

INTRODUCING CLUSTER ONE

THE FIRST PEOPLES AND NOUVELLE-FRANCE (TO 1763)

CLUSTER ONE AT A GLANCE

Cluster One focuses on: First Peoples before European contact; the early days of contact between First Peoples and Europeans; how First Peoples and Europeans interacted during the growth of the fur trade and how this interaction affected First Peoples; the growth of Nouvelle-France; the British conquest of Nouvelle-France; and the expansion of the fur trade into the Northwest and the impact this had on First Nations of the Northwest.

Students' exploration, analysis, and evaluation of the First Peoples and Nouvelle-France to 1763 will touch on a variety of issues, and will approach many topics using the Historical Thinking Concepts of historical significance, using primary-source evidence, continuity and change, cause and consequence, taking a historical perspective, and considering the ethical dimensions of history.

As students develop the skills, knowledge, and understandings necessary to think critically about and respond to the chapter Essential Questions, they will also be working toward developing their own response to the overall course question: How has Canada's history shaped the Canada of today?

At the end of the cluster, you may wish to help students pull together the information they have learned by asking them to relate their learning back to the title of the student resource, *Shaping Canada*. This will help students to focus on the importance of history and how knowledge of history informs our understanding of the world today.

Ask the question, "This book is titled *Shaping Canada*. What knowledge did you gain from this cluster that helps you to understand how events from the past have shaped Canada today?" Collaborate with students to decide on what format they will respond to this question, or you may wish to complete this as a whole class activity at the end of each cluster.

QUICK LESSON PLANNER – CLUSTER ONE

Notes

1. The time designated for each lesson is an estimate only. You will need to adapt the lessons to match timetables at your school and the needs, interests, abilities, and learning styles of the students in your class.
2. The overall Enduring Understandings emphasized in each chapter are listed in the curriculum congruence chart (pp. 13–15).
3. Strategies for differentiating instruction are listed at the end of each lesson.

Introducing Cluster One and Cluster One Challenge		
Lesson	Lesson Focus	Estimated Time
1. Cluster One Challenge	Introduces students to Cluster One and the Cluster One Challenge.	45 minutes

Chapter 1: The First Peoples		
Essential Question: Who were the First Peoples and how did they structure their world?		
Lesson	Lesson Focus	Estimated Time
1. The Diversity and Origin of Canada's First Peoples	Students will discover the diversity of First Peoples before European contact, and how they structured their worlds.	280 minutes
2. Traditional Worldviews of First Peoples in North America	Students will discover the traditional worldviews of First Peoples regarding spirituality, language, values, oral traditions, and being caretakers of the land.	70 minutes
3. Traditional Methods of Social Organization	Students will investigate how First Peoples related to each other, understood, and explained their worlds, and organized their lives.	70 minutes
4. Governance and Relations Between First Nations	Students will investigate the methods of governance and relations between First Nations. Steps to Your Challenge Chapter 1 Questions and Activities	70 minutes

Chapter 2: Europeans Arrive		
Essential Question: Why did the French and other Europeans come to North America and how did they interact with First Peoples?		
Lesson	Lesson Focus	Estimated Time
1. European Exploration and Colonization	Students will examine the different reasons for European exploration and colonization of North America.	140 minutes
2. Nouvelle-France	Students will focus on the development of the first permanent French colony in North America, and its government, population growth, social organization, and eventual defeat by Britain.	210 minutes
3. Relations with First Nations	Students will focus on the impacts (both intended and unintended) of European exploration and colonization on the First Nations. Steps to Your Challenge Chapter 2 Questions and Activities	70 minutes

Chapter 3: The Northwest Fur Trade		
Essential Question: How did First Peoples and Europeans interact in the Northwest and what were the results?		
Lesson	Lesson Focus	Estimated Time
1. The Rise of the Hudson's Bay Company	Students will explore the factors that led to the expansion of the European fur trade in the Northwest through the establishment of Rupert's Land, and the creation of the Hudson's Bay Company.	70 minutes
2. European Rivalries and the Western Fur Trade	Students will explore the rivalries between the French and British during the fur trade.	70 minutes
3. First Nations' Roles in the Western Fur Trade	Students will explore the roles of First Nation peoples in the fur trade.	210 minutes
4. Competition and Exploration	Students will explore the competition that took place between the Hudson's Bay Company and the North West Company.	70 minutes
5. Exploring the West	Students will learn about the various Europeans who explored the Northwest. Steps to Your Challenge Chapter 3 Questions and Activities	70 minutes

CLUSTER ONE OPENER LESSON

INTRODUCING CLUSTER ONE AND THE CLUSTER ONE CHALLENGE

Overall course question: How has Canada's history shaped the Canada of today?

LESSON FOCUS:

This lesson introduces students to Cluster One and its cluster challenge: to create storyboards for two History Minutes that represent a significant event or concept from Chapters 1 to 3, and depict the chosen subject from two different perspectives.

Essential Question

This cluster is divided into three Essential Questions by chapter:

- Chapter 1: Who were the First Peoples and how did they structure their world?
- Chapter 2: Why did the French and other Europeans come to North America and how did they interact with the First Peoples?
- Chapter 3: How did First Peoples and Europeans interact in the Northwest and what were the results?

ESTIMATED TIME: 45 minutes

GETTING READY

Photocopy the blackline masters.

- BLM CO1.1.1, Checklist of Technical Elements
- BLM CO1.1.2, Student Reflection: Progress Update (Note: You will use this sheet more than once. Make enough copies to use one per student, per class work period, that you plan to allot for the Cluster One Challenge.)
- BLM CO1.1.3, End-of-Project Reflection
- BLM CO1.1.4, Cluster One Challenge Assessment

Prepare a transparency or slide of the sample storyboard (Figure C1–2) from page 17 of *Shaping Canada*.

RESOURCES

Shaping Canada, pages 14–17

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

<http://www.histori.ca/minutes/default.do;jsessionid=C3188D29633BC63AA06B648669E5AFFF.tomcat1?page=.index>

History by the Minute (Historica Minutes)

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- completion of the History Minute video (optional)
- completion of BLM CO1.1.2, Student Reflection: Progress Update, and BLM CO1.1.3, End-of-Project Reflection
- the storyboards created for the challenge

NOTE: Group projects can pose special challenges for assessment. If your preference (or the requirement of your division) is that all grades need to be assigned based on students' individual work, you may wish to alter the project slightly. Possible alternate approaches are suggested below:

- have students complete the project individually as a summative assessment
- evaluate the individual reflections summatively, and assess the group product formatively
- have students do the project in pairs, with each student being responsible for one storyboard, and grade each student's storyboard individually
- use the entire project as a formative assessment (if each group deals with a different event, and presents their work to the class, this would provide a lively end-of-cluster review)

PRIOR LEARNING

Students will draw on their familiarity with Historica Minutes and their recent introduction to the Historical Thinking Concepts, including their understanding of how historical events can be viewed from different perspectives.

SUGGESTED TEACHING AND LEARNING STRATEGIES

1. Draw students' attention to the Cluster One organization chart on page 15 of *Shaping Canada*. With students, review how the book's five clusters are connected to the overall course question: "How has Canada's history shaped the Canada of today?" Ask students to identify the titles of the three Cluster One chapters. Then tell them to read the Essential Questions below each chapter's title and ask them to speculate about each. Why do they think it was chosen? What do they think they will study in each section?

2. Turn back to page 14, and ask volunteers to read the paragraphs on that page. Pause after each paragraph to have another student summarize the key points. Once the page has been read, ask students to list some of the possible perspectives that these events may be viewed from. Record those on the board.
3. Draw students' attention to the timeline on page 16. Point out to students that this will be a useful preview of some (but not all) of the major events that Cluster One will explore, and is a useful place to start when they are ready to review at the end of the cluster. Ask a student to read the events listed. Once she or he has finished, return to the question of perspectives; are there any more perspectives that students can add to the list? Add any new ideas to the list on the board.
4. Let students know that the concept of historical perspectives runs through the entire cluster, and that the cluster challenge that they will be completing will involve working with and gaining a better understanding of various Historical Thinking Concepts.
5. Ask students to form groups of three or four. Instruct them to turn to page 17 to read the description of the challenge. As they read, put the transparency or slide of Figure C1–2 on the projector to clarify what students will be creating. Remind students that simple drawings such as stick people are fine.

You may wish to play an actual *Historica Minute* to refresh students' memories of what they look and sound like (see "Additional Resources" for a web link).
6. Distribute BLMs CO1.1.1, Checklist of Technical Elements; BLM CO1.1.2, Student Reflection: Progress Update; BLM CO1.1.3, End-of-Project Reflection; and BLM CO1.1.4, Cluster One Challenge Assessment. With students, briefly review the checklist, progress update, reflection, and challenge assessment sheets and instruct them to store these sheets where they can find and complete them as they work through the steps of the challenge.

DIFFERENTIATING INSTRUCTION

1. Have students present their completed storyboards to the class as a review of what was learned in Cluster One.
2. You may wish to instruct the groups to review the challenge checklist and rubric on their own initially. Some students may be more likely to ask questions of each other than they are to ask you directly in front of the class.
3. For students that have trouble with visual assignments, you may wish to have them do the project as a scriptwriting activity instead.

CHAPTER 1

THE FIRST PEOPLES

CHAPTER 1 OVERVIEW

Chapter Focus

Students will

- discover the diversity of First Peoples before European contact
- examine explanations about the origin of First Peoples
- investigate the diverse worldviews of First Peoples, including connections to spirituality, relationship with the land, language, values, and oral traditions
- examine various methods of social organization, community governance, and relations between nations

Essential Question

Who were the First Peoples and how did they structure their world?

Enduring Understandings

1. First Nations, Métis, and Inuit peoples have a long history in North America and their diverse and complex cultures continue to adapt to changing conditions.
2. The oral traditions of First Nations, Métis, and Inuit peoples teach the importance of maintaining a balance between the emotional, physical, mental, and spiritual aspects of life.
3. The history of governance in Canada is characterized by a transition from Indigenous self-government through French and British colonial rule to a self-governing confederation of provinces and territories.

TEACHING AND LEARNING STRATEGIES

Collaborate with students to choose which activities from the Teaching and Learning Strategies that you have the appropriate resources for, are best suited for the class, and will meet the expectations of this curriculum. *Shaping Canada* provides more questions and activities than possibly can be completed in the time allotted for this course. The Quick Lesson Planners at the beginning of each cluster in this Teacher's Resource may help you and your class choose relevant lessons and activities and ensure the Enduring Understandings of each chapter are met.

APPENDIX: SKILLS TO SUPPORT HISTORICAL THINKING

You are encouraged to refer students to the Skills to Support Historical Thinking Appendix (pp. 548-559 in *Shaping Canada*) as they progress through the questions and activities in the lessons. The Skills to Support Historical Thinking Appendix provides assistance to students as they develop their historical thinking skills during this course.

CHAPTER QUESTIONS AND POSSIBLE RESPONSES

Possible answers to all Chapter 1 questions can be found following the last lesson for this chapter on page 92.

HISTORICAL BACKGROUND

(This section is taken from: Manitoba Education. *Grade 11 History of Canada: A Foundation for Implementation*. Winnipeg, MB: Manitoba Education, 2010.)

First Peoples' histories date back thousands of years. According to oral traditions, First Peoples have lived in North America since time immemorial. Western history, archaeology, anthropology, genetics, and linguistics present differing theories and evidence regarding First Peoples' origins.

First Peoples were self-governing nations with a wide variety of cultures and languages. They occupied all geographical regions in North, Central, and South America, and were intricately linked to their environments. First Peoples lived in societies ranging from small, informal nomadic family groupings to large, highly complex and densely populated permanent settlements. First Peoples were spiritually connected to all living things and to the natural world around them. Their oral traditions taught the importance of maintaining a balance among the emotional, physical, mental, and spiritual aspects of life.

The histories of First Peoples in the Americas include migration, settlement, development of economic systems, trade, invention of technologies, agriculture and plant science, animal domestication, animal husbandry and the creation of new breeds, ecology, land management, sophisticated systems of governance and decision making, military technologies and strategies, and engagement in war and the maintenance and negotiation of peace. First Peoples also developed or had knowledge of mathematics, astronomy, calendar systems, writing, engineering, architecture, city planning, textiles, metallurgy, painting, sculpture, ceramics, medicines and medical procedures, and intergenerational preservation of knowledge.

An essential element of Canada's history is the story of how First Peoples related to each other, understood and explained their world, and organized their lives. A central theme revisited throughout this course is that First Nations, Métis, and Inuit peoples have played and continue to play an important part in the history of Canada.

LESSON 1

THE DIVERSITY AND ORIGINS OF CANADA’S FIRST PEOPLES

In this lesson students will discover the diversity of First peoples before European contact, and how they structured their worlds.

ESTIMATED TIME: 280 minutes

GETTING READY

Photocopy blackline masters.

- BLM 1.1.1, First Peoples’ Cultural Areas
- BLM 1.1.2, Suggested Web Sites for First Peoples’ Cultural Areas
- BLM A, Two-Circle Venn Diagram
- BLM B, Self-Assessment of Discussion

Create a transparency or slide of:

- BLM 1.1.1, First Peoples’ Cultural Areas (optional for presentations)

Book a projector.

Book class time in computer lab or resource centre.

Review procedures for a horseshoe debate (see page 24).

Locate one other creation story (other than the “Creation of Turtle Island”) and make copies for your class. Suggestions for locations of creation stories are provided in the “Additional Resources” section of this lesson. Ensure that the creation story you choose is from a reputable source. (Note: The most authentic method for understanding and experiencing a creation story is to hear it being told by a First Nations Elder. If possible, arrange to have your class hear an Elder tell a creation story. You will need to follow correct protocols to arrange this. See information on Protocols with Elders on page 26 of this resource.)

RESOURCES

Shaping Canada, pages 18–30

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

<http://atlas.nrcan.gc.ca/site/english/maps/historical/aboriginalpeoples/>
Natural Resources Canada—A map of Aboriginal groups.

<http://agora.virtualmuseum.ca>
Virtual Museum of Canada—Portals related to the various First Peoples of Canada. Also provides access to a variety of primary sources.

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao04580.html>

Aboriginal Canada Portal—Offers a variety of oral narratives from groups across Canada.

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

Four Directions Teachings—This is an interactive resource speaking to the four teachings. Files are available in PDF and HTML to download and also available for viewing with audio capabilities. Groups reflected include Piikani (Blackfoot), Ininew (Cree), Anishinaabe (Ojibwe), Kanienkehaka (Mohawk), and Mi'kmaq.

<http://www.law.utoronto.ca/documents/lectures/religion-johnston-0611.pdf>

Darlene Johnston: “Connecting People to Place: The Power and Relevance of Origin Stories” (November 2006)

<http://www.scowinstitute.ca/library.html>

The Scow Institute focuses on legal issues affecting Aboriginal peoples.

<http://www.ccl-cca.ca/pdfs/LessonInLearning/Feb-01-07-The-cultural-divide-in-science.pdf>

Canadian Council in Learning: “The Cultural Divide in Science Education for Aboriginal Learners”

<http://www.usask.ca/education/people/aikenhead/cjne.pdf>

Glen Aikenhead and Bente Huntley: “Teachers’ Views on Aboriginal Students Learning Aboriginal and Western Science”

<http://members.ozemail.com.au/~mmichie/oct00.htm>

Indigenous Science Network Bulletin, “Treating Aboriginal Knowledge With Respect” (October 2000)

National Film Board, *The Return of the G'Psqolox Pole*, 2003 (70 minutes)

National Film Board, *Return and Renewal*, 2007 (24 minutes)

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students’ participation in a variety of activities. These may include:

- Completing BLM 1.1.1, First Peoples’ Cultural Areas; BLM A, Two-Circle Venn Diagram; and BLM B, Self-Assessment of Discussion
- Participating in class discussions and activities

PRIOR LEARNING

Students may not have prior knowledge of this topic.

SUGGESTED TEACHING AND LEARNING STRATEGIES

Part I

1. Instruct students to turn to page 18 of *Shaping Canada* and display a presentation slide or transparency of this page. Ask a volunteer to read the caption next to Figure 1–1. Ask another volunteer to read the caption next to Figure 1–2. Then ask students what issues the captions are raising. Ask, “What information can you gain from the captions and the images?”
2. Read aloud the Essential Question from page 19 of *Shaping Canada*. Ask students to read the first section related to the Essential Question, which specifically states what they will be doing in order to explore the Essential Question.
3. Draw students’ attention to the Key Terms located on the side of page 19. Make this a classroom activity in vocabulary building by beginning a word wall (see page 31). You may also wish to ask students to begin compiling a point-form glossary of definitions in their notebooks, or you may wish to direct students’ attention to the glossary on page 560 and discuss with the class how to use it.
4. Ask students to read the section “Getting Started” on page 19. Have students work with a partner to respond to the questions, and then discuss as a class.
5. With students, read and discuss the Enduring Understandings on page 19.
6. Instruct students to read pages 20 and 21 of *Shaping Canada*.

The caption in Figure 1-3 asks students to reflect on the orientation of the compass rose. The compass rose identifies the cardinal directions and is a standard feature on many maps. Generally, north is oriented towards the top of the page, however, depending on the map projection used, north may not be straight up at all points in the map. Most of the maps of Canada and North America used in *Shaping Canada* are based on a form of conic projection in which the lines of longitude (although they may not be visible) converge northward. In other words, true north will be near the centre top of the map, or just off the map depending on the extent shown. Thus, the orientation of the compass rose (north arrow) will vary depending on where across the map it is located (on which line of longitude). Encourage your students to examine the orientation of the compass rose or north arrow on different maps in *Shaping Canada*, in your classroom or in an atlas to illustrate this cartographic concept.

7. Draw students’ attention to the Voices feature on page 20. Ask the question, “Why does Inuk Elder, Levinia Nuquaalaaq Brown, state that the Inuit people were architects and engineers?” Allow students to discuss their responses with a partner before asking volunteers to share their answers. Draw students’ attention back to Figure 1–3 on page 20 and ask, “How might all the First Peoples in these cultural areas have been architects and engineers?” Discuss as a class.
8. Explain to students that they are going to be doing a small research project to study the First Peoples’ Cultural Areas that existed in present-day Canada before European contact.

9. Divide the class into six groups, or allow students to form their own groups. Have each group choose one of the following cultural areas:
 - Arctic
 - Western and Eastern Subarctic (these two areas have been combined, but students in this group should be aware that differences will exist between the Eastern and Western areas)
 - Northwest Coast
 - Plateau
 - Great Plains
 - Northeastern Woodlands
10. Distribute BLM 1.1.1, First Peoples' Cultural Areas, and BLM 1.1.2, Suggested Web Sites for First Peoples' Cultural Areas to students. Discuss with the class that the focus of this research activity is to discover how First Peoples in different cultural areas structured their world, and how they were architects and engineers for their environments. Explain to groups that when they are finished their research, they will be sharing their knowledge with the rest of the class.
11. Allow groups to research their First Peoples' Cultural Area in the computer lab or resource centre.
12. As groups prepare for their presentations, you may wish to provide them with blank transparencies to use, or create transparencies or slides of BLM 1.1.1, First Peoples' Cultural Areas for each group to record information for the class.
13. Have groups present their findings. Ensure that students take notes on each presentation by creating a copy of the chart from BLM 1.1.1, First Peoples' Cultural Areas, in their notebooks. They may wish to make a chart for each cultural group.
14. Finish the class by drawing students' attention to "Different Lands, Different Technologies" on page 22. As a class, discuss the question, "What similarities and differences do you see?"

Part II

(Note: Creation stories are a sacred topic for some students. Ensure that all students' personal views are respected for this activity.)

15. Write the term *oral tradition* on the board. Ask students to turn to a partner to discuss what they think this means. Encourage students to use the glossary located at the back of the book to provide further clarification. You may want to emphasize that oral traditions carry culture from one generation to the next.
16. Read page 23 as a class. Draw students' attention to the Evidence question on page 23. Ask students to respond to the question (responses may include that certain parts of the story may have been left out when it was written or that a written version cannot portray tone of voice, facial expressions or body movement of a storyteller).

17. Direct students to independently read the first two paragraphs on page 24. Encourage students to share what creation stories are and what is involved in sharing these stories. You may want to emphasize that for First Nations and Inuit peoples, creation stories help identify their spiritual connections to the land and nature, and act as lessons for all community members.
18. Discuss with students that creation stories and other oral traditions are sacred and must be treated with respect. You may want to draw students' attention to the "Voices" feature on page 24 to emphasize this important point. For many First Nations, creation stories may not be shared until listeners can demonstrate respectful listening skills.
19. Have students silently read the story "Creation of Turtle Island" on pages 24–25. Remind the class that the "Creation of Turtle Island" that appears in *Shaping Canada* has been used with permission. Once they are finished, draw their attention to the Historical Perspective question at the bottom of page 25 and discuss.
20. Now distribute copies of the creation story that you chose, and read together with the class.
21. Distribute copies of BLM A, Two-Circle Venn Diagram to each student.
22. Explain to students that they will now compare the two creation stories using the Venn diagram. You may wish to have students work in pairs for this task. Allow some class time to work together, and then have them complete the organizer for homework.
23. Ask students to read the Using Primary-Source Evidence feature "What's In a Name?" on page 26. Once they have read the page, have students work with a partner to respond to the Evidence questions located at the bottom of the page. As a class, discuss the questions. To tie everything together, ask the class how the issue of totemic identity is linked to the importance of oral traditions. You may want to have students re-examine the chapter opener photos on page 18 and how oral traditions are now being recognized by the legal system.

Part III

24. Draw students' attention to page 27 of *Shaping Canada* and ask them to read the page. Ask students to reflect on what they have read by reading and responding to the Evidence question located at the bottom. Indicate that clues for their responses may be found by referring to Figure 1–9, Land Bridge Theory: Possible Migration Route. Remind students that although the Beringia theory is widely discussed, this theory is still being debated and is also often disputed by scientists.
25. Ask students to continue reading pages 28–30 in *Shaping Canada*. Have students create a chart in their notebooks with the following four headings: Land Bridge Theory, Other Theories, DNA Testing, and Evidence of Manitoba's Past. Students should summarize their readings in point form under these four headings. Students may find that Figure 1–10: The Genographic Project could provide further assistance in their summary on DNA testing and Figures 1–12 and 1–13 for assistance on Evidence of Manitoba's Past.

Teaching scientific theories about the origin of First Peoples should be approached using a complementary method that gives equal value to both Indigenous creation stories and Western scientific theories. Western as well as Indigenous science is a cultural construct—not a universal way of knowing. The challenge is to teach both views without favouring one over the other. The sources listed in the Additional Resources section for this lesson will help provide information on teaching and respecting both Western and Indigenous theories.

26. Write the ED (Ethical Dimension) question from page 28 on the board. Announce to students that they will be expected to explain their position by participating in a horseshoe debate (see page 24). Explain the concept of a horseshoe debate to the class. This strategy offers an alternative to the traditional two-sided debate. Instead of an adversarial “either/or” format, students are encouraged to discuss their position on a topic.
27. Arrange the class in a horseshoe. Students with polar views (either strongly in support of scientific evidence or highly critical of this evidence) should be seated at the tips of the horseshoe. Students with mixed opinions should sit at appropriate spots along the rounded part.
28. Begin by asking students at each tip of the horseshoe to state their positions and offer one supporting reason for their position. If there is an imbalance in strong support for one side or the other, locate yourself (temporarily) in a polar position to get the discussion going. Alternate from side to side, as students from all parts of the horseshoe offer their views. Stress that students are not to try to convince others, but to explain why the position they are sitting in is the most defensible one for them. At several stages in the discussion, encourage students to physically move along the horseshoe spectrum if they have heard reasons that cause them to shift their position on the issue. The goal of the horseshoe debate is to encourage students to listen to others in an attempt to figure out the most defensible personal stance along the continuum of possibilities.
29. Distribute and have students complete BLM B, Self-assessment of Discussion. You may also want students to write a small response paragraph outlining their position throughout the debate and explaining why their position did or did not change.
30. To close the class, read the Considering the Ethical Dimensions of History feature “Protecting Aboriginal Burial Sites” on page 29.
31. Assign the Recall...Reflect...Respond questions on page 30 for homework. Remind students to be prepared to discuss their responses in the next class.

DIFFERENTIATING INSTRUCTION

1. The research activity in Part I may be modified by eliminating some of the information requirement tasks in the chart on BLM 1.1.1, First Peoples' Cultural Areas.
2. Ensure that students choose partners—or assign partners—with complimentary learning styles and compatible social skills.

3. Students who are not comfortable participating in open discussions may choose to submit a written response to the discussion question for homework.
4. As an extension question, you may choose to assign the Ethical Dimensions question on page 29.

LESSON 2

TRADITIONAL WORLDVIEWS OF FIRST PEOPLES IN NORTH AMERICA

Students will discover the traditional worldviews of First Peoples regarding spirituality, language, values, oral traditions, and being caretakers of the land.

ESTIMATED TIME: 70 minutes

GETTING READY

Photocopy blackline master.

- BLM 1.2.1, Traditional Worldviews of First Peoples in North America

Review procedures for conducting a jigsaw activity (page 19).

RESOURCES

Shaping Canada, pages 31–35

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

If you would like to spend more class time discussing Medicine Wheels, you are strongly encouraged to consider inviting an Elder into the classroom who is willing to talk about them. Some First Nations people do not approve of sharing important cultural teachings outside traditional situations. It is important to note that not all First Nations use the model of a Medicine Wheel. You will need to follow protocols for inviting an Elder into your classroom. For specific information about Protocols, see page 26.

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

Four Directions Teachings—This is an interactive resource speaking to the four teachings. Files are available in PDF and HTML to download and also available for viewing with audio capabilities. Groups reflected include the Piikani (Blackfoot), Ininew (Cree), Anishinaabe (Ojibwe), Kanienkehaka (Mohawk), and Mi'kmaq.

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- Completion of BLM 1.2.1, Traditional Worldviews of First Peoples in North America
- Participation in jigsaw activity

PRIOR LEARNING

Students may have an idea that their opinions on issues may stem from a certain set of beliefs that they hold. Depending on their heritage, they may have some background knowledge on traditional worldviews of First Peoples.

TEACHING AND LEARNING STRATEGIES

1. Ask students to brainstorm, “What is important in life?” Ask students to share their responses with the class, and write their answers on chart paper or on the board.
2. Encourage students to respond to the following: “How did you come up with your responses?” “What caused you to respond the way you did?” Give the students some time to respond to these questions. Students may offer responses such as: life experiences, new information and ideas, traditions and culture, language, and religion and spirituality.
3. Introduce the term *worldview* by writing it on the board and providing a definition (a person’s set of beliefs or assumptions about the world and how it works). Explain to students that in answering the question, “What is important in life?” they were using their own worldview.
4. Ask students to turn to page 31 in *Shaping Canada* and read together as a class. Emphasize and discuss the section that explains to students that throughout this course and book, they will be asked to look at questions in terms of historical perspective, or looking at the world from the same culture and time period to gain a common response or to understand the events from the worldview of someone in the past.
5. Instruct students to read and respond to the Historical Perspective question on page 31. Encourage them to turn to a partner and share their responses and to then share their answers with the class.
6. Explain that students will complete a jigsaw activity (see page 19) to help them learn about the traditional worldviews of First Peoples in North America. Discuss with the class the concept that unlike the individual worldviews that were discussed by students at the beginning of class, Indigenous worldviews are collective in nature.
7. Distribute BLM 1.2.1, Traditional Worldviews of First Peoples in North America.
8. Place students into home groups of five, and number students in each group from one to five. Explain that the following numbers will work together to form expert groups:
 - #1s – Expert Group on Spirituality (page 32).
 - #2s – Expert Group on Caretakers of the Land (page 34).
 - #3s – Expert Group on Language (page 34).
 - #4s – Expert Group on Values (page 35).
 - #5s – Expert Group on Oral Traditions (page 35).
9. Each expert group will form together and make notes from the book about their specific section. Once expert groups are finished, students will return to their home groups and share their information with each other. At the end of this activity, each student should have a completed graphic organizer. Take up any questions that students may have about the material.

10. Instruct students to read the Viewpoints feature “The Meaning of the Medicine Wheel” on page 33. Emphasize that like creation stories, Medicine Wheels are sacred and must be treated with respect. You may choose to assign Explorations questions one and/or two for homework.
11. Have students focus on the Change and Continuity question on page 34 as a class. Create a T-chart on the board and invite the class to note similarities and differences between the traditional First Peoples’ relationship with the land and our relationship with the land today.
12. Assign the Recall...Reflect...Respond questions on page 35. Remind students to be prepared to discuss their responses in the next class.
13. You may wish to create an exit slip (see page 36) for students and ask the question, “Why is it important to understand and respect the traditional worldviews of First Peoples in North America?”

DIFFERENTIATING INSTRUCTION

1. Choose groups with a balance of abilities and interests so that students can help one another while reading and articulating responses.

LESSON 3

TRADITIONAL METHODS OF SOCIAL ORGANIZATION

Students will investigate how First Peoples related to each other, understood, and explained their worlds and organized their lives.

ESTIMATED TIME: 70 minutes

GETTING READY

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- BLM 1.3.1, Traditional Methods of Social Organization

RESOURCES

Shaping Canada, pages 36–41

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

Consider inviting a representative from a community-based restorative justice organization to speak to students about the system and how it works. Follow all school policies regarding guest speakers.

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao20093.html>

Aboriginal Canada Portal—Information on Community and Restorative Justice

<http://www.abheritage.ca/eldersvoices/voices/index.html>

Elders' Voices

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao26873.html>

Aboriginal Canada Portal—Links regarding Elders.

MB Education IRU Library

The Justice System and Aboriginal People: Public inquiry into the administration of justice and aboriginal people [videocassette]

MB Education IRU Library

Kwekanamad : The Wind is Changing [videocassette]

Restoring the Balance: First Nations Women, Community, and Culture

Editor: Gail Guthrie Valaskakis

Contains twelve essays by fifteen Aboriginal scholars about the roles First Nations, Métis, and Inuit women continue to play in their communities as they work to restore the necessary balance in their individual lives, their families and their larger communities.

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- Completing BLM 1.3.1, Traditional Methods of Social Organization
- Completing the brief writing assignment
- Participating in class discussions and activities

PRIOR LEARNING

Students should have an understanding of the origins of First Peoples, the importance of family and traditions within their culture, and the need to respect the values and beliefs of others.

SUGGESTED TEACHING AND LEARNING STRATEGIES

1. Place the following quotation on the board or on the projector for students to read: "Social organization is the way a group of people relate to one another. A community's social organization may be based on written laws. However, most communities also have many unwritten laws about how individuals should act within the larger community. No society can hold itself together if there is not an understanding about how things should operate and how people should behave." (from page 36, *Shaping Canada*)
2. Ask students to think about how their community is socially organized. What types of written laws are there? Are there unwritten laws (expectations, customs, or rules that a society may hold even though they are not legally written)? What are some of our understandings about how things should operate and how people should behave? Record student responses on the board or projector.
3. Discuss with the class the idea that in many societies, we tend to think of all laws being written. But in traditional First Peoples nations, this is not the case. Explain that they will now begin to learn about the traditional methods of social organization for First Peoples in North America.
4. Distribute BLM 1.3.1, Traditional Methods of Social Organization to students.
5. Direct students to read pages 36 and 37 and make point-form notes on the topics of "Kinship Communities" and "Community Size" on their chart. Discuss the concepts of matrilineal and patrilineal families. When students are finished, go over the material to ensure they have recorded the essential information.
6. Draw students' attention to the HTC Continuity and Change question on page 37. Divide the class into groups of four to respond to this question. Ask each group to appoint a member to present their answer to the class.
7. Direct students' attention to Figure 1–19. Instruct students to analyze the image, and respond to the questions in the caption: "How do you think larger communities would divide up labour compared to smaller communities? What kind of work is shown in this 1664 French engraving of Haudenosaunee (Iroquois) village life? Summarize the importance of family life in the development of the individual."
8. Instruct students to read pages 38–39 and fill in the "Roles and Contributions" section on BLM 1.3.1.

9. When students are finished making notes, go over the material to ensure they have recorded the essential information. Ask the question, “Why are Elders such an important part of First Peoples’ social organization?” Write responses on the board.
10. As a class, read the Profile of Elder Gladys Taylor Cook on page 39. How did Cook use her experience to help others? For further study regarding Elders, you may choose to assign Explorations questions one and two on page 39. To assist students with question 2, you may wish to share with them the protocols for Elders found in this Teacher’s Resource on page 26.
11. Ask students to read pages 40–41 and continue filling in their charts on “Traditional Education” and “Justice and Conflict Resolution”. Once the class is finished making notes, go over the material to ensure they have recorded the essential information.
12. Draw students’ attention to the term holistic. Ask, “What does it mean regarding First Peoples education?” “How does it differ from the public education system today?” Encourage students to share their answer with a partner before sharing with the class.
13. Draw students’ attention to the HTC Historical Perspective question on page 41. For homework, students should complete a paragraph response to this question (after discussing with a partner) and submit it the following day for assessment.
14. Assign question two of the Recall...Reflect...Respond questions on page 41 for homework.

DIFFERENTIATING INSTRUCTION

1. You may wish to place students in pairs for this activity.

LESSON 4

GOVERNANCE AND RELATIONS BETWEEN FIRST NATIONS

In this lesson students will investigate the governance and relations between Nations.

ESTIMATED TIME: 70 minutes

GETTING READY

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- BLM 1.4.1, Can We Agree? An Activity in Consensus Decision Making

Collect a class set of markers and chart paper.

RESOURCES

Shaping Canada, pages 42–47

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- Participating in class activity and discussions

PRIOR LEARNING

Students should have a basic understanding of the importance of family and the larger community among First Peoples.

SUGGESTED TEACHING AND LEARNING STRATEGIES

1. Start the discussion by asking students, "How do we make decisions as a group?" Students may respond with answers such as majority rule, consensus, and autocratic decisions. Write student responses on the board.
2. As a class, go through each of the types and invite students to help define each of the types of decision-making styles. Brainstorm examples for each of these types and write the examples on the board.
3. Number off students into two groups within the classroom. Distribute copies of BLM 1.4.1, Can We Agree? An Activity in Consensus Decision Making. Assign one person in the group as the leader. Assign one person in the group as the recorder. Provide the recorder with chart paper and two coloured markers to record the responses of their group.

4. Allow time for students to read over the activity. Explain that they will be given fifteen minutes to complete the task. Circulate between the two groups to ensure they are on task.
5. Re-group as a class. Ask the recorder to post the groups' responses on the board.
6. Ask students if they were able to come to a consensus. Why or why not? Ask, "What did you find most difficult about the task? Why? What are some of the benefits about consensus decision making?"
7. Have students open their books and read page 42 of *Shaping Canada*.
8. Draw students' attention to Figure 1–24, The Nunavut Legislative Assembly. Have students turn to page 189 in the book and examine Figure 6–19, The House of Commons. Ask students to discuss how they think each arrangement affects the discussion and decision making processes.
9. Ask students to read page 43 of *Shaping Canada*. Draw students' attention to the HTC Evidence question on page 43. Ask students to think about why there are few traces of trade in terms of plants and animal products? Why might there be little clues left of these products?
10. Ask students to read pages 44 and 45 of *Shaping Canada*. Give time to complete the readings. Draw students' attention to Figure 1–25, The Tree of Peace. Ask students to provide a summary of what the tree represents to the Haudenosaunee Confederacy in their notebooks.
11. As a class, read the Taking A Historical Perspective feature "The Two Row Wampum Treaty" on page 45. As a class, discuss the question, "How does the Two Row Wampum Treaty reflect specific elements of First Nations' model of governance?"

DIFFERENTIATING INSTRUCTION

1. Students may want to submit written answers to classroom discussion activities if they are not comfortable participating in class.
2. As an extension activity, ask students to choose a First Nations community in Manitoba to research. Outline the following topics as starting research points, and collaborate with students to include other topics they wish to explore.
 - a. Who is Chief?
 - b. How are they elected?
 - c. What is the Chief's role and responsibilities?
 - d. How are the councillors elected?
 - e. What are the roles and responsibilities of the councillors?

CHAPTER QUESTIONS AND ACTIVITIES (PAGES 46 AND 47)

The Chapter Review questions and activities are intended to ensure student focus is placed on demonstrating responses to the Chapter Essential Question and Enduring Understandings of this course.

With students, review the Chapter Review questions and activities and collaborate on which questions the class wishes to explore. You may wish to take into consideration what lessons have been completed for this chapter when choosing the questions. Some of the questions and activities require research and go beyond the scope of *Shaping Canada*. Student abilities and course allotment time will need to be considered when choosing the questions and activities.

STEPS TO YOUR CHALLENGE (page 47)

Direct students' attention back to the Cluster One Challenge they were introduced to on page 17 of *Shaping Canada* as a reminder on the details of the Cluster Challenge project. In the Challenge groups of three to four students that were arranged when they were introduced to the Cluster Challenge, have each Challenge group read the Steps To Your Challenge on page 47, and complete the necessary work to fulfill this stage of the challenge.

POSSIBLE ANSWERS TO CHAPTER 1 QUESTIONS

Page 22

Different Lands, Different Technologies

Answers will vary, but may contain responses such as those included here.

Compare	Similarities	Differences
Inuit parka and Swampy Cree Mittens	<ul style="list-style-type: none"> made of animal hide used for warmth 	<ul style="list-style-type: none"> regions where it was used (North versus the plains) the type of animal hide
pithouse and longhouse	<ul style="list-style-type: none"> shelter or dwelling shape of the shelter materials used to construct (wood) used to protect people from the climate 	<ul style="list-style-type: none"> location where built combination of materials used to construct semi-permanent shelter versus permanent shelter
bow and goggles	<ul style="list-style-type: none"> used to improve hunting materials used to form the tool 	<ul style="list-style-type: none"> regions where it was used (North versus the East) materials used to form the tool (wood versus some sinew)
Anishinaabe canoe and Inuit kayak	<ul style="list-style-type: none"> mode of transportation elements used to build the water vessel also used to move goods or for hunting and fishing 	<ul style="list-style-type: none"> regions where it was used (South versus the Far North) elements used to construct the vessel (birchbark and spruce root versus sealskin, sinew, and wood)

Page 23**HTC Evidence**

Today, many First Peoples are recording their oral histories as a way of ensuring their preservation. The work of a historian is affected in many different ways by using translated, written versions of stories from a community's oral tradition, rather than stories told in their original language by a community member. It is important for First Peoples to provide their own written accounts as opposed to someone else's interpretations to ensure accuracy. In some cases, words cannot be expressed in a different language, therefore misinterpretations can occur. It must be also noted that many stories cross-reference with other stories, ceremonies and cultural traditions, and therefore cannot be reflected as an independent piece.

Page 25**HTC Historical Perspective**

Student responses will vary, but may include that great sacrifices were made for the creation of Earth and your community, and therefore we must be very respectful of nature and all living things.

Page 26**Using Primary Source Evidence: What's in a Name?**

1. This reading indicates that sources are open for interpretation. Historical sources may not be accurate as they reflect information and interpretations from an outside source, and therefore it can be viewed as contradictory and confusing.
2. The historical significance today of a First Nation's totemic identity is that the evidence does not rely on the record-maker. The information that is presented is through the use of symbols that remain unchanged regardless of language.

Page 27**HTC Evidence**

Students may point out that some benefits of using archaeological evidence are that it can provide evidence of migration routes and trade. Archaeological evidence can also provide scientific dates in terms of First Nations history. The disadvantage of using archaeological evidence is that it does not take into account the origin narratives that are sacred to First Nations peoples. Other disadvantages are that evidence can only tell part of the story and evidence can be misinterpreted.

Page 28**HTC Ethical Dimension**

Many responses will be discussed as this is the focus of Lesson 1C.

Page 29**Considering the Ethical Dimension of History: Protecting Aboriginal Burial Sites**

Various responses and research will be reflected regarding this question.

Page 30

Recall...Reflect...Respond

1.

Types of Evidence	benefits	drawbacks
agriculture settlements - evidence of large storage pots, tools made of bison bones, ceramic pots, bits of burnt corn	<ul style="list-style-type: none"> • shows that these early farmers were well acquainted with the possibilities of the environment • shows that people interacted farther south 	<ul style="list-style-type: none"> • shows limited evidence (tells only part of the story)
deep pits of bones	<ul style="list-style-type: none"> • shows that the area had been used for bison hunting 	<ul style="list-style-type: none"> • does not tell the entire story
pottery	<ul style="list-style-type: none"> • shows how advanced the people were in terms of pottery techniques 	<ul style="list-style-type: none"> • may not give complete details about use

2. Answers may vary but could include:

- the people working in this field must be aware of the cultural needs of a society before they go ahead with their work
- it would be beneficial to approach a specific community to find out how they could work together on a common goal, to ensure that the research is accurate, that cultural protocols are observed, and that the community benefits from the research
- setting up a system to look at the entire scope of the project
- there must also be mitigation in terms of the impacts of archaeology and other scientific fields

Page 31

HTC Historical Perspective

Creation stories, whether from an oral tradition or scientific explanation, cause the individual to look at the world according to their own experience. A worldview can include life experience, new information and ideas, culture, language and religion or spirituality. With creation stories, we may need help in understanding First Nations worldviews that may be different from our own.

Page 33

Viewpoints on History: The Meaning of the Medicine Wheel

1. Student answers may vary but could include that many First Peoples believe in a circular view of time and history because everything is interdependent. Their beliefs that humans are interconnected with all spirits (animal, rock, etc.), enforces the idea that lives are circular instead of linear. It should be stressed to students First Nations beliefs concerning origin of life and afterlife are diverse and cannot be reflected in one answer.
2. Students' answers will vary depending on the research topic they choose.

Page 34**HTC Continuity and Change**

Similarities could include that in recent years, we are more concerned about sustainability and caring for our environment. Differences could include that unlike First Peoples, we largely believe in ownership of land and we demarcate ownership using fences and signs.

Page 35**Recall...Reflect...Respond**

1. Graphic organizers will vary by student, but should include the main ideas of: spirituality, caretakers of the land, language, values, and oral traditions.
2. Students may hypothesize that Europeans would have a different idea of land, believe in ownership, and not worry about sustainability. They may also predict that Europeans will not be respectful of the rights of First Nations. These differences are historically significant because they would dictate how the First Peoples would be treated by the Europeans.

Page 37**HTC Continuity and Change**

Some of the ways that First Nations groups dealt with the management of community land and resources was to keep the size of their communities in balance with what their surrounding environment could support. They would also sometimes move to allow resources to regenerate. Student answers will vary for the second part of the question, but may include responses such as a tendency to deplete resources and then look for methods to fix the problems, or a reliance on science and breeding programs to rejuvenate resources instead of managing them correctly. Students who are aware of current trends may point to the growing idea of eating produce and food that is only available within 100 kilometres of where someone lives.

Page 39**Profile: Elder Gladys Taylor Cook**

1. The role of the Elder has stayed the same in that they continue to be someone in the community who has special experience that has given them gifts of wisdom. Elders, such as Gladys Taylor Cook, also lead by example and are there for others to turn to for advice and guidance. The role of the Elder has also changed in that they also work outside of their communities to teach others about First Nations culture.
2. Although protocols for Elders will differ from community to community, some common protocols may include giving an honorarium, an offering of a gift, and contacting a council and explaining your intentions before contacting an Elder.

Page 41**HTC Historical Perspective**

Isolation or community supervision worked to deter crimes in First Nations and Inuit communities because of the belief of interconnectedness. While being made responsible for their actions, offending members were also encouraged (unless they were deemed very dangerous) to find the error of their ways and return to being in balance with the community. Some parts of Restorative Justice that have been working well outside of First Nations communities is the idea of bringing together the conflicting parties and encouraging them to see the crime from each other's point of view.

Page 41

Recall...Reflect...Respond

1.

Method of Social Organization	Connection to First Peoples' Traditional Worldviews and Spirituality
Kinship Communities	<ul style="list-style-type: none"> - relationship with nature: some clans are based on common ancestry through creation stories - idea of community: people were free to join new communities, even if they were not related
Community Size	<ul style="list-style-type: none"> - respect for Earth: community size depended on the availability of resources to maintain sustainability.
Roles and Contributions	<ul style="list-style-type: none"> - idea of connectedness and community - idea of mutual support and dependency - idea of gender equality
Traditional Education	<ul style="list-style-type: none"> - idea of being a balanced person: education was treated as holistic instead of theoretical - circular time — teaching through oral traditions - idea of community: teaching youth so that they are able to contribute back to the community - dreaming or visioning — the belief in teachings from spirit guides
Justice and Conflict Resolution	<ul style="list-style-type: none"> - idea of community: they must help those that have become "out of balance"; to work together with conflicting parties to see each other's point of view to develop harmony

2. Some of the methods of social organization reflect the practical needs of a community for its survival by working with and adapting to their surrounding environments. Community size was kept in balance with what the surrounding resources could support. Traditions of gathering for hunts also encouraged marriages to help maintain the population. The idea of equality and dependency on each other also helped to ensure a lower crime rate.

Page 43

HTC Evidence

There is very little evidence of trade in animal and plant products because they degrade over time, and the minerals return to the soil.

Page 44

Recall...Reflect...Respond

1. Answers will vary but may include the following ideas: hunting groups, agricultural villages, and seasonal gatherings all relied on self-governing communities that ensured order; traditional governance always balanced the needs of community members with the respect for, use of, and sustainability of their surrounding natural resources.
2. Beneficial consequences of making decisions by consensus may include: the fostering of respect for members' opinions, a unified support for decisions and actions, and that decisions

may be made for the best of all group members instead of competing personal preferences. Drawbacks may include: individuals may feel pressured to agree with the majority on decisions despite their disagreement, consensus decisions may sometimes take longer than non-collaborative decision making.

Page 45

Taking a Historical Perspective: The Two Row Wampum Treaty

1. Answers will vary. Many students will look at the developments during the Oka Crisis of 1990. This dispute escalated when then premier of Québec, Robert Bourassa, asked for the Canadian Armed Forces to step in and end the crisis. The stand-off lasted for roughly ten weeks and ended with one officer being killed. After the crisis ended, the government introduced the First Nations Policing Policy, which created Aboriginal forces in all parts of Canada to help deal with First Nations disputes.

Pages 46–47

Chapter 1 Questions and Activities

1. Point form notes will vary by each student.
2. The process of reaching a consensus by the Haudenasaunee Grand Council involves several steps. These steps are described on the following web site: <http://www.kahnawakelonghouse.com/index.php?mid=1>
3. Figure 1–27: evidence that the craftspeople probably lived on the plains where the bison existed; artistic; ability to create inks and dyes for decorations, etc.

Figure 1–28: evidence that craftspeople perhaps had tools for peeling strips of bark from cedar trees; basket may have been used to gather items such as fruit, vegetables, or wood, etc.

Figure 1–29: craftspeople had carving tools to create paddle from wood; resourceful in terms of finding methods to harvest rice, etc.

Figure 1–30: craftspeople may have lived in northern climate where Caribou exist; would have required sewing tools; use of different parts of animals to create leggings; adapting clothing to protect from snow, etc.

4. Answers will depend on the story that the student has chosen.
5. Visual artists that students may wish to examine include Jackson Beardy, Kent Monkman, and Daphne Odjig. Please note that Kent Monkman's work may be sexually graphic, so it is strongly encouraged that the teacher preview what students may view in class. Music artists that students may wish to examine include Susan Aglukark, Kimberley Dawn, and Eagle & Hawk. Dances that students may research will depend on the community they are examining.
6. Presentations will vary according to the topic the student has chosen. Be sure that the topics are well researched.

