



# ALL MY RELATIONS: WORLDVIEWS OF INDIGENOUS PEOPLES IN CANADA

## LESSON PLAN

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### PURPOSE

Through this lesson plan students will explore the worldviews of Indigenous peoples in modern-day Canada, including the Anishinaabeg (Ojibwe). The goal is to learn about the different perspectives that Indigenous cultural beliefs are built upon, thus allowing students to better understand the impacts of colonization on Indigenous peoples and their ways of life, historically and up to the present day.

### DURATION

The learning is presented through several activities with guiding questions to help students focus on the intended goal. Depending on students' experiences with the topics there can be variance in the time needed. Please anticipate needing between four to six 40-minute class periods to complete the activities, including time for class discussion.

### GRADES

7-12

### SUBJECTS

History  
Indigenous Studies  
Visual Art

### MATERIALS REQUIRED

- Prepared **Worksheets #1-6**
- Computers or devices with Internet access

## ACTIVITY 1 INTRODUCTION

### PART A: ACTIVATE STUDENT THINKING

Begin by asking students what they think the following terms mean:

- Worldview
- All my relations

Record the answers on chart paper (or electronic whiteboard) so you can return to them later. Students will use the **Worksheet #1** to create a personal copy that they can add more information to as they follow the learning path.

Point out that you want them to share all ideas—the purpose is to note what they know right now as a starting point in the learning. Later, they will redefine the terms to include what they learned.

### PART B: INTRODUCE PERSPECTIVE-TAKING

Share the following scenario with students:

When you were a young child, you only cared about your own feelings. When a problem came up, you reacted based on how it impacted you. However, this kind of attitude can limit the relationships you have with people. If you don't show concern about another person's feelings or how an event impacts them, you could end up spending a lot of time alone. Who wants a friend who never cares how they feel?

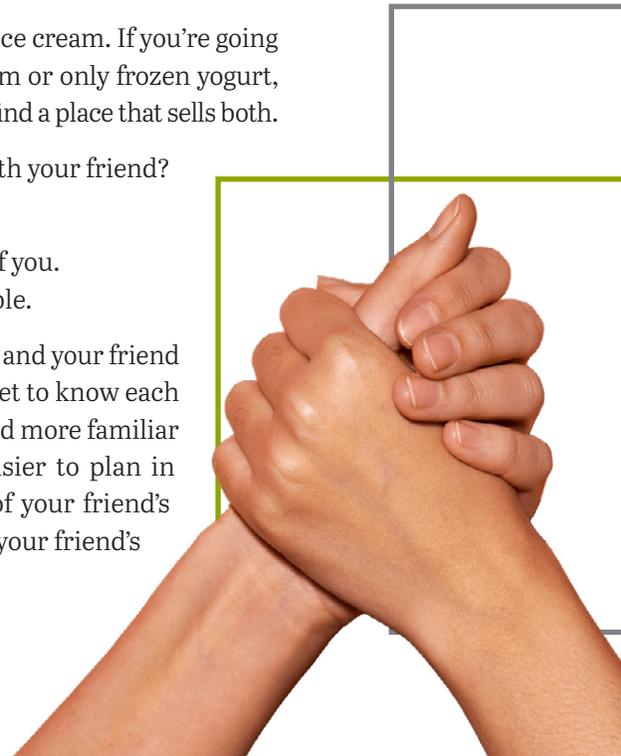
Luckily, throughout childhood, you were taught how to notice what others are feeling. The adults in your life at school, home, and other places have helped you learn to develop a way of thinking and behaving that shows other people you realize they have different feelings and that you care about those differences. Sometimes this allows you to work out disagreements, or to plan in a way that prevents an argument in the first place.

Let's say you like frozen yogurt and your friend only likes ice cream. If you're going out for a treat and you go to a store that has only ice cream or only frozen yogurt, someone's going to be unhappy, so you know that you must find a place that sells both.

What has to happen for you to be able to work this out with your friend?

- You need to know your friend's likes and dislikes.
- You need to want to find a solution that pleases both of you.
- You'll need to explore different options that are available.

Communication is a key aspect of working things out. You and your friend will have to talk (and listen) to each other. You'll need to get to know each other's perspective. As time goes on, you become more and more familiar with each other's likes and dislikes, and it becomes easier to plan in ways that accommodate both of you. Being respectful of your friend's preferences helps you to be considerate. Understanding your friend's perspective is a big part of this.



In order to learn about the history of Canada and its relationship to Indigenous peoples, we have to be able to do what's called "perspective-taking," which is looking at a situation from someone else's perspective or point of view.

**Ask students:** Why do you think this matters? Do you have any experiences to share that have made you think about how a person or group of people might have a different view or perspective on life?

**Tell students:** Perspective-taking is an essential part of learning about another culture. As you work through this learning, continue to ask yourself how Indigenous peoples and Canadians see things differently, not just in the past but in the present day. Use clues found in people's words, behaviours, and ways of living to see these perspectives more clearly.



## ACTIVITY 2 CONNECTION TO THE LAND: CHISASIBI CREE NATION

Distribute **Worksheet #2**. Individually, students will read the article "[Connection to the Land](#)" by Jamie Pashagumskum and answer **Questions 1-6**. As they are reading, encourage students to focus on the differences between before and after the people of the Cree Nation of Chisasibi moved to the mainland.

Once students have completed their worksheets, have a classroom discussion about the article and students' responses. Allow students to share examples of any new understandings of the Chisasibi Cree's worldview.

**Exit Ticket:** Invite students to fill out the "Takeaway" section at the bottom of their worksheet, where they will summarize their learning in one sentence.

### SOURCE:

Pashagumskum, J. "Connection to the Land." Canadian Geographic: Indigenous Peoples Atlas of Canada. <https://indigenouspeoplesatlasofcanada.ca/article/connection-to-the-land/>

## ACTIVITY 3 COMMUNITY ACTIVIST JUDY DA SILVA: ADVOCATING FOR THE LAND AND WATER

Review the following key terms with your students and have them write the definitions on **Worksheet #3**:

- advocate
- advocacy
- catalyst
- resource extraction

Students will listen to the [interview](#) with Judy Da Silva, keeping in mind **Questions 1-5** from the worksheet. Afterward they will answer the questions, returning to the interview as needed.

Once students have completed their worksheets, have a classroom discussion about the recording and students' responses. Allow students to share examples of

any new understandings they gained about the impact of resource extraction on Indigenous communities.

**Exit Ticket:** Invite students to fill out the “Takeaway” section at the bottom of their worksheet, where they will summarize their learning in one sentence.

**SOURCE:**

NationTalk. 2021. “Judy Da Silva – Community Leader in Grassy Narrows First Nation.” Audio file. <https://nationtalk.ca/story/judy-da-silva-community-leader-in-grassy-narrows-first-nations>

## ACTIVITY 4 INAAKNIGEWIN

Introduce students to the term “inaaknigewin” and have them write the following definition on **Worksheet #4**:

*Inaaknigewin: a set of principles and guidelines  
for living with the land in a good way*

Tell them they will be learning more about the concept of inaaknigewin through this activity.

Have students watch this [video](#), keeping in mind **Questions 1-4** from their worksheet. Afterward they will answer the questions, returning to the video as needed.

Once students have completed their worksheets, have a classroom discussion about the recording and students’ responses. Allow students to share examples of any new understandings they gained about the impact of resource extraction on Indigenous communities.

**Exit Ticket:** Invite students to fill out the “Takeaway” section at the bottom of their worksheet, where they will summarize their learning in one sentence.

**SOURCE:**

Murdoch, I., and J. Otowadjiwan. 2016. “Inaaknigewin with Isaac and Jerry.” Project H.O.M.E., Helping Our Mother Earth. YouTube video. <https://www.youtube.com/watch?v=cneRed5qW50>

## ACTIVITY 5 CONNECTION TO WATER AND LAND: ALL OUR RELATIONS

Review the following key terms with students:

- sage      → tobacco
- cedar     → sweetgrass

Tell them that these are commonly referred to as the four sacred medicines. Note that these terms and a brief explanation of their importance are also listed in **Worksheet #5**.

This learning activity explores the deeply personal nature of relationships that Indigenous peoples have to the land and water. To begin, students will watch the following three videos:



- [Shannon Paul: Water is Life](#)
- [Kim Debassige talks about the Land](#)
- [N'we Jinan: All of My Relations](#)

They should be given the opportunity to watch each of the three videos more than once in order to make connections within an arts-based perspective. They will answer **Questions 1-6** on their worksheet as they watch. These answers (and any additional notes students may wish to make about the videos) will be useful during the culminating activity.

#### SOURCES:

1. Paul, S. 2022. "Water is Life." Revolution Heart. YouTube video. <https://youtu.be/XFMUQvZBF0c?si=9bW7ME-1jea0N3el>
2. Debassige, K. 2022. "Kim Debassige talks about the land." Anishinabek Nation. YouTube video. <https://youtu.be/oSRmnyhLiZY?si=tOURjLp99oFHq4ZX>
3. N'we Jinan. 2023. "All of My Relations: Lennox Island, PEI." YouTube video. <https://youtu.be/vlRSbYFahR0?si=49uCPmkUX4sEKj4o>



## CULMINATING ACTIVITY GRADES 7-9

**Say to students:** How has your understanding of Indigenous worldview changed? As a class let's return to the original definitions of "worldview" and "All my relations" that we discussed at the beginning of this learning journey and add to or change what we wrote. Following the discussion, you will write your own updated definition of these words on **Worksheet #6**, based on what you've learned.

Post the original definitions from the start of the learning activity in a place where students can see them. Add a new section titled "Parking Lot" for questions/comments that come up that won't be answered today but are important and should be considered. You should also have a spot for "Our Feelings" to record students' responses; validating their concerns makes students feel heard and encourages them to make these personal connections.

Use the following prompts to encourage discussion. Add student responses to the class definition document for this learning activity. Use a different colour for any changes to the original definitions, in order to make it easier for students to see the new ideas.

- What does "All my relations" mean?
- How has your understanding of this changed over our learning journey? Is there anything you believed before that you've changed your mind about?
- What does "worldview" mean?
- How does this new knowledge help you better understand how Indigenous peoples might feel about land use for things like resource extraction (including industries like paper making, mining, and oil extraction)?

- What new questions do you have about Canada's relationship with Indigenous peoples, both in the past and the present?
- What are your feelings about the topics we've discussed?

## **PART A**

Using **Worksheet #6: Grades 7-9**, students will create and record their own updated definitions for the following terms:

- Worldview
- All my relations

## **PART B**

Students will create a visual art piece, video, or pamphlet that communicates the story of their learning. They can get started by brainstorming some ideas on their worksheet. While doing so, they will need to take into consideration the following:

- Who is the audience? Who are you communicating with? Make sure you use words and images that they will understand, adding necessary details in order to achieve this.
- Compare your knowledge at the beginning and end of this unit: What did you learn, and how did that change your understanding? Did you have any misconceptions that were corrected through your learning? Including these points helps the viewer to “see” your learning.
- How do you think the knowledge you gained throughout this learning journey has impacted your understanding of the history and the lives of Indigenous peoples (present and future)? Will it change your relationships with Indigenous peoples, going forward? Will it change the actions that you take regarding the issues we've discussed?
- Remember to cite all the resources that you use (this includes any people you make reference to).

**Note:** Students creating a visual art piece should include a short [artist statement](#) to clarify the message expressed/implied in their work.

## **SUCCESS CRITERIA**

Co-create the success criteria with students. How will they know when they've successfully completed the task?

- Ensure that students are considering the audience, content, and message.
  - Success criteria should reflect any curricular expectations tied to this unit.
  - What are the expectations for references?

- What are the expectations for original content (for example rephrasing or “using your own words” rather than copy/paste)?

Modifications and accommodations can be made for students with individual education needs, including scribing, technology supports, pre-teaching key terms, and support during the completion of tasks.

## CULMINATING ACTIVITY GRADES 10-12

### PART A: WORLDVIEWS AND VALUES

#### STEP ONE

As a class, examine the blog post “[Indigenous Worldviews vs Western Worldviews](#)” from Indigenous Corporate Training, looking carefully at the two categories: “Indigenous worldview” and “Western worldview.” Discuss the differences between the categories in order to highlight the values that each worldview reflects.

#### STEP TWO

Students will create a summary showing the different values that each worldview holds. This can be in the form of a table, visual piece, or other format that clearly displays the differences. They can brainstorm ideas using **Worksheet #6: Grades 10-12**.

#### SOURCE:

Indigenous Corporate Training Inc. 2016. “Indigenous Worldviews vs Western Worldviews.” <https://www.ictinc.ca/blog/indigenous-worldviews-vs-western-worldviews> Printable PDF version available.

### PART B: GRAND COUNCIL TREATY 3 GUIDANCE TO PROTECT LAND, WATER, AND RESOURCES

#### BACKGROUND INFORMATION

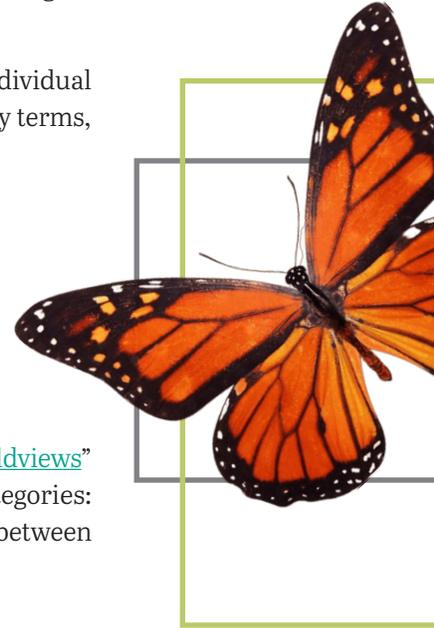
The following details provide an overview of the role of Grand Council Treaty 3 and introduce its mission statements, which reflect the Anishinaabe traditional values that underpin the Council’s work. Students are provided with this information on **Worksheet #6**. Educators are recommended to go through the material with their class to check for understanding.

#### Q: WHAT IS GRAND COUNCIL TREATY 3?

Grand Council Treaty 3 (GCT3) is the traditional government of the Anishinaabe nation in Treaty 3 territory.

#### Q: WHAT IS THE MANDATE (MISSION) OF GRAND COUNCIL TREATY 3?

The overall mission of GCT3 is “the protection, preservation, and enhancement of Treaty and Aboriginal rights” (from GCT3’s “[Our Nation](#)” page).



Part of this goal is achieved through the Zhaagima Waabo, also known as the Territorial Planning Unit (TPU). Here is the Council’s statement for the TPU:

“Guided by **Manito Aki Inakonigaawin**, and recognizing the significance of Treaty #3’s connection to the land, the Territorial Planning Unit works with Treaty #3 Leadership to protect the lands, waters, and resources within the 55,000 square miles that make up the Treaty #3 Territory” (from GCT3’s “[Territorial Planning Unit](#)” page).

### Q: WHAT IS MANITO AKI INAKONIGAAWIN?

Manito Aki Inakonigaawin (MAI): “Mai is the sacred resource law of the nation. This is a customary law that has governed our people since time immemorial and is based on our responsibility to ensure that the land, the people, and the future is protected” (from GCT3’s “[Territorial Planning Unit](#)” page).

### STEP ONE

Start by examining Grand Council Treaty 3’s [Nuclear 101 Guidebook](#) with the class. Read through parts of the document, focusing on how it connects to Manito Aki Inakonigaawin (MAI). Take time to introduce students to the text features and organization as you scroll through. Point out the use of plain language and the simplicity of the “decision-making” model.

Ask students how this guidebook makes the decision-making process more accessible to people. Have them record their answers on their worksheet.

#### SOURCE:

Grand Council Treaty #3. 2022. *Nuclear 101 Guidebook*. <https://gct3.ca/wp-content/uploads/2022/07/GCT3-Nuclear-101-Guidebook-2022-FNL.pdf>

### STEP TWO

Students will create a visual art piece, video, or pamphlet that communicates the story of their learning and how it relates to their understanding and analysis of the *Guidebook*.

**Note:** Students creating a visual art piece should include a short [artist statement](#) to clarify the message expressed/implied in their work.

The following questions and prompts should be used to shape the students’ work:

- Who is the audience? Who are you communicating with? Make sure you use words and images that they will understand, adding necessary details in order to achieve this.
- Compare your knowledge at the beginning and end of this unit: What did you learn? How did that change your understanding? Did you have any misconceptions that were corrected through your learning? Including these points helps the viewer to “see” your learning.
- How could the *Nuclear 101 Guidebook* be used to make decisions to protect the land, the people, and the future?



- Do the values reflected in the *Guidebook* benefit everyone, or just Indigenous peoples?
- How do you think the knowledge you gained throughout this learning journey will impact your understanding of the history and lives of Indigenous peoples going forward? Will it change your relationships with Indigenous peoples? Will it change the attitudes and actions that you take in the future regarding the issues we've studied?
- Remember to cite all sources that you use (including any people you make reference to).

Students can brainstorm/record ideas using **Worksheet #6**.

## **SUCCESS CRITERIA**

Co-create the success criteria with students. How will they know when they've successfully completed the task?

- Ensure that students are considering the audience, content, and message.
- Draw from the list of questions above to create criteria that suits the learning needs of your students.
- Success criteria should also reflect any curricular expectations tied to this unit.
- What are the expectations for references?
- What are the expectations for original content (for example rephrasing or “using your own words” rather than copy/paste)?

Modifications and accommodations can be made for students with individual education needs including scribing, technology supports, pre-teaching key terms, and support during the completion of tasks.

## **OPTIONAL EXTENSION ACTIVITY**

The [\*Land Manager's Toolkit\*](#) is a more complex document that supports advocacy work being done at the community level. Students who are drawn to advocacy work may wish to use this document to create a bigger picture of how advocacy at the local level can create communities connected in projects that centre on Anishinaabe worldview.

### **SOURCE:**

Grand Council Treaty #3. 2022. *Treaty #3 Land Manager's Toolkit*. <https://gct3.ca/wp-content/uploads/2022/11/GCT3-Land-Managers-Toolkit.pdf>