“In June, Canadians celebrate [National Indigenous History Month](National Indigenous History Month) to honour the history, heritage and diversity of Indigenous peoples in Canada. It is also an opportunity to recognize the strength of present-day Indigenous communities.” 2020 marks the 10th anniversary of June being officially named ‘National Indigenous History Month’.

June 21st, marking the summer solstice and longest day of the year, is celebrated as [National Indigenous Peoples Day](National Indigenous Peoples Day).

The Government of Canada’s National Indigenous History Month website provides a comprehensive collection of information, teacher resources, lesson plans and multi-media activities to support an integrated educational experience for students. The resources highlighted in the chart include: Curriculum Resources, Math through an Indigenous Lens, Experiential Learning Opportunities and Project of Heart* activity information. Resources are aligned with applicable Social Studies and History Curriculums.

### CURRICULUM RESOURCES

<table>
<thead>
<tr>
<th>Grades 1-3</th>
<th>Grades 4-12</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Family &amp; Community</strong></td>
<td><strong>Locating Ourselves on Indigenous Land</strong></td>
</tr>
<tr>
<td>Online Read Alouds: Monique Gray Smith <em>When We Are Kind</em>  <em>My Heart Fills With Happiness</em>  <em>You Hold Me Up</em></td>
<td>Native-Land.ca: ‘Whose Land Is This?’ searchable map of Indigenous territories, languages &amp; treaty. Students can search by their home or school location.</td>
</tr>
<tr>
<td>Activities for: <em>My Heart Fills With Happiness</em> (RIF)</td>
<td>Territorial Acknowledgement: Search a location to find a territorial acknowledgement. Includes information why acknowledging territory is important.</td>
</tr>
<tr>
<td>Background Information &amp; Vocabulary  Elders: Video: <em>What is an Elder</em> (older?)  Bannock History: Video: making Bannock/Fry Bread  Drumming: (see 4-12 Background/Reference Drumming)  Earth/relationship with land: <em>Thanksgiving Address</em> (UCDSB Resource)</td>
<td>Language: conduct the local search on Native-Land with the ‘languages’ toggle turned on (turn ‘territories’ toggle off) to discover which Indigenous languages are spoken on the territory. For more information on local Indigenous Languages, see CBC Indigenous: Original Voices</td>
</tr>
<tr>
<td>Teacher Resource: Starting From the Heart: Going Beyond Land Acknowledgement (ETFO)</td>
<td></td>
</tr>
</tbody>
</table>

**Background/Reference**

- Turtle Island Game (online ‘evidence box’ with visuals, information & quizzes)
- Memory Game activity
- ‘Think About This’ lesson plan
- Did You Know? Visual list of inventions/discoveries by First Nations & Inuit Peoples
- Research Resources:  The Canadian Encyclopedia
- eBooks available through TumbleBooks Library ([VLC link](VLC link)):
  - The Inuit Thought of It
  - A Native American Thought of It
**General Reference:** (First Nations, Métis, Inuit)
- Indigenous Peoples Atlas of Canada
- The Canadian Encyclopedia
- The Secret Life of Canada Podcasts in the Classroom: the Indian Act, Secret Life of the North (teacher resource guide, audio file, lesson plans, handouts etc.)
- Canada: The Story of Us "Worlds Collide pre-1608-1759" (Video -Curio.ca) – includes Teacher Resource Guide

For information on local Indigenous Languages, see CBC Indigenous: Original Voices

**Focused Unit: Métis: The Fur Trade**
- Who Are The Métis (Métis National Council)
- Who Are The Métis? (CBC News Excerpt)
- Canadian Encyclopedia (Ontario Curriculum Resources)
- Indigenous Peoples Atlas of Canada: Fur Trade
- Gabriel Dumont Virtual Museum of Métis History (teacher resources/lesson plans can be found here)
- How to Fingerweave/Metis Sash Background
- Métis Rhythms (Video 2.51min Parks Canada) – interview & demonstration
- Doc Zone: The Mystery of the Bell (Curio.ca includes teacher resource guide)
- News in Review: The Bay Stops Selling Fur (Curio.ca 1991)

**Focused Unit: Inuit Games**
- Indigenous Peoples Atlas of Canada: Inuit Games
- Inuit Performing Arts: Drumming/Throat Singing (from Indigenous Atlas of Canada)
- Next #150: Inuit Games Challenge (information, links, videos, games)
- Virtual Museum of Canada: Inuit Games (games, lesson plan)
- Through Mala’s Eyes (Audiofile, information & lesson plan) “Learn about the history, cultures and traditions of Inuit through 12-year-old Mala’s story from Salluit, Nunavik.”

Throat Singing:
- Inuit Throat Singing (Heidi Langille, UCDSB Cultural Advisor, & Lynda Brown)
- Inuit Throat Singing Sisters from Canada (video 3m) – includes history, description, cultural importance

**Focused Unit: First Nations**
- Haudenosaunee Guide for Educators: comprehensive booklet on the Haudenosaunee by Smithsonian Institute
- Haudenosaunee Culture & Language (attachments): Socials, Wampum Belts, Iroquois Water Drum, Trees
- Canadian Encyclopedia: Wampum Belts (includes Two Row Wampum Belt (Kaswentha) of the Haudenosaunee)
- Wampum Haudenosaunee Confederacy
- Wampum Onondaga Nation (includes link to article on the Two Row Wampum – Gusweñta)
- A Short Introduction to the Two Row Wampum Belt (Briarpatch Magazine)
- 8th Fire: It’s Time! (Curio.ca 43 minutes) In a dynamic two-minute walk through 500 years of history, 8th Fire host Wab Kinew explains how ancient Wampum belts hold a clue to the future.
- 8th Fire Teacher Resource Guide – Curio.ca (go to Episode 2)

Music & Drumming:
- Canadian Encyclopedia: Music of Indigenous Peoples (overview traditional to contemporary)
- Native Drums – history of drumming, styles across Peoples, purpose (social, ceremonial)
- Native Drums – Teacher Resources (downloadable lesson plans)
- Canadian Encyclopedia: Powwow Music (includes videos)
- Brother Bears playing the Fish Dance (30 sec clip)
- Inuit Drumming (Video 2:30) – explanatory (materials, style, culture)
Heritage & Identity: Land & Family (1-3)
Shi Shi Etko: In just four days young Shi-shi-etko will have to leave her family and all that she knows to attend residential school. She spends her last days at home treasuring the beauty of her world -- the dancing sunlight, the tall grass, each shiny rock, the tadpoles in the creek, her grandfather's paddle song. Her mother, father and grandmother, each in turn, share valuable teachings that they want her to remember. And so Shi-shi-etko carefully gathers her memories for safekeeping.

Video: https://www.youtube.com/watch?v=za2VzjkwtFc
E-books: available on Sora (two available)

Thanksgiving Address & Three Sisters Resources
VLC Resources – Culture & Language (contact AskUs for password)

Relationship to Land & Family (4-12)
FNMIEAO Student Resource Guide: Unit 2 How we Live: Community Values
FNMIEAO Student Resource Guide: Unit 4 Connections to the Land – complete instructional units with recommended resources, activities, & questions
(note – videos for each unit are available at: Student Resource Guide mainpage

Indigenous Peoples Atlas of Canada (First Nations, Metis, Inuit) – chapters on land & family structure/settlements

The Secret Life of Canada Podcasts in the Classroom: Secret Life of Water (teacher resource guide, audio file, lesson plans, handouts etc.)
Canadian Indigenous water activist Autumn Peltier addresses UN on clean water (CBC News Article with video)

Thanksgiving Address
Haudenosaunee Guide for Educators: pg 10 The Gano:nyok
Haudenosaunee Thanksgiving Address -- (explanatory Video)
Haudenosaunee Thanksgiving Address Greetings to the Natural World (print)
Thanksgiving Address -- (recitation Video)
Student activity ‘Original Instructions’ -- attachment 5

Residential Schools
See: Orange Shirt Day resources on the VLC
Indigenous Atlas of Canada: Residential Schools
Canada's Residential Schools (Google Earth/Canadian Geographic)
Includes map of schools in Canada.
Did you live near a residential school? (Interactive map from CBC)

Digging Deeper:
100 Years of Loss: Healing the Legacy of the Residential Schools Online Exhibition
Wawahte: Stories of Residential School Survivors (Video)
VLC Residential School Online Collection

MATH THROUGH AN INDIGENOUS LENS

Math Catchers: Mathematics Through Aboriginal Storytelling: "The main purpose of the short films, which are 3-4 minutes in length, is to relate stories about the adventures of animated characters. The scenarios take place in Aboriginal cultural and physical environments. The resolution of a particular plot always requires some mathematical knowledge. Each story closes with an open-ended question that should spark discussions and lead to further activities. The question at the end of each story is purposefully not answered in the story." (Level Junior/Intermediate)

Aboriginal Perspectives (University of Regina): “We have used video material featuring aboriginal people as a base for constructing teaching resources and we invite teachers to use these resources. Click on an image below to view the videos and the lessons.”

First Nations Education Steering Committee (BC): Math First Peoples Pearson Mathology

We are all Treaty People: Mathematics Resource (Near North DSB) – Grades 1-8, includes math lessons over multiple grades focusing on Wampum Belts
EXPERIENTIAL LEARNING OPPORTUNITIES

**2020 Summer Solstice Indigenous Festival - Virtual Edition**
From June 1 - 21, 2020. “With the support of our partner BMO we are still able to bring the rich Indigenous culture to life for all of your students while they stay home safe with interactive, educational and fun experiences that support the curriculum for all grades.”
Visit UCDSB Indigenous Education Facebook page for a list of presenters (eg. Alla Metcalfe on Inuit Games!)
Registration form: (Note: teachers are asked to register their class individually)

**Experiences Canada: Reconciliation Conversations** May 25th – June 26th
“Over the span of five online events and follow up challenge activities, Experiences Canada aims to encourage conversation and inquiry among Indigenous and non-Indigenous youth. We will start with an Introductory session that informs about the treaty rights and obligations that were agreed upon, the historic injustices that have impacted Indigenous populations since first contact, and some of the priority issues related to Reconciliation today. Following that introduction, each unit will explore some of those priority issues in greater detail and illustrate how all of them are interconnected. We will look at Language and Culture; Health and Well-being; Environment and Relationship with the Land, and Education and Economic Opportunity.”
Registration Links for each event provided on website (expand event information – registration by Facebook or Zoom)

**VIRTUAL HEART GARDEN (PROJECT OF HEART)**
*This activity is appropriate for classes that have had an introduction to Residential Schools – the history and impact on Indigenous communities.*

“Celebrated in May and June, Honouring Memories, Planting Dreams invites people of all ages to plant heart gardens in memory of children lost to the residential school system, to honour residential school survivors and their families, and support the legacy of the Truth and Reconciliation Commission (TRC). The act of planting represents our commitment to reconciliation.” https://fncaringsociety.com/honouring-memories-planting-dreams

**RESOURCES**

NEW! Finding our Place In Reconciliation – Creating a Virtual Heart Garden
Honouring Memories, Planting Dreams Information Sheet
Heart Garden Instructions
Heart Sign Template
Single Heart Template
Heart Garden FAQ – includes instructions, templates (above), colouring sheet & activity

Survivor Stories Suitable for Grades 4-8 - from Speaking our Truth Website
Digging Deeper for Secondary Students: National Centre for Truth and Reconciliation Student Memorial Register (includes alphabetical listing of students who never returned home (Memorial Register) and information on the residential schools they attended (Search by Name, Search by School).

**ATTACHMENTS: Haudenosaunee Culture & Language by Logan Herne, Akwesasne**
1. Wampum Belts
2. Socials (Dance)
3. Iroquois Water Drums
4. Trees are very important to the Onkwehonwe

**ATTACHMENT 5: Thanksgiving Address - Original Instructions Student Activity**
Wampum Belts

Photo: Chris George

This particular wampum belt is the **Five Nations Iroquois Confederacy Belt**. It comes from the *Great Law of Peace*. Before the Great Law, there was a lot of war and bloodshed. Then the peacemaker, who was a Huron turtle clan, got the Five Nations to come together in peace. The five nations are Mohawk, Oneida, Onondaga, Cayuga, and Seneca.

The original way of making these wampum belts is with beads made from quahog shell. Today people mostly make replicas from glass beads and they are strung up on a loom.

This is the **Two Row Wampum Belt**. One purple row represents a canoe and native people with all of our ways; the other row represents Europeans and all of their ways. If someone has their foot in both sides and a storm hits, they will fall in the middle. The three rows of white beads in the middle represent peace, power and righteousness. I have also heard that the belt goes even further back than the coming of the Europeans. It represents anything with a balance to achieve, such as chief and clan mother, a husband and wife, or a parent and a child.

Logan Herne, Akwesasne
Haudenosaunee socials are held for multiple reasons. Some examples are for fundraisers, birthdays, weddings, and even just for fun. Schools, colleges, and universities will sometimes hold socials. Oftentimes, these are for educational purposes and are small socials with a few singers. Some of the largest socials are held at the end of the Spring and Fall Sings. Groups from across the Haudenosaunee Confederacy gather together to share the New Women’s Songs that they have come up with. Sometimes the host community’s longhouse is too small to hold the event, and a local gym is used. These events are so huge, there is often not room for everyone to sit, and the room is jam-packed.

The “Thanksgiving Address” is said at the beginning and end of socials and there are announcements throughout the social to say who is going to sing and lead the dances. Different people can be utilized to do the speaking. The person who asks people to sing the social songs, and to lead the dances is called the ‘housekeeper’.

The social dance that is always sung first at socials is called “Standing Quiver”. It is sung without using instruments. The origin of the song is that it was used to bless the hunting trips, to protect hunters so they would return home safe. It is danced by marching in sync to the beat, in a single file line, dancing counterclockwise as most Iroquois dances are. The order for the line is man, woman, man, woman etc.

After “Standing Quiver” a few different songs could be sung, but “Fish Dance” is pretty common to be second. “Fish Dance” is a very fast song. It’s a partner dance. One of the two partners would face backwards. The order for this dance is man, woman, woman, man. Part way through the song the order switches and turns into woman, man, man, woman. The way it’s danced kind of mimics the way fish move in the water. There’s no specific order to what dances to do after “Standing Quiver”; you would just want to switch it up and do songs of different speeds. It is important, however, to make sure to do Women’s Dance.

Throughout history the Five Nations also borrowed and traded different songs that we use in our socials. Some of the social songs listed below are borrowed and some are not.

“Cherokee Stomp Dance” is danced the same way as “Standing Quiver” except the lead singers will use horn rattles. In “Alligator Dance”, the women will choose a male partner and they lock arms while dancing. For “Round Dance”, the people that get up to dance will line up in a circle and hold hands while moving their feet in sync with the beat. This dance starts off counter clockwise then later on in each song turns to clockwise.

A couple of other dances are “Dance of the North” and “Friendship Dance”. In “Cousins Dance”, the women will line up in a circle or semi-circle, depending on how many get up to dance. They stand and sing along with the first introductory songs. When the dancing song starts, they will dance for half of the song then choose a partner,
who is supposed to be their first cousin from their father’s side, but is sometimes substituted for someone else if they don’t have a cousin there.

“Robin Dance” is sung with horn rattles. There is an inner circle and an outer circle of dancers. One is all women and girls, the other is all men and boys. There are specific times throughout the dance where the men and women’s lines face away and face towards one another.

“Chicken Dance” is a faster paced dance, sung after a few slower introductory songs. It is sung with a waterdrum and horn rattles. When songs are sung with a waterdrum and horn rattles, the men will sit in the middle of the floor on two benches to sing them. This dance is danced in the same order as the “Fish Dance” – man, woman, woman, man - then switch to woman, man, man, woman.

“Shake the Bush” is also sung with a water drum and horn rattles. In the beginning the women will stand around the singers and sing along, then will pair into groups of four and start dancing, by sort of kicking in sync. Then the men will join in and dance also. “Old Moccasin Dance” is danced in the same way as “Chicken Dance”, but without introduction songs. “Pigeon Dance” is danced in a double file line; two males dance side-by-side then two women dance side-by-side behind them, two males dance behind them, and so forth.

“Raccoon Dance” is another song danced the same way as the “Chicken Dance”. “Mosquito Dance” is danced by a male and female holding pinkies and kicking in sync toward one another.

“Rabbit Dance” is a ladies’ choice dance. The man and woman hold hands and dance together, with the men on the inside and the women on the outside of the circle. “Canoe Dance” starts out the same way as “Cousins Dance”, with the women singing along in the beginning. Then the women begin to dance in a circle and then the men dance on the outside. At two parts of each dancing song, the men will tap as many women as they can on the shoulder. The women go to the outer circle with the men, then the beat will change and it will go back to dancing in two separate circles. At the very end of the dance, the song turns into “Standing Quiver”.

“Women’s Dance” is sung by men, and only women dance. When they dance, they shuffle their feet. The reason why the womenshuffle their feet is that they are massaging Mother Earth, like Sky Woman did during Creation.

“Duck Dance” is danced by marching to the beat, a double file line of men, and a double file line of women. The women march backwards and when the beat changes the men lift their arms and the women run forward, underneath the men’s arms.

For “Garter Dance”, the first couple songs are slower, with just guys getting up first. There is a lead singer and a backup singer behind him. When the first part ends, women and girls get up to dance, with two of them dancing in between each pair of guys. When the rattles shake for the first time, the first person in each pair turns around, The second time the rattles shake, they switch places; and the third time, they go back to how they started. From what I heard, the dance was originally sung without rattles. The rattling noise was from the deer toes on the men’s garters. “Delaware Skin Dance” or “Stick Dance” is a song that was gifted to us. It’s sung at the end of a social. The instruments used are sticks that are hit on the benches that the singers are sitting on in the middle of the floor. There can be 2 or 4 singers. The men will lead off the dance then later the woman will join in behind.

Socials are a fun time to sing, dance, and socialize.

Logan Herne, Akwesasne
Iroquois Waterdrums

This particular style of drum is an Iroquois water drum. There are many ways of making them. They are usually made of wood. Multiple kinds of wood can be used, whatever the maker prefers.

Some will even combine different types of wood into one drum. In more recent years people have made them from pvc pipe or a plastic mold.

The leather covering is normally deer skin, but I heard a long time ago muskrat was preferred. The ring that holds the leather in place is usually made from ash splint used for baskets, but it can be made out of strap leather or metal, whatever works for the maker. It’s put together and wrapped. The plugs are commonly made from cedar or pine. There are many styles of making the plug also. There’s a wide range of styles for the drumsticks too, and types of wood used. There’s a lot of creativity used in drumstick making.
Some will carve different shapes and they can get pretty fancy, or they can also be carved simply.

The meaning behind the drum, from what I’ve heard, is the drum itself represents the trees in the woods and I’ve also heard it represents a woman. The leather represents the animals in the woods. The ring represents life. That’s what I’ve heard so far, there’s more explanations out there and different variations to them. The drum is used for both ceremonial and social songs.

Logan Herne, Akwesasne
Trees are very important to the Onkwehonwe. Long ago our longhouses were covered in elm bark.

Today our long houses are wooden buildings or log cabins.

Even to this day most homes are constructed with wood. Wood was used for heat, some still burn wood in a wood stove today for heating. It’s also used to make snowshoes and snow snakes.
When early spring hits we’re given the gift of maple sap that’s boiled down into syrup. Also in later spring bark dishes can be made. Bark rattles can be made, they are a very old type of rattle.

Other rattles that are also used involve a wooden handle, and wooden caps on the top and bottom of horn.
Our water drums are also made from wood. The frame of our head dresses can be made out of ash splint. The trees are also mentioned in our Thanksgiving Address, which was our first instruction of giving thanks as Haudenosaunee people. It’s intended to be said every morning, and every evening, and before gatherings and ceremonies. There are a few materials that Iroquois people make baskets out of, but the most popular style of basket is made from black ash splint. For utility baskets white ash is used for the rim and handles.

It’s devastating for our people today because there’s an invasive species called the emerald ash borer that is destroying the ash trees; and baskets are very important to us. Ash is the best type of wood for making this type of basket. There’s certain things being done to try to save the trees but the bug has killed a lot of them. The traditional way of making lacrosse sticks is out of wood. Hickory, from what I understand, is preferred to be harvested in the fall time for lacrosse stick making. It wasn’t too long ago that the only lacrosse sticks that were made were made by native people. There are still people that make wooden lacrosse sticks to this day and they are still used.
Trees turn carbon dioxide into oxygen. Trees are an important gift to everyone.

Logan Herne, Akwesasne
Ohen:ton Karihwatehkewn

(the words that come before all else)  (phonetic pronunciation -oh honda ga lee ah day qua)

➢ When one recites the Ohen:ton Karihwatehkewn the Natural World is thanked.
➢ The Ohen:ton Karihwatehkewn (The Thanksgiving Address) teaches mutual respect, conservation, love, generosity and the responsibility to understand that what is done to one part of the web of life, we do to ourselves.
➢ The Haudenosaunee believe the Creator gave all life original instructions so that we could all live together in peace and harmony.
➢ Below is a sample of some of the entities that might be spoken about during the teachings of the Ohen:ton Karihwatehkewn.

What do you think the original instructions may have been for the **WATERS**?

What do you think the original instructions may have been for the **FOUR WINDS**?

What do you think the original instructions may have been for the **FISH**?

What do you think the original instructions may have been for the **THUNDER**?

What do you think the original instructions may have been for the **PLANTS**?

What do you think the original instructions may have been for the **SUN**?

What do you think the original instructions may have been for the **MEDICINE HERBS**?

What do you think the original instructions may have been for the **STARS**?

What do you think the original instructions may have been for the **ANIMALS**?

What do you think the original instructions may have been for the **GRANDMOTHER MOON**?

What do you think the original instructions may have been for the **TREES**?

What do you think the original instructions may have been for the **PEOPLE**?

What do you think the original instructions may have been for the **BIRDS**?

What do you think the original instructions may have been for **MOTHER EARTH**?

“The Ohen:ton Karihwatehkewn (The Thanksgiving Address) is the core to Mohawk relationship to land.”    Elder Tom Porter