



Development:
A Unit Plan for Native Studies 20
by
Margaret Pillay

2008

S100.31

**Teaching Materials
from the
Stewart Resources Centre**



Table of Contents

Unit Overview	4
• Key Understandings	4
• Key Questions	4
• Objectives	4
Assessment Evidence	5
• Performance Tasks.....	5
• Other Evidence	5
Learning Plan	6
• Learning Activities.....	6
• Lesson 1	8
• Lesson 2	9
• Lesson 3	11
• Lesson 4	12
• Lesson 5	13
• Lesson 6	14
• Lesson 7	16
• Lesson 8	17
• Lesson 9	18
• Lesson 10	19
Resources	20
• Resources Used for This Unit.....	20
• Additional Supplementary Resources Available from the Stewart Resources Centre	21
Appendices.....	22
• Appendix A	23
• Appendix B	32
• Appendix C	34
• Appendix D	35
• Appendix E	36
• Appendix F	37
• Appendix G.....	38
• Appendix H.....	39
• Appendix I.....	40

UNIT OVERVIEW

Students in Native Studies 20 will examine contemporary issues that affect Indigenous peoples, not only in Canada, but all over the world. This unit is designed to be used in conjunction with Unit Two of the curriculum, in which students learn about the factors that affect development and the unique perspectives Indigenous peoples have on this topic.

Key Understandings

- That people have the right to improve their own lives and to determine their own priorities.
- That many in developed countries take a patriarchal approach to those in less developed countries, or to Indigenous peoples.
- That all of us need to understand how best we can help and/or support those who ask for support.

Key Questions

- What is help and support?
- How can we help and support others?
- What happens if we give what we want to give, rather than what is needed?
- Do people have the right to determine and to govern their own lives?

Objectives

Students will understand and appreciate that:

1. Indigenous peoples' concept of development is defined by their common respect for the land. That concept is both individual and communal.
2. Indigenous peoples' concept of development reflects the principles of wholeness and change. Indigenous peoples view their society and the world holistically.
3. The right to self-determination and to self-government is essential to Indigenous peoples' concepts of personal and communal development. Dependence upon others decreases self-determination and domination by others leads to social injustice.
4. Development that has been forced on Indigenous peoples denies their human and Aboriginal rights.
5. Indigenous peoples and their traditional territories are threatened by the effects of foreign concepts of development that are insensitive to Indigenous beliefs and practices.
6. Development projects designed, funded, and supported by non-Indigenous corporations, agencies, and banks have created widespread situations of poverty, debt, urbanization, ethnocide, and genocide.
7. Indigenous peoples and social scientists, globally, are demanding more culturally sensitive programs for personal, social, and economic development.

8. Indigenous principles of development, conservation, and change are increasingly relevant to non-Indigenous science and technology, and initiatives for sustainable development, pollution control, and waste management.

Source: These objectives are found in the following document:
Saskatchewan Education. (1992). *Native studies: A curriculum guide for grade 11 international indigenous issues*. Regina: Author.

ASSESSMENT EVIDENCE

Performance Tasks

Your community wants to help a First Nations group in your area. A meeting has been called and some ideas are going to be discussed. The ideas developed so far are:

- Do fundraising, find sponsors, and develop a health care centre on the reserve.
- Do fundraising and develop a series of grants that individuals can apply for in specific areas, such as home improvement.
- Create a committee that will oversee and support the future development of the reserve.

In groups, prepare a presentation to the community meeting outlined above. You may choose to explain the problems with these suggestions, find ways to improve these suggestions, or come up with alternative suggestions. Your presentation must include a rationale or explanation for your decisions. You will be assessed using the attached rubric.

Other Evidence

- Personal response (formative assessment only)
- Class discussions (formative assessment only)
- Written response to scenario
- Exit slip (formative assessment)
- Research report (summative assessment)
- Student self-assessment



LEARNING PLAN

Learning Activities

1. Introduce students to the topic and to key questions. Share criteria for assessment. Provide an introduction to development with a newspaper article. Connect information from the article to principles of self-determination and self-government.
2. Students create a definition of development. Share information about the Human Development Index, and ask students to rank countries. Ask students to consider the responsibilities of rich countries towards poor countries.
3. Jigsaw activity on background information on the Indigenous Nations of the Americas. Ask students to consider how this background affects Indigenous Nations today.
4. Share the *United Nations Declaration of Indigenous Rights*. Jigsaw with students. Share news articles regarding the recent vote at the United Nations on this declaration, and Canada's decision to not vote in favour. Discuss what this says about the Canadian government and their commitment to Indigenous people in Canada.
5. Watch video clips from *First Nations: The Circle Unbroken*. After the clip *Time Immemorial*, ask students to consider how the outcome of these negotiations might have been different if the *Declaration of Indigenous Rights* had been approved. After the clip *Commandos for Christ*, ask students to discuss whether the assistance given by the missionaries was supportive of the needs of the group or not, and why.
6. Ask students to share information on worldview (economic, religious, political). Do hierarchy activity. Ask students to discuss how resources would be treated by those with a western worldview versus those with an Indigenous worldview. Have students respond to the scenario with a written response.
7. Share the Aboriginal Development Circle. Ask students to read and to share the case studies on Aboriginal development in Canada. Give students the opportunity to write an exit slip on: *I am noticing the following about development...*
8. Invite an Aboriginal entrepreneur to the class. Ask students to listen for connections to the Aboriginal Development Circle. Discuss these connections after the presentation.

9. Students begin a research project on Aboriginal development in Saskatchewan.
10. Students complete the performance task.



Lesson 1:

Objective 3:

The right to self-determination and self-government is essential to Indigenous peoples' concepts of personal and communal development. Dependence upon others decreases self-determination and domination by others leads to social injustice.

- Divide students into groups of four. Hand out or write on the board the four key questions (listed in the Unit Overview). Remind students that they have discussed self-government in unit one. Tell students that you want them to discuss these questions while thinking about how we might help and support people who are in need, such as victims of disaster, refugees from a war, or those living in poverty. Give students one of the following roles: leader, timekeeper, scribe, or presenter. Tell them they will have 15 minutes to discuss and to write their answers on chart paper. The presenter in each group will then present the information to the class. The teacher will take note of similarities and differences between the responses, and bring them to the attention of the class.
- Let the students know that they will be discussing these questions throughout the next unit, and that there are no easy answers.
- Give a brief overview of the unit.
- Explain how students will be assessed.
- While still in the same groups, hand out the article by Uzodinma Iweala entitled "Stop Trying to 'Save' Africa" from the July 17, 2007 edition of the Saskatoon *Star-Phoenix*. (You or your students can access this article by using an online newspaper/journal database such as ProQuest, or by using an internet search engine with the author's name and the title of the article as the search terms.) Ask students to read the article, and to determine what this author thinks about helping other countries. Let them know that the article contains references to many world events that they may not know about, but not to worry about these. What they need to find is just the author's views about helping Africa.
- Give students 15 minutes and ask them to share their ideas with the class. (Emphasize that the class is looking for answers together - so this is not a marked assignment.)
- If students are not sure, help them find the clues such as the tone of the author (e.g., "idealistic college students ... all have made it their mission to bring light to the dark continent;" "... or pick up children to adopt in much the same way my friends and I in New York take the subway to the pound to adopt stray dogs;" etc.).
- Ask students what they know about stars who adopt children, and other stars who put on benefit concerts to raise money for so-called worthy causes. Ask students about their opinions.
- Ask students how this information might connect to Indigenous peoples - both in Canada and in other parts of the world. If students do not make this connection on their own, prompt by asking them to consider self-government of Aboriginal people within Canada.

Lesson 2:

Objective 3:

The right to self-determination and to self-government is essential to Indigenous peoples' concepts of personal and communal development. Dependence upon others decreases self-determination and domination by others leads to social injustice.

Objective 6:

Development projects designed, funded, and supported by non-Indigenous corporations, agencies, and banks have created widespread situations of poverty, debt, urbanization, ethnocide, and genocide.

- Ask students to develop a definition of *development* in the following way:
 - Placemat Graffiti:
 - Place students at tables in groups of four.
 - Give each group a sheet of chart paper.
 - Ask students to draw a large circle in the middle, and then choose one corner of the page (outside the circle) each.
 - Each student should then think of all the words that come to mind when he/she thinks of the word *development* in the context of developing countries, developing groups such as First Nations, Métis, and Inuit people, etc. (For example, students might choose words such as: change, growth, making better, improving, etc.)
 - Ask students to consider the work done in the last lesson about ways in which we support others.
 - Give students about 5 minutes to brainstorm. Then ask the members of each group to read all of their words as a group. Each group should create a definition to write in the centre of the circle on the paper.
- Join two groups of four to make groups of eight. Ask groups to share their definitions with each other and to either choose one of these to represent both groups, or to merge their two definitions to create one.
- Share these definitions with the class and create one definition from all those presented.
- Share information on the Human Development Index (<http://hdr.undp.org/en/statistics/faq/question,68,en.html>). Explain that this index is based on three criteria. These are: life expectancy (how old we will be when we die), adult literacy rates, and the standard of living measured by the gross domestic product (GPD) per capita of the country the individual lives in.
- Hand out envelopes containing the names of the 12 countries listed below. The name of each country will be shown on a separate piece of paper (the teacher will need to prepare these prior to the lesson). Ask students to place the countries in order from the highest on the Human Development Index (HDI) to the lowest, and ask them to explain why they chose as they did. (See <http://hdr.undp.org/en/statistics/> for the entire list - there are 177 in total.)

- These are the answers from the current list, in the correct order:
 - Iceland (1)
 - Australia (3)
 - Canada (4)
 - Sweden (6)
 - United Kingdom (16)
 - Barbados (31)
 - Mexico (52)
 - Saudi Arabia (61)
 - Vietnam (105)
 - Egypt (112)
 - Uganda (154)
 - Ethiopia (169)
- Share the correct order and discuss with students why they chose as they did, whether they were right or not, and what this development index tells us.
- Ask students to consider the responsibility of rich countries, or rich parts of countries, to help poorer countries or poorer groups of people. Do we have a responsibility? Why or why not? What areas should we focus on?

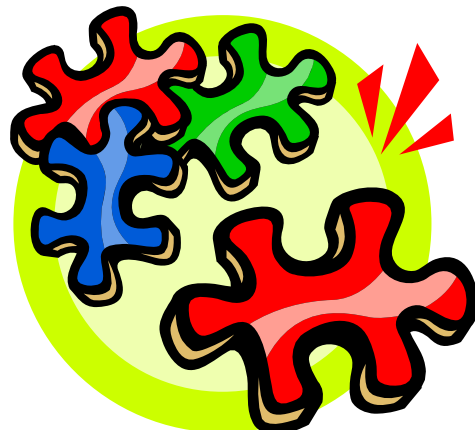


Lesson 3:

Objective 1:

Indigenous peoples' concept of development is defined by their common respect for the land. That concept is both individual and communal.

- Jigsaw Activity:
 - Divide students into groups of 4. Tell them that this will be their home group.
 - Distribute the resource material package (Indigenous Nations of the Americas - included as Appendix I) to all students.
 - Read to students the introduction to the section "Indigenous Nations of the Americas" - p. 127 to the break on p. 128 from the *Student Resource Guide for Native Studies 20*.
Source: Saskatchewan Education. (1992). *Native studies 20: Student resource guide*. Regina: Author.
 - Assign each student a number from 1 to 5. Ask all number 1s to group together, all number 2s, etc. These will be the expert groups.
 - Give students the following tasks:
 - Group 1 - Read the sections "Land and a Way of Life" and "Change and Adaptation" (p. 128-130 of above-mentioned *Student Resource Guide*).
 - Group 2 - Read "Before Contact with Outsiders" and "Social Structure" (p. 130-132).
 - Group 3 - Read "Economy, and Science, Philosophy, Technology" (p. 132-134).
 - Group 4 - Read "Face to Face" (p. 134-136).
 - After reading, together as a group, students will identify the main points in the reading. Make sure all students understand the reading as each one will be responsible for teaching this part to their home group.
 - Students will then return to their home groups and will share the information from their expert groups. Give students 10 minutes for sharing.
 - Next, ask students to discuss the question: *What does this mean to Indigenous people today?* Allow 10 minutes for discussion. Students will then share three points from their discussion with the class.
 - The teacher will then provide any necessary explanations, or clarify any misunderstandings.



Lesson 4:

Objective 2:

Indigenous peoples' concept of development reflects the principles of wholeness and change. Indigenous peoples view their society and the world holistically.

- Put students in the same groups as for the last exercise.
- Explain to students that Indigenous peoples have a set of principles that have been developed in order to support their development.
- Divide Appendix A (a condensed version of the *United Nations Declaration on the Rights of Indigenous Peoples*) between the groups, keeping each part together (the whole document is included as a resource). Each part (there are 9) contains a number of articles. Ask student to read and to summarize one of the parts of this agreement.
- Ask the groups to share the information from their section with the class.
- Let students know that on September 13, 2007, the United Nations voted to accept the *Declaration on the Rights of Indigenous Peoples*. Although the vote was passed overall, Canada and 3 other UN member states voted against it.
- Lead a discussion about the possible reasons why Canada voted against the Declaration. If possible, invite a Member of Parliament into the classroom to discuss Canada's decision in this regard. Ask students to read the response by The Honourable Chuck Strahl, Minister of Indian Affairs and Northern Development at the time the Declaration was passed by the UN. (The statement is available through the Indian and Northern Affairs Canada website at: <http://www.aicn-ac.gc.ca/nr/prs/s-d2007/2-2936-eng.asp> or see Appendix B.)
- Ask students to read the response from Indigenous peoples (*Indigenous peoples laud new UN declaration* available at: http://services.inquirer.net/print/print.php?article_id=88991)
- Ask students to write a personal response stating:
 - What the Declaration says about the rights of Indigenous peoples.
 - What they think about these rights in relation to Canadian Indigenous peoples.
 - What they think of the fact that Canada voted against the Declaration.
- As a follow-up, consider asking students to write a joint letter to the Prime Minister, or to the Minister of Indian Affairs and Northern Development, with their perspective on the issue.



Lesson 5:

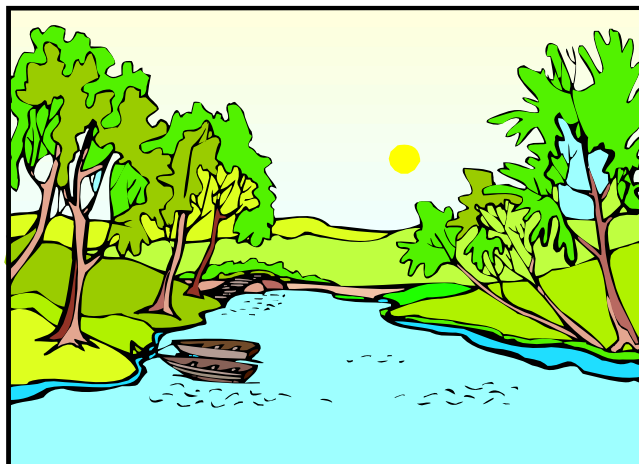
Objective 4:

Development that has been forced on Indigenous peoples denies their human and Aboriginal rights.

Objective 5:

Indigenous peoples and their traditional territories are threatened by the effects of foreign concepts of development which are insensitive to Indigenous beliefs and practices.

- Students will watch two short programs from the video kit *First Nations, the Circle Unbroken: Videos 1-4* (available for loan through the Stewart Resources Centre at the Saskatchewan Teachers' Federation).
- Program one: *Time Immemorial* (20 min.) is about the Nisga'a people in British Columbia who have been resisting moving away from their lands. An alternate video for this activity is *Honour of the Crown*, produced by the National Film Board. This film focuses on the struggles of the Smith's Landing First Nation (47 min.). This video is also available for loan through the Stewart Resources Centre.
 - Remind students of the articles they read in the last class about Indigenous rights to their own land. Ask students to consider how the Nisga'a have been treated by the government, and how their struggles might change if the *United Nations Declaration on the Rights of Indigenous Peoples* was established.
 - After viewing, ask students to discuss the questions above in groups, and to develop an answer to share with the class.
- Program two: *Commandos for Christ* (20 min.) is about the colonizer's perspective of development. In this short film, a group of missionaries tries to convert a group of Ayoreo people in Paraguay, but their contact exposes the Ayoreo to social problems and disease.
 - Remind students of the discussion held about development in the first two lessons and ask them to consider whether the support offered by the missionaries is supportive of the needs the Ayoreo or not.
 - After viewing the film, ask the student groups to answer this question and to share their answers with the class.



Lesson 6:

Objective 1:

Indigenous peoples' concept of development is defined by their common respect for the land. That concept is both individual and communal.

- Remind students (or introduce them to the topic) of the differences in worldview between First Nations and Europeans in regard to the concepts of ownership and resources. Distribute information about the First Nations and British (Western) historical worldviews.

Source: Office of the Treaty Commissioner. (2007). *Teaching treaties in the classroom* - First Nations worldview, pp. 448-449; British worldview, pp. 459-460.

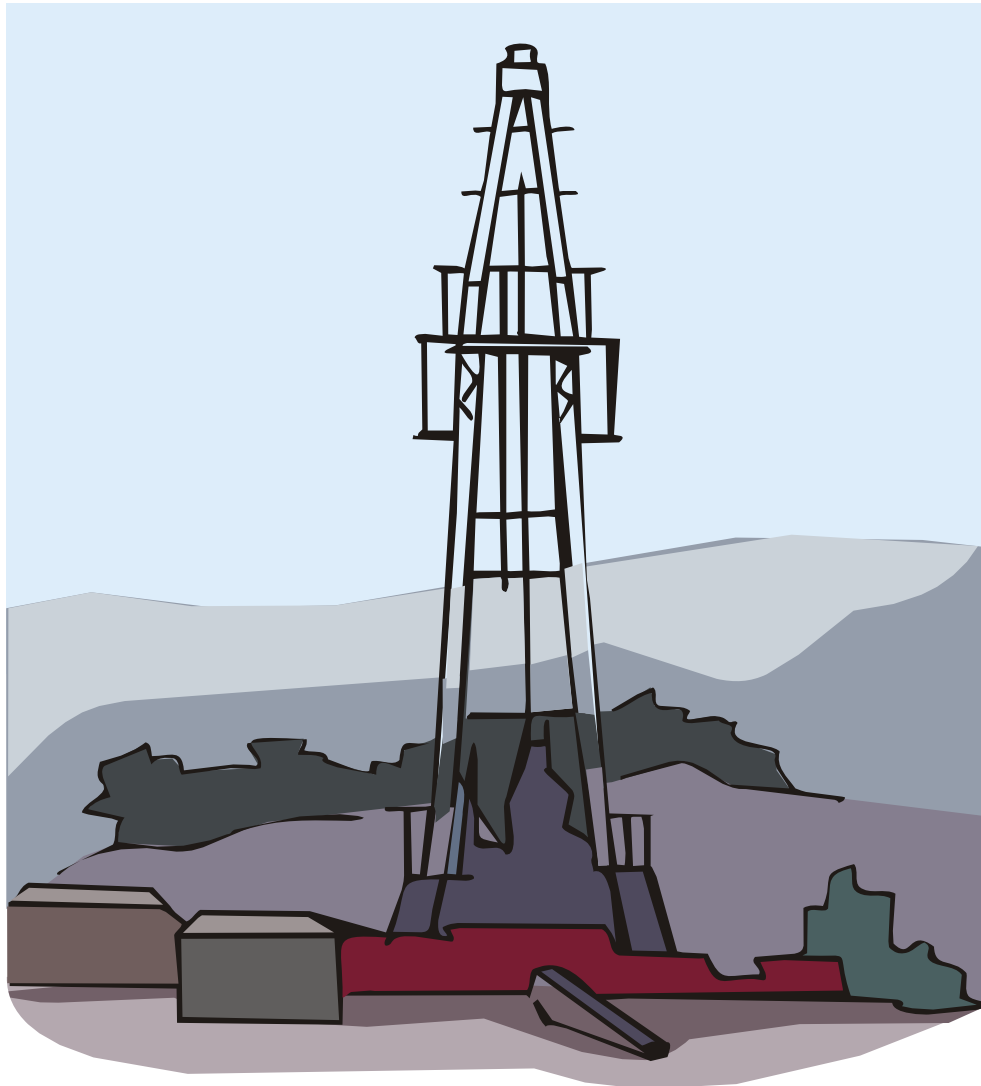
This resource is available for loan from the Stewart Resources Centre of the Saskatchewan Teachers' Federation.

- Hand out the sheet outlining worldview perspectives on spirituality, economics, and politics.
- Divide students into groups and give each group a section of the document to read. Ask students to summarize the differences (10-15 min.) and to share with the large group. An alternate activity could be to read a story to the group, such as *Dear Children of the Earth: A Letter from Home* by Schim Schimmel (available for loan through the Stewart Resources Centre), and to use the book as the theme for a class discussion.
- Chart the major differences between the worldviews and ask students to take notes.

Ranking Activity

- Hand out envelopes (you will need to prepare these prior to class) containing the following words on individual pieces of paper: sun, planet, plants, insects, animals, and people (see Appendix C).
- Ask students to rank the words in order of importance (10 min.).
- When students have completed this task, ask them to remove the word *plants*. Ask them how the planet would be affected as a result of this change.
- Remove the word *sun* and ask the same question.
- Replace all the words and ask students to remove the word *people*. Ask them the same question.
- Share the *First Nations Historical Worldview* written by Judy Bear (Appendix D).
- Ask students to discuss the following questions in groups:
 - If we share the western perspective, how would we view and treat the world's resources?
 - If we share the First Nations and Métis perspective, how would we view and treat the world's resources?
- Ask the groups to report back to the class.
- Clarify the differences in worldview.

- Ask students to discuss the following scenario in groups:
 - A big oil company from Holland wants to drill for oil on land in your community. You have been asked to prepare a report for the big oil company that will help them understand the background issues. Prepare an explanation for this group on the differences in worldview on this issue from a European and a First Nations perspective.
- Ask students to complete a written response, based on the information covered in class.



Lesson 7:

Objective 7:

Indigenous peoples and social scientists, globally, are demanding more culturally sensitive programs for personal, social, and economic development.

Objective 8:

Indigenous principles of development, conservation and change are increasingly relevant to non-Indigenous science and technology, and schemes for sustainable development pollution control and waste management.

- Distribute to students a copy of the Aboriginal Development Circle on page 10 of the book *Aboriginal Entrepreneurship and Business Development* by Robert B. Anderson - available for loan from the Stewart Resources Centre. (See *Resources Used for This Unit* at the end of this document for full publisher details.)
- Connect the diagram to the concepts covered in this unit: self-government, control of resources, development, self-reliance, and self-determination.
- Explain to the students that many Aboriginal groups have begun very successful business projects that are creating jobs and financial resources for Aboriginal peoples.
- Distribute to students The Characteristics of Aboriginal Economic Development on page 12 of the book *Aboriginal Entrepreneurship and Business Development* by Robert B. Anderson - available for loan from the Stewart Resources Centre.
- The above-mentioned resource also contains approximately 30 case studies. Copy and hand out to groups copies of a selection of the case studies in the book - one case study per group.
- Ask students to read their case study and to identify how these case studies reflect the Aboriginal Development Circle and the First Nations historical worldview.
- Ask students to develop a visual representation to share with the class to illustrate their case study with its connections to the development circle and to an Aboriginal worldview.
- Students will present their representations to the class.
- Ask students to prepare an exit slip using the following stem as a basis for their reflections: *I am noticing the following about development...* This feedback will be used as a formative assessment to identify any areas of misunderstanding.

Lesson 8:

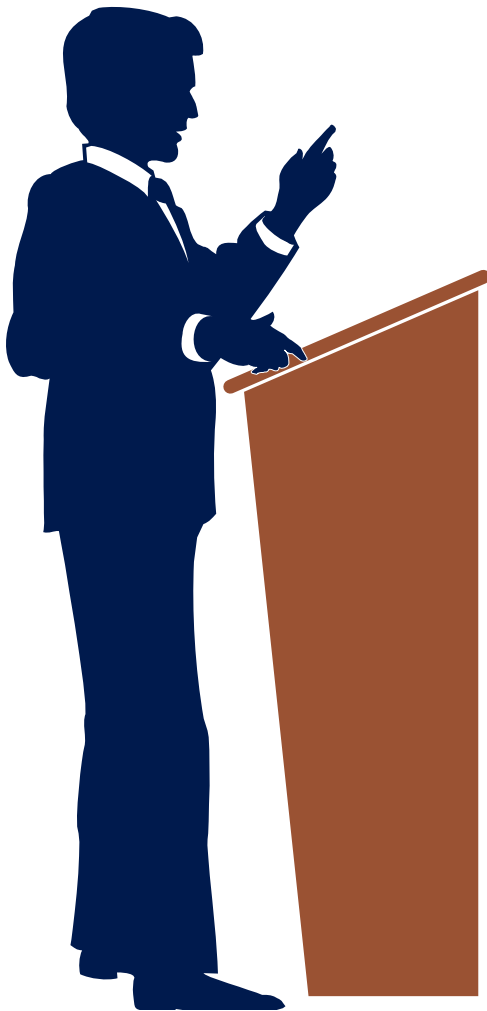
Objective 7:

Indigenous peoples and social scientists, globally, are demanding more culturally sensitive programs for personal, social, and economic development.

Objective 8:

Indigenous principles of development, conservation and change are increasingly relevant to non-Indigenous science and technology, and schemes for sustainable development pollution control and waste management.

- Invite an Aboriginal entrepreneur or businessperson into the classroom to talk to students.
- Ask students to look for connections to the Aboriginal Development Circle and to an Aboriginal worldview while listening.
- Discuss the students' responses after the presentation.



Lesson 9:

Objective 7:

Indigenous peoples and social scientists, globally, are demanding more culturally sensitive programs for personal, social, and economic development.

Objective 8:

Indigenous principles of development, conservation and change are increasingly relevant to non-Indigenous science and technology, and schemes for sustainable development pollution control and waste management.

- Students will complete a research project on an Aboriginal development project using the outline attached (Appendix E - Research Project: The Process). Also distribute a copy of the Research Project Rubric (Appendix F) to students to make them aware of how their projects will be evaluated by the teacher.
- Some possibilities for research are:
 - Skownan First Nation Community Values Project - <http://www.iisd.org/ai/waterhen.htm>
 - Niigon Technologies - <http://www.niigon.com/home.htm>
 - Saskatchewan casinos - <http://www.siga.sk.ca/>



Lesson 10:

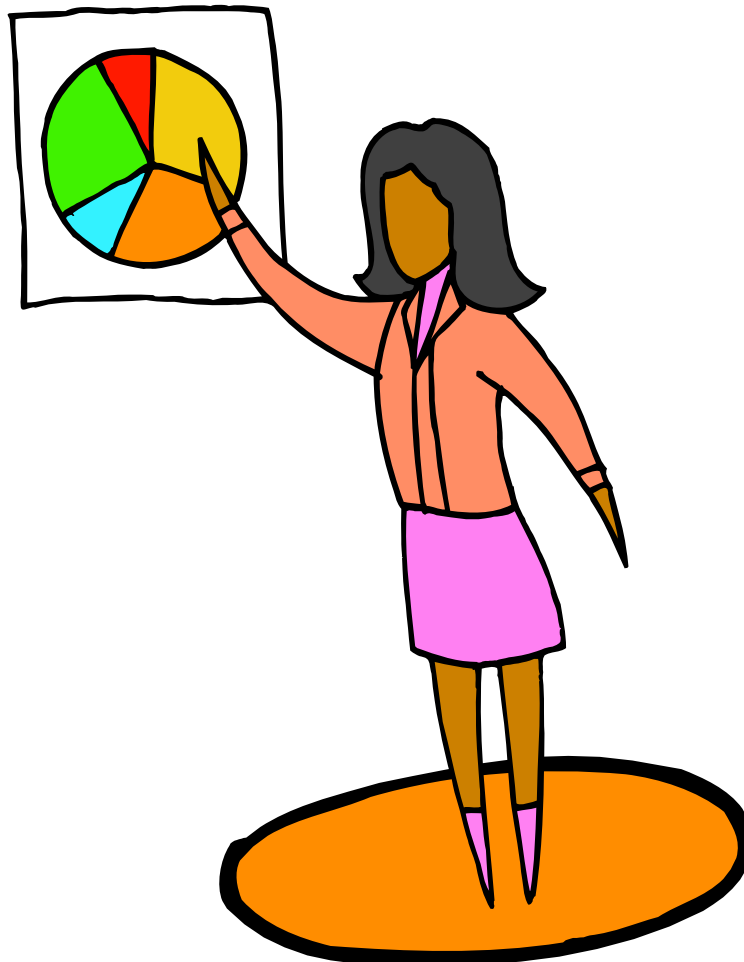
Performance Task:

Your community wants to help a First Nations group in your area. A meeting has been called and some ideas will be discussed. The ideas develop so far are:

- Conduct fundraising, find sponsors, and develop a health centre on the reserve.
- Conduct fundraising and develop a series of grants that individuals may apply for in areas such as home improvement.
- Create a committee that will oversee and will support the future development of the reserve.

In groups, prepare a presentation for the community meeting outlined above. You may choose to explain the problems with these suggestions, find ways to improve these suggestions, or come up with alternate suggestions. Your presentation must include a rationale or explanation for your decisions. You will be assessed using the attached Performance Task Rubric (Appendix G).

Ask students to also complete the self-assessment sheet (Appendix H).



RESOURCES

All resources listed are available for loan from the Stewart Resources Centre at the Saskatchewan Teachers' Federation.

Resources Used for This Unit

Anderson, R. B. (2002). *Aboriginal entrepreneurship and business development*. North York, ON: Captus Press Inc.

First Nations, the circle unbroken [videorecording] : videos 1-4. Montreal, PQ: National Film Board of Canada, 1993.

Office of the Treaty Commissioner. (2007). *Treaty resource kit* (includes *Teaching treaties in the classroom*). Saskatoon, SK: Author.

Saskatchewan Education. (1992). *Native Studies: A curriculum guide for grade 11 international Indigenous issues*. Regina: Author.



Additional Supplementary Resources Available from the Stewart Resources Centre

Belanger, Y. D. (2006). *Gambling with the future: The evolution of Aboriginal gaming in Canada*. Saskatoon, SK: Purich Publishing.

Bombay, H., Smith, P., & Murray, A. (1996). *Aboriginal forest-based ecological knowledge in Canada: Discussion paper, August 1996*. Ottawa, ON: National Aboriginal Forestry Association.

Davis, T. (2000). *Sustaining the forest, the people, and the spirit*. Albany, NY: State University of New York Press.

First Nations Provincial Specialists Association. (1992). *The First Nations land question: A resource package*. Vancouver, BC: British Columbia Teachers' Federation.

First Nations, the circle unbroken [videorecording]: videos 5-7. Montreal, PQ: National Film Board of Canada, 1998.

Honour of the Crown [videorecording]. Montreal, PQ: National Film Board of Canada, 2001.

The little trapper [videorecording]. Montreal, PQ: National Film Board of Canada, 1999.

May, E. (1990). *Paradise won: The struggle for South Moresby*. Toronto, ON: McClelland & Stewart.

Monet, D., & Skanu'u. (1992). *Colonialism on trial: Indigenous land rights and the Gitksan and Wet'suwet'en sovereignty case*. Gabriola Island, BC: New Society.

Notzke, C. (1994). *Aboriginal peoples and natural resources in Canada*. North York, ON: Captus University Publications.

Schimmel, S. (1994). *Dear children of the earth: A letter from home*. Minocqua, WI: North Word Press.

The Stewart Resources Centre (SRC) has many other resources on Aboriginal issues and perspectives. Please contact the SRC at src@stf.sk.ca or view our online catalogue at www.stf.sk.ca for more information.

APPENDICES

APPENDIX A



United Nations Declaration on the Rights of Indigenous Peoples (CONDENSED VERSION)

Adopted by General Assembly Resolution on September 13, 2007.

PART I

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

PART II

Article 6

Every indigenous individual has the right to a nationality.

Article 7

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
 - (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
 - (d) Any form of forced assimilation or integration;
 - (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

PART III

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

PART IV

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.
2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.
2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.
3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

PART V

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.
2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

PART VI

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.
2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.
3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.

2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

PART VII

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.

2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.
2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

PART VII**Article 37**

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.
2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38

States in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

PART IX

Article 42

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44

All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45

Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.

(Adapted from *United Nations Declaration on the Rights of Indigenous Peoples* - March 2008 - http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

APPENDIX B



Indian and Northern Affairs Canada

www.ainc-inac.gc.ca

STATEMENT BY CANADA'S NEW GOVERNMENT REGARDING THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

2-2936

OTTAWA (September 12, 2007) - *The Honourable Chuck Strahl, Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians, and the Honourable Maxime Bernier, Minister of Foreign Affairs, issued the following statement today regarding the United Nations Declaration on the Rights of Indigenous Peoples:*

The General Assembly will vote tomorrow on whether or not to adopt the United Nations Declaration on the Rights of Indigenous Peoples.

Canada will vote against adoption of the current text because it is fundamentally flawed and lacks clear, practical guidance for implementation, and contains provisions that are fundamentally incompatible with Canada's constitutional framework. It also does not recognize Canada's need to balance indigenous rights to lands and resources with the rights of others.

Since taking office in 2006, Canada's New Government has acted on many fronts to improve quality of life and promote a prosperous future for all Aboriginal peoples. This agenda is practical, focuses on real results, and has led to tangible progress in a range of areas including land claims, education, housing, child and family services, safe drinking water and the extension of human rights protection to First Nations on reserve. We are also pushing to have Section 67 of the *Canadian Human Rights Act* repealed. This would ensure the protection of fundamental human rights for all Aboriginal people, including Aboriginal women who are often the most vulnerable.

Canada supports the spirit and intent of a United Nations Declaration on the Rights of Indigenous Peoples. But further negotiations are necessary in order to achieve a text worthy of Canadian support that will truly address the interests of indigenous and non-indigenous peoples in Canada and around the world.

We have not stood alone during this process. The U.S., Australia and New Zealand have all voiced concerns with the text as it now stands.

Canada's position has remained consistent and principled. We have stated publicly that we have significant concerns with the wording of provisions of the Declaration such as those on: lands, territories and resources; free, prior and informed consent when used as a veto; self-government without recognition of the importance of negotiations; intellectual property; military issues; and the need to achieve an appropriate balance between the rights and obligations of indigenous peoples, member States and third parties.

For example, in Article 26, the document states: "Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired." This could be used by Aboriginal groups to challenge and re-open historic and present day treaties and to support claims that have already been dealt with.

Similarly, some of the provisions dealing with the concept of free, prior and informed consent are too restrictive. Provisions such as Article 19 imply that the State cannot act without the consent of indigenous peoples even when such actions are matters of general policy affecting both indigenous and non-indigenous peoples.

Despite Canada joining efforts with like-minded States that have a large indigenous population, our concerns with the current text were not addressed.

Canada will continue to be active internationally in the field of indigenous rights, and will continue with our practical and meaningful agenda on priorities here at home.

For further information please contact:







Philippe Mailhot
Press Secretary
Office of the Honourable Chuck Strahl
819-997-0002

Foreign Affairs Media Relations Office
Foreign Affairs and International Trade Canada
613-995-1874

APPENDIX C

Handout for Lesson 6 - Ranking Activity

Photocopy the following page of terms and cut into separate pieces of paper. Prepare an envelope with a complete set of terms for each group in your class.

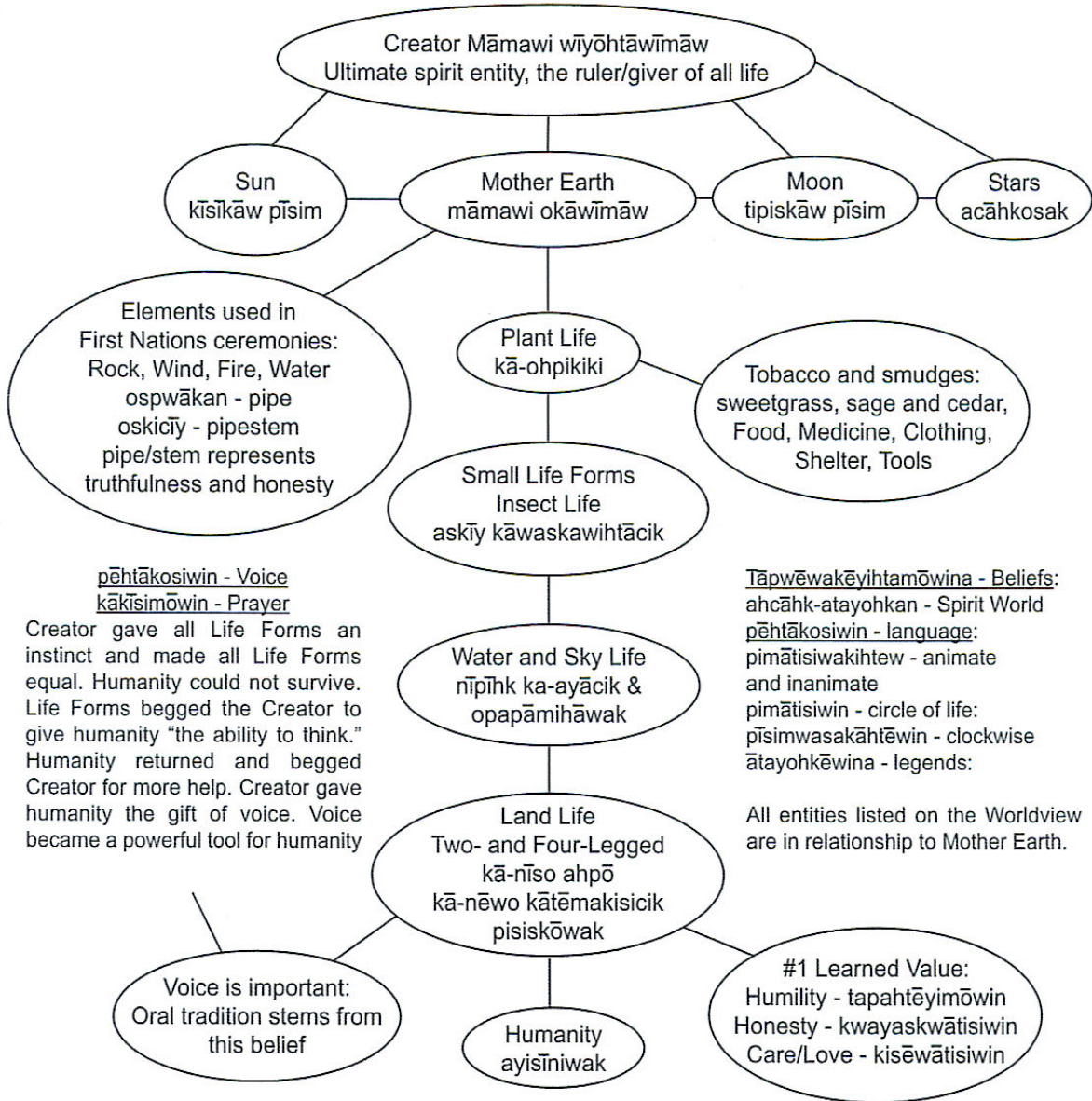
 <p>SUN</p>	<p>INSECTS</p> 
<p>PLANET</p> 	<p>ANIMALS</p> 
<p>PLANTS</p> 	<p>PEOPLE</p> 

APPENDIX D

First Nations Historical Worldview

Tāpwēwakēyihitamōwin-pimātisiwin-cycle of life

“As long as the sun shines, the grass grows and the water flows”



Traditional teaching — learning takes place before birth:
The mother shapes the unborn child’s emotions, transfers feelings such as Love, Caring and Compassion.
Each part in this Worldview is a Teaching.
Written by Judy Bear, sanctioned by her consultant Elders
Based on the First Nations People oral traditions.
Used with permission.

APPENDIX E

Research Project: The Process

<p>Initiate, Define, and Focus (These are the skills of questioning and identifying the problem.)</p>	<ul style="list-style-type: none"> • What is my topic or question? What do I want to know or find out? • What strategies could I use to explore what I already know about this topic or question? • What do others know about this topic or question? • What inquiry questions would focus my task?
<p>Consider Possible Strategies and Create a Plan (These are the skills of developing preliminary ideas and plans.)</p>	<ul style="list-style-type: none"> • How might I find out more about this topic or question? Where might I find information about this topic or question? From whom might I find out more about what I want to learn? • What resources are there in my classroom to help me? In my school? In my community? What resources will best help me clarify my topic or question? • How will I access these sources or carry out these procedures?
<p>Carry Out a Plan of Action (These are the skills of considering what is known, what needs to be learned, and how to gather evidence or support.)</p>	<ul style="list-style-type: none"> • What will I listen to, read, and view to gain pertinent information about my topic or question? • What procedures will I use? • How will I make notes (using appropriate models such as diagrams, mind maps, note cards, computer files), summarize, paraphrase, or quote as appropriate (recording information needed for a bibliography) what I am learning?
<p>Analyze, Synthesize, Interpret, and Organize (These are the skills of examining information and evidence, processing data, interpreting, evaluating, or connecting the results.)</p>	<ul style="list-style-type: none"> • What have I learned? • What is my main thesis statement, main idea, or key message? • Do I need to develop or revise the thesis, main idea, or key message? • Can I formulate alternate answers, solutions, conclusions, or decisions related to my inquiry questions?
<p>Present and Exchange (These are the skills of communicating and sharing what has been learned.)</p>	<ul style="list-style-type: none"> • What will be my purpose for sharing my findings? • With whom will I share these findings? Where? When? How? • How can I prepare a presentation suitable for the purpose, audience, and situation that I have identified? • What do I need to revise and edit? • Have I prepared adequately and rehearsed for my presentation? • Present findings to audience.
<p>Reflect and Evaluate</p>	<ul style="list-style-type: none"> • How can I judge the effectiveness of the inquiry, the processes, and the presentation? • What new insights and questions do I have after learning what I have learned? • What ways could I use what I have learned to improve further research?

APPENDIX F

Research Project Rubric

	1	2	3	4	5
Content	Information may not be connected to the topic. The project is described in a haphazard way. No supporting details or examples are included.	Information is not entirely related to the topic. The project is not fully described. Details or examples do not support the main topic.	Most information does relate to the topic. Some questions are answered. The topic is described quite briefly. One relevant supporting detail is included.	Information relates to the topic. Most questions are answered and the topic is addressed in sufficient detail. Two or three supporting details are included.	Information clearly relates to the topic and answers the questions posed. The project is clearly described in depth. Three or four supporting details are included.
Organization	Information is disorganized and gaps in content leave the reader confused.	Information is somewhat muddled with two or three organizational problems. Separate ideas are not discussed separately.	Information is generally organized with only one or two problems. Separate ideas are discussed in separate paragraphs.	Information is organized in adequate paragraphs that flow well from one to the other.	Information is very well organized in well-developed paragraphs that follow a logical sequence.
Understanding	The student does not appear to understand either the assignment or the content material.	The student has difficulty making connections between the content and the purpose of the assignment.	The student is beginning to make connections between the content material and the key understandings of this course.	The student has a good understanding of the content material and is able to connect this to the key understandings of the course.	The student has an insightful understanding of the content material and its relevance to Aboriginal people and to life in 2008.

APPENDIX G

Performance Task Rubric

	1	2	3	4	5
Understanding	Shows no understanding of the concepts covered in this unit. The response covers none of the aspects of the task.	Shows limited understanding of the concepts covered in this unit. The response attempts to cover some of the aspects of the task.	Shows adequate understanding of the major concepts of this unit, but misses some significant points. The response attempts to address most aspects of the task.	Shows nearly complete understanding of most of the concepts covered in this unit. The response covers most aspects of the task.	Shows complete understanding of all the concepts covered in this unit. The response covers all aspects of the task in depth.
Presentation	Presentation is poor. Presentation skills, including voice projection, language usage, and body language, are poor.	Presentation is disorganized. Presentation skills are not adequate in at least two areas.	Presentation is mostly organized, but lacks in focus. Presentation skills are not adequate in at least one area.	Presentation is organized and focused. Presentation skills are adequate, but not refined.	Presentation is clear, concise, and complete. Presentation skills, including voice projection, language usage, and body language, are excellent.

APPENDIX H

Self-Assessment

Evaluation Statement	Rating					
I understood the goals of this unit.	0	1	2	3	4	5
	Not at all					Fully
Some things I could do to deepen my understanding are ... (Record your ideas in the space to the right.)						
During class, I worked hard at the tasks and I thought about what I was learning.	0	1	2	3	4	5
	Not at all					Fully
Some things I can do to work harder include ... (Record your ideas in the space to the right.)						
I was able to demonstrate my understanding of the concepts in this unit.	0	1	2	3	4	5
	Not at all					Fully
Some ways in which I can improve how I demonstrate learning are ... (Record your ideas in the space to the right.)						
I fully understood the criteria for assessment in this unit.	0	1	2	3	4	5
	Not at all					Fully
Some things I still need to work on are ... (Record your ideas in the space to the right.)						

APPENDIX I

Indigenous Nations of the Americas

(Excerpted from Saskatchewan Education's
Native Studies 20: Student Resource Guide)

All countries in South, Central and North America have populations which are referred to as Indigenous people. The percentage of the total Indigenous population, however, varies from country to country. In Canada for example, Indian people comprise 2% of the total Canadian population, in Guatemala they are the majority at 55%, and in Chile they make up approximately 6% of that country's total population. The chart on the following page shows, by country, the present day populations. Altogether there are over 50 million Indian people in the Americas. If one adds the mixed/mestizos population the figure would become much higher.

Before we proceed in this exploratory trip to find out more about the Indigenous people of the Americas, let's answer some basic questions.

How did Indigenous peoples become known as "Indians?"

The most commonly accepted explanation is that during the time of Christopher Columbus, in the late fifteenth century, there was an increasing interest on the part of the Spanish Crown and merchants to discover a new sea route to arrive at India. Arab ships had been intercepting the Spanish trading vessels and something had to be done to solve this problem. When Columbus arrived in America in 1492, he actually thought he had reached India and referred to the first inhabitants he encountered as "Indians".

According to nautical logs from that period, Columbus was 8,000 miles off course and instead anchored his boats on the coast of what is now San Salvador. A more plausible explanation is that Columbus was so taken by the beauty, both physical and spiritual, of the inhabitants he first met on the North American shores, the now extinct Taino, that he believed they must have been made in the image of God "du corpus in Deo" meaning "from the body of God". From "in Deo" comes the term "Indian". Another interpretation identifies the phrase "du corpus in Deo" as the Latin idiom which appears in Genesis in the Bible and translates as "They are humans".

Who are Indigenous people? Where did they come from?

There were hundreds of different Indigenous nations living in the Americas prior to contact with Europeans. Based upon archaeological and anthropological studies, it has been theorized that Indigenous people had not always occupied these territories but instead came here from somewhere else, probably the eastern hemisphere. Such theories run counter to some Indigenous people's legends and oral histories which state that they have always been here and were placed here by the Great Spirit (the autochthonous theory).

There are a number of theories that have attempted to explain the migration proposition. The Bering Strait Theory is based upon the fact that as a result of changes in the global climate, Asia and America had once been united by a land bridge. At different points in time, low sea levels exposed the Bering Strait thereby allowing people to freely travel back and forth. It is assumed that North America was populated between 40,000 - 70,000 years ago, and Central and South America between 15,000 and 25,000 years ago. This would imply that first there was an east-west migration and then a north-south one.

As mentioned earlier, many Indigenous peoples believe that they have always inhabited the Americas. Some even believe that the world started here and spread elsewhere. Other theories are based upon lost continents (Atlantis) and two-way trans-oceanic voyages. For example, the population of Easter Island off the coast of Chile is predominately Polynesian. This confirms that there was some degree of trade relations between America and Polynesia/Melanesia prior to the arrival of Europeans. Thor Heyerdahl, the Norwegian explorer, has spent his life proving that Indigenous peoples were capable of crossing great bodies of water on large rafts and in giant reed boats (The Ra Expeditions I and II and Kon Tiki).

It is fair to say that many theories, including the ones mentioned, have supporters and detractors. It is impossible to affirm the exact origin of the First Nations of the Americas just as it is impossible to affirm the exact origin of humankind. Any combination of beliefs and theories may be the truth of the matter.

Land And a Way of Life

Environment was one element that played a significant role in shaping the emerging civilizations. The tropical rain forests of the Amazon, the extensive plains and savannas of North and South America, the Andean highlands of South America, the forest of the Mayan domain of Yucatan and the indigenous flora and fauna (plants and animals) all had a distinct impacts up on human inhabitants and the development of distinctive cultures and societies. The traditional beliefs of Indigenous peoples confirm the perception of the interdependent and equitable relationship between humanity and creation.

Since the beginning there has been a close relationship between Indigenous peoples and their environments. This relationship has ensured survival and the continued material base for spiritual philosophy. This link between Creator-living things-environment underlies the past, present and future development of Indigenous societies. It is this relationship of harmony between people and nature that still continues to influence the lives of Indigenous peoples. It is a balance of life where each is dependent upon and equal to the other.

This inter-dependency and harmonious relationship explains why most Indigenous religions are so closely related to the environment and living creatures. In the Mayan civilization corn played, and continues to play, a central role in religious ceremonies. Pachamama (earth) is the origin of life for the Quichuas and Aymara of South America. The formation of clans around animal totems within some of the North American Indigenous nations such as the Haida and Anishinabeg also speak of this close spiritual relationship between people and their surroundings. Refer to the article "The Accidental Conqueror" in the Development Unit for an alternative perspective upon such matters as discovery, cultural and technological development and conquest of nations.

Indigenous peoples had a vision of the world, a philosophy of life, and an understanding of their roles as an integral part of it. Land, together with the sun and moon, was perceived as a symbol of fertility which provided everything for the survival of humankind. Taking this a step further, all people should have access to the gifts of the earth in order to exist and subsist. No one should be deprived of this creation. This basic value of sharing gave rise to the establishment of communal societies. These were systems that were adapted to the environment while maintaining the ecological balance that assured biological and social continuity.

Change and Adaptation

By the fifteenth century, Indigenous societies were socially structured and organized as nations, including empires. The Aztec, Mayan and Inca empires are three examples. There were many civilizations prior to the emergence of these. They were able to build on a solid base that had been developing and evolving for centuries. The Aztec, Maya and Inca civilizations were the result of Indian societies that had been forming, enriching themselves with the knowledge, expertise, and ideas of their ancestors.

European societies have tended to view Indigenous societies as a static, a momentary photograph in history rather than as developing societies presented in a motion picture of evolving historical processes which include human relationships, and changing relationships with nature. These Indigenous societies provided fertile soil for the European arrivals to grow in and develop their own evolving American cultures. Knowledge of indigenous American plants and animals provided food for Europeans starving on the Continent, medicines to aid survival in the "New World" and many other benefits overlooked by a "superior" Eurocentric perspective. Unfortunately, this Eurocentric attitude of superiority allowed the Europeans to exploit the knowledge and resources of the Indigenous peoples without granting them equality and respect. Respect for the values, practices and knowledge of Indigenous peoples was often transitory, sacrificed for political and economic expediency.

For example, Montezuma, the Aztec leader, openly welcomed Cortez, the Spanish explorer. In return Cortez imprisoned him and demanded a ransom for his release--all the silver and gold his followers could bring. It is reputed to have been the largest ransom ever paid, and in the end Montezuma was killed by the Spaniards. Another example of this Eurocentric duplicity is Jacques Cartier. During the winter of 1535-36 Cartier and his men were dying of scurvy.

"...Dom Agaya (an Indigenous Indian) whom he (Cartier) had seen ten or twelve days previous to this, extremely ill with the very disease his own men were suffering from; for one of his legs about the knee had swollen to the size of a two-year old baby, and the sinews had become contracted. His teeth had gone bad and decayed and the gums had rotted and become tainted...the Captain inquired of him what had cured him of his sickness. Dom Agaya replied that he had been healed by the juice of the leaves of a tree and the dregs of these, and that this was the only way to cure sickness...two squaws with our Captain...brought back nine or ten branches. They showed us how to grind the bark and the leaves and to boil the whole in water. Of this one should drink every two days, and place the dregs on the legs where they were swollen and affected." (The Indigenous peoples had discovered a natural source of vitamin C.)

"The Captain at once ordered a drink to be prepared for the sick men...As soon as they had drunk it, they felt better...after drinking it two or three times, they recovered health and strength and were cured of all the diseases they had ever had. When this became known...in less than eight days a whole tree as large and as tall as any I ever saw was used up, and produced such a result, that had all the doctors of Louvain and Montpellier been there, with all the drugs of Alexandria, they could not have done so much in a year as did this tree in eight days." (Challenge and Survival, pp. 14-15.)

On a previous expedition Cartier had lost 25 men to scurvy. When Cartier returned to France, he kidnapped Chief Donacona and four other members of the Stadacona people, so that they might relate the tales of immense riches of the Saguenay country. Donacona was a great storyteller. When Cartier returned to Canada in 1541, he camped 9 miles upstream from Stadacona, avoiding contact with his Indigenous benefactors. Donacona and the other four Indian representatives had died in France.

Before Contact With Outsiders

There were many legends among the Indigenous peoples of the Americas predicting the arrival of outsiders.

"Then, one day in the year 1518, the agitated tribute-collector Pinotl arrived from the coast to inform Montezuma of the approach from the sea of winged towers containing men with faces and heavy beards [Grijalvas' expedition]. Pinotl had spoken with the mysterious strangers, who later departing, promising to return. This event presaging an early fulfillment of Quetzalcoatl's prophecy that he would return, caused the Aztec leaders grave misgivings."

This encounter was connected to what Aztecs identified as "evil omens" that preceded the coming of the Spaniards. One of these omens stated that:

"Often we discovered men of monstrous form, having two heads [but] only one body. They took them there to Montezuma, they were beheld; but when he looked at them, they then vanished."
(Readings in Latin American Civilizations)

Because of this prophecy, Aztecs in their first encounter with Spaniards thought that man and horse were one creature with two heads.

Stories such as this can be found throughout the Americas. In most cases they were dramatic and tragic tales of future encounters which prophesized their own destruction.

Social Structure

It is not possible to categorically state which social structure was most common to Indigenous peoples prior to their contact with the Europeans. Some had clans, tribes, empires, however, each system clearly determined the role of the individual within the social group. For example, the Inca perceived their emperor as a direct descendant of the sun, so 'king' and 'god' were in one individual. This meant that the emperor held a very high level of power. Most of the Indigenous nations that had developed complex urban centers also created highly stratified societies.

Such was the case of the Maya whose population was divided into four main social classes: the nobility, priesthood, commoners and slaves. This structure provided an hereditary ruler with civil, religious and military functions. A similar hierarchical order can be identified among the Aztec and Incan empires.

Even though it may appear that these social systems were closed and rigid this was not the case. With the exception of the highest government positions, which were reserved for the royal family, social mobility within the senior positions was possible for every citizen who had demonstrated worth by being elected or selected to serve in public office.

The Inca empire, for example, despite its social and military structure, was not despotic by nature. Concern for the welfare of the people was demonstrated by the rulers. Special institutions were created that provided people with work and that re-distributed the wealth to provide everyone with the essentials of life.

In North America the extended family unit was the basis of social formations. Families would come together in times of harsh circumstance. Bands were highly organized but did not necessarily exist on a permanent basis. Bands were made up of family units. Occasionally different bands would join together in a tribal formation for the hunt and disperse during the winter months. In the summer months, national reaffirmation would be made at special gatherings and ceremonies.

Though the social formations varied from group to group, most maintained communal use of land, jurisdictional territory, and membership in a distinct nation. A central Indigenous belief was that people could not own the water the air, or the land. They are given by the Creator for everyone, for the present societies and future generations.

Spiritual beliefs and practices and in some cases organized religion, were a prominent feature in Indigenous peoples' lives. Priests, Elders, men and women who practised medicine were revered and had great social influence and authority. In many cases the behavior of entire nations was determined by their beliefs and rituals. Social life was organized around the Creator (starting around the late 1700's), God, Gods and God's representatives upon the earth (God-Kings). Social structures often emulated the differing ranks of the Gods.

"Rain God, Tlaloc, (Aztecs) his favor was considered essential to survival on the semi-arid Mexican plateau. An imposing hierarchy of priests, said to have numbered five thousand in Tenochtitlan (Aztec captial) alone, acted as intermediaries between gods and men."

(Readings in Latin American Civilization, p. 18).

Both religious and secular activities were intended to ensure survival as communities and as nations in their own right. The social structures were designed to consolidate survival through a deep knowledge and respect for the environment and by providing a fair distribution of the products of the earth. This was of particular relevance among Indigenous peoples in North America:

"No hospitals are needed among them, because there are neither mendicants nor paupers as long as there are any rich people among them. Their kindness, humanity and courtesy not only make them liberal with what they have, but cause them to possess hardly anything except in common. A whole village must be without corn before any individual can be obliged to endure privation. They divide the produce of their fisheries equally with all who came."

(Jenness, Indians of Canada, p. 163).

The underlying precept of co-operation caused the social structures of Indigenous peoples to be ill-prepared for the duplicity of perceived friends and trading partners. Some Europeans became involved in wars of destruction right from the moment they arrived.

Economy

Most of the Indigenous economic systems in existence, prior to the arrival of the Europeans, were based upon agriculture and hunting. In addition, some societies had already developed sophisticated techniques of matalurgy. A visit to the Museum of Gold in Bogota, Colombia, shows the extensive knowledge and expertise acquired by the Indigenous peoples in gold crafting.

One of the unifying elements in the cultures of Indigenous nations was mercantile activity. The exchange of goods played a role, not only to provide, sell and acquire goods, but to influence each others' cultures, customs, values.

These societies had specific locations where this exchange took place. Markets places were created and dates were set for the exchange of specific kinds of goods, regionally and internationally. Tlatelolco in Mexico, was probably the largest and best known during the early 1500s, with a daily attendance of more than 60,000 people. This was not a local market: products from all over Mexico and Central America were traded here. The market infrastructure illustrates the extensive knowledge and expertise that the Aztec and other Indigenous nations required in order to administer and operate such a service. This infrastructure was supported by a tax on goods which provided the necessary income to maintain an efficient market on a permanent basis.

This level of trade also required a well established road system, fluvial (river) routes and sea lines. The Inca had a highly developed road system that extended from present day Quito, Ecuador to Cuzco in Northern Chile. These roads were built and developed not only by the Inca or Maya, but by many different Indigenous nations who contributed by expedition and transportation of goods and people. Many of these roads were constructed through the mountainous Andean region to connect towns and villages that were hundreds of miles apart.

North American Indigenous peoples, as well had their forms of trade and commerce. Although faced with their own climatic and geographic conditions they still managed to produce and exchange marketable goods. Art sculptures of a particular red stone found only in the present day Dakotas have been unearthed as far away as Florida. Sea shells indigenous to the Caribbean are commonly found on the prairies. It is not difficult to identify similarities between European Empires such as the Roman Empire, and American Empires such as the Inca or Aztec Empires. Perhaps only circumstances and different environments determined which would be the conqueror and who would be the victim. Refer to the article "The Accidental Conqueror" in the Development Unit for a further investigation of this premise.

Science, Philosophy, Technology

One of the finest examples of Indigenous spirituality is the Mayan sacred book Popol Vuh. This expresses Maya mythology, religious beliefs and traditional history and is considered to be "one of the rarest relics of aboriginal thought and the most distinguished example of Native American literature that has survived the passing of the centuries" (Latin American Civilization).

All Indigenous nations have creation stories which have influenced and determined their relationship with the environment and their scientific and technological development. Harmony and balance is an element that permeates the philosophy of relationships with the Creator, the environment, human beings and the animals.

Harmony with Mother Earth and balance in using land resources are the underlying understandings that precedes any Indigenous people's development. Development of the sciences and technologies were based upon this harmonious relationship. Emerging from this perception arose astronomy, the study of the harmony of the sky with humanity, mathematics and various forms of medicine, many of which are still in use today. The Maya used the concept of zero, necessary in their knowledge of astronomy. This enabled them to create one of the most accurate calendars in the world, much more accurate than the calendar used by most peoples today.

Throughout South America specialized irrigation systems and terracing techniques were used. Wide use of hundreds of kinds of seeds was based upon thousands of years of development. These developments were not exclusive to the Maya or Inca. Other Indigenous nations contributed sophisticated expertise in different fields as well.

Face to Face

Much has been written about the motives of westerners pursuing their search for new horizons. It has been described as being the fulfillment of a romantic spirit of adventure; others have related it to the desire to Christianize the "pagan" inhabitants of the "new world".

Historical documents of the times, reveal the underlying purpose that made these men cross the seas, the search for wealth, and in particular precious metals and spices. Once these were found, an available labor force was required to extract and produce them in order to take them back to the financial centers of Europe. Additional labour was found in the exploitation of black Africans in the slave trade.

In many ways the first encounters of Indigenous peoples and the colonizers was not just an encounter of people with a different skin color. It was much more than that. It was a clash of very different visions of life, of perceptions, values, and of principles upon which societies operated.

European society was individualistic, property was individualized, and wealth and expansion were essential requirements for the continuation of the monarchies. There were fierce battles for power to control sea lines used for trade. Religions, especially the Protestant and Catholic churches had great influence. Land, environment, natural resources, and in some cases people, were considered material assets to be bought, conquered and sold as any other product.

It was the clash of two very opposite worlds that could not, at that time, co-exist under the conditions and circumstances in which the colonization process was taking place. This clash of cultures is often the basis of conflicts surrounding international economic development ventures occurring in Indigenous peoples' territories today.

The Spanish, British, Portuguese, French and Dutch were involved in world scale economic competition during the 1500's and 1600s. The control of people, land and resources played a predominant role in determining who was in control or who held power at any given time. Indigenous peoples became one more resource to control and possess to further European spheres of influence.

During this time, and in particular during the late 1400s and beginning of the 1500s, the most prominent Indigenous societies were going through profound social crises. Severe internal struggles, such as was the case with the Inca, allowed the Spaniards with their armour and superior weapons, to take control in a relatively short time. The Incan areas of influence had reached such distant and remote locations they no longer were in a position to maintain the unity of their government structure. Divide and conquer became the operative strategy to conquer this "new world". There were many bloody confrontations and organized resistances to regain Indigenous control. An example of this is the emergence of the "Ghost Dance" in the plains of both North and South America. It represented a means to unite and strengthen Indigenous nations in order to defeat the outsiders. Refer to Native Studies 10, Unit 6: Social Life.

The shipment of goods to European cities began almost immediately after the colonists arrived. Entire Indigenous nations were transformed into a massive cheap labor force working in the mines and on the haciendas, as subordinate trade partners, providers of furs, spices and valuable resources, fulfilling the needs of increasingly demanding markets.

This pattern of transforming Indigenous production systems into factories producing alien crops and resources for export, is evident today in the operations of multi-national corporations and development agencies such as the World Bank and the World Development Fund. First World industrialized countries and companies, support financially and administratively, projects and industries in Third and Fourth World nations that benefit not the citizens or Indigenous peoples of these nations, but the interests of the foreign investors. Food crops are exchanged for inedible export crops and increasing national debts created by borrowed international monies deprives developing peoples and nations of the capital necessary for social programs of all sorts. Land reform becomes impossible when huge territories are controlled by an elite few who are backed by the power of a state supported by external interests. Refer to the Development Unit, especially the articles on Third World Debt.

Economic exploitation, psychological degradation and physical oppression are the marks that have stayed with the Indigenous peoples into recent times. The destruction of a traditional economic system was accomplished by the decimation of the bison and buffalo. The placement of Indigenous children into residential schools led to a breakdown of communal structures and authority systems. The historical, intentional exclusion of Indigenous peoples from meaningful participation in society has resulted in their often oppressed and deprived status.

When the monarchies in Europe began losing control, and the new colonies in the Americas developed their own spheres of power, established armies and economies, the colonists rebelled and sought independence. Many Indigenous nations, believing they had a great opportunity to regain their autonomy, participated actively and played crucial roles in these wars of independence from European domination. Many of the new nation states in the Americas were established in the 1800s with the assistance of the Indigenous population which provided their experience, expertise and knowledge. In North America they played a pivotal role in the French - British wars and the British - American wars. Despite all the promises that were made, the fate of the Indigenous peoples unfortunately did not change greatly. The centers of power had changed geographically, from the European capitals to the newly created American capitals. Wealthy elites continued to dominate Indigenous peoples. Wealth was no longer exported overseas: it was kept at home.

There were strong dissenting voices to this process of colonization which advised against the policies of extermination and assimilation. Father Vittoria, an influential priest of the time, advised the Spanish monarchs that it was wrong to assume or presume that the "new world" was an "empty land" and therefore at the disposition of anybody to occupy. Jesuit priests were expelled from the Spanish colonies for defending the rights of Indigenous people during these times. At another time, the Jesuits fought wars to maintain their monopolistic trade with China.

A few newly created nations passed positive legislation protecting the rights of Indigenous peoples, as a reward for their participation in the wars of independence. Treaties were signed to acquire the land from the Indigenous nations. In exchange for the transfer of these abundant resources, promises were made by these new nations. In many cases, however, once the land was acquired these agreements were conveniently forgotten, or legal limits and definitions were applied to the use of the Indigenous nations' resources. For example, the Indigenous people of Northern Ontario (Treaty 9 area) received \$40,000 in 1905 in addition to other treaty rights in compensation for surrendered land. Within 18 years one town alone, Cobalt, produced more than \$206,000,000 from the silver extracted.

Such a development by the Indigenous people themselves would have been impossible for two important reasons: lack of investment capital and Indian Affairs interference. Banks would not provide loans because Indigenous peoples did not have collateral: everything on the reserve was held in trust by Indian Affairs. Indian Affairs regulations prevented Indigenous peoples from controlling their own economic development and resources. Successive Canadian governments have actively sought to renege on treaty responsibilities.

It is remarkable that most Indigenous nations have preserved their languages, culture, customs and, in a number of cases, traditional organizational structures. They have been able to survive, to withstand the most determined efforts to eliminate them as distinctive nations, peoples and cultures.

Where Are We Today

Indigenous nations in Canada have assumed a leading role in movements for self-determination. They are trying to implement their own forms of self-government, to create their own institutions and to administer their own programs.

Recently, laws have been passed in Argentina which declare national recognition of Indian rights; in Ecuador, Indigenous languages are official languages, and there are many other examples in which the Indigenous community, through hard work and national and international political pressure, have been able to obtain and secure fundamental acknowledgement as distinctive societies within the nation-states of the Americas.

Some of the challenges faced by Indigenous communities are related to the kind of development they want to see taking place in their territories. Abuses against Indigenous peoples has brought about the establishment of special fact-finding missions by the United Nations Commission on Human Rights. The most positive result of these efforts was the establishment of the United Nations Advisory Group on Indigenous Peoples in 1982. U.N.A.G. functions under the U.N. Commission on Human Rights and its Sub-Commission on Prevention of Discrimination and Protection of Minorities. Its purpose is:

- 1) To review developments pertaining to the promotion and protection of the human rights and fundamental freedoms of the Indigenous populations;
- 2) To give special attention to the evolution and standards concerning the rights of Indigenous populations.

Indigenous peoples in North, Central and South America have actively participated in the sessions. They have created awareness and educated the international community which in the past remained uninformed of the many issues affecting Indigenous peoples. Twenty principles guide the deliberations of the U.N. Human Rights Sub-Commission.

1. Indigenous nations and peoples have, in common with all humanity, the right to life, and to freedom from oppression, discrimination and aggression.
2. All Indigenous nations and people have the right to self-determination, by virtue of which they have the right to whatever degree of autonomy or self-government they choose. This includes the right to freely determine their political status, freely pursue their own economic, social, religious and cultural development, and determine their own membership and/or citizenship, without external interference.
3. No State shall assert any jurisdiction over an Indigenous nation or people, or its territory, except in accordance with the freely expressed wishes of the nation or people concerned.

4. Indigenous nations and people are entitled to the permanent control and enjoyment of their aboriginal ancestral-historical territories. This includes surface and subsurface rights, inland and coastal waters, renewable and non-renewable resources, and the economies based on these resources.
5. Rights to share and use land, subject to the underlying and inalienable title of the Indigenous nation or people, may be granted by their free and informed consent, as evidence in a valid treaty or agreement.
6. Discovery, conquest, settlement on a theory of terra nullius and unilateral legislation are never legitimate bases for States to claim or retain the territories of Indigenous nations or peoples.
7. In cases where lands taken in violation of these principles have already been settled, the Indigenous nation or people concerned is entitled to immediate restitution, including compensation for the loss of use, without extinction of original title. Indigenous peoples' desire to regain possession and control of sacred sites must always be respected.
8. No State shall participate financially or militarily in the involuntary displacement of Indigenous populations, or in the subsequent economic exploitation or military use of their territory.
9. The laws and customs of Indigenous nations and peoples must be recognized by States' legislative, administrative and judicial institutions and, in case of conflicts with State laws, shall take precedence.
10. No State shall deny an Indigenous nation, community, or people residing within its borders the right to participate in the life of the State in whatever manner and to whatever degree they may choose. This includes the right to participate in other forms of collective actions and expression.
11. Indigenous nations and peoples continue to own and control their material culture, including archeological, historical and sacred sites, artifacts, designs, knowledge, and works of art. They have the right to regain items of major cultural significance and, in all cases, to the return of the human remains of their ancestors for burial in accordance with their traditions.
12. Indigenous nations and peoples have the right to be educated and conduct business with States in their own languages, and to establish their own educational institutions.

13. No technical, scientific or social investigation, including archeological excavation, shall take place in relation to Indigenous nations or peoples, or their lands, without their prior authorization, and their continuing ownership and control.
14. The religious practices of Indigenous nations and peoples shall be fully respected and protected by the laws of States and by international law. Indigenous nations and peoples shall always enjoy unrestricted access to, and enjoyment of sacred sites in accordance with their own laws and customs, including the right of privacy.
15. Indigenous nations and peoples are subjects of international law.
16. Treaties and other agreements freely made with Indigenous nations or peoples shall be recognized and applied in the same manner and according to the same international laws and principles as treaties and agreements entered into with other States.
17. Disputes regarding the jurisdiction, territories and institution of an Indigenous nation or people are a proper concern of international law, and must be resolved by mutual agreement or valid treaty.
18. Indigenous nations and peoples may engage in self-defense against State actions in conflict with their right to self-determination.
19. Indigenous nations and peoples have the right freely to travel, and to maintain economic, social, cultural and religious relations with each other across State borders.
20. In addition to these rights, Indigenous nations and peoples are entitled to the enjoyment of all the human rights and fundamental freedoms enumerated in the International Bill of Rights and other United Nations instruments. In no circumstances shall they be subjected to adverse discrimination.

Other agencies that have been discussing the Indigenous questions at the international level include the International Labor Organization (ILO), the Organization of American States (OAS) through its Human Rights Commission and the United Nations Educational, Scientific, Cultural Organization. Much more needs to be done, and because of this the Indigenous peoples have established their own international agencies.

The World Council of Indigenous Peoples (WCIP), which had its headquarters in Ottawa, was founded in 1972 by a Canadian Shuswap, George Manuel, from British Columbia. Today it not only works on behalf of the Indigenous people of the Americas, it also deals with the concerns of Indigenous peoples from other parts of the world. It is an elected body which meets regularly to discuss policies, work plans and strategies to bring to the international arena issues affecting Indigenous people worldwide.

Dreams For The Future

Indigenous peoples have a special contribution to make to the rest of humanity. Their understanding of nature and its surroundings provides them with a basic knowledge and respect for the global environment. The ways through which they have survived numerous attempts to destroy them as peoples with their own distinct cultures can teach us lessons in maintaining the inner strength required to overcome obstacles that sometimes appear insurmountable. When travelling throughout the Americas one will find many Indigenous people who still maintain a strong sense of community, who continue exploring ways to be self-sufficient, and in most instances, without outside assistance.

They have created more than just fascinating structures, complex road systems, more than just sculptures, art, and knowledge in many fields; they have created a way of life that is compatible with the survival of the planet.

Source:

Adapted from "Indigenous Nations of the Americas" by Del C. Anaquod and Rolando Ramirez, Saskatchewan Education, 1988.

