

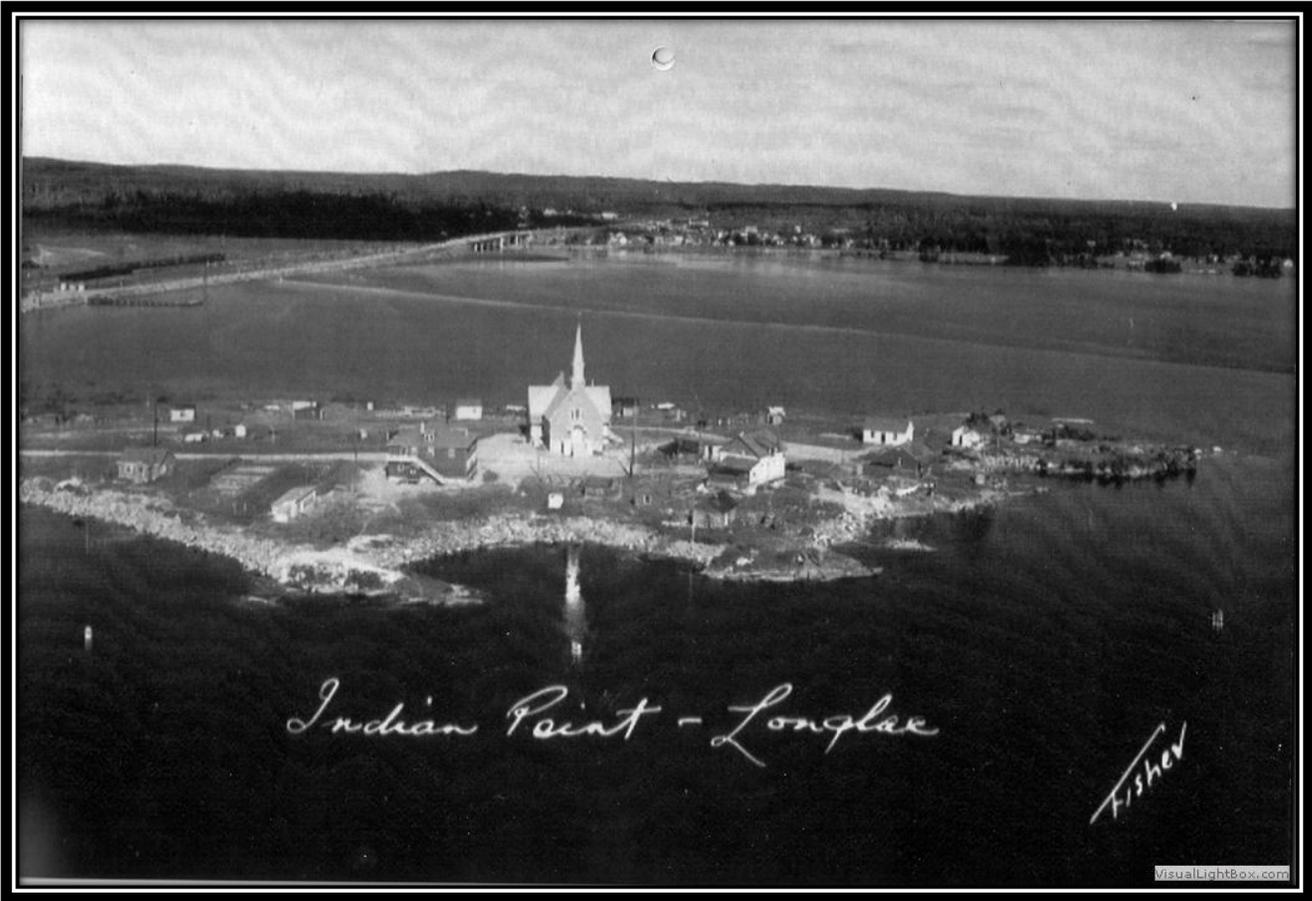
Long Lake #58 History Curriculum



Kindergarten to Grade 12

Created By: Waubageshig

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Indian Point - Longlac

Fisher

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Acknowledgements

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I am grateful for everyone's participation in this project. They helped to produce an historic curriculum that has been sorely lacking in all First Nations schools everywhere for far too long. May this be the first step to bring about an important change to our children's education.

Meegwetch to all.

Waubageshig (Harvey McCue, M.A.)
Researcher and writer.

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Introduction to Curriculum

The Long Lake #58 history curriculum introduces Long Lake #58 students to their cultural and community history and to the relationships between Long Lake #58 and the region, province, and Canada. The curriculum also enables students to learn about the roles and responsibilities of the economic, social, and political infrastructures in their community.

In most if not all First Nation schools the existing curriculum, normally the provincial curriculum, often if not always includes little if any content that contributes to the education of students about their families, their culture, and community histories. Not only are these histories ignored or neglected but the social, political, economic, and spiritual infrastructure of their communities is similarly treated. Long Lake #58 students may learn how others are governed but not how they are governed; they may learn about world religions but not about Anishinabe sacred beliefs and ceremonies; and they may learn about the fur trade but not how their ancestors contributed to the trade.

Consequently, First Nation students' knowledge of themselves and their communities is severely lacking whereas by comparison their knowledge of other communities, their infrastructures, and their social issues is substantial. The Long Lake #58 history curriculum reverses this experience by providing learning content in each grade from Kindergarten to Grade 12 that focuses exclusively on Long Lake #58, its residents, and their ancestors.

Knowing one's family and community's history creates a collective connection that strengthens the social, political, and cultural identity that is vital to the health of any community. A community and people who know their roots and their history have a knowledge foundation on which to deal positively with challenges of all kinds. Overcoming challenges increases resilience. Resilience is strength; strength is power.

Learning about one's community and history is learning about oneself. Learning about oneself increases self-enrichment, self-confidence, and resilience. In turn, healthier and more positive education outcomes will emerge among Anishinabe youth.

This curriculum is the community's portal to learning enrichment for their youth. It represents an historic contribution to the quality of education for the youth of Long Lake #58. It is the first and only Kindergarten to Grade 12 history curriculum for any First Nation in Canada. An historic first that has been too long in the making.

Teacher's Guide

For most students at Long Lake #58 the content of this curriculum surrounds and embraces them but with few exceptions it has been unstudied and ignored and consciously or unconsciously regarded as beyond the reach of the classroom. By enabling students to explore through research, writing, and class discussions their own community and its history, what has been largely cast aside educationally and pedagogically becomes the platform by which intellectual development and learning can be shaped and executed.

Learning about oneself and one's community is learning with many outcomes. It is much more than simple exercises in information gathering. It engenders self-growth, self-awareness, and self-worth. It stimulates the desire to know and most of all it legitimizes what surrounds us as appropriate vehicles and means for social and intellectual growth.

The curriculum consists of a series of modules, each module with a specific topic. A module is intended to be one class or several, depending on factors such as the size of the class, student interest in the module's content and assignments, or time constraints.

Some topics because of the breadth of their content span two or three modules rather than just one. Teachers will need to familiarize themselves with the topic content when it is spread out over two or more modules to decide how to organize the content into separate modules.

Each module includes a range of Class Activities and Class Discussions where student research, reporting, and discussion topics are identified. Many include a series of questions that if used can direct research, the focus of reports, and discussion content. Teachers are not required to adhere to any of the activities and discussions in the modules; they serve as indicators and guides for student work. Teachers are encouraged to develop their own pedagogical content for any of the modules as they see fit, either as a substitute for what is included in the modules or as additions.

The links in the modules are included as primary sources for either teacher information or student research or both. Teachers are encouraged to seek additional links to expand their knowledge of the module or to facilitate further student research and reading.

An important site for Long Lake #58 traditional land use, traditional knowledge, and stories relevant to the land is We Are The Land at <https://longlaketk.com/>. It is password protected so to access the site the password can be provided by the Director of Education or your Principal. There's a wealth of information on the site and it can be used extensively as a teaching tool to inform and educate students about their cultural heritage as it pertains to their traditional land and territory.

The community Oversight Committee that contributed to the development of the curriculum included a suggestion for teachers to consider, namely, using a class to either instruct or work with another class, perhaps a junior class, on a particular module or modules. It is a creative idea that Long Lake #58 teachers can use to reinforce learning on

several different levels for the students in both classes. With the appropriate support and coaching teachers can prepare a class of older students to work with a younger class on instructional support or as resources for module assignments.

Numerous modules in the curriculum include people from Long Lake #58 as sources of information and knowledge on a range of topics. Teachers may wish to include additional community members for any of the modules where local residents are invited to speak to a class. In every case where guest speakers from the community or elsewhere are invited to a class, students should be tasked with creating a gift for a speaker. Gifts can range from artwork, beadwork, a note of thanks, or something gathered from nature, i.e., sweetgrass, a coloured stone, a feather, or a bough of cedar.

Teachers should be aware of the wealth of relevant and related resources on the internet that expand the reach of this history curriculum. The internet resources that were used to assemble the modules are attached at the end of the curriculum and they represent a small fraction of what teachers can find to help students complete the assignments and exercises throughout the curriculum.

Each grade includes modules on National Aboriginal Day and National Indigenous History Month. Teachers may wish to complement the exercises in the modules by expanding the range of identified topics and activities.

A formal evaluation and grading system for students' participation and class work has not been included in the curriculum. Teachers are encouraged to measure student work in this curriculum, in part, based on students' participation, their creativity, their effort, and the level of their intellectual inquiry. When grading and evaluating students' work and participation for this curriculum teachers should also consider four key determinants for their assessments: students' knowledge and understanding and completion of their assignments; the level of thinking that is reflected in reports, assignments, and discussions; the quality of students' communications in their assignments and discussions; and their ability to see and make connections within and between contexts.

During the past three decades the emergence of Indigenous professionals has been unparalleled. Doctors, lawyers, journalists, academics, engineers, pilots, politicians, and entrepreneurs exist alongside innumerable authors, playwrights, musicians, artists, film makers, designers, and athletes in a range of professional and amateur sports. Individuals in all these fields can easily be found on the internet.

Teachers are encouraged to present as many of these accomplished Indigenous achievers to their students as often as it is appropriate. There are an increasing number of Indigenous authors that Long Lake #58 students should be aware of as either role models or people to emulate. Richard Wagamese, Eden Robinson, Waubgeshig Rice, Kim Wheeler, Richard Van Camp, Jeannette Armstrong, Basil Johnston, Duncan McCue, Tasha Spillett, and Natalie Diaz are a small part of a rapidly-expanding Indigenous writers' community whose creations speak to Indigenous youth and offer encouragement for others to follow. As well as authors there are a growing number of Indigenous

playwrights from Yvette Nolan, Daniel David Moses, Thomson Highway, Darrel Dennis, Tara Beagan, and Drew Hayden Taylor, to name but a few.

All offer inspiration and stimulation to young minds and they open the door to unlimited possibilities for future of Long Lake #58 youth.

Finally, a word on Anishinabe culture and its presence in the classroom. Most teachers of Anishinabe youth encounter what many consider a significant impediment to teaching First Nation youth successfully. It is the reticence that prevails in many classrooms.

Generally, reticence among Anishinabe youth often occurs around grades 7 and 8, although it may be evident as early as grade 5, and usually persists through high school. Many teachers are troubled by the blanket of silence that greets them whenever they attempt to engage students during classes. For too many, their professional training neither prepares them for this situation nor has it given them the knowledge and skills to deal with it. Fortunately, there are teachers in First Nations schools who attempt a variety of pedagogical techniques to respond positively to their students' reticence. These techniques include non-verbal communication, humour, and non-direct questioning.

There are also teachers who by technique or personality succeed in gaining the trust and respect of students and thereby can engage them in an open give-and-take learning environment. These teachers can serve as effective role-models and as sources of pedagogical advice.

To respond successfully to reticence teachers of Anishinabe youth should first recognize that reticence is an Anishinabe cultural value, not an individual or group action (or reaction) to instruction or requests from a teacher. Too often many teachers in an Anishinabe class will treat reticence as direct challenge to their professional role or worse as a personal rebuff. Seeing and interpreting reticence through a negative lens will predictively worsen the situation and lead to increasing the tension between students and instructor often to the point where meaningful discourse is all but lost.

Reticence does not mean "I or we don't like you" or "I or we aren't interested", or "I or we don't know the answer", or "I or we aren't interested in learning". Traditionally, reticence signified a need to think and/or reflect before saying or doing. Further, by delaying a response or action a person or group avoided unwanted attention.

In Anishinabe culture attention seeking is considered bad form and children from an early age are socialized to avoid seeking attention or to minimize behaviour that draws attention. Teachers are advised to be patient with Anishinabe youth and structure learning so that students have sufficient time to reflect or arrive at answers or responses. Teachers can successfully navigate class or individual reticence by creating learning situations where students are not singled out or are "put on the spot" for whatever reason.

Teachers are reminded that Anishinabe culture exists in every class at Long Lake #58. Each student brings to the classroom elements of Anishinabe culture in varying degrees

and attempts to instruct Long Lake #58 students as if they weren't members of the Anishinabe culture will have less successful results than those efforts where the Anishinabe culture is celebrated and is the pedagogical foundation in every classroom.

This curriculum validates that reality and its addition to the Long Lake #58 education curriculum from Kindergarten to Grade 12 is a long-awaited acknowledgement that Anishinabe youth are valued for who they are and for the human potential they represent.

History of Long Lake #58

Kindergarten:

**Your Family, Community,
and the Natural
Environment**



Kindergarten: Your Family, Community, and the Natural Environment

Introduction:

The Kindergarten history curriculum will focus on the following learning objectives:

- A foundation for learning
- Transition from home to school
- Learning via relationships, play, and inquiry
- Curiosity and social competence

Learning Objectives:

By the end of the Kindergarten curriculum students will:

- Communicate and gather information
- Describe their community
- Describe details related to the natural environment
- Cooperate in learning
- Identify important dates and celebrations
- Describe and communicate social activities

Content:

- The family
- The community
- The natural environment

Module One – Your Family

Purpose:

This module is intended to encourage students to become more familiar with their family and their extended family. It is also intended to help students understand their role within the family and everyday family activities. Within Anishinabe culture, the family occupies an important position – it serves to educate youth to the culture, it connects with other families to create community, and it provides a familiar environment for youth to explore and grow. The following activities, exercises, and questions are designed to increase the awareness of Long Lake youth about their families and their roles as family members.

Preparation:

Teachers should be prepared to provide drawing materials and to establish an environment where questions can be raised and answers provided verbally. Teachers may choose to engage in questions and answers in small groups or the entire class. The module is more about reflection and identification of family than accuracy re: the numbers of family or extended family members. There is no specific time in which to complete the module.

Presentation:

Begin by telling the class you would like them to think and talk about their families. Tell them you will ask numerous questions that you want them to listen and think about, then you will ask for their answers. Each question may require a few minutes for students to reflect before they can answer.

Questions:

Nuclear and Extended family:

1. Please tell me who lives with you at home.
2. How many sisters and brothers do you have?
3. How many cousins do you have? Do they live in Long Lake or somewhere else?
4. How many uncles and aunties do you have? Do they live in Long Lake or somewhere else?
5. How many grandparents do you have? Do they live in Long Lake or somewhere else?
6. Who is your favourite family member? Can you tell me why you like this person.
7. What is your favourite celebration – birthdays, Christmas, Thanksgiving, a pow-wow, Hallowe'en, Canada Day, Aboriginal Day? Draw a picture of your favourite holiday.
8. How do you celebrate Aboriginal Day? Do you wear special clothes on Aboriginal Day? Can you tell me what Aboriginal Day means?

Class Activity:

1. Break the class into small groups of four or five students. In each group assign two students to be a mother and a father. Tell the “mothers and fathers” that they are to assign chores to the other two or three members of their group. Repeat the exercise until everyone in the group as been a mother and father.
2. Ask students to bring a picture of someone in their family to class. Ask them to tell a story about the person in the picture.

Class Discussion:

Engage the class to discuss why they think their family is important. Encourage them to discuss what their family means to them, especially their grandparents.



Module Two – Your Family

Purpose:

Module 2 is a continuation of Module 1. The focus is on family activities.

Preparation:

Similar to Module 1.

Presentation:

Similar to Module 1.

Questions:

1. What do you like to do with your family? Go fishing, go shopping, go to celebrations, visit people, cook? Why do you like this activity?
2. Do you go shopping with your parents? Tell me the stores in Long Lac your parents shop at. When they shop at Geraldton what stores do they visit?
3. Name three stores in Long Lac and three stores in Geraldton.
4. What chores do you do at home? Do you wash dishes, sweep floors, make your bed, set the table, shovel snow in the winter? Do you do them every day or just now and then.
5. What is your favourite TV show? Who is your favourite character on TV. Why do you like this character?
6. What family pets do you have? Do they or it have names? What are they? Draw a picture of your favourite pet.
7. What does your pet or pets eat? Do you feed them or does someone else feed them? Where does your pet/pets sleep?
8. Do you like to cook? What is your favourite food to eat? What is your favourite dessert? What is your favourite snack.
9. Can you cook bannock? Do you like bannock?
10. Does your family have a ski-doo? A truck? A four-wheeler? A boat and motor?

Class Activity:

Provide drawing paper for students to draw pictures of their favourite TV character and their favourite pet. If a student doesn't have a pet, ask them what pet they would like to have and draw a picture of it.

Have students draw a picture or pictures of the family vehicle(s) or boat and motor.

Group Discussion:

Ask each student to tell the class what chore or chores they do at home. After all the students have spoken ask them to share with the class why the chore or chores are important.



Module Three – Baking Bannock

Purpose:

Module 3 is intended to provide a classroom activity that is common to most Long Lake families – making bannock.

Preparation:

Assemble the ingredients for making bannock as well as the utensils for preparing the dough and the pan for baking. Baked bannock would be preferable to minimize or eliminate any risks that might arise from fried bannock, i.e., hot grease or potential fire hazard. Inform parents the day before the module that they are invited to come to the class to sample the bannock their youth have baked. Bring butter and or jam for spreading on the bannock.

It may be necessary to make a list of the ingredients to share with the students as well as the process for making the dough.

Presentation:

Tell the class they are going to assist in the making of bannock. Inform them that their parent(s) may be coming to eat the bannock after it has been baked.

Class Activity:

Divide the class into small groups and assign each group with a particular responsibility for preparing the bannock dough.

- Measuring the ingredients
- Mixing the ingredients and adding water
- Kneading the dough
- Putting the dough in the pan and putting in the oven
- Cleaning the mixing bowl and other items used
- After the bannock has cooled, invite any parents who have arrived to come in and sample the bannock with the class. Have butter and jam if it is available on hand along with utensils to spread the butter and jam.

Class Discussion:

While the bannock is baking have the class discuss the differences between store-bought bread and bannock. Get them to name at least three differences. Ask them who bakes bannock at home? Do they prefer hot bannock or cold bannock and why do they prefer one over the other?



Module Four – The Community

Purpose:

Module 4 is intended to help students connect with their community, Long Lake #58. Strengthening the connection to community will contribute to an awareness of their surroundings, their membership in a collective, and their activities as community members. Increasing their sense of community will create foundation on which they can learn their history in the more senior grades.

Preparation:

Provide drawing materials and papers to enable students to make pictures as responses to some of the questions they will be required to answer.

Presentation:

Tell the students you want them to think about their community, Long Lake #58. Tell them you will be asking them several questions about Long Lake and that you want them to think about their answers and share them with the class.

Questions:

1. How many rooms are in your home?
2. Who lives on either side of your home?
3. Tell me who are your friends? Do you have a best friend? Who is it?
4. What do you do with your best friend?
5. Where does your family buy gasoline for their car or truck?
6. What do you do when you visit the store in Long Lake?
7. Tell me the names of the streets in Long Lake.
8. What happens to the streets in Long Lake after a snowfall? Would you like to be a snowplow driver? Why?
9. If you play hockey where do you play? Where do you play baseball?
10. Where do you play ball hockey?
11. What is the best place to play skipping?
12. What is your favourite game to play with friends? Tell a story about playing the game. How do you win in this game?
13. How many “L’s” are in Long Lake?
14. What is the largest building in Long Lake?
15. Where is the Health Centre? Who works at the Centre?
16. Where do you go swimming in the summer? What do you like best about swimming?
17. How many houses are there in Long Lake #58

Class Activity:

Either in small groups or as one class, have students draw pictures of:

- Their home
- The street on which their home is located. Ask them to include the other houses on the street.
- The gas station
- An activity they do with their friends
- A snow plow
- A ski-doo, a truck, a four-wheeler, and a boat and motor.

Tell the students they are to count the number of houses in Long Lake #58. This activity can be done over a period of time and in groups of two or three.

Class Discussion:

Ask students to tell a story about:

- Going swimming
- A snow plow
- Their favourite game
- Playing hockey or skipping



Modules Five and Six – The Natural Environment

Purpose:

Module 5 and 6 are intended to give students opportunities to relate to the natural environment and to appreciate the connections between themselves, their families, the community and the surrounding environment. A greater appreciation of the natural environment will enhance students' awareness of the importance of the environment in their lives.

Preparation:

Provide drawing materials to enable students to draw pictures at the appropriate time. It may be useful to enable students to look at pictures of trees, local animals, fish, wild fowl during these modules.

Questions:

1. Do you like to go fishing? Why is fishing important to you?
2. Have you gone ice fishing? Who did you go with? What did you use for bait?
3. What kinds of fish have you caught – in the summer and in the winter?
4. Name four kinds of fish in Long Lake. What is your favourite fish to eat?
5. Name five animals in or around Long Lake #58. What is the biggest animal?
6. Name five birds in Long Lake #58. Do you have a favourite bird? Which one and why is it your favourite?
7. Name three birds that are in Long Lake #58 in the winter?
8. Tell me the trees that are used for firewood.
9. What other trees are in Long Lake #58? Name three of them.
10. Why are trees important? In the summer and in the winter.
11. What do trees do in the winter?
12. What is an evergreen tree? What do evergreen trees do in the winter?
13. Does your family hunt? What animals or water fowl are hunted? Name two animals and two water fowl.
14. Have you gone hunting with your family or relatives? What were you hunting?
15. What berries have you picked in the summer? Why do you like to pick berries?
16. Where do you go to pick berries? What is your favourite wild berry to eat?
17. How many seasons are there? What is your favourite season? Name three activities you like to do in your favourite season?
18. Tell me what happens during the Spring at Long Lake #58.
19. Does your family or family member collect medicine from the outdoors? Do you know what plants or roots are collected for medicine? Name two plants and two roots.
20. Name one or two things the roots or plants do to help people.
21. Does thunder frighten you? Does lightning frighten you? What is it about thunder and lightning that frighten you?
22. What do you feel when the wind blows? Where do you think the wind comes from? Name two things you see when the wind blows.

23. What is your favourite colour? Where do you see this colour in Long Lake #58.
Name three places or things in Long Lake #58 where this colour is.

Class Activity:

After the appropriate questions are asked have students draw:

- A picture of ice fishing
- Lightning
- What thunder looks like
- Their favourite bird
- Their favourite food fish
- Trees that are used for firewood
- A picture of them hunting
- Their favourite wild berry
- Two wild animals that are around Long Lake #58

If the weather is appropriate, take the class outside and help them to identify trees in the community.

In small groups or the whole class, ask students to tell stories about:

- Going ice fishing and or summer fishing. What happened, what fish did they catch
- Picking berries – what kind and where and with whom?
- Their favourite season – why is their favourite and what do they do during the season

Class Discussion:

Most if not all of the above questions can be raised in a class discussion. Additionally, the class might be asked their thoughts about the natural environment and to share what they know or understand about it.



Module Seven – National Aboriginal Day

Class Activity:

1. Have students draw pictures of what they plan to do on National Aboriginal Day.
2. Have students draw pictures of two of the following: A canoe, a totem pole, snowshoes, a feather, a paddle, a bow and arrow, and a dream catcher.

Class Discussion:

1. In a Talking Circle ask students to describe any special foods they eat on this day.
2. Engage the students in a discussion about National Aboriginal Day. Pose questions such as:
 - What is National Aboriginal Day?
 - Who are the Aboriginal peoples?
 - Are you an Aboriginal person?
 - Why do you think we celebrate this day?
 - What celebrations do you think will happen on this day?



Module Eight – National Indigenous History Month

Class Activity:

1. For each of the four weeks engage the students in the following activities and discussions:

Week One – Drums and drumming

- Would you like to be a drummer? Why?
- What does a drum do at a pow-wow?
- Draw a picture of a drum.
- What is a drum made of?

Week Two – Moccasins

- Do you wear moccasins?
- Does anyone in your family wear them? Who?
- What are moccasins made of?
- Draw a design for moccasins.
- Are moccasins hard or soft?
- Name four things that are hard.
- Name four things that are soft.

Week Three – Bannock

- What is bannock?
- Can you say bannock in Ojibway?
- Which bannock do you prefer: fried or baked?
- Why do you prefer it?
- Draw a picture of bannock.
- What do you put on your bannock when you eat it?
- Do you like hot or cold bannock? Why?
- Is bannock like pizza? How is it different?

Week Four – Pow-wow

- What is a pow-wow?
- Have you been to one? When and where?
- What do you like about a pow-wow?
- Would you like to dance at a pow-wow?
- What do you think you need to dance?
- How does a pow-wow make you feel?
- Do you like the feeling you have at a pow-wow?



History of Long Lake #58

Grade One:

Your Community



Grade One: Your Community

Introduction:

To enable students in Grade One to develop an appreciation of their history and their place in that history they need to begin to see their community from a greater perspective than an aggregation of homes and people. Getting them to think concretely about what their community is and how they as individuals make up the community will provide a foundation on which the more abstract elements of both history and community can become apparent. To some extent the content is an extension of some of the Kindergarten content. The repetition will serve to reinforce students' relationships and place in their community.

Learning Objectives:

By the end of the Grade One curriculum students will:

- Communicate their knowledge of the physical layout of the community
- Identify the community infrastructures
- Appreciate the responsibilities of the social and political agencies in the community
- Describe social and celebratory activities in the community
- Compare and evaluate preferences for social activities
- Gather information
- Undertake internet research
- Formulate value judgements

The Content:

The content of the Grade One modules will include:

- Community infrastructure
- Community activities
- Seasonal events
- Family and community

Modules One, Two, and Three – Community Infrastructure

Purpose:

Becoming aware of the community infrastructure at Long Lake #58 will help students examine where they live and the physical elements that make up the community. Being more aware of the physicality of their community will contribute to increasing their connection to their community and establishing the community as something greater than a collection of houses, buildings and people.

Preparation:

Teachers will be required to familiarize themselves with the infrastructure in Long Lake #58, i.e., the Band Council, the Band Administration, the Health Centre, and the schools. The following questions can be raised and answered by students over several days and classes. Some may require students to undertake their research after school, either as homework or a class assignment.

Several of the agencies are part of the band administration, so it will be necessary to be specific in any request for someone from an agency to make a presentation to your class.

Questions:

- How many houses are there in Long Lake #58? What is the colour of your house?
- How many streets in Long Lake #58? Can you name all of them?
- Draw a picture of your house. How many rooms does it have?
- How is your home heated in the winter – wood stove, propane, electric heat or gas?
- How many people work at the General Store? Who are they?
- What do you buy at the General Store? Draw a picture of six things you buy at the General Store.
- What is your favourite thing to buy at the General Store?
- How are the streets in Long Lake #58 cleaned in the winter? Draw a picture of a snowplow.
- Where do you play in the summer? In your yard, on the street, in a field, in the lake? What games do you play?
- Where do you play in the winter? In your yard, on the street, in a field, an ice rink? What games do you play?

Class Activity:

There are several government agencies in Long Lake #58. Modules 1, 2 and 3 are intended to give students an opportunity to learn about them albeit in a general non-specific way. They will have another opportunity to learn about what these agencies do in a higher grade. Teachers may want to explore these agencies by taking the students on a class visit to each one and to meet the staff and politicians who work in them.

In addition to a class visit it may be beneficial to students learning about the agencies by inviting a staff member from each agency and the Band Office to visit the class for a presentation. Ask the presenter to include information that informs the students to answer the following questions about these agencies. Alternatively, have students prepare questions to ask the presenter such as the following:

The Band Office:

- What is the Band Office? How many people work at the Band Office?
- Who is the Chief of Long Lake #58? How long has s/he been Chief?
- How many Councillors are on the Long Lake #58 Band Council?
- What does the Band Office do? Name three things that the Band Office does.
- What does Chief and Council do? Name four things that Chief and Council does.
- What does a Councillor do? Name three things that a Councillor does.
- If you were Chief what would be the first thing you would do? Why would you do that?
- Name three other things you would do if you were Chief?

The Health Centre:

- What does the Health Centre do? How many people work there?
- What street is the Health Centre located? Do you know anyone who works at the Centre? Who is that?
- Why does Long Lake #58 have a Health Centre? What do you think would happen if there wasn't a Centre at Long Lake #58?

Social Services:

- What does Social Services do? Make a list of five things that Social Services does.
- How many people work at Social Services? Do you have a relative who works there? Who is it?
- Why is Social Services important to Long Lake #58? Would you like to work at Social Services? Why would you like to work there?

Housing:

- What does the Housing Manager do? Make a list of four things the Housing Manager does.
- Why is Housing important to Long Lake #58? What happens if there is a fire at Long Lake #58? Where does the fire trucks come from?
- Find out what would happen if a house in Long Lake #58 burned down.

Migizi Wazisin school:

- How many teachers work at Migizi Wazisin school? How many teachers' aides work there?
- Who is the Principal of the school? How long has s/he been Principal?
- Who is the school Secretary? Make a list of three things she does at school.
- Name three things you like about Migizi Wazisin school.
- What is your favourite activity at school ? Why is it your favourite?

Class Discussion:

Engage the students in a discussion about what they like about their community. Encourage them to think about where they play and the activities they do with their friends.



Modules Four and Five – Community Activities

Purpose:

Encouraging students to reflect on their activities in the community will enhance their appreciation and understanding of their community and what the community means. These two modules enable the students to relate directly to Long Lake #58 beyond being just a place where they live. Engage the students with the following questions.

Preparation:

Provide students with materials and resources to draw pictures of their activities.

Questions:

- What do you like about Long Lake #58? Tell a story about living in Long Lake #58 (this activity could be done as a Class Discussion or in small groups).
- What is the best thing about living in Long Lake #58?
- Who plays bingo in your family? Do you play bingo? Where do people play bingo?
- Why do you think people play bingo? Name two reasons why.
- Why do you go to the community centre? What do you do there?
- Are there feasts at the community centre? What is your favourite food at a feast?
- Why are feasts important? Share three reasons they are important. What special occasions include a feast? Name three of them.
- Have you been to a wedding in Long Lake #58? Was there a feast at the wedding?
- Have you been to a pow-wow at Long Lake #58? How many?
- Why is a pow-wow important? Name three reasons a pow-wow is important.
- Tell a story why people dance at a pow-wow. Do you know the names of any dances at a pow-wow.
- Have you gone to a baseball tournament in the community? Why do you like going to a baseball tournament? Does anyone in your family play baseball? Who are they?
- Have you gone to a hockey tournament? Does anyone in your family play hockey? Who are they?
- Have you gone to a broomball game or tournament? Does anyone in your family play broomball?
- What game would you like to play in a tournament when you are older?
- What is your favourite community gathering? Why is it your favourite?
- What do you do on Aboriginal Day? Why is Aboriginal Day a holiday?
- When do you give gifts? At Christmas and birthdays? Are there other times you give or receive gifts?
- Why do you think giving gifts is important? Name three reasons giving gifts are important.

Class Activity:

As an entire class or in small groups have students draw pictures of:

- People playing bingo
- Pow-wow dancers and/or the drummers
- Their favourite food at a feast

Encourage the students to tell stories about:

- Playing bingo
- A baseball tournament in the community
- Going to a hockey tournament
- A wedding they attended

Have the class look at a video or YouTube about a pow-wow or pow-wows. This will help them to better understand why they are important. A similar activity can be done regarding Aboriginal Day celebrations.

Class Discussion:

Most of the questions can be raised in a class discussion format or in small groups. It is the discretion of the teacher which format is more useful for eliciting answers to questions and promoting participation. The questions that include naming several reasons can be shared in a class discussion.



Module Six – Seasonal Events

Purpose:

Module 6 enables students to make connections between Long Lake #58 and activities that occur based on the changing seasons. There may be additional seasonal activities beyond those identified here that teachers may wish to include as part of the module.

Preparation:

Provide drawing materials and resources to enable students to draw pictures.

Questions:

- What do hunters hunt in the fall? Name two animals and two creatures that fly.
- Where do they go to hunt?
- What kind of wild ducks are hunted? Name two types of wild ducks that are hunted.
- Do you have a favourite wild food? What is it?
- Have you eaten Canada geese? Do you like it? What is the Anishinabe name for Canada goose?
- Where do you go to pick wild berries? What kind of berries do you pick? What is your favourite berry?
- Does your mother or grandmother make jam from a wild berry? What kind of jam?
- What kinds of fish are caught ice-fishing? Have you gone ice-fishing? How is ice-fishing different from fishing from a boat or canoe?
- Have you ever gone picking wild plants with someone from your family? What wild plants have you picked? Do you know why they are important?
- What is your favourite activity or sport in the winter? Summer? Spring? Fall?
- What is special about each of the four seasons?

Class Activity:

In either small groups or as a class have students draw pictures of:

- Two or three animals that are hunted by Long Lake #58 hunters
- Wild berries they pick
- Ice fishing
- Two kinds of fish that are caught either in the summer or winter
- Their favourite seasonal activity

In either small groups or as a class engage the students to tell stories about:

- Picking berries
- Picking wild plants and what they are used for (if they know)
- Each season and why each one is special
- Either ice fishing or fishing in the summer

Class Discussion:

Engage the class in a discussion about the four seasons and how the changing seasons affect their activities. The preceding questions can also be discussed in either small groups or the whole class.



Module Seven – Community and Family

Purpose:

Although the theme of this module is somewhat repetitive from Kindergarten modules, it enables students to revisit the place of family in the context of the greater community. Contemplating and thinking about their family reinforces their own sense of what a family is and its importance to them as individuals. This module will help them to connect to the community more consciously than simply seeing themselves as a part of a social collective.

Preparation:

Prepare materials and resources to enable students to draw pictures at the appropriate intervals.

Questions:

- What is litter? Do you think litter is good or bad? Give two reasons for your answer.
- Have you ever picked up litter in the community? Where? What did you do with it?
- Why haven't you picked up litter in the community? Name three reasons.
- Think for several minutes what would help to reduce litter in the community. Name three things that would encourage people to stop littering.
- Do you have family members who work in Long Lake #58? Who are they and where do they work?
- What are three things you like about living in Long Lake #58?
- What do you buy when you go to Subway? What is your favourite Subway food?
- When you go to a restaurant what do you usually order? What is your favourite drink in a restaurant?
- Research the number of people who live in Long Lake #58. Also research the number of band members who do not live at Long Lake #58.
- How many grandparents do you have? Do they live in Long Lake #58 or do they live elsewhere?
- Why are grandparents important? Name three reasons they are important.
- If your grandparents live in Long Lake #58 do you help them with anything? What help do you give them?
- How do you feel when you help your grandparents?
- Who is your best friend in Long Lake #58? Why is s/he your best friend? What are the three favourite things you like to do with your best friend?
- Who are your neighbours? Next door, across the street? Do you ever help a neighbour? What help did you do?
- Have you visited another First Nation community? Which one?
- How did this First Nation appear to be different from Long Lake #58 or do you think it was similar?

Class Activity:

1. Enable the class to engage in simple demographic research re: population both on and off reserve. This could be undertaken through the internet or by visiting the appropriate administrator at the band office.
2. With the entire class or in small groups have the students draw pictures of:
 - Their favourite restaurant food
 - Their favourite Subway food
3. With the entire class or in small groups encourage the students to tell stories about:
 - What they like best about living in Long Lake #58
 - What they would change at Long Lake #58 if they were Chief and why
 - Why their grandparents are important to them
 - Their favourite activity with their best friend
4. In small group of three or four ask the students to talk about and develop a program to reduce litter in the community. Have each group report to the class about their program.
5. Ask each student to create a simple family tree. They will need to talk to their parents and grandparents about this and it may be an activity they do over several weeks. If possible have students do a family tree that includes three generations. This reference is a useful tool to help students understand how to make a family tree: <https://www.smartdraw.com/family-tree/>.

Class Discussion:

1. From the above questions there are a number of good class discussions that could ensue. The critical element in the discussions is to encourage the students to think about the community as a whole.



Module Eight – National Aboriginal Day

Class Activity and Discussion:

1. Engage students to discover how other First Nations celebrate National Aboriginal Day. They should be prepared to identify at least three different ways National Aboriginal Day is celebrated by other First Nations.
2. In a Talking Circle engage the students to discuss what National Aboriginal Day means to them?
3. In a Talking Circle, engage the students to discuss what they would do on National Aboriginal Day if they could do anything they wanted.



Module Nine – National Indigenous History Month

Class Activity and Discussion:

1. Have students watch this short video:
<https://www.youtube.com/watch?v=CISeEFTsgDA>. Then, in a Talking Circle discuss:

Week One - The Métis

- Who are the Métis?
- Where did the Métis begin?
- Do the Métis have a language? What is it called?
- Is fiddle music important to the Métis? Why do think that is so?
- What are two differences between Métis and First Nations?

Week Two – The Inuit

- Who are the Inuit?
- Where do they live?
- Draw an igloo.
- What is an igloo made of?
- How do you think an igloo is heated
- If you were living in an Inuit family, what animal would you be afraid of?

Week Three – First Nations

- Name three First Nations other than Ojibway?
- What is the tribe the people of Long Lake #58 belong to?
- What is the Ojibway work for “people”?
- Discuss why the Ojibway called themselves “The people”.
- How did First Nations travel on water? Draw two examples.
- Draw two examples of First Nations dwellings.

Week Four – Indigenous People

- Name two differences between the Inuit, the Metis, and First Nations.
- Draw a picture of an Inuit, a Metis, and a First Nation man or woman.
- What animals were hunted by the Inuit, the Metis, and First Nations. Name two for each group.



History of Long Lake #58

Grade Two:

Your Anishinabe Family



Grade Two: Your Anishinabe Family

Introduction:

The modules in the Grade Two history curriculum will introduce students to their Anishinabe history and culture. They will enable students to understand how their Anishinabe ancestors lived prior to the entry of Europeans to their lands. In addition to this first exposure in the curriculum to Anishinabe culture students will gain an appreciation of the importance of celebrations, what kind of celebrations occur in their families and community. Every society and culture include a variety of celebrations – they are important for passing on traditions and affirming family and cultural values.

For modules one to seven teachers are encouraged to access <https://longlaketk.com/> and explore how the stories on the site can facilitate students' exposure to the traditional land-based knowledge of their community's territory. Select stories from the Place Names on the legend bar on the site and replay for students.

Learning Objectives:

At the conclusion of the Grade Two curriculum students will:

- Describe the natural environment in which the traditional Anishinabe lived
- Gather information pertinent to their ancestors' lifestyle and economy
- Compare past and present lifestyles of the Anishinabe
- Gather and organize information from diverse sources
- Identify geographic details
- Interpret concepts, i.e., stewardship
- Communicate aspects of ceremonies and celebrations

The Content:

- The Anishinabe and the environment
- Celebrations
- Stewardship
- Respect
- Anishinabe contributions to society

Modules One, Two, and Three – The Environment

Purpose:

The learning content focuses on the natural environment and the Anishinabe, mostly before the coming of Europeans to the New World. The three modules introduce students to the economic life their Anishinabe ancestors sustained based on their relationship to the natural environment. Students should be encouraged to see the relationship between the natural environment and their Anishinabe ancestors.

Students will be expected to undertake basic online research to answer questions and to complete exercises and group activities. Teachers can arbitrarily decide how to divide the exercises, group activities, and class discussions into three separate modules as there is no progression implicit in them.

Materials:

Resources for drawing pictures will be required. Prepare and distribute a map of north-western Ontario.

Questions:

1. Why was trapping and hunting important to the traditional Anishinabe?
2. What other foods did the traditional Anishinabe eat?
3. What trees were important to the traditional Anishinabe? Why were they important? Draw pictures of three trees.

Class Activity and Exercises:

1. Ask students to conduct research in their families about the animals that were trapped by their grandparents. Tell the students they should identify at least three animals that were trapped.
2. In a following exercise, ask the students to inquire in their families what kinds of fish did their grandparents consume. They should identify at least three kinds of freshwater fish.
3. In small groups or as a class require students to research how the following animals were hunted/trapped before the arrival of Europeans: Beaver, muskrat, rabbit, lynx, otter, moose and Black bear. The research should identify the materials used for trapping or hunting the animals.
4. In small groups or as a class require students to research and draw pictures of the following fish: Lake trout, whitefish, jack fish (northern pike), walleye, sucker.
5. In small groups or as a class, students will research the tracks of the following animals: Rabbits, Black bears, foxes, otters, and beaver and draw pictures of each set of tracks.

6. Have students research how the Anishinabe ancestors of Long Lake #58 preserved fish.
7. Have students research a night line. Their research should include why night lines were important and when they were used.
8. Have students research spruce roots to find out at least three reasons why spruce roots were used by the traditional Anishinabe.
9. Have students research and draw a map of Long Lake and include the various rivers that flow into it. The map could be a class project that is hung in the classroom after it is completed.
10. Have students in small groups locate the following cities and towns important to Long Lake #58: Thunder Bay, Geraldton, Long Lac, Hearst, Ginoogaming, McDiarmid, Greenstone, Beardmore, Jellicoe, and Nipigon.

Class Discussion:

1. How were large animals like moose, deer and Black bears hunted before Europeans came to the New World? Ask students if any of these animals were trapped or hunted? What seasons were best to hunt large game animals. Why?
2. Ask students if they have eaten dried or smoke fish. Ask them to describe what dried or smoked fish taste like. Ask if anyone has helped to dry or smoke fish. What kind of fish was dried or smoked? As part of the discussion ask them if they know what kind of fish they dried or smoked.
3. There are several YouTube videos on spruce roots and how they are harvested. After selecting one and viewing it as a class, have a class discussion on the importance of spruce roots and their many uses. As part of the discussion inquire if any students have harvested spruce roots and for what reason(s).
4. Access We Are The Land site <https://longlaketk.com/> and select two stories from “Place Names” on the site legend bar. Ask students what did they like about the stories. Ask if they have any similar stories they’d like to share with the class.



Modules Four and Five – Food Gathering

Purpose:

Modules 4 and 5 focuses on the means by which the Anishinabe gathered food. Before the introduction of iron tools and guns, the traditional Anishinabe depended on their ingenuity and knowledge of materials from the environment to gather food. These modules enable students to learn how their Anishinabe ancestors gathered food before the arrival of Europeans. Hunting and trapping small and large game were challenging because of the behaviour of the animals – they were fast, elusive, and wary of humans – and the means to hunt them successfully were restricted by what the traditional Anishinabe could create from natural materials such as roots, wood, sinew, and leather.

Materials:

No special materials will be required to complete these modules. However, it may be necessary to conduct some preliminary research to locate the appropriate videos or YouTube for students to conduct their research.

Class Activity:

1. In small groups or as a class have the students research the traditional tools or means:
 - For catching fish – find at least three methods and three tools
 - For hunting beaver
 - For hunting black bear
 - For hunting ducks and wild geese
2. After their research is complete ask students to report on their research.
3. In addition to researching the tools or means used to hunt animals and fowl, further research can be conducted on what parts of the fish, game and fowl were used for food. For example, fish eggs were an important source of food as well as the flesh of the fish.
4. Research can be conducted on the variety of ways in which fish, game, and fowl were prepared for eating, i.e., soups, roasts, dried or smoked.
5. Drying and smoking meat from game, fish, and wild fowl were the principal means by which the traditional Anishinabe preserved their food. If possible, see if someone from Long Lake #58 is willing to show students how meat was either dried or smoked. If that is not an option, students can research online how that was accomplished.

In addition to game, fish, and fowl, the traditional Anishinabe harvested plants and berries for food. There is evidence that more southern Anishinabe acquired the knowledge to grow potatoes, squash and corn from other more agricultural nations but the ancestors of Long Lake #58 would have been more gatherers than growers before the 1600s. Nuts, seeds, berries and wild rice, especially were important foods in the traditional Anishinabe diet.

- In small groups or as a class have students research the types of wild berries harvested and how they were prepared as food
- Student research can include learning what means were used to collect wild berries.
- In small groups or as a class have students research the wild nuts and seeds harvested for food.

Class Discussion:

1. Wild rice, an oat, was a central part of the traditional Anishinabe diet. There are several videos online that demonstrate how wild rice was harvested. After watching a video or YouTube - https://www.google.com/search?sxsrf=ALeKk01HdS_naCS43Va03KU8b9ASmkwcBg%3A1585064259668&source=hp&ei=Qyl6XqjVJoeGtQaP0rDgCQ&q=harvesting+wild+rice+in+ontario&oq=harvesting+wild&gs_l=psy-ab.1.1.0i10.1400.4009..6984...1.0..0.100.1151.14j1.....0....1..gws-wiz.....0i131j35i39j0i273.tEBWBY5Lj1o#kpvalbx=_Syl6XoeqNsKGytMPqfIwAI24 - on harvesting wild rice, engage the students with the following questions:
 - Have they ever eaten wild rice?
 - What does it taste like?
 - Where does wild rice grow?
 - How was it harvested?
 - What is a winnowing basket?



Module Six – Dwellings

Purpose:

The traditional Anishinabe lived in a variety of dwellings – they often varied from season to season. They were mostly constructed from birch bark but some Anishinabe also used heavier elm bark for a more permanent and durable structure. This module will enable students to research the traditional dwellings.

Preparation:

Teachers may need to conduct online research to identify and select the appropriate video or YouTube for students to use for their research. There are numerous ones available. Some examples include:

- <http://www.anishinabenation.ca/en/house/>
- <https://www.google.com/search?q=anishinabe+traditional+house&sxsrf=ALeKk0341AH0p0bAt3d6gKVQg20bLzRAIw:1585064775083&tbm=isch&source=iu&ictx=1&fir=MmEH6CkxYTd8jM%253A%252Ck79-Uyn9xg4DHM%252C &vet=1&usg=AI4 -kQF2VNz4p-yjvkfxiqGaaLltyDo9w&sa=X&ved=2ahUKEwidkvW2urPoAhXQgnIEHWVcBf4Q9QEwCnoEAcQBQ#imgre=MmEH6CkxYTd8jM:>

Class Activity:

1. Research the two principal types of traditional Anishinabe dwellings – one was a domed lodge; the other a pointed lodge. What materials were used to construct both structures? Answer the following questions:
 - What season was the pointed lodge used and what was the Anishinabe name?
 - When was the domed lodge used and what was the Anishinabe name for it?
 - Research what was used to tie the wooden frames to form the structure?
 - Research the dwelling that used elm bark. Why would elm bark be chosen as a building material?

Class Discussion:

1. Name five things that are different about the houses you live in today from the dwellings your Anishinabe ancestors lived in?
2. Do you believe houses today are better for living in than the traditional Anishinabe dwellings? Name four reasons why.



Module Seven – Stewardship

Purpose:

This module introduces students to stewardship, an important traditional Anishinabe value. The Anishinabe ancestors knew the importance of protecting the land and the environment – their survival depended on sustaining positive relations with the land and water and the creatures and resources that thrived and grew there.

Preparation:

Consider what materials will be useful to enable students to engage in either research or discussions.

Questions:

1. Name five animals that are important to Long Lake #58. Discuss with members of your family why each animal is important.
2. Give five reasons why the land is important to Long Lake #58. Discuss with members of your family why the land is important.
3. Give five reasons why fresh water is important to Long Lake #58. Discuss with your family why fresh water is important.
4. Give five reasons why the forest is important to Long Lake #58. Discuss with your family why the forest is important.

Class Activity:

1. Have the class research recycling. As part of the activity have students answer the question – why should everyone recycle?
2. Ask students to research three reasons why plastics are harmful to the environment. As part of the research ask them to identify potential replacements for plastic bottles, plastic bags, and plastic wrap.

Class Discussion:

1. In small groups or as a class engage the class to report on the above five questions. This reporting can be done over several classes.
2. Ask the students to discuss either in small groups or as a class what they do to protect the land, the water, the forest. If the discussion occurs in small groups bring them together to report to each other.
3. In small groups or as a class ask students to discuss why the land, water, and forests should be protected.

4. Introduce the topic of climate change to the class. Explain what it is and initiate a brief discussion about how much the students know about climate change. Through online research ask students to prepare a discussion about:
- Two major causes of climate change
 - Two major effects of climate change



Modules Eight and Nine – Contributions to Society

Purpose:

The traditional Anishinabe are the source of many valuable contributions to modern society. They range from foods to clothing to travel. These modules introduce students to some of the contributions traditional Anishinabe made to modern society and their importance today.

Preparation:

Provide drawing materials and resources for pictures and select the appropriate videos/YouTube to enable students to undertake research.

Class Activity:

1. The traditional Anishinabe gave maple and birch syrup to modern society. Research how they:
 - Tapped maple and birch trees
 - How they gathered sap
 - How they cooked sap to create syrup
 - What materials were used in making syrup
 - Birch syrup is similar to maple syrup, but it is particular to the Long Lake #58 area. Have students watch a video on birch syrup. There are several on YouTube. A good one to start is <https://www.youtube.com/watch?v=wy0QLT9IAYk>.
2. Wild rice is a traditional Anishinabe food that modern society eats. Have students look at videos or YouTube on how wild rice is harvested.
3. Have students research two contributions for travelling in the winter the traditional Anishinabe gave to modern society. Ask them to draw pictures of a toboggan and snowshoes.
4. The canoe is one of the most valuable contribution the traditional Anishinabe gave to modern society. Enable students to look at videos about birch bark canoes, particularly the construction of one. There are several on YouTube. One of the best is about an hour long but very informative: https://www.nfb.ca/film/cesars_bark_canoe/
 - Students should also research the construction of canoe paddles. They should be prepared to identify the types of woods used for paddles and their shape.
 - Have students research sweat lodges. There are a variety of types of lodges but the most common among the Anishinabe was a small domed structure covered in birch bark, conifer branches, and animal hides. They were used by the traditional Anishinabe for health and spiritual reasons. As part of their research have students draw pictures of sweat lodges.

Class Discussion:

1. There are several stages in harvesting wild rice. What are tools used to collect the rice and to clean the rice?
2. Why were toboggans and snowshoes important for winter travel?
3. In small groups or as a class ask students to discuss why a birch bark canoe was important to the traditional Anishinabe. They should be prepared to discuss at least three reasons.
4. In small groups or as a class engage students to discuss the importance of sweat lodges.



Module Ten – Respect for Others

Purpose:

In this module students will learn the importance of respect and why respect for others is important. It may be useful to connect this module to the module on stewardship as it is another form of respect. Stewardship and respect often go hand in hand. Students should appreciate that their Anishinabe ancestors valued stewardship and respect to towards others.

Materials:

None will be required to complete this module.

Questions:

How do you show respect for...?

- The environment
- Animals
- Parents
- Grandparents
- Siblings (brothers and sisters)
- Teachers
- Neighbours
- Strangers

Class Activity:

1. Engage the students to undertake online research on the meaning of respect. They should be prepared to answer the following questions as a result of their research:
 - What is the meaning of respect?
 - Why is showing respect important?
 - Who do they respect in their family? Why do they respect this person or persons?
 - Who do they respect in Long Lake #58 and why?

Class Discussion:

1. In small groups or as a class ask students to discuss how respect is shown. Encourage them to discuss gift-giving, offering assistance, sharing, showing deference as forms of respect.



Module Eleven – Celebrations

Purpose:

The traditional Anishinabe conducted celebrations for different occasions as do all societies and cultures. Celebrations help to bind people together. They provide the occasions where people can come together usually for a single purpose to share in the knowledge the celebration reinforces and the pleasure of connecting with others. Celebrations also mark important dates or milestones in life and in the environment. Module 11 introduces students to celebrations and their importance.

Materials:

Materials and resources to draw pictures will be useful.

Class Activity:

1. An important celebration for the traditional Anishinabe was the naming ceremony for a child. Select an appropriate video from the internet for students to learn about this ceremony.
 - Engage students in a discussion about a naming ceremony
 - Has anyone been part of a naming ceremony?
 - What is their Anishinabe name and how did they get it?
2. For many Anishinabe youth, fasting was an important celebration as a coming of age ceremony. Useful links for the coming of age ceremony include: <https://eantinello.wixsite.com/canadianconnections/single-post/2018/05/26/Ojibwa-Culture-Coming-Of-Age-Traditions> and <http://comingofagebetweenojibweandusa.blogspot.com>. Have students research coming of age ceremonies.

Class Discussion:

1. In small groups or as a class engage the students in a discussion on pow-wows. Provide a YouTube on a pow-wow they can watch as part of the discussion. They should be prepared to answer the following questions:
 - Have they ever been to a pow-wow?
 - Have they ever danced in one?
 - Do they have pow-wow regalia?
 - What does the regalia include?
 - Why are pow-wows important?
 - What are three things you like about pow-wows?
2. Ask students to draw a dancer and colour it.

3. Have a class discussion about coming of age ceremonies. Ask them the following questions:
 - What does coming of age mean?
 - Have they experienced a coming of age ceremony?
 - Tell a story about the ceremony.
 - What is your favourite family celebration – birthday, parent’s anniversary? Who do you invite to your birthday celebration? What is your favourite birthday cake? Draw a picture of your favourite birthday cake.
 - In small groups or as a class engage the students to discuss Aboriginal Day - When does it occur and what is it about? Ask them to discuss the importance of Aboriginal Day.

4. Another important celebration is Thanksgiving. Engage students to discuss why Thanksgiving is important. Encourage them to identify at least three reasons why this is an important holiday.



Module Twelve – National Aboriginal Day

Class Activity:

1. Have students draw pictures of what National Aboriginal Day means to them.
2. Have them draw a picture of what they plan to do on June 21.
3. Have the class draw a mural of Aboriginal Day events at Long Lake #58.



Module Thirteen – National Indigenous History Month

Class Activity:

Week One:

Have the class watch the video “Shooting for Cree Way of Life”:

<https://newsinteractives.cbc.ca/longform/amachewespimawin-cree-land-based-education?fbclid=IwAR2oupvuZHj3t3AsLnTt6VLp98knY1oiibutFfup5t5xHiN8yGb71VjYH3c>

- Engage the students to discuss Land Based Education
- Would they like to have a similar program at Long Lake #58?
- Why?
- Why do the students in the video like the program?

Week Two:

(It may be necessary to have students review video)

- Engage the students to discuss what traditional learning is
- How does traditional learning work?
- What are the students learning at the camp?

Week Three:

(Review the video again, if necessary)

- Have students discuss why their First Nations language is important.
- What did Residential Schools do to First Nations languages?
- Engage the students do discuss how they are learning their language.

Week Four:

- In a Talking Circle engage the students to discuss the meaning of independence.
- Engage them to discuss why independence is important to First Nations
- Do they feel or think they are independent? Why or why not?



History of Long Lake #58

Grade Three:

Who Are the Anishinabe?



Grade Three: Who Are the Anishinabe?

Introduction:

The Grade Three History curriculum focuses on the traditional culture and history of the Anishinabe – the tribal origin of the people of Long Lake #58. The Anishinabe before contact with Europeans lived throughout present day Michigan, Minnesota, Wisconsin in the US and in present day Canada, large parts of central and northern Ontario and Manitoba. In the US the Anishinabe are often referred to as the Chippewa and Pottawatomi and in Canada they are known today as the Ojibway, Mississauga, Odawa, Nipissing, Saulteaux, and Algonquin.

Historically, they were hunters and gatherers who developed a material and economic culture based on their need to travel seeking food in an environment marked by forests, rivers, and numerous lakes. Travel was restricted during the winter months because of weather. To replenish food stocks during the winter hunters travelled on foot using snowshoes to traverse winter snow.

Although much of the traditional culture and economy of the Anishinabe have been minimized today, students need to know how their ancient ancestors lived and how they thrived in an environment that was challenging for different reasons for all but a few months in any given year.

Teachers will note some overlap in the content of the modules in Grade Three with some of the Grade Two modules. The overlap is intentional to enable students to revisit some topics in more depth. Teachers will need to inform themselves of the traditional culture, economy, governance, beliefs and values of the traditional Anishinabe before they introduce this module. There are numerous online references to the traditional Anishinabe by googling *Anishinabe* or *Ojibway*, as well as a host of YouTube videos that present a broad range of traditional Anishinabe culture. A partial reading list of suitable references includes:

- <http://www.sgdsb.on.ca/upload/documents/aboriginal-handbook-final-rmj-nov-2014.pdf>
- http://www.bigorin.org/chippewa_kids.htm
- https://files.dnr.state.mn.us/mcvmagazine/young_naturalists/young-naturalists-article/ojibwe/ojibwe.pdf

Teachers are encouraged to seek additional internet references to increase their knowledge of the traditional Anishinabe.

Learning Objectives:

At the conclusion of the Grade Three curriculum students will:

- Gather and organize information from diverse sources
- Compare and evaluate content
- Identify different features of traditional Anishinabe life
- Describe aspects of traditional Anishinabe culture

- Communicate details of Anishinabe beliefs and ceremonies
- Analyze Anishinabe traditional governance

The Content:

The following topics will be covered in module Three:

- Anishinabe traditional territory and neighbours
- Anishinabe material culture:
 - Dwellings
 - Transportation
 - Clothing
 - Tools
 - Music
 - Medicine
 - Food
- Anishinabe traditional economy
- Anishinabe traditional governance and social organization
- Traditional beliefs, values, and place names

Module One – Traditional Anishinabe Territory and Their Neighbours

Purpose:

This module enables students to learn where the traditional Anishinabe lived before contact with Europeans and to learn who some of their neighbours were. Because the traditional Anishinabe were given a variety of names by the European traders and explorers, many of which survive today, students can learn the various names by which the traditional Anishinabe were known in the 17th and 18th centuries.

Preparation:

Teachers will need to familiarize themselves with the various names of the traditional Anishinabe – a good reference to start with is <https://en.wikipedia.org/wiki/Anishinaabe>.

Class Activity:

1. Have students research the various names applied to the traditional Anishinabe. Have them make a list of the names from the US and Canada. They should find at least seven different names.
2. Students should research the states and provinces in which the traditional Anishinabe lived. Ask the students to apply the regional name of the traditional Anishinabe to the state and province in which they resided.
3. Who were the northern neighbours of the traditional Anishinabe? Who were the southern neighbours and who were the western neighbours?

Class Discussion:

1. In a Talking Circle engage the students to discuss how they feel and think about being Anishinabe. Direct their discussion to address the following:
 - Do they think being Anishinabe makes them different from others?
 - How does it make them different?
 - Are they proud to be Anishinabe or does it matter?
 - Are they interested in learning the language – Anishinabemowin?
 - Do they take language classes now?
 - Do they know their clan?
 - Does it matter whether or not they know?
 - Should everyone know their clan?



Modules Two, Three and Four – Anishinabe Material Culture

Purpose:

These modules enable students to learn about their ancestors material culture – how they lived, what they wore, their tools, and what they ate, for example. A material culture defines a people and the Anishinabe developed a material culture that reflected the challenges the natural environment posed to their survival. Students should also learn what the traditional Anishinabe provided to the modern world from their traditional culture.

Preparation:

Teachers will need to familiarize themselves with the material culture of the Anishinabe. Suitable references include:

- <https://ojibwenativeamericans.weebly.com/index.html>

Teachers are advised to decide for themselves the order in which the content of these modules should be introduced. They are presented here in no order of priority.

Class Activity:

1. In small groups or as a class have students conduct online research for the clothing of the traditional Anishinabe:
 - Women and girls
 - Men and boys
 - Babies
2. Ask students to identify the differences in the clothing for males and females and what was worn during the winter. They should also research the animal skins that were used for Anishinabe clothes. Their research can be presented verbally, in pictures or in a written report.
3. Have students research online Anishinabe moccasins. Ask them to draw pictures of the traditional Anishinabe moccasins. As part of the research, have them research at least two other First Nation tribes' footwear, i.e., the Blackfoot, Plains Cree, Mi'kmaw, the Blood and draw pictures of their moccasins.
4. What did the traditional Anishinabe wear on their feet during the winter?
5. Have students research online how the traditional Anishinabe cooked their food. The research should include what were used as pots and utensils. Additional research should include drying and smoking techniques for preserving food.
6. Have students conduct online research on what was either dried or smoked, i.e., kinds of meat, fish, and berries. They can also watch YouTube videos that feature drying and smoking techniques.

7. In small groups or as a class have students research traditional Anishinabe dwellings – summer dwellings and winter dwellings. What are their Anishinabe names for the two types of dwellings. Their research should include identifying the materials used for construction. They should be able to discuss or report on the major differences between the two seasonal structures.
8. Traditional Anishinabe children played string games. Have students research what string games are and in small groups or as a class, engage the students to make at least three string figures. Ensure there is enough string to enable each student to practice making string figures. An excellent source for creating string figures and games is “Cat’s Cradle: A Book of String Figures” by Anne A. Johnson.
9. Ask students to research how the traditional Anishinabe travelled:
 - In the summer
 - In the winterAsk them to draw pictures of a birchbark canoe, snowshoes, and a toboggan.
10. As a class have students watch a video on the making of a birchbark canoe. There are several good videos/YouTube on this topic :
<https://www.youtube.com/watch?v=hnPCJ5bamBE>;
https://www.nfb.ca/film/cesars_bark_canoe/. Cesar’s Bark Canoe is probably the most authentic and thorough presentation for building a bark canoe. Teachers may find additional videos. Ask students to identify three types of trees that were important for constructing a canoe.
11. Have students research at least five animals that were eaten by the traditional Anishinabe; five fish; and five plants and berries. Their research can be presented orally, in pictures, or in a written report.
12. What plants or leaves were used by the traditional Anishinabe to make tea. Ask students to research what Labrador tea is. Why were different teas important to the traditional Anishinabe?
13. In addition to plant and tree leaf teas have students research five plant/roots that were used by the traditional Anishinabe for medicines. Ask students to name three plants or roots by their Anishinabe name.
14. A useful link to Anishinabe medicines <https://www.kbichealth.org/ojibwe-medicine> provides information on some traditional medicines.
15. The traditional Anishinabe made music with the following instruments: drums, rattles, and flutes. Ask students to research the two types of traditional Anishinabe drums (the hand drum and water drum), the Anishinabe rattles and flutes. They can present their research results orally, in drawn pictures, or in a written report.

16. Have students research the tools the traditional Anishinabe used for:

- Skinning and cleaning hides
- Fishing
- Trapping
- Hunting large animals (moose, deer, and bears)
- Carrying water and food
- Water transportation, i.e., paddles
- Cutting wood and food

They should identify at least 12 tools or implements. They can present their results orally, in drawn pictures, or in a written report.

17. Make inquiries at the Band Office or with the Director of Education to see if there are people in the community that have either the skills or the knowledge to make clothing such as gloves (mittens) or moccasins. If those individuals do exist, invite one or two to give short demonstrations to the class where they sew gloves or moccasins.

18. Porcupine quills were used extensively for decorating clothing, baskets, and jewelry. Using these internet links: <https://www.cbc.ca/news/indigenous/harvesting-roadkill-indigenous-artists-1.5220765> and <https://www.frontenacnews.ca/item/11181-dying-traditional-anishinabe-art-form-finds-champion> have students research how porcupine quills were used. In their reports ask them to illustrate their own porcupine quill designs.

Class Discussion:

The research results of the above Class Activities can be used for class discussions.



Module Five – Anishinabe Traditional Economy

Purpose:

Module five enables students to learn about the traditional economy of the Anishinabe. Trade with other First Nations enabled the Anishinabe to expand their diets and acquire different technologies. Although the isolated territories the Anishinabe occupied prevented them from trading on a large scale, trade did occur with considerable frequency among the Anishinabe who lived in more southern territories and who in turn traded albeit on a less frequent basis with their more northern brothers and sisters.

Preparation:

Teachers will need to research online the elements of the traditional economy of the Anishinabe and with whom they traded in addition to trading amongst themselves.

Questions:

1. Who did the traditional Anishinabe trade with? What southern neighbours were trading partners – in Ontario and the Anishinabe in the US?
2. Why was trade important to the Anishinabe?

Class Activity:

1. Have students research what trade means between people and nations. Ask them to identify why trade between people and nations is important. They should be prepared to identify three reasons.
2. Have students research online what the traditional Anishinabe traded with other First Nations. They should identify at least five materials (food, clothing, tools, medicines) they traded. As part of the research have students identify three materials they traded for (food, tools, etc.).
3. How did the traditional Anishinabe obtain tobacco? From whom did they get tobacco.
4. Have students research the different uses of tobacco among the Anishinabe.
5. Using the We Are The Land site have students locate the trapping and hunting sites on the Long Lake #58 territory.

Class Discussion:

1. Based on their research have a class discussion on the meaning of trade and its importance. Ask them the following questions:
 - What have you ever traded?
 - Why do people trade?
 - When did the Anishinabe trade?
 - Name some of the foods and goods that they traded.



Modules Six and Seven – Beliefs, Values, and Place Names

Purpose:

These modules will provide an opportunity for students to learn a little about traditional Anishinabe beliefs and values as well as place names. Like all cultures the Anishinabe had specific beliefs that helped them to understand and relate to their environment, to each other, and to the world, in general. These modules are not intended to be an in-depth examination of Anishinabe beliefs and values, but it will help students understand some of them.

Preparation:

Teachers will need to learn about some Anishinabe ceremonies, such as hunting and naming ceremonies, smudging and the ceremonial use of tobacco. Some useful links include:

- <https://en.wikipedia.org/wiki/Ojibwe>
- <https://medium.com/spirit-canoe/anishinaabe-naming-ceremony-7289fc8f7605>
- <https://ojibwehunter.pressbooks.com/chapter/traditional-ojibwe-hunting/>
- <https://www.mpm.edu/content/wirp/ICW-166>
- <https://www.pc.gc.ca/en/pn-np/on/pukaskwa/culture/autochtone-indigenous/recit-story>

A useful link on Anishinabe dreaming is <https://tribalcollegejournal.org/stories-dreams-ceremonies-anishinaabe-ways-learning/>. A useful link for information on sweat lodges is <http://comingofagebetweenojibweandusa.blogspot.com>.

Teachers are encouraged to seek additional references or links for more information on each of these topics.

Class Activity:

1. Have students research traditional Anishinabe beliefs regarding the hunting of animals. What ceremonies were used to help hunters?
2. Show the YouTube video <https://www.youtube.com/watch?v=o8O3j58KOoE> to help students learn about Anishinabe hunting.
3. Engage students to learn about Anishinabe naming ceremony.
4. What are the different uses of tobacco among the Anishinabe? Students should be able to identify at least three uses. They can orally report on their research, draw pictures, or write a short report.
5. Have students research a sweat lodge and why they were important to the Anishinabe. Ask them to find out what a Fire Keeper is and what the Grandfathers are. Ask them to tell a story about a sweat lodge.

6. Dreaming was an important value to the Anishinabe. Ask students to research online about Anishinabe dreaming and why dreams were important. Engage students in a discussion on dreams. Do they dream? What do they dream about? Do they think dreams are important and why?
7. The Anishinabe believed in sacred beings. They gave gifts to sacred beings and spirits. One important Anishinabe sacred being is Meshipeshu, the underwater panther. Get students to do online research on this sacred being and why it was sacred. Ask them to find a picture online of a picture (pictograph) of Meshipeshu.
8. Using the We Are The Land site have students locate four traditional place names in the Long Lake #58 territory. Have them write a short report on one of the place names.
9. Have students research Anishinabe creation stories. In small groups or as a class have them draw pictures of the creation story. The following references can be used:
 - <https://www.pc.gc.ca/en/pn-np/on/pukaskwa/culture/autochtone-indigenous/recit-story>
 - <https://exhibits.library.utoronto.ca/items/show/2505> (has a 7 min. video)
 - https://www.pipekeepers.org/uploads/3/1/3/0/31306445/the_ojibwe_creation_story.pdf

Class Discussion:

1. In small groups or the class engage the students in a discussion of a hunting ceremony. Ask students why thanks were given to an animal when it was hunted?
2. In a class discussion about Anishinabe naming ceremony, ask if any student has an Anishinabe name. Ask them to share it with the class and explain its meaning.
3. For a class discussion, ask students if they have ever been in a sweat lodge. Why would they like to participate in a sweat lodge?
4. Engage students in a discussion on sharing. Why is sharing important? What have they shared recently and with whom? Why do they think sharing was important to the traditional Anishinabe? Is sharing necessary for survival and why is sharing vital for survival? Ask them to name three things that the Anishinabe shared with others.
5. Ask if students were aware of Meshipeshu before this class. Do they know what a pictograph is?
6. Have a class discussion on the meaning of the Anishinabe place names.

7. After reading and watching video on Anishinabe creation stories have class tell their version of the creation story.



Module Eight – Traditional Anishinabe Governance

Purpose:

The traditional Anishinabe developed clans to which everyone belonged. Clans created connections and bonds that were useful for social, economic, and political purposes. Anishinabe communities and people still identify with their clan symbol. Because of the nomadic lifestyle of the Anishinabe day to day governance lay with the head of the extended family, often the senior hunter. Clans enabled families that were mostly isolated from each other to establish a connection on the occasions they interacted. In addition to clans the Anishinabe participated in the Council of Three Fires.

Preparation:

Teachers will need to inform themselves of the traditional clan system of the Anishinabe as well as the Council of Three Fires. Useful references for the Council of Three Fires include: <https://www.anishinabek.ca/who-we-are-and-what-we-do> and https://en.wikipedia.org/wiki/Council_of_Three_Fires. Good basic online references for clans includes: <https://www.kbichealth.org/ojibwe-medicine>, <https://ojibwenatives.weebly.com/government.html>, <https://indigenouspeoplesatlasofcanada.ca/article/governance/>, and https://en.wikipedia.org/wiki/Anishinaabe_clan_system.

Class Activity:

1. Have class or small groups research online what is a clan. Ask them to identify five clans of the traditional Anishinabe. Use the above references for clans in addition to others the students may locate on their own. They can share their results orally, in drawings, or in a short report.
2. Have class or small groups research the Council of Three Fires. What was its purpose? Where was it located? And, who belonged to it?
3. Divide the class into three groups – name each group after one of the Anishinabe nations that belonged to the Council of Three Fires. Ask the groups to discuss a particular issue such as large forest fires that are threatening their hunting territories. Ask them to discuss the issue as a council and make decisions how they should deal with the threat.

Class Discussion:

1. In small groups or in the class have students discuss what a hunter does. Ask them to identify some of the animals Anishinabe hunters hunted. Ask them to answer the following questions:
 - Why is a hunter important?
 - Why is it important to follow or listen to a hunter?

2. Ask students to discuss the Council of Three Fires. In all likelihood they will not have heard of it previously. Ask them to discuss the following questions:
 - Why was a council like this important?
 - What were some of the challenges/difficulties convening a council?
 - What seasons were councils likely held?
 - Is there a need for a Council of Three Fires today?
3. In a class discussion ask students if they know if they or their family belong to a clan. If a student or students identify as members of a clan, ask them to share what clan they belong to. Have them discuss clans with specific reference to:
 - Are they relevant today?
 - Do they feel an attachment to their clan symbol?
 - Why do they think animals were selected as clan symbols?
4. As a class project have students research what the various clan animals represented.



Module Nine – National Aboriginal Day

Class Activity:

1. Have students write letter to a friend telling them what they plan to do on June 21. Direct students to identify and describe at least two activities they will undertake and why those activities are important to them.

Class Discussion:

1. In a Talking Circle engage students to discuss the meaning of National Aboriginal Day. Encourage each student to identify at least two reasons why we celebrate June 21.



Module Ten – National Indigenous History Month

Class Activity:

1. For the four weeks in June have students research and write a short report on two Indigenous inventions or innovations in:

- **Week 1** – Medicine and health
- **Week 2** – Food
- **Week 3** – Transportation
- **Week 4** – Clothing



History of Long Lake #58

Grade Four:

Long Lake #58
Before 1800



Grade Four: Long Lake #58 Before 1800

Introduction:

The Grade Four portion of the Long Lake #58 history curriculum focuses on the early history of the community, essentially before it became a permanent Anishinabe community before the 19th century. The early ancestors of the present-day Long Lake #58 people before 1800 were still very much nomadic hunters and gatherers, like their traditional Anishinabe forefathers. With the introduction of the Hudson's Bay Company in the late 1600s, the trade in furs, notably beaver skins, with the Anishinabe and other First Nations throughout present-day Ontario and other provinces dramatically increased.

The fur trade with Europeans dictated the economic interests of the Anishinabe throughout the 1700 and 1800s either through the Hudson's Bay Company or the North West Company, a rival competitor to the HBC. Despite the introduction of European trade goods amongst the Anishinabe and other First Nations, the Anishinabe and the ancestors of the Long Lake #58 people during these two centuries maintained their material, political, and social values and behaviours. For many Anishinabe the fur trade with the English and the French became a vital economic activity. In exchange for beaver skins, the Anishinabe acquired a variety of iron goods, including pots and axes and knives, as well as guns, glass beads and tobacco. All of these trade items were eagerly sought as they were demonstrably more durable than locally produced materials and tobacco achieved an indicator of wealth and status.

Much of the early history pertaining to the fur trade and Long Lake #58 has been gathered from three basic sources:

- "The Longlac Story" by ALK Switzer
- "Long Lake No 58 First Nation: Membership, Territory and Treaty" a report by James Morrison
- <https://nncfirm.ca/wp-content/uploads/2019/02/Restoule-v.-Canada-Attorney-General-ONSC-7701-Reasons-for-Judgment-Sta....pdf>

During the 1700 and 1800s all Anishinabe were affected by the Proclamation of 1763, often referred to today as the First Nations' Magna Carta. Although there is some debate over how much the Anishinabe in northern Ontario were aware of the Proclamation, there is little doubt of its importance on the political landscape during the 1800s.

Learning Objectives:

At the conclusion of the Grade Four curriculum students will:

- Understand aspects of traditional Anishinabe governance
- Analyze historical information from diverse sources
- Interpret historical information related to The Royal Proclamation of 1763 and the Council of Three Fires
- Describe the beginnings of the fur trade
- Compare historical data and information

- Evaluate the role of the HBC and NWC
- Describe the importance of beavers to the fur trade

The Content:

- The introduction of the fur trade and the Hudson's Bay Company (HBC)
- The emergence of the North West Company (NWC)
- The presence of the HBC and the NWC at Long Lake #58
- The political landscape – The Proclamation of 1763 and the Council of Three Fires
- The emergence of Anishinabe bands (communities and villages)
- Anishinabe concepts

Module One – The Hudson’s Bay Company (HBC)

Purpose:

The creation of the HBC in 1670 established a commercial trading empire in Anishinabe territory that would have a profound impact on Anishinabe life and their economy. The first HBC post in Long Lake #58 territory Henley Post, was established in 1720. Students need to learn about the HBC in order to understand its impact on the Anishinabe and the emergence of Long Lake #58.

Preparation:

Identify internet links for the HBC to enable students to undertake research on the company. A good basic link is

<https://www.thecanadianencyclopedia.ca/en/article/hudsons-bay-company>. Another useful link is https://en.wikipedia.org/wiki/Hudson%27s_Bay_Company. There are others and teachers are encouraged to find additional links for students to research.

Class Activity:

1. In small groups or as a class have students research the following questions:
 - How did the HBC come into being?
 - Who were the initial men behind the HBC?
 - Where did the HBC commence its operations in Canada?
 - What was the HBC interested in trading?
2. In small groups or as a class have students research the importance of beaver fur to the fashion industry in Europe. Links for this research include:
<http://www.hbcheritage.ca/things/fashion-pop/beaver-hats> and
<https://www.thecanadianencyclopedia.ca/en/article/beaver-pelts>. Their research should answer the following questions:
 - Why was beaver skins important for European hats?
 - Why were North American beavers important?

Class Discussion:

1. Engage students to discuss how the HBC traders encouraged the Anishinabe to trade beaver skins. They should respond to the following questions:
 - Would it have been difficult to persuade the Anishinabe to trade?
 - Why do they think the Anishinabe were interested in trading?
2. Divide the class into several small groups. Some are Anishinabe hunters and others are HBC traders. Have the two groups engage in a make-believe trading dialogue.



Module Two – The North West Company (NWC)

Purpose:

After the formation of the HBC a rival company, the NWC, came into being to compete with the HBC. The NWC played a role in the fur trade of the Anishinabe, including the ancestors of Long Lake #58. Module Two enables students to learn about the NWC and its impact on the Anishinabe.

Preparation:

For student research purposes and for teacher information the following links on the NWC should be used: <https://www.thecanadianencyclopedia.ca/en/article/north-west-company> and https://en.wikipedia.org/wiki/North_West_Company. Teachers are encouraged to locate additional links on the internet either for their own information or for students' research.

Class Activity:

1. Have students research the formation of the NWC. Their research should address the following questions:
 - Who formed the NWC?
 - Why did it come into being?
 - Why was it important to the Anishinabe?
 - Did competition with between the HBC and NWC benefit the Anishinabe – identify at least two benefits
2. The people behind the NWC were largely Scots. Have students research the presence of Scots in the NWC <https://www.thecanadianencyclopedia.ca/en/article/north-west-company>. They should prepare a list of the important Scots. The list should include at least five with some details as to who they were.

Class Discussion:

1. Engage the class in a discussion about the reasons why the NWC came into being. Part of the discussion should focus on the value of competition. Who do the students think benefitted most from the rivalry between the NWC and HBC – the Anishinabe or the companies?



Module Three – The Trading Posts

Purpose:

With the rivalry between the HBC and NWC the emergence of trading posts expanded during the 1700s throughout present-day northern Ontario including the traditional territory of the Long Lake #58 people. These posts enabled the Anishinabe to increase their trapping of beaver in order to maximize their acquisition of European trade goods. Life at these posts was simple and often harsh due to the challenges posed by the duration of winter and the often-dramatic weather conditions.

Preparation:

Teachers should familiarize themselves with the Switzer document. The first 17 pages include considerable detail on the HBC and NWC posts near Long Lake #58, including the men who manned the posts.

Class Activity:

1. Locate the HBC and NWC posts near Long Lake #58 on a map.
2. Using the Switzer material, have students research and report on a typical day at a fur trade post.
3. Who were Donald McPherson and James Tate?
4. Have students write a story describing an Anishinabe hunter going to a post to trade beaver skins. In the story have students comment on:
 - The time of year of the visit
 - What the hunter is seeking from the trade
 - Which post – the NWC or the HBC – does the hunter go to and why

Group Discussion:

1. Have students in small groups or the class discuss the challenges the traders would face in their new environment. Ask them to discuss the following topics as part of their discussion:
 - The weather
 - Preparing for winter
 - Getting food and what kinds of food did they get
 - Daily chores



Modules Four and Five – Beaver Skins

Purpose:

Beaver fur was the primary interest of the HBC and NWC as the furs fueled the manufacturing of felt hats in Europe and England. Felt hats, especially for men, were in great demand as indicators of wealth and status and the short hairs of the beaver pelt proved to be invaluable in the preparation of quality felt. Knowledge of the importance of beavers to the production of felt hats will help students better understand the significance of the fur trade.

Preparation:

Teachers should become familiar with the hat making process and the importance of beaver fur in the production of felt hats. Consult the following links:

<http://www.alfredjacobmiller.com/explore/from-pelt-to-felt/> and https://en.wikipedia.org/wiki/Beaver_hat. Both are useful for student research, as well.

Class Activity:

1. Have students research trapping and preparing beaver for trade. There are numerous YouTube videos on trapping beaver that students can view to learn about trapping beaver. There are three YouTube videos on preparing beaver skins: <https://www.youtube.com/watch?v=HoRXXSj3nFc>. There are three parts, each about 18 minutes in length. After viewing the videos have students make a report on what they think is the hardest job to trap a beaver and to prepare the skin.
2. Have students research the manufacturing of felt hats. A good online link is <http://www.madehow.com/Volume-7/Felt.html> and they can view this short YouTube video that shows how felt is made from beaver fur.
3. Students should research the type of felt hats that were made from beaver fur and worn by English and European men. Ask them to draw at least three different styles of men's hats.



Module Six – The Royal Proclamation of 1763

Purpose:

Often referred to as the First Nations Magna Carta, the Proclamation of 1763 set out specific guidelines for the interaction between the British and First Nations in North America. King George III issued the Proclamation as the means by which foreigners would define their interactions with the First Nations and as the basis for recognizing the rights of First Nations to their land and territory.

Preparation:

Teachers need to become familiar with the Proclamation – a good link is https://indigenousfoundations.arts.ubc.ca/royal_proclamation_1763/. Additional links are <https://www.thecanadianencyclopedia.ca/en/article/royal-proclamation-of-1763-plain-language-summary> and

https://www.commonword.ca/FileDownload/19471/broken_covenant_art_FIN.pdf

The three links are useful for student research, as well. The Report of the Royal Commission on Aboriginal Peoples (RCAP) vol 1 <https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx> is a good overview of the Royal Proclamation on pages 105-112. Teachers are encouraged to search for additional links online to enhance their knowledge of the Proclamation.

Class Activity:

1. Have students research the Proclamation of 1763 using the two links above or any additional links. Their research should address the following questions:
 - In one or two paragraphs, explain how the Proclamation came about
 - Why was it important to the First Nations?
 - Why was it called a “Royal” Proclamation?
2. Have students write a letter to a friend telling them about the Proclamation and why they should be aware of it. Have students read the handout on the next page (p. 77) before they write their letters.
3. Using We Are The Land site have students locate four traditional trapping sites.

Class Discussion:

1. In small groups or the whole class have a discussion on why the Proclamation is important today or is it?



The Royal Proclamation of 1763



The Treaty of Paris in 1763 ended more than 150 years of European competition and conflict. Through this agreement, France ceded its colonial territories in what is now Canada, including Acadia, New France and the Interior lands of the Great Lakes and the Ohio and Mississippi valleys. Britain was now the primary European power throughout much of North America, controlling all of the valuable commercial fur trade. Despite this dominance, the British did not fully control the continent. British administrators realized that the success of Britain's North American colonies depended upon stable and peaceful relations with First Nations. To help achieve this, King George III issued a Royal Proclamation in 1763, which specified how the colonies were to be administered. This wide-ranging document established a firm western boundary for the colonies. All the lands to the west of this boundary became "Indian Territories" where there could be no settlement or trade without the permission of the Indian Department. The Proclamation established very strict protocols for all dealings with First Nations. From 1763 onward, the Indian Department became the primary point of contact between First Nations and the colonies. In addition, only the Crown could purchase land from a First Nation, which was done by officially sanctioned Crown representatives negotiating with an interested First Nation in a public meeting. All other land purchases were to be considered invalid and were dismissed.

The original intent of the Royal Proclamation was to slow the uncontrolled western expansion of the colonies and tightly control the relationship between First Nations and colonists. But crucially, the Proclamation also became the first public recognition of First Nations rights to lands and title.

Module Seven – The Council of Three Fires

Purpose:

The Council of Three Fires was a political structure unique to the Anishinabe. Also known as the Three Fires Confederacy the Council served as a political body through which the three Anishinabe tribes, the Ojibway, Pottawatomi, and the Odawa (Ottawa), met in council to arrive at decisions critical to their people and territory. There is no data to confirm that the ancestors of the Long Lake #58 people actively participated in the Council during its existence but it does serve to indicate that the traditional Anishinabe in the 1700 and 1800s were able to create a political union that exceeded their clan and extended family political and social structures.

Preparation:

The following links will help teachers and students learn about the Council:
https://wiki.p2pfoundation.net/Anishinaabe_Council_of_Three_Fires and
<https://www.anishinabek.ca/who-we-are-and-what-we-do>. Other links are available and teachers are encouraged to seek additional online references to enhance their knowledge of the Council.

Class Activity:

1. Have students research the Council of Three Fires. Their research should answer the following questions:
 - Who were the members of the Council?
 - By what names were they referred to?
 - Where did they meet?
 - What were three obstacles affecting the Council meetings?
 - How did these obstacles affect the role of the Council?

Class Discussion:

1. In small groups or as a class engage the students to discuss what topics they think the Council would meet to discuss. Ask them to explain their choices for topics. Do they think there are any reasons why the Council should be recreated today? Name at least three reasons.



Modules Eight and Nine – Anishinabe Governance

Purpose:

The Council of Three Fires served as an umbrella political structure for the Anishinabe. At a more local level clans and Ogimaas provided a governing structure that enabled the Anishinabe to function without the need for enforcement or imprisonment. Module Eight and Nine enable students to learn about the Anishinabe traditional governing structure at a local level before the introduction of Band Council and community elections as well as some critical Anishinabe concepts around leadership.

Preparation:

Teachers will need to familiarize themselves with the following document:

<https://nncfirm.ca/wp-content/uploads/2019/02/Restoule-v.-Canada-Attorney-General-ONSC-7701-Reasons-for-Judgment-Sta....pdf>. Pages 12-19 include details on the traditional Anishinabe governing structure. Students will need to consult it for their research, as well. Teachers can decide how to organize the Activities and Discussion into two modules.

Class Activity:

1. Have students research an Ogimaa to answer the following questions:
 - Who best served as an Ogimaa and why?
 - What did an Ogimaa do?
2. In what ways is an Ogimaa different from a present-day Chief? Identify three differences.
3. Research an Ishkode. How did its role fit into the traditional Anishinabe governing system?
4. What is a dodem? Is it different from a clan or similar? How many dodems were there in the traditional Anishinabe culture?

Class Discussion:

1. In small groups or as a class engage students in a discussion on why they think there was not a need for something similar to the police or an enforcement body in traditional Anishinabe society.
2. The class can also discuss why they think an Ogimaa was important for decision-making.
3. Why was a successful hunter often the Ogimaa?

4. As a class engage students to discuss “bimaadzawin” and “gzhewaadiziwin”. Direct their discussion to address the following questions:
 - Is there a need for these concepts today?
 - Why would these concepts be important today?
5. Engage students in a discussion about clans –dodems. Are they familiar today with them? Do they know if they belong to a clan or dodem?



Modules Ten and Eleven – Anishinabe Practices and Concepts

Purpose:

Despite modernization the people of Long Lake #58 still retain elements of their traditional Anishinabe culture. Some of these elements will be explored in these two modules including gift-giving, personal beliefs, and their relationship to the land.

Preparation:

Most of the information pertaining to Module Ten is included in the <https://nncfirm.ca/wp-content/uploads/2019/02/Restoule-v.-Canada-Attorney-General-ONSC-7701-Reasons-for-Judgment-Sta....pdf>. Information on the traditional use of tobacco can be found at <http://nbatc.ca/en/uploads/4.%20Step-by-step%20Manual%20for%20Facilitating%204%20Teaching%20Circles.pdf>.

Class Activity:

1. Research the terms “bimaadzawin” and “gazhewaadiziwin”. What do they mean and why were they critical to the traditional Anishinabe?
2. In small groups or as a class ask students to write a story about bimaadzawin and why they think it is an important concept for life today. Bimaadzawin is not easy to achieve – ask students to identify three difficulties they believe would need to be overcome to achieve bimaadzawin.
3. Have students research traditional Anishinabe gift-giving. Their research should address the following questions:
 - Why was giving gifts important to the Anishinabe?
 - Identify at least three reasons for the practice.
 - What does “reciprocity” mean in gift-giving.
 - Why was tobacco considered an important gift?
4. Have students write a speech to accompany a gift exchange with another Ogimaa.
5. Have students research the relationship of the Anishinabe to the land. Their research should address the following questions:
 - Identify three features of the Anishinabe relationship to the land?
 - Why did the Anishinabe offer gifts to the land?
 - Why did the Anishinabe offer gifts to animals?
6. Ask students to write a story about their experience when tobacco was offered as a gift.

Class Discussion:

1. Ask students to engage in a discussion about bimaadzawin. Direct their discussion to address:
 - Do they observe bimaadzawin today?
 - How do they observe it?
 - Why would the Anishinabe today benefit from bimaadzawin?
 - How do they think people can learn about it?

2. Engage students in a discussion of gift-giving. Direct their discussion to address the following:
 - Why is giving gifts important?
 - Do they think that offering gifts to the land is important? Why?
 - Why do they think the traditional Anishinabe engaged in gift-giving? Give three reasons why.
 - Do they think Anishinabe gift-giving is similar to or different from giving gifts at Christmas or on birthdays? How are they similar or different?

3. Engage students in a discussion about the importance of land. Ask them to discuss their views of land and how they treat the land. In their discussion ask them to address the following:
 - Would they consider giving a gift to the land?
 - Why would they give a gift to the land?
 - Should people today offer gifts to the land? Why?
 - What are three benefits that would result from giving gifts to the land.

4. Engage students in a discussion of tobacco as a gift. When were they involved when tobacco was offered as a gift? Have they ever given tobacco as a gift? When would they offer tobacco as a gift?



Module Twelve – National Aboriginal Day

Class Activity:

1. Have students research the different celebrations that occur across Canada on June 21. They should identify at least five different celebrations in their written reports.

Class Discussion:

1. In a Talking Circle engage students to discuss what they plan to do on June 21 to celebrate National Aboriginal Day. Direct them to discuss if they will:
 - Eat any special foods
 - Participate in any ceremonies. If so, which one(s)?
 - Wear any special clothes or regalia
 - Do an activity that they would not do any other day



Module Thirteen – National Indigenous History Month

Class Activity:

1. For each of the four weeks in June have students research Indigenous leaders and write brief biographies on each one, including why they were/are important.

- **Week 1** – Two First Nations leaders
- **Week 2** – Two First Nations leaders
- **Week 3** – Two Métis leaders
- **Week 4** – Two Inuit leaders



History of Long Lake #58

Grade Five:

Long Lake #58

From

1800 – 1950



Grade Five: Long Lake #58 from 1800 - 1950

Introduction:

Between 1800 and 1950 many events occurred that affected the people of Long Lake #58. This module will explore some of the earlier events such as the Residential School program and the presence of Christianity through the Roman Catholic church. This period also marked the emergence of fixed Anishinabe communities or reserves throughout Ontario and all of Canada. The Long Lake #58 came into being during this time and the module will explore its earliest beginnings, including identifying some of the early Anishinabe families that made up the community.

The 1800s were also a time of treaty making. As settlers spread across the colony of Upper Canada replacing the Hudson's Bay Company and the North West Company fur traders and their posts the colonial government saw the need to acquire land from the Anishinabe. In contrast to the Americans the colonial government engaged in a treaty making process as a peaceful measure for acquiring what amounted to vast tracts of land traditionally occupied by the Anishinabe for centuries. The Robinson-Superior Treaty will be examined as it was a significant treaty for many Anishinabe north of Lake Superior but it is Anishinabe signatories excluded representatives of Long Lake #58. There is considerable historical detail around the exclusion of Long Lake #58 from the treaty and this will be explored in part.

By the late 1800s the federal government passed legislation affecting all First Nations in Canada, including the Long Lake #58 Anishinabe – the Indian Act. It and the men who enforced the federal Act, the Indian Agents, will be considered.

Residential schools emerged during this period as did the emergence of churches in many First Nation communities. The Roman Catholic church at Long Lake #58 will be examined as will residential schools and their impacts on the Long Lake #58 people who attended them.

The principal research links include:

- <https://uncaprcap.files.wordpress.com/2015/04/the-robinson-treaties-of-1850-morrison.pdf>
- Long Lake No 58 First Nation Membership, Territory and Treaty by James Morrison, 2000
- <https://www.rcaanc-cirnac.gc.ca/eng/1100100028974/1564412549270>
- <https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act->
- <http://plainshumanities.unl.edu/encyclopedia/doc/egp.pg.032>
- Report: Long Lake 58 by Joan Holmes, 1990
- Long Lake #58 Statement of Comprehensive Land Claim, 1995
- “Lifestyle Changes After Residential School for Long Lake #58 First Nation and Ginoogaming First Nation” by Claire Onabigon, 2007

Teachers are advised to familiarize themselves with these sources as a foundation for their own learning and for student activities and discussions. Teachers are encouraged to seek additional online references pertinent to any of the content of the modules for Grade Five.

Learning Objectives:

At the conclusion of the Grade Five curriculum students will:

- Gather and organize historical data from diverse sources
- Understand treaties
- Identify historical figures
- Interpret historical documents such as the Indian Act and the Vidal-Anderson Report
- Communicate historical details relevant to the origin of Long Lake #58, the Roman Catholic church, and the Residential School program
- Evaluate information related to residential schools
- Describe the impact of Indian Agents
- Undertake historical research
- Expand their knowledge of the internet

The Content:

- The early families of Long Lake #58
- The establishment of the Long Lake #58 reserve
- The Vidal-Anderson Report
- The Robinson-Superior Treaty and Treaty 9
- Peau de Chat, sometimes identified as Peau du Chat
- The Indian Act and Indian Agents
- The Residential School program
- The Roman Catholic church at Long Lake #58

Module One – The Establishment of the Long Lake #58 Community and Early Families

Purpose:

The NWC built a trading post at Long Lake in 1820 that came under control of the HBC the following year when the two companies amalgamated. The post at Long Lake served as a gathering site for the Anishinabe families who traded with the HBC throughout the 1800s and who gradually settled at Long Lake as a more or less permanent community. Module One focuses on the earliest beginnings of the community.

Preparation:

Teachers will need to consult the Long Lake #58 First Nation Statement of Comprehensive Land Claim, 1995, specifically pages 4, and 11-12; the James Morrison report, specifically pages 15-26, and the report by Joan Holmes, specifically pages 3-5, to familiarize themselves with the early history of the community. These sources can be used by students to undertake their research, as well. The James Morrison report contains considerable detail on the very early Long Lake #58 families. The details are included on pages 28-102. Details on the establishment of the Long Lake #58 community can be found on pages 32-36 in the 1995 Statement of Comprehensive Land Claim.

Class Activity:

1. Have students undertake research into the formal establishment of the community Long Lake #58. Their research should address the following:
 - When was the reserve established?
 - The physical description of the reserve
 - The population of the community in the beginning
 - Trace the growth of the community for April 1886 to 1914
2. In small groups or as a class have students draw maps of the traditional territory of the Long Lake #58 people at the time the community came into being.
3. The early families referenced in the James Morrison report are too extensive for students to cover in their entirety. Assign each student to examine one or two families in the report and make their own report of the class on the one or two families they researched.
4. Have students research if their families are connected to any historical family in Long Lake #58. They will need to speak to their parents and grandparents for information. If there is an historical connection between their family and a Long Lake #58 family for the late 1800s or early 1900s, ask them to write a story about their family.
5. Using We Are The Land site have the class collaborate on drawing a map of the boundaries of the traditional Long Lake #58 territory. Designate a small group to locate rivers and lakes on the map, another group to complete the boundaries.

Class Discussion:

1. Select one or several early families from the James Morrison report and engage the students in a discussion about these families, specifically:
 - Are they familiar with any of the family names?
 - Are they connected to any of them?
 - If those family names are no longer present at Long Lake #58, why did they disappear?



Module Two – The Vidal-Anderson Report

Purpose:

The Vidal-Anderson Report is a critical element in the early history of Long Lake #58. The Report was commissioned by the colonial government in 1849 as a result of mining interests in the Lake Superior region that were about to or in conflict with First Nation lands. The report is significant for Long Lake #58 because it may have been the basis for the exclusion of Long Lake #58 from the Robinson-Superior Treaty that occurred after the Vidal-Anderson Report. The debate over the status of the Long Lake #58 people in the Robinson-Superior Treaty will be examined in the Module Three, however it is important for students to understand the history of the debate and the part played by the Vidal-Anderson Report.

Preparation:

Teachers will need to familiarize themselves with the details regarding the Vidal-Anderson Report. It may be necessary to present to students some of the detail before they can undertake their own research on this topic.

Teachers are advised to guide students through the following details:

- Who were Anderson and Vidal?
- The reasons for their report
- Who charged them to make a report?
- The details of their report
- Where Long Lake #58 fit into (or did not fit into) their report
- The Report as a prelude to the Robinson-Superior Treaty

The sources for the above include:

- The 1995 Statement of Land Claim, specifically pages 17-22
- The Joan Holmes 1990 report on Long Lake, specifically page 3
- The James Morrison 2000 report on Membership, Territory, and Treaty, specifically pages 133-140
- <https://uncaprcap.files.wordpress.com/2015/04/the-robinson-treaties-of-1850-morrison.pdf> specifically pages 64 and 75-81

For anyone interested in reading the actual report – 31 pages – an online copy is available at <https://archive.org/details/VidalAndAndersonReport1849/page/n12>.

Class Activity:

The principal value in the Vidal-Anderson Report is the exclusion of the Long Lake #58 people. Have students research the details around Long Lake #58 and the Report and the band's exclusion from the Report. The sources for student research are similar to the sources for teachers. Their research should address:

- Why Long Lake #58 was excluded from the Report
- Who were Vidal and Anderson?
- What did they recommend as compensation instead of money?



Modules Three, Four, and Five – The Robinson-Superior Treaty

Purpose:

The 1850 Robinson-Superior Treaty signified the beginnings of the transfer of lands from Anishinabe control to the Crown. Increased settlement in the first half of the 1800s throughout Upper Canada as well as the emergence of mining interests at various locations on the shores of Lake Superior forced the colonial government of Upper Canada to recognize the potential conflict between First Nations and the population and economic growth of the colony. Because the Treaty is historically significant students should learn some of its basic elements. It is also significant because of the debate over its inclusion or exclusion of the Long Lake #58 at the time of the treaty process.

The historical details around the Treaty are complex. These modules are not intended to provide an in-depth treatment of the topic as much of the detail is beyond the grasp of Grade Five students. However, teachers should be prepared to help students learn about some fundamentals of the Treaty.

Preparation:

The most basic treatment of the Robinson-Superior Treaty is found in the 1995 Statement of Land Claim, specifically pages 22-27 and in <https://www.thecanadianencyclopedia.ca/en/article/robinson-treaties-of-1850>. Teachers should familiarize themselves with this material and use it for student research, as well. An additional source is <https://uncaprcap.files.wordpress.com/2015/04/the-robinson-treaties-of-1850-morrison.pdf>, specifically pages 36-43. More detail can be found in the James Morrison 2000 report referenced above, specifically on pages 92-193. The 2007 Onabigon report has references to both the Robinson-Superior treaty and Treaty on pages 4-9.

Chief Peau de Chat figures prominently throughout the history of the treaty and can be found throughout the above references but in particular on page 52 in the [uncaprcap.files.wordpress](https://uncaprcap.files.wordpress.com/2015/04/the-robinson-treaties-of-1850-morrison.pdf) document, pages 24-32 in the 1995 Statement of Land Claim report, and the James Morrison 2000 report, specifically pages 140-153 which contains considerable detail on him, and even raises some doubts about the person or persons known as Peau de Chat.

Teachers can find numerous online references on the Robinson-Superior Treaty. Teachers are encouraged to select a variety of online references for additional information beyond the references included here.

Teachers may find it useful to cover some of the material related to the Robinson-Superior Treaty as class presentations. For example:

1. Presentation 1: Issue leading up to the treaty:
 - Mining – refer to the James Morrison 2000 report, pages 103 and 107; the uncaprcap.files.wordpress document, pages 61-63, 73-75 and 85-89 and <https://www.thecanadianencyclopedia.ca/en/article/robinson-treaties-of-1850>.
2. Presentation 2: Who was W. B. Robinson and why was he selected as Treaty Commissioner? Reference the uncaprcap.files.wordpress document, pages 92-99.
3. Presentation 3: Some details of his mandate. Reference pages 22-23 in the 1995 Statement of Comprehensive Land Claim report and James Morrison 2000 report, pages 106-111.

Class Activity:

1. Have students research the details of the requests from the Anishinabe to the Treaty Commissioner.
2. Have students research the actual details of the treaty and report on them. A link to the actual copy of the treaty is <http://www.anishinabek.ca/wp-content/uploads/2016/06/Robinson-Superior-Treaty.pdf>.
3. Have students make a list of the treaty negotiation participants. Direct students to the uncaprcap.files.wordpress document, pages 101-104
4. Have students research the territory covered by the treaty. Direct students to the uncaprcap.files.wordpress document, pages 139-148 and 154.
5. Have students research the monetary aspects of the treaty. The details are somewhat extensive and this activity may have to be done over two or three separate periods. References for this aspect include: uncaprcap.files.wordpress document, pages 98, 122-124, 155, and 163; the James Morrison 2000 report, pages 109, 114, and the 1995 Statement of Comprehensive Land Claim report, page 27.
6. Have students research the omission of Long Lake #58 from the treaty process. References for the research include: the 1995 Statement of Comprehensive Land Claim report, pages 18-27 and pages 30-31 and the Holmes 1990 report, page 3.
7. Have students draft a speech they might make to the Anishinabe participants if they were a chief at the treaty negotiations.

Class Discussion:

1. Do students think the Anishinabe would “go to war” over the mining developments that were taking place on the shores of Lake Superior?
2. In small groups or as a class have students discuss the question – Were the Anishinabe forced into making a treaty with the Crown? Direct them to address the following:
 - What were the reasons for negotiating a treaty?
 - Do they think the language differences were a factor in the negotiations?
3. What would students seek in a treaty if there a new treaty was being considered?
4. Have a discussion on the compensation the Anishinabe received for agreeing to the treaty. Was it fair or inadequate? What additional demands would they have included if they were part of the negotiations?



Module Six – Treaty 9 and Long Lake #58

Purpose:

Although Long Lake #58 is not part of Treaty 9, there is historical evidence that the Long Lake #58 people did benefit monetarily from the treaty despite their lack of participation in the treaty negotiations. Even though Long Lake #58 was not directly included in Treaty 9, Long Lake #77, Ginoogaming FN, was and still is included under the treaty.

This module is included to enable students to learn and understand why their community, Long Lake #58, is not part of Treaty 9 whereas neighboring Ginoogaming is. It also references the presence of Long Lake #58 people at Aroland and Marten's Falls.

Preparation:

For purposes of Module Six there are two main sources teachers should consult and use for students to work from: the 1990 Long Lake 58 report by Joan Holmes and the Long Lake #58 Statement of Comprehensive Land Claim, 1995.

Student Activity:

1. Have students research the monetary benefits Long Lake #58 people obtained from Treaty 9. Direct students to the 1990 Joan Holmes report, page 6.
2. Have students research the historical connection between Long Lake #58, Pic River, Aroland, and Marten's Falls. Direct students to the 1990 Joan Holmes report, pages 4, 6, and 7 and the 1995 Long Lake #58 Statement of Comprehensive Land Claim, pages 36-39.
3. Have students research family connections to either Aroland, Marten's Falls, or Pic River. Their research should identify the relationships, i.e., cousins, aunts, grandparents, etc.
4. Arrange for two field trips – one to Aroland for the fall gathering and another to Ginoogaming for the spring gathering.

Class Discussion:

1. Have a discussion on the Robinson-Superior Treaty. Direct students to address the following questions:
 - Are they aware of the treaty?
 - Does the treaty have any impact on them today?
 - Do they think the treaty was fair?
 - Do they care if there is a treaty?



Module Seven – The Indian Act

Purpose:

The Indian Act is a piece of federal legislation that was enacted in 1876. It was intended to govern every aspect of First Nation life “from cradle to grave”. The Act created the local government for First Nations – the elected Chief and Council – establishing the terms of the positions and the number of Councillors for each community. Module Seven will enable students to become familiar with some portions of the Act.

Preparation:

Teachers will need to become familiar with the following online documents:

- https://indigenousfoundations.arts.ubc.ca/the_indian_act/
- <https://www.google.com/search?client=safari&rls=en&q=Agent++https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act-&ie=UTF-8&oe=UTF-8>
- <https://www.thecanadianencyclopedia.ca/en/article/indian-act>

The Report of the Royal Commission on Aboriginal Peoples (RCAP) vol 1, pages 165-172 provides an overview of the Act. There are numerous online sources on the Indian Act and teachers and students are encouraged to select additional references to those listed here for more information.

Class Activity:

1. Have students write a letter to a friend explaining what the Indian Act is. Direct them to address the following in their letter:
 - Identify two facts of the Act that affect them as individuals
 - Why the Act is a problem for each First Nations including Long Lake #58
 - Should the Act be abolished or retained?
2. The Indian Act includes several provisions for First Nation education. Ask students to identify three provisions on education in the Act.
3. From the list of 21 problems with the Indian Act have students discuss three in detail. In their research they should be prepare to discuss why the three problems they selected pose problems for First Nations.

Class Discussion:

1. Engage the students in a general discussion on the Indian Act. Direct their discussion to include the following:
 - Were they aware of the Indian Act before this module?
 - If they were, how did they know about it?
 - Does the Act affect them today?
 - In what ways if at all?
 - In general, do they think the Indian Act is good or bad?
 - Encourage them to share their reasons for either good or bad

2. Engage the students to discuss whether the Indian Act should be abolished or not. During their discussion ask them to address the following:
- Why isn't there a Chinese Act, or a French Act, or an English Act?
 - What do they think would happen if the Indian Act was to be abolished?



Module Eight – Indian Agents

Purpose:

After the Indian Act became federal law, the federal government instituted a national system of agents whose primary responsibility was to enforce the Indian Act and its constituent parts. Indian Agents wielded enormous authority and power over First Nation communities. For example, local laws passed by a Chief and Council required approval by the local Indian Agent before they became law. Indian Agents were empowered to prevent community residents from travelling outside the community without a pass. Passes for external travel were issued by Agents and no one else. The system of agents came into being shortly after the passage of the Indian Act and they remained in place throughout Canada until the late 1960s, a period of almost 100 years during which the power of First Nations to govern themselves was almost non-existent.

Understanding the role of the Indian Agent and their impact on communities is critical to an understanding of the Indian Act.

Preparation:

Teachers will need to familiarize themselves with the following references on Indian Agents:

- <https://www.thecanadianencyclopedia.ca/en/article/indian-agents-in-canada>
- <http://plainshumanities.unl.edu/encyclopedia/doc/egp.pg.032>

Class Activity:

1. Have students undertake research on the role of Indian Agents based on the above references. In their research they should address the following:
 - Why were Indian Agents considered necessary by the federal government?
 - Identify three reasons why Agents were hired.
 - Do they agree or disagree with the role of Indian Agents?
 - They should be prepared to discuss three reasons for their answer.
2. Have students research the last Indian Agent for Long Lake #58. They may be required to consult with members of the community or the Band Office to complete their research. Their research should address the following:
 - Who was he?
 - Where was his office?
 - How long did he serve as Indian Agent for Long Lake #58?
 - Were there other First Nations under his authority?
 - Which ones?

3. In small groups have one student act as an Indian Agent, the others act as Chief and Council for Long Lake #58. Tell them the Chief and Council are to approach the Indian Agent with a request for more houses in the community. Ask the students to conduct a conversation between the Indian Agent and the Chief and Council on their request.

Class Discussion:

1. Engage the students in a discussion of the role of an Indian Agent. In their discussion direct them to address the following:
 - Do they think having an Indian Agent was good for the community?
 - Would they like to be an Indian Agent? Why or why not?



Module Nine – The Church of the Infant Jesus

Purpose:

The Church of the Infant Jesus has been an integral part of Long Lake #58 throughout its history. Its presence and history are essential elements of the history of the community. Module Nine enables students to research the church's history, its role at Long Lake #58, and its charismatic leader, Father Couture.

Preparation:

If teachers are not familiar with the history of the church, they should consult the following references:

- <https://ejlavoie.wordpress.com/2018/05/24/father-couture-the-old-churches/>
- <http://anishinabeknews.ca/2018/06/12/church-of-the-infant-jesus-burns-down-in-long-lake-58/>
- <http://nipigonmuseumtheblog.blogspot.com/2015/09/father-joseph-marie-couture-sj-final.html>
- http://mikeonline.ca/sites/default/files/2017-12/Indian_Record_196411.pdf
- [“Lifestyle Changes After Residential School for Long Lake #58 and Ginoogaming First Nation” by Claire Onabigon, 2007](#)

These references are suitable for student research.

Student Activity:

1. Have students research the history of the Church of the Infant Jesus with specific direction to answer the following:
 - When was the church built?
 - When was it rebuilt?
 - Why was it rebuilt?
 - When did it cease to be part of the community?
2. Have students interview a member of their family regarding the church. Their report of their interviews should address the following:
 - How did they interact with the church?
 - Did they attend ceremonies at the church? Which ones?
 - Was the community active in the church? In what ways?
3. Have students research Father Joseph-Marie Couture. Their research report should address the following:
 - Where did Father Couture live?
 - How did he live at Long Lake #58?
 - How long did he serve at Long Lake #58?
 - Why was he called the “Flying Priest”?
 - What was his Anishinabe name? What did it mean?

4. Have students write a letter to a friend describing Father Couture and explaining why he was important to Long Lake #58.

Class Discussion:

1. Ask students to gather a story or stories about Father Couture from their family and share the story with the class.
2. As a class have students discuss why they think Father Couture was special.



Modules Ten and Eleven – Residential Schools

Purpose:

Similar to many First Nations across Canada, the people of Long Lake #58 attended residential school. The schools came into being as a joint cooperative effort by the federal government and the Roman Catholic, Anglican, Presbyterian, and United churches to educate First Nation children. The intention of the government was to “destroy the Indian in the child” so as to expedite the assimilation of First Nations into civilized society. To accomplish the government objectives, the largely Church-run schools forcibly prevented children from speaking their tribal languages and engaging in any cultural practices or observances. As a result, many students endured physical punishment and isolation for attempting to retain their languages and culture at the hands of school administrators, teachers, and staff. These modules will enable students to learn about the residential schools and some of their impacts on residential school students from Long Lake #58.

Preparation:

There are numerous online references to residential schools but for the purposes of these modules the Onabigon 2007 thesis will serve as the main reference. An additional reference is <http://www.sgdsb.on.ca/upload/documents/aboriginal-handbook-final-rmj-nov-2014.pdf> on pages 23-36. Teachers and students are encouraged to seek additional references online to enhance their knowledge of residential schools.

Class Activity:

1. Have students research the history of Indian Residential Schools with specific reference to:
 - When the program began?
 - The number of schools
 - Their purpose
 - Identify the various authors who commented on residential schools
 - Who was Duncan Campbell Scott and what was his role in the creation of residential schools?
 - When the last residential school closed.
2. Have students research the two residential schools, St. Josephs and McIntosh, that took students from Long Lake #58 with specific reference to:
 - When the schools began
 - Their location
 - Other First Nation students at the schools
 - When they closed
 - Some details about student activities

3. Have students interview a member of their family or relative who may have gone to a residential school as a child and direct their interviews to address the following questions:
 - How old were they when they went to the residential school?
 - Which school did they attend?
 - What is their strongest memory of the school?
 - What was the food like?
 - Did they work at the school and what did they work at?
 - Did they wear a uniform at the school? What did it look like?
 - Where did they sleep? Did they feel safe?
 - Did anyone get sick at the school? What happened if someone got sick?
4. Have students write a short report on why students were prevented from speaking their language at residential schools.
5. Have students write a letter to the Prime Minister telling him why residential schools should be abolished.

Class Discussion:

1. Engage students to discuss why they think residential schools were harmful to Anishinabe children. Encourage them to address at least three reasons including:
 - Children were punished for speaking their language
 - In addition to going to classes they had to do physical labour – girls did domestic chores; boys worked in the stables or fields
 - Students were often hungry because of poor and inadequate food
 - They slept in dormitories where the transmission of diseases and illnesses was enhanced
 - There were incidences of sexual abuse of girls and boys
 - Children were often prohibited from going home regularly
2. Engage students to discuss what they think the impacts of residential schools were on the Anishinabe beyond the difficult conditions and physical and sexual abuses they faced. Encourage them to address some of the following:
 - Residential schools took away their identity as Anishinabe
 - Students didn't learn how to parent because they were removed from their families for long periods, sometimes over seven years
 - Students lost their use of the Anishinabe language and culture and as a result were unable to re-integrate into Anishinabe society
 - Students suffered trauma that affected their lives as adults



Module Twelve – National Aboriginal Day

Class Activity:

1. Have students watch the video on First Nations languages (<https://www.youtube.com/watch?v=exEodygJMsY>). After viewing the video have them write a short report on First Nations languages. Advise the class before viewing the video they will be required to write a report on First Nations languages with specific attention to:
 - The number of First Nations languages in Canada before contact with Europeans?
 - What language family does Ojibway belong to?
 - The language families on the west coast?
 - Where did the Inuit language exist in Canada?



Module Thirteen – National Indigenous History Month

Class Activity:

1. For each week of the month of June engage the students to research the Indigenous contributions to World War 1.

Week 1:

Research who from Long Lake #58 participated in WW1 and interview their family members today. Write a short report about two of them.

Week 2:

Research two Indigenous people – man or woman – who participated in WW1 and write a brief report about them.

Week 3:

Who was the most famous Indigenous soldier in WW1? Write a short report about him.

Week 4:

Have students write a report on Indigenous people and WW1 with regard to:

- The number of Indigenous participants
- The number of participants from Long Lake #58
- Why did Indigenous men and women volunteer to fight in WW1?



History of Long Lake #58

Grade Six:

Long Lake #58

From

1950 – 2000



Grade Six: Long Lake #58 1950-2000

Introduction:

At the halfway point of the 20th century, the Indian Act was in full force in First Nation communities across Canada. Indian agents continued their strangle-hold on Anishinabe on communities, Indian residential schools remained active throughout the country, and in the absence of any regional or national voice, Anishinabe at Long Lake #58 along with every other First Nation from sea to sea subsisted as small isolated islands vulnerable to the whims or neglect by a federal government unwilling to do more than observe the paternalistic contents of the Indian Act.

After 1950 changes throughout First Nations began to take place at a fairly rapid pace. Sparked by the appearance of the two-part Hawthorn Report in 1967, a three-year study undertaken by UBC Professor HB Hawthorn, that concluded with a recommendation that First Nations be considered as “Citizen’s Plus”. The report came on the heels of a US federal policy in 1953 to terminate US reservations and relocate residents to urban centres as a means to assimilate American Indians into the American melting pot. The US policy, often referred to as the Termination Policy, marked a dramatic shift in the way the US federal government dealt with its Indigenous people. Within two years of the Hawthorn Report the Canadian government under Prime Minister Pierre Trudeau released the federal White Paper on Indian policy that among other things laid the groundwork for the dissolution of First Nation communities and the integration of their residents into the Canadian mosaic.

The White Paper provoked enormous First Nations outrage across Canada that resulted in the emergence of several first-time regional political First Nation organizations and one national political organization, the National Indian Brotherhood. They stood in opposition to the White Paper and successfully beat back its principal objectives. The next 130 years would mark the emergence of First Nation political voices both regionally and nationally, the start of First Nation protests on several fronts, and the search for solutions through the establishment of several national commissions and foundations.

Directly and indirectly the people of Long Lake #58 like every other First Nation in Canada were keen observers of and active participants in the significant events after 1950 that signaled to the Canadian citizenry, in general, and to Canadian politicians, in particular, that First Nations were no longer willing to continue their historical unequal place in Canadian society. The Grade Six curriculum will explore some of the more significant events and developments such as the Oka Crisis, the Royal Commission on Aboriginal Peoples, and the Aboriginal Healing Foundation that took place between 1950 and 2000. The Grade Seven curriculum will cover the same time period but will focus on more local and regional events and developments that directly affected the Long Lake #58 people.

Learning Objectives:

At the conclusion of the Grade Six curriculum students will:

- Interpret historical information
- Evaluate political documents
- Compare and evaluate First Nation responses to the White Paper
- Analyze the growth of First Nation responses
- Identify major political events relevant to First Nations
- Understand and interpret examples of Anishinabe resistance
- Describe the emergence of government responses
- Gather and organize data from diverse sources

The Content:

- The 1969 White Paper and First Nation responses
- The National Indian Brotherhood (NIB) and the Assembly of First Nations (AFN)
- The Anicinabe Park Occupation
- The Royal Commission on Aboriginal Peoples (RCAP)
- The Aboriginal Healing Foundation (AHF)

Module One – The 1969 White Paper

Introduction:

The Statement of the Government of Canada on Indian Policy in 1969 quickly became known as the 1969 White Paper. It outlined the views of Pierre Trudeau, Prime Minister, who held that no segment of Canadian society should have treaties with the rest of the country and that Indian reserves should be abolished as a means to integrate First Nations into the dominant Canadian culture. Jean Chretien, then minister of Indian and Northern Affairs Canada, introduced the White Paper and was given the task of “selling it” to First Nations and the Canadian people.

Because the principal tenets of the policy argued for the abolition treaties and the transfer of ownership of First Nation land to First Nations, it met with fierce resistance from First Nations everywhere as well as many concerned Canadians. The policy very clearly was influenced by the 1953 US federal Termination Policy that saw the disappearance of numerous US First Nation communities and the relocation of their residents to urban cities. The First Nation opposition led to the creation of several regional First Nation political organizations. The sole national organization, the National Indian Brotherhood, also stood firmly opposed to the policy.

Preparation:

Teachers will need to familiarize themselves with the 1969 White Paper and its principal recommendations as well as the First Nation responses. There are numerous online references including:

- <https://www.aadnc-aandc.gc.ca/eng/1100100010189/1100100010191> (an online copy of the policy)
- https://en.wikipedia.org/wiki/1969_White_Paper
- <https://www.thecanadianencyclopedia.ca/en/article/the-white-paper-1969>
- <https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/chapter-8/white-paper-red-paper>
- <http://activehistory.ca/papers/the-contemporary-relevance-of-the-historical-treaties-to-treaty-indian-peoples/>
- http://www.mediacoop.ca/sites/mediacoop.ca/files2/mc/diabo_bc_tour_march_2019.pdf
- <https://www.cbc.ca/player/play/1473005172> (This is a CBC radio Ideas episode on the White and Red Papers – it provides a useful historical overview)

Teachers and students wishing to look at the US Termination Policy, this link is useful: http://www.nativepartnership.org/site/PageServer?pagename=PWNA_Native_History_terminationpolicyNP.

Class Activity:

1. Review the 1969 White Paper with the class. Have them view the YouTube video on the White Paper <https://www.youtube.com/watch?v=51z2qYIpgpE>. Present the following details to the class:
 - The arguments in the policy for the six recommendations
 - The Summary section of the policy including the Background, the New Policy, and the Immediate Steps.
2. The class should research the 1969 White Paper. Their reports should address the following:
 - Who was the Prime Minister in 1969?
 - Who were the two ministers of Indian and Northern Affairs Canada leading up to the White Paper?
 - Who was the minister who introduced the White Paper?
 - What were the six pillars or recommendations of the policy?
3. Divide the class into six small groups and ask each group to research one of the six recommendations of the White Paper. Their report should:
 - Summarize the details of the recommendation
 - Identify one or two principal points from the recommendation
4. Have the students write a report on how Long Lake #58 would have been affected if the White Paper had become law. Their reports should identify three impacts or changes that could have resulted from the White Paper.

Class Discussion:

1. Engage the class in a discussion on the White Paper. Direct the discussion to include the following:
 - Why do they think the policy came to be called the White Paper?
 - Do they agree or disagree with the recommendation to transfer ownership of Indian land to First Nations? What are their reasons?
 - Why do they think the federal government attempted to turn ownership of Indian lands to First Nations?
2. Engage the class in a discussion on where they think Long Lake #58 would be now if the White Paper had become law. Do they think Long Lake #58 would still exist and what do they think it would look like?
3. Divide the class into two groups. Each group should attempt to “sell” the White Paper to the other.



Module Two – First Nation Responses to the White Paper

Introduction:

The reaction to the 1969 White Paper resulted in the federal government withdrawing the policy and cancelling its intention to make it a law. Two regional First Nation organizations, the Indian Association of Alberta and the Manitoba Indian Brotherhood, took strong stands opposing the White Paper as did the National Indian Brotherhood. The Indian Association of Alberta's response "Citizens Plus" is often referred to as the Red Paper and it was officially accepted by the National Indian Brotherhood as their response to the White Paper.

Preparation:

The following references should be reviewed before the module is introduced. The YouTube video on the Manitoba Indian Brotherhood response, Wabung: Our Tomorrow, to the White Paper is a good source for student research and following references are suitable for student research. A link to the Red Paper is found at: <https://journals.library.ualberta.ca/aps/index.php/aps/article/view/11690/8926>. Additional links for review and student research include:

- <http://activehistory.ca/papers/the-contemporary-relevance-of-the-historical-treaties-to-treaty-indian-peoples/>
- <https://www.youtube.com/watch?v=TKhrsMqMWTk>
- <https://www.youtube.com/watch?v=UdQwG2ystDc>
- <http://caid.ca/RedPaper1970.pdf>
- https://en.wikipedia.org/wiki/1969_White_Paper

Class Activity:

1. Have students research the Indian Association of Alberta's Red Paper. What were the principal objections to the White Paper? They should be prepared to identify five objections raised in the Red Paper.
2. Have students view the YouTube on the Manitoba Indian Brotherhood's response to the White Paper – Wabung: Our Tomorrow. What were the principal objections to the White Paper? They should identify five objections.

Class Discussion:

1. Engage the students in a discussion how the 1969 White Paper contributed to the political development of First Nations. Direct their discussion to address:
 - The emergence of regional First Nation political organizations
 - The threat posed by the White Paper to Indian lands
 - The emergence of social and political protests in the US like the Black Panthers in 1966 and the American Indian Movement (AIM) in 1968
2. Engage the students in a discussion on what they would do today if the federal government introduced another version of the White Paper.



Module Three – The National Indian Brotherhood (NIB) and the Assembly of First Nations (AFN)

Purpose:

The NIB emerged in 1970 from the ashes of the National Indian Council (sometimes referred to as the National Indian Advisory Council) that began in 1961 as a body of Indigenous people representing status Indians, non-status Indians, and the Métis. Owing to an inability to coalesce around critical issues affecting the three groups and the political reality that the Council had no significant decision-making powers, it collapsed to be replaced by national organizations representing each of the three groups in the Council. The NIB served to represent the political interests of the status Indians.

One of the first orders of business for the Brotherhood was the 1969 White Paper and how to oppose it. The NIB served as the national voice of status Indians principally through the elected chiefs who collectively made up the Brotherhood until 1982 when the majority of chiefs elected to create a national assembly of chiefs – the Assembly of First Nations. The presence of a national First Nation political organization gave additional voice to the small individual voices of local chiefs and councils across Canada in their negotiations and discussions with the federal government.

Preparation:

Teachers will need to familiarize themselves with the history of the National Indian Council, the NIB, and the AFN. The following online links are useful references as well as for student research:

- https://en.wikipedia.org/wiki/Assembly_of_First_Nations
- <https://www.thecanadianencyclopedia.ca/en/article/assembly-of-first-nations>
- <http://caid.ca/AFNHis2010.pdf>
- https://www.cbc.ca/news2/background/aboriginals/national_organizations.html

There are numerous online links in addition to those identified here and teachers and students are encouraged to review others to increase their understanding and knowledge of the NIB and the AFN.

Class Activity:

1. Have students research the National Indian Council. Direct their research to address:
 - The Council's membership
 - The year it formed and when it ended
 - Identify three reasons why the Council failed
2. In their research of the NIB, direct the students to address:
 - The first leader
 - The subsequent leaders
 - How did it oppose the White Paper?
 - Its membership

3. Have students research the AFN. Direct students to address:
 - The first leader
 - All subsequent leaders to today
 - The structure of the AFN
 - Its membership
4. Invite the existing or former Chief of Long Lake #58 to talk to the students about the AFN and their involvement with the organization.

Class Discussion:

1. Engage students in a general discussion on the AFN. In their discussion direct them to address the following:
 - Were they aware of the AFN before the module?
 - How did they know about it?
 - Can they identify three actions the AFN has taken?
 - How does the AFN affect Long Lake #58? Can they identify three impacts the AFN has on Long Lake #58.



Module Four – Anicinabe Park Occupation

Purpose:

Protests in the US during the 1960s by the Black Panthers and the American Indian Movement (AIM) influenced First Nations in Canada, particularly in their opposition to the 1969 White Paper. Many First Nation students, possibly influenced by the US protests to the war in Viet Nam, participated in local and national protests to the White Paper for the first time in their lives. Then in 1974 First Nation protests took on a more regional quality in northern Ontario at Kenora. There numerous Anishinabe youth gathered at the Anicinabe Park in Kenora to protest the years of mistreatment of First Nations at the hands of police and the courts, as well as the general state of First Nation communities in north-western Ontario. The occupation achieved national attention in the media, and it led to the emergence of the Ojibway Warriors Society.

Preparation:

Teachers not familiar with the Anicinabe Park occupation will need to review the following links:

- <https://www.cbc.ca/news/canada/thunder-bay/anicinabe-park-occupation-observed-in-kenora-40-years-later-1.2744139>
- <https://archive.macleans.ca/article/1974/12/1/shoot-out-at-anicinabe-park-another-skirmish-in-a-long-war>
- <https://anatomy-lesson.tumblr.com/post/180565028941/1974-occupation-of-anicinabe-park-the-year-1974>
- <http://www.socialist.ca/node/1872>

Class Activity:

1. Listen to the CBC retrospective on the Anicinabe Park occupation. Ask students to report on the story with attention to:
 - Three reasons for the occupation
 - The participants
 - The leaders
2. Have students research other First Nation protests in Canada that occurred after the White Paper protests but around the time of the Anicinabe Park incident. They should locate at least three other First Nation protests.

Class Discussion:

1. Engage the class in a discussion about the Anicinabe Park protest. Direct them to consider:
 - Would they have joined the protest if they were able to?
 - What would they protest today at Long Lake #58?
 - How would they conduct a protest – marches, sit-ins, demonstrations, blockades?
 - What form of protest do they think would be most effective to getting their message across?



Module Five – The Royal Commission on Aboriginal Peoples (RCAP)

Purpose:

One result of the 1990 Oka Crisis was the decision by the Conservative government of Brian Mulroney in 1991 to create a royal commission on Aboriginal peoples. RCAP was co-chaired by Georges Erasmus, a former national chief of the AFN, and included seven members, four Indigenous members and three who were non-Indigenous. The RCAP report was published in 1996 and consisted of five volumes. The report serves as one of the most comprehensive examination and analysis of the state of Aboriginal peoples in the 20th century.

Preparation:

Teachers will need to acquire some knowledge of the Oka Crisis to enable students to understand what led to the creation of RCAP. There are numerous links online but a useful summary of Oka is: <https://www.thecanadianencyclopedia.ca/en/article/oka-crisis>.

There are numerous links to RCAP online. Teachers and students should consult the following:

- <https://www.thecanadianencyclopedia.ca/article/royal-commission-on-aboriginal-peoples>
- https://en.wikipedia.org/wiki/Royal_Commission_on_Aboriginal_Peoples
- https://static1.squarespace.com/static/562e7f2ae4b018ac41a6e050/t/59d0024a9f74567b7ee58b43/1506804313123/RCAP_reading.pdf
- https://www.nfb.ca/film/no_turning_back/

Class Activity:

1. Watch the NFB film “No Turning Back”. Have students make a report on RCAP with attention to:
 - The role of the Oka Crisis
 - The topics of the five volumes
 - What were five issues identified by speakers in the film that required either fixing or new approaches?
 - The dates of the start and finish of RCAP
2. Research the people involved in RCAP. Specifically:
 - The co-chairs
 - The commissioners
 - Take two commissioners and report on who they were
 - Who resigned as commissioner?
 - Who was the prime minister who created RCAP?

3. Research and report on five principal recommendations of the RCAP report.
4. Have students research what a royal commission is and give three examples of other royal commissions in Canada

Class Discussion:

1. Engage students to discuss RCAP. Specifically:
 - Were they aware of RCAP before the class?
 - Are they aware of any RCAP recommendations?
 - Did any RCAP recommendation impact Long Lake #58?
 - Do they think RCAP was a good idea?
2. Engage students to connect the Oka crisis and the creation of RCAP. In the discussion direct students to consider:
 - The impacts of Oka on Canadians and how they see themselves
 - Why the prime minister would create RCAP
 - What do they think is a bigger topic today – Oka or RCAP?



Module Six – The Aboriginal Healing Foundation **(AHF)**

Purpose:

The AHF came into existence hard on the heels of the RCAP report. The RCAP report was the first major analysis of the Indian Residential School program and its impacts on the lives of First Nations people who attended a school as well as the intergenerational impacts. The AHF emerged in 1998 two years following the publication of the RCAP report. The Foundation represented the first significant response by the federal government to the legacy of the Indian Residential School program since the last closure of a residential school in 1996. The Foundation was a major Indigenous initiative before 2000 and preceded the Truth and Reconciliation Commission in 2008.

Preparation:

Teachers and students can inform themselves about the details of the AHF through the following online links:

- https://en.wikipedia.org/wiki/Aboriginal_Healing_Foundation
- <http://www.fadg.ca/downloads/rapport-final-eng.pdf>
- <http://www.ahf.ca/faqs>
- <http://www.ahf.ca/funded-projects>

Class Activity:

1. Have students research and write a short report on the AHF with references to:
 - The Chair of the Foundation
 - Who were the members of the board of the AHF
 - When it was created and when it wrapped up
 - Its budget
2. Research the mandate of the Foundation and the conditions the AHF examined that were the result of residential schools. In the report have students discuss how any two topics were caused by residential schools.
3. Have students select two provinces and report on three projects in each of the two provinces funded by the AHF. Have students reference the following link:
<http://www.ahf.ca/funded-projects>.

Class Discussion:

1. Engage the students in a discussion on the AHF and direct the discussion to address:
 - Were students aware of the AHF before the class? Do they think that Long Lake #58 should have been funded by the Foundation? Are they aware of any community program funded by the AHF? Why was the AHF required?



Module Seven – National Aboriginal Day

Class Activity:

1. Have students write a short report on why pow-wows are associated with National Aboriginal Day.

Class Discussion:

- In a Talking Circle have students discuss:
 - What foods are associated with National Aboriginal Day. Direct their discussion to consider:
 - Their favourite Indigenous food
 - What is an Indian Taco?
 - What regalia is worn on June 21?
 - Is it important for them to learn to dance at a pow-wow?
 - Why is it important?



Module Eight – National Indigenous History Month

Class Activity:

1. For each week of the month of June engage the students to research the Indigenous contributions to World War II.

Week 1:

Research who from Long Lake #58 participated in WWII and interview their family members today. Write a short report about two of them.

Week 2:

Research two Indigenous people – man or woman – who participated in WWII and write a brief report about them.

Week 3:

Who was the most famous Indigenous soldier in WWII? Write a short report about him.

Week 4:

Have students write a report on Indigenous people and WWII with regard to:

- The number of Indigenous participants
- The number of participants from Long Lake #58
- Why did Indigenous men and women volunteer to fight in WWII?



History of Long Lake #58

Grade Seven:

Long Lake #58 Political & Economic Institutions & Events



Grade Seven: Long Lake #58 Political and Economic Institutions and Events

Introduction:

The Grade Seven curriculum consists of modules that introduce the political and economic institutions that impact Long Lake #58. Students will engage in research and exploration of the three main First Nation political and service organizations related to Long Lake #58 – the Nishinawbe Aski Nation (NAN), the Anishinabek Nation (Union of Ontario Indians), and the Matawa Tribal Council (MTC). These three organizations provide valuable political, social and economic support to Long Lake #58. An important political event at Long Lake #58 involved the CNR and the rail blockade by the community. In many ways the rail blockade served as a major stepping stone for the community to achieve more self-government and a degree of political independence than ever before. It's possible that the rail blockade was a defining moment for the community as an Anishinabe entity in much the same way the Anicinabe Park protest at Kenora in 1974 served the Anishinabe population in the Kenora region. Forestry continues to be an economic engine for the community and the Kenogami Forest represents economic potential for Long Lake #58 and other First Nations. As Long Lake #58 continues on a path to increased independence and self-government an Anishinabe cultural renaissance is inevitable. The final module will explore how that cultural renaissance is reflected in the community and elsewhere.

Learning Objectives:

At the conclusion of the Grade Seven curriculum students will:

- Describe and compare First Nations political organizations in Ontario
- Gather and organize information
- Analyze historical events and evaluate their impact on their community
- Identify and interpret contemporary Anishinabe culture

The Content:

- Nishnawbe Aski Nation
- The Anishinabek Nation (Union of Ontario Indians)
- Matawa Tribal Council
- The CNR Blockade
- The Kenogami Forest
- The Ontario Power Generation
- Cultural Renaissance

Module One - The Nishnawbe Aski Nation (NAN)

Purpose:

NAN is a significant political Indigenous organization in Ontario. As one of many Provincial-Territorial Organizations (PTOs) across Canada it represents several Cree and Anishinabe Tribal Councils and numerous First Nations in north-western Ontario, including Long Lake #58. NAN advocates on behalf of its members on a wide range of political, economic, and social issues. Long Lake #58 is a non-voting member of NAN.

Preparation:

There are ample references on the internet re: NAN and PTOs, in general. Teachers should consult as many pertinent links as possible to inform themselves about NAN and PTOs.

Class Activity:

1. Engage students to undertake research on help them understand what a PTO is. Their reports on the research should focus on the following questions:
 - What is a PTO?
 - How many PTOs are in Canada?
 - How many are in Ontario?
 - When was the first PTO created in Ontario?
2. In addition to the research on PTOs, students should undertake research on the history of NAN. NAN emerged from the Grand Council Treaty #9. Understanding NAN depends on knowing its connection to the Grand Council. Direct their research to cover the following questions:
 - What preceded NAN as a PTO?
 - When was the Grand Council formed?
 - Who was the first Grand Chief?
 - When did NAN emerge?
 - Who was the first Grand Chief of NAN?
 - Who is the present Grand Chief?
 - How many communities are members?
 - How many Tribal Councils are members? Identify them.
 - How many programs does NAN administer?
 - Identify them.
3. Students should research NAN regarding the direct relationship with Long Lake #58. The reports on their research should address the following:
 - Identify five benefits that Long Lake #58 derives from its membership with NAN?
 - Identify three NAN programs that could apply to Long Lake #58?
 - What are the purposes/objectives of the three programs?

Class Discussion:

1. Following their research on NAN and PTOs engage the students in a general discussion that includes the following questions:
 - Why do they think NAN and PTOs in general are useful?
 - What do they think is the most important role that NAN fulfills?
 - What did they know about NAN before their research? Ask them to describe their knowledge if they did.
 - Can they identify a political issue that NAN has been identified with?



Module Two - The Anishinabek Nation (Union of Ontario Indians)

Purpose:

Long Lake #58 enjoys a unique relationship with PTOs in that it is a member of two, not just one which is normally the case with other First Nations elsewhere. In addition to membership in NAN, Long Lake #58 is also a member of the Anishinabek Nation, formerly the Union of Ontario Indians. Module Two will enable students to learn about the Anishinabek Nation and compare it to NAN.

Preparation:

As with NAN, the internet includes a wealth of information and links to the Anishinabek Nation. A google search will provide numerous and suitable links for teachers and students to research to increase their knowledge and understanding of the PTO.

Class Activity:

1. Somewhat similar to NAN which emerged from the Grand Council Treaty 9, the Anishinabek Nation emerged from the original PTO, the Union of Ontario Indians. Students should research the Anishinabek Nation with a focus on the following:
 - What preceded the Anishinabek Nation as a PTO?
 - When was the Union of Ontario Indians formed?
 - Who was the first Grand Chief?
 - When did the Anishinabek Nation emerge?
 - Who was the first Grand Chief of the Anishinabek Nation?
 - Who is the present Grand Chief?
 - How many communities are members?
 - How does the Anishinabek organize itself geographically?
 - How many programs does the Anishinabek Nation administer?
 - Identify them.

Class Discussion:

1. Engage the students in a comparison of the two PTOs – NAN and the Anishinabek Nation. Have half of the class report on NAN and the other half on the Anishinabek Nation. Their discussion should address the following questions:
 - Compare the territory each PTO covers. Which has the largest territory?
 - Compare the programs and services each offers its members. Which offers the most?
 - In terms of their programs and services, which PTO has better advantages for Long Lake #58?
 - If they were selecting only one of the PTOs to belong to which one would they select? Give three reasons for their choice.



Modules Three and Four – The Matawa Tribal Council

Purpose:

In addition to membership in two PTOs the Long Lake #58 community is a member of the Matawa Tribal Council (MTC). There are numerous Tribal Councils across Canada and several in Ontario. Module Three and Four will enable students to learn about Tribal Councils, in general, and about the MTC, in particular. As a rule Tribal Councils provide services and programs to their members more directly and more efficiently than those offered by the larger regional PTOS. Their memberships are much smaller than PTOs which enables the Councils to make policies and decisions that apply more directly to its members than the larger PTOs.

Preparation:

The internet includes numerous links to the MTC. They are appropriate for research and for learning about the MTC.

Class Activity:

1. Engage students to undertake research on tribal councils. Direct their research to address the following for their reports:
 - What is a Tribal Council?
 - When were they created?
 - How many are there in Ontario?
 - How many are there in Canada?
 - Identify three differences between a tribal council and a PTO.
2. Research the history of the MTC with specific attention to the following:
 - When was it created?
 - Which communities are members?
 - Where is the central office?
 - Who was the first President?
 - Identify the MTC programs and services offered to its members
 - Identify the objectives of three of the MTC programs or services.
3. Engage the students to undertake research to address the following questions:
 - What is the purpose of the MTC?
 - Identify the two governing structures of the MTC?
 - Explain the differences between the Council of Chiefs and the Board of Directors.
 - Draw a chart of the structure of the MTC.

4. Have students research another tribal council in Ontario (there are at least 12 in Ontario) and compare it to the MTC. Their reports should address the following:
 - Enumerate the number of programs and services each council provides its members.
 - Identify three similarities between the MTC and the other council.
 - Identify three differences between them.
 - How do they compare is the size of their memberships?

Class Discussion:

1. Invite the Chief of Long Lake #58 to the class to discuss the MTC. Organize the class into groups of three students and have each group prepare five questions to ask the Chief about MTC and how it benefits Long Lake #58.



Modules Five and Six –The CNR Blockade

Purpose:

The CNR blockade in 1990 marked an important event in the history of Long Lake #58 – the first resistance on a major scale to the impositions of the outside world on its territory and members. Module Five and Six enable students to study the blockade and how involved the community was in the protest. Unfortunately, the internet lacks much in the way of links for students to pursue their research on the topic but there is one - [https://wikivisually.com/wiki/Long Lake 58 First Nation](https://wikivisually.com/wiki/Long_Lake_58_First_Nation). There are several folders that consist of numerous newspaper articles about the blockade. These will be available in the school library. In some ways the blockade served Long Lake #58 in the same way that the Anicinabe Park occupation served the Anishinabe in the Kenora region – a demonstration of the dissatisfaction by people to society’s disregard for their concerns, in general, and to unresponsive authorities, in particular. Coincidentally, the blockade paralleled the resistance by the members of the Kahnstake nation in Quebec to the town of Oka’s decision to destroy traditional land for a golf course, leading to the Oka Crisis.

Preparation:

Students should be encouraged to consult the newspaper clippings on file that report on the blockade.

Class Activity:

1. Have students research the blockade with attention to the following questions:
 - Where was the first blockade and where was the second?
 - Why did the blockade start?
 - Identify three or four reasons for the dispute between the community and CNR
 - What is the connection between the Robinson-Superior Treaty and the blockade?
 - When did it start and when did it end?
 - Were there one or more leaders of the blockade? Who were they?
2. Engage the students to research the community planning before and during the blockade with specific attention to:
 - The purposes of the plans,
 - The role of community members besides being on the blockade
3. Ask the students to research how the CNR responded to the blockade. Direct their research to address the following:
 - Identify two actions CNR took in response to the blockade
 - Was the CNR reasonable or unreasonable in their responses?
 - Who was Mr. Lee? Was he important to the negotiations?
 - Why was he important?

4. Have students write a short essay – one or two pages – about the blockade. Do they think it was a success or not? Ask them to explain their choice.
5. For another short essay – one or two pages – have students compare the resistance of the Oka Crisis to that of the blockade. Their research should address the following:
 - Two or three similarities or differences for the reasons for the two actions
 - Two or three similarities or differences in the responses by outsiders to the resistance
 - Which action do they think was more successful and why?

Class Discussion:

1. Invite a member or several members of the community who helped organize the blockade and have students prepare a list of questions to ask including:
 - What was their role?
 - Did they think the community support for the blockade was sufficient?
 - Do they see the blockade as separate from or in support of the Oka Crisis?
 - Would they engage in another demonstration or blockade?
 - What did the community gain from the blockade?
 - Did the blockade contribute to the community's identity?
 - Is the blockade still important to the community today? In what ways?



Module Seven – The Kenogami Forest and Forestry

Purpose:

The forestry industry offers economic potential for Long Lake #58. Module Seven will introduce students to the forestry industry and the Kenogami Forest, in particular. Subsequent modules in the Grade Eleven curriculum will enable students to explore and research forestry as an economic driver in more detail. This module will explore the Ginoogam Development Corporation as an example of the economic benefits forestry provides.

Preparation:

The following links are useful sources for information on forestry and the Kenogami Forest.

- <https://www.northernontariobusiness.com/industry-news/aboriginal-businesses/taking-a-stand-in-forestry-539559>
- <http://nedaak.ca/history-kenogami-forest/index.html>
- <http://media.knet.ca/node/2042>
- https://www.nofnec.ca/PDF/2015/Building_a_First_Nation_Forest_Industry_in_Northwestern_Ontario.pdf
- <https://www.longlake58fn.ca/business-services-2/economic-development/kenogami-forest/>

Class Activity:

1. The Ginoogam Development Corporation is critical to the success of the forestry sector as an economic driver for Long Lake #58 and the other members of the corporation. Students should undertake research into the corporation and report on the following topics:
 - When was the Corporation formed?
 - Who are its members?
 - Who was the first president?
 - Why was it created?
 - What are the employment opportunities in forestry for Long Lake #58?
2. Have students research the Kenogami Forest by:
 - Drawing a map of the forest and its boundaries
 - Its overall size
 - What wood is harvested from it

Class Discussion:

1. Invite an executive from the Ginoogaman Development Corporation to speak to the class. Have students prepare questions such as:
 - Explain the difference between an SFL and an eSFL?
 - Why is an eSFL better?
 - What work opportunities are there in the corporation?
 - Why is forestry important to Long Lake #58?
 - What will I need to be able to work either in the forestry sector or at the corporation?



Module Eight – The Ontario Power Generation **(Diversion Dam – 1938, 1953)**

Purpose:

The construction of diversion dams in 1938 and 1953 severely impacted Long Lake #58. Module Eight enables students to research the history behind the dams, their impacts on the community, and how the community responded to those impacts.

Preparation:

The following links are useful for student research and understanding of the diversion dams and their impact on Long Lake #58.

- <https://www.tandfonline.com/doi/pdf/10.4296/cwrj0503034>
- [Diversion Dam 1938 http://anishinabeknews.ca/wp-content/uploads/2013/04/2006-12.pdf](http://anishinabeknews.ca/wp-content/uploads/2013/04/2006-12.pdf) (p. 23)
- [Diversion Dam https://www.lakesuperior.com/the-lake/404taming-water-a-diverting-story-of-ebbs-flows/](https://www.lakesuperior.com/the-lake/404taming-water-a-diverting-story-of-ebbs-flows/)
- [Shoreline restoration project https://www.karinahunter.com/2017/01/restored-shoreline-on-long-lake-58-first-nation/](https://www.karinahunter.com/2017/01/restored-shoreline-on-long-lake-58-first-nation/)

Class Activity:

1. Have students research the 1938 Diversion Dam with attention to the following for their written reports:
 - Where was it built?
 - Who built it?
 - Why was it built?
 - Identify at least four impacts the dam had on Long Lake #58 (natural environment, fishing, debris and waste, water quality).
 - What happened in 1953 regarding the diversion dam?
 - When was compensation provided to Long Lake #58 for the damages from the dam?
2. Engage the students to research and report on the Shoreline Restoration project. Direct their research and written reports to address the following:
 - What is the purpose of the project?
 - How is the project connected to the Diversion Dam?
 - What parts of the community will be affected by the restoration?

Class Discussion:

1. Invite a member of the Band Council with responsibility for the Shoreline Restoration project to speak to the class. Have students prepare questions to ask such as:
 - How long will the project take?
 - How can I participate in it?
 - How will the community get involved?
 - What plans are there to involve the community?
 - Are there economic benefits to the project?
 - What are the economic benefits?



Modules Nine, Ten, and Eleven – Cultural Renaissance

Purpose:

Many Anishinabe communities are experiencing a cultural renaissance. Anishinabemowin (language) is being taught in schools and language retention is seen as an important part of being part of the community. Equally important to language is the emergence and reinforcement of cultural and spiritual ceremonies and the pursuit of traditional activities such as harvesting medicines, foods, and beading. Whereas as recent as five or six decades ago, many aspects of Anishinabe culture including language had been diminished and devalued because of federal actions such as residential schools and the Indian Act, today many Anishinabe are embracing their culture and language. These modules will enable students to research, discuss, and understand the revitalization of their culture.

Preparation:

The following links are suitable for student research for these modules:

- <http://anishinabeknews.ca/wp-content/uploads/2013/04/2006-5.pdf> (p. 8)
- https://www.greenbeltfund.ca/engaging_youth_in_local_wild_and_cultivated_foods_of_northern_ontario
- <https://clubrunner.blob.core.windows.net/00000000194/en-ca/files/homepage/indigenous-committee-report/Land-Stewards-Mid-Term-Report-Long-Lake--58-Mid-Term-Report.pdf>
- <http://nbatc.ca/en/uploads/4.%20Step-by-step%20Manual%20for%20Facilitating%204%20Teaching%20Circles.pdf>
- https://foodsystems.lakeheadu.ca/wp-content/uploads/2019/04/Understanding-Our-Food-Systems-2-Final_March-2019.pdf
- https://www.greenbeltfund.ca/engaging_youth_in_local_wild_and_cultivated_foods_of_northern_ontario
- <https://www.lakeheadu.ca/indigenous/aboriginal-services-tb/cultural-services/sweat-lodge>
- <https://www.strongnations.com/gs/show.php?gs=4&gsd=3914>
- <https://intersectingart.umn.edu/?lesson/15>

Class Activity:

1. Have students research the meaning and definition of “cultural renaissance”. In a short, written report have them address the following:
 - Define cultural renaissance
 - What does an Anishinabe cultural renaissance mean?
 - Identify three examples of an Anishinabe cultural renaissance at Long Lake #58.
 - Why do you think this cultural renaissance is taking place?

2. This may be a bit challenging for students but see if they research a connection between the 1969 White Paper and the Anishinabe cultural renaissance. If this assignment is undertaken direct the students to look at the sections of the White Paper that address culture. Ask them to consider as part of the research if the White Paper's intent was to assimilate First Nations did this objective of the government policy stimulate a resurgence in tribal cultures among all First Nations including the Anishinabe?
3. Have students write a short essay on pow-wows as an example of Anishinabe cultural renaissance. In their essay have them answer the following:
 - Do they have pow-wow regalia?
 - If yes, what do they have?
 - Have they participated in a pow-wow?
 - What dances have they done?
 - Does anyone in their family have pow-wow regalia?
 - How do they think pow-wows reflect a reinterest in Anishinabe culture?
4. Have students write a short essay on ribbon shirts or ribbon dresses. Direct them to cover the following in their essay:
 - What is a ribbon shirt/dress?
 - Why is it culturally important?
 - Do they have one?
 - Would they like to have one?
 - Why is it important to wear one?
 - On what occasions would they wear a ribbon shirt/dress?
5. Have students write a short essay on drum groups. Direct their essay to address the following:
 - Why is drumming important for cultural reasons?
 - Is there a Long Lake #58 drum group?
 - Is there a drum group/s at the school?
 - Would you participate in a community drum group?
 - Have you practiced any drum songs?
6. Have students research tobacco and its traditional usage both spiritually and as a medicine. Direct their research to address the following in their reports:
 - Identify four occasions when tobacco is offered as a gift
 - Why is tobacco a spiritual plant?

7. Have students write a short essay on smudging. As part of their essay direct them to address the following:
 - What plants can be used for smudging?
 - Have they gathered plants for smudging?
 - When is smudging done (identify at least three occasions)?
 - Why do we smudge? Is it important to smudge?
8. Have students write a short essay on the relationship between land stewardship and cultural renaissance. Their essay should identify three reasons why stewardship contributes to Anishinabe culture.
9. Have students research what steps and policies can be taken to strengthen land stewardship in the following:
 - Fish and fishing
 - Food animals
 - Food and medicinal plants
 - Land sites
10. Have students research an Anishinabe traditional circle. Direct their research to address the following in their reports:
 - Describe a traditional circle
 - Why are traditional circles important?
 - What is a talking stick?
 - Why is a talking stick important?

Class Discussion:

1. Have the class engage in a discussion about cultural renaissance, particularly what cultural events or ceremonies have they participated in. Ask them if there is one or two events or ceremonies that were more meaningful to them than the others and why?
2. Invite a member of the community, perhaps an Elder, to speak to the class about harvesting traditional foods. Prepare the class to ask questions such as:
 - How often is the harvesting done?
 - Why is the harvesting done?
 - What are the benefits of the harvest?
 - How can young people learn about harvesting traditional foods?
3. Invite a member of the community to speak and demonstrate to the class beading. If possible arrange for the guest to let students practice briefly beading. As part of the class, have students draw Anishinabe beadwork patterns.

4. Engage the class in a traditional Talking Circle. Have them identify a talking stick (a talking stick need not be an actual stick but any object that can be passed around the circle). The day before the circle class ask students to suggest a topic or topics for the Talking Circle, then ask for a consensus on the topic for the talking circle after the suggestions have been submitted.
5. Invite a drummer and a singer from the community or one or the other to speak to the class in a Talking Circle. Have students prepare questions for the guest(s) such as:
 - How can I become a drummer or a singer?
 - What do you like best about being a drummer or a singer?
 - How often do you rehearse?
 - Can we train to become a drummer or a singer?
 - How many songs does your group perform?
 - What pow-wows have you drummed at?
 - What ceremony do you engage in before a drumming performance?



Module Twelve – National Aboriginal Day

Class Activity:

1. Engage students to write a poem about National Aboriginal Day. The poem does not need to rhyme but it should be a minimum of 26 lines.



Module Thirteen – National Indigenous History Month

Class Activity:

1. For each week of the month have students research and write short reports on two different Indigenous heroes. Their reports should focus on who they were and why they are heroes. At least one hero should be Inuit and another should be Métis.



History of Long Lake #58

Grade Eight:

Long Lake #58 Social Institutions



Grade Eight: Long Lake #58 Social Institutions

Introduction:

The Grade Eight History curriculum focuses on the Long Lake #58 social institutions including: Health, Education, Social Services, and Housing. The objectives of the Grade Eight curriculum are to teach Long Lake #58 youth about their community and to help them gain insight and understanding about the social agencies at Long Lake #58 that contribute to the health and well-being of its residents. Too many young people are unaware of the details around the agencies and services that make up the social infrastructure in a community. While students, for example, are aware of health services because of illness and the education infrastructure because they attend school their knowledge of how these agencies and others in the community contribute to the social strength of the community is minimal. In the Grade Eight history curriculum, students will explore through research, discussion, and presentations the various social agencies at Long Lake #58.

Learning Objectives:

At the conclusion of the Grade Eight curriculum students will:

- Gather and organize information on community services
- Compare elements of traditional and modern medicines
- Compare services at Long Lake #58 with other communities
- Identify and communicate personal preferences
- Evaluate programs such as housing at Long Lake #58

The Content:

- Health Services
- Education
- Social Services
- Public Works
- Land Management
- Housing

Modules One, Two, and Three – Health Services

Purpose:

The delivery of health services to any community is critical for the health and well-being of its residents. Without the services provided by a Health Services clinic residents, young and old, lack the means and information to deal with a range of health issues and matters that affect not only their mental and physical well-being but those of their families, as well. These modules focus on some of the services that the Long Lake #58 Health Services provide the community as well as some of the people who deliver those services.

Preparation:

If the class explores traditional medicines it will be necessary to consult with the Director of Education or the Principal to help identify an appropriate Elder to invite to speak to the class. For every invited speaker in these modules have students work on preparing an appropriate gift for the speaker. The gift could range from a piece of student artwork, a string bracelet, a student carving, a piece of beadwork, a dreamcatcher, for example.

Class Activity:

1. Have students research the Health Centre with particular attention in their reports to the following:
 - Identify and describe briefly the programs offered by the Centre.
 - The key services offered by each program.
 - What is the most important program in their opinion and why?
 - Who is the Director of the Centre?
 - Identify the people who are responsible for the other programs.
2. Invite the Director of the Health Centre to speak to the class. Have students prepare questions for the Director such as:
 - What is the most important health program at the Centre?
 - What are the three biggest challenges you face as the Director?
 - What are the three most things you like about being the Director?
 - If you could do anything you wanted at the Centre what are the three main things you would do?
 - What do you think is the biggest risk to the health of the community today?
 - Are there steps the community can take to minimize health risks?
 - How does the Health Centre connect to the Matawa health programs?
 - How does the Health Centre connect to the provincial health programs outside the community?
 - What is the role of traditional healing and medicines at the Centre?

3. Invite one staff from two different programs at the Health Centre to talk to the class. Have students prepare questions for each of them such as:
 - What is the most important job in your program?
 - What are the three biggest challenges you face in carrying out your program?
 - If you could change anything in your program what are the three main things you would do?
 - What do you think is the biggest risk to the health of the community today?
 - What steps can the community take to minimize health risks?
 - Does your program link up with any other First Nation program?
 - Is there a connection with the Matawa programs in your sector?
4. Have students research the health services programs at two other Anishinabe communities and compare their programs to those at Long Lake #58. They can access the information through the internet. In their reports direct the students to address the following:
 - Are the health programs at Long Lake #58 similar or different from the other two communities?
 - How are they similar or different? Provide three examples.
 - In your opinion which community appears to provide the best health programs? Give two reasons for your choice.
5. The Matawa Tribal Council has two health programs: The Matawa Health Cooperative and The Health and Social Meno Biimadeswin. Have students write a short report on the two health programs focusing on:
 - Their objectives
 - Their relationship to Long Lake #58
6. Have students write a short essay that identifies three reasons why they'd like to work at the Health Centre and three reasons why they wouldn't want to work there.
7. Invite an Elder to speak to the class about traditional medicines. If appropriate, take the class outside with the Elder to explore traditional medicines that can be harvested near the community. Students should prepare an appropriate gift for the Elder. Have students prepare questions for the Elder such as:
 - When is the best time to harvest traditional medicines?
 - What traditional medicines are close to the community?
 - Which ones are further away?
 - What is the protocol for harvesting traditional medicines?
 - Is sweetgrass a traditional medicine? What is it used for?
 - Are traditional medicines becoming more important?
 - Give three or four examples of traditional medicines used in the community.

Class Discussion:

1. As a class or in a Talking Circle engage the students in a discussion about the Health Services programs at Long Lake #58. Direct their discussion to address some of the following:
 - What are the benefits to the community to have the Health Service programs?
 - Should there be additional programs? What would they be?
 - Which program offered by the Centre do they think is the most important for the community. Why?
 - Have any of the students considered working in the health services field? In what capacity?
 - Would they choose to work at the Long Lake #58 health services?



Modules Four, Five, and Six – Education

Purpose:

The delivery of education programs at Long Lake #58 is unique in that the community has a full elementary, secondary, and early learning program. Many First Nations lack a complete secondary school program and some only offer a partial elementary program. These modules will give students the opportunity to learn about their schools beyond their basic participation and attendance.

Preparation:

None.

Class Activities:

1. Invite the Director of Education to speak to the class. Have students prepare a list of questions for the Director such as:
 - What are the three things you like most about being the Director of Education?
 - If you could change one thing about Long Lake #58 education what would it be? Explain your answer.
 - Why is education good for the youth of Long Lake #58?
 - What is the relationship between you as the Director of Education and the two Principals?
 - Why did you go to university?
 - If I wanted to teach at either the Migiz Wazisin school or the Migiz Miigwanan school what would I need to do?
 - Why is having control of elementary and secondary education important?
2. Invite the Principal of the Migiz Miigwanan school to speak to the class. Have students prepare a list of questions to ask the Principal such as:
 - What are the three things you like most about being the high school Principal?
 - What are the three things you like most about Long Lake #58?
 - If you could change one thing about Long Lake #58 education what would it be? Explain.
 - How important are classes in Anishinabemowin at Long Lake #58?
 - Should there be Anishinabe language classes in every grade?
 - Why is learning the Anishinabe language important?
3. Invite the Principal of the Migiz Wazisin elementary school to speak to the class. Have students prepare a list of questions similar to the ones for the high school Principal.

4. Have students write a short report on their elementary school experience with specific attention to:
 - Three things they liked the most and why?
 - Three things they disliked the most and why?
 - What is special or unique about the Migizi Wazisin school in your opinion? Name three things that are unique or special in your opinion and explain why they are to you?
5. Ask students to discuss at least three advantages or benefits for going to elementary school on the reserve.
6. Invite the Elementary Principal or the Director of Education to speak to the students about the early learning program and the Biimadzawin Centre. Ask students to prepare questions to ask the Coordinator such as:
 - Why is early learning important for children at Long Lake #58
 - What is the Biimadzawin Centre and what does it do?
 - If you could change one thing about early learning what would it be and why?
 - Is there a relationship between the Early Learning Centre and the Migizi Wazisin school? What is the relationship?
7. The Anishinabek Nation recently established the Anishinabek Education System (AES) to which Long Lake #58 is a member. Have students research the AES with attention to:
 - Its objectives
 - Its structure
 - The other communities in the sector including Long Lake #58
 - Why they think the AES will improve education outcomes for students

Class Discussion:

1. As a class or in a Talking Circle engage the students to discuss cultural content as part of their elementary school education. Direct their discussion to address some of the following:
 - What do they think cultural education is?
 - Would they want more or less as part of their education?
 - Is it important that cultural education consist of Anishinabe culture or should there be other tribal cultures included?
 - What are their reasons for their answer?
 - Should beadwork, for example, be part of the elementary curriculum? Give reasons for your answer.

2. Engage the students as a class or a Talking Circle to discuss Land Based education as part of their elementary education program. It may be necessary to have students do some research on what Land Based education is before the discussion or the teacher may introduce and describe it as an introduction to the discussion. As part of the discussion have the students address the following:
- What are three education benefits of a Land Based curriculum?
 - Would they support such a program at the Migizi Wazisin elementary school?
 - Who do they think would serve as teachers in a Land Based program?
 - What do they think a Land Based education would look like in the winter months?



Module Seven – Social Services

Purpose:

Social Services provides support and assistance to community members who are in need. Their programs help to increase awareness and capacity of community members to improve their quality of life and of those who they care for.

Preparation:

None.

Class Activity:

1. Invite the Manager of the Maaji Boodawe centre to speak to the class about the programs the centre offers. Have students prepare an appropriate gift for the manager. In response to the presentation have students prepare questions such as:
 - Why are Social Service programs important to Long Lake #58?
 - What are three things the Manager likes about working at the centre?
 - If the Manager could change one thing about the centre what would it be and why?
 - How many staff work at the centre?
 - Describe some of the responsibilities of each of the staff?
 - What is the connection between the Maaji Boodawe centre and the Social Services Framework at the Matawa Tribal Council?
2. Have students research the social services provided by the Matawa Tribal Council, the Nishnawbe Aski Nation, and the Anishinabek Nation. Following their review of each organization's social programs have the students write a short report on which organization's social programs they think have the most benefits for Long Lake #58.
3. Have students research the Ontario Works program and complete a short report on the following:
 - What is the Ontario Works program?
 - What are the purpose/objectives of the program?
 - How does it apply to Long Lake #58?



Module Eight – Public Works

Purpose:

Public works in any First Nation community is a vital service that ensure the community's physical infrastructure is running smoothly. Without its staff and responsibilities a community would suffer from a lack of repairs to water and sewers, to roads and street lights, and a variety of other structural needs. From garbage collection to snow removal to maintenance of public building, the public works program is an essential community program.

Preparation:

None.

Class Activity:

1. Have students research the components of public works at Long Lake #58. In their written reports, have them focus on the following:
 - The number of employees in public works?
 - The number of vehicles that public works uses in the community?
 - What does Public Works include at Long Lake #58?
 - Is fire safety included?
2. Invite the head of Public Works to speak to the class about the services in Public Works. Have students prepare questions such as:
 - What is the annual budget for public works at Long Lake #58?
 - Is there an Emergency Plan for Long Lake #58 in the event of an emergency?
 - What would constitute a community emergency?
 - Has there ever been an Emergency Plan activated in Long Lake #58?
 - Who does testing for the quality of water in the community?
 - What is the biggest challenge for Public Works in the next three years?
 - Is there a fire safety program at Long Lake #58?
 - Who developed it?



Modules Nine and Ten – Land Management

Purpose:

As Long Lake #58 grows in population reserve land becomes a priority. How the land is used and who uses it are topics that increase in importance as the need for additional land to accommodate members intensifies. Long Lake #58 has been concerned about its land base for some time and the community has taken steps to address its future land needs. Modules Nine and Ten introduces how land is managed by the community and what the community may look like as it expands.

Preparation:

Teachers and students will need to become familiar with the Long Lake #58 Land Use Plan - <https://www.longlake58fn.ca/wp-content/uploads/LL58-Land-Use-Plan-20191028-Final.pdf>

Class Activity:

1. Introduce the concept of land management to the class. Students can acquire information on land management by accessing the National Aboriginal Land Managers Association and the First Nations Land Management Resource Centre websites. Direct their research to address the following topics:
 - What is land management?
 - Why is land management important for Long Lake #58?
 - What are the objectives of the Ontario Aboriginal Lands Association?
2. Have students research Land Codes - <http://www.links-to-learning.ca/downloads/considerations-in-land-code-development.pdf> and the Long Lake #58 Land Code - <https://labrc.com/wp-content/uploads/2017/03/Long-Lake-58-Land-Code.pdf>. Direct the students to address the following in their written reports:
 - Why are land codes for First Nations important?
 - Identify the features of a land code?
 - What laws can the Long Lake #58 band council enact regarding land?
3. Invite the Land Manager to speak to the class about land management at Long Lake #58. Have students prepare several questions to ask the manager such as:
 - What are three main responsibilities for a land manager?
 - Why is land management important at Long Lake #58?
 - What does land management at Long Lake #58 look like ten years from now?
 - What are two challenges in land management at Long Lake #58?
 - What are two things you like best about land management?
 - Describe the relationship between Long Lake #58 land management and the Ontario Aboriginal Lands Association and the National Aboriginal Lands Managers Association.

4. The Long Lake #58 Land Use Plan lays out in considerable detail what the community will look like several years into the future. There is a wealth of topics that students can examine in the plan and report on. Some examples of what they could explore and report on include:
 - What does the Plan do and what are its objectives
 - What are the environment issues addressed by the Plan?
 - What will be built and where?
 - What economic benefits are contemplated by the Plan?
 - What are the cultural and recreational elements of the Plan?
 - Why is the Land Use Plan needed?

Class Discussion:

1. As a class or in a Talking Circle have students discuss the Long Lake #58 Land Use Plan. Direct their discussion to consider the following:
 - What do they see as the five important elements of the proposed plan?
 - Do they think the plan will succeed?
 - As a member of Long Lake #58 what is the most important element of the plan for each of them? Ask each student to respond individually.
 - If they are excited by the plan, why are they excited?
 - Do they think the economic and business opportunities identified in the plan reasonable?
 - What would they add to the plan that they think is missing?



Module Eleven – Housing

Purpose:

Housing in any First Nation community is a challenging responsibility. Most if not all First Nations suffer for a want of houses and dwellings to accommodate a rapidly expanding community population. As well as more houses, regular maintenance, fire protection, property protection, and renovations are ongoing issues that demand attention. To deal with population increases and insufficient housing budgets many communities are exploring different options such as multi-family structures, rent to own properties, and sole ownership homes. Module Eleven explores how Long Lake #58 is addressing this challenge.

Preparation:

To learn more about First Nation housing encourage students to use the following links:

- <https://www.afn.ca/technical-bulletin-first-nations-national-housing-infrastructure-strategy/>
- <https://fnhpa.ca>
- <https://www.fnmhf.ca/english/about/index.html>

Class Activity:

1. Invite the Invite the Director of Housing to speak to the class. Have students prepare a list of questions to ask such as:
 - What are three challenges to your job as housing manager?
 - What support do you have to carry out your responsibilities?
 - Is there a housing shortage at Long Lake #58?
 - How long would it take to eliminate the shortage?
 - What is the size of the housing budget at Long Lake #58?
 - What part of the housing budget is applied to repairs and maintenance?
 - Who does repairs and maintenance work at Long Lake #58?
 - Who do you report to at Long Lake #58?
 - Do any families rent accommodation at Long Lake #58?
 - How many?
 - Are you aware of the First Nations Housing Professional Association? Is Long Lake #58 a member of the association?
2. Have students research fire safety at Long Lake #58 with specific attention to the following:
 - Who provides fire protection at Long Lake #58?
 - What information on fire safety is available in the community?
 - Do their homes have smoke detectors? Do they work?
 - Do their parents receive regular information about fire safety and what does it consist of?
 - What are the procedures in the case of a house fire at Long Lake #58?

3. The Long Lake #58 Land Use Plan includes new homes and a variety of residences. Have students write a detailed report that describes the proposed additions for homes and other residences. Their reports should include their personal opinions on the proposal for residences and for the physical lay-out of the new community. Does the new lay-out improve the quality of life at Long Lake #58 or does it pose challenges?

Class Discussion:

1. Housing continues to be a challenge for any First Nation, including Long Lake #58. As a class have students discuss potential options for increasing residences at Long Lake #58. Direct their discussion to consider:
 - The potential for more multi-family dwellings such as town-houses, four-plexes, etc. at Long Lake #58?
 - What would the challenges be if multi-family dwellings were expanded?
 - Are lo-rise apartment buildings an option? Yes or no?
2. Should the community provide accommodation for seniors? Have students discuss this question. As part of the discussion have them research other First Nations that have seniors accommodation. Direct their discussion to consider:
 - The reasons accommodation is important for seniors
 - Why isn't there accommodation for seniors in the community now?
 - How would seniors accommodation benefit the community?
 - Does having a seniors residence conflict with Anishinabe values regarding families and seniors? Yes or no.



Module Twelve – National Aboriginal Day

Class Activity:

1. Direct the students to research why tobacco is considered a sacred plant and to discuss in their reports at least four uses for tobacco as a sacred plant.

Class Discussion:

1. In a Talking Circle engage students to discuss what plants or roots in addition to tobacco are considered sacred or medicine plants. Direct their discussion to consider any of the following:
 - Sage
 - Sweetgrass
 - Cedar
 - Weckay
 - Red willow
 - Mint
 - Spruce

Engage the students to discuss how each is used, either ceremonially or medicinally.



Module Thirteen – National Indigenous History Month

Class Activity:

1. During the four weeks in June, have students research the War of 1812 with specific reference to the role of Indigenous participants. Direct them to the link <https://www.aadnc-aandc.gc.ca/eng/1348771334472/1348771382418>.

Week 1:

Research and report on the causes of the war and the Aboriginal contributions and allies.

Week 2:

Research and report on two of the Surrender of Fort Mackinac; the Surrender of Fort Detroit; or the Battle of Queenston Heights.

Week 3:

Research and report on two of the Battle of Beaver Dams; the Battle of Moraviantown; or the Battle of Lundy's Lane.

Week 4:

Research and report on two of the following First Nations leaders: John Norton; John Brant; Tecumseh; Wabasha; or Oshawana. Who were they and what were their roles during the war?



History of Long Lake #58

Grade Nine:

Long Lake #58 Political & Economic Institutions



Grade Nine: Long Lake #58 Political and Economic Institutions

Introduction:

The Grade Nine History curriculum will focus on the Long Lake #58 political and economic institutions including: the Band Council, the Matawa Tribal Council, and Economic Development. The objectives of the Grade Nine curriculum are to teach Long Lake #58 youth about their community and to help them gain insight and understanding about the political and economic agencies at Long Lake #58 that contribute to the political and economic health and well-being of the community and its residents. Students will also learn about the relationship Long Lake #58 has with other communities locally and regionally.

The Band Council at Long Lake #58 is the principal governing body for the community. Youth are generally aware of the Council but many lack specific knowledge or understanding of the Council, its functions and responsibilities. The Matawa Tribal Council functions on a different scale than the Band Council, in part because its membership includes representatives from nine First Nations, including Long Lake #58. Because of its different scale of operations and physical distance from the community most Long Lake #58 youth are more uninformed about the Tribal Council than they are about their Band Council. The Grade Nine curriculum will enable students to add to their knowledge of their community through research and presentations on these two vital political bodies.

How Long Lake #58 relates to nearby communities, both Indigenous and non-Indigenous, is explored to increase the understanding of students of the social and political environment in which their community functions. Neighbouring communities have cultural, economic, and political importance for Long Lake #58 and its members. The Grade Nine curriculum will enable students to research the relationships and connections Long Lake #58 has to nearby communities.

Learning Objectives:

At the conclusion of the Grade Eight curriculum students will:

- Describe, analyze and evaluate local and regional First Nations governments
- Gather and organize information on local economic development
- Identify and describe other communities to Long Lake #58
- Evaluate qualities for leadership and the pros and cons of development
- Communicate their preferences for leadership

The Content:

- Long Lake #58 Band Council
- The Matawa Tribal Council
- Economic Development at Long Lake #58
- Anishinabe Aski Nation (NAN)
- Other communities

Modules One, Two, and Three – Long Lake #58 Band Council

Purpose:

As the principal political and governing body at Long Lake #58 the Band Council occupies a critical and vital place in the functioning of the community. It administers a range of social and economic portfolios as well as being responsible for an annual multi-million-dollar budget. These three modules will enable students to learn about the role and importance of the Band Council as well as exploring the important topic of self-government.

Preparation:

The following links are useful for both student research and for increasing one's knowledge and understanding of Band Councils. There are also numerous links on the internet re: Band Councils that can also be used for these modules.

- <https://www.curvelakefirstnation.ca/documents/Policy%20and%20Guidelines%20for%20Chief%20and%20Council%20July%202%202015.pdf>
- <http://qalipu.ca/site/wp-content/uploads/2012/09/QMFN-Councillor-Roles.pdf>
- http://rrib.ca/files/9814/8606/8100/Chief_and_Council_Policy_and_Guidelines.pdf
- https://cafn.ca/wp-content/uploads/2015/04/CAFN-Run4Council_web.pdf
- http://rrib.ca/files/9814/8606/8100/Chief_and_Council_Policy_and_Guidelines.pdf
- https://smith.queensu.ca/insight/content/indian_agents_for_the_modern_age.php

Class Activity:

1. Have students research Band Councils. Direct their research to cover the following details:
 - What are the responsibilities of Band Councils?
 - What is their composition?
 - What is the role of a Chief?
 - What are some policies that Band Councils observe?
 - How are Band Councils accountable to the community?
2. Have students research what local government and self-government mean and how do Band Councils fill those roles. Their written reports should address some or all of the following:
 - Is voting critical to local and self-governments?
 - What is the importance of local governments to the political health of a community?
 - Why have First Nations sought self-government?
 - Does self-government exist in First Nations communities today?
 - How does a Band Council represent self-government?

3. Invite the Chief of the Long Lake #58 Council to speak to the students. Have students prepare questions to ask the Chief such as:
 - What are the three best things about being a Chief?
 - What are the three most challenging things about being a Chief?
 - Why did you want to be Chief?
 - If you could change one thing about Long Lake #58 what would it be?
 - What are two important decisions you took as Chief that helped the community?
 - What are three things you'd like to see at Long Lake #58 before you leave?
 - What should I do to prepare to be a Chief?
 - How important is your role on the Matawa Tribal Council?
 - How important is your role at the Anishinabek Nation?
 - How important is your role at the Nishinabe Aski Nation?

4. After the Chief's address, have students write a short essay on why they'd like to be Chief at Long Lake #58 OR why they wouldn't like to be Chief.

5. Invite a Councillor to speak to the class. Ask the Councillor to talk to the students about their role on Council and some of the policies or programs they've been involved with since their time on Council. Prepare students to ask the guest such questions as:
 - How long have you been a Councillor?
 - What are the three things you like best about being a Councillor?
 - What are the three biggest challenges about being a Councillor?
 - Why did you want to be on Council?
 - Tell us about an important decision you helped Council make as a Councillor?
 - What are three things you'd like to accomplish as a Councillor?
 - What would you like to see change at Long Lake #58 before you stop being a Councillor?
 - What should young people do to prepare to be a Councillor?
 - Would you recommend someone to be a Councillor? Why or why not?

6. Invite a senior member of the Band Administration such as the Band Manager, Finance Manager, or the Human Resource Manager to speak to the class about their roles and responsibilities. Have students prepare questions for the guest such as:
 - Why do they like working at the Band office?
 - How long have they worked in their position?
 - Did they have any previous experience before they started?
 - What training did they have for their job?
 - What are three challenges about working at the Band office?
 - What is the biggest challenge the Band Council faces for 2021?
 - How does your work serve the community?

Class Discussion:

1. In a Talking Circle have students discuss Band Councils. Direct their discussion to address the following questions:
 - Why are Band Councils important?
 - Why is self-government important?
 - Should the community be more informed about the work of the Band Council?
 - How could information about the Band Council be better distributed in the community?
 - Do they think that people at Long Lake #58 are interested in what the Band Council does? Why or why not?

2. Divide the class into two groups. One group argues that the Chief is the most important member of a Band Council; the other group argues that a Councillor is more important.



Modules Four and Five – The Matawa Tribal Council (MTC)

Purpose:

Students will have explored some details pertaining to the MTC in Grade Seven. Modules Four and Five will enable them to research more fully the MTC and how it relates to Long Lake #58. The MTC has taken the lead on the Ring of Fire negotiations on behalf of the member communities. These two modules will provide additional opportunities for students to increase their knowledge and understanding of the project.

Preparation:

There are numerous links on the MTC as well as its own website. There are also numerous links to stories and articles on the Ring of Fire on the internet. A selection of these links should be undertaken for these modules. This line <https://vimeo.com/workbay/longlake> includes several short videos on Ring of Fire jobs.

Class Activity:

1. There are numerous Tribal Councils in Ontario. Each of them has a website that can be easily accessed. Have students research two or three tribal councils other than the MTC with attention to:
 - The similarities of their programs
 - What differences are there in their programs?
 - Identify five responsibilities of each of the tribal councils
 - Is culture an important topic of the councils?
 - What authority does a Tribal Council have over its members? Or does it have any?
2. Have students write a two-page report on the differences and similarities between the MTC and one of the other tribal councils they researched. Direct the students to identify at least five differences and five similarities.
3. The MTC delivers a number of services and programs to its nine-member communities. Have students write a short report on one of those services/programs and how it benefits and impacts Long Lake #58.

4. A major issue for the MTC is the Ring of Fire. Students will have done some research previously in this curriculum on the project. Invite the Chief Executive Officer of the Council or the Long Lake #58 representative on the Board of Directors of the Council if the CEO declines an invitation to speak to the class about the project. Have students prepare questions to ask the guest such as:
 - Is a road or rail road better for the project? Why?
 - What is the most valuable mineral at the Ring of Fire?
 - How will Long Lake #58 benefit from the project if it goes ahead?
 - Why was Bob Rae selected as the Chief Negotiator?
 - Is Bob Rae still involved in the negotiations?
 - Are negotiations with the province still taking place?
 - Why did Cliffs mining company quit the project?
 - What is Noront doing to make the project a reality?
 - Are the nine Matawa communities unified or divided on the project?

5. Have students research the Ring of Fire. There are several online references including <https://www.karinahunter.com/2014/04/ontario-and-matawa-member-first-nations-celebrate-historic-framework-for-negotiations-on-the-ring-of-fire/>. Students should report on their research with reference to the following:
 - Its discovery – when, who, its location?
 - What minerals are involved?
 - The principal mining company in the project and its relationship to the Matawa communities?
 - What is holding up the development?

Class Discussion:

1. After students have research the Ring of Fire have a class discussion on the pros and cons of the project. They should be prepared to identify and discuss at least three pros and at least three cons. Ask them to discuss how they would speed up the project if they had the authority to do so or do they think the project should not be developed.

2. Engage the students in a discussion on the Matawa Tribal Council. Specifically:
 - Do they think the Council is important for Long Lake #58 and why?
 - Do they think that Long Lake #58 could operate and function without the Matawa Tribal Council.
 - What evidence is there of the Council's work or policies at Long Lake #58?



Modules Six, Seven, and Eight – Economic Development

Purpose:

The overall health of any community depends on its a) ability to generate economic opportunities for its members and b) proximity to external economic opportunities. The potential for any First Nation including Long Lake #58 to generate economic opportunities for its members is somewhat restrained by factors such as geography, population, education attainments, and finally access to capital. These modules will enable students to explore and understand some of these factors and how they impact Long Lake #58.

Preparation:

The link to the document at:

<https://www.northernpolicy.ca/upload/documents/publications/clmr-series/clmr-long-lake-en-17.05.29.pdf> is useful to get a picture of the overall economic status of Long Lake #58.

Class Activity:

1. Using the above link have students research and write a short report on the economic health of Long Lake #58. Direct their research and reports to address the following:
 - The employment numbers at Long Lake #58
 - The employment at Long Lake #58 by occupation
 - The educational statistics at Long Lake #58
 - Do they think there is a relationship between education success and employment?
2. Have students write a short report (1-2 pages) on the future economic health of their community based on the educational statistics from 2006 to 2011. Their report should also address why education success is critical to economic success.
3. Have students research the economic potential reflected in the Land Use Plan. Direct their research and reports to address the following:
 - Identify the various sectors for employment outlined in the Plan
 - Are the variety of businesses identified in the Plan realistic? Why or why not?
 - Where will the capital for the entrepreneurial opportunities (businesses) come from?
 - In their opinion, what is the business identified in the Land Use Plan that will be the most useful for economic development in the community?

4. Have students research the Long Lake #58 workforce in the oil and gas sector. Direct their research to address the following:
 - How many Long Lake #58 members worked in the oil and gas sector in 2011?
 - What was the number of employees in 2019?
 - What caused the changes in the numbers?
 - In their opinion how realistic is this sector for future employment?

5. Have students explore the potential for eco-tourism as a viable economic potential for Long Lake #58. There are numerous Indigenous eco-tourism sites on the internet that students can research for ideas and options for local consideration. Direct them to address the following in their reports:
 - Give six or seven examples of Indigenous eco-tourism
 - Are there one or two (or more) that they think could work locally?
 - What do they think would be required (besides capital) to make eco-tourism work at Long Lake #58?
 - Would they be prepared to work in an eco-tourism business after they graduate?

6. Much has been written about the economic potential of the Ring of Fire for the Matawa communities. Have students research the employment potential offered to Long Lake #58 by the project if it goes ahead. Their research and reports should address the following:
 - What requirements will Long Lake #58 members need to fulfill if they're to find employment in the project?
 - How critical will training be?
 - Will Long Lake #58 residents seeking work in the project be satisfied with entry-level positions?
 - What are the entry-level positions at the project currently?
 - Is there potential for a support-industry business or businesses operated by Indigenous people at the project?
 - What are some examples?

7. The Matawa Tribal Council offers several economic opportunities for its member communities. Have each student select one program or service at the Tribal Council that offers employment for their research and report. Direct them to consider the following:
 - What employment is offered?
 - What qualifications are required to work in the program/service?

Class Discussion:

1. As a class or in a Talking Circle engage students in a discussion on the role of the administration of the Band Council as an economic driver in the community. Students may need to do some basic research before the discussion on the number of employees who work for the community through the Band Council and what the percentage is of the total resident population. Direct the discussion to consider:
 - How many more people could be employed by the Band Council than the current figures?
 - What would need to happen in the community for the total number of employees to increase?
 - Would they want to work in the Band administration? Why or why not?
 - What are some of the benefits of working in the administration?
 - What are some potential challenges?

2. Students will have explored the Land Use Plan in some detail. In a Talking Circle engage them to discuss the following in relation to the Plan:
 - Do they think the Plan is realistic? Why or why not?
 - What are the three most important aspects in the Plan for the economic health of the community?
 - What excites them the most about the Plan?



Module Nine – Anishinabe Aski Nation (NAN)

Purpose:

Along with the Matawa Tribal Council, Long Lake #58 is also represented in NAN. Students will have some exposure to NAN previously. Module Nine enables students to add to their knowledge of the relationship between the organization and Long Lake #58.

Preparation:

None.

Class Activity:

1. Have students research the structure and the programs/services that NAN provides to its members. Have them address the following in their reports:
 - The number of employees at NAN
 - The number of services and programs
 - The number of senior staff, i.e., managers and executive officers
 - The number of communities represented by NAN
 - How is Long Lake #58 represented in NAN
2. Invite a representative of NAN to speak to the class. Have students prepare questions to ask the guest such as:
 - Why do you work for NAN?
 - How long have you worked at NAN?
 - What are three challenges the NAN faces in delivering their services and programs to its members?
 - Why is NAN important for Long Lake #58?
 - What is the single most important political issue for NAN today?
 - What do I need to do to qualify for a job at NAN?
 - Are there summer internships for students?

Class Discussion:

1. In a class or Talking Circle engage students to discuss the following questions:
 - What are the benefits to Long Lake #58 from their membership in NAN?
 - What do they think is more important to the future of Long Lake #58 – NAN or the Matawa Tribal Council?
 - Give three reasons for your choice
 - Which organization would they like to work for – NAN or the Matawa Tribal Council? Why?



Module Ten – The Chiefs of Ontario and the Anishinabek Nation (COO)

Purpose:

Both the Anishinabek Nation and the COO represent Long Lake #58 on different political matters. The COO is an umbrella organization whose membership includes all the elected Chiefs in Ontario. The Anishinabek Nation is a regional PTO whose membership includes Long Lake #58. As political organizations they are significantly broader in scope than a single community and are able to bring resources to bear on political issues that affect several or all First Nations in Ontario as opposed to just one community. Module Ten enables students to become knowledgeable about the COO as an umbrella political organization and its relationship to Long Lake #58.

Preparation:

There are numerous links to references to the COO as well as its website.

Class Activity:

1. Have students research the from links and sources on the internet. Direct their research and reports to address the following:
 - Identify and describe the structure of the COO
 - Identify and list its services and programs
 - Are they similar or dissimilar to those of NAN and the Matawa Tribal Council?
 - Do you think belonging to an umbrella organization like the COO is important to Long Lake #58? Give three reasons for your answer.
 - Compare the education program of the COO, NAN, and the Matawa Tribal Council – which program is more important to Long Lake #58 in your opinion. Give three reasons for your choice.
2. The Anishinabek Nation is a smaller political organization than COO. Have students research the organization so they can write a short report on the following:
 - The Anishinabek Nation has more value and potential for solving political issues for Long Lake #58 than either NAN or the COO.
 - Have students identify five reasons for their answer.

3. Invite either the Long Lake #58 Chief or the Band Administrator to speak to the class about the Anishinabek Nation and the COO. Have students prepare questions to ask such as:
 - Which organization is more useful for Long Lake #58?
 - What has either organization been involved in recently with Long Lake #58?
 - If you could change one thing about each organization what would that be and why?
 - Do you feel that Long Lake #58 is adequately acknowledged and respected by the executive leadership of each organization? Is one better than the other on this matter?

Class Discussion:

1. In a Talking Circle engage students to address the following:
 - Based on their research which regional organization is more important to Long Lake #58?
 - Give at least three reasons for their choice
 - Which organization would they prefer to work at?
 - Give at least three reasons why
 - Why do you think there are several Indigenous political organizations in Ontario – the COO, NAN, the Anishinabek Nation, the Matawa Tribal Council?
 - Do you think these many organizations help or hinder the interests of Long Lake #58?



Modules Eleven, Twelve, and Thirteen – Other Communities

Purpose:

Long Lake #58 interacts with several Indigenous and non-Indigenous communities regularly. These three modules will enable students to explore the relationships with the surrounding communities and how they interact with Long Lake #58.

Preparation:

None.

Class Activity:

1. There are three First Nation communities close to Long Lake #58 – Ginoogaming and Aroland. Have students research the relationship between Long Lake #58 and each of those communities with attention to the following in their written reports:
 - Family connections – who are they?
 - How do these communities interact with Long Lake #58 politically?
 - Identify and describe the inter-community celebrations – which ones, their frequency, what they signify (their importance to the participating communities)
 - Briefly described their shared history
 - Identify examples of inter-community sports

2. Invite a former Chief of Long Lake #58 to speak to the class about the connections between Long Lake #58 and Ginoogaming and Aroland. Have students prepare a list of questions to ask the guest such as:
 - Were there regular meetings between the Councils of Long Lake #58, Aroland and Ginoogaming?
 - If yes, what were some of the topics?
 - What are some political issues that affect all four communities?
 - Was there an issue that was resolved during your time as Chief?
 - How important is cooperation between the four communities?

3. Invite the mayor of Greenstone to speak to the class on the relationship between the town and Long Lake #58. Have students prepare questions to ask the mayor such as:
 - How long have you been mayor?
 - What did you do before you were mayor?
 - How often does town council meet with Long Lake #58 Band Council?
 - Do you have regular meetings with the Long Lake #58 Chief?
 - What are some of the topics you discuss with the Chief?
 - How would you describe the relationship between Geraldton and Long Lake #58?
 - What would improve the relationship?

- What are three shared interests between Geraldton and Long Lake #58?
4. Have students research the agencies and their services and programs that are available at Geraldton for Long Lake #58 residents (there are at least three). Organize a class trip to visit one of the social agencies that offer services and programs to Long Lake #58 members. After the trip, require students to write a report to address the following questions:
 - What services/programs are available for Long Lake #58 residents at the agency?
 5. Have students research the municipality of Greenstone with attention to the following specifics:
 - When was it created?
 - What communities are included in the municipality?
 - What is the population?
 - What connections are there between Greenstone and Long Lake #58?
 - In what ways does the municipality benefit from the Long Lake #58 community?
 - Are there examples of a direct relationship between the municipality and Long Lake #58?
 6. Invite one of the two Longlac councillors to speak to the class. Ask the councillor to address the relationship between Long Lake #58 and Longlac. Have students prepare questions for the councillor such as:
 - How long have you been councillor for Longlac?
 - Why did you want to be a councillor?
 - How important is Long Lake #58 to Longlac?
 - If you could make one change to the relationship between Long Lake #58 and Longlac what would it be?
 - How would you describe the relationship between Long Lake #58 and Longlac?
 - Have you met with the Chief and Council of Long Lake #58? For what reasons or why not?
 7. Have students research the town of Longlac with attention to the following specifics:
 - When was the town created?
 - What is the population?
 - Is there a service or services that the town provides specifically for Long Lake #58 residents?
 - Are there shared celebrations between Longlac and Long Lake #58?
 - Do they have relatives living in Longlac?

8. Engage the students to undertake a study of the economic benefits Longlac derives from its proximity to Long Lake #58. This exercise may require two to three weeks to finish. To complete the study students will need to gather information from their families such as:
 - The businesses in Longlac their parents shop at?
 - The average frequency their parents shop in Longlac on a monthly basis, i.e., five times a month, six times, etc.?
 - The average amount of money their parents spend shopping at Longlac on a monthly basis?
 - The average amount of money each student spends in Longlac on a monthly basis?
 - Calculate an average per month how much money Long Lake #58 families spend in Longlac based on the average family spending per month for each student in the class.
 - Do they think the town of Longlac could survive economically if Long Lake #58 members spent their money elsewhere?

9. Roy Thomas and Gelineau Fisher were gifted Anishinabe artists from Long Lake #58. Have students research their art from sources on the internet. In their written reports have them address the following:
 - How does their art compare to other Anishinabe artists such as Norval Morriseau, Arthur Shilling, and Carl Ray?
 - Include one or two of their own renditions of some of Thomas' and Fisher's art
 - What collections include their art?

Class Discussion:

1. In a Talking Circle have students discuss the following:
 - Three reasons why they prefer to live at Long Lake #58 than another First Nation?
 - Three reasons why they prefer to live at Long Lake #58 than one of the non-Indigenous communities?
 - If they couldn't live at Long Lake #58 where would they prefer to live?
 - Give three reasons for your answer.



Module Fourteen – National Aboriginal Day

Class Activity:

1. On National Aboriginal Day, have students bring an object to class that they think is important for celebrating this day. Invite each student to indicate to the class the connection between the object and the day. The object could be a piece of clothing, food, medicine from the outdoors, a picture, some beadwork, or a drum.



Module Fifteen – National Indigenous History Month

Class Activity:

1. Have the class watch the video about the canoe
<https://www.cbc.ca/news/canada/manitoba/absolutely-manitoba-new-world-ideas-1.3681073>

Week 1:

Write a report on the importance of the canoe to Canada.

Week 2:

Write a report on the canot de maitre and its importance to the fur trade.

Week 3:

The canoe is described as a gift in the video – explain in a letter to a friend why it is considered a gift.

Week 4:

Write a report that identifies the natural materials that are used to build a birch bark canoe.



History of Long Lake #58

Grade Ten:

Long Lake #58 Social Issues – Local and Regional



Grade Ten: Long Lake #58 Social Issues: Local and Regional

Introduction:

The Grade Ten curriculum focuses on a range of social issues pertinent to Long Lake #58 from two perspectives: local and regional. All First Nation communities like every other community today face numerous social challenges stemming from a variety of causes and Long Lake #58 is no different in this regard. The modules that are included in the Grade Ten curriculum will enable students to research and discuss different social issues that impact their community. Many of the social issues in First Nation communities are chronic often as a result of inadequate funding from the federal government. Housing, for example, continues as a nation-wide chronic social problem because the federal government continues to respond to the need for more housing in First Nation communities with underfunding. Youth lack appropriate outlets for recreation and organized social activities because the funding Band Councils receive either ignore or minimize these needs. A social issue not well understood or recognized in many First Nation communities is the lack or absence of social capital. Lacking social capital, i.e., what members of a community are prepared to generate through their participation and leadership – the capital, many communities are unable to call and depend on contributions from the community to plan, organize, and carry out social events and activities from which the whole community or sectors of the community such as the youth can share and participate in. In addition to local social issues, some regional social issues will be included in the modules.

Learning Objectives:

At the conclusion of the Grade 10 curriculum students will:

- Gather and organize information related to a range of social issues
- Formulate opinions on drug use
- Analyze community trauma in First Nations communities
- Communicate concerns around food safety
- Understand and analyze the value of First Nations land codes
- Describe and evaluate education self-government
- Compare, identify, and gather information on Indigenous youth

The Content:

- Health Issues: Suicide and drug abuse (58 Protectors)
- Community Trauma
- Food Security
- Land and Land Management
- Housing
- Education: The Anishinabek Education System
- Youth
- Seven Youth Inquest
- Social Capital

Module One – 58 Protectors

Purpose:

The 58 Protectors are an excellent example of social capital. A group of women from Long Lake #58 concerned about the safety of the community youth formed a volunteer organization to patrol the community as a community-wide response to the risks their youth faced.

Preparation:

There are several links to the 58 Protectors that describes and summarizes the group and their actions.

Class Activity:

1. Have students research the 58 Protectors with specific references in their written reports to:
 - Who were they?
 - Why were they formed?
 - When did the group emerge?
 - What was their impact?
 - What was the response to the group?
2. Invite one or two of the 58 Protectors to speak to the class about the group. Have students prepare questions such as:
 - Is there still a need for the 58 Protectors?
 - Why is the need still there (or not)?
 - What was it like to be a member?
 - What was the biggest challenge being a member?
 - Was there any training for members?
 - What is your best memory of being a member?
 - What is the worst memory?
 - How important was funding?
 - What was the funding used for?

Class Discussion:

1. As a class or in a Talking Circle engage the students to discuss the 58 Protectors. Engage the students with the following:
 - Do they think there is an ongoing need for the 58 Protectors? Why or why not?
 - Do they think the group was successful?
 - Would they participate in a similar group today? Why or why not?
 - Did they know anyone who volunteered for the group?
 - Could the 58 Protectors have done more for community safety?



Module Two – Opioid and Drug Abuse

Purpose:

Opioids and the abuse of a variety of illicit drugs are a serious health issues in many First Nation communities including Long Lake #58. Module Two enables students to discuss this topic as a measure to gain some understanding about the dangers opioids and illicit drugs pose to their community and their peers.

Preparation:

There are numerous links on opioid and illicit drug abuse in First Nations.

Class Activity:

1. Invite the appropriate staff member from the Health Centre to speak to the students about opioid and drug abuse at Long Lake #58. Have students prepare questions to ask the guest such as:
 - Where do the drugs and opioids at Long Lake #58 come from?
 - How can they be restricted or kept out of the community?
 - What opioids are being abused at Long Lake #58?
 - How dangerous are they?
 - Where does the money to purchase illicit drugs and opioids come from?
 - Are there any specific threats to the community from the chronic abuse of drugs and opioids?
 - Is there a link between suicides and drug and opioid abuse?
2. What are opioids? Have the students research opioids from links online. They should identify at least three opioids that are abused. Direct their research and reports to address the following:
 - What is an opioid?
 - What are the symptoms of opioid overdoses?
 - How can opioid abuse be treated?

Class Discussion:

1. As a class or in a Talking Circle engage students in a discussion about drug abuse and opioids. Direct the class to discuss the following:
 - What are their suggestions for restricting the flow of illicit drugs and opioids into the community?
 - Should persons selling illegal drugs and opioids be banished from the community? Why or why not?
 - In addition to the Health Centre programs what can the community do to help drug and opioid abusers?
 - Should the community help? Yes or no and why or why not?



Module Three – Suicide

Purpose:

The statistics around suicide in First Nation communities indicate that many more First Nation youth and adults commit suicide at much higher rates than the rest of the Canadian population. Isolated and northern communities experience higher rates than less isolated ones. There are few resources available to communities to address this social challenge effectively. Module Three enables students to undertake some basic research on suicide and to engage in a class discussion on the topic. **Teachers are strongly advised to consider whether or not their entire class has the emotional stability to discuss and research suicide before attempting to introduce it. A counselor from the Health Centre may be an important addition to the class for this module.**

Preparation:

It is vital that teachers discuss with the Principal and the appropriate member of the Health Centre and possibly one or two colleagues on the advisability of introducing this module to the class. There is a useful short video of a young Anishinabe student from Webique discussing suicide in his northern community at this link <vimeopro.com/workbay/longlake>.

Class Activity:

1. Have students research the statistics on First Nation youth suicides in Canada. There is a wealth of links on First Nation youth suicides so that students can readily undertake additional research on a variety of suicide-related topics. The research by Profs. Chandler and Lalonde at the University of Victoria on the importance of culture as a factor in suicide prevention should be explored. Direct their research and reports to address the following:
 - Possible causes of First Nation youth suicides – at least three.
 - The importance of traditional culture as a measure to reduce the incidence of youth suicides?
 - The difference in the statistics between First Nation youth males and females.
 - How can the community help youth to eliminate suicide as a threat?

Class Discussion:

1. As a class or in a Talking Circle engage the students in a discussion on suicide.

Direct the discussion to consider:

- What do they think are three reasons why youth consider suicide?
- How can the community help to reduce youth to consider suicide as an option?
- Would they help a friend who is considering suicide to not do it?
- How would they help?
- Have they ever discussed suicide with a friend?
- How can you make someone who is unhappy happy?
- Is bullying a major cause of suicide?
- Do events like the Youth Walk make a difference?



Module Four – Community Trauma

Purpose:

Many communities suffer from the trauma that results from harmful and hurtful actions of its members or from harmful and hurtful actions from external sources. Regardless of the source community trauma is a challenging and difficult situation for any community. Module Four enables students to research community trauma in First Nation communities and relate it to their own community.

Preparation:

There are numerous links to First Nation community trauma online that are useful for student research. One such link is <https://www.eenet.ca/fr/node/1726>. Another is <https://www.fnha.ca/about/news-and-events/news/panel-discusses-trauma-and-healing-at-first-nations-health-authority-mental-health-and-wellness-summit> and <https://www.suicideinfo.ca/resource/trauma-and-suicide-in-indigenous-people/>

Class Activity:

1. Many First Nation communities including Long Lake #58 deal with trauma that is the result of incidences of suicide, drug and alcohol abuse, family violence, and violence against women and girls, to name a few. Have students research community trauma using the above links as well as others and in their written reports have them focus on the following:
 - What are some causes of First Nation community trauma?
 - What are some First Nation responses to community trauma?
 - Why is traditional culture useful in dealing with community trauma?
 - How can elements of traditional Anishinabe culture be used to heal community trauma?
2. Have the class draw pictures of what each of them thinks community trauma looks like and its impact on families.

Class Discussion:

1. Have a class discussion on community trauma. Ask students to write on stickies three incidents they know of that either caused or could cause trauma in the community. Post the stickies on the wall and ask students to look at the stickies after they've all been posted before engaging them in a class discussion. A Talking Circle could also be used for the discussion. Direct the discussion to address the following:
 - How can a community respond to incidents that lead to community trauma?
 - What are some examples of appropriate responses?
 - How does community trauma affect the youth in a community?
 - Can one incident that causes community trauma lead to another?
 - Give some examples of how that might occur?



Module Five – Food Security

Purpose:

Food security in First Nation communities is an ongoing challenge. With high unemployment rates and dependency of social assistance food security or more accurately food insecurity raises serious health concerns for children and seniors. Module Five enables students to learn about food security in First Nation communities and whether or not food security is an issue at Long Lake #58.

Preparation:

There are several useful links on First Nation food security including <https://proof.utoronto.ca/resources/research-publications/aboriginal-peoples-and-food-insecurity/>. Another link is <https://globalnews.ca/news/6136161/first-nations-food-insecurity-study/>.

Class Activity:

1. Using sources on the internet have students research the importance of food security and food sovereignty. Direct their research and written reports to address:
 - What is food security?
 - What is food insecurity?
 - Identify four causes of food insecurity.
 - What is food sovereignty and why is it important to Long Lake #58?
 - Give three examples of food sovereignty at Long Lake #58?
 - How can the community increase food sovereignty efforts at Long Lake #58?
 - What actions could Chief and Council take to support food sovereignty?
2. Have students organize a community feast in support of food security. A planning committee will need to be created for the purposes of identifying tasks and requirements to put on a community feast.

Class Discussion:

- 1) Have a class discussion on an Indigenous Food Circle. Students can research what it is at https://foodsystems.lakeheadu.ca/wp-content/uploads/2019/04/Understanding-Our-Food-Systems-2-Final_March-2019.pdf before the discussion. Direct the discussion to address the following:
 - What are the component parts of an Indigenous food circle?
 - Would they participate in a food circle? Why or why not?
 - What are three or four benefits of an Indigenous food circle?
 - What would they do to create a food circle at Long Lake #58?

2) In a Talking Circle have students discuss the importance of traditional foods today. Have students use this link before the Circle:

https://foodsystems.lakeheadu.ca/wp-content/uploads/2019/04/Understanding-Our-Food-Systems-2-Final_March-2019.pdf. After reading the article direct the discussion to address the following:

- Identify at least six examples of traditional foods eaten today in the community?
- Identify at least four examples of traditional foods that are gathered/harvested today in the community?
- What traditional foods have they killed or harvested?
- What is their favourite traditional food?
- Is bannock a traditional food? Why or why not?
- Are traditional foods eaten today healthier than the food bought at a store?
- Why are they healthier?
- Are community gardens a viable option for Long Lake #58 to produce healthier foods?
- What would be required in their opinion to start one or several community gardens?



Modules Six and Seven – Land and Land Management

Purpose:

As Long Lake #58 considers expanding its community boundaries the issue of land and the management of land increases in importance. For two hundred years First Nation communities have lacked authority over their traditional and existing lands. Modernization, treaties, and a drive for self-government have encouraged many First Nations to enact regulations and laws regarding their existing lands and their traditional lands. Modules Six and Seven focus on land and its management and what exists to support Long Lake #58 and other First Nations in the management of their lands.

Preparation:

There are several links on First Nation land codes and land management including:

- <https://labrc.com/wp-content/uploads/2018/11/Short-FA-Summary1.pdf>
- <http://www.links-to-learning.ca/downloads/considerations-in-land-code-development.pdf>. The Long Lake #58 Land Code can be found at <https://labrc.com/wp-content/uploads/2017/03/Long-Lake-58-Land-Code.pdf>.

Use these links for student research.

Class Activity:

1. Have students research what a First Nation Land Code is and additionally the Long Lake #58 Land Code. Land Code details are numerous and somewhat detailed but direct the research and the students' reports to address the following:
 - Define a land code?
 - What is unique about a First Nation land code?
 - How is a land code developed?
 - How is it approved?
 - Why is a land code important for self-government?
 - What are the law-making powers and law making process in the Long Lake #58 land code?
2. Have students research the National Aboriginal Land Managers Association (NALMA) and the First Nation Land Management Resource Centre (FNLMRC) with specific attention to:
 - What services does NALMA and the FNLMRC provide to Long Lake #58 and other First Nations?
 - How important is NALMA and the FNLMRC to Long Lake #58 land management?

3. Invite the Lands Manager at Long Lake #58 to address the students about the portfolio and its importance to the future of Long Lake #58. Have students prepare questions to ask such as:
 - What is the size of the land for Long Lake #58?
 - Where are its boundaries?
 - Is there any other land that is under dispute re: ownership?
 - What are the three most important responsibilities of your job?
 - Is the Long Lake #58 land code similar to or different from other First Nation land codes?
 - How is it similar or different?
 - What is a Certificate of Possession (CP). Are there any at Long Lake #58?
 - Do you participate in NALMA? What does that consist of?
 - What does NALMA or the FNL MRC do for Long Lake #58?

4. Invite an Elder or someone from the community who can speak to the students about the community at the Point. Have students prepare questions for the guest such as:
 - How many houses were at the Point?
 - What was life like growing up at the Point?
 - Where did you go to school?
 - Should the Point be restored?
 - What are three main differences between the community at the Point and the community today?
 - Do you think life at the Point was better than life in Long Lake #58 today?
 - Why?

5. Invite Patrick Patabon to speak to the class about the traditional waterways in the Long Lake #58 territory and how the land is to be respected. Ask students to prepare questions such as:
 - What can they do to respect the land?
 - Why should we respect the land?
 - What benefits do we get from the land?
 - Is land sacred?
 - What does that mean?
 - What will happen if we lose respect for the land?



Module Eight – Housing

Purpose:

Long Lake #58 and most if not all First Nation communities suffer from a housing shortage. The shortages force existing residences to accommodate more people than they're designed for and the crowded living conditions when this occurs contribute to health and social problems within the home. Module Eight enables students to increase their understanding of the issues around community housing and the challenges connected to housing. Students will have some exposure to this topic in Grade Eight.

Preparation:

The First Nations Housing Professionals Association (FNHPA) is a recently established national organization dedicated to training people to work in housing in First Nation communities and to establish standards for First Nation housing staff and managers. Their website is a useful source for housing information.

Class Activity:

1. Invite the Housing Manager to speak to the class. Ask the Manager to talk to the students about the role and responsibilities of a Housing Manager and about the housing needs at Long Lake #58. Have students prepare questions to ask the Manager such as:
 - How long have you been Housing Manager?
 - What are the three most challenging aspects of your job?
 - What are three things you most like about the Housing Manager?
 - Describe a typical report to Chief and Council.
 - How often do you report to Chief and Council?
 - What training do you have to be the Housing Manager?
 - If there's a housing shortage at Long Lake #58 why is there a shortage?
 - What should be done to eliminate the shortage?
2. Have students research housing at Long Lake #58. Their report can address some of the questions the class raised with the Housing Manager and they may need to meet with the manager separately to complete their report. Their report should address some or all of the following details:
 - What is the eligibility for a house at Long Lake #58?
 - Is there a rating scale to determine who gets a house over other applicants?
 - What are the concerns of housing for Seniors and Elders at Long Lake #58?
 - How long will it take to eliminate the housing shortage?
 - Are rental units (or if there are already rental units) or expanding rental units at Long Lake #58 a good way to address the shortage?
 - Are there problems with rental units? What are they?
 - Is home ownership for band members an option in the future?

3. Using We Are The Land site have students explore the traditional travel routes and Gathering Sites in the Long Lake #58 territory.

Class Discussion:

1. In a Talking Circle engage the class to discuss housing at Long Lake #58. Direct their discussion to address the following:
 - Do they think the housing situation is critical or OK at Long Lake #58?
 - What do they think would ease the housing shortage besides more money?
 - What arguments could be used to persuade the government to increase the money for new houses?
 - If there were enough houses at Long Lake #58 would they choose to live and raise a family here?
 - Should there be a Seniors/Elders residence at Long Lake #58? Why or why not?



Module Nine – The Anishinabek Education System **(AES)**

Purpose:

The AES represents a significant step towards self-government in education for the community members of the Anishinabek Nation, including Long Lake #58. The AES can support the interests of its member schools to increase cultural education including language instruction as part of the school curriculum. It can also offer 2nd level education services to member schools to strengthen the quality of education in First Nation schools. Module Nine focuses on the AES and what it represents for Anishinabe education.

Preparation:

The AES website is a useful source for information on the organization, its mandate, and structure.

Class Activity:

1. Have students research the AES with specific reference to the following:
 - When was it formed?
 - Who are the members?
 - How is it structured geographically?
 - How is it structured administratively?
 - What are the objectives of the AES?
 - What is its vision?
 - What is the role of the KEB?
2. Invite the Director of Education to speak to the class about the AES. Have students prepare questions to ask such as:
 - How did the Director get involved with the AES?
 - What three benefits does the AES provide to Long Lake #58 education?
 - Why is the AES important for self-government?
 - Has the AES made a difference yet in Long Lake #58 education? In what ways?
 - How much collaboration is there among the communities that belong to the AES? What kinds of collaboration?
 - Is the AES important for Anishinabe language education? In what ways?

Class Discussion:

1. Have students watch the CBC documentary “Reds, Whites, and the Blues” at this link <https://curio.ca/en/video/reds-whites-the-blues-822/>. Engage the students to discuss the differences they see between going to high school off-reserve like the Tsleil Waututh youth and going to school at Long Lake #58.



Modules Ten and Eleven – Youth

Purpose:

In many First Nation communities facilities and organized activities for youth are often short in supply. There are several reasons for this but more often than not the biggest reason is the lack of funding the federal government provides to First Nations for their social and recreational needs. Population sizes are also a factor. Justifying a community pool, for example, for a community with fewer than a thousand members is challenging. But the reality is without adequate facilities and organized activities community youth the risks of harmful and inappropriate behaviours increase for young people. Modules Ten and Eleven enable students to review and explore the challenges they face at Long Lake #58.

Preparation:

The link <<https://vimeopro.com/workbay/mikawaa>> has two short videos (Travis Spence and Jeremiah Troutlake) where youth issues are addressed.

Class Activity:

1. Have students research the facilities at Long Lake #58 for youth with specific reference to:

- Organized recreation programs
- Organized social opportunities
- Mental well-being
- Training programs
- Traditional education and learning opportunities

After their research, have students write a report that addresses the following:

- Do they as youth feel left out from the programs and facilities at Long Lake #58?
 - What programs or facilities do they wish were available at Long Lake #58?
 - Are the supports for their mental well-being adequate or not?
2. Have students research or discuss the Healing Walk. Their research or discussion should focus on:
 - The objectives of the Healing Walk
 - Did they participate in the Walk?
 - What did the Healing Walk accomplish in their opinion?
 - Was it successful?
 - Are there still reasons for another Healing Walk?
 - What are they?
 - Would they participate if the Healing Walk was repeated? Why or why not?
 - Do people still talk about the Healing Walk? If they do, what is said?
 - If not, why don't people talk about it?

3. Have students write a letter to a friend about happiness. In their letters they should comment on:
 - What makes them happy?
 - What makes them sad?
 - Are they mostly happy or sad? Why?
 - What could the community do to make them happier?
 - When are they the happiest, i.e., at school, meeting friends, reading a book, cooking, listening to music, doing cultural activities.

4. Many youth find support in training programs. Have students research the availability of youth training programs in Long Lake #58 or for youth from Long Lake #58, such as the Junior Rangers program. Direct their research and reports to address the following:
 - Did they know about any training programs for employment before their research? What programs?
 - Have they participated in any youth training programs?
 - What were the challenges in doing so?
 - Are they familiar with the Junior Rangers program?
 - Name three benefits of the Junior Rangers program.

Class Discussion:

1. Have a class discussion or a Talking Circle on the availability or lack of facilities for youth at Long Lake #58? Have students discuss what they think would make Long Lake #58 a better place for youth. During the discussion ask them to discuss what they can do as youth to make Long Lake #58 a better place for youth. Do they think the youth facilities at Long Lake #58 are similar to, worse than, or better than other First Nations such as Ginoogaming or Aroland.

2. In a Talking Circle engage students to discuss resilience and what it means and why is it important develop resilience. Direct their discussion to address the following:
 - What does resilience mean?
 - Why is being resilient important (at any time)?
 - Do you think you're resilient?
 - Give two or three examples of your resilience
 - How do you think someone becomes resilient?
 - What happens if you're not resilient in the face of a challenge of any kind?
 - Do you think you can help others become resilient?
 - In what ways?



Module Twelve – Seven Youth Inquest

Purpose:

Too many First Nation youth find themselves in precarious and difficult situations when they leave their communities. There are many reasons for this including the absence of parental guidance, inexperience in dealing with aggressive and unfamiliar peer pressure, and a frail or non-existent support network. The Seven Youth Inquest in Thunder Bay deals with the deaths of seven First Nation youth who were attending school in Thunder Bay. All seven youths lived in different First Nation communities, not Thunder Bay. Module Twelve enables students to examine the inquest into their deaths and the results of the inquest.

Preparation:

There are numerous links to the inquest and the various progress reports to the inquest on the internet. The Matawa Learning Centre link which can be found on the Nishnawbe Aski Nation is recommended for this module. Others may be selected if more information is desired.

Class Activity:

1. Have students research the inquest. Direct their research and reports to address the following:
 - The reasons for the inquest
 - Where was it held?
 - Identify 10 recommendations of the inquest and discuss three of them with attention to:
 - Their potential for preventing future deaths
 - The sharing of responsibilities for improving conditions for youth in Thunder Bay
 - The importance of funding for programs
 - The role of municipal and provincial governments in assisting First Nation youth in Thunder Bay
 - The role of First Nation organizations in assisting First Nation youth in Thunder Bay
2. Have students research the Matawa Learning Centre's progress report on the inquest. The report includes numerous recommendations. Have students choose three recommendations and write a report on them with attention to the following:
 - Do they think the recommendations they chose are reasonable?
 - Why?
 - Do they think the recommendations will lead to positive changes in Thunder Bay?
 - Discuss three things they have learned from reading the Matawa Learning Centre report.



Module Thirteen – Social Capital

Purpose:

Communities that possess high levels of social capital are best able to deal with a variety of challenges that leave communities with low or no social capital struggling to resolve. High levels of social capital in a community equip them to be resilient, innovative, cooperative, and resolute in responding to challenges like drug abuse, unemployment, youth at risk, property damage, and public safety. Social capital is generated within a community and it emerges and expands by individual and group contributions to the well-being of the community usually through volunteerism and social organizations that support community residents through a variety of services and programs. Module Thirteen focuses on what Social Capital is and how it is generated.

Preparation:

The following links are useful for student research on this topic:

- <https://www.oecd.org/insights/37966934.pdf>
- <https://www.takingcharge.csh.umn.edu/activities/examples-social-capital>
- <http://caid.ca/MeaSocCapGuiFirNat2003.pdf> (pages 4-7)

There are other links on social capital that may be examined and used in addition to the three listed.

Class Activity:

1. Have students research and report on the definition of social capital. Their report should also identify six or more ways in which social capital is generated.
2. Have students write a report on at least three examples of activities in Long Lake #58 that contribute to social capital.
3. Have students write a report after researching social capital on the internet why social capital is important to a community. They should identify five reasons why social capital is important to a community.

Class Discussion:

1. As a class or in a Talking Circle have students discuss social capital. Direct their discussion to address the following:
 - What examples of social capital exist at Long Lake #58?
 - What would they do to contribute social capital?
 - Why is social capital important to the well-being of a community?
 - Should there be more social capital at Long Lake #58?
 - What activities, services or programs would create more social capital at Long Lake #58?
 - Who do they think should take the lead in developing social capital at Long Lake #58? What are the reasons for their choices?



Module Fourteen – National Aboriginal Day

Class Activity:

1. Have students write a short play with the National Aboriginal Day as the theme. The play can have one or several characters and at least two pages long. It may require more than one class to complete.

Class Discussion:

1. In a Talking Circle engage students to discuss what the National Aboriginal Day means to them and what they plan to do to celebrate the day.



Module Fifteen – National Indigenous History Month

Class Activity:

1. Using the link: https://www.edcan.ca/articles/teaching-by-the-medicine-wheel/?gclid=EAiaIQobChMIhoCyvYXP5wIVGpSzCh3dWwiGEAAYAiAAEgJ2OfD_BwE (there are numerous other links on the Medicine Wheel that can be used, as well) have students report on each element of the Medicine Wheel and what is included in each of the four quadrants.

- **Week 1** – The North
- **Week 2** – The South
- **Week 3** – The West
- **Week 4** – The East.



History of Long Lake #58

Grade Eleven:

**Economic Issues –
Local and Regional**



Grade Eleven: Long Lake #58 Economic Issues: Local and Regional

Introduction:

The Grade Eleven curriculum will focus on a range of economic issues germane to Long Lake #58 and the region. The objective of the curriculum is to inform students about the economic issues that impact and have impacted their community. All First Nation communities struggle with fundamental economic issues such as employment, unemployment, training and development of a local workforce, and work availability. The small populations in many First Nation communities combined with their lack of capital and geography create barriers that prevent them from developing a robust local economy. Long Lake #58 is no different from most small First Nation communities however it does have the advantage of mining and forestry developments in the region that offer local employment for workers with the appropriate training and skill development. The Ring of Fire is the best-known mining potential and as it matures it will provide enough employment for anyone in Long Lake #58 who is interested in the project. A variety of training programs offer Long Lake #58 members the skill development necessary for work in a variety of sectors. The Long Lake #58 Land Use Plan represents a significant milestone in the history of the community. An exciting vision for the future of the community the Plan enables students to share in the vision and to explore the Plan's rich potential. Eco-tourism will be explored as a potential economic option and students will learn about some Indigenous entrepreneurs who are carving out successful businesses. The modules in the Grade Eleven curriculum will enable students to learn about and explore the range of economic issues that are relevant to their community.

Learning Objectives:

At the conclusion of the Grade 11 curriculum students will:

- Evaluate the economic potential of the Ring of Fire
- Analyze and interpret the Long Lake #58 Land Use Plan
- Identify and compare the economic potential of Long Lake #58
- Gather and organize information related to the economic potential of First Nations organizations including the Band Administration
- Create a plan for eco-tourism
- Interpret the value of training

The Content:

- | | |
|----------------------------------|---|
| • The Ring of Fire | • Forestry |
| • Greenstone and Hard Rock Mines | • Eco-Tourism and Entrepreneurs |
| • Land Use Plan | • Local and Regional First Nation Employment (Band Council, Matawa TC, NAN) |
| • Training and Employment | |

Module One – The Ring of Fire

Purpose:

The Ring of Fire represents enormous potential for economic growth at Long Lake #58. When and if the project expands beyond the exploratory stages, employment and business opportunities for Long Lake #58 will be evident.

Preparation:

There are numerous links on the Ring of Fire on the internet. This link has several short videos of Ring of Fire jobs <vimeopro.com/workbay/longlake>.

Class Activity:

1. Have students research the employment opportunities that are currently offered by the Ring of Fire. There are several short videos that students can watch to learn more about some of the employment opportunities. In their short reports have students discuss: Are there realistic job opportunities for Long Lake #58 members right now or will they have to wait for the mining permits to be issued and transportation system settled?
2. Have students research the variety of businesses that could be created by Long Lake #58 members if the Ring of Fire project expands. They should identify at least three businesses that could be created for the project such as:
 - Laundry
 - House keeping and cleaning
 - Food security
 - Catering and food preparation
 - Transportation
 - Small engine and vehicle maintenance and repairs
 - Security

Class Discussion:

1. Have a class discussion on the Ring of Fire: Have students address the following:
 - Does the Ring of Fire interest them? In what ways?
 - Do they see the development as employment opportunities?
 - What employment opportunities would they seek if they signed on to the Ring of Fire?
 - What are the ecological issues related to the Ring of Fire?
 - Would the ecological issues prevent them from working there?
 - Would they accept training to work at the Ring of Fire? Why or why not?

2. In a class discussion ask students to respond to the following questions:
- Do they think the Ring of Fire will offer low or high paying jobs to First Nations seeking employment?
 - Give at least five reasons for their answers
 - Would they be prepared to accept entry-level jobs at the Ring of Fire such as kitchen helpers, house-keepers, truck-drivers, etc.?
 - Would they be prepared to take extended training to qualify for higher paying jobs such as equipment operators, mechanics, managers, and administrators?
 - Would they be prepared to work at the Ring of Fire in whatever capacity for 10 years or longer?
 - Is there a risk that the employment offered at the Ring of Fire for First Nations will only be entry-level and low paying? How can the risk be reduced or eliminated.



Module Two – Greenstone and Hard Rock Mines

Purpose:

Gold mines operate within the traditional territory of Long Lake #58. They offer potential for employment for Long Lake #58 members.

Preparation:

There are several links to the Greenstone and Hard Rock mines on the internet including:

- <http://anishinabeknews.ca/2018/06/28/long-lake-58-signs-agreement-greenstone-gold-mines-inc/>
- https://www.greenstonegoldmines.com/upload/documents/draft-ea-eis-folder/app-c-roc/chapter-8.8/consultation-plan_1158.pdf
- http://www.anishinabek.ca/wp-content/uploads/2016/05/LandsNorthern_Superior_Mining_Report.pdf

Class Activity:

1. Have students research the Greenstone and Hard Rock mine. Their research and reports should focus on the following details:
 - The benefits to Long Lake #58 from the mine.
 - The employment opportunities the mine offers for Long Lake #58 members.
 - Should Indigenous workers be given preference for mining positions?

Class Discussion:

1. As a class or in a Talking Circle have students engage in a discussion on gold mining. Direct the students to discuss the following questions:
 - Do they see themselves working in the gold mine as adults?
 - Give at least three reasons for their answers.
 - Is the Hard Rock mine an economic opportunity for Long Lake #58 or will it benefit others? Give at least three reasons for their response.
 - Would they as graduates take the necessary training to become gold miners in the Hard Rock mine?



Module Three – Long Lake #58 Land Use Plan

Purpose:

The Long Lake #58 Land Use Plan represents an exciting development for the community. Its scope is extensive covering everything from housing, culture, seniors, recreation, and economic opportunities. This module will enable students to increase their understanding and familiarity with the Land Use Plan's details.

Preparation:

This link should be used for student research on the Plan -

<https://www.longlake58fn.ca/wp-content/uploads/LL58-Land-Use-Plan-20191028-Final.pdf>

Class Activity:

1. Have students research the Long Lake #58 Land Use Plan. Their research should focus on the following details:
 - How will the proposed land use plan benefit Long Lake #58?
 - Identify at least eight benefits.
 - Of the eight benefits they identify, they should address three of them in detail:
 - How will the community benefit from them?
 - How will the community change?
 - Do they think the three benefits will address the needs of youth at Long Lake #58? In what ways?
 - How will the community look in 10 years?
2. Have students write a report: Do they support the proposed land use plan? They should identify at least five reasons for their support.
3. Have students write a report on how will the new development outlined in the Land Use Plan will strengthen Anishinabe culture at Long Lake #58? Their reports should identify and discuss three reasons.

Class Discussion:

1. In a class or a Talking circle have students discuss the employment opportunities that will result from the proposed land use plan in the following sectors: Tourism, culture, and entrepreneurship.
2. Have a class discussion on how the proposed land use plan will result in a stronger, safer, and healthier community. Direct the discussion to address the following:
 - Seniors and Elders
 - Housing
 - Culture
 - Economic development
 - Recreation



Modules Four and Five – Training and Employment

Purpose:

In addition to education, training for employment is an invaluable asset. Training programs, particularly for First Nation youth, fill an essential gap on the road to economic well-being and employment. Modules Four and Five focus on training programs that youth at Long Lake #58 should be aware of and they enables them to explore program details.

Preparation:

The following links are useful for student research:

- <https://www.longlake58fn.ca/training/>
- <https://www.confederationcollege.ca/first-nations-natural-resources-youth-employment-program-fnnryep/mission-objectives>
- <https://canadianwomen.org/program/?filter-location=&filter-focus=&filter-stream=economic-development>
- <http://www.ibftoday.ca/union-gas-partners-with-long-lake-58-first-nation-to-develop-welding-skills/>
- <https://dentistry-ipce.sites.olt.ubc.ca/files/2016/08/EY2016C1-Bell.pdf>
- <https://www.confederationcollege.ca/workforce-development-division/rofata-ring-fire-aboriginal-training-alliance-project>
- <https://www.dryden.ca/en/business/resources/Documents/Community-Development/NPI-Research-Papers/Case-Study---Effective-Indigenous-Skills-Development.pdf>
- <https://www.mcgill.ca/morethanwords/fieldsites#Eskasoni>
- <http://www.oshki.ca/annual-report>

Class Activity:

1. Have students research the variety of training programs available to Long Lake #58 including:
 - Confederation College
 - Digital Skill Training
 - Welder Training
 - Ring of Fire Training

Their reports should address the following:

- What are the objectives of the training program?
- Which program or programs appeals to them?
- Discuss three reasons why the program or programs appeal to them.
- Which program is the least appealing?
- Provide three reasons why?

2. Continue with students researching training programs including:
 - SEEDS OF HOPE
 - KKETS
 - More Than Words (McGill University)
 - Oshki-Wenjack Institute

Their written reports should address the same questions as Class Activity #1.

Class Discussion:

1. In a class discussion have students discuss the importance of training for employment. Have students discuss the following questions:
 - Will they take a training program if they are seeking employment?
 - How important do they think job training is to get a job?
 - What do they think is better: Job training or learning on the job?
 - Would they be prepared to move from Long Lake #58 for job training?
 - Would they be more willing to take job training if it was offered in Long Lake #58?
 - What training programs would they like to see at Long Lake #58?
2. In a Talking Circle engage students to describe their experiences with any training programs. Encourage their discussion to address the following:
 - What they liked and didn't like about the training?
 - How long was the training program?
 - Did it affect how they viewed training programs for the future?
 - Was the program successful in their opinion?
 - Why or why not was it successful?



Modules Six and Seven – Forestry

Purpose:

Forestry offers economic and employment opportunities for Long Lake #58. The Kenogami forest has been an active economic engine for Ontario, the surrounding communities and the lumber companies with licences to harvest in Kenogami. These two modules explore the economic opportunities the Kenogami forest offers to Long Lake #58 and how the community has responded.

Preparation:

There are several links on the internet on the Kenogami Forest and Needak including:

- <https://www.northernontariobusiness.com/industry-news/aboriginal-businesses/taking-a-stand-in-forestry-539559>
- <http://www.nedaak.ca/article/welcome-1.asp>
- <https://www.northernpolicy.ca/ne-daa-kii-me-naan-inc>

Class Activity:

1. Have students research the Kenogami Forest and the Ginoogam Development Corporation. Their written reports should address the following:
 - The SWOT report for the Kenogami Forest
 - Identify the details in each of the four sections of the SWOT
2. Have students research Ne-Daa-Kii-Ma-Naan Inc. (Needak). Their reports should address the following:
 - What is Needak?
 - When was it formed?
 - What communities participate in it?
 - Who is the head of Needak?
 - What is its mandate?
3. Needak provides several services to its members. Students should research two of the services and report on how they benefit/impact Long Lake #58.
4. Have students research SFL and an eSFL. Their reports should address the following:
 - What are the differences between SFL and an eSFL? Identify at least three.
 - Why is an eSFL preferable than an SFL?
 - How would Needak benefit from an eSFL? Identify three benefits.

Class Discussion:

1. Invite the Long Lake #58 representative on Needak to speak to the class. Have students prepare questions to ask such as:
 - What are the employment opportunities for Long Lake #58 at Needak?
 - Is there a training program for youth?
 - How does Long Lake #58 benefit from Needak?
 - Is forestry a good sector for long-term employment?
 - What is the relationship between Needak and the Ministry of Forestry and Natural Resources?
 - What would enhance the relationship?



Modules Eight and Nine – Eco-Tourism and Entrepreneurship

Purpose:

Indigenous eco-tourism is an expanding business model across Canada. Many First Nation communities are taking advantage of their isolated or semi-isolated locations to develop a tourism base that encourages visitors to interact with the environment without harming it. In addition to eco-tourism Indigenous entrepreneurs are growing in number. These modules enable students to examine different examples of eco-tourism in First Nation communities and some examples of Indigenous entrepreneurs.

Preparation:

There are several links on the internet to eco-tourism and Indigenous eco-tourism for students to explore. There are also several short videos featuring Indigenous entrepreneurs <vimeopro.com/workbay/longlake> and there are numerous links on the internet. A good link that includes examples of Indigenous entrepreneurs is <https://ccae.ca/success-stories/>.

Class Activity:

1. Have students research examples of Indigenous Eco-Tourism in Canada. Organize the class into groups of three and either assign or ask each group to select one example of an Indigenous Eco-Tourism program. Each group should report to the rest of the class the results of their research with attention to the following:
 - The objectives of each example.
 - The costs for participants.
 - The location of the program?
 - Is the program seasonal or all-year round?
 - What aspects of Indigenous culture are featured in the program?

2. As a class project have students explore potential options for eco-tourism in the Long Lake #58 territory. The project can be expected to cover at least three weeks as students study and weigh options. The topics for class work for each week of the project is outlined as follows:
 - *Week One:*
 - Have students discuss and select a sector from the list for their project.
 - What are the potential sectors for local eco-tourism: wilderness camping? Guided hunt camps? Fish camps? Anishinabe culture retreats? Guided canoeing and kayaking programs?
 - *Week Two:*
 - What skills will be required to sustain their selection?
 - What capital will be required to start?
 - What approvals and permissions will be required to start the program?

- *Week Three:*
 - How important is marketing?
 - What methods of marketing will attract most potential participants?
 - How will the cost for participants be determined?
 - How many staff will be required?

- 3. Have students research five examples of Indigenous entrepreneurs. Their written reports should address the following:
 - Some background on the entrepreneurs.
 - Where their business is located.
 - What is special about their business.
 - Does their business have an Indigenous theme or not?
 - Which of the five businesses would they like to duplicate?
 - Why?



Modules Ten and Eleven – Local and Regional First Nation Employment

Purpose:

There are several local and regional organizations that employ Indigenous people in a variety of administrative capacities. The Long Lake #58 Band Office employs community residents who are qualified for a range of social, economic, health, and office positions. At least two regional First Nation political and service organizations (NAN and the Matawa Tribal Council) have large administrations with Indigenous employees and Needak and the Ginoogam Development Corporation, to a lesser extent. Modules Nine and Ten enable students to explore the economic opportunities that exist in the community and outside it for First Nation employees.

Preparation:

The NAN and Matawa Tribal Council as well as the Long Lake #58 Band Council have websites that identify their staffs. They are useful sites for student research on the economic potential they offer for First Nation candidates. The link <<https://vimeopro.com/workbay/mikawaa>> has a short video on Travis Spence, a Band Councillor at Webique.

Class Activity:

1. Invite the Band Manager to speak to the class about careers in the band administration. Have students prepare questions to ask including the following:
 - What are some of the skills I need to work in the band office?
 - Where do I get the training to qualify for a job in the band office?
 - What is the job security at the band office?
 - Am I eligible for a pension if I work at the band office?
 - How are jobs at the band office posted?
 - Does the band office have an intern program for youth?
 - Do I need a university degree to work at the band office?
 - How many more positions will be in the Band administration in five years?

2. Have students research the number of employees that are employed by the Band. In their report they should address the following:
 - How many jobs require more than a high school diploma?
 - How many require specialized professional or pre-professional training?
 - How many require a university degree? How many require a college degree or diploma?
 - What job or jobs appeal to them as a career?
 - What are the advantages and disadvantages of working for the community? They should be prepared to identify at least three for and against.

3. The Matawa Tribal Council has a large administration in addition to five corporations. Have students research the employment opportunities in the Matawa Tribal Council administration with respect to the following details:
 - The number of administrative positions?
 - The categories of positions, i.e., secretarial, clerical, management, senior management, executive and the number of jobs in each category.
 - Is working for the Matawa Tribal Council an option after graduation? If no, why not?

4. Have students select one of the five Matawa corporations. Each student should undertake research on the corporation selected with attention to the following:
 - What are the corporation's objectives?
 - How many people are employed?
 - Where is the corporation located?
 - What educational requirements must employees have?
 - Do they think the work of the corporation is meaningful to Long Lake #58?
 - Have a class discussion about the Matawa Tribal Council corporations. Have students discuss the pros and cons of each of the corporations regarding:
 - Their work appeal.
 - The meaningfulness of their objectives and work.
 - How their work benefits Long Lake #58.

5. The Nishinawbe Aski Nation (NAN) has a large administrative workforce and several sectors or departments. Have students research NAN and their reports should address the following:
 - The number of employees at NAN.
 - The number of employees per sector.
 - The number of employees by work category:
 - Clerical
 - Secretarial
 - Analyst
 - Policy
 - Management
 - Senior management
 - Executive

Class Discussion:

1. Have a class discussion on NAN as a potential employer. Have students discuss the following questions:
 - Do they see NAN as a potential employer? Why or why not?
 - What position at NAN is most attractive to them if they were to seek employment there?
 - Are there any special benefits to working at NAN? Can they name at least three, (working for my people, no income tax, working with other Indigenous people, helping to achieve political independence, helping communities, positive work environment, meeting other Indigenous people, fighting for Indigenous rights, etc.)

2. In a Talking Circle engage the students in a discussion about working for a First Nation organization or the Band Council. Direct their discussion to address the following:
 - Would they consider working for a First Nation organization, either locally or regionally?
 - Why would they choose one or the other?
 - What do they see as the benefits (social, financial, cultural) to working for a First Nation organization?

3. In a Talking Circle engage the students in a discussion about their employment interests and future. Direct their discussion to address the following:
 - Would they prefer to work either in Long Lake #58 or close to the community?
 - What are their reasons for wanting to do so?
 - If they prefer to work away from Long Lake #58, what sorts of employment would they prefer?
 - Are they prepared to go to a college or university to increase their employment opportunities?
 - Do they think a college degree or B.A. is necessary for employment?
 - What do they define as a “good job”?



Module Twelve – National Aboriginal Day

Class Activity:

1. Have students read one book by an Indigenous author and write a book report on it. In the book report direct them to report on:
 - Why they chose the book?
 - What did they like about it?
 - What was the message or messages in the book?
 - How were the Indigenous people in the book portrayed?
 - Was there a hero or heroine? What did he or she do?



Module Thirteen – National Indigenous History Month

Class Activity:

1. Each of the four weeks in June have students watch the videos “Freedom Road” at this link: https://www.nfb.ca/indigenous-cinema/?&film_lang=en&sort=year:desc,title&year=1917..2020 . For each week choose a different video from the series and have students write short reports on each video addressing:
 - What is the purpose of the video?
 - Who are the main characters?
 - Why is a road to the Shoal Lake community important?
 - Do you think the video achieved its purpose?



History of Long Lake #58

Grade Twelve:

Long Lake #58

Political Issues

Local & Regional, Past & Present



Grade Twelve: Long Lake Political Issues: Local and Regional, Past and Present

Introduction:

The Grade Twelve curriculum focuses on a range of past and present political issues germane to Long Lake #58 and its regional neighbours. The objective of the curriculum is to inform students about the current and past political issues that have impacted and continue to impact their community. All First Nation communities experience a variety of political issues that arise from time to time as a result of local situations or factors that exist beyond the communities' borders. The Ring of Fire is an example of a local political issue that affects Long Lake #58. The economic potential of the project for the community is substantial. Royalties from mining will inject much-needed capital into the community and the project will provide an array of employment and business opportunities for community members. But the relationship of Long Lake #58 and its First Nation partners to the project is a political issue. The Matawa Tribal Council, the Anishinabek Nation, and the Chiefs of Ontario and their role in the political agenda of Long Lake #58 are topics that will help students understand the complexities of local and regional First Nation government as well as the issue of self-government and how it's defined at Long Lake #58. The Missing and Murdered Indigenous Women and Girls inquiry and the Truth and Reconciliation Commission are two examples of Indigenous political issues that emanate outside of Long Lake #58 but impact the community, nevertheless.

Other local and regional political issues such as the formation of the Greenstone municipality and the Ontario Power Generation will be explored, and students will gain an appreciation of the relationship between their community and external agencies and governments.

Learning Objectives:

At the conclusion of the Grade 12 curriculum students will:

- Analyze and communicate details of several national First Nations political issues
- Gather and organize information related to regional governments
- Evaluate the First Nations self-government and its importance to community sustainability
- Describe and gather information related to water diversion
- Compare the development of First Nations political organizations

The Content:

- The Ring of Fire
- The formation of the Greenstone Municipality
- Water Diversion and OPG
- The Truth and Reconciliation Commission
- The Missing and Murdered Indigenous Women and Children National Inquiry

- The 60's Scoop
- Matawa Tribal Council
- The Anishinabek Nation (Union of Ontario Indians)
- Chiefs of Ontario
- Self- Government

Module One – The Ring of Fire

Purpose:

Students will have had previous exposure to the Ring of Fire as a topic of study for the history curriculum. Module One enables students to examine the political aspects of the project and the importance of a transportation system as a key part of the project's future success.

Preparation:

There are numerous links to articles on the Ring of Fire on the internet, including:

- <https://www.canadiangeographic.ca/article/whats-stake-ontarios-ring-fire>
- <https://www.theglobeandmail.com/canada/article-ontario-first-nations-agree-to-study-road-to-ring-of-fire/>

Students can use these as a starting point for their online research.

Class Activity:

1. Have students undertake research to compare the responses of the Wynne Liberal government and the Ford Conservative government to the Ring of Fire and the Matawa communities. Direct their research to address the following in their written reports:
 - Identify three ways in which the provincial Liberal and Conservative governments differed in their responses to the Matawa negotiations.
 - Discuss two reasons why they think one government was better suited to negotiate with the Matawa communities on the project than the other.
 - Who were the two senior negotiators for the project? Describe their roles as negotiators.
 - Who is Bob Rae and who is Frank Iacobucci?
 - Do you agree or disagree with the provincial government's strategy to negotiate on a community-by-community basis? Give two reasons for your choice.
2. Have students research the importance of a transportation corridor to the Ring of Fire, either a road or rail line. In their written reports students should address the following:
 - Discuss the arguments for a road
 - Discuss the arguments for a rail line.
 - Which of the two would they choose? Provide three reasons for their choice.
 - What are the arguments for a north-south or a east-west transportation corridor?
 - How critical is cost as a factor in the discussion on a transportation corridor? Identify the costs for either road or rail line?

Class Discussion:

1. Invite a member of council, either the Chief or a Councillor to speak to the class about the financial benefits Long Lake #58 received during the negotiations. Have the class prepare questions such as:
 - How much money in total over the negotiations did Long Lake #58 receive?
 - How was the money used? What was the largest beneficiary of the money?
 - Was the money received equally divided among the nine First Nations in the tribal council? If no, what were the reasons for the differences?
 - How much was Bob Rae paid to represent the tribal council during the negotiations?
 - Was there a formula for sharing the proceeds from the Ring of Fire developed? What is it?
 - What is required to restart the negotiations?
 - What will get built first: a road or rail line?
 - Does the guest agree or disagree with the community-by-community negotiations strategy the Ford government has implemented?



Module Two – The Formation of the Greenstone Municipality

Purpose:

The emergence of the Greenstone municipality in 2001 created a new government structure that encompassed the Long Lake #58 community and its territory. Given that the municipal boundaries intersect with those of Long Lake #58 this module will enable students to understand that intersection and how it impacts their community.

Preparation:

The following links are useful for student research:

- https://www.cbj.ca/municipality_of_greenstone/
- <http://www.greenstone.ca>
- <https://greenstone.civicweb.net/Portal/Welcome.aspx>

Other internet links can be accessed for student research and reports.

Class Activity:

1. Have students research the Greenstone municipality. Direct their written reports to address the following:
 - When was it formed and by which provincial government?
 - What was the controversy around its formation?
 - How did the controversy impact Long Lake #58?
 - What are the constituents of the new municipality?
 - How is the municipal government structured?
 - Is there any evidence the municipality is interested in a working relationship with Long Lake #58?

2. Have students research the Long Lake #58 Land Use Plan and its relationship to the Greenstone municipality. Direct their reports to address the following:
 - Identify the issue(s) between Long Lake #58 and Greenstone regarding the Land Use Plan.
 - Is the future of the Land Use Plan threatened by Greenstone?
 - If yes, in what ways?
 - If you were Chief how would you deal with Greenstone regarding the Land Use Plan?
 - Does the municipality have a role to play in the Land Use Plan?

3. Invite a member of the municipality to speak to the class about the relationship of Greenstone to Long Lake #58. Have students prepare questions to ask such as:
 - How does the municipality relate to Long Lake #58?
 - Would the municipality benefit from having First Nation representatives?
 - How could First Nation representatives get on the municipal government?
 - What areas of cooperation currently exist between Long Lake #58 and the municipality?
 - When the Ring of Fire development accelerates how will the municipality work with Long Lake #58?
 - Does the municipality representatives meet regularly with Long Lake #58 Chief and Council? If yes, how often; if no, why not?
 - Should there be regular meetings between the municipality and Long Lake #58 chief and council?
 - What are some topics the municipality and Long Lake #58 chief and council could discuss?

Class Discussion:

1. As a class or in a Talking Circle engage the students to discuss the Greenstone municipality and Long Lake #58. Direct their discussion to address the following:
 - Should there be a working relationship between Greenstone and Long Lake #58? Why or why not?
 - What do they think a working relationship might look like?
 - Should Long Lake #58 have some kind of representation on the municipal council? What would the benefits be if there was a Long Lake #58 representative on the Greenstone council?
 - Should the Greenstone Mayor and Long Lake #58 Chief meet regularly? Why or why not?



Modules Three and Four – The OPG and Water Diversion

Purpose:

The water diversion that impacted Long Lake began in 1939 with the construction of two dams by then Ontario Hydro on the Kenogami river and the other, the South Regulating dam at the south end of the lake. A second phase of the water diversion project began in 1945 with the construction of the Hays Lake dam and the Aquasabon generating station near Terrace Bay. The effects on Long Lake #58 and Long Lake itself from the diversion of water were the basis for negotiations by the community with the Ontario Power Generation, formerly Ontario Hydro. Module Three and Four enable students to research the water diversion project and to learn about the impacts of the project on their community.

Preparation:

There are several links on the Water Diversion project including:

- <https://www.tandfonline.com/doi/pdf/10.4296/cwrj0503034>
- <https://www.lakesuperior.com/the-lake/404taming-water-a-diverting-story-of-ebbs-flows/>
- <https://www.karinahunter.com/2017/01/restored-shoreline-on-long-lake-58-first-nation/>
- 1938 <http://anishinabeknews.ca/wp-content/uploads/2013/04/2006-12.pdf> (P.23)
- <https://www.cbc.ca/news/canada/thunder-bay/long-lake-diversion-1.5344427>

Class Activity:

1. Have students research the water diversion affecting Long Lake and the Kenogami River. Their research and reports should address the following:
 - Why was the water diversion undertaken in the first place?
 - Who undertook the diversion?
 - What were the immediate impacts of the diversion on Long Lake #58 land base?
 - How did the water diversion impact shoreline erosion, the fish population, and the pulpwood bark?
 - How did Ontario Hydro benefit from the diversion?
 - How did the forestry company, Kimberly Clark, benefit from the project?

2. What was the impact of the settlement agreement between Long Lake #58 and the Ontario Power Generation? Have students research the agreement with attention to the following:
 - When was the agreement between Long Lake #58 and OPG reached?
 - Who signed on behalf of Long Lake #58?
 - Identify the benefits to Long Lake #58 from the agreement.
 - Do they think the agreement was a fair one? Yes or no and why?

- What is shoreline remediation?
 - How will it benefit Long Lake #58?
3. Invite the former Chief of Long Lake #58 to address the class on the settlement agreement with OPG. Have the class prepare questions such as:
 - How long did it take to negotiate the agreement?
 - Is she happy with the agreement? If not, why not?
 - What would she change in the agreement if she could?
 - Is there any risks to future hydro projects at Long Lake?
 - The financial details of the agreement have not publicized. Why not?
 - How will the shoreline restoration help the community?
 - Was Kimberly Clark part of the negotiations? Why or why not?
 4. With the assistance of the Director of Education and the Principal, invite a member of the community who participated in the discussions on the water diversion negotiations to speak to the class about that experience. Have students prepare questions such as:
 - What was your role in the negotiations?
 - How were you selected?
 - What did you learn from the negotiations?
 - Do you think the community received a fair compensation for the damage caused by the diversion project?
 - What can the community learn about similar projects in the future from the negotiations?
 - Would you become involved again if there were similar negotiations in the future?
 - Do you think Kimberly Clark should have been included in the negotiations?

Class Discussion:

1. In a Talking Circle engage the class to discuss the water diversion project in terms of how they see Long Lake today. Direct their discussion to address:
 - Were they aware of the diversion project before this module?
 - If they were, what did they know about the project?
 - Have they contributed to the shoreline restoration project?
 - In what ways?
 - How has the fish population in Long Lake been affected by the water diversion?
 - Do they think the negotiated settlement between Long Lake #58 and OPG was reasonable or not?
 - Do they think Kimberly Clark should have been part of the negotiated settlement?



Modules Five and Six – The Truth and Reconciliation Commission (TRC)

Purpose:

Modules Five and Six enable students to examine the TRC and its Calls to Action. The TRC provided a much-needed vehicle for survivors of residential schools to share their stories and their pain that resulted from their residential school experiences. Although the TRC did not convene sessions or meetings in Long Lake #58 community members who attended residential schools were able to participate in the Commission by Sharing the Stories online or by attending one or several of the seven national events the TRC convened during its mandate.

Preparation:

There are numerous links to the TRC including the website for the National Centre for Truth and Reconciliation. The website includes a wealth of material on the Commission and students can usefully search the website for their research on the Commission.

Class Activity:

1. Have students research the TRC and direct their written reports to address the following:
 - Discuss the Chair and the Commissioners:
 - Who were they?
 - What were their backgrounds?
 - Who was the first Chair and who were the first commissioners?
 - Why were they replaced?
 - What was the Commission's mandate? Summarize its details.
 - What was its budget?
 - How long did it last?
 - What was the connection between the TRC and Long Lake #58?
2. The TRC Final Report included 94 Calls to Action. Have students select two of the following Calls to Action and discuss how their implementation would impact Long Lake #58: 14; 21; 22; 62; 63; 66; 80; 88; 90.
3. Have students watch the address by Senator Murray Sinclair at the THB Symons Medal award in Charlottetown (<https://www.youtube.com/watch?v=pkYzrwzkzKs>). It begins at 22:17 and ends at 1:14. Give students the following questions to address in a report:
 - What legal and voting rights were taken away from First Nations?
 - What was the White Act?
 - What happened to children?
 - How did local governments function in the reverse Confederation?
 - What are the Four Questions?
 - What is Senator Sinclair's Anishinabe name and what does it mean?

4. With the help of the Director of Education or the Principal, invite a member of the community who attended one or several of the TRC events or hearings to talk to the students about his/her reflections of the TRC event(s). Prepare students to ask questions such as:
 - Was the experience a positive one for you?
 - Was it helpful to hear the stories of other survivors?
 - Do you think the TRC was important for survivors?
 - Why was it important?
 - Which Call to Action was the most important in your opinion?

Class Discussion:

1. Have a class discussion on the TRC. Ask students to respond to the following:
 - How important was the TRC for residential school survivors?
 - Was the TRC successful in informing the public about residential schools?
 - Why do they think the government established the TRC?
 - Do they know anyone from Long Lake #58 who participated in the TRC?
 - Why do they think the TRC made 94 Calls to Action? Was the Commission justified in making so many recommendations?
 - Which Call to Action did they think was the most important?
 - Why?



Modules Seven and Eight – National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG)

Purpose:

The MMIWG was a national response to the issue of Indigenous women and girls who were murdered or missing in Canada. The Inquiry shone a light on a dark chapter in Canada's contemporary history. Module Seven and Eight will enable students to examine the national inquiry and learn about its work and impact on Indigenous communities.

Preparation:

The MMIGWG website is a useful source for information on the Inquiry. Other links with useful information include:

- https://www.nwac.ca/wp-content/uploads/2015/05/Fact_Sheet_Missing_and_Murdered_Aboriginal_Women_and_Girls.pdf
- https://en.wikipedia.org/wiki/Missing_and_murdered_Indigenous_women

Class Activity:

1. Have students research the MMIWG and their written reports should address the following:
 - When was the Inquiry established?
 - Who was the Chief Commissioner and what was her background?
 - Who were the other commissioners and what were their backgrounds?
 - What was the mandate of the Inquiry? Summarize its details.
 - What were the numbers around the Inquiry:
 - Participants?
 - Family members?
 - Community hearings?
 - Other hearings?
 - What was the budget for the Inquiry?
 - What was the duration of the Inquiry?
 - How did the Inquiry conclude?
2. Have students write a report that addresses the following:
 - Did the MMIWG Inquiry have a connection to Long Lake #58?
 - Why do they think the Inquiry was important?
 - Do they believe the Inquiry will change anything?
 - If they were a Commissioner what would they seek to address as part of the Inquiry?
 - Do they believe that Indigenous women and girls will be safer as a result of the Inquiry? Give three reasons for their answers.

3. With the support of the Director of Education and the Principal, try to locate someone from the community who participated in the national Inquiry who is prepared to speak to the class about her experience as a participant. Have students prepare questions to ask the guest such as:
 - Why did they want to participate in the Inquiry?
 - What did they do at the Inquiry?
 - What is their opinion of the effectiveness of the Inquiry?
 - How will the Inquiry reduce the abuse of Indigenous women and girls?
 - Did you learn anything from the Inquiry that can be helpful for Long Lake #58?

4. There are several recorded episodes of Inquiry public hearings on the Inquiry website. Have students choose to listen to one of the following episodes: 1, 2, 4 or 5 and write a two-page report on what they heard.

Class Discussion:

1. The Final Reports of the MMIWG use the term genocide to describe missing and murdered Indigenous women and girls in Canada. Have a class discussion on genocide, its meaning, its relevance to the MMIWG, and its appropriateness in relation to missing and murdered Indigenous women and girls.



Module Nine – The 60’s Scoop

Purpose:

During the 1960’s numerous Indigenous children but mostly First Nation children were removed from their family homes in reserves across Canada by family and social services and placed in Euro-Canadian homes either as adoptees or foster children. Some children ended up in American homes as adoptees. As a result of the physical separation the majority of children who were part of the 60’s scoop were raised without much if any education about their culture, their families, or their natal communities. In recognition of the mistreatment of children because of the policy, federal and provincial governments negotiated settlements for individuals who were apprehended and relocated as a result of the policy.

Preparation:

The following links are useful sources for student research:

- https://indigenousfoundations.arts.ubc.ca/sixties_scoop/
- <https://www.thecanadianencyclopedia.ca/en/article/sixties-scoop>

Class Activity:

1. Have students research the 60’s Scoop with attention to the following in the written reports:
 - Summarize the policy known as the 60’s Scoop
 - How many children were affected by the policy?
 - Identify three difficulties that children who were removed from their families experienced in their new environments.
 - How widespread was the policy?
2. Have students research the settlements for the survivors of the 60’s Scoop.
3. With the help of the Director of Education and someone from Social Services try locate someone from the community who was part of the 60’s Scoop who can speak to the class about the experience. Have students prepare questions such as:
 - How old were you when you were removed from your family?
 - Were there others in your family who were also removed?
 - Where were you taken?
 - Did you move from one family to another?
 - What was your worst experience?
 - What is your favourite memory?
 - Would your experience have been better or worse if you had been placed with an Aboriginal family?

Class Discussion:

1. In a Talking Circle engage students to discuss the 60's Scoop policy. Direct their discussion to consider the following:
 - Why do they think there was something called the 60's Scoop?
 - Do they think the Scoop is still taking place?
 - Do they know of any examples of children being removed from Long Lake #58 and placed in foster homes outside of Long Lake #58?
 - If there are children in the community who are being abused in one way or another, would they be better off placed in families in the community or outside the community?



Modules Ten and Eleven– Anishinabek Nation (formerly Union of Ontario Indians)

Purpose:

The Anishinabek Nation is a regional provincial-territorial organization (PTO) whose membership includes Long Lake #58. Although it includes several program delivery services, the Nation is primarily a political organization that acts on behalf of its members on a variety of political issues on provincial and federal scales. Module Nine and Ten will enable students to learn about the relationship between Long Lake #58 and the PTO and how the PTO serves its members.

Preparation:

The Anishinabek Nation website is a useful source for information and there are numerous links to it on the internet.

Class Activity:

1. Long Lake #58 is a member of the Anishinabek Nation. Have students research the Anishinabek Nation – Union of Ontario Indians. Their written reports should address the following:
 - Its origin and history
 - Its member communities
 - Its geographic organization
 - How it is organized internally
 - Its office locations
 - Its present and past four Grand Council Chiefs – who are/were they and where are/were they from?
 - The organization's cultural content

2. Have students examine the services and programs of the Anishinabek Nation. In their written reports have them identify:
 - The range of programs and services in the PTO.
 - The services and programs that might be more useful to Long Lake #58?
 - How does Long Lake #58 access services and programs from the PTO?

3. Invite the Band Administrator to address the class on how Anishinabek Nation benefits Long Lake #58. Have students prepare questions such as:
 - What has the Anishinabek Nation provided in the way of services to Long Lake #58 in the past three years?
 - What political action has it taken on behalf of Long Lake #58 in the past three years?
 - How often does the PTO meet in assembly with its members?
 - Who attends Anishinabek Nation assemblies from Long Lake #58?
 - On a scale of 1-10 (10 being the highest) how would you rate the value of the Anishinabek Nation to Long Lake #58?
 - Do you communicate with the PTO or do they contact you on different issues?
 - What sort of issue would cause you to contact the Anishinabek Nation?

4. The Anishinabek Nations has achieved self-government in their education sector – the establishment of the Anishinabek Education System (AES). Have students research the AES and in their report address the following:
 - Details related to the history of the negotiations for the AES:
 - When the negotiations started?
 - Who participated in the negotiations?
 - Who are the member communities of the AES?
 - What is the relationship of the AES to Long Lake #58?
 - What is the mandate of the AES?
 - How is it an example of First Nation self-governance?
 - Identify three ways in which the AES will strengthen education at Long Lake #58?

5. Invite the Director of Education to speak to the class about the AES. Have students prepare questions to ask such as:
 - How will Long Lake #58 education benefit from the AES?
 - What is the relationship between Long Lake #58 education and the AES?
 - What input does Long Lake #58 have to the AES?
 - What contact does Long Lake #58 have with other communities in the AES?
 - Is Long Lake #58 education involved in a specific AES project or program? What is it?
 - What will the AES look like five years from now?

Class Discussion:

1. As a class or in a Talking Circle engage students to discuss the benefits that Long Lake #58 derives from membership in the Anishinabek Nation. In their discussion direct them to consider the following:
 - Identify two or three services and programs in the Anishinabek Nation that they think directly benefits Long Lake #58.
 - Ask them to consider if these services and programs justify membership in the PTO?
 - Do they think there are political benefits to Long Lake #58 as a member of the PTO?
 - Can they identify two or three political benefits (other than the AES)?
 - Would they work for a PTO in the future? What are the reasons for their answer?



Module Twelve – The Chiefs of Ontario (COO)

Purpose:

The Chiefs of Ontario is an umbrella political organization representing the 133 elected leaders of the First Nations in Ontario. Its membership includes the four PTOs in Ontario – the Anishinabek Nation, NAN, Grand Council Treaty 3, and the Association of Iroquois and Allied Indians – and several First Nations that are independent of any of the four PTOs. Module Eleven enables students to learn about the organization and its relationship to Long Lake #58.

Preparation:

The Chiefs of Ontario website is a good resource for student research and information. There are also numerous links on the internet that reference the work of the organization on a provincial and national level.

Class Activity:

1. The COO is an umbrella organization representing all 133 First Nations in Ontario, including Long Lake #58. Have students research the COO and in their written reports comment on the following:
 - When it began
 - Who is the current Ontario Regional Chief?
 - Its Mission and Mandate
 - Its programs and services
 - Its membership
 - The difference between the Assembly and the Confederacy
 - What is the Confederacy?
 - Who are the Independent First Nations in the COO?
2. The COO offers seven different services and programs for its members. Have students examine two of its services and programs and their relationship to Long Lake #58.
3. Invite the Chief to speak to the class about the COO and direct students to prepare questions such as the following:
 - What is the benefit of the COO to Long Lake #58?
 - Is there a specific service or program Long Lake #58 uses from the COO?
 - How does Long Lake #58 use that service or program?
 - What is more important: The Assembly or the Confederacy? What are the reasons?
 - Are there challenges being a member of the COO? What are some of them?
 - Has Long Lake #58 ever called on the COO to help with a political issue? What was the issue?
 - Was the support provided by the COO useful? How was it helpful?

- Do you have any concerns about asking the COO for assistance?
4. Have students examine three COO annual reports (available online) with attention to the sections on Youth. Direct students to summarize the content on Youth in each of the three annual reports with attention to:
- The recommendations for youth
 - The activities during the year related to youth
 - The youth representatives in the COO
 - Any special topic on youth addressed that year of the annual report
 - Do they think the Youth Council is an important element in the organization. Give two reasons for their answer.

Class Discussion:

1. Have students discuss the differences between the Chiefs of Ontario and the Anishinabek Nation (UOI).
- They should identify five major differences, at least.
 - Which organization would they like to work at. Why?
 - They should also discuss which of the two organizations is more important for Long Lake #58, in their opinion. Their discussion should focus on the following:
 - Which organization has more relevant services and programs for Long Lake #58?
 - What political progress has each organization made for Long Lake #58 during the past 25 years?
 - Has either organization helped or contributed to the Long Lake #58 economy?



Module Thirteen – Self-Government

Purpose:

First Nations everywhere are moving along the path to increased self-government. As the federal government continues to transfer programs and budgets to First Nations the scope of the administrative-government responsibilities of every First Nation community expands. In seventy years, less than three generations, First Nations have gone from almost total and complete powerlessness in their communities to multi-million dollar administrations that have the authority and power to develop and implement policies that determine how and where program budgets are spent. Critics of the federal devolution policy that resulted in the transfer of responsibility for the range of social programs and budgets to First Nation administrations point out that the devolution policy has in effect made Chiefs and Councils managers and administrators, not governors. As long as program mandates and budget parameters continue to be defined by federal governments, critics argue that First Nation self-government is but an illusion.

Module Twelve enables students to explore what self-government for First Nations means and to determine whether or not it exists today for First Nations.

Preparation:

There are numerous links to First Nation self-government on the internet including:

- <https://www.rcaanc-cirnac.gc.ca/eng/1100100032275/1529354547314>
- <https://imaa.ca/source/wp-content/uploads/2018/01/Indigenous-Self-Government-Feb-2017.pdf>
- <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/first-nation-again-the-return-self-government-and-self>
- <https://www.thecanadianencyclopedia.ca/en/article/aboriginal-self-government>

A longer piece can be found at:

- http://www.fngovernance.org/publication_docs/Self-Governance_Right_CFNG.pdf

Class Activity:

1. Have students explore the meaning of self-government for First Nations. Direct their research and written reports to address the following:
 - Define self-government
 - Define self-government for First Nations
 - Why is self-government for First Nation communities important?
 - In view of your research does Long Lake #58 have self-government?
 - Give several examples of self-government at Long Lake #58
 - Or, what is required at Long Lake #58 before it achieves self-government?

2. Several First Nations have achieved a degree of self-government unlike many others. The Nisga'a nation in British Columbia, the Cree nation in northern Quebec, and Sawridge First Nation in Alberta are some of the better-known examples. Have students research one of the three and report on what makes the example they choose a good example of self-government.
3. The following quotation is taken from the "First Nation Governance Project: Phase 1" produced by the First Nation Financial Management Board and the Institute on Governance in 2018. Copy and distribute to the class.

3.1.4 Capability

*Finally, the two main aspects of a community's capability, on which its ability to exercise autonomy and enter into effective relationships depend, are **Community well-being** (often expressed as or measured in terms of "sustainability"), and **Governance**. Community well-being (CWB) and its corollary sustainability are often defined and measured by a comprehensive and holistic set of determinants and indicators: social, economic, environmental, and cultural. As with the larger framework itself, these components are interdependent; social health begets economic development, cultural practices and environmental stewardship. Wealth created by economic development can be reinvested in the community, used to protect the environment, and allow more time for cultural practices. This paradigm forms the basis for First Nation-led efforts in Comprehensive Community Planning,⁵⁶ which sees all of these aspects of a community's well-being and development operating in tandem to achieve sustainability. The other aspect contributing to a community's overall capability is effective governance, the implication being that no matter how strong a community is intrinsically, if it is not governed effectively it will not maximize the benefits of greater autonomy, or participate effectively in relationships that contribute to reconstituting nations, and by extension, participating in more effective Nation-to-Nation relationships. Mutually-accountable leadership, cost-effective delivery of high-quality programs and services (administration) and sound financial management are the hallmarks of effective governance, and strengthen community capability while promoting autonomy and positive relationships. The emphasis in this area is the promotion of competence, through training, the development of standards, certification, and institutional support. Again, this remains true regardless of which approach to autonomy a First Nation wishes to pursue.*

Have students report on the quotation with respect to:

- What is Community well-being?
- What is Governance?
- What are the indicators of Community Well-being?
- What are the indicators of Governance?
- What does "mutually-accountable leadership" mean and does it exist at Long Lake #58?
- How reasonable is the statement "Wealth created by economic development can be reinvested in the community, used to protect the

environment, and allow for more time for cultural practices.”? Is there evidence at Long Lake #58 that economic development wealth is being used in these ways? Give two or three examples.

Class Discussion:

1. In a Talking Circle engage the class to discuss the following:
 - The Anishinabek Education System is an example of self-government. Explain why?
 - The Long Lake #58 Land Use Plan is an example of self-government. Explain why?
 - Does the continued existence of the Indian Act obstruct or encourage First Nation self-government? Explain why?
 - Why is self-government necessary?
 - What factors will determine when complete self-government is achieved for Long Lake #58?



Module Fourteen – National Aboriginal Day

Class Activity:

1. Have students write a two-page essay on someone from their family (extended or nuclear) who they admire and respect. Their essay should address the following:
 - The relationship of the person to the student.
 - What contribution(s) has the person made to the family or to the student?
 - What are the qualities the student admires about the person?
 - What lesson or lessons has this person provided to the student?

Class Discussion:

1. In a Talking Circle engage the students to discuss how they plan to celebrate National Aboriginal Day. Engage them to discuss why National Aboriginal Day is important to Long Lake #58 and other First Nations.



Module Fifteen – National Indigenous History Month

Class Activity:

1. Have students research and write brief reports on present or past Indigenous leaders and noted figures.

Week 1 – Two sports figures

Week 2 – Two authors

Week 3 – Two politicians

Week 4 – Two actors and journalists

In their reports direct them to address the following:

- What are/were their accomplishments?
- What is their tribal affiliation?
- Their personal story.
- Why the student chose the person?



Long Lake #58 Internet Links

Here are the links used in the research for the History curriculum. Note that it is not a bibliography but teachers will find links here that expand their knowledge of Long Lake #58's history and infrastructure.

Treaties:

<https://www.aadnc-aandc.gc.ca/eng/1100100028978/1100100028982> - Robinson Superior treaty

Another copy of Robinson Treaty <http://www.anishinabek.ca/wp-content/uploads/2016/06/Robinson-Superior-Treaty.pdf>

Robinson-Superior treaty https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/trerob_1100100028975_eng.pdf

James Morrison on Robinson Treaties

<https://uncaprcap.files.wordpress.com/2015/04/the-robinson-treaties-of-1850-morrison.pdf>

Small reference to Long Lake – 1906 James Morrison Treaty 9 https://www.rcaanc-cirnac.gc.ca/DAM/DAM-CIRNAC-RCAANC/DAM-TAG/STAGING/texte-text/tre9_1100100028860_eng.pdf

Vidal – Anderson Report

<https://archive.org/details/VidalAndAndersonReport1849/page/n12>

Robinson Superior and Vidal Anderson report <https://www.rcaanc-cirnac.gc.ca/eng/1100100028974/1564412549270>

Treaties Map Ontario https://files.ontario.ca/treaties_map_english.pdf

Traditional Anishinabe Culture:

Pipe carriers Long Lake <http://anishinabeknews.ca/wp-content/uploads/2013/04/2006-5.pdf> (p. 8)

Details on LL fishing, animal, plants, and traditional sites and areas

Information is scattered throughout report (FOR HIGH SCHOOL)

http://www.nextbridge.ca/~media/Microsites/Nextbridge/Documents/EWTEAsections/EWT_EA_Section_17_Indigenous-Land-Resource-Use_July2017.pdf

Traditional use of Tobacco <http://nbatc.ca/en/uploads/4.%20Step-by-step%20Manual%20for%20Facilitating%204%20Teaching%20Circles.pdf>

Council of Three Fires <https://www.anishinabek.ca/who-we-are-and-what-we-do>

Council of Three Fires <http://absolutemichigan.com/michigan/the-three-fires-ojibwa-odawa-potawatomi/>

Council of Three Fires <https://waseyabek.com/announcement/migration-anishinabe-formation-council-three-fires/>

Midewewin <https://www.collectionscanada.gc.ca/obj/s4/f2/dsk3/ftp04/nq23580.pdf>

Medicine Wheel https://www.edcan.ca/articles/teaching-by-the-medicine-wheel/?gclid=EAIaIQobChMIhoCyvYXP5wIVGpSzCh3dWwiGEAAiAAEgJ2OfD_BwE

Anishinabe traditional circle (Lillian Pitawanakwat)

<http://www.fourdirectionsteachings.com/transcripts/ojibwe.html>

Anishinabe traditional circle – Audio

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

Long lake traditional food today https://foodsystems.lakeheadu.ca/wp-content/uploads/2019/04/Understanding-Our-Food-Systems-2-Final_March-2019.pdf

Traditional Food

https://www.greenbeltfund.ca/engaging_youth_in_local_wild_and_cultivated_foods_of_northern_ontario

Cultural Renaissance -Traditional

https://www.greenbeltfund.ca/engaging_youth_in_local_wild_and_cultivated_foods_of_northern_ontario

Band Council:

Information on band councils as well as trad. Economies <https://www.rcaanc-cirnac.gc.ca/eng/1307460755710/1536862806124>

Curve Lake info on Band Council

<https://www.curvelakefirstnation.ca/documents/Policy%20and%20Guidelines%20for%20Chief%20and%20Council%20July%20202015.pdf>

Qualipu band council info <http://qalipu.ca/site/wp-content/uploads/2012/09/QMFN-Councillor-Roles.pdf>

Running for the Band Council https://cafn.ca/wp-content/uploads/2015/04/CAFN-Run4Council_web.pdf

Working in a Band Office

https://smith.queensu.ca/insight/content/indian_agents_for_the_modern_age.php

Red Rock band council info

http://rrib.ca/files/9814/8606/8100/Chief_and_Council_Policy_and_Guidelines.pdf

Housing - <https://fnhpa.ca/best-practices-and-tools.html>

Blockade:

“Blockade at Long Lake 58,” Anne-Marie Mawhiney, ed., *Rebirth: Political, Economic, and Social Development in First Nations*, (Toronto: Dundurn, 1993), pp. 66-89

“Treaties, Trains, and Troubled National Dreams: Reflections on the Indian Summer in Northern Ontario, 1990,” in *Law, Society and the State: Essays in Modern Legal History*, Louis A. Knafla and Susan W.S. Binnie, eds. (Toronto: University of Toronto Press, 1995, pp. 290-321

CNR Blockade https://wikivisually.com/wiki/Long_Lake_58_First_Nation

CNR Blockade <https://www.revolvy.com/page/Long-Lake-58-First-Nation?cr=1>

Long Lake #58:

Good overview of region and bibliography -

<http://www.sgdsb.on.ca/upload/documents/aboriginal-handbook-final-rmj-nov-2014.pdf>

Ontario Energy Board (has references to previous cultural and historical docs)

[LL#58FN_EVD_20180914](http://www.oebo.ca/LL#58FN_EVD_20180914)

Long Lake Catholic church <https://ejlavoie.wordpress.com/2018/05/24/father-couture-the-old-churches/>
Church <http://anishinabeknews.ca/2018/06/12/church-of-the-infant-jesus-burns-down-in-long-lake-58/>
Father Couture <http://nipigonmuseumtheblog.blogspot.com/2015/09/father-joseph-marie-couture-sj-final.html>
Father Couture http://mikeonline.ca/sites/default/files/2017-12/Indian_Record_196411.pdf
Long lake ATR <https://greenstone.civicweb.net/document/4828>
Long Lake Land Use Plan (Ec Dev and Social dev) <https://www.longlake58fn.ca/wp-content/uploads/LL58-Land-Use-Plan-20191028-Final.pdf>
Understanding FN Governance esp. for Long Lake #58
http://biomassnorth.org/documents/forum16/presi/fn_Understanding%20First%20Nation%20Governance.pdf
First Nation Self-Government <https://www.rcaanc-cirnac.gc.ca/eng/1100100032275/1529354547314>
Self-government <https://www.ictinc.ca/blog/why-do-aboriginal-peoples-want-self-government>
Self-government <https://imaa.ca/source/wp-content/uploads/2018/01/Indigenous-Self-Government-Feb-2017.pdf>
Long Lake Food Security - https://foodsystems.lakeheadu.ca/wp-content/uploads/2019/04/Understanding-Our-Food-Systems-2-Final_March-2019.pdf

Long Lake Land Code:

Land Code for LL <http://www.links-to-learning.ca/downloads/considerations-in-land-code-development.pdf>
Long Lake #58 Land Code <https://labrc.com/wp-content/uploads/2017/03/Long-Lake-58-Land-Code.pdf>

Youth and Trauma:

Youth and health (Pic River) http://www.giftsfromtheelders.ca/pdf/big_canoe_thesis.pdf
Land Stewards kids program
<https://clubrunner.blob.core.windows.net/00000000194/en-ca/files/homepage/indigenous-committee-report/Land-Stewards-Mid-Term-Report-Long-Lake--58-Mid-Term-Report.pdf>
Drug and Opioids -
https://www.researchgate.net/publication/335276932_Evaluating_the_Continuum_of_Prescription_Drug_Abuse_Recovery_in_Matawa_First_Nations
Youth Issue <https://www.youtube.com/watch?v=UjNRJNzOsNc>
Youth training <https://www.longlake58fn.ca/training/>
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