

Innu Tshissenitamun

Innu Studies 2214

2023



MAMU TSHISHKUTAMASHUTAU - INNU EDUCATION

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Tshinashkumetin.

Camille Fouillard
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SECTION 1
Newfoundland and Labrador
Curriculum

Section 1

Newfoundland and Labrador Curriculum

Introduction

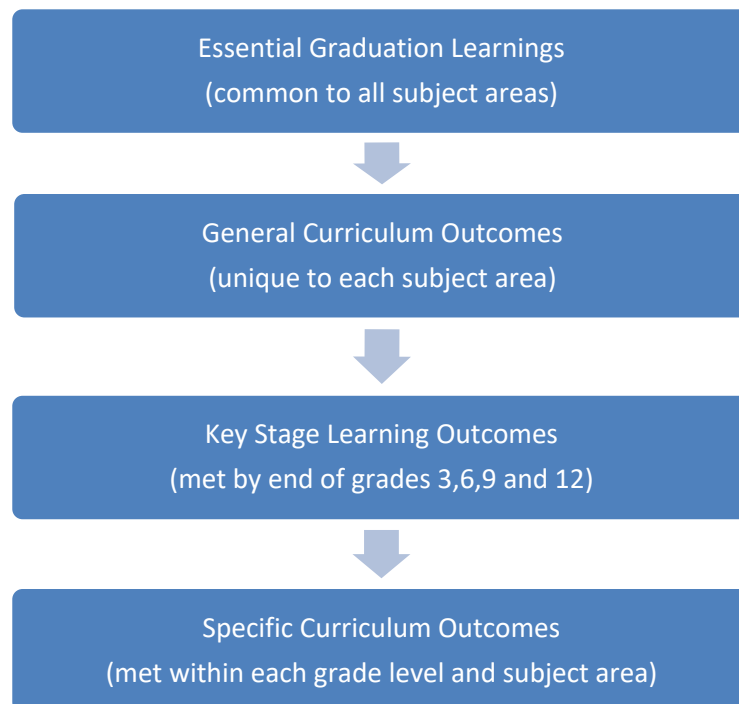
There are multiple factors that impact education: technological developments, increased emphasis on accountability, and globalization. These factors point to the need to consider carefully the education students receive.

The Newfoundland and Labrador Department of Education and Early Childhood Development believes that curriculum design with the following characteristics will help teachers address the needs of students served by the provincially prescribed curriculum:

- Curriculum guides must clearly articulate what students are expected to know and be able to do by the time they graduate from high school.
- There must be purposeful assessment of students' performance in relation to the curriculum outcomes.

Outcomes Based Education

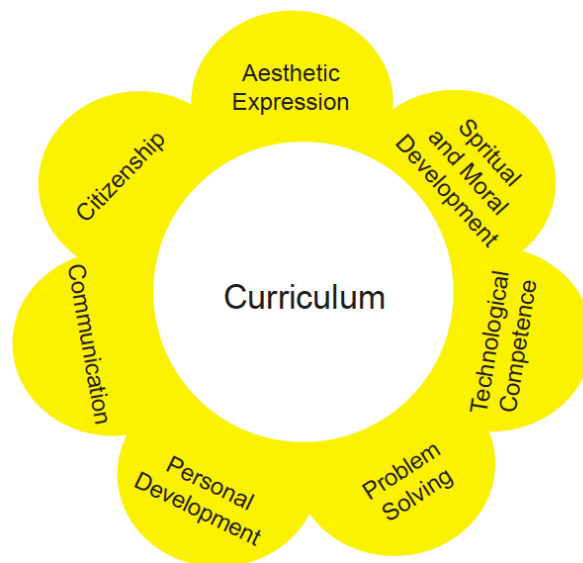
The K-12 curriculum in Newfoundland and Labrador is organized by outcomes and is based on The Atlantic Canada Framework for Essential Graduation Learning in Schools (1997). This framework consists of Essential Graduation Learnings (EGLs), General Curriculum Outcomes (GCOs), Key Stage Curriculum Outcomes (KSCOs) and Specific Curriculum Outcomes (SCOs).



Essential Graduation Learnings

EGLs provide vision for the development of a coherent and relevant curriculum. They are statements that offer students clear goals and a powerful rationale for education. The EGLs are delineated by general, key stage, and specific curriculum outcomes.

EGLs describe the knowledge, skills, and attitudes expected of all students who graduate from high school. Achievement of the EGLs will prepare students to continue to learn throughout their lives. EGLs describe expectations, not in terms of individual subject areas, but in terms of knowledge, skills, and attitudes developed throughout the K-12 curriculum. They confirm that students need to make connections and develop abilities across subject areas if they are to be ready to meet the shifting and ongoing demands of life, work, and study.



Aesthetic Expression – Graduates will be able to respond with critical awareness to various forms of the arts and be able to express themselves through the arts.

Citizenship – Graduates will be able to assess social, cultural, economic, and environmental interdependence in a local and global context.

Communication – Graduates will be able to use the listening, viewing, speaking, reading and writing modes of language(s), and mathematical and scientific concepts and symbols, to think, learn and communicate effectively.

Problem Solving – Graduates will be able to use the strategies and processes needed to solve a wide variety of problems, including those requiring language, and mathematical and scientific concepts.

Personal Development – Graduates will be able to continue to learn and to pursue an active, healthy lifestyle.

Spiritual and Moral Development – Graduates will demonstrate understanding and appreciation for the place of belief systems in shaping the development of moral values and ethical conduct.

Technological Competence – Graduates will be able to use a variety of technologies, demonstrate an understanding of technological applications, and apply appropriate technologies for solving problems.

Curriculum Outcomes

Curriculum outcomes are statements that articulate what students are expected to know and be able to do in each program area in terms of knowledge, skills, and attitudes.

Curriculum outcomes may be subdivided into General Curriculum Outcomes, Key Stage Curriculum Outcomes, and Specific Curriculum Outcomes.

General Curriculum Outcomes (GCOs)

Each program has a set of GCOs which describe what knowledge, skills, and attitudes students are expected to demonstrate as a result of their cumulative learning experiences within a subject area. GCOs serve as conceptual organizers or frameworks which guide study within a program area. Often, GCOs are further delineated into KSCOs.

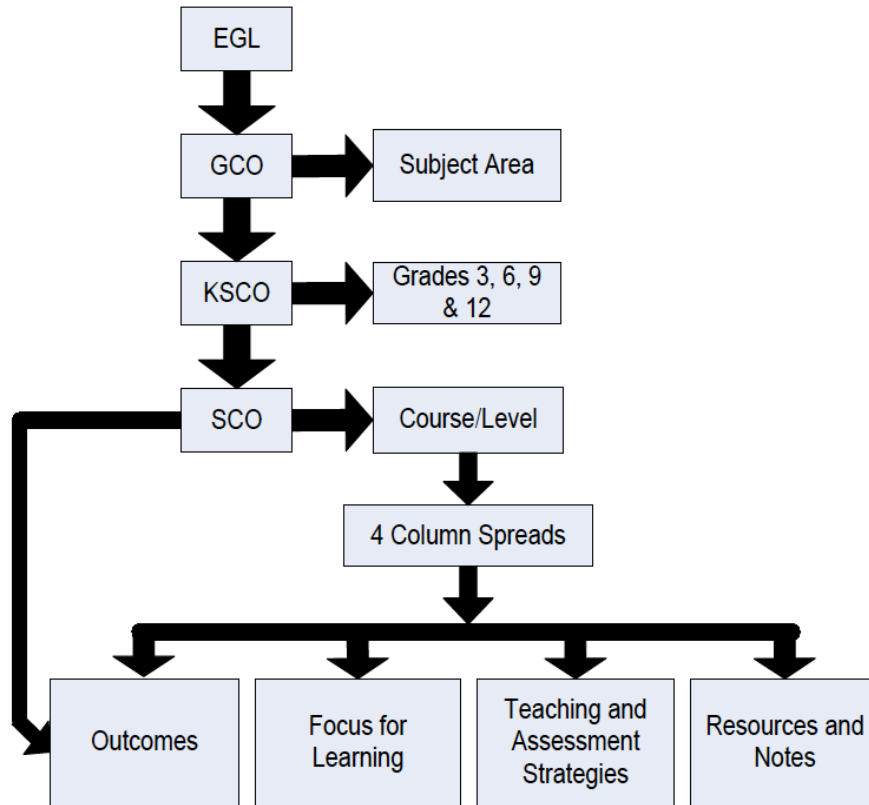
Key Stage Curriculum Outcomes (KSCOs)

Key Stage Curriculum Outcomes (KSCOs) summarize what is expected of students at each of the four key stages of grades three, six, nine, and twelve.

Specific Curriculum Outcomes (SCOs)

SCOs set out what students are expected to know and be able to do as a result of their learning experiences in a course, at a specific grade level. In some program areas, SCOs are further articulated into delineations. *It is expected that all SCOs will be addressed during the course of study covered by the curriculum guide.*

EGL to Curriculum Guides



Context for Teaching and Learning

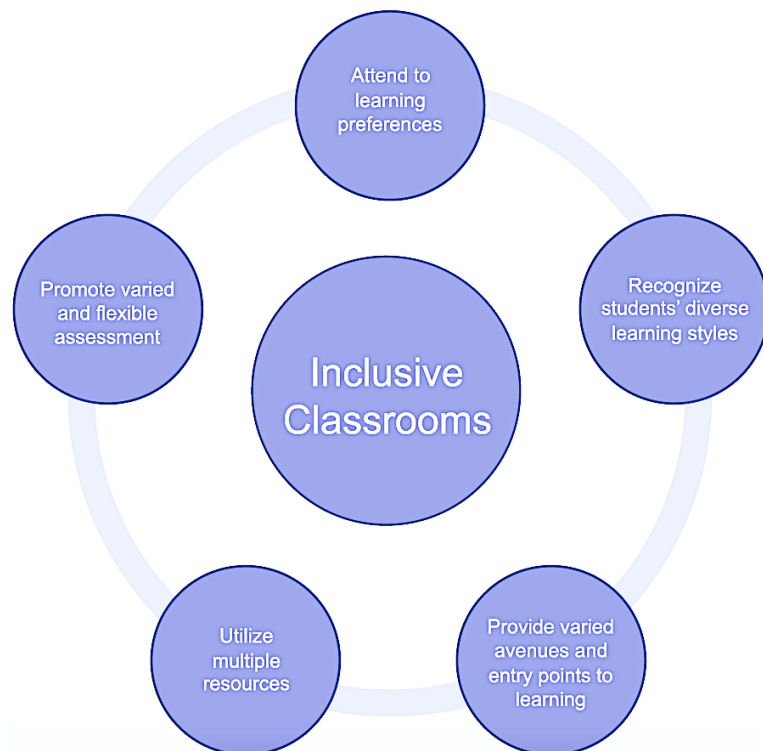
Teachers are responsible to help students achieve outcomes. This responsibility is a constant in a changing world. As programs change over time so does educational context. Several factors make up the educational context in Newfoundland and Labrador today: inclusive education, support for gradual release of responsibility teaching model, focus on literacy and learning skills in all programs, and support for education for sustainable development.

Inclusive Education

Valuing Equity and Diversity

All students need to see their lives and experiences reflected in their school community. It is important that the curriculum reflect the experiences and values of all genders and that learning resources include and reflect the interests, achievements, and perspectives of all students. An inclusive classroom values the varied experiences and abilities as well as social and ethno-cultural backgrounds of all students while creating opportunities for community building. Inclusive policies and practices promote mutual respect, positive interdependencies, and diverse perspectives. Learning resources should include a range of materials that allow students to consider many viewpoints and to celebrate the diverse aspects of the school community.

Effective inclusive schools have the following characteristics: supportive environment, positive relationships, feelings of competence, and opportunities to participate. (The Centre for Inclusive Education, 2009)



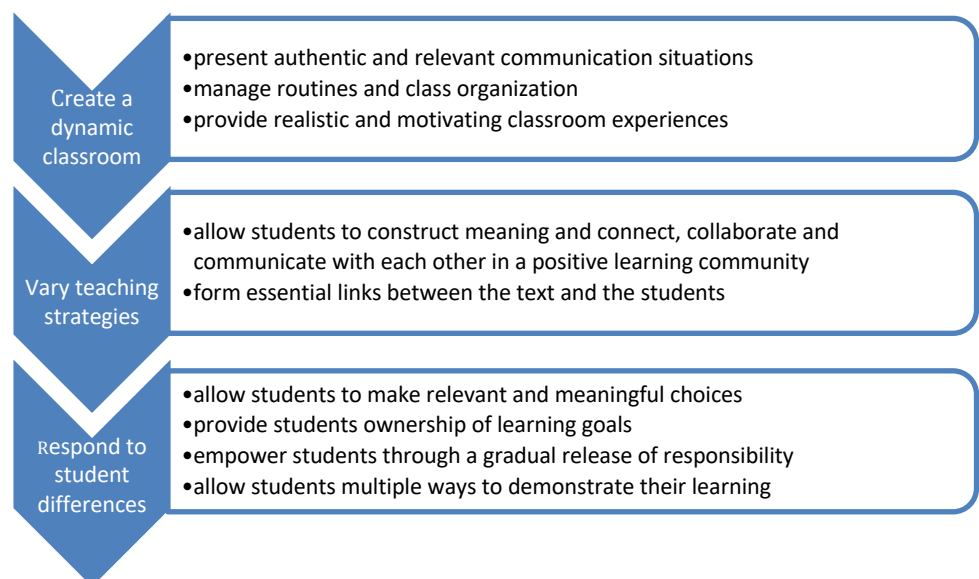
Differentiated Instruction

Curriculum is designed and implemented to provide learning opportunities for all students according to abilities, needs, and interests. Teachers must be aware of and responsive to the diverse range of learners in their classes. Differentiated instruction is a useful tool in addressing this diversity.

Differentiated instruction responds to different readiness levels, abilities, and learning profiles of students. It involves actively planning so that the process by which content is delivered, the way the resource is used, and the products students create are in response to the teacher's knowledge of whom he or she is interacting with. Learning environments should be flexible to accommodate various learning preferences of the students. Teachers continually make decisions about selecting teaching strategies and structuring learning activities that provide all students with a safe and supportive place to learn and succeed.

Differentiated instruction is a teaching philosophy based on the premise that teachers should adapt instruction to student differences. Rather than marching students through the curriculum lockstep, teachers should modify their instruction to meet students' varying readiness levels, learning preferences, and interests. Therefore, the teacher proactively plans a variety of ways to 'get it' and express learning. (Carol Ann Tomlinson, 2008)

Planning for Differentiation



Differentiating the Content

Differentiating content requires teachers to pre-assess students to identify those who require prerequisite instruction, as well as those who have already mastered the concept and may therefore apply strategies learned to new situations. Another way to differentiate content is to permit students to adjust the pace at which they progress through the material. Some students may require additional time while others will move through at an increased pace and thus create opportunities for enrichment or more in-depth consideration of a topic of particular interest.

Teachers should consider the following examples of differentiating content:

- Meet with small groups to reteach an idea or skill or to extend the thinking or skills.
- Present ideas through auditory, visual, and tactile means.
- Use reading materials such as novels, websites, and other reference materials at varying reading levels.

Differentiating the Process

Differentiating the process involves varying learning activities or strategies to provide appropriate methods for students to explore and make sense of concepts. A teacher might assign all students the same product (e.g., presenting to peers) but the process students use to create the presentation may differ. Some students could work in groups while others meet with the teacher individually. The same assessment criteria can be used for all students.

Teachers should consider flexible grouping of students such as whole class, small group, or individual instruction. Students can be grouped according to their learning styles, readiness levels, interest areas, and/or the requirements of the content or activity presented. Groups should be formed for specific purposes and be flexible in composition and short-term in duration.

Teachers should consider the following examples of differentiating the process:

- Offer hands-on activities for students.
- Provide activities and resources that encourage students to further explore a topic of particular interest.
- Use activities in which all learners work with the same learning outcomes but proceed with different levels of support, challenge, or complexity.

Differentiating the Product

Differentiating the product involves varying the complexity and type of product that students create to demonstrate learning outcomes. Teachers provide a variety of

opportunities for students to demonstrate and show evidence of what they have learned.

Teachers should give students options to demonstrate their learning (e.g., create an online presentation, write a letter, or develop a mural). This will lead to an increase in student engagement.

The learning environment includes the physical and the affective tone or atmosphere in which teaching and learning take place, and can include the noise level in the room, whether student activities are static or mobile, or how the room is furnished and arranged. Classrooms may include tables of different shapes and sizes, space for quiet individual work, and areas for collaboration.

Teachers can divide the classroom into sections, create learning centres, or have students work both independently and in groups. The structure should allow students to move from whole group, to small group, pairs, and individual learning experiences and support a variety of ways to engage in learning. Teachers should be sensitive and alert to ways in which the classroom environment supports their ability to interact with students.

Teachers should consider the following examples of differentiating the learning environment:

- Develop routines that allow students to seek help when teachers are with other students and cannot provide immediate attention.
- Ensure there are places in the room for students to work quietly and without distraction, as well as places that invite student collaboration.
- Establish clear guidelines for independent work that match individual needs.
- Provide materials that reflect diversity of student background, interests, and abilities.

The physical learning environment must be structured in such a way that all students can gain access to information and develop confidence and competence.

Meeting the Needs of Students with Exceptionalities

All students have individual learning needs. Some students, however, have exceptionalities (defined by the Department of Education and Early Childhood Development), which impact their learning. The majority of students with exceptionalities access the prescribed curriculum. For details of these exceptionalities

see
www.gov.nl.ca/edu/k12/studentsupportservices/exceptionalities.html

- ied Prescribed Courses
- 3. Alternate Courses
- 4. Alternate Programs
- 5. Alternate Curriculum

Supports for these students may include:

1.

Accommodations

For further information, see Service Delivery Model for Students with Exceptionalities at www.cdli.ca/sdm/

2.

Modifications

Classroom teachers should collaborate with instructional resource teachers to select and develop strategies that target specific learning needs.

Meeting the Needs of Students who are Highly Able (includes gifted and talented)

Some students begin a course or topic with a vast amount of prior experience and knowledge. They may know a large portion of the material before it is presented to the class or be capable of processing it at a rate much faster than their classmates. All students are expected to move forward from their starting point. Many elements of differentiated instruction are useful in addressing the needs of students who are highly able.

Teachers may

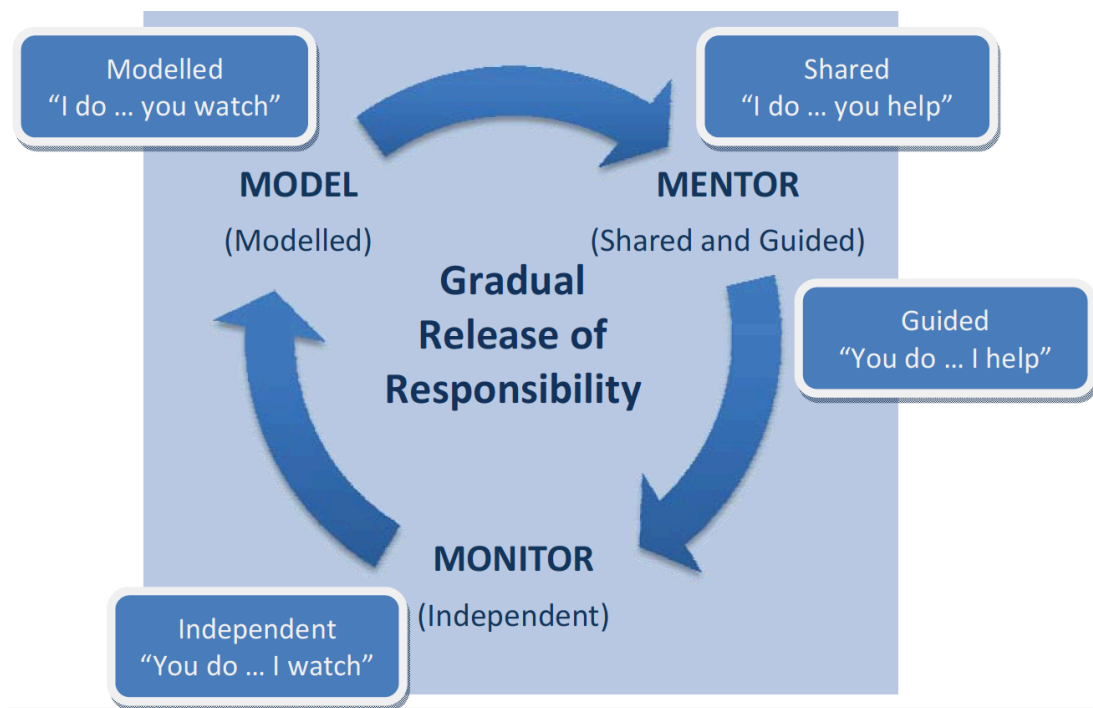
- assign independent study to increase depth of exploration in an area of particular interest;
- compact curriculum to allow for an increased rate of content coverage commensurate with a student's ability or degree of prior knowledge;
- group students with similar abilities to provide the opportunity for students to work with their intellectual peers and elevate discussion and thinking, or delve deeper into a particular topic; and
- tier instruction to pursue a topic to a greater depth or to make connections between various spheres of knowledge.

Highly able students require the opportunity for authentic investigation to become familiar with the tools and practices of the field of study. Authentic audiences and tasks are vital for these learners. Some highly able learners may be identified as gifted and talented in a particular domain. These students may also require supports through the Service Delivery Model for Students with Exceptionalities.

Gradual Release of Responsibility

Teachers must determine when students can work independently and when they require assistance. In an effective learning environment, teachers choose their instructional activities to model and scaffold composition, comprehension, and metacognition that is just beyond the students' independence level. In the gradual release of responsibility approach, students move from a high level of teacher support to independent work. If necessary, the teacher increases the level of support when students need assistance. The goal is to empower students with their own learning strategies, and to know how, when, and why to apply them to support their individual growth. Guided practice supports student independence. As a student demonstrates success, the teacher should gradually decrease his or her support.

Gradual release of responsibility model



Literacy

“Literacy is the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society.” To be successful, students require a set of interrelated skills, strategies and knowledge in multiple literacies that facilitate their ability to participate fully in a variety of roles and contexts in their lives, in order to explore and interpret the world and communicate meaning. (The Plurality of Literacy and its Implications for Policies and Programmes, 2004, p.13)

Literacy is

- a process of receiving information and making meaning from it; and
- the ability to identify, understand, interpret, communicate, compute, and create text, images, and sounds.

Literacy development is a lifelong learning enterprise beginning at birth that involves many complex concepts and understandings. It is not limited to the ability to read and write; no longer are we exposed only to printed text. It includes the capacity to learn to communicate, read, write, think, explore, and solve problems. Individuals use literacy skills in paper, digital, and live interactions to engage in a variety of activities:

- Analyze critically and solve problems.
- Comprehend and communicate meaning.
- Create a variety of texts.
- Make connections both personally and inter-textually.
- Participate in the socio-cultural world of the community.
- Read and view for enjoyment.
- Respond personally.

These expectations are identified in curriculum documents for specific subject areas as well as in supporting documents, such as Cross-Curricular Reading Tools (CAMET).

With modeling, support, and practice, students’ thinking and understandings are deepened as they work with engaging content and participate in focused conversations.

Reading in the Content Areas

for reading in the content areas is on teaching strategies for understanding content. Teaching strategies for reading comprehension benefits all students as they develop transferable skills that apply across curriculum areas.

When interacting with different texts, students must read words, view and interpret text features, and navigate through information presented in a variety of ways including, but not limited to:

Advertisements	Movies	Poems
Blogs	Music videos	Songs
Books	Online databases	Speeches
Documentaries	Plays	Video games
Magazine articles	Podcasts	Websites

Students should be able to interact with and comprehend different texts at different levels.

There are three levels of text comprehension:

- Independent level – Students are able to read, view, and understand texts without assistance.
- Instructional level – Students are able to read, view, and understand most texts but need assistance to fully comprehend some texts.
- Frustration level – Students are not able to read or view with understanding (i.e., texts may be beyond their current reading level).

Teachers will encounter students working at all reading levels in their classrooms and will need to differentiate instruction to meet their needs. For example, print texts may be presented in audio form, physical movement may be associated with synthesizing new information with prior knowledge, or graphic organizers may be created to present large amounts of print text in a visual manner.

When interacting with information that is unfamiliar to students, it is important for teachers to monitor how effectively students are using strategies to read and view texts:

- Analyze and think critically about information.
- Determine importance to prioritize information.
- Engage in questioning before, during, and after an activity related to a task, text, or problem.
- Make inferences about what is meant but not said.
- Make predictions.
- Synthesize information to create new meaning.
- Visualize ideas and concepts.

The focus

Learning Skills for Generation Next

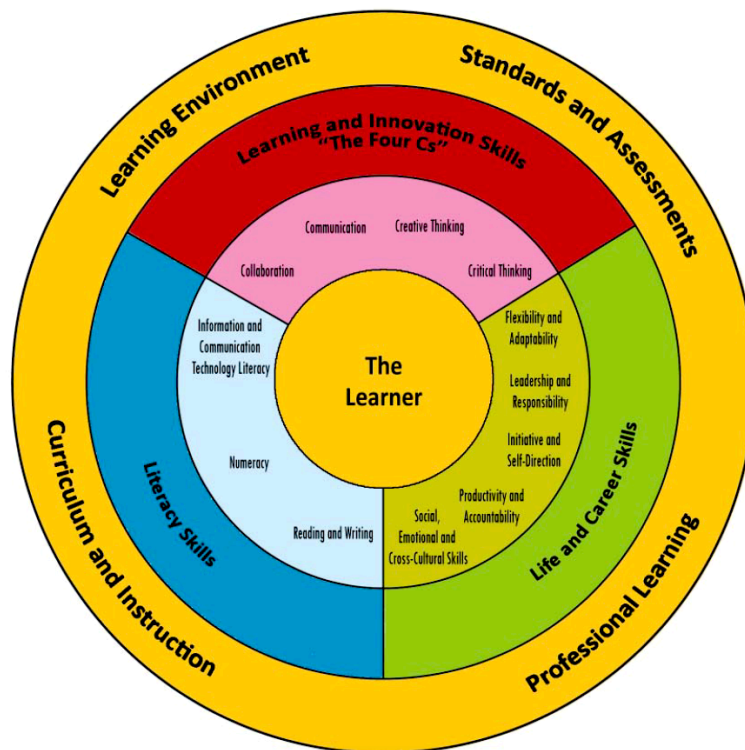
Generation Next is the group of students who have not known a world without personal computers, cell phones, and the Internet. They were born into this technology. They are digital natives.

Students need content and skills to be successful. Education helps students learn content and develop skills needed to be successful in school and in all learning contexts and situations. Effective learning environments and curricula challenge learners to develop and apply key skills within content areas and across interdisciplinary themes.

Learning Skills for Generation Next encompasses three broad areas:

- Learning and Innovation Skills enhance a person's ability to learn, create new ideas, problem-solve, and collaborate.
- Life and Career Skills address leadership, and interpersonal and affective domains.
- Literacy Skills develop reading, writing, and numeracy, and enhance the use of information and communication technology.

The diagram below illustrates the relationship between these areas. A 21st century curriculum employs methods that integrate innovative and research-driven teaching strategies, modern learning technologies, and relevant resources and contexts.



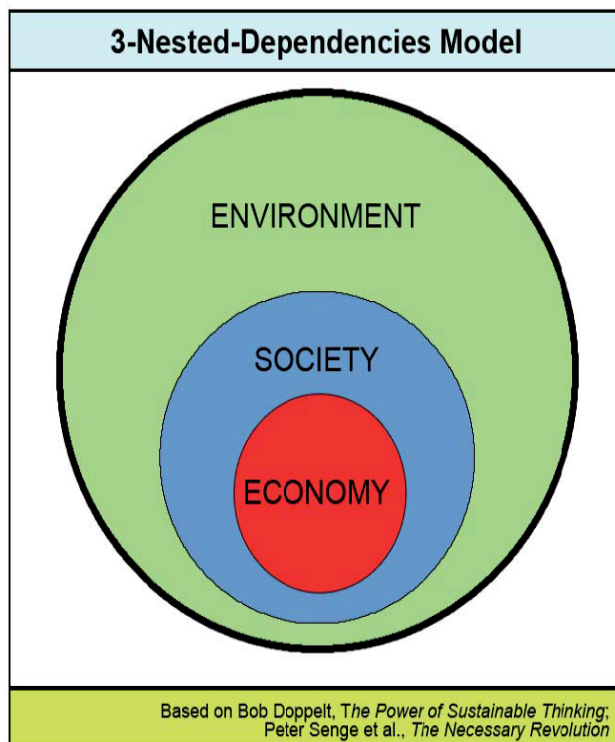
Support for students to develop these abilities and skills is important across curriculum areas and should be integrated into teaching, learning, and assessment strategies. Opportunities for integration of these skills and abilities should be planned with engaging and experiential activities that support the gradual release of responsibility model. For example, lessons in a variety of content areas can be infused with learning skills for Generation Next by using open-ended questioning, role plays, inquiry approaches, self-directed learning, student role rotation, and Internet-based technologies.

All programs have a shared responsibility in developing students' capabilities within all three skill areas.

Education for Sustainable Development

Sustainable development is defined as *“development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”* (Our Common Future, 43)

Sustainable development is comprised of three integrally connected areas: economy, society, and environment.



As conceived by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) the overall goal of Education for Sustainable Development (ESD) is to integrate the knowledge, skills, values, and perspectives of sustainable development into all aspects of education and learning. Changes in human behaviour should create a more sustainable future that supports environmental integrity and economic viability, resulting in a just society for all generations.

ESD involves teaching *for* rather than teaching *about* sustainable development. In this way students develop the skills, attitudes, and perspectives to meet their present needs without compromising the ability of future generations to meet their needs. Within ESD, the knowledge component spans an understanding of the interconnectedness of our political, economic, environmental, and social worlds, to the role of science and technology in the development of societies and their impact on the environment. The skills necessary include being able to assess bias, analyze consequences of choices, ask questions, and solve problems. ESD values and perspectives include an appreciation for the interdependence of all life forms, the importance of individual responsibility and action, an understanding of global issues as well as local issues in a global context. Students need to be aware that every issue has a history, and that many global issues are linked.

Assessment and Evaluation

Assessment

Assessment is the process of gathering information on student learning. How learning is assessed and evaluated and how results are communicated send clear messages to students and others about what is valued.

Assessment instruments are used to gather information for evaluation. Information gathered through assessment helps teachers determine students' strengths and needs, and guides future instruction.

Teachers are encouraged to be flexible in assessing student learning and to seek diverse ways students might demonstrate what they know and are able to do.

Evaluation involves the weighing of the assessment information against a standard in order to make a judgment about student achievement.

Assessment can be used for different purposes:

1. Assessment *for* learning guides and informs instruction.
2. Assessment *as* learning focuses on what students are doing well, what they are struggling with, where the areas of challenge are, and what to do next.
3. Assessment *of* learning makes judgments about student performance in relation to curriculum outcomes.

Assessment for Learning

Assessment *for* learning involves frequent, interactive assessments designed to make student learning visible. This enables teachers to identify learning needs and adjust teaching accordingly. Assessment *for* learning is not about a score or mark; it is an ongoing process of teaching and learning:

- Pre-assessments provide teachers with information about what students already know and can do.
- Self-assessments allow students to set goals for their own learning.
- Assessment *for* learning provides descriptive and specific feedback to students and parents regarding the next stage of learning.
- Data collected during the learning process from a range of tools enables teachers to learn as much as possible about what a student knows and is able to do.

Assessment as Learning

Assessment *as* learning involves students reflecting on their learning and monitoring their own progress. It focuses on the role of the student in developing metacognition and enhances engagement in their own learning. Students can:

- analyze their learning in relation to learning outcomes;
- assess themselves and understand how to improve performance;
- consider how they can continue to improve their learning; and
- use information gathered to make adaptations to their learning processes and to develop new understandings.

Assessment of Learning

of learning involves strategies designed to confirm what students know in terms of curriculum outcomes. It also assists teachers in determining student proficiency and future learning needs. Assessment *of learning* occurs at the end of a learning experience and contributes directly to reported results. Traditionally, teachers relied on this type of assessment to make judgments about student performance by measuring learning after the fact and then reporting it to others. Used in conjunction with the other assessment processes previously outlined, assessment *of learning* is strengthened. Teachers can

- confirm what students know and can do;
- report evidence to parents/guardians, and other stakeholders, of student achievement in relation to learning outcomes; and
- report on student learning accurately and fairly using evidence obtained from a variety of contexts and sources.

Assessment

Involving Students in the Assessment Process

Students should know what they are expected to learn as outlined in the specific curriculum outcomes of a course as well as the criteria that will be used to determine the quality of their achievement. This information allows students to make informed choices about the most effective ways to demonstrate what they know and are able to do.

It is important that students participate actively in assessment by co-creating criteria and standards that can be used to make judgments about their own learning. Students may benefit from examining various scoring criteria, rubrics, and student exemplars.

Students are more likely to perceive learning as its own reward when they have opportunities to assess their own progress. Rather than asking teachers, “What do you want?”, students should be asking themselves questions:

- What have I learned?
- What can I do now that I couldn’t do before?
- What do I need to learn next?

Assessment must provide opportunities for students to reflect on their own progress, evaluate their learning, and set goals for future learning.

Assessment Tools

In planning assessment, teachers should use a broad range of tools to give students multiple opportunities to demonstrate their knowledge, skills, and attitudes. The different levels of achievement or performance may be expressed as written or oral comments, ratings, categorizations, letters, numbers, or as some combination of these forms.

The grade level and the activity being assessed will inform the types of assessment tools teachers will choose:

Anecdotal Records	Photographic Documentation
Audio/Video Clips	Podcasts
Case Studies	Portfolios
Checklists	Presentations
Conferences	Projects
Debates	Questions
Demonstrations	Quizzes
Exemplars	Role Plays
Graphic Organizers	Rubrics
Journals	Self-assessments
Literacy	Profiles Tests
Observations	Wikis

Assessment Guidelines

s should measure what they intend to measure. It is important that students know the purpose, type, and potential marking scheme of an assessment. The following guidelines should be considered:

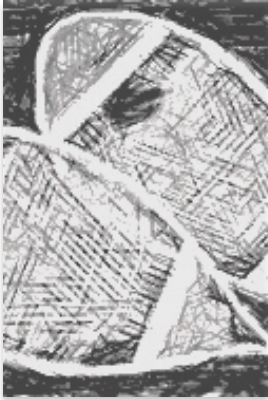
- Collect evidence of student learning through a variety of methods; do not rely solely on tests and paper and pencil activities.
- Develop a rationale for using a particular assessment of learning at a specific point in time.
- Provide descriptive and individualized feedback to students.
- Provide students with the opportunity to demonstrate the extent and depth of their learning.
- Set clear targets for student success using learning outcomes and assessment criteria.
- Share assessment criteria with students so that they know the expectations.

Assessment

Evaluation

Evaluation is the process of analyzing, reflecting upon, and summarizing assessment information, and making judgments or decisions based on the information gathered. Evaluation is conducted within the context of the outcomes, which should be clearly understood by learners before teaching and evaluation take place. Students must understand the basis on which they will be evaluated and what teachers expect of them.

During evaluation, the teacher interprets the assessment information, makes judgments about student progress, and makes decisions about student learning programs.



SECTION 2
Innu Tshissenitamun
Course Overview

Section 2

Course Overview

Long ago, there was a boy called Aiasheu. His father took him to an island and left him there to die. But Aiasheu didn't die. He asked many sea birds to take him to the mainland, but they were all too small to carry someone his size. One night he dreamt that a dragon had come to rescue him. The next morning he saw a sea dragon with antlers. He asked the dragon to take him to the mainland. The dragon agreed. The boy steered the dragon's antlers to show him where to go. On the mainland, Aiasheu conquered many obstacles before he found his mother and battled his father to save her. Aiasheu stood up to survive and the Innu today must do the same. Charlotte Gregoire, Natuashish elder

Introduction

Innu Tshissenitamun is an interdisciplinary Labrador Innu Studies course on the epic history and vibrant culture of the Innu inhabiting the Quebec/Labrador peninsula over thousands of years. The course challenges the assumptions and structures of Eurocentric education by offering an alternative Innu-based philosophy, pedagogy and curriculum. This course is the result of decades-long requests from the communities for courses to be offered about the Innu culture.

Innu Tshissenitamun is about making the school a place to be Innu. It provides students with the opportunity to experience the Innu culture, as well as to think deeply about being Innu in Nitassinan, the Innu homeland. It incorporates Innu knowledge, worldview, stories, *atusseun* (work), traditions, spirituality, practices, beliefs, *ishpitenitamun* (respect), and values of the Innu people. *Innu Tshissenitamun* stems from oral, practical, intergenerational teachings about Innu social and human experience, knowledge of the land and their relationships with the environment and all of its elements. It involves holistic Innu approaches to teaching and learning — *tshissinuapameu* — by observing, doing, experiencing and imitating. Students learn *Innu Tshissenitamun* both on the land and in the classroom, and *Innu Tshissenitamun* is not just traditional knowledge, but also a way of continuing to understand the world today and into the future.

The course provides a foundation to understand contemporary Innu issues. It explores Innu identity and way of life as the culture adapts to the physical and social world, and adopts new resources and strategies to survive in a contemporary and challenging society. While acquiring knowledge and understanding of historic and contemporary realities, students consider a vision of a post-colonial future based on respect, understanding, and equity. Inquiry in areas of personal and local interest helps to deepen the students' understanding of their place in the province and world in general.

While learning ways relative to the Innu culture, language and traditions, *Innu Tshissenitamun* allows students to achieve NL curriculum outcomes across disciplines of history, geography, language arts, social science, health and physical education.

Decisions regarding the goals, content and suggested strategies for teaching were made by the Mamu Tshishkutamashutau Innu Education Curriculum Advisory Committee comprised of representatives from both communities, including classroom assistants, Innu historians and cultural experts. Input was also solicited from students, Elders, leaders, parents, teachers, administrators, school board trustees, and consultants in the field of Indigenous education.

Goals

Innu Tshissenitamun offers Innu students an opportunity to explore fundamental questions about who they are, where they come from and where they belong in today's world. More specifically the course was designed to enhance the students':

- sense of identity, self-worth and pride through learning about the breadth and richness of the Innu culture, history and relationship with the Land;
- understanding of the Innu culture as complex, dynamic, evolving, resilient, and relevant;
- understanding of the Innu worldview and *tshissenitamun*—knowledge—as different from Western or mainstream Canada's, and how they can contribute to today's world;
- Innu land-based knowledge, experiences and skills;
- understanding of Innu values and beliefs;
- understanding of contemporary issues and their historical root causes;
- understanding of how Innu knowledge and skills can help them more fully participate in *Innu Minuinnuin* [mɪnwɪːnniːwɪn]—the good life, the care of life, healing, good being, success and prosperity, and good mental, physical and spiritual health (as defined by the Innu Round Table *Innu Minuinnuin* Committee terms of reference).

Course Principles

This course borrows from principles developed by the First Nations Education Steering Committee in British Columbia, which develops First Nations curriculum for British Columbia schools.

- Innu learning ultimately supports the well-being of the self, family, the community, the land, the spirits and the ancestors.
- Learning is holistic and experiential, and focuses on connectedness, on relationships and on a sense of place.
- Learning involves recognizing the consequences of one's actions.
- Learning is about generational roles and responsibilities.
- Learning recognizes the role of Innu knowledge, embedded in memory, history and story.
- Learning requires exploration of one's own identity.
- Learning involves recognizing that some knowledge is sacred and can only be shared with permission and/or in certain situations.

Rationale and Philosophy

A Decolonizing Education

Innu Tshissenitamun provides opportunities for students to learn about colonization—the historical roots of the political, economic, cultural, and social challenges facing their communities today, and how this story is repeated for Indigenous peoples across Canada and around the world. They learn about wrongdoing and mistreatment, including how the education system has been a principal instrument of colonization, serving to undermine Innu knowledge through cultural assimilation and separation of the Innu from the Land, their source of knowledge. *Innu Tshissenitamun* decolonizes by re-centering Innu ways of knowing, being and doing in the curriculum, and by countering both the racist and stereotypical generalizations about the Innu as well as the privileging of Eurocentric perspectives in the NL curriculum. Students engage with content that illustrates Innu rights and allows them to be empowered.

Diagram A: *Innu culture and schooling*



Innu Learning and Teaching

Traditionally, and still today in Innu society, learning is passed on within the family and community. Innu education is an oral, visual, as well as experiential system of teaching and learning that is grounded in a strong connection with the land and has been successfully carried out for thousands of years. Until the middle of the last century experiential learning within the family met all of the educational needs of Innu children in order to be highly self-reliant. Children would be repeatedly exposed to similar kinds of experience over time, and each time learn at a more complex or advanced level. They learned by making individual decisions as to when to try to do something on their own and became increasingly more skilled or knowledgeable at their own pace.

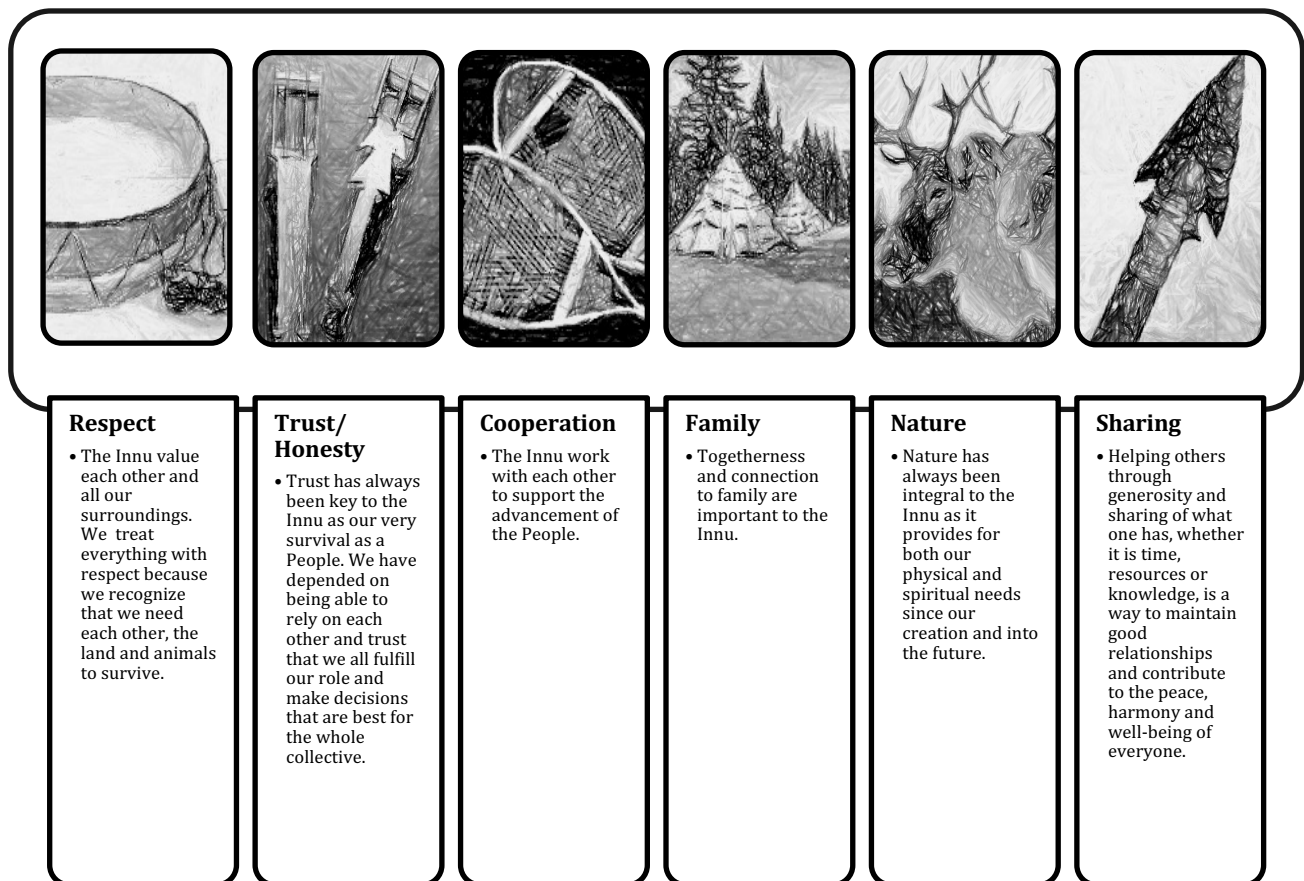
As missionaries and governments came into the lives of the Innu, they imposed a different, school-based approach to education and learning that focused on literacy and recorded history from a Euro-Canadian perspective. The Innu were taught by missionaries and teachers who understood little about the Innu culture. They ignored traditional knowledge and learning styles, omitting much that has been important in traditional Innu teaching. This limited the learning potential of Innu children. To this day, the Innu culture and knowledge remains largely invisible in the Newfoundland and Labrador curriculum. As well, television, social media, popular culture and other non-Innu influences have created much confusion among today's Innu youth. There are not as many opportunities for them to learn about their culture. It is not so easy to learn the valuable attitudes and skills for survival.

Innu Tshissenitamun allows students to learn once again about being Innu both in the classroom and on the land through traditional Innu pedagogies, including:

- experiential learning with Innu Elders or cultural experts, rather than teacher-led discussions. This kind of learning includes visual and hands-on experiences for students, making meaning and learning through engaging directly, practicing, creating, reflecting and internalizing. Students learn to set up and maintain a *nutshimit* camp. They are involved in field trips, walks or snowshoe treks through woods and along traditional trails, sitting on the boughs of an Innu tent, hunting, trapping and fishing, watching birds fly high, picking berries or examining flora, preparing food and medicines, skinning and tanning, making snowshoes or moccasins, canoeing and snowmobiling. They learn about how to read the weather or the stars, they are immersed in ceremonies and spirituality. Learning is about developing a sense of connection with each other and with the earth and sky; soil and water; animals and birds. Though the nature of survival has changed since traditional times, young Innu men and women learn land-based skills just as in the past, with attention paid to new and exciting ways to adapt cultural technology to the land.
- the creation of a safe and positive learning environment that encourages students to be open, to listen to each other, to feel a sense of belonging, that respects silences, and helps students deeply explore themselves and their lives

- storytelling: Innu have a long tradition of transmitting knowledge, history and values through story. Students learn traditional and contemporary stories from community members and local resources, and are given the opportunity to apply their own storytelling skills, memorizing and presenting.
- a focus on traditional Innu teachings, beliefs, values and ways of being, including expectations of respect, trust, cooperation, family, truth and sharing. (See Diagram A - Adapted from a list of values developed during a workshop with Elders, leaders and youth, facilitated by Jeffery Brandt, and used to guide the development of policies and procedures for the Sheshatshiu and Mushuau Innu First Nations.)

Diagram B: Values of Innu Culture



- the use of culturally appropriate and authentic materials and resources.
- a place-based focus in which students, teachers, parents, Elders and community members use the social, cultural, political, economic and environmental components of the region in which the students live as an inquiry-based learning laboratory for students to explore deeply, investigate experiences, events, developments and issues, solve problems, gain knowledge and skills, and reach conclusions.

- a learner-centered approach that involves and empowers the student, and is based on and guided by his/her strengths, talents, gifts, experiences and aspirations. Programming is flexible. Content is based on the learner's needs and is relevant to his/her life. The course also supports varied types or representation of learnings and provides opportunities to learn about and respect a range of different perspectives.
- a collaborative learning environment in which the traditional Innu value of the collective or group process is recognized. Opportunities are provided for students to learn through cooperative activities and processes; time is provided for groups to come to a consensus or teachable moment, a sense of community is encouraged.
- a focus on physical education and development, refining skills and strengths related to the land and other activities, building strong healthy bodies.

***Innu-aimun* and Culture**

Innu-aimun carries within it the spirit, culture, history, values, attitudes and philosophy of the Innu people. It reveals how they think and view the world. Innu understandings, Innu perspectives and Innu way of life are best expressed through the Innu language. It is the principal means by which culture is preserved and transmitted from one generation to the next. Involving community Elders and Knowledge Keepers allows part of this course to occur in *Innu-aimun*. Cultural activities are meant to develop and extend students' language skills. It is important that students speak *Innu-aimun* while engaged in cultural experiences.

Even outside of key cultural activities or in the absence of cultural experts, teachers and students are encouraged to infuse *Innu-aimun* into the learning and teaching, incorporating words and phrases, greetings, interactions, place names, Innu names, images, artifacts, print materials and land-based vocabulary. Students and teachers may need to research the relevant vocabulary relevant to the unit of study.

A glossary is included for each module of this course as well as a pronunciation guide to assist teachers and students. The suggested pronunciations are as close as possible to local dialects. Teachers and students are also encouraged to seek the help of Elders, Classroom Assistants, students, parents and community members to learn the correct meaning and pronunciation of words in the local dialect.

Innu Worldview and Two-eyed Education

Understanding the Innu worldview is essential to learning the Innu culture, knowledge and skills, and it can help a student to develop harmony and balance within him/herself, with others, the natural and spirit world. It is important to the student's wellbeing, giving meaning and a sense of purpose in his/her life.

An understanding of the Innu worldview is tied to the land. Without the land, the Innu cannot survive as a people. The land represents a way of life and a livelihood; it can mean land foods, a place to rejuvenate one's spirit, and a place to gather and connect with family and friends. Regardless, as long as one lives in Nitassinan, basic survival skills are a necessity. As well the Innu are increasingly tying their economic futures to the land. They are seeking new ways to use its rich resources in ways that will not harm the land and yet bring employment to the Innu. This curriculum encourages teachers and students to think creatively about land use, while at the same time respecting Innu perspectives regarding the spiritual nature of the land. Whether using the land for recreation, to mine, to fish or to honour – the rules have not changed for the Innu. To survive, one must be humble and respectful toward the land.

Apart from this deep connectedness to the land, other recurring themes inherent to the Innu worldview include:

- Innu spirituality and our place in the world
- the role of Elders;
- the relationship between individual, family, community and the natural world;
- the importance of storytelling and oral tradition;
- awareness of Innu history and the experience of colonization;
- strength, resilience of Innu people and culture;
- humour and its role in Innu culture.

While focusing on the Innu worldview and knowledge, *Innu Tshissenitamun* also attempts to provide a two-eyed education. Innu knowledge does not always coincide with Western knowledge, but where appropriate, students are presented with opportunities to see from one eye with the strengths of *Innu Thissenitamun* and ways of knowing, and also with the other eye the strengths of Western knowledge and ways of learning, and how to use both eyes to understand their world. In this course Western teaching methods are introduced to complement the Innu learning cycle of observation, experience, reflection, inquiry, and integration. This course helps students identify both the similarities and differences of the two systems of knowledge.

Cultural Competency

The Innu approach to learning presents challenges to teachers attempting to meet provincial curriculum outcomes. Non-Innu teachers must adjust their approach to draw on the strengths of traditional Innu ways of learning.

Teachers of *Innu Tshissenitamun* need to be culturally competent, with knowledge of the history, worldview, traditions, and ways of knowing of the Innu people. In addition, teachers need to be aware of their own cultural traditions, how their worldview may affect their understanding, perceptions, attitudes, values and decision-making, and how these may differ from Innu students. Both teachers and students must navigate across cultures.

Effective teaching of this course requires teachers to think and act outside of the boundaries of their worldview. It can be difficult to see beyond the parameters of one's own culture, especially that of mainstream, Eurocentric Canadian society. The Western worldview is very often regarded as the "natural order." Western notions, including individual rights, domination over nature, and scientific method, are upheld as universal. This course challenges this assumption, revealing how Innu values and practices, ways of knowing contrast with those of the Western worldview.

Cultural competency means that that teachers evaluate and, if necessary, adapt or modify their beliefs, values, behaviours, classroom policies and practices to better facilitate learning about Innu ways of knowing and relating to the world. At the same time, non-Innu teachers should understand that the Innu people of the 21st century are as diverse in their personal beliefs and ideologies as any other cultural or ethnic group.

For much of this course, the teacher will not have the practical knowledge and skills, or key cultural experience to teach the course content. The teacher will need to collaborate with Innu resource people to provide opportunities and to plan and design projects and lessons. Sharing of information and experiences will occur in both directions. Teachers will also discover that learning is a reciprocal process, and that they can learn from the knowledge and experience of students.

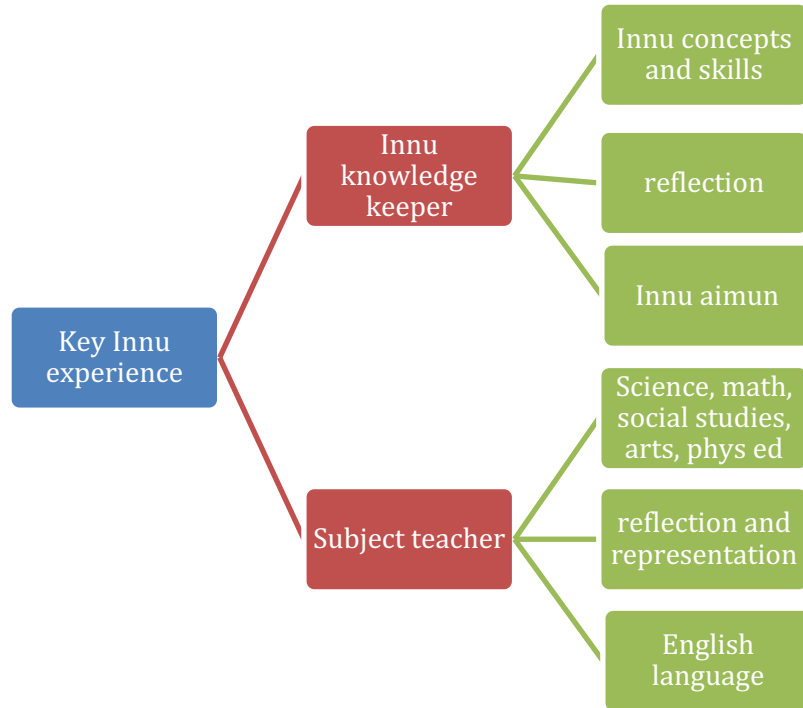
In this course teachers act as cultural brokers by building bridges between the dominant and Innu cultures for students. The flexibility to move back and forth between cultures is a definite asset in Canadian society today.

Community Involvement

This course need community involvement. It relies on Innu Elders, knowledge keepers, hunters, trappers, leaders, storytellers, artists, craftspeople, professionals, service providers, musicians, role models, business people, athletes and mentors to be involved in teaching or co-teaching. The community must be involved in providing cultural experiences that include time on the land, the development of cultural skills and community cultural events. Efforts should be made to use *Innu-aimun* resources as often as possible. Offering a variety of Innu voices and perspectives is important and students' families are also encouraged to be involved.

The role of the teacher is to facilitate these opportunities. Within each unit, students are expected to demonstrate understanding of certain knowledge and concepts. The teacher may help to provide background information to enable students to participate more meaningfully in activities and projects. During and after their involvement in activities, teachers may guide students to help them reflect on their experiences, to learn more about themselves and to help them to become self-motivated in their cultural education.

The teacher may recommend classroom work and resources, to help students make connections between experiences, stories, discussions and other learning activities. This approach is demonstrated in the instructional units.



Teachers connect with community members, with the guidance and help of the Innu school director, vice-principal and other Innu staff. The school may wish to set up an Innu Culture Committee made up of community members, e.g., Elders, outpost and Kamestastin program participants, a school board trustee, Innu staff and teachers to oversee the coordination with the community for the delivery of this course.

Teachers should be aware that community members may mistrust the school because of their own experiences or its legacy of substandard education and abuse. Developing these relationships, although challenging, helps to ensure community involvement and ownership of this course.

Elders and/or knowledge keepers are key to land-based learning experiences, as they participate in the planning of *nutshimit* (land or bush) programming. Elders and teachers collaborate in planning how best to meet the intended outcomes of the *nutshimit* camp. Through this process, teachers have the opportunity to learn about the traditional teachings of the Elders while Elders learn about the curriculum and how its outcomes may fit within traditional teachings and learnings.

Teachers can then help students reflect on Innu knowledge and *nutshimit* learnings and how they fit or contrast with other concepts and subjects taught in the classroom, such as social studies, health, language arts, mathematics, geography and history.

Authentic Resources

Innu Tshissenitamun recommends the use of a variety of authentic resources, including texts, films, photographs, artifacts, on-line collections and other materials that focus primarily on Innu people's voices, worldview, knowledge and stories, but also include other First Peoples perspectives from elsewhere in Canada and throughout the world. Authentic resources depict themes and issues important to First Peoples cultures, such as loss of and (re)affirmation of identity, tradition, healing, role of family, importance of Elders, connection to the land, the nature and place of spirituality as an aspect of wisdom, the relationships between individual and community, the importance of oral tradition, the experience of colonization and decolonization.

The following questions can assist in selecting authentic resources:

1. Is the resource recognized by the Innu communities?
2. Does the resource accurately portray the Innu worldview and knowledge?
3. Are Innu values, beliefs, traditions, roles and customs accurately portrayed or interpreted?
4. Are significant historical events accurately portrayed, including decisions, documents, perspectives?
5. Has past contact with other cultures been accurately portrayed?
6. Is the resource balanced and objective, free of stereotypical depictions?
7. Are multiple points of view or interpretations included?
8. Are language and terminology accurate and respectful?
9. Is the material based on information from recognized sources?

These questions can be discussed with Innu colleagues or community members to decide whether all or parts of the resource can be used in class. Should the resource not meet all the criteria for authenticity it may be presented and discussed as such. It is acceptable to use a resource that illustrates any point of view or opinion, as long as other resources illustrating an alternative view are also used, and the Innu perspective is highlighted.

If the resource is only available in English, a discussion of what may have been lost in the translation process is important.

For each module of this course, strategies and learning resources are recommended for the convenience of the teacher, but each community may add to the list of these for their respective school. There will be differences between the culture and language in the two communities. Elders will be helpful in adapting the curriculum as required. Students may also be involved in collecting resources dealing with both local issues and topics and those with a broader scope.

This might include newspaper and magazine articles, podcasts, copies of materials such as photographs and community documents, as well as copies of students' research. Teachers can build an archive of materials to be used in future offerings of the course.

Traditional Knowledge Protocols

If the teacher is not from the community, research and consultation with Innu cultural experts is very important. The Innu have protocols with respect to cultural knowledge and issues, and teachers need to find out about local customs, protocols and community expectations. The involvement of Elders and other Knowledge Keepers in the learning process helps students understand proper protocols for learning about their culture. The process also builds student respect and appreciation of their Innu heritage.

Ceremony and spiritual practices are an integral part of learning in *nutshimit* – practices that demonstrate respect, such as ceremonies, drumming, offerings, ways of harvesting, sharing and cleaning the animals. Authentic resources exist regarding this kind of knowledge that can be used in this course, but there are practices and knowledge that can be shared only under certain conditions and protocols.

Teachers consult with Innu school staff and Elders to follow protocols for accessing and respecting sacred Innu cultural knowledge. When a teacher is unsure about course content, and Elders are not available to validate information, the information is best left for other content that is known.

Some forms of knowledge are considered too sensitive, private or sacred to be entrusted to school curriculum. With the guidance of Elders and parents, students must decide what forms of knowledge can be pursued within the school and which can be pursued on their own.

Financing

The costs associated for this course could be significant. These include expenses related to *nutshimit* programming: materials, transportation, food, shelter and equipment, as well as the assistance of Elders and other cultural experts. Financing this course is the combined responsibility of Mamu Tshishkutamashutin – Innu Education and the schools. MTIE provides the schools with a budget for cultural activities. This budget is used to purchase materials and for honoraria/gifts for resource people for classroom activities or local field trips.

The land-based component of the course can be offered through partnerships between school and community. The *nutshimit* experience is organized in collaboration with the MIFN or SIFN outpost programs in traditional territories, as well as Elders' gatherings, seasonal walks and snowshoe treks, canoe trips and community-based archaeological projects. The school may also partner with some of the social health cultural programs, such as walking and canoe expeditions, language camps, etc.

Teachers and school prepare a detailed plan before the end of the school year, for the following year's course offering. Plans are also flexible to take advantage of cultural events and opportunities as they arise.

A School Cultural Committee may seek outside financial assistance as well, and schools may wish to use the facilities at Kamestastin and Border Beacon, which can accommodate groups and where camps can also be established. Family support and living may be an integral part of the program if families are available. The two schools may also partner to provide the land-based program together.

Flexibility in Course Organization

There are five modules outlined for this course. Each module is organized in a four - column layout, which includes:

- a list of the learning outcomes;
- an introduction to the focus for learning—the key ideas of the theme and content students will explore;
- a description of possible teaching strategies and activities;
- lists of resources and materials needed for each activity;
- information/suggestions about a challenge activity aimed at teaching critical thinking skills;
- additional activities and resources to further explore the module's theme;
- an appendix that includes essays related to course content, as well as worksheets and activity guides, a bibliography of print, video and internet resources, sources useful for teacher background information and student research, and a glossary with English definitions of key words/concepts.

Themes and concepts overlap and recur within different modules. As well, the learning outcomes of this course transcend detailed and prescriptive curricula to allow teachers and students to go in directions of particular interest or local relevance. Flexibility in scheduling, grouping and program layout are needed—a willingness to explore possibilities and attempt to do things differently. This guide lists more activities, strategies and resources than could be covered in one course. These are also intended to be suggestive rather than required. As well, the various recommended texts are not meant to replace the participation of Elders and resource people from the community.

Planning is done in response to the students' interests and curiosity. The teacher may assign sections to individual students or small groups, who can pursue the topic on their own and share their findings with the whole class. In this way, the course can accommodate various students' own goals and interests but also provide instruction and assignments appropriate to students with various abilities. All students receive the same number of assignments but each student or group can work on different tasks.

In this kind of cross-curricular course, teaching and learning also become opportunistic, in keeping with the traditional Innu approach to education. If a *makushan* or canoe trip is scheduled, the course incorporates student participation. The curriculum covered on land or *nutshimit* depends on the Elder or cultural expert – their knowledge, skills, experience and interests. Learnings also depend on the local particularities of the environment, the season and climate, the flora and fauna at the particular location, its stories, historical significance and geography, relevancy, and other variables.

The kinds of knowledge and skills that this course is meant to provide were previously acquired by Innu children over the course of their childhood and adolescence. While some of the course content can be covered in a classroom, much of it cannot, and thus will require that the students experience the subject matter in its own context. *Innu Tshissenitamun* clearly cannot replicate exactly the kind of learning that occurred on a father's or mother's knee when a child absorbed this knowledge through osmosis, but it is meant to provide opportunities for learning over a more concentrated period and, as much as possible, to approximate the conditions in which knowledge has been traditionally transmitted by Innu Elders and knowledge keepers. An outline of the course content is provided in this guide, however much of the learning will come in the course of day-to-day activities, inside a tent for example, as the Innu resource people talk to the students about *atanukana*, the Innu spiritual world, Innu genealogy and history, while they work on snowshoe making or baking *pakueshekan*.

The curriculum is based on what people do and on what they realize they know, through doing, as they live together in a place. In this way the curriculum must have endless flexibility. It is not about lessons and predetermined performance indicators: one does not set a net if the wind is blowing too hard; one goes caribou hunting today when the caribou have been sighted. As students work through their days in *nutshimiu* activities of gathering plants for foods and medicines, fishing and hunting, building a cache, cleaning a beaver, they incorporate Innu traditional and sacred knowledge into every action. While a discussion of how to set a net might be recorded by a student, the location of a medicinal plant or the experience of a sacred ceremony may not be grist for recording or sharing.

Teachers may give students credit/recognition for attending activities and events that occur outside the school day (hunting and fishing, food gathering, funerals, festivals, etc.), or during the summer and other holidays. Students are asked to prepare a presentation that reflects their learnings from this event.

This curriculum is a landscape that teachers and students traverse and discover together in an exploratory and holistic way. The children and educator (Innu and non-Innu, formal and informal) share a powerful experience: a visit, a hunt, a *nutshimit* camp, a story, a ceremony. The opportunities are seized as they present themselves to teach relevant material and themes and weave curricular intent and outcomes into moments of student passion and interest. Knowledge is generated through interaction and collaboration, on a 'need to know' basis, as well as negotiation with community.

Creating a Safe Environment

Relationship is a key value in Innu and other Indigenous cultures—demonstrating respect of the other at all times, a willingness to honour relationship whether it is with people, the land, creatures, or the Creator. In a relationship we are called to take responsibility for the impact of one's behaviour towards others, as well as the responsibility for managing and learning from one's responses to others' behaviours. Both teachers and students are called to be open to learning and to be changed for the better. Everyone and everything is a potential teacher in the ongoing journey to wholeness.

Some of the topics discussed in this course will be challenging and may be sensitive or controversial, including certain aspects of Innu history and current events. Addressing these topics is important because it builds skills for an informed community and society. It allows students to explore and question what it means to be Innu today within the safety of the classroom. For some students the topics will be particularly sensitive and disturbing; other may find it invigorating. Teachers and Innu resource people should be prepared to deal with difficult emotions that may arise. They will want to ensure topics are presented fairly and with sensitivity.

The following are guidelines to consider in facilitating discussions related to sensitive topics:

- The course is not a platform for a particular political point of view.
- Topics are best taught through discussion rather than instruction.
- Diverging views of students are respected and protected.
- Topics are explored in a way that promotes reflection and understanding rather than competition or intolerance of other viewpoints.
- Conflict can be mediated and worked through.
- Everyone is aware of the need to allot time for all students' concerns and questions to be raised.
- Students are provided with tools and learn skills to discuss difficult topics in a rational way both within and outside the school.

Teachers need to provide a context, including stories, facts, a frame of reference, terminology and alternative viewpoints to prompt discussion. They help students examine their assumptions and how they construct knowledge and opinion. If the discussion gets too hot, the teacher may ask students to express their position through writing or artwork. Helping students move from the "small picture" to the "big picture" will help them get a better view of an issue. Concepts of family trauma, racism or school failure can be challenging for students. Moving from an individual story into the broader social and institutional structures that support racism and prejudice can deepen an understanding of how issues can be systemic, alleviating feelings of shame and self-blame.

Teachers may want to use talking circles as a pedagogy for sharing and learning. Circles are a traditional form of communication and ceremony common to many Indigenous peoples. The circle is considered sacred, a symbol of nature, wholeness, and the cycles of life. The purpose of a talking circle is to create a space in which students can share safely with others. In a talking circle, everyone is equal and belongs. Participants in a circle learn to listen and respect the views of others. Hearts open to understand and connect with one another.

Although circles may not be part of Innu tradition, many circle practices are also honoured in Innu conversation. The Innu once gathered in teepees and would have sat in a circle. Talking in a circle can create a sense of belonging and community. Everyone gets a turn to speak, all voices are heard in a respectful and attentive way, and the learning circle becomes a rich source of learning, information, identity and connecting. It can be tailored to the specific needs of the students, including cognitive, developmental, social and emotional needs.

An object can be used to facilitate talking within the circle. Students can help select an object that has particular meaning to the group. Whoever holds the talking object has the right to speak and everyone else has the opportunity to listen. The object is passed from person to person around the circle, and people have to wait their turn before they say anything. This ensures everyone gets the chance for their voice to be heard. The object can empower the less confident and restrain the more dominant members of the class. Teachers can introduce the concept of circles with lighter and fun topics to familiarize students with the process. They can be used as a warm-up or check-in exercise at the beginning of the day or class, and they can be tailored to any discussion.

Whether the teacher decides to hold circles or not, they want to engage students in discussion, and help them find and express their voice, explain their arguments and explore their assumptions. They want to ensure that no one dominates the discussion. Teachers want to help build relationships and community among students, increasing participation and interaction. Teachers can facilitate this by establishing rules or guidelines for discussion that ensure a safe environment for sharing ideas, thoughts and opinions. These rules can be presented and discussed, or they can be generated and negotiated with students. Students can reflect on how these rules relate to Innu values and traditions. These ground rules could include the following:

- Only one person speaks at a time, with no cross talk; everyone else listens and waits their turn.
- There is space and time for everyone to speak and to be heard and honoured, and everyone is aware of making time for all to share.
- Everyone's experience is valid.
- Always be respectful and value what others bring to the discussion.
- Diverging views are welcome; there is no right or wrong.
- It is okay to feel discomfort.
- What is shared in the circle or discussion stays in the circle.
- Use "I" statements, rather than discussing what other people have shared.
- It is good to hear from everyone, but each person has the right to pass.

Some of the issues discussed in this course may provoke a lot of emotion for some students. It is recommended that teachers and Innu resource people be aware of students who may be triggered by course content. If a student is not comfortable completing tasks, participating in group discussions, or seems distressed, the teacher should facilitate support and mental health services as required.

Assessment and Evaluation

A strengths-based approach to assessment is recommended for this course. This approach recognizes the resilience of individual students. It views Innu students as able, capable and having agency, and it focuses on abilities, knowledge, capacities and achievements, rather than on what a student does not know or cannot do. It recognises that the community is a rich source of resources; assumes that people are able to learn, grow, and change; and is characterised by collaborative relationships. Assessment is a process through which Innu resource people and the teacher can help students discover their gifts, reinforce their sense of Innu identity and succeed.

In traditional Innu ways of teaching and learning, education is the journey of life, and therefore a unique experience for each student. Innu elders and cultural experts "assess" students on a cultural knowledge and 'need to know' continuum. They watch and interact with students in daily life and gauge individual readiness for different tasks. They observe students at work on task, offering ongoing modeling, encouragement and positive acknowledgements of individual progress. They provide additional tasks as student skills and knowledge develop and appear ready for the next challenge. Skills and knowledge are only assessed in the context of their purpose and application, and assessment goes beyond merely the cognitive, to include the physical, emotional, spiritual and cultural domains. Principles such as belonging, mastery, independence and generosity are assessed, and the final evaluation is whether the student can apply their learning effectively in daily life in relation to self, family, community, and the land.

In terms of the classroom and reflection component of the course, *Innu Tshissenitamun* offers teachers a wide range of assessment options *for* and *as* learning. Students are provided with opportunities to demonstrate and/or express important skills and knowledge learned on the land, in their community and classroom, and are rewarded in the assessment process for doing so, in keeping with a traditional Innu approach to educating children. Aligning assessment approaches to match students' life experiences and culturally-based responses ensures that assessment practices are fair, inclusive and authentic, and that they contribute to student learning and overall sense of connection to learning. Coming from a culture that values oral and observational learning, Innu students may not be as comfortable with paper and pencil assessments as they are with other types of assessments. Written assessments may not allow them to demonstrate their learning as effectively as oral or presentational.

The variety of assessments and teaching strategies aims to ensure students are engaged and take ownership of their own learning. This course helps students think

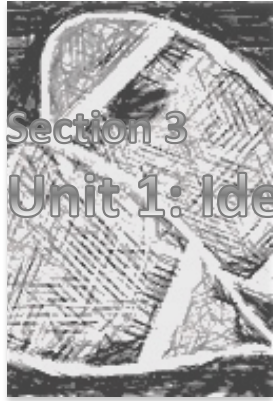
about thinking and learn about learning. Assessment centers on students setting goals, the co-construction of criteria, self-assessment, and descriptive feedback to move their learning forward whether in the classroom or on the land. Assessment recognizes that students can be motivated to take more responsibility for their own learning when they experience assessment as an integral part of the learning process, embedded in authentic cultural activities. Self-assessment (cognitive, physical, emotional, spiritual, and social) is woven into all learning experiences; assessment is about creating opportunities for students to reflect on their own performance. Students absorb learning (a natural and social event) as they observe and/or participate in cooperative events, storytelling, demonstrations, role modeling, group discussion, self-reflection, talking circles, apprenticeships, and other in vivo experiences. In other words, the processes of learning become as important as the product. Self-assessment provides teachers and resource people with information about student effort, persistence, goals and attributions of success and failure.

Teachers helps students assess themselves by allowing them choice over their assignments. They can choose from a wide range of creative ways to demonstrate or represent their learnings and skills. This can include traditional forms such as oral storytelling, producing crafts and arts items, demonstrating skills on the land, and how they practice Innu values, attitudes and protocols. They can also show what they have learned through more contemporary forms such as role-playing and drama; visual expression such as posters, painting, collages and sculpture; photography and filmmaking; song-writing and music; a diversity of non-academic writing opportunities such as journal reflections, learning logs, script writing, poetry, cartoon, and lyric writing. Students can build a portfolio of different products that demonstrate and share their progress.

With this approach, reflection becomes a key part of every learning activity. Reflection can be in the form of class discussions, discussions with community resource people, Elders, teachers and parents, or through various forms of representation, including journals. Emphasis is placed upon a student's ability to reflect on their learning process rather than the communication of facts and 'right answers.' Students should be able to demonstrate an understanding of cultural knowledge and the ability to perform cultural skills. But more importantly, they should demonstrate a growth in their learning skills. The more students learn about learning, the better able they are to meet their own learning challenges, to teach other students about *their* learning and to teach other teachers. They take more ownership of their own learning.

Teachers may choose to use rubrics, involving students in creating their own—engaging them in articulating clear and concise assessment expectations for their learning progress. Rubrics can help students define the goal of the task, their existing knowledge, how they want to develop, what knowledge and skills they want to acquire, the steps to take in order to reach that goal, and the ultimate demonstration of having reached that goal.

At the end of the course, students may wish to organize an exhibit of what they have learned, including craft products, journal excerpts, photographs and other artistic representations to share with the community.



Section 3

Unit 1: Identity and Culture



Unit 1: Innu identity and culture

Outcomes

SCO 1 Students will be expected to demonstrate an understanding of the concepts of identity and culture.

1.1 examine elements of identity and how culture affects identity

1.2 examine social factors that shape, influence or change identity

1.3 examine elements of Innu culture that make it distinct, and the factors that shape and change it

Focus For Learning

Who am I and where do I belong? Students will learn that as individuals we take up identities, and those identities are also the product of the society in which we live and our relationships with others. Students will consider how culture contributes to the creation of identity.

Students will explore their own personal identities and how they have been formed, examine traits, characteristics, words that define them as individuals, as well as those that define being Innu. They will discuss how identity is also about engaging, identifying with or belonging to a particular group, how “culture” is a collective expression of identity.

Some identifying traits of identity: culture, roles in family and community, friends, age, gender, sexual orientation, relationships, nationhood, socio-economic status, beliefs and values, relationship to the land, stories, group or team membership, abilities, geography, occupation, spirituality or religion, education, physical appearance, political beliefs, and so on.

To a certain extent, we choose our identities, but they are also formed by other people’s perceptions of us, as well as by things we cannot easily change, like our sex, race or age. Identity is part of what makes us the same as a group or different from another one, what makes us connect with a group or not.

Students will examine how their identity is situated within multiple relationships (for example, family, friends, school, local community, region, province and country), as a basis for understanding the global dimension of citizenship, and appreciating difference and diversity.

Enduring understanding

At the end of this lesson, students will be able to understand the concept of identity, personal and collective, multiple and complex, and how they relate to belonging, diversity and a common humanity.

Unit 1: Innu identity and culture

Sample Teaching and Assessment Strategies

Invite an Innu Elder and/or a cultural expert to speak to the class about what it means to be Innu. Students consider the question ‘Who am I?’ What traits, words, activities define their identity and what contributes to it? On a piece of paper, students create a list, a mind map, or drawing of ways they identify themselves. They share their list with the class and review elements of their identity that they have in common, which elements differ, and which relate to the Innu culture or to popular/mainstream culture.

Facilitate a *nutshimiu* experience, in which students are immersed in Innu culture with the guidance of an Elder/cultural expert. Discuss their identity within this context. Brainstorm ways they can strengthen their Innu identity. How do they live the values of being Innu?

Screen the film *Kuessipan*, reflect on and discuss what the film reveals about what it means to be Innu.

In pairs or trios, have students conduct a street interview and produce a video with their cellphones, interviewing people—male, female, all ages, with the question: What does it mean to be Innu?

Have students discuss (critical analysis):

- What is identity? How does someone develop a cultural identity, how is it learned? What are some symbols of Innu identity?
- How do we know which people are the same as us? What information do we use to categorize others and ourselves?
- How does personal identity compare with a collective identity?
- What are the things that define you as Innu? Is there a debate about what being Innu means? How does language affect your identity?
- Do you belong to another cultural group in Labrador, the province or beyond? How is this group similar or different to being Innu?
- What makes you proud about being Innu? Who are the people you know who make you proud of being Innu?
- Is being Canadian part of your identity? Why or why not? What are the challenges to a collective Canadian identity?
- How much is *Innu-aimun* important to identity?

Students can:

- represent their identity, *I was the only Innu...*, in a journal entry,
- create a visual representation (drawing, painting, collage, or sculpture) of their Innu identity, mount a school exhibit

Resources and Notes

- Innu resource people
- *Kuessipan*, film on CBC Gem
- p. 15, 36-37, 40-45 NL Studies text
- Symbols of identity: NF Studies text p. 76
- *The Pretendians*, film about Indigenous identity

Appendices

- diagram on identity
- worksheet on Who am I?
- worksheet on Innu values

Teachers can develop a list of potential speakers from among Elders, leaders and community members who hold knowledge and understanding on this topic.

Teachers can begin to build a class or school collection of resources in various formats and multi-media.

Students produce their own glossary of relevant Innu-aimun related to their learnings in this course. They track new words and meanings for each unit at the back of their journals.

Unit 1: Innu identity and culture

Outcomes

SCO 1 Students will be expected to demonstrate an understanding of the concepts of identity and culture.

1.1 examine elements of identity and how culture affects identity

1.2 examine social factors that shape, influence or change identity

1.3 examine elements of Innu culture that make it distinct, and the factors that shape and change it

Focus For Learning

Students will further explore how outside factors can influence identity, as well as differences between self-identity and identity defined by outside sources.

Students will consider how Innu identity has changed over the last century, how diverse factors have shaped and continue to shape their identities. They will explore concepts of assimilation and acculturation, how since settlement various institutions, including the school, have suppressed Innu knowledge, traditions and way of life, and impacted Innu identity. Students will consider the Innu in relation to other Indigenous peoples in Canada, how many other cultures have lost their language and many traditions, and how the Innu are at a crossroads where they are at a risk of also losing theirs.

Students will learn about various names given to the Innu and other original peoples of Canada: Naskapi, Montagnais, Indian, Aboriginal, Indigenous, Inuit, Métis, Inuit, First Nations. Which apply to the Innu? They will learn how the Indian Act defines 'Indian,' how it determines who is eligible to receive their benefits. Students will consider whether blood quantum is an appropriate or adequate measure of someone's identity.

Students will explore how differences in cultures can lead to ethnocentrism, prejudice, stereotyping, racism and internalized discrimination. They will discuss how and why these occur.

They will consider the impacts of the mainstream media portrayal and representation of the Innu and their culture, how it has supported or challenged Innu identity and culture. They will learn ways in which bias and stereotyping occur in the media, about how to assess it, drawing conclusions based on an evaluation of sources and information.

They will consider the importance of being able to define one's own identity, as opposed to being labeled by others, how stereotyping, discrimination, prejudice and racism can be combatted, and what is required for people to develop an appreciation and respect for difference and diversity.

Students will examine media efforts such as CBC's 8th Fire series, as well as Aboriginal media sources, such as APTN and newspapers such as Windspeaker, and how they attempt to paint an accurate contemporary picture of Aboriginal people.

Unit 1: Innu identity and culture

Sample Teaching and Assessment Strategies

Have students take on the role of an Innu youth living 100 years ago before the Innu were settled in communities. Have them pick an old Innu photograph or actual Innu objects, artifacts, tool, item of clothing, and have them reflect on their choice. Why it is important to them? How does it relate to their cultural identity. Remove all their items and replace them with a book or a pencil. Ask them how this has affected who they are, and how it has enhanced or harmed their self-esteem, economic status, family, and so on. Discuss how school has impacted their identity as Innu.

Students research how they were given their name, how traditional and contemporary ways of naming can impact identity.

Students view *Reel Injun* or *The Pretendians*. They discuss the meaning of the film's title. They discuss in small groups the conflict portrayed, stereotypes perpetuated, and the film's point of view. They discuss beliefs, values, identity and power in relation to the film's message. They formulate 3 questions the film raises, and each group reports back to the class.

Examine a variety of media reports on the Innu or other Indigenous group (tv, newspapers, podcasts, internet) and describe how the Innu are portrayed. Do the articles reflect bias, stereotypes, discrimination? Students discuss how they would change the media reports to reflect an accurate portrayal or representation of the Innu and the story.

Brainstorm an idea web that explores words and concepts related to 'Innu pride.' Debate: e.g., how the Innu can stay strong in their identity when faced with challenges of assimilation, bias, stereotyping, prejudice, discrimination and racism.

Invite an Innu Nation leader to talk about the decision to register the Innu under the Indian Act, and the benefits and perils of obtaining Indian status.

Students can:

- research their family tree, assess their "Indian status" under the Indian Act, discuss its impact on his/her identity, or how it could influence their choice of who they might marry
- write an essay/prepare a speech that profiles an Innu person s/he admires, and show how this person debunks Innu stereotypes
- create an ad that expresses or promotes a positive Innu identity
- role play situations of stereotyping, prejudice or discrimination, and have students intervene with different strategies to confront the situation in a positive way

Resources and Notes

- Innu resource people
- old photographs of Innu people, and photos or actual cultural items, artifacts, tools, etc.
- Book: *Stolen Lives: The Indigenous Peoples of Canada and the Indian Residential Schools*, p. 72-86
- *Reel Injun* film and teacher's guide
- *The Pretendians*, CBCGem
- John Furlong *Trouble from Natuashish Comes from the Top*, CBC online article, and other media stories
- *I Dream the Animals*, Kaniuekutat on naming babies, p. 241-243

Websites:

- website on Indigenous news coverage: <http://riic.ca>
- youtube of CBC Indigenous video of Ossie Michelin on appropriate use of Indigenous terminology

Appendices

- worksheet on photo analysis
- worksheet on stereotyping
- worksheet for assessing bias in media portrayal
- worksheet for writing an essay
- worksheet on role-playing
- Indian Act fact sheet
- worksheet on Indigenous terminology
- Glossary

Unit 1: Innu identity and culture

Outcomes

SCO 1 Students will be expected to demonstrate an understanding of the concepts identity and culture.

1.1 examine elements of personal and Innu identity and how culture affects identity

1.2 examine elements of Innu culture and factors that shape culture, particularly Innu culture

1.3 examine elements of Innu culture and the factors that shape or change it

Focus For Learning

Students consider the elements of Innu culture that make it unique and distinct: language, traditional knowledge, oral tradition, family, spirituality, values, geography, economy, way of life and relationship to the land, as well as how they are interconnected.

They will learn that the Innu worldview is different from the Western worldview, that Innu perspective, knowledge and language reflect an understanding of the world that is different from the Western or Canadian perspective.

They will consider artifacts, sociofacts and mentifacts, as well as factors which shape or change culture.

They examine cultural change faced by Innu today as their ties to the land weaken due to settlement, compulsory education, resource developments, government institutions, Christian churches, and the wage economy. Students will consider how many Indigenous cultures in Canada have lost their language and many of their traditions and how the Innu are at a crossroads where they are at a risk of also losing theirs.

They will consider what elements of Innu culture remain relevant in today's world and what they can contribute to the broader society.

Investigate ways the Innu have become acculturated or assimilated—whether they have consciously adapted ways and technologies to their environment and way of life, or whether the changes or forces have been outside their control or influence, such as government policy. They will consider the role of modern technology and indicate the changes that occurred as a result of modern innovations.

They will consider new cultural practices and forms of Innu cultural expression.

Unit 1: Innu identity and culture

Sample Teaching and Assessment Strategies

Ask students to bring two artifacts to school, one to represent traditional culture and one to represent the Innu culture today. Is the culture still Innu if they use non-Innu materials and technologies? They discuss what they know about the different elements of the Innu culture that continue to make it unique, distinct and relevant today.

Students participate in a *nutshimiu* experience (walk, gathering, canoe trip, hunt, berry-picking), and document their experience by taking photographs that depict different aspects of Innu culture. Students produce a collage or powerpoint presentation of their photographs, that includes a narrative and Innu words to explain what the photographs reveal about the values, beliefs and strengths of Innu culture. Students present their project to the class. They compare their photographs with archival photos and discuss the changes that have occurred in Innu culture as illustrated in photos from different times. They will give examples of how economic, geographical, historical and political factors affect Innu culture today.

Students identify the most important or significant change they see occurring to the Innu culture in their lives today. They complete a worksheet that records what is driving the change, what the consequences are, whether it is a positive or negative change, whether the Innu have the option of accepting or rejecting the change.

Students divide into groups and select an element of Innu culture (spirituality, land, family, knowledge, etc.) and how it contrasts with Canadian culture. The group discusses the element from the perspective or worldview of each culture, describing how the two are distinct, and the similarities and differences. The group charts these on a Venn diagram, and report back to the whole class.

Students can

- role play two parents arguing whether their son/daughter should go away to university, or go to *nutshimit* for an extended period of time, what their child might gain or lose from these two different kinds of education
- complete a KWL chart: K – what you know, W – what you'd like to learn, L – how and where you will learn it
- as a class project, plan and create a museum exhibit that examines the forces changing Innu culture today; work in groups on different themes, and share exhibit with the whole school
- prepare a radio program about Innu pride and why Innu culture is important to air on the community radio

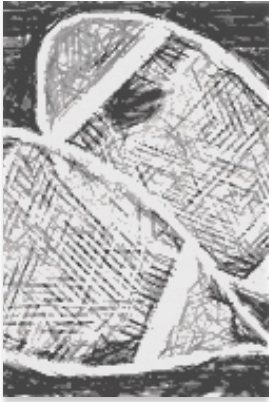
Resources and Notes

- Innu resource people
- Innu artifacts, photographs
- how cultures evolve, NL Studies text p. 79-83
- *Akua-nutin: Nutshimiu-aimuna* book
- Glossary of terms

K	W	L

Appendices:

- Venn diagram worksheet
- Role-playing guide
- Cultural change worksheet



Unit 2

Land and Nutshimiu Immersion



Unit 2: Land and nutshimiu immersion

Outcomes	Focus For Learning
SCO 2 Students will be expected to demonstrate an understanding of a range of Innu knowledge, skills and attitudes and to perform subsistence activities in keeping with Innu traditions required to live and survive on the land	The focus of this unit is on experiential learning with Innu knowledge keepers or experts, whether in a <i>nutshimit</i> camp that lasts several weeks or in shorter day trips or outings on the land. With the guidance of Innu Elders and cultural experts, students are involved in the planning, preparation and packing, set-up and maintenance of a <i>nutshimit</i> camp. They consider site location, season and weather, best mode of travel. They learn about tent direction, selecting trees for tent poles, floor branches, firewood, how to erect a taut tent, tent organization, how to light a fire. They learn about camp safety, including fire safety, and how to handle and store food, garbage and human waste. Students learn about the historical significance of the camp location, and any <i>tipatshimuna</i> or <i>atanukana</i> associated with it.
SCO 2.1 apply skills and knowledge related to planning, traveling, setting up and maintaining an Innu camp according to Innu traditions, values, <i>atusseun</i> and practices	Students consider Innu modes of travel to, around and from the camp, depending on the season, including canoeing, boating, snowshoeing, snowmobiling, and trekking. They learn to forecast weather, assess ice conditions, monitor tides, navigation skills: how to understand distances, avoid dangerous areas, read topographical maps, read nature's compasses, landmarks and astrology, as well as how to use GPS and compasses.
SCO 2.2 apply skills and knowledge related to hunting, trapping, fishing and gathering skills according to the season	They may learn basic engine maintenance and repair, safety measures, minimizing or mitigating against risks and obstacles, whether on snowshoes, in a boat, canoe or snowmobile. They learn to build a temporary shelter, and other survival skills.
SCO 2.3 examine the Innu worldview and Traditional Ecological Knowledge (TEK) and how it can contribute to Western scientific knowledge	Students consider how Innu beliefs are integral to camp and <i>nutshimit</i> life, and how they ensure that values—including respect and sharing—are practiced, honoured and passed on. They learn about roles and responsibilities, including personal responsibility, and the importance of the collective. They consider how to interact in respectful ways with each other, the animals and with the land.
SCO 2.4 examine how the traditional Innu way of life contributes to the <i>minuiniuin</i> (mee-nwee-nee-ween)—well-being, health and of the Innu	Students learn to make an Innu item—snowshoe, tool such as a <i>mitshikuin</i> or <i>peshkuatshekin</i> ; how to measure, cut and sew an Innu tent; how to make a toboggan, bow and arrow, tent stove, socks, Innu hat, mitts or gloves, cleaning and tanning, moccasins, beading and jewelry. For some of these, students may create or build a model (toboggan, snowshoe, canoe, etc.). Students present the product or tangible object of their learnings, or perform the skills, activities that demonstrate or promote knowledge of the activity.
	Enduring understanding Students consider how the Innu classroom used to be 200,000 ² of land.

Unit 2: Land and nutshimiu immersion

Sample Teaching and Assessment Strategies

Students are involved in the planning, decision-making, preparation for an extended *nutshimit* camp experience. They review the budget and learn about the required equipment, supplies and technologies required for that season's camp. They engage in camp set-up.

An Innu Elder or expert guides students in setting up a camp in *nutshimit*, or near the school. Students interact with Innu resource persons in a respectful way that demonstrates an appreciation of their role as culture bearers and educators.

Students discuss which values are necessary for camp life to run smoothly. They ask the Elder/Innu expert about the concept of respect, how it is practiced, for themselves, for others, the animals, and the environment. They consider and record in their journals what respect means to them? How do they show it? How do others show it? What happens when people are not respectful? Why is respect in *nutshimit* so important?

Students organize a 2-days school-wide mini gathering to promote and learn about traditional Innu activities that take place in the fall, winter or spring: involving Elders and local experts to do various activities, such as animal skinning and tanning; bannock making; trapping and snaring techniques; jigging; moccasin making; snowshoeing; log sawing; trap setting; beading, etc.

Students discuss with the Elder or expert how today's *nutshimit* camp experience compares with that of previous generations, including technologies, traditional practices, roles and responsibilities, land use, available resources, migration, etc.

Students can:

- learn to make an Innu item or craft: moccasin, snowshoe, tea doll, fishing stick, tool, etc., present the product or demonstrate the skill
- track and monitor learnings, including *Innu-aimun*, through daily journal entries and taking photographs
- track their travels on a map or GPS, including the route to their *nutshimit* destination, as well as daily excursions
- create a comic which illustrates the steps to planning for and setting up a *nutshimit* camp
- chart the weather as forecasted by the Elder and contrast it with Environment Canada weather information
- produce a newsletter with photos, art and stories of their *nutshimiu* experience to share with the school and community

Resources and Notes

- Innu resource people
- funding partners
- camp and *nutshimit* gear, e.g. tents, canoes, snowshoes, fishing sticks and nets, snowmobiles, etc.
- *nutshimit* clothing
- materials for crafts
- wildlife kill
- student journals
- iphone or ipods
- map of Nitassinan
- *Akua-nutin: Nutshimiu-aimuna* book
- Innu virtual museum websites

Appendices:

- Innu cultural immersion chart
- Worksheet to chart weather

Unit 2: Land and nutshimiu immersion

Outcomes	Focus for Learning
<p>SCO 2 Students will be expected to demonstrate an understanding of a range of Innu knowledge, skills and attitudes and to perform subsistence activities in keeping with Innu traditions required to live and survive on the land</p>	<p>Students learn about the importance to the Innu of wildlife and the land as sustainable food sources. They experience harvesting—hunting, fishing, snaring, trapping or gathering, as dictated by the season and ecosystem. They learn about the various species harvested by the Innu: caribou, fur-bearing animals, waterfowl and fish, caribou, porcupine, bear, beaver, muskrat, otter, rabbit, ducks, geese, partridge, trout, salmon, char, cod, whitefish, etc.)—about their characteristics, behaviours, habitat, diets, interconnectedness, place in the food chain, migrations, life cycles and seasons, and their significance to the Innu. They learn how to forage, where to find plants to eat or use as medicines, and how to harvest and prepare them.</p>
<p>SCO 2.1 apply skills and knowledge related to planning, traveling, setting up and maintaining an Innu camp according to Innu traditions, values, <i>atusseun</i> and practices</p>	<p>They learn key <i>nutshimiu</i> vocabulary related to the vast Innu knowledge about the land and environment, animal, fish, bird and plant species, harvesting activities, and related activities.</p>
<p>SCO 2.2 apply skills and knowledge related to hunting, trapping, fishing and gathering skills according to the season</p>	<p>Students experience and learn about Mishtapeu and other Spirit Masters, and traditional Innu spiritual rituals and practices of respect. They learn about the interconnectedness of all beings and elements in the world.</p>
<p>SCO 2.3 examine the Innu worldview and Traditional Ecological Knowledge (TEK) and how it can contribute to Western scientific knowledge</p>	<p>They learn about Innu hunting tools, technologies and their maintenance, as well as safety practices related to guns, fires, axes, chainsaws, augers, setting nets, canoeing, snowmobiling, etc. Students will consider how traditional tools and technologies compare with contemporary ones. They consider the pros and cons of both (e.g. dogs and snowmobiles, guns and bow and arrows/spear, canoes and motorboats, tents and teepees, Innu tanning versus commercial tanning, etc.).</p>
<p>SCO 2.4 examine how the traditional Innu way of life contributes to the <i>minuiniuin</i> (mee-nwee-nee-ween)—well-being, health and of the Innu</p>	<p>They learn and perform Innu practices and protocols related to each species: tracking, chasing, shooting, approaching the kill, fishing, and setting nets and snares. They learn to skin, pluck, assess the condition and clean the kill, tan skins, use every part, as well as perform rituals of respect, including the <i>makushan</i>. They build a cache for storage of their kill.</p>
	<p>Enduring Understanding Students will understand how the Innu identity, worldview, language and well-being is renewed, sustained and transformed through their connection with the land. They will have a practical understanding of the role of harvesting activities in the contemporary economic, social, legal and spiritual life of the Innu.</p>

Unit 2: Land and nutshimiu immersion

Sample Teaching and Assessment Strategies

With the guidance of an Innu Elder or expert, students participate in harvesting activities, depending on the season and the area. They learn in traditional Innu ways, by observing, listening, experiencing.

They prepare questions to ask both an Innu guardian and NL wildlife officer about good stewardship of wildlife and the environment. Students chart the differences and similarities in conservation approaches on a Venn diagram.

Students discuss what they learned on the land about Innu conservation practices and how to respect and care for the land and the animals. They consider impacts on Innu harvesting, including resource developments, land claims, parks, roads, cabins, sport hunting, commercial harvests and fur bans. They view the *Atik^u Napeu* film and invite an Innu Nation Environmental Guardian to talk about how to be good stewards of wildlife and the environment, and whether Innu ways are compatible with government and industry perspectives on conservation and resource management.

Students (as group or solo) research an animal or plant. They collect information on their chosen topic. They prepare an exhibit that represents what they learned during their *nutshimiu* experience, from interviews with local Innu experts, as well as internet and book research. Students may include a Venn diagram to represent the knowledge that is particular to the Innu worldview, to the Western worldview, as well as similarities in information. The research should involve a glossary of Innu terms and their English equivalent. (see <http://traditionalanimalfoods.org/>)

Students can:

- make hunting tools, e.g., a bow and arrow or sling shot for hunting or a fishing stick.
- invite a NL Wildlife Officer to speak to the class about wildlife monitoring and management, laws and regulations. Discuss how his perspective differs from the Innu Nation guardian's
- view the film *Hunters and Bombers*, read *The Visit*, and compare the different worldviews regarding the land/animals reflected by the Innu and non-Innu people. Create a work of art that illustrates these conflicting views.
- keep a journal record of their experiences through photos, writing or drawings, including reflections on their participation and self-assessment on their learnings and how it is impacting their own relationship and connectedness to the land.
- create a role play of Innu elder and Wildlife Officer sharing their views of the management of the George River Caribou herd

Resources and Notes

- Innu Elders and resource people
- *Akua-nutin: Nutshimiu-aimuna*
- *I Dreamed the Animals* book, p. 53-66, 109-127, 185-196
- *Atik^u Napeu* film by Alex Andrew/Damien Castro on caribou management
- *Hunters and Bombers* film
- Christine Poker's *My visit that discusses Innu beliefs re caribou hunting vs the state's*
- Armitage essay on Innu spirituality
- Venn diagram worksheet
- *Walk with my Shadow* book, p. 25-30
- Nametauinu.ca website
- *Traditional Animals Foods of Indigenous Peoples of North America* website
- NL wildlife handbook

Appendices:

- Innu cultural immersion chart
- Venn diagram
- research guide
- worksheet on debating

Students can compile an inventory of learnings and skills they have acquired through their experience in nutshimit.

Students consider what happens when humans stop seeing all life forms as important?

Unit 2: Land and nutshimiu immersion

Outcomes	Focus For Learning
<p>SCO 2 Students will be expected to demonstrate an understanding of a range of Innu knowledge, skills and attitudes and to perform subsistence activities in keeping with Innu traditions required to live and survive on the land</p> <p>SCO 2.1 apply skills and knowledge related to planning, traveling, setting up and maintaining an Innu camp according to Innu traditions, values, <i>atusseun</i> and practices</p> <p>SCO 2.2 apply skills and knowledge related to hunting, trapping, fishing and gathering skills according to the season</p> <p>SCO 2.3 examine the Innu worldview and Traditional Ecological Knowledge (TEK) and how it can contribute to Western scientific knowledge</p> <p>SCO 2.4 examine how the traditional Innu way of life contributes to the <i>minuiniuin</i> (mee-nwee-nee-ween)—well-being, health and of the Innu</p>	<p>Students consider all the learnings and experiences on the land as part of Innu Traditional Ecological Knowledge (TEK). Innu TEK can be defined as a vast, diverse and sophisticated body of knowledge generated over thousands of years, passed down from one generation to another, and continuously evolving over time. TEK encompasses the Innu worldview of the holistic interconnectedness of all living beings to Creation and the Earth, as well as all relationships—of humans to humans, to animals, plants, the elements, to the spirit world and the cosmos, as reflected in their cultural traditions and beliefs. Innu TEK is about the land, its mountains and barrens, dynamics of rivers and lakes, lagoons, ocean and food sources. It includes knowledge of snow and ice conditions, tides and ocean currents, weather patterns and their effects on natural systems, navigation and orienteering, finding game and locating shelter and each other. Innu TEK is passed down through many ways, including: storytelling; ceremonies; dances; traditions; arts and crafts; ideologies; hunting and trapping; food gathering; food preparation and storage; spirituality; beliefs; teachings; innovations; medicines; and humour.</p> <p>Students learn that the TEK of the Innu, and of other Indigenous people around the world, is being increasingly recognized by scientists as significant, complimentary and equivalent to Western scientific knowledge. TEK has become important to fields such as biology, resource and wildlife management, climate change, and sustainability. Scientists have learned that Innu and other Indigenous Elders with their vast experience are first identifiers of climate change (seasonal changes, changes to snow, ice, glaciers, waters), erosion, changes in animals and plants, including migrations, impacts of resource developments, etc. As well, TEK as a historical and cultural database gained from observation and experience contributes to Western scientific knowledge’s fragmented information gathering. For example, Innu knowledge of a plant may include understanding of its life cycle, its spiritual connections, its relationship to the seasons, other plants and animals in the ecosystem, as well as its uses and stories.</p> <p>Most importantly scientists understand that Indigenous knowledge can make an important contribution to the preservation of the earth’s biodiversity. They are learning that TEK is inextricably linked to global sustainability. Our planet is facing ecological crises as a result of globalization. Students consider how Innu TEK provides valuable insights into efficient and sustainable uses of our land and the need to maintain our spiritual relationships with nature.</p>

Unit 2: Land and nutshimiu immersion

Sample Teaching and Assessment Strategies

Students reflect on their experience in *nutshimit* and brainstorm the range of practices and beliefs they have learned that reflect Innu knowledge about the land and the environment. Teachers assist students in making connections with these learnings and concepts in the science curriculum, e.g., terrestrial and aquatic ecology, use of maps, GPS and compasses vs Innu orienteering, weather forecasting, the impacts of human activities and technologies on the environment, and ways to control these impacts, etc. Students create a poster that illustrates the similarities and differences in Innu TEK and Western science. (see <http://traditionalanimalfoods.org/>)

Students research the issue of climate change, interviewing Innu Elders about changes they have noticed. They compare this information with information gathered through internet research or an interview with a biologist, related scientist or Innu Nation Environmental Guardian. They organize and present the information gathered ensuring their sources reflect more than one perspective.

Students view the film *Cree Hunters of Mistassini (or Hunters and Bombers)* and discuss 1) how the family in the film shows respect for the land and environment, and 2) how Indigenous knowledge and practices of the film can contribute to and benefit Canada as a whole.

Students study and explore the Innu Nation *Ashkui* research project, conducted in partnership with scientists from Environment Canada and Saint Mary's University. This project gathered Innu Elder knowledge and experience of *ashkui*—sites of open water on lake, rivers, and estuaries considered important to the Innu. This information was compared to Western scientific notions of ecosystems, biology and chemistry. A component of the project provided training for Innu Environmental Guardians in the management and protection of their ancestral lands based on Innu traditional values and current community needs. An Innu Guardian is invited to speak to the students about their training and their work. Students discuss the value of the *Ashkui* project collaboration and compare how the two types of knowledge can contribute to a more sustainable land and resource management.

Students can create a poster that illustrates:

- Innu resource management or practices in showing respect for the land and wildlife
- the ecosystem of an ashkui, that includes the various life forms, humans, animals, waterfowl and fish, plants, how they are interconnected

Resources and Notes

- Innu resource people
- *Akua-nutin: Nutshimiu-aimuna*
- *Atik Napeu*, Alex Andrew film on caribou
- NL Handbook on wildlife and hunting
- *The Ashkui Porject: Knowledge, Culture and The Innu Landscape*
- Films: *Cree Hunters of Mistassini*, or *Hunters and Bombers*

Watch films and discuss:
How can Innu or Cree knowledge benefit Canada as a whole?

Unit 2: Land and nutshimiu immersion

Outcomes

SCO 2 Students will be expected to demonstrate an understanding of a range of Innu knowledge, skills and attitudes and to perform subsistence activities in keeping with Innu traditions required to live and survive on the land

SCO 2.1 apply skills and knowledge related to planning, traveling, setting up and maintaining an Innu camp according to Innu traditions, values, atusseun and practices

SCO 2.2 apply skills and knowledge related to hunting, trapping, fishing and gathering skills according to the season

SCO 2.3 examine the Innu worldview and Traditional Ecological Knowledge (TEK) and how it can contribute to Western scientific knowledge

SCO 2.4 examine how the traditional Innu way of life contributes to the *minuiniuin* (mee-nwee-nee-ween)—well-being, health and of the Innu

Focus for Learning

Students consider the health impacts of spending time on the land, including physical, mental, emotional and spiritual health. They consider how Innu culture and traditions contribute to good health or Innu *minuiniuin*. They compare the health impacts of a *nutshimiu* versus community lifestyle.

Students will examine a traditional Innu diet and its nutritional value, and consider the economic, nutritional, social, cultural and spiritual value of Innu foods. They will learn about the harvesting, preparation and preservation of these foods, as well as their availability and seasonality. They learn about and experience values, beliefs and ceremonies related to foods and diet. They compare the traditional Innu diet with foods Innu eat today. They learn that a traditional Innu diet includes high levels of protein, vitamins and minerals such as Vitamin A, D and iron and zinc, needed for good health They explore how contemporary diets are contributing to acute illnesses such as diabetes, obesity, heart disease and cancers.

Students learn about traditional Innu medicines and practices from an Innu knowledge keeper, including when and how to find, harvest, prepare and use medicinal plants. They explore how Innu medicines can be used and how they can complement Western medicine. They consider how this information is sacred and can only be shared and experienced in certain contexts.

Students consider the health impacts of a *nutshimiu* versus community lifestyle, including the benefits of the physical fitness required to participate in a *nutshimiu* experience.

Students learn about health beyond the notion of absence of illness. They will learn about the concept of health determinants—how social conditions are indicators of health status: meeting basic physical needs, education, housing, jobs and income, health and social services, family and community cohesion, spirituality, safety and security, power over one's life, and culture. They will consider the impact of colonization on health.

Unit 2: Land and nutshimiu immersion

Sample Teaching and Assessment Strategies

Invite an Elder or Innu Social Health worker to speak about how the health of the Innu today compares with their health before settlement, and how Innu culture impacts health and can promote healing and a healthy lifestyle.

Students discuss their experience and readiness to participate in a *nutshimiu* lifestyle, the importance of being physically active, and set goals for themselves for healthy, active living. An Innu Elder assists students to consider their own well-being, personal and collective responsibility, values and beliefs, identifying and celebrating one's self and gifts, self-care, how to solve problems, make good decisions and take healthy risks.

With the guidance of an Innu Elder or expert, students learn how to prepare traditional Innu foods, including cleaning, butchering, making dry meat, smoking, campfire cooking, food safety and storage.

Students research the nutritional value of Innu foods, study the Canadian Indigenous Food Guide, and adapt it to create their own Innu Food Guide.

Students go on a plant walk with a knowledge holder to identify and harvest plants that have a medicinal use. They collect, press, and label plant samples, identify them with their Innu name and describe their preparation and uses, their habitat, when and where to harvest them. As a supplementary activity, students can also conduct internet and book research on this plant and how it compares with Innu knowledge. Students can create a comic or a poster about what they have learned.

Students can:

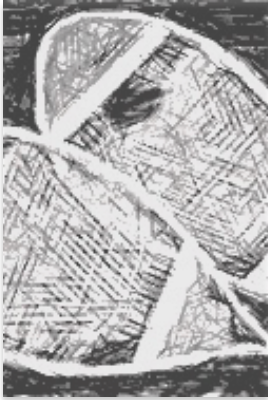
- organize an Innu sports day for the school, with games and races based on *nutshimiu* activities: canoeing, snowshoeing, starting a fire, chopping wood, setting up a tent, setting a snare, etc.
- collect local recipes of traditional Innu food, and produce a cookbook, that includes photos and stories.
- prepare a traditional Innu feast in a tent near the community or at a community gathering, and invite Elders to share it.
- track in their journals how their *nutshimiu* experience is contributing to their health.
- prepare a community radio program with various items related to the health benefits of a *nutshimiu* lifestyle: interviews, songs, radio drama, debates, etc.
- create a poster of the nutritional value of Innu foods or how the Innu culture can promote health and healing

Resources and Notes

- Innu resource people
- Innu Nation traditional medicines booklet
- Canada Food Guide for First Nations, Inuit and Métis
- Traditional Foods Fact Sheets

Appendices:

- worksheet on personal values and beliefs
- worksheet on culture and health



Unit 3:
Oral tradition and storytelling

Unit 3: Oral tradition and storytelling

Outcomes	Focus For Learning
<p>SCO 2 Students will be expected to demonstrate an understanding of the importance of oral tradition and storytelling in the Innu culture as sources of knowledge and history. They will understand:</p> <p>2.1 the two types of Innu stories, <i>tipatshimun</i> and <i>atanukan</i>, and how they each transmit Innu knowledge and history</p> <p>2.2 the art of oral storytelling, the complex skills and high level of mastery involved</p> <p>2.3 the role of oral tradition as a source of Innu history, compared to other sources and perspectives, and the challenge of creating an accurate account</p> <p>2.4 the role of Innu oral tradition, stories and knowledge in archaeology</p>	<p>The intent of this unit is for students to learn about the breadth, depth and importance of Innu oral tradition in keeping the Innu culture alive. Teachings in the form of stories have been a vital part of the education of Innu children and youth—integral to Innu identity as a people and a nation.</p> <p>It is important that students consider the function, significance and validity of Innu oral tradition as fundamental to the Innu worldview and a form of knowledge to be appreciated in its own right. Students are provided with opportunities to experience oral texts in ways consistent with Innu teaching and learning. They are exposed to the two types of Innu stories: the <i>tipatshimun</i> and the <i>atanukan</i>, as well as other forms of Innu oratories, including songs. They discuss why some stories can only be told by Innu to Innu.</p> <p>Students engage in an inquiry process of asking and answering questions about stories to construct meaning, deepen thinking and comprehension. They learn to identify the genre of the story (<i>tipstshimun</i>, <i>atanukan</i>, speech, life story, creation story, family history, etc.), as well as its themes and messages; how the story relates to their own lives, ideas and beliefs; how it reflects Innu culture; and what they can learn from it. They can also consider the story's context (time, place and audience), point of view, perspectives, as well as its structure and features.</p> <p>Students can also explore authentic Innu texts—including written ones—and how the Innu are adapting ways to pass on the culture and knowledge. They will consider how Innu people have begun to write down their stories, and what might be gained or lost in translating an oral story into a written text, and from Innu-aimun into a European language. Other forms of telling stories adopted by the Innu—visual arts, music, plays and films—can also be explored.</p> <p>Students are expected to articulate their thoughts with logical arguments and evidence. These arguments can be provided in both oral and written form.</p> <p>Enduring Understanding Students recognize the universal importance of the spoken word, the forms and uses of Innu narratives, as well as understand how the oral tradition of the Innu people has for centuries been a rich and sophisticated source of knowledge and history, and continues to be today as it evolves and adapts to new forms.</p>

Unit 3: Oral tradition and storytelling

Sample Teaching and Assessment Strategies

Students identify what they already know about oral tradition, e.g., good Innu storytellers or orators, their family stories and other storytelling experiences, and whether stories are *tipatshimuna* or *atanukana*. They consider why it is important to keep stories alive and whether they may be the last generation to hear directly in their own language the stories and teachings of their Elders.

Students listen to stories from an Innu storyteller, in the classroom or tent, listen to the CBC podcast on Innu legends, or read authentic Innu text based on a recording with an Innu storyteller. They can listen to different versions of the same story, e.g., about Kuekuatsheu and Tshakapesh. They can discuss:

1. How does the story make you feel?
2. What are the messages or key themes in the story?
3. How would you describe the main character?
4. What does the story tell us about what is important to Innu culture?
5. Does the central meaning of the story change with different versions?
6. What does this story tell us about relationships (between people, between people and mythical beings, between people and animals, people and the land?)
7. Does the story continue to hold meaning in today's world?
8. What is lost or gained when a story is translated in another language? Or written down rather than shared orally? What license does an Innu storyteller have to change a story?
9. Why is it important to keep stories of the past alive for new generations?
10. What did Indigenous storyteller Thomas King mean when he said:
 - "Stories are wondrous things, and they are dangerous."
 - "The truth about stories is, that's all we are."
 - "There are no truths, only stories."
 - "If we change the stories we live by, we quite possibly change our lives."

Students can:

- write a summary or draw an illustration of a story in their journal
- create a play, short film, comic, drawing, sculpture, Innu rap song that depicts the story told
- write an essay or prepare a speech reviewing an Innu story citing three elements that make the story engaging, *OR* 3 things it reveals about the Innu culture
- do a journal entry responding to, "I remember when..."

Resources and Notes

- Innu storytellers
- CBC Ideas: Legends of the Mushuau Innu of Natuashish
- Films on Innu legends: The Legend of Kaianuuet, the Legend of Tshiuishuas. and Kuekatsheu mak Muak.
- *It's Like the Legend: Innu Women's Voices* book
- *I Dreamed the Animals: Kaniuekutat* book, (p. 32-52, 96-99, 136-142, 188-196)
- *Boneman – Kaiatshits: A Collection of Plays* book
- *Kuihkawahchaw* and *Chahkapas* books by J. Peastitute
- Newfoundland and Labrador Studies on storytelling (p. 97-102), filmmaking, (p.484-498), playwriting (p. 397-398)

Appendices:

- Backgrounder on Innu oral tradition
- Story analysis worksheet
- How to write an essay worksheet

Unit 3: Oral tradition and storytelling

Outcomes

SCO 2 Students will be expected to demonstrate an understanding of the importance of oral tradition and storytelling in the Innu culture as sources of knowledge and history. They will understand:

2.1 the two types of Innu stories, *tipatshimun* and *atanukan*, and how they each transmit Innu knowledge and history

2.2 the art of oral storytelling, the complex skills and high level of mastery involved

2.3 the role of oral tradition as a source of Innu history, compared to other sources and perspectives, and the challenge of creating an accurate account

2.4 the role of Innu oral tradition, stories and knowledge in archaeology

Focus For Learning

Students will learn about Innu storytelling as a highly respected skill and how Innu orators have held and continue to hold Innu and non-Innu audiences captive in various contexts. They will understand the high level of mastery and skills involved in oral tradition. Oral storytellers have and continue to carry a huge responsibility in passing on information from one generation to the next. Consistency and accuracy are needed to ensure oral tradition as a reliable source of information.

Students will examine both the experiences of performing and hearing a story.

Students will consider the art of telling a good story. Storytelling involves expert use of the voice, tone, pace, pitch, volume, sound effects, body expression, facial animation, gestures, eye contact, imagery and dialogue, just the right word, context, plot and character development, mystery, action, conflict and struggle, a build-up of tension, repetition, emotion, and humour. Storytellers need to own the story. A storyteller must have a very good memory: a careful and authentic recall of all the details of a story.

Students will learn how storytelling also needs a good listener and how listening involves more than just the auditory sense. It also involves visualizing the characters and their actions, and letting emotions surface. They can also prompt a storyteller to provide more details and information, thus enriching that version of the story. Students will explore different listening strategies to suit a variety of situations, including work in groups.

Students will practice the skills involved in the art of storytelling.

Unit 3: Oral tradition and storytelling

Sample Teaching and Assessment Strategies

Invite an Innu storyteller to tell stories and speak about the art of storytelling, how to develop the skills, who has the right to tell what stories and to whom.

Students can listen to or read different versions of the same story, analyze them and develop arguments about which version they think is the most compelling. They select a version to study and practice and perform it.

Solo or as a group, students can research a *tipatshimun* or *atanukan*— legend, recent event— the Natuashish move, Upper Churchill development, Giant’s walk, etc. They can record the telling of it with permission, study it, and perform it to the class, trying to stay true to the version they heard or read.

Students research a family *tipatshimun* or *atanukan*, important in the lives of their ancestors. It can be based on a photograph, a place name, an artifact, a memory, a song, settlement, loss of territory, how childhood has changed, etc. Students from within the same extended family may wish to work together on this activity. They develop questions, interview family members to gather the story, record it with permission, and share it orally with the class, striving to remain accurate to all the information they have gathered.

Students brainstorm and create a web map about the elements of good storytelling, in response to these questions:

1. How does a storyteller keep the listener listening?
2. What are the elements of a story that make it captivating?
3. What are the qualities of a good listener?

Students can read stories of the colonization of the Innu by An Kapeshe: her *tipatshimun I am a Damn Savage or What Have you Done to my Country?*, written in the style of an *atanukan*. Discuss Kapeshe’s conclusion in both stories that the White man has destroyed Innu culture.

Students can:

- select a work of art by an Innu artist, create a story inspired by the art and share it with the class
- create a song or poem that tells an Innu story and perform it
- organize a story circle for students to also share their stories with other classes, at a community event, or on community radio
- transcribe the stories they collected, create illustrations, and compile them into a chapbook

Resources and Notes

- Innu storytellers
- CBC Ideas: *Legends of the Mushuau Innu of Natuashish*
- films on Innu legends: Christine Poker films, including *The Legend of Kaianuet*, *the Legend of Tshiuishuas*. and *Kuekatsheu mak Muak*.
- *It’s Like the Legend: Innu Women’s Voices* book
- *I Dreamed the Animals: Kaniuekutat* book, (p. 32-52, 96-99, 136-142, 188-196)
- Christine Poker story *My visit* which is both *tipatshimun* and *atanukan*
- *Boneman – Kaiatshits: A Collection of Plays* book
- *Kuihkawahchaw* and *Chahkupas* books by J. Peastitute
- Newfoundland and Labrador Studies student text on storytelling (p. 97-102),
- Innu place names website: *Pepamuteiati nitassinat*
- Innu website: tipatshimuna.ca

Appendices:

- How to tell a story guide
- Story analysis worksheet
- Family history worksheet

Unit 3: Oral tradition and storytelling

Outcomes	Focus For Learning
<p>SCO 2 Students will be expected to demonstrate an understanding of the importance of oral tradition and storytelling in the Innu culture as sources of knowledge and history. They will understand:</p> <p>2.1 the two types of Innu stories, <i>tipatshimun</i> and <i>atanukan</i>, and how they each transmit Innu knowledge and history</p> <p>2.2 the art of oral storytelling, the complex skills and high level of mastery involved</p> <p>2.3 the role of oral tradition as a source of Innu history, compared to other sources and perspectives, and the challenge of creating an accurate account</p> <p>2.4 the role of Innu oral tradition, stories and knowledge in archaeology</p>	<p>Students learn about history as an ongoing process of gaining knowledge and appreciation of past events and their role in influencing the present and future. The focus is on oral tradition as a source of Innu history, and how it compares with other sources or versions of history. They learn how oral tradition has often not been recognized as valid and truthful by Canadian society, but is finally gaining recognition. They explore how Innu oral history can be corroborated or verified by other sources.</p> <p>Students study the story of Uepishtikueiau (Way-pee-shteek-way-ya-oo), a traditional gathering place where Québec City now stands. They will examine how versions of the story from different Elders compare, and how they are similar. Through this story students will learn about early contact with the French from an Innu point of view, and compare it to the Eurocentric version of the story. They will learn about the concepts of Terra Nullius and the Doctrine of Discovery. They will learn about the story a map tells, and consider what the geographer Bernard Nietschmann meant when he said: “More Indigenous territory has been claimed by maps than by guns.”</p> <p>Students will apply various inquiry tools for understanding history. They will consider context, perspective, and cause and consequence of this story. They will research other versions of this or related stories from different sources, and analyze the accuracy, reliability and relevance of the information from these sources. They will identify and describe similarities, differences or conflicting points of view both within this oral tradition story and with other sources. They will also consider the ethical dimensions of historical interpretation, and learn about the concepts of 'objectivity' and 'subjectivity' in the writing of history.</p> <p>Students discuss how the focus of the Euro-Canadian perspective differs, (e.g. focus on the economic angle of the story, or the war, what values this focus reveals as compared to the Innu focus).</p> <p>Students will be expected to clearly articulate their argument, demonstrating a logic in their ideas with information as evidence.</p> <p>Enduring Understanding Students understand that historical knowledge is subject to interpretation based on a variety of sources including oral tradition, artifacts, documents, and images.</p>

Unit 3: Oral tradition and storytelling

Sample Teaching and Assessment Strategies

Students brainstorm all possible sources for learning about Innu history and culture. They read the story of Uepishtikueiau and compare the Innu story to other sources, including primary sources such as Champlain's maps and drawings, Jesuit journals, and secondary sources such as history texts. They may interview elders to find out whether there are Labrador Innu versions of the story. They consider how the Uepishtikueiau narrative compares with other versions of early Innu/European contact. They may discuss:

1. How does the Uepishtikueiau story told by Innu Elders differ from the story told in Champlain maps and illustrations? What accounts for these differences?
2. Are maps and books more truthful than oral stories?
3. Do histories of Québec City mention Uepishtikueiau?
4. Why is it hard to get a clear picture of exactly what happened?
5. What are the Innu values or traditional teachings that would have guided the Innu in their relationships with the French during these first contacts?
6. What was the greatest impact on the Innu of the arrival of the French to Uepishtikueiau?
7. What does the story reveal about how relationships developed between Innu and other Indigenous groups, or between Innu and non-Innu? How do non-Innu sources describe the relationships?
8. How was an oral agreement perceived differently by the Innu as opposed to the French? What are the reasons for this?
9. What should a reader keep in mind when reading early and non-Innu accounts of Innu culture and history?
10. Do non-Innu historical works impact on the daily lives of the Innu?

Students read the story of Pastedechouan, an Innu boy taken to France in 1620 at 11 to be 'educated,' and returned to Nitassinan to Christianize the Innu. The story has been reconstructed from the writings of Recollet and Jesuit missionaries he encountered. With the help of an Elder, students discuss and reimagine the story from an Innu perspective. Students explore the theme of belonging or not belonging as it relates to their own lives.

Students can:

- create a comic strip to illustrate the stories of Uepishtikueiau or Pastedechouan, or create a play of either story and re-enact it
- pair up to research an important event in Innu history. They collect at least 2 different versions of the story, and present the two versions as a debate, with each student arguing for their respective version of history (e.g., Innu vs. Champlain version of first contact; Innu vs non-Innu version of settlement of the Innu)

Resources and Notes

- Innu resource people
- *The Uepishtikueiau Story* by Josephine Bacon and Sylvie Vincent
- *The Betrayal of Faith*, Emma Anderson
- *The Innu* book by P. Armitage
- *Nitassinan* book by M. Wadden, Chapter 2
- <http://www.heritage.nf.ca> article on Innu history
- *The Jesuit Relations*, Volume 4
- Champlain maps and illustrations
- Historical Atlas of Canada Online Learning Project

Appendices:

- *The Story of Uepishtikueiau* text
- *The Story of Pastedechouan* text
- Maps analysis worksheet
- Family history research worksheet

Unit 3: Oral tradition and storytelling

Outcomes	Focus For Learning
<p>SCO 2 Students will be expected to demonstrate an understanding of the importance of oral tradition and storytelling in the Innu culture as sources of knowledge and history. They will understand:</p> <p>2.1 the two types of Innu stories, tipatshimun and atanukan, and how they each transmit Innu knowledge and history</p> <p>2.2 the art of oral storytelling, the complex skills and high level of mastery involved</p> <p>2.3 the role of oral tradition as a source of Innu history, compared to other sources and perspectives, and the challenge of creating an accurate account</p> <p>2.4 the role of Innu oral tradition, stories and knowledge in archaeology</p>	<p>Students learn about archaeology as a science that considers what we can learn and the stories that can be told from what others before us have left behind. Archaeology is presented as a problem that requires solutions. Working in teams, students are invited to work with and manipulate information; collecting and examining artifacts: assessing and interpreting evidence, appreciating cause and effect relationships, and making ethical judgements about important issues. They appreciate that they are part of a continuum of human existence across time and space, and explore concepts of cultural continuity and change. They learn about how archaeology is like doing a puzzle, but with access to only some pieces of the puzzle.</p> <p>Students experience archaeology through a simulated or hands-on excavation activity, organized in partnership with an Innu researcher or archaeologist. A student can carefully brush away the dirt to uncover an ancient arrowhead—and be the first person to touch that artifact in hundreds or thousands of years. Through this experience, they learn key information and concepts about history, culture, science and archaeology. They learn excavation and laboratory skills—how to dig, map, wash, analyze, catalogue, and document their finds.</p> <p>Students also learn about how the Innu Nation has played a role in transforming archaeology in Labrador, from a practice that paid little attention to the concerns, interests and knowledge of the Innu in the vicinity of their digs. Archaeology was once conducted solely by non-Innu scientists, who took their results outside Nitassinan, rarely considered Innu knowledge related to their findings, and produced records and reports aimed at other academics. The Innu Nation challenged archaeologists about whether their methods and radiocarbon testing had more validity than the testimony of Innu elders with their legacy of oral traditions, history and personal experience. Now archaeologists are developing research projects with Innu participation, guidance and involvement, from research design through fieldwork, analysis and reporting. Projects provide training for Innu to participate in the research, as well as substantial evidence of historical land use for the Innu Nation in its land rights negotiation with governments. At the same time these archaeologists are excited to produce research that has meaning and can serve the community, and that also deepens understanding through a broader interpretation of findings that address social and political as well as scientific agendas. These changes in Nitassinan are part of a growing and global Indigenous archaeology movement.</p>

Unit 3: Oral tradition and storytelling

Sample Teaching and Assessment Strategies

Assess students' prior experiences and knowledge of archaeological research, address misconceptions and clarify that archaeology is the study of artifacts (remnants of shelter, tools and graves) left behind by humans in both prehistoric (before written language) and historic (after writing appeared) times.

Engage students in archaeological issues and concepts through watching films, examining artifacts through photographs or the internet, a field trip to an archaeological dig, and readings.

Facilitate a discussion on what can be learned about a people or culture from their trash? Students share their responses on a T-Chart on the board tracking different kinds of information that can be gained from different trash items. A parallel is drawn to the study of archaeologists who look at trash much the same way only it is hundreds or thousands of years old. How many items in today's trashcan would survive being buried for 200 years? If you analyzed only the surviving artifacts, would your conclusions change?

Simulated dig: Students are presented with a number of common day objects (pencil, data stick, iphone, key, stapler, smartboard, etc.) and are asked to imagine they are archaeologists 500 years into the future, who have just excavated these objects and must identify them.

Students consider ethical issues relating to archaeology, such as whether a site should be excavated and who owns the artifacts, and who decides? What should happen to sacred objects or human remains?

With an archaeologist, students plan and conduct an archaeological dig, that involve them in every step: 1) research question and design, 2) permits, 3) fieldwork, 4) lab work, 5) data analysis and interpretation, 6) reporting, 7) curation.

Students can:

- pretend they have travelled back in time 11,000 years, and write or draw in their journal a detailed and factual account of what s/he is experiencing to share with a friend or family member who lives in today's world
- write a letter to the editor to explain why archaeological research and historical preservation are so important to the Innu
- keep a daily journal documenting learnings, reflections, experiences, analysis, interpretations of archaeological research

Resources and Notes

- Innu archaeology resource people
- *Decoding the Past: The Work of Archaeologists*, Smithsonian Education
- Archaeology Institute of America *Archaeology 101, Basics for Simulated Digs, Trash Talks, Schoolyard Digs*
- *The Innu*, by P. Armitage, p. 13-19
- aptn *Wild Archaeology* episode on Sheshatshiu dig
- *Digging into our History*, D. Ashini (NL Studies textbook, p. 123)

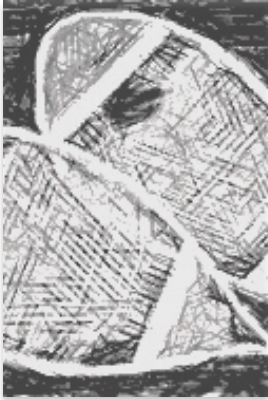
Websites:

- Tshikapisk Foundation website artifacts page
- NL heritage site

Appendices

- Thinking Archaeology worksheet

Students can consider how the Innu legend of a mammoth can help archaeologists to interpret the relationship between today's Innu people and archaeological discoveries of mammoth remains.



Unit 4:
Colonization and resistance

Unit 4: Colonization and resistance

Outcomes

SCO 3 Students will be expected to demonstrate an understanding of the concept of colonization, its impacts on the Innu, and how they have resisted and struggled to reclaim control over their lives, their land and their communities. They will understand:

3.1 how the Innu, along with Indigenous peoples across Canada, face common issues related to their history, geography, politics, economics, education and cultures, related to their colonial history.

3.2 how colonization is at the root of present-day cultural and social issues in Innu communities

3.3 how the Innu have resisted colonization and struggled to retain or regain their rights and control over their lives

Focus For Learning

Students will explore the story of the last 500 years of colonization in North America, as it relates to the Labrador Innu. They will research and compare Innu and non-Innu perspectives of this story, how they are different and similar, and which events or issues are stressed in each account. Students learn there are often no definitive versions of history. Different people interpret events differently, depending on their worldview and what they deem important.

They will learn about the Indian Act as it relates to the First Peoples of the Canada, and explore how and why Europeans claimed land within Nitassinan. They will learn about key historical documents that have impacted the Innu: the Doctrine of Discovery, the Royal Proclamation of 1763, the British North America Act of 1867, the Indian Act of 1876, Amendments of 1951, the 1927 Privy Council decision on the Labrador boundary, and the 1949 entry of Newfoundland into confederation.

Students will explore the impacts of colonization on the education of Indigenous children through residential schools in Canada. They will consider traditional Indigenous education, and the impact of residential schools on Indigenous students, families and communities. They will examine the intent and role of governments and churches in setting up and running the schools, and how the residential school experience and its legacy affected the Labrador Innu. They will contrast the residential school experience with the Innu experience of day schools. They will explore what can be done to redress the wrongs associated with schooling and Indigenous education, identifying possible goals and signs of reconciliation.

Students will consider the words of the Chair of the Truth and Reconciliation Commission, Honourable Justice Murray Sinclair, referring to the assimilationist agenda of residential schools: "Education got us into this mess and education will get us out of it."

Enduring Understanding

Students will be able to demonstrate an understanding of the concept of colonization, its objectives and process, and how current issues faced by Indigenous peoples today are rooted in its impacts. They will be able to explain the legacy of the colonial education system on Indigenous peoples, and concrete ways that the situation can be redressed.

Sample Teaching and Assessment Strategies

Engage students in a class discussion about what they know about colonization and the Innu. Have students participate in the blanket exercise, an experiential activity that simulates the story of how Indigenous Peoples in Canada lost their land and the impact this had on them. Students discuss how the story relates to the Innu and the nature of the relationship between the First Peoples and Europeans resulting from colonization as illustrated in the exercise.

Students read about the Indian Act and view Wab Kinew's CBC 8th Fire clip on colonization. Students select an event or issue presented in the history of colonization in Canada. They conduct research, analyze the issue, consider the 5 W's, and present the information using a Venn diagram outlining where the Indigenous and Euro-Canadian perspectives or versions of the story differ and converge. Both primary and secondary sources can be studied.

Students study and compare a map of North America with maps depicting the traditional territories of its First Peoples, as well as various maps of Nitassinan/Québec-Labrador. Students discuss the assumptions behind these various maps and what perspective, bias and stories they reveal.

Students view the NFB film *We Were Children* (or read *Stolen Lives*) about residential schools in Canada, and record their feelings and thoughts in their journals. Invite an Innu resource person to talk about their residential school experience. Students can interview a parent and grandparent about their schooling, and compare it with their present day education. Using a graphic organizer and the 5 w's, students outline the differences in the educational experiences of 3 generations of Innu.

Students can:

- produce a skit depicting a scene of a student returning from a residential school trying to fit back into his/her community. Discuss the impact of the schools on families and communities. Draw a picture of a family or community after children were removed to go to school
- discuss Prime Minister Steven Harper's apology, the elements of a good apology, and develop a definition of reconciliation
- develop a proposal for a school that would meet their educational needs of the Innu in today's world
- research and write up the story of Shannen Koostachin, an Attawapiskat role model, youth advocate who began a movement for equitable funding for First Nations schools across Canada

Resources and Notes

- Innu resource people
- *The Innu*, P. Armitage, p. 37-53.
- the Blanket Exercise script and materials/props
- Innu place names website: *Pepamuteiati nitassinat*
- maps of N.A., Nitassinan and Quebec/Labrador depicting Indigenous Nations' territories at different eras
- Historical Atlas of Canada Online Learning Project
- 8th Fire: Episode 2: *It's Time* Wab Kinew rundown of colonization in 2 minutes
- *We Were Children* film
- *Stolen Lives* book
- NL Studies website: <http://www.heritage.nf.ca>
- original text of Indian Act
- Canadian Encyclopedia website on Indigenous People

Appendices

- The Indian Act and the Innu
- How to write an essay worksheet
- How to analyze maps worksheet
- Venn diagram worksheet
- Family history worksheet
- Innu education worksheet
- Glossary

Unit 4: Colonization and resistance

Outcomes	Focus for Learning
<p>SCO 3 Students will be expected to demonstrate an understanding of the concept of colonization, its impacts on the Innu, and how they have resisted and struggled to reclaim control over their lives, their land and their communities. They will understand:</p> <p>3.1 how the Innu, along with Indigenous peoples across Canada, face common issues related to their history, geography, politics, economics, education and cultures, related to their colonial history.</p> <p>3.2 how colonization is at the root of present-day cultural and social issues in Innu communities</p> <p>3.3 how the Innu have resisted colonization and struggled to retain or regain their rights and control over their lives</p>	<p>Prior to European contact, the Innu, like other First Nations in North America, were once a sovereign Nation with its own political, economic and social systems, and spiritual way of life. In this unit students will learn about the Innu story of colonization, how their rights, autonomy and land were slowly overtaken by the Europeans and their governments. Students will explore how many of the issues confronting the Innu have their origins in the policies of the colonial governments.</p> <p>They will assess the impacts of contact and colonialism on the culture, social organization, spirituality, education, health, economy, justice and governance among the Innu. Students will consider contemporary issues, the traditional Innu experience of this aspect of their lives, and historical events that have impacted their family or people. They will learn about the loss or persistence of traditional practices, how the reservations of Sheshatshiu and Natuashish have been influenced by Canadian society, and why is it important to learn about historical context.</p> <p>Using an inquiry approach, students will research and report on contemporary issues faced by their family or community. They will explore different perspectives on these issues, ask questions, locate sources, access ideas and compile information from different sources (oral tradition, written and visual), interpret and analyze the issues, describe, organize their thoughts, develop an argument and present their ideas. They will critically consider the perspective and bias of all their sources. They will work to identify and order main ideas and supporting details and group them into units to develop a structured argument for an oral presentation or essay.</p> <p>For example, a student or a group of students may research the changes to the traditional economy brought about by the fur trade, non-Indigenous settlement, the onset of colonization, forced settlement, education, or the introduction of a wage economy based on resource exploitation, and the experience of Innu people throughout this transformation.</p> <p>Enduring Understanding</p> <p>Students will understand the root causes of contemporary issues faced by their communities today, connecting information about the Innu oral history and perspective with current day issues.</p>

Unit 4: Colonization and resistance

Sample Teaching and Assessment Strategies

Invite an Elder to share his/her story/experience of colonization, why and how the Innu were settled in communities, how the Innu way of life was eroded, the ensuing impacts on their family and community, and how the Innu have resisted and survived. Have students consider this testimony with secondary sources of the story, and discuss by whom and when the text was written and the values and worldview of its author. Are there other sources to support the stories considered—both oral and written?

Students create a mind map to organize their thoughts about how colonialism would have affected the Innu rights to make their own decisions regarding culture, home/community, family, religion/spirituality, language, education, etc.

Students read and rehearse the play *The Boneman*, to perform for the school and community. They prepare questions for discussion with students or community members following the performance. They select one of the themes of the play and write a short story to elaborate a narrative based on this theme.

Students in small groups research one of the effects of European contact and governments on Innu people: fur trade, settlement, schools, land and resources, the church, child welfare, health care system, housing, justice, hunting, fishing, trapping and gathering, the Indian Act, self-government, the wage economy and economic development. They can begin by exploring a contemporary issue affecting the Innu, its historical roots (describe the challenge, cause and consequences). They gather information on the traditional situation, how colonization impacted this issue, attempts the Innu have made to regain control and address this issue. Research can be conducted through interviews with Innu, newspapers, the internet, books, films and videos. Consider how versions of the story differ. They complete the Contemporary Issue Analysis worksheet and prepare an oral presentation of their findings to the class.

Students can:

- draw a comic that tells the story of some aspect of how colonization impacted the Innu, e.g., the Innu experience of the development of the Upper Churchill hydro development and its impact on an Innu family whose hunting territory was flooded; or the story of a family being settled permanently in a community
- record in their journals what they now know and feel about the story of the Labrador Innu and how they came to settle in communities

Resources and Notes

Resources

- Innu resource people
- *Gathering Voices: Finding the Strength to Help Our Children* book
- *It's Like the Legend:* Charlotte Gregoire (78-88)
- *I Dreamed the Animals, G. Henriksen* on settlement and schooling, p. 211-216;
- *Nitassinan*, Marie Wadden, Ch. 5
- *Hunters and Bombers* film
- *Struggling with my Soul*, George Rich
- *Boneman Kaiatshits: a Collection of Innu Plays*
- *Utshimassits: Place of the Boss* film

Appendices

- Cause and effect worksheet
- Issues analysis worksheet
- Essay writing guide
- Glossary

The Kairos blanket exercise works best with a large group. Invite other classes to join in the activity.

Unit 4: Colonization and resistance

Outcomes

SCO 3 Students will be expected to demonstrate an understanding of the concept of colonization, its impacts on the Innu, and how they have resisted and struggled to reclaim control over their lives, their land and their communities. They will understand:

3.1 how the Innu, along with Indigenous peoples across Canada, face common issues related to their history, geography, politics, economics, education and cultures, related to their colonial history.

3.2 how colonization is at the root of present-day cultural and social issues in Innu communities

3.3 how the Innu have resisted colonization and struggled to retain or regain their rights and control over their lives

Focus For Learning

Students consider that the history of colonialism, although dark and harsh, has been and continues to be re-addressed in positive ways in today's world.

They explore how the Innu, like many other Indigenous Peoples, though weakened by the ravages of colonization, have nevertheless long demonstrated their resilience, resisting and protesting changes imposed on them, devising strategies and reclaiming control of their lives. They have remained strong in their convictions, enabling them to keep moving forward and to struggle for just treatment and recognition of their rights. They have organized direct actions and protests, voted in leaders who were strong advocates, coordinated international campaigns to exert pressure on governments and obtain recognition of their rights. They have also participated in court cases in Canada and at the UN, in land rights negotiations, a healing movement, devolution processes of education and social health services, as well as self-government negotiations.

Students consider the merits of different forms of resistance and political strategies, and propose models for new approaches combining traditional and Western approaches to meet the needs of Innu today.

Unit 4: Colonization and resistance

Sample Teaching and Assessment Strategies

Invite a leader/Elder to share their experiences of the struggle of the Innu to assert their rights. Potential topics could include: caribou hunting, the campaign against NATO flights over Nitassinan, protests against resource developments (Voisey's Bay, forestry, Muskrat Falls), the justice system; court cases and the UN, protests and negotiations to take control of schools and social health programs (e.g., family treatment program, the alcohol ban, child welfare), etc.

Students research an issue and consider the various strategies and approaches the Innu have used to resist colonization and assert their rights. They chart/debate the strengths and weaknesses associated with each, as they consider timing, objectives, context, momentum, community support, successes and failures, etc. They may also research and report on other Indigenous efforts struggling to assert Indigenous rights, e.g., Idle no More, the Oka Crisis, the Labrador Land Protectors, Standing Rock Dakota Pipeline Process, etc.

Students view the film *Hunters and Bombers* which portrays the struggle of the Innu with Canadian, provincial and NATO authorities over the deployment of low-level military flight training over Nitassinan. Students discuss the impacts of these exercises, the contrasting worldviews regarding land, who has the right and the authority to determine how land and its resources are to be managed, Innu resistance and the merit of various tactics to assert Innu rights and control of their land.

Students can:

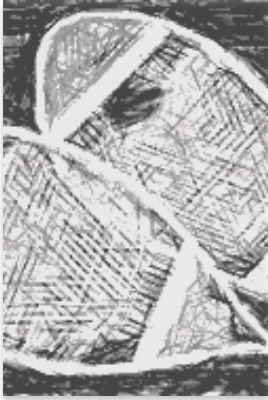
- participate in a walk, snowshoe or canoe expedition, exploring the ways and reasons Innu people are reviving these traditional journeys into *nutshimit*. How are these activities resisting colonization and helping to reinvigorate the culture? Why are they important? Prepare a photo essay on their experience
- research an Innu leader/hero who has championed an Innu cause with success (Innu control of schooling, the outpost program; respect for the land and animals, fairness in the justice system, healing programs and services, hunting and land rights, jobs, etc.) and create a poster outlining their leadership and achievements
- develop and perform a role play of a public community meeting, where various members debate a range of strategies to address a proposed resource development on Innu lands or an issue like child welfare or Innu education. They consider new strategies and attempt to arrive at a consensus about how to proceed to ensure the best results and that Innu rights are respected

Resources and Notes

- Innu resource people
- *Hunters and Bombers* film
- *Walk with my Shadow*, George Gregoire (p. 106-115, 150-155, 190-203, 210-215)
- Excerpts from *It's Like the Legend*: protests, 264-267, 157-175, 192-204, 247-267, p. 268-69
- *I Keep the Land Alive*, Tshaukuesh Penashue (p. 3-23)
- *Struggling with my Soul*, George Rich
- *Nitassinan*, M. Wadden
- *Where the Pavement Ends*, M. Wadden, p. 58-67
- *Giant's Dream* book

Appendices

- Issues analysis worksheet
- Resistance strategies worksheet
- Role playing guide in appendices



Unit 5:
Governance and land rights

Unit 5: Governance and land rights

Outcomes	Focus For Learning
SCO 4 Students will be expected to demonstrate an understanding of traditional and contemporary Innu governance, and contemporary issues related to self-determination.	Students will consider traditional and contemporary forms of governance amongst the Innu. They will consider the qualities of a traditional Innu <i>utshimau</i> , how that person was selected to be <i>utshimau</i> , and how important group decisions were made. (unity and cooperation stressed, skill and knowledge, hunting prowess, ability to share, guided by dreams, followed by choice, chosen by consensus, spiritual powers, survival of the group was at stake, respected the land and the animals, looked after the well-being of the whole group)
4.1 examine traditional and new forms of governance and how they contribute to community well-being	Students will examine contemporary governance structures, how when and why the Band Councils were set up, as well as the Naskapi Montagnais Innu Association, which later became the Innu Nation. They will learn how these organizations were influenced by a growing awareness amongst Indigenous groups across the country of their rights to their lands and self-governance, as well as an ever expanding encroachment of industrial and military developments on Innu lands.
4.2 examine Innu land rights in the context of treaties and the land claims process in Canada	They will learn about the mandates of these organizations, and how the Innu have adopted and adapted to these structures (municipal style mandate, services such as health, social, housing, economic, education, political rights, land claims, self-governance).
4.3 examine the process, elements and requirements for Innu self-government and self-determination	Students will consider both the roles and responsibilities of leadership, as well as the roles and responsibilities of citizenship. They will learn about the knowledge and skills required to be a good leader, how they compare with those of the traditional <i>utshimau</i> . They will explore the challenges today's leaders face, and what the Innu have been able to achieve or not through these political structures.
	Students explore the concepts of decision-making around important issues relating to environmental, social and cultural issues. They will consider different elements of decision-making, including the engagement of stakeholders, valuing multiple perspectives, and the processes and challenges involved in collectively making decisions.

Unit 5: Governance and land rights

Sample Teaching and Assessment Strategies

Invite an elder to speak about traditional Innu governance, how decisions were made and who were the *utshimau*. Before settlement during nomadic times, what were the qualities of a good *utshimau*?

Students discuss what they know about Band Council and Innu Nation governance. They chart what they see as knowledge and skills required by Band Chief and Council, and Innu Nation Grand Chief and board members. Leaders from each organization are invited to speak about their roles, duties and responsibilities as leaders. Students prepare a list of questions to ask the leader, e.g., how decisions are made; how they work as a team, get community input, incorporate Innu values and ways of governing; the challenges, benefits and satisfaction of being a leader; their priorities; and vision for a healthy and prosperous future for all Innu people. Students also discuss and create a list of the roles and responsibilities of community members.

Students discuss how the qualities, skills, selection and ways of a traditional *utshimau* are similar or different from those of a leader today. Using a Venn diagram, students chart the differences and similarities between the two kinds of leadership. Students consider how the traditional concept of *utshimau* was adapted or challenged by the new structures and how traditional concepts of leadership and decision-making could be (further) adapted to today's governance.

Students brainstorm a list of issues faced by the Band Council, e.g. housing, care of elders, drug dealers, unemployment, roads, loss of culture and language, youth programs, education, elections, etc. Each student votes to determine which 3 issues should be priorities, and tally the votes to select the 3. They then discuss and argue to identify 3 priorities through consensus decision-making. What are the pros and cons of the two approaches to making decisions?

Students can:

- role-play a band council meeting with competing agenda items. They discuss and come to an agreement about how to address the issues. (A traditional *utshimau* could also attend the meeting.)
- hold a mock election, with students running for different positions, developing a platform and campaign (flyer, poster, speech), outlining priority issues and why people should vote for him/her. A secret ballot vote is held, and the council holds a first meeting to discuss priority issues. Involve other high school classes
- identify an issue as a class, and draft a letter to the Band/Innu Nation expressing their concern and requesting action.

Resources and Notes

- Innu resource people
- *Hunters of the Barrens*, G. Henriksen, on *utshimau* and leadership
- *I Dreamed the Animals*, G. Henriksen, on leadership
- *Walk with my Shadow*, George Gregoire (p. 101-105)

Appendices

- Venn diagram worksheet to chart traditional and contemporary styles of leadership
- issues analysis worksheet
- leadership diagram
- role play script in appendices

Unit 5: Governance and land rights

Outcomes

SCO 4 Students will be expected to demonstrate an understanding of traditional and contemporary Innu governance, and contemporary issues related to self-determination.

4.1 examine traditional and new forms of governance and how they contribute to community well-being

4.2 examine Innu land rights in the context of treaties and the land claims process in Canada

4.3 examine the process, elements and requirements for Innu self-government and self-determination

Focus for Learning

Students will learn about Innu land rights and the Tshash Petapan Agreement in the context of treaties in Canada. They will learn how treaties created a political, economic and social relationship between the First Peoples and the Crown, and how this relationship was the foundation for the formation of Canada.

Students will study both historical and modern day treaties across Canada. They will learn the concepts of imperialism, covenant, nationhood and sovereignty, why treaties were created, and how subsequent policies of the Indian Act and governments eroded First Nations sovereignty allowing further encroachment of Indigenous lands for exploitation. They will learn how the parties of the treaties had different understandings and expectations of the treaty relationship that have yet to be resolved to this day. They will learn about how misconceptions and a lack of information about treaties promote negative attitudes towards Indigenous Peoples and the need for Canadians to understand that all citizens are treaty people.

Students will study the concept of homeland and its importance to Innu society and economy. They will consider the differences in the Canadian and Innu worldview relating to the land, how Canada views Nitassinan as a hinterland it owns to promote the exploitation of its resources and to serve the interests of all Canadians. The Innu worldview is that Nitassinan is a homeland, under their care and guardianship, the basis of their cultural, physical and spiritual survival, never ceded to the Crown. Students will consider notions of agreements, rights and obligations, compromise, good faith.

Students will examine the factors and events that prompted and contributed to the Labrador Innu participating in the land claims process. They will learn about the main components of the Final Agreement, including rights and benefits, land classification, co-management of resources, compensation for the Upper Churchill Development and royalties for the Muskrat Falls development. They will consider why relationships between the Innu and governments have been strained at times, and what is needed for a mutually respectful relationship between them.

Enduring understanding

Historical and modern day treaties should provide the freedom, protection and livelihood that is enjoyed by all Canadians today, and all Canadians have rights and responsibilities in relation to the treaties.

Unit 5: Governance and land rights

Sample Teaching and Assessment Strategies

Students view a treaty map of Canada and discuss what they know about existing treaties. They review primary and secondary documents about treaties in Canada and view Alanis Obansawim's film *Trick or Treaty*. They consider the treaties as the foundation of Canada, in relation to the Royal Proclamation of 1763, the British North America Act and the Indian Act. They discuss and define key concepts related to the treaties. They attempt to translate or define these in *Innu-aimun*. They research and discuss how worldview affects how the Indigenous peoples and the Crown have understood treaties. On a T-chart, they list the differences in these two worldviews.

Invite a leader, negotiator and/or Elder to speak to the class about the Tshash Petapan Agreement, its history, the process, compromises, challenges, benefits, losses, concerns, outstanding issues and content of the agreement. Students prepare questions to ask in relation to the agreement's cultural, economic, educational, political, social and spiritual value. They learn about the land selection process—viewing and discussing maps that illustrate the proposed land base and its three classifications. Students take notes and write a report or prepare an oral presentation outlining key elements of the agreement, as well how they think it will impact their future.

Students can:

- create a poster that illustrates the similarities and differences between a historical treaty and the Tshash Petapan Agreement
- review the content of the Tshash Petapan Agreement in relation to the UN Declaration of Indigenous Rights, and list the ways it adheres to or violates the UN declaration
- in pairs, interview 5 people in the community about what they know and think about the Tshash Petapan agreement, report back to the class and create a role-play that simulates a public meeting with students role-playing characters with different points of view on the agreement providing input to the negotiators (Elder, leader, hunter, business person, unemployed, youth, artist, musician, parent, addictions counsellor, etc.). Perform the role-play to all the high school students, take questions from the floor, and hold a referendum with secret ballots for everyone to vote on whether to accept or reject the agreement
- create a poem, song or piece of art that illustrates the notion that all Canadians are treaty people.

Resources and Notes

- Innu resource people
- Treaty map of Canada
- *Trick or Treaty*, Alanis Obansawim NFB film
- 1874 pictograph depicting Treaty 4 by Chief Paskwa
- *Struggling with my Soul*, George Rich, (p. 75-87)
- *Money Doesn't Last: The Land is Forever*, Innu Nation report of land rights negotiations
- *Know Your Rights!*, UNICEF document for Indigenous teens

Web-based resources:

- *Treaties in Canada: Educators Guide*, Historical Canada
- Innu place names *Pepamuteiati nitassinat*
- Tshash Petapan agreement-in-principle

Appendices:

- Tshash Petapan agreement backgrounder
- Build an argument worksheet
- issues analysis worksheet
- Analyzing films worksheet
- Role-playing guide

For more information on treaties, check out the AFN *Treaties: Plain Talk* resource.

Unit 5: Governance and land rights

Outcomes	Focus For Learning
<p>SCO 4 Students will be expected to demonstrate an understanding of traditional and contemporary Innu governance, and contemporary issues related to self-determination.</p> <p>4.1 examine traditional and new forms of governance and how they contribute to community well-being</p> <p>4.2 examine Innu land rights in the context of treaties and the land claims process in Canada</p> <p>4.3 examine the process, elements and requirements for Innu self-government and self-determination</p>	<p>Students will examine the concept of self-government and how they see their role in relation to Innu self-determination in the future. They will consider ongoing efforts toward self-government and how the Innu culture is being considered within the negotiations. They will consider how the climate of 'reconciliation' in Canada can further the struggle of Innu towards self-determination.</p> <p>Students will consider how the Innu as a First Nation is seeking self-government as a way to control aspects of their lives that are most closely related to their survival as a people. The Innu Nation has the right to its own structure of government, and control over justice, education, health, culture and language, economic development based on the Innu inherent right to self-government. Students will explore concepts such as inherent right, self-determination, sovereignty, nationhood, bilateral and trilateral co-management, land classifications, authority, accountability and responsibility. They will consider how self-governance can incorporate Innu traditions and customs, celebrating the Innu language, heritage and culture; the need to build capacity of Innu institutions to handle new responsibilities, and how to set up sustainable and accountable governance structures. They will consider wildlife and resources co-management boards, and income security programs for Innu hunters and trappers, and the value, importance and risks of sharing traditional Innu knowledge with governments and other non-Innu.</p> <p>They will discuss and compare the Innu worldview of self-governance with that of Canada.</p> <p>They will consider what self-governance and a strong Innu Nation can contribute to Canada and to the world, with regard to the Innu worldview of stewardship and taking care of this planet.</p> <p>They will reflect on their own future and set goals for participating in Self-Government.</p> <p>Enduring understanding Students will understand that the Innu and other Indigenous Peoples have an inherent right to self-government and self-determination.</p>

Unit 5: Governance and land rights

Sample Teaching and Assessment Strategies

Students discuss what they know about self-government, and brainstorm what they think it should be. What would self-government allow the Innu to do? They discuss challenges the Innu may face as they strive for self-government, as well as possible strategies or solutions to address these. They also discuss what strengths and assets exist that will assist the Innu in achieving self-government. They prepare questions to discuss with an Innu self-government negotiator.

Invite a leader/negotiator to speak about the elements of self-government being negotiated with the province and Canada. They can speak to the process of taking control of the school board, the process of taking over health services and child welfare, and other elements of self-government on the table. How does the Innu Nation vision of self-government look after the needs of future generations?

Students brainstorm ways youth can play a major role in the future of the Labrador Innu, including through self-government. What is the role of Elders, women, men? Students role-play a debate between two leaders, arguing about whether the Labrador Innu are prepared to assume self-government or not, each with his/her own vision of what the best course is for the future of their people.

In groups students create a 'Dream Tree' on flipchart with markers. The Dream Tree represents their hopes for an ideal future in their self-governing community. Each writes down 3 hopes for the future on sticky notes and paste them on their dream tree. Students add to the tree assigning values to different parts of the tree: culture, sustainability, family, prosperity, safety, healthy, land use and stewardship, economic development, governance structures, justice, etc.). Create a drawing that illustrates their discussion.

Students can:

- draw a self-portrait, exploring and illustrating a vision of how they see themselves in a future happy, healthy, self-governing Innu community. They share their portraits with each other, and record their reflections, reactions, feelings, and thoughts, about the different presentations in their journals
- write a news report of a future achievement of the Innu in relation to self-determination (e.g., in relation to one aspect of their lives: culture, education, health, child welfare, housing, etc.)
- identify 5 aspects of Innu culture, traditions and values that can contribute to a viable and strong Innu self-government and a better world
- journal entry: "When I grow up, I can be part of Innu self-government by....."

Resources and Notes

- Innu resource people
- *Struggling with my Soul*, G. Rich, final chapter
- *Innu Land Claims in Principle* (Chapter 30 on Innu self-government)

