



Global Encounters
International Student
Video Conferences

UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples

International Video Conference

Teacher's Guide



The Centre for
Global Education



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Dear Teacher,

We would like to extend a warm welcome to the UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples, video conference. This conference is possible through a partnership between the [Centre for Global Education](#) and [TakingITGlobal](#). We are excited to have you and your students engage in our interactive virtual classroom and participate in the live event on May 10th, 2017.

During the UNDRIP video conference, students and educators will be given the opportunity to explore The United Nations Declarations on the Rights of Indigenous Peoples document. They will discuss amongst themselves and with guest speakers, the UNDRIP document and what it means to Indigenous and Non-Indigenous communities. In addition they will debate if the desired impacts of the document are being honoured and how they can contribute to its outcomes. Through this video conference, students will explore human rights and examine why the United Nations felt Indigenous communities from around the world needed a separate document.

To help prepare for the event, we have created this guide to help you facilitate your students' participation in the video conference and the pre-conference activities. It contains instructions on how to join the virtual classroom, through which they can/will collaborate with their peers all over the world, and an overview of the lessons housed there. All resources mentioned in this curricular guide will be found linked to the corresponding Activities inside the virtual classroom.

Thank you again for being willing to reach beyond the class and connect your students to their peers, as we all seek to help promote awareness of Indigenous cultures.

If you have any questions or concerns, feel free to reach out to our team at encounters@tged.org

- The Global Encounters Team

UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples

Date: April 2018

Time: 9:00-10:00 MT/11:00-12:00 ET

Total Run Time: 60 mins

AGENDA

Twitter handle: #globlencounters

(Twitter will be an integral part of the conference. Please ensure all students have access to a Smartphone or computer to participate in the discussion there)

- 1:00 – 1:05 MT / 3:00 – 3:05 ET
Welcome, Introductions (Each school will have one minute to introduce their school)
- 1:05 – 1:15 MT / 3:05 –3:15 ET
Guest speaker(s) introduction(s) & presentation
 - Danika Littlechild
- 1:15 – 1:45 MT / 3:15 –3:45 ET
 - Guest speaker presentation
 - Q & A/feedback/art reflection
- 1:50 – 2:00 MT/ 3:50 – 4:00 ET
Summary and Closing Remarks

SPEAKER

Danika Billie Littlechild

Guiding Questions:

- 1) What does it mean to have basic human rights in your country?
- 2) What are your rights as a youth?
- 3) How did the UNDRIP document bring more international recognition on human rights violations?
- 4) Why do you think the UN felt the FNMI community needed a specific document to protect their human rights?

LINKS

Key Dates

Date	Activity	Description
April	Classroom Collaboration	Between April th and May 10th, students can/will engage in activities to learn more about their culture and identity as well as about Indigenous cultures, and interact with their peers to discuss their project ideas through the Virtual Classroom (online collaboration space).
May 10th	May 10th: UNDRIP LIVE Video Conference	On this day, participating classrooms will join LIVE together to share their thoughts on human rights and discuss the UNDRIP document and Calls to Action with guest speakers.

The Video Conference

In this live and interactive event, students will see, listen to and engage with a series of experts. Students will also have an opportunity to ask questions and share their own thoughts and research. The video conference will take place between 1:00-2:00 pm (Mountain time) on Tuesday, March 14th, 2017 as well as Thursday, April 13th, 2017.

Testing and setup for Video Conference

We will connecting using **Zoom**, which is a free online collaboration tool. This is a downloadable conferencing software that can be used on any laptop. All you need is a laptop, webcam and the internet. Here is a [link](#) to a video describing how to use the software. Here is a [link](#) to a written step-by-step guide.

Activity Outline

Ahead of the video conference, you will lead your class through the activity available in the assignments section of the teacher's guide, which is designed to take 1 or 1.5 class periods (for Secondary) and 2 class periods (for Primary). Activities also include corresponding resources to provide a more holistic learning experience. We ask that you strongly encourage and support this participation.

The table below provides an outline of discussions and the following collaboration activities; all resources can be found within this teacher's guide.

Pre Conference Activities:

Task 1	Description
<p>Pre Activity Class Discussion</p> <p>Definitions:</p> <ul style="list-style-type: none"> -Human Rights -Declaration of Human rights -United Nations Declaration of Right for Indigenous People 	<p>Discuss the following concepts with your class. This can be done in several ways:</p> <p>A) Have a full class discussion, asking students what they think each term/concept means and create a mind map on the board.</p> <p>B) Have a general class discussion and have the students independently reflect on the terms/concepts and then pair and share. (This activity is called “think, pair, share.”</p> <p>C) Have students first discuss the following terms concepts with one another and then have a whole class discussion to check for understanding.</p> <p>1. Human Rights</p> <p>Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible</p> <p>2. What is the Universal Declaration of Human Rights document?</p> <p>The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected.</p> <p>3. What is the UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples)?</p> <p>The Declaration sets out the individual and collective rights of indigenous peoples, as well as their rights to culture, identity, language, employment, health, education and other issues. It also "emphasizes the rights of indigenous peoples to maintain and strengthen their own institutions, cultures and traditions, and to pursue their development in keeping with their own needs and aspirations".^[6] It "prohibits discrimination against indigenous peoples", and it "promotes their full and effective participation in all matters that concern them and their right to remain distinct and to pursue their own visions of economic and social development".^{[6][7]}</p> <p>The goal of the Declaration is to encourage countries to work alongside indigenous peoples to solve global issues, like development, multicultural democracy and decentralization.^[8]</p> <p>According to Article 31, there is a major emphasis that the indigenous peoples will be able to protect their cultural heritage and other aspects of their culture and tradition, which is extremely important in preserving their heritage. The elaboration of this Declaration had already been recommended by the Vienna Declaration and Programme of Action^[9]</p>

Task 2	Description
Discussing and Exploring Human Rights	<p>Q. Why do you think it's necessary to have more than one international documents surrounding human rights?</p> <p>This portion can be done through small group discussion, then as a whole class discussion. The objective for students to understand that the UN felt the treatment of Indigenous groups around the globe was unjust and needed to be addressed.</p>

Note: Additional resources and activities surrounding human rights can be found at the [Canadian Human Rights Museum](#):

Activities: [Grades 7-9](#)
[7-9 Reference Sheet](#)

Activities: [Grades 10-12](#)
[10-12 Reference Sheet](#)

Lesson Plans

Reconciliation in Schools

Exploring the United Nations Declaration on the Rights of Indigenous Peoples:

United Nations Declaration on the Rights of Indigenous Peoples Lesson Plan

(Adapted from The John Humphrey Center for Human Rights)

Objective: To introduce students to the United Nations Declaration on Indigenous Peoples and to use the declaration as a guideline for exploring important issues of Indigenous identity and history in Canada.

The UNDRIP can be used in schools as an educational tool, to help understand the injustices of our past, present issues and to highlight positive movements that are advancing Indigenous rights and reconciliation efforts in Canada.

Quick background:

What is a Declaration?

A declaration is an agreement among countries about a specific issue that requires urgent action. It tells us what governments must do or not do around such an issue.

The UNDRIP is a very important declaration that was adopted in 2007. It took 25 years of hard work to come into existence. It was created by Indigenous groups from all around the world and UN member states. UNDRIP was developed to outline how Indigenous people must be treated to ensure basic survival, dignity and well being.

- It was ratified (accepted) by 144 countries.
- Four countries: Canada, United States, New Zealand and Australia voted against it.
- It is important to know that Canada voted against it in 2007 saying that it was “aspirational”, meaning that it wasn’t necessarily possible to attain.

In 2010, after much pressure from Indigenous communities and human rights groups, the Governor General of Canada announced that the government was “moving to endorse the declaration”. This was seen as a symbolic gesture, lacking any real commitment.

Finally, in May of 2016, Canada announced at the United Nations that “We are now a full supporter of the declaration without qualification.” and that “We intend nothing less than to adopt and implement the declaration in accordance with Canadian Constitution”

The announcement was seen as an historic decision and a major step forward for truth and reconciliation in Canada.

“The declaration is much like the treaties, it calls on us to work together, today would not be too late to start the journey together.” Chief Wilton Littlechild.

Brandt, N., & Duncan, B. (n.d.). Know Your Rights! United Nations Declaration on the Rights of Indigenous Peoples.

Retrieved October 10, 2016, from https://fncaringsociety.com/sites/default/files/HRBAP_UN_Rights_Indig_Peoples.pdf

Time needed:

Approximately 1-1.5 class periods

Materials and Prep:

- Computers/Tablets
- Print and cut UNDRIP cards and examples
- Student Handout: Discussion Questions
- UNDRIP simplified version for teacher reference
- Vocabulary/Key terms reference for teachers (sheets attached)

Collage:

- One small poster board per group of six
- 2 glue sticks, 1 pair of scissors per group of six
- Markers

Examples:

-We have created a document below that provides some samples of news articles, literature and resources to highlight the UNDRIP articles. They are listed by grade.

-These are a good starting point, but we encourage teachers and students to do some research and find their own examples. Some resources online include: APTN, CBC Indigenous, RISE (on Facebook).

-Many of the conversations change over time and this will help to ensure that the topics are relevant to current contexts. It is also important that the topics are age appropriate and cover a broad range of perspectives.

Activity:

UNDRIP Card Game: “Rights and Realities”

1) Divide students into groups of 3.

Each group takes a UNDRIP article card, and reads it aloud.

For example:

Article 13: Right to know and use language, histories and oral traditions.

Ensure that students understand the words before beginning. (use attached list of key terms) (5-10 minutes)

2) Hand out one example per group.

Students read the example and reflect upon questions by filling out questions on the handout (attached) or discussing as a group.

- What is our example about?
- What is the issue?
- Why is it important?
- How does it relate to our UNDRIP article?
- Is it a positive example of this right? How does this example support our article?
- Is it an example of an injustice? In what ways does this example fall short of what is outlined in our UNDRIP article?
- How does this article affect you?
- What example can you think of that surrounds **youth** human rights?

3) Once each group has had time to discuss, they proceed to a table with a poster board.
Two groups per table.

Each group will present to the other and post their card and examples in a collage style.
Each table will discuss the collage and come up with 3 things they can do to help implement these rights in their communities. (15 minutes)

4) Each group will present their ideas to the larger group. (15 minutes total)

Closing:

As a class, talk about what actions we can take to promote the things we talked about in the UNDRIP in our school and community. For example:

- How can we promote local Indigenous languages in our schools?
- In what ways can we support learning about Indigenous culture in our school?
- How can we connect with Indigenous Elders and knowledge keepers in our community?
- What actions can we take to bring attention to some of these important issues facing us as Canadians?

Audio/Visual Extensions:

Can be done on computers/tablets.

- There are several free websites that students and teachers can utilize to help complete this activity.
 - [Kahoot](#)
 - [Quizlet](#)
 - [Study Stack](#)
 - [Tackk](#)
 - [Symbaloo](#)

Discussion Based:

If you have less time, this lesson can be adapted to be a discussion. (Skip step 3)

Handout: All Grades: Discussion Questions

Understanding UNDRIP

What is our example about?

What is the issue?

Why is it important?

How does it relate to our UNDRIP article?

Is it a positive example of this right? How does this example support our article?

Is it an example of an injustice? In what ways does this example fall short of what is outlined in our UNDRIP article?

Key Terms

In this section we define some of the key terms and concepts found in the Blanket Exercise. These could be researched further by older students.

This Kit is for multiple age and literacy levels, so some definitions may need to be interpreted by the educator for younger readers.

When working with definitions, especially terms for peoples, i.e. “Aboriginal peoples”, there are often many perspectives and nuanced understandings based on who is offering the definition and when it was written. Keep in mind that terms evolve over time. We recommend that students check at least three sources when investigating terms or concepts, and to look into, rather than ignore, the differences.

ABORIGINAL PEOPLES

Aboriginal peoples refers to the original peoples of North America who belong to historic, cultural and political entities. Canada’s Constitution Act, 1982 recognizes three groups of Aboriginal peoples: First Nations, Inuit and Métis.

There are a number of synonyms for Aboriginal peoples, including Indigenous peoples, First Peoples, and original peoples. None of these terms should be used to describe only one or two of the groups.

Because Aboriginal peoples is the term used in Canada’s constitution, it has specific importance within a Canadian legal context.

ASSIMILATION

Assimilation is the process of absorbing one cultural group into another. This can be pursued through harsh and extreme state policies, such as removing children from their families and placing them in the homes or institutions of another culture. Forcing a people to assimilate through legislation is cultural genocide—the intent is to make a culture disappear.

BRITISH NORTH AMERICA ACT

The British North America (BNA) Act, also known as the Constitution Act, 1867 put “Indians and Lands reserved for Indians” under the control of the federal government. When this happened, Indigenous peoples in Canada lost their rights and were no longer recognized as having control over their lands

COLONIZATION

Colonization is a process of gaining control of land and resources. It involves one group of people, the colonizers, coming into an area and dominating the people who are already living there.

DISCRIMINATION

Discrimination is when someone is treated negatively for because of their race, ethnicity, age, religion, sexual orientation, disability, etc. A person can be discriminated against by an individual or by a whole system. Sometimes discrimination is built into laws and policies in ways that deny fair treatment and services.

DOCTRINE OF DISCOVERY

In what we now call North America, Europeans made deals amongst themselves and divided up control over Indigenous peoples and Indigenous lands. Usually, whichever European nation discovered the land first took control, with the blessing of the Christian church. This practice is now called the “Doctrine of Discovery.”

EQUITY

Equity can be confused with equality but equality means each person gets the same treatment or the same amount of something. It involves systematically dividing something into equal parts.

Equity, on the other hand, recognizes that not everyone has the same needs. Equity is about justice and a fair process that leads to an equal outcome. It takes into account the injustices of the past and how they have placed some in positions of privilege while others face significant barriers to achieving well-being.

FIRST NATIONS

First Nations is not a legal term but replaces “Indian” in common usage. In 1980, hundreds of chiefs met in Ottawa and used “First Nations” for the first time in their Declaration of the First Nations. Symbolically, the term elevates First Nations to the status of “first among equals” alongside the English and French founding nations of Canada. It also reflects the sovereign nature of many communities, and the ongoing quest for self-determination and self-government. First Nations people may live on or off reserve, they may or may not have legal status under the Indian Act, and they may or may not be registered members of a community or nation. “First Nations” should be used exclusively as a general term as community members are more likely to define themselves as members of specific nations or communities within those nations. For example, a Mohawk (Kaniienkehaka) person from Akwesasne who is a member of the Bear clan may choose any number of identifiers. Others may identify themselves as members of one of the many other First Nations in Canada – Innu, Cree, Salteaux, Ojibwe, Haida, Dene, Maliseet, Mi’kmaq, Blood, Secwepmec, etc., each with its own history, culture, and traditions.

INDIAN ACT

In 1876 all the laws dealing with Indigenous peoples in Canada were gathered together and put into the Indian Act. The Canadian government used the Indian Act to attack the identity of Indigenous peoples. It limited hunting and fishing and made spiritual ceremonies like the potlatch, pow-wow and sundance against the law. This didn't change until the 1950s. To this day, the Indian Act controls many aspects of Indigenous peoples' lives.

INDIGENOUS PEOPLES

Indigenous peoples is a term for which there is no one definition because it is up to each Indigenous person to define themselves, something that for far too long has been done by others. However, Indigenous peoples all over the world have the common experience of being the original inhabitants of a territory and being oppressed by ethnic groups that arrived later. Indigenous peoples also share a set of international rights which are a minimum standard to ensure they survive and thrive.

When we speak of peoples, as opposed to people, it is a recognition of collective rights; that each Indigenous people is a distinct entity with its own cultural and political rights.

INTERGENERATIONAL TRAUMA

Intergenerational trauma means that when an individual or a group of people experience violence, abuse or some other form of trauma, the negative impacts of these experiences are felt by their children and grandchildren. The trauma inherited by future generations can show itself in many ways including destructive behaviour and health problems.

INTERNAL COLONIZATION

When you live in a place that has been colonized, whether you are the original people or a settler who has come from away, you gradually absorb the colonizers ways of acting and thinking. This is the process of internal colonization. That is why we talk about needing to "decolonize ourselves" so that we can change our behaviour.

INUIT

Inuit are the Indigenous Circumpolar people in Canada and other northern countries. The Inuit in Canada are known collectively as Inuit Nunangat which includes land, water and ice. The Inuit consider the land, water and ice of their homeland to be integral to their culture and way of life. They were formerly called Eskimo, which the Inuit consider a derogatory term.

There are four Inuit regions in Canada: Nunavut, Inuvialuit (Northwest Territories), Nunavik (northern Quebec) and Nunatsiavut (Labrador). Many Inuit also live in southern Canadian cities.

MÉTIS PEOPLE

Métis are the mixed-blood descendants of Cree, Ojibwe, Saulteaux and Assiniboine women and French and Scottish fur traders and other early settlers. They have their own culture and history. As is the case with many Aboriginal languages, the Métis language, Michif, is endangered. Métis society and culture were established before European settlement was entrenched.

This term is sometimes used more generally for someone who is of mixed ancestry, Indigenous and non-Indigenous.

RIGHTS OF INDIGENOUS PEOPLES

Indigenous peoples' rights have been recognized at the international level in various ways but most importantly in the United Nations Declaration on the Rights of Indigenous Peoples. The Declaration was adopted by the United Nations General Assembly in 2007. Because it considers "reconciliation" to be an "ongoing process of establishing and maintaining respectful relationships," the Truth and Reconciliation Commission believes that the UN Declaration is "the appropriate framework for reconciliation." Indigenous peoples continue to have to fight to have even their basic human rights respected.

[Full text](#)

[Version for Indigenous youth](#) (also good for educating non-Indigenous youth on the concept of Indigenous rights)

TERRA NULLIUS

Terra Nullius is latin for "lands belonging to no one". This idea meant European countries could send out explorers and when they found land, they could claim it for their nation. These were lands being used by Indigenous peoples. After a while, terra nullius also came to mean land not being used by "civilized" people and land not being put to "civilized" use

THE 60'S SCOOP

From the 1960s to the 1980s, thousands of First Nations and Métis children were forced illegally from their homes and adopted or fostered, usually by non-Indigenous people. This period is known as the 60s scoop. Many of these kids experienced violence, racism and abuse and lost connection to their identity and culture. Like residential schools, the purpose of the 60's scoop was assimilation.

TREATIES

Treaties are internationally binding agreements between sovereign nations. Hundreds of treaties of peace and friendship were concluded between the European settlers and First Nations during the period prior to confederation.

These treaties promoted peaceful coexistence and the sharing of resources. After Confederation, the European settlers pursued treaty making as a tool to acquire vast tracts of land. The numbered treaties 1 through 11 were concluded between First Nations and the Crown, after Confederation.

For Indigenous peoples, treaties outline the rights and responsibilities of all parties to the agreement. In the traditions of Indigenous treaty making, these are oral agreements. In addition, they are “vital, living instruments of relationship” (RCAP) that involve all Canadians.

Handout: UNDRIP Cards:
Print on cardstock for durability.

Article 2: The right to cultural identity

Indigenous peoples are equal to all other peoples, but they also have the right to be different, for example in the way they dress, the food they eat and in the language they speak.

Article 4: Protection from discrimination

The right to be free from discrimination means that governments must ensure that indigenous peoples and individuals are treated the same way as other people, regardless of sex, disability or religion. *

Article 7: Right to life, liberty and security

Every indigenous person is born with the right to life, to live freely (liberty) and to be safe and secure. Indigenous peoples as a group have the right to live freely, be safe and secure, and not exposed to violence.

Article 8: Assimilation or destruction of culture

Indigenous peoples and individuals have the right not to be assimilated – meaning, they have the right not to be forced to take up someone else's culture and way of life, and for their culture not to be destroyed.

Article 9: Belonging to an indigenous community or nation

Indigenous peoples and individuals have the right to belong to indigenous communities or nations. They may not be discriminated against because of their belonging to (being a member of) an indigenous community or nation.

PART 3: CULTURE, RELIIGION AND LANGUAGE

Article 11: Right to culture

Indigenous peoples have the right to practice and revive their culture and traditions.

Governments will work with indigenous peoples to ensure indigenous property rights to their cultures, knowledge, spiritual and religious traditions are respected, and to address cases where these have been used without permission.
free, prior and informed consent.

Article 12: Right to spiritual and religious traditions and customs

Indigenous peoples have the right to practice their spiritual and religious traditions.

Governments will, with indigenous peoples, ensure that indigenous peoples are free to practice, protect and revive and keep alive their cultures, spiritual, religious and knowledge traditions.

Article 13: Right to know and use language, histories and oral traditions

Indigenous peoples have the right to recover, use and pass on to future generations their histories and languages, oral traditions, writing systems and literature and to use their own names for communities, places and people.

Indigenous peoples also have the right to be heard and understood in their own languages in different settings as for example in court, through an interpreter.

Article 14: Establishment of educational systems and access to culturally sensitive education

Indigenous peoples have the right to set up and manage their own schools and education systems. Indigenous individuals, particularly children, have the same right as everyone else to go to school and cannot be left out because they are indigenous.

Article 15: Accurate reflection of indigenous cultures in education

Indigenous peoples have the right to their cultures and traditions being correctly reflected in education and public information.

Governments will work with indigenous peoples to educate non-indigenous peoples in ways that respect indigenous peoples' rights and promote a harmonious society.

Article 16: Media

Indigenous peoples have the right to create their own media (i.e., radio, TV and newspapers) in their own language and to access non-indigenous media.

Government-owned media has a duty to reflect indigenous cultural diversity. Governments will also encourage privately owned media to reflect indigenous cultural diversity.

Article 18: Participation in decision-making

Indigenous peoples have the right to take part in decision-making in all matters affecting them. This includes the rights of indigenous peoples to select who represents them and to have indigenous decision-making processes respected.

Article 25: Spiritual relationship with traditional land and resources

Indigenous peoples have the right to their special and important spiritual relationship with their lands, waters and resources and to pass these rights to future generations.

Teacher Resource: Examples (listed by Grade)

Possible examples to be used to explore UNDRIP articles.

Instructions: Cut out each example so students can place them with appropriate UNDRIP article, and add them to their collage. Students should also be encouraged to research their own examples, more specifically, examples that would affect them, as youth.

Blanket Exercise Youth Scrolls: Grade 5- up

-“One of my favourite things about my culture is how we’re taught that everything on the Earth is to be respected. It’s an important part of the culture and covers everything. That includes respecting yourself. Respecting yourself is one of the most important things my culture has taught me. Also, the land, water, plants, air and animals are all very important to our culture and need to be respected. Without any of it, what would we be?”

-Kateri, a Mohawk youth from a community in Quebec

-Terra Nullius (TER-ah NOO-lee-us). The idea of Terra Nullius, which in Latin means “land belonging to no-one”, meant European countries could send out explorers and when they found land, they could claim it for their nation. These were often lands we were using.

-“Indian Act. In 1876 all the laws dealing with us were gathered together and put into the Indian Act. The Indian Act completely changed our lives. As long as our cultures were strong it was difficult for the government to take our lands so the government used the Indian Act to attack who we were as peoples. Hunting and fishing were now limited and our spiritual ceremonies like the potlatch, powwow and sundance were now against the law. This didn’t change until the 1950’s.”

-Residential Schools. From the mid-1800’s until the 1990’s, the federal government took First Nations, Inuit, and Metis children from our homes and communities and put them in boarding schools that were run by churches. The official partnership between the federal government and the churches ended in the 1970’s but some churches continued to operate schools until the 1990’s. We didn’t have a choice about this. Sometimes the police arrived to take our children away. These schools were often very far from our homes and our kids had to stay at them all or most of the year. Mostly they were not allowed to speak our languages and were punished if they did. Often they weren’t given enough food. The last Indian residential school closed in 1996.

-Shannen koostachin of Attawapiskat First Nation has a dream: safe and comfy schools for First Nations children and youth, and classes that respect First Nations cultures. She worked tirelessly to try to convince the federal government to give First Nations children a proper education and fair funding.

Shannen said “I want to tell you what it is like to never have the chance to feel excited about being educated.... It’s hard to feel pride when our classrooms are cold, and the mice run over our lunches and when you don’t have proper resources like libraries and science labs. You know that kids in other communities have proper schools. So you begin to feel as if you are a child who doesn’t count for anything... We want our younger brothers and sisters to go to school thinking that school is a time for hopes and dreams of the future. Every kid deserves this.”

-We have language immersion programs and healing initiatives based on our traditional values. Our elders are passing on land-based skills to our youth and mothers and grandmothers are working to address violence in our nations by reinstating ceremonies that honour women. Our leaders are using courts to have our rights recognized and many of our nations are growing. We see treaties as living agreements that, if respected, will allow people from all backgrounds to share the land peacefully and respectfully. We are strong and resilient having survived centuries of efforts to make us disappear.

Culture/ Identity Grade 5-up

Alberta's First Nations

[From Education is Our Buffalo: Alberta Education Resource](#)

This is a non comprehensive list of Indigenous groups in Alberta.

The list gives information about the origin of names, which helps to identify the effects of colonization on Indigenous identity.

Alberta's present-day First Nations include the Dene Tha', the Beaver and the Chipewyan of the Athapaskan-speaking group in the north; the Cree of the north, who speak the Woodland dialect, and the Plains Cree, who lived in the central part of the province; the Iroquois, who arrived in Edmonton during the fur trade and were given the Callihoo reserve near St Albert; the Stoney (Nakoda), who live on two reserves west of Edmonton and on four others west of Calgary; the Saulteaux (Plains Ojibwa) of the O'Chiese reserve, located west of Rocky Mountain House; the Tsuu T'ina, formerly the Sarcee, with a reserve just outside of Calgary; and the Confederacy of Blackfoot Nations—the Siksika, the Kainai and the Piikani—in the southern part of the province.

Anishinabe: Ojibwa term for themselves, meaning “the people.”

Blood: The name of an Aboriginal group of the southern Alberta Blackfoot Confederacy living in southern Alberta. Like the term *Indian*, *Blood* is a misnomer. It is actually the mistranslation of the word *Aapaiitsitapi*, a term referring to the use of white weasel fur (ermine) for clothing decoration. The word for “blood” is *Aapaniitsitapi*. Instead of Blood, this group prefers the word *Kainai*, which means “many” or “all chiefs.”

Chipewyan: A Cree term for the Dene people of northern Saskatchewan and Alberta that refers to their manner of dress. *Chip-way-yan Enoowuk* means “pointed-hood-wearing people.”

Cree: The term *Cree* is a contraction of *Kristenaux*, the French spelling of *Kenisteniwuk*, the name given to Natives of the James Bay area in the 1700s by French fur traders.

Dene: Term used by the Dene to refer to themselves. It means “the people.”

Ista: Nakoda (Stoney) term used by the Nakoda to refer to themselves. It means “the people.”

Kainai: Blackfoot name for the Blood tribe of southern Alberta, meaning “many” or “all chiefs.”

Nehiyaw (singular), Nehiyawak (plural): A Cree person and Cree people, respectively, in the Cree language.

Niitsitapi: When referring to themselves, members of the three Blackfoot Nations (Kainai, Piikani, Siksika) of southern Alberta used the term *Niitsitapi*. It means the “real” or “only people.” Today, this Blackfoot word refers to any First Nations person.

Piikani: This Blackfoot name is a shortened form of *Aapikani*, which translates as “scabby robe.” It was coined long ago because of the way this tribe tanned their hides. This tribe is one of the three members of the Blackfoot Confederacy. The English version of this name is Peigan.

Saulteaux: A French term for the plains Ojibwa Indians who moved onto the plains from the Sault Ste Marie area of Ontario.

Siksika: *Siksika* means “blackfoot.” The name came about because early members of this tribe lived in an area that had particularly black soil that stained their feet and moccasins no matter how hard they tried to clean them.

Stoney: A Cree name for the Nakoda Sioux people, who were the allies of the Cree when they moved onto the plains before European contact. The name refers to the custom of preparing food using heated stones; the Cree term for stone is *asini* and the Sioux term is *pwatuk*. The French wrote the word as *Assiniboine*. In parts of Canada, these people are known as Assiniboine; in Alberta, they are known as Stoney Indians.

News Articles:

Jr.High/High School

Language:

-Canada is home to about 60 aboriginal languages, which have been spoken for thousands of years. Perry Bellegarde, national chief of the Assembly of First Nations, called on the government of Canada to grant official-language status to Canada's aboriginal languages. One of the enduring horrors of the residential schools in Canada is the generational transmission (passing on) of aboriginal languages was violently broken.

-All of us have heard about the cruel punishments often visited on students who spoke their ancestral language at school. This led many of them to not pass the language on to their children to protect them from similar punishments. Once the chain of transmission has been broken, it is very hard to re-establish.

Granting aboriginal languages official status has the power to do just that. It gives these languages and their speakers the recognition and prestige they deserve.

Excerpt of Article in [Winnipeg Free Press 2015](#)

Is Canada Built on Only Two Languages?

Canada has two official languages and as the Official Languages Act points out: "English and French are a fundamental characteristic of the Canadian identity." This is indisputable, but Inuktitut, Blackfoot and Mitchif are fundamental characteristics of Canadian identity as well.

If we want aboriginal languages to flourish, we need primary and secondary education in these languages, right now.

Canada is a signatory to the United Nations' Declaration on the Rights of Indigenous Peoples which states in article 14 that:

"Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages."

-Seven years ago, Prime Minister Stephen Harper apologized to Canada's aboriginal people for the residential schools system. But words are cheap when no action follows. It is high time to give aboriginal languages the respect they deserve, and the funding that will secure their continued existence. For Canada to officially recognize its aboriginal languages would leave a legacy all of us could be proud of.

Excerpt of Article in [Winnipeg Free Press 2015](#)

Language: Education: Identity

Cree language house in Edmonton not just about survival of words, but learning the language's teachings

-An artists collective with roots in Alberta will help indigenous youth in Edmonton learn their mother tongue during an intense, immersive experience in April.

-It is not just to protect the language from extinction, but to help them discover the world that exists within the words.

-“I think young people see an urgency about keeping it around not just to speak it or write it, but because it literally tells us how to live ... with the land and all of creation,” said Erin Konsmo, a Métis artist and member of the Onaman Collective. “Language gives us a lot of information about our traditional governance systems”

-The students will spend April 8-10 living together in a house donated for the project. They will learn the language of their people through storytelling, interactive activities and games, and one-on-one lessons guided by a group of elders and teachers.

-“I was kind of told not to engage in my culture when I was a kid. It was thought of as bad and just not wanted. And now I have kids and I’m learning and I’m finding it to be a huge struggle,” she said.

-“I want to be able to teach my kids their names and be proud of who they are and have conversations in their language and grow from it.”

Education, Culture, Identity

-Dechinta, also known as Dechinta Bush University, is far from the bricks-and-mortar model of most universities around the world. Though its pronunciation is variable, *Dechinta* means “being in the bush” in all Dene languages. The Northwest Territories-based institution, established in 2009, offers postsecondary-level courses relevant to northern students, with topics ranging from indigenous medicine to natural resources management.

-Its current campus is a lakeside tourism lodge 100 kilometres from Yellowknife. Students spend their time on the land learning a range of skills, including camping out in canvas tents, chopping firewood, snaring fish and tanning moosehides, from elders and community experts. At the same time, they work with Indigenous professors to enhance their academic research and writing skills.

Land-based approach is key to success

And since Dechinta accommodates young parents, the centre includes **KidsU**, a children's program that runs alongside the official curriculum. Sometimes, the younger students join in the adults' activities, learning to collect medicines, set fish nets, snare rabbits and hunt. "Doing the Dechinta program, I realized I love being out here on the land. This is where I'm happiest. This is where I'm healthiest. This is where I'm immersed in the culture and still learning," she said. "If you can make that your job, that'd be winning."

Media:

APTN, a TV Voice for Largely Ignored Indigenous Canadians

WINNIPEG, Manitoba — The day's top news stories are beamed from a round studio that evokes a tepee. Adventurous chefs teach viewers how to hunt, skin and cook beaver in a stew. Cartoons about a powerful superhero are broadcast in the Algonquin language.

These are just some of the many programs that appear on the [Aboriginal Peoples Television Network, Canada's](#) indigenous broadcaster. Better known as APTN, the network is mainly aimed at viewers in Canada whose cultures existed long before the first Europeans arrived.

"The news tends to perpetuate a lot of stereotypes and thinly veiled racism," he said. "You'll mostly see stories about drunken Indians or native people killing themselves, without realizing there's a deeper context."

"Growing up, we never saw ourselves on TV," said Tracey Deer, 38, the director of 'Mohawk Girls', a Mohawk who was raised on the reserve where the series is set. The show's lighthearted approach aims to reflect the joys of indigenous life, she said, while attempting to change stereotypes of aboriginal poverty and suffering. "We're not just a tragedy."

The show "gives people a glimpse into a world they rarely see," said Art Napoleon, 55, one of the hosts, who grew up on a First Nation reserve in British Columbia. "People often think of the past or in stereotypes, but we're still here. We have our own worldview, and a lot of that is still in place."

Excerpt from [NY Times](#) article

All Grades

Culture, Education:

10 Beautiful Indigenous Children's Books To Add To Your Library

For centuries, Indigenous peoples have honoured storytelling. There are stories of how things are made, how the animals came to be and how our people lived and traveled the land back in the day. There are stories of why the birds sang — about those who are tricksters and those who represent courage.

There are stories about Nokomis (Grandmother Moon), and Mishomis (Grandfather Sun) and stories meant to teach and guide. Stories were celebration, stories were art and stories were how we communicated from tribe to tribe. It was in this way, as storytellers, that we kept our history and traditions alive, long before the invention of ink and paper. Storytelling is how we survived.

It was verbal, passed down from one generation to the next. Today, these kinds of stories and the traditional ways to tell them remain — blood memory never goes away. We still share, create, conjure, elaborate, imagine and celebrate through storytelling. It's how we strive to bridge gaps between differences in lifestyles and beliefs, where our pride and dignity as a people flourishes. Our family reads a lot at home. There is this glorious, growing abundance of Indigenous children's book authors that I hungrily collect and stock in our library to enjoy at home whenever we want. These are some of our favourites written by celebrated Indigenous authors from across Turtle Island. Enjoy!

Books:

Rabbit And Bear Paws: Sacred Seven (Chad Solomon) You can get the entire set of seven books on the Seven Grandfather teachings: courage, honesty, humility, love, respect, truth and wisdom. Or simply start out with one of my favourites, *Respect*, and take your kids on a journey with two brothers and their friend as they (humourously) learn the true meaning of these traditional values by copying the actions of each book's featured animal or bird. The result is seven fun-filled stories as the three friends learn something about the natural world.

What's The Most Beautiful Thing You Know About Horses? (Richard Van Camp, Illustrated By George Littlechild) Few children's authors can tackle the dark humour of being a mixed blood Indigenous kid, but Van Camp does it in *What's The Most Beautiful Thing You Know About Horses?* with buckaroo grit and poetic spirit in this funny, magnificently illustrated piece that has sparked many a conversation in our home.

Owls See Clearly At Night is not your average alphabet book and is a visually stunning journey through the language of the Métis, Michif.

The Elders Are Watching (David Bouchard And Roy Henry Vickers) With gorgeous artwork and lyrical storytelling (both done by Vickers), *The Elders Are Watching* is a powerful and stunningly beautiful way to impact little minds on the importance of the environment and respecting the wisdom and knowledge passed onto them from elders.

Grade 5 and Up

Discrimination in Sports

-**"It is time to banish the term 'redskins,'"**

"First Nations are too often exposed to racism and discrimination and I do not want to see any young indigenous child hurt because their peers use this term in the mistaken belief that it is acceptable."

-**"I have two daughters at home. When I found out that there was a team within the city limits, especially in the neighbourhood where we live, called the Redskins, I just felt that having a six-year-old that doesn't have that advantage right off the bat - like they're already being called derogatory terms by society, and I just didn't think that was very fair."**

--Ian Campeau a.k.a. DJ NDN, A Tribe Called Red

-**"We join together to urge Cleveland's baseball team to find a new name and a new mascot – ones that do not disrespect the wide and varied histories and cultures of Indigenous peoples,"**-statement, signed by the United Church of Christ's Rev. John C. Dorhauer and the United Church of Canada's Right Rev. Jordan Cantwell and general secretary Nora Sanders

-Broadcasters including Jays announcer Jerry Howarth have vowed to never use the term "Indians" because it's offensive to many First Nations people. Especially the team's logo.

-Edmonton Eskimos must change offensive name, Inuit leader says hurtful term criticized as symbol of past colonial policies

"If I was called an Eskimo or introduced as an Eskimo by anyone else, I would be offended by that," he said. "It is something that was acceptable at one time but now just isn't."

Jr.High/High School

Language, Culture, Identity

Naming Amiskwaskahegan: Why Edmonton's Place Names Matter

-In 2014, the community of Hobbema changed its name to Maskwacis, meaning bear hills in Cree. But Thunder says it wasn't so much a name change as a switch back to the area's original moniker. The president of the Canadian Pacific Railway in 1891 named the town for his favourite Dutch landscape painter, but even after the change, many Indigenous people kept the name despite what it said on a map.

-More recently, the City worked together with the Enoch community to name Maskekosiik Trail, a portion of a road that connects Edmonton to the Enoch Cree reserve. The name means "people of the land of medicine." The renaming was just one part of several initiatives headed by Mayor Don Iveson, including educating 11,000 City staff about impacts of the residential school system, creating opportunities for aboriginal youth to be involved in civic programs, and creating a place for Indigenous ceremonies and programs.

-...a few names in the city that hint at the history — the Papaschase Industrial area, the Sakaw neighbourhood, Menisa Park, and Meyokumin School. But of about 1,500 civically named places in Edmonton, just 10 per cent are Indigenous, Indigenous-inspired or influenced by the Indigenous community.

-The City of Edmonton is currently making a concerted effort towards using culturally significant names, and it matters, says Bruneau, even if there's still a long way to go. "Learning about this history, it's big. It's helped with identity," he says. "I know this is my ancestors' lands and territories, it's our home turf."

Excerpts from 2 articles:

[Naming Amiskwaskahegan: Why Edmonton's Place Names Matter](#)

[The Relationship between Indigenous Peoples and Place Names](#)

Language, Culture, Identity

-Indigenous place names reveal information about the area's geography, history and sometimes ecology. Names connect the land to the culture, while acknowledging the contributions of Indigenous people. Not recognizing those contributions — and even actively repressing them — has been a problem for decades.

-The colonial practice of using European place names rather than the local Indigenous name speaks to view that the land was empty or "terra nullus" when waves of European explorers followed the arrival of Christopher Columbus in 1492. Nothing could be further from the truth.

Notice I use "arrived" rather than the time honoured belief that he "discovered" the Americas. Hard to fathom how one discovers a world that had an existing population of approximately 100 million people, or a fifth of the world's population at that time.

- "It's important to reclaim the names, because names are symbolic of the attitudes and ideas people bring -- of their relationship to the land and each other. If all indigenous names are erased, and never respected, it shows the white society's view of indigenous people: that we no longer exist; we've been erased.... It's about respect in a fundamental way. The future of this country is going to be one of peaceful coexistence based on mutual respect."

**Teacher Resource List:
Resource Examples:**

A non-comprehensive list of great resources that focus on local and national levels.

Note:

- *For younger grades explore culture and language, storytelling, connection to local Elders and knowledge keepers, reconciliation and actions they can take in their community.*
- *For older grades explore culture and language, storytelling, connection to Elders and knowledge keepers in their community, reconciliation and actions they can take in their community; as well as exploring discrimination, decolonization, critical discussions about current events and the state of Indigenous communities in Canada, Missing and Murdered Indigenous Women and how discrimination is reinforced in the media and justice system.*

Language Resources:

First Voices

<http://www.firstvoices.com/en/home>

Strong Nations

http://www.strongnations.com/store/item_list.php?it=3&cat=3049

Michif Language Project

<http://www.michiflanguage.ca/Video.html>

We are Speaking the Dene Way

<http://gudeh.com>

Little Cree Books

<http://littlecreebooks.com>

Nehiyaw Masinahikan Online Cree Dictionary

<http://www.creedictionary.com>

The Learning Circle: Classroom Activities on First Nations in Canada - Ages 4 to 7

<https://www.aadnc-aandc.gc.ca/eng/1316530132377/1316530184659#chpm1>

Media and Culture:

Aboriginal Peoples Television Network

<http://aptn.ca>

APTN kids

<http://aptn.ca/kids/>

CBC Indigenous

<http://www.cbc.ca/news/indigenous>

Unreserved (CBC)

<http://www.cbc.ca/radio/unreserved>

Red Rising Magazine

<http://redrisingmagazine.ca/>

Reconciliation in Solidarity Edmonton (RISE)

An excellent resource for media, current issues, cultural and solidarity events in Edmonton.

<https://www.facebook.com/RISEdmonton/>

Media Indigena

<http://www.mediaindigena.com/>

Muskrat Magazine

List of must read Indigenous children's books.

Education Resources:

UNDRIP Youth Version:

Know Your Rights!

http://files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf

National Centre for Truth and Reconciliation

A great educational resource and space to connect students with national Reconciliation events and movements.

<http://nctr.ca/map.php>

Edmonton Public Library Elder in Residence

<https://www.epl.ca/elder-in-residence/>

Edmonton Public Schools First Nations, Metis and Inuit Education

<https://sites.google.com/a/epsb.ca/fnmi-education/>

Education is our Buffalo (Alberta Teacher's Association)

[https://www.teachers.ab.ca/sitecollectiondocuments/ata/publications/human-rights-issues/education%20is%20our%20buffalo%20\(pd-80-7\).pdf](https://www.teachers.ab.ca/sitecollectiondocuments/ata/publications/human-rights-issues/education%20is%20our%20buffalo%20(pd-80-7).pdf)

Bent Arrow Traditional Healing Society

<http://bentarrow.ca/>

Speak Truth to Power Canada:

Wilton Littlechild: Truth and Reconciliation <http://sttpcanada.ctf-fce.ca/lessons/wilton-littlechild/>

Curricular Links

Social Studies

Grade 5

5.3 Canada: Shaping an Identity

General Outcome: Students will demonstrate an understanding of the events and factors that have changed the ways of life in Canada over time and appreciate the impact of these changes on citizenship and identity.

5.3.1 appreciate how changes impact citizenship and identity:

- recognize how economic and political changes impact ways of life of citizens (C, ER, I, PADM)
- recognize the effects of Confederation on citizenship and identity from multiple perspectives (C, I, PADM, TCC)
- recognize the historical significance of French and English as Canada's official languages (C, I, PADM)

5.3.2 assess, critically, the changes that occurred in Canada immediately following Confederation by exploring and reflecting upon the following questions and issues:

- How did John A. Macdonald and George-Étienne Cartier contribute as partners of Confederation? (TCC, PADM)
- How did the circumstances surrounding Confederation eventually lead to French and English becoming Canada's two official languages? (I, C, PADM)
- How did the building of Canada's national railway affect the development of Canada? (CC, ER, PADM)
- Why were Aboriginal peoples excluded from the negotiations surrounding Confederation? (TCC, PADM)

5.3.3 assess, critically, how the Famous Five brought about change in Canada by exploring and reflecting upon the following questions and issues:

- Who were the Famous Five? (LPP, TCC)
- How did they identify the need for change in Canadian laws? (C, I, PADM)
- How did the changes brought on by their actions affect individual rights in Canada? (C, I, PADM)

5.3.5 assess, critically, how historical events shaped collective identity in the Canadian context by exploring and reflecting upon the following questions and issues:

- How was the Statute of Westminster a recognition of Canada as a country? (C, I, TCC)
- How did Lester B. Pearson's initiative within the United Nations contribute to Canada's identity as a peacekeeping country? (GC, I, PADM)
- How did the adoption of the Canadian flag affect collective identity within Canada? (I, LPP)
- How was the patriation of the Constitution in 1982 a step toward nationhood? (GC, I, PADM)
- How is the Canadian Charter of Rights and Freedoms a symbol of Canada's emerging identity? (I, PADM)
- What factors led to the creation of Nunavut? (I, CC, LPP, PADM)

Grade 6

6.1 Citizens Participating in Decision Making

General Outcome: Students will demonstrate an understanding and appreciation of the dynamic relationship between governments and citizens as they engage in the democratic process.

6.1.1 recognize how individuals and governments interact and bring about change within their local and national communities:

- recognize and respect the democratic rights of all citizens in Canada (C, I)
- value the role of the Canadian Charter of Rights and Freedoms in protecting individual and collective rights and freedoms (I, PADM)
- recognize the influence of historical events and legislation on democratic decision making in Canada (TCC, PADM)
- value citizens' participation in a democratic society (C)
- value the contributions of elected representatives in the democratic process (PADM)

6.1.2 demonstrate an understanding of the fundamental principles of democracy by exploring and reflecting upon the following questions and issues:

- What is democracy (i.e., justice, equity, freedoms, representation)? (C, PADM)
- What are the similarities and differences between direct and representative democracy? (PADM)
- What are the rights and responsibilities of citizens living in a representative democracy? (C, PADM)
- How does Canada's justice system help protect your democratic and constitutional rights? (C, PADM)

6.1.3 analyze how the democratic ideals of equity and fairness have influenced legislation in Canada over time by exploring and reflecting upon the following questions and issues:

- How does the Canadian Charter of Rights and Freedoms protect the individual rights and freedoms of all Canadians? (I, PADM)
- How does the Canadian Charter of Rights and Freedoms protect collective rights in Canada (i.e., Aboriginal rights, the linguistic rights of official language minorities)? (I, PADM)
- How did the Treaty of La Grande Paix de Montréal address collective identity and collective rights? (I, PADM, TCC)
- How do the Treaty of La Grande Paix de Montréal and the Canadian Charter of Rights and Freedoms compare in the way that each addresses individual and collective identity and collective rights? (PADM, TCC, I)
- Why is the Canadian Charter of Rights and Freedoms entrenched in the Canadian Constitution? (C, I, PADM)

Grade 7

7.1 Toward Confederation

General Outcome: Students will demonstrate an understanding and appreciation of the distinct roles of, and the relationships among, the Aboriginal, French and British peoples in forging the foundations of Canadian Confederation.

7.1.1 appreciate the influence of diverse Aboriginal, French and British peoples on events leading to Confederation (C, I, TCC)

7.1.2 appreciate the challenges of co-existence among peoples (C, CC, I, LPP)

7.1.3 compare and contrast diverse social and economic structures within the societies of Aboriginal,

French and British peoples in pre-Confederation Canada by exploring and reflecting upon the following questions and issues:

- What were the different ways in which Aboriginal societies were structured (i.e., Iroquois Confederacy, Ojibwa, Mi'kmaq)? (CC, I, LPP)
- How did the structures of Aboriginal societies affect decision making in each society (i.e., role and status of women, consensus building)? (CC, TCC, PADM)
- What were the social and economic factors of European imperialism? (CC, I, TCC)
- In what ways did European imperialism impact the social and economic structures of Aboriginal societies? (ER, GC, PADM, TCC)

7.1.4 assess, critically, the economic competition related to the control of the North American fur trade by exploring and reflecting upon the following questions and issues:

- How did the First Nations, French, British and Métis peoples interact with each other as participants in the fur trade? (TCC, ER, LPP)

7.1.6 assess, critically, how political, economic and military events contributed to the foundations of Canada by exploring and reflecting upon the following questions and issues:

- What was the role and intent of Chief Pontiac in controlling British forts? (PADM, TCC)
- How was the Royal Proclamation of 1763 an attempt to achieve compromise between the Aboriginal peoples, the French and the British? (PADM, TCC)
- How did the Québec Act of 1774 contribute to the foundations of Canada as an officially bilingual country? (PADM, TCC)

7.2 Following Confederation: Canadian Expansions

General Outcome: Students will demonstrate an understanding and appreciation of how the political, demographic, economic and social changes that have occurred since Confederation have presented challenges and opportunities for individuals and communities.

7.2.2 recognize the positive and negative consequences of political decisions (PADM)

7.2.3 appreciate the challenges that individuals and communities face when confronted with rapid change (I, CC, LPP)

7.2.6 assess, critically, the impacts of social and political changes on individual and collective identities in Canada since 1918 by exploring and reflecting upon the following questions and issues:

- What are the social and economic effects of the changing roles and images of women in Canadian society (i.e., right to vote, working conditions, changing family structures)? (ER, I)
- What challenges and opportunities have emerged as a result of increases in the Aboriginal population in western Canada? (LPP, CC, C, I)
- How has the Official Languages Act contributed to bilingualism in Canada? (PADM, C, I)
- How have Canadian immigration policies contributed to increased diversity and multiculturalism within the Canadian population? (PADM, GC, C, I)
- What strategies and conditions are needed for the Franco-Albertan community to counter assimilation? (CC, I, PADM)

Grade 9

9.1 Issues for Canadians: Governance and Rights

General Outcome: Students will demonstrate an understanding and appreciation of how Canada's political processes impact citizenship and identity in an attempt to meet the needs of all Canadians.

9.1.1 appreciate the impact of the Canadian Charter of Rights and Freedoms on rights and governance in Canada (C, I, PADM)

9.1.2 appreciate the various effects of government policies on citizenship and on Canadian society (C, I, PADM)

9.1.3 appreciate how emerging issues impact quality of life, citizenship and identity in Canada (C, I, PADM)

9.1.4 examine the structure of Canada's federal political system by exploring and reflecting upon the following questions and issues:

- To whom are Members of Parliament and Senators accountable? (PADM, C)
- What is the role of the media in relation to political issues? (PADM, C)
- To what extent do political and legislative processes meet the needs of all Canadians? (PADM, C)

9.1.5 analyze the role that citizens and organizations play in Canada's justice system by exploring and reflecting upon the following questions and issues:

- How do citizens and organizations participate in Canada's justice system (i.e., jury duty, knowing the law, advocacy, John Howard Society, Elizabeth Fry Society)? (C, PADM)
- What are citizens' legal roles and their responsibilities? (C, PADM)
- What is the intention of the Youth Criminal Justice Act? (C, PADM)

9.1.6 assess, critically, the impact of the Canadian Charter of Rights and Freedoms on the legislative process in Canada by exploring and reflecting upon the following questions and issues:

- In what ways has the Canadian Charter of Rights and Freedoms fostered recognition of individual rights in Canada? (PADM, I)
- How does the Canadian Charter of Rights and Freedoms support individuals in exercising their rights? (PADM, C, I)
- In what ways has the Canadian Charter of Rights and Freedoms affected conditions in the workplace (i.e., issues of gender, age, race, religion)? (PADM, I, C)
- What is the relationship between the rights guaranteed in the Canadian Charter of Rights and Freedoms and the responsibilities of Canadian citizens? (PADM, C)

9.1.7 assess, critically, how the increased demand for recognition of collective rights has impacted the legislative process in Canada by exploring and reflecting upon the following questions and issues:

- In what ways has the Canadian Charter of Rights and Freedoms fostered recognition of collective rights in Canada? (PADM, I)
- To what extent should federal and provincial governments support and promote the rights of official language minorities in Canada? (PADM, I, C)
- How does the Indian Act recognize the status and identity of Aboriginal peoples? (PADM, I, C)
- How does legislation such as Treaty 6, Treaty 7 and Treaty 8 recognize the status and identity of Aboriginal peoples? (I, PADM, LPP)
- How do governments recognize Métis cultures and rights through legislation (i.e., treaties, governance, land claims, Métis Settlements in Alberta)? (PADM, I, CC, LPP)

9.1.8 assess, critically, how legislative processes attempt to address emerging issues of immigration by exploring and reflecting upon the following questions and issues:

- What impact does increasing immigration have on Aboriginal peoples and communities? (C, I, GC, PADM)

- How are provincial governments able to influence and implement immigration policies? (PADM, GC)

9.2 Issues for Canadians: Economic Systems in Canada and the United States

General Outcome: Students will demonstrate an understanding and appreciation of how economic decision making in Canada and the United States impacts quality of life, citizenship and identity.

9.2.3 appreciate the impact of government decision making on quality of life (C, CC, PADM)

Social Studies 10-1

Key Issue: To what extent should we embrace globalization?

Related Issue 1: To what extent should globalization shape identity?

General Outcome: Students will explore the impacts of globalization on their lives.

1.1 acknowledge and appreciate the existence of multiple perspectives in a globalizing world (GC, CC)

1.2 appreciate why peoples in Canada and other locations strive to promote their cultures, languages and identities in a globalizing world (I, CC, GC)

1.3 appreciate how identities and cultures shape, and are shaped by, globalization (I, CC, GC)

1.4 explore ways in which individuals and collectives express identities (traditions, language, religion, spirituality, the arts, attire, relationship to land, ideological beliefs, role modelling) (I, CC, LPP)

1.5 explore understandings and dimensions of globalization (political, economic, social, other contemporary examples) (PADM, ER, CC)

1.7 analyze opportunities presented by globalization to identities and cultures (acculturation, accommodation, cultural revitalization, affirmation of identity, integration) (I, CC, GC)

1.8 analyze challenges presented by globalization to identities and cultures (assimilation, marginalization, accommodation, integration, homogenization) (I, CC, GC)

1.9 evaluate efforts to promote languages and cultures in a globalizing world (language laws, linguistic rights, cultural content legislation, cultural revitalization, linguistic revitalization) (I, CC)

Related Issue 2: To what extent should contemporary society respond to the legacies of historical globalization?

General Outcome: Students will assess the impacts of historical globalization on Indigenous and non-Indigenous peoples.

2.1 recognize and appreciate historical and contemporary consequences of European contact, historical

globalization and imperialism on Aboriginal societies (TCC, CC, I, GC)

2.2 exhibit a global consciousness with respect to the human condition (GC, C)

2.3 accept social responsibilities associated with global citizenship (C, GC)

2.4 recognize and appreciate the validity of oral histories (TCC, CC)

2.5 recognize and appreciate various perspectives regarding the prevalence and impacts of Eurocentrism (TCC, CC, I)

2.6 examine impacts of cultural contact between Indigenous and non-Indigenous peoples (exchange of goods and technologies, depopulation, influences on government and social institutions) (TCC, CC, GC)

2.10 examine imperialist policies and practices that affected Indigenous peoples (British rule in India, British and French rule in Canada, post-colonial governments in Canada) (TCC, PADM, GC)

2.11 analyze contemporary global issues that have origins in policies and practices of post-colonial governments in Canada and other locations (consequences of residential schools, social impact on Indigenous peoples, loss of Indigenous languages, civil strife) (GC, CC, TCC, I)

2.12 evaluate various attempts to address consequences of imperialist policies and practices on Indigenous peoples in Canada and other locations (GC, PADM, TCC)

2.13 examine legacies of historical globalization and imperialism that continue to influence globalization (TCC, GC)

Related Issue 3: To what extent does globalization contribute to sustainable prosperity for all people?

General Outcome: Students will assess economic, environmental and other contemporary impacts of globalization.

3.2 recognize and appreciate impacts of globalization on the interdependent relationships among people, the economy and the environment (GC, ER, PADM)

3.7 explore multiple perspectives regarding the relationship among people, the land and globalization (spirituality, stewardship, sustainability, resource development) (LPP, CC, ER, GC)

3.8 evaluate actions and policies associated with globalization that impact the environment (land and resource use, resource development agreements, environmental legislation) (LPP, ER, GC)

Related Issue 4: To what extent should I, as a citizen, respond to globalization?

General Outcome: Students will assess their roles and responsibilities in a globalizing world.

4.1 recognize and appreciate the impact of globalization on the quality of life of individuals and communities (GC, C, CC)

4.2 recognize and appreciate the importance of human rights in determining quality of life (GC, C)

4.3 accept political, social and environmental responsibilities associated with global citizenship (C, GC, ER)

4.4 explore various understandings of quality of life (GC)

4.5 analyze impacts of globalization on children and youth (awareness of global issues, employment issues, identity) (GC, C, PADM, ER, I)

4.6 analyze impacts of globalization on women (gender issues, labour issues, opportunities for entrepreneurship) (GC, C, PADM, ER, I)

4.7 evaluate relationships between globalization and democratization and human rights (GC, PADM)

4.8 analyze how globalization affects individuals and communities (migration, technology, agricultural issues, pandemics, resource issues, contemporary issues) (GC, LPP)

4.9 explore multiple perspectives regarding the civic responsibilities that individuals, governments, organizations and businesses may have in addressing opportunities and challenges presented by globalization (GC, C, PADM)

4.10 evaluate means by which individuals, governments, organizations and businesses could address opportunities and challenges of globalization (pro-globalization activism, anti-globalization activism, legislation, agreements, consumer activism, corporate responsibility) (GC, C, PADM, ER)

4.11 develop strategies to demonstrate active, responsible global citizenship (C, GC, PADM, ER)

Social Studies 10-2

Related Issue 1: Should globalization shape identity?

General Outcome: Students will explore the impacts of globalization on their lives.

1.1 acknowledge and appreciate the existence of multiple perspectives in a globalizing world (GC, CC)

1.2 appreciate why peoples in Canada and other locations strive to promote their cultures, languages and identities in a globalizing world (I, CC, GC)

- 1.3 appreciate how identities and cultures shape, and are shaped by, globalization (I, CC, GC)
- 1.4 identify the various ways that people in Canada express their identities (traditions, language, religion, spirituality, the arts, attire, relationship to land, role modelling) (I, CC, LPP)
- 1.5 explore understandings and dimensions of globalization (political, economic, social, other contemporary examples) (PADM, ER, CC)
- 1.7 examine opportunities presented by globalization to identities and cultures of peoples in Canada (acculturation, accommodation, cultural revitalization, affirmation of identity, integration) (I, CC, GC)
- 1.8 examine challenges presented by globalization to identities and cultures of peoples in Canada (assimilation, marginalization, accommodation, integration, homogenization) (I, CC, GC)
- 1.9 analyze the efforts to promote languages and cultures in Canada in response to globalization (language and cultural legislation, revitalization of language and culture) (I, CC)

Related Issue 2: Should people in Canada respond to the legacies of historical globalization?

General Outcome: Students will understand the effects of historical globalization on Indigenous and non-Indigenous peoples.

- 2.1 recognize and appreciate historical and contemporary consequences of European contact, historical globalization and imperialism on Aboriginal societies (TCC, CC, I, GC)
- 2.2 exhibit a global consciousness with respect to the human condition (GC, C)
- 2.3 accept social responsibilities associated with global citizenship (C, GC)
- 2.5 recognize and appreciate various perspectives regarding the prevalence and impacts of Eurocentrism (TCC, CC, I)
- 2.6 identify the effects of cultural contact between Europeans and Indigenous peoples in Canada and one other location (exchange of goods and technologies, depopulation, influences on government) (TCC, CC, GC)
- 2.7 explore the foundations of historical globalization (rise of capitalism, industrialization, imperialism, Eurocentrism) (TCC, ER, PADM)
- 2.8 explore the relationship between historical globalization and imperialism (TCC, ER, LPP, PADM)
- 2.9 examine multiple perspectives on the political, economic and social impacts of imperialism in Canada (I, LPP, PADM)
- 2.10 examine the consequences of imperialism in Canada for Aboriginal Peoples (Indian Act, consequences of residential schools, social impact on Indigenous peoples) (CC, TCC, I, GC)
- 2.11 analyze various attempts to address the consequences of imperialism in Canada (Royal Commission on Aboriginal Peoples, contemporary examples) (TCC, GC, PADM)

Social Studies 20-1

Key Issue: To what extent should we embrace nationalism?

Related Issue 1: To what extent should nation be the foundation of identity?

General Outcome: Students will explore the relationships among identity, nation and nationalism.

- 1.4 appreciate why peoples seek to promote their identity through nationalism (I, C)
- 1.6 develop understandings of nation and nationalism (relationship to land, geographic, collective, civic, ethnic, cultural, linguistic, political, spiritual, religious, patriotic) (I, CC, LPP)
- 1.7 analyze the relationship between nation and nation-state (TCC, PADM, C)
- 1.8 analyze how the development of nationalism is shaped by historical, geographic, political, economic and social factors (French Revolution and Napoleonic era, contemporary examples)(ER, PADM, CC, TCC, LPP)

1.9 analyze nationalism as an identity, internalized feeling and/or collective consciousness shared by a people (French Revolution and Napoleonic era, Canadian nationalism, Québécois nationalism, American nationalism, First Nations and Métis nationalism, Inuit perspectives) (I, TCC, C, CC)

1.10 evaluate the importance of reconciling contending nationalist loyalties (Canadian nationalism, First Nations and Métis nationalism, ethnic nationalism in Canada, civic nationalism in Canada, Québécois nationalism, Inuit perspectives on nationalism) (I, TCC, C)

1.11 evaluate the importance of reconciling nationalism with contending non-nationalist loyalties (religion, region, culture, race, ideology, class, other contending loyalties) (I, C, CC, LPP)

Related Issue 2: To what extent should national interest be pursued?

General Outcome: Students will assess impacts of nationalism, ultranationalism and the pursuit of national interest.

2.9 analyze impacts of the pursuit of national self-determination (successor states; decolonization; Québécois nationalism and sovereignty movement; First Nations, Métis and Inuit self-government; contemporary examples) (PADM, TCC, ER, LPP)

Related Issue 3: To what extent should internationalism be pursued?

General Outcome: Students will assess impacts of the pursuit of internationalism in contemporary global affairs.

3.7 evaluate the extent to which selected organizations promote internationalism (United Nations, World Council of Indigenous Peoples, European Union, l'Organisation internationale de la Francophonie, Arctic Council, contemporary examples) (GC, PADM, ER)

Related Issue 4: To what extent should individuals and groups in Canada embrace a national identity?

General Outcome: Students will assess strategies for negotiating the complexities of nationalism within the Canadian context.

4.5 analyze methods used by individuals, groups and governments in Canada to promote a national identity (symbolism, mythology, institutions, government programs and initiatives) (I, C, LPP)

4.6 examine historical perspectives of Canada as a nation (Louis LaFontaine and Robert Baldwin, the Fathers of Confederation, First Nations treaties and the Indian Act, Métis and Inuit self-governance, Louis Riel, Sir Clifford Sifton, Henri Bourassa, French-Canadian nationalism, Pierre Trudeau, National Indian Brotherhood) (I, CC, TCC, LPP)

4.7 evaluate the challenges and opportunities associated with the promotion of Canadian national unity (Québec sovereignty, federal–provincial–territorial relations, Aboriginal self-determination and land claims, bilingualism, multiculturalism) (I, C, CC)

4.8 evaluate various perspectives of future visions of Canada (pluralism, multination model, separatism, Aboriginal self-determination, global leadership, North American integration) (I, C, CC)

Social Studies 20-2

Key Issue: To what extent should we embrace nationalism?

Related Issue 1: Should nation be the foundation of identity?

General Outcome: Students will explore the relationships among identity, nation and nationalism.

1.4 appreciate why peoples seek to promote their identity through nationalism (I, C)

1.6 develop understandings of nation and nationalism (relationship to land, geographic, collective, civic, ethnic, cultural, linguistic, political, spiritual, religious, patriotic) (I, CC, LPP)

1.7 examine the relationship between nation and nation-state (TCC, PADM, C)

1.8 examine how the development of nationalism is shaped by historical, geographic, political,

economic and social factors (French Revolution, contemporary examples)
(ER, PADM, CC, TCC, LPP)

1.9 examine nationalism as an identity, internalized feeling and/or collective consciousness shared by a people (French Revolution, Canadian nationalism, Québécois nationalism, First Nations and Métis nationalism, Inuit perspectives) (I, TCC, C, CC)

1.10 analyze the importance of reconciling contending nationalist loyalties (Canadian nationalism, First Nations and Métis nationalism, ethnic nationalism in Canada, Québécois nationalism, Inuit perspectives on nationalism) (I, TCC, C)

Related Issue 2: Should nations pursue national interest?

General Outcome: Students will understand impacts of nationalism, ultranationalism and the pursuit of national interest.

2.10 evaluate impacts of the pursuit of national self-determination (Québécois nationalism and sovereignty movement; First Nations, Métis and Inuit self-government; contemporary examples)
(PADM, TCC, ER, LPP)

Related Issue 3: Should internationalism be pursued?

General Outcome: Students will assess impacts of the pursuit of internationalism in contemporary global affairs.

3.7 analyze the extent to which selected organizations promote internationalism (United Nations, World Council of Indigenous Peoples, European Union, l'Organisation internationale de la Francophonie, Arctic Council) (GC, PADM, ER)

Related Issue 4: Should individuals and groups in Canada embrace a national identity?

General Outcome: Students will understand the complexities of nationalism within the Canadian context.

4.5 examine methods used by individuals, groups and governments in Canada to promote a national identity (symbolism, mythology, institutions, government programs and initiatives) (I, C, LPP)

4.6 identify historical perspectives of Canada as a nation (Louis LaFontaine and Robert Baldwin, the Fathers of Confederation, First Nations treaties and the Indian Act, Métis and Inuit self-governance, Louis Riel, French Canadian nationalism, Pierre Trudeau, National Indian Brotherhood) (I, CC, TCC, LPP)

4.7 explore the challenges and opportunities associated with the promotion of Canadian national unity (Québec sovereignty, federal–provincial–territorial relations, Aboriginal self-determination and land claims, bilingualism, multiculturalism) (I, C, CC)

4.8 analyze various perspectives of future visions of Canada (pluralism, multination model, separatism, Aboriginal self-determination, global leadership, North American integration) (I, C, CC)

Social Studies 30-1

Key Issue: To what extent should we embrace an ideology?

Related Issue 1: To what extent should ideology be the foundation of identity?

General Outcome: Students will explore the relationship between identity and ideology.

1.1 appreciate various perspectives regarding identity and ideology (PADM, TCC, I)

1.2 appreciate various perspectives regarding the relationship between individualism and common good

(PADM, C, GC)

