

# FACILITATOR'S GUIDE

## Indigenous Peoples in Toronto: An Introduction for Newcomers



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# Facilitator's Guide

## Indigenous Peoples in Toronto: An Introduction for Newcomers

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# INTRODUCTION FOR FACILITATORS

Education as the key to reconciliation is a key conclusion in the Truth and Reconciliation Commission of Canada’s final report on Residential Schools. In the report, the Commission took a broad approach to education, encompassing both formal institutions like schools, colleges and universities, museums, and churches, as well as informal structures such as dialogue within and between communities. In this regard, the report makes specific reference to the role of newcomers:

“For new Canadians, many of whom carry their own traumatic memories of colonial violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent need for more dialogue between Aboriginal peoples and new Canadians.” (1)


As an instructor, you will be helping to build this dialogue through teaching newcomers about Indigenous peoples in the Toronto area and undergoing your own journey of learning and reconciliation.

The information contained in the guide *Indigenous Peoples in Toronto: An Introduction for Newcomers* may be new to you or may not reflect what you have learned in the past. It is important to approach this learning with an open mind and to unlearn and re-learn through the voices of Indigenous peoples themselves.

## 1. HOW TO USE THIS GUIDE

The purpose of this resource is to support instructors in delivering lessons on Indigenous peoples of the Toronto region, facilitating classroom discussions, and engaging students through meaningful and culturally appropriate learning activities. It is structured to align with the format of the *Newcomer’s Introduction* guide. Corresponding to the chapters in the guide, each section will include:

- Background or supplemental information relating to the thematic contents of the chapter.
- Short information segments on connected concepts suitable for extension activities and classroom discussion topics
- Recommended resources for further learning
- Facilitator notes
- Two classroom activity exemplars that can be adapted and modified to meet the needs of learners at different language levels
- Additional activity suggestions and resources for the classroom or independent learning

 To support the integration of learning about Toronto’s Indigenous peoples throughout the year, activities that can be adapted to Canadian holidays or special days are indicated by a calendar icon. A monthly chronology of activities is provided in Appendix 1.

## 2. IMPORTANT CONSIDERATIONS WHEN TEACHING ABOUT INDIGENOUS PEOPLES' HISTORIES, CULTURES AND CURRENT REALITIES

### INDIGENOUS WAYS OF KNOWING

For students to understand with their hearts and minds the richness and complexity of Indigenous histories, cultures, spiritualities, and practices, it is important to introduce and incorporate into classroom practice concepts and pedagogies that reflect Indigenous ways of teaching and learning. Central to Indigenous ways of knowing is learning from, and with respect for, the land and all elements of creation.

Two practices to consider implementing in your classroom are provided below and are also modelled in the sample activities provided under each chapter.

#### Storytelling

Storytelling is a traditional way in which knowledge has been shared and passed down through generations. In addition to teachings, stories "... reflect the perceptions, relationships, beliefs and attitudes of a particular people" (2). There are many ways stories can be communicated; they can be relayed orally, visually through art and symbols, physically through dance, and textually through books and other print material. Introducing concepts and classroom activities through stories is an effective introduction to new learning and making connections to prior learning. It also can bring into the classroom the student's own knowledge, experiences, and traditions. The activities presented in this guide introduce storytelling primarily through video, art, and short text-based stories.

#### Talking Circles

Talking circles were first used in some First Nations councils to ensure every member had the opportunity to speak and be heard. Also called circle talks or sharing circles, they are an effective way to facilitate classroom discussions, build dialogue within the classroom and share and create new learning. While not all First Nations share the same protocol for conducting talking circles, there is a general process that can be followed:

- Establish a discussion topic, question, or reflection
- Use a symbolic object from the natural world, for example a feather, stone, or talking stick, to pass around the circle to identify whose turn it is to speak
- The person holding the symbolic object speaks while everyone else listens respectfully
- Individuals who wish not to speak are allowed to 'pass' but are provided the opportunity to speak again at the next go around the circle
- The object is passed around the circle as many times as desired to allow all an opportunity to contribute

## CENTERING INDIGENOUS VOICES – CHOOSING LEARNING RESOURCES

When choosing learning resources for the classroom, be it books, texts, videos, art, or other resources, it is important to ensure the material is authentic, reflects an Indigenous perspective, and centers Indigenous voices. The questions below can be asked when choosing appropriate classroom material (3)(4):

- Is the resource developed by, or in collaboration with, a qualified, reputable Indigenous source such as an Indigenous organization, knowledge keeper, author or scholar that reflects current and historical events through an Indigenous perspective?
- Is it free from bias, stereotypes and questionable or gratuitous language and imagery?
- Does the content focus on Turtle Island and Indigenous history and experience in Canada?
- Is it reflective of Indigenous storytelling tradition and the multiple text and non-text forms by which stories and teachings are communicated?

## LAND ACKNOWLEDGEMENTS

Land acknowledgements are a respectful way for settlers to acknowledge that the land they are on is traditional Indigenous territory. Information on land acknowledgements is included at the beginning of the Newcomer’s Introduction guide, and the importance of sharing and caring for the land will be a repeating theme throughout the chapters. You may wish to start your classes with a personalized land acknowledgement. The statement would include an acknowledgement of the First Nation or Nations on whose land you are on, any treaties that have been signed between the Nation(s) and the Crown, along with a personal statement describing what the land means to you (this could be a favourite place, reflection, or observation) and your own commitment to land stewardship. Use the notes section on page 4 to record your personal land acknowledgement. (For helpful tips on creating your own land acknowledgement, visit [Native-Land.ca](http://Native-Land.ca), section ‘Resources – Territory Acknowledgement’)

### **A special note about difficult conversations and self-care:**

Teaching and learning about Indigenous history involves confronting difficult subjects, such as racism, discrimination, colonialism, child abuse, and sexual violence. This may be upsetting for both you and your students. It is important to practice self-care and be attuned to the emotional reactions and needs of your students who themselves may have experienced racism, discrimination, colonialism, abuse and violence. Strategies for discussing difficult subjects in the classroom are provided below under Resources for Facilitators.

## 3. FOR FAMILIES WITH CHILDREN IN THE SCHOOL SYSTEM

All Ontario students in grades 4-12 will be studying First Nation, Métis, and Inuit history and perspectives in their classrooms, along with treaties, Residential Schools, colonialism and actions for reconciliation. For newcomers with children in the Ontario school system, there is an opportunity to extend activities and discussions to the home environment, as well as bring into your classroom discussions around what their children are learning in school. More information is available in the [Ontario Indigenous Education curriculum](#) .

## FACILITATOR RESOURCES

[Indigenization](#) (ATESL: Alberta Teachers of English as a Second Language ATESL)

Indigenous Pedagogies

[First Nations Pedagogy Online](#)

Holding Difficult Discussions in the Classroom

[Let's Talk: Discussing Race, Racism and Other Difficult Topics with Students \(Teaching Tolerance Guide\)](#)

[Challenging Conversations in the Classroom \(University of Saskatchewan\)](#)

### *Notes: Personal Land Acknowledgement*

1. Whose traditional territory am I on?
2. What treaty/treaties (if applicable) is the land covered by?
3. Personal statement:

---

#### CITATIONS

(1) Canada's residential schools: Reconciliation (2015). Canada's residential schools : the final report of the Truth and Reconciliation Commission of Canada (Vol. 6). McGill-Queen's University Press, p. 214.

[https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Volume\\_6\\_Reconciliation\\_English\\_Web.pdf](https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Volume_6_Reconciliation_English_Web.pdf)

(2) Storytelling overview from the first nations pedagogy online project. (n.d.). Retrieved May 16, 2023, from

<http://www.firstnationspedagogy.ca/storytelling.html>

(3) Adapted from: Reconciliation through Indigenous Education (UBC MOOC) Course Resources

<https://pdce.educ.ubc.ca/reconciliation/>

(4) Adapted from: Assessing and Validating Resources – Aboriginal Heritage (Library and Archives Canada)

<https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Documents/Assessing%20and%20Validating%20Sources.pdf>

# CHAPTER ONE

## INTRODUCTION

**The First Peoples:** Indigenous oral histories acknowledge that Indigenous peoples have been in North America since time immemorial. Over time, communities in similar geographic regions developed similarities in terms of culture - language, traditions, and practices. In Canada, there are six cultural groups: 1) The Arctic (Inuit); 2) Sub-arctic; 3) Northwest Coast; 4) Plateau (interior of British Columbia); 5) Plains; and 6) Eastern Woodlands or Northeast which encompasses the southern region of Canada from the Maritimes to west of the Great Lakes. The ‘three separate alliances of culturally and linguistically related First Nations’ introduced in Chapter 2 of the Newcomer’s Introduction guide – Wendat, Anishinaabe and Haudenosaunee – belong to the Eastern Woodlands cultural group.



*Stylized Map of Indigenous Cultural Groups in Canada. Created for the Open Text “Economic Aspect of the Indigenous Experience in Canada” by Dr. Anya Hageman 2020. Map graphic by: Pauline Galoustian. Reproduced under [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)*

**Learn more:**

[Indigenous Peoples of the Eastern Woodlands](#) (Canadian Encyclopedia)



## Facilitator Notes:

**Turtle Island** refers to the continent of North America. The name Turtle Island comes from First Nations creation, or origin stories, that describe how the land was first created on the back of a turtle.

The division of land between what we now call Canada and the United States came about through an agreement made between Britain and the former American colonies after the American Revolution.

The border cut across First Nations' territorial lands and separated communities like the Eastern Woodland Nations, whose traditional lands also extend down the northeastern coast of the United States to the Gulf of Mexico.

**Activity Exemplars:**      Activity 1: Creation Stories

Activity 2: Relationship to the Land 

*Notes:*

## Chapter 1: Activity 1

# Creation Stories



'We come from the Skyworld'  
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Creation or origin stories explain how the world came to be according to the community's spiritual and cultural beliefs. Creation stories are different across communities, though they may share some similarities.

In this activity, students will explore creation stories from two Toronto-area First Nations confederacies introduced in Chapter 2 – the Anishinaabe and Haudenosaunee. The stories will provide background knowledge for Indigenous practices and beliefs students will be introduced to in future chapters.

**Teacher Preparation** [The Canadian Encyclopedia: Turtle Island Creation Story Companion: Cultural Fluency #1](#) (Six Nations Polytech, YouTube 29:31 min)

**Key Words** Ojibway/Ojibwe (O·jib·wa)  
Haudenosaunee (hoh-DEE-noh-SHoh-nee)

**Materials** Chart Paper

### Step-by-Step:

1. Provide information about Turtle Island from the Facilitator Notes (page 6)
2. Show the video [Ojibway Creation Story](#) (YouTube, 7:03 min)
3. Through classroom discussion, identify words to add to the classroom vocabulary list (replay video if necessary)
4. Show the video [Haudenosaunee Creation Story](#) (YouTube, story ends at 5:42 min)
5. Through classroom discussion, identify new words to add to the classroom vocabulary list
6. Through classroom discussion, have students identify the similarities and differences between the two stories
7. (Optional) List similarities and differences on chart paper using two columns
8. (Optional) Read-aloud, or have students read independently or in small groups:
  - a. [CBC Kids: Turtle Island: Where's That?](#) (Beginner-level text)
  - b. [Canadian Encyclopedia: Turtle Island Plain Language Summary](#) (Advanced-level text)
9. Lead a discussion with the following question prompts:
  - a. What do the stories tell us about the importance of the land and all living creatures to the Ojibwe and Haudenosaunee?
  - b. What do the stories tell us about the relationship between people and all living creatures to the Ojibwe and Haudenosaunee?

## Chapter 1: Activity 2

# Relationship to the Land



Understanding Indigenous peoples' complex and sacred relationship to the land and all elements of Creation is essential for an understanding of the histories, cultures, spiritualities, and knowledge of Indigenous peoples, as well as forging a path towards reconciliation. This will be a theme in all chapters of the Newcomer's Introduction guide – from land acknowledgements to treaties, from the Indian Act to the Idle No More movement, as well as suggested activities throughout the Facilitator's Guide.

**Teacher Preparation** [Ecological Knowledge and the Dish with One Spoon](#) - Conversation in Cultural Fluency #2 (Six Nations PolyTech, YouTube 33:07 min)

**Key Words** None

**Materials** Chart Paper  
Classroom vocabulary list

### Step-by-Step:

1. Review information about Turtle Island from Facilitator Notes (page 6)
2. Show the video [Learning how to care for Mother Earth with Elder Dave Courchene](#) (YouTube 3:32 min)
3. Through classroom discussion, identify words to add to the classroom vocabulary list (replay video if necessary)
4. Show the video [Climate Crisis: An Indigenous Perspective](#) (YouTube, 7:14min)
5. Through classroom discussion, identify words to add to the classroom vocabulary list (replay video if necessary)
6. Form a classroom Talking Circle (see Facilitator's Guide Introduction for instructions)
7. Choose a topic from the list below:
  1. Why do we need to protect the environment?
  2. What can we do to show our respect to and protect Mother Earth?
  3. What is your favourite element in nature and why is this important to protect for future generations?
8. (Optional) Repeat Talking Circle with a new topic:
9. (Optional classroom, small group or independent activity) Write a poem about the land or nature. This can be a free form poem or through a poem template (example below)

The trees give us \_\_\_\_\_

The sun gives us \_\_\_\_\_

The water gives us \_\_\_\_\_

The land gives us \_\_\_\_\_

# CHAPTER TWO

## INDIGENOUS PEOPLES OF THE TORONTO REGION

### Indigenous Origins of 'Canadian' Symbols:

We are surrounded daily by expressions of Indigenous cultures, technologies, and spiritual beliefs.

The **Inuksuk** or Inukshuk (plural Inuksuit) is a general term for stone formations used as communication tools across the vast Arctic lands. They may indicate, among other purposes, where good hunting grounds can be found or to communicate information about hunting routes. The word inuksut means 'to act in the capacity of human being'. The stone structures resembling a human shape that we often see in gardens or public spaces are not inuksuts, but rather symbolic 'imitations of a person' (inunnguaq).

**Inuksuk/Inukshuk**  
(In-ook-shook)

**Anishinaabe**  
(Ah-NI-shi-NAH-beh)

**Haudenosaunee**  
(hoh-DEE-noh-SHoh-nee)

**Haida**  
(high-dah)

### Toronto Inukshuk Park 789 Lake Shore Blvd West

"The Toronto Inukshuk Park, formerly Battery Park, is home to the Toronto Inukshuk, a legacy project to commemorate World Youth Day in 2002 that brings an important symbol of Canada's Aboriginal people to the people of Toronto. An Inuit stone structure often found in the arctic landscape, the Inukshuk serves as a guide to travellers on land and sea, providing comfort, advice and spatial orientation. One of the largest of its kind in North America, the structure stands 30 feet high with an arm span of 15 feet. Approximately 50 tonnes of mountain rose granite was used to create the Inukshuk, which was made by internationally acclaimed Inuit artist Kellypalik Qimirpik from Cape Dorset, Nunavut."

[City of Toronto: Toronto Inukshuk Park Web Page](#)



*Image credit: Alex Guibord.  
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Many newcomers may associate the **beaver** and the **loon** as traditional Canadian symbols that grace our currency (the beaver on the 5-cent coin, and the loon on the one-dollar coin - the 'loonie') and may not be aware of their original spiritual and cultural significance to many of the First Nations in the Toronto area. Both the beaver and the loon are original animals in the Creation Stories introduced in the previous section and the loon is a clan totem of the Anishinaabe. In 1975, the beaver was designated an official emblem of Canada, owing much to the central role of the fur trade established by First Nations and European settlers in the 17<sup>th</sup> century in the settlement of Canada (see Chapter 3.1: Settlement and Rapid Change) and the loon was named the provincial bird of Ontario in 1994.

The official summer sport of Canada, **lacrosse**, is also one of the oldest sports games played in Canada. Versions of the 'Creators Game' were played by most First Nations across Canada dating back centuries, and held, and continue to hold, cultural, spiritual, and ceremonial importance. In the Mohawk language, the original name of the spiritual game is *tewa:aráton*, but the French changed the name to Lacrosse in the early 1600s. The game was appropriated by settlers in the 19th century, stripping it of its spiritual and medicinal importance, becoming the modern sport seen across the world today. Ironically, lacrosse was taught to, and played by, students at Residential Schools (see Chapter 3.4.2 Indian Residential Schools) to assimilate them into Canadian culture.

**tewa:aráton (day-wah-aw-ra-doon)**

**Totem poles**, which are ubiquitous in gift shops, imagery, and museums, are not representative of all First Nation communities in Canada. In fact, they are sacred 'monumental poles' specific to the Northwest Coast Indigenous peoples (for example, the Haida). When cultural practices were banned with the enactment of the Indian Act, many totem poles were cut down and sent to museums and institutions across Canada and throughout the world.

**Learn more:**

[What is an Inuksut?](#) (YouTube, 4:02 min)

[CBC Kids: 6 cool facts about the Indigenous origins of lacrosse](#)

## Facilitator Notes:

### Clans, Totems, and Identity

Newcomers may hear Indigenous peoples introduce themselves by identifying their genealogy, **clan**, and Nation or community. Clans are family or kinship groups that identify an individual's lineage from either their mother's (matrilineal) or father's (patrilineal) ancestors. The Wendat and Haudenosaunee are matrilineal societies, Anishinaabe nations, such as the Ojibwe and Algonquin, are patrilineal societies.

Clans provide an important social structure in many Indigenous communities. They determine the rules regarding marriages and may be used to assign specific roles and responsibilities within the community. Clan members may also have specific obligations to members of the same clan, regardless of Nation, in addition to their responsibilities to the larger community.

Clans are often represented by animal and bird totems, reflecting the spiritual connection to the land and all living things. Though Nations may share the same or similar animal or bird names, the clan systems themselves will be specific to each Nation. For example, the Wendat Nations are comprised of eight clans: Bear, Deer, Turtle, Beaver, Wolf, Loon/Sturgeon (or Porcupine), Hawk or Fox or Snake (1) while the Mohawk (Haudenosaunee) system is composed of three clans: Wolf, Bear and Turtle (2). The social roles and responsibilities associated with each of these clan will be different between the Nations.

**Activity Exemplars:** Activity 1: Clan Totems

Activity 2: Haudenosaunee Thanksgiving Address 

### Additional Activities and Resources:

#### ***Vocabulary and comprehension games:***

[Turtle Island Game](#)

[Did you know? Indigenous Discoveries and Inventions](#)

[The Legend of the Three Sisters](#) (story and worksheet)

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#### CITATIONS

(1) Heidenreich, C. (2018). Wendat (Huron). In The Canadian Encyclopedia. Retrieved from <https://www.thecanadianencyclopedia.ca/en/article/huron>

(2) Clan system. Haudenosaunee Confederacy. Retrieved from <https://www.haudenosauneeconfederacy.com/clan-system/>

## Chapter 2: Activity 1

# Clan Totems

Family, kinship, and social groups are essential to identity. They tell us who we are, where we came from, and who we belong to. As a result of colonization, and Residential Schools, many Indigenous peoples lost touch with their Indigenous identities and cultures. Learning about, identifying with, and expressing one's clan is a powerful reclamation of identity and traditional community social structures and practice.

**Teacher Preparation** [The Indigenous Atlas of Canada, First Nations – Governance](#)  
[Smithsonian Haudenosaunee Educator Guide](#) (see page 4)

**Key Words**

- Ojibway/Ojibwe (O·jib·wa)
- Wendat (Wen-daht)
- Métis (mey-tee)
- Inuit (I-nyoo-uht)

**Materials**

- Chart Paper
- Classroom vocabulary list
- Clan totem field trip worksheet

### Step-by-Step:

1. Provide information about Clans from Facilitator Notes (page 11)
2. Show the video [The Original 7 Clans of the Ojibwe](#) (YouTube, 13:38 min)
3. Through classroom discussion, identify words to add to the classroom vocabulary list (replay video if necessary)
4. Through classroom discussion, assess comprehension:
  1. What are the names of each clan and the roles they are assigned?
  2. How did the speaker in the video introduce himself at the end of the video?
  3. Why did the speaker introduce himself at the end of the video?
5. As a class, or independently, visit a minimum of 6 Ihati'indouhchou Clan Totems / Energetic Signatures markers and identify the totem (animal or fish) and Nation(s) on a worksheet.\*
6. (Optional classroom, small group, or independent activity) Write or reflect on the question:
  1. What did I notice and feel when I saw each clan totem marker?

\*Field Trip: see Newcomer's Introduction guide page 28:

#### **Ihati'indouhchou : Clan Totems / Energetic Signatures**

By Catherine Tammaro (field trip)

22 bronze markers located on Queen St. West between Spadina and McCaul Streets; North Side

## Chapter 2: Activity 2

# Haudenosaunee Thanksgiving Address



*Braid of Corn Or'skòn:ta'*  
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From the Newcomer's Introduction guide (page 8 and 9): "One of the most important features of Haudenosaunee culture is the Thanksgiving Address or "words that come before all else". This speech is told at every ceremony and gathering of Haudenosaunee people. The speaker acknowledges every element of the natural world including the water, plants, fish, animals, and stars. The speaker thanks each element for what they provide to humans. The Thanksgiving Address is how Haudenosaunee people give thanks to and acknowledge the natural world. This is done to ensure the earth continues to provide for all people. Through this speech, the Haudenosaunee acknowledge that we are dependent on the natural world for our survival."

**Teacher Preparation** [Smithsonian Haudenosaunee Educator Guide](#) (see page 10)

**Key Words** Haudenosaunee (hoh-DEE-noh-SHoh-nee)

**Materials** Chart Paper, Classroom vocabulary list  
(Optional) Thanksgiving Address Printout (pdf resource)

### Step-by-Step:

1. Show the video [The Thanksgiving Address \(the Ohen:ton Karihwaterhkwen\)](#) (YouTube, 3:50min) - a question and answer format video between an elder and young child describing what the Thanksgiving Address is, when it is said, and what it represents
2. Through classroom discussion, identify words to add to the classroom vocabulary list (replay video if necessary)
3. Through classroom discussion, assess comprehension:
  1. What is the Thanksgiving Address?
  2. What do the Haudenosaunee thank in the Thanksgiving Address?
  3. Who can say the Thanksgiving Address?
4. (Optional) Print out the [Haudenosaunee Thanksgiving Address : Greetings to the Natural World](#) (pdf) or project the [Thanksgiving Address: Earth to Table Legacies Project](#) (website). Have students read independently or follow an instructor read aloud.
5. (Optional) Classroom talking circle: Topic: What does it mean to 'bring our minds together'?
6. (Optional classroom, small group or independent activity) This can be written, a talking circle or individual reflection and can be an extension of the 'Relationship to the Land' talking circle activity from Chapter 1
  1. What are you thankful for?
  2. How do you give thanks in your culture?



# CHAPTER THREE

## INDIGENOUS HISTORY IN TORONTO

**The Fur Trade** in Canada was at its height in the 17<sup>th</sup> to 19<sup>th</sup> centuries. While not all Indigenous peoples participated in the fur trade during this period, those that did early on were both economic partners and teachers, sharing their knowledge with Europeans on how to survive in the unfamiliar land. A social and reciprocal relationship was developed.

As the fur trade developed, however, relationships changed and its impact on Indigenous peoples became far-reaching. Changing power relationships among Nations, dislocation from traditional territories, and increasing reliance on bartered European goods changed traditional ways of living. Diseases brought by European settlers began to devastate many communities. With increasing British dominance, the relationship between Indigenous peoples and the European settlers changed significantly.

**Learn more:**

[Historica Canada: The Fur Trade in Canada: A Summary](#) (YouTube, 1:37min)

[Indigenous Perspectives on the Fur Trade – Canadian Encyclopedia](#)

[Fur Trade – Indigenous Peoples Atlas of Canada \(Métis\)](#)

**The Hudson's Bay Company**, now branded as HBC or 'The Bay', is a well-known Canadian institution with over 18 stores in the Greater Toronto Region. While we now associate the store with carrying clothing and general household goods, it was originally formed as a fur trading company and its history is deeply tied to the fur trade industry and the development of colonial Canada. Named after Hudson's Bay, a large body of water located north of Ontario, the company's charter dates to 1670 which was the height of the early fur trade. The charter was granted by the British government, which also gave the company exclusive trading rights in the expansive area 'where all rivers flowed into Hudson's Bay' (this area was called Rupert's Land). The Indigenous nations on whose territorial lands this right was granted were not consulted. The company set up trading posts along the Bay and beaver pelts that had been trapped by Indigenous communities, often from far afield, would be brought to these posts and bartered for European goods, such as guns, metal tools, household goods like **blankets** and food, which were then brought back to the communities.

## The Five Point Blanket

The blanket became a staple of these bartered goods. The iconic Hudson's Bay wool 'Point Blanket' – four stripes of green, red, yellow, and blue strips against a white background – was originally manufactured in 1779 to trade for pelts and became a unit of measurement by which the value of goods was determined (e.g. one pelt equalled one blanket). However, with the spread of smallpox brought by European settlers, and the death and devastation of many communities in contact with fur traders, blankets were associated by many Indigenous peoples with disease. There remains for many Indigenous peoples a conflicted relationship with the company. In 2022, the Hudson's Bay Foundation and the Gord Downie and Chanie Wenjack Fund announced that 100% of the net sales of the iconic blanket would go to support Indigenous culture, arts and education through the Oshki Wupoowane (The Blanket Fund).


### Learn more:

[The Secret Life of Canada Podcast: The Bay Blanket](#) (37:30min)  
[The Canadian Encyclopedia: Hudson's Bay Point Blanket](#)

### Activity

Activity 1: Mural Routes

### Exemplars:

Activity 2: Treaties 

### Additional Activities and Resources:

#### Mississauga's of the Credit First Nation:

[A Sacred Trust](#) (YouTube, 13:04min) excellent historical overview of the MCFN

#### The Indian Act:

[Historica Canada: The Indian Act- A Summary](#) (YouTube, 2:46min)

[What is a reserve?](#) (YouTube 1:35min)

#### Residential Schools: (see also Chapter 6: Orange Shirt Day activity)

[Indigenous Peoples Atlas of Canada: History of Residential Schools](#)

[CBC Interactive Residential School Locator Map:](#)

[Heritage Minute: Chanie Wenjack](#) (YouTube)

## Chapter 3: Activity 1

# Mural Routes

Philip Cote, Moose Deer Point First Nation: Shawnee, Lakota, Potawatomi, and Ojibway, is a mural artist focused on depicting and sharing the Toronto area's rich Indigenous history and culture. Take your students on a virtual (or walking) field trip to explore the murals.

**Teacher Preparation** Indigenous Peoples in Toronto: An Introduction for Newcomers – Chapter 3

**Key Words** Tkaranto (Ta-ka-ronto)  
Anishinaabe (Ah-NI-shi-NAH-beh)  
Haudenosaunee (hoh-DEE-noh-SHoh-nee)

**Materials** Classroom vocabulary list

### Step-by-Step:

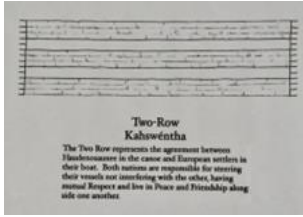
1. Provide the class with background information about the artist from the Mural Routes website.
2. Project the [Mural Routes](#) map. (scroll down to map at bottom of the page). Click on the red pin to enlarge the map. Click on each pin to explore the four murals
3. (Optional) Provide additional information to the class on the murals:
  - [Tkaranto Past/Tkaranto Future](#)
  - [Thirteen Moon Calendar of the Anishinaabe](#)
4. Through classroom discussion, identify words to add to the classroom vocabulary list
5. Explore the artist's additional murals:
  - [Kiinwin Dabaadjmowin "Our Story"](#)  
Mississauga's of the Credit First Nation (images in three panels)
  - [Niagara Treaty Mural](#)
  - [The Gathering of the Clans](#) (Rogers Headquarters)-
  - [Toronto-area graffiti murals](#)
6. Form a classroom Talking Circle. Choose a topic from the list below:
  1. What did you notice/see when looking at the murals?
  2. Thinking about what you have learned so far, what did you recognize in the murals?
  3. What stories do the murals tell us?



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## Chapter 3: Activity 2

# Treaties



*'Two Row Kaswentha' 2023  
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In 2016, Ontario passed legislation declaring the first full week of November as Treaties Recognition Week, an opportunity for students and all Ontarians to learn about the history of treaties in the making of current day Canada, their impact on Indigenous peoples, and the responsibilities of the Crown (the State) in honouring the treaties.

### Teacher Preparation

Indigenous Peoples in Toronto: An Introduction for Newcomers:

- Land Acknowledgements
- Toronto Purchase (Chapter 3)

[Province of Ontario: Treaties Recognition Week](#)

### Key Words

Naskumituwin (Nas-ka-mitu-win)

### Materials

Classroom vocabulary list

### Step-by-Step:

1. Show the video [CBC Kids: Treaties with Indigenous Peoples in Canada, explained](#) (YouTube, 5:54min)
2. Through classroom discussion, identify words to add to the classroom vocabulary list (replay video if necessary)
3. Show the video [Historica Canada - Naskumituwin-Treaty](#) (YouTube, 1:01min)
4. Through classroom discussion, identify additional words to add to the classroom vocabulary list
5. Print out, or project, one of the two texts below. Have students read independently or follow an instructor read aloud
  - a. [Legend of the Council Fire](#) Comic Book (Beginner-level text, 28 pages)
  - b. [What is a treaty](#) (Advanced-level text)
6. Lead a discussion with the following question prompts:
  - a. What is a treaty?
  - b. Who signed treaties?
  - c. Why did First Nations sign treaties?
7. Show class and review ['Historic Treaties and Treaty First Nations in Canada Infographic'](#)
8. Review the Newcomer's Introduction - Land Acknowledgements section with the class
9. Read the [City of Toronto official land acknowledgement](#).
10. (Optional) [Province of Ontario Treaty Recognition Week](#) downloadable worksheets:
  1. Wordsearch
  2. Infographic
  3. Treaties Colouring Page

# CHAPTER FOUR

## CONTEMPORARY INDIGENOUS LIVES

**Urban Inuit:** According to the 2021 Census, just under 31% (over 21,200) of the Inuit population are now living outside of Inuit Nunangat (1). Out the 13.5% of Inuit living in large urban centres, Toronto has the sixth largest urban Inuit population (590). It is estimated that these figures are lower than actual representation (2). While there are many reasons Inuit migrate to southern Canada, many come because of inadequate medical and educational facilities in the North.

Inuit culture is very different from that of First Nations and Métis peoples. Inuit organizations, in partnership with all levels of government, are working to develop the needed infrastructure to provide culturally appropriate supports for Inuit residing in urban areas.

**Learn more:**

[Indigenous Peoples Atlas of Canada: Inuit – Urban Inuit](#)

**Language Revitalization (see also Chapter 6):** The Newcomer’s Introduction guide notes that “Indigenous cultures are not a thing of the past. They are thriving in urban and rural communities in Canada.” (page 31). At the forefront of these thriving cultures is the preservation and revitalization of Indigenous languages.

It has been said that language is culture. It is tied to identity and the ways of knowing about the world (for an example, it is estimated that the Inuit language has over 50 terms for snow). However, children were forcibly sent to Residential Schools to assimilate into ‘Canadian’ society and were punished for speaking their language and practicing their culture. The stigma and shame the children were made to feel carried through when they returned home to their families and communities. In many households, Indigenous languages were not taught and passed down to the children, with many growing up never knowing how to speak their traditional language.

The revitalization of Indigenous languages started in communities, with grassroots language classes, online Facebook groups, and communities committing to bilingualism (English/local language) in local institutions. Now, language immersion programs are being implemented in

early childhood learning settings, schools, and adult immersion courses. In June 2019, the federal government passed the Indigenous Languages Act, committing ongoing funding to preserve Indigenous languages.

With authority over education now being transferred to Indigenous communities, a new generation of Indigenous children will grow up learning their language with pride.

**Learn more:**

[The Canadian Encyclopedia: Indigenous Language Revitalization in Canada](#)


[Indigenous Peoples Atlas of Canada: First Nations - Language](#)

[Indigenous Peoples Atlas of Canada: Métis - Languages](#)

[Indigenous Peoples Atlas of Canada: Inuit – Inuktit Writing Systems](#)

**Activity Exemplars:**

Activity 1: An Image Speaks a Thousand Words

Activity 2: Celebrating Inuit 

**Additional Activities and Resources:**

**Stereotypes: Sports Mascots:**

[Indian Act: Stereotypes:](#)

This is an activity plan and worksheet from the Secret Life of Canada: The Indian Act (see document Stereotypes) which can be adapted for the classroom. (Google Directory – document ‘Stereotypes’)

**Tom Longboat:**

[Heritage Moment: Tom Longboat](#) (YouTube)

**Language Revitalization:**

[Reclaiming and strengthening language](#) (YouTube, 6:16 min)

[CBC Original Voices: ‘Who speaks what where’](#)

Interactive Map providing language overviews, videos and articles

**Indigenous Radio:**

[Spirit of Toronto Radio Station](#) – listen and explore website

[CBC Unreserved with Rosanna Deerchild](#)

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CITATIONS

(1) Government of Canada, S. C. (2022, September 21). The Daily—Indigenous population continues to grow and is much younger than the non-Indigenous population, although the pace of growth has slowed. Retrieved from:

<https://www150.statcan.gc.ca/n1/daily-quotidien/220921/dq220921a-eng.htm>

(2) George, J. (2022, September 22). Large urban centres draw increasing numbers of Inuit | CBC News. CBC.

<https://www.cbc.ca/news/canada/north/inuit-urban-population-1.6592103>

## Chapter 4: Activity 1

# An Image Speaks a Thousand Words



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Pictures and images are powerful ways to communicate information, share ideas and provide insight into beliefs about a society, institution, or individual. They also evoke emotions – some positive and some negative. Imagery in popular culture has often reinforced the misrepresentation of Indigenous peoples. Adults may have grown up viewing drawings of loincloth clad 'natives' in early children's picture books. Today's children may imagine the historical figure of Pocahontas only through her depiction in animated films. Images such as these and others serve to perpetuate the many myths and stereotypes about Indigenous peoples.

**Teacher Preparation** Indigenous Peoples in Toronto: An Introduction for Newcomers, Chapter 4

### Key Words

Inuk (I-nook)  
Anishinaabe Kwe (Ah-NI-shi-NAH-beh Gway)  
Métis (mey-tee)  
Mi'kmaq (mic-mac)  
Michi Saagiig Anishinaabe (Mitch-a SAW-geeg Ah-NI-shi-NAH-beh)

### Materials

Classroom vocabulary list  
(Optional) Worksheet for Photo Pair/Caption Activity

### Step-by-Step:

1. Review the table Myths and Stereotypes About Indigenous Peoples with the class
2. Through classroom discussion, identify words to add to the classroom vocabulary list
3. Project to class the Trent University First Peoples House of Learning (FPHL) website [Breaking Down Stereotypes Photo Series](#). Provide background information (from website) on the photo series (who, what, why)
4. Explore each photo and caption pair in the series. Have students write down three photo pairs/captions that stood out to them or moved them the most. (Optional: activity worksheet)
5. Form a classroom Talking Circle. Choose a topic from the list below:
  1. Why do you think the students created the photo series?
  2. What stereotypes do the students highlight?
  3. What impact does stereotyping have on a person?
6. (Optional classroom, small group, or independent activity) This can be written, a talking circle or individual reflection:
  - a. What three photo pairs/captions did you choose? Why?
  - b. Has anyone ever stereotyped your community?
  - c. If yes, how did it make you feel?

## Chapter 4: Activity 2

# Celebrating Inuit



International Inuit Day, November 7th, was established in 2006 by the Inuit Circumpolar Council (ICC) to learn about, and celebrate, the culture, contribution, and current challenges of Inuit people across Canada, Alaska, Greenland and Chukotka, Russia.

**Teacher Preparation**     [Indigenous Peoples Atlas of Canada: Inuit – Performing Arts](#)  
[Indigenous Peoples Atlas of Canada: Inuit – Inuit Games](#)

**Key Words**                     Inuit (I-nyoo-uht)

**Materials**                      Classroom vocabulary list

### Step-by-Step:

1. Review section on Inuit in the Newcomer’s Introduction guide (Chapter 2) with class
2. Show the video [Inuit throat-singing sisters from Canada](#) (YouTube, 3:03min)
3. Show the video [CBC The National: Throat singers showcase Inuit resilience with performance for the Pope](#) (YouTube, 2:19min)
4. Through classroom discussion, identify words to add to the classroom vocabulary list (replay videos if necessary)
5. Lead a discussion with the following question prompts:
  1. Who performs throat singing?
  2. What do the sounds mean/replicate?
  3. How do Inuit learn throat singing?
  4. Why is throat singing important to Inuit culture and traditions?
6. (Optional) Read-aloud, or have students read independently or in small groups, the article [Indigenous Atlas of Canada: Inuit – Inuit Games](#) (advanced level)
7. Show the Wabano Health Centre YouTube videos:
  1. [Leg Wrestle](#) (1:42min)
  2. [High Kick](#) (3:02min)
  3. [Kneel Jump](#) (2:15min)
8. Through classroom discussion, identify new words to add to the classroom vocabulary list (replay videos if necessary)
9. Lead a discussion with the following question prompts:
  1. Why were Inuit games played?
  2. When were Inuit games usually played?
10. (Optional classroom, small group, or independent activity) This can be written, a talking circle or individual reflection:
  - a. What have I learned today that I would like to know more about?



# CHAPTER FIVE

## CULTURAL AWARENESS

Newcomers to Canada play an important role in reconciliation through building respectful relationships with Indigenous peoples.

From the 94 Calls to Action issued by The Truth and Reconciliation Commission of Canada (see Chapter 6), two specifically relate to newcomers:

Call to Action 93: We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.

Call to Action 94: We call upon the Government of Canada to replace the Oath of Citizenship with the following: I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous peoples, and fulfill my duties as a Canadian citizen.

The Commission also noted that similar life experiences of newcomers and Indigenous peoples can provide common ground to open dialogue and advocacy.

### Learn more:

[Indigenous and Newcomer Friendships: Building relationships of solidarity](#)

### Facilitator Notes:

**Regalia** is traditional ceremonial clothing, accessories, and symbols. Each individual may have their own regalia depending on their Nation, culture, event or ceremonial role.

The gustoweh is an example of regalia worn by the Haudenosaunee peoples and is "...an important piece of men's clothing as it was a piece of his identity. A gustoweh is a frame or cap headpiece decorated with

Regalia  
(re-GALI-a)

Gustoweh  
(gus-TOW-uh)

beads and most importantly feathers attached in a way that distinguished different nations” (1). The feathers on the gustoweh identify which of the six nations an individual belongs to:

- Mohawk Nation:** three upright eagle feathers
- Seneca Nation:** one upright eagle feather
- Onondaga Nation:** one upright, one horizontal eagle feather
- Cayuga Nation:** one horizontal eagle feather
- Oneida Nation:** one upright, two horizontal eagle feathers
- Tuscarora Nation:** no feathers

Onondaga (on-nen-DA-ga)
Cayuga (ka-YOO-ga)
Oneida (o-NY-da)
Tuscarora (tus-ka-ROR-a)

Regalia can be sacred, and it is important that non-Indigenous peoples do not wear or appropriate Indigenous clothing and symbols.

**Learn more:**  
[Smithsonian Haudenosaunee Guide for Educators](#) – Regalia and Gustowah Images (Page 13)  
[Indigenous and Newcomer Friendships: Building relationships of solidarity](#) (Kairos – article)

**Activity Exemplars:** Activity 1: Traditional Clothing – Regalia

Activity 2: The Métis 

**Additional Activities and Resources:**

**Traditional and Contemporary Inuit Clothing**

[The Art and Technique of Inuit Clothing](#), McCord Stewart Museum (YouTube, 2:59 min) – historical overview

Many Inuit fashion designers are interpreting traditional styles and techniques in a modern way. Conduct an internet search for: Inuit fashion designers.

**Have a Heart Day (February 14<sup>th</sup>)**

The First Nations Child and Family Caring Society [Have a Heart Day](#) project suggests that valentines be sent to the Prime Minister asking that “First Nations children have the opportunity to grow up safely at home, get a good education, be healthy, and be proud of who they are.”

Watch the movie [Spirit Bear and Children Make History](#) (YouTube, 26:28) to learn about ending injustice for First Nations Children

## Chapter 5: Activity 1

# Traditional Clothing - Regalia



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In Chapter 6 of the Newcomer's Introduction guide, students will be invited to attend Indigenous events around the Toronto region to continue to learn about, and celebrate, Indigenous culture and traditions. A popular family event is the Pow Wow which is a celebration of Indigenous drumming and dancing. This activity explores some of the dance regalia that newcomers may see if they attend a Pow Wow.

### Teacher Preparation

[The Canadian Encyclopedia – Indigenous Regalia in Canada](#)  
[The Canadian Encyclopedia: Two-Spirit](#)

### Key Words

Regalia (re-GALI-a)  
Haudenosaunee (hoh-DEE-noh-SHoh-nee)  
Gustoweh (gus-TOW-uh)  
Onondaga (on-nen-DA-ga)  
Cayuga (ka-YOO-ga)  
Oneida (o-NY-da)  
Tuscarora (tus-ka-ROR-a)

### Materials

Classroom vocabulary list  
(Optional) Print-out article Do you know what regalia is?

### Step-by-Step:

1. Read-aloud, or have students read independently or in small groups, the article [CBC Kids: Do You Know What Regalia Is?](#)
2. Through classroom discussion, identify words to add to the classroom vocabulary list
3. Show the video [CBC News: PowWow Dance Regalia Explained](#) (YouTube, 1:31 min)
4. Show the video [The First Toronto Two Spirit PowWow](#) (YouTube, 2:06 min)
5. Introduce students to the meaning of Two Spirit
6. Lead a discussion with the following question prompt:
  1. What did you notice about the dancer's regalia?
7. Provide information to class from Facilitator Notes (pages 22 and 23), emphasizing uniqueness of regalia. Show image of Haudenosaunee gustoweh from [Smithsonian Haudenosaunee Guide for Educators](#) – Regalia and Gustowah Images (page 13)
8. (Optional) In a classroom discussion, have students share their traditional national, regional, or local dress
9. (Optional classroom, small group or independent activity) This can be written, a talking circle or individual reflection:
  - a. Why is it important that non-Indigenous people do not wear Indigenous regalia?

## Chapter 5: Activity 2

# The Métis



Métis week falls annually on the week surrounding November 16<sup>th</sup> and is a celebration of Métis history and culture. November 16<sup>th</sup> is designated as Louis Riel Day. Louis Riel was a Métis leader in the late 1800's who was instrumental in Manitoba joining the Canadian federation. He was a staunch defender of Métis lands and rights, playing an active role in the Red River Resistance and Northwest Rebellion, which eventually led to his execution on the charge of high treason. Today, he is honoured and the charge of treason repudiated.

**Teacher Preparation**     [Métis Nation of Ontario: Who Are the Métis?](#)  
[The Canadian Encyclopedia – Louis Riel](#)

**Key Words**                     Métis (mey-tee)

**Materials**                      Classroom vocabulary list

### Step-by-Step:

1. Review the section on the Métis in the Newcomer's Introduction guide (Chapter 2)
2. Through classroom discussion, identify words to add to the classroom vocabulary list
3. Show the video [Métis Culture](#) (YouTube, 4:15 min)
4. Through classroom discussion, identify new words to add to the classroom vocabulary list
5. Lead a discussion with the following question prompts:
  1. What is the Métis sash?
  2. What was the Métis sash used for?
  3. What does the Métis flag represent?
6. Refer the class to the Newcomer's Introduction guide, Chapter 2, page 10
7. Read-aloud, or have students read independently or in small groups, the description of the sash colours. Have students reflect on the question below. (Note, this can be a classroom, small group, or independent activity that is written or verbal):
  1. From the description of the colours chosen for the Toronto and York Region Métis Council, what is important to the community?

### Louis Riel Day

8. Review with the class the section on Louis Riel and the Northwest Rebellion in the Newcomer's Introduction guide (Chapter 6)
9. Show the video [Toronto Mayor Apology to Metis](#) (YouTube, 29:24min)
10. Lead a discussion with the following question prompts:
  1. Who was Louis Riel?
  2. Why did the Mayor issue an apology?

# CHAPTER SIX

## BUILDING RELATIONSHIPS

### Truth and Reconciliation Commission (TRC) and the Calls to Action

The Truth and Reconciliation Commission of Canada (TRC) was formed under the settlement of the Indian Residential Schools Settlement Agreement (IRSSA), the largest class action lawsuit in Canada brought on behalf of students who had attended residential schools. The TRC's 5-year mandate was to 'create a comprehensive historical record' of residential schools through public awareness events, testimonies of survivors, their families, and Indigenous communities, as well as official records and documents kept by governments and churches. By the end of its mandate, the Commission had held hearings in over 70 communities with over 6,000 witnesses. The 2015 final report, published in 6 volumes, documents the experiences, abuse, and lasting negative impact of residential schools for over 150,000 children, including 3200 children identified through burial records who had died from sickness, neglect, and malnourishment. (The true number of children who died while at residential schools is estimated to be significantly higher.)

To "redress the legacy of residential schools and advance the process of Canadian reconciliation" (1) the Commission issued 94 Calls to Action concerning steps that must be taken to redress historical and continuing harm in the areas of child welfare, education, language and culture, health and justice. Many of the initiatives covered in this chapter (United Nations Declaration on the Rights of Indigenous Peoples, the National Day for Truth and Reconciliation (Orange Shirt Day), and the Missing and Murdered Indigenous Women and Girls Inquiry) are in response to the 51 Calls to Action to advance reconciliation.

Through public events, survivor stories, publicly accessible primary documents from Residential Schools, and the final report, the history and legacy of residential schools was brought into the consciousness of all Canadians. Through the 94 Calls to Action, the Commission provided governments at all levels, institutions, and individuals a navigation guide to start on the path to reconciliation.

#### Learn more:

[Canada's Residential Schools: Reconciliation](#) The Final Report of the Truth and Reconciliation Commission of Canada Volume 6

Truth and Reconciliation Commission of Canada Calls to Action (p. 223)

[The Canadian Encyclopedia: Indian Residential Schools Settlement Agreement](#)  
[Indigenous Peoples Atlas of Canada: Truth and Reconciliation](#)

## Activity Exemplars:

Activity 1: We are all Treaty People (Consolidation)

Activity 2: Orange Shirt Day 

## Additional Activities and Resources:

### United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

Resource: [United Declaration on the Rights of Indigenous Peoples](#) (booklet, 30 pages)

Watch the video "[Our Rights: Indigenous Youth on the United Nations Declaration on the Rights of Indigenous Peoples](#)" (YouTube, 3:54 min, transcript included, additional information and links provided)

*Talking Circle Question prompt: How would you explain UNDRIP to a family member or friend?*

### TRC Calls to Action

Explore the progress that is being made on the 94 Calls to Action on [CBC's Beyond 94](#) website.

### National Indigenous Peoples Day (June 21<sup>st</sup>)

Watch the [City of Toronto virtual sunrise ceremony](#) video from 2019 (YouTube, 25:53 min)

Attend a National Indigenous Peoples Day event

### Missing and Murdered Indigenous Women and Girls (MMIWG) Day (May 5)

Explore the National Inquiry into Missing and Murdered Indigenous Women and Girls [Gallery of Artistic Expression](#)



*'MMIW' 2023 copyright Mya Warner. Reproduced with permission.*



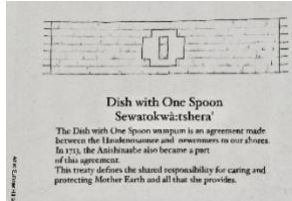
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(1) Canada's residential schools: Reconciliation (2015). Canada's residential schools : the final report of the Truth and Reconciliation Commission of Canada (Vol. 6). McGill-Queen's University Press, p. 214. [https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Volume\\_6\\_Reconciliation\\_English\\_Web.pdf](https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Volume_6_Reconciliation_English_Web.pdf) p. 223

## Chapter 6: Activity 1

# We are all Treaty People



*'Dish with One Spoon Treaty'*  
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This is a consolidation activity to provide students with an opportunity to reflect on what they have learned and what they will do in the future to continue learning about Indigenous peoples. It is centered on the land that is being shared by Indigenous peoples with all people who live in both treaty and unceded territory.

### Materials

Classroom vocabulary list  
(Optional) Chart paper, post-its, coloured dots, writing paper  
(Optional) Land Acknowledgement Worksheet Template

### Step-by-Step:

1. Show the video [Welcome to our Homeland](#) (YouTube, 6:54min). Note: this video is a production of the Immigrant Services Society of BC. It presents a summary of Canadian Indigenous history that students will have learned throughout the Newcomer's Introduction guide, as well as welcome messages to newcomers from representatives of all Indigenous groups
2. Review the class vocabulary list with students
3. (Optional) As a classroom, small group, or individual activity group the vocabulary words into categories of like terms (e.g. animals/birds, land etc.). Follow with a classroom discussion:
  - a. What do you notice about the words in your vocabulary list?
  - b. What categories did you group them into and why?
4. Have students create a classroom, small group, or individual land acknowledgement. Review the Newcomer's Introduction guide Land Acknowledgement section if needed. See Facilitator's Guide page 4 for a sample template
5. Form a classroom Talking Circle (see Facilitator's Guide Introduction for instructions)
6. Choose a topic from the list below:
  - 1.What are the similarities and differences between your culture and some of the Indigenous cultures you learned about in the guide?
  - 2.What responsibilities do I have to respect the treaty with Indigenous peoples? (Prompts – to the land; to learning; to respecting culture and tradition)
  - 3.How will I continue to learn about Indigenous peoples?
7. Repeat Talking Circle with a new topic(s):
8. (Optional classroom, small group or independent activity) This can be a written or individual reflection:
  - a. How will I build relationships with Indigenous peoples in the Toronto area?

## Chapter 6: Activity 2

# Orange Shirt Day

## National Day for Truth and Reconciliation



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The National Day for Truth and Reconciliation was created in response to the Truth and Reconciliation Commission's Call to Action 80. The official day honours and remembers all the students who attended Residential Schools – survivors, the children who never returned home, and their families and communities. To mark this day, many schools and workplaces celebrate Orange Shirt Day, based on Phyllis Webstad's experience wearing a new orange shirt her grandmother had bought her for her first day at Residential School.

### Teacher Preparation

[The Orange Shirt Day Society Website](#) (includes downloadable teacher resources)

[City of Toronto National Day for Truth and Reconciliation Website](#)

### Materials

Classroom vocabulary list

### Step-by-Step:

1. Show the video of [Phyllis Webstad](#) sharing her story about her orange shirt and Residential School. (YouTube, 1:55min)
2. Project the Orange Shirt Day website: [Phyllis' Story](#)
3. Read-aloud, or have students read independently or in small groups, Phyllis Webstad's story
4. Through classroom discussion, assess student's comprehension of the story and identify words to add to the classroom vocabulary list (replay videos if necessary)
5. Take a virtual tour of the [Mohawk Village Memorial Park](#), developed "...to honour the children who attended the Mohawk Institute Indian Residential School, which operated from 1834 to 1970."
6. Form a classroom Talking Circle (see Facilitator's Guide Introduction for instructions)
7. Choose a topic from the list below:
  - a. Why is it important that everyone participate in the National Day for Truth and Reconciliation?
  - b. Why do you think former Mohawk Institute Indian Residential School survivors chose to create a park?
8. (Optional) Repeat Talking Circle with a new topic(s)
9. (Optional) Show students the painting *The Scream* (See Newcomer's Introduction guide page 22). Provide [background information](#) on the painting
10. (Optional) Facilitate a classroom discussion with the following question prompt:
  - a. What do you see in the painting?
  - b. Given what you have learned about Residential Schools, what is the painting depicting?



## APPENDIX 1: THEMATIC ACTIVITIES BY MONTH

	Valentines Day February 14th	Have a Heart Day Chapter 5
	Earth Day April 23	Relationship to the Land Chapter 1
	Missing and Murdered Indigenous Women and Girls (MMIWG) May 5	Red Dress Day Chapter 6
	National Indigenous Peoples Month	National Indigenous Peoples Month Chapter 6
	National Indigenous Peoples Day June 21	National Indigenous People’s Day Chapter 6
	National Day for Truth and Reconciliation September 30	Orange Shirt Day Chapter 6
	Thanksgiving	Haudenosaunee Thanksgiving Address Chapter 2
	Treaties Recognition Week (First week of the month)	Treaties Chapter 3
	International Inuit Day November 7	Celebrating Inuit Chapter 4
	Métis Week and Louis Riel Day November (week encompassing the 16)	The Métis Chapter 5

## APPENDIX 2: ADDITIONAL RESOURCES

[City of Toronto Reconciliation Action Plan](#)

[University of Alberta – Indigenous Canada Course](#)

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[23 Tips on What Not to Say or Do When Working with Indigenous Peoples. \(ictinc.ca\)](#)

[Digging Deep: Understanding “Other” Ways of Knowing for Effective Collaborations and Engagement \(video\)](#)

[Indigenous Ally Toolkit \(Segal Centre\)](#)

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[Fostering Safe Spaces for Dialogue and Relationship-building Between Newcomers and Indigenous People: Wise practices for the relationship-building process and recommendations for the development of an orientation toolkit](#)

[Vancouver Dialogues: First Nations, Urban Aboriginal and Immigrant Communities](#)

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[Indigenous Peoples of Manitoba – A Guide for Newcomers -](#)

[First Peoples Guide for Newcomers \(Vancouver\)](#)

[Bridging Indigenous and Newcomer Communities \(Surrey, Newcomer Guides\)](#)

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### BOOKS

[Speaking our Truth: A Journey of Reconciliation](#), Author: Monique Gray Smith

[The Reconciliation Manifesto: Recovering the Land, Rebuilding the Economy](#), Author: Arthur Manuel

[Unsettling Canada: A National Wake-Up Call](#), Author: Arthur Manuel

[21 things you may not know about the Indian Act](#), Author: Bob Joseph

[Treaty Words: For as long as the river flows](#), Author: Aimee Craft