



Professional Learning Pebbles

**INDIGENOUS CONTENT IN THE NEW
TEACHING QUALITY STANDARD: MOVING
FROM INSPIRING TO REQUIRING**

FACILITATOR GUIDE



**Walking
Together**

**EDUCATION FOR
RECONCILIATION**



**The Alberta
Teachers' Association**

PD-WT-19-2019-05

This resource was developed as part of the Alberta Teachers' Association partnership with Alberta Education for the Joint Commitment to Action Walking Together Project. We are grateful for the guidance of the Elders, Knowledge Keepers and community members who assisted us on this journey.

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SECTION I—ABOUT THIS WORKSHOP

This workshop is a collection of short activities to support teachers on their learning journey to meet the Indigenous-focused competencies and indicators in the *Teaching Quality Standard*. Topics will include terminology, concepts of assimilation, resilience, cultural revitalization and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Activities can be completed individually as time permits, or in a half-day or full-day workshop format.

Essential Question

By engaging with the Indigenous-focus competencies and indicators in the *Teaching Quality Standard*, how are teachers contributing to the process of reconciliation?

Workshop Outcomes

Through this workshop, participants will have an opportunity to:

- Examine laws that have been enacted by the Canadian government in relation to First Nations, Métis and Inuit in Canada (**awareness**).
- Explore the concept of assimilation and how it has shaped government policy toward Indigenous Peoples in Canada (**acknowledgment**).
- Engage in conversation about contemporary contexts of many First Nations, Métis and Inuit peoples (**atonement**).
- Develop an understanding of reconciliation and the role teachers play in the reconciliation process (**action**).

SECTION II—QUESTIONS TO CONSIDER

Initial Contact with the School or Workshop Sponsor

Call the principal or contact person at the school to obtain information about why the staff chose this workshop and what issues they are most concerned about. This information will help you plan the workshop to meet the needs of the participants. A half day is best for this workshop. Stress the importance of having enough time to do the topic justice.

Questions to Ask Before Preparing the Outline

It may be useful to work from the following list. Use these questions as a reference to familiarize yourself with areas that should be considered before preparing to deliver the workshop.

1. Is there a problem that this workshop is intended to solve or address?
—If so, is training the best solution? Are there other solutions?
2. Who is the audience?
—What are their roles? What are their attitudes about this topic, this workshop, and/or the work environment in general? What experiences, knowledge, skills, and potential contributions do they bring to this event? Will paraprofessionals, parents and/or students attend the workshop?
3. What are the desired outcomes?
—What will be seen, heard or felt by the end of the workshop? What will be measurably different six weeks after? What is the connection between these outcomes and the long-term goals of the school? What values will this event express and reinforce? In what ways will this workshop contribute to participants' state of mind, efficacy, interdependence and consciousness?
4. What is most important?
—Of all the possible outcomes, which are most critical? What types of outcomes are most desired: knowledge, skills or attitudes?
5. What resources will we have to work with?
—How much time is available? Will there be pre-event reading or dialogue? What readings should be provided at the workshop? What needs to be communicated to whom prior to the event?
6. What other workshops and/or in services has the staff participated in over the last two years? Were they Alberta Teachers' Association (Association) workshops? Who was the instructor?
7. What are the school and professional development goals and how does this workshop fit with the goals and the plan?

Work from a standard set of logistical questions. Consider the following issues:

8. Might any surprises affect the amount of actual workshop time?
—Can people really get back from lunch that soon? Will there be any business to conduct before your presentation starts? Will the principal be in attendance? **Clearly indicate that the principal's participation is crucial.**
9. What physical set-ups are required?
—Name tags, room arrangements, snack arrangements, audiovisual equipment, instructional materials and participant groupings.
10. What travel and transportation details should be checked?
—How do I get to your place and how long will it take me to get there? Can I get in the room 45 minutes before the workshop? Will someone be available to help me transport materials and equipment?

SECTION III—WORKSHOP PLANNING AND PREPARATION

Preparations Before the Workshop Begins

In addition to the general suggestions provided in Section II, please consider the following:

1. Request the appropriate room setup and audio-visual equipment well in advance of the workshop.
2. To most efficiently move through the activities, the room for the workshop should be set up with four or five participants at a table. The activities will move more quickly with a smaller group size.
3. Place a Participant Guide on the table at each seat and chart paper, felt pens and a package of Post-it notes on each table.
4. Cue up the video(s) and make sure they are ready to go.

On-site Materials and AV Requirements	Materials Needed (order from pdworkshops@ata.ab.ca)
<ul style="list-style-type: none"> • LCD Projector • Speakers • Internet Connection 	<p>For all activities: Participant Guide (or print the corresponding pages for the selected activity)</p> <p>TQS Scavenger Hunt</p> <ul style="list-style-type: none"> • Copies of Alberta Education <i>Teaching Quality Standard</i> (2018) (one per participant) <p>Laws and Reports</p> <ul style="list-style-type: none"> • Laws and Reports cards (one set per group of 4-5 participants or one set per group of up to 28) or Laws and Reports Kahoot! <p><i>Indian Act</i> True/False</p> <ul style="list-style-type: none"> • <i>Indian Act</i> True/False cards (one set per group of 4-5 participants or one set per group of up to 20) <p>Avoid the Acronym</p> <ul style="list-style-type: none"> • Avoid the Acronym cards (one set per group of 4-5 participants or one set per group of up to 28) • <i>Optional</i>: Terminology Stepping Stone (one per participant)

	<p>School Reflection—Deconstruction the TQS</p> <ul style="list-style-type: none">• <i>Teaching Quality Standard</i> (2018) (one per participant)• Chart paper• Markers• Post-it notes <p>Concepts of Assimilation</p> <ul style="list-style-type: none">• Concepts of Assimilation cards (one set per group of 4-5 participants or one set per group of up to 24) <p>Assimilation Case Study</p> <ul style="list-style-type: none">• Assimilation Case Study worksheet (Participant Guide page 6) <i>or</i> Post-it notes and markers/pens <p>The Pass System</p> <ul style="list-style-type: none">• Gallery Walk Posters enlarged to 11x17 (one set per 25 participants)• Tape• Pens <p>Intergenerational Trauma, Toxic Stress and Development</p> <ul style="list-style-type: none">• Small paper or plastic cups, some original size and some cut shorter (one per participant)• Masses - small rocks, marbles, base ten block units• Stress and Support Cards (Appendix G) <p>School Reflection—Circle of Courage®</p> <ul style="list-style-type: none">• Copies of Circle of Courage® (one per group or one large copy for the whole group)• Post-it notes <p>Colour Blind or Colour Brave?</p> <ul style="list-style-type: none">• Colour Blind or Colour Brave? quote cards (Appendix I) (one set per group of 4-6 participants) <p>Cultural Appropriation</p> <ul style="list-style-type: none">• Cultural Appropriation Article set (Appendix J) (one set per group of 4 participants) <p>What is Reconciliation?</p> <ul style="list-style-type: none">• Pens
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	<p>Calls to Action</p> <ul style="list-style-type: none">• Tape• Dot stickers• Plain letter-sized paper• Markers <p>What the TRC Means for All Canadians</p> <ul style="list-style-type: none">• What the TRC Means for All Canadians Questions, 3 cards (Appendix K)• Post-it notes• Pens <p>Examining Progress on the 94 Calls to Action</p> <ul style="list-style-type: none">• Examining Progress on the 94 Calls to Action (Participant Guide page 26)• Devices (laptops or tablets) if doing Option 2• <i>Optional:</i> Printed copies of the <i>Beyond 94: Truth and Reconciliation in Canada Teacher Guide</i> (https://media.curio.ca/filer_public/ad/9c/ad9c7ec2-6678-464f-b917-2bd6be93b52b/beyond94guide2.pdf) <p>Examining Reconciliation Initiatives</p> <ul style="list-style-type: none">• Devices (laptops or tablets) <p>Reconciliation and Education</p> <ul style="list-style-type: none">• Pens <p>Exploring UNDRIP</p> <ul style="list-style-type: none">• Pens
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WORKSHOP PLANNING GUIDE				
	Time	Facilitator Page	Participant Page	My Choices
Break				
Lunch				
Break				
TOTAL TIME				

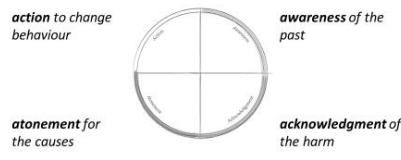
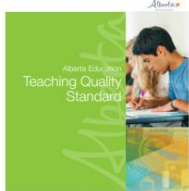


SECTION IV—WORKSHOP GUIDE


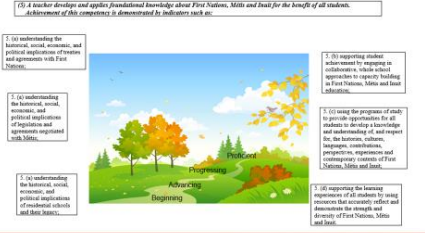



Facilitator Notes

A. Introduction and Welcome

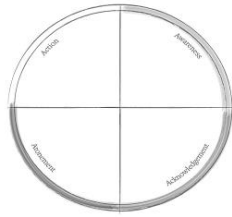
 <p>Walking Together EDUCATION FOR RECONCILIATION</p> <p>Professional Learning Pebbles: Activities to Build Educators' Foundational Knowledge</p> <p>www.teachers.ab.ca @walkingtogetherat #ATAndigenous</p> <p>The Alberta Teachers' Association</p>	<h4>A.1 Welcome</h4> <ol style="list-style-type: none"> 1. Welcome participants. 2. Select and read the land acknowledgment statement appropriate to the location of the workshop.
 <p>Treaty 6 Acknowledgement</p> <p>The Alberta Teachers' Association acknowledges Treaty 6 territory—the ancestral and traditional territory of the Cree, Dene, Blackfoot, Saulteaux, Nakota Sioux, as well as the Métis. We acknowledge the many First Nations, Métis and Inuit whose footsteps have marked these lands for generations. We are grateful for the traditional Knowledge Keepers and Elders who are still with us today and those who have gone before us. We recognize the land as an act of reconciliation and gratitude to those whose territory we reside on or are visiting.</p>	
 <p>Treaty 7 Acknowledgement</p> <p>The Alberta Teachers' Association acknowledges Treaty 7 territory—the ancestral and traditional territory of the Blackfoot Confederacy: Kainai, Piikani and Siksika as well as the Tsuu T'ina First Nation and Stoney Nakoda First Nation. We acknowledge the many First Nations, Métis and Inuit whose footsteps have marked these lands for generations. We are grateful for the traditional Knowledge Keepers and Elders who are still with us today and those who have gone before us. We recognize the land as an act of reconciliation and gratitude to those whose territory we reside on or are visiting.</p>	
 <p>Treaty 8 Acknowledgement</p> <p>The Alberta Teachers' Association acknowledges Treaty 8 territory—the ancestral and traditional territory of the Cree, Dene, as well as the Métis. We acknowledge the many First Nations, Métis and Inuit whose footsteps have marked these lands for generations. We are grateful for the traditional Knowledge Keepers and Elders who are still with us today and those who have gone before us. We recognize the land as an act of reconciliation and gratitude to those whose territory we reside on or are visiting.</p>	

<p>In order for reconciliation to happen, there has to be:</p>  <p><i>(Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada)</i></p> <p>Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association</p> <p>Workshop Outcomes</p> <ul style="list-style-type: none"> Examine some laws that have been enacted by the Canadian government in relation to First Nations, Métis and Inuit in Canada (awareness). Explore the concept of assimilation and how it has shaped government policy towards Indigenous people in Canada (acknowledgment). Engage in conversation about contemporary contexts of many First Nations, Métis and Inuit (atonement). Develop an understanding of reconciliation and the role educators play in the reconciliation process (action). <p>Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association</p>	<p><u>A.2 Introduction</u></p> <ol style="list-style-type: none"> 1. Introduce the common framework of Walking Together workshops and the 4 A model from the <i>Truth and Reconciliation Commission</i> (Reconciliation = awareness, acknowledgement, atonement and action). 2. Briefly outline the workshop outcomes. 3. Stress the beginning of the learning journey—we are all on different levels of understanding, we start where we are and work on developing our own personal and professional understanding of Indigenous worldviews and ways of knowing. It is an ongoing journey that will last beyond the scope of this workshop.
<p>TQS Scavenger Hunt</p>  <p>https://education.alberta.ca/in/files/37386/0/standardsdoc-tqs_fr-seb-2018-01-17.pdf</p> <p>Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association</p> <p>TQS Scavenger Hunt</p> <ol style="list-style-type: none"> 1. How many times does the term "First Nations, Métis and Inuit" appear in the document? 8 times  <p>Page 2 Page 4 Page 6</p> <p>Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association</p> <p>TQS Scavenger Hunt</p> <ol style="list-style-type: none"> 2. Competency 5 is focused on applying foundational knowledge about First Nations, Métis and Inuit. There are two other competencies that also have indicators focused on First Nations, Métis and Inuit; what are they? 1(d) and 2(e)  <p>Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association</p>	<p><u>A.3 TQS Scavenger Hunt</u></p> <p>PURPOSE To review the <i>Teaching Quality Standard</i>, specifically First Nations, Métis and Inuit-focused competencies and indicators.</p> <p>APPROXIMATE TIMEFRAME 30 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> Copies of Alberta Education <i>Teaching Quality Standard</i> (2018) TQS Scavenger Hunt (Participant Guide page 1) <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Provide each participant with a copy of the <i>Teaching Quality Standard</i> (2018) document. 2. Put participants in to groups of 2-3. Have them work cooperatively to complete the Scavenger Hunt in their Participant Guide. 3. Once everyone is finished, review the answers as a group and discuss the TQS. 4. <i>Optional:</i> Offer prizes and/or set a time limit to make it more game-like. <p>Debrief</p> <ul style="list-style-type: none"> Review the answers for each question.

<p style="text-align: center;">TQS Scavenger Hunt</p> <p>3. What are the last six words of Competency 5? for the benefit of all students</p> <p>4. Indicator (a) under Competency 5 outlines three specific topics; what are they?</p> <ul style="list-style-type: none"> • treaties and agreements with First Nations; • legislation and agreements negotiated with Métis; • residential schools and their legacy <p>5. Indicator (c) under Competency 5 suggests “using the program of studies” to provide opportunities for all students to develop knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit.</p> <p>6. Indicator (d) states that it supports the learning experiences of who? all students</p> 	<ul style="list-style-type: none"> • Discuss the competencies and indicators, emphasizing that competency 5 is <u>foundational</u> knowledge, not mastery. • Emphasize the importance of relationship-building with local Indigenous peoples and communities for all of the competencies and indicators, as well as a best practice overall. • Discuss how indicators are a starting point for professional learning, rather than a check-list or exhaustive list (each indicator leads to further learning).
<p style="text-align: center;">My Learning Journey</p> <p><small>TQ 4 teacher develops and applies foundational knowledge about First Nations, Métis and Inuit for the benefit of all students. Achievement of this competency is demonstrated by indicators such as:</small></p>  	<p>A.4 My Learning Journey</p> <p>PURPOSE To engage in self-reflection in order to guide teacher professional learning, specifically related to First Nations, Métis and Inuit.</p> <p>APPROXIMATE TIMEFRAME 15 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • <i>My Learning Journey</i> worksheet (Participant Guide page 2) <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Guide participants to page 2 of their Participant Guide. Review and discuss the indicators. Note: This activity is best completed following the TQS Scavenger Hunt or when teachers have developed familiarity with the <i>Teaching Quality Standard</i>. 2. Emphasize that we are all on a learning journey, and it is a process. 3. Have them self-assess where they feel they are on their learning journey by drawing a line from each indicator to a spot on the path. 4. Stress that this is for their personal reflection and to help guide them in their professional development. 5. Allow time for small-group discussion with colleagues on areas of strength and areas for growth. <p>DEBRIEF As a group, discuss how this exercise can guide them moving forward in their professional development in the area of First Nations, Métis and Inuit foundational knowledge.</p>

B. Awareness

Awareness



Laws and Reports

Sheila Watt-Cloutier Here's My Canada



<https://youtu.be/w-b373nCHlk>



Laws and Reports



B.1 Laws and Reports

PURPOSE

To develop an understanding of some laws and reports and their impact on contemporary realities for Indigenous peoples.

APPROXIMATE TIMEFRAME

35 minutes

MATERIALS

- Laws and Reports cards (Appendix B—one set per group of 4-5 participants or one set per group of up to 28) *or* Laws and Reports Kahoot!

INSTRUCTIONS

1. Watch the video *Here's My Canada: Sheila Watt-Cloutier's Canada* (1:12) <https://youtu.be/w-b373nCHlk>
2. Explain that it is just one policy that the Canadian government used to control and assimilate First Nations, Métis and Inuit, in particular, this policy directly impacts Inuit.
3. Use the video to transition to one of the following options:

Option 1: Pass out one card per participant. Ask them to mingle and find the person that has the card that matches theirs (28 cards in total).

Option 2: Make one set of cards for each table group. Ask participants to sort the cards, matching title to definition.

Option 3:

- a) Use an online gamifying website such as Kahoot! (www.kahoot.com) to create an interactive game.
- b) An existing game with questions called Walking Together: Laws & Reports can be found by searching “walking together laws” on Kahoot! See Appendix B for answer key.

DEBRIEF

Invite participants to have a short discussion about what they have learned. Which policies did they have prior knowledge of? Which were surprising? What was the end goal of the policies and legislation? What barriers might the variety of policies and legislations create between Indigenous and non-Indigenous Peoples? How can we move beyond the barriers?

Indian Act True/False



https://youtu.be/ELUs4pM_xUY

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B.2 Indian Act True/False

PURPOSE

To develop a foundational understanding of the *Indian Act* and its impacts on First Nations people.

APPROXIMATE TIMEFRAME

35 minutes

MATERIALS

- *Indian Act* True/False (Participant Guide page 3) or cards (Appendix C) (one set per group of 4 or 5) or *Indian Act* Kahoot!
- *Indian Act* True/False key (Facilitator Guide Appendix C)

INSTRUCTIONS

1. Watch the video (from 12:00-13:10) *8th Fire: Indigenous in The City* (43:25) https://youtu.be/ELUs4pM_xUY
2. Use the video to transition to one of the following options. You may wish to provide a copy of the worksheet regardless of which option you select, so that participants have a copy of the information to take with them.

Option 1:

- a) Ask participants to turn to the *Indian Act* True/False worksheet on page 3 of their Participant Guide.
- b) Invite them to engage in conversation with their colleagues to determine which statements are true and which are false.
- c) Have them indicate their choices on their worksheet with a small T/F in each box.

Indian Act True/False

1. Improved the elected chief and band council systems.	2. Prohibited marriage ceremonies off reserve.	3. Denied women status.	4. Could appropriate portions of reserves.
5. Placed the names of individuals living on reserve on a list called the Reserve Roster.	6. Renamed individuals with European names.	7. Created a permit system to control Indians' ability to sell products from farms.	8. Prohibited reserves from amalgamating or dividing.
9. Prohibited the sale of intoxicants to Indians.	10. Included laws for mute and blind people.	11. Declared potlatch and other cultural ceremonies illegal.	12. Restricted Indians from leaving their reserve without permission from an Indian agent.
13. Squeezed out secondary funding after losing residential schools.	14. Created the Indian Residential School system.	15. Forbade western Indians from appearing in any public places, shows, exhibitions, stampedes, or pageant wearing traditional regalia.	16. Prohibited Indians from adopting children if they did, they became enfranchised.
17. Forbade Indians from forming political organizations.	18. Forbade Indian students from speaking their language or practicing their spirituality.	19. Denied Indians from paying taxes on and off reserve.	20. Denied Indians the right to vote.

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Option 2:

- c) Use an online gamifying website such as Kahoot! (www.kahoot.com) to create an interactive true/false game.
- d) An existing version called Walking Together: *Indian Act* True or False can be found by searching “walking together *Indian Act*” on Kahoot!

Option 3: Use the *Indian Act* True/False cards and allow participants to work in groups to sort the statements into the correct categories.

- 3. Use the PowerPoint to reveal the answers and supplement with information from the *Indian Act* True/False answer key. All statements in red are false.

DEBRIEF

Invite participants to discuss the central themes of the *Indian Act*. What was/is the main goal of the *Indian Act*? How has the *Indian Act* impacted the lives of First Nations people in Canada?

Avoid the Acronym

Leroy Little Bear: Terminology



www.lieutenantgovernor.ab.ca/AOE_Legacy/Member/161/Video



Avoid the Acronym

<p>ABORIGINAL PEOPLES OF CANADA</p> <ul style="list-style-type: none"> • The First Peoples in Canada and their descendants. • Includes First Nations, Métis and Inuit peoples. • Each group is distinct and has its own history, culture, protocols, traditions and languages. • Usually used as a term in government policy. • Term used in the Constitution. 	<p>CEREMONIALIST</p> <ul style="list-style-type: none"> • A highly-respected member of a First Nation or Métis community. • Recognized and identified by members of the community as being knowledgeable about spirituality and spiritual practices.
<p>BILL C-31 INDIAN</p> <ul style="list-style-type: none"> • A person who gained or regained Indian status because of the Act to Amend the Indian Act, 1985. • Status Indian women lost their status, band membership and all associated rights when they married non-status men prior to Bill C-31. • Although gains were made with Bill C-31, challenges remain. 	<p>ELDER</p> <ul style="list-style-type: none"> • A highly-respected member of a First Nation, Métis or Inuit community. • Recognized and identified by members of the community as carrying important wisdom, oral traditions and knowledge of their culture. • Shares his/her understandings through Teachings, Ceremonies, Stories and/or Songs. • Individuals hold different gifts or talents. • Their role and the appropriate Protocols for approaching them varies from community to community. • They do not have to be a senior citizen; the carrying of knowledge and recognition by the community are the key factors in determining who they are.



B.3 Avoid the Acronym—Identity and Terminology

PURPOSE

To develop an understanding of the historical, legal and contextual terminology pertaining to Indigenous peoples.

APPROXIMATE TIMEFRAME

30 minutes

MATERIALS

- Avoid the Acronym cards (Appendix D—one set per group of 4-5 participants or one set per group of up to 28)
- *Optional:* Terminology Stepping Stone (one per participant)

INSTRUCTIONS

1. Leroy Little Bear discusses some terminology (Indian, Métis, Inuit and FNMI). Watch the video *Leroy Little Bear: Terminology* (1:53) http://www.lieutenantgovernor.ab.ca/AOE_Legacy/Member/161/Video


Avoid the Acronym

FNMI	<ul style="list-style-type: none"> An acronym used in many Alberta educational publications that suggests that Indigenous Peoples are part of a homogenous group and therefore ignores the complexity and diversity of the Indigenous Peoples who inhabit Alberta. This acronym should not be used to refer to First Nations, Métis and/or Inuit peoples as it is considered offensive by many and often misunderstood. 	INUIT	<ul style="list-style-type: none"> "The people" in Inuit language. This term is plural, while the singular form is Inuk. The Indigenous Peoples in northern Canada who live in Nunavut, the Yukon, Northwest Territories, northern Quebec and northern Labrador. This specific group originated in the central and eastern Arctic and Inuvialuit originated in the western Arctic.
INDIGENOUS PEOPLES	<ul style="list-style-type: none"> Term used globally to refer to the original inhabitants of any region. Includes the three groups of Indigenous Peoples in Canada—First Nations, Métis and Inuit. 	KNOWLEDGE KEEPER	<ul style="list-style-type: none"> A member of a First Nations, Métis or Inuit community. Registered and identified by Elders of the community as being knowledgeable about Cultural Practices, Practices or ceremonies.

Avoid the Acronym

MÉTIS	<ul style="list-style-type: none"> One of the three distinct Aboriginal Peoples of Canada recognized in the 1982 Canadian constitution. Their communities and distinct culture were established with the growth of the fur trade prior to the North West Territories becoming part of Canada. They played a pivotal role in the development and success of the fur trade throughout the Canadian west. Many Canadians have mixed Aboriginal and non-Aboriginal ancestry but that does not, in and of itself, make them Métis. Métis in Alberta are Aboriginal people who are related by kinship, but culturally distinct from other Aboriginal people, possessing their own Michif language, customs, traditions and relationships to land. 	NON-STATUS INDIAN	<ul style="list-style-type: none"> A First Nations person who is not registered or who has lost their status under the Indian Act.
		STATUS/ REGISTERED INDIAN	<ul style="list-style-type: none"> A First Nations person who meets the requirements and is registered with the Canadian government under the Indian Act.
		TREATY INDIAN	<ul style="list-style-type: none"> A status Indian whose ancestors signed treaty with the Crown.

Avoid the Acronym



www.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/20-106%20-%20Terminology.pdf

Avoid the Acronym

2. Invite participants to assess their understanding of the various terms used when learning about Indigenous Peoples. Which terms are familiar to them?

Option 1: Pass out one card per participant. Ask them to mingle and find the person that has the card that matches theirs. (28 cards in total—14 terms, 14 definitions).

Option 2: Make one set of cards for each table group. Ask participants to sort the cards, matching terms to definitions.

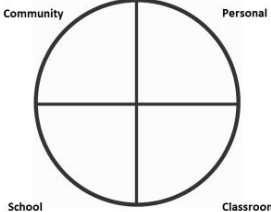
Option 3:

- Write definitions on large chart paper and hang the chart paper around the room.
- Display the keywords on a screen or provide a master list to each participant.
- Provide participants or groups with stacks of Post-it notes.
- Invite each participant or group to write each keyword on a Post-it note.
- Invite each participant or group to put each Post-it note below the correct definition.
- Each group can use different coloured Post-it notes to turn the activity into a short game.

3. Use the PowerPoint slides or Terminology Stepping Stone to have participants self-assess their answers and adjust as required.

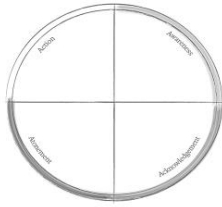
DEBRIEF

- Invite participants to engage in a short discussion on what they have learned. Which terms were easy? Which were confusing? Why are there so many terms to acknowledge Indigenous peoples in Canada?
- What barriers might the variety of terms create between Indigenous and non-Indigenous peoples? How can we move beyond the barriers?
- Emphasize that it is best practice to not use “FNMI” to describe people, as it can be homogenizing and dehumanizing.

<p style="text-align: center;">Deconstructing the TQS</p>  <p style="text-align: center;"><small>Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association</small></p>	<p><u>B.4 School Reflection—Deconstructing the TQS</u></p> <p>PURPOSE Analyze and organize the <i>Teaching Quality Standard</i> (2018) to better understand and build personal meaning around the new competencies that specifically relate to First Nations, Métis and Inuit education.</p> <p>APPROXIMATE TIMEFRAME 30 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none">• <i>Teaching Quality Standard</i> (2018)—one copy per person• Chart paper• Markers• Post-it notes• Deconstructing the TQS worksheet (Participant Guide page 4x) <p>INSTRUCTIONS</p> <ol style="list-style-type: none">1. Give participants time to explore the First Nations, Métis and Inuit focused competencies and indicators in the <i>Teaching Quality Standard</i>.2. Ask them to categorize the concepts outlined based on the wheel graphic organize (Personal, Classroom, School, Community). Which statements speak to personal professional development? Which statements speak to work in the classroom with students? Which fit with whole school initiatives? Which have community-wide implications?3. Record the statements on the wheel where they best fit. This can be completed individually or in partners on the worksheet, or in groups using the chart paper, markers and Post-it notes. <p>Debrief</p> <ul style="list-style-type: none">• Invite participants to share what thoughts/ideas the new standards create in them. What excites them? What concerns them? What are the implications for them as a professional? What are the implications for the school as a whole?• Use the categorized statements to guide future conversation on planning or assessment of current practices.
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C. Acknowledgement

Acknowledgement



Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

Legacy of Residential Schools

He Can Fancy Dance by Cindy Paul

Thai da' avik han han his mother's hand



https://youtu.be/hi_8MB1Gn5c

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

Legacy of Residential Schools

I Lost My Talk by Rita Joe

*I lost my talk
The talk you took away.
When I was a little girl
At Shubenacadie school.*

*You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad, about my world.*

*Two ways I talk
Both ways I say,
Your way is more powerful.*

*So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me.*

www.hoboyemem.ca/snc/en/activities/about/tp/tpz-fc3be.shtml

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

C.1 Legacy of Residential Schools

PURPOSE

To reflect on contemporary contexts of Indigenous Peoples and the impacts of residential schools.

APPROXIMATE TIMEFRAME

15 minutes

MATERIALS

- *I Lost My Talk* (Participant Guide page 5)

INSTRUCTIONS

1. Choose one of the following:
 - a) Cindy Paul is a Cree/Métis artist from Fort Vermilion. Watch the video *He Can Fancy Dance - Cindy Paul* (4:37)
https://youtu.be/hi_8MB1Gn5c
If watching the video, emphasize that this is not the experience of all residential school survivors; many survivors have gone on to live happy and successful lives. However, the trauma of the residential school system has led to this reality for some.
 - b) Rita Joe is a Mi'kmaq (mig-maw) poet. Invite participants to read Rita Joe's poem *I Lost My Talk* on page 5 of their Participant Guide.
2. As participants watch the video or read the poem, invite them to reflect on the lasting and intergenerational impacts of residential schools.
3. What is the message in the title? What does the video say about the contemporary contexts of some Indigenous Peoples because of residential schools? What are the messages of reconciliation?

DEBRIEF

Invite participants to share their ideas and thoughts. What impact does the reality of lasting trauma have on our school community?

Concepts of Assimilation

<p>ASSIMILATION</p> <ul style="list-style-type: none"> The process of absorbing one cultural group into another. This can be pursued through harsh and extreme state policies, such as removing children from their families and placing them in the homes or institutions of another culture. Forcing people to assimilate through legislation is cultural genocide; the intent is to make a culture disappear. 	<p>COLONIZATION</p> <ul style="list-style-type: none"> A process of gaining control of land and resources. It involves one group of people, the colonizers, coming into an area and dominating the people who are already living there.
<p>BRITISH NORTH AMERICA ACT</p> <ul style="list-style-type: none"> Also known as the Constitution Act, 1867, it put "Indian lands reserved for Indians" under the control of the federal government. When this occurred, Indigenous peoples in Canada lost their rights and were no longer recognized as having control over their lands. 	<p>CULTURAL GENOCIDE</p> <ul style="list-style-type: none"> The destruction of those structures and practices that allow the group to continue as a group. The political and social institutions of the targeted group are set to be destroyed. Land is seized, populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden and objects of spiritual value are confiscated and destroyed. Families are disrupted to prevent the transmission of cultural values and identity from one generation to the next.

Concepts of Assimilation

<p>DECOLONIZATION</p> <ul style="list-style-type: none"> A process that Indigenous people, impacted by colonization and forced assimilation, might go through by reclaiming, rediscovering and regaining their Indigenous ways of knowing and being. 	<p>EUROCENTRISM</p> <ul style="list-style-type: none"> A focus on Europe and Europeans. The idea that Europeans are the central and most important culture in the entire world (politically, religiously, economically, socially).
<p>GRADUAL CIVILIZATION ACT</p> <ul style="list-style-type: none"> A bill passed by the 5th Parliament of the Province of Canada in 1857. Required male Indians and Métis over the age of 21 to read, write and speak either English or French and to choose an approved surname by which they would be legally recognized. By the application of this act, Indian and Métis males would lose all of their legal rights as well as any land claims and would become British subjects, though with far fewer rights. It was called "franchisement" and was one of the many policies of forced assimilation. Franchisement was viewed by the government as a privilege for Aboriginals. 	<p>INTERNAL COLONIZATION</p> <ul style="list-style-type: none"> When people live in a place that has been colonized, whether they are the original people or a settler who has come from elsewhere, they gradually absorb the colonizers' ways of acting and thinking. That is why we talk about needing to decolonize ourselves so that all citizens can change their behaviour.

Concepts of Assimilation

<p>PATERNALISM</p> <ul style="list-style-type: none"> A focus on males being the highest authority figure in all aspects of life. A policy and practice of authority figures who restrict freedom of those considered to be below them. Typically framed as if it is in the best interest of those "over" them. 	<p>THE SIXTIES SCOOP</p> <ul style="list-style-type: none"> From the 1960s to the 1980s, thousands of First Nations and Métis children were forced (legally) by the provincial governments from their homes and adopted or fostered, usually by non-Indigenous people. Many of these children experienced violence, racism and abuse and lost connection to their identity and culture. Like residential schools, the purpose was assimilation.
<p>DOCTRINE OF DISCOVERY</p> <ul style="list-style-type: none"> In what we now call North America, Europeans made deals amongst themselves and divided up control over Indigenous peoples and Indigenous lands. Usually, whichever European nation "discovered" the land first took control, with the blessing of the Christian church. 	

C.2 Concepts of Assimilation

PURPOSE

To develop an understanding of the concepts of forced assimilation that have had, and continue to have, profound impacts on many First Nations, Métis and Inuit individuals, families and communities.

APPROXIMATE TIMEFRAME

30 minutes

MATERIALS

- Concepts of Assimilation cards (Appendix E—one set per group of 4-5 participants or one set per group of up to 24)

INSTRUCTIONS



- Choose one method to introduce participants to key concepts of assimilation terms.


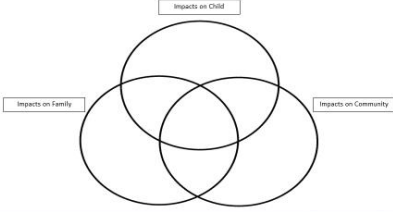
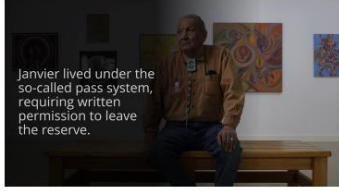

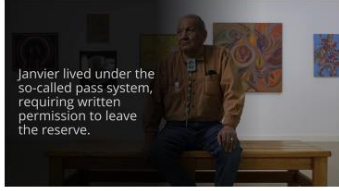
Option 1: Pass out one card per participant. Ask them to mingle and find the person that has the card that matches theirs. (24 cards in total—12 terms and 12 definitions).

Option 2: Make one set of cards for each table group. Ask participants to sort the cards, matching title to definition.
- Reveal the slides and invite participants to self-assess their answers and rearrange as needed.

DEBRIEF

Invite participants to have a short discussion on what they have learned. How have assimilation and colonization affected First Nations, Métis and Inuit peoples and communities? What are possible contemporary impacts on Indigenous and settler Peoples? How have such concepts shaped modern relations?

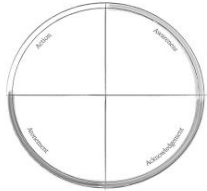

<p>Assimilation Case Study</p>  <p>Assimilation Case Study</p>  <p>www.nfb.ca/film/if_the_weather_permits</p>	<h2><u>C.3 Assimilation Case Study</u></h2> <h3>PURPOSE</h3> <p>To develop an understanding of the impacts of forced assimilation on Indigenous peoples.</p> <h3>APPROXIMATE TIMEFRAME</h3> <p>20 minutes</p> <h3>MATERIALS</h3> <ul style="list-style-type: none"> Assimilation Case Study worksheet (Participant Guide page 6) <i>or</i> Post-it notes and markers/pens <h3>INSTRUCTIONS</h3> <ol style="list-style-type: none"> Conduct a brief discussion on the meaning of “assimilation”. According to the <i>Cambridge Dictionary</i> (2017), it is “the process of becoming a part, or making someone become a part of a group, country or society.” www.dictionary.cambridge.org Watch the video (from 1:30 to 9:55) <i>If the Weather Permits</i> (27:00) www.nfb.ca/film/if_the_weather_permits, or in its entirety if time allows. Inform participants that all of the Indigenous content on the National Film Board’s website is now available free for anybody to access. <p>Option 1: Invite participants to complete the t-chart outlining what they see as “traditional” Inuit worldviews, customs, beliefs and values versus examples of assimilation shown in the video clip.</p> <p>Option 2: On Post-it notes, invite participants to jot down examples given of culture and ways of life. In groups, share ideas and sort into traditional, assimilated and reclaiming.</p> <h3>DEBRIEF</h3> <p>Invite participants to engage in a short discussion on what they have learned. What might be some challenges for Indigenous Peoples who have faced assimilation? What role might school communities play in helping First Nations, Métis and Inuit students to reclaim parts of their cultural identity?</p>
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<p style="text-align: center;">The Sixties Scoop</p>  <p style="text-align: center;">https://youtu.be/2RZ1yl0FnMs</p> <hr/> <p style="text-align: center;">The Sixties Scoop</p>  <hr/> <p style="text-align: center;">The Sixties Scoop</p>  <p style="text-align: center;">https://youtu.be/1P-fd8TL3M</p>	<p><u>C.4 The Sixties Scoop</u></p> <p>PURPOSE To develop an understanding of the policy and implications of the Sixties Scoop.</p> <p>APPROXIMATE TIMEFRAME 20 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • Sixties Scoop Venn diagram (Participant Guide page 7) <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Watch the video <i>The legacy of the Sixties Scoop</i> (5:08) https://youtu.be/2RZ1yl0FnMs 2. Have participants complete the Venn diagram in their Participant Guides, as individuals, partners, in small groups, or as a whole group. Discuss the ongoing impacts of the Sixties Scoop on the individual, family and community. <p>DEBRIEF Invite participants to share their observations about the impacts of the Sixties Scoop. What are the potential implications for some Indigenous students and families in your school community?</p>
<p style="text-align: center;">The Pass System</p>  <p style="text-align: center;">http://gutenberg.ca/2016/04/14/the-pass-system-the-legal-confinement-of-rebel-indians-ii-focus</p> <hr/> <p style="text-align: center;">The Pass System</p>  <p style="text-align: center;">https://youtu.be/1P-fd8TL3M</p>	<p><u>C.5 The Pass System</u></p> <p>PURPOSE To develop an understanding of the Pass System as a policy of control enacted by Canada towards First Nations.</p> <p>APPROXIMATE TIMEFRAME 40 minutes</p> <p>Background Information</p> <ul style="list-style-type: none"> • Some First Nations people fought alongside the Métis in the North-West Resistance. The uprising came about as more settlers moved onto Métis land, and their way of life was disappearing along with the buffalo. Because the government of Canada had greater control over “Indians” due to existing policies and legislation such as the <i>Indian Act</i>, it was able to assert greater control over First Nations rather than the Métis. (Sources:

	<p>www.thecanadianencyclopedia.ca/en/article/north-west-rebellion/ and www2.uregina.ca/education/saskindianresidentialschools/wp-content/uploads/2017/08/ShatteringthesilenceLegaciesReed8-16-2017.pdf).</p> <ul style="list-style-type: none"> • A good general overview can also be found online at www.ictinc.ca/blog/indian-act-and-the-pass-system <p>MATERIALS</p> <ul style="list-style-type: none"> • One set of The Pass System Gallery Walk posters enlarged to 11x17 (Appendix F) • (*Note: for a group larger than 25, you may wish to make 2 sets of posters and have 2 gallery walks set up simultaneously). • The Pass System worksheet (Participant Guide page 8) • Pens • Tape <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Prior to participants' arrival, set up the different stations for the gallery walk throughout the space you will be using (Appendix F). 2. Ask participants to turn to The Pass System on page 8 of their Participant Guide. They can use this page to take notes as they watch the videos and move through the gallery walk. 3. To provide some historical context for why the Pass System was created watch the video (from 11:17-12:11 and 13:38-15:02) <i>The Pass System: illegal confinement of rebel Indians</i> - InFocus (23:44) https://aptnnews.ca/2016/04/14/the-pass-system-illegal-confinement-of-rebel-indians-infocus (*Note: the term "rebellion" is used in this video; many Métis people take exception to this term and view it instead as an uprising or resistance to an unjust situation). 4. As the first part of the gallery walk, watch the video <i>Canada 150: Artist Alex Janvier on discrimination after residential schooling</i> (2:34) https://youtu.be/nl3P-4zBTUM 5. Divide participants into even groups. Invite them to move through the gallery walk and take notes as they do so. 6.
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	<p>DEBRIEF</p> <p>As the gallery walk is completed and participants return to their seats, engage them in discussion with the following guiding questions:</p> <ul style="list-style-type: none"> • Was any of this new or surprising information? • What was the ultimate goal of the Pass System? • How does the Pass System fit within the larger picture of policies enacted by the Canadian government towards First Nations people?
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D. Atonement

<p style="text-align: center;">Atonement</p>  <p style="text-align: center;">Intergenerational Trauma, Toxic Stress and Development</p>  <p style="text-align: center;">https://youtu.be/vMseNYpOQvE</p> <p style="text-align: center;">Intergenerational Trauma, Toxic Stress and Development</p> <p><i>Positive Stress</i></p> <ul style="list-style-type: none"> • Healthy for development • Helps prepare children for larger challenges <p><i>Tolerable Stress</i></p> <ul style="list-style-type: none"> • Supports are in place to help manage stress response • Will not have long-term negative effects on brain development <p><i>Toxic Stress</i></p> <ul style="list-style-type: none"> • Prolonged, negative stress without supports in place • Increases risk for later physical and mental health problems 	<p><u>D.1 Intergenerational Trauma, Toxic Stress and Development</u></p> <p>*Note: This activity has been adapted from the Brain Architecture Game, available online at https://dev.thebrainarchitecturegame.com.</p> <p>PURPOSE</p> <p>To examine the impacts of stress on the brain, particularly stress caused by intergenerational trauma and consider implications for the school community.</p> <p>APPROXIMATE TIMEFRAME</p> <p>20 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • Small paper or plastic cups (some original size and some cut shorter)-1 per participant • Masses (small rocks, marbles, base ten block units) • Stress and Support cards (Appendix G) <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Show the video <i>Toxic Stress</i> (4:07) https://youtu.be/vMseNYpOQvE 2. Review the types of stress (positive, tolerable and toxic) as shown on slide 37. 3. Distribute cups, scenario cards and masses to participants. Each participant should have one cup and each small group of 2-4 should have a set of scenario cards and masses to share. 4. Emphasize that the scenarios presented do not represent the experiences of all Indigenous students; rather, they are some examples of situations that some students may face as a result of intergenerational trauma. It is important to emphasize the importance of
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	<p>building relationships with students and families in order to understand their contexts.</p> <ol style="list-style-type: none"> 5. Invite participants to work in groups of 2-4. Participants will take turns selecting a card, reading it aloud and following the instructions to add or remove masses. Discussion of the scenarios should also be encouraged. 6. Continue the activity until most groups have moved through most scenarios, or as long as time permits. <p>DEBRIEF Invite participants to debrief with the following questions:</p> <ul style="list-style-type: none"> • What could the size of the cup represent? • How did it feel when masses were added to and taken from your cup? • How might this activity relate to your students? • What role might we as educators play as a stress or support to students?
	<p><u>D2 Indigenous Role Models</u></p> <p>PURPOSE To develop an understanding and appreciation of the resilience and success of some prominent Indigenous Albertans.</p> <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Display the photos on the PowerPoint and have participants try to guess who they are based on the photo alone. Begin reading the description if participants can't identify the person from their photo. 2. You may wish to supplement the provided examples with people from your local area. Consult with your local Indigenous community for guidance. 3. Alternately, show one or all of the following Indspire videos highlighting past recipients from Alberta. Other examples can be found on Indspire's YouTube channel at www.youtube.com/user/Indspire/videos. <ol style="list-style-type: none"> a) <i>Tom Crane Bear: 2010 Awards Laureate - Culture, Heritage & Spirituality</i> (1:46) https://youtu.be/mxJzstT1JXs b) <i>Audrey Poitras: 2011 Award Laureate - Politics</i> (1:51) https://youtu.be/F7rN15eobYM c) <i>Joseph Dion: 2011 Award Laureate - Business</i> (1:57) https://youtu.be/vCkuczK2RRU

Indigenous Resilience and Success

Aaron Paquette



www.aaronpaquette.net/?page_id=2

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

Indigenous Resilience and Success

Alex Janvier



© Martin Lipman
www.alexjanvier.com/a11.html

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

A. Aaron Paquette (www.aaronpaquette.net)

- award winning artist and author residing in Edmonton
- descendent of the Cree and Cherokee
- in demand keynote speaker and facilitator
- author of the bestselling novel *Lightfinder*
- City Councillor for Edmonton

B. Alex Janvier (www.alexjanvier.com)

- of Dene Suline and Saulteaux descent
- one of the significant pioneering Aboriginal artists in Canada
- opened the Janvier Gallery on Cold Lake First Nations 149B
- recipient of three Lifetime Achievement Awards from the National Aboriginal Achievement Foundation, Tribal Chiefs Institute and Cold Lake First Nations
- graduated with honours from the Alberta College of Art in Calgary in 1960

C. Nellie Carlson and Kathleen Steinhauer

([www.uap.ualberta.ca/titles/79-](http://www.uap.ualberta.ca/titles/79-9780888646422disinherited-generations)

[9780888646422disinherited-generations](http://www.uap.ualberta.ca/titles/79-9780888646422disinherited-generations))

- authors of *Disinherited Generations: Our Struggle to Reclaim Treaty Rights for First Nations Women and Their Descendants*
- champions of equal rights for First Nations, Métis and Inuit women and children
- both women were founders and long-time activists with Indian Rights for Indian Women
- Nellie Carlson is a Cree Elder from Saddle Lake Cree Nation. Nellie Carlson School in Edmonton is named for her
- Kathleen Steinhauer (1932-2012) was born into the Saddle Lake Cree Nation. She lived in Edmonton

D. Tishynah Buffalo

(www.cbc.ca/news/canada/edmonton/Indigenous-designer-albertalondon-fashion-week-1.3966430)

- self-taught, 26-year-old fashion designer
- grew up on the Alexander First Nation reserve
- has been invited to share her work during London Fashion Week, Western Canada Fashion Week,

International Indigenous Fashion Week and
Couture Fashion Week in New York

- E. **Adrian Stimson** (also goes by Little Brown Boy Heavy Shield) (<http://adrianstimson.com>)
- a member of the Siksika (Blackfoot) Nation in southern Alberta
 - interdisciplinary artist, curator and educator
 - holds a Bachelor of Fine Arts with Distinction degree from the Alberta College of Art and Design and a Master's of Fine Arts degree from the University of Saskatchewan
 - awarded the Blackfoot Visual Arts Award in 2009, the Queen Elizabeth II Golden Jubilee Medal in 2003 and the Alberta Centennial Medal in 2005 for his human rights and diversity activism

- F. **Dr Wilton Littlechild** (<https://indspire.ca/laureate/dr-wilton-littlechild>)

- first Treaty First Nation person to acquire a law degree from the University of Alberta
- founder of the North American Indigenous Games
- selected as a torch bearer and ambassador for the 2010 Olympics
- inducted into seven sports Halls of Fame
- Member of Parliament from 1988-1993
- appointed Honorary Chief for the Maskwacis Cree
- named International Chief for Treaty Six
- pioneer of the global Indigenous Rights movement
- recently honoured with the Alberta Order of Excellence
- served as the North American representative to the UN Permanent Forum on Indigenous Issues
- one of three commissioners for the Truth and Reconciliation Commission of Canada (TRC)

- G. **Northern Cree** (www.northerncree.com)

- currently have 37 albums distributed worldwide
- garnered multi-Grammy nominations, multi-Juno nominations and have been awarded multi-Native American Music Awards and Canadian Aboriginal Music Awards

Indigenous Resilience and Success

Dr. Wilton Littlechild



www.BenefitsandGovernance.ca/canoe/collections/wilton-littlechild/index.html

Indigenous Resilience and Success

Lorne Cardinal



<https://lornecardinal.wordpress.com/about/dog-mer-borders-rgb/>



- the only traditional Canadian Aboriginal group to be nominated for a Grammy Award
- created music for, and appeared in, the major motion picture *Grey Owl*

H. Lorne Cardinal

(<https://lornecardinal.wordpress.com>)

- actor, producer, writer, director from Sucker Creek, Alberta
- best known for his role as Sergeant Davis Quinton on *Corner Gas*
- acquired close to 100 professional film and television credits
- recipient of an honorary PhD from Thompson Rivers University

I. Douglas Cardinal (www.djcarchitect.com)

- renowned architect of Siksika (Blackfoot) ancestry and Métis
- Officer of the Order of Canada
- recipient of the Gold Medal of the Royal Architectural Institute of Canada, the highest architectural honour bestowed upon an individual in Canada
- holds over 12 honorary doctorates (by every major Canadian university) in recognition of his significant contribution to excellence in architecture

Indigenous Resilience and Success

Marilyn Dumont



www.athabasca.ca/balme-studies/athabasca/contact-us/people/faculty/marilyn-dumont/



J. Marilyn Dumont

(<http://canadianwriters.athabasca.ca/english/writers/mdumont/mdumont.php>)

- Canadian poet of Cree/Métis ancestry
- won the 1997 Gerald Lampert Memorial Award for best first collection of poetry by a Canadian writer
- won the 2001 Stephan G Stephansson Award from the Writer's Guild of Alberta
- taught at Simon Fraser University, Kwantlen University College in Vancouver and at the University of Alberta

K. Rene Bourque

(https://en.wikipedia.org/wiki/Rene_Bourque)

- professional hockey player of Métis heritage from Lac La Biche
- played with 6 different NHL teams before retiring in 2018
- played for Team Canada at the 2010 IIHF World Championship and the 2018 Olympic Games
- initiated several charitable causes dedicated to encouraging Indigenous children and helping youth from rural Northern Alberta afford the cost of playing hockey

L. Vern Fiddler

(www.metismuseum.ca/media/db/11993)

- professional hockey player born in Edmonton of Métis descent
- played with 5 different NHL teams before retiring in 2017
- with wife, Chrissy, created Fidd's Kids, a children's foundation
- won the Calder Cup with the Milwaukee Admirals in 2004

M. Ashley Callingbull

(<http://ashleycallingbullofficial.com>)

- model, actress, international motivational speaker from the Enoch Cree Nation
- activist for First Nations Rights and environmental causes in Canada
- the first Canadian and First Nations woman to win the Mrs Universe title: Mrs Universe 2015 and Miss Canada in 2010
- Youth Representative for the Stollery Family Centered Care Network for the Stollery Children's Hospital Foundation
- recipient of the Role Model Award at the Dreamcatcher Gala, the Top 20 Under 30 Award in Canada and a role model award from the United Nations for Global Dignity Day

Indigenous Resilience and Success

Jacqueline Guest



www.jacquelineguest.com/about-jacqueline

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

Indigenous Resilience and Success

Brenda Draney



<http://brendadraney.com/about>

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

Indigenous Resilience and Success

Dallas Arcand



www.dallasarcand.ca/about

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

N. **Jacqueline Guest** (www.jacquelineguest.com)

- Métis author and presenter born in Turner Valley
- advocate for literacy and author of several award-winning books for young readers in which the central characters come from various ethnic backgrounds, including First Nations, Inuit or Métis
- recently named a member of the Order of Canada
- was the Creator-in-Residence for the Canadian Children's Book Center, Writer-in-residence at the Escuela Canyon Meadows International Spanish Academy in Calgary, Writer-in-Residence for the Marigold Library System and a member of the Calgary Arts Partners in Education Society

O. **Brenda Draney** (<http://brendadraney.com>)

- Cree painter from Sawridge First Nation
- 2014 winner of the Eldon and Anne Foote Visual Arts Prize
- studied painting at Emily Carr University in Vancouver and has exhibited across Canada
- recently received the commission for the MacEwan University Centre for the Arts and Culture public art project
- won the RBC Canadian Painting Competition in 2009
- long-listed for the 2013 Sobey Art Award

P. **Dallas Arcand** (www.aboriginalentertainment.com)

- Cree entertainer from Alexander Cree Nation
- 2012 World Champion Hoop Dancer (third time he has won the competition)
- musician and motivational speaker
- "Picking Sweetgrass" won Best Flute CD and Best Instrumental CD at the 2008 Aboriginal People's Choice Awards and Best Flute CD from the Canadian Aboriginal Music Awards in Toronto
- 2008 Aboriginal Role Model of Alberta—Performing Arts

Indigenous Resilience and Success

Thelma Chalifoux



www.thelmachalifoux.com/press/poll/ta/thelma-chalifoux-nsa-ofc-first-metis-woman-to-serve-in-canadas-senate/article/36520657

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Q. Dr Thelma Chalifoux (www.metisnation.ca/wp-content/uploads/2011/10/BiographyThelma-Chalifoux.pdf)

- Canadian Senator from 1997 to 2004
- first female Métis to receive the National Aboriginal Achievement Award
- operates the Michif Cultural Institute in St Albert
- one of the founders of the Slave Lake Native Friendship Centre
- instrumental in getting the Cree language taught in northern schools
- acted as a Social Allowance Appeal Panel member, Child Welfare Appeal Panel member, co-chair of the Métis Nation of Alberta and chair of the Métis National Senate Commission

R. Harry Daniels (www.metisnation.ca/index.php/who-are-the-metis/order-of-the-metisnation/harry-daniels)

- born in Regina, Saskatchewan, but has been a key figure in the Métis movement in Alberta
- known as the man who negotiated the expressed inclusion of Métis People in the Constitution
- served as Vice President of the Métis Association of Alberta in 1972
- acted as representative for Aboriginal people at the United Nations conference on the Environment in Stockholm, Sweden
- former Director of Aboriginal Rights Research for the Métis Association of Alberta
- chairman of the Métis and Non-Status Crime and Justice Commission in 1979
- served several terms as President of the Native Council of Canada and subsequently the Congress of Aboriginal Peoples
- received an honorary Doctorate of Law from the University of Ottawa

S. Cowboy Smithx

(<https://calgaryartsdevelopment.com/resources/resource-archives/creative-calgary-congress/2016-3/overview/activators/cowboy-smithx-rio-mitchell>)

- award winning filmmaker of Blackfoot Ancestry from the Piikani and Kainai tribes of Southern Alberta

Indigenous Resilience and Success

Muriel Stanley-Venne



<http://www.iaaw.ca>



- founder and curator of the highly acclaimed international Indigenous speaker series *REDx Talks*
- Creative Director for the Ininiistsi Treaty Arts Society
- writer, director and film producer
- youngest person to ever receive a Blackfoot Arts Award for decades of work in the performing arts
- Indigenous education, cultural consultation and youth work across the globe
- host of the critically acclaimed podcast *The Silent X*

T. Muriel Stanley-Venne (<https://iaaw.ca>)

- champion of Human Rights and Social Justice
- founding member of the Alberta Human Rights Commission
- founding President of the IAAW-Esquao Awards
- Member of the Order of Canada
- first Indigenous woman to have a provincial building named in her honor

U. Dr. Joanne Cardinal-Schubert

(www.glenbow.org/collections/stories/joane-cardinal-schubert/index.cfm)

- Blackfoot
- world renowned artist
- member of the Royal Canadian Academy of Arts
- writer, curator, lecturer, poet and activist for First Nations artists

V. Jimmy O'Chiese (<https://indspire.ca/laureate/chief-jim-ochiese>)

- Ceremonial Leader, Chief, environmentalist, botanist, forester, medicine person, teacher and more
- instrumental in achieving the right for First Nations to use Jasper National Park—their traditional land—for ceremony and medicine gathering
- Distinguished Professor at Yellowhead Tribal College

Indigenous Resilience and Success

Bertha Clark (Houle)



<https://inspire.ca/laureate/bertha-clark-jones-2/>

<https://www.msac.ca/wp-content/uploads/2015/05/12.10.23-NWAC-Remembers-Bertha-Clarke-Jones.pdf>



W. Bertha Clark-Houle

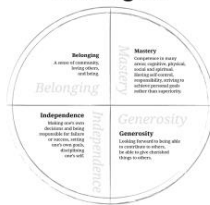
(<https://inspire.ca/laureate/bertha-clark-jones-2/>)

- Order of Canada recipient
- war veteran
- Native women’s rights activist and trailblazer
- moved women’s rights groups forward by strides when she co-founded the Voice’s Alberta Native Women’s Association in the late 1960s
- first elected President of the Native Women’s Association of Canada

DEBRIEF

Emphasize that the point of this activity was not to be able to identify Indigenous role models based on their photos, but rather to gain an awareness of the plethora of Indigenous role models that exist within Alberta.

School Reflection—Circle of Courage®



D.3 School Reflection—Circle of Courage®

PURPOSE

To analyse current school initiatives, programs and practices that support positive relationships, student achievement and capacity building in First Nations, Métis and Inuit.

APPROXIMATE TIMEFRAME



30 minutes

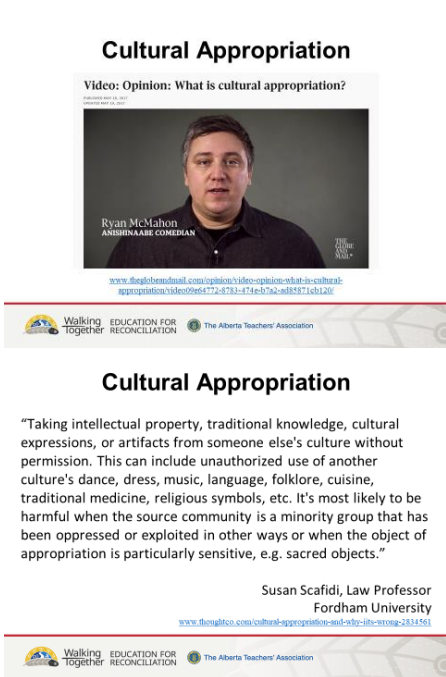
MATERIALS



- **Option 1:** Chart paper, Post-it notes and markers for each small group of 4-6 people
- **Option 2:** School Reflection—Circle of Courage® (Participant Guide page 9)
- Pens/markers

INSTRUCTIONS

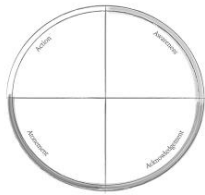



1. Watch the video *First Peoples Principles of Learning* (8:59) <http://martinbrokenleg.com/video>
2. Show the Circle of Courage® wheel to participants. Review the four quadrants:
 - a) Belonging (sense of attachment, being part of something bigger than self)
 - b) Mastery (sense of personal achievement, gaining skills and meeting goals)
 - c) Independence (sense of inner power, discipline and responsibility)

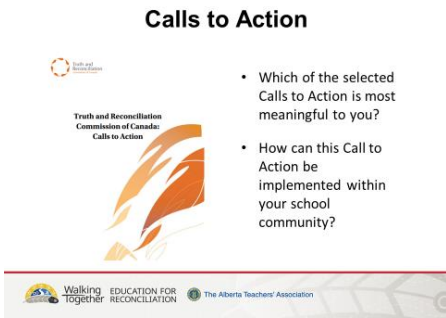
	<p>d) Generosity (sense of self-worth and purpose by giving to others)</p> <p>3. Ask participants to brainstorm strategies, initiatives, practices or supports that the school is currently has in place that nurture each of the four quadrants.</p> <p>Option 1: Provide a large wheel for the group. Invite participants to write one idea per Post-it note and place it on the quadrant that the idea supports.</p> <p>Option 2: Have participants work in small groups on one wheel, writing their ideas directly on the circle in their Participant Guide.</p> <p>DEBRIEF As a group, discuss which quadrants are well supported. Are any quadrants lacking? Are all four quadrants balanced? What possible strategies/supports can be explored to create balance? Are there strategies/supports that are not achieving desired results and can be removed?</p>
<p>Colour Blind or Colour Brave?</p>  <p>www.ted.com/talks/melody_hobson_color_blind_or_color_brave</p> 	<p><u>D.4 Colour Blind or Colour Brave?</u></p> <p>PURPOSE To examine attitudes towards racism.</p> <p>APPROXIMATE TIMEFRAME 25 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • Colour Blind or Colour Brave? quote cards (Appendix I—one set per group of 4-6 participants) <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Watch the video <i>Colour Blind or Colour Brave?</i> (14:11) www.ted.com/talks/melody_hobson_color_blind_or_color_brave (*Note: While this video is from the United States and addresses their context, the underlying messages and themes can still be applied here) 2. Pass out one set of quote cards per small group 3. Encourage participants to read them either aloud within their groups or individually to themselves and reflect on the message on each card <p>DEBRIEF</p>


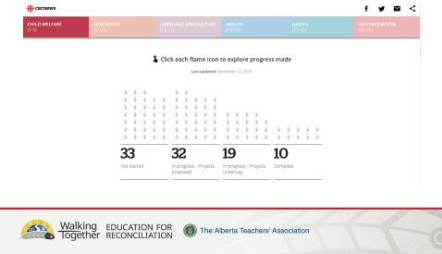
	<p>Invite participants to share their reflections with the group. Often, being “colour blind” is framed as a positive. However, the speaker in the video argues that it should be avoided. How might this relate to our professional practice and relationships with students, families and communities?</p>
	<p><u>D.5 Cultural Appropriation</u></p> <p>PURPOSE To gain awareness of the issue of cultural appropriation when making space for Indigenous Cultures within school communities.</p> <p>APPROXIMATE TIMEFRAME 25 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> Cultural Appropriation Article set (Appendix J), one set per group of 4 participants <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> Watch the video <i>Opinion: What is cultural appropriation?</i> (6:15) www.theglobeandmail.com/opinion/video-opinion-what-is-cultural-appropriation/video09e64772-8783-474e-b7a2-ad85871cb120 Invite participants to engage in discussion around the meaning of cultural appropriation. You may wish to show slide 63 and/or the article “A Guide to Understanding and Avoiding Cultural Appropriation” (www.thoughtco.com/cultural-appropriation-and-why-its-wrong-2834561). Distribute one set of articles A to D to each group of 4 participants. Invite them to engage in a jigsaw activity where each group member reads one article and reports back to the larger group. <p>DEBRIEF As a large group, invite participants to reflect on the larger idea of cultural appropriation, as well as the articles that were shared within their smaller groups. How can educators display and teach cultural appreciation rather than cultural appropriation?</p>

<p>Cultural Revitalization</p> <ul style="list-style-type: none"> • What does the title “Indomitable” mean? • What does this video say about walking in two worlds? • How does your school community celebrate Indigenous students who walk in two worlds?  	<p><u>D.6 Cultural Revitalization</u></p> <p>PURPOSE To reflect on contemporary contexts of Indigenous Peoples.</p> <p>APPROXIMATE TIMEFRAME 10 minutes</p> <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Watch the video <i>DJ Shub - Indomitable ft. Northern Cree Singers</i> (4:42) https://youtu.be/qTJvpfkRRdA <p>DEBRIEF Engage in conversation around the following questions:</p> <ul style="list-style-type: none"> • What does the title “Indomitable” mean? • What does this video say about walking in two worlds? • How does your school community celebrate Indigenous students who walk in two worlds?
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E. Action

<p>Action</p>   <p>What is Reconciliation?</p>  	<p><u>E.1 What is Reconciliation?</u></p> <p>PURPOSE To reflect on the meaning of reconciliation.</p> <p>APPROXIMATE TIMEFRAME 20 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • What is Reconciliation? (Participant Guide page 10) • Pens <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Watch the video <i>What is Reconciliation</i> (2: 55) https://vimeo.com/25389165 2. Invite participants to turn to the “What is Reconciliation?” (page 10 in their Participant Guide). 3. Participants can work individually, in pairs, or in small groups to read the definitions of reconciliation from the Truth and Reconciliation Commission (TRC) and Alberta Education’s <i>Leadership Quality Standard</i>.
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	<p>4. They can then create their own definition of reconciliation based on these three sources and their own experiences.</p> <p>DEBRIEF Engage in conversation around participants' understandings of reconciliation. What are some key words? What role might they play in reconciliation?</p>
	<p><u>E.2 Calls to Action</u></p> <p>PURPOSE To analyze the TRC's <i>Calls to Action</i> as a tool to support Indigenous education and reconciliation.</p> <p>APPROXIMATE TIMEFRAME 30 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • Truth and Reconciliation Commission's Calls to Action on education (Participant Guide page 11) • Tape/sticky tack • Dot stickers • Plain letter-sized paper • Markers <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Watch the video <i>Truth and Reconciliation Commission final report</i> (4:29) https://youtu.be/lKKLgwlosaw 2. Invite participants to work in small groups and read the selected 11 Calls to Action relating to education. 3. As they read, have them select the Calls to Action that they find particularly meaningful. Record those on the letter-sized paper. 4. After each group has finished, invite the members to post the papers around the room, putting duplicates together. 5. Use the dot stickers to have participants vote on which posted Call to Action is most meaningful to them. 6. Use this selected Call to Action to guide the debrief discussions. <p>DEBRIEF Within each table group, encourage discussion on how the selected Call to Action can be implemented within the</p>

	<p>school community. What is already in place? What supports will be needed moving forward?</p>
<p>What the TRC Means for All Canadians</p> 	<p><u>E.3 What the TRC Means for All Canadians</u></p> <p>PURPOSE To examine the role that each individual can play in the journey of reconciliation.</p> <p>APPROXIMATE TIMEFRAME 20 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • What the TRC Means for All Canadians Questions, 3 cards (Appendix K) • Post-it notes • Pens <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Post the three question cards around the room prior to beginning the session. You may wish to post multiple sets depending on the size of the group. 2. Watch the video <i>TRC</i> (4:55) https://youtu.be/244NfOCSqEY 3. Invite participants to participate in a gallery walk to examine and consider the question cards. Have them travel around the room, adding their ideas, building on others' ideas and asking new questions. Have them record their thoughts on Post-it notes and post them around each posted paper. <p>DEBRIEF Invite participants to discuss their thoughts, ideas, questions and comments about the three guiding questions.</p>
<p>Examining Progress on the 94 Calls to Action</p> 	<p><u>E.4 Examining Progress on the 94 Calls to Action</u></p> <p>PURPOSE To explore the progress on the TRC's 94 Calls to Action and consider how this content can be brought into the classroom.</p> <p>APPROXIMATE TIMEFRAME 20-120 minutes (depending on the option chosen)</p> <p>MATERIALS</p>

- Examining Progress on the 94 Calls to Action- (Participant Guide page 26)
- **Option 2:** Devices (laptops or tablets)
- **Optional:** Printed copies of the Beyond 94: Truth and Reconciliation in Canada Teacher Guide
https://media.curio.ca/filer_public/ad/9c/ad9c7ec2-6678-464f-b917-2bd6be93b52b/beyond94guide2.pdf



INSTRUCTIONS

1. Watch the video *Canada's cultural genocide of Indigenous Peoples* (3:58)
<https://newsinteractives.cbc.ca/longform-single/beyond-94>
2. After watching the video, have participants write their response and their own connection to reconciliation on page 26 of their Participant Guide.
3. Allow time to engage in discussion as a larger group around the Calls to Action and the journey of reconciliation.
4. Depending on your local context and time allotted, choose one of the following options:

Option 1: Once they have had time to reflect, explore the website and examine how many Calls to Action are Not started, In progress, or Completed and engage in discussion around that.

Option 2: Choose this option if you have a greater amount of time allotted.

- a) Have participants break off into 6 groups—one for each broad grouping of the Calls to Action (Child Welfare, Education, Language and Culture, Health, Justice and Reconciliation).
- b) Have them explore the Calls to Action through the Beyond 94 Teacher Guide
https://media.curio.ca/filer_public/ad/9c/ad9c7ec2-6678-464f-b917-2bd6be93b52b/beyond94guide2.pdf and website
<https://newsinteractives.cbc.ca/longform-single/beyond-94>
- c) This can be done as a jigsaw activity where each group comes back to the larger group with key insights on their topic. They may wish to share one of the highlighted videos as well. (*Note: Some require a subscription, but some are publicly accessible).

	<p>d) Participants can also engage in discussion about how this information can be brought back to the classroom, as curriculum connections are noted on page 5 of the Teacher Guide.</p> <p>DEBRIEF Invite participants to engage in conversation around the journey of reconciliation that Canada is on and what role we each play as individuals. How does teaching and learning about the 94 Calls to Action contribute to reconciliation?</p>
<p>Examining Reconciliation Initiatives: Orange Shirt Day</p>  <p>www.angeshirtday.org</p> 	<p><u>E.5 Examining Reconciliation Initiatives</u></p> <p>PURPOSE To explore examples of reconciliation in school communities across Canada.</p> <p>APPROXIMATE TIMEFRAME 20 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> • Devices (laptops or tablets) <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> 1. Watch the video <i>Educating Our Youth</i> (4:08) https://vimeo.com/75812900 2. Engage participants in discussion around the importance of reconciliation and the associated initiatives and movements. 3. Choose one or several of the initiatives below to highlight and discuss, depending on your school context and time available. <p>Orange Shirt Day</p> <ol style="list-style-type: none"> a) Visit www.angeshirtday.org and watch the video <i>Phyllis Webstad Orange Shirt Day Presentation</i> (1:55). b) Explore the Resources & Ideas page of the website http://www.angeshirtday.org/resources-ideas.html c) Invite participants to discuss how they could integrate Orange Shirt Day into their school community.

**Examining Reconciliation Initiatives:
We Matter**



<https://wemattercampaign.org>



We Matter

- Visit <https://wemattercampaign.org/about> and watch the video *What is We Matter?* (3:31).
- Allow teachers time to explore other videos on the website and find one that speaks to them. If time allows, share a few of these with the rest of the staff.
- Invite participants to discuss how they could integrate the We Matter campaign into their school community.

**Examining Reconciliation Initiatives:
Imagine a Canada**



<https://nctr.ca/ImagineCanada>



Imagine a Canada

- Visit <https://education.nctr.ca/imagineacanada> and watch the video *Imagine a Canada 2018 Promo* (2:02).
- Allow time for participants to explore the *IAC Teachers Guide* on the same webpage.
- Invite participants to discuss how they could integrate Imagine a Canada into their school community.

**Examining Reconciliation Initiatives:
Honouring Memories, Planting Dreams**



<https://fncaringsociety.com/honouring-memories-planting-dreams>



Honouring Memories, Planting Dreams

- Visit <https://fncaringsociety.com/honouring-memories-planting-dreams> and watch the video (1:31).
- Allow time for participants to explore the FAQ section from this page.
- Invite participants to discuss how they could integrate Honouring Memories, Planting Dreams into their school community.

**Examining Reconciliation Initiatives:
Project of Heart**



“Project of Heart is an inquiry based, hands-on, collaborative, inter-generational, artistic journey of seeking truth about the history of Aboriginal people in Canada.”

<http://projectofheart.ca>

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**Examining Reconciliation Initiatives:
Project of Heart**



<http://projectofheart.ca/films/videos>

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Project of Heart

- a) Visit <http://projectofheart.ca/films/videos> and watch the video *I Promise* from Shaughnessy Park (5:04).
- b) Allow participants to read the background information on the video prior to viewing it. (*Note: the video refers to 3,000 children having died in residential school, but we now know this number to be at least 6,000 as per the Truth and Reconciliation Commission).
- c) Invite participants to discuss how they could integrate Project of Heart into their school community.

DEBRIEF

These resources present just some of many reconciliation initiatives that are active across Canada. The Moosehide Campaign (<https://moosehidecampaign.ca>), Shannen’s Dream (<https://fncaringociety.com/shannens-dream>) and the Moccasin Project (www.sotheycangohome.com) are some others you may wish to explore. Alternately, school communities may wish to start their own reconciliation initiatives that speak to them. Working with local Indigenous Peoples and communities is a key tenet of reconciliation.

Reconciliation and Education



<https://youtu.be/fu0aIw1vdiE>

Walking Together EDUCATION FOR RECONCILIATION The Alberta Teachers' Association

E.6 Reconciliation and Education

PURPOSE

To examine the need for reconciliation in Canada.

APPROXIMATE TIMEFRAME

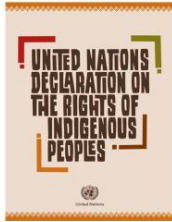
15-20 minutes





MATERIALS

- Reconciliation and Education note page (Participant Guide page 13)
- Pens

INSTRUCTIONS

1. Watch the video *Reconciliation and Education / Starleigh Grass / TEDxWestVancouverED* (7:37) <https://youtu.be/fu0aIw1vdiE>
2. As participants are watching the video, invite them to record on page 13 of their Participant Guide the 3 key concepts that Starleigh Grass outlines as essential when teaching about residential school:

	<p>a) Understanding the pre-existing systems of teaching and learning/body of knowledge that Indigenous Peoples had prior to residential schools</p> <p>b) Celebrating the strength of survivors</p> <p>c) Be forward looking towards reconciliation</p> <p>DEBRIEF Invite participants to discuss the three main points that Starleigh Grass makes in regards to thinking about, talking about, or teaching about residential schools. How might they apply this to their own practice?</p>
<p style="text-align: center;">Exploring UNDRIP</p>  <p style="text-align: center;">UNDRIP Scavenger Hunt</p> <ol style="list-style-type: none"> How many Articles of Declaration are in the UNDRIP? (46) Which article speaks of not forcibly removing Indigenous children to another group? (Article 7) What is the main idea behind Article 23? (the right to health and wellness) What does UNDRIP say about the rights of Indigenous families and communities in the upbringing, training and education and well-being of their children? (it is a shared responsibility) Which article states Indigenous Peoples have the right to maintain control over their Cultural Heritage, Traditional Knowledge and Traditional Cultural Expressions? (Article 31) What specifically does UNDRIP affirm about the rights of Indigenous Peoples compared to all other people? (they are equal to all other people) <p style="text-align: center;">UNDRIP Scavenger Hunt</p> <ol style="list-style-type: none"> Which article speaks to the right to education without discrimination including, where possible, the right to an education in their own culture and language? (Article 14) On page 9, who should have particular attention paid to them when implementing the declaration? (Indigenous Elders, women, children and persons with disabilities) Which article speaks to the right not to be subjected to forced assimilation or destruction of culture? (Article 8) Which article speaks of the right to practice and revitalize Cultural Traditions and customs? (Article 11) What does UNDRIP declare as racist, scientifically false, legally invalid, morally condemnable and socially unjust? (doctrines, policies and practices based on or advocating superiority of people or individuals over others) 	<p><u>E.7 Exploring UNDRIP</u></p> <p>PURPOSE To examine the <i>United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)</i>.</p> <p>Background The <i>United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)</i> is a non-binding document that recognizes Indigenous Peoples' Rights, such as basic human rights, self-determination, language, equality and land. The declaration was passed in the United Nations in 2007, with Canada not signing on formally until 2010.</p> <p>APPROXIMATE TIMEFRAME 30 minutes</p> <p>MATERIALS</p> <ul style="list-style-type: none"> <i>United Nations Declaration on the Rights of Indigenous Peoples</i> (Participant Guide page 14) UNDRIP Scavenger Hunt (Participant Guide page 23) UNDRIP Scavenger Hunt Key (Appendix L) Pens Choose one of the following: <ol style="list-style-type: none"> Listen to the audio (from 0:00 to 1:30) <i>Canada supports UNDRIP. Now what?</i> (9:39) www.cbc.ca/player/play/2688347930 Watch the video <i>Canada changes course on Indigenous Rights</i> (3:33) www.cbc.ca/player/play/682794051557 <p>INSTRUCTIONS</p> <ol style="list-style-type: none"> Share the audio clip or video on Canada's adoption of

<p>UNDRIP Scavenger Hunt</p> <p>12. What must state-owned media reflect with regard to Indigenous Peoples? (<i>Indigenous cultural diversity</i>)</p> <p>13. Which article speaks to the need for states to honour and respect Treaties, Agreements and other arrangements with Indigenous Peoples? (<i>Article 37</i>)</p> <p>14. Which article speaks of indigenous Rights to retain their own names for communities, places and persons? (<i>Article 13</i>)</p> <p>15. Which article speaks of the right to determine the identity or membership of Indigenous communities? (<i>Article 35</i>)</p> <p>16. According to the Declaration, what contributes to the sustainable and equitable development and proper management of the environment? (<i>respect for Indigenous Knowledge, Cultural and Traditional Practices</i>)</p> <hr/> <p>UNDRIP Scavenger Hunt</p> <p>17. What shall be appropriately reflected in education and public information, according to the Declaration? (<i>dignity and diversity of Indigenous Cultures, Traditions, history and aspirations</i>)</p> <p>18. According to the Declaration, what will allow Indigenous Peoples to maintain and strengthen their Institutions, Cultures and Traditions? (<i>control by Indigenous Peoples over developments affecting them and their lands, territories and resources</i>)</p> <p>19. Which article states that Indigenous Peoples are free and equal to all other people and individuals? (<i>Article 2</i>)</p> <p>20. Which article states that all the rights and freedoms recognized in the Declaration are equally guaranteed to male and female Indigenous individuals? (<i>Article 44</i>)</p> <hr/>	<p>UNDRIP.</p> <ol style="list-style-type: none"> 2. Explain to participants that they will be playing a scavenger hunt game of sorts to familiarize themselves with UNDRIP. 3. Ask participants to use their copy of UNDRIP in their Participant Guides to find the answers to the questions in the UNDRIP Scavenger Hunt. 4. When a group knows the answer, ask them to stand for recognition, use a noisemaker to signal their readiness to answer or other fun ways to acknowledge understanding. <p>DEBRIEF</p> <p>Facilitate a discussion on any articles or aspects of UNDRIP that stood out to the participants. If time permits, participants may wish to examine the articles closely.</p>
<p>F. Closing</p>	
<p>Continue the Conversation...</p> <p>  @walkingtogetherata  @ATAindigenous  https://tinyurl.com/yb9wukun </p>  <hr/>	<p>F.1 Closing</p> <ul style="list-style-type: none"> • Invite participants to visit the Walking Together website and follow Walking Together on social media. • Thank them for their participation in today's activities.



APPENDIX A—TQS SCAVENGER HUNT KEY

1. How many times does the term “First Nations, Métis and Inuit” appear in the document?
8 times
Page 2-once
Page 4-twice
Page 6-five times
2. Competency 5 is focused on applying foundational knowledge about First Nations, Métis and Inuit. There are two other competencies that also have indicators focused on First Nations, Métis and Inuit; what are they?
1(d) and 2(e)
3. What are the last six words of Competency 5?
for the benefit of all students
4. Indicator (a) under Competency 5 outlines three specific topics; what are they?
 - **Treaties and Agreements with First Nations;**
 - **legislation and Agreements negotiated with Métis;**
 - **residential schools and their legacy**
5. Indicator (c) under Competency 5 suggests “using the **program of studies**” to provide opportunities for all students to develop knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit.
6. Indicator (d) states that it supports the learning experiences of who?
all students



APPENDIX B—LAWS AND REPORTS CARDS

Cards

<p>RESERVES</p>	<ul style="list-style-type: none"> • Created and governed by the <i>Indian Act</i>. • Known as bands in the <i>Indian Act</i>. • Residence is governed by band councils and Indigenous Relations and Northern Affairs Canada. • Many are now referred to as First Nations. • May serve as spiritual and physical homelands for their people. Also seen as examples of colonial governance of First Nations by the Crown. • Parcels of land set aside and created to control and segregate groups of people. They were designed to ensure prime lands wanted for development by colonizers were available to newcomers.
<p>PASS SYSTEM</p>	<ul style="list-style-type: none"> • Created in 1886, after the Riel Resistance. • Designed to control the movement of all First Nations Peoples. First Nations Peoples could not leave their reserve unless they had signed authorization by the Indian agent. • Describes when First Nations people could leave, where they could go and when they had to return. • Although it was never passed into legislation because it violated Canadian law, it was enforced well into the 1940s.

<p style="text-align: center;">FORCED RELOCATION</p>	<ul style="list-style-type: none"> • First Nations, Métis and Inuit Peoples were all subject to moves from their Traditional Homelands. • Occurred when their land was deemed to be needed for European settlement, agriculture, resource development and other government needs. • Attempt to force Indigenous Peoples to abandon Traditional Ways of Life and to embrace a more agricultural and sedentary lifestyle. Inuit had to adapt to colder climates and longer periods of total light or darkness without adequate housing and supplies. • The lands that First Nations, Métis and Inuit were forced to move to were located away from bodies of water and Traditional Harvesting Grounds, and were often barren landscapes that were thought to not be rich in natural resources.
<p style="text-align: center;"><i>INDIAN ACT</i></p>	<ul style="list-style-type: none"> • A consolidation of regulations. • Gave greater authority to the Department of Indian Affairs over Indigenous Peoples by permitting it to intervene in a wide variety of issues and to make sweeping policy decisions. • Defined who was an Indian; managed Indian lands, resources and moneys; controlled access to intoxicants and promoted “civilization.” • Crown acted as “guardian” until Indigenous Peoples were fully integrated into Canadian society. • Frequently amended in the 70 years after it was passed into law in 1876. • Amendments were largely concerned with assimilation and civilization of First Nations Peoples.

<p>CONSTITUTION ACT, 1867</p>	<ul style="list-style-type: none"> • When the Province of Canada joined with Nova Scotia and New Brunswick to form the Dominion of Canada, this act, section 93 delegated jurisdiction of education to provinces across Canada. This allowed the provinces to create standards and criteria through education legislation and training to meet the needs of the Canadian settler state. • Section 92 of the act removed provincial legislative authority over “Indians” and their reserved lands and gave this authority to Parliament. It placed First Nations education under federal jurisdiction which continues to exist today.
<p>MÉTIS NATION OF ALBERTA</p>	<ul style="list-style-type: none"> • Created in 1928 as the Métis government for Métis Albertans. Has an elected council that advocates for inclusiveness for Métis Albertans in government policy. • Purpose is to promote and facilitate the advancement of Métis people through self-reliance, self-determination and self-management.
<p>MÉTIS SETTLEMENTS</p>	<ul style="list-style-type: none"> • In 1938, Alberta passed the <i>Métis Population Betterment Act</i> which set aside colonies for Métis people. • The colonies were governed by a self-government agreement with the province of Alberta. • Eight communities are currently in Alberta: Buffalo Lake, East Prairie, Elizabeth, Fishing Lake, Gift Lake, Kikino, Paddle Prairie and Peavine.

<p>MÉTIS SCRIP</p>	<ul style="list-style-type: none"> • The Canadian government offered land allotment certificates of 160 or 240 acres to Métis heads of household for compensation of land taken for European settlement. • It was used as a method to take away Métis Aboriginal Title to the land in exchange for a small parcel of land. • Often, the certificates were not for specific parcels of land and families had to redeem them at land title offices far from where they lived—most of the land that was offered to the Métis was in the southern part of the prairies, hundreds of miles from their communities and extended families. • Instead of land, a monetary value could be redeemed much like a bank note. Many Métis, not fully aware that they were giving up land title, chose to take the money in an act of desperation to feed their families.
<p>TAG SYSTEM</p>	<ul style="list-style-type: none"> • Tracking Inuit began with fingerprinting. • Because tracking was difficult, Inuit were given a number to be worn always. • Because Inuit names were difficult to pronounce, spell and understand, some believed the names were pagan, shamanistic and evil.
<p>PROJECT SURNAME</p>	<ul style="list-style-type: none"> • The Traditional Naming System used by the Inuit creates unique, non-gender specific names for each individual with no shared family name or surname. • In 1970, the federal government launched a program to assign last names to Inuit in northern Canada for ease of identification. They were forced to follow the European tradition of having a surname and were given or told to choose a surname.

<p>INUIT LAND CLAIMS</p>	<ul style="list-style-type: none">• Four land settlements were reached with the Inuit between 1975 and 2005.• Title to certain blocks of land, covering about 40 per cent of Canada's land mass, were granted to the Inuit.• Included cash settlements and much administrative autonomy.
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Kahoot! Key

- a) All of the above. This occurred when land was deemed valuable for European settlement, agriculture, resource development and other government needs. Often away from Traditional Territories/resources-nomadic to sedentary, different climates/landscapes.
- b) Restrict the movement of First Nations people. The Pass System was created in 1885 after the Riel Resistance and was designed to control the movement of First Nations Peoples, who could not leave the reserve without the signed authorization of an Indian agent, specified when they could leave/where they could go/when they had to return, wasn't official legislation but was enforced into the 1940s.
- c) The Métis Nation of Alberta/Métis Settlements. Created in 1928 as the Métis government for Métis Albertans, promotes self-reliance and self-determination of Métis people. Some Métis in Alberta do not identify with the MNA but rather with their settlements and are members of their settlements. Some are members of both the Métis Nation of Alberta and their settlement.
- d) *Indian Act*: defined who was Indian, managed Indian land, resources and money, promoted "civilization."
- e) All of the above. Also joining the clergy. A non-Indian woman who married an Indian man would gain status.
- f) Constitution Act (1867): when the Province of Canada joined NS and NB to form the Dominion of Canada section 92 removed provincial legislative authority over Indians and their lands and gave this authority to Parliament and placed First Nation education under federal jurisdiction.
- g) 1950s. Forced relocation of Inuit: 2010 apology from government of Canada acknowledged poor planning and broken promises, many view this is an attempt make a statement on Canadian sovereignty of the North in the cold war era.
- h) Bill C-31 (1985): restored Status to First Nations women married to non-First Nations men thanks to the advocacy of First Nations women from Saddle Lake Cree Nation, such as Nellie Carlson.
- i) Métis Scrip: Occurred in Manitoba in the 1870s, the North-West in the 1880s, and further west until the 1920s. Aim was to extinguish land title, but the application process did not request consent to extinguish existing land title. Métis applicants would receive a certificate for either 160 or 240 acres or dollars.
- j) First Nations-reserves created and governed by the *Indian Act* (less than 0.5% of Canada's land mass), modern land agreements.
- k) Métis-Alberta has 8 settlements with self-government agreements with the province (Métis population betterment Act 1938).
- l) Inuit-4 land settlements between 1975-2005 covering about 40% of Canada's land mass.

APPENDIX C—INDIAN ACT TRUE/FALSE

Cards

<p>Imposed the elected chief and band council system.</p>	<p>Prohibited marriage ceremonies off reserve.</p>
<p>Placed the names of individuals living on reserve on a list called the Reserve Roster.</p>	<p>Renamed individuals with European names.</p>
<p>Prohibited the sale of intoxicants to Indians.</p>	<p>Included laws for Inuit and Métis people.</p>

<p>Guaranteed postsecondary funding after leaving residential schools.</p>	<p>Created the Indian Residential School system.</p>
<p>Forbade Indians from forming political organizations.</p>	<p>Forbade Indian students from speaking their language or practicing their spirituality.</p>
<p>Created a permit system to control Indians' ability to sell products from farms.</p>	<p>Denied women status.</p>

<p>Declared Potlatch and other cultural ceremonies illegal.</p>	<p>Could expropriate portions of reserves.</p>
<p>Restricted Indians from leaving their reserve without permission from an Indian agent.</p>	<p>Prohibited reserves from amalgamating or dividing.</p>
<p>Forbade western Indians from appearing in any public dance, show, exhibition, stampede, or pageant wearing traditional regalia.</p>	<p>Prohibited Indians from adopting children; if they did, they became enfranchised.</p>

<p>Denied Indians the right to vote.</p>	<p>Exempted Indians from paying taxes on and off reserve.</p>
<p>TRUE</p>	<p>FALSE</p>

Key

Source, unless otherwise noted: *21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality* by Bob Joseph.

1. **TRUE: Imposed the elected Chief and band council system.** Indigenous Nations had their own distinct systems of governance prior to contact. Indian women were not permitted to vote in band elections until 1951. Imposing European-style elections was aimed at assimilation, and this system of governance is still in place today.
2. **FALSE: Prohibited marriage ceremonies off reserve.**
3. **TRUE: Denied women status.** A Status Indian woman who married a non-Status Indian man lost her Status. A non-Indian woman who married a Status Indian man gained Status. A Status Indian man who married a non-Status Indian woman retained his Status. In 1985, Bill C-31 amended the *Indian Act* to remove discrimination against women, but Status remains a complex issue for many First Nations people.
4. **TRUE: Could expropriate portions of reserves.** First Nations' land can be expropriated by any level of government or corporation with the consent of the federal government. This is still in effect in the current version of the *Indian Act*. Historically, the government could also remove an Indian band from their reserve if it was too close to a town or city with a population of 8000 or more.
5. **FALSE: Placed the names of individuals living on reserve on a list called the Reserve Roster.** Indigenous Affairs maintains the Indian Registration System, which records the names of all Status Indians. Information in the system is updated regularly to show any changes that occur in a person's lifetime, such as marriages, births, band transfers, divorces, deaths and name changes. (www.aadnc-aandc.gc.ca/eng/1100100032475/1100100032476)
6. **TRUE: Renamed individuals with European names.** Traditional First Nations naming practices did not make sense to Indian agents and did not align with the goal of assimilation. Although there was not a standard renaming process, the agents usually assigned each man a Christian name and a non-Indigenous surname. Women were given a Christian name and the surname of their husbands or fathers. Surnames were often those of the assigning Indian agent.
7. **TRUE: Created a permit system to control Indians' ability to sell products from farms.** Training First Nations in European-style agriculture was one means of assimilation enacted by the Canadian government. However, many reserves were located in areas unsuitable for agriculture, and the low success rate of some First Nations farmers was used to reduce the size of reserves. When First Nations farmers were successful, settler farmers complained of their perceived unfair advantages and the government responded with the permit-to-sell system. Settlers were also prohibited from purchasing goods and services from First Nations farmers. This section of the *Indian Act* was repealed in 2014.

8. **FALSE: Prohibited reserves from amalgamating or dividing.**
9. **TRUE: Prohibited the sale of intoxicants to Indians.** It became a felony under the 1884 *Indian Act* for Indians to purchase alcohol, consume alcohol, or enter a licensed establishment. The intent was to ensure that Indians were productive farmers, and to “protect” members of mainstream society from interacting with Indians in licensed establishments. First Nations soldiers in World War I and World War II were legally permitted to consume alcohol while abroad, but were once again denied upon their return to Canada. First Nations veterans were denied entry to Legions, thereby denying them access to information about veteran benefits as well as the comradery with their fellow vets.
10. **FALSE: Included laws for Inuit and Métis people.**
11. **TRUE: Declared Potlatch and other cultural ceremonies illegal.** Ceremonies are integral to the cultural and spiritual beliefs of First Nations, but the government and missionaries viewed them as barriers to assimilation. First Nations were forced to go underground and practice their spirituality in secret in order to avoid being sent to jail. Ceremonial items of deep spiritual significance were confiscated and dispersed to individuals and institutions throughout the world. This provision of the *Indian Act* was in place from 1884 to 1951.
12. **TRUE: Restricted Indians from leaving their reserve without permission from an Indian agent.** Although it was never written in the *Indian Act* and the Prime Minister acknowledged that it could not legally be enforced, the Pass System was in place from 1885 until 1951. It was designed to control the movement of First Nations people, as a response to the Riel Resistance. Permission was granted or denied at the sole discretion of the Indian agent. Indians found off reserve without a pass were arrested and, whenever feasible, prosecuted for trespassing under the *Indian Act*, or for vagrancy under the *Criminal Code*. The parents of children away at residential school were required to get a pass to visit their children. Indian agents were encouraged to grant permission for visitation no more than four times per year.
13. **FALSE: Guaranteed postsecondary funding after leaving residential schools.** Inadequate funding, poorly trained staff, and a reliance on student labour to operate the schools often led to an inferior education for students. This made it difficult for many residential school survivors to attain postsecondary education and, if they did, there was no funding guaranteed to them.
(www.ece.gov.nt.ca/sites/ece/files/resources/northern_studies_10_teaching_guide.pdf).
14. **TRUE: Created the Indian Residential School system.** Before the 1876 *Indian Act*, day schools on reserves were established with the goal of assimilation. However, they were poorly attended. The 1879 *Davin Report* stated that children must be educated far from home beginning at a young age, and this education must be based on Christian beliefs. The 1884 *Indian Act* instituted a law stating that Indian children under the age of sixteen must attend an industrial school or boarding school. A 1920 amendment gave power to the Indian agent to

enter the family home, seize the children, and arrest or imprison parents who tried to hide their children.

15. **TRUE: Forbade western Indians from appearing in any public dance, show, exhibition, stampede, or pageant wearing traditional regalia.** The *Indian Act* of 1906 stated, “Any Indian in the province of Manitoba, Saskatchewan, Alberta or British Columbia, or in the Territories who participates in any Indian dance outside the bounds of his own reserve, or who participates in any show, exhibition, performance, stampede or pageant in Aboriginal costume without the consent of the Superintendent General or his authorized agent...shall on summary conviction be liable to a penalty not exceeding twenty-five dollars, or to imprisonment for one month, or to both penalty and imprisonment.” This section of the *Indian Act* was in place until 1951.
16. **FALSE: Prohibited Indians from adopting children; if they did, they became enfranchised.**
17. **TRUE: Forbade Indians from forming political organizations.** Although they were not considered “citizens” of Canada, an estimated 4000 Indigenous people enlisted in World War I. While serving, First Nations servicemen had an opportunity to meet other First Nations people from other parts of Canada and discuss the hardships they faced. This led to Lieutenant Frederick Loft of the Kahnienkewik Nation envisioning the creation of a League of Indians of Canada in order to pursue common goals. Indian agents were instructed to attend their meetings, and attempted to have Loft involuntarily enfranchised (stripped of his Indian Status). In 1927, the *Indian Act* was amended to ban Indians from forming political organizations, and was in place until 1951.
18. **TRUE: Forbade Indian students from speaking their language or practicing their spirituality.** Children at residential school were harshly punished for speaking their own language, including having their mouths washed out with soap or having needles stuck into their tongues. They were also taught to embrace Christianity because their own spiritual beliefs were seen as pagan and primitive. These policies were aimed at assimilation.
19. **FALSE: Exempted Indians from paying taxes on and off reserve.** The Canada Revenue Agency states, “In general, Indigenous people in Canada are required to pay taxes on the same basis as other people in Canada, except where the limited exemption under Section 87 of the *Indian Act* applies. Section 87 says that the ‘personal property of an Indian or a band situated on a reserve’ is tax exempt. Inuit and Métis people are not eligible for this exemption.” (www.canada.ca/en/revenue-agency/services/tax/businesses/topics/gst-hst-businesses/gst-hst-indigenous-peoples.html). As well, some communities have negotiated self-governance and other alternate tax regimes with the federal government to allow the Nation to levy charges such as the First Nations Sales Tax, the First Nations Goods and Services Tax, and/or the First Nations Personal Income Tax. (www.huffingtonpost.ca/chelsea-vowel/first-nations-taxation-ex_b_1127893.html). For more information, please visit www.canada.ca/en/revenue-agency/services/aboriginal-peoples/information-indians.html#heading1.

20. **TRUE: Denied Indians the right to vote.** Indians did have the right to vote from the time of Confederation, as long as they gave up their Treaty Rights and Indian Status. Otherwise, First Nation and Inuit people were excluded from voting. After so many Indigenous people served in World War II, there were renewed calls to extend the franchise to all Indigenous people. In 1948, Inuit were granted the right to vote. In 1960, First Nations were finally granted the right to vote without having to forfeit their identity and rights.

APPENDIX D—AVOID THE ACRONYM CARDS

<p>ABORIGINAL PEOPLES OF CANADA</p>	<ul style="list-style-type: none"> • The First Peoples in Canada and their descendants. • Includes First Nations, Métis and Inuit Peoples. • Each group is distinct and has its own history, culture, Protocols, Traditions and languages. • Usually used as a term in government policy. • Term used in the Constitution.
<p>BILL C-31 INDIAN</p>	<ul style="list-style-type: none"> • A person who gained or regained Indian status because of the <i>Act to Amend the Indian Act</i>, 1985. • Status Indian women lost their status, band membership and all associated rights when they married non-status men prior to Bill C-31. • Although gains were made with Bill C-31, challenges remain.
<p>CEREMONIALIST</p>	<ul style="list-style-type: none"> • A highly respected member of a First Nation or Métis community. • Recognized and identified by members of the community as being knowledgeable about spirituality and spiritual practices.

<p style="text-align: center;">ELDER</p>	<ul style="list-style-type: none"> • A highly respected member of a First Nation, Métis or Inuit community. • Recognized and identified by members of the community as carrying important wisdom, Oral Traditions and knowledge of their culture. • Shares his/her understandings through Teachings, Ceremonies, Stories and/or Songs. • Individuals hold different gifts or talents. • Their role and the appropriate Protocols for approaching them varies from community to community. • They do not have to be a senior citizen; the carrying of knowledge and recognition by the community are the key factors in determining who they are.
<p style="text-align: center;">FNMI</p>	<ul style="list-style-type: none"> • An acronym used in many Alberta educational publications that suggests that Indigenous Peoples are part of a homogenous group and therefore ignores the complexity and diversity of the Indigenous Peoples who inhabit Alberta. • This acronym should not be used to refer to First Nations, Métis and/or Inuit peoples as it is considered offensive by many and often misunderstood.
<p style="text-align: center;">INDIGENOUS PEOPLES</p>	<ul style="list-style-type: none"> • Term used globally to refer to the original inhabitants of any region. • Includes the three groups of Indigenous Peoples in Canada—First Nations, Métis and Inuit.

<p style="text-align: center;">INUIT</p>	<ul style="list-style-type: none"> • “The people” in Inuktitut language. • This term is plural, while the singular form is Inuk. • The Indigenous Peoples in northern Canada who live in Nunavut, the Yukon, Northwest Territories, northern Quebec and northern Labrador. This specific group originated in the central and eastern Arctic and Inuvialuit originated in the western Arctic.
<p style="text-align: center;">KNOWLEDGE KEEPER</p>	<ul style="list-style-type: none"> • A member of a First Nations, Métis or Inuit community. Recognized and identified by Elders of the community as being knowledgeable about Cultural Practices, Products or worldviews.
<p style="text-align: center;">MÉTIS</p>	<ul style="list-style-type: none"> • One of the three distinct Aboriginal Peoples of Canada recognized in the 1982 Canadian constitution. • Their communities and distinct culture were established with the growth of the fur trade prior to the North-West Territories becoming part of Canada. They played a crucial role in the development and success of the fur trade throughout the Canadian west. • Many Canadians have mixed Aboriginal and non-Aboriginal ancestry but that does not, in and of itself, make them Métis. Métis in Alberta are Aboriginal people who are related by kinship to, but culturally distinct from other Aboriginal people, possessing their own Michif language, customs, traditions and relationships to land.
<p style="text-align: center;">NON-STATUS INDIAN</p>	<ul style="list-style-type: none"> • A First Nations person who is not registered or who has lost their status under the <i>Indian Act</i>.

STATUS/ REGISTERED INDIAN	<ul style="list-style-type: none">• A First Nations person who meets the requirements and is registered with the Canadian government under the <i>Indian Act</i>.
TREATY INDIAN	<ul style="list-style-type: none">• A status Indian whose ancestors signed Treaty with the Crown.

APPENDIX E—CONCEPTS OF ASSIMILATION CARDS

Source: Kairos Canada. Kairos Blanket Exercise Education Resource Kit.
www.kairosblanketexercise.org

<p>ASSIMILATION*</p>	<ul style="list-style-type: none"> • The process of absorbing one cultural group into another. • This can be pursued through harsh and extreme state policies, such as removing children from their families and placing them in the homes or institutions of another culture. • Forcing a people to assimilate through legislation is cultural genocide; the intent is to make a culture disappear.
<p>BRITISH NORTH AMERICA ACT*</p>	<ul style="list-style-type: none"> • Also known as the <i>Constitution Act, 1867</i>, it put ‘Indians and lands reserved for Indians’ under the control of the federal government. • When this occurred, Indigenous Peoples in Canada lost their rights and were no longer recognized as having control over their lands.
<p>COLONIZATION*</p>	<ul style="list-style-type: none"> • A process of gaining control of land and resources. • It involves one group of people, the colonizers, coming into an area and dominating the people who are already living there.

<p style="text-align: center;">CULTURAL GENOCIDE</p>	<ul style="list-style-type: none"> • The destruction of those structures and practices that allow the group to continue as a group. • The political and social institutions of the targeted group are set to be destroyed. • Land is seized, populations are forcibly transferred and their movement is restricted. • Languages are banned. • Spiritual leaders are persecuted, spiritual practices are forbidden and objects of spiritual value are confiscated and destroyed. • Families are disrupted to prevent the transmission of cultural values and identity from one generation to the next. <p style="text-align: right;"><small>Source: <i>Executive Summary</i>, Truth and Reconciliation Commission of Canada, p 7</small></p>
<p style="text-align: center;">DECOLONIZATION</p>	<ul style="list-style-type: none"> • A process that Indigenous people, impacted by colonization and forced assimilation, might go through by reclaiming, rediscovering and repatriating their Indigenous ways of knowing and being.
<p style="text-align: center;">EUROCENTRISM</p>	<ul style="list-style-type: none"> • A focus on Europe and Europeans. • The idea that Europeans are the central and most important culture in the entire world (politically, religiously, economically, socially).

<p style="text-align: center;">GRADUAL CIVILIZATION ACT</p>	<ul style="list-style-type: none"> • A bill passed by the 5th Parliament of the Province of Canada in 1857. • Required male Indians and Métis over the age of 21 to read, write and speak either English or French and to choose an approved surname by which they would be legally recognized. • By the application of this act, Indian and Métis males would lose all of their legal rights, as well as any land claims and would become British subjects, though with far fewer rights. • It was called ‘enfranchisement’ and was one of the many policies of forced assimilation. Enfranchisement was viewed by the government as a privilege for Indigenous people.
<p style="text-align: center;">INTERNAL COLONIZATION*</p>	<ul style="list-style-type: none"> • When people live in a place that has been colonized, whether they are the original people or a settler who has come from elsewhere, they gradually absorb the colonizers’ ways of acting and thinking. That is why we talk about needing to decolonize ourselves so that all citizens can change their behaviour.
<p style="text-align: center;">PATERNALISM</p>	<ul style="list-style-type: none"> • A focus on males being the highest authority figure in all aspects of life. • A policy and practice of authority figures who restrict freedom of those considered to be below them. Typically framed as if it is in the best interest of those ‘lower’ than them.

<p style="text-align: center;">THE SIXTIES SCOOP*</p>	<ul style="list-style-type: none"> • From the 1960s to the 1980s, thousands of First Nations and Métis children were forced illegally by the provincial governments from their homes and adopted or fostered, usually by non-Indigenous people. • Many of these children experienced violence, racism and abuse and lost connection to their identity and culture. • Like residential schools, the purpose was assimilation.
<p style="text-align: center;">DOCTRINE OF DISCOVERY*</p>	<ul style="list-style-type: none"> • In what we now call North America, Europeans made deals amongst themselves and divided up control over Indigenous Peoples and Indigenous Lands. • Usually, whichever European nation ‘discovered’ the land first took control, with the blessing of the Christian church.

APPENDIX F—THE PASS SYSTEM GALLERY WALK CARDS

The Pass System Gallery Walk Card #1

Source: Public Archives of Canada, RG 10, Vol. 3710, file 19, 550-3. 20 July 1885)

“No rebel Indians should be allowed off the Reserves without a pass signed by an Indian Department official. The dangers of complications with white men will thus be lessened, and by preserving a knowledge of individual movements any inclination to petty depredations may be checked, by the facility of apprehending those who commit such offences.”

Hayter Reed
Assistant Indian Commissioner

The Pass System Gallery Walk Card #2

Source: Public Archives of Canada, Dewdney Papers, North-West Rebellion, MG 27, 2076-87. 16 August 1885)

“I am adopting the system of keeping the Indians on their respective Reserves and not allowing any [to] leave them without passes—I know this is hardly supportable by any legal enactment but we must do many things which can only be supported by common sense and by what may be for the general good. I get the police to send out daily and send any Indians without passes back to their reserves.”

Hayter Reed
Assistant Indian Commissioner

The Pass System Gallery Walk Card #3

Source: www.glenbow.org/collections/search/findingAids/archhtm/extras/dewdneye/m-320-1184-1252.pdf

Battleford—29th August 1885

I have just taken away all the ponies from the Indians and branded them with our brand. The Indians themselves have been left to look after them but are not allowed to take them off the Reserve without a pass from the Instructor... The Indians are to be seen about town now [with] written passes.

Hayter Reed
Assistant Indian Commissioner



The Pass System Gallery Walk Card #4

Source: www.newsoptimist.ca/news/local-news/the-pass-system-subject-of-film-addressing-canadian-history-has-local-impact-1.2109251

Department of Indian Affairs.

No. 56

BATTLEFORD Agency.

Dec 17th 1917

Poundmaker
wife & child
No. 43

Band Poundmaker

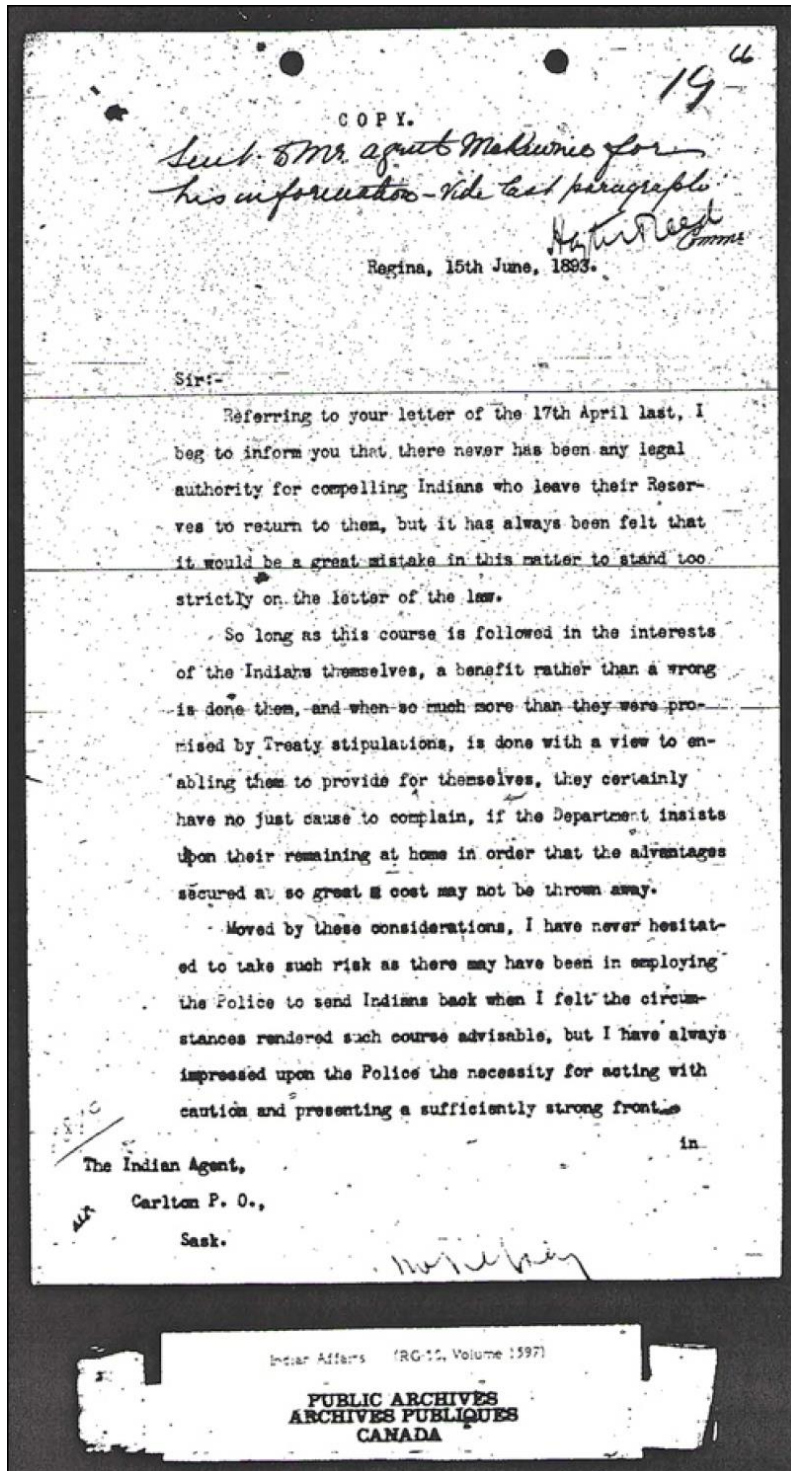
Time 15 days

Business Visiting
at Bear Hills

Gun

The Pass System Gallery Walk Card #5

Source: www.newsoptimist.ca/news/local-news/the-pass-system-subject-of-film-addressing-canadian-history-has-local-impact-1.2109251



The Pass System Gallery Walk Card #6

Source: <http://data2.archives.ca/e/e448/e011188230-01.pdf>

“The Pass System allowed the department to regulate all economic activity among communities, including adjacent non-Aboriginal ones. No one who had not obtained an agent's leave would be allowed, on an Indian reserve, to barter, directly or indirectly, with any Indian, or sell to him any goods or supplies, cattle or other animals, without the special licence in writing.”

Report of the Royal Commission on Aboriginal Peoples

APPENDIX G—INTERGENERATIONAL TRAUMA, TOXIC STRESS AND DEVELOPMENT: STRESS AND SUPPORT CARDS

<p>Support</p> <p>First Nations, Métis and Inuit liaison worker is available to offer guidance and support.</p> <p>Remove 1 mass</p>	<p>Support</p> <p>Your school has an Elder-in-residence that you can talk with and receive teachings.</p> <p>Remove 1 mass</p>
<p>Support</p> <p>Your classroom teacher is approachable and safe. You can talk with them about your stresses and receive guidance.</p> <p>Remove 1 mass</p>	<p>Support</p> <p>Your grandmother and grandfather are involved in your support circle. They are available to talk with and give you teachings.</p> <p>Remove 1 mass</p>
<p>Support</p> <p>Your school offers an extra curricular culture group, where you find support from peers, counselors, Elders and volunteers.</p> <p>Remove 1 mass</p>	<p>Support</p> <p>Your school offers a language class where you learn your Indigenous language and teachings.</p> <p>Remove 1 mass</p>

<p>Positive stress</p> <p>You have final exams approaching and feel that you should study.</p> <p>Add 1 mass</p>	<p>Positive stress</p> <p>You have to give a presentation to your class.</p> <p>Add 1 mass</p>
<p>Support</p> <p>Your parents are supportive and nurturing. They provide guidance and assistance throughout your challenges.</p> <p>Remove 1 mass</p>	<p>Positive stress</p> <p>You have completed junior high and are moving on to high school. You will be in a new building with new teachers and many new faces.</p> <p>Add 1 mass</p>
<p>Toxic stress</p> <p>Your parents are frequently gone, leaving you and your siblings alone. You try your best to take care of your siblings, but you worry about taking care of them and getting them to school.</p> <p>Add 3 masses</p>	<p>Toxic stress</p> <p>Your father struggles with alcohol dependency and is often intoxicated. You are worried when he does not come home and you are fearful when he comes home drunk.</p> <p>Add 3 masses</p>

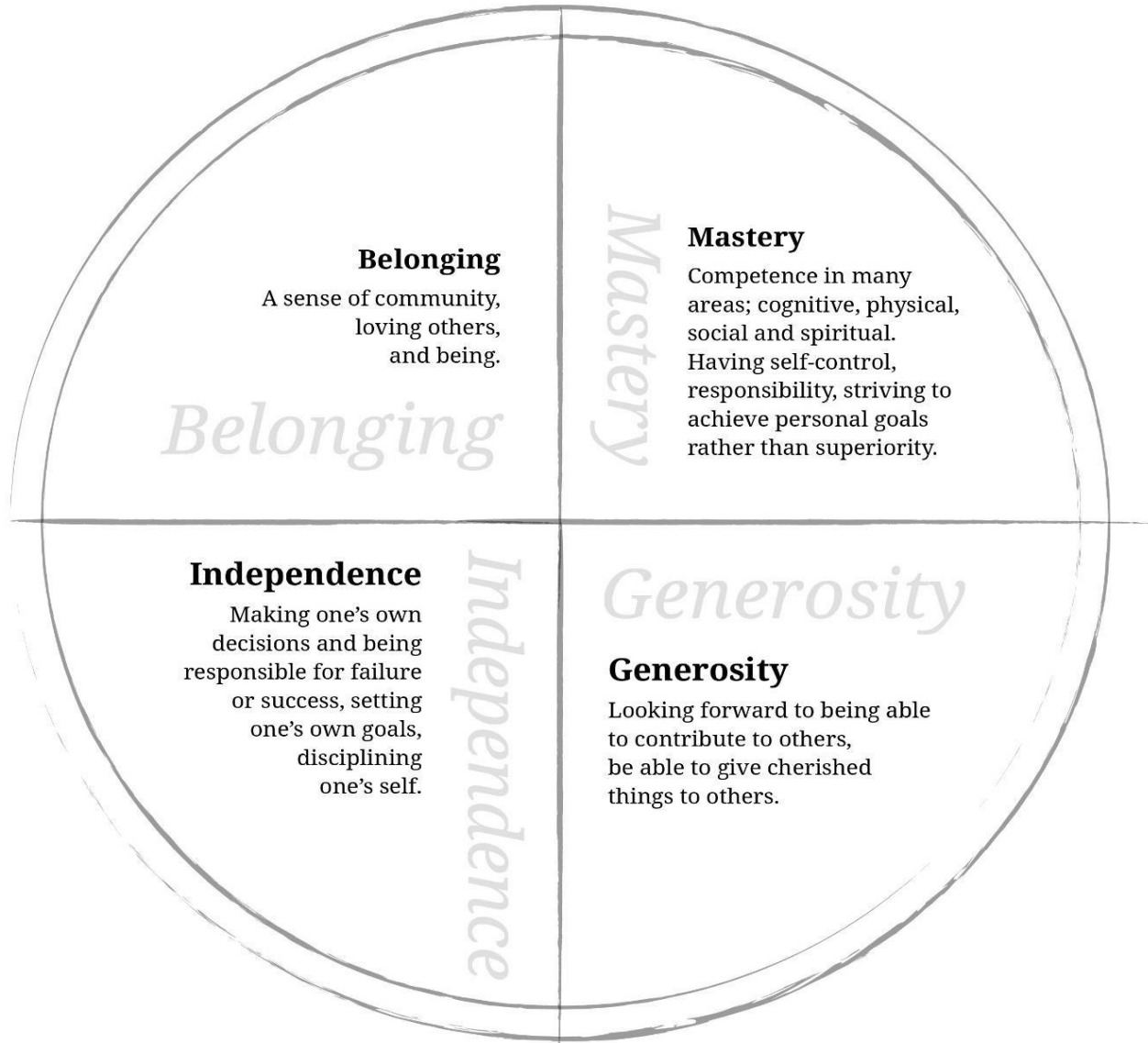
<p>Toxic stress</p> <p>Your mother attended residential school. She finds showing you affection and parenting you with kindness to be very difficult. She is often distant and suffers from depression.</p> <p>Add 3 masses</p>	<p>Toxic stress</p> <p>Your grandparents are raising you. Your grandfather is a residential school survivor and is susceptible to bouts of anger. He frequently punishes you and uses physical violence.</p> <p>Add 3 masses</p>
<p>Tolerable stress</p> <p>Your cousin commits suicide. You attend the wake with your family and support each other through this difficult time. You are also able to see your school counsellor on a regular basis.</p> <p>Add 2 masses</p>	<p>Tolerable stress</p> <p>Your home is lost due to spring flooding. You and your family move in with family in another part of the province until you can rebuild.</p> <p>Add 2 masses</p>
<p>Tolerable stress</p> <p>Your parents have been going through challenges and have told you they are seeking a divorce. You have a strong relationship with each of your parents and they are able to support you during this difficult time.</p> <p>Add 2 masses</p>	<p>Tolerable stress</p> <p>You were riding ATVs with your family and had an accident. You sustained serious injuries and spend a significant time healing and recovering.</p> <p>Add 2 masses</p>

<p>Tolerable stress</p> <p>Your mother was recently diagnosed with cancer. You are often left with an auntie while your parents travel for treatment.</p> <p>Add 2 masses</p>	<p>Positive stress</p> <p>You are in your grade 12 year and will be graduating. You are uncertain of what your next steps will be, but you have goals for your future.</p> <p>Add 1 mass</p>
<p>Tolerable stress</p> <p>You do not have a working washer and dryer in your home. You frequently miss school if you do not have clean clothes to wear.</p> <p>Add 2 masses</p>	<p>Toxic stress</p> <p>You were apprehended from your biological family at a young age. You are moved from one foster home to another. While living in one home, you were sexually abused.</p> <p>Add 3 masses</p>
<p>Toxic stress</p> <p>Your father finds it difficult to maintain employment. He is often absent from home. Your siblings and you miss meals and are often hungry.</p> <p>Add 3 masses</p>	<p>Toxic stress</p> <p>Your mother is raising you alone and struggles with a drug addiction. Because of this, you are often late to school and your teacher frequently reprimands you for your tardiness.</p> <p>Add 3 masses</p>

<p>Support</p> <p>You are part of a school sports team. Being part of a community gives you a sense of belonging. You are proud of your accomplishments. Your teammates and coach are important positive influences on your life.</p> <p>Remove 1 mass</p>	<p>Support</p> <p>The books in your classroom reflect contemporary images of your culture. Many books support your identity and make you feel proud to be Indigenous.</p> <p>Remove 1 mass</p>
<p>Support</p> <p>Your parents have time to support you in your learning. They help you with your homework and read to you at night.</p> <p>Remove 1 mass</p>	<p>Support</p> <p>Indigenous speakers and Elders are invited to the school to provide a deeper understanding of your culture and history.</p> <p>Remove 1 mass</p>
<p>Support</p> <p>Your school has images of Indigenous representation in displays, bulletin boards and projects. Your school also has a land acknowledgment at the entryway of the building.</p> <p>Remove 1 mass</p>	<p>Support</p> <p>Your circle of friends makes healthy choices and loves you for who you are.</p> <p>Remove 1 mass</p>

<p>Support</p> <p>You are involved in extracurricular clubs at your school.</p> <p>Remove 1 mass</p>	<p>Tolerable stress</p> <p>You have few peers in your school who are Indigenous. You feel isolated and alone while at school. Being home with your family is the only place you feel that you belong.</p> <p>Add 2 masses</p>
<p>Tolerable stress</p> <p>You do not see yourself in the walls, halls and library of your school. You do not see examples of your Indigenous language in the school, and there are few books in your school library focussing on historical and contemporary realities of Indigenous Peoples. There are no books written by Indigenous authors in your library. You feel that your culture is only celebrated outside of your school.</p> <p>Add 2 masses</p>	<p>Toxic stress</p> <p>You were apprehended from your biological family at a young age. You are moved from one foster home to another frequently. You find it difficult to feel that you belong anywhere or are a part of any family. You feel isolated, lonely, and depressed. You do not try to make connections with your foster families because you know you will be moved again.</p> <p>Add 3 masses</p>
<p>Tolerable stress</p> <p>You struggle with academics at school. You feel that you are not as smart or as capable as other students. You avoid completing your work and dread attention from your teacher. You look for excuses to leave class and frequently complain to your parents that your stomach hurts and you cannot go to school. Your parents are worried and frustrated.</p> <p>Add 2 masses</p>	<p>Tolerable stress</p> <p>You have completed junior high at your local band school. You need to travel to the closest urban centre to attend high school. You feel out of place and anxious in town. You cannot wait to return to your home and familiar setting after each school day.</p> <p>Add 2 masses</p>

APPENDIX H—SCHOOL REFLECTION—CIRCLE OF COURAGE®





APPENDIX I—COLOUR BLIND OR COLOUR BRAVE? QUOTE CARDS

“The first step to solving any problem is to not hide from it. The first step to any form of action is awareness.”

“Colour blindness is a learned behaviour where we pretend we do not notice race. Colour blindness is very dangerous because it means we are ignoring the problem.”

“Instead of ignoring race, face it head on. Recognize all races, including the majority one. This subject matter can be hard, awkward and uncomfortable. Be comfortable with the uncomfortable.”

“We cannot afford to be colour blind, we have to be colour brave.”

“We must be willing to have proactive conversations about race, with honesty, understanding and courage.”



APPENDIX J—CULTURAL APPROPRIATION

ARTICLE A

Source: www.huffingtonpost.ca/2018/09/28/indigenous-art-knockoffs-backlash_a_23541472

Indigenous Artists: It's OK To Buy, Wear Indigenous Art. Just Make Sure It's Authentic.

By Haley Lewis

Jay Soule wants you to know one thing about the products being sold as “Indigenous art” in some shops across the country: it's not even close to being the real thing, and a lot of it is internationally imported.

“They have kitschy s**t like knockoff dreamcatchers, carving, beadwork, moccasins, prints that they claim to be Indigenous, and that misrepresents us,” he told HuffPost Canada in an interview.

“It's not a representation of Indigenous people.”

Soule, a multi-disciplinary artist from Chippewas of the Thames First Nation, wanted to open a retail space in Toronto that would support the Indigenous arts community, so he turned to his friend, Nadine St-Louis, who had opened a similar space in Old Montreal. After their conversation however, he came to the conclusion that now wasn't the time.

“How is she expected to compete in Old Montreal when surrounding her are all these shops selling Indigenous knockoffs?” said Soule.

It's not just Montreal. Walk into any Canadian souvenir shop and “Indigenous” souvenirs are readily available, to the detriment of both the tourist purchasing and the artisans producing authentic art.

Indigenous artists across the globe have spent years fighting to mandate that any Indigenous art being sold should be authentically Indigenous. According to the Arts Law Centre of Australia, about 80 per cent of the pieces marketed to tourists in shops are fake. While statistics like that aren't available for Canada, Soule thinks the numbers are even higher, somewhere around 100 per cent.

For years, there have been discussions around Indigenous artists being ripped off. Major apparel brands have come under fire for years for producing knockoffs of Indigenous work. People have tried selling Indigenous knockoffs at a national Elders gathering, actor Eugene Brave Rock recently called out a gift shop at the Calgary airport for selling made in China 'Indigenous art.'

Now, Soule and St-Louis have launched Reclaim Indigenous Arts, a website and call to action that seeks support to end the appropriation of Indigenous art in Canada. The website calls for “active participation in, and development of, an authentic, traditional arts practice economy” and demands to “stop the importation and distribution of inauthentic, foreign-made Indigenous arts and crafts.”

“If you want to sell Indigenous art, that's great,” said Soule. “But sell authentic art, and we can help point you in the right direction to finding those artisans.”

Indigenous art can include fashion, painting and drawing, beading, dreamcatchers, jewelry, prints, carving, statuettes and everything in between.

“We have such an amazing culture and it's obvious that people resonate with it, but as a designer, I'm here to tell you you can really get the authentic thing,” said Jamie Okuma, a Shoshone-Bannock and Luiseño artist and fashion designer based in California.

She has been working as an artist and fashion designer for decades after getting her start on the powwow circuit. Okuma believes it makes all the difference when you buy from the hands of somebody who knows what it's all about.

“Other than some clothing, Natives don't mass produce their work; what you're getting is directly from the hands that made it, and that is incredibly special,” she said.

So why are a lot of stores filled with knockoffs? A common argument many Indigenous artists face when approaching shops to carry their work is that Indigenous merchandise is “too expensive to sell.”

“What they're saying is that we don't have worth like other designers who mass produce stuff,” said Okuma.

Krista Leddy is a Métis artist and beader, living in amiskwaciywâskahikan (Edmonton). She makes moccasins and charges around \$250 per pair because of the time, skill and story behind each one. She says it's problematic when you can go to certain stores and buy a pair of moccasins that aren't authentic and are being sold for \$70.

“What happens then is that our artists have to drop their prices. So now, instead of being properly compensated for the beautiful pieces they're making, they're barely making ends meet.”

But Leddy says the value of original art can help sell it. “If shop owners are selling a better-quality Indigenous product and let their customers know that, the customers are going to buy,” she said.

In 2016, the average annual income among Indigenous people in Canada (aged 15 years and older) was found to be 27.5 per cent lower than that of non-Indigenous people. And purchasing knockoffs threatens one of the main ways Indigenous people can be economically self-supporting.

Nathalie Bertin, a Métis multi-disciplinary artist and educator, doesn't have a problem with designers being inspired by Indigenous design and reinterpreting those designs into something new from their own perspective.

“I do get angry when I see blatant ripoffs,” she said. “Especially when it's a larger multinational company taking something away from an artist or community that could use the recognition and money.”

Bertin thinks selling knockoff works with romanticized descriptions takes away from the true meaning behind the design. “It completely cheapens the cultural value of certain artworks and the people where the design comes from,” she said.

Although social media tirades and public outcry are often effective in getting companies to take down what they're selling, Okuma doesn't think they're the answer.

“We have to rethink and do a better job on our approach to education — or in another words, calling out non-Natives about do's and don'ts,” she said.

“No one is going to listen to constant shaming and belittling, we can't expect people to support our work if we are constantly bashing or calling them out.”

And Soule agrees. “We don't want to hurt small businesses, we want to become allies.”

When looking to buy Indigenous, it's important to ask questions like, 'Who made it?' and 'Where is the artist from?' If the shop can't answer that, then you probably shouldn't be buying it.

And while making an informed purchase is key, so is knowing it's OK to buy and wear Indigenous art and products.

ARTICLE B

Source: www.cbc.ca/news/canada/calgary/lethbridge-high-school-grad-party-1.4133490

Lethbridge high school grads criticized for Cowboys and Indians costume party

Sarah Lawrynuik

Before venturing out into the world and becoming adults, students from Chinook High School in Lethbridge, Alta., had a party over the May long weekend, where they toasted to their successful completion of Grade 12.

The theme of the costume party was Cowboys and Indians and that prompted objections on social media after photos and video of the event were posted online.

Tieja Medicine Crane, a Grade 12 student at a different high school in the city, said she felt offended when she saw the posts online.

“The story behind the headdress is that every feather means something. It was an act of bravery. You earned all those feathers in order to make the headdress,” Medicine Crane said.

“I will never be able to wear a headdress because I haven't earned it ... So someone else, not from my culture, is going to wear it? That's really offensive.”

In addition to costumes of feathers and headdresses, many at the party wore imitation war paint and hollered stereotypical chants by the bonfire.

Backlash online

In response to Medicine Crane's objections on social media, many students who attended the party tried to defend it, while also criticizing her. One student wrote: “It's a stupid thing to get mad about.”

“If they're allowed to use all of the things white people use, why can't we do this? It's like saying no one can use electricity or something because white people invented it,” one poster said.

Medicine Crane said some of the hardest things for her to hear were comments from other Aboriginal students. One said, “Is it racist to wear cowboy boots and a cowboy hat? Your logic is dumb. I am sorry but please learn what racism really means.”

Initially, Medicine Crane said she hesitated, thinking that maybe she was in the wrong and overreacting, but spurred on by friends and family, she decided to continue raising her concerns.

Then someone on social media took the discussion too far. A father of one of the boys who attended the party said his son has now been physically threatened because his name has been linked to the event.

The school's response

The party was not a school-sanctioned event, but the high school's administration and the school district became aware of the student-organized party this week. On Thursday, the school hosted an assembly to address the issue.

At the presentation the teens were reminded to behave appropriately and safely during graduation season and were engaged in dialogue about racism in Canada, according to a school district spokesperson.

“[Our] schools make it an aim to grow learning communities that are culturally sensitive and diverse, with the hope students go into the world and live the lessons learned within the halls of their schools,” Lethbridge School District No. 51 said in a statement to CBC News.

“The school will continue to hold a place in the community that ensures progressive and thoughtful education for all our students. It will also be a place where such lessons are safe to learn.”

Need for more education

Linda Many Guns, a professor in the department of Native American studies at the University of Lethbridge, found it hard to believe the students wouldn't have known a party like this was unacceptable.

“My immediate reaction to even hearing about something like this is absolute shock and horror, and fear at the lack of education, lack of cultural awareness, lack of sensitivity, lack of the ability to have an equal and appreciative respect in community,” said Many Guns.

While the event might not have been sanctioned by the school, educators need to evaluate the role they play, she added. Part of the educational gap might exist because most teachers never learned in university how to properly address these issues with students, she said.

“While we might just be putting some education into the universities, you have, I don't know, 50,000 professionals that don't have that education.”

Many Guns said she's experienced her fair share of racism while living in southern Alberta, but she also said she's seen a lot of progress in attitudes towards Indigenous cultures and people over the last three decades.

“I think that these kinds of situations that occurred in the high school are no longer tolerable.”

ARTICLE C

Source: www.cbc.ca/news/canada/north/cultural-appropriation-inuit-react-to-calgary-man-s-drum-dance-1.3129515

'Cultural appropriation:' Inuit react to Calgary man's drum dance

A Calgary man has sparked a debate in Nunavut over cultural appropriation after he was filmed wearing Inuit sealskin clothing and demonstrating drum dancing and throatsinging at an Aboriginal Awareness Week event.

“I saw him go up in his full sealskin outfit and do his performance,” said James Kuptana, a coordinator of volunteers for the event. He says he was the only Inuk involved.

“I was actually really upset because I didn't think it was accurate based on what I had seen other Inuit performers do.”

Zinour Fathoullin's wife Gayle says the pair have been part of National Aboriginal Day events in Calgary for 15 years.

“We aren't Inuit, but we are just asked to share that culture with people as a celebration of Aboriginal Peoples' Day.”

Zinour Fathoullin is from Russia. Gayle says she met her husband in Siberia, where Zinour, a trained dancer, worked with Siberian Inuit. They moved to Cape Dorset in 1996, where they became involved in local dance activities. They participated in a performance to mark the birth of Nunavut in 1999 and toured briefly with several local dancers showcasing Inuit culture.

The Fathoullins now operate Legacy Artwork in Calgary, selling artwork and custom paintings. They also offer workshops, such as one titled “What's hot in the igloo?” which offers “An exciting and interactive day or half day program that brings the Canadian and Siberian Inuit cultures to life through dance, drumming, storytelling, and traditional Inuit clothing” for \$800 a day.

'We still exist'

Alethea Arnaquq-Baril, an Inuk filmmaker in Iqaluit, told CBC she was “disgusted” to hear about the Fathoullins' enterprise.

“They're making money on pretending to be experts on Inuit culture when there are Inuit there! I mean, we still exist,” Arnaquq-Baril said.

“It's like they are saying Inuit culture is dead and they will just act it out so people can imagine what it would be like.

“Sometimes there are situations where it is a fine line when you are not quite sure whether to call something cultural appropriation or not. But this is so far beyond.”

Gayle Fathoullin responded to the controversy with a statement on Facebook.

“We never claim to be Inuit and never have,” she wrote.

“We are always up front in stating that we are presenting from the perspective of our time lived in the Siberian and Canadian Arctic and a sharing of these cultures.

“When Zinour dances (as in the video circulating), he is careful to explain that his dance is his own modern interpretation of aspects of Inuit culture and dance and drumming rather than a representation of traditional Inuit dance and drumming. When we throat sing, we are clear that this is our own version of it and a demonstration.”

'An ambassador of the Inuit culture'

Gayle writes that Zinour was mentored by an unnamed Siberian shaman and was given permission to use a Shaman's drum for performance and teaching purposes.

Speaking to CBC News, Gayle elaborated.

“She must have had a sense that he would be a person to be an ambassador of the Inuit culture,” she said.

“She gifted Zinour with her stories and asked him to put her stories — to interpret them through dance and drumming.”

Gayle also names Nunavut Inuit Elders who, she said, “shared their stories” and “encouraged me to just go out and have fun with it and to use it as a vehicle to share the Inuit culture.”

In the Facebook statement she says Mary Wilman, now mayor of Iqaluit, invited them to Iqaluit to choreograph dances and work with an Inuit youth dance group.

Wilman says she knew Zinour in 1998 when she was a co-ordinator for Inuusutut Muminitiit, or “young Inuit dancers,” in Iqaluit.

“We hired him to do choreography,” Wilman said. “That's totally different than for him to automatically become a knowledge [holder] or expert on Inuit.”

Tanya Tagaq responds

David Serkoak, a well-known teacher and drum dancer from Arviat, Nunavut, is also mentioned by the Fathoullins in the statement as the maker of the drums they use.

Now living in Ottawa, Serkoak says he's too old to hold grudges or worry about people who imitate Inuit drum dancing. But he does say, “If I were to go back, who bought some of my drums and was misusing them or being used not the Inuit way? Yes, one of them is Zinour.”

Well-known Inuk performer Tanya Tagaq responded on Facebook to Gayle's statement, in which Gayle said the Fathoullins helped launch her career.

“You do not have to be claiming to be Inuit to be culturally appropriating,” she wrote.

“It would be all right if you were doing it in your backyard for no profit, but us Indigenous performers have a hard enough time making ends meet without non-Indigenous people taking gigs and misinforming people.”

Making a statement about identity

Arthur Manuel, a Secwepemc from interior B.C., is director of the Indigenous Network on Economy and Trade, which advocates on the international level to achieve recognition of Aboriginal Title and Rights.

He says Aboriginal people are making a statement about their Indigenous identity when they wear traditional clothing.

“At certain times you need to be very cognizant that you may get some form of backlash against being Indigenous. Non-Natives can just take off [regalia] and blend right into the non-Indigenous circle.

“There's a liability that the non-Indigenous person, through taking on that dress, never really paid. They can do it at their pleasure.”

Gayle Fathoullin is adamant that she and her husband have done nothing wrong.

“Any opportunity to celebrate a culture, when it comes from a place in the heart can't be harmful,” she said.

“The Inuit of Calgary also have a responsibility to not only be critical and angry and upset but also take a step forward and reach out to us.”

That's a sentiment James Kuptana does not agree with.

“I think the general Canadian public knows so little about Aboriginal culture and they know even less about Inuit culture, which is a specific group of Aboriginal people.

“So when I see misrepresentation, I would almost rather have no representation.”

ARTICLE D

Source: www.cbc.ca/news/canada/toronto/toronto-gallery-indigenous-art-cancels-amandapl-1.4091529

Toronto gallery cancels show after concerns artist 'bastardizes' Indigenous art

By Shanifa Nasser

Outrage over a Toronto artist borrowing from the style of an acclaimed Indigenous painter has prompted a gallery to cancel its plans for an upcoming exhibit.

Visions Gallery had planned to showcase the work of Amanda PL, 29, a local non-Indigenous artist who says she was inspired by the Woodlands style made famous in the '60s by the Anishinabe artist Norval Morrisseau, who focussed on nature, animals, Indigenous spirituality and medicine.

But within hours of the gallery's email announcement promoting the exhibit, there was a backlash, with people alleging that PL had appropriated Indigenous culture and art.

Chippewa artist Jay Soule was among those leading the charge. He argues PL blatantly copied Morrisseau with virtually no regard for the storytelling behind his work.

“What she's doing is essentially cultural genocide, because she's taking his stories and retelling them, which bastardizes it down the road. Other people will see her work and they'll lose the connection between the real stories that are attached to it,” said Soule.

Artist surprised by reaction

PL said she first became inspired by the Woodlands style when she was living in Thunder Bay, Ont., studying to become a visual arts teacher and taking Native studies.

“I just tried to learn all I could about the Aboriginal culture, their teachings, their stories, and I've tried to capture the beauty of the art style and make it my own by drawing upon elements of nature within Canada that have meaning to me,” she told CBC Toronto in an interview Friday.

She was surprised by the reaction when her exhibit was announced, especially online.

“A lot of the Aboriginal people had issues with me not being native.... I feel like they think that I'm taking away from the culture, but really I'm not,” PL said.

“I think it's a shame to say that an artist can't create something because they're not from that race,” she said.

“That's like saying any other culture can't touch something like abstract art unless you're white, or you can't touch cubism art.”

Artist's background didn't come up before exhibit

PL said she's never intentionally led anyone to believe that she herself is Indigenous.

“I always tell people that I'm a Canadian artist,” she said.



Visions Gallery co-owner Tony Magee acknowledged PL didn't misrepresent herself to him or his partner, artist Francisco Castro Lostalo, in their conversations ahead of the planned exhibit.

Magee said it never came up, and he didn't think to ask whether she was Indigenous. “In retrospect, I wish that I had,” he said in a phone interview Friday.

It was only after the exhibit was announced on Monday that he learned PL was not Indigenous.

The first thing they did in response, he said, was reply with an apology to every single individual who wrote with concerns, noting that they hadn't anticipated the issue.

'Everyone here in Canada has to be aware of the history'

By Tuesday, they'd spoken to PL and offered her the chance to display another style of work, which she turned down. The gallery owners felt they had no choice but to cancel the exhibit.

Magee said that in his own opinion there is no debate about appropriating from Indigenous people.

“Yes it's tricky, cultural issues and borrowing from different cultures — everybody has an opinion. But everyone here in Canada has to be aware of the history of how Indigenous people have been dealt with from the time of colonial settlements, and there is a specific perspective that we have to have with respect to that culture,” Magee said.

'Our culture has been slammed down'

Soule shares that view.

His own work flips Indigenous stereotypes on their head in everything from sports teams to film — taking well-known movie posters and recasting them with titles like *The Bride of Frankensioux* and *Tribe of Dracula*. But Soule said borrowing from Indigenous people is a different case altogether.

That's a point he sees reflected in the UN Declaration on the Rights of Indigenous Peoples, which affirms full protection over Indigenous Peoples' intellectual property — ranging from Oral Stories to artwork.

“Our livelihood and our culture has been slammed down for over 150 years,” said Soule.

Asked if she would consider no longer painting in the Woodlands style after reactions like that of Soule's, PL said she will continue.

“This just happens to be the style that I'm drawn towards at this time. This is how I choose to express myself and this is how I choose to continue to paint,” PL said.

APPENDIX K—WHAT THE TRC MEANS TO ALL CANADIANS

How do we heal
from our own
collective
ignorance about
the history of
our own
history?



What do we
have to do to
make sure that
we never slide
backwards?

How do we use
our new
understanding
in positive
ways?



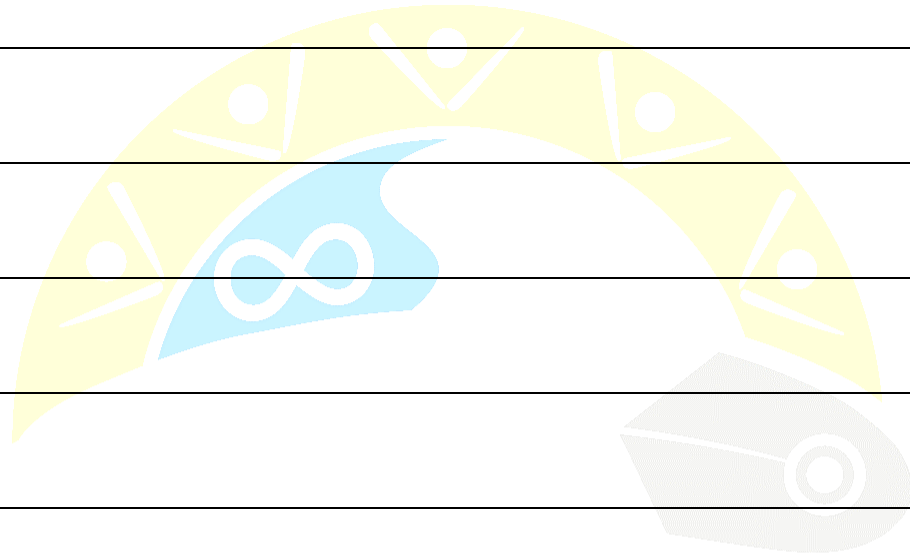
APPENDIX L—UNDRIP SCAVENGER HUNT KEY

Answers are in brackets.

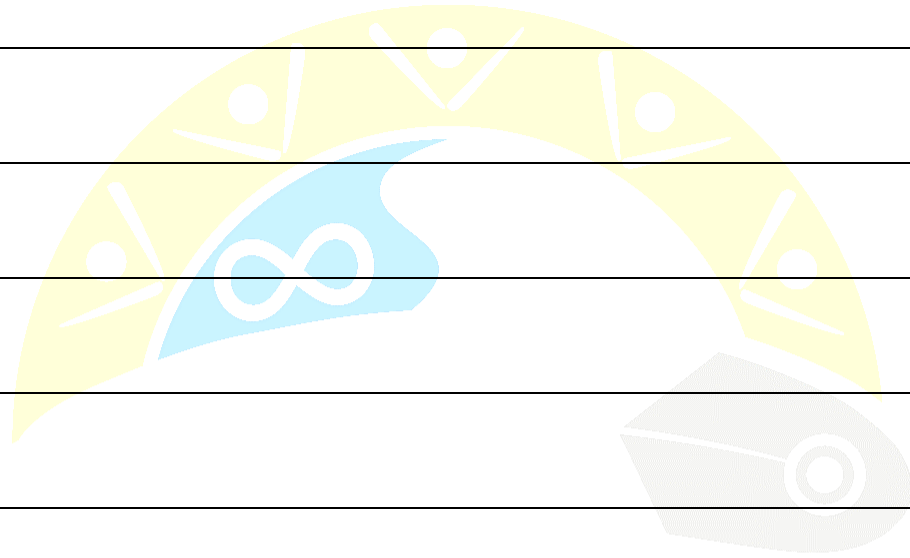
1. How many Articles of Declaration are in the UNDRIP? **(46)**
2. Which article speaks of not forcibly removing Indigenous children to another group? **(Article 7)**
3. What is the main idea behind Article 23? **(the right to health and wellness)**
4. What does UNDRIP say about the rights of Indigenous families and communities in the upbringing, training and education and well-being of their children? **(it is a shared responsibility)**
5. Which article states Indigenous Peoples have the right to maintain control over their Cultural Heritage, Traditional Knowledge and Traditional Cultural Expressions? **(Article 31)**
6. What specifically does UNDRIP affirm about the rights of Indigenous Peoples compared to all other people? **(they are equal to all other people)**
7. Which article speaks to the right to education without discrimination including, where possible, the right to an education in their own culture and language? **(Article 14)**
8. On page 9, who should have particular attention paid to them when implementing the declaration? **(Indigenous Elders, women, children and persons with disabilities)**
9. Which article speaks to the right not to be subjected to forced assimilation or destruction of culture? **(Article 8)**
10. Which article speaks of the right to practice and revitalize Cultural Traditions and customs? **(Article 11)**
11. What does UNDRIP declare as racist, scientifically false, legally invalid, morally condemnable and socially unjust? **(doctrines, policies and practices based on or advocating superiority of people or individuals over others)**
12. What must state-owned media reflect with regard to Indigenous Peoples? **(Indigenous cultural diversity)**
13. Which article speaks to the need for states to honour and respect Treaties, Agreements and other arrangements with Indigenous Peoples? **(Article 37)**
14. Which article speaks of Indigenous Rights to retain their own names for communities, places and persons? **(Article 13)**
15. Which article speaks of the right to determine the identity or membership of Indigenous communities? **(Article 35)**
16. According to the Declaration, what contributes to the sustainable and equitable development and proper management of the environment? **(respect for Indigenous Knowledge, Cultural**

and Traditional Practices)

17. What shall be appropriately reflected in education and public information, according to the Declaration? (***dignity and diversity of Indigenous Cultures, Traditions, history and aspirations)***)
18. According to the Declaration, what will allow Indigenous Peoples to maintain and strengthen their Institutions, Cultures and Traditions? (***control by Indigenous Peoples over developments affecting them and their lands, territories and resources)***)
19. Which article states that Indigenous Peoples are free and equal to all other people and individuals? (***Article 2)***)
20. Which article states that all the rights and freedoms recognized in the Declaration are equally guaranteed to male and female Indigenous individuals? (***Article 44)***)



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