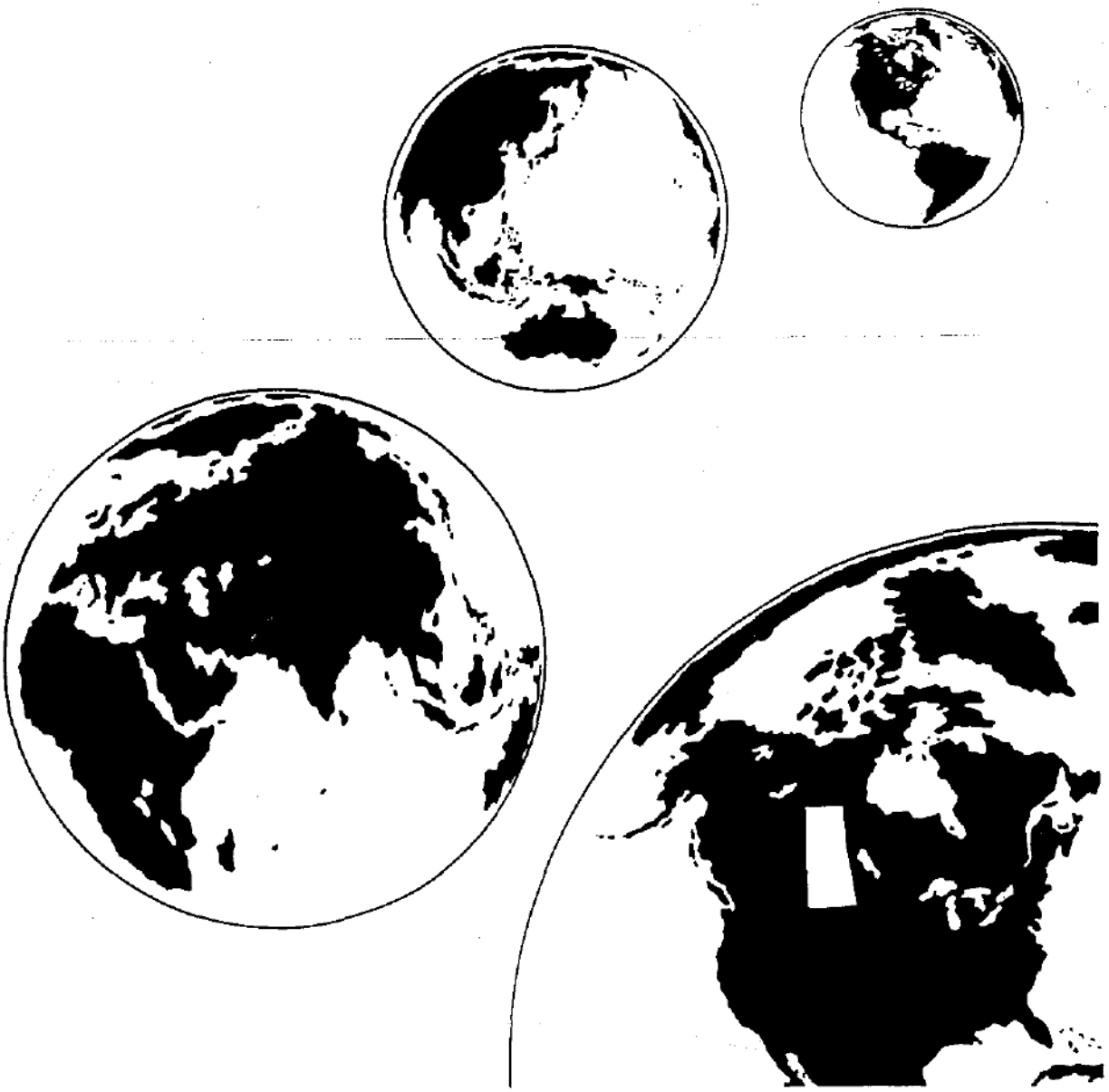
Saskatchewan
Learning

Native Studies 30
Canadian Studies
Curriculum Guide



June 1997

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Native Studies 30: Canadian Studies Program

Aim

The aim of Native Studies is to develop personal awareness and cultural understanding, and to promote the development of positive attitudes in all students towards Indigenous peoples.

Goals

The major goals of the course are to have students:

- Appreciate the influence of Aboriginal peoples on the development of Canada.
- Understand contemporary issues and their historical basis.
- Understand the continuing influence of Indian and Métis philosophy on the relationships between humans and their environment.
- Increase knowledge and understanding of Indigenous peoples.
- Acquire and apply the skills of critical thinking.
- Develop an understanding of their own cultural group and a sensitivity to other cultural groups.
- Function effectively within their own and other cultural groups.
- Develop a positive self-identity.

Rationale

The development of Native Studies courses fulfils a central recommendation of *Directions, the Five Year Action Plan for Native Curriculum Development, (Saskatchewan Education, 1984)* and the *Indian and Métis Education Policy from Kindergarten to Grade 12, (Saskatchewan Education, 1989).*

The policy states:

A major curriculum objective is the development and implementation of programs for and about Indian and Métis students, for example: Native Studies.

The development of courses of study for and about Indian and Métis peoples benefits all students in a pluralistic society. Such studies foster a meaningful and culturally identifiable experience for Indian and Métis students. They also promote the development of positive attitudes in all students towards Indian and Métis peoples. Cultural knowledge and understanding endows children with a positive group identity.

Awareness of one's own culture, and the cultures of others, develops self-concept, enhances learning, promotes an appreciation of Canada's pluralistic society and supports universal human rights.

Philosophy and Worldview

Within Aboriginal philosophy, four dimensions of human nature (mental, emotional, spiritual, physical) are identified and viewed as interrelated. These are developed through personal commitment. Native Studies advocates a holistic, inquiry based, activity oriented approach. Accordingly, this implies that the curriculum is interdisciplinary and can be correlated with various subject areas. The inquiry approach establishes an active learning process and facilitates critical thinking. Informed decision making empowers the learner.

Native Studies 30: Canadian Studies is based on the premise that distinct perspectives are common, that diversity of truths exists, and that the motivation for most behaviours and attitudes may be traced to the worldviews and philosophical orientations of people. The purpose of this curriculum is not to attempt to articulate the precise Aboriginal values and beliefs which shape worldview and philosophy, but rather to stress their importance for gaining insight into the Aboriginal people of Canada. It is *strongly recommended* that teachers consult Aboriginal community members and organizations to determine the appropriate, acceptable, and

available resources to bring concepts of worldview and philosophy into the classroom. In some communities, there will be opposition to sharing the elements of traditional cultures in the classroom, while in other communities, full support and assistance will be offered. It is critical to be informed of local protocols, procedures and expectations, prior to consulting with Elders or other cultural experts in this area.

Although tremendous diversity exists between Aboriginal peoples in both the content and interpretation of worldview and philosophical thought, it is generally accepted that the following comprise *common* elements:

- belief in an all-encompassing Creator,
- valuing of family, relatives and nation,
- commitment to custodianship of the land and environment,
- understanding that all things are inter-connected, inter-dependent and cyclical by nature,
- appreciation that living things are equal,
- service to others is a fundamental duty of individuals,
- cooperation, harmony, respect and hospitality are markers of positive relationships,
- ethic of non-interference permeates social interactions,
- respect for the sacred bond between the individual and the Creator.
- belief that a child is a gift that integrates society.

Content Outline of Native Studies 10, 20 and 30

Overview	Content
Native Studies 10 **Societal Structures of Indian, Métis and Inuit Peoples** This is a survey course that examines the societal structures and practices of Indian, Métis, and Inuit peoples in Saskatchewan and Canada through time.	**Introduction** • Aboriginal peoples of Canada **Unit One: Spiritual Life** • Spiritual symbols and beliefs **Unit Two: Family Life** • Traditional roles • Factors affecting the family today **Unit Three: Political Life** • Traditional government structures • Self-government models **Unit Four: Economic Life** • Traditional economies • Effects of the fur trade • Economic development initiatives **Unit Five: Educational Life** • Traditional education • History of Aboriginal Education in Canada • Indian and Métis education today **Unit Six: Social Life** • Traditional and contemporary Aboriginal arts • Recreation and games
Native Studies 20 **International Indigenous Issues** This is a course that examines contemporary issues and concepts common to Canadian and international Indigenous peoples.	**Introduction** • Indigenous worldviews **Unit One: Self-Determination and Self-Government** • Sovereignty, Aboriginal rights, treaty rights, land claims, models of self-government **Unit Two: Development** • Indigenous perspectives and factors which affect development **Unit Three: Social Justice** • National and international legislation concerning human rights
Canadian Studies 30 **Native Studies** This is a course that examines contemporary Canadian Aboriginal issues.	**Optional Introduction Unit** **Unit One: Aboriginal and Treaty Rights** • Aboriginal beliefs and worldviews • Treaty Rights and Aboriginal Rights **Unit Two: Governance** • Political structures • Aboriginal self-government **Unit Three: Land Claims and Treaty Land Entitlements** • Land claims processes and cases **Unit Four: Economic Development** • Development of natural resources • Economic development **Unit Five: Social Development** • Justice, Health, Education and Child Welfare.

A Summary of Canadian Studies From the Perspective of History, Native Studies and Social Studies

Unit One

History: A society's paradigms will be influenced and adjusted to reflect new realities. Students will learn that sustained contact, between peoples of differing societies, is a catalyst that produces new realities for both peoples and that the arrival of the Europeans began a process of social change for both the Aboriginal peoples and the Europeans.

Native Studies: This unit provides a framework for gaining insight into Canadian Aboriginal and Treaty rights. Common elements of Aboriginal knowledge and philosophy provide a basis for understanding Aboriginal and Treaty rights. Factors of diversity and the impact of Canada's expansionism of the 1800s are considered in the interpretation of Aboriginal and Treaty rights in Canada.

Social Studies: The central concept of this unit is social change. The objective is to help students evaluate the changes that are occurring in their lives and to understand that change has been a constant factor in the history of Canada. Canadian society, as we know it, is the result of many significant changes. Students will have an opportunity to consider some of the major change events that shaped Canada's history: first contact between the Aboriginal peoples and the Europeans, the Quebec Act, the Rebellions of 1837, the resettlement of the Canadian Northwest at the end of the nineteenth century, and the Quiet Revolution in Quebec.

Unit Two

History: Every society has to develop decision-making processes that secure the social and economic well-being of its members. Students will learn that competition exists within society for control of decision-making processes, that not all interest groups possess the necessary power to influence societal decision making significantly, and that Confederation was the process of seeking consensus among the competing interest groups.

Native Studies: Prior to contact, Aboriginal peoples were independent, autonomous, self-governing nations. This unit explores structures of governance in Canada with a focus upon the Aboriginal peoples. The influences of traditional leadership, decision-making processes, colonial rule, the *Indian Act*, and the *Constitution Act,* are studied as a means to understanding contemporary issues and challenges.

Social Studies: The central theme of this unit is economic development. There has been a significant relationship between the people of Canada, the geography, and the people's standard of living. Students will learn that the environment and society act as systems and that people create models in order to understand and control these systems.

Unit Three

History: The unity and well-being of a society is significantly influenced by its ability to create a political and social climate that permits individual citizens and groups to "perceive" that their interests and well-being are being addressed. Students will learn that the existing social contract will be affected by society's ability to achieve an acceptable standard of living. They will also learn that the expansion of the Canadian state "incorporated" new peoples whose interests were not always accommodated by the existing political and social status quo.

Native Studies: In Canada, two types of Aboriginal land claims are recognized, comprehensive claims (where there were no treaties), and specific claims (where there were treaties). This unit will explore how cultural factors and worldviews influence peoples' relationship to the land and to the environment. The basis and procedures for resolving comprehensive and specific land claims in Canada will be examined.

Social Studies: The central concept of this unit is acculturation. Canadian society was created by the Aboriginal peoples and the many different groups who immigrated to Canada. Students will learn that the fundamental assumptions of a democratic society place limits on the ways ethnic differences are resolved and that the methods used in resolving ethnic differences have consequences.

Unit Four

History: The state has played a significant and leading role in the formation and implementation of a uniquely "Canadian" societal paradigm. The students will learn the assumptions that surround that paradigm, including the role of the state and that the state plays an instrumental role in enacting that paradigm, particularly in working towards achieving equality of opportunity and services.

Native Studies: The utilization of natural resources is examined as it relates to Aboriginal rights, land claims, self-government, and worldview. Economic independence supports aspirations for Aboriginal self-determination and self-government and provides a context for gaining insight into contemporary issues. The influence of cultural factors relating to the environment and economic development will be explored. Connections between Aboriginal and Treaty rights and economic development are made to enhance student understanding of Canadian contemporary issues.

Social Studies: The central concept of this unit is constitutionality. Because Canada is a regional and multicultural nation with many competing interests, it is difficult to govern. Students will learn that the purpose of the political process in a democracy is to conciliate competing interests and that the constitution of a nation establishes the basic rules governing the political process.

Unit Five

History: The existing institutions and practices that have governed Canadian society are being presented with both global and domestic challenges. The students will learn that existing assumptions and practices will have to be revisited and, if need be, changed to respond to those challenges. The students will also learn that there are systematic procedures that can be used to investigate and evaluate possible responses to those challenges.

Native Studies: This unit deals with the social development of contemporary Aboriginal peoples of Canada. Justice, education, child welfare and health issues are analyzed in terms of their impact upon Aboriginal peoples in Canada. The factors affecting social relationships, conflict, and conflict resolution methods are studied in this unit.

Social Studies: The central concept of this unit is globalization. Canada is living in an increasingly interdependent world that limits the ability of Canadians to make decisions for themselves. Students will learn that environmental and economic changes are beyond the power of individual nations to control and that difficult choices need to be made between international interests and domestic interests.

Canadian Studies 30 Organizer

History	**Relationships: Peoples and Paradigms**	**The Nineteenth Century: The Road to Democracy**
Content: Understandings: Students need to understand:	The arrival of the Europeans began a process of social change that was to influence the assumptions and practices of both the First Nations and the Europeans. • all societies will evolve a worldview that includes assumptions and practices surrounding key societal relationships. • a society's assumptions and practices will be influenced, and sometimes changed to meet new realities.	Within societies there exists a competition to influence the societal decision making processes. The process leading to Confederation involved seeking consensus among the major competing interest groups. • groups within a society will compete for influence over the societal decision making processes. • groups will possess an agenda and "vision" for the nation that best secures the group's wellbeing.
Key Concepts:	Worldview Sovereignty Land Acculturation	Responsible Government Economic Wellbeing Environment Interest Group Regionalism
Key Skills:	Criteria Dialectical Evaluation Dialectical Thinking Evaluation	Criteria Evaluation Dialectical Evaluation
Native Studies	**Aboriginal and Treaty Rights**	**Governance**
Content: Understandings: Students need to understand:	Aboriginal rights flow from traditional use and occupancy of land and treaty rights flow from agreements signed between sovereign nations. • the diversity of Canadian Aboriginal nations. • the influences of worldview on daily life. • the basis of Aboriginal rights. • the basis of Treaty rights. • the interpretation of Aboriginal and Treaty rights.	Prior to colonization, Aboriginal nations were independent and self-governing. The inherent right to self-determination is continuous. • the nature of traditional leadership and governments. • the impact of the *Indian Act*. • the history and contemporary issues of Aboriginal political systems. • the models of self-government.
Key Concepts:	Worldview Sovereignty Identity Diversity	Change Self-government Human Rights Leadership
Key Skills:	Inquiry Critical thinking	Decision-making Problem-solving
Social Studies	**Change**	**Economic Development**
Content: Understandings: Students need to understand:	Change has been, and is, a constant reality facing Canadian students. • the major change events in Canadian history. • the change process. • the impact of change on a society's worldview.	There has been a significant relationship between the people of Canada, the geography, and their standard of living. • that the environment and society act as systems. • that people create models in order to understand and control these systems. • that models can and should be evaluated and changed as needed.
Key Concepts:	Worldview Social change	Models Standard of living
Key Skills:	Dialectical thinking	Evaluation

External Forces and Domestic Realities	The Forces of Nationalism	Challenges and Opportunities
The First World War and the Depression of the 1930s, demonstrated to Canadians how external forces could significantly influence the wellbeing of the Canadian nation. • new realities can represent challenges to existing beliefs and practices; • significant external events were to cause Canadians to re-evaluate existing societal assumptions and practices concerning the role of government in securing the wellbeing of the citizenry. Government — Ideology Social Contract — Welfare State Equalization Cause and Effect — Criteria Dialectical Evaluation — Evaluation	The forces of nationalism emerged in the decades following the Second World War and were to influence both Canadian policy makers and public. • Canadian nationalists hold concerns over the degree of U.S. influence on the wellbeing of the nation. • Within francophone Quebec, nationalist sentiment was reflected in the re-emergence of a separatist movement. Sovereignty — External Influence Foreign Policy — Social Cohesion Environment Cause and Effect — Criteria Dialectical Evaluation — Evaluation	Canadian society, in the last decades of the 20th century, has been challenged by global and domestic challenges. • the emergence of a global economy has raised the issue of whether Canadians have the ability to establish policies that reflect Canadian realities. • there have emerged movements seeking to ensure that their membership have access and participation in national and societal decision making. Diversity — Multiculturalism Charter of Rights and Freedoms Cause and Effect — Criteria Dialectical Evaluation — Evaluation
Land Claims and Treaty Land Entitlements	**Economic Development**	**Social Development**
Aboriginal land claims are classified as comprehensive claims and specific claims. • cultural factors and worldviews influence all relationships. • procedures for resolving comprehensive and specific land claims. • procedures for settlement of Métis land claims. Relationships — Interdependence Worldview — Tradition Research Evaluation/Synthesis	Development of natural resources relates to Aboriginal rights, land claims and self-government issues. • environmental relationships influence economic development. • cultural factors and worldview affect resource management practices. • Aboriginal rights influence economic development. • technical, social and cultural implications of economic development. Economics — Development Sustainable development — Relationships Decision-making Dialectical Reasoning	Current social issues have an historical basis and continue to impact contemporary Canada. • societies experience conflict and develop strategies to resolve conflict. • education is an instrument of cultural survival. • health issues relate to socio-economic and cultural factors. • Aboriginal peoples respond to justice, education, child welfare and health issues. Change — Interdependence Diversity — Acculturation Social action Reflective process
Culture	**Governance**	**Globalization**

Canadian society was formed out of the Aboriginal peoples and the many different groups who immigrated to Canada.
 	
• the fundamental assumptions of a democratic society.
• the issues involved resolving diverse ethnic identities within Canadian sovereignty.
• the methods used in resolving ethnic differences have consequences.
 	
Social contract — Identity
Acculturation
 	
Evaluation
	Because Canada is a regional and multicultural nation with many competing interests, it is difficult to govern.
	
	• the constitution establishes the basic rules governing the political process.
	• the constitution is a structure which attempts to balance the rights of:
	  ◦ minorities and majorities
	  ◦ regions and the nation
	  ◦ individual and the state
	
	Political culture — Constitutionality
	Federalism
	
	Evaluation
		Canada is living in an increasingly interdependent nation that is affecting the ability of Canadians to make decisions.
		
		• the environmental changes are beyond the power of individual nations to control.
		• the difficult choices to be made in balancing international interests and domestic interests.
		• Canada's role in international relations.
		
		Interdependence — Sovereignty
		International social contract
		
		Evaluation

Components of Core Curriculum

"The success of a system is related, in part, to its ability to respond to the aspirations of its students".

Directions, 1984, p. 47.

Components of Core Curriculum

Core Curriculum encompasses seven Required Areas of Study, six Common Essential Learnings and the Adaptive Dimension. In addition, Core Curriculum includes the broad initiatives: Indian and Métis Content, Gender Equity and Resource-based Learning.

Common Essential Learnings

The Common Essential Learnings (C.E.L.s) are intended to be developed and evaluated within each subject area. Therefore, foundational objectives which incorporate the C.E.L.s are integrated within this curriculum guide.

The decision to focus on one or more C.E.L.s within a lesson is guided by the needs and abilities of the individual students and by the specific demands of the foundational and learning objectives.

Most units offer several opportunities to develop knowledge, values, and skills related to the C.E.L.s. They also provide the basis for planning, instruction, assessment and evaluation. Since the C.E.L.s are not necessarily separate and discrete categories, it is anticipated that working toward the achievement of one foundational objective may contribute to the development of others.

Incorporating the C.E.L.s into instruction has implications for the assessment of student learning. If students are taught and encouraged to think critically and creatively throughout a unit, then the assessment strategies for the unit should also require students to think critically and creatively.

Throughout this Curriculum Guide, the following symbols will be used to refer to the Common Essential Learnings:

C	Communication
CCT	Critical and Creative Thinking
IL	Independent Learning
N	Numeracy
PSVS	Personal and Social Values and Skills
TL	Technological Literacy

It is anticipated that teachers will build from the suggestions in this guide in order to incorporate the Common Essential Learnings into Native Studies.

The Adaptive Dimension

The Adaptive Dimension is defined as the concept of making adjustments in approved educational programs to accommodate diversity in student learning needs. It includes those practices the teacher undertakes to ensure curriculum, instruction and the learning environment are meaningful and appropriate for each student. (*The Adaptive Dimension in Core Curriculum*, Saskatchewan Education, Training and Employment, 1992.)

The Adaptive Dimension addresses the importance of providing alternative access and expression of knowledge in order to promote optimum success for each student. This is especially critical in the teaching of Native Studies which focuses on the knowledge, beliefs, practices, circumstances, conditions, and values of diverse Indigenous peoples. Learning environments can be made more accessible through adapting the setting, method or material. The Adaptive Dimension is used to:

- accommodate community needs;
- address students' cultural needs;
- increase curriculum relevance for students;
- provide background knowledge or experience when lacking;
- facilitate integration of resources for enrichment and extension;
- provide variety in learning materials, including community resources.

Through the Adaptive Dimension teachers can maximize students' participation in Core Curricula and develop their potential as independent learners. Some guidelines to consider when adapting instruction in Native Studies include:

- Alter the pace of the lesson to meet student needs.

- Correlate the method of instruction and student assessment.
- Alter the setting to accommodate varied instructional approaches.
- Use a variety of materials and resources to enhance interest.
- Make available advanced or challenging tasks to students who require them.

Gender Equity

Saskatchewan Education is committed to providing quality education for all students. Expectations based primarily on gender limit students' abilities to develop to their fullest potential. While most schools have endeavoured to provide equal opportunity for male and female students, continuing efforts are required so that equity may be achieved and maintained.

Saskatchewan schools are responsible for creating an educational environment free of gender bias. This can be facilitated by increased sensitivity and enhanced through the use of gender-balanced material and teaching strategies. Students of both genders benefit from encouragement and support to explore the variety of options available. These options are based upon individual aptitudes, abilities and interests, rather than gender.

To meet the goal of gender equity, Saskatchewan Education is committed to efforts to bring about the elimination of gender bias that restricts the participation and choices of all our students. Saskatchewan curricula must reflect the variety of roles and the wide range of experiences, behaviours and attitudes available to all members of society. The new curricula strive to provide gender-balanced content, activities, and teaching approaches. This will assist teachers in creating an environment free of bias, enabling both male and female students to develop their abilities to the fullest.

Indian and Métis Curriculum Perspectives

Integrating Indian and Métis content and perspectives in the K-12 curriculum fulfils a central recommendation of *Directions*, the *Five Year Action Plan for Native Curriculum Development* and the *Indian and Métis Education Policy from Kindergarten to Grade 12*. In general, the policy states:

"Saskatchewan Education recognizes that education programs must meet the needs of Indian and Métis peoples, and that changes to existing programs are also necessary to benefit all students (1995, p.2)."

An understanding of traditional Aboriginal cultures and worldviews can assist educators with teaching Indian and Métis students whose diverse traditions and learning styles may be factors in learning. The policy further states:

"The education system must recognize that Indian and Métis students are the children of people whose cultures are, in many ways, very different from those of the people who established the school system. These differences, which may include learning styles, language and world-view, must be accounted for in curriculum, programs, teaching methods and climate. . .(p.5)".

Acknowledging culture as embracing rules governing behaviour and communication can lead to greater understanding and respect for differing lifestyles. Students should begin to understand how cultures operate according to different belief systems.

Awareness of such differences allows teachers to create lessons that reflect cultural norms, varied learning styles and abilities, as well as to understand students' behaviours.

Curriculum, programs, teaching methods, and school climate should reflect the diversity of the social, cultural, and linguistic backgrounds of Saskatchewan Indian and Métis students. Generalizations regarding cultural influences must always allow for individuality. Saskatchewan Indian and Métis students come from different backgrounds and social environments including northern, rural, and urban areas. No cultural group should be stereotyped as exhibiting a particular learning style.

Resource-based Learning

Resource-based teaching and learning is a means by which teachers can guide students to explore diverse perspectives and develop abilities for independent life-long learning. In resource-based instruction, the teacher, and teacher-librarian, if available, plan units which integrate resources with classroom assignments from a variety of perspectives. Students are also taught the processes needed to find, analyze, and present information.

Resource-based learning is student-centred. It offers students opportunities to choose, to explore, and to discover. Students who are encouraged to make choices, in an environment rich in resources, where their thoughts and feelings are respected, are well on their way to becoming independent learners.

In Native Studies, students are encouraged to use a variety of learning resources to develop knowledge and skills. Some possible resources include family members, Elders, books, magazines, films, audio and video tapes, computer software and data bases, manipulatives, commercial games, maps, museums, field trips, pictures and study prints, authentic objects and artifacts, media production equipment, and community resources.

Current events are a way of keeping curriculum relevant to the lives of the students. Native Studies teachers can develop a better understanding of contemporary issues through development of vertical files, containing pamphlets, articles and newspaper clippings. This file can be housed, circulated and maintained through the school library or within the classroom. Many current resources and electronic versions of daily newspapers are available on-line via Internet. Involving students in the process is encouraged.

To provide for resource-based teaching and learning:

- Discuss and set objectives for units and assignments with students. Relate research skills to activities to ensure skills are taught in the context of application.
- Involve library staff to ensure that adequate resources are available, and to discuss possibilities for shared teaching.
- Incorporate a variety of resources in classroom teaching, modelling that teacher is also a researcher who constantly seeks out new sources of knowledge.
- Participate in and help plan inservice programs on using resources effectively.
- Continually request good curriculum materials for addition to the school library collection, and advocate for access to interactive resources on Internet.

Indian and Métis Resource Materials

All materials identified for use in the classroom are selected based upon criteria of literary and artistic excellence. Resources depicting First Nations and Métis peoples are evaluated to determine accuracy, balance and diversity of perspectives.

Excellence is generally based upon, and judged by, individual and community members who are portrayed in the particular resources. What one community may deem appropriate may be regarded as unsuitable in another. Differences can also occur at the individual level.

Native Studies teachers are responsible for ensuring that all materials selected for use with students meet the criteria of literary and artistic excellence. Direction and guidelines to assist in selection of Indian and Métis resource materials are detailed in *Diverse Voices: Selecting Equitable Resources for Indian and Métis Education*, (Saskatchewan Education, 1995).

Building a Collection of Resources to Support Units of Study

The units that individual teachers organize usually require students to apply research skills in a variety of areas. A range of resources to support each of these areas is necessary for effective resource-based learning to occur. Some sources include:

- **The local library** system is a part of a

network of regional and branch libraries which reaches most communities in the province. An interlibrary loan service may assist in obtaining information from other communities.

- **Free and inexpensive materials** may be obtained from daily and Aboriginal newspapers, magazines and periodicals, governmental departments and agencies, embassies and consulates, travel agents and Aboriginal organizations.

- **Media Group**, duplicates videos from the Department's resource collection at a nominal cost per program. Audiovisual kits and 16 mm films may be borrowed as well.

- The Department produces **bibliographies** of recommended materials. Bibliographies can be purchased from the Learning Resources Distribution Centre. When ordering documents refer specifically to the *Canadian Studies 30: History, Native Studies and Social Studies Bibliography*.

- **Networking** within a school and between schools is also useful. Cooperative planning with the teacher-librarians or peers assists by generating ideas for using resources already available.

- Many schools have access to **computer technology**; computer networks and bulletin board systems including Internet offer other options for sharing ideas and resources.

- **Community resources** are invaluable to Resource-based Learning. Often there is someone knowledgeable on a certain subject right in your own community who may be willing to speak to the students. Sometimes government offices have personnel who will come to speak to schools free of charge.

Getting Started

Getting Started

Using This Curriculum Guide

The foundation of the Native Studies program is based upon the aim and goals statements. Foundational objectives bring specificity to the aim and goals of Native Studies and the learning objectives add support and sustain the foundational objectives.

The **foundational objectives** state desired outcomes which all students are intended to achieve. These objectives direct teachers to key understandings to be developed. They provide guidance to teachers for unit planning and in incorporating the specific **learning objectives**.

The **learning objectives** are expressed as knowledge, values, and skills/processes. These objectives direct teachers to content, values, and skills/processes which serve to support key understandings.

Each unit of study contains an **overview, foundational objectives** with **common essential learnings (C.E.L.s)**, and **suggested instructional activities**.

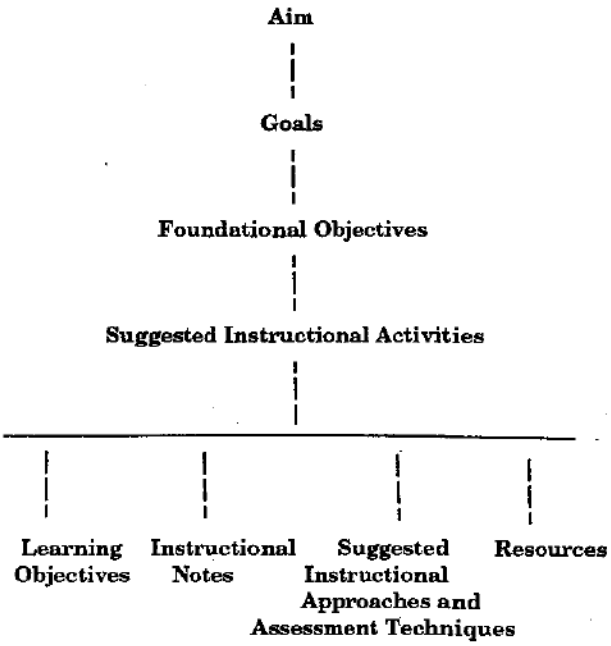
Suggested instructional activities contain **learning objectives, instructional notes, suggested instructional approaches, assessment and evaluation techniques**, and **resources**.

Instructional activities have been included to provide teachers with instructional and assessment options. Throughout the curriculum, a variety of instructional approaches has been suggested to provide guidance to teachers to facilitate the learning objectives. Teachers are not expected to implement all the suggestions; instead, it is recommended to select and adapt the suggestions as needed.

In the **Resources** column, materials are listed from the *Canadian Studies 30 Bibliography*, and from the *Native Studies 30: Canadian Studies* ***Student Resource Guide***.

Figure 1. Structure of curriculum guide.

The Structure of the Native Studies 30 Curriculum Guide



Related Documents

Saskatchewan Education has produced the following documents to support the Native Studies 30: Canadian Studies Curriculum Guide.

Native Studies 30: Canadian Studies Student Resource Guide contains sample resources needed to plan and deliver the Native Studies 30 course.

Canadian Studies 30, History, Native Studies and Social Studies Bibliography contains a list of resources that can be used to support all three Canadian Studies courses.

Canadian Studies 30, An Information Bulletin for Administrators has information regarding all three Canadian Studies programs and addresses implications for implementation.

Overview of Native Studies

Native Studies 30 examines contemporary Canadian issues from the perspective of Aboriginal peoples. The course is organized in five interconnected units of study:

Introduction Unit: *Optional*

Unit One: Aboriginal and Treaty Rights

Unit Two: Governance

Unit Three: Land Claims and Treaty Land Entitlements

Unit Four: Economic Development

Unit Five: Social Development

Curricula Webbing

The Native Studies program is most effectively implemented when supported by, and delivered in cooperation with, other curriculum areas. Teachers are encouraged to establish a process for consulting with teachers from other curriculum areas.

Native Studies teachers may, in consultation with other teachers, identify areas for unit development across areas of study. This strengthens the integrity of the educational program offered, and enhances the holistic perspective and resource-based learning that is fundamental to the Native Studies program.

Sequence and Time Frame for Curriculum Delivery

When it has been determined that students require an overall introduction to Native Studies, it is recommended that the *optional* Introduction Unit be the starting point. If students have a basic understanding of Native Studies, teachers may begin by ensuring that students have a sound understanding of Unit One. Students require specific knowledge of who the Canadian Aboriginal peoples are; and they should also have insight into the diversity of identities which exist. The influence of philosophy and worldview are essential for students to have a context for understanding across cultures. In combination, these basic understandings contribute to the achievement of curriculum objectives.

It is recommended that all units be delivered; however, student abilities, needs, and interests, and community priorities and resources, should determine the order in which the content will be implemented.

Case studies which help students learn about an individual, institution, community, group, or event in a more detailed way, often involve concepts and issues from one or more units. For example, a case study of the James Bay hydro projects could involve issues regarding governance (Unit 2) treaty land entitlements and land claims (Unit 3), and economic and social development (Units 4 and 5).

The course is based upon 100 hours of instructional time. The following time allotments are suggested for the implementation of Native Studies 30.

- Optional Introduction Unit — 5 hours
- Unit One: Aboriginal and Treaty Rights — 14-20 hours
- Unit Two: Governance — 14-20 hours
- Unit Three: Land Claims and Treaty Land Entitlements — 14-20 hours
- Unit Four: Economic Development — 14-20 hours
- Unit Five: Social Development — 14-20 hours

Unit Planning Guide

This checklist is for teacher use when planning and preparing a new unit. This checklist may be revised and/or photocopied for each planning session.

Unit Name:	**Yes**	**No**
Have I: • reviewed the foundational objectives for Native Studies 30? • considered students' needs and interests? • mapped out a sequence of time for the semester or the year? • identified evaluation strategies to match selected foundational objectives?		
Have I: • considered appropriate learning objectives for discussion with students? • planned a sequence of lessons related to the selected learning objectives? • connected the sequence of lessons? • considered coordinating instructional methods and activities in overlapping content in other subject areas?		
Have I: • considered catch-up and/or enrichment for slower and/or faster students? • considered adaptations for students with special needs? • included a variety of experiences such as opportunities for research, individual and group work, discussion, and analysis? • included material or activities that develop the Common Essential Learnings?		
Have I: • discussed my plans with other professional and support personnel so that they may assist in co-teaching, finding resources, planning the unit, and integrating specific skills? • selected and obtained resources (including community and current resources)? • evaluated resources for bias? • ensured principles of equity have been accommodated?		
Teacher Self-Evaluation		
Is there: • sufficient probing of student knowledge, understanding, skills, attitudes, and processes? • sufficient range of information to be collected from the students to make interpretation and evaluation possible?		
Are there: • assessment strategies appropriate for the student information required? • assessment conditions conducive to the best possible student performance? • assessment strategies for the various levels of student abilities? • means by which the results can be meaningfully reported to the students?		

Adapted from *Business Education: A Curriculum Guide for the Secondary Level. Accounting 16, 26, 36.*

Teaching Native Studies

". . . the single most important thing is a teacher must have a solid understanding of the subject that he/she teaches . . ."

Robin Barrow, 1990, p. 298.

Teaching Native Studies

Preparation for Teaching Native Studies

In an ideal situation, teachers possess awareness and respect for the discipline of Native Studies, and demonstrate willingness to develop competencies in the following areas:

- Native Studies teachers have knowledge in the subject area and the desire to learn more. They have the ability to screen materials for stereotyping and bias and are also prepared to pass these skills on to their students. They are individuals with good communication skills and knowledge of group processes and discussion management.

- School resources which support the teaching of Native Studies and independent student research are acquired and available.

- Traditional sources of knowledge are respected and recognized. Elders, the oral tradition, and individuals with specialized cultural skills and historical information are recognized as important keepers of Indigenous knowledge. Among Indian and Métis people, these sources of knowledge represent an ideal. Care is taken to ensure that such knowledge is not trivialized (Adapted: Racette & Racette, 1992).

Inviting Elders to the School

All cultures are enriched by individuals who are keepers of unique knowledge. Elders in Indian and Métis communities possess specialized knowledge that can expand student insight beyond the perspectives of classroom resources.

Indian and Métis Elders play an integral role in reviving and retaining special kinds of cultural knowledge. Their involvement in support of curricular objectives develops a regard in students for a deeper meaning of culture. This has the added benefit of enhancing self-esteem in Indian and Métis students. All students stand to gain heightened awareness and sensitivity which form the basis for mutual respect.

There are protocols for approaching Elders before making requests of them. **These may vary from community to community.** The tribal council, band council, or Aboriginal Community members may be able to assist you. Prior to an Elder's visit, it is important for the students and teacher to engage in a cycle of giving and receiving associated with making a request of an Elder. The offering represents respect and appreciation for knowledge shared. It is important to ask what the offering should be ahead of time. Be aware that traditions differ throughout Indian and Métis communities. In addition, school divisions are encouraged to provide honoraria, an expense reimbursement, transportation, or a combination of these to the Elder.

Elders are few in number and have significant commitments in their communities. Special gatherings and ceremonies weigh heavily on their personal time and energy. In addition, many are responsible for the care of young children and for leadership among their own families as well. Sensitivity, caring, respect and a willingness to cater to the time constraints of Elders is essential for developing a positive relationship.

One way to initiate the process is to communicate with the local band council or Aboriginal organization inquiring about norms for Elder participation. Such communication could describe the setting and role the Elder would have. Names of persons who have the required knowledge and skills that meet specified needs could then be provided. It is recommended that a prior consultation with the Elder be held to share ideas about learning outcomes.

Native Studies and Identity Clarification

There is as much diversity **within** ethnic groups, as there is among ethnic groups. One aspect of this diversity is ethnicity. Ethnicity is the degree to which individuals identify with their family or families of origin and the attitudes they have towards their own people.

Banks (1975) developed a model which examines emerging ethnic identity. Banks identifies five possible levels of ethnicity:

Stage 1: Ethnic Psychological Captivity
The individual may:
- have internalized negative stereotypical beliefs about the group.
- feel self rejection, shame, low self esteem.
- avoid contact with own group or may try to assimilate with mainstream culture.

Stage 2: Ethnic Encapsulation
The individual may:
- have internalized the myth that his/her group is superior to others.
- associate primarily with his/her ethnic group.

Stage 3: Ethnic Identity Clarification
The individual may:
- comfortably clarify personal attitudes and ethnic identity.
- through self acceptance, respond positively to other ethnic groups.

Stage 4: Biethnicity
The individual may:
- have a healthy sense of ethnic identity.
- have a strong desire to function within own culture as well as another culture.

Stage 5: Multiethnicity
The individual may:
- see ethnic pluralism as the ideal for a nation.
- enjoy functioning within various ethnic environments.

When applying the above typology, teachers must keep in mind:
- stages are dynamic
- division between stages is blurred and there is overlap
- moving from one stage to another is a gradual and developmental process.
- stages are not necessarily sequential and some people may never experience a particular stage.

Teaching Controversial Issues

The aim of Native Studies includes the anticipated outcome of more understanding of Aboriginal peoples by non-Native students and development of identity and pride for Aboriginal students. Growth in these areas is not achieved without considerable struggle.

The teacher's challenge is to manage the release of emotion that may be triggered by the introduction of controversial issues in the classroom. For example, when encountering new information about Indian and Métis people, some students may express disbelief, scepticism and resistance. These feelings may be expressed through prejudicial language or attitudes. This conflict may cause some teachers to avoid areas which create controversy. However, this defeats the purpose of Native Studies, which is to provide students with the opportunity to replace old ideas with new ones.

Research has shown that carefully structured classroom experiences and non-stereotypical, anti-racist materials can impact significantly on both the attitudes of majority students and the identity and self esteem of minority students. The success of these experiences and materials is dependent on accurate information, dynamic, interactive teaching, frequent debriefing, and opportunity for student reflection and artistic expression. If done effectively, Native Studies can provide a vehicle for negotiating a new and more positive relationship between the school and the Indian and Métis community. If done poorly, racist views can be further entrenched and students left more divided and confused than ever. Clearly, this is an area which requires meticulous planning and one in which process is at least as important as content.

Adapted from: Racette, Sherry Farrell and Calvin. (1992) "Native Studies and Identity Clarification: Indian and Métis Youth in the Middle Years", *In the Middle,* 11, Number 1, p. 11.

The following guidelines will assist the teacher in handling controversial and sensitive issues in a Native Studies class:

- Clarify local school board policies for dealing with sensitive issues;

- Plan programs collaboratively in consultation with other subject teachers, school administrators, parents, students, and the greater community. Inform families about classroom events and invite their input;

- Ensure that students consider all issues from a variety of perspectives and sources;

- Involve students in ensuring that their classroom is a safe learning environment for

everyone. Have them consider strategies for: guiding small-group discussion; protecting privacy; and responding to one another with respect, understanding, and empathy;

- Ensure that students who hold particular points of view or beliefs do not feel threatened or pressured to change. They need the security of a risk free environment which allows them to clarify values without fear of ridicule or ostracism.

- Offer your own viewpoint on a given topic, if at all, only *after* students have explored and articulated their own views. Students can be deeply influenced by their teacher's views and need opportunity to clarify their own thinking;

- Invite students to explore issues in ways that are open-ended and inclusive as possible.

Adapted from: The National Film Board of Canada. (1993) *First Nations, The Circle Unbroken Teacher's Guide, p. 8.*

Native Studies Environment

Certain approaches to teaching Native Studies have proven effective in achieving the goals of enhancing identity and promoting self esteem. In the area of teaching strategies and methodologies, talking circles, oral interviews, and student directed research are three strands that should be ongoing.

Although Native Studies in Saskatchewan is designed for all students, many classrooms will include a substantial proportion of Indian and Métis students. Researchers suggest that successful teachers of Indian and Métis students tend to:

- emphasize dialogue based on mutual respect;
- be aware of discourse patterns and discussion styles of their students; accept silence;
- listen as well as talk;
- be aware of nonverbal preferences or cues;
- avoid spotlighting--singling students out for criticism, or response;
- establish close personal relationships with students;
- actively demand while remaining personally warm;
- share classroom control and responsibility;
- utilize minimal, but clear, teacher direction;
- emphasize cooperative and collaborative learning;
- use more student-directed small groups;
- be sensitive to student backgrounds and experiences;
- recognize potential conflicts between student language/cultural backgrounds and school-based expectations;
- become part of the community, be involved;
- emphasize development of self esteem, confidence, empowerment, and capacity to affect change;
- provide appropriate counselling and support services;
- build life skills into programs;
- utilize warm and personal teaching styles;
- reduce formal lecturing; use experiential learning techniques
- allow students to rehearse a skill privately before demonstrating competence publicly;
- assist students in integrating and synthesizing new material with prior knowledge and experience;
- favour essay tests over objective exams;
- emphasize a writing process approach rather than a grammar-based method to writing instruction.

Finally, successful teachers of Indian and Métis students ***avoid stereotyping: they consider all of the above as mere tendencies, and validate everything for themselves.***

Adapted from: Sawyer, D. (1991) Native learning styles: Shorthand for instructional adaptations? *Canadian Journal of Native Education*. 18, 1, p. 99-104.

Materials Evaluation

Native Studies 30 is a resource-based course. To ensure that multiple perspectives toward issues are considered, it is expected that a variety of materials will be utilized in the classroom. Inherent to this practice is the expectation that teachers and students refine knowledge, skills and values related to materials evaluation. Initial questions for critical reading may include:

- What is the author's purpose?
- What key questions or problems does the author raise?
- What information, data, and evidence does the author present?

- What key concepts does the author use to organize this information, this evidence?
- What key conclusions is the author coming to? Are those conclusions justified?
- What are the author's primary assumptions?
- What are the implications of the author's reasoning?

Adapted from: *Critical Thinking: What Every Person Needs to Survive in a Rapidly Changing World.*(1996) 4655 Sonoma Mountain Road, Santa Rosa, CA 95404: The Foundation for Critical Thinking.

Formal guidelines are found in the *Indian and Métis Education Policy from Kindergarten to Grade 12, April 1989* which states: "that all curricula and materials present Indian and Métis peoples accurately in historical and modern terms and that Indian and Métis oriented materials and concepts are a part of all subject areas . . ."

The Need for Guidelines

It is of utmost importance that children see themselves and others, depicted as worthwhile individuals to be valued and treated with respect. Therefore, educators need to be able to recognize and refute bias in all materials used in the educational process.

The *Goals of Education for Saskatchewan* provide guidance for relating to others: " . . . students should interact and feel comfortable with others who are different in race, religion, status, or personal attributes . . . (*Directions, 1984*)."

Various groups of people have been the object of negative images promoted through biased representation over time. Inappropriate terms, inaccurate interpretation of traditions, institutions and achievements, and the misuse of language have contributed to these images.

Different forms of bias have been identified, including:

- **invisibility/omission**: some groups may be rarely seen, or not seen at all;
- **stereotyping**: use of pared down, over-simplified images and attributes;
- **imbalance**: one-sided interpretation of issues or situations;
- **unreality**: avoidance of in-depth analyses of situations and circumstances in life;
- **fragmentation/isolation**: treatment of gender, age and cultural differences as separate, add on information;
- **linguistic bias**: language that patronizes or ignores disability, age and gender differences, and cultural diversity.

Saskatchewan Education has produced two documents to assist in the selection of resources: *Selecting Fair and Equitable Learning Materials (March, 1991)* and *Diverse Voices: Selecting Equitable Resources for Indian and Métis Education (March, 1995)*. Both may be utilized for the development of guidelines for materials evaluation.

Approaches to Instruction

One of the purposes of education is to provide children with the skills and knowledge needed to function capably as adults. With the world changing rapidly, the abilities acquired in schools today need to be reassessed, as do the ways in which students are expected to learn ... And when the curriculum changes, ways in which the curriculum is delivered must change correspondingly.

Toward the Year 2000.
Saskatchewan Education, 1985, p.6.

Approaches to Instruction

The Instructional Framework

This framework is intended to encourage teachers to examine their own instructional practices. Reflection on the use of strategies, methods, and skills (Figure 1) may lead teachers to broaden and deepen their repertoires of instructional approaches. Expanding one's repertoire of instructional approaches enhances instructional effectiveness.

Figure 2. identifies and illustrates the interrelationship among the instructional approaches.

Defining the Instructional Framework

The following definitions will clarify the relationships between and among models, strategies, methods and skills.

Instructional Models

Models represent the broadest level of instructional practices and present a philosophical orientation to instruction. Models are used to select and to structure teaching strategies, methods, skills, and student activities for a particular instructional emphasis.

Instructional Strategies

Within each model several strategies can be used. Strategies determine the approach a teacher may take to achieve learning objectives. Strategies can be classed as direct, indirect, interactive, experiential, or independent.

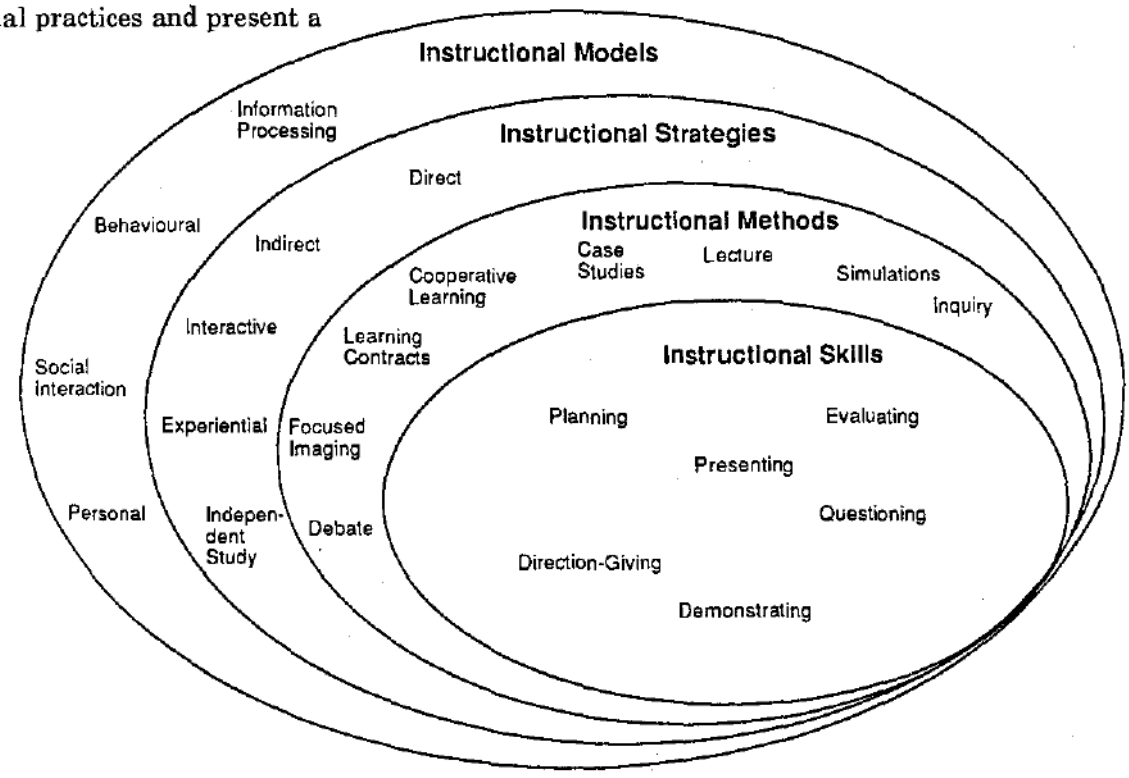
Instructional Methods

Methods are used by teachers to create learning environments and to specify the nature of the activity in which the teacher and learner will be involved during the lesson. While particular methods are often associated with certain strategies, some methods may be found within a variety of strategies.

Instructional Skills

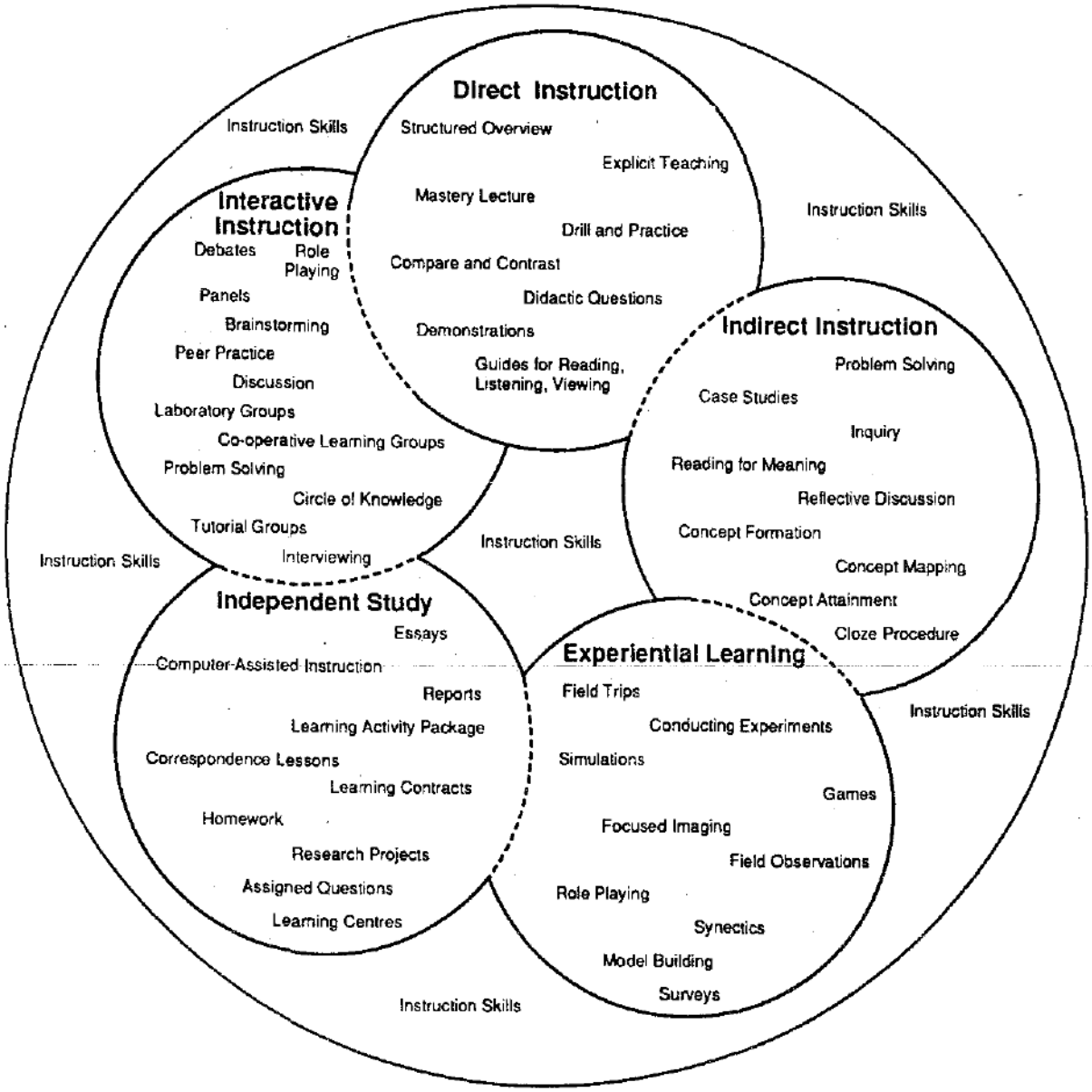
Skills are the most specific instructional behaviours. These include such techniques as questioning, discussing, direction giving, explaining, and demonstrating. They also include such actions as planning, structuring, focusing, and managing.

Figure 1.



Instructional Methods

Figure 2

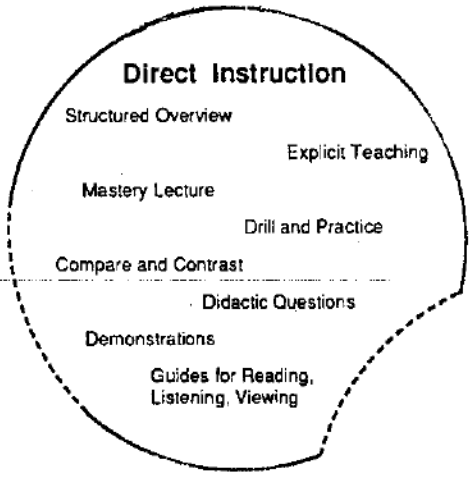


It should be noted that the methods appearing in the diagram are examples only and are not intended to be inclusive of all instructional methods. It should also be noted that some methods could be included within one or more strategies.

This section reviews a sampling of methods identified as appropriate for delivery of the Native Studies curriculum. The Saskatchewan Professional Development Unit (SPDU), and the Saskatchewan Instructional Development and Research Unit (SIDRU) have published a resource series that supports many of the instructional practices suggested throughout this curriculum.

Teachers are encouraged to implement a variety of instructional strategies in order to meet the objectives of a unit, as well as to address individual student interests, needs and strengths.

Instructional methods are grouped within five instructional strategies: **Direct, Indirect, Interactive, Experiential, and Independent Study** as illustrated in Figure 2.



The **direct instruction** strategy is highly teacher directed and is among the most commonly used.

Questioning

Questions are used for a variety of purposes in the classroom, such as assessing learning, developing understanding, encouraging creative response, facilitating critical thinking, increasing awareness about multiple perspectives, and guiding the process of dialectical reasoning.

When using questioning in the classroom, teachers should ask themselves, "Do I...

- use questions for a variety of purposes?
- teach students questioning skills?
- encourage students to ask each other questions?
- teach students listening skills?
- create a classroom climate that will make it easy for students to answer and ask questions?
- put questions together in sequences to help students move from one idea to another?
- respect cultural differences?
- ask questions of individual students and small groups as well as of the whole class?
- handle incorrect answers in ways that promote further learning and do not embarrass students?
- allow enough wait-time after each question?"

Adapted from *Questioning in the Classroom*, SIDRU, 1991.

Lecture

The classroom lecture is one way to provide a great deal of information in a relatively short period of time. However, a lecture without pupil participation should not exceed more than **20% of total lesson time.**

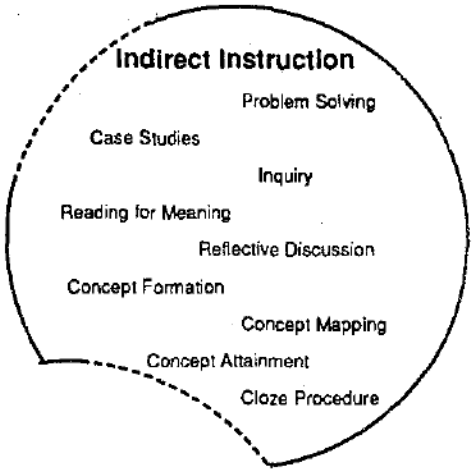
Lectures are more effective when designed to spark group discussion and when main ideas are demonstrated with visual aids.

Effective lecturing is a blend of three types of lectures:

- **interactive:** engaging student thinking throughout the lesson by discussing, comparing/contrasting, analyzing, and applying new information to different situations;
- **mastery:** linking new knowledge to familiar concepts and ideas;
- **traditional:** presenting information while relying on personal characteristics such as

knowledge, humour, language, enthusiasm, and organizational skills to make the lecture entertaining and pertinent.

Adapted from: *Effective Lecturing in the Classroom*, SIDRU, 1992.



The **indirect** instruction strategy is student centred and is very effective when:

- attitudes, values or interpersonal outcomes are desired;
- process is as important as product;
- the focus is personalized understanding and long term retention of concepts or generalizations;
- lifelong learning capability is desired.

Storytelling/Oral Tradition

The accumulated knowledge of Aboriginal nations is held in the collective memory of the people. The oral tradition documents history, cultural traditions and values, spiritual beliefs and philosophy, and a rich body of literature.

Teachers must respectfully approach and exercise caution when implementing a storytelling approach in the classroom. Some considerations are:

- **When do you use oral literature?** Many regions of North America have restrictions around when certain stories can be told. Most often, the time for story-telling is after the first frost and before spring. Demonstrating respect for these restrictions may enhance the participation of the Indian and Métis community who have knowledge in this area.
- **How do you use oral literature?** The manner in which oral literature is handled demands knowledge and respect for tradition. Three areas for consideration are the use of ceremonial language, the presentation of the stories and their significance, and the story changes made in the process of packaging for a contemporary market.
- **What is the best medium for oral literature?**
  The original medium is still the most effective way to deliver a poem, speech, or story. Storytelling is a dynamic process that holds students spell-bound. However, not every teacher is a capable storyteller or an evocative orator. If one is uncomfortable with any aspect of storytelling, local storytellers may be invited to share stories in your classroom. Taped versions of traditional stories are also available. Stories which have been produced as audio-visual and written format by Indian, Inuit, or Métis authors, publishers and producers most often retell a story as closely as possible to a version collected from local Elders.

Adapted from Farrell Racette, Sherry 1989, Unpublished paper.

Ceremonial language and descriptions of sacred ceremonies is not appropriate content for the classroom. It is important not to trivialize the stories and their cultural significance. From a traditional perspective, the oral tradition is viewed as depicting truthful accounts from long ago. Categorizing these stories as fantasy or myths is not appropriate.
Indian legends have been published for the children's market. These written versions of the stories serve a purpose by providing a valuable record of stories that may have otherwise not been available. However, many publications synthesize complex stories which reduces their meaning and value. In addition, in the process of retelling, many authors have incorporated European story forms and elements which are foreign to the original. Teachers should familiarize themselves with the original story forms and text.

For those who are interested in becoming storytellers, in the European tradition, the following steps should be considered:

- Become thoroughly familiar with the story.
- Study the story structure and jot down main events in point form or diagram the sequence of events.
- Visualize the story in your mind.
- Practice storytelling using a mirror, tape recorder, or your family as an audience.
- Present the story in your own words.
- Props, such as a story bag containing suitable objects, may be useful to illustrate key points of the story or to serve as mnemonic devices.

Case Studies

Case studies refer to assigned scenarios based on real life situations and are used extensively in Native Studies.

The case study approach tells a story about a specific scenario. Its focus is to deal with relevant aspects of a situation, including the way in which diverse perspectives influence the scenario.

Students should be encouraged to determine their own issues and develop case studies that are personally relevant or interesting. The outlines or boundaries of the selected case study are set, in part, by those interested in the case.

The method for conducting the case study varies depending on the scenario selected and the reasons for studying that particular case study.

If the case study research is to be used to aid in the understanding and resolution of a local/national/global problem, it may be appropriate to use a problem-solving/decision-making process. Students might observe, analyze, record, implement, conclude and summarize.

If case studies are used to help students learn about an individual, institution, community, group, or event in a more detailed way, teachers may find the outline for developing a research project useful in setting up a case study.

Inquiry

Inquiry is a technique which involves students in questioning to explore an area of study. It is a process students engage in to investigate and to explain problems. Students collect and test data logically in order to discover why things happen the way they do. It is a student-oriented strategy which requires active participation in questioning events and in putting several factors together (conceptualizing) to explore a hypothesis or theory.

The teacher has an option of facilitating **guided** or **unguided** inquiry or a combination. To implement an inquiry approach a teacher may consider the following:

- Present a problem or a puzzling event or situation which stimulates interest.
- Check with students to ensure that they understand the problem, event, or situation.
- Either structure the lesson to develop specific predetermined generalizations, thereby limiting the number of generalizations developed (**guided inquiry**); or,
- identify general problems or questions but not specific generalizations to be developed, thereby allowing an unlimited number of generalizations (**unguided inquiry**).
- Provide and structure appropriate materials, equipment, data, classroom environment, etc.
- Provide instructions about whether students work alone or in groups.
- Either act as class leader throughout the lesson and ask questions and suggest activities which will lead students to desired generalizations (**guided inquiry**); or ask only initial questions. Students interact with materials and each other without further teacher guidance (**unguided inquiry**).
- Elicit observations and generalizations in whole class discussion or encourage individual or small group sharing.

- Observe and listen to students throughout the lesson: note students activities, questions and hypothesis, note processes which lead students to specific conclusions.

A final stage often included in the inquiry process is reflection. Students analyze their pattern of inquiry by asking:

- Were the questions effective?
- Which lines of questioning were most productive and which were not particularly useful?
- Was enough information gained to allow the formation of hypotheses?
- Was the data collection technique appropriate for testing the hypothesis?
- What was learned about the inquiry process?

The process may extend over a period of several days, weeks, or longer.

Critical Examination of Contemporary Issues

In order for students to grasp fully the implications that contemporary issues hold for them personally, they must develop a process for examining these issues. Students are shown the importance of evaluating the information they use to understand an issue. They learn the importance of evaluating sources of information, of examining new perspectives, of developing critical thinking skills, and of developing a personal commitment to action with regard to some of the issues.

- Procedure:
  - Identify and focus on the issue.
  - Establish research questions and procedures.
  - Gather and organize data.
  - Analyze and evaluate data.
  - Synthesize data.
  - Plan for individual or group action.
  - Operationalize action plan.
  - Evaluate the action plan process.
  - Begin new inquiry.
- Critical thinking can be defined as "the disposition to provide evidence in support of one's conclusions". Students require certain intellectual structures before they are capable of becoming critical thinkers. They must be capable of reason, scepticism, and possess curiosity to pursue and analyze evidence in support of conclusions. Creative thinking involves a process of locating previously unknown or unrecognized situations and understanding them.
- Critical reading has been described as the application of critical thinking to the reading process. Students should be presented with the following components of critical reading, as well as samples of materials they can use to apply the components:
  - Recognizing and discriminating between judgments, facts, opinions, and inferences,
  - Comprehension of implied ideas,
  - Interpretation of figurative and other non-literal language,
  - Detection of propaganda,
  - Formation of a reaction to sensory images,
  - Anticipation of outcomes,
  - Generalization within the limits of acceptable evidence,
  - Making logical judgments and drawing conclusions,
  - Comparison and contrast of ideas,
  - Perception of relationships of time, space, sequence, and cause and effect,
  - Identification of the author's point of view.
- To emphasize key points for the study of contemporary issues, the following activities and questions should be presented to the students:
  - When studying a contemporary issue consider the following activities and

questions (again students should apply an issue from one of the previously prioritized lists):

Why is the area of concern an issue?

To what extent is the issue a local problem?

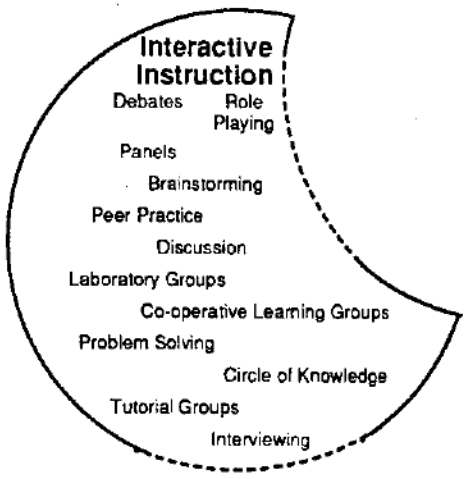
What are the similarities and differences of viewpoints among people on the issue?

What significant social and ethical questions does the issue raise for you?

What degree of social and political tension is created by the issue?

- Read a newspaper or magazine article about a current area of concern related to one of the issues and identify the perspective toward the issue. To illustrate understanding of that perspective, restate the concern from an opposing perspective.
- Ask students to consider one of the issues that is of significance to them. Compare viewpoints with others. Examine how viewpoints are a reflection of a person's values and beliefs.

Adapted from: Alberta Education. (1980) *Society for the Prevention and Elimination of Discrimination and Stereotyping*. Calgary AB: Author.



Interactive instruction strategies involve two way communication and rely heavily on discussion and sharing among participants. The interactive instruction strategy allows for a range of groupings which may include total class discussion, small group discussions or projects, or student pairs or triads working on assignments together. Before the group members "set to work" it is important for them to be aware of what they are to accomplish, how much time they have, and what the recording and reporting procedures are.

Brainstorming

Brainstorming is a technique for generating ideas. A group, working under ground rules, is encouraged to state any and all possible solutions to a problem. Brainstorming is a way to come up with creative and exciting ideas, and can also be used to get reactions or opinions on an activity, new story, or field trip. Brainstorming is based upon the belief that when a great number of ideas are generated, the chances of uncovering a good idea or solution are increased.

Ground rules are essential for this activity to be effective and successful:

- All critical judgment is suspended. List all ideas without judging them. Passing judgment inhibits creativity and decreases the number of ideas generated.
- Quantity is more important than quality.
- Hitch-hike and piggy-back on others' ideas. Build on other peoples' ideas and modify them.
- Ensure that all students participate.

The activity stops when the group runs out of ideas or the allotted time expires. Ask for single word or single phrase items and write everything down. Rules for brainstorming should be posted where all students may see them.

Cooperative Learning

Cooperative learning is an approach where students work together to achieve a group learning goal. Student groups vary in size and use peer interaction to support each others' learning. Depending on the objectives, groups may be academically, linguistically, socially, and culturally heterogenous.

Competition can be a useful tool for motivating students and for encouraging them to excel; however, it can become counter-productive in a course of studies that promotes personal development and requires an atmosphere of mutual trust and respect. Cooperative group learning is an instructional approach which supports directly the aims of the Native Studies by:

- minimizing competitiveness
- building self-esteem
- encouraging positive race and gender relations
- sharing leadership and resources

For more information on cooperative learning see *Incorporating the Common Essential Learnings* and *The Adaptive Dimension: A Resource Package*, Saskatchewan Education, 1991.

Cooperative Problem Solving

Cooperative problem solving provides the opportunity to practise a non-confrontational approach to resolving conflicts and issues. The process is helpful when dealing with inter-personal conflict or for group decision making.

Teachers should model this approach to ensure students can see the value of the process. The following steps and guidelines provide a framework for facilitating cooperative problem solving:

Steps to Cooperative Problem Solving

- Define the problem clearly.
- Gather any information which may help to make a good decision.
- Try not to make a decision or to evaluate material while you are gathering it.
- Make sure everyone in the group understands the information that has been gathered.
- Give everyone the opportunity to express a personal opinion about what should be done.
- Feel free to change your own opinions as you listen to other people's ideas.
- Synthesize what has been said into a course of action which everyone can support.
- Give anyone who feels that an important point has not been taken into consideration in this synthesis the chance to speak again.
- Repeat pervious two steps several times until a consensus is reached.
- Use a majority vote as a last resort if complete consensus cannot be reached.

Guidelines for Cooperative Problem Solving

- Give everyone the same opportunity to express a point of view.
- Disallow put downs of self or others.
- Realize that once an individual has shared a personal idea, it belongs to the group.
- Work towards group consensus. Consensus means that everyone supports the solution arrived at through the process.
- Listen carefully to what others say without filling your mind with reasons why they might be wrong and with ideas about what you might say when it is your turn.
- Speak as concisely and clearly as you can when it is your turn to talk.
- Support the implementation once a solution has been chosen. If the solution was not an appropriate one, it will become obvious to everyone involved. A new solution can then be chosen without any blaming or bad feelings.

Adapted from: Four Worlds Development Project. (1988) *Unity in Diversity Curriculum Guide*. Lethbridge: Four Worlds Development Project, University of Lethbridge.

Talking Circles

Talking circles are useful when the topic under consideration has no right or wrong answer, or when people need to share feelings. Moral or ethical issues can be discussed in a non-judgmental climate. The purpose of talking circles is to create a safe environment for

students to share their point of view with others. They come to believe that what they say will be listened to and accepted without criticism: they gain an empathetic appreciation for points of view other than their own.

Talking circles **may** need a facilitator (especially when the process is first introduced) to ensure that the guidelines are being followed. The following guidelines should prove useful to teachers and students:

- All comments should be addressed directly to the question or issue, not to comments that another participant has made.
- Only one person speaks at a time. Everyone else should be listening in a non-judgmental way to what the speaker is saying.
- Some groups find it useful to signify in some way who the speaker is. Tactile objects serve as a reminder that while one person is speaking, all others should be listening.
- Silence is an acceptable response. No one should be pressured at any time to contribute.
- Depending on the purpose of the discussion, it is often better to hold talking circles in smaller groups rather than with a large group. For students who are reluctant to verbalize their ideas, small group discussions may be less intimidating.
- No comments which put down others or oneself are allowed.

Adapted with permission from the Four Worlds Development Project. (1982) *Sacred Tree Teachers' Guide*. Lethbridge: Four Worlds Development Project, University of Lethbridge.

Dialectical Thinking

Dialectical Thinking has as its foundation, the pedagogical debate made famous by Socrates. The dialectical approach considers dialogue arising from diverse perspectives. The objective is not to defend a perspective, but to find the position with the greatest evidence to support it.

In Native Studies, the existence of opposing viewpoints towards specific issues is acknowledged. Through dialogue, the merits of these perspectives are methodically analyzed using the dialectical way of thinking.

In the dialectical process, contradictions inherent in an issue are considered in order to arrive at a unified agreement in consideration of all perspectives. The dialectical process allows for a thoughtful examination of issues bearing contradictory truths. It nurtures development of a disposition and ability to view issues from multiple perspectives. The application of a dialectical approach reduces personal and cultural bias thereby building a process for informed decision making through critical thinking.

In the classroom, small discussion groups may serve as a starting point for the dialectical approach.

Stages in the dialectical process include:

- **Identification** of an issue.
- **Thesis** statement in **support** of the issue. Support for the issue is reflected in facts and reasons cited by the student. This position is examined in light of its opposing or antithetical position.
- **Antithesis** statement in **opposition** to the issue. Opposition to the issues is reflected in facts and reasons cited by the student. This position is examined in light of the supporting thesis statement.
- **Resolution/Synthesis** is arrived at by thoughtful consideration of thesis and antithesis evidence. An attempt is made to arrive at a synthesis decision in regards to the issue at question. Differences in judgment may persist even at the conclusion of the process.

Teachers may successfully introduce the dialectical approach in the classroom by demonstrating respect for the existence of a variety of perspectives. By creating a conceptual map of **arguments** and **counter-arguments**, teachers can help students approach controversial issues from a position of awareness which precedes thoughtful, logical and defensible synthesis of possible solutions. The Rule of Three principle allows for the possibility of a third position to be found in the evidence; it

recognizes that complete resolution is rarely attainable and that perfection is often beyond reach. To structure dialectical thinking in the classroom:

- Carefully craft the central question concerning an issue which encourages students to take a **for or against** position with the understanding that their original position may change. The question must be carefully framed to be provocative enough for students to create interest without generating/over-riding strong emotion.

- Teachers should select an issue relevant to Native Studies and map out arguments and counter-arguments to model the dialectic.

- To introduce the dialectical approach to students, start out small. Pair students with someone with whom they feel comfortable and provide them with different "fact sheets" which illustrate contradictory facets of an issue. Students will familiarize themselves with the issue and select facts in support of a **pro** nor **con** stance. Students will isolate facts that are neither pro or con.

- When students have grasped the principles and procedures of the dialectical approach, move to controlled discussions in small groups, with a group of four split evenly in two camps to discuss and test evidence for soundness and completeness. Students will assess the possibility of a third position between pro and con.

- Exercises in synthesis, resolving conflicts, and finding the "golden mean" between polarities, are essential for the meaningful implementation of the dialectical approach.

- Students may rotate within groups as third party arbitrators, mediators or judges to rule on the merit of the alternative viewpoints which are discussed.

- Simulations of real-life dialectical situations are effective, especially when students are comfortable with the process. Employer-employee bargaining situations, parliamentary debate, court room settings and arbitration hearings are the most commonly used.

Consensus Decision Making

In Canada, during the historical period prior to European contact, the nature of First Nations participation within families and clans, as well as through local government, reflected a process now known as consensual decision making.

A consensus decision is one accepted by every member of the group, even when it does not represent a personal interest or choice. The assumption of this type of decision making is that judgments are derived from the people affected by the issue, rather than from a set of universal truths which may be used to judge everything. In this way, the issue or problem being considered reflects the reality of the people who are most affected.

To accept the **pluralism of truth** is a prerequisite for consensual decision-making. In the Ojibwe language, there is no single term for the idea of absolute truth; instead, the term *w'daeb-awae* which translates as *the speaker has cast his/her knowledge or perceptions as far as he/she can* is used. Native Studies encourages both students and teachers to consider the process of consensus as a means to gain insight into the perspectives of others.

For Native Studies classrooms, the consensus decision-making process offers a method by which students may engage in a collaborative, creative, and fair assessment of issues. Its intent is to bring all members of the group seeking consensus to a mutually satisfying position. Encouraging consensual decision making ensures that those people affected by decisions have the opportunity for input.

The advantages of decisions arrived at through the process of consensus includes the quality of decision, the discovery of creative solutions, the development of values which demonstrate respect for opinions of others, and cooperation.

As a cooperative learning experience, consensus provides for group participation by:

- Ensuring that all participants are heard and can actively support the decision.

- Taking the time required to seek the best group decision and not defaulting to other methods of deciding.

- Allowing participants to decide on what types of decisions require consensus.

- Being prepared to analyze a situation when a group seems to have met with an impasse.

Adapted from:
http:/www.faa.gov/ipds/STUFF/leads2/sld010.htm

Approaches to consensus decision-making differ according to the group, the nature of the decision required and the influence of the group to actually implement the decision. In some cases the consensus decision is merely the first step in a larger problem-solving approach, while at other times, the decision is immediately implemented.

As a variety of approaches to consensus decision-making exist, it is important to facilitate the involvement of participants in defining the process. Some key guidelines for consensual decision making may include:

- Brainstorm to **identify** the problem. **Clarify** by discussing strengths and weaknesses of possible decisions. Approach the decision on the basis of logic and reason by listening to the ideas of others and explanations of their reasoning.

- **Analyze** the problem to identify the causes of the issue so that solutions may address what caused the problem. This is an important step to ensuring solutions do not only deal with the symptoms of the problem.

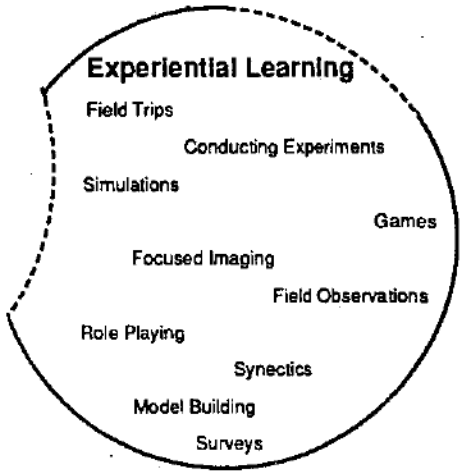
- **Select** solutions following discussions where participants briefly describe their reasoning, avoid arguments that favour their personal choice, and do not try to make others change their minds. As all participants are operating as a team, difference of opinion should be considered useful. If agreement can not be reached the large group may divide into smaller discussion groups to further analyze the problem and suggest solutions to bring back to the large group.

- **Consolidate** solutions and priorize according to that which is most feasible.

- **Develop** a plan consisting of objective, steps to be taken, timeline, designation of responsibilities, resources needed, a method for evaluation, and a cooperatively developed strategy to implement the solution arrived at by consensus.

Consensus decision making provides for the development of knowledge, skill and values which will prove useful in many situations.

Adapted from:http:/darkstar.cygnus.com/rainbow/consensus.html & ED 312 253 Whitaker, Suzanne; & Fowler, Kathleen. (1988) *Consensus Decision-Making*.



Experiential learning is inductive, learner centred, and activity oriented. By reflecting on an experience, one is more apt to plan and apply learnings to other contexts. These are critical factors for effective experiential learning.

Oral History Interviews

Oral tradition is considered by many Aboriginal peoples to be the most reliable, authentic and accurate method for historical research in Canada. Oral history consists of an approach that values and respects the keepers of the tradition as much as the information itself.

Oral history interviews are ways of collecting information about the peoples' experiences who were participants in, or witnesses of, particular events. The oral tradition documents national, regional, community, and family histories through ritualized storytelling. It is from such accounts that a sense of identity, values and cultural life is derived.

Interviews or oral history projects have the potential of personalizing the topic under study.

Interviewing people who were participants in the

subject leads to the realization that history resides not just in facts and dates on paper, but in the memories of people. Oral history interviews often lead to perspectives which may not be available through any other source.

Students might make inquiries among members of their own family, friends of their parents, neighbours, members of their community, and Elders. It is important to ensure that local protocols are known and respected by all participants in such projects.

Before the interview students should prepare by:

- Researching background information; a knowledgeable interviewer is more likely to obtain relevant information.
- Studying good interview techniques and developing good listening skills.
- Being aware of how personal values and biases might influence the manner in which they interact with the interviewee.
- Developing a list of appropriate questions.

During the interview, students should:

- Ensure that the interview setting supports two-way communication between the interviewer and the interviewee.
- Be cautious when dealing with sensitive content.
- Document the interview, ensuring that wishes of the interviewee are respected.

After the interview, students might:

- Review and organize information received.
- Present results of the interview in a predetermined format. Ensure that the person who has agreed to share the story is thanked in an appropriate manner.

Surveys

Surveys are useful when there is a need to gather large amounts of information from groups of people. A sample (group of people) is selected and then a number of questions are asked of each person. Information is collected, results are put together and conclusions are formed. The survey and results are then presented in an appropriate format.

Before beginning the survey, the following points should be considered:

What questions will be asked?

- Questions should be clear.
- Closed questions require a yes, no or an alternative response (degrees of agreement, disagreement, etc.).
- Open questions ask for detailed information and require people to answer and elaborate from their own experience.

Who will be surveyed?

- Decide which group of people will be surveyed.
- A sample is easier to study than a whole group. For example, interview an Aboriginal tourism entrepreneur or a northern Métis trapper.
- A random sample means that each member of a survey population has an equal chance of being chosen.
- A stratified sample involves choosing individuals so certain groups (ages, gender, ethnic and racial backgrounds, and economic groups) are represented.

How will the information be recorded?

- Surveys may be answered by the respondent while the surveyor waits.
- If questions result in long responses, these might be recorded with a tape recorder.
- Lengthy surveys may be presented to the respondent and returned to the surveyor at a later date.

Once the surveys are returned, the information is reviewed. Answers are tabulated and percentages calculated based upon the total response. Where open-ended questions are used, answers are reviewed and categorized. Summary statements are written about the categories.

Conclusions are then drawn from the figures or summary statements.

The final step is presentation of the results which may be written or verbal and should include a statement of the aim of the survey; a full description of the method used; a display (graph, table, diagram, chart) and written description of the findings; a conclusion or conclusions; and a summary.

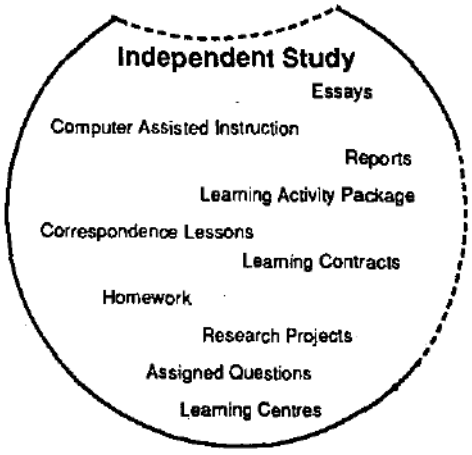
Simulations/Role Plays/Games

Use simulations, games or role plays in education when you want to:

- motivate learners
- develop analytical process
- increase student's ability to apply principles
- help individuals understand their current roles
- sensitize individuals to another person's life role.

The approach can be a spontaneous re-creation of a situation or event or a highly structured activity, such as those outlined in commercially produced simulations.

Whatever approach is used, the crucial part of simulations, games, or role plays is the debriefing session which follows. Use open-ended discussion techniques, such as the Talking Circle, or teacher generated questions. It is important students have the opportunity to discuss their feelings before they can analyze the cognitive aspects of the activity.



Independent study refers to the range of instructional methods which are provided to foster the development of individual student initiative, self reliance, and self-improvement. Independent learning has implications for responsible decision making. Individuals are expected to analyze problems, reflect, make decisions and take purposeful actions. To take responsibility for their lives in times of rapid social change, students need to acquire life-long learning capability. Independent learning enables individuals to respond to the changing demands.

Learning Contracts

Learning contracts communicate plans of intended learning objectives developed by the student alone or in conjunction with the teacher. Students agree to complete assignments, or they may, with teacher approval, select their own topics of study, and assume a major part of the responsibility for forming objectives, developing and selecting activities, and securing materials needed to complete the activities.

Students should always be offered some general guidelines. A series of teacher-generated questions may serve to organize the contract-development process.

- What work do you wish to include in the contract?
- How will you go about it? For example, what books will you use; what other resources will you consult?
- How long will it take you to develop a detailed plan, to gather your resources, and to finish the assignment?
- What criteria are you prepared to meet for evaluation purposes?

A learning contract provides a method of individualizing instruction and developing student responsibility.

Journals

A journal is one way to help students organize their thoughts about what is happening as they

move through new classroom experiences and course materials. Students make regular written entries which are usually dated.

When using journals to teach students how to organize their thoughts:

- **Introduce** the journal as a way to keep track of information. Model and provide structured practice. At this level, require only literal or comprehensive level thinking as evidenced by simple restating or paraphrasing of information.

- **Build skills** by asking students to improve upon literal and comprehension strategies by incorporating thinking skills such as application, synthesis and evaluation.

Journals are never shared with the class without the individual's permission; even then, he/she may choose to have the teacher share it, anonymously. These general rules of journal ownership and confidentiality should be clearly stated.

Allow follow-up time for journal entries immediately after class discussion. Initial teacher guidance is often crucial. Ask open-ended questions so as to stimulate the students' thoughts, feelings and ideas.

Journal entries may include poems, short stories, artwork, questions or any individual comments that are relevant to the topic under study.

Periodically, and at the end of the year, ask the students to reread their journals, and look for specific instances of their own growth and change.

It would be beneficial if the teacher kept a similar journal and occasionally shared entries with the class. In this way the students can appreciate that the teacher can learn with them, and is willing to share with them.

Using a variety of journal types to reflect on readings, presentations, guest speakers, and lessons encourages growth to more complex thinking skills.

Journal types that may be used in Native Studies include:

- **Dialogical Journal**

A dialogical journal is a continuous process that allows students to monitor the process of their own discovery. This experience creates a dialogue in which a dialectical process occurs. Ideas are structured through the use of focus questions and formats to organize thoughts.

Using a notebook or loose-leaf binder, divide the page into half. On the **right-hand side**, students keep a journal of any type; a reading log with notes, quotes and responses, reactions to the day's class, guest speaker, activity, a day book or an idea log. On the **left-hand side**, students make notes on these entries in the form of questions, editorializing, summary sentences and paraphrases. The facing pages are in "dialogue" with each other creating a dialectical process.

To prepare for dialogical journals spend class time having students generate written dialogue to each other about a Native Studies reading, lecture or experience. Dialogical journals are a useful tool for developing students' critical thinking.

Adapted from: Sheila Thorne ED 343-653

- **Interpretation Journal**

Students are required to infer meaning beyond what is stated. They are expected to relate the meaning to what is being studied.

- **Character Analysis Journal**

Students are required to infer meaning beyond what is stated. They are expected to consider the people who are involved in a focus of study and reflect upon what their perspectives are, what their role is and how they are affected by the issues.

- **Application Journal**

Students are required to go beyond inference. They are asked to apply the issue to their own lives and consider how they are affected. They may be assigned different roles to combine the character analysis journal with this version. Doing so will deepen their understanding of the complexity of factors which motivate people in certain ways.

- **Problem-Solving Journal**

Students are expected to go beyond inference and application to analyze a problem and create a solution. Group creative problem-solving processes may be debriefed through this type of journal writing.

Benefits of Journal Writing

- Writer learns to summarize.
- Writer learns to transfer thoughts into words.
- Writer has a continuous source of writing.
- Writer is provided with a daily source of reflection and self-examination.
- Writer has opportunity to rehearse writing.
- Writer has opportunity to try out different forms and styles of writing.
- Writer develops a daily "habit" of writing.
- Writer is provided with a sense of importance of every day events.
- Writer is provided with a record of events.

Adapted from: Edwards, Phyllis R. (1992) *Using Dialectical Journals to Teach Thinking Skills. Journal of Reading* 35,4 p. 312--316.

Research Projects

Research projects are an integral part of Native Studies 30. Students may be involved in research projects individually, as partners, and as members of small groups.

The acquisition of research skills and strategies is developmental across the grades. A full range of research and study skills encompasses much more than simply locating and retrieving information. A full continuum involves processing information through extraction, analysis and synthesis, as well as communicating the information through a variety of techniques and formats.

The following chart illustrates the range of learning skills students require to comprehend, manipulate, and apply information in research projects.

The Research Process	Student Information Skills Required
Finding Information • choose a topic • narrow a topic • identify sources • locate individual resources	• choose subject headings • use card catalog, computer catalog • check out and renew materials • have working knowledge of library organization • locate materials using call number • be familiar with different kinds of media • use table of content, index, subject headings, glossary, illustrations, charts, etc. • use bibliographies for additional resources • locate and use periodical indexes, vertical file, film catalogues, TV and radio schedules, newspapers, computer programs, models, maps, and other information sources • locate and use almanacs, directories, and specialized reference books • approach people with specialist knowledge or experience • identify primary, secondary, and tertiary resources
Processing Information • frame clear, appropriate questions • select which resources are most important • obtain information through a variety of sources • select strategies for extracting pertinent information (eg. reading, viewing, listening, interviewing) • determine whether information is useful • record and store information	• skim and scan • use key words • identify the main idea • know how to work independently and in small groups • reason logically and clearly • distinguish between relevant and irrelevant content • make generalizations from particulars • develop concepts • understand cause and effect • compare sources, check facts • identify bias and prejudice • seek out alternate points of view • distinguish between fact, fiction, and opinion • understand use of imagery and symbolism • understand importance of colour and sound to mood and content • organize information through notetaking, paraphrasing, outlining, charting, etc. • synthesize information extracting meaning through interpretation and analysis • apply learning to prior knowledge • draw conclusions • write multi-paragraph compositions • use correct documentation • appreciate and enjoy what is learned
Sharing Information • choose appropriate format for presentation • determine audience • determine structure and style of presentation • evaluate effectiveness of presentation	• understand value of specific modes of presentation: charts, diagrams, picture, graph paper, model, seminar, oral presentation, essay, dramatization, simulation, research, debate, interview, audio-visual presentation • apply skills of analysis and criticism to evaluation of own work • appreciate the value and enjoy the process of sharing information.

Assessment and Evaluation

"Not everything that counts can be counted and not everything that can be counted counts."

Albert Einstein

Assessment and Evaluation

The main purposes of evaluation are to facilitate student learning and to improve instruction. Teachers make judgments about student progress based on information gathered through a variety of assessment strategies. This information assists teachers in planning or modifying their instructional programs, which in turn helps students learn more effectively. Evaluations are also used for reporting progress to students and their parents, and for making decisions related to such things as student promotion.

Core Curriculum requires changes in the ways students have traditionally been taught and evaluated. Formerly, evaluation of student learning focused on factual content, and student progress was assessed by using traditional strategies such as paper-and-pencil tests.

To evaluate learning in areas such as critical and creative thinking, independent learning, and personal and social values and skills, nontraditional strategies are required. More often than before, teachers will rely on strategies such as observation, conferencing, oral and written assignments, and process (or performance) assessment to gather information about student progress.

Responsibility for establishing student evaluation and reporting procedures resides with the school principal and the teaching staff. However, it is the classroom teacher who is at the forefront in determining student progress using sound evaluative practices which include careful planning, appropriate assessment strategies, and, most importantly, sound professional judgment.

Guiding Principles

In recognition of the importance of evaluation as an integral part of the curriculum, five **guiding principles** which provide a framework for teachers in planning for student evaluation have been developed:

- Evaluation is an essential part of the teaching-learning process. It is a planned, continuous activity which is closely linked to curriculum and instruction.
- Evaluation should be guided by the intended learning outcomes of the curriculum, and a variety of assessment techniques should be used.
- Evaluation plans should be communicated in advance to students and they should have opportunities for input.
- Evaluation should be fair and equitable. It should be sensitive to family, classroom, school, and community situations; and be free of bias. All students should be given opportunities to demonstrate the extent of their knowledge, understandings, skills, and attitudes.
- Evaluation should support students success. It should provide positive feedback and encourage students to participate actively in their own growth.

Clarification of Terms

Definitions of the terms assessment and evaluation are adapted from *Student Evaluation: A Teacher Handbook* (Saskatchewan Education 1991).

Assessment is a preliminary phase in the evaluation process. In this phase, various techniques are used to gather information about student progress.

Evaluation is the weighing of assessment information against some standard (such as a curriculum learning objective) in order to make a judgment or evaluation. This may then lead to other decisions and action by the teacher, student or parent.

There are three main types of student evaluation: **formative, summative,** and **diagnostic evaluation.** Assessment techniques are used to gather information for each type of evaluation.

Formative evaluation is an ongoing classroom process that keeps students and educators informed of students' progress towards program learning objectives.

Summative evaluation occurs most often at the end of a unit of study. Its primary purpose is to determine what has been learned over a period of time, to summarize student progress, and to report progress relative to curriculum objectives to students, parents, and educators.

Seldom are evaluations strictly formative or strictly summative. For example, summative evaluation can be used formatively to assist teachers in making decisions about changes to instructional strategies or other aspects of students' learning programs. Similarly, formative evaluation may be used to assist teachers in making summative judgments about student progress. It is important that teachers make clear to students the purpose of assessments and whether they will later be used summatively.

Diagnostic evaluation usually occurs at the beginning of the school year or before a unit of instruction. Its main purposes are to identify students who lack prerequisite knowledge, understanding, or skills, so that remedial help can be arranged; to identify gifted learners to ensure they are being sufficiently challenged; and to identify student interests.

Teachers conduct all three types of evaluation during the course of the school year.

Phases of the Evaluation Process

Evaluation can be viewed as a cyclical process including four phases: **preparation, assessment, evaluation,** and **reflection.**

In the **preparation** phase, decisions are made which identify what is to be evaluated, the type of evaluation (formative, summative, or diagnostic) to be used, the criteria against which student learning outcomes will be judged, and the most appropriate assessment techniques with which to gather information on student progress. The teacher's decisions in this phase form the basis for the remaining phases.

During the **assessment phase,** the teacher identifies information-gathering techniques, constructs or selects instruments, administers them to the student, and collects the information on student learning progress. The teacher continues to make decisions in this phase. The identification and elimination of bias (such as gender and culture bias) from the assessment techniques and instruments, and determining where, when, and how assessments will be conducted are examples of important considerations for the teacher.

During the **evaluation phase,** the teacher interprets the assessment information and makes judgments about student progress. Based on the judgments or evaluations, teachers make decisions about student learning programs and report on progress to students, parents, and appropriate school personnel.

The **reflection phase** allows the teacher to consider the extent to which the previous phases in the evaluation process have been successful. Specifically, the teacher evaluates the utility and appropriateness of the assessment techniques used. Such reflection assists the teacher in making decisions concerning improvements or modifications to subsequent teaching and evaluation.

All four phases are included in formative, diagnostic, and summative evaluation processes.

Information Gathering and Record Keeping

It is important that teachers maintain appropriate records to ensure data are organized and accessible for making judgments and decisions.

There is a range of assessment techniques teachers may use to collect student progress information. The teacher determines the instructional strategy and method that will be used to facilitate the learning objectives and matches them to the most appropriate type of assessment technique.

Following is a list of student assessment techniques, grouped according to how a teacher could organize assessments and record the information while students are engaged in either ongoing activities or writing quizzes and tests. These techniques, with their uses, hints for construction, and examples are described in the Saskatchewan Education document *Student Evaluation: A Teacher Handbook* (1991).

Table 1. Assessment Techniques

Methods of Organization:

- Assessment Log/Instructional Plan
- Contracts
- Peer and Self-Assessment
- Portfolios

Methods of Data Recording:

- Anecdotal Records
- Observation Checklists
- Rating Scales
- Checklist of Positive and Negative Dialectical Reasoning Arguments/Traits
- Dialectical Reasoning: Assessment Form

Ongoing Student Activities:

- Written Reports
- Presentations
- Performance Assessments
- Homework

Quizzes and Tests:

- Oral Assessment
- Performance Assessments
- Extended Open Response Items
- Short-Answer Items
- Matching Items
- Multiple-Choice Items
- True/False Items

A template of an assessment log that may be used by the teacher or student is provided in the section following.

These assessment techniques are not prescribed; rather, they are meant to serve as suggestions, because the teacher must exercise professional judgment in determining which strategies suit the specific purpose of the evaluation. It would be inappropriate for curriculum guides to give teachers specific formulas for assessing students. Planning for assessment and evaluation must take into account unique circumstances and purposes which will vary.

Student Self-Evaluation

Self-evaluation that promotes increasing self-directedness is strongly encouraged. It is a mode of appraisal that can be used successfully throughout life. Through self-evaluation, students gain the ability to analyze their own skills, attitudes, behaviours, strengths, needs, and successes in achieving objectives. They develop feelings of personal responsibility as they assess the effectiveness of individual and group efforts. They learn how to face squarely their own potential and actual contributions to self and society. Their role in group processes can be clarified as they check themselves on cooperatively established criteria. Social learning is enriched through self-evaluation because the student is participating more extensively in the learning processes.

If students are to be effective in self-evaluation, they will need assistance to develop objectives to guide their evaluation efforts. Examples of self-evaluation devices are journals, logs, samples of work through the semester, standards developed by the group and placed on charts or checklists.

Informing Students, Parents, Guardians about Evaluation

An important aspect of evaluating student learning progress is to ensure that students know at the outset what will be assessed, how it will be assessed, why it is to be assessed, when it will be assessed, and how the assessment will contribute to an evaluation of their learning progress. In communicating this information to students, teachers are providing an outline of expectations and what constitutes high quality work, as well as providing a process that enables students to evaluate their own work.

In formulating this information, teachers also have a means for communicating student learning progress to parents/guardians. Teachers may wish to communicate an outline of the evaluation of student progress that may be sent to parents/guardians at the beginning of a year, term, unit, or course. There is no hard and fast rule as to how often teachers may wish to communicate to parents concerning evaluation. However, once parents are informed of the evaluation plan for Native Studies, they are better prepared to provide support for their child's learning in the course.

Templates and Guidelines

Assessment Log/Instructional Plan

Objectives	Instructional Strategies & Methods					Assessment Techniques																					Time-lines
	Strategies					Methods of Organization						Methods of Data Recording			Ongoing Student Activities				Quizzes and Tests								
Foundational and Learning Objectives	Direct	Indirect	Interactive	Experiential	Independent	Assessment Stations	Individual Assessments	Group Assessments	Contracts	Self- and Peer-Assessments	Portfolios	Anecdotal Records	Observation Checklists	Rating Scales	Written Assignments	Presentations	Performance Assessments	Homework	Oral Assessment Items	Performance Test Items	Extended Open-Response Items	Short-Answer Items	Matching Items	Multiple-Choice Items	True/False Items		
	Methods																										

Source: *Student Evaluation: A teacher handbook* (Saskatchewan Education, Training and Employment, 1991)

Contracts

Contract

My goal:

My plan:

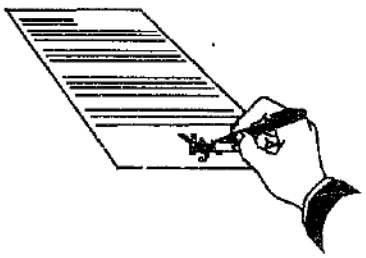
Obstacles I might encounter:

Persons I could consult if unexpected obstacles occur:

We, the undersigned, agree to consult from time to time to discuss my goal and to review my plan.

Student's Signature

Teacher Librarian's, Parent's, or Classmate's Signature



Cooperative Group Presentations: Rating Scale

Group Members: _____

_____

_____

_____

Date of Assessment: _____

Title of Presentation: _____

	Poorly					Thoroughly
• The group members appeared to be prepared and organized.	1	2	3	4	5	6
• Each member appeared knowledgeable about her/his particular section.	1	2	3	4	5	6
• The group members worked together as a cohesive unit.	1	2	3	4	5	6
• The group facilitated active participation from the remainder of the class.	1	2	3	4	5	6
• Each group member demonstrated patience and helpfulness with each other.	1	2	3	4	5	6
• The group used a variety of techniques to present the topic/information/concept.	1	2	3	4	5	6

Positive components of the presentation:

Suggestions for improvement (i.e. content, style):

Adapted from *Business Education: A Curriculum Guide for the Secondary Level. Accounting 16, 26, 36* Saskatchewan Education, Training and Employment (1992).

Cooperative Group Learning: Rating Scale

Student Name: _____

Date or Time Period of Assessment: _____

	never	seldom	often	always
1. The student works with a wide range of peers not just with close friends.	1	2	3	4
2. The student willingly shares materials and ideas with others.	1	2	3	4
3. In group work the student shows respect for others by listening and considering other points of view.	1	2	3	4
4. The student follows group work rules as established for the activity.	1	2	3	4
5. The student fulfils her/his work responsibilities in the group.	1	2	3	4
6. The student exhibits appropriate work behaviours during time set aside for groups.	1	2	3	4
7. The student participates in discussions during the time set aside for group work.	1	2	3	4
8. The student contributes ideas to the group efforts during the discussions in the time set aside for group work.	1	2	3	4

This instrument may be adapted for use as a checklist.

Source: Saskatchewan Education (1991), *Student evaluation: A teacher handbook*. p. 85

Cooperative Group Skills: Self-Assessment

Name: _____ **Date:** _____

Please circle the number that best represents your skills/performance in group activities.

Rating Scale	
4 = All the time	2 = Some of the time
3 = Most of the time	1 = Hardly ever

1.	I have made it a point to listen as well as talk.	1	2	3	4
2.	I try not to interrupt when others are speaking.	1	2	3	4
3.	I try to do my share when working on a group activity.	1	2	3	4
4.	I use "I" messages instead of "you" messages, especially when expressing my feelings.	1	2	3	4
5.	I try to tell the group when something is bothering me.	1	2	3	4
6.	I try to respect others' feelings even when I disagree with them.	1	2	3	4
7.	I try not to be aggressive to get my way.	1	2	3	4
8.	I encourage others when appropriate.	1	2	3	4
9.	I try to share my ideas and feelings.	1	2	3	4

Complete the following unfinished sentences:

a) My two greatest strengths from the above list are:

1.

2.

b) The two skills I have to work on from the above list are:

1.

2.

Adapted from *Wellness 10: A Curriculum Guide for the Secondary Level* (Saskatchewan Education, Training and Employment, 1993).

Cooperative Learning: Group Rating Scale

_____ Individual _____ Pair _____ Group

Student Name: _____

Partner/Group Members: _____

_____

_____

_____

Date: _____

Directions: Please meet with your group and use the rating scale below as a basis for discussing how effectively your group is working. Complete the rating scale and return it to your instructor.

Did your group:	Poorly					Extremely Well
• identify specific goals?	1	2	3	4	5	6
• make noticeable progress towards those goals?	1	2	3	4	5	6
• share information, ideas, and opinions with each other?	1	2	3	4	5	6
• make decisions that were based on the views of all members?	1	2	3	4	5	6
• listen with attention to each other?	1	2	3	4	5	6
• encourage each other actively to participate in the group activities?	1	2	3	4	5	6

Some suggestions for improving our group work next time:

_____

_____

_____

Adapted from *Business Education: A Curriculum Guide for the Secondary Level. Accounting 16, 26, 36* Saskatchewan Education, Training and Employment (1992).

Essay Question/Assignment: Self-Assessment

Student Name: _____

Date: _____

Directions: Check (✓) appropriate criteria.

Pre-Writing State:

- Have I read the questions carefully? _____
- Did I highlight the key words or phrases? _____
- Did I construct an outline that includes the key words and the main ideas? _____

The Essay:

A. Introduction

- Did I make sure the topic of my essay is included in the introductory paragraph? _____
- Did I say what my point of view or theme was in a clear manner? _____

B. Body of Essay

- Does each of my paragraphs link back to my introduction? _____
- Is each of my ideas or details in the introduction followed up in the body of my essay? _____
- Do I have enough proof to support my reasoning? _____

C. Conclusion

- Do I have a concluding paragraph that supports what I have already stated? _____
- Have I been careful to avoid putting in new data that I have not already reported? _____

Post-Writing State:

- Did I read over my final copy to look for possible changes and improvements in such things as spelling and sentence structure? _____

Source: Saskatchewan Education (1991), *Student evaluation: A teacher handbook*. p. 64

Essay/Report: Holistic Rating Scale

Student Name: _____

Date or Time Period of Assessment: _____

Assignment to be Graded: _____

The essay being awarded a rating at a specific scale point will show **some** or **all** of the following qualities.

A. Papers at the top two scale points exhibit the following general qualities:

- **well-developed**
- **a feeling of active involvement with the subject**
- **focused and intentional writing**
- **originality**
- **reader can detect a feeling of 'voice' in the writing**
- **command of sentence structure and vocabulary**
- **technical errors do not intrude on the reader's appreciation and pleasure.**

6
- likeable paper written with creativity, animation, and style
- has strong sense of personal 'voice'
- is intentional and direct
- moves smoothly from a convincing beginning through a progression of occurrences or concepts to a convincing end
- particulars and illustrations used effectively to set mood, form character, or explain a controversy
- writer takes chances; outcomes convincing
- effortless skill in sentence structure evident; may involve suitable and accurate subordination, and effective use of parallel structures and fragments
- vocabulary proper and well-suited; it may be refined
- infrequent mechanical errors

5
- proficient paper, well-developed
- less skilful sense of personal 'voice', strength, and creativity
- is deliberate and centred
- moves rationally from constructive opening through a sequence of circumstances or concepts to a finish
- particulars and instances used effectively to set mood, unfold character traits, or detail an argument
- writer takes some risks but effects are irregular
- sentences regulated and diverse
- subordination for the most part appropriate and accurate
- vocabulary suitable and correct
- few technical mistakes

B. Papers at the two mid-points of the scale exhibit the following general qualities:

- **proficiently written**
- **show concern for formalities of standard English**
- **contain few cases of innovation or distinctiveness**
- **give little evidence of polish in ideas or vocabulary**
- **have a core of ideas that is for the most part clear but development often unsophisticated or fragmentary**
- **indicate the writer shows some command of elemental sentence structures and vocabulary**
- **have technical mistakes that reduce the effectiveness.**

Continued

4 • centred and ordered
- few examples of creativity
- substance of the paper exhibits lack of depth or insight
- logical arrangement of ideas
- introduction and conclusion but ideas not mature in nature
- writer takes small risks but outcome weak
- paragraphing, sentence structure, vocabulary elementary and accurate
- technical mistakes present

3 • paper considers topic but development unsubstantial and many times immature - little creativity or distinctiveness or chance-taking
- introduction and conclusion included
- order and connection between ideas/events indistinct or unreasonable
- sentences predictable
- difficulties found with pronouns, verb tense, and punctuation
- vocabulary restricted, tedious, and often idiomatic
- technical mistakes inhibit comprehension

C. Papers at the bottom two scale points have numerous deficiencies:

- **unsubstantial sense of intention, organization, and development**
- **numerous difficulties with conventions of standard English**
- **substance of theme or ideas insufficient and frequently hard to follow**
- **no sense of 'voice'**
- **sentences elementary and tedious**
- **numerous mistakes evident in usage**
- **vocabulary restricted**
- **paper laborious to read and understand.**

2 • some effort to centre on topic or relate a story shown but little, if any, development of ideas
- may have an introduction and conclusion but not strong
- some efforts at logical structuring of events evident
- some efforts at paragraph development seen
- the subject matter and the amount of material weak - may be restricted to a solitary example or happening
- vocabulary narrow in range and at times inappropriately idiomatic
- may have repetitive sentences in structure or content
- mistakes in usage and sentence structure frustrate reader's flow of thought; however, writing is understandable

1 • little or no impression given of purpose, directedness, or organization
- if development exists, it is unreasonable and baffling
- logical progression of ideas not observable
- few linkages between concepts or ideas
- no mastery or skill observed in structuring sentences
- word choice inappropriate and random
- vocabulary elemental and often used out of context
- mistakes in verb tense, point-of-view, and idiom
- technical errors extreme and large in number so that understanding of the meaning lost

Source: Saskatchewan Education (1991), *Student evaluation: A teacher handbook*. pp. 90-91.

Essay/Report Assessment

Student: _____

Type of Report: _____

Title: _____

Date of Assessment: _____

	Yes	No	Comments
1. Completeness (Content) • Did the student answer all questions as they appeared in the assignment? • Did the student alter or substitute questions? If so, indicate which ones by number. • Did the student include an introduction and a conclusion? • Did the student include a title page or cover sheet?			
2. Writing Style (Technical Skills) • Did the student use: ◦ correct grammar? ◦ correct punctuation? ◦ correct capitalization?			
3. Format (Technical Skills) • Did the student format the report correctly? • Did the student include: ◦ appropriate top and bottom margins? ◦ multiple page headings? ◦ internal spacing?			
4. Proofreading (Technical Skills) • Is the report free of: ◦ spelling errors? ◦ typographical errors?			
5. Extra Work (Attitude) • Did the student give an extra-ordinary amount of detail in the answers? • Did the student ask and answer additional questions? • Did the student add pictures to the report? • Did the student include graphics?			

Adapted from *Business Education: A Curriculum Guide for the Secondary Level. Accounting 16, 26, 36* Saskatchewan Education, Training and Employment (1992).

Oral History Interview Checklist

Student Name: _____

Interviewee Name: _____

Date: _____

	Yes	No	Date of Completion	Reminders
Did I research background information?				
Did I review proper interview techniques?				
Did I prepare a list of questions?				
Were my questions approved by the teacher?				
Did I make the necessary revisions to my questions?				
Did I make arrangements with the interviewee prior to the visit?				
Did I describe the purpose of the interview to the interviewee?				
Did I request permission to record/document the interview?				
Did I use appropriate interview techniques? • ensured interview setting, eye contact, body language and reaction to non verbal communication added to interview				
Was I cautious when dealing with sensitive material?				
Did I review and organize information received?				
Did I prepare a summation/analysis?				
Have I shared the information I gained?				
Did I prepare a written report/presentation?				

Adapted from *Business Education: A Curriculum Guide for the Secondary Level. Accounting 16, 26, 36* Saskatchewan Education, Training and Employment (1992).

Oral Presentations: Peer Assessment

	Very Good 3	Satisfactory 2	Poor 1
Gave an interesting introduction			
Presented clear explanation of topic			
Presented information in acceptable order			
Used complete sentences			
Offered a concluding summary			
Spoke clearly, correctly, distinctly and confidently			
Maintained acceptable posture			
Maintained the interest of the class			
Used visual/audio aids well			
Handled questions and comments from the class very well			
Total			**/30**

Oral Presentations: Holistic Rating Scale

Student Name: _____

Date or Time Period of Assessment: _____

Scale: 3 = Words are clear.
Voice has good modulation.
Speed of speech is well-paced.
Pauses or emphases are appropriate.
Voice is loud enough to be heard easily.
Presentation is organized, logical, and interesting.
Large amount of student preparation is evident.
Material in presentation is relevant to topic.
Language used in presentation is appropriate.
Evidence of creativity exists in presentation of topic.
Audience appears 'involved' in the presentation.

2 = Some words are not clear.
Voice has some modulation.
Rate of speech is at times too quick for the listener to catch the full meaning.
Presentation shows signs of organization; however, there may be portions that do not tie together.
Presentation has 'down' portions with regard to keeping the audience interested.
There is evidence of a fair amount of student preparation.
Material in presentation is, for the most part, appropriate.
Format of presentation is predictable.
Audience is passive listener.

1 = Many words are not clearly spoken.
Voice is more monotone in presentation.
Rate of speech is either too fast or too slow.
Pauses or emphases for effect are not in evidence.
Voice is low, making hearing of the presentation difficult.
Presentation shows poor organization.
The audience reacts in a disinterested manner.
There is minimal student preparation in evidence.
Material in presentation is inappropriate or does not appear relevant to the topic.
Format of presentation lacks structure.
Audience is not engaged.

Scoring for the presentation is done on the basis of the category that is **most representative.**

Source: Saskatchewan Education (1991), *Student Evaluation: A teacher handbook*, p. 92.

Research Project: Marking Framework

Student Name: _____

Date or Time Period of Assessment: _____

Topic or Project Description: _____

A. Organizational Features	Yes	No	Comments
1. Student understood the objectives of the assignment.			
2. Student understood the specific terms/requirements of the assignment.			
3. Student understood the timeline and due date for the assignment.			
4. Students understood the method/procedure/criteria by which the assignment would be marked.			
5. Student had an opportunity to discuss the assignment topic and have input into the assignment direction.			
6. The assignment is within the capabilities of the student.			
7. Consultation has occurred with the student throughout the stages of development of the assignment.			

... continued

B. Student Learning	Yes	No	Comments
1. Student formulated her/his own questions and found answers to them.			
2. Student showed evidence of individual initiative.			
3. Student exchanged ideas with other students in developing the assignments.			
4. Student brought in references to learning prior to this experience or from other areas that relate to this experience.			
5. Student worked in a methodical manner to produce the assignment.			
6. Evidence exists in the assignment of the following: • planning • organization • interpretation • inference • analysis • application • synthesis • hypothesis • prediction • evaluation			
7. Technical aspects of the assignment reflect accuracy and suitability of the following: • sentence structure • vocabulary • grammar and punctuation • spelling • handwriting/keyboarding • information included in assignment			

Adaptations may have to be made depending on the intent of the assignment.

Source: Saskatchewan Education, 1991, *Student Evaluation: A teacher handbook.* pp. 95-96.

Research/Project Plan: Student Guide

Student Name: _____ Date: _____

1. Project Topic

- What is my topic?
- What do I already know about this topic?
- What do I want to find out about this topic?

2. Research

- I will check the following for information:

Elders	card catalogue
librarian	periodical index
parents, relatives, neighbours	databases
fellow students	internet
school library	encyclopedia
public library	atlases/maps
other libraries (Gabriel Dumont Institute, Saskatchewan Indian Federated College)	books
	newspapers
art galleries	magazines/journals
science centre	
museums	films, videos, audiotapes
public archives	picture files
companies/businesses	
governments offices	
Tribal/Band Councils	

- When my research involves traditional resources, I may need to consider all or some of the following points:
  - Do I know when certain activities should not be recorded in written or visual form?
  - Do I know how to show respect for Elders and the knowledge they give?
  - Am I able to gain understanding through listening, observing, and participating?
  - Do I explore what I hear, see, and do for underlying meaning?
  - Do I take time to consider and internalize what I learn, recognizing that individual perspective is an important part of any conclusion I may reach?
- Did I complete my bibliography?
  - Bibliographical notes should include community as well as print resources:
    (Print: author, title, publisher, copyright date, and pages used)
    (Community Resources: name, *Personal Communication*, date)
  - Source - Where did I find this information?

...continued

3. Plan for Presentation

- How will I make my presentation?

maps	demonstration
drawings	panel discussion
mural	radio/TV talk show
poster	interview
diorama	written report
chart or graph	speech
cartoons	poems
models	journal
transparency	song
photographs	booklet
video	letter
slide presentation	tape recording
dramatization	

- What arrangements/equipment will I need for my presentation? (eg., television, VCR, overhead projector, tape recorder, art supplies, assistant, tobacco for Elders)

- After I have finished my preparations, but before I make my presentation, I should ask:

  - Is my material comprehensive and accurate?
  - Did I use a variety of sources?
  - Did I complete my bibliography?
  - Is my material well organized?
  - Will my presentation be interesting?
  - Is my material neat, attractive, informative and clear? (written presentation)
  - Have I practised my presentation? Is it appropriate in length? Am I well prepared? (oral presentation)

4. Time to Reflect: How do I feel about my project?

- What part of the report did I most enjoy?
- What was the most interesting thing I learned about the topic?
- What part did I find most difficult?
- What would I do differently next time?

Adapted from *Learning Resource Centres in Saskatchewan, a Guide for Development*, Saskatchewan Education (1988).

Research/Project Unit Plan

Subject/Unit: _____

Theme: _____

Timeline: _____ Grade: _____

Stages	Time	Strategies	Resources
Stage 1: Planning • Establish topic • Identify information sources • Identify audience and presentation format • Establish evaluation criteria • Review process			
Stage 2: Information Retrieval • Locate resources • Collect resources • Review process			
Stage 3: Information Processing • Choose relevant information • Evaluate information • Organize and record information • Make connections and inferences • Create product • Revise and edit • Review process			
Stage 4: Information Sharing • Present findings • Demonstrate appropriate audience behaviour • Review process			
Stage 5: Evaluation • Evaluate product • Evaluate research procedures and skills • Review process			

Research Skills: Student Self-Assessment

	Very Easily	Easily	With Difficulty
Using my planning skills • I understood the topic. • I made up research questions. • I suggested possible information sources. • I chose my questions. • I developed a research plan.			

Using my information retrieval skills
• I identified sources of information.
  ◦ in the school
  ◦ in the community			

Using my information processing skills • I gathered and organized my information. • I discovered information I did not know before. • I answered the question(s). • I used my own words in writing the research. • I edited my work.			
Using my information sharing skills • I presented my research.			
Using my evaluation skills • I carried out my action plan. • I learned the following skills and knowledge which can be used in other activities.			

Checklist of Positive and Negative Dialectical Reasoning Arguments/Traits

Name of Student _____ Date _____

Issue: _____

Positive Arguments/Traits	YES	NO	Negative Arguments/Traits	YES	NO
Has the student: 1. Defined the problem/issue clearly and accurately?			Has the student: 1. Not clearly defined the issue or his/her position?		
2. Made a value claim which expresses what is right about the claim?			2. Resorted to attacking the person rather than dealing with the issues?		
3. Set out an effective and workable counter claim, or plan?			3. Used circular reasoning rather than providing supporting arguments?		
4. Made arguments, provided reasons, or collected verifiable facts/evidence which supports his/her point of view?			4. Drawn unwarranted or erroneous conclusions, or made faulty inferences, from the evidence presented?		
5. Made claims which are convincing because the consequences are acceptable?			5. Appealed to people's emotions rather than dealing with the issues?		
6. Arranged his/her points, arguments, or facts in structured coherent and logical fashion?			6. Avoided dealing with the arguments, evidence or claims of his/her opponent, rather than attempting to refute them.		
7. Used statistical evidence or expert testimony to justify his/her contentions?			7. Wilfully distorted, misquoted or fabricated statistical or documentary evidence to justify his/her view points?		
8. Proven his/her case on the basis of NEED, worthiness of GOALS, COMPARATIVE ADVANTAGE, or meeting CRITERIA?			8. Heckled the opponent or not acknowledged the worthiness of (counter) arguments?		
9. Acknowledged the existence and worth of counter arguments?			9. Used "flood-gates" or "slippery-slope" arguments?		
10. Asked pertinent, precise and perceptive questions?			10. Not quoted authorities or collected statistical proof to justify his/her position?		
11. Acknowledged or given credit for the sources of his/her research?			11. Made claims or assertions which are not morally or socially acceptable		
12. Convinced a reasonable person that his/her position is more likely true than false.			12. Been unconvincing because his/her claims are not applicable to himself/herself or in other situations?		

Dialectical Reasoning: Assessment Form

Name: _____

What was the essential problem or issue?

_____

_____

A. What are five major points or arguments set out by the Pro Speaker? **(THESIS) 20%**

1. _____
2. _____
3. _____
4. _____
5. _____

B. What are five major points or arguments set out by the Con Speaker? **(ANTITHESIS) 20%**

1. _____
2. _____
3. _____
4. _____
5. _____

Identify weaknesses or difficulties with the PRO Speaker's position. 5%

_____

_____

Identify weaknesses or difficulties with the CON Speaker's position. 5%

_____

_____

Identify the middle ground suggested.

_____

_____

_____

Evaluate the Pro Speaker	Weak				Very Strong
Arguments (Content)	1	2	3	4	5
Debating/Clarifying Techniques (Skill)					
				Total	/10

Why did you evaluate the PRO Speaker as you did above?

Evaluate the Con Speaker	Weak				Very Strong
Arguments (Content)	1	2	3	4	5
Debating/Clarifying Techniques (Skill)					
				Total	/10

Why did you evaluate the CON Speaker as you did above?

What third position was identified?

Notes

OPTIONAL

Introductory Unit Native Studies 30: Canadian Studies

There are many ways of knowing...
The Elders, IMEAC Forum, 1994.

Optional Introductory Unit

Overview

This unit is provided to meet the needs of students, with varied backgrounds in Native Studies. The range of student background knowledge of Native Studies varies widely. It is expected that the spectrum of student insights span from those who require a basic introduction to *who* the Aboriginal peoples are, to those who have sophisticated understanding of the intricacies of contemporary Aboriginal life. Perhaps even more significant are those factors which influence student enrolment in the course. For some it's an opportunity to learn more about one's self, while for others, it poses the opportunity to appreciate Canada's relationship to the original peoples of Canada.

It is the teacher's responsibility to assess each student's grasp of key understandings in terms of foundational and learning objectives. Involve students in identifying contemporary issues for in-depth study. Establish criteria for student evaluation based upon a range of instructional approaches and assessment instruments. The learning community created in the Native Studies classroom should seek to "...achieve a basic level of competence and then to transcend this competence to get extraordinary commitment and performance (Sergiovani, 1995, p.115)." It is suggested that teachers prepare to facilitate student leadership by encouraging peer instruction and tutoring.

An *optional* Introductory Unit responds to the fact that there is no prerequisite for Native Studies 30: Canadian Studies. If students have no prior experience or background with Native Studies or Aboriginal peoples, teachers may find it necessary to spend a week or more ensuring students gain sufficient preliminary understanding. The focus of the grade 12 program requires competent knowledge, skills/processes and values relating to Aboriginal identity and diversity. Content is organized around contemporary Canadian issues. It is recommended that the content be kept current by up-dating the issues identified within the curriculum. This *optional* Introductory Unit introduces students to basic knowledge, values and skills/processes for Native Studies.

Teachers will utilize an approach for teaching Native Studies based upon their education and experience. This curriculum guide presents options addressing a number of approaches for the delivery of the program.

Aboriginal knowledge is of primary worth and presents a legitimate *way of knowing*. In Native Studies classrooms the opportunity exists to transform the way in which *all* students think about and react to Aboriginal issues.

Foundational Objectives

The foundational objectives are to guide students to achievement:

Knowledge

- Know the aim of Native Studies is to develop personal and cultural awareness in *all* students. **(PSVS) (IL)**
- Understand that Native Studies promotes the development of sensitivity and understanding of the diverse elements of Aboriginal knowledge. **(PSVS)**
- Know that there is tremendous diversity in the identity of Aboriginal peoples. **(CCT)**
- Understand that the Aboriginal peoples have made, and continue to make, numerous positive contributions to Canada. **(C) (CCT)**
- Comprehend that contemporary issues provide insight into challenges and hopes faced by all Canadians. Native Studies provides a focus on five interrelated topics which potentially impact *all* Canadians. **(C) (CCT) (PSVS)**

Values

- Appreciate the benefits of personal and cultural understanding. **(IL) (PSVS)**
- Demonstrate respect for the uniqueness that distinguishes us from each other and appreciate the diversity among peoples. **(PSVS)**
- Explore and develop empathy for all persons based upon an understanding of human needs. **(PSVS) (C)**
- Develop self-respect and seek to ensure that harmony is a characteristic of relationships with others. **(IL) (PSVS) (C)**
- Respect the longevity of the contributions of Aboriginal peoples to Canada. **(PSVS) (IL)**
- Appreciate the interrelated, interconnected and interdependent nature of human relationships. **(PSVS) (CCT)**

Skills/Processes

- Develop competencies in gathering information, applying knowledge, synthesizing key understandings and evaluating information from a variety of sources. **(C) (CCT)**
- Develop skills and competencies for inquiry, communication, critical thinking, decision making, problem solving, dialectical reasoning and cross cultural understanding. **(PSVS) (CCT)**

Notes

Learning Objectives

Knowledge

Students will:

- interpret the elements of personal and cultural awareness, appreciation and respect.
- justify the development of improved personal and cultural awareness.
- relate cross cultural principles to personal and cultural interaction.

Values

Students will:

- develop respect for the discipline of Native Studies and its place in their personal education.
- value the importance of personal and cultural awareness.
- develop capacity for cross cultural competencies.

Skills/Processes

Students will:

- seek a variety of perspectives when focusing on contemporary Canadian issues, inclusive of Aboriginal peoples.
- develop competency to think critically, to evaluate based upon criteria and to reserve .
- continue to develop social, personal and cultural knowledge and skills.

Instructional Notes

Key Understanding: A major aim of Native Studies is to develop personal and cultural awareness in all students through a focus on contemporary Canadian issues.

Native Studies fulfils the vision to provide a course of study which focuses on Canadian Aboriginal peoples. The course is intended for all schools and the foundational objectives may be adapted to accommodate local needs according to the adaptive dimension of Core Curriculum.

Through thoughtful examination of contemporary Aboriginal issues, it is hoped that students will gain a broader understanding of cross cultural relationships. Communities, comprised of individuals with differing racial or cultural identities, may need to develop strategies for harmonious relationships. Cultural representation in all aspect of the school environment empowers children with a positive group identity. Awareness of one's own culture and the cultures of others develops self-concept, enhances learning, promotes an appreciation of Canada's pluralistic society and supports universal human rights.

By developing personal and cultural awareness in *all* students, it is hoped that Native Studies will serve to promote the many positive contributions which continue to be made by Aboriginal peoples in Canada. Cross cultural competencies which may provide a focus for individuals include:

- know the features of culture and personalize to own situation
- appreciate the value of communication across cultures
- identify the spectrum of common and diverse cultural values
- recognize role expectations;
- acknowledge the historical basis for understanding contemporary issues.

Every attempt should be made to involve Aboriginal peoples in the delivery of this course of study. The most valid perspective is that which is expressed by individuals about themselves, viewpoints about others are always shaped by the cultural lens from which we see the world. If Aboriginal people are not meaningfully involved, students will be deprived of a truly unique perspective, that of traditional leadership.

Suggested Instructional Approaches and Assessment Techniques

Introduce the Talking Circle process, concepts of culture, cross cultural competencies and the use of journal writing in Native Studies. Practice using a Talking Circle by having students reflect upon why they have decided to enroll in Native Studies and what they hope to learn.

Brainstorm a definition of the term culture. Strive to ensure the following elements are included: culture is learned; it exists in each person as a member of a society or a nation; it changes; culture shapes the individual; it is interwoven with language; it is part of one's worldview, philosophy, beliefs, religion, lifestyle; and, culture is influenced by the environment.

Collectively create a web diagram that reflects what students already know about Aboriginal cultures in the local community, in Saskatchewan, and in Canada. Categorize according to the elements of cultural systems and characteristics as noted below.

Characteristics of Culture:	*Systems Approach to Culture:*
1. Communication and language	1. Kinship system
2. Dress and appearance	2. Educational system
3. Food and eating habits	3. Economic system
4. Time and time consciousness	4. Political system
5. Rewards and recognition	5. Religious system
6. Relationships	6. Association system
7. Values and norms	7. Recreation system
8. Sense of self and space	8. Health system
9. Mental processes and learning	
10. Beliefs and attitudes	

Adapted from: Managing Cultural Differences.

Introduce the process of dialectical reasoning. Brainstorm a list of contemporary Canadian Aboriginal issues. Assign student triads to examine the issues dialectically. While two students present their perspectives, the role of the third student is to seek clarification of the solution being proposed. Switch roles so that all students have the opportunity to defend a perspective and to referee the process of determining a reasoned solution.

Introduce the process of critical thinking. Focus on determining credibility of a source and determining the strength of an argument. In cooperative groups, gather information relevant to Native Studies and apply critical reading skills. Debrief by demonstrating the diversity of truths, the degree to which individuals feel conviction about personal viewpoints, and the potential impact such attitudes have upon others.

Assessment and Evaluation

Involve students in developing criteria for assignments. Provide students with the choice of personal learning contracts or portfolios to demonstrate their growth in this section.

Resources

Bibliography:

Indigena: Contemporary. Native Perspectives.

Topona: The Original People of North America.

Native Peoples in Canada: Contemporary Conflicts.

Dancing With a Ghost: Exploring Indian Reality.

Canada's People: The Métis.

Native People, Native Lands: Canadian Indians, Inuit and Métis.

Gossip: A Spoken History of Women in the North.

National Aboriginal Directory.

Prison of Grass: Canada from a Native Point of View.

Student Resource Guide:

Optional Introductory Unit A. Issues.

Videos:

Who We Are: A Celebration of Native Youth.

Kanehsatake - 270 Years of Resistance.

Between Two Worlds.

Learning Objectives

Knowledge

Students will:

- demonstrate understanding of the concepts of worldview, philosophy, and Aboriginal knowledge.
- analyze how worldview affects relationships and way of life.
- evaluate the impact of Aboriginal knowledge and worldview upon contemporary issues in Canada.

Values

Students will:

- appreciate the personal and cultural relevance of worldview.
- demonstrate respect for protocol involved in seeing knowledge in the areas of worldview, philosophy, and Aboriginal knowledge.
- develop awareness of personal and cultural factors in determining worldview.

Skills/Processes

Students will:

- gather, interpret and reflect upon information from a variety of sources.
- creatively and critically examine the influence of worldview on culture.
- practice the process of collecting oral history interviews by adhering to local procedures and protocols.

Instructional Notes

Key Understanding: Native Studies promotes the development of sensitivity and understanding of the diverse elements of Aboriginal knowledge.

The aims of Native Studies are enhanced when students are able to correlate an understanding of the Aboriginal worldview with contemporary Canadian issues. Worldview represents a particular philosophy or view of life. "The notion of worldview denotes a distinctive vision of reality which not only interprets and orders the places and events in the experience, but lends form, direction and a continuity to life as well. Worldview provides people with a distinctive set of values, an identity, a feelings of rootedness, of belonging to a place and time, and a felt sense of continuity...(Nahwegahbow, 1996)." Worldview influences and shapes our reactions to everything in life.

As Aboriginal peoples are diverse, the way in which worldview is expressed may differ from person to person, and from nation to nation. In Native Studies classrooms, the inclusion of worldview enhances learning objectives without abrogating local protocols for the delivery of such information. Ensure that students are aware of the need for care in following prescribed protocols.

Collect a wide range of resources depicting various examples of Aboriginal knowledge, worldview and philosophy such as the perspective expressed in *Indian Giver: A Legacy of North American Native Peoples*:

"We live in a society that sees the environment as a tool to be exploited in order that those who control the economic system continue to prosper. We call that PROGRESS. We live in a society that utilized its standard of living to create false material needs. We call that INITIATIVE. We live in a society that encourages competition, so that only the strongest survive. We call that FAIR PLAY. Traditional Native societies are the complete opposite. Nature must be protected so that it will benefit the next generations. Sharing ensured the survival and well-being of all people. The individual is respected as a unique human being, able to function within the community. We face a society intent on exhausting non-renewable resources. We face a society intent on destroying itself with its technology. We face a society intent on establishing a two founding nations theory with a total disregard for the values, traditions, and lifestyles of Canada's original inhabitants. All Canadians face these problems and all Canadians must address themselves to resolving these conflicts if we are to survive (Lowes, W. 1986, p.105)."

Be prepared to deal with the potential for conflict arising from the lively discussion of contemporary issues. Acknowledge diverse perspectives by planning for appropriate means to hold discussions airing all sides of an issue.

Suggested Instructional Approaches and Assessment Techniques

Discuss and define worldview, philosophy and Aboriginal knowledge through a concept attainment strategy. Concept attainment is more likely when supported by numerous examples.

Develop a timeline indicating Aboriginal occupation since time immemorial with European occupation in Canada since contact.

Using a jigsaw strategy, assign small groups of students to gather information representing the diversity of world religions and philosophies. Compare and contrast with information gathered relevant to Aboriginal ways of knowing.

Review the significance of the circle in Aboriginal worldview. Emphasize the ideas of interconnectedness and interdependence as they relate to Native Studies. Review the process for Talking Circles and discuss various quotes depicting perspectives of Aboriginal worldview, philosophy, and knowledge. Students should be asked to express artistically an important idea, learning or perspective from Aboriginal worldview or knowledge.

Invite an appropriate guest speaker or Elder to share information with students relevant to Aboriginal philosophy. Debrief by checking for student comprehension of the main ideas. Assign a journal entry relating the content to contemporary Aboriginal issues.

Review the process of conducting oral history interviews. Stress the importance of adhering to protocol when obtaining information from those being interviewed. Organize students into pairs to conduct an interview. Have students select the most significant section of the interview to transcribe. Collect transcriptions, illustrate and publish as a cooperative activity.

Assessment and Evaluation

Involve students in determining criteria for personal learning contract or portfolio. Anecdotal records and checklists may be helpful to monitor student involvement in cooperative activities.

Resources

Bibliography:

Wisdom of the Elders.

Indian Givers: How the Indians of the Americas Transformed the World.

Stolen Continents: The "New World" Through Indian Eyes Since 1492.

Wisdom Keepers: Meetings with Native American Spiritual Elders.

...and They Told us Their Stories.

Apihtowkosan: The Story of the Métis Nation in Western Canada.

Prison of Grass: Canada from a Native Point of View.

Renewing the World: Plains Indian Religion and Morality.

Part of the Land, Part of the Water: A History of Yukon Indians.

Student Resource Guide:

Optional Introductory Unit
A. Issues.

Videos:

Potlach.
The Sacred Circle.
Sedna: The Making of a Myth.
The Spirit Within.
The Drum.

Learning Objectives

Knowledge

Students will:

- illustrate the diversity of Aboriginal peoples in Canada.
- identify criteria for determining appropriate terminology such as language, culture, and geographical location.

Values

Students will:

- appreciate the diversity of Aboriginal peoples in Canada.
- develop respect for the rights of individuals to define themselves.
- appreciate the factors affecting identity of Aboriginal peoples in Canada.

Skills/Processes

Students will:

- distinguish between categories of identity of Aboriginal peoples in Canada.
- locate the diverse Aboriginal nations, and other relevant data in a wide variety of sources including maps.
- demonstrate ability to apply factors of identity to improving self-understanding.
- analyze the impact of imposed identity on Aboriginal peoples in Canada.

Instructional Notes

Key Understanding: There is tremendous diversity in the identity of Aboriginal peoples.

Specific terms may be used in describing a group of people. For Aboriginal peoples in Canada these terms have legal and social significance. Aboriginal peoples have the right to define themselves, although legal criteria exist. Other criteria are based on political and cultural factors. In 1850, the first statutory definition of who an Indian was included biology and culture as criteria:

- All persons of Indian blood, reputed to belong to a particular Body or Tribe of Indians interested in such lands, and their descendants;
- All persons intermarried with any such Indians and their descendants;
- All persons residing among such Indians, whose parents on either side were or are Indians, or who are entitled to be considered as such;
- All persons adopted in infancy by any such Indian, and their descendants.

In the late 1800s, mixed-blood people could be recognized as Indians and receive benefits, if Indians agreed. This marked the beginning of the Métis who were formalized in the *Manitoba Act* of 1870 as a separate group. In 1876, the *Indian Act* established a list of all status Indians based on government criteria. This Act resulted in the creation of the non-status Indian. In 1951, the *Indian Act* description of Indian paid no attention to culture and race in determining a definition. In 1985, another *Indian Act* amendment caused the reinstatement of Indian status under *Bill C-31*.

Since the late 18th century, three major Indigenous groups existed, Indian, non-status Indian and the Métis. The *BNA Act* asserted the power of the federal government to define who an Indian was. *The Indian Act* says an "Indian refers to a person, who is registered as an Indian or is entitled to be registered as an Indian."

The Teacher may wish to review relevant sections of *The Indian Act* pertaining to persons who are not entitled to be registered as Indian. A teacher guided discussion on gender bias will ensure student interest in the significance of the 1985 *Indian Act* amendment.

The 1985 *Indian Act* amendment served to eliminate gender discrimination and provided a process for people to regain lost Indian status. Even though individuals receive legal status as Bill C-31, Band membership is not automatic.

Confirm the appropriate terms in your community and ensure students understand why it is important to refer to a group of people in the way they prefer. All inclusive terms may include:

Indigenous: refers to all living entities in an area

- Aboriginal: refers to those who are from (ab in Latin) the original peoples
- Indian: a historical misnomer by Columbus
- Métis: refers to those people who are a mixture of Aboriginal and other ancestry
- Native: refers to everyone born in a certain area or specific place.

Suggested Instructional Approaches and Assessment Techniques

Introduce the four components of identity including:

- self-esteem: how a person feels about his/her identity;
- self-concept: how a person thinks about his/her identity;
- self-determination: how a person chooses his/her identity;
- physical/body awareness: how a person appears in relation to his/her identity.

Discuss factors which may influence a person's identity as they relate to the four components. Have students reflect in their journals on his/her personal identity, categorized in the four components. Complete the Social Identity activity found in the Student Resource Guide.

Brainstorm a list of terms used to describe the original citizens of Canada. Organize students in cooperative groups and divide the terms for further study. Each group will research the history, basis, and examples of their assigned terms. Students may present their findings in a variety of ways including, trading cards, posters, newspapers, or illustrated reports. Debrief by locating the people described, on a map of Canada.

Ask students to develop personal criteria for terms used to describe them. Encourage students to utilize organizers such as cultural, linguistic, regional, legal and personal to develop criteria. Organize a Talking Circle for students to share their criteria. Compare with the criteria used in Canada to define the Aboriginal peoples and discuss the implications.

Prepare a simulation exercise for students. Assign students to act in roles as Prime Minister, Grand Chief of the Assembly of First Nations, and President of the Métis National Council. Each triad will be given the task of determining criteria for re-naming the original peoples of Canada. Using the process of consensual decision-making, each group is to develop criteria for determining appropriate terminology. Encourage students to consider factors of language, culture and geographical location. Debrief by group presentation and analysis of the various sets of criteria established.

Provide students with opportunities for independent investigation of the question, "What does it mean to be Aboriginal in Canada?" Individually, students may express his/her perspective through charts, photo albums, collages, lyrics, finding song titles that explain content, creating a lesson for younger children, letters, poems, stories, radio dramas, Venn diagrams, conducting a survey, making a board game, or through journal entries.

Assessment and Evaluation

The teacher will model conscientious usage of appropriate terminology. Students will select activities for personal learning Contracts or portfolios. Involve students in developing criteria for projects selected.

Resources

Bibliography:

Topona: The Original People of North America.

Saskatchewan Historical Atlas of Aboriginal Settlement.

National Aboriginal Directory.

The Politics of Indianness: Case Studies of Native Ethnopolitics in Canada.

Profiles: Professional Aboriginal Peoples of Saskatchewan.

Métis Development and the Canadian West.

Apihtowkosan: The Story of the Métis Nation in Western Canada.

Stolen Continents: The "New World" Through Indian Eyes Since 1492.

This Land is My Land.

Student Resource Guide:

Unit 1.
A. Diversity.

Videos:

Who We Are: A Celebration of Native Youth.

Learning Objectives

Knowledge

Students will:

- demonstrate an openness to viewing contributions of Canadian Aboriginal peoples.
- identify criteria for evaluating contributions and apply these to a range of Aboriginal examples.
- demonstrate understanding of the effects of stereotyping, while becoming competent in identifying and refuting stereotypes.

Values

Students will:

- appreciate the numerous contributions of Aboriginal peoples to Canada.
- demonstrate willingness not to pre-judge, but to base judgment on knowledge.
- develop a personal commitment to harmonious relationships with others.

Skills/Processes

Students will:

- gather and evaluate information from a variety of sources.
- develop further ability for self-expression and communication.
- develop competencies for positive cross cultural interactions and relationships.

Instructional Notes

Key Understanding: Aboriginal people continue to make numerous positive contributions to Canada.

A belief that *all* peoples have potential to make positive contributions is an essential prerequisite to this section. Teachers must seek to achieve balance in the portrayal of Aboriginal contributions to Canada, in order to acknowledge the contributions of all Canadians. It is important to provide current information to counteract potential general lack of awareness. The potential of individuals, groups, and nations who continue to make positive contributions to Canada are to be affirmed.

Prior to contact, the entire continent was populated by various cultures who had developed complex societal structures. Contributions from this time include government structures, agricultural and horticultural expertise, knowledge of survival in a harsh land, the arts, and medicine. Most Aboriginal peoples also identify land and resources as their most significant continuing contribution to Canada.

By acknowledging the numerous positive contributions of Canada's original peoples, the hope is that negative, stereotypical images will be replaced by true images. Depending upon prior knowledge and attitudes of students in Native Studies classrooms, teachers may have to spend a fair amount of time un-teaching negative stereotypes in order to teach this course.

Suggested Instructional Approaches and Assessment Techniques

Brainstorm a list of categories which will form the basis for viewing and evaluating Aboriginal contributions in Canada. Organize students in pairs and assign each group a category in which to list Aboriginal contributions. The task for each pair is to locate, identify, and summarize examples of Aboriginal contributions which match their assigned category.

Identify and view a variety of events which are organized for the purpose of acknowledging contributions of individual Canadians. Include Saskatchewan Award of Merit, Governor General Award, Order of Canada, Aboriginal Achievement Awards, Citizen of the Year, and local examples. Have students identify Aboriginal Canadians who have been recognized in such a way.

Obtain information relevant to selection criteria for various awards. Review and discuss with students to develop awareness of the norms for such criteria. Individually have students develop criteria for evaluating contributions of Aboriginal Canadians and select likely candidates for such an award. If appropriate, student criteria and selection could form the basis for recognizing local Aboriginal achievements and contributions.

In jigsaw groups, have students develop criteria for Aboriginal Canadians whom they deem significant contributors to Canada. Each group will gather information about Aboriginal Canadians who meet their criteria and select one person to feature. Biographical information, a summary of the individual's contribution according to group criteria, and a presentation of the individual selected will be completed by each group for presentation to the entire class.

Individually, students may be required to develop a research essay which deals with the positive contributions of Aboriginal people to Canada. Alternative writing assignments may include illustrated reports, interviews and analysis, short stories, brochures, diaries, or a one-act play.

Organize a Talking Circle to discuss the range of contributions of Aboriginal peoples in Canada. Introduce the issue of negative stereotyping and plan for continuous attention to this issue.

Assessment and Evaluation

Model enthusiasm for contributions of Aboriginal people in Canada. Cooperatively develop criteria for personal learning contract or portfolio based upon selected activities. Implement peer assessment for cooperative group activities.

Resources

Bibliography:

Indian Givers: How the Indians of the Americas Transformed the World.

Profiles: Professional Aboriginal Peoples of Saskatchewan.

Skyscrapers Hide the Heavens.

National Aboriginal Directory.

National Native Role Model. Programme Posters.

Canada's First Nations: A History of Founding Peoples from the Earliest Times.

Native Soldiers Foreign Battlefields.

Courageous Spirits.

Student Resource Guide:

Optional Introductory Unit B. Profiles of Aboriginal Canadians.

Videos:

North: Landscape of the Imagination.

Taking the Challenge.

Who Are We: A Celebration of Native Youth.

Doctor, Lawyer, Indian Chief.

Learning Objectives

Knowledge

Students will:
- analyze the influence of contemporary issues in Canada.
- demonstrate insight into the concept of interconnectedness.
- identify key issues to focus on during this course of study.

Values

Students will:
- appreciate the interconnected nature of contemporary issues.
- demonstrate respect for the influence of worldview upon contemporary issues.
- demonstrate concern for the effects of contemporary issues on all Canadians.

Skills/Processes

Students will:
- gather and evaluate information from a variety of sources.
- apply understanding of contemporary issues to diverse groups of people.
- practice identifying connections between people and contemporary issues.

Instructional Notes

Key Understanding: Native Studies provides a focus on five interrelated topics which potentially impact ALL Canadians.

The concept of interconnectedness is common to Aboriginal statements of worldview. The view that everything is related to everything else is a belief that affects relationships, knowledge, and way of life. This course is organized around contemporary issues which are central to understanding realities faced by Aboriginal people:

- Aboriginal and Treaty Rights
- Governance
- Land Claims and Treaty Land Entitlement
- Economic Development
- Social Development

In Canada, Aboriginal peoples continue to be affected by the forces of history which brought about tremendous change. Although ways of living have changed since contact, the special status of the original inhabitants remains. The basis of this special status for Aboriginal people in Canada is recognized in national and international law. For example, the United Nations Declaration on the Rights of Indigenous Peoples states:

- Indigenous nations and peoples have the right to life and to freedom from oppression, discrimination and aggression.
- All Indigenous nations and peoples have the right to self-determination and to the degree of self-government they choose. This includes the right to determine their own membership.
- Indigenous nations and peoples are entitled to the permanent control of their own land. This also includes surface and subsurface rights and resource rights.
- No state shall deny an Indigenous nation the right to participate fully in the life of the state in whatever way they choose.
- They have the right to be educated, to conduct business, and to establish their own educational institutions.
- Treaties and other agreements shall have the same force as other international agreements.

Insight into the rationale for all units may be derived from the ideas promoted by the United Nations.

Suggested Instructional Approaches and Assessment Techniques

Establish criteria for reviewing and studying controversial issues. Stress the importance of viewing issues from a diversity of perspectives. Introduce the information gathering stage of the dialectical process as a method of seeing issues from many viewpoints. Discuss the importance of having complete information when studying controversial issues.

Organize a 1-3-6 procedure to illicit responses from students regarding their awareness of contemporary issues in Canada. Individually, students will list and describe their rationale of the most major issue facing Canadians today. Group three students into a triad to review, negotiate and develop one statement with rationale. Finally, combine two groups of three to repeat the process of deriving one statement with rationale. Debrief by discussing the complexities of identifying issues, the fact that different people have differing perspectives towards issues and their resolution, and the interconnectedness of the issues identified.

In cooperative groups, have students identify two contemporary issues and create web diagrams illustrating the influence of each issue on their lives. Individually, students may create Venn diagrams to demonstrate the connections between the same two issues and compare with former group members.

Deliver a brief lecture which identifies the five units which comprise Native Studies 30: Canadian Studies. Specify key issues for each unit which you are prepared to offer to students as a focus of study. Review the process of consensual decision-making and practice the skills to identify key issues for further study.

Assessment and Evaluation

Involve students in determining criteria cooperatively for personal learning contracts or portfolios. If desired, each student may identify a contemporary issue which he/she will analyze throughout each unit of study. Participation checklists and anecdotal records will serve to indicate the nature of student involvement.

Resources

Bibliography:

Report of the Royal Commission on Aboriginal Peoples.

Native Peoples in Canada: Contemporary Conflicts.

Topona: The Original People of North America.

The First Canadians: A Profile of Canada's Native People Today.

Winds of Change.

Prison of Grass: Canada From a Native Point of View.

Native Peoples in Canada: Contemporary Conflicts.

Stolen Continents: The "New World" Through Indian Eyes Since 1492.

Indian Country: Inside Another Canada.

Student Resource Guide:

Unit 1
B. Worldview
C. Treaties and Treaty Rights

Unit 2
C. Right to Self-Determination

Videos:

The Stein Valley.
Taking the Challenge.
The Keewatin Controversy.
CBC News in Review.
Indian Standoff.
I Was Born Here...In Ste. Madeleine.

Unit One: Aboriginal and Treaty Rights

We thank all Treaty Indians in helping to protect our great grandfathers' treaties with the Queen. Thank you for your untiring efforts so our great grandfathers' signatures were not in vain.

On behalf of the Qu'Appelle Union,
Chief Henry Johns (Agecoutay), 1948.

Unit One: Aboriginal and Treaty Rights

Overview

This unit provides a framework for gaining insight into the Canadian Aboriginal and Treaty rights. A perspective expressed by the Union of B.C. Indian Chiefs captures a common Aboriginal perspective towards Treaty rights in Canada:

"Indian rights to land, resources, culture, language, a livelihood and self-government are not something conferred by treaties or offered to Indians as concessions by a beneficent government. These are the rights which Indian Nations enjoy from time immemorial."

Goals for the Native Studies program stress an appreciation for Aboriginal beliefs, practices and perspectives, particularly the common respect for the land. Spiritual beliefs continue to give meaning and direction to all activities in traditional cultures. For many, these beliefs and practices have as much meaning today as they had in the past. Common elements of Aboriginal knowledge and philosophy provide a pivot from which Aboriginal and treaty rights may be examined.

The negotiation of treaties between the First Nations and the Crown dates back to the 18th century. *The Royal Proclamation, 1763* established rules for negotiation of subsequent treaties and prevented people from negotiating land deals with First Nations people without authority from the British Crown. *The Royal Proclamation* also affirmed that Aboriginal title existed. After Canada purchased the Hudson's Bay Company in the west, government officials saw the necessity of negotiating treaties to open the region for settlement. From 1871 to 1921, eleven numbered treaties were negotiated.

On April 17, 1982, the rights of the Aboriginal peoples of Canada received constitutional recognition in section 35(1) of *The Constitution Act, 1982.*

Aboriginal rights are those rights which peoples have due to traditional use and occupancy of land. These rights encompass all aspects of life, including culture, land and traditions.

The term **treaty rights** refers to those guarantees explicitly and implicitly agreed upon through the treaty process. Under the terms of treaties, First Nations peoples agreed to share the land in return for specific rights. Those leaders who provided signatures on the actual treaty document noted that they were not signing the treaty for themselves, but rather for the children of future generations.

While existing Aboriginal and treaty rights are protected under Canada's Constitution, they are subject to government regulation. It is significant to note that there are fundamental disagreements between Aboriginal peoples and various levels of government as to what Aboriginal and treaty rights include and to what extent they may be realized.

Foundational Objectives

The foundational objectives are to guide student achievement in three areas:

Knowledge

- Understand the factors of diversity of Aboriginal nations of Canada. **(C) (PSVS)**
- Understand the influences of worldview on daily life. **(PSVS) (C)**
- Understand the basis of Aboriginal rights. **(C)**
- Understand the effects of Canada's expansionism of the 1800s.
- Understand the basis of Treaty rights. **(C) (CCT)**
- Understand the interpretation and basis for interpretation of Aboriginal and treaty rights. **(CCT) (C)**

Values

- Develop an appreciation of the complex nature and uniqueness of Aboriginal societies and the rights of peoples in those societies. **(PSVS) (C)**
- Develop an appreciation that Aboriginal peoples have influenced and are continuing to influence Canadian society in many and varied ways. **(C) (PSVS) (CCT)**
- Reflect upon values and beliefs. **(PSVS) (CCT)**
- Understand the personal, moral, social, and cultural aspects of Native Studies. **(CCT) (PSVS)**
- Treat themselves and others with respect. **(PSVS)**

Skills/Processes

- Develop and use the vocabulary appropriate to identity analysis that reflects cultural sensitivity. **(C) (PSVS)**
- Seek information through a steadily expanding network of options, including individuals, databases, agencies, other libraries and community events. **(C) (IL) (TL)**
- Develop personal and social skills and abilities relevant to cooperative learning. **(PSVS) (IL)**
- Identify, categorize, analyze, synthesize and evaluate data from a variety of sources. **(IL) (CCT)**
- Use a wide range of language experiences for developing knowledge of a subject area. **(C)**
- Practice skills of problem solving and consensual decision making. **(CCT)**

Notes

Learning Objectives

Knowledge

Students will:
- describe the factors which affect identity.
- illustrate how legal and political structures define Aboriginal peoples.
- summarize the Métis struggle for the right to self define.
- interpret the effects of imposed definitions on Indian and Métis peoples.

Values

Students will:
- gain an appreciation of Aboriginal peoples as distinct and unique nations.
- demonstrate respect for the perseverance of Aboriginal peoples to retain unique identities.
- demonstrate respect for other points of view.

Skills/Processes

Students will:
- locate information using a variety of sources.
- work cooperatively and effectively in group situations.
- practice oral presentation skills and reflective listening skills.

Instructional Notes

Key Understanding: Factors of diversity of Aboriginal nations of Canada.

To determine identity, criteria may be categorized as objective or subjective. Objective criteria may include those qualities which are deemed characteristic of a specific identity and by the boundaries of identity as determined by legislation or practice. Subjective criteria may be more difficult to determine because the boundaries are not conducive to measurement. In most instances, self-determination and community acceptance are major tenets of subjective criteria.

In Canada, Indian peoples have been defined according to objective criteria as set out in *The Indian Act*. The criteria which defines who is Métis results from community and government directives. Key issues to consider are the implications and consequences of who has the power to legally define Indian and Métis peoples in Canada.

The Métis struggle for self-determination can be traced back to the earliest days of contact between the Indigenous peoples and the newcomers. The Métis viewed themselves as a new people and did not identify with either First Nations, nor European peoples. During the fur-trade, many Métis people lived in the Red River Settlement where they developed their own traditions, laws and lifestyles. To protect their way of life, the Métis organized themselves under the leadership of Louis Riel. Since the 1869-70 Red River Resistance and the 1885 Riel Resistance, Métis people have been recognized, as acknowledged in *The Constitution Act, 1982.*

The identity of Aboriginal peoples in political and legal terms has been largely created by acts of government. Changes to these terms through subsequent legislation have created a complex, categorized system that is often difficult to understand. Teachers may review the different ways the identity of Aboriginal peoples in Canada has been categorized:

Legal Distinctions

♦Indians	♦Inuit	♦Métis
Status/Registered • Non-Status • Treaty • Non-Treaty		

Linguistic Groupings

• Algonkian	• Siouan	• Iroquoian
• Salishan	• Athapaskan	• Kootenayan
• Wakashan	• Tsimshian	• Haida
• Tlingit	• Eskaleut	

Cultural Groupings

• Northeastern Woodlands	• Subarctic	• Arctic
• Pacific Northwest	• Plains	• Plateau

Suggested Instructional Approaches and Assessment Techniques

Review definitions and concepts related to identity, social identity, objective and subjective criteria, ethnicity, self-determination and self-identity. Brainstorm factors which affect identity. Compare the factors which affect Indian and Métis identity, including legal and political structures with those factors identified by students as being important.

Cooperatively develop criteria for identity statements to include legal, social, cultural, and personal factors. Individually, have students write a personal perspective relevant to the factors of identity. Combine individuals in triads to develop a statement and follow by combining two groups of three to develop a single statement. Discuss and post identity statements.

Individual Aboriginal nations and communities have always had terms to refer to themselves. Encourage students to research original terms used within your community. Create posters, slogans, poetry, prose, songs or other creative forms of expression to reinforce understanding and everyday usage of appropriate terms.

In cooperative groups, have students develop a matrix to define and categorize the terms used to refer to Aboriginal peoples in a specific region of Canada. Construct a map of Canada to portray the variety of appropriate terms used across Canada and compare to terms used locally.

Provide information summarizing the Métis struggle for the right to self define. Discuss the importance of the right to self-determination. Have students construct a timeline of major events leading to recognition of the Métis right to define themselves.

Arrange for a guest speaker or prepare a lecture outlining the effects of imposed definitions on Indian and Métis peoples. Assign a choice of writing assignments for students to demonstrate their insights and perspectives on information provided:

- Summary writing: express ideas of other writers in their own words.
- Analytical/Critical writing: extend ideas they have read, heard or viewed by critically analyzing them, determining perspectives, evaluating arguments and distinguishing fact from opinion.
- Creative writing: assume various roles in different historical periods and write diaries, speeches, letters, or editorials.
- Synthesis writing: research a topic, synthesize ideas from at least two different authors and summarize the two positions.

Assessment Techniques

Involve students in developing cooperative group skills. Develop rating scales and checklists for assessing written presentations. Decide if portfolios or personal learning contracts will be used for overall unit evaluation and implement the process chosen.

Resources

Bibliography:

The Canadian Atlas of Aboriginal Settlement.

Heeding the Voices of Our Ancestors.

Topona: The Original People of North America.

Student Resource Guide:

Unit 1
A. Diversity

Optional Introductory Unit
B. Profiles of Aboriginal Canadians.

Learning Objectives

Knowledge

Students will:
- describe how worldview shapes peoples lives.
- analyze the role of Elders in the Aboriginal community as keepers of worldview.
- identify and interpret how key values are transmitted in Aboriginal communities.
- comprehend that there are diverse expressions of Aboriginal worldviews.

Values

Students will:
- appreciate the role of Elders in expressing the Aboriginal worldview.
- appreciate the diverse and common elements of Aboriginal worldviews.
- explore the source of their own values.

Skills/Processes

Students will:
- demonstrate capacity to implement appropriate protocol for interacting with Elders.
- develop interpretation skills to determine statements of worldview and diverse perspectives.

Instructional Notes

Key Understanding: Influences of worldview on daily life.

The way in which we see the world is influenced by a number of factors including cultural background, experience, values, and personal preferences. In Canada, worldviews are expressed in a variety of ways. Some groups express their particular philosophy of life privately and quietly, while others seek to convert others to their ways. When discussing worldview it is important not to over-generalize. Although common elements do exist, it is not always appropriate to seek a single statement of worldview. Individual variances within groups are affected by ethnicity, or the degree to which people identify with their cultural heritage. Within Aboriginal communities, the spectrum of worldviews ranges from the traditional to the mainstream.

Key definitions relevant to this section include:

Worldview: a particular philosophy or view of life.

Philosophy: the use of reason in seeking truth and knowledge, especially the causes of the principles governing existence.

Values: involve one's principles or standards or judgements about what is valuable or important in life.

Value judgement: a subjective estimate of quality.

Elder: the title given to a respected individual from the Aboriginal community who is a keeper of tradition and worldview; age may be a factor, but not a prerequisite.

It is critical to create a climate for learning that reflects respect for the procedures and protocols involved in the sharing of worldviews, values and philosophy. Consider the complexity of Aboriginal identities, including the degree to which individuals identify with their cultural heritage. Do not assume that all Aboriginal peoples ascribe to, live by, or believe in the same philosophical approach to life. Individuals who are authentic sources of information are available in the community. It is critical to involve them meaningfully in the Native Studies classroom according to local protocols.

Historically in Canada, considerable efforts have been made to eradicate the traditional perspective from Aboriginal existence; for example, through restrictions on use of language, conversion to Christianity and outlawing ceremonies. These practices were reflected in the residential school period and through *The Indian Act*.

Teachers should seek a balance of traditional and assimilated perspectives of Aboriginal worldview; taking into account the great diversity among Aboriginal peoples themselves.

Suggested Instructional Approaches and Assessment Techniques

Involve students in activities to clarify their understanding of values, value judgements, worldview, philosophy, and the potential difficulty of opposing perspectives regarding these items:

- Provide each student with a list of items relevant to values or worldview. Individually, students will priorize the list.
- In cooperative groups, using the same list as above, seek agreement in priorizing the items using a consensus decision-making process.
- Discuss definition of values and worldview and how they relate to this activity.

Examine perceptions of what it means to be an Elder in Canada, noting subtle differences and similarities between individuals across cultures. Define what it means to be an Aboriginal Elder, which is inclusive of community perspectives. Students may construct a chart demonstrating the contributions of Elders from all regions of Canada.

Follow local protocol and invite an Elder to speak to your class. Acknowledge traditional teachers' role as keeper of worldview within their respective communities. Direct students to note how key values are transmitted in Aboriginal communities. Students may artistically react to the teachings of the Elder through poetry, prose, visual art, drama, music, multi-media product or dance.

In pairs, students may interview an Aboriginal person about the way in which he/she adopted certain values, beliefs, and ideals as his/her own. Each group will analyze the ways in which people are socialized. Have students categorize the diverse perspectives of socialization among Canadians.

Review an historical perspective of colonization. Ask students to compose an editorial which assumes a position as to how colonization has allowed or disallowed Aboriginal people to practice traditional values. Debrief by examining the ways in which perspectives are expressed and defended by students.

View, read or listen to a variety of presentations of the diverse worldviews of Aboriginal peoples. Students should reflect in journals on the key components of a variety of worldviews and on how they relate to the concept of Canadian identity.

Using a consensual decision-making approach, develop a set of principles for the classroom. Provide the opportunity for students to clarify their personal statement of worldview and philosophy.

Assessment and Evaluation

Involve students in developing criteria for cooperative group work, artistic expression, interview and consensual decision-making activities. Teacher will develop and communicate criteria for journals, position papers, charts, and journals.

Resources

Bibliography:

Native Peoples in Canada: Contemporary Conflicts

Topona: The Original People of North America.

Student Resource Guide:

Unit 1
B: Worldview.

Videos:

The Sacred Circle.

Learning Objectives

Knowledge

Students will:

- define the concepts of Aboriginal rights, nation, sovereignty, and treaty.
- explore how contemporary Aboriginal peoples negotiate for rights and self-determination.
- assess the positions of Aboriginal leadership in both historical and contemporary times.

Values

Students will:

- appreciate the diversity of perspectives relevant to Aboriginal rights.
- develop respect for process in the negotiation of Aboriginal rights.
- develop respect for the role of Aboriginal leadership in entrenching Aboriginal rights.

Skills/Processes

Students will:

- further develop oral presentation skills.
- read and interpret symbolic language in oral histories, speeches and legal documents.
- locate data to support statements and paraphrase information.
- examine issues from a variety of perspectives.

Instructional Notes

Key Understanding: The basis of Aboriginal rights.

The term *Aboriginal* is comprised of the Latin prefix *ab* meaning from, and the Latin word *originalis* meaning origin. The concept of Aboriginal rights literally derives from these Latin forms. Aboriginal rights are those rights which Aboriginal peoples have because of their Indigenous status in the place now known as Canada. Aboriginal peoples' historical position as self-governing peoples who occupied and used the land prior to the arrival of the European colonists further confirms special status. Aboriginal rights include everything necessary for survival, including rights to land, language, economic and cultural practices and forms of law and government. An important perspective to consider is presented by Soifer, (1992):

"Indian rights to land, resources, culture, language, a livelihood and self-government *are not* something conferred by treaties or offered to Indians as concessions by a beneficent government. These are the rights which Indian Nations enjoy from time immemorial. These rights are pre-existing and inviolable. A Canadian constitution can accommodate Indian rights, it cannot diminish, alter or eliminate them (p.293)."

The Métis inherited Aboriginal rights by virtue of their Indian ancestry. As descendants of the original people, the Métis have had their special status accepted in custom and statute, as having an Aboriginal claim to the land and the right to benefit from natural resources. The *Manitoba Act, 1870* acknowledges the rights of the Métis nation to land.

To fully comprehend the implementation of Aboriginal rights, students require understanding of the interrelated concepts of nation, sovereignty and treaty.

- **Nation:** A group of people with a common history, language, and culture, that occupy a particular territory. To belong to a nation means sharing a common heritage, beliefs and worldview. The word *nation* comes from the Latin word meaning *birth*. A nation is born from common stock and shares a common heritage. The concept of nation has similar meanings in the Mohawk and English languages. The Mohawk word for nation is kanakerahsera. Naker is the root of the word "to be born". Therefore, the Mohawk concept of nation means "to be born from".
- **Sovereignty:** Possessing supreme authority. A nation that is sovereign is independent and free, with the right to a territory of its own.
- **Treaty:** A solemn agreement negotiated between sovereign nations.

Suggested Instructional Approaches and Assessment Techniques

Introduce the concepts of Aboriginal rights, nation, sovereignty and treaty. Involve students in 'teaching' these concepts to each other or to another classroom as a method to ensure mastery of the concepts.

In small groups, read the first section of *A Declaration of First Nations* by the National Indian Brotherhood. Discuss the following questions:

- What Aboriginal rights are referred to in the Declaration?
- What Aboriginal responsibilities does the Declaration mention?
- Where do these rights originate?

Each group will present a summary of key discussion points.

Read sections of *The Royal Proclamation, 1763* and discuss its significance in relation to Aboriginal rights. Analyze delineation of federal and provincial powers emanating from the Proclamation.

Develop a timeline illustrating key events in the treaty Indian and the Métis struggle for rights and self-determination. Discuss the main differences between both groups' negotiation processes to have their Aboriginal rights recognized. Note local events, or individuals, that have contributed to the recognition of Aboriginal rights.

Invite guest speakers to review the timeline or to reflect on their area of expertise in relation to the events leading to the recognition of Aboriginal rights. Interview Aboriginal politicians and leaders to analyze the negotiation process used to entrench an understanding of "existing inherent rights of the Aboriginal people" in *The Constitution Act, 1982*. Develop a role-model series of visuals and text to acknowledge Aboriginal and non-Aboriginal leadership that made a difference.

Individually, students will develop a project that evaluates the historical and contemporary Aboriginal approaches to ensuring that Aboriginal rights continue to be acknowledged. Ensure a range of perspectives are considered, including oral histories, speeches, and legal documents.

Assessment and Evaluation

Involve students in developing criteria for the 'teaching' exercise, small group work, interviews, guest speaker and timeline development. Assess project based upon sophistication of analysis of relevant perspectives.

Resources

Bibliographies:

The Quest for Justice: Aboriginal Peoples and Aboriginal Rights.

Home and Native Land: Aboriginal Rights and the Canadian Constitution.

Ethical Issues: Perspectives for All Canadians.

Legacy: Indian Treaty Relationships.

Report of the Royal Commission on Aboriginal Peoples.

Student Resource Guide:

Unit 1
C. Treaties and Treaty Rights.

Optional Introductory Unit
A. Issues.

Learning Objectives

Knowledge

Students will:
- define the concept of confederation.
- know the impacts of Confederation on the Métis peoples of the Red River Settlement.
- know the impact of *The National Policy* on Aboriginal peoples.

Values

Students will:
- appreciate the diversity of perspectives involved in the history of Canada during the 1800s.
- recognize the historical basis for issues affecting Aboriginal and Canadian governments today.

Skills/Processes

Students will:
- identify the main features of *The National Policy* and analyze the impact of it on Aboriginal peoples.
- analyze and apply sections of *The British North America Act, 1867* which relate to Aboriginal peoples.
- analyze *The British North America Act, 1867* as relevant to contemporary issues.

Instructional Notes

Key Understanding: The effects of Canada's expansionism of the 1800s.

A **confederation** is a group of people or organizations brought together for a common purpose. The Confederation of Canada brought together a number of colonies. In the early 1860s, Canada consisted of seven separate British colonies and a large area owned by the Hudson's Bay Company. On July 1, 1867, the new country of Canada came into being.

The *British North America Act, 1867* created the Dominion of Canada. The *British North America Act* (BNA) stated the powers each level of government would hold and outlined the way in which the government of the new dominion would be structured. Section 91(24) has particular significance to Aboriginal peoples as it provided for the federal government to make laws in relation to "Indians, and Lands reserved for Indians".

The National Policy was the economic paradigm that dominated the actions of Canadian decision makers. The plan assigned an economic role for each region of the nation, determined by resources readily available in that region. The nation's manufacturing and industrial heartland would be located in central Canada. The west and Atlantic regions would serve two functions: supply the industries of central Canada with raw resources and serve as markets for the productions of those industries. This economic paradigm provided a need to secure resources for the domestic and export markets. Acquisition of Rupert's Land was a priority of the first Canadian government.

Stages in the relationship between Aboriginals and non-Aboriginals were identified in the 1992 Royal Commission on Aboriginal Peoples as:

- Stage 1: Separate Worlds
- Stage 2: Contact and Cooperation
- Stage 3: Displacement and Assimilation
- Stage 4: Negotiation and Renewal

A timeline may serve to put the stages into context:

First Contact	*Royal Proclamation 1763*	*BNA Act 1867*	*Indian Act 1876*	*White Paper 1969*	*Constitution Act 1982*	*Charlottetown Accord 1992*

Suggested Instructional Approaches and Assessment Techniques

Introduce key concepts, definitions, and timelines including, confederation, *The British North America Act*, *The Indian Act*, *The Canada Act*, and *The Royal Proclamation*.

Provide information regarding the main features of *The National Policy*. Examine the impact of the Proclamation on Aboriginal peoples in Canada, and in the stages of contact between Aboriginal and non-Aboriginal Canadians. Cooperatively create three mini-plays depicting an aspect of *The National Policy*. Develop scenes reflecting Indian, Métis and non-Native experiences with the Proclamation. Creative writing such as diary entries, short stories, poetry or dramas may inspire insight.

Refer to the *abridged version* of *The British North America Act, 1867*. Have students review the Act and determine whether the following is a federal or provincial concern:

- hunting on an Indian reservation
- pollution problems in Edmonton
- water pollution in the St. Lawrence River
- a strike of workers in the Post Office
- income tax
- counterfeiters
- transportation
- telephone lines between Calgary and Edmonton
- telegraph lines
- the airforce
- radio and television
- the TransCanada oil pipeline

Read and discuss *Milestones in Aboriginal Rights* with students, drawing attention to *The Royal Proclamation* and its significance.

Assessment and Evaluation

Involve students in developing criteria for brainstorming, information gathering processes, and dialectical activity. Develop written examination of key knowledge concepts.

Resources

Bibliography

Documenting Canada: A History of Modern Canada in Documents.

Canada's Political Heritage: Conflict and Change.

Métis Development and the Canadian West: Petitioning for Rights.

Métis Development and the Canadian West: Conflicting Plans.

Student Resource Guide:

Unit 1
C. Treaties and Treaty Rights.

Learning Objectives

Knowledge

Students will:

- apply the understanding inherent in the oral tradition of the honour, sacredness and legality of a person's word.
- identify the major terms and conditions of the treaties made between First Nations and the Crown or Canadian Government.
- comprehend that the "spirit and intent" of the treaties includes both written and oral promises made during the treaty-making process.
- synthesize the implementation of treaties within Canada.

Values

Students will:

- appreciate the negotiation skills and approaches used in treaty making.
- develop respect for the spirit and intent of Canadian treaties.

Skills

Students will:

- compare and contrast the language of treaties and oral histories.
- analyze and apply protocols when accessing information from Elders, community people and community events.
- apply planning and organizational skills.

Instructional Notes

Key Understanding: The basis of Treaty rights.

The source of treaty rights is different from the source of Aboriginal rights. Aboriginal rights are considered to be inherent rights. They originate by the fact that Aboriginal peoples occupied those lands prior to the arrival in North America of Europeans. Treaty rights are those rights set out in a treaty which has been negotiated between First Nations and the Crown.

Treaties: Treaties are the instruments used by the Crown to clear lands of Aboriginal title so that settlement or resource development could proceed.

Treaty Rights: Rights which are provided for in the treaties made between the First Nations of Canada and the Crown or Government of Canada.

The 19th century was characterized by an increasing urgency to expand exploration into the interior of Canada. The federal government, in the name of the Queen, subsequently made treaties with the Indian people. In the treaties, the government promised to set aside reserves of land for the Indians and to acknowledge existing rights. In exchange the Indians were required to "cede, release, surrender, and yield" the specific territory and resources involved, to pledge allegiance to the Crown, and to keep the peace. Among Indian leadership it was intended that the original peoples would retain self-government and other pre-existing structures.

In making treaties, the main goals of the federal government were:

- to acquire legal title to western and northern lands for farming, railways, mining and other types of development;
- to populate the west peacefully with immigrant farmers;
- to keep the costs of westward expansion at a minimum, and to avoid wars with the original inhabitants;
- to stop American expansion into Canada's western and northern territories, and to protect these territories; and
- to respond to Indian requests for treaties and treaty benefits.

Example 1:
One of the earliest recorded treaties was the Great Law of Peace of the Iroquois Confederacy. Background information and complete text of the Great Law of Peace can be found in *This Land is Not for Sale,*. pp. 99-121, and an excerpt can be found in *Legacy, Indian Treaty Relationships*, p.4. It is believed the Great Law was negotiated sometime before 1450 between the Mohawk, Onondaga, Oneida, Cayuga and Seneca. The Great Law of Peace governed relationships within the confederacy and served as a code of law and form of government.

Note: Instructional Notes concluded on Page 116

Suggested Instructional Approaches and Assessment Techniques

Discuss the oral tradition as practised within Aboriginal cultures. Provide opportunity for students to plan and organize an oral history project to express key understandings.

Provide students with maps of Saskatchewan and Canada with instructions to identify location of Canadian treaty areas, provincial boundaries, parks, Crown land, First Nations reserves, and Métis settlements. Develop a numerical profile of Canadian treaties, for example, compare land designated as provincial and national parks versus First Nations land; critique the decision to divide treaty boundaries with provincial boundaries; or research the historical and current population numbers of specific Aboriginal groups in specific treaty areas.

Discuss content, participants, location, and local relevance of treaties. Define concepts of literal and figurative interpretation and relate to the spirit and intent of Canadian treaties. In cooperative groups, have students analyze the treaties by determining:

- nations involved and individuals who signed
- land surrendered
- provisions for health, education, hunting, fishing and trapping, land, farming assistance, payments and annuities

View segment of *Treaty Four* video which shows a re-enactment of the signing of Treaty Four. Have students identify events which take place in the community. (i.e. Treaty Four celebrations at Fort Qu'Appelle). Prepare a field trip to participate in local celebrations. Ensure students are thoughtful when accessing information from Elders, community people, and community events. Have students prepare a report, describing and analyzing events.

Example 1

- Have students read the section of the Great Law as presented in *Legacy, Indian Treaty Relationships*. Discuss the following questions:
- What is the symbolism of the eagle in the last paragraph?
- What is the primary purpose of the Great Law?

Articles 17, 19, and 44-54 deal specifically with the role of women within the confederacy. Point for discussion:

- What is the role of women within the confederacy?

Article 62 relates to the protocol for reading of the law. In 1880, the treaty was put in writing.

- What skills were required for this law (117 articles) to be retained in the memory of the people and passed on orally from generation to

Note: Suggested Instructional Approaches and Assessment Techniques concluded on Page 117

Resources

Bibliography:

The Canadian Atlas of Aboriginal Settlement.

Legacy: Indian Treaty Relationships.

Métis Development and the Canadian West: Contrasting Worlds.

Indian and Northern Affairs Canada. In Print.

Student Resource Guide:

Unit 1
C. Treaties and Treaty Rights.

Videos:

Treaty Four.

Instructional Notes (Con't.)

Example 2:
The Two Row Wampum Treaty was made in the year 1645 between the Kanienkehaka [Mohawk] and the Dutch. The council for the treaty was held at Tawasentha. The Two Row Wampum is a treaty between two sovereign nations. The treaty was symbolised by a belt of white wampum, with two rows of purple shells laid parallel along its length. The two rows represented the two nations who made the treaty.

In September, 1923, Deskaheh, a Cayuga Chief, arrived in Geneva, Switzerland on a diplomatic mission from the Six Nations Reserve to bring the cause of Iroquois nationalism before the League of Nations. Deskaheh's mission is a reminder of the Six Nation's long-standing claim to the right of self-government.

Example 3
An agreement, negotiated in 1844, restored peace between the Métis and the Dakota. During the 1840s the buffalo hunt spread onto the plains which caused Métis buffalo hunters to venture further into Dakota territory. In 1844, the Dakota began negotiating for peace. A series of letters between Cuthbert Grant, as Chief of the Half Breeds and Warden of the Plains, and four Dakota Chiefs restored peace and friendship between the Dakota and the Métis. Text of these letters are found in *Métis Development and the Canadian West, Contrasting Worlds*, pp. 17-19.

The territories acquired by the British under the Treaty of Paris (1763) were set down in *The Royal Proclamation, 1763*. The proclamation set guidelines for dealing with Indian treaty negotiations and formed the basis of the British government's legal requirements for Indian treaties. *The Royal Proclamation* guaranteed:

1. Indian hunting grounds would be preserved (until treaties were signed);
2. Indian peoples would be protected against fraud by private individuals;
3. the British Monarch held exclusive right to enter into negotiations with Indian peoples;
4. treaty negotiations between the British Monarch and Indian peoples would be conducted at public assemblies; and
5. Indian treaties would be the result of the British Monarch negotiating and purchasing Indian hunting grounds from the Indian peoples. (Price, p.7).

Before a treaty was formally made and signed, commissioners appointed by the government travelled to the territory in question to meet with the Indian people. At these meetings all groups were given the opportunity to express their concerns and to make their requests.

The main goals of the Indian negotiators were:

- to ensure the physical survival of Indian nations;
- to keep peaceful relations with the Canadian government through ongoing relationships of equality and respect.
- to affirm the ongoing cultural and spiritual survival as distinct Indian tribes and nations, by preserving distinctive traditions and institutions.

Suggested Instructional Approaches and Assessment Techniques (Con't.)

generation (oral tradition)? What are the implications of the understanding inherent in the oral tradition of the honourable, sacredness and legality of a person's word.

Example 2
Assign parts and have students read the script for the signing of the Two Row Wampum aloud in class. Have students find quotations which support the following:

- two systems of recording history;
- equal relationship;
- symbols of each nation to show the binding nature of the agreement;
- symbols of respect for each other's rights and power;

Example 3
Divide the class in half with one half getting the letters from the Dakota, and the other half the letter from the Métis. Have each half read and then, in their own words, describe the positions taken by each side when they entered into the peace negotiations. Students should take turns presenting a synopsis and responding in the order of letters written.

Topic: Impoverished Treaty Indian kills moose to raise money for clothing needed by children.

Thesis: Treaty Indians may hunt only on specified lands for direct benefit of family.

Antithesis: Treaty Indians may hunt specifically for food but not to reap monetary benefits.

Solution: Treaty Indians will restrict hunting to specified lands and benefit to family.

Assessment and Evaluation

Involve students in developing criteria for evaluating research projects and dialectical activity. Prepare written exam to assess knowledge objectives.

Resources

Bibliography:

Legacy: Indian Treaty Relationships.

Métis Development and the Canadian West: Contrasting Worlds.

Student Resource Guide:

Unit 1
C. Treaties and Treaty Rights.

Learning Objectives

Knowledge

Students will:
- illustrate the role of spirit and intent in interpreting the implementation of treaty rights.
- interpret legal definitions of rights as compared with the spirit and intent of same rights.
- be able to identify key facts and significance of selected landmark cases in determining Aboriginal and treaty rights.

Values

Students will:
- appreciate differing points of view within a legal context.
- value diversity within groups.
- develop appreciation for Canadian treaties and what they symbolize.

Skills/Processes

Students will:
- analyze selected case studies to identify their significance in determining Aboriginal and treaty rights.
- practise group process skill in summarizing and presenting information.

Instructional Notes

Key Understanding: Interpretation and basis for interpretation of Aboriginal and treaty rights.

Usufructuary Right: The right to use a certain parcel of land, as in hunting, fishing, trapping, and gathering, but without full ownership (fee simple) over that land.

Fiduciary Obligation: A trust-like or legal duty of one party to look after the well-being of another. Both provincial and federal governments have fiduciary obligations that require them to consult with and meet the concerns of the province's Aboriginal people whenever possible.

Points to Remember:
- Aboriginal peoples have Aboriginal rights which derive from their presence in Canada and use of the land long before the European colonization of Canada. However, the Canadian courts have been willing to recognize only some of these Aboriginal rights, and to a limited extent only.
- Indian peoples also have treaty rights, which are rights provided for in the treaties made between First Nations and the Crown. The exact nature of these rights is often in dispute because of differences between the written text and text transmitted through oral tradition.
- Existing Aboriginal and treaty rights are protected under Canada's Constitution; however, these constitutionally protected rights are subject to some government regulation.

Aboriginal peoples have struggled throughout Canada's history for recognition of their Aboriginal and treaty rights. In many cases, federal and provincial governments and Canadian courts have been unreceptive to Aboriginal claims. For example, in the 1960s the Supreme Court of Canada held that the federal government did not have to respect promises made in treaties by the Crown. Therefore, at that time, hunting rights guaranteed in treaties could be ignored if the federal government passed a law prohibiting hunting.

In terms of litigation and negotiations, there has been mixed success in the recognition of claims and rights. Numerous court cases have clarified some issues with respect to access to Aboriginal and treaty rights. The following three cases represent significant landmark cases, among many, in the development of recognition of Aboriginal and treaty rights.

Calder et al, 1973 Decision
In a suit formally filed by Frank Calder and four other senior chiefs, members of the Nisga'a nation brought an action for a declaration that their Aboriginal title had never been lawfully extinguished. They based their claim on either Aboriginal title, arising from longtime use and occupation, or on recognition of their title by *The Royal Proclamation,*

Note: Instructional Notes continued on Page 120 - 122

Suggested Instructional Approaches and Assessment Techniques

Students, individually or in pairs, read summaries of the case studies from the "Instructional Notes" and identify what they believe to be the key findings and significance of each.

Calder Case
Mr. Justice Charles Tysoe, of the British Columbia Court of Appeal, in his decision stated that the Nisga'a had been "little better than wild beasts of the field....The appellant's ancestors fished, hunted and picked berries. The skins of animals were used for clothing. These people knew nothing of the so-called benefits of civilization. Having regard to the size of the territory over which they may have roamed, they were comparatively few in number." (Tennant, p. 220)

What point of view is being expressed:
- British Columbia Indians had been creatures too primitive to have recognizable land ownership.

Key Findings:
Mr. Justice Judson, speaking for one view
- *The Royal Proclamation* did not apply to lands in question in B.C.;
- Whatever Aboriginal title had existed, had been extinguished.

Mr. Justice Hall, speaking for opposing view
- *The Royal Proclamation* did apply to lands in question;
- Nisga'a had demonstrated usufructuary right to lands;
- Aboriginal title could only be extinguished by Parliament of Canada.

Significance:
- Agreement that Aboriginal title existed in B.C.
- Although the Nisga'a lost the court cases, it was considered a moral victory because British Columbia could no longer deny that Aboriginal title had existed in B.C.
- Led to the federal government agreeing to negotiate where title had not been explicitly extinguished and the 1973 announcement of a federal policy for the settlement of comprehensive and specific land claims.

The Sioui Case
Key Findings:
The Supreme Court of Canada ruled on the following constitutional questions:
- Is the 1760 document a treaty?
  The Supreme Court held that the 1760 document is a treaty within the meaning of S.88 of *The Indian Act*. The historical fact and evidence relating to facts indicate General Murray and the Hurons entered into an agreement to create mutually binding obligations that would be solemnly respected. All the parties involved were competent to enter into this agreement.

Assessment and Evaluation
Cooperatively develop criteria for analysis of case studies and have students complete learning contracts based on the criteria.

Resources

Bibliography:

Aboriginal Law Handbook.

In the Rapids: Negotiating the Future of First Nations.

Student Resource Guide:

Unit 1
C. Treaties and Treaty Rights.

Videos:

Time Immemorial.

1763. The case was decided against the Nisga'a by the Supreme Court of British Columbia, British Columbia Court of Appeals and the Supreme Court of Canada. In the Supreme Court of Canada, one judge ruled against the Nisga'a on a technicality and the remaining six were split 3:3 on two main issues. Mr. Justice Judson, speaking for one view, found that *The Royal Proclamation* did not apply to the lands historically occupied by the Nisga'a. Furthermore, whatever Aboriginal title may have existed had been extinguished by properly constituted authorities in the exercise of their sovereign powers. The colonial government of B.C. (prior to entering Confederation) had "by implication" exercised an absolute sovereignty over the land, which was inconsistent with any competing interest, including Aboriginal title. Mr. Justice Hall, speaking for the opposing view, found that *The Royal Proclamation* did apply to the land in question. Moreover, the Nisga'a had demonstrated an Aboriginal usufructuary interest in the lands which could be extinguished only by the Parliament of Canada, and only through a treaty or a specific, federal statute. In the absence of an indication that the sovereign intends to extinguish that right, the Aboriginal title continues.

Sioui Case, 1990 Decision

Four Huron brothers, (Regent, Conrad, Georges, and Hughes Sioui) members of the Lorette Reserve in Quebec, were charged with cutting down trees, camping, and making fires in places not designated in Jacques-Cartier park contrary to provincial regulations. They were convicted by the Court of Sessions of the Peace and appealed to the Superior Court. They admitted they committed the acts with which they were charged in Jacques-Cartier park, which is located outside the boundaries of the Lorette Reserve. However, they alleged they were practising certain customs and religious rites which are the subject of a treaty made between the Hurons and the British, which treaty brings s.88 of *The Indian Act* into play and exempts them from compliance with the regulations. The treaty that the brothers relied on is a document of 1760 signed by General Murray. This document guaranteed the Hurons British protection and free exercise of their religion, customs, and trade with the English. At that time, the Hurons were settled at Lorette and made regular use of the territory of Jacques-Cartier park. The Superior Court held that this document was not a treaty and dismissed the appeal. A majority of the Court of Appeal reversed this judgment. The Court of Appeal found that the 1760 document was a treaty and that the customary activities or religious rites practised by the Hurons in Jacques-Cartier park were protected by the treaty. Section 88 of *The Indian Act* made the respondents immune from any prosecution. The case was appealed to the Supreme Court of Canada which dismissed the appeal and upheld the decision of the Court of Appeal.

- The Supreme Court held that the treaty was still in effect when the offenses were committed. If the treaty gives the Hurons the right to carry on their customs and religion in the territory of the park, the existence of a provincial statute and subordinate legislation will not

Note: Instructional Notes continued on Page 121.

ordinarily affect that right. Neither does non-use of the treaty over a long period of time result in its extinguishment.

Although there is no express indication of territorial scope of the treaty, it must be interpreted by determining the intention of the parties at the time the treaty was concluded.

Sparrow Case

Significance:

The Sparrow case is regarded as having important consequences beyond its immediate subject matter, and is seen as a **strong and positive affirmation of Aboriginal rights** as guaranteed in S.35(1) of *The Constitution Act, 1982.*

- Purpose of S.35 is to give a solid constitutional base for Aboriginal Rights and for future negotiations between Aboriginal peoples and Canadian governments. Consistent with this purpose, Aboriginal rights must be interpreted in a generous and liberal manner. Earlier decisions of the Court had interpreted treaties in this way. Sparrow applies the same favourable method of interpretation to all constitutional rights of Aboriginal peoples.
- The phrase "existing Aboriginal rights" in S.35(1) must be interpreted flexibly. The Court recognizes that Aboriginal rights are not cast in stone but will evolve over time.
- Conventional Canadian legal negotiations, such as the Anglo-Canadian concept of property rights, will not be applied to Aboriginal rights. Rather, the Court stresses that Aboriginal rights are unique, comprising collective rights of Aboriginal peoples.
- Aboriginal rights cannot be easily extinguished. The regulation of a right does not extinguish it. The government must show by very clear evidence that right has truly been wiped out in the past not merely regulated.
- The federal government has a trust obligation toward Aboriginal peoples. The crown must be held to a "high standard of honourable dealings" with respect to Aboriginal peoples.

Mending Broken Treaty Promises

- Divide reading by Mary Ellen Turpel from *In the Rapids*, pp. 59-65, among class members, so small groups of students receive one paragraph to summarize and write a one sentence summation of the main point. Post around classroom. Have students, individually, summarize reading.

Sparrow Case

Due to changes to the *Constitution Act* in 1982, Aboriginal and treaty rights are beginning to be treated with more respect. However, it is important to note that there are still fundamental disagreements between Aboriginal peoples and various levels of government as to what Aboriginal and treaty rights include and to what extent they can be realized. (Carswell, pp. 21).

Note: Instructional Notes concluded on Page 122

Instructional Notes (Con't.)

In May 1984, this constitutional protection was tested when Ron Sparrow of the Musqueam Band was charged with using a larger fishing net than permitted by federal law. Six years later, the Supreme Court of Canada decided that what he did that day was proper. Sparrow's action challenged the federal government's right to control non-commercial Aboriginal fishing. On May 31, 1990, the Supreme Court of Canada agreed that he had an Aboriginal right to fish for food guaranteed by S.35(1) of *The Constitution Act, 1982.*

Aboriginal people hold that their Aboriginal prior and subsequent treaty rights include everything necessary for their survival as a people. This includes rights to land, language, economic and cultural practices and forms of law and government. Canadian courts have had difficulty reconciling concepts of Aboriginal rights with the rest of Canadian law, but it is now accepted that the definitions will have to develop slowly as courts make decisions on a case by case basis.

Unit Two: Governance

The inherent right to self government means recognition that the right has existed for as long as Aboriginal peoples have occupied their lands and was never surrendered to Canada.

Elijah Harper, Member of Parliament
Former Grand Chief, Manitoba Indian Assembly,
June 21, 1990.

Unit Two: Governance

Overview

Prior to contact, Aboriginal peoples were independent, autonomous, self-governing nations. Due to their tremendous diversity, Aboriginal peoples developed diverse political structures. In Canada, there are four levels of government, municipal, provincial, national and Aboriginal. In Canada's early history, the belief by most newcomers was that the original inhabitants would eventually disappear. In 1876, *The Indian Act* was established to assimilate the original peoples of the continent into Canadian social, economic, and political structures. Traditional Indian governments and practices were viewed as obstacles to assimilation.

For Aboriginal people in Canada the right to self-government is an existing Aboriginal right, recognized and affirmed under section 35(1) of the *Constitution Act, 1982.*

To date, few Indian nations have negotiated self-government agreements. *The Cree-Naskapi Act (1984)* in Quebec and *The Sechelt Indian Band Government Act (1986)* in British Columbia are regional and band-specific pieces of self-government legislation. There continue to be ambiguities relating to implementation of *The Cree-Naskapi Act* and questions about the constitutional status of *The Sechelt Act.*

The *Constitution Act* of 1982 not only recognized and affirmed existing Aboriginal and treaty rights, it also contained provision for a special constitutional conference to discuss matters that directly affect the Aboriginal peoples of Canada, including the identification and definition of the rights of those peoples to be included in the Constitution of Canada. The series of First Ministers' Conferences, held from 1983 to 1987, ended with a failure to entrench rights to self-government.

The Meech Lake Accord was intended to recognize Quebec as a distinct society. However, it failed to recognize Aboriginal peoples. When Elijah Harper applied legislative rules to prevent the accord from being put to a vote by Manitoba politicians, it collapsed.

The Charlottetown Accord, agreed to by representatives from the federal, provincial, and territorial governments, and four Aboriginal political groups, was rejected in a national vote.

In spite of the absence of explicit constitutional recognition for self-government, Aboriginal people maintain their inherent right to self-government. Aboriginal people are continually working to regain self-determination in order to accomplish social, political, economic, and cultural goals they set for themselves.

Foundational Objectives

The foundational objectives are to guide student achievement in three areas:

Knowledge

- Understand the nature of traditional leadership. **(PSVS) (C)**
- Understand the nature of traditional governments and decision-making processes. **(CCT)**
- Understand the nature and basis of Métis systems of governance. **(C)**
- Understand the impact of colonial rule on authority and sovereignty of traditional Aboriginal governments. **(CCT) (PSVS)**
- Understand the comprehensive effects of *The Indian Act*. **(CCT)**
- Understand the nature and basis of Métis systems of governance. **(C)**
- Understand the relevance of the constitution of Canada to Aboriginal rights. **(C) (CCT) (IL)**

Values

- Appreciate the developing nature of self-determination and self-government. **(C) (CCT) (IL)**
- Appreciate that Aboriginal political concerns involve new relationships with mainstream governments. **(CCT) (IL)**
- Appreciate factors involved in fairness and equality. **(PSVS) (CCT)**

Skills/Processes

- Develop independence in planning, monitoring and self-evaluation. **(IL)**
- Critique models of self-government with ideals of self-government. **(CCT)**
- Practice and apply a consensus decision-making model. **(PSVS)**
- Draw inferences, make generalizations, and reach tentative conclusions using evidence from a variety of media and sources. **(CCT)**
- Seek information through a steadily expanding network of options, including individuals, databases, agencies, other libraries and community events. **(C)**
- Identify, categorize, analyze, synthesize and evaluate data from a variety of sources. **(CCT) (IL)**

Structure of Governments in Canada

Federal:
- Electorate/Citizens
- Members of Parliament/House of Commons
- Senate (non-elected)
- Cabinet - Privy Council
- Prime Minister

Provincial:
- Electoral/Citizens
- Legislative Assembly
- Cabinet - Executive Council
- Premier

Municipal:
- Electorate/Citizens
- Town Council
- Mayor/Reeve

First Nations:
- Electorate/Citizens (Treaty Indians)
- Band
- Chief
- Senate (non-elected)
- Provincial Chief
- National Chief

Métis:
- Electorate/Citizens (Métis and Non-Status Indians)
- Local/Executive Council
- Provincial President
- National President

Learning Objectives

Knowledge

Students will:
- identify the significant characteristics of Aboriginal leadership.
- illustrate the traditional approach to selecting leadership.
- summarize the role of women in selecting leaders in traditional societies.
- analyze the impact of contemporary voting procedures.

Values

Students will:
- appreciate that tradition continues to affect contemporary Aboriginal reality in Canada.
- appreciate that leadership reflects cultural values and purposes.
- respect the value of gender equity.

Skills/Processes

Students will:
- analyze information from a variety of sources.
- summarize the diverse roles of women in Aboriginal societies.
- compare leadership in traditional Indian societies to contemporary Aboriginal leadership.

Instructional Notes

Key Understanding: The nature of traditional leadership.

Traditional Aboriginal leadership grew out of social systems organized around extended kinship groups whose relationships and duties were defined by custom. Equality between men and women was apparent in most communities and the role of Elders was central. There are many types of leaders:

- **Informal/Voluntary**
  - As need arises
- **Formal/Chosen**
  - Merit based
- **Formal/Structural Need**
  - Based on established structural response to societal needs.
- **Servant Leadership**
  - Leaders who serve the people
- **Emergent Leadership**
  - Leaders who emerge naturally in a group
- **Civil Leadership (Chief/Council)**
  - emergent-accomplishments/character
  - selected by consensus
  - serving leadership/low authority
  - oratory used to influence and inspire
  - followers could leave if displeased
  - no chief could speak for and bind nation
- **War Leadership (War Chief/Societies)**
  - demonstrating bravery, war accomplishments, sound judgment are membership requirements
  - policing duties
  - resolve disputes, maintain order
  - lead during time of conflict

Provide opportunities to explore the contributions of historic leadership in Canada. Leaders such as Poundmaker serve as role-models for further study. Poundmaker (1842-1886) was a Cree leader who was present at the signing of Treaty Six and implicated in the troubles of 1885. See *Saskatchewan Indians and the Resistance of 1885*, and *John Tootoosis, a Biography of a Cree Leader*.

Suggested Instructional Approaches and Assessment Techniques

Introduce Aboriginal political leaders or individuals who exemplify leadership styles. Discuss the qualities of each individual which make him/her a good leader. Some common characteristics may include:

- demonstrates generosity and honesty
- acts effectively on basis of needs of others
- earns role on basis of merit
- leads an honourable life
- able to lead with the support of the people.

Introduce the procedures for selecting leaders in Aboriginal communities, such as the Iroquois Confederacy. Compare historical and contemporary methods to demonstrate the impact of colonialism and assimilation policies. Study the differences between the selection of chiefs by band custom elections and *Indian Act* elections. Ask students to write an editorial defending a position regarding Aboriginal leadership issues. Review the dialectical process noting the importance of seeing issues from diverse perspectives.

Explore the idea of civil and war leadership in traditional times. Discuss why Chief Poundmaker was also known as "the Peacemaker". Have students list characteristics of Poundmaker to determine what enabled him to be a leader. Compare lists of leadership qualities with those reflected by Chief Poundmaker and contemporary Aboriginal leaders. Evaluate effectiveness of contemporary leadership characteristics.

Organize students in jigsaw groups to research the role of women in selecting leaders in traditional societies. Have groups present their findings and compare the role of women in selecting Aboriginal leaders in traditional and contemporary times.

Review the reading *Servant Leadership* and discuss how leaders are elected today in Indian, Inuit and Métis political institutions and how those methods compare to leadership in traditional Indian societies.

Assign pairs of students the task of compiling information relevant to the procedures for selecting Aboriginal leaders. Consult local Indian and Métis organizations and bands, in addition to government agencies that have influence in this area, including Indian and Northern Affairs Canada. Develop case studies for analysis of the impact of contemporary voting procedures on traditional leadership roles. Invite Aboriginal leaders to share their insights into the nature of Aboriginal leadership selection.

Assessment and Evaluation

Prepare a written examination to measure students' comprehension of major content in this area. Develop criteria for assessment of written editorial, research, participation in discussion, and depth of analysis.

Resources

Bibliography:

Saskatchewan Indians and the Resistance of 1885: Two Case Studies.

John Tootoosis: A Biography of A Cree Leader.

Stories of the Road Allowance People.

Aboriginal Self-Government in Canada: Current Trends and Issues.

Practising the Laws of Circular Interaction.

The Seventh Fire: The Struggle for Aboriginal Self-Government.

Student Resource Guide:

Unit 2
A. Traditional Leadership.

Unit 1
B. Worldview.

Videos:

Before Columbus Series.

Between Two Worlds.

First Nations: The Circle Unbroken.

Learning Objectives

Knowledge

Students will:
- identify basic characteristics of selected Aboriginal systems of governance.
- interpret the impact of provincial and federal government policies on Aboriginal governance.
- examine a variety of models for Aboriginal self-government.

Values

Students will:
- appreciate the role of tradition in contemporary Aboriginal governments.
- develop empathy for the impact of inter-governmental policies on Aboriginal governance.
- develop respect for models of Aboriginal self-government.

Skills/Processes

Students will:
- compare Aboriginal systems of governance with European systems of governance.
- analyze the impact of one government on another.
- conduct oral history interviews.

Instructional Notes

Key Understanding: The nature of traditional governments and decision-making processes.

Review the following terms:

Government: A system by which a political unit is governed.
Hierarchical: A system which ranks persons and things in order of perceived importance and worth.
Egalitarian: Full political and social equality for all.
Consensus: General Accord, group agreement.
Caucus: An Algonkian word that describes a meeting of council to make policy decisions and select leaders.
Sovereignty: The authority and power to be self-governing and independent.
Traditional First Nation's Government:
When Europeans first came to the shores of North America, the continent was occupied by a large number of sovereign and independent Aboriginal peoples with their own territories, laws, and forms of government:
- Some were hierarchal;
- Most were egalitarian and democratic;
- Status and influence was based on personal conduct and achievements;
- Leadership was merit-based with delegated authority and responsibility;
- Some were hereditary;
- Clans were important to political process. The beginning of decision-making process was at the clan level; some clans/families had responsibility to provide chiefs.

Examples of Traditional Systems of Governance:
Saulteaux/Plains Ojibwe Government
- Head chief, sometimes hereditary
- Councillors, group of men selected from adult men of the band, assisted the chief.
  - Duties of Chief and Council: negotiate trade with other governments; maintain order; settle disputes; lead during war; distribute gifts during ceremonies; ensure that all band members had food, water, firewood; entertain visitors.

Okitsita were a group who assisted the chief and maintained order in camp.
- Duties of okitsita: settling disputes; punishing those who broke the law; acting as camp police; serving as war leaders.

Pipaginini was the camp crier who made announcements in camp.

When examining material such as "Social Structure" from *Reprints in Anthropology*, teachers should be aware and caution students that the author is examining a culture from an ethnocentric point of view and may not have accurately interpreted or understood the practises of which he writes. It is also not known how wide spread these practises were amongst the Plains-Ojibwe.

Suggested Instructional Approaches and Assessment Techniques

Introduce terms and concepts relevant to understanding the nature of Canadian government systems and traditional Aboriginal governments in Canada. Note differences and similarities between Canadian and Aboriginal governance systems. (See Figure 1, Page 204).

In small groups, have students compare and contrast Saulteaux/Plains Ojibwa and Métis governments. Discuss how similarities may be explained. Select contemporary governments at the local, provincial and national levels for analysis and comparison.

Research examples of matrilineal and patrilineal systems, for example North West Coast and Iroquoian Confederacy. Identify the role of women in selecting leaders and evaluate their involvement in terms of gender equity. Evaluate contemporary roles of women in government. Create bibliographies of contemporary Aboriginal women leaders.

Provide students with opportunities to investigate contemporary Aboriginal governance. As a whole class, develop a visual depicting the major Aboriginal groups in Canada, the names of major government organizations, how leaders are selected, the role of tradition within the organization, and the names of current leaders. Where possible, invite Aboriginal leaders to speak to students about contemporary issues.

Brainstorm examples and issues of either provincial and federal government policies affecting Aboriginal governance, such as *The Indian Act*. Each student may prepare two news stories outlining his/her understanding of the impact of Canadian policies upon Aboriginal governance and the influence of Aboriginal governments in Canada.

Assign the regions of Canada to cooperative groups. The task for each group is to research and prepare a presentation depicting a model of Aboriginal self-government. Each group will present findings to the large group.

Assessment and Evaluation

Observation and checklists for participation in creating visuals, small group work and discussion will be completed by teacher and peers. Develop criteria for cooperative group projects, and news stories.

Resources

Bibliography:

Aboriginal Self-government in Canada: Current Trends and Issues.

The Buffalo Hunt.

The Struggle for Recognition: Canadian Justice and the Métis Nation.

Aboriginal Peoples and Politics: The Indian Land Question in British Columbia, 1849-1989.

Métis Development and the Canadian West.

Origins: Canadian History to Confederation.

Student Resource Guide:

Unit 2
A. Traditional Leadership.

Learning Objectives

Knowledge

Students will:
- identify the basic characteristics of Métis systems of governance.
- describe contemporary Métis governance and constitutional status.

Values

Students will:
- appreciate the Métis struggle for recognition of their special rights in Canada.
- respect the principles upon which recognition of Métis Aboriginal rights are based.

Skills/Processes

Students will:
- gather and analyze research from a variety of sources.
- express personal perspectives on contemporary issues.

Instructional Notes

Key Understanding: Understand the nature and basis of Métis systems of governance.

The beginnings of Canada are intertwined with the birth of the Métis nation. As descendants of the First Nations peoples, the Métis have Aboriginal rights. However, the struggle for recognition of these rights has been ongoing throughout the history of Canada, continuing to contemporary times. One of the first indications of the Métis peoples' assertion of the right to self-determination is demonstrated in the rules of the camp government.

Métis Camp Government
- Council of men called to select 10 captains
- Ten Captains (inner council) chose a captain to be in charge of camp (*La Chef*)
- Each captain had under his command 10 soldiers, who functioned as a police force, similar to a warrior's society (*La Garde*)
- Ten guides appointed to guide the movement of the camp
- Camp crier made announcements
- Inner council of 10 captains laid down rules to be observed during the hunting expedition. Variations of these rules existed across the northern plains and became known as the *Laws of the Hunt*.

The fur trade and the establishment of the Canadian railway brought about changes and opportunities for Métis peoples. The history of the Métis peoples is so closely intertwined with the fur trade that issues must be examined in consideration of the fur trading companies. The Hudson's Bay Company and the North West Company both sought to control the fur trade in the North West. The Métis were heavily involved in the ensuing conflict on both sides of the issues.

In 1828, Cuthbert Grant was named "Warden of the Plains," In 1869, a provisional government was established by the Métis people of the North West under the leadership of Louis Riel. At the time, the community of Red River was composed of four divergent groups, the Métis, the Canadian Party, the Orangemen and the Protestants. However, the democratically elected government of the Red River stood out as a model for others. A Bill of Rights, consisting of nineteen articles was established by the provisional government seeking provincial status. This Bill of Rights eventually formed the basis of the *Manitoba Act*. In 1872 at a winter camp of Métis in the community of St. Laurent, a public assembly was held to identify a system to keep order in the absence of any form of government in the area at the time. In 1873, Gabriel Dumont was elected President and a council of eight were chosen to assist him, forming one of the first Métis governments in Canada.

Suggested Instructional Approaches and Assessment Techniques

Review major elements of governance and key terms related to Métis governance structures; such as Aboriginal rights, scrip, sovereignty, nation, democratic and worldview.

In cooperative groups, students will construct a portfolio to demonstrate their understanding of Métis governance in Canada. Criteria may include at least one biography of a Métis leader, a timeline to identify key events leading to the establishment of the basic characteristics of Métis government and issues faced along the way, and a collection of contemporary issues with personal positions stated for each.

Brainstorm the viewpoints regarding Aboriginal self-government. Have students organize the perspectives in chart format. Depending upon the issues identified, organize a debate or a dialectical process to examine the issues.

Provide the opportunity for students to be involved in role-playing their understanding of what may have happened "behind the scenes" for Métis people to be recognized in the Canadian constitution. Identification of key players and issues will indicate the extent of student research and understanding of this event.

Individually, students may research, collect, and develop a research report on what they consider to be the key issue facing Métis peoples and self-government. Introduce by discussing the following:

The Métis struggle for recognition has resulted in acknowledgment of special status in the *Constitution Act, 1982.* This constitutional recognition has created opportunities to redefine the nature of the relationship between Métis peoples and various levels of Canadian government. Drawing from a worldview which dictates a strong relationship with the land, the Métis have moved to seeking a formal recognition of self-government including a land base. The Métis assumed Aboriginal title to land in a way similar to that of the Indian peoples, which was based on occupation and long possession.

Assessment and Evaluation

Participation checklists will be completed within cooperative groups. Criteria will be established for timeline, biography and role-playing.

Resources

Bibliography:

Reports of the Royal Commission on Aboriginal Peoples.

Aboriginal Self-Government in Canada: Current Trends and Issues.

Métis Development and the Canadian West (series).

Connecting Canada: A Resource for Canadian Students.

Apihtowkosan: The Story of the Métis Nation in Canada.

Saskatchewan Indians and the Resistance of 1885: Two Case Studies.

Student Resource Guide:

Unit 2
A. Traditional Leadership.

Learning Objectives

Knowledge

Students will:

- describe the concept of civilization in relation to colonialism.
- describe the stages in the relationship between Aboriginal peoples and the Canadian government.
- examine ways in which colonial rule disrupted the authority and sovereignty of traditional Aboriginal governments.
- identify how Aboriginal societies influenced the newcomers.

Values

Students will:

- appreciate the continuous impact of cultural contact between nations.
- develop empathy for the Aboriginal peoples of Canada affected by the results of colonialism.

Skills/Processes

Students will:

- analyze the relationship between Aboriginal and European societies.
- evaluate information from a variety of sources.
- view issues from many perspectives through the dialectical process.

Instructional Notes

Key Understanding: The impact of colonial rule on authority and sovereignty of traditional Aboriginal governments.

Civilization: accumulation of the traditions and culture of a people; their ability to express civilization in a variety of ways--in dance, music, philosophy, art, law, religion and storytelling.

Colonialism: the process of one sovereign nation asserting control over another sovereign nation without informed consent of that nation.

Sovereignty: the authority to override all other authorities.

Identity: the community self-definition in the creation of a distinctive identity among Aboriginal peoples.

Institutions: the structures of government present in the community, and the acceptance of the principles which underlie their existence.

Interactions: the pattern of interaction between the Aboriginal community and other communities, later the 'state'.

North and South America were inhabited by diverse civilizations, which ultimately endured colonialism by newcomers. International laws confirm the right of indigenous nations to maintain their own traditions and culture. Each nation exercised self-determination within its own lands and boundaries and under its own sovereignty. As self-governing nations, laws were made and enforced. These included laws governing use of the land and its resources.

A key concept of European imperialism was the doctrine of discovery. Upon the "discovery of a new" territory, the newcomers assumed they could obtain title to the "discovered" land. This ignored the principle of long possession applicable to Indigenous peoples. European nations, assumed political control of nations without acknowledging existing social orders. Traditionally Indian leaders were servants to their people. However, under colonial structures, based on hierarchical authority Indian leaders were cast in the role of managers of their people.

A second concept of imperialism was that of trusteeship. The Europeans considered themselves better able to look after the affairs of Indigenous peoples. This concept justified a takeover of Indian peoples' lives and lands. This responsibility was vested in the British Crown with the enactment of the *Royal Proclamation, 1763*.

Since the first contact between European peoples and the Indian peoples, the relationship between governments has **generally** evolved through several distinct stages (dates are approximate).

- **Alliance** (1600-1814): From early settlement to the *Royal*

Note: Instructional Notes concluded on Page 214.

Suggested Instructional Approaches and Assessment Techniques

Discuss the principles of respect, non-interference, and harmonious co-existence as they relate to the impact of colonial rule on authority and sovereignty of traditional Aboriginal governments.

Have students examine and analyze the impact of colonial rule on Aboriginal societies. A model, such as the one developed by G. R. Alfred, and more fully explained in *Heeding the Voices of Our Ancestors* (pp.178-182) is useful in examining interaction between Aboriginal and European societies. This model presents an explanation of the influence of identity, institutions and interactions.

Brainstorm ways in which colonizers are affected by the peoples they seek to colonize. Research positive influences of Aboriginal peoples on Europeans.

Review the model with students:

Explanatory Model: Ethno-Nationalism (Native)

	Starting Point	Phase I	Phase II	Phase III
Identity:	Traditional	Latent	Revival	Complex
Institutions:	Traditional	Colonial	Traditional	Syncretic
Interactions:	Cooperative	Cooptive	Confrontational	Crisis

Aboriginal peoples were accorded political status by Europeans relevant to their importance as trading partners and military allies. Both societies approached the relationship with principles of respect, non-interference, and harmonious co-existence.

Phase I:
As newcomers consolidated into states and embarked on their own 'nation-building' projects, the importance of alliances and trade with Aboriginal peoples declined. Europeans established a form of internal colonialism by imposing an institutional regime based on wardship status for Aboriginal peoples, designed to usurp Indigenous control. As the pattern of interaction shifted to cooptive, Aboriginal peoples continued to seek self-determination.

Phase II:
As Aboriginal peoples recover and develop the means to counter European influences on their societies, the state inevitably resists. Direct challenges by Aboriginals to the legitimacy of colonialism is met with ideological, intellectual, political and military reactions by Europeans resulting in conflict.

Note: Suggested Instructional Approaches continued on Page 215

Resources

Bibliography:

Heeding the Voices of Our Ancestors.

The Seventh Fire: The Struggle for Aboriginal Government.

Canada's Colonies: A History of the Yukon and Northwest Territories.

Canada's Political Heritage: Conflict and Change.

Governments in Conflict: Provinces and Indian Relations in Canada.

Student Resource Guide:

Unit 2
B. Impact of Colonial Rule.

Instructional Notes (Con't.)

Proclamation of 1763 the relationship was characterized by partnership based upon trade and military alliance.

- **Marginalization** (1763-1923): Partnership gave way to a policy of extinguishing Indian peoples' occupation of the land in advance of settlement. Indian peoples were relegated to the margins of Canadian society.

- **Wardship** (1868-1969): With the signing of treaties and the first *Indian Act* the relationship became one of imposed wardship through the reserve system, as the government sought to assimilate Indian peoples into Canadian society.

- **Move Towards Self-Sufficiency** (1969-present): Indian peoples rejection of the assimilation-oriented *1969 White paper* marked the end of wardship. Since 1969, the relationship has been characterized by movement towards self-determination and self-government based upon a reassertion of Indian peoples' rights and status as "First Nations".

Suggested Instructional Approaches and Assessment Techniques (Con't.)

Phase III:
The multi-faceted conflicts between Aboriginal peoples and the state eventually result in a breakdown of the existing framework. This pattern of interaction may be termed crisis because of its inherent instability and the accommodations which form the principles of the new relationship.

Provide opportunity for students to consider information provided in this section and to discuss its meaning and implication. Encourage students to create concept maps depicting relationships between Aboriginal peoples and Europeans resulting from colonialism.

Review the process of dialectical thinking and prepare to examine the perspectives regarding sovereignty of Aboriginal peoples.

Topic: Do Canadian Aboriginal peoples meet the criteria to be termed sovereign nations?

Thesis: Canadian Aboriginal peoples were sovereign nations at the time of initial contact with Europeans and were formally recognized as such by, and through, the treaty making process.

Antithesis: Canadian Aboriginal peoples experienced diminished sovereignty resulting from the treaty making process.

Solution: The definition of sovereignty is a deciding factor in resolving this issue. An evolution of this definition must be agreed upon by all parties.

Organize a Talking Circle to consider the long-term impacts of colonialism upon Aboriginal peoples. List items suggested by students. Assign co-operative group follow-up to locate and identify contemporary results of colonialism.

Assessment and Evaluation

Involve students in developing criteria for discussions and activities in this section. Numerous definitions and concepts may provide the basis for a written examination. Utilize dialectical evaluation templates in the Introductory section as a guide for student assessment.

Learning Objectives

Knowledge

Students will:

- describe how *The Indian Act* affected and continues to affect cultural, educational, personal, economic, and political aspects of Indian life.
- synthesize the historical and contemporary impact of *The Indian Act*.

Values

Students will:

- appreciate the comprehensiveness of *The Indian Act*.
- develop respect for the ability of Aboriginal governance to maintain itself despite restrictive legislation.

Skills/Processes

Students will:

- generate examples of specified topics to attain mastery of content.
- interpret and use language of government documents.
- apply prior knowledge to concepts gleaned from current readings and discussion.

Instructional Notes

Key Understanding: The effects of *The Indian Act*.

The Indian Act as a distinct piece of legislation first came into being in 1876. The creation of *The Indian Act* in 1876 was essentially a process whereby previously scattered Indian legislation was brought together under one act. *The Indian Act* regulates all aspects of Indian life. The 1985 version of the act contains 122 sections, grouped into general topics as follows:

General Topic	Section
Interpretation (Definitions)	2
Administration [of Act]	3
Application of Act	4
Definition and Registration of Indians	5-17
Reserves	18-19
Possession of Lands in Reserves	20-29
Trespass on Reserves	30-31
Sale or Barter of Produce	32-33
Roads and Bridges	34
Lands Taken for Public Purposes	35
Special Reserves	36
Surrenders and Designations	37-41
Descent of Property	42-44
Wills	45-46
Appeals	47
Distribution of Property on Intestacy	48-50
Mentally Incompetent Indians	51
Guardianship	52
Money of Infant Children	52.1-52.5
Management of Reserves and Surrendered and Designated lands	53-60
Management of Indian Moneys	61-69
Loans to Indians	70
Farms	71
Treaty Money	72
Regulations	73
Elections of Chiefs and Band Councils	74-80
Powers of the Council	81-86
Taxation	87
Legal Rights	88-90
Trading with Indians	91-92
Removal of Materials from Reserves	93
Offenses, Punishment and Enforcement	94-108
Enfranchisement (Sections repealed, no longer applicable)	109-113
Schools	114-122

It should be noted that the numbers of sections and subsections in legislation often change when laws are amended. In some cases, the numbering in revised statutes does not match that of previous legislation in any respect.

Note: Instructional Notes continued on Page 218

Suggested Instructional Approaches and Assessment Techniques

Introduce the power of legislation to affect peoples' lives by citing examples which affect all Canadians, for example, the Criminal Code.

Review *The Indian Act* and note that the status as legislation is applicable only to Treaty/Status Indians in Canada. Organize a Talking Circle for students to express their observations and reactions to *The Indian Act* and to the fact that it is "selective" legislation.

Distribute information to students, listing the general topics and related sections of *The Indian Act*. Brainstorm implications of *The Indian Act* regarding who is classified as an Indian, how elections for chief and council are to be administered, and so on.

In small groups, ask students to identify key areas of influence *The Indian Act* has over the lives of Treaty/Status Indians; for example, in the areas of culture, education, personal, economic and political life. Learnings may be expressed in creative form, including collage, poster, photography, cartoon, satire, or drama.

The Indian Act has been amended a number of times over the years. Cooperatively research and create a timeline indicating major changes and amendments made to date. Investigate the ways in which changes may be made and discuss student reaction to the process. Encourage students to write letters reflecting their reactions and the possible reactions of Aboriginal peoples.

Individually students may write an essay to defend their position on the topic, "Indian consultation is a prerequisite for *Indian Act* changes."

Cultural Aspects

- Present background information on 1884 and 1895 amendments to *The Indian Act*.
- Review importance and function of the Sundance or potlatch (or other ceremony that was banned by legislation).
- Discuss what effects the banning would have had on Indian peoples.
- The 1884 amendment to *The Indian Act* also made provisions for non-treaty Indians and "halfbreeds". Key question: What might be the reasoning for this inclusion?

Personal Aspects

- Divide students into small groups and provide each group with either a copy of the 1876 or 1951 version of *The Indian Act*.

- Present students with the scenario of Joseph Drybones, a Status Indian, who was fined for being intoxicated in a Yellowknife hotel.

Note: Suggested Instructional Approaches and Assessment Techniques concluded on Page 219

Resources

Bibliography:

Aboriginal Self-Government in Canada: Current Trends and Issues.

Indian Act, 1985.

Report of the Royal Commission on Aboriginal Peoples.

Aboriginal Peoples and Government Responsibility: Exploring Federal and Provincial Roles.

A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada.

Student Resource Guide:

Unit 2
B. Impact of Colonial Rule.

Instructional Notes (Con't.)

While a detailed study of *The Indian Act* would take considerable time, it is recommended that a selection of sections, both historical and current, which demonstrate how the Act impacted on all aspects (economic, political, cultural, educational, and personal) of Indian life, be studied.

Cultural Aspects

Despite the sweeping provisions of *The Indian Act, 1876*, Indian Affairs officials were increasingly frustrated by the lack of success of these policies and the continued adherence of Indians to their cultural practices. At the urging of Indian Commissioner Edgar Dewdney, *The Indian Act* was consequently amended in 1884. It became possible to impose a ban on the potlatch and tamanawas dance of the Pacific coast Indian peoples. The revised legislation was also used to stem growing unrest among the Indian population of the western interior by limiting access to ammunition and making it illegal for anyone to incite Indians (as well as non-treaty Indians and Métis) to disturb the peace. (De Brou and Waiser, 1992, pp. 135-137).

The cultural amendments to the 1884 *Indian Act* proved ineffective. Clergymen and department officials complained about the continued practice of cultural traditions. In 1895, Ottawa rewrote the section to make wording and intent more precise, as well as to bring other dances and ceremonies under prohibition. Nonetheless, these sacred activities continued, to a lesser degree, as Indians either ignored the prohibition or found a way around it. (De Brou and Waiser, 1992, p. 167)

Indian Amendment Act, 1895

"114. Every Indian or other person who engages in, or assists in celebrating or encourages either directly or indirectly another to celebrate, any Indian festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, or is a feature, whether such gift of money, goods or articles takes place before, at, or after the celebration of the same, and every Indian or other person who engages or assists in any celebration or dance of which the wounding or mutilation of the dead or living body of any human being or animal forms a part or is a feature, is guilty of an indictable offence and is liable to imprisonment for a term not exceeding six months and not less than two months..."

Personal Aspects

Sections 79 and 83 of *The Indian Act*, 1876 provided for the fine or imprisonment of anyone who provided an intoxicant to an Indian or non-treaty Indian, or any Indian or non-treaty Indian person who was in possession of an intoxicant. The Act also gave the power to arrest any Indian or non-treaty Indian, found in a state of intoxication, and to be automatically jailed without due process of law, held until he was sober, then brought before a magistrate where he could be fined or jailed. Section 93-96 of *The Indian Act*, 1951 also made provisions for penalties for being intoxicated and for the sale of intoxicants.

Note: Instructional Notes continued on Page 220

Suggested Instructional Approaches and Assessment Techniques (Con't.)

Resources

- Have students locate the section of *The Indian Act* which provided for this conviction.

- Students should skim the general topic headings to locate the specific sections. ("Intoxicants" in 1876 version and "Penalties" in 1951 version).

- Have students compare and contrast the sections from the 1876 version and 1951 version.

- Students should note:
  - The 1951 version of *The Indian Act* made provisions for provincial governments to chose whether or not they would enforce this section of *The Indian Act*.
  - Even though this is a federal statute, laws may have varied from province to province.

- Present students with information:
  - When Joseph Drybones was fined under section 94(b) of *The 1951 Indian Act* for being found intoxicated in a Yellowknife hotel, he appealed his conviction on the grounds that it went against the Canadian Bill of Rights. In 1970 the Supreme Court decided that Drybones was being treated more harshly than other Canadians because of his race and that section 94(b) was inoperative because it contradicted one of the rights confirmed in the Canadian Bill of Rights.

- *The Indian Act* provides for individual bands to declare their status as a "dry" (alcohol-free) reserve.

- Approval of the members of the band is necessary for the alcohol by-law section, but not approval of the Minister. The procedure is as follows:
  - majority of band council approves the draft by-law.
  - A special meeting of band members is called to vote on the by-law.
  - The majority of those attending the meeting vote in favour of the by-law.
  - The band council meets again to pass the approved by-law.
  - A copy of the by-law is sent to the Minister within the next four days.

Assessment and Evaluation

Due to the major content focus in this section, students may be asked to commit to personal learning contracts to identify their personal goals. Participation checklists and observation by the teacher will balance assessment of this section.

Learning Objectives

Instructional Notes

Educational Aspects

Sections 114-122 of *The Indian Act* (1985) allow the Minister to provide educational services to Indian students from ages six to eighteen who are living on reserve or Crown land. In addition, post-secondary education is available through grants made to certain eligible Indian students. Under the terms of *The Indian Act*, the Minister responsible for Indian affairs has influence over most schools where students attend and over the nature of contents of any education agreement.

Nonetheless, since the 1972 position paper by the National Indian Brotherhood, there have been many changes and progress has been made. In 1973, the federal government reached an agreement with the National Indian Brotherhood to transfer control of Indian education to Indian people. Despite this agreement struggles still go on over a legal basis for the transfer, funding arrangements, and parameters of decision-making authority.

Political Life - Status and Band Membership

Since 1850, the federal government has enacted legislation to define and determine Indian status and band membership. Over the years, amendments to this legislation, which became known as *The Indian Act*, have significantly changed the ways in which status and membership are determined.

Historical Legislation: 1850-1951

1857
- The first legislation regarding enfranchisement.
- An Indian was now able voluntarily to give up status and band membership through enfranchisement.
- His wife and children would automatically be enfranchised with him and their names need not be listed.

1869
- An Indian woman who married a non-Indian now lost status on marriage, and the children of that marriage were not entitled.
- On marriage to an Indian man, a non-Indian woman became a member of her husband's band and gained treaty status, as did her children.

1876
- Indian status denied to half-breeds who had taken scrip.
- Any Indian by virtue of his attainment of higher education was automatically enfranchised. Professions and degrees were specified.

1951
- Establishment of the Indian register composed of Band Lists and the General List.
- Registrar could add or delete names from the register.
- Entire Bands were now eligible for enfranchisement, after meeting specific criteria.

Note: Instructional Notes concluded on Page 221

Instructional Notes (Con't.)

Current Legislation: 1985 (For complete and exact text, refer to *The Indian Act, 1985*)

Section 6 - Eligibility for Registration

- Eligibility for registration is significantly changed from previous legislation.

- 6(1)(c) - Restoration of Indian status to:
  - Women who had lost status by marrying non-Indians;
  - Children enfranchised as a result of their mother's marriage to non-Indians;
- 6(1)(d) - Enfranchisement is abolished.

Section 10 - Band Lists

- Each band must have a Band List which includes the names of all members;
- The Department of Indian Affairs maintains Band Lists until a band assumes control of its own list.

Major Impact on entitlement rules and procedures:

- women no longer gain or lose entitlement to registration as a result of marriage;
- the practice of enfranchisement is abolished;
- the marriage of parents is no longer a factor in the entitlement of children; and
- bands can now choose to control their own membership.

Political Life - Election of Chief and Council

Refer to sections 74-80 Elections of Chiefs and Band Council and sections 81-86 Powers of the Council.

Political Life - Election of Chief and Council

- Review with students how leaders are selected in various Aboriginal societies.
- Compare and contrast the process set out in *The Indian Act*, sections 74-86 with methods used in traditional societies.

Learning Objectives

Knowledge

Students will:

- identify the chronology of major events in the political history of Aboriginal peoples.
- describe the impact of political history on the contemporary lives of Aboriginal peoples in Canada.
- summarize the significance of the recognition of inherent rights of the Indian, Métis and Inuit peoples in the constitution.

Values

- develop empathy for the Aboriginal people of Canada based on the impact of their historical treatment.
- commit to the principles of social justice, equality, and fairness.
- develop respect for the challenge of Aboriginal leadership to assert rights in contemporary Canada.

Skills/Processes

- develop critical reading skills while reviewing legislation and policies.
- examine issues based upon the idea that many perspectives exist for every issue.
- put historical events into contemporary contexts to understand cause and effect relationships.

Instructional Notes

Key Understanding: The relevance of the constitution of Canada and Aboriginal rights.

A Political Chronology:

1763 *Royal Proclamation*
1867 *British North America Act, 1867*
1876 *The Indian Act*
1969 *White Paper*
1982 *Constitution Act, 1982*

Post-Confederation Period:

At the time of Confederation in 1867, the new federal authority was given legislative responsibility of "Indians and lands reserved for Indians" (Section 91 (24) of the *British North America Act, 1867*). A 1939 Supreme Court decision extended this to cover the Inuit. The aim was to effect a transition from the Indigenous way of life to that of the non-Indigenous majority. The assumption was that Indian peoples required not only assistance, but protection in making the transition. In 1868, the Dominion embodied this policy in legislation which, along with other pieces of legislation passed in the 1850s, formed the basis of the consolidated *Indian Act, 1876*. A key provision of the 1876 *Indian Act* was "enfranchisement", a concept that reflected the desire to assimilate Canada's Indigenous population. It was a process whereby an Indian person gave up status for a variety of reasons. A 1933 amendment forced enfranchisement for those Indian peoples meeting the qualifications set out in the Act.

With the 1870 acquisition of the Hudson's Bay Company territories (Rupert's Land and the Northwest), the government found itself with a vast territory having few Aboriginal inhabitants. The response was the extension of older policies into the new territories. Beginning in 1871 and ending in 1923, a new series of 13 treaties transferred Indigenous land rights to the Crown. In return, the Indian peoples received annuities and lands reserved for their use. Agricultural implements were provided or promised. The government also undertook to educate Indian peoples for this new role.

In the late 1940s, during hearings of a joint Parliamentary committee into revisions to *The Indian Act*, Indian leaders forcefully expressed their peoples' desire for equality and maintenance of their cultural heritage. Despite this, when *The Indian Act* was revised in 1951, it did not differ greatly from previous legislation although some restrictions were removed. Despite a repressive *Indian Act*, some social and economic advances were made by the 1960s.

1969 White Paper and Beyond:

A White Paper (legislative proposal) on Canadian policy towards Indian peoples was tabled by the federal government in 1969 under the Trudeau administration. It called for more complete integration of Indian peoples in the Canadian cultural mosaic while preserving some

Note: Instructional Notes continued on Page 224

Suggested Instructional Approaches and Assessment Techniques

Introduce concepts and timeline of events leading to the inclusion of Aboriginal rights in the *Constitution Act, 1982*. Provide a variety of resources from which students may establish understanding of the significance of this event and the process. Summarize each constitutional conference as it relates to Aboriginal rights.

Organize students in cooperative groups and brainstorm a list of people, and groups of people, who are directly affected by changes to the constitution affecting Aboriginal rights. Assign each group a perspective to investigate and present findings to the whole class.

Have students individually create concept maps indicating their awareness of Canadian parliamentary and legislative structures and the inclusion of "existing Aboriginal rights" in the *Constitution Act, 1982*.

At a constitutional conference in 1990, the Premier of the Yukon Territories, Tony Penikett outlined the basic principles of the Aboriginal right to self-government:

1. Aboriginal self-government is a right that must be included in the Constitution of Canada;
2. Canada is obligated to negotiate self-government agreement with each First Nation;
3. Canada is obligated to provide adequate resources for First Nations to carry out their agreements, whether through exclusive or shared institutions; and
4. Aboriginal title must be recognized and entrenched, not extinguished, on Aboriginal lands.

Have students express their position toward each principle stated. Each student must support his/her perspective with relevant research. In small groups students may discuss their perspective with those who have a different view.

Develop a research essay which investigates the relevance of the *Constitution Act, 1982* and Aboriginal rights, and have students develop thesis statements to defend their position.

Assessment and Evaluation

Involve students in developing criteria for a research essay, cooperative group work and presentations. Consider using portfolios or learning contracts for students to demonstrate achievement of learning objectives.

Resources

Bibliography:

Aboriginal Self-Government and Constitutional Reform: Setbacks, Opportunities and Arctic Experiences.

Documenting Canada: A History of Modern Canada in Documents.

Aboriginal Peoples and Constitution Reform. What Have We Learned?

Connecting Canada: A Resource for Canadian Students.

Final Report of the Royal Commission on Aboriginal Peoples.

Home and Native Land: Aboriginal Rights and the Canadian Constitution.

Aboriginal Self-Government in Canada: Current Trends and Issues.

The Seventh Fire: The Struggle for Aboriginal Government.

Student Resource Guide:

Unit 2
B. Impact of Colonial Rule.
C. Models of Self-Determination.

Unit 1
C. Treaties and Treaty Rights.

of the unique aspects of Indian peoples' lifestyles. Indian spokespersons rejected the proposals and produced the "Red Paper" fearing that the special status of Indian peoples might be jeopardized. In 1970, the government withdrew the White Paper; however, it fanned the spark of Indigenous nationalism. Indigenous leaders across the country were united in a reaffirmation of their uniqueness.

During the 1970s and early 1980s, the federal government pursued a policy of re-establishing Indian control over the affairs of Indian communities. Apart from a failed attempt by a joint Indian Brotherhood/Cabinet Committee to amend *The Indian Act* in this direction, the process consisted largely of transferring the responsibility for administering government programs and services to Indian band councils (devolution). While this made the delivery of programs more responsive to community needs and helped to develop administrative and management personnel and structures in communities, it only provided limited authority and flexibility, in designing and managing programs and services. During this period, there was some expansion of Indian peoples' business activity. At the same time, there was a large increase in Native land claims in the form of "comprehensive claims" (those claims based upon Aboriginal title arising from traditional Indigenous use and occupancy of the land, usually where treaties do not exist) or, "specific claims" (those claims which are based upon lawful obligations), for example from historical wrongdoing on the part of the Crown related to administration of land, assets or unfulfilled treaty entitlements.

Since the mid-1970s, comprehensive land claim settlements, often called "modern-day treaties', have been concluded with the Cree, Naskapi and Inuit of Northern Quebec and with the Unuvialuit of the Western Arctic.

Constitutional Discussion and Self-Government:
By the early 1980s, attention had shifted to constitutional issues motivated by repatriation of the Constitution in 1982. The Constitution Act of 1982 recognized and affirmed existing Aboriginal and treaty rights and established a process for further discussions on self-government and other Aboriginal issues through a series of First Ministers Conferences. It defines Canada's "Aboriginal peoples" as Indians, Inuit and Métis.

Unit Three: Land Claims and Treaty Land Entitlements

"Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons and daughters of the earth. We do not weave the web of life; we are merely a strand in it. Whatever we do to the web, we do to ourselves."

Chief Seattle of the West Coast Duwamish, 1854.

Unit Three: Land Claims and Treaty Land Entitlements

Overview

Canada recognizes two types of Aboriginal land claims: comprehensive claims (where there were no treaties) and specific claims (where there are treaties). Generally, comprehensive claims involve claims which are based on traditional use and occupancy of land; specific claims involve lands that were lost or taken from First Nations by government or its agents.

Comprehensive claims include those land claims of First Nations who never signed treaties. Settlement agreements provide certainty of rights to ownership and the use of land and resources in those areas of Canada where Aboriginal title has not been dealt with by treaty.

Canada has categorized **treaty land entitlements** as a **specific claim.** Treaty land entitlement concerns fulfilment of the promise of reserve land in the numbered treaties. Considerable debate has occurred over degree of fulfilment or non-fulfilment of the treaty obligations. Historic research indicates many treaty obligations are not fulfilled by the government. Many bands did not receive the land guaranteed through treaty, or they found significant shortfalls.

Métis peoples have outstanding land claims of their own. While the Métis are recognized as having Aboriginal rights, their rights differ from the rights of First Nations. The provinces assume jurisdiction for the Métis. The Constitution recognizes the existing inherent rights of the Métis, however, the federal government has jurisdiction for First Nations only.

Historically, varying approaches have been used to address Métis rights to land. In some instances, Métis were included in treaties either as whole communities or individually. A specific example is the Half-Breed Adhesion to Treaty No. 3 in Ontario. Alberta has created Métis settlements and given formal recognition to Métis people who reside in that province. Scrip was issued in Manitoba and the Northwest Territories between 1870 and 1923 as a means of addressing Métis interest in land.

Foundational Objectives

The foundational objectives are to guide students to achievement in three areas:

Knowledge

- Understand how cultural factors and worldviews influence a peoples' relationship to the environment. A special relationship exists between Aboriginal peoples and the land. **(CCT) (PSVS)**
- Understand the basis and procedure for resolving comprehensive land claims. **(C) (CCT)**
- Understand the basis and procedure for resolving treaty land entitlements, one type of specific land claim. **(C) (CCT)**
- Understand the basis and various procedures employed in settling Métis land claims. **(C) (CCT)**

Values

- Develop an appreciation of the complexity of treaty land entitlement and land claim processes. **(PSVS) (IL) (CCT)**
- Develop compassion, empathy and fair-mindedness and make positive contributions to society as individuals and as members of groups. **(PSVS)**
- Develop an appreciation of the special relationship of Aboriginal people to the land as the basis for cultural distinctiveness and status. **(PSVS) (CCT) (C)**

Skills/Processes

- Summarize important understandings from a variety of media and sources. **(C) (TL)**
- Draw inferences, make generalizations, and reach tentative conclusions using evidence from a variety of media and sources. **(CCT)**
- Synthesize with prior knowledge and understanding ideas gleaned from a variety of media and other sources. **(C) (CCT) (IL)**
- Develop understanding of the uses of mathematical concepts in everyday life. **(TL) (N)**

Notes

Learning Objectives

Knowledge

Students will:

- examine the relationship between Aboriginal peoples and the land.
- synthesize the relationship between worldview and the approach to settling land claim and treaty land entitlement issues in Canada.

Values

Students will:

- appreciate that worldview consists of a peoples' perspectives on land, self, and relationships.
- develop empathy for all persons based upon an understanding of human needs.

Skills/Processes

Students will:

- develop observation and interpretation skills in determining a statement of worldview.
- summarize, interpret, and apply information.

Instructional Notes

Key Understanding: Cultural factors and worldview influence a peoples' relationship to the environment. A special relationship exists between Aboriginal peoples and the land.

Although Aboriginal peoples are diverse, a special relationship with the land is a common element of their worldview. Interaction with, and connection to the land, is shaped by the philosophical ideals of Aboriginal peoples. The concept of land ownership was introduced to this continent by the newcomers. In traditional times, the land was viewed as something which existed for the use of the people. Traditional peoples viewed themselves as caretakers of the land for future generations. This perspective is best communicated by Aboriginal people who remain faithful to this philosophy and tradition. The following statements made by representatives from various Aboriginal peoples express connection to the land:

Example 1:
In *Touch the Earth, a Self-Portrait of Indian Existence*, Indian leaders such as Plenty-Coup and Geronimo articulate their worldview regarding their relationship to the environment.

Example 2:
In the 1970s, Canadian Arctic Gas Pipeline Limited and Foothills Pipe Lines Limited made application for a right-of-way to be granted across Crown lands within the Yukon Territory and Northwest Territories for the Mackenzie Valley Pipeline. The Honourable Mr. Justice Berger conducted an inquiry of the social, environmental and economic impact of the proposed pipeline. Included in the inquiry process were numerous community hearings held at various places across the territories. People at the hearings spoke to the impact such a pipeline would have on their communities, the environment, and their livelihoods. The way they viewed the land, their interaction and connection to the land is evident in the transcripts of the community hearings.

Example 3:
Time Immemorial is a film which documents the Nisga'a people of Northwestern British Columbia and their struggles for title over their traditional lands. The introductory segment of the video relates to traditional use and occupancy of land. Other National Film Board videos which are equally appropriate for demonstrating relationship between culture and the physical environment include *Cree Hunters of the Mistasini, Fort Good Hope,* and *Our Land, Our Truth.*

Suggested Instructional Approaches and Assessment Techniques

Review the concept of worldview. Include definition, examples and possible reasons for the existence of differing worldviews between groups of peoples.

Brainstorm examples of worldview specific to the environment. Compare and contrast student perspectives with the traditional perspective of Aboriginal peoples to the land. Reflect upon the similarities between contemporary environmental activists and traditional Aboriginal peoples.

Provide a variety of resources from which students are to identify attitudes toward land. Students may express their discoveries in written format such as an essay, an oral history or a dialogue.

Example 1:
- Divide students into pairs or small groups and distribute readings from *Touch the Earth* and *Twelve Principles of Indian Philosophy*.
- Have students artistically express their insights by producing visual art, music, dance, drama, or poetry.

Example 2:
- Have students read the presentation made by Ismael Alonik to the Mackenzie Valley Pipeline community hearings and respond through journal writing. Consider the following questions:
  - How did the land provide for Ismael and his family?
  - If you were in the same position as Ismael how would you feel? How would you react?

Example 3:
- View the introductory segment of the video *Time Immemorial* relating to traditional use of the land and compare it to the Calder Case (Unit 2).
- Have students identify components of Aboriginal worldview relevant to land.

Plan an excursion for students to appreciate the splendour of a natural area. Students will observe, interpret and begin to develop a personal statement descriptive of their relationship to the land. Have students create concept maps depicting their understanding of cultural factors and their relevance to Aboriginal perspectives towards the land. Provide additional information, from a variety of perspectives, and ask students to update their concept maps. Discuss why cultural factors and worldview are important considerations for settling land claims.

Assessment and Evaluation
Determine criteria for individual and group activities for teacher and peer evaluation. Written assignments and field studies done during excursions provide indication of the degree to which students understand the key understandings of this section. Participation checklists for Talking Circles and adherence to cooperative group norms may be completed by students and teachers.

Resources

Bibliography:

... And They Told us Their Stories.

Indigenous Peoples: Cultural Adaptation and Survival.

Part of the Land: Part of the Water: A History of Yukon Indians.

Canada's People: The Métis.

Saskatchewan Historical Atlas of Aboriginal Settlement.

Student Resource Guide:

Unit 3
A. Peoples' Relationship with the Land.

Unit 1
B. Worldview.

Videos:

Time Immemorial.

The Stein Valley.

Before Columbus series.

Nunaup Nukingo: The Power of the Land.

Learning Objectives

Knowledge

Students will:

- illustrate the main features of comprehensive land claims.
- describe the process used to settle comprehensive land claims.
- define the major issues contained within the scope of comprehensive land claims.
- analyze the nature of local involvement in land claim settlement negotiations.

Values

Students will:

- appreciate the diversity of perspectives and empathize with the positions of various stakeholders in relation to land claims settlements.
- appreciate the changing nature and content of negotiations over various land claims.
- develop the capacity to respect diverse perspectives.

Skills/Processes

Students will:

- practice group process skills.
- analyze information from a variety of sources.
- compare and contrast comprehensive land claims agreements.

Instructional Notes

Key Understanding: Basis and procedure for resolving comprehensive land claims.

Comprehensive claims are based on Aboriginal rights and title arising from traditional use and occupancy of land. Settlement agreements are comprehensive in scope and include such elements as: land title, specified hunting, fishing and trapping rights, financial compensation, and other rights and benefits. They affect those parts of Canada where Aboriginal title has not been dealt with by treaty or other lawful means. This includes areas of the Yukon, Labrador, Quebec, the Northwest territories, and most of British Columbia. Comprehensive claims involve a group of Indian bands or Aboriginal communities within a geographic area.

Claims Process

The claims process begins when the claimant group prepares a statement of claim based upon the following criteria:

- is and was an organized society;
- has occupied the territory in question largely to the exclusion of others prior to European settlement;
- can demonstrate continuing current use and occupancy of the territory;
- has never entered into treaty; and
- has never given up Aboriginal title by other lawful means.

The claims process has five stages:

- initial negotiation;
- substantive negotiation (Agreement-in-Principle);
- finalization;
- enactment of settlement legislation;
- implementation of settlement legislation;

The complexity of the process sometimes causes a polarization of positions. Aboriginal peoples are inspired by the realization that land provides an important element for nationhood. Further, due to their belief in the sacredness of land itself, Aboriginal peoples' perspectives encompasses not only legal and political issues, but spiritual and philosophical traditions as well.

Suggested Instructional Approaches and Assessment Techniques

Introduce the main features of comprehensive land claims. Involve students in discussions identifying the range of perspectives relevant to land claims; for example, Aboriginal people, farmers/land owners, land claim negotiators, and governments. Individually, students will specify perspectives based on interviews with those affected, analysis of newspaper clippings, or by conducting other research.

Introduce the claims process for comprehensive land claims. Organize students in groups representing the range of perspectives relevant to land claims. Each group will represent the perspective of the stakeholder group it has been assigned. The task for each group is to develop an understanding of the factors which may influence the way the particular group responds to land claims. Once the position of each group has been investigated, organize a simulation based upon the claims process.

In pairs, have students analyze a comprehensive claim which has been settled or which is currently in negotiation. Students should examine issues relating to:

- worldview and cultural factors;
- land title;
- self-determination/self-government;
- taxation;
- hunting, fishing and trapping rights;
- financial compensation;
- other rights and benefits; and
- ratification procedures (claims currently in negotiation).

Comprehensive claims which may be referred to include:

- James Bay and Northern Quebec Agreement (1975);
- Northeastern Quebec Agreement (1978);
- Inuvialuit Final Agreement (1984);
- Gwich'in Final Agreement (1992);
- Nunavut Land Claims Agreement (1993);
- Council for Yukon Indians Umbrella Final Agreement (1993);
- The Sahtu Dene and Métis Final Agreement (1993);
- Nisga'a Tribal Council;
- Canoe Lake (93-94 Report);
- Flying Dust (95-96 Report).

Assessment and Evaluation

Develop criteria for the expression of stakeholders perspectives on land claims. Students may be assessed for the degree to which they are able to interpret the perspectives of the group to which they have been assigned. Prepare participation checklists and anecdotal notes during the simulation activity. Peers in cooperative groups can also assess the nature and quality of student involvement.

Resources

Bibliography:

Aboriginal Land Claims in Canada: A Regional Perspective.

Aboriginal Law Handbook.

Information Sheets published by Indian and Northern Affairs.

Native Land Claims Bibliography.

Nisga'a Treaty Negotiations, Agreement-in-Principle.

Summary of the Agreement Between the Inuit of the Nunavut Settlement Area and Her Majesty in Right of Canada.

Foundations: Structure and Function of Government.

Indian Claims Commission Annual Reports.

Aboriginal Peoples and Constitutional Reform: What Have We Learned? The Final Report.

Student Resource Guide:

Unit 3
B. Land Claims.

Unit 2
C. Models of Self-Determination.

Videos:

Time Immemorial.

Learning Objectives

Knowledge

Students will:
- describe the basis for specific land claims and treaty land entitlements.
- analyze the major recommendations which form the basis for negotiations of treaty land entitlements in Saskatchewan.
- synthesize the process used to settle treaty land entitlements.

Values

Students will:
- appreciate the basis and diversity of specific land claims.
- appreciate the diversity of stakeholder perspectives in relation to land claims and treaty land entitlement.
- develop respect for the legal and moral basis of fulfilling treaty rights.

Skills/Processes

Students will:
- interpret and analyze the diversity of positions with respect to land claims.
- justify their position towards land claims and be prepared to demonstrate rational support.
- calculate treaty land entitlements using the equity formula model.

Instructional Notes

Key Understanding: Basis and procedure for resolving treaty land entitlements, one type of specific land claim.

Specific claims arise from issues under:
- Treaty (the nonfulfillment of Indian treaties)
- Legislation (the breach of an obligation arising out of administration of lands and other assets under *The Indian Act* or other formal agreements)
- Land Management Regime (the illegal disposition of Indian land).

Treaty land entitlement claims are specific claims that involve lands promised, but never actually granted, under treaties. Treaties 3, 4, 6, 7, 8, 9, 10 and 11 promised that one square mile per family of five (128 acres per person) would be reserved for each bands' specific use and benefit. The bands have discretion in deciding where and when they wanted their lands set aside. Surveyors were sent out to set aside land for reserves and unfortunately, many errors occurred during these surveys. Miscounting occurred because some people were away, people were moving from one band to another band, and some had not accepted treaty. As a result of this, some bands did not receive enough land. This left an outstanding land debt or *treaty land entitlement*. Treaty land entitlements are intended to meet unfulfilled terms of treaties.

In Saskatchewan, *The Office of the Treaty Commissioner*, formed in 1989, made the following recommendations to settle the outstanding land debt:
- equity formula model for calculating outstanding land debt;
- inclusion of the province in the land entitlement negotiations;
- negotiation of the cost sharing arrangement between the province and Canada;
- timetable for the payment to bands of settlement funds;
- funding by the federal government of a planning program to facilitate implementation of the settlement;
- inclusion of riparian (river water) rights for land intended to fulfil treaty land entitlement; and
- payment to rural municipalities for tax losses for land transferred to reserve status.

Equity Formula Calculation:
The equity formula was proposed as a method of settling the land debt that would be acceptable to both non-Indian governments and to bands that were owed land.
- Amount of land a band should have received at first survey:
  - Historical population *times* 128 acres
- Shortfall:
  - Amount of land band should have received when reserve was surveyed *minus* amount of land band did receive
- Percentage of shortfall:
  - Shortfall *divided* by amount of land band should have received when reserve was surveyed *times* 100
- Equity Formula:
  - Percentage of shortfall *times* 128 acres *times* current population as of March 31/97. [shortfall percent x 128 acres x current population].

Suggested Instructional Approaches and Assessment Techniques

Introduce the basis for specific land claims and note differences between specific and comprehensive land claims. Have students individually create comparison charts to demonstrate their understanding.

Organize guest speakers to share contemporary events and challenges in the land claim process. Be diligent in developing awareness of the reasons for particular perspectives of all stakeholder groups. Students should describe the perspective being presented by speakers in journals.

Review treaty land entitlement claims and relate to appropriate treaties. If appropriate, refer to local treaty area and land claim settlement. Ensure students make the connection between land negotiated in the treaty process and contemporary land claims. Consult the federal Land Claims Commission or the Office of the Treaty Commissioner for up-to-date information. In pairs, have students create maps to identify treaty areas and proposed land claims.

Treaty Land Entitlements (completed or in progress) which may be referred to include:

- Kawacatoose First Nation.
- Lac La Ronge Indian Band.
- Kahkewistahaw First Nation.
- Clearwater River Dene Nation.
- Lucky Man Cree Nation.
- Mikisew Cree First Nation.
- Ocean Man Band.

Review the treaties for specific references to land and discuss the potential of the treaty land entitlement process to meet unfulfilled terms of treaties. Individually, have students compose dialectical notes outlining stakeholder perspectives (see Introduction Unit).

Assign students the task of expressing their position and that of one other stakeholder in the land claim process. Research, interviews and synthesis of issues will involve the students in appreciating the diversity of perspectives with regards to land claim settlements.

Review the equity formula calculation. Develop a number of scenarios related to specific claim issues and have students implement the equity formula calculations. When possible, use information from your region. Have students add information to maps depicting treaty areas and proposed land claims. View news reports, documentaries, and videos which deal with land claim issues. Develop a major project that reflects areas emphasized in programs viewed.

Assessment and Evaluation

Personal learning contracts, participation checklists or written projects may serve to reflect achievement of learning objectives.

Resources

Bibliography:

Aboriginal Land Claims in Canada: A Regional Perspective.

Legacy: Indian Treaty Relationships.

Canada's First Nations: A History of the Founding Peoples form Earliest Times.

The First Nations: A Profile of Canada's Native People Today.

Final Report of the Royal Commission on Aboriginal Peoples.

Student Resource Guide:

Unit 3
B. Land Claims.
C. Treaty Land Entitlement.

Learning Objectives

Knowledge

Students will:

- illustrate the social and political origins of Métis land claims.
- evaluate why Métis people were issued scrip to buy land for settlement.
- summarize how Métis people are viewed in the Canadian constitution.

Values

Students will:

- appreciate the persistence of Métis peoples to be recognized as a distinct group within Canada.
- demonstrate empathy for the position of Métis peoples with respect to land claims issues.
- develop respect for the constitutional status of Métis peoples in Canada.

Skills/Processes

Students will:

- gather and interpret information from a variety of sources.
- analyze and evaluate the procedures for settlement of Métis land claims.
- demonstrate concept attainment of Métis land claims to contemporary issues.

Instructional Notes

Key Understanding: Basis and various procedures employed for settlement of Métis land claims.

In Canada, the existing inherent rights of Indian, Métis and Inuit peoples are recognized in the *Constitution Act, 1982*. Although the three groups are grouped together in acknowledgement of their special rights, the basis, content and implementation of these rights differs between all three nations.

Like other Aboriginal peoples, the Métis of western Canada felt threatened by the arrival of settlers. Most had lived in the Red River area for generations, but they had no official title to their land. In 1869, the Métis were concerned when government surveyors arrived to measure lots for new settlers. The surveying was done so the Canadian government could purchase the area for the Hudson's Bay Company. The Métis believed that their way of life, based largely on the buffalo hunt, was at risk. They knew that the arrival of farmers would mean the end of the buffalo. Moreover, most of the new settlers were English-speaking Protestants, whereas most Métis were French-speaking Catholics. Not only were Métis lands threatened, but also their culture and religion.

Adapted from: Multiculturalism in Canada: Images and Issues (1997).

It is important to note that the Aboriginal rights of the Métis peoples derive from a different source and are different than the Aboriginal rights of Indians. While the federal government deals with Indian peoples, the responsibility for Métis peoples lies within provincial jurisdictions. Varying approaches have historically been used when addressing Métis interest in land:

- Separate treaty with Métis - "Half-Breed Adhesion to Treaty No. 3"
  - In 1875, near Fort Francis in the northwestern area of Ontario, an entire Métis community was signed on to Treaty No. 3 whereby they were recognized as a distinct people entitled to treaty benefits, including their own reserve. In time, this community was recognized as a band under *The Indian Act* and its citizens were treated like registered Indians.
- Inclusion of individual Métis in Treaties
  - In Fort Albany, on James Bay, people known to be Métis were signed on to the treaty and were treated, in law, as Indians.
- Alberta has given formal recognition to Métis people who reside in that province and have passed extensive legislation to recognize Métis settlements and provide for financial compensation.
- Scrip was issued in Manitoba and in the Northwest Territory between 1870 and 1923 as a means of addressing Métis interest in land. Many Métis claim that the federal distribution of scrip was intentionally fraudulent and corrupt and, in no way, fulfilled the terms of the *Manitoba Act, 1870*.

Suggested Instructional Approaches and Assessment Techniques

Define key elements of the social and political origins of Métis peoples.

Provide opportunities for students to investigate a variety of resources which give insight into the chronological history of the Métis struggle for constitutional recognition. Highlight individuals who have contributed to the struggle, including James Brady, Gabriel Dumont, Louis Riel, as well as contemporary leaders.

In cooperative groups, have students create a timeline of key events leading to constitutional recognition of the Métis peoples. Encourage students to interview, or quote, oral historians to complete the timeline.

Involve students in identifying and collecting information relevant to the establishment of Métis settlements in Canada. In pairs, have students create a poster featuring a Métis settlement of their choice. Include information about when the settlement was established and what circumstances led to its recognition; its noteworthy citizens, their contributions and accomplishments; and current status of the settlement.

Provide the opportunity for students to develop a land claim simulation activity which demonstrates why the Métis were issued scrip to address their land interests. Involve another Grade 12 classroom in the simulation.

Review the dialectical process used to view issues. Facilitate the process based upon the following:

- **Identify an issue:** Métis people have Aboriginal claim to land.
- **Thesis statement:** Métis people's outstanding claims to land must be immediately fulfilled in recognition of their constitutional status.
- **Antithesis statement:** Métis people's claim to land has already been satisfied; treaty Indian land claims are the only ones still outstanding.
- **Resolution/Synthesis:** Métis land claims have not been fully recognized.

Assessment and Evaluation
Develop criteria for timeline and poster assessment with student input. Measure student participation in simulation, debate and dialectical process through personal learning contracts and anecdotal records. Evaluation templates for dialectical evaluation may be found in the introductory portion of this guide.

Resources

Bibliography:

Métis Development and the Canadian West.

Aboriginal Law Handbook.

The Struggle for Recognition: Canadian Justice and the Métis Nation.

Final Report of the Royal Commission on Aboriginal Peoples.

Aboriginal Land Claims in Canada: A Regional Perspective.

The First Canadians: A Profile of Canada's Native People Today.

Aboriginal People and Constitutional Reform? What Have We Learned? The Final Report.

Canada's People: The Métis.

1885 and After: Native Society in Transition.

Mud Roads and Strong Backs: The History of the Métis Settlement of Gift Lake.

Native People, Native Lands: Canadian Indians, Inuit and Métis.

Student Resource Guide:

Unit 3
B. Land Claims
C. Treaty Land Entitlement

Unit Four: Economic Development

"Information concentrates so much on our crisis that our successes are in total eclipse."

IMEAC Forum, March, 1994

Unit Four: Economic Development

Overview

A key component of Aboriginal self-government is the right to determine economic development within one's own territory, and the right to benefit from that development. Use of natural resources is examined as it relates to Aboriginal rights, land claims, self-government issues, and worldview.

The impacts of economic development projects upon Aboriginal peoples may be investigated through study of projects such as: James Bay I and II in Quebec; the Mackenzie Valley oil and gas pipeline; hydro-electric and uranium development in Northern Saskatchewan in the 1990s. This unit presents a variety of perspectives on these issues, while focusing upon how Aboriginal peoples have been, and continue to be affected.

Aboriginal self-determination has led to many economic ventures. Aboriginal desire for economic self-sufficiency has encouraged provincial and federal governments to create agencies and programs to support this development. Aboriginal educational institutions continue to implement business courses and administration degrees targeted specifically for Aboriginal communities.

Indian and Métis capital investment organizations support a full range of enterprises from small business operations to corporations involving a number of diverse companies.

Economic independence supports aspirations for self-determination and self-government. Economic well-being is necessary for a people to flourish and to continue to grow. Resource management is a concrete step toward self-government through economic self-sufficiency.

Foundational Objectives

The foundational objectives are to guide student achievement in three areas:

Knowledge

- Understand how cultural factors influence a people's relationship to the environment and economic development. **(PSVS) (CCT)**
- Understand that Aboriginal and treaty rights influence economic development. **(CCT) (IL)**
- Understand the technical, social and cultural implications associated with economic development projects. **(TL) (N)**
- Understand that a range of perspectives exists regarding development. **(CCT) (PSVS)**

Values

- Appreciate the cultural factors which influence Aboriginal peoples' relationship with their environment. **(PSVS) (CCT)**
- Appreciate the impact of development of natural resources on Aboriginal peoples. **(TL) (PSVS) (CCT)**
- Develop compassion, empathy and fair-mindedness and make positive contributions to society as individuals and as members of groups.

Skills/Processes

- Explore the technical, social, economic, and cultural implications of present technology and of impending technological developments. **(TL) (CCT) (N)**
- Seek information through a steadily expanding network of options, including individuals, databases, agencies and other libraries. **(C) (IL) (TL)**
- Summarize important understandings from a variety of media and other sources. **(C) (TL)**
- Draw inferences, make generalizations and reach tentative conclusions using evidence from a variety of media and sources. **(CCT)**
- Synthesize ideas gleaned from a variety of media and other sources. **(C) (CCT) (IL)**

- Develop independence regarding planning, monitoring, and evaluating learning experiences. (IL)

- Identify, categorize, apply, analyze, synthesize and evaluate data from a variety of sources. (CCT)

Notes

Learning Objectives

Knowledge

Students will:

- illustrate examples of Aboriginal tradition or custom which affects economic development.
- analyze contemporary economic development of Aboriginal peoples.
- evaluate Aboriginal efforts to generate local activity through sustainable development practices.

Values

Students will:

- appreciate how culture shapes approaches to economic activity.
- explore how values and beliefs influence behaviour.
- develop appreciation for innovative approaches to sustainable development.

Skills/Processes

Students will:

- summarize concepts from a variety of perspectives.
- draw inferences, make generalizations and reach tentative conclusions.
- develop understanding of cause and effect relationships.

Instructional Notes

Key Understanding: Peoples' worldviews, relationship with the environment and cultural factors influence economic development and resource management practices.

Provide students with a range of resources to examine the web of relationships that exist between traditional societies, environment, relationships, values and beliefs. Common elements of worldview which may affect economic development include the principles of interconnectedness and non-interference. For example, the ethic of never taking more than you require for survival contrasts sharply with the concept of commercialism and materialism.

Numerous examples of tradition and custom will develop understanding of the profound influence of worldview, cultural influences and relationship with the environment on economic development. "An integral part of First Nations peoples' worldview is a balanced and effective sense of land use planning that incorporates ecology and stewardship." (*B.C. First Nations Studies*, p.26).

Aboriginal peoples are involved in both mainstream and peripheral areas of economic development in Canada. Innovative approaches to economic self-sufficiency have been implemented by Aboriginal people in all regions of Canada. In Saskatchewan, examples include gaming, tourism, and entrepreneurship. Students should be encouraged to investigate local and provincial economic development activity directed by Aboriginal peoples.

As Aboriginal peoples generate local economic activity through sustainable development practices, they have the opportunity to influence the ways in which natural environments are utilized. By modelling an approach that values the environment and all living things within it, Aboriginal peoples make a contribution to the preservation of Canada's natural environment.

A specific example is the experience of Cree hunters and Quebec Dams. The signing of the James Bay and Northern Quebec Agreement, in 1975, between the province of Quebec, the James Bay Cree, and the Northern Quebec Inuit association paved the way for the construction of the James Bay hydroelectric project. The 1975 agreement covered the first phase of Quebec's three-stage plan to build one of the largest hydroelectric projects in the world. The flooding of the hunting grounds around James Bay and Hudson's Bay has forced many Cree to give up their traditional way of life as hunters living on the land. This case study provides useful insight into the intricate web of relationships between the Cree, the land, and of its influence on interpersonal relationships, values, and beliefs.

Local case studies and examples should be included in this section. Involve students in the creation of an economic development profile of the region in which they live. Identify major industries for both Aboriginal and non-Aboriginal peoples and develop criteria by which these may be critically examined. Relate findings to the influence of worldview, cultural factors and relationships.

Suggested Instructional Approaches and Assessment Techniques

Introduce or review definitions and concepts such as worldview, culture, tradition, interconnectedness, economic development, sustainable development, and resource management practices. Involve students in creating web diagrams illustrating the interconnected nature of these definitions and concepts.

Cooperatively develop a list of Aboriginal beliefs, customs or traditions which affect economic development. Each student may select a choice of journal writing, artwork, drama or poetry. Ensure that the traditional perspective is authentically presented through guest speakers, archival or oral history research. Students may interview individuals who are qualified to provide the traditional perspective.

Provide opportunity for students to assist in the compilation of resources which represent the diversity of perspectives towards sustainable development and the environment.

Involve students in the development of criteria from which to evaluate Aboriginal initiatives. In cooperative groups, apply the criteria to contemporary Aboriginal initiatives. Each group should produce a written summary of generalizations relating Aboriginal tradition to contemporary resource management practices.

Develop a consensual decision-making activity. For example, the opportunity for gold mining exists; however, the process involves loss of trees, access to waterways and impediments to traditional activities normally conducted in the areas. Consider why sustainable development is so critical to Aboriginal economic development.

In pairs, students may construct charts depicting cause and effect relationships of specific economic development projects; for example, the Cree peoples of northern Quebec whose response to hydro-electric development heightened awareness of the impact of mega-projects on traditional lifestyles and cultures. The MacKenzie Valley Pipeline and uranium development in northern Saskatchewan may also serve as examples.

Assessment and Evaluation

Teacher modelling is important to demonstrate openness and willingness to consider diverse perspectives. Involve students in developing criteria for assessment of this section which may include a portfolio collection of web diagrams, oral history interviews and correspondence, written reports and cause and effect charts.

Resources

Bibliography

Final Report of the Royal Commission on Aboriginal Peoples.

Wisdom of the Elders.

Wisdom Keepers: Meeting with Native American Spiritual Elders.

Canada's First Nations: A History of Founding Peoples from Earliest Times.

Student Resource Guide:

Unit 4
A. Resource Management.
Unit 1
B. Worldview.
Unit 3
A. Peoples' Relationship with the Land.

Videos:

Sacred Circle.
Cree Hunters, Quebec Dams.
Cree Hunters of Mistassini.
First Nations: The Circle Unbroken (Teacher Guide).

Learning Objectives

Knowledge

Students will:

- summarize the relationship between education, health and justice factors in relation to community economic development.
- synthesize the impact of *The Indian Act* upon economic growth and development.
- describe how settlement of land claims influences economic development.

Values

Students will:

- appreciate the complexity of Aboriginal rights in Canada.
- appreciate the interrelationship of Aboriginal rights, economic development and Canadian legislation such as *The Indian Act*.
- respect Aboriginal perseverance in ensuring rights are respected in the economic development process.

Skills/Processes

Students will:

- construct a timeline as a means of identifying key elements of an issue.
- analyze statements to determine underlying points of view.
- interpret and summarize important understandings from legal documents.

Instructional Notes

Key Understanding: Aboriginal rights influence economic development.

Depending upon the order in which Native Studies units have been delivered, it maybe necessary to review the key understandings from Unit I: Aboriginal and Treaty Rights, prior to beginning this section. Essential components include knowing that original peoples were autonomous at the time of contact, that social and cultural structures continue to exist to meet peoples' needs, and that Aboriginal people did not surrender their right to self-determination. The implementation process for Aboriginal and Treaty rights affects Aboriginal economic development by limiting Aboriginal autonomy. When Aboriginal people are restricted by legislation, such as *The Indian Act*, their economic development growth is negatively affected.

The principle of interconnectedness also influences economic development in Aboriginal communities. Unlike the view that all economic activity is intended to support profit, Aboriginal peoples continue to be influenced by cultural perspectives of the inter-related nature of life. If attaining profit translates into depreciation of values and beliefs, and creates harm to other living things, then bottom-lines are altered to accommodate traditional perspectives. Remember that the spectrum of identities which exists among Aboriginal peoples will shape the degree to which traditional values are incorporated into economic development activities.

Students must be able to describe the role of education, health, and justice in their own lives, prior to extending their insights to others. Gather information from contemporary sources which exemplify Aboriginal realities in education, health, and justice. The statistics will indicate that on the average, Aboriginal peoples do not enjoy the same level of achievement, benefit and treatment as other Canadians in these areas. Extend the idea that when a population is under-educated, unhealthy and lacking in social justice, their economic growth is likely to be negatively affected. Explore the cycle of poverty as an example of how cause and effect relationships affect all Canadians.

Review excerpts from *The Indian Act* which influence economic development. Explore concepts such as paternalism, colonialism, and bureaucracy as they affect economic growth in Indian communities.

A land base is an essential ingredient for Aboriginal economic self-sufficiency. Review case studies of land claims and summarize the impact of land claims on economic development.

Be prepared to guide students in recognizing the importance of Aboriginal and Treaty rights in economic development and self-sufficiency in Canada. Ensure that students realize that the quality of life for all Canadians is affected by the economic health of all peoples.

Suggested Instructional Approaches and Assessment Techniques

Review the concept of interrelatedness as it pertains to Aboriginal worldviews. In small groups have students create webs, Venn diagrams or concept maps to indicate the relationship between factors of economic development and worldview.

Brainstorm a list of issues which affect Aboriginal rights. Ask students to develop categories from the issues identified. Discuss who the stakeholders are. Incorporate themes of education, health and justice as factors which have an effect on Aboriginal rights. Consider economic development in view of Aboriginal:

- educational levels, history and experiences,
- individual, family and community health,
- individual, social and human justice.

In jigsaw groups, analyze the impact of *The Indian Act* upon economic development. Have students synthesize the impact of *The Indian Act* and predict potential outcomes.

Review the Nisga'a land claim as an example of how a land base is essential for economic development. The video, Time Immemorial depicts their claim in the Nass River Valley of northwestern British Columbia. Prepare to view the video, Time Immemorial.

Before viewing

- When Europeans first arrived in North America who owned the land? How is ownership defined? How is ownership recorded? Who has the right to give away or sell land? If two societies disagree about who has title to the land, how might they settle the dispute?

- Locate the Nass River valley and discuss its geographic features. What kinds of economic activities would you expect to find there today?

- What does "time immemorial" mean? Construct a timeline ranging from the distant past to the present.

After viewing

- Add to timeline chart.

- Examine reports in the media (newspapers, magazines, television) dealing with the land question. Do the reports present different points of view?

- Conduct a simulated land claims negotiation with students.

Assessment and Evaluation

Involve students in developing criteria for learning contracts or portfolios. Participation checklists, self-evaluation and peer assessment may also be used.

Resources

Bibliography:

Wisdom of the Elders.

Documenting Canada. A History of Modern Canada in Documents.

Report of the Royal Commission on Aboriginal Peoples.

Nisga'a Treaty Negotiations, Agreement-in-Principal in Brief.

Native Studies 20 Case Studies.

The Quest for Justice: Aboriginal People and Aboriginal Rights.

The Struggle for Recognition: Canadian Justice and the Métis Nation.

Winds of Change: American Indian Education and Opportunity.

Student Resource Guide
Unit 4
A. Resources Management.
Unit 1
B. Worldview.
C. Treaties and Treaty Rights.
Unit 2
B. Impact of Colonial Rule.
Unit 3
A. Peoples' Relationship with the Land.
B. Land Claims.

Videos:

Coppermine.
Time Immemorial.

Learning Objectives

Knowledge

Students will:

- describe economic development issues facing Aboriginal peoples.
- evaluate Aboriginal community infrastructures in relation to support for economic development.
- assess examples of economic development which are consistent with traditional cultural values.

Values

Students will:

- appreciate that people have various ideas and assumptions about resource development.
- appreciate how Aboriginal peoples have been affected by the development of lands to which they once had unlimited access.
- develop respect for Aboriginal peoples' initiatives to become economically self-sufficient.

Skills/Processes

Students will:

- further develop geography and mapping skills.
- analyze current Aboriginal economic development projects.
- summarize, interpret and analyze information from presentation, lecture and readings.

Instructional Notes:

Key Understanding: There are technical, social and cultural implications associated with economic development projects.

Economic development projects are influenced by a variety of factors. The nature of most initiatives is shaped by those who develop the project, and by those who are most affected. Technical, social and cultural factors are challenging due to the diversity of beliefs and worldviews of those involved. Common elements of Aboriginal perspectives on economic development include concern about relationships between people, living things and the environment. The following quotes reflect traditional perspectives:

- *These are our times and our responsibilities. Every human being has a sacred duty to protect the welfare of our Mother Earth, from whom all life comes. In order to do this we must recognize the enemy--the one within us. We must begin with ourselves....We must live in harmony with the Natural World and recognize that excessive exploitation can only lead to our own destruction. We cannot trade the welfare of our future generations for profit now....Turn around and look, there they are, the Seventh Generation--they're coming up right behind you. Look behind you. See your sons and daughters. They are your future. Look farther and see your sons' and daughters' children and their children's children even unto the Seventh Generation.* (Shenandoah, Leon (1990) *Wisdomkeepers: Meetings with Native American Spiritual Elders*. pp. 107 and 120).

- *We are not opposed to development per se. Most Aboriginal peoples are not against development. We seek development that is equitable, sustainable, environmentally and economically sound and compatible with our way of life and our identity as a people.* Grand Chief Matthew Coon Come (RCAP. *Exploring the Options*. Overview of the Third Round. Ottawa: Minister of Supply and Services, November 1993, p.52).

Since the time before contact, Aboriginal people continue to develop community infrastructures to meet their needs. As times change, so does the nature of economic development practised by Aboriginal peoples. Explore your local area to compile a list of Aboriginal initiatives.

All Canadians are faced with economic issues in meeting their basic needs. Statistically, Aboriginal peoples in Canada suffer the most disparity in the sharing of wealth when compared with other Canadians. In Saskatchewan, key issues include the cycle of poverty, under-employment and under-education of Aboriginal peoples, and the discrepancy in interpretations of Aboriginal and treaty rights.

It is important to seek a variety of perspectives regarding all issues examined in this unit. Balance is essential to ensure that students develop informed perspectives regarding Aboriginal economic development issues. Dialectical reasoning provides a process for exploring diverse perspectives and analyzing issues.

Suggested Instructional Approaches and Assessment Techniques

Review and discuss key concepts including; economic, technical, social and cultural development. Demonstrate the connections by applying each to a local economic development project.

- What are the technical needs of the project?
- In what ways does this development enhance or detract from the community?
- How are diverse values and beliefs accommodated in this project?
- To what degree are cultural perspectives accommodated?
- Why are technical, social and cultural concerns important?

Identify an Aboriginal economic development project for further investigation. Analyze in terms of economic, technical, social and cultural issues and share information with students. Students will compile a list of issues and ideas for resolution. Organize students in creative problem-solving groups to produce a position paper summarizing the issue, possible solutions, pros and cons of the solutions, and a "final" position.

Organize students into jigsaw groups and assign each group a region of Canada. The task for each group is to describe Aboriginal economic development projects in its assigned area. Each group will be responsible for two tasks:

- Construct maps depicting the location of projects, the natural resources predominant in the area, communities, and population statistics.

- Communicate key technical, social and cultural implications of the projects and assess Aboriginal community infrastructures which support economic development.

Have students conduct a consensual decision-making process to determine key content for a presentation of the above two activities to their peers.

Invite guest speakers from industry, tribal councils, band councils, and municipalities to describe the intent of Aboriginal economic development projects. Analyze the effects of the projects through follow-up interviews of community peoples. Each student will develop an essay expressing his/her perspective on the impact of Aboriginal economic development projects.

Assessment and Evaluation

Cooperatively develop criteria to assess the degree to which contemporary Aboriginal economic development projects enhance life for Aboriginal peoples and for all Canadians. Involve students in obtaining, summarizing or developing case studies to which the established criteria may be applied. Debrief and discuss your findings.

Resources

Bibliography:

Final Report of the Royal Commission on Aboriginal Peoples.

The First Canadians: A Profile of Canada's Native Peoples Today.

The Politics of Indianness: Case Studies of Ethnopolitics in Canada.

Saskatchewan Resource Series - Uranium.

Uranium in Saskatchewan Teacher's Guide.

Dancing With a Ghost: Exploring Indian Reality.

Aboriginal Rights and Government Wrongs: Uranium Mining and Neocolonization in Northern Saskatchewan.

Student Resource Guide:

Unit 4
A. Resources Management.
B. Culture and the Arts.
C. Business and Gaming.

Optional Introductory Unit
B. Profiles of Aboriginal Canadians.

Videos:

First Nations: The Circle Unbroken.
Keewatin Controversy.
Flooding Job's Garden.
Pulp Mills.

Learning Objectives

Knowledge

Students will:

- describe specific issues relating to economic development projects.
- understand what a dialectical approach to examining contemporary issues is.
- summarize the range of perspectives relevant to development issues.

Values

Students will:

- appreciate the diversity of perspectives regarding economic development.
- value approaches to understanding issues which consider multiple perspectives.
- develop respect for the struggles of people to deal with contemporary issues.

Skills/Processes

Students will:

- gather information from a variety of sources to identify current development issues.
- participate in a simulation adopting and developing a specific role.

Instructional Notes

Key Understanding: A range of perspectives exists regarding development.

Central to the idea of dialectical reasoning is recognition for the diversity of truths. This understanding is a prerequisite for students as they begin to develop criteria for the evaluation of diverse perspectives. Equally important is the willingness to respect others' perspectives, even when they are in direct opposition to one's own. It is important for teachers to model tolerance, appreciation and respect for the view-points of others.

"Simulations are a useful tool for uncovering in social systems, essential aspects which are often masked by the richness and complexity of the real world (Maidment, 1973, p. 12)." Simulations which encompass many aspects of development provide students with the skills and context in which to begin to understand the complexities of development. *South Moresby: Decisions of Conservation and Development*, is one example of such a simulation. The central issue of logging was partially settled when the federal government agreed to create a national park in South Moresby. The exercise is worthwhile because it provides an overview of the many perspectives to take into account when considering resource development. This simulation format is readily adaptable to other issues regarding resource development such as logging in northern Saskatchewan, hydroelectric projects, uranium development, and gaming.

South Moresby Background:

After much discussion and debate, South Moresby, the southern most island of the Queen Charlottes, was declared a national park in the summer of 1987. How the decision was realized and the numerous stakeholders involved provides an example for students. The Queen Charlottes archipelago off the coastal regions of British Columbia are also the ancestral homelands of the Haida Nation. The Council of Haida Nation has filed a comprehensive land claim encompassing the Queen Charlottes.

Suggested Instructional Approaches and Assessment Techniques

Review the process for dialectical reasoning. Involve students in discussing why considering all perspectives on an issue is important. Brainstorm a list of issues which may be dialectically analyzed. Choose from the student generated list, or use the examples below as a starting point for the process of dialectical reasoning.

- **Identify an issue:**
  - The acceptance of autonomous gaming establishments on First Nations lands.

- **Thesis Statement:**
  - Because gaming is profitable and First Nations need the economic boost, gaming establishments should be allowed on reserves without provincial interference.

- **Antithesis Statement:**
  - Because gaming is a provincial responsibility, establishments on reserves are subject to provincial rules and regulations.

- **Resolution/Synthesis:**
  - Gaming should be permitted on reserves as long as contributions are made to the province to help support programs for gambling addicts.

Prepare to conduct *South Moresby: Decisions of Conservation and Development*. Key Steps of the simulation are:

- Allow two to four hours for individual and group research, and three to four hours for the presentations, summation and evaluation.
- Students receive role cards and individually develop their characters based on ideas gleaned from introductory information.
- A public meeting (Royal Commission) is called in which individuals will get a chance to express their views.
- Students group together to make joint presentations to the Commission
- Commission makes recommendations based on presentations.
- Debrief the activity by evaluating the simulation and the decision(s).

Assessment and Evaluation

See Evaluation templates for dialectical activity. Cooperatively involve students in determining criteria for simulation activity.

Resources

Bibliography:

Final Report of the Royal Commission on Aboriginal Peoples.

South Moresby: Decisions of Conservation and Development.

South Moresby, Native Studies 20, Case Studies.

Stolen Continents: The "New World" Through Indian Eyes Since 1492.

Paradise Won: The Struggle for South Moresby.

Gossip: A Spoken History of Women in the North.

Indigena: Contemporary Native Perspectives.

Prison of Grass: Canada From a Native Point of View.

Student Resource Guide:

Unit 4
A. Resources Management.
B. Culture and the Arts.
C. Business and Gaming.

Video:

Sedna: The Making of a Myth.

Unit Five: Social Development

There is a longing in the heart of my people to reach out and grasp that which is needed for our survival.

Chief Dan George, 1974.

Unit Five: Social Development

Overview

This unit of study deals with the social development of contemporary Aboriginal peoples of Canada. Four issues provide the focus for gaining insight into the impact of justice, education, child welfare, and health on all Canadians. Current issues may be viewed from a historical perspective when relevant and appropriate.

The nature of Aboriginal involvement with the Canadian justice system, in light of justice inquiries, findings, and recommendations for change is studied in this unit. Traditional concepts of justice including customary law will provide background for students. This unit will help students gain insight into solutions offered by Aboriginal peoples.

Education as an instrument of survival and as a component of self-determination will be critically examined. Education is viewed as an inherent right of Aboriginal peoples guaranteed through the treaty process in Canada. Issues of control, governance and funding of Aboriginal education are of concern to all Canadians. The trend towards culturally relevant education for Aboriginal peoples, and the need to re-examine what all Canadians learn and know about its original citizens, will be investigated.

The potential for social development of any group of people is often directly related to historical and contemporary practices involving its youth. For Aboriginal children and youth living in Canada, the historical impact of education and child welfare policies have contributed to contemporary issues, challenges and problems. Issues relating to Aboriginal child welfare, such as the effects of poverty and the removal of Aboriginal children from their homes and communities, will be studied.

Emerging concepts of wellness and holistic health are generating interest across Canada about alternative approaches to health care delivery. Many possibilities are seen in traditional Aboriginal health practices and approaches. The specific needs of Aboriginal peoples' health care and innovations to provide service are examples of cultural accommodation in health care.

Innovative programs and initiatives continue to be undertaken by Aboriginal peoples in cooperation with various levels of governments. Initiatives such as friendship centres, nutrition and lifestyle programs, a return to traditional healing methods, and educational and cultural knowledge have proven instrumental in meeting the needs of Aboriginal peoples.

Instructional strategies such as oral history interviews, simulations, role-plays, research projects, cooperative learning, and dialectical thinking are emphasized. As much as possible it would be worthwhile to visit Aboriginal justice, health, education or child welfare agencies or to invite guest speakers into the classroom who are employed within such organizations. In most cases, these individuals will serve as positive role-models and living proof of peoples' ability to meet challenges.

The intended outcome of Native Studies, (students gaining understanding of the process of social development, with a focus on Aboriginal peoples), is to improve the quality of cross cultural relationships. It is hoped that increased capacity for understanding will ultimately lead to empathy, respect, and the development of personal and social responsibility enabling students to participate in, and contribute to, positive change. The aim is to develop positive attitudes in all students towards Aboriginal peoples.

Foundational Objectives

The foundational objectives are to guide student achievement in three areas:

Knowledge

- Understand the many factors that have affected social relationships among Aboriginal peoples. **(PSVS), (CCT)**
- Understand that all societies experience conflict and develop strategies based upon their particular worldview. **(CCT), (IL)**
- Understand that contemporary justice issues faced by Aboriginal peoples are directly linked to monumental changes brought about through the introduction of foreign systems of justice. **(C), (CCT)**
- Understand that education serves as an instrument of cultural survival and is a component of self-determination for Aboriginal peoples. **(CCT), (PSVS), (IL)**
- Understand that the concept of wellness reflects traditional Aboriginal approaches to health and demonstrates a possibility for all Canadians. **(PSVS), (C)**
- Understand that contemporary health issues affecting Aboriginal peoples result from socio-economic and cultural factors, and that solutions must consider both areas to be effective. **(CCT), (PSVS), (IL), (TL)**
- Understand that Aboriginal communities are asserting control over child welfare programs. **(CCT)**
- Understand that traditional Aboriginal justice methods provide alternatives for all Canadians. **(CCT), (IL)**
- Understand that Aboriginal peoples respond to justice, education, child welfare, and health issues through participation in development and delivery of services and programs. **(C), (PSVS)**

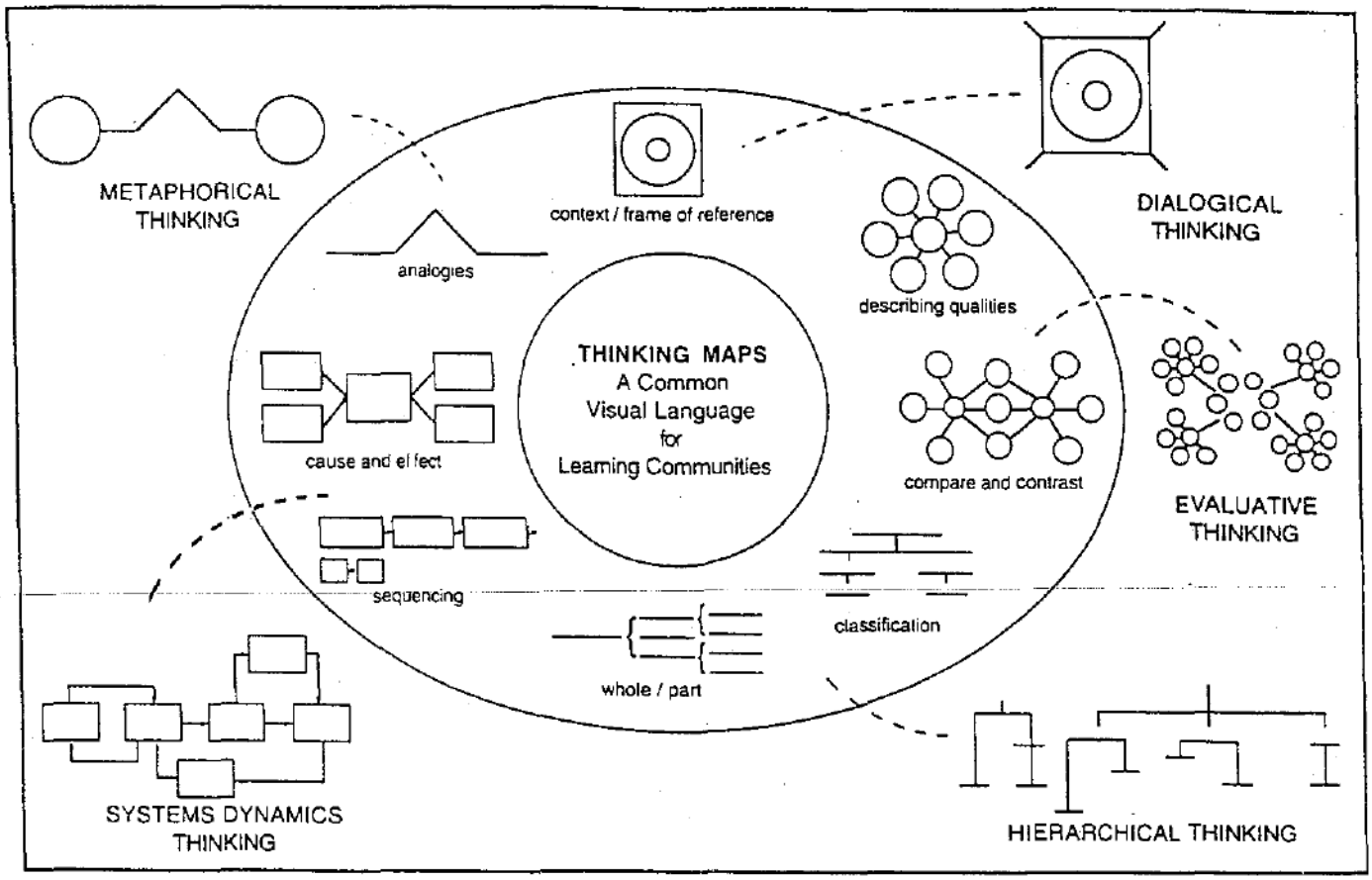
Values

- Explore and develop empathy for all persons based upon an understanding of human needs. **(PSVS), (CCT)**
- Develop a sense of personal and social responsibility to participate in change for social justice. **(PSVS)**
- Appreciate that social change requires personal and group action. **(PSVS), (CCT), (IL)**
- Appreciate that indicators of socio-economic status improve with Aboriginal economic self-determination. **(PSVS)**

Skills/Processes

- Read and interpret statistical data and evaluate the validity of arguments based on such information. **(N)**
- Recognize stereotyping, bias, and racism in media, analyze their use, and understand how discriminatory practices affect various groups and individuals. **(PSVS), (CCT)**
- Apply, analyze and evaluate information from a variety of sources. **(CCT)**
- Use a wide range of language experiences for developing students' knowledge of a subject area. **(C)**

Concept Maps



From: Educational Leadership (Dec. 1995/Jan. 1996) Vol. 53, No. 4, pp.85-89. Article "Thinking Maps: Seeing is Understanding" by David Hyeree. Reprinted with permission.

Learning Objectives

Knowledge

Students will:
- describe and summarize the factors which affect social relationships in Canada.
- analyze the key factors affecting social relationships in Canada.
- synthesize the impact of these factors on social relationships among Aboriginal peoples in Canada.

Values

Students will:
- appreciate the impact of factors affecting social relationships.
- develop increased empathy for those whose ability to meet their basic needs is negatively affected by various factors.
- develop respect for others as demonstrated in the nature of their own personal and social relationships.

Skills/Processes

Students will:
- identify and describe factors which affect positive human relationships.
- classify attributes of social relationships affecting Aboriginal peoples.
- apply, analyze and evaluate information from a variety of sources.

Instructional Notes

Key Understanding: There are many factors which have affected social relationships among Aboriginal peoples.

Interrelated factors affecting social relationships in Canada may be categorized as:

Personal: How individual preferences and personalities affect our relations with others.
Geographical: How we respond to the influence of our physical environment.
Cultural: How cultural norms and protocols affect our response to others and our willingness to engage in cross cultural interactions.
Political: How various levels of government influence our lives and the nature of special political relationships in Canada.
Economic: How we use and access resources to meet our needs.
Educational: How we are socialized.
Historical: How past events shape the kinds of relationships between peoples.
Sociological: How we relate to others.
Spiritual: How our core values are expressed.

Canada could be described as a "community of communities," a place where the concept of pluralism influences social relationships. Pluralism exists within a society where all peoples are able to maintain independent cultural traditions. Unlike the melting pot theory, where it is expected that all peoples assume a single common identity, Canada is more like a mosaic, where diverse peoples come together to form a Canadian identity.

Historically, the policies and practices affecting Canadian Aboriginal peoples have not lived up to the promise of pluralism. Assimilation and integration were primary objectives in the newcomers' relationship with Canada's first peoples. Residential schools, child-welfare policies, and enfranchisement are examples of attempts to convert Aboriginal peoples to the lifestyles of the newcomers. Undoubtedly, Aboriginal peoples have been profoundly affected by these attempts.

The quality and nature of social relationships between Aboriginal and non-Native people continues to be influenced by events of the past. Issues such as racism, discrimination, stereotyping, and segregation are a manifestation of the deterioration of positive human interaction. The goal of cross-cultural education is to build bridges of understanding between all peoples.

Opportunities for students to define, describe, explain and illustrate factors affecting social relationships in Canada provide for local priorities and areas of interest to serve as the focus of study. The teacher is advised to approach discussions dealing with the impact of factors affecting social relationships with caution.

Suggested Instructional Approaches and Assessment Techniques

Prepare an illustrated lecture demonstrating the categories of factors affecting social relationships in Canada; selecting from the personal, geographical, political, economic, educational, historical, sociological and spiritual categories.

Organize students into jigsaw groups. Each group is responsible for one category of factors affecting social relationships. The task for each group is to define relevant terminology, describe how the category affects social relationships, cite examples of Aboriginal issues relevant to the category, and propose a statement as to the importance of the assigned category. To foster respect for diversity, jigsaw groups will clearly identify a specific Aboriginal group for which the factors will be applied, for example, Métis, northern Cree in Saskatchewan with Treaty status, southern urban non-Status Dakota, and so on. Jigsaw groups will prepare to present to the large group. Combine 2-3 jigsaw groups to identify relationships between the categories. Presentations should address the interconnected nature of factors affecting social relationships.

For brainstorming select any number of concept maps. These visual forms are designed to encourage the generation and organization of ideas.

To follow up presentations, have students brainstorm the influence of these factors on all Canadians.

Circle Map: helps define words or things in context and presents point of view.
Bubble Map: describes emotional, sensory, and logical qualities.
Double-Bubble Map: compares and contrasts qualities.
Tree Map: shows the relationships between main ideas and supporting ideas.
Flow Map: shows events as a sequence.
Multi-Flow Map: shows causes and effects and helps predict outcomes.
Brace Map: shows physical structures and part-whole relationships.
Bridge Map: helps to transfer or form analogies and metaphors.

Adapted from Educational Leadership, Dec.1995/Jan.1996, Vol.53, No.4, p.85-89.
Map blanks illustrated on page 504.

Relate students' knowledge of the factors affecting social relationships to contemporary Aboriginal issues. Encourage students to express their thoughts creatively about generalizations resulting from jigsaw group presentations.

Assessment and Evaluation

Include self, peer and group evaluations of jigsaw group activity and resulting presentations. Cooperatively develop criteria for the written assignment with students.

Resources

Bibliography:

The First Canadians: A Profile of Canada's Native People Today.

Canada's First Nations: A History of Founding Peoples from Earliest Times.

The Language of Canadian Politics: A Guide to Important Terms and Concepts.

Canada Today.

Dancing with a Ghost: Exploring Indian Reality.

The Dispossessed: Life and Death in Native Camada.

Connecting: Instructional Strategies Series, No. 13.

Report of the Royal Commission on Aboriginal Peoples.

Topona: The Original People of North America.

Student Resource Guide:

Unit 2
B. Impact of Colonial Rule.

Learning Objectives

Knowledge

Students will:

- explore the basis and meaning of traditional or customary Aboriginal law.
- examine concepts of the relevance of consequences, rehabilitation versus punishment, and spiritual healing.

Values

Students will:

- appreciate that the laws of any social group are derived from the beliefs of the people in the context of their environment and social order.
- demonstrate respect for traditional and customary Aboriginal laws in view of their function to resolve conflict.

Skills/Processes

Students will:

- analyze the factors that traditionally affected social relationships among Aboriginal peoples.
- relate traditional and customary law practises to contemporary daily life.
- develop interview skills required for gathering oral information.

Instructional Notes

Key Understanding: All societies experience conflict and develop strategies to resolve conflict based upon their particular worldview.

Conflict exists in all societies. Every society develops ways of resolving conflict according to its values, traditions and beliefs. In most traditional Aboriginal cultures the basis for justice was responsibility to one's self, family, community, future generations and the Creator.

Traditionally, children were taught emotional, physical, and cognitive discipline through modelling and reinforcement of positive behaviour. Each child's place in the family and community created a strong sense of belonging and responsibility to others. A relationship with extended family members was fostered at an early age. This focus on youth placed a great deal of emphasis on balancing ones' emotions and conducting oneself in an honourable way.

Conflict resolution is based on the values of respect, balance, sharing and caring. Rules for conduct are an integral part of daily life and affect most human interactions. Rules for conduct are a part of the socialization process which demands self-accountability and respect for others. The primary purpose of prescribed behaviour is to ensure harmonious relationships, the pillars of social order. Acts which threatened the safety, survival, and peaceful existence of the group are dealt with through discussion, consultation, and resolution by a designated authority.

Customary or traditional Aboriginal law is supported by the following characteristics:

- has existed since time immemorial,
- is reasonable,
- is certain in its nature, and certain about who it is supposed to apply to or affect,
- has been the same or continuous since its origins.

The Métis also devised methods to ensure their continued survival. In traditional times, survival depended on the success of the buffalo hunt. Strict adherence to the "Laws of the Prairie" was expected of everyone.

In 1872, the Métis of St. Laurent developed the laws to deal with matters of public interest. Adapted in 1873, these laws assisted in settling differences and governing the community. The Métis laws dealt with civic matters and identified penalties for breach of laws. The good of the whole community (rather than that of the individual) was the focus.

Suggested Instructional Approaches and Assessment Techniques

To introduce the concept of natural law, facilitate a role-play depicting a simple conflict of, for example, two people wanting the same chair. Debrief through discussion, by asking students to identify the problem and to suggest how it could be resolved. Categorize responses as appropriate under the following headings and emphasize the characteristics of each solution. For example:

Solution: The tallest person gets the chair.
- **Win-Lose:** Stresses competition, dominance, aggression.

Solution: Nobody gets the chair.
- **Lose-Lose:** Conflict is smoothed over, defence, partial satisfaction.

Solution: Both people may have the chair for 50% of the time.
- **Win-Win:** Collaborative problem-solving maximizes goals of both parties.

Brainstorm a list of contemporary conflicts involving Aboriginal peoples and analyze the approach being used to deal with each conflict. Create a graph to demonstrate the preponderance of *win-lose* and *lose-lose* and *win-win* solutions. Challenge students to be as specific as possible in their analysis. Consider such factors as: solutions being dealt with by Aboriginal peoples themselves, by Aboriginal leadership alone, by Aboriginal leadership in cooperation with the federal government or the local community, or by an outside body such as the Royal Commission on Aboriginal Peoples.

Invite an Aboriginal guest speaker to respond to questions regarding key understandings that were written by students ahead of the interview.

In pairs, ask students to create web diagrams comparing contemporary Canadian laws to traditional Aboriginal laws with respect to consequences, rehabilitation, punishment, and spiritual healing.

Refer students to a variety of traditional justice practises to demonstrate the high degree of success of each system. Discuss the "Laws of the Prairie" and their impact on the success of the buffalo hunt.

Develop criteria for a research project relevant to the objectives for this section. Focus on ensuring students consult a variety of resources to support their project.

Assessment and Evaluation

May be continuous through the use of a participation checklist supplemented by anecdotal notes by teacher with regards to student involvement in discussion and activities. Assess research project based upon student suggested criteria.

Resources

Bibliography:

Canada's First Nations: A History of Founding Peoples from Earliest Times.

Dancing With a Ghost: Exploring Indian Reality.

Report of the Royal Commission on Aboriginal Peoples.

First Nations: The Circle Unbroken Teachers' Guide

Aboriginal Youth: Dealing with the Youth Justice System in Canada.

Métis Development and the Canadian West.

An Annotated Bibliography of Aboriginal-Controlled Justice Programs in Canada.

The Quest for Justice: Aboriginal Peoples and Aboriginal Rights.

The Struggle for Recognition: Canadian Justice and the Métis Nation.

Student Resource Guide:

Unit 5
A. Justice.

Unit 1
B. Worldview.
C. Treaties and Treaty Rights.

Unit 2
A. Traditional Leadership.

Learning Objectives

Knowledge

Students will:

- describe the major differences between traditional law and contemporary Canadian law.
- interpret the impact on Aboriginal societies created by the introduction of new systems of justice.

Values

Students will:

- appreciate the influence of change on people, societies and culture.
- respect systems of conflict resolution adopted by various cultures.
- develop capacity to empathize with the realities of others.

Skills/Processes

Students will:

- identify the components of traditional Indian and Métis contemporary Canadian justice systems.
- evaluate various approaches to justice and conflict resolution based upon criteria.

Instructional Notes

Key Understanding: Contemporary justice issues facing Aboriginal peoples are directly related to monumental changes brought about through the introduction of foreign systems of justice.

At the time of contact, Aboriginal peoples across Canada had methods and approaches to justice. Throughout the diverse regions of Canada, Aboriginal peoples developed systems designed to resolve inevitable human conflict and promote harmonious relationships. These traditional laws were closely related to the various worldviews held by the original peoples. Each citizen was encouraged to contribute to the welfare of the entire community in an effective and sustainable manner.

Guilt, punishment of a punitive nature, and isolation by imprisonment or banishment were present for the most serious offences. At times, administration of customary law could be fairly harsh. Therefore, values of honesty and harmony brought about by forgiveness, restitution, and rehabilitation were important. Traditionally conflict resolution was preceded by spiritual cleansing as experienced in sacred ceremonies. The teachings of Elders, leaders and family members continue to be highly influential and respected. In combination, these factors contributed to the restoration of order, and maintenance of peace in traditional communities.

Differences between traditional and contemporary systems lie in the perceived relevance of consequences, rehabilitation, punishment and the place of spiritual healing. Consideration of culture and environmental influences also affects change from one system to another. For example:

- The oral tradition of passing on information and teaching by example and modelling is the means of transmission from one generation to another. Accuracy is achieved through telling and retelling in the presence of others who share common knowledge and experiences.
- Although there are common beliefs and practices, exceptions and variations exist from one community to another.
- Because the language of a society is culturally based, the study and accuracy of interpretation of the culture are dependent to a great extent on linguistic knowledge.
- The Euro-Canadian influences discouraged or curtailed the expression of Aboriginal values and lifestyles and limited customary law practices.

(Adapted from: "Aboriginal Youth: Dealing with the Youth Justice System in Canada).

Suggested Instructional Approaches and Assessment Techniques

Explore worldviews relevant to social development.

Organize students in cooperative groups and distribute copies of Aboriginal justice newspaper articles such as those provided in the Student Resource Guide, or have students collect their own. Each group will read the article and respond to the following:

- Who is involved in the story or article? Be specific.
- What is the article about? Relate the issues to Native Studies.
- When did the incident(s) take place? Trace the historical roots.
- Where did the incident happen? Name other places possibly affected.
- Why did the incident occur? State reasons from all perspectives.

In small groups, ask students to identify and discuss the values reflected in the news articles. Direct students to highlight words, phrases or sentences which refer to values, beliefs and customs. Review the values, beliefs and customs identified by the student groups relating to the principles of traditional Indian and Métis justice.

Locate examples of alternative justice initiatives in the community. Resource personnel may include community justice workers, community police, band council members, Métis local members, Elders, friendship centres and local courts. Invite guest speakers to offer their perspectives relevant to justice, conflict resolution strategies, and the impact of change upon people and cultures.

Prepare students to conduct oral history interviews in order to obtain information from Aboriginal peoples related to traditional and customary law and contemporary issues.

Organize a Talking Circle or assign a written assignment for the following topics:

- Does treating all Canadians equally mean treating everyone the same (relate to justice)?
- What are the implications of having a separate Aboriginal justice system within Canada?
- Where else in the world have separate systems been used?
- What can the Canadian justice system learn from traditional Aboriginal ways of handling offenders?

Assessment and Evaluation

Planning for assessment and evaluation may be connected to other activities within this unit. Learning contracts indicating student goals and steps they are willing to take to achieve them are encouraged. Checklists indicating frequency and tenor of participation in discussion and activities are helpful.

Resources

Bibliography:

Canadian Politics: An Introduction.

Aboriginal Youth: Dealing with the Youth Justice System in Canada.

Aboriginal Law Handbook.

Connecting Canada: A Resource for Canadian Students.

The First Canadians: A Profile of Canada's Native People Today.

Student Resource Guide:

Unit 5
A. Justice.

Unit 1
C. Treaties and Treaty Rights.

Unit 2
B. Impact of Colonial Rule.

Videos:
Voyage of Rediscovery.
First Nations: The Circle Unbroken.

Learning Objectives

Knowledge

Students will:
- examine ways cultural knowledge is transmitted.
- describe how education is shaped by worldview.
- interpret the impact of non-traditional education on Aboriginal peoples.

Values

Students will:
- appreciate the influence of education on cultural change and survival.
- demonstrate respect for the value of Aboriginal knowledge in education for all Canadians.
- develop care and concern for the outcomes of educational experiences.

Skills/Processes

Students will:
- summarize the ways traditional education continues to meet the needs of Aboriginal peoples.
- assess the impact of a non-traditional education on Aboriginal families, communities and societies.
- synthesize information from a variety of sources to shape their understanding of the role of education.

Instructional Notes

Key Understanding: Education serves as an instrument of cultural survival and a component of self-determination for Aboriginal peoples.

The transmission of knowledge through the generations is vital to any society. Each society is unique in the manner chosen to accomplish this task and each society does so in accordance with its goals, beliefs, and values. These processes are embedded in social institutions. For Aboriginal peoples these systems have been profoundly affected since European contact.

Each Aboriginal nation in Canada practised its own methods of socialization through education prior to contact. Young people developed a sense of identity, belonging and purpose through a holistic approach. Generalizations which may characterize traditional Aboriginal education include:

- Children learn by listening, observing and experiencing.
- Children learn in a holistic way as they experience being a member of their community.
- Storytelling and the oral tradition are essential methodologies.
- Levels of maturity and readiness to learn are recognized and developmental processes of human beings are respected.
- Learning involves the body, spirit and mind.
- Recognize the cyclical nature of the universe.
- Integration and interconnectedness are universal traits.

Adapted from Cajete, p. 29.

Some Aboriginal peoples refer to the Medicine Wheel concept which communicates the life-cycle of human beings and the expectations of individuals during each level of development. Traditionally, education focused on the simultaneous development of the mental, emotional, physical and spiritual potentials of individuals.

Rediscovering traditional teaching methods and integrating them into contemporary society are seen as key to self-definition and self-government for many Aboriginal peoples. Coming to terms with the impact of church run residential schools is an important first step in the healing process.

Another consideration is the diversity of the educational experience within Canada. The mainstream educational system produces a number of different learning environments. Diversity among Aboriginal students is the result of such factors as geographical isolation, cultural and language diversity, and personal preference.

Suggested Instructional Approaches and Assessment Techniques

Have students design a concept map depicting the influence of culture. Brainstorm examples of cultural knowledge such as customs, traditions, survival skills, ceremonies and language. Involve students in identifying how people learn about and practise cultural knowledge. Specify common and diverse elements as experienced by Aboriginal peoples and all other Canadians.

Organize an Aboriginal speakers' panel comprised of various individuals. Students should be required to note examples of unique cultural knowledge, indicate where the knowledge came from, and how it was maintained.

Examples of cultural transmission among Aboriginal peoples can be found in various video programs. After viewing, discuss the characteristics of Aboriginal education and the possible challenges to sustain the process in contemporary times.

Review the history of Indian and Métis education in Saskatchewan. Organize students in cooperative groups to create chronological timelines of Indian and Métis education.

Review the process and protocol for oral history interviews. In pairs, students may conduct two interviews with people in their community who have been out of school for at least twenty years. If at all possible, students should attempt to interview Aboriginal peoples. Each student will write a 4-5 page synopsis of the interview comparing the experience of the interviewees with their own regarding education.

Organize a Talking Circle to identify contributions of traditional Aboriginal education. From the list of contributions, students may each create a page for a class journal depicting a contribution from Aboriginal peoples that is meaningful to them personally.

If appropriate in your community, encourage students to develop personal goals in each of the four areas of the Medicine Wheel related to their own education.

Outline the requirements of a formal research essay. Provide opportunity for students to develop a thesis statement and to implement the writing process to complete the task.

Assessment and Evaluation

Assessment and evaluation will be based upon criteria established for at least two projects including the oral history interview, the essay, the chronological timeline or the journal page. Participation checklists and peer evaluations for the brainstorming, panel, vertical file, and video review activity would be appropriate.

Resources

Bibliography:

The First Canadians: A Profile of Canada's Native People Today.

Indian School Days.

Native Studies 10 Curriculum Guide: Educational Life Unit.

First Nations: The Circle Unbroken.

Canada's First Nations: A History of Founding Peoples from Earliest Times.

The Sacred Tree.

Connecting: Instruction Strategies Series, No. 13.

Student Resource Guide:

Unit 5
B. Education.

Unit 2
B. Impact of Colonial Rule.

Videos:

Standing Alone.
Cree Hunters, Quebec Dams.
The Last Moose-Skin Boat.
Voyage of Rediscovery.
Potlach.
Education, As We See It.

Learning Objectives

Knowledge

Students will:
- describe the traditional Aboriginal approach to health and wellness.
- realize the impact of changing lifestyles brought about by cultural contact.
- illustrate their understandings of traditional Aboriginal contributions to contemporary health-care.

Values

Students will:
- appreciate the complexity of traditional Aboriginal approaches to health-care.
- develop compassion for the experiences of those whose lives have been changed as the result of cultural contact.
- demonstrate respect for the diversity of ways in which people meet their basic health needs.

Skills/Processes

Students will:
- gather and compile information from a variety of sources.
- analyze the impact of change on the health and lifestyles of Aboriginal peoples.
- extrapolate contributions to modern medicine from Aboriginal peoples.

Instructional Notes

Key Understanding: The concept of wellness reflects traditional Aboriginal approaches to health and demonstrates a possibility for all Canadians.

Prior to contact, First Nations peoples practised a holistic approach to health and wellness. Faced with inevitable frailties of being human, the First Nations peoples had need for medical specialists, wellness practises and medicine. These approaches to health served Aboriginal peoples well. Unlike the prevailing practise of treating illness common in European societies, the focus was on prevention and the promotion of staying well.

Similar to the traditional approach in education, which sought to develop the mental, emotional, physical and spiritual potentials of people, traditional health-care focused on all four components as well. An individual was not considered 'well' unless all four areas were nourished and functioning properly. Spiritual and emotional development were seen to be as critical to well-being as mental and physical health were. In fact, all four areas were regarded as being equally important.

In Aboriginal communities and within families, relationships continue to be a key component of health and wellness. Positive relationships with the environment, within families and in society are critical elements of health care for Aboriginal peoples. The impact of change upon the lives of Aboriginal peoples is profound. Limiting the Aboriginal approaches to health and well-being has resulted in a multitude of situations requiring immediate attention and action.

Many believe that the answer to current health problems among the Aboriginal peoples lies within a revival of traditional approaches. Numerous contributions from Indigenous peoples all over the world are recognized. In addition to several pharmaceutical drugs, approaches to health and wellness are widely accepted, especially those that relate to preventative measures.

Teachers should be aware that, like any other information which may be 'tested' by students, giving specific and detailed descriptions of health-care approaches may not be wise. In many Aboriginal communities, it is believed that health-care practices are based on spiritual principles. Teachers who wish to introduce more than an overview of contributions may decide to involve an Aboriginal specialist in this area.

Suggested Instructional Approaches and Assessment Techniques

Relate health and wellness to factors affecting social relationships among Aboriginal peoples. Focus on personal, cultural, economic and social aspects. The idea is to develop understanding of the ways in which health is interconnected with and affected by several factors.

Provide opportunities for students to research, investigate and interview Aboriginal peoples to become more familiar with traditional approaches to health and wellness. Ensure that appropriate protocol is used when interviewing Aboriginal specialists. Collectively create a visual display of contributions in the area of health and wellness credited to Aboriginal peoples.

Have students demonstrate their understanding of traditional approaches and contributions by creating posters, slogans and collages which reflect their learning.

Encourage students to compare and contrast traditional Aboriginal approaches to health care with the contemporary Canadian system. Create a chart to demonstrate similarities and differences. Students may also debate the merits and demerits of each system in a dialectical position paper.

Have students prepare a written assignment such as, a brochure, pamphlet, or 'how-to' guide. Individually, students will research an Aboriginal approach to health and wellness. Compile a class encyclopaedia comprised of final copies of the written assignments.

Organize students into cooperative groups and provide each with a copy of the 'encyclopaedia' from the above activity; or with sources of information on alternative approaches to medicine. Each group's task is to illustrate how the various health approaches compare to Aboriginal approaches. The purpose is not to assess value or worth of one approach over another; rather, it is to demonstrate the relevance of the traditional Aboriginal approaches in modern times.

Prepare a brief lecture summarizing the traditional Aboriginal approach to health-care and wellness, the changes brought about by contact with cultures, and the current situation of Indian and Métis health-care in the province. Have students identify the various perspectives on health care.

Assessment and Evaluation

Assessment and Evaluation may be based upon criteria established for the production of visual displays, charts, posters, and written assignments. Use self and peer participation checklists for cooperative group activity.

Resources

Bibliography:

The First Canadians: A Profile of Canada's Native People Today.

Report of the Royal Commission on Aboriginal Peoples.

Indian Givers: How the Indians of the Americas Transformed the World.

Dancing with a Ghost: Exploring Indian Reality.

Canada's First Nations: A History of the Founding Peoples from Earliest Times.

The Sacred Tree.

Student Resource Guide:

Unit 5
C. Health and Child Welfare.

Learning Objectives

Knowledge

Students will:

- describe the current health conditions of Aboriginal peoples.
- summarize possible reasons and solutions to deal with health issues faced by Aboriginal peoples.
- justify involvement of Aboriginal peoples in health-related decision making.

Values

Students will:

- appreciate the situation of Canadians who experience health problems.
- demonstrate caring and concern for the well-being of others.
- show respect for Aboriginal initiatives to deal with health issues.

Skills/Processes

Students will:

- conceptualize (cite examples and identify common attributes) issues related to Aboriginal health.
- participate in a consensual decision making process to arrive at a solution to an Aboriginal health issue.
- act on a personal commitment to well-being and healthy lifestyles.

Instructional Notes

Key Understanding: Contemporary health issues affecting Aboriginal peoples result from socio-economic and cultural factors, and solutions must consider both areas to be effective.

As in all other factors affecting social relationships among Aboriginal peoples, health issues may be traced to change brought about by colonization.

Treaty #6, signed in 1867 refers to the provision of a medicine chest "...at the house of each Indian agent for the use and benefit of the Indians." However, since that time, Aboriginal peoples in Canada have experienced a lower standard of health and wellness in contrast to other Canadians. In a presentation to the Royal Commission on Aboriginal Peoples (1995), it was stated that "...health issues must all be addressed as part of a systemic understanding of the links between oppression and self-destruction."

Numerous statistics demonstrate alarming trends in Aboriginal health and wellness. For example, life expectancy is lower for Aboriginal peoples, infant mortality rates are double the national average and accidental and violent deaths, including suicide, are the number one killers of Aboriginal peoples. The causes for the dismaying statistics among Canadian Aboriginal people have been traced to socio-economic conditions and the lack of Aboriginal input into solutions. Many people believe that it is only through self-determination that the needs of Aboriginal peoples will be met.

A 1969 government report recommended "...changes in two categories; short term proposals dealing with the acute inadequacies of services and environmental conditions leading to disease, and long term proposals highlighting the need to change the socio-economic conditions of Indian life." In 1979, the federal policy of the Medical Services Branch outlined three pillars on the question of Aboriginal health:

- Policy flows from constitutional and statutory provisions, treaties and customary practice.
- Develop special relationships with Indians by encouraging greater involvement in health programs.
- Health improvements are built on community development, including both socio-economic development and cultural and spiritual development.

In Saskatchewan, the federal government assumes responsibility for treaty Indian health provisions, while the province is accountable for Métis peoples' medical needs through the existing medicare system. Although finances are a major hurdle in remediating the depressing health conditions faced by Aboriginal peoples, the other major issue to be dealt with involves control and self-determination. Aboriginally-controlled institutions respond to specific needs of Indian and Métis peoples all over Canada. Saskatchewan is served by numerous organizations which comprise a rich source of information for additional research in this area.

Suggested Instructional Approaches and Assessment Techniques

Provide resources and opportunities for students to compile Aboriginal related health statistics from a variety of perspectives. Develop activities designed to foster interpretation of statistical information. Include the requirement to identify examples and correlation of common attributes.

Facilitate a Talking Circle for students to express their reactions to the statistics and ideas for solutions related to the issues identified above. Record ideas to use as a starting point for a consensus decision making process.

Prepare to conduct a simulation activity to practise the consensual decision making process. Collectively decide on an issue to be addressed. For example, what are some possible causes and solutions to the teen suicide rate? In 1984, Aboriginal suicide rates were 43.5 per 100,000 people, compared with 13.7 per 100,000 non-Native Canadians.

Organize an Aboriginal panel discussion dealing with the following statement: "To improve health services without making concurrent improvement in living conditions is analogous to treating symptoms rather than the disease." (Booz Allen Hamilton Canada Ltd., 1969 Report). Follow up by asking students to create other analogies dealing with the same issues.

Assign students the task of analyzing a directory of local, provincial, and federal services catering to the needs of Aboriginal people. Identify those that feature Aboriginal involvement. Involve students in developing a community profile of health and socio-economic factors.

Develop a chart depicting the four areas of human potential as revealed in the Medicine Wheel; mental, emotional, physical, spiritual. In pairs, ask students to correlate services amenable to each area within the community. Discuss what services seem to be lacking and what might be done to improve the situation.

If appropriate, students may assess personal wellness in each area of the Medicine Wheel and identify their goals for improvement. Students should be encouraged to identify role models who could provide assistance as they strive towards their goals.

Assessment and Evaluation

Assessment and evaluation are based upon criteria developed for the statistical interpretation activity and the health-care directory analysis. Checklists of participation and rating scales for quality of involvement in consensual decision making activity could be done by self, peer and teacher. A personal learning contract would be appropriate to assess growth in self-identified areas.

Resources

Bibliography:

The First Canadians: A Profile of Native Peoples Today.

Canada's First Nations: A History of Founding Peoples from Earliest Times.

Report of the Royal Commission on Aboriginal Peoples.

The Sacred Tree.

Student Resource Guide:

Unit 5
C. Health and Child Welfare.
D. Community Based Programs.

Learning Objectives

Knowledge

Students will:
- describe the impact of child welfare policies on Aboriginal people in Canada.
- analyze the causes for the large numbers of Aboriginal children in the child welfare system.
- evaluate Aboriginal initiatives in the areas of child welfare.

Values

Students will:
- demonstrate sensitivity to the impact of child apprehension on individuals, families and communities.
- develop appreciation for the complexity of issues to deal with Aboriginal child welfare policies in Canada.
- appreciate the human cost of policies applied to Aboriginal peoples.

Skills/Processes

Students will:
- interpret statistics to analyze proportional representation.
- develop critical thinking skills to form judgments about the child welfare system.
- express personal perspective related to child welfare.

Instructional Notes

Key Understanding: Aboriginal communities are asserting control over child welfare programs.

In 1951, *The Indian Act* was amended to allow provincial agencies to extend child welfare policies to reserves. For a period of more than 20 years, from the 1960s to the 1980s, Aboriginal children were taken from their homes by government officials and social workers. In some communities, an entire generation was lost. Some parents who were separated as children from their own families and placed in residential schools lost opportunities to learn parenting roles. As a result, Aboriginal children were removed from their homes and placed in foster-care or were adopted by non-Native families. Like the generation before them, these children were not afforded the opportunity to nurture their Aboriginal identity, culture and traditions. Quite often the cycle was complicated by the effects of poverty. Statistically, Aboriginal children are disproportionately represented in the child welfare system across Canada:

Province	% of Aboriginal children in Province	% of Aboriginal children in Care
British Columbia	3.5%	36.7%
Alberta	2.9%	29.7%
Saskatchewan	8.3%	63.8%
Manitoba	7.7%	32.1%
Ontario	1.0%	8.0%

Source: The First Canadians: A Profile of Canada's Native People Today, 1995.

By the mid-1990s, 40% of all Aboriginal children in care in Canada were under the watchful eye of Indian-controlled institutions. Numerous Aboriginal communities are now involved in repatriating thousands of Aboriginal children lost through the Canadian child welfare system.

The Spallumcheen First Nations in British Columbia was one of the first bands to regain autonomy in the area of Indian child welfare. Through their efforts the number of children in care has been reduced and traditional approaches, including involving the extended family, have replaced previous methods. In Alberta, tripartite agreements have led to the establishment of Indian child and family service agencies staffed by Aboriginal peoples. In 1990, Saskatchewan First Nations ratified the Indian Child Welfare and Family Support Act to respond to community needs.

The impact of historical practices which separated children from families and communities thereby robbing them of their inherent identity, culture and language is an issue that will face Canada for many more years. Undoubtedly, child welfare remains as one of the most sensitive issues affecting social relationships in Canada.

Use extreme caution and sensitivity in the delivery of this unit. Young people who are directly affected by this issue may find it painful to share or discuss this content.

Suggested Instructional Approaches and Assessment Techniques

Prepare an overview of Aboriginal child welfare in Canada. Students should be encouraged to develop a portfolio of print and visual information throughout this section that reflects their learning.

Gather current statistical information related to Aboriginal child welfare, adoption and foster-care. Begin with the statistics provided on the preceding page. Analyze the meaning of statistical information while encouraging students to infer meaning.

Provide opportunities for students to read or view first person stories depicting the Aboriginal child welfare experience. Organize mini-discussion groups for students to reflect on the impact on individuals, families and communities. Invite adult volunteers to assist.

Define and discuss concepts such as assimilation, paternalism and genocide and apply the concepts to the actual experience of Aboriginal peoples in Canada.

In cooperative groups, ask students to research causes for the large numbers of Aboriginal families involved in the child welfare system. Ensure the perspectives of different child-rearing practices are incorporated into the research focus of each group. Use critical thinking and reading skills to assess sources of information, by ensuring that students address the following as appropriate to their level of skill and awareness:

- distinguish between verifiable facts and value claims.
- distinguish relevant from irrelevant information, claims, or reasons.
- determine the factual accuracy of a statement.
- determine the credibility of a source.
- identify ambiguous claims or arguments.
- identify unstated assumptions.
- detect bias.
- identify logical fallacies.
- recognize logical inconsistencies in a line of reasoning.
- determine the strength of an argument or claim.

Organize students in pairs or triads to develop an oral report depicting an Aboriginal initiative in the area of Indian child welfare. Each report should identify what the program is, how it is connected to traditional practices and an evaluation of its effectiveness.

Assessment and Evaluation

Assessment and evaluation will focus on a portfolio compiled by each student. Checklists for cooperative group involvement will be completed by students, peers and teachers. Cooperatively develop criteria for the oral report and assess solutions offered by students.

Resources

Bibliography:

The First Canadians: A Profile of Canada's Native People Today.

Someday.

Keeper'n Me.

Student Resource Guide:

Unit 5
C. Health and Child Welfare.

Videos:

Richard Cardinal: Cry from the Diary of a Métis Child.

Foster Child.

Learning Objectives

Knowledge

Students will:

- describe aspects of traditional Aboriginal justice methods.
- illustrate when alternative approaches may be most suitable.
- justify their position regarding Aboriginal justice issues.

Values

Students will:

- appreciate alternative approaches to justice in Canada.
- develop capacity to respectfully regard cultural differences.
- demonstrate regard for differing perspectives.

Skills/Processes

Students will:

- seek and interpret information from a variety of sources.
- apply their understanding of a process to an actual example.
- examine Aboriginal justice issues dialectically.

Instructional Notes

Key Understanding: Traditional Aboriginal justice methods provide alternatives for all Canadians.

In Canada, the role of the justice system is to administer justice. Disputes involving individuals, the state, the constitution, rights and freedoms, jurisdiction and business rights and freedoms are typically guided by the laws of Canada and implemented through the court system. Courts may take a literal or liberal approach to dealing with the law. The literal approach decides upon the letter of the law, while the liberal approach looks at the intent of the law.

Jurisdiction, the right or authority to hear and settle a dispute, is structured as provincial courts (probate, youth, family, small claims, district, Queen's bench, divisional, and appeal) and as federal courts (tax, trial, appeal, and the Supreme Court of Canada). In Saskatchewan, the provincial courts have used sentencing circles as an alternative approach, when jurisdiction allows. The 1992 case of the Queen vs. Moses provides an extensive process for using sentencing circles.

The sentencing circle consists of consensual involvement of the judge, police, victim, accused and members of the offender's community. Usually the judge will identify the range of possible sentences if the case were to be decided by judge alone. The circle then proceeds to attempt to reach consensus on an appropriate sentence. In 1993, Judge Fafard presented the following criteria to a Justice Society conference:

- The accused must agree to be referred to the sentencing circle.
- The accused must have deep roots in the community in which the circle is held and from which the participants are drawn.
- There are Elders or respected non-political community leaders willing to participate.
- The victim is willing to participate and has been subject to no coercion or pressure in so agreeing.
- The Court should try to determine beforehand, specific counselling needs for the victim.
- Disputed facts have been resolved in advance.
- The case is one in which a Court would be willing to take a calculated risk and depart from the usual range of sentencing.

Numerous Canadian studies have been undertaken concerning issues related to justice, health care, child-welfare and education. Many recommendations have been generated related to these issues as well. While it is useful for students to examine those recommendations critically, it is also important that they examine the degree to which the many recommendations have been implemented. Many Aboriginal peoples speak out in favour of sentencing circles, but are faced with opposition from other Canadians. Tracing the source of this conflict may lead to a fundamental understanding of the nature of Canadian society.

Suggested Instructional Approaches and Assessment Techniques

Organize students into cooperative groups to investigate traditional Aboriginal justice systems and present their findings to the class. Debrief by comparing and contrasting with contemporary initiatives.

Research, compile, discuss and consider actual cases where sentencing circles have been used. Organize a Talking Circle to discuss advantages and disadvantages. Develop a simulation activity involving a sentencing circle.

Investigate contemporary Aboriginal justice system initiatives. Review case studies such as Donald Marshall Jr., Helen Betty Osbourne, J.J. Harper, and Leo Lachance. Individually, students may be asked to compose a position paper identifying the issues and expressing their perspective on the causes, solutions and future directions appropriate to the case being investigated.

Students may be encouraged to write letters, poetry, prose, and stories, to create audio or video-tapes, to write and perform a radio drama or to conduct an interview relevant to Aboriginal justice issues.

Organize students in small discussion groups to identify appropriate Aboriginal justice topics to facilitate a dialectical approach. Keep in mind that the alternatives to the issues must each have merit on their own. For example:

- **Identify an issue:** Sentencing circles should be used for Aboriginal offenders only.
- **Thesis Statement:** Because sentencing circles come from the Aboriginal tradition they are meaningful only to people who share the same tradition.
- **Antithesis Statement:** If sentencing circles are good for Aboriginal people, they should be seen as good for all peoples. Two systems of justice is unfair.
- **Resolution/Synthesis:** Provided all the criteria for a sentencing circle may be met, holding a sentencing circle is appropriate to anyone who meets the requirements.

Refer to Introductory section for a detailed description of the steps in the dialectical process.

Assessment and Evaluation
Assessment and evaluation of jigsaw groups, Talking Circle, simulation activity, and dialectical approach may be comprised of participation checklists and anecdotal notes. Formats for dialectical evaluation may be found in the Introduction section. Develop criteria for assessment of written assignments.

Resources

Bibliography:

The Quest for Justice: Aboriginal Peoples and Aboriginal Rights.

Canada's First Nations: A History of Founding Peoples from Earliest Times.

Documenting Canada: A History of Modern Canada in Documents.

The First Canadians: A Profile of Canada's Native People Today.

Dancing with a Ghost: Exploring Indian Reality.

Report of the Royal Commission on Aboriginal Peoples.

Aboriginal Peoples and the Law: Indian, Métis and Inuit Rights in Canada.

Student Resource Guide:

Unit 5
A. Justice.
D. Community-Based Programs.

Learning Objectives

Knowledge

Students will:
- describe Aboriginal responses to social development issues.
- summarize the impact of Aboriginally-controlled institutions in meeting social development needs.

Values

Students will:
- demonstrate appreciation for the challenge faced by Aboriginal peoples resulting from historical events.
- respect the efforts of Aboriginal peoples to bring about positive change.
- value contributions to Canada resulting from Aboriginal initiatives in education, health and justice.

Skills/Processes

Students will:
- investigate examples of Aboriginal initiatives and contributions to Canada.
- reflect upon and express personal reactions to health, education, justice and child welfare issues in Canada.

Instructional Notes

Key Understanding: Aboriginal peoples respond to justice, education, child-welfare and health issues through participation in development and delivery of services and programs.

The rise of Aboriginally-controlled institutions is one of the most significant success stories in Canada. In justice, courtworkers, police officers and lawyers are involved in the system at all levels. In education, early-childhood to post-secondary programs are providing opportunities for Aboriginal and non-Aboriginal peoples alike. In child-welfare, Aboriginal communities are gaining control for child care. In health, nurses, medical specialists and cultural practitioners lead the way to healing for the entire community. Consider the following examples:

"There's a growing movement within the Native community that is reaching back to reclaim a tradition of earth-based spirituality, this, plus education, activism and determination, may be the salvation of the younger generation. Otherwise, the statistics, which show the scope of the Third World conditions that are frequently the fate of Canada's first peoples, are too painful to comprehend. In the same way that individuals need an identity to be proud of, so do communities. Unless we settle land claim issues, address poverty and social, cultural and environmental problems, cut the strings of government dependency and allow for true society, we will simply continue to provide ever more expensive "Band-Aid" solutions. - The Vancouver Sun, January, 1991."

"As they struggle to make the idea of a justice system based on reconciliation instead of incarceration better understood here, Canada's Native groups are doing what they can to build parts of that alternative vision. The Bloods of southern Alberta, for example, no longer have a Brave Dog Society to maintain law and order. But they do have Canada's only jail staffed entirely by Native people. The minimum security facility's emphasis is on counselling and spiritual teaching by community elders. The Bloods also have their own police force. Like most other Indian-run forces, it must call in the RCMP to help with serious crimes. The Six Nations band policy near Brantford in southern Ontario has the same authority as any municipal force. - The Toronto Star, 1991."

"The number of post-secondary students from the six reserves of the Confederacy of Mainland Micmacs has increased almost five-fold (to 196 in 1990 from 42 in 1988). The increase is due to the fact the confederacy is administering the education funding from Indian Affairs. - Canadian Press, 1990."

"On the urban front, Anishnawbe Health Toronto is a Native-run clinic and outreach program that has become a role model for its innovative approach toward the many health problems, spiritual and physical, of Native people in the big city. - The Toronto Star, 1991."

"In 1986, the Kateri Memorial Hospital opened on the Mohawk reserve of Kahnawake near Montreal, the first Native-run hospital in Canada. The Kahnawake Mohawks weren't handed the opportunity. They took it, occupying what had been their reserve hospital building and insisting they had the right to ensure Mohawk medical staff were hired and so on. Today, eight Indian bands or tribal councils in Quebec, Manitoba, Saskatchewan and B.C. run health programs and clinics previously operated by the federal Department of Health and Welfare. Source unknown."

Local initiatives, especially those which provide service to the community at large, demonstrate the capacity of Aboriginal peoples to deliver programs to meet their needs.

Suggested Instructional Approaches and Assessment Techniques

Prepare a summary of the issues addressed in this unit. Feature products of individual student and group work which demonstrate key understandings.

Arrange for students to conduct a 1-3-6 procedure to create a statement defining their assessment of Aboriginal responses to social development issues. The process is for individuals to develop a personal statement, then for a group of three to consider all contributions to create a single statement. To conclude, combine two groups of three to create a single statement using consensual decision making.

Organize a comprehensive research project which will reflect students' reactions to Aboriginal health, education, justice and child-welfare issues in Canada. Students may choose to display their summative knowledge through as variety of expressions such as:

- communicate a summary of a contemporary issue dealing with factors affecting Aboriginal social development,
- reflect on possible solutions to deal with the issue,
- compare historical and contemporary approaches, in addition to Aboriginal and non-Native contributions,
- synthesize and analyze the issue and solution,
- personal reflections and feelings related to the topic.

Arrange for students to develop questions and answers related to the information addressed throughout this unit which may be objectively answered. Compile and assign a written examination based upon the student-written questions.

Organize a Talking Circle to discuss students' perceptions and observations about the link between Aboriginal identity, survival, world-view and social development issues. Provide time for journal writing to record reflections.

Provide the opportunity for students to discuss and compare the inter-connectedness of content from this unit to other units already studied.

Assessment and Evaluation

Assessment and evaluation will be based on criteria established for the research report and the written exam. Participation checklists, journals and self-evaluation may be implemented for discussions, cooperative group procedure, consensual decision making process and the Talking Circle.

Resources

Bibliography:

The First Canadians: A Profile of Canada's Native People Today.

Report of the Royal Commission on Aboriginal Peoples.

Skyscrapers Hide the Heavens.

Dancing with a Ghost: Exploring Indian Reality.

Student Resource Guide:

Unit 5
A. Justice.
B. Education.
C. Health and Child Welfare.
D. Community-Based Programs.

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