
ABORIGINAL STUDIES 10–20–30

PROGRAM RATIONALE AND PHILOSOPHY

RATIONALE

The focal point of Aboriginal Studies 10–20–30 is the wealth and diverse nature of Aboriginal languages and cultures. The program of studies explores concepts within the students' own unique context. It is intended to provide a conceptual framework for all learners to enhance understanding of the diverse Aboriginal cultures within their region, Canada and the world. The term "Aboriginal" refers to First Nations, Métis and Inuit.

The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12, June 2000, developed within the Western Canadian Protocol, has provided guidance in the development of Aboriginal Studies 10–20–30. Aboriginal Studies 10–20–30 reflects a perspective that encompasses and integrates the past, present and future of Aboriginal peoples. This program will provide all students with the opportunity to develop, explore and apply their own personal reflections on Aboriginal perspectives. Students will examine how Aboriginal peoples are striving toward maintaining and promoting cultures and identities that reflect values based on respect for the laws of nature and a continual pursuit of balance among individuals, the family unit, the larger community and global community.

The resiliency of Aboriginal peoples' cultural heritages and languages has promoted a survival

of their nations. In spite of many challenges, the majority of Aboriginal peoples in Canada have maintained traditional beliefs and value structures within their cultural framework.

It is important that Aboriginal students experience and feel a sense of pride of their own cultural heritage. This will enhance students' self-esteem and increase the relevance of education.

For all students, the program can serve to increase an awareness, appreciation and understanding of the rich and long-lasting history, culture and contributions of Aboriginal peoples as part of our society. It can also serve to enlighten and contribute to discussion and analysis of Aboriginal issues.

Aboriginal Studies 10–20–30 is based on Aboriginal worldviews and experiences, and incorporates the following concepts:

- there is a need to respect, honour and celebrate Aboriginal cultures in Alberta, Canada and the world
- Aboriginal values and beliefs are resilient and relevant to global issues
- Aboriginal nations have strong, diverse and evolving cultures that have adapted to a changing world
- language/communication in all its forms is one of the essential means by which culture is learned.

PHILOSOPHY

The anticipated results for the Aboriginal Studies 10–20–30 program are outlined below:

- encourages students to learn to identify key questions, organize and select relevant content, develop points of view and present their findings and conclusions
- emphasizes clear and effective communication
- fosters a sense of self-worth and pride by encouraging Aboriginal students to appreciate their cultural heritage and social, political and economic contributions to society
- illustrates that traditional Aboriginal communities are as diverse as the current Canadian cultural mosaic
- enables all students to demonstrate an understanding that societies are made up of individuals, but each individual has a responsibility to the well-being of the society
- illustrates the importance of the spiritual nature of Aboriginal peoples and their relationship with all things in the universe
- explores a largely oral and visual culture allowing students to gain appreciation of many communication and art forms
- helps all students to develop respect for the environment and commitment to use resources wisely
- helps all students to appreciate values related to their personal, ethical and spiritual beliefs
- helps all students to acquire the necessary skills and attitudes that will lead to a successful place in the world.

ABORIGINAL STUDIES 10

Aboriginal Studies 10 is a provincial course suitable for all students in Alberta schools.

The course is based on perspectives and worldviews of Aboriginal peoples. It includes the study of traditions and history of Aboriginal peoples in Canada, and particularly in Alberta. Student learning outcomes provide opportunities to examine such topics as governmental structures, literature, the arts and the sciences.

The four themes in Aboriginal Studies 10 are:

- Origin and Settlement Patterns
- Aboriginal Worldviews
- Political and Economic Organization
- Aboriginal Symbolism and Expression.

ABORIGINAL STUDIES 20

Aboriginal Studies 20 is a provincial course suitable for all students in Alberta schools.

The course focuses on indigenous people from a Canadian and Alberta perspective. It includes the study of policies, legislation, conflict and cultural change.

The four themes in Aboriginal Studies 20 are:

- The Métis: Conflict and Cultural Change
- Treaties and Cultural Change
- Legislation, Policies and Cultural Change
- Schooling and Cultural Change.

ABORIGINAL STUDIES 30

Aboriginal Studies 30 is a provincial course suitable for all students in Alberta schools.

Students will gain a greater understanding of the current issues facing Aboriginal peoples worldwide. Aboriginal Studies 30 enables students to demonstrate an understanding of the issues of Aboriginal rights and self-government, Aboriginal land claims, Aboriginal peoples in Canadian society and Aboriginal world issues.

The four themes in Aboriginal Studies 30 are:

- Aboriginal Rights and Self-government
- Aboriginal Land Claims
- Aboriginal Peoples in Canadian Society
- Aboriginal World Issues.

COURSE ORGANIZATION

There are four themes identified in each course. Each theme has one general outcome and is supported by a list of related concepts. Specific outcomes further define the specific content of each theme. Many of the specific outcomes are supported by examples. The examples **do not form part of the required program** but are provided as an illustration of how the outcomes might be developed. Illustrative examples are written in *italics*.

PREREQUISITES

It is recommended that Aboriginal Studies 10–20–30 be studied in sequence; i.e., Aboriginal Studies 10 is a prerequisite to Aboriginal Studies 20, and Aboriginal Studies 20 is a prerequisite to Aboriginal Studies 30. Prerequisites may be waived by a principal if conditions outlined in the current *Guide to Education: ECS to Grade 12* are met.

GENERAL AND SPECIFIC OUTCOMES

ABORIGINAL STUDIES 10

THEME I: ORIGIN AND SETTLEMENT PATTERNS

GENERAL OUTCOME

Students will demonstrate an understanding of the diverse cultural characteristics, origins, and migration and settlement patterns of Aboriginal peoples.

Related Concepts: perspective, theory, origin, migration, oral tradition, legends, stories, linguistic groups, cultural groups, traditional territories, cultural diversity, cultural environment, circular seasonal time frames, Métis, Métis settlements, mutual support, mainstream society, colonial governance.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding of different perspectives to the origin and settlement of Aboriginal peoples in North America:
 - appreciate that many Aboriginal peoples identify with creation stories that introduce place and identity in their culture
 - demonstrate an awareness that creation stories reflect spiritual connections to the land
 - identify cultural characteristics to geographical features occupied by the first people on land
 - examine oral cultural origins and settlement theory; *e.g., research and compare Aboriginal Creation to one or both of the following: Beringia theory, Polynesian theory*
2. demonstrate an understanding that there are distinctive narrations of legends and stories that are related to cultural characteristics of Aboriginal peoples:
 - appreciate the role of legends and stories of how Aboriginal peoples are interconnected to the land and nature
 - distinguish between legends and stories of many diverse linguistic and cultural groups in Alberta and North America
 - appreciate that Aboriginal peoples used sign language to communicate with each other and to communicate ideas and practices of land occupation in a particular territory
 - research creation stories by interviewing Aboriginal Elders and researching current literature
3. demonstrate an understanding that Aboriginal peoples developed distinct cultures in differing Canadian environments:
 - identify and locate the major linguistic and cultural groups in Alberta and Canada
 - interpret Canada as being culturally diverse before the arrival of the Europeans
 - appreciate that Aboriginal peoples shared many of the same characteristics and values; *e.g., respect for nature, harmony with the land*

THEME I: ORIGIN AND SETTLEMENT PATTERNS *(continued)*

SPECIFIC OUTCOMES

Students will:

4. recognize and demonstrate an understanding that Aboriginal peoples moved from place to place according to well-defined patterns:
 - compare and contrast the main geographical regions of Canada, and examine how development of different Aboriginal cultures was influenced by various factors
 - research and trace settlement and migration patterns from a historical perspective, and describe reasons for cultural migrations; *e.g., investigate and trace the reasons for: buffalo hunt, cultural migratory routes, landmarks and hunting routes, intertribal awareness, leaders, alliances/treaties*
 - research how the geographical regions influenced Aboriginal culture by examining the following:
 - behaviours/restrictions influenced by geographical factors
 - harmony with land, clans, families
 - spiritual forces in nature/interconnectedness
 - sharing of resources
 - plants and animals
 - interpret, historically, that circular seasonal time frames were a major influence for moving from place to place
5. demonstrate an understanding that mutual support connected various Aboriginal peoples:
 - appreciate that Aboriginal peoples' practice of mutual support was essential for survival
 - appreciate that the traditional concepts and practices of mutual support and conflict resolution have been adopted by mainstream society
6. demonstrate an understanding that, historically, Aboriginal peoples were sovereign nations and Europeans and Aboriginal nations coexisted in a state of mutual recognition of sovereign status with mutual economic benefits from trades:¹
 - research traditional Aboriginal governance and characteristics of organization; *e.g., clans, families, bands, leaders/chiefs, councils of leaders/chiefs, leader/chief of council*
 - analyze that economic prosperity came through trade and early European contact

1. *The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12*, Western Canadian Protocol for Collaboration in Basic Education, June 2000.

THEME I: ORIGIN AND SETTLEMENT PATTERNS *(continued)*

SPECIFIC OUTCOMES

Students will:

7. demonstrate an understanding that the Métis family unit gave rise to what is now known as the Métis people:
 - identify and explain how Aboriginal peoples shared resources with fur traders, explorers, missionaries and settlers
 - appreciate mutual support between Aboriginal peoples and colonial governance
 - research the fur trade as an essential, mutual support for Aboriginal peoples
 - investigate the origin of the Métis family, and describe similarities and differences between Métis and First Nations families
 - recognize that the Métis advanced by adapting along with European technology and forming a new cultural identity; *e.g., Métis sash, the fiddle, Red River jig, Métis flag, Red River cart, York boats*
 - research, identify and describe the development of Métis communities, including Métis settlements in Alberta
 - appreciate Métis culture and lifestyle.

THEME II: ABORIGINAL WORLDVIEWS

GENERAL OUTCOME

Students will demonstrate an understanding of aspects of Aboriginal spirituality and worldviews.

Related Concepts: values, spirituality, worldviews, harmony, unity, oral tradition, cycle of life, ceremonies, religions, animate, inanimate.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding that spirituality is fundamental to traditional Aboriginal worldviews:
 - examine how animate and inanimate objects are interrelated and respected in Aboriginal cultures
 - examine why living in harmony and unity is essential to traditional Aboriginal cultures
 - analyze the role of sharing and generosity in traditional Aboriginal cultures
 - research the following aspects of spirituality by; *e.g., interviewing a local Elder regarding: interrelationship of animate and inanimate, harmony, unity, sharing and generosity, protocols and accepted traditional practices*
 - appreciate and respect the value of Elders in helping people discover their inner gifts and strengths
 - appreciate and respect the diversity of traditional spiritual beliefs and practices of Aboriginal peoples
2. demonstrate an understanding that Aboriginal stories on creation of the world and Aboriginal peoples provide a strong spiritual foundation:
 - examine traditional Aboriginal stories on creation that have inspirational messages about young people recognizing their gifts, journeying to take on challenges and accomplishing feats to help others¹
 - examine the role of creation stories and legends in the lives of Aboriginal peoples in Canada
 - appreciate and respect the diversity of oral traditions of Aboriginal peoples that provides the foundation for Aboriginal worldviews and spirituality
3. demonstrate an understanding that cycle of life is fundamental to the Aboriginal way of life:
 - research the significance of the following symbols:
 - the Circle²
 - Medicine Wheel
 - appreciate and respect that Aboriginal peoples traditionally view life and its interrelated parts as a never-ending cycle

1. Îethkabi, *A Study of a First Nation: A Program of Studies, ECS to Grade 12*, April 2000.

2. *The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12*, Western Canadian Protocol for Collaboration in Basic Education, June 2000.

THEME II: ABORIGINAL WORLDVIEWS *(continued)*

SPECIFIC OUTCOMES

Students will:

4. demonstrate an understanding that ceremonies have strong spiritual and social significance:
 - appreciate and respect that Aboriginal peoples have ceremonies to express their spiritual nature
 - describe the general role and significance of non-sacred aspects of ceremonies by Aboriginal peoples; *e.g., round dance, tea dance, powwows*
5. demonstrate an understanding that after European contact, many Aboriginal peoples incorporated Christianity into their lifestyles.

THEME III: POLITICAL AND ECONOMIC ORGANIZATION

GENERAL OUTCOME

Students will demonstrate an understanding of the political and economic organization of Aboriginal peoples.

Related Concepts: adaptation, interdependence, economy, economic partnership, entrepreneurship, community initiatives, alliances.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding of the historical, political and economic organizations of the First Nations, Métis and Inuit people
2. demonstrate an understanding of how the interaction of two cultural groups has resulted in political and economic adaptation and/or interdependence:
 - research and report on the influences of Europeans and Aboriginal peoples on each other
 - compare economic and political structures of two groups; *e.g., hereditary chiefs, band and tribal customs and Indian Act chief, Chiefs' committee on economic development*
3. demonstrate an understanding of the contributions of Aboriginal peoples to the historical trade:
 - describe the roles of Aboriginal peoples in the Canadian fur trade—beaver, seal, buffalo
 - evaluate the effects on Aboriginal peoples as the fur trade declined
 - appreciate the contribution of Aboriginal peoples as fur traders and entrepreneurs of the West
 - appreciate and respect contributions of the Buffalo Jump
4. demonstrate an understanding that many Aboriginal peoples have successfully entered into the world of business to improve their quality of life while keeping in balance traditional practices:
 - analyze and evaluate how oil, gas and lumber entrepreneurships have changed the quality of life in Alberta Aboriginal communities
 - analyze how traditional values of sharing and generosity influence economic practices of Aboriginal leaders in managing resources to improve the quality of life for Aboriginal peoples; *e.g., economic development, self-government, maintaining a sustainable environment*
 - research and describe how Aboriginal peoples have successfully contributed in the provincial, national and international marketplace
5. demonstrate an understanding of the current issues being addressed by Aboriginal political and economic organizations:
 - describe and analyze Aboriginal political and economic issues, including:
 - poverty
 - economic instability
 - land cooperatives; *e.g., in 1800s, small groups of Iroquois and voyageurs were brought from the east to work in trading companies—they settled in the Jasper and Grande Cache areas, intermarried with the Cree, and set up land cooperatives*
 - appreciate how leaders are striving to strengthen Aboriginal peoples economically and politically

THEME III: POLITICAL AND ECONOMIC ORGANIZATION *(continued)*

SPECIFIC OUTCOMES

Students will:

6. demonstrate an understanding of why Aboriginal peoples of Canada have formed unique organizations and alliances to deal with the federal and/or provincial governments:
 - First Nations: Assembly of First Nations (AFN), Tribal Councils (6, 7, 8, Independent)
 - Métis: Métis Nation of Alberta (MNA)
 - describe Aboriginal peoples organizations as to their mandates in:
 - improving the quality of life
 - self-government
 - economic development
 - protection of treaties
 - appreciate the role of Aboriginal involvement in Alberta political and economic organizations.

THEME IV: ABORIGINAL SYMBOLISM AND EXPRESSION

GENERAL OUTCOME

Students will demonstrate an understanding of Aboriginal art forms, oral tradition and literature.

Related Concepts: cultural transmission, values, beliefs, symbolism, analogy, diversity, cultural expression, holistic, integration, interpersonal relationships.

SPECIFIC OUTCOMES

Students will:

1. appreciate how oral traditions influence ideas, perspectives and interpretations:
 - describe the central role and function of the oral tradition as a means of cultural transmission
 - explain how oral tradition, legends, humour and stories assist in the transmission of culture
 - respond to and appreciate the importance of the oral tradition in the education and socialization processes
2. interpret and recognize significant oral symbolism and expressions:
 - explore the lives, experiences and values of Aboriginal authors through their writings
 - examine the contributions made by Aboriginal authors
 - identify how Aboriginal writers use symbolism, allusions and inference to portray their messages to the reader
 - identify the different Aboriginal authors and how they use different methods in portraying their experiences. Select two Aboriginal authors; *e.g., Maria Campbell, Verna Kirkness, Gail Bear*:
 - *explore the life experiences of Aboriginal authors and determine how they influenced what they wrote about*
 - *identify and evaluate the methods each author uses to bring the message to the reader*
 - *relate to how the authors portrayed the human experience through their writings*
 - *discuss how the authors' beliefs and values influenced their writings*
 - *examine the purpose that each author had in mind*
3. develop an understanding of many Aboriginal art forms, oral tradition and literature:
 - identify and appreciate the diversity of cultural expression of Aboriginal peoples
 - describe the relationship of environment expressed in the art form, oral tradition and literature of each Aboriginal group
 - compare similarities and differences in expressions of environmental relationships
 - develop an understanding that Aboriginal art reflects the belief that art is holistic in nature and is integrated in all aspects of Aboriginal life
 - compare how Aboriginal oral tradition connects the expression of personal, spiritual, social and cultural aspects of that individual within the group
 - appreciate Aboriginal philosophy, spirituality and love of land and nature.

ABORIGINAL STUDIES 20

THEME I: THE MÉTIS: CONFLICT AND CULTURAL CHANGE

GENERAL OUTCOME

Students will demonstrate an understanding of the Métis roles in the settlement of Western Canada.

Related Concepts: government definition of Métis Nation, family structure, cultural mixing, conflict, power, authority, negotiation, common grounds, “scrip,” armed conflict, rights, institutions, resistance, rebellion.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding of the emergence of the Métis and how they evolved into a new Aboriginal culture in Canada:
 - develop an understanding of the term “Métis” by discussing its past and present meanings
 - examine how the culture of the Métis people emerged from the roles they played in the fur trade
 - evaluate and appreciate Métis people’s contributions
 - respond to the sensitivity of interrelated, interconnected and interdependent relationships by discussing “cultural mixing”
2. appreciate that conflict can arise among cultures because of differing political, economic and social perceptions and practices:
 - discuss how first contact caused conflict and alliances between cultures
 - appreciate and respect the importance of negotiation in resolving conflict
 - appreciate the nature and use of power and authority
 - research and evaluate conflicts and cooperation between the Government of Canada and the emerging Métis Nation with respect to:
 - significance of the survey of the Red River settlement and the role of surveyors
 - characteristics of the lives of Métis and First Nations people
 - the impact of the disappearance of the buffalo and decline of the fur trade
 - the impact of “scrip” on Métis people
3. demonstrate an understanding of Métis history in Manitoba and Saskatchewan:
 - examine how a minority group with its own political and social institutions will sometimes oppose new cultural institutions that are seen to be forced upon them by the majority culture
 - define and contrast the differences between “rebellion” and “resistance”
 - discuss the intentions and impact of the Canadian government’s efforts to build a strong and unified nation
 - identify and evaluate the reasons for the conflict in Manitoba surrounding the *Manitoba Act* of 1870
 - discuss the role of First Nations people in the Riel Resistance
 - evaluate the after-effects of the Riel Resistance on the lives of Métis people relative to changes in lifestyles

THEME I: THE MÉTIS: CONFLICT AND CULTURAL CHANGE *(continued)*

SPECIFIC OUTCOMES

Students will:

4. demonstrate an understanding of how Métis culture and lifestyles were affected as a result of the defeat of the Métis at Batoche:
 - analyze the hardships that Métis people faced with regard to adjusting to a changing and differing lifestyle
 - discuss the effects on Métis people following the Riel Resistance with regard to:
 - Métis life after conflict
 - migration of the Métis from the Red River settlement to other parts of Western Canada
 - “scrip”
 - establishment of Métis settlements in Alberta
 - organization of non land-based Métis
 - research the early history of one of the Métis political organizations in Alberta and their journey for self-determination, and report on the following:
 - purpose of the Ewing Commission and its findings
 - reasons for the establishment of Métis colonies in Alberta
 - founding of the Métis Association and the role of Métis leadership as demonstrated by Joseph Dion, Malcolm Norris, James Brady, Felix Callihoo, Peter Tomkins
 - role of Métis women
 - role of the Roman Catholic Church; *e.g., St. Paul de Métis*
 - analyze and evaluate the concerns of Métis people regarding self-government in the contemporary Canadian society.

THEME II: TREATIES AND CULTURAL CHANGE

GENERAL OUTCOME

Students will demonstrate an understanding of the effects of treaty relationships between First Nations people and the Government of Canada.

Related Concepts: sovereignty, treaties, reserves, rights, decision making, paternalism, protectionism, diversity, inherent rights, sovereign rights, self-government, self-determination, tradition, ceded lands, crown land.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding that First Nations people perceived treaties as recognized sovereign agreements:
 - analyze how Britain recognized First Nations sovereignty:
 - discuss unique relationships among community, land and leadership based on mutual support and consensus
 - discuss how First Nations community needs were met by examining their cultural values, laws and regulations, decision making, nation/community support, discipline and lawbreakers
 - describe similarities and differences among clans, bands and families in the areas of leadership, cooperative efforts, governance, consensus, consultation, administration, law, principles of sovereignty
 - research the intent of treaties:
 - describe how First Nations people developed coexisting relationships through contact resulting from trading, making treaties, making alliances, sharing territories
 - describe how First Nations established crown land to be protected and held in trust
 - compare and contrast the First Nations views of unique relationships to land based on laws of nature as opposed to economic pursuits, material wealth and technology
 - appreciate that the unique relationship between First Nations people and the land is rooted in traditional beliefs
2. demonstrate an understanding that First Nations people based treaty agreements on the principle of consensus based on traditional beliefs:
 - identify, locate and discuss treaties that were of peace and friendship
 - appreciate First Nations as seeking solutions that have spiritual, social and environmental integrity
3. demonstrate an understanding of how some treaties were a mechanism whereby the Canadian government received title to ceded lands and in return First Nations retained areas of reserved land with certain rights:
 - identify, locate and discuss land-based treaties
 - research and discuss treaties signed on the prairies:
 - reasons for treaties by First Nations and the Canadian government
 - reasons why First Nations accepted the treaties
 - areas of Treaty 6, 7 and 8 and the Nations involved
 - discuss the roles of people who were influential in treaty making; *e.g., Jerry Potts, Big Bear, William Robinson, Red Crow, Poundmaker, James McLeod, George McDougall, Crowfoot*
 - appreciate, respect and compare the viewpoints of First Nations people, Métis people and the federal government toward treaties

THEME II: TREATIES AND CULTURAL CHANGE *(continued)*

SPECIFIC OUTCOMES

Students will:

4. demonstrate an understanding of the influences of missionary religious institutions on First Nations and Métis people
5. demonstrate an understanding that there were many policies, acts and treaties passed by the federal government that had an impact on First Nations people and their way of life:
 - research and evaluate the *Royal Proclamation* of 1763 and the *Indian Act* of 1876, as it relates to:
 - protectionism, control and assimilation
 - the *Indian Act* amendments concerning Indian ceremonies
6. demonstrate an understanding of why the First Nations people resisted government policies:
 - analyze *Bill C-31*, its history and implications
 - analyze the federal government policy and attitude toward disenfranchisement
 - analyze the proposed policies of the government; e.g., *White Paper*, 1969,¹ and identify other policies that affected First Nations people
 - analyze the *Red Paper*,² a counter proposal by Alberta Indian Chiefs
7. demonstrate an awareness that First Nations people throughout the world are diverse in their culture, identity and security:
 - compare the similarities and differences among the spiritual, political, economic, educational and social structures, and inherent rights of indigenous people in other parts of the world
8. demonstrate an understanding that First Nations people of Canada and the world share a common view of inherent rights:
 - examine and evaluate the current state of inherent rights of indigenous people in other parts of the world
 - appreciate and respect that First Nations people throughout the world share a common view of the inherent right to govern themselves
9. demonstrate an understanding that there are differences of opinion among First Nations people and the federal and provincial governments regarding treaty rights:
 - appreciate and respect First Nations who seek cultural continuity for self-determination
 - appreciate and respect the differing viewpoints of negotiations and agreements between the federal government and First Nations people

1. *Statement of the Government of Canada on Indian Policy*, 1969, Queen's Printer.

2. Indian Chiefs of Alberta, *Citizens Plus* (Red Paper), Indian Association of Alberta, Edmonton, 1970.

THEME II: TREATIES AND CULTURAL CHANGE *(continued)*

SPECIFIC OUTCOMES

Students will:

10. demonstrate an appreciation for First Nations groups and leaders who are committed to the struggle of self-determination and the continuation of their culture, institutions and traditions:
 - discuss the following organizations and their position on inherent rights and self-government:
 - First Nations
 - Métis Nation
 - Métis Settlements General Council
 - federal government
 - provincial and territorial governments
 - identify and analyze the differences and reasons for the views on self-government by these groups:
 - First Nations
 - Métis Nation
 - Métis Settlements General Council
 - federal government
 - provincial and territorial governments.

THEME III: LEGISLATION, POLICIES AND CULTURAL CHANGE

GENERAL OUTCOME

Students will demonstrate an understanding of the effects of government policies, legislation and practices on Aboriginal cultures and peoples.

Related Concepts: legislation, imperialism, colonization, values, migration, displacement, reserves, exploitation, assimilation, isolation, alienation, stereotyping, racism, socio-economic position, self-reliance, self-sufficiency, economy.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding of the nature and impact of the legislation and policies of the French and British governments on Aboriginal peoples:
 - identify the differences between French and British government policies affecting Aboriginal peoples, and evaluate the impact of those policies on Aboriginal peoples
 - evaluate and report on how legislation enacted by the British government demonstrated the perspective of that government by reviewing relevant excerpts from the following acts, and summarizing their purpose and effects on Aboriginal peoples:
 - *Royal Proclamation, 1763*
 - *Gradual Civilization Act, 1857*
 - *British North America Act, 1867*
 - *Indian Enfranchisement Act, 1867*
 - *Indian Act, 1876*
2. demonstrate an understanding of the impact of federal government legislation and policies on Aboriginal peoples:
 - analyze the process and effects of instituting the reserve system
 - evaluate the significance of the *Royal Proclamation, 1763*
3. demonstrate an understanding of the impact of change upon Aboriginal peoples:
 - research and report on the concept of Indian reserves:
 - reasons for establishing reserves
 - choice of locations in Alberta
 - groups involved, dates and timelines from the signing of the treaties to the present
 - impact on changes in lifestyle
 - concept of displacement
 - history of the reserve concept as it relates to imperialism and colonization; *e.g., New France, Upper Canada or British Columbia*
 - use of permits to restrict freedom of movement
 - relocation and the role of the North West Mounted Police (NWMP) and Royal Canadian Mounted Police (RCMP)

THEME III: LEGISLATION, POLICIES AND CULTURAL CHANGE *(continued)*

SPECIFIC OUTCOMES

Students will:

4. demonstrate an understanding of how the socio-economic and political positions of Aboriginal peoples are affected by the policies implemented by the federal government:
 - identify and discuss the impact of federal government policies, legislation and practices on socio-economic needs of Aboriginal peoples
 - evaluate the impact of *Bill C-31*, 1985, on Aboriginal peoples
5. research, analyze and evaluate the impact of federal government policies, legislation and practices on the self-determination and quality of life of Aboriginal peoples; *e.g., any two of the following: health, education, justice, economics, socio-cultural.*

THEME IV: SCHOOLING AND CULTURAL CHANGE

GENERAL OUTCOME

Students will demonstrate an understanding of how federal government policies affected the socialization process of traditional Aboriginal education.

Related Concepts: formal education, cultural identity, socialization, cultural transmission, integration, cultural evolution, religion, band-operated schools.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding that education plays an important role in the socialization process of a society and in the retention and transmission of its cultural identity:
 - research and describe the holistic nature of traditional education
 - compare traditional education with the post-contact educational system
 - appreciate how members of a society maintain their cultural identity
2. demonstrate an understanding of the history of formal education for Aboriginal students:
 - prepare a timeline of significant events that traces the evolution of Aboriginal education beginning with the arrival of the missionaries to the present day in Alberta; *e.g., Alberta missionaries:*
 - Reverend Robert Rundle, Methodist, Fort Edmonton, 1840
 - Father Jean-Baptiste Thibault, Lac Sainte-Anne, 1842
 - Father Joseph Bourassa, Lac Sainte-Anne, 1845
 - Reverend Henry Bird Steinhauer, Lac La Biche, 1855
 - Father Albert Lacombe, 1865
 - Reverend George MacDougall and son John, Morley, 1873
3. demonstrate an understanding that after the signing of the treaties, a policy of assimilation was undertaken by the federal government in the schooling of Aboriginal children:
 - define “assimilation”
 - evaluate the effects assimilation had on Aboriginal children
 - examine and describe the types of schools provided for Aboriginal students in Alberta:
 - industrial schools; *e.g., Red Deer, Dunbow and Calgary for older students*
 - residential/missions; *e.g., Saddle Lake, Edmonton, Hobbema, 1883–1950s*
 - day schools on reserves; *e.g., 1880s to present*
 - boarding schools; *e.g., Kainai Anglican School*
 - schools operated by school authorities
 - band-operated schools
 - post-secondary; *e.g., Blue Quill, Red Crowe College*
 - federally operated (6) Head Start
 - analyze the impact of federal policies on the education of Aboriginal peoples

THEME IV: SCHOOLING AND CULTURAL CHANGE *(continued)*

SPECIFIC OUTCOMES

Students will:

4. demonstrate an understanding of the impact of residential schools on Aboriginal children:
 - describe the federal government's purpose for establishing residential schools
 - analyze the mandate of a residential school; *e.g., locations, administration, curriculum*
 - research and report on the curriculum in residential schools:
 - language of instruction
 - religious instruction
 - curriculum content
 - examine and report on the outcomes and effects of the residential school policies and practices on Aboriginal students and their parents
5. demonstrate an appreciation of the difficulties faced by many Aboriginal students being placed in public schools and other school systems:
 - examine the federal government policy of “integration” in the late 1950s that placed Aboriginal students in public and separate school systems
 - examine and describe the reasons for the changes in federal government policy from one of assimilation to integration
 - evaluate the impact of Aboriginal students being relocated or bussed in order to be educated in public schools
6. demonstrate an understanding of how Aboriginal education has become a key issue between some Aboriginal peoples and the federal and provincial governments:
 - describe some initiatives that foster and encourage involvement of Aboriginal peoples in schools operated by school authorities
 - appreciate and respect the differing viewpoints of Aboriginal peoples toward treaties, rights, educational goals and government policy.

ABORIGINAL STUDIES 30

THEME I: ABORIGINAL RIGHTS AND SELF-GOVERNMENT

GENERAL OUTCOME

Students will demonstrate an understanding that Canadian Aboriginal peoples have an inherent right to self-government and self-determination.

Related Concepts: oral tradition, confederacy, treaties, nation, constitutional rights and freedoms, self-government, self-determination, sovereignty, inherent rights, government, interdependence.

SPECIFIC OUTCOMES

Students will:

1. develop an understanding that Aboriginal peoples have a long history in the evolution of self-governance
 - examine the Aboriginal oral tradition and appreciate the ability and skill required to transmit history
 - examine and compare peace treaties between tribes and European treaties
 - research and evaluate the impact of the earliest recorded agreements:
 - the *Great Law of Peace*, 1450 of the people of the Iroquois confederacy
 - the two row *Wampum Treaty* of 1645 between the Mohawk and the Dutch
 - the Agreement of 1844 between the Métis and Dakota Nation
2. demonstrate an understanding of how First Nations and Métis land rights are based on differing premises:
 - discuss the oral history passed on to Aboriginal peoples of the belief that First Nations existed on Canadian land before the arrival of the Europeans
 - examine and define land rights
 - research and report on the “road allowance” people of the 1930s, and evaluate Métis land occupancy rights as defined in the *Métis Population Betterment Act*, 1938
 - compare and contrast the concept of land ownership between European and Aboriginal peoples
3. demonstrate an understanding of the *Constitution Act*, 1982, which guaranteed and affirmed Aboriginal rights and freedoms:
 - recognize that Aboriginal rights and freedoms are guaranteed and affirmed in the *Constitution Act*, 1982
 - demonstrate an awareness that some Aboriginal leaders are attempting to reassess and affirm Aboriginal rights in the Canadian Constitution
 - research and evaluate the terms of the *Constitution Act*, 1982 relative to Aboriginal rights and freedoms
 - examine the *Constitution Act*, 1982 in relation to the rights and freedoms of:
 - the *Royal Proclamation*, 1763
 - the *Manitoba Act*, 1870
 - the *Indian Act*, 1876

THEME I: ABORIGINAL RIGHTS AND SELF-GOVERNMENT *(continued)*

SPECIFIC OUTCOMES

Students will:

4. demonstrate an understanding that many Aboriginal peoples have a right to self-government and self-determination:
 - examine and appreciate that traditional Aboriginal governments existed before the arrival of the Europeans and have been guaranteed through treaty agreements
 - define what is meant by Aboriginal self-government, self-determination and inherent rights by the First Nations, Métis and federal government
 - research terms of the treaties with respect to self-government; *e.g., Treaty No. 6, Treaty No. 7, Treaty No. 8, and so on*
 - research and identify the parameters of the federal government policy of 1996 on Aboriginal self-government
 - identify the role of the following in Aboriginal self-government negotiations:
 - federal government
 - provincial and territorial government
 - Aboriginal organizations

5. demonstrate an understanding that Aboriginal communities are evolving into independent governing bodies:
 - identify and appreciate how some Aboriginal governments have adopted and accepted a European form of government as compared to traditional Indian governments
 - examine and compare the administration and governance of reserves, past and present:
 - Council of Elders
 - selecting a chief and council
 - powers of chief and council
 - role of the Indian agent
 - role of the federal government
 - examine the *Indian Act*, 1876 and analyze the changes in freedoms in reference to individual, economic, social and educational rights
 - analyze and evaluate the current government policy of “devolution,” where decision-making responsibilities are being transferred to Aboriginal governments

6. demonstrate an understanding of how some Aboriginal and Métis Nation leaders are directing their resources into establishing self-government in their communities:
 - examine the rights of Aboriginal communities to assume full responsibility for governing their people
 - discuss the *Indian Act*, 1876 as it pertains to self-government
 - identify, evaluate and discuss perspectives of self-government as seen by Aboriginal peoples and the federal government
 - appreciate and develop respect for the Aboriginal peoples’ rights of self-governing.

THEME II: ABORIGINAL LAND CLAIMS

GENERAL OUTCOME

Students will demonstrate an understanding of Aboriginal land rights, entitlements and current land claim negotiations with the Government of Canada.

Related Concepts: land claims, self-determination, property rights, diversity, inherent rights, sovereign rights, ceded land, land claims, task force, economic stability, non-status Indians.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding that Aboriginal peoples are identified by their distinctive cultural practices and products associated with the historically occupied land/sea:¹
 - examine and discuss ancestral trails, hunting territories, trading territories, geography and technology of First Nations and Métis people
2. demonstrate an understanding of the concept of property ownership from the traditional view:
 - discuss oral history and traditional narratives that give evidence of Aboriginal sovereignty over land; *e.g., origin stories, stories of governance over land use, stories indicating primacy of spiritual relationship to land rather than private ownership that can be surrendered, land occupancy, land stewardship*²
3. demonstrate an understanding of how land can be viewed as a prerequisite for self-determination:
 - appreciate how Aboriginal leaders and nations have made progress toward recognition of Aboriginal inherent rights to land and self-reliance as reinforced in the constitution³
 - demonstrate an appreciation that the land has economic, cultural, social, educational, political and spiritual value
4. demonstrate an understanding of how rights are considered to be a critical issue facing First Nations people and non land-based Métis:
 - evaluate land claims from the following First Nations points of view:
 - cultural value
 - economic value
 - educational value
 - political value
 - social value
 - spiritual value
 - examine how the *Indian Act, 1876* treated property held by First Nations people

1. *The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12*, Western Canadian Protocol for Collaboration in Basic Education, June 2000, p. 43.

2. *Ibid.*, p. 45.

3. *Ibid.*, p. 59.

THEME II: ABORIGINAL LAND CLAIMS *(continued)*

SPECIFIC OUTCOMES

Students will:

5. demonstrate an understanding of why many First Nations people have long expressed concern that land entitlements under the treaties were not met by the federal and provincial governments:
 - appreciate that at the signing of the treaties, First Nations and government leaders bargained in good faith
 - analyze land issues, and identify the reasons for the shortage of land for First Nations; *e.g., surrender of Indian lands, lands that were never granted, increase in population*
 - research, discuss and evaluate the terms of the *Natural Resources Transfer Agreements*, 1930, that gave control of crown land to Alberta, Saskatchewan and Manitoba
 - research and identify the terms of the *Manitoba Act*, 1870, in terms of Métis land rights
6. demonstrate an understanding that land claims are those claims where land has never been ceded through treaties:
 - analyze and discuss some of the reasons why Canada has not settled comprehensive land claims
 - research and report on the history of land claims, noting the following:
 - the *Nisga'a First Nations* petition to His Majesty's Privy Council, 1913
 - the *Indian Act*
 - the Office of Native Land Claims, 1974
 - the *In All Fairness: A Native Claims Policy*, 1981
 - the Task Force to Review Comprehensive Claims Policy headed by Murray Coolican, 1985
7. demonstrate an awareness and respect for those First Nations attempting to reclaim land that had not been ceded:
 - examine contemporary land claims in other parts of Canada; *e.g., British Columbia—the Nisga'a land claim settlement of 1998*
8. demonstrate an awareness that several comprehensive land claims have been resolved throughout Canada:
 - research and report on the major land claims in Canada:
 - the James Bay and Northern Quebec Agreement, 1975
 - the Agreement-in-principle with the Dene and Métis of Treaty 11 in the Northwest Territories
 - the Agreement-in-principle with the Council of Yukon Indians
 - British Columbia land claims

THEME II: ABORIGINAL LAND CLAIMS *(continued)*

SPECIFIC OUTCOMES

Students will:

9. demonstrate an awareness that Aboriginal leaders of First Nations and the Métis have made significant gains in land claims settlements:
 - research two of the following land claims relevant to their community:
 - Métis Settlements
 - Lubicon Land Claim
 - Woodland Cree Settlement
 - Loon River Settlement
 - Nakoda (Stoney) Submission
 - Siksika (Blackfoot) Submission
 - Mountain Cree Submission
 - Bigstone Cree Nation Bands
 - Blood/Cardston Claim
 - Peigan Nation Claim

10. demonstrate an understanding of why the Métis contend that land rights should be a cornerstone of economic stability and self-determination for their people:
 - research federal and provincial views toward Métis land rights
 - examine Métis settlements, formerly colonies, in Alberta; *e.g., the reasons for the settlements, history of the settlements, Métis Settlement Act, The Métis Population Betterment Act, 1938*

11. demonstrate an appreciation that Métis and non-status Indians have not had special land rights in Canada, other than in Alberta:
 - examine possible solutions to the Métis land question.

THEME III: ABORIGINAL PEOPLES IN CANADIAN SOCIETY

GENERAL OUTCOME

Students will demonstrate an understanding of the impact of colonialism experienced by Aboriginal peoples in Alberta and Canada.

Related Concepts: rural, urban, migration, racism, prejudice, discrimination, stereotypes, leadership, reverse discrimination, empathy, cultural bias, subtle/blatant, privilege/non-privilege, overt/covert, conscious/unconscious, self-determination, agreements.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding of why there is an increasing number of Aboriginal peoples migrating to urban areas:
 - identify and analyze:
 - the reasons why Aboriginal peoples have migrated to urban areas; *e.g., educational and economic advantages*
 - the reason why many Aboriginal peoples choose to remain on Indian reserves, Métis settlements and small communities
 - organizations that help Aboriginal peoples acquire the skills and knowledge needed for urban living; *e.g., Friendship Centres, Métis housing*
 - describe the conflicting expectations between mainstream culture and Aboriginal cultures
 - research and report on economic conditions on reserves
 - describe and analyze the issues Aboriginal peoples face in urban areas; *e.g., alienation, isolation, discrimination, subtle/blatant and systemic racism, stereotyping*
 - research and describe how contemporary reserves have been influenced by modern western society; *e.g., the political, economic, social, educational and spiritual reasons why Chief Small Boy and his followers left the Hobbema reserve to live a traditional lifestyle near the mountains in southwestern Alberta*
2. demonstrate an understanding that there are differing roles that individuals take in leadership:
 - research traditional stories for information related to cultural forms of governance
 - analyze and compare the Aboriginal perspectives and the European/Canadian perspectives on leadership
3. demonstrate an understanding of cultural influences, similarities and differences on the concept of leadership and processes of governance; *e.g., tripartite agreements—federal/provincial/First Nations*
4. demonstrate an understanding of how cultural differences, social pressures and common misunderstandings can foster negative stereotypes:
 - analyze and describe how language can promote or dispel stereotypes
 - demonstrate an awareness of the positive role of many Aboriginal peoples in Canadian society

THEME III: ABORIGINAL PEOPLES IN CANADIAN SOCIETY *(continued)*

SPECIFIC OUTCOMES

Students will:

5. demonstrate an understanding and appreciation of people who face discrimination through stereotyping:
 - analyze and evaluate social and cultural biases and stereotypes that can be perpetuated through the media over time; *e.g., movies, art, literature, team names*
 - assess how education and awareness can dispel cultural biases and stereotypes
6. demonstrate an understanding and awareness of some of the many factors that have to be considered in government decision making and actions:
 - analyze why government services offered to Aboriginal peoples can be a source of controversy for Aboriginal peoples and non-Aboriginal society
 - develop a plan that would involve Aboriginal peoples in the design, delivery and administration of services to Aboriginal peoples; *e.g., Child Welfare, Sentencing Circles (justice) Initiatives*
7. demonstrate an understanding of why Aboriginal peoples should determine their own destiny:
 - research how Aboriginal perspectives help young Aboriginal peoples recognize their gifts and talents in promoting Aboriginal cultures
 - describe how Aboriginal perspectives help the young to set personal goals that reflect the spirit and strength of their people.

THEME IV: ABORIGINAL WORLD ISSUES

GENERAL OUTCOME

Students will demonstrate an understanding that indigenous peoples around the world face common issues in their history, geography, politics, economics, education and culture.

Related Concepts: ethnocentrism, social Darwinism, homogenous, heterogeneous, culture, indigenous, geopolitical, conflict, exploitation, natural resources, strategy, human rights.

SPECIFIC OUTCOMES

Students will:

1. demonstrate an understanding of how ethnocentrism had an impact on Aboriginal peoples:
 - define ethnocentrism, and describe examples of it in education, government, economics and literature in:
 - Australia
 - Canada
 - Russia
 - United States of America
 - appreciate how members of a society maintain their cultural identity through education, government, economics
2. demonstrate an understanding of the ways in which indigenous peoples around the world share many common cultural traits:
 - list and analyze some of the similar cultural characteristics of indigenous peoples around the world; *e.g., kinship, communal living, spiritual connection to the land:*
 - Australia
 - Canada
 - Guatemala
 - Norway
3. analyze and describe the effects of colonization on indigenous peoples in another part of the world; *e.g., Ainu in Japan, Aborigines in Australia, !Kung in Southern Africa, Saami in Norway*
4. demonstrate an understanding that one of the reasons for current conflict between indigenous and non-indigenous peoples lies in how the care and management of natural resources are practised:
 - describe the conflicting perspectives in the use, conservation and management of natural resources as they affect the environment and quality of life of indigenous peoples
 - research and describe the differing resource development approaches affecting indigenous peoples around the world

THEME IV: ABORIGINAL WORLD ISSUES *(continued)*

SPECIFIC OUTCOMES

Students will:

5. demonstrate an understanding of the opportunities and challenges of indigenous peoples around the world:
 - analyze strategies used by other nations to improve the quality of life for indigenous peoples
 - examine and describe the human rights issues involving indigenous peoples in key areas around the world
 - consider the United Nations position on human rights and its involvement with indigenous peoples throughout the world
 - analyze instances in which indigenous peoples went to the United Nations for assistance/advice; *e.g., Quebec Cree regarding Quebec independence*
 - appreciate that indigenous peoples from around the world are working together on improving their quality of life

6. demonstrate an understanding of how education of the world's youth is the cornerstone for improving the quality of life for indigenous peoples:
 - investigate education systems in other countries on alternative forms of education for indigenous peoples in those countries; *e.g., Australia, New Zealand, Russia, Sweden.*

APPENDIX 1: GLOSSARY

This glossary is intended to assist teachers with implementation of the Aboriginal Studies 10–20–30 program of studies. The terms and definitions, while not prescriptive, take into consideration Aboriginal diversity and also relate to the overall generic understandings of Aboriginal historical chronology. The terms and definitions have been obtained from the following sources:

Aboriginal Policy Framework (APF)

Alberta. Government of Alberta. *Strengthening Relationships: The Government of Alberta's Aboriginal Policy Framework*. Edmonton, AB: Government of Alberta, 2000.

Aboriginal Affairs and Northern Development (AAND)

Alberta. Aboriginal Affairs and Northern Development.
Web site: <<http://www.aand.gov.ab.ca/aand>>.

Indian and Northern Affairs Canada (INAC)

Canada. Indian and Northern Affairs Canada. March 2000. *Definitions*. Retrieved July 25, 2001 from the Internet: <http://www.ainc-inac.gc.ca/pr/info/info101_e.pdf>.

Knots in a String (Knots)

Brizinski, Peggy. *Knots in a String: An Introduction to Native Studies in Canada*. Saskatoon, SK: Division of Extension and Community Relations, University of Saskatchewan, 1989, pp. 408–414.

Western Canadian Protocol for Collaboration in Basic Education (WCP)

Western Canadian Protocol for Collaboration in Basic Education. *The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12*. [N.p.] Western Canadian Protocol for Collaboration in Basic Education, 2000.

TERMS AND DEFINITIONS—COMMON USAGE

Aboriginal Peoples

The descendants of the original inhabitants of North America. The Canadian Constitution [*Constitution Act, 1982*, s. 35] recognizes three groups of Aboriginal people—Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs. (INAC)

Aboriginal Rights

Rights that some Aboriginal peoples of Canada hold as a result of their ancestors' longstanding use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights will vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures. (INAC)

Aboriginal Self-government

Governments designed, established and administered by Aboriginal peoples. (INAC)

Aboriginal Title

A legal term that recognizes Aboriginal interest in the land. It is based on their longstanding use and occupancy of the land as descendants of the original inhabitants of Canada. (INAC)

AFN

Assembly of First Nations. (Knots)

Band

A group of First Nation people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations. (INAC)

A Band is defined in the *Indian Act* as a body of Indians for whose common use and benefit lands have been set aside or monies held by the Government of Canada or declared by the Governor in Council to be a Band. Most Bands prefer to be referred to as First Nations. (AAND)

Band Membership

What an individual Indian has when he or she is a recognized member of a Band and whose name appears on an approved Band List. Where a Band has adopted its own membership code, it may define who has a right to membership in the Band, so being a Status Indian is not necessarily synonymous with being a Band member. Status Indians who are not band members are listed in the General List. (AAND)

Bill C-31

The pre-legislation name of the 1985 *Act to Amend the Indian Act*. This act eliminated certain discriminatory provisions of the *Indian Act*, including the section that resulted in Indian women losing their Indian status when they married non-Indian men. Bill C-31 enabled people affected by the discriminatory provisions of the old *Indian Act* to apply to have their Indian status restored. (INAC)

This is an *Act to Amend the Indian Act*. It was enacted in June 1985. This legislation amended the *Indian Act* to remove discriminatory clauses against women, restore status and membership rights, and increase Indian control over their own affairs. Those people who have been reinstated as Status Indians under this *Act*, are often referred to as Bill C-31 Indians. (AAND)

Crown

This term denotes the British government, as led by the monarchy. When a document states that the role of the Crown is such and such, it means the role of the government representing the monarchy. (Knots)

Culture

The collection of rules, values, and attitudes held by a society which allows people to communicate, to interpret behaviour, and to attach shared meaning to behaviour and events. (Knots)

The customs, history, values and languages that make up the heritage of a person or people and contribute to that person's or people's identity. (WCP)

First Nations

The term First Nations is preferred by many Aboriginal peoples and is used to refer to the various governments of the first peoples of Canada. The term First Nations is preferred over the terms Indians, Tribes and Bands, which are used extensively by the federal, provincial and territorial governments. (WCP)

A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community. (INAC)

Usually used to refer to a politically autonomous band under the *Indian Act*—a nation of First Peoples. (Knots)

The people of the First Nations are the descendants of the original inhabitants of North America. ... Some 117,465 persons in Alberta identified themselves as North American Indian during the 1996 Canada Census. A registered Indian is a person registered under the *Indian Act*. (APF)

Indian

A term with many usages: could be a person of Indian ancestry, a Status Indian under the *Indian Act*, or a Treaty Indian. (Knots)

A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three groups of people recognized as Aboriginal in the *Constitution Act*, 1982. The act specifies that Aboriginal people in Canada consist of Indian, Inuit and Métis people. In addition, there are three legal definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians. (INAC)

Indian Act

Canadian legislation first passed in 1876 and amended many times since then; defines an Indian in relation to federal obligation, and sets out a series of regulations applying to Indians living on reserves. (Knots)

This is the Canadian federal legislation, first passed in 1876, that sets out certain federal government obligations, and regulates the management of Indian reserve lands. The act has been amended several times, most recently in 1985. Among its many provisions, the act requires the Minister of Indian Affairs and Northern Development to manage certain moneys belonging to First Nations and Indian lands, and to approve or disallow First Nations by-laws. (INAC)

Indigenous People

Refers to all inhabitants indigenous to North America (before contact with EuroCanadians) and their descendants. (Knots)

Inuit

An Aboriginal people in northern Canada, who live above the tree line in Nunavut, the Northwest Territories, Northern Quebec and Labrador. The word means “people” in the Inuit languages—Inuktitut. The singular of Inuit is Inuk. (INAC)

Métis

People of mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree. (INAC)

A term for people of mixed Aboriginal and European ancestry. The history of the Métis dates back to the days of the fur trade when Aboriginal people, particularly the Cree, and French or French-Canadian people married. Although the Métis have historically been refused political recognition by the federal government, they were recognized as Aboriginal people in the *Constitution Act* of 1982. The Métis are excluded from registration in the *Indian Act*. They were allotted money scrip or land scrip. (WCP)

A French word meaning “mixed blood” which usually refers to people of mixed ancestry who emerged during the days of the fur trade when Europeans and Indian people had children. The Métis are recognized as Aboriginal people in the *Constitution Act*, 1982. (AAND)

People born of, or descended from, both European and Indian parents. A distinctive Métis Nation developed in what is now southern Manitoba in the 1800s, and the descendants of these people later moved throughout the prairies. There are also many other groups of mixed ancestry people, some of whom, but not all, consider themselves Métis. Some people of mixed ancestry identify themselves as EuroCanadian or Indian. (Knots)

Métis Settlements

Métis Settlements Accord 1989

In 1989 the Government of Alberta and the Federation of Métis Settlement Associations signed an historic accord. This led to the co-operative development of unique legislation that establishes the only land base and the only form of legislated Métis government in Canada. Proclaimed in 1990, the legislation includes: the *Métis Settlements Act*, the *Métis Settlements Land Protection Act*, the *Constitution of Alberta Amendment Act*, and the *Métis Settlements Accord Implementation Act*.

Under the *Métis Settlements Act*, Métis means a person of Aboriginal ancestry who identifies with Métis history and culture.

The legislation established eight Settlement Corporations (Buffalo Lake, East Prairie, Elizabeth, Fishing Lake, Gift Lake, Kikino, Paddle Prairie and Peavine), the Métis Settlements General Council, the Métis Settlements Transition Commission and the Métis Settlements Appeal Tribunal.

An elected Settlement Council governs each Métis Settlement. The members of the Settlement Councils comprise the Métis Settlements General Council, which elects a four-person executive. The General Council deals with matters that affect the collective interests of the eight Settlements and holds the Letters Patent for the Settlement lands. (APF)

Nation

A group of native people with common ancestry who are socially, culturally, politically, and linguistically united. (Knots)

Non-Status Indian

A term that is frequently used and which usually means a person who is not registered as an Indian. Often Indian people lost their right to be registered as an Indian as it is defined by the *Indian Act*. For example, prior to 1985, women who married non-Indian men lost their status. The enactment of Bill C-31 in 1985, has restored Indian status to those who lost it through marriage. (AAND)

An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered, or because he or she lost Indian status under former provisions of the *Indian Act*. (INAC)

Reserve

Land set aside by the federal government for the use and occupancy of an Indian group or band. (INAC)

The *Indian Act* describes a reserve as lands which have been set apart for the use and benefit of a Band, and for which the legal title rests with the Crown in right of Canada. The federal government has primary jurisdiction over these lands and the people living on them. (AAND)

Scrip

A token or paper entitling the bearer to goods, money, or land. It is not itself considered currency. (Knots)

Sovereignty

Ultimate jurisdiction or power. Claiming sovereignty for an Indian nation means claiming it has the right to rule itself without any external control. (Knots)

Status Indian

An Indian person who is registered under the *Indian Act*. The act sets out the requirements for determining who is a Status Indian. (INAC)

A person who has been registered or is entitled to be registered according to the *Indian Act*. Most Registered Indians are members of an Indian Band. By virtue of the *Indian Act*, the Department of Indian Affairs and Northern Development is responsible for providing support and services to all Registered Indians. (AAND)

An Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, benefits, and restrictions of the *Indian Act* and related policies. (Knots)

Treaty Indian

A person affiliated with a First Nation that has signed, or whose ancestors signed, a Treaty and who now receives land rights and entitlements as prescribed in a Treaty. Not all First Nations have signed treaties; for example, in British Columbia there are almost no treaties. (AAND)

A Status Indian who belongs to a First Nation that signed a treaty with the Crown. (INAC)

Treaty Rights

Special rights to lands and entitlements that Indian people legally have as a result of treaties. (AAND)

First Nations signed treaties with various British colonial and, later, Canadian governments before and after Confederation in 1867. No two treaties are identical, but they usually provide for certain rights, including reserve lands, annuities (a small sum of money paid each year) and hunting and fishing rights. The treaty rights of an individual Treaty Indian will depend on the precise terms and conditions of the treaty that his or her First Nation signed. (APF)

Worldview

The worldview of the Aboriginal cultures is distinct from the worldview of the mainstream culture in Canada. This worldview presents human beings as inhabiting a universe made by the Creator and striving to live in respectful relationship with nature, one another and oneself. Each Aboriginal culture expresses this worldview in different ways, with different practices, stories and cultural products. (WCP)

APPENDIX 2: COMPREHENSIVE READING LIST

The following list of resources, while not prescriptive, is intended to assist teachers with implementation of the Aboriginal Studies 10–20–30 program of studies. Teachers may wish to consult these resources to research further such things as the economic development of the fur trade, political issues and treaties.

- Barron, F. Laurie and James B. Waldram (eds). 1986. *1885 and After: Native Society in Transition*. Regina: Canadian Plains Research Centre.
- Barron, F. Laurie and Joseph Garcea (eds). 1999. *Urban Indian Reserves: Forging New Relationships in Saskatchewan*. Saskatoon: Purich Publishing.
- Berkhofer, Jr., Robert F. 1978. *The White Man's Indian: Images of the American Indian from Columbus to the Present*. New York: Vintage Books.
- Brizinski, Peggy. 1989. *Knots in a String: An Introduction to Native Studies in Canada*. Saskatoon: Division of Extension and Community Relations, University of Saskatchewan.
- Cardinal, Harold. 1969. *The Unjust Society: The Tragedy of Canada's Indians*. Edmonton: Hurtig Publishers.
- Carter, Sarah. 1990. *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy*. Montreal: McGill-Queen's University Press.
- Coates, Ken S. and Robin Fisher (eds). 1996. *Out of the Background: Readings on Canadian Native History*. 2nd ed. Toronto: Copp Clark Ltd.
- Dickason, Olive Patricia. 1997. *Canada's First Nations: A History of Founding Peoples from Earliest Times*. 2nd ed. Toronto: Oxford University Press.
- Dyck, Noel and James B. Waldram. 1993. *Anthropology, Public Policy and Native Peoples in Canada*. Montreal: McGill-Queen's University Press.
- Innis, Harold A. 1999. *The Fur Trade in Canada: An Introduction to Canadian Economic History*. Toronto: University of Toronto Press.
- Knight, Rolf. 1996. *Indians at Work: An Informal History of Native Labour in British Columbia, 1858–1930*. Vancouver: New Star Books.
- Martin, Calvin. 1978. *Keepers of the Game: Indian-Animal Relationships and the Fur Trade*. Berkeley: University of California Press.
- Miller, David R., Carl Beal, James Dempsey and R. Wesley Heber (eds). 1992. *The First Ones: Readings in Indian/Native Studies*. Regina and Saskatoon: Saskatchewan Indian Federated College Press.
- Miller, J. R. 1989. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. Toronto: University of Toronto Press.

- Pettipas, Katherine. 1994. *Severing the Ties That Bind: Government Repression of Indigenous Religious Ceremonies on the Prairies*. Winnipeg: University of Manitoba Press.
- Pitsula, James M. 1994. The CCF Government and the Formation of the Union of Saskatchewan Indians. *Prairie Forum* 19(2): 131–151.
- Price, Richard T. (ed) 1999. *The Spirit of the Alberta Indian Treaties*. 3rd ed. Edmonton: University of Alberta Press.
- Salisbury, Richard F. 1986. *A Homeland for the Cree: Regional Development in James Bay, 1971–1981*. Montreal: McGill-Queen's University Press.
- Tennant, Paul. 1990. *Aboriginal Peoples and Politics: The Indian Land Question in British Columbia, 1849–1989*. Vancouver: University of British Columbia Press.
- Van Kirk, Sylvia. 1980. *Many Tender Ties: Women in Fur Trade Society, 1670–1870*. Norman: University of Oklahoma Press.
- York, Geoffrey. 1990. *The Dispossessed: Life and Death in Native Canada*. London: Vintage U.K.