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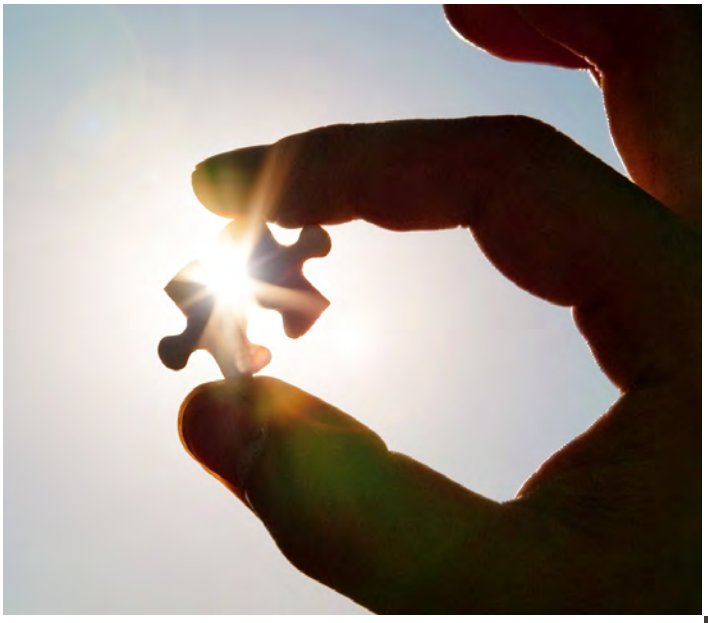

FEATURES

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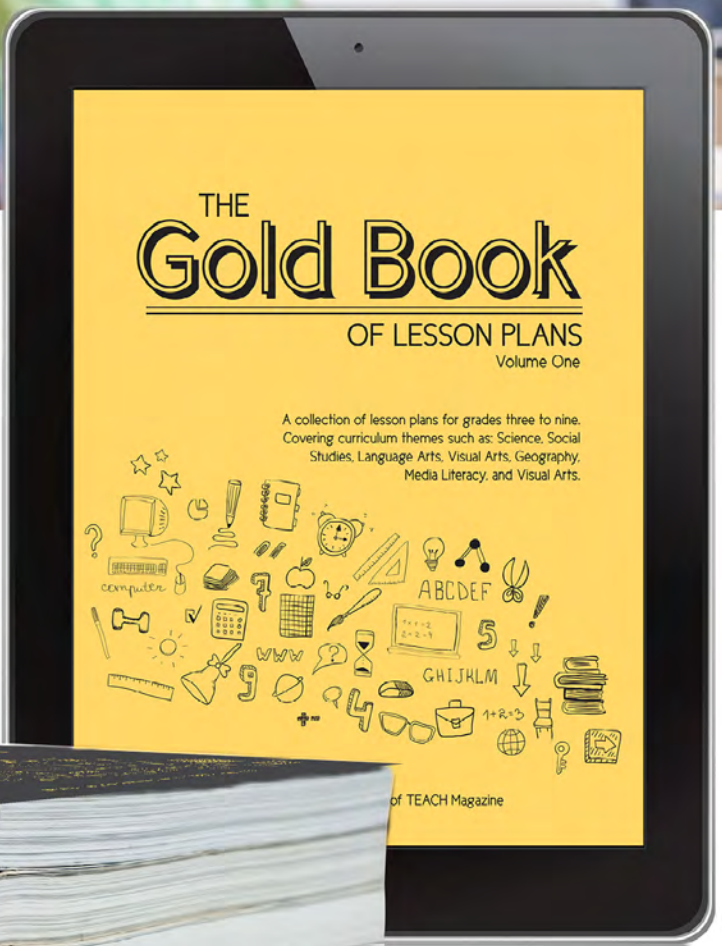

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Besides being the original inhabitants of Canada, many argue the most pressing issue facing Canada today is the past treatment of Aboriginal people by the Canadian government, mainly through the Indian Residential School system. As the Truth and Reconciliation Commission's mandate ends, there's a greater emphasis on teaching Aboriginal content in schools. Our first **Feature Story** explores this topic in-depth and offers plenty of insight, as well as useful resources, on teaching Aboriginal history and culture to students.

Let's talk about sex. Well, let's not, say some parents. You may have heard, for the first time in almost 20 years, the health curriculum in Ontario has received a major overhaul. Although some parent and religious groups have mounted protests, the new curriculum is a rounded program that looks at all aspects of health including physical wellness and mental health. See our second **Feature Story** to read more about the new health curriculum—it's more than just sex.

In **Classroom Perspectives**, educator Chelsea Rhodenizer discusses her approach to addressing drugs in the classroom. Many teachers may shy away from talking openly about drug abuse to students because they are uncomfortable or uneducated. Some schools may bring in drug awareness, education or law enforcement officials to reach students. Either way, an outsider handles the tough issue and then the class moves on as if there is nothing else to say. Here's the hard reality: drug abuse is a major issue in our classrooms. Many of our students have been introduced to drugs, even if in the smallest way. Read on to find out how Chelsea herself tackled the topic and how she's touched the lives of many of her students.

In **Field Trips**, we take a look at technology-themed excursions. Whether it's a visit to a nanotechnology lab or an opportunity to build and program a robot, students will gain valuable hands-on experience to enrich their learning. Elsewhere, in **Webstuff**, we present some websites and resources that can help teach Aboriginal history, as well as the Indian Residential School System.

Until next time,

Lisa Tran, Associate Editor
@teachmag

Technology

A technology field trip is a great opportunity for students to gain hands-on experience on what they would typically only read about in the classroom. Below are a few suggestions for field trip opportunities for your next field trip or they may serve as inspiration for alternative or similar excursions in your areas.

Image Source: Bricks 4 Kids

Bricks 4 Kidz
Nation-wide
www.bricks4kidz.com

Bricks 4 Kidz offers programs for children that teach the fundamentals of STEM using LEGO Bricks. As an alternative to field trips, the company comes to the classroom and delivers in-school workshops that are aligned with the local curriculum. The educational sessions see students using project kits and theme-based models such as Amusement Park, Space Adventure, and Transportation Timeline, to solve problems and develop an appreciation for how things work, while having fun and socializing in a non-competitive atmosphere. Bricks 4 Kidz has locations around the world, including all ten of the Canadian provinces. Visit their website to find a location closest to your school.

Image Source: FlyOver Canada

FlyOver Canada
Vancouver, BC
www.flyovercanada.com

FlyOver Canada is a virtual ride that flies visitors across Canada and offers spectacular views that can't be seen anywhere else. The attraction uses state-of-the-art technology, including suspending riders in the air with their feet dangling before a 20-metre spherical screen, plus special effects like wind, scents, and mist. Visitors will feel like they're really flying into deep valleys and over rushing rivers. They'll feel the wind on their faces as they glide over the Prairies and soar over snow-caped mountains. Although FlyOver Canada does not currently offer educational programming, the virtual ride may still apply to different parts of the curriculum such as, technology, media, geography, and tourism and travel.

nanOntario
Toronto, ON
www.mse.utoronto.ca/future/nanontario

nanOntario is an educational program that teaches bio-inspired nanotechnology based on samples found in Ontario's outdoors to senior students. It is facilitated by the Department of Materials Science & Engineering at the University of Toronto and supported by the Ontario Research Fund for Research Excellence. Visitors will study nanostructure leaves: dry and clean surfaces; bio-designed anti-reflective surfaces; bio-inspired structural colour; strength; and spider silk, milkweed, and other micro/nanofibre materials. There is no charge for the program. Teachers can select either the half- or full-day field trip option.

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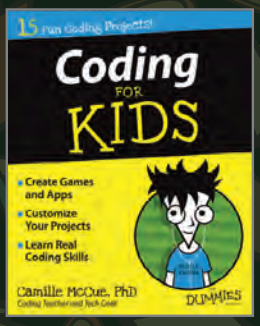

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Robotics Lab at Telus World of Science
Edmonton, AB
www.telusworldofscienceedmonton.ca/exhibits-events/robotics-lab

Students have the opportunity to build their very own robots at the Robotics Lab. The program uses Lego Mindstorms, a kit that combines the fun and familiar building blocks with hardware and software to teach students about basic programming and robotics. They will use their robots to perform a number of challenges and compete in obstacle courses that include using light and sound lasers. The educational program runs 90 minutes and is longer than the one open to the general public, as well as connected to the Alberta curriculum.

ADVERTISERS INDEX

TRUTH AND RECONCILIATION

First Steps Toward Healing

by Meagan Gillmore

As the Truth and Reconciliation Commission's mandate ends, there's a greater emphasis on teaching Aboriginal content in schools. If this scares you, you're not alone. If it inspires you, you're not alone either.

Besides being the original inhabitants of Canada, many argue the most pressing issue facing our country today is the past treatment of Aboriginal people by the federal government, mainly through the Indian Residential School system.

Approximately 150,000 First Nations, Métis, and Inuit children attended residential schools in Canada between the mid-1800s and late 1990s. Funded by the federal government, the schools were often run by Catholic and Protestant missionaries. Children were forcibly removed from their families and forbidden to speak their language or practise their culture. The goal was to assimilate them into European culture.

It worked.

When Angela Nardozi asked an elementary class in Toronto what they knew about Aboriginal people, a young boy raised his hand and answered with confidence: they had no technology.

Had—past, extinct.

No technology—primitive, not connected to modern life.

Nardozi has also spoken to new immigrants who say the first thing they learned about Canada's Aboriginal people is that "they drink too much"—another negative legacy of the residential schools.

Children received education, yes. They were also malnourished. Disciplined harshly. Abused. Used for medical experiments. Murdered. Those who didn't experience exceptional abuse still suffered the loss of family, language, and identity. Some coped by using alcohol and drugs.

Several residential school survivors sued the government for their abuses. In 2007, the largest class-action lawsuit settlement in Canadian history was approved—the Indian Residential Schools Settlement Agreement. As part of the agreement, the Truth and Reconciliation Commission was formed by the courts in 2009 with the mandate of researching the history and legacy of residential schools and educating the public. Nearly 7,000 residential school survivors gave testimony as part of the process.

In June 2015, the commission released its summary findings and 94 Calls to Action, steps the commission believes are necessary for reconciliation. Among those related to education is a call for "provincial and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators to make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students."

This, many say, is long overdue.

"The schools kept us all ignorant," says Commissioner Marie Wilson of the Truth and Reconciliation Commission. Many Canadians didn't know residential schools were operating, or were told they were orphanages. Discussion of Aboriginal contributions to Canadian history in public school curricula was minimal at best. Residential schools may not have been mentioned.

"Education played a huge role in getting us into this mess," Wilson says, "and education must play a huge role in helping us get out of it."

Which means teachers need help.

Since 2011, Nardozi has been the manager of the Deepening Knowledge Project at the Ontario Institute for Studies in Education at the University of Toronto. The project educates teacher candidates about Aboriginal history and helps them prepare to integrate it into their teaching. Teachers want to teach this, they're just not sure how, she says.

Even talking about Aboriginal issues can be overwhelming. "Aboriginal" refers to First Nations, Métis and Inuit people. But there are hundreds of First Nations, and each can have its own culture and history. While most define Métis as those with mixed European and Aboriginal ancestry, it originally described descendants of French fur traders and women in specific communities. Different Métis groups have different definitions. Inuit mainly live in Nunavut, although a large number reside in Ottawa. They're distinct from the Innu of Labrador and northeastern Quebec.

Jurisdictions have been working to increase Aboriginal content and information about residential schools in curricula for years. Often, it's included in social studies or history classes, beginning with discussions of Aboriginal life before contact with settlers. Residential schools are often not explicitly mentioned until junior-level grades. In-depth teaching often happens in mandatory high school classes.

In 2007, Saskatchewan became the first province to require that all students study treaties. Not taught separately, it's to be incorporated throughout subjects, like English and history, the Ministry of Education said in an email.

Learning outcomes specific to treaty education are in a separate document, so it's possible it will be put "on the back burner," says Wendy Gervais, a Métis educator and elementary school teacher with the Regina Catholic School Division. Embedding the material across subjects adds depth, but also "takes a lot of time, takes a lot of training, takes a lot of resources."

It also takes some explanation. Explicitly mentioning the need to include Aboriginal perspectives can cause some questions, says Jo-Anne Chrona, curriculum coordinator at the First Nations Education Steering Committee in British Columbia. The organization provides several resources to help teachers incorporate Aboriginal perspectives in different subjects. If Canada is multicultural, some want to know why Aboriginal culture is specifically highlighted.

"This is unique to Canada," she says of her response to the question. "What we're including here is the knowledge of the people and the cultures, the history and the contemporary society, that is part of our Canadian heritage. And if this material is not learned here or taught here, it doesn't get taught anywhere else in the world."

There are parallels between the injustices Aboriginal people experience and the experiences of students coming to Canada from war-torn countries.

"There's so many Aboriginal people—First Nation, Inuit or Métis—that flee the reserve or flee the North because there's absolutely no education or employment and there's high rates of suicide, high rates of violence, high rates of mental illness," says Mikka Komaksiutiksak, an Inuit originally from Nunavut, and the events planner at the Native Canadian Centre in Toronto. "That's also another form of war that they're fleeing."

There are parallels between the injustices Aboriginal people experience and the experiences of students coming to Canada from war-torn countries.

When teachers discuss residential schools, they need to acknowledge the abuses that happened. Some language is too passive, such as using words like, 'unfortunate,' says John Doran, a Mi'kmaq and consultant with the Deepening Knowledge Project.

"'Unfortunate' is a storm that comes," he says.

More accurate curriculum exists. The Northwest Territories, in co-operation with Nunavut and the Legacy of Hope Foundation, introduced a module in its mandatory Grade 10 Northern Studies course specifically about residential schools. It's no small subject: it's meant to take up about one-fifth of the course. Residential school survivors were involved in the module's creation, and teachers often have local community members speak to classes, says Mindy Willett, who helped create the module and resources.

Resources like this are important because many teachers may be learning about residential schools for the first time, even though they may see the impact of it every day. Statistically, Aboriginal students struggle academically more than their non-Aboriginal peers, another legacy of residential schools. "When (education) was such a negative experience for so many parents, it's hard to just assume that there's going to be automatic parental involvement in

the schools," Commissioner Wilson says.

That's one reason all teachers in the Northwest Territories, and especially all new teachers, receive training about residential schools, says Willett. "Teachers may have made the assumption that some parents didn't care because they didn't show up to parent-teacher information night," she says.

Then teachers learned some of the schools where they taught were former residential schools.

The complex legacy of residential schools is building relationships and hearing from survivors.

"This is not something that we have to learn to re-traumatize Indigenous people or to shame non-Indigenous people. It's just the truth," says Charlene Bearhead, education lead at the National Centre for Research on Indian Residential Schools at the University of Manitoba in Winnipeg. Opened in November, the centre houses all the documents obtained by the Truth and Reconciliation Commission. Discussing residential schools in an academic way without humanizing the experience is harmful for survivors, she says.

Today's students may be intergenerational survivors. The Truth and Reconciliation Commission often heard survivors say their biggest regret was how they raised their own children, says Wilson. Some were distant parents who enforced harsh discipline or withheld affection, mirroring their experiences in school. Some abused alcohol or drugs to cope with the trauma of their residential school experience. Others abused their children.

Some families don't talk about the experience, and may be hesitant for their children to learn about residential schools in the classroom. Some Aboriginal parents in the Northwest Territories were resistant at first, says Willett. Their concerns were often lessened when they learned community members were involved in making the course content, she says. Families also received letters about the unit beforehand.

Teachers need to "be respectful of that family's healing journey," says Nardozi. Parents may ask for their child to be removed from the classroom, and that may be appropriate. But this shouldn't stop teachers from teaching the material.

Regardless, teachers shouldn't "single out" Aboriginal students and make them "representatives" of residential schools or Aboriginal history or politics, unless students have "volunteered that information," says Nardozi.

"I can't tell you how many times I was put on the spot," Rozella Johnston says. An Ojibway, she is the culture manager at the Native Cultural Centre. While raised on a reservation, she attended high school outside of her home community. Not knowing the answers to questions could be embarrassing. "(Students) want to be part of" the school community, she says. Being made to represent an entire history or group can make them feel awkward.

> **"We need to acknowledge (the residential school system) was a terrible thing that happened, and it was not an accident, it was purposeful…"**

Because Aboriginal people speak English and know Canadian culture, people forget about cultural differences, Johnston says. "What Canadian people don't recognize and understand is that we have our own culture. We have our languages. We have our own way of doing things."

Non-Aboriginal educators are capable of teaching Aboriginal culture and history. But they need to not misappropriate the culture. Sometimes, teachers may want to have students make totem poles or drums, give them an

Aboriginal name, place them in clans or perform a traditional ceremony thinking it will help students learn. That may not always be helpful. "You would never say, 'Today I'm going to teach about Catholicism. I'm going to perform a Mass,'" Nardozi says.

Students need to know the meaning behind the activities they're doing, says Doran. Totem poles, for example, record family histories. Instead of asking students to make a totem pole, it may be better to ask them how people in their culture record their family history. When talking about drums, teachers could ask students what their culture uses to bring people together. This helps students make connections between Aboriginal culture and their own, he says.

Building connections remains the goal of education for reconciliation. That requires creating safe spaces to openly discuss racism and prejudice. It also means avoiding destructive language. Generalized statements referring to "White people" as terrible are not appropriate, says Bearhead.

"That shuts people down. We need to acknowledge (the residential school system) was a terrible thing that happened, and it was not an accident, it was purposeful," she says. "But that does not mean every (White Person) is terrible."

While educators shouldn't create harmful environments, they shouldn't avoid entering the inevitable mess of discussing this part of history.

Objection to learning about residential schools because it's painful comes from a place of privilege, says Doran. Some people just want to see pictures of Aboriginal people living off the land—not on reservations. They don't want to hear about trauma that makes them question their assumptions about Canadian history. They want to hear about "turtle tales and things that make them feel good."

A student recently told Doran they wanted to hear "other good things," something besides residential schools.

"There's a time coming when that can be true," he says. "But right now, people need to know what happened and this is an important part."

Here's the truth on reconciliation: it's a lot of work.

Meagan Gillmore is a freelance writer in Toronto, ON and recent graduate of the Publishing: Book, Magazine, and Electronic Program at Centennial College.

ABORIGINAL EDUCATION THROUGHOUT CANADA

We contacted provinces and territories across Canada to find out where in the curriculum Aboriginal history, culture, and residential schools, is explicitly taught. Several jurisdictions are working to incorporate Aboriginal perspectives across curriculum and subjects. Here is some of what we learned:

Alberta
- Grade 2 Social Studies: students study Inuit communities.
- Grades 4 and 5 Social Studies: Treaties introduced; in Grade 5, students learn about the creation of Nunavut.
- Grade 10: residential schools and their legacy are addressed, but students may have already learned about this in earlier grades. This course is mandatory for receiving a high school diploma.

Saskatchewan
- Implemented mandatory Treaty Education for all grades in 2007.
- Grades 6 and 7 Social Studies: residential schools explicitly taught.

Manitoba
- Grades 5 and 6 Social Studies: Treaty Education.
- Grades 9 and 11 Social Studies: residential schools are discussed. This is mandatory.
- Has a partnership with Aboriginal groups and education institutions to promote, preserve, and protect Aboriginal languages across the province.

Ontario
- Opportunities exist in social studies classes across elementary grades to learn about Aboriginal history and culture.
- Grades 9 and 10: residential schools are taught. This course is mandatory for graduation.

Newfoundland and Labrador
- Grades 7 and 9: residential schools explicitly taught.
- The province is working on establishing and Aboriginal Education Advisory Committee that will be asked to give feedback about how the impact of residential schools can best be taught. Members of the province's Aboriginal groups will be part of the committee.
- Working on graphic novels to teach Aboriginal content in intermediate grades.

Yukon
- Grade 10 Social Studies: unit on residential schools in Canada, developed with Yukon First Nations.

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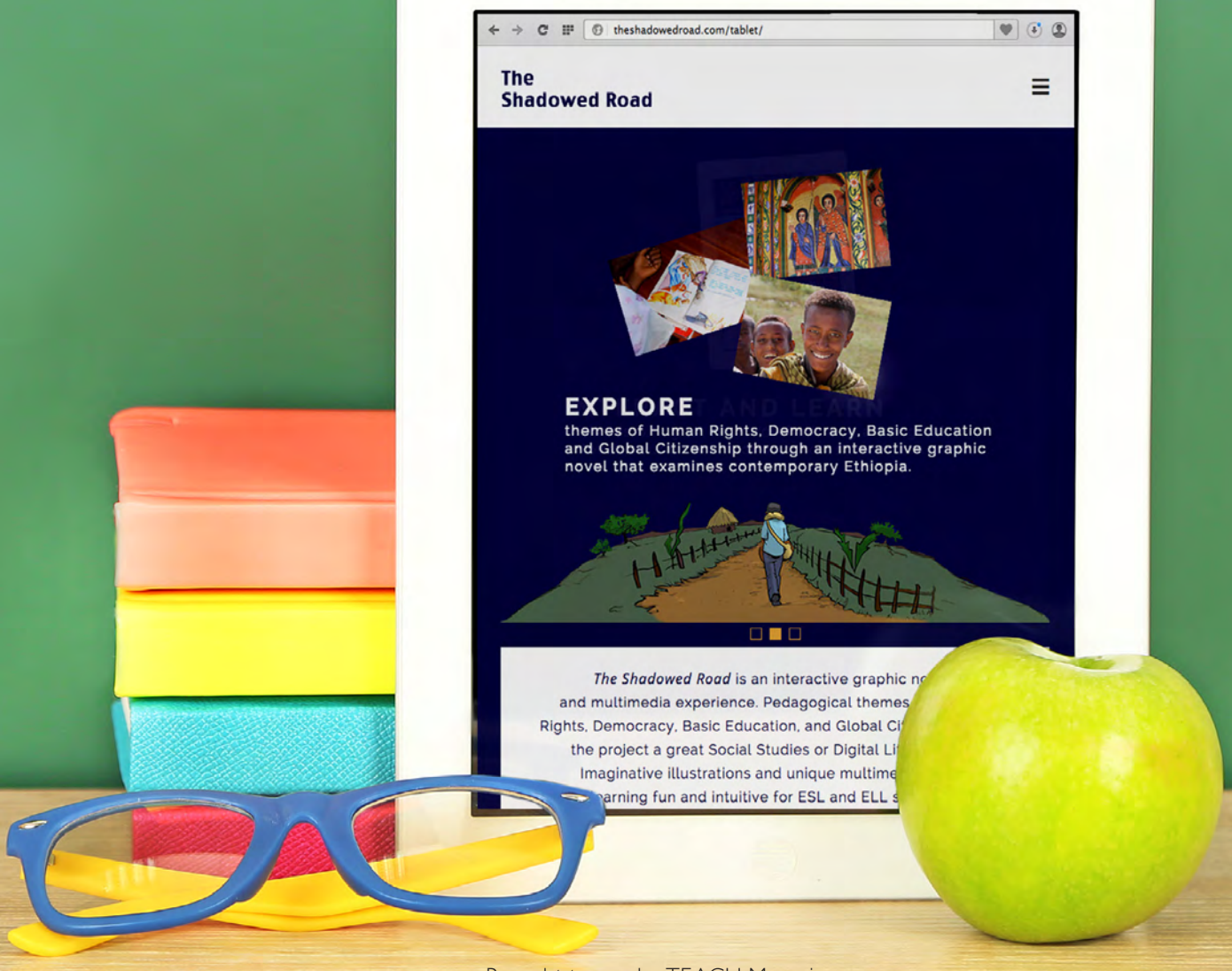

DRUGS AND THE CLASSROOM
A Teacher's Strategy

by Chelsea Rhodenizer

This past year, in a small Midwest community, we lost a student to a drug overdose. We have lost many more to drug addiction, and although we haven't attended their funerals, they are no longer the students we once knew, while some are unrecognizable. As teachers, we become so wrapped up in curriculum and testing that we lose sight of some of the other, maybe more, important things, our students face on a daily basis. Many of us shy away from talking openly about drug abuse to our students because we are uncomfortable or uneducated. Many schools sponsor the Drug Abuse Resistance Education (D.A.R.E.) program, a police officer-led initiative aiming to teach students how to say no. We let D.A.R.E. handle the tough issue and move on as if there is nothing else to say. We make the topic feel as if it doesn't affect us or our students, only law enforcement, and never say another word. Here's the hard reality: drug abuse is a major issue in our classrooms. Many of our students have been introduced to drugs, even if in the smallest way.

Think about how most schools handle the topic of drug abuse. If the topic is addressed at all, it is normally aired in an assembly forum with a representative from law enforcement or some statistician throwing facts at our students like foul balls. What are the students doing? Talking, playing on cell phones, daydreaming, you name it; they have checked out. We don't seem to be taking it seriously, so neither do they. If we took what we know about student engagement and compared it to how we address some of these issues, we would see a massive discrepancy. As teachers, we strive to make our lessons meaningful, yet we think that a cop is the best way to discourage high school students from using drugs. Of course a cop is going to discourage drug abuse, he is a cop, and it is against the law. If we are being honest with ourselves, we just wasted a fair amount of educational time. So, if this isn't what we should do, then what is the answer?

I believe that it is time to stop handling drug abuse with kid gloves. The world of addiction is a harsh place and it should be handled as such. We need to tell our students about the realities of drug addiction and how ugly that life can be. It shouldn't come from someone without the experience; it needs to come straight from the source. I took this belief, ignored the controversy, and introduced my students to a person who had battled her way through hell to live a sober life.

Drug abuse is something I openly talk about with my students, so this wasn't out of left field. I tell them the story of growing up with a mother who battled addiction most of my life. I tell them stories of friends and family I've lost to addiction and allow them to ask any questions they may have. I am honest. So when I told them I had a guest speaker coming to talk to them about drug abuse they

As teachers, we strive to make our lessons meaningful, yet we think that a cop is the best way to discourage high school students from using drugs.

weren't surprised, although they were a little wary. They suspected it would be someone coming to throw numbers at them and tell them "drugs are bad," which they already knew. They were suspecting the same routine they have had a hundred times and didn't want to see again. Instead, they were introduced to LeAnn.

I didn't offer any more information about LeAnn, I only told them she was a family friend and that she was just here to tell them about her life. When LeAnn walked in, students were surprised to see a person in normal clothing. She introduced herself and began her story, which started out fairly normal, like most of my students. LeAnn talked about her first time using drugs and the feeling it gave her. She told them the story of becoming dependent on prescription drugs after a major surgery. They listened quietly and intently, but nothing in their minds had changed. This was a common story throughout our

community; it wasn't something new.

LeAnn then told them how her life began to change. She had two children, a daughter and a son, and her addiction had taken a turn for the worse. She could no longer afford the prescription pills and heroin was cheaper. LeAnn told my students how she lost her children and herself. She told them about how she stole to get high and about the situations she had gotten into, like having a gun held to her head over drug money and SWAT coming into the house she shared with her kids. She told them of saving her friends from overdoses time and time again and then about some that she wasn't sure she could save. LeAnn told them about the overdose that left her in the hospital, unaware of how old her daughter was and not able to control her body movements. She told them about the symptoms of withdrawal and how you feel like you are dying.

My students were entranced by the horror story that LeAnn laid at their feet. Then, after telling them about having to sober up in prison because her daughter turned her in, one student asked, "Do you talk to your daughter now?" LeAnn looked at me and told them, "Yes, she is sitting next to me." I had introduced my students to my mother. LeAnn and I continued our story until the end of class. At the end, my students' minds were changed. They didn't want to live like LeAnn. Many of them approached me and told me stories of their own, about their family and friends. Many of them thanked my mother for telling her story. Many of them left silently in tears. All of them left my room thinking that day.

This is the kind of drug awareness program we need to put in place at schools. This is the kind of meaningful lesson from which our students learn. Our students are acutely aware of the consequences of drug abuse, such as jail. They need to be aware of the consequences that aren't avoidable, such as losing yourself to that addiction and the lengths you will go to feed it. There are people all over waiting to tell their stories, to help students avoid the paths they themselves took. We just have to reach out to them and ask if they will speak in our schools. My mother's story may not have changed every student's mind forever, but it affected many of them. Even if it helped one student, it was worth it.

Chelsea Rhodenizer is a biology teacher at a small Midwest school district in the United States. She and her mother continue their relationship even as her mother continues to battle addiction after 5 years of sobriety.

CURRICULA

FOR GRADES
9 TO 10

The following is a lesson plan excerpt from *The Ruptured Sky*, a graphic novel and digital literacy title. To see the full lesson plan or to learn more, please visit ***www.therupturedsky.com***.

CURRICULUM LINKS

Language Arts, History

THE WAR OF 1812: TREATIES
LESSON THREE

The Ruptured Sky looks at the War of 1812 from a contemporary time frame. Two First Nations teenagers, Chris and Angie, are working on a school project about the war. Chris' grandfather, John Montour, figures that the teenagers might like to hear about the events of the war directly from a group of First Nations elders. As each of the elders relates part of the story of the War of 1812, the people, places, and events come to life. Chris and Angie experience the war through these important stories. They hear firsthand about the great Shawnee war chief, Tecumseh, the Mohawk War Chief, Joseph Brant and his protégé, John Norton, to name some. They come to understand the importance of the role of First Nations warriors in key battles such as the taking of Fort Detroit, Beaver Dams, and Queenston Heights. Chris and Angie learn this story of long ago is still evolving, that the events of history still resonate and influence events of today. In the end, the story is theirs to continue.

Key Concepts

Students will explore the following concepts:
- Developing a foundation for future learning of Aboriginal Treaty Rights in Canada
- Introduction to Early and Present Day Treaties In Canada
- Exploring implications of The Indian Act on Aboriginal People in Canada
- Developing an awareness of Critical Perspectives regarding Aboriginal Identity

Skills
- Communicating with peers and teachers, note taking, asking questions to clarify
- Formulating and state opinions regarding treaties of the past and present
- Analyzing and Evaluating the graphic novel
- Demonstrating an ability to articulate First Nations perspectives

Time Required

Allotted classroom periods consisting of 50-60 minute sessions (plus time allotted for homework), over a 2-3 week period, based on local program schedules and student needs.

Lesson Steps

Step One	Comprehension Questions — Evaluating the Graphic Novel
Step Two	Developing a Critical Understanding of Various Types of Treaties — Group Report
Step Three	Treaties and the War of 1812
Step Four	The Indian Act
Step Five	Performance Task — Creating a Treaty

Blackline Masters

#1 Student Learning Survey
#2 Comprehension Questions on *The Ruptured Sky*
#3 Comprehension Questions Rubric
#4 Group Report/Essay Criteria
#5 Group Report/Essay Rubric
#6 Know, Wonder, Learn Discussion Chart
#7 Indian Act — Critical Inquiry Questions

Appendices

Appendix I	Teacher Checklist
Appendix II	Treaty Days Schedule — Example

Materials Required

For Teachers
- Teacher Checklist Appendix I
- Treaty Days Appendix II
- Recommended Resources
- Computer and Internet access

For Students
- Black Line Masters
- Student copy of *The Ruptured Sky*
- Reflection Journal
- 11x17 paper
- Fine tip markers

CURRICULUM EXPECTATIONS

Overall Curriculum Expectations

The overall expectations listed below serve as an entry point for teachers, using the Ontario Expectations. Teachers are encouraged to make connections to specific expectations in their region and grade.

Native Studies

- Describe the key aspects of the Indian Act and the impact that it has on the lives of Aboriginal peoples
- Demonstrate understanding of the experiences of Aboriginal peoples in twentieth-century Canadian history
- Explain how Canadian government policies have affected Aboriginal identity in the twentieth-century
- Grade 9/10 Canadian and World Studies — History: Methods of Historical Inquiry and Communication
- Gather information on Canadian history and current events from a variety of sources (e.g., textbooks and reference books, newspapers, the Internet) found in various locations (e.g., school and public libraries, resource centres, museums, historic sites, community and government resources)
- Distinguish between primary and secondary sources of information (e.g., primary: artifacts, diaries, documents;

secondary: books, articles), and use both in historical research
- Evaluate the credibility of sources and information (e.g., by considering the authority, impartiality, and expertise of the source and checking the information for accuracy, underlying assumptions, stereo- types, prejudice, and bias

Language

Media

Explain how simple media texts and some teacher-selected complex media texts are created to suit particular purposes and audiences.

Identify the perspectives and/or biases evident in a few simple media texts and teacher-selected complex media texts and comment on any questions they may raise about beliefs, values, and identity.

Produce media texts for a few different purposes and audiences, using appropriate forms, conventions, and techniques.

STEP ONE: Comprehension Questions — Evaluating the Graphic Novel

Background Information

- Teacher should read the graphic novel
- Teacher should establish the checklist for organizational purposes (Appendix I)
- Teacher should spend some time navigating websites to ensure fluency during lessons
- Bookmark websites for ease of reference

Materials Required

- Copy of The Ruptured Sky
- BLM #1 Student Learning Survey
- BLM #2 Student Handout — Comprehension Questions on The Ruptured Sky
- BLM #3 Comprehension Assessment Key
- Student Reflection Journal

Teaching/Learning Strategies

Part A

Establish Learning Goals with your students. Write the learning goals on the chalkboard, on chart paper, or under the document camera, for students to see daily. Post them in the same spot, to use as anchor charts. Pique student interest with a hook:

Today we are reading and synthesizing information contained in the graphic novel. This will serve as an entry point to our learning about various types of treaties.

- Gather prior knowledge from the students
- Distribute Student Learning Survey (BLM #1)
- Review the lesson overview and questions with students
- Allow ample time for completion of the Student Learning Survey
- Collect and check for understanding

Use the Student Learning Surveys to gain entry points for teaching/learning while students are completing the comprehension questions.

Part B

Distribute a copy of the graphic novel, BLM #2, and a note/book reflection journal of your choice to students.

Inform students that the questions in this handout focus on the comprehension and evaluation of the text, synthesizing research information, inferring perspectives and impacts on First Nations People, and personal reflections.

Have students complete BLM #2. Collect. Assess with BLM #3 — Comprehension Rubric (BLM #3).

Literacy Extension

1. Have students conduct an Internet search on Aboriginal Treaties in Canada. Have them record five websites they would recommend to a peer to use while studying Aboriginal Treaties in Canada. Encourage government websites. Have students record five key or interesting findings from the searches.
2. Have students find information regarding treaties that shocks them. Remind students that becoming a global citizen, includes staying informed about history, self-educating, sharing their new learning and raising awareness with others.

STEP TWO: Treaties and the War of 1812: Discussion, Q & A Period

Background

Familiarize yourself with this information by reading reviewing the information on these websites:

www.canadiana.ca/citm/themes/aboriginals/aboriginals2_e.html

www.canadiana.ca/citm/themes/aboriginals/aboriginals5_e.html

Materials Required

For Teachers:
- Website: ***www.canadiana.ca/citm/themes/aboriginals/aboriginals2_e.html***
- Also, ***www.canadiana.ca/citm/themes/aboriginals/aboriginals5_e.html***

For Students:
- "Know, Wonder, Learn" Chart (BLM #6)
- Internet access
- Reflection Journal

Teaching/Learning Strategies

Review the following questions to guide student thinking. Write the questions on the board, or display with a method of your choice, and have students take notes, as discussion occurs. Provide students with a brief reminder of how to take effective notes. (Subtitles and point forms with pertinent information).

Gather prior knowledge:
- What do we already know about Treaties? What are the different types of Treaties? (Conflict ending Treaties to establish peace, Government Inflicted Treaties, Present Day Treaties between Canada and Aboriginal Nations)
- What might the Aboriginal perspectives be on these Treaties?
- What treaty was declared at the end of the Revolutionary War?
- What did that Treaty entail? Who were the participants? The year? The outcome?
- What did the Jay Treaty entail?
- What did the Treaty of Ghent entail?

Literacy Extension

Swap notes with a partner and critique note taking, providing constructive feedback, or adding to their notes on points they feel important with a different colour pen.

STEP THREE: Developing a Critical Understanding of Treaties — Group Report

Background

Review and bookmark the following sites:
www.otc.ca/pdfs/modern_day_treaties.pdf
www.aadnc-aandc.gc.ca/eng/1100100028574/1100100028578
http://firstpeoplesofcanada.com/fp_treaties/fp_treaties_earlyalliances.html
www.aadnc-aandc.gc.ca/eng/1100100028664

Materials Required

For Teachers:
- Computer
- Internet
- Websites mentioned above

For Students:
- Group Essay/Report Criteria (BLM #4)
- Group Essay Report Rubric (BLM #5)

Teaching/Learning Strategies

Part A

Establish learning goals with students:

Today, we are going to learn about the various types of treaties in Canada. We will explore the following: Government Treaties, Numbered treaties, and Peace Treaties. We will explore various websites to promote discussion and learning.

Visit the website with the students, read aloud, and discuss. This is the Aboriginal Affairs and Northern Development Canada.

Explore the different treaties with students. (***www.aadnc-aandc.gc.ca/eng/1100100028574/1100100028578***)

As a group, or individually, have students read the Treaty

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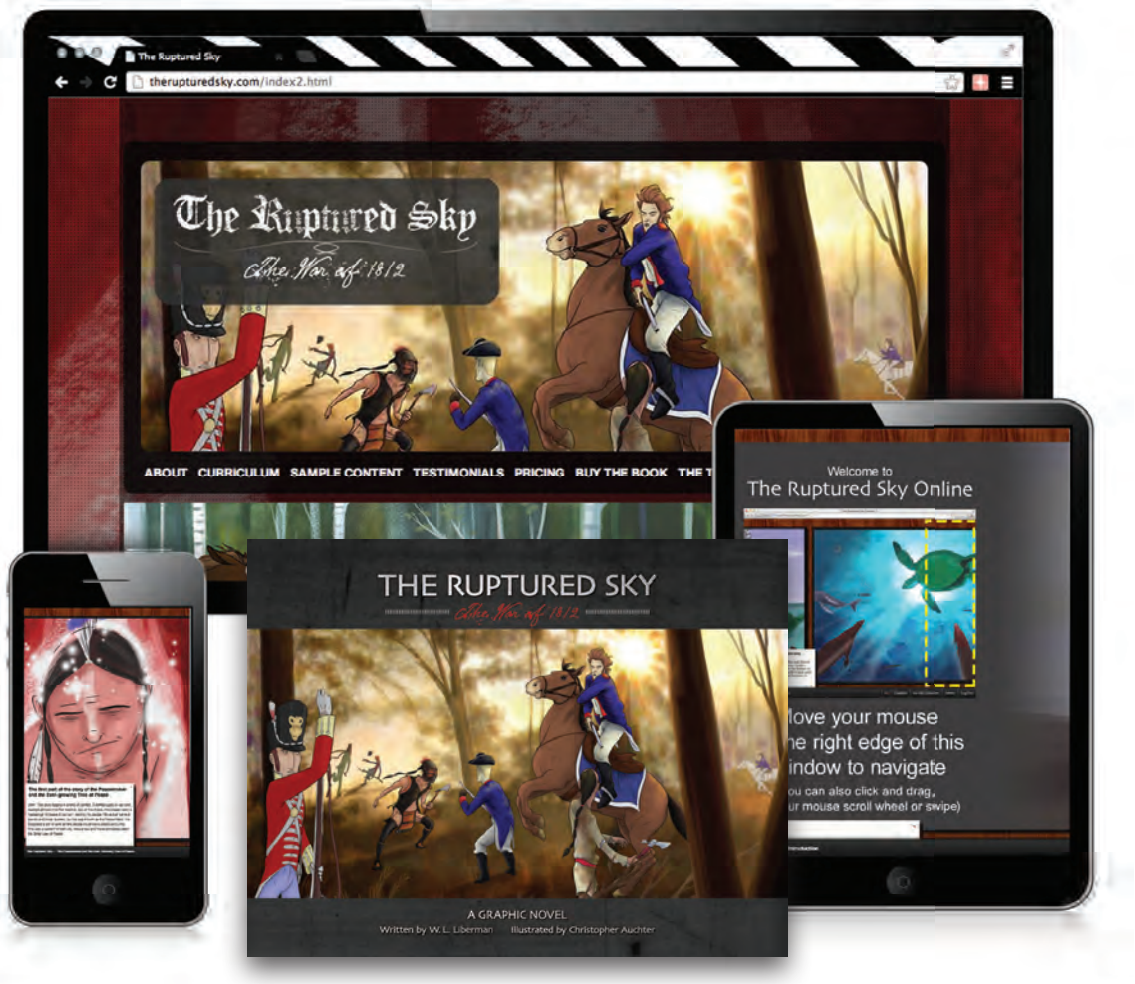

The Ruptured Sky is a digital literacy title that explores the War of 1812 from First Nations perspectives. A great resource for teaching social studies, history, literacy, and First Nations curriculum.

SEE MORE INFO AT THERUPTUREDSKY.COM

Ontario Media Development Corporation / Société de développement de l'industrie des médias de l'Ontario

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* Officially approved resource for the Manitoba Ministry of Education, York Region District School Board and the Toronto District School Board.

Information Sheets at the following link (or, print off a variety of information sheets before the lesson starts.) This website has some introductory information about the Nunavut and Nisga'a Treaty. Discuss.

www.otc.ca/pdfs/modern_day_treaties.pdf

As a group or individually, explore this website with students. It discusses traditional information in regards to treaties from the 1600 and 1700s.

http://firstpeoplesofcanada.com/fp_treaties/fp_treaties_earlyalliances.html

As a group or individually, explore this website with students. It discusses the Numbered Treaties, 1 and 2.

www.aadnc-aandc.gc.ca/eng/1100100028664

Part B

Divide the students into four large groups. There are four areas of study, one for each group of students to complete. The four areas of studies are as follows:

1. The Numbered Treaties
2. Treaties of 1700s
3. Treaties of 1800s
4. Treaties of 1900s

Hand out BLM #4. Discuss the following learning objectives and review the assignment with students.

Decide who will answer each question, to formulate your group essay. You may work independently or with a partner, or small group.

Students who are reporting on the Numbered Treaties

1. Who Created the Numbered Treaties? Create an introductory paragraph for the group report that includes the reasons why The Numbered treaties were created.
2. Create a table of the people involved in the 13 Numbered Treaties. Include the year, parties involved, and land areas included.
3. Create a list of pros/cons, with supporting details, for the Aboriginal People involved in each treaty.
4. Create a list of pros/cons, with supporting details, for the other party involved in each treaty.
5. As a group create an opinion paragraph based on your learning. Highlight information and new research that supports your opinion of the following question: Should the numbered treaties be abolished in Canada?
6. Include five pictures in your report. Pick them carefully.
7. Include a bibliography.
8. Complete the self-assessment section of rubric.

Students who are reporting on The Century Treaties

1. As a group, pick two significant treaties in your century era.
2. Who was involved in the treaties? Create an introductory paragraph for the group report that includes the reasons why the two treaties of your choice were created.
3. Create a list of pros/cons, with supporting details, for all of people involved in each treaty.
4. As a group create an opinion paragraph based on your learning. Highlight information and new research that supports your opinion of the following question: what treaty should Canada make next with the Aboriginal People of Canada?
5. Include six pictures in your report. Pick them carefully.
6. Include a bibliography.
7. Complete the self-assessment section of rubric.

Hand out BLM #5 to each student to review the assessment expectations.

Part C

Provide students with ample time to organize responsibilities, and to draft, edit, revise, and publish the group essay/report. This would be an appropriate time to discuss plagiarism.

Literacy Extension

Create a Power Point presentation to present the essay/report in a brief and creative way to the rest of the class.

STEP FOUR: The Indian Act — Power Point Presentation

Background

Bookmark the following sites:

Indian Act:
http://laws-lois.justice.gc.ca/eng/acts/I-5

Membership In Treaties:
www.ucalgary.ca/applied_history/tutor/firstnations/membership.html

Numbered Treaties:
www.ucalgary.ca/applied_history/tutor/firstnations/treaty.html

Materials Required

For Teachers:
- Internet access
- Indian Act: ***http://laws-lois.justice.gc.ca/eng/acts/I-5/***
- Membership In Treaties: ***www.ucalgary.ca/applied_history/tutor/firstnations/membership.html***
- Numbered Treaties: ***www.ucalgary.ca/applied_history/tutor/firstnations/treaty.html***

For Students:
- Internet access
- Reflection Journal
- Indian Act — Critical Inquiry Questions Handout (BLM #7)
- A glance at rights of women in the early 1800s: ***www.scowinstitute.ca*** Click on "Research Library," then scroll down and click on "Rights of Aboriginal Women"

Teaching/Learning Strategies

Part A

Gather Prior Knowledge: Divide students up into small groups of 4-5. Have a discussion with students. Pose the following questions and ask students to discuss among their group, and record discussions in their reflection journal.

- What do you already know about the Indian Act in Canada?
- What were some of the reasons for the Indian Act? Whom does it govern?
- What is enfranchisement? Who did it affect?
- What are some of the misconceptions about Aboriginal people, their land, their rights, taxes, land, education, etc.?

Have students look at the following website to assist their discussion: A glance at rights of women in the early 1800s Based on The Indian Act (***www.scowinstitute.ca***) Click on "Research Library," then scroll down and click on "Rights of Aboriginal Women."

Part B

Provide each student with BLM #7. Have students peruse the following websites, and establish the purpose of the Indian Act through the guiding questions on BLM #7. Have students answer the questions in their reflection journals.

Indian Act:
http://laws-lois.justice.gc.ca/eng/acts/I-5

Membership In Treaties:
www.ucalgary.ca/applied_history/tutor/firstnations/membership.html

Numbered Treaties:
www.ucalgary.ca/applied_history/tutor/firstnations/treaty.html

Part C

Have students peruse the following websites and record their new learning about present day treaties in their reflection journals.

www.aadnc-aandc.gc.ca/eng/1100100032291
www.aadnc-aandc.gc.ca/eng/1100100032291

Part D

Provide descriptive feedback to students in their learning journals.

Have students create a Power Point presentation highlighting significant points, either positive or negative, of The Indian Act in Canada, or have a classroom discussion, discussing the real issues presented. Invite a guest speaker/ Elder in from the local community.

Literacy Extensions

1. Have students provide peer feedback for their Power Point presentations.
2. Have students create their own schedule and format for presentations to the class.

STEP FIVE: Performance Task — Creating a Treaty

Background

Students will demonstrate their learning by creating a "Mock Treaty" using research skill and black line masters.

Teachers should familiarize themselves with "Treaty Days" in Canada — what traditionally happened, and what happens in present day.

Research the words "Treaty Days"

Treaty Days for the Numbered Treaty Territories were historically, days in which the government officials would travel to the reserves and gives the "Treaty Payment" of usually $5 per person, (among other things) to each registered person under that treaty. Today some communities have a celebration, fair, and powwow during Treaty Days.

As a whole group, look at Appendix II, which is an example of a contemporary Treaty Day Agenda. As a culminating task, decide on a class celebration, to celebrate the treaties they are going to make in this lesson. Make the celebration an afternoon celebration with an agenda, engaging other students, staff, parents and families, raising awareness of the historical treaty contexts in Canada.

Materials Required

For Teachers:
- Internet access — all previous websites used

For Students:
- Internet access — all previous websites used
- 11x17 paper
- Fine tip marker

Teaching/Learning Strategies

Part A

Inform students they will be making their own mock treaty using their previous learning, and paper and a pen.

Have students create a rough draft including:
- Number of parties involved
- The purpose of the treaty
- The terms (the specific—who gets what)
- The dates
- A name for the treaty
- Date to be renegotiated

Part B

Allow students ample time to draft, discuss, revise, and publish their treaty. Have students create a map, marking the territory and lands in which their treaty entails.

THE KEY TO GETTING INCLUSIVE EDUCATION RIGHT

What is inclusive education and why is it important?

Microsoft #InclusiveEducation

Every student deserves full and equal access to education and the opportunities it provides regardless of their learning styles and accessibility needs. Yet for students with disabilities, which may range from vision, hearing, mobility, dexterity, language and learning impairments—often this has meant being isolated from their peers or being unable to overcome learning obstacles.

The World Health Organization estimates that one billion people live with some form of disability that is about 15% of the world's population. Technology is the game changer in the classroom, it can ensure that students with special needs no longer feel singled out. By bringing them in, allowing them to interact and connect with their peers it can help make learning a more enjoyable experience for all. That's an opportunity to empower the more than 600,000 Canadians aged 15 and older (2012 Canadian Survey on Disability) to learn and realize their full potential.

As a teaching and learning instrument used effectively and thoughtfully integrated into curriculum, technology can empower personalized learning and improve outcomes for students. The experts agree, with 80% of Canadian teachers agreeing that technology enables students with learning impairments or disabilities to succeed in school in a recent study by Microsoft. With the digital world at their fingertips, it's easier for teachers to provide accessible and specialized learning to empower students to realize their full potential.

The recent study by Microsoft found that 84% of Canadian teachers agree that students are more engaged in the lesson plan, and 78% said students learn more effectively, when technology is integrated within the lesson. Technology allows teachers to personalize education for all students – not only those with disabilities, but also students with diverse learning styles and different levels of aptitude. An inclusive school system that is both socially and academically inclusive can create a sense of belonging and competence for all students. It means that all students are integrated and are supported to learn – ensuring that students with special needs no longer feel so singled out.

By understanding how technology can open new possibilities for students with disabilities, educators can provide an inclusive learning environment for all students.

As a tool, technology is an equalizer and indispensable in enabling all students, including those with disabilities to integrate and participate fully in the learning environment. Using the latest devices and services, including Microsoft's specialized assistive technology in Windows, students with disabilities can access digital content that they would otherwise have difficulty seeing, hearing or using comfortably. Accessible assistive technology is not "one size fits all." For some students, solutions also may include specially designed assistive technology products, such as Narrator that converts text to speech, empowering students to learn at their own pace.

Educators today are faced with the challenge of both integrating technology into the classroom and teaching students of all learning styles and abilities—including students with disabilities. Let us work together to inspire and empower all students by giving them the foundation to build their dreams on. At Microsoft, we are committed to supporting the inclusive education vision by providing accessibility resources for educators to help them create an inclusive classroom. To find out more about an Inclusive Education workshop near you, visit www.microsoft.ca/education-events for more information.

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THE NEW HEALTH CURRICULUM

MORE THAN JUST SEX

by Martha Beach

For the first time in almost 20 years, Ontario's health curriculum has received a major overhaul. Although some parent and religious groups have mounted protests, Ontario's new curriculum is a rounded program that looks at all aspects of health including sex, physical wellness, and mental health. Except for a couple of provinces and territories that are lagging behind, we are all on the same page.

This is great news for Canadian youth. Good health education is the foundation of a healthy society. Students who learn how to communicate within relationships, respect themselves and others, and make healthy choices become healthy adults. Programs are available to support educators as they share this toolkit for life. Health education, whether mandatory curriculum or supportive programs, is an essential part of student development.

Until recently, Ontario had the oldest health curriculum in Canada. It made no mention of difficult issues in our technology-driven society. "Bullying wasn't even referred to at all in 1998 as an electronic form, it's so out of date," Chris Markham, executive director of Ontario Physical and Health Education Association (OPHEA). Despite the antiquated subject matter, the introduction of a revised health curriculum in 2010 met with protest. Since then, the curriculum has been reviewed and revised and sent back more than once.

Outcry over the newest Ontario version focus on sexual teachings: naming correct body parts in grade one, addressing puberty in grade four, sexual identity and orientation in grade nine. The previous curriculum was very fact-based and simply provided information. "Now, the focus is much more around the development of skills and knowledge to be able to manage and deal with all aspects of health." Ontario's health teachings are now in line with most other areas of Canada. When grade one students learn anatomical language, we know that provinces like New Brunswick also follow a similar time line. "And we can rationalize why, based on evidence and current research," Markham says.

British Columbia is also in the midst of redesigning its kindergarten to grade nine health curriculum (last updated in 2005), with plans to focus on the online world. Starting in primary school, students begin to learn about safety and avoiding uncomfortable situations. Those conversations become more sophisticated as the years progress to cover topics like sexting and appropriate social behaviour.

However, some provinces aren't doing as well as others when it comes to comprehensive teachings. "There are a lot of struggles with health and sexual education in Alberta," says Pam Kraus, executive director of Calgary Sexual Health. They

run multiple programs that look at sexual health in relation to decision-making, communication, relationship-building, and media literacy. "It's not just about sex. People know how to use a condom, but they don't know how to talk to their partner about using a condom. It's all about using tools and information to get that end result. It's about your own values and your own ability to make decisions," Kraus says.

A 1985 mandate simply states students in Alberta will be taught sexual education as part of the health curriculum. Expected outcomes are very broad. "But otherwise there is no curriculum," Kraus says. So, Calgary Sexual Health often gets called in "when the computer teacher pulls the short straw" to tell kids about this toolkit. "In other places in Alberta they basically don't teach it at all. The fact that could even happen is alarming. That would never happen with math," Kraus says.

One well-publicized program from Calgary Sexual health is WizeGuys that speaks directly to 14-year-old boys. "It's really about masculinity and what it's like to be a man in this society. It's about how to build healthy relationships with family and friends. Most of these boys aren't even sexually active yet," Kraus says. The WizeGuys program has also proved to help reduce bullying and homophobia. "They often do these things without thinking," Kraus says. Once they learn about the impact of their actions, about how the other students feel, about issues surrounding self-esteem and sexual orientation, they stop.

Sexual orientation, relationships, sexting, consent, and proper anatomical language only skim the surface. "We seem to spend too much time talking about sex ed instead of overall health," says Markham.

"Health is such an important aspect of education. It creeps into the everyday of what we do and who we are," agrees Stephanie Talsma, program manager of At My Best, an Ontario-based program that supports educators with a three-pronged approach: physical activity, healthy eating, and emotional well-being.

"It can be difficult as an educator to get into these topics," Talsma concedes. Often, a generalist teacher is teaching health and phys-ed in the classroom. But it is possible, for example, to extend a basketball lesson to other aspects of life. "You can be physically active, but you can also broach topics of teamwork, leadership, and healthy eating. You have to alter the conversation to focus on other health aspects," Talsma says. Basketball is a physical workout, yes, but it has lessons on teamwork and leadership, how to eat the proteins your body needs to grow your muscles so you can run faster and jump higher, how sleep is important to building those muscles and resting the brain.

"At My Best attacks from all angles, and they all tie into one another," Talsma says. The program aims to promote the holistic development of the student. "Emotional well-being is the key to making other healthy decisions," Talsma says. Emotional well-being will help you carry yourself, it teaches how to move and how to ask to join a game. Those social skills and character development impact your motivation to become physically active. If you're active, you need to eat and sleep well. If you don't, you may not feel well. If you don't feel well, you won't have that confidence to ask to join the game. It is all connected.

"Education of our kids is a shared responsibility," says Markham. Parents are the first educators, teaching values, belief, and tradition. Teachers are responsible for meeting the curriculum and creating a safe, inclusive environment. Students need to be willing to learn, and society has to support them. "Society is starting to realize that we need to talk about things like consent, like mental health, like open communication. Things like this are so integral to human development," Kraus says. "We've done such a poor job of educating young people that now it is a lot of work to bring them into the fold. But they are ready and they need it."

Martha Beach is a graduate of Ryerson University's journalism program. Currently, she is a freelance writer and factchecker in Toronto.

According to the government of Canada, all schools must register with and meet curriculum and graduation requirements set by the Ministry of Education for that province or territory. Private, public, home school, religious; they all must meet the curriculum standards set by the ministries. However, each institution may operate very differently.

At Branksome Hall, an all-girls private school in downtown Toronto, staff and programs focus on wellness. Students learn a very wide range of topics like healthy lifestyle choices (such as choosing nutrition foods and getting enough exercise), stress management, importance of sleep, development of organizational skills, and achieving balance of education, social life, home relationships, and extra-curricular. Branksome Halls staff, like many private education facilities, have funds to devote to extra staff such as a social worker, a nurse, a learning strategies teacher, and guidance counselors.

In general, private schools also have well-funded physical education and sports programs, with access to great equipment, facilities, and staff. Schools like St. Michael's College School, an all-boys school in mid-town Toronto, and Lakefield College School in southern Ontario, have very large sports facilities and encourage students to join teams and participate in many physical activities. Activities are accompanied by learning about teamwork, healthy eating, leadership, and perseverance, which are all aspects of health and wellness.

Aboriginal History

Looking for ways to learn more about Canada's Aboriginal culture and history? Here are some resources to help you learn—and teach.

National Centre for Truth and Reconciliation
www.trc.ca

Opened in November at the University of Manitoba, the centre houses the documents collected as part of the Truth and Reconciliation Commission's mandate. The archives are also available online. Users can click on the name of a school, organized by province or territory, and see all the relevant documents, such as correspondence between government officials and school administration or attendance records. People can also request specialized records—great for those not teaching social studies or history. For example, a teacher once requested floor plans of the schools as part of a shop class lesson.

Stolen Lives
www.facinghistory.org/stolen-lives

For nearly 40 years, *Facing History and Ourselves* has helped educators teach difficult parts of history, whether the Holocaust, the Rwandan genocide or the American Civil Rights Movement. Its first Canadian-specific product, *Stolen Lives* focuses on the history of Indian Residential Schools. It combines first-person accounts and historical documents with scholarly literature about concepts such as, identity and reconciliation. Students learn the history of colonization and are asked to consider, among other things, the nature and effectiveness of government apologies and whether Indian Residential Schools can be called a "genocide." The resource is targeted for middle school and high school students. It can be ordered through the company's website. *Facing History and Ourselves* offers in-person training sessions for teachers in some locations and webinars.

Image Source: 100 Years of Loss Exhibit

100 Years of Loss
http://100yearsofloss.ca

The 100 Years of Loss is bilingual education program for Canadian youth that was developed by The Legacy of Hope Foundation and its partners. It was designed to support educators in raising awareness and teaching about the history and legacy of residential schools and was created in response to demands from educators for more in-class resources. The program is comprised of two main components: the Edu-kit and the mobile exhibition. The Edu-Kit comprises a small-scale wall-mounted timeline, videos including Survivor testimonies, and a Teacher's Guide with six customizable Lesson Plans, teacher resources, and extension activities. The exhibition consists of eight thematic pods (4 in each official language), and a wavy wall that presents interweaving timelines, and lends itself to week-long activities or events, such as Aboriginal Awareness Week. According to the website, copies of the curriculum are currently unavailable because of high demand, but more will be available soon. In the meantime, the site offers other digital resources including videos, suggested books, and more.

First Nations Education Steering Committee of British Columbia
www.fnesc.ca

This provincial organization works to promote discussion about issues affecting education of First Nations students in British Columbia. It also produces curriculum resources

for subjects like math, science, and English. While much of the materials are specific to British Columbia, the committee has also put together a list of resources it considers authentic for Kindergarten to Grade 7.

Deepening Knowledge Project
www.oise.utoronto.ca/deepeningknowledge

This project at the University of Toronto seeks to help educators better understand and teach Aboriginal history and culture. Visitors from around the world regularly visit the website to access resources organized by grade and subject. Want to learn how you can discuss Aboriginal culture in a high school business class? You can find out here. The website also includes information about helpful multimedia resources and contact information for community organizations.

Where are the Children?
http://wherearethechildren.ca

Where are the Children? is a bilingual exhibit by the *Legacy of Hope* foundation to acknowledge the experiences and consequences of Canada's Residential schools on Aboriginal peoples. The exhibition spans over 130 years and consists of 118 framed archival photographs, text panels, maps, original classroom textbooks and historical government papers selected from nine public and church archives, and depicts the history and legacy of Canada's Residential School System. The exhibit is not currently touring, but is available for free as a digital resource. Users can explore photos, timelines, documents, and watch a selection of videos of survivors speaking about their experiences.

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