students should be able to demonstrate their use. Highlight the differences in technologies between making the objects on an individual “as needed” basis and large-scale manufacture.

After adequate research and class demonstration by an Aboriginal community member, ask students to make a drum that requires steaming a rim or creating a rim. In this exercise, students explore what types of wood that bend without breaking are locally available. Students will need to learn how to fasten the drum to the frame and discover what hides are locally available, if any.

**Control**

Ask students to discuss and research what types of wood would be used for the following objects. Have them learn about and consider the grain, strength, oils, brittleness, seasoned wood, and other characteristics:
- canoes
- paddles
- spoons
- knitting needles.

Ask students to do problem-solving activities involving ancient technologies (e.g., ask how Aboriginal people would move an 800 pound log a distance of five miles from the forest floor to the beach; ask how the beams were erected on the house posts of a longhouse; ask how a totem pole is raised).

**Energy and Power**

Assign students to research traditional and contemporary Aboriginal fishing techniques (e.g., those used in sports fishing, commercial fishing, and traditional food fishery). Identify differences and compare the different approaches to fishing related to the benefits and drawbacks.

Have students set up a steam table that would allow them to bend wood. Talk about the differences between steaming wood and soaking wood in hot water. What differences do these make to the qualities of the wood.

*Aboriginal people had differing traditional ways of harvesting cedar, yet a tree was seldom chopped down.*

*Aboriginal peoples used their knowledge of the land to develop safe trails that became the basis for many present highways.*
Resources for Teachers

- [http://www.mcpei.ca/node/729](http://www.mcpei.ca/node/729) (FREE)
  - Mi’kmaq themed Storybooks and Legends

  - Aboriginal Affairs and Northern Development Canada website

- [http://173.195.60.40/nad/nad_e.asp](http://173.195.60.40/nad/nad_e.asp) (FREE)
  - Product Order Form for National Aboriginal Day (June 21) from Aboriginal Affairs and Northern Development Canada. Order by June 7 to ensure delivery on time.

  - Aboriginal Affairs and Northern Development Canada Kid Zone (information, games, stories, etc.)

  - Aboriginal Affairs publication catalogue (order free Aboriginal books and resources)

  - Native Reflections website for ordering anything and everything Aboriginal themed.

  - Order info for Mi’kmaq story books The Lost Teachings and How the Cougar Came to be Called the Ghost Cat written by Mi’kmaq author Michael James Isaac from Listuguj First Nation in Quebec.

  - Turtle Island Voices is Pearson Canada’s new Canadian grade 1-3 series, focusing on Aboriginal culture and heritage. The books reflect a wide variety of culture areas, from the West Coast to the East. Within each grade, there are traditional stories, modern stories, and informational texts.
Using the Internet to Learn About Aboriginal Peoples

The Internet contains a great deal of information about the wide diversity of Aboriginal cultures, values, beliefs, traditions, and languages. In this assignment you are asked to use the Internet to research specific aspects of this topic.

Part A: Traditional Stories or Legends

1. Visit various web sites that have traditional stories or legends, keeping a record of the addresses of all of the sites you visit.

2. Choose one story or legend that you like in particular (you may wish to save it to a disk).

3. After reading the story or legend several times, answer the following questions in full sentences:
   - From what Nation is this story?
   - What kind of animals or spirit figures are part of the story?
   - Is there a theme to this story? What kind of theme?
   - What do you think is the purpose of this story?
   - Have we read similar stories? Which ones, and how are they similar?
   - What is it that you like about this story?

Part B: Artwork

1. Explore various sites that display Aboriginal artwork. This can include drawing, paintings, carving, weaving, traditional dress, etc. Keep a record of the addresses of all of the sites you visit.

2. Choose three pieces of artwork that you like.

3. For each piece, answer the following questions:
   - What is it that you like about this piece of artwork?
   - What Nation is the artist from?
   - How does the artwork make you feel?

   - Is there a story that goes with the piece?
   - What do you think the piece is trying to say?

Part C: Questions and Answers

1. Visit the following specific sites listed and answer the questions using information found at the site.
   Go to: Aboriginal Affairs and Northern Development Canada
   http://www.aadnc-aandc.gc.ca/

   2. After you are at the site, go to the “Kid’s Stop” and click on “frequently asked questions” page. Who are the Inuit?

   3. On the same page, find out what the term “Aboriginal” means.

   - Create your own questions for students to answer using the site

   Go to: Native Hockey Players page
   www.nativehockey.com

   4. List three current Aboriginal NHL players. Make sure you include the teams they play for.

   5. Search the website to find out who the first native player in the NHL was and what team did he play for?

   6. List three native coaches who coached in the NHL and list the team(s) they coached.