

Level 2
Grade 8 & up

Building Bridges

By Building Understanding Through Current Events



LesPlan

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Building Bridges

Level 2

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We welcome your comments and appreciate your suggestions.

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Mission Statement:

LesPlan Educational Services Ltd. aims to help teachers develop students' understanding of and ability to critically assess current issues and events by providing quality up-to-date, affordable, ready-to-use resources.

Building Bridges:

- **allows for differentiated learning.** **Building Bridges** is available in two levels, and in English and French, to meet your students' varied learning needs.
- **is tech-friendly.** Project each month's pdf on your Promethean or Smart Board to read articles together. Our pdfs also work seamlessly with assistive reading technology, and the Word version of the articles can be uploaded to Google Classroom.
- **is easy to use.** Easily access links referenced in **Building Bridges** by visiting www.lesplan.com/en/links.

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About the cover design:

"[This design shows] two hands, Indigenous and Canadian, working together through reconciliation with a ring of cedar surrounding them to represent the medicine to help through this process." – Coast Salish artist Brianna Marie Dick, August 2018



An Overview

Many educators across Canada have been responding to the Truth and Reconciliation Commission Calls to Action through their planning and practices. As a non-Indigenous teacher, I know that this work means I will make mistakes. I also know that I can't know everything. Thank goodness! This work isn't about knowing more; this work is about learning and asking questions alongside your students. It's also about learning to ask the right questions in a humble way, and to imagine bridges through our colonial past. But how do we engage in the work of reconciliation alongside curricular learning outcomes in an authentic and meaningful way?

This series of lesson plans is designed to invite you and your students into the complex dialogue that is crucial to any work around reconciliation. By teaching students the tools to ask thoughtful questions, and to think carefully and critically about the questions they ask, we begin the hard work needed to build better relationships with our First Peoples, Nations, and urban Indigenous communities.

In this publication, current events and issues will be presented as opportunities for informed discussions and classroom inquiry that ultimately encourage

students to ask the bigger questions that affect the societies we live in: *Is this right? Is this just for all? What is better?*

Setting the tone

Setting a positive and empathetic tone in your classroom is essential to the exploration of Indigenous issues. For instance, at the root of exposing Canada's investment in the Indian Act and residential schooling is the discussion of what constitutes racism and discrimination. These topics are, and should be, sensitive for your students to enter into. A classroom environment that invites perspectives, and critically examines inherited belief systems, must first establish a set of rules to live by.

Action: Ask your students to come up with a list of body language, words, attitudes, and behaviours that constitute a positive classroom environment. Keep these posted in the classroom as a baseline criteria for entering into the subject of Canada's treatment of Indigenous Peoples. Refer to the criteria often and praise those who spontaneously lead their peers with positive attitudes, words, and actions.

Creating Learning Environments that reflect the First Peoples Principles of Learning

Aim to nurture a learning environment that embodies the First Peoples Principles of Learning. As the First Nations Education Steering Committee expressed, these principles are not rigid terms or isolated lessons, but more, a way of being with your learners and a way of viewing learning in general. Each Nation may have its own perspectives around learning and teaching, but these principles can be seen as generally agreed-upon starting points that invite all teachers and learners to view learning through an Indigenous lens. I have these posted in my classroom, and I refer to them often.

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions. Learning involves generational roles and responsibilities.

Learning recognizes the role of Indigenous knowledge. Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Action: Ask your students to describe, in their own words, what the FPPL look like, feel like, and sound like in the classroom setting. Have them list their thoughts, words, and feelings on sticky notes and post their responses under each principle. Leave these up on your wall to set a tone for all learning across the curriculum.

You can learn more about these principles at:

<http://www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>

<https://firstpeoplesprinciplesoflearning.wordpress.com>

Notes on Assessment: Moving Beyond Empathy

We are trained as teachers to measure learning in students. I feel it is important in this particular endeavour that we don't reduce students' learning to a grade or a percentage. What you can measure is the depth to which your students are able to think critically about an issue, and the degree to which they can communicate their thinking through listening, speaking, and writing. Try using self-assessment tools, or a current events portfolio with an oral interview, as assessment strategies. Focus on speaking and listening as important signifiers of a student's thinking and communication skills. Use dialogue, discussion, and reflection as a way for each student to express his or her own entry point and degree of critical analysis of each current event. Keep the focus on the quality of questions asked, as opposed to coming up with solutions or answers.

Watch each student's learning unfold, at his own pace, in her own words, and encourage ways to stretch individual learning.

Tasha Henry, Victoria, B.C.

Action: Ask students to keep a reflection journal to record their thoughts after each lesson. Make sure they understand that the journal is for your eyes only! Encourage them to make connections to their own life, stories, and experiences. Make sure you don't use evaluative language when responding to their journal. A simple "thank you" for allowing you to witness their journey is sufficient.

About This Issue

Introduction:

In the spirit of this issue, we refer to Anna Tsing’s definition of sustainability as “the dream of passing a livable Earth to future generations, human and nonhuman” (2017). An important part of this dream is to understand the cultural and economic necessity of hunting practices for the Inuit and Indigenous Peoples. The Inuit seal hunt has been targeted by some affluent celebrities, animal rights groups, and the media, who portray this culturally necessary and ecologically sustainable practice in a negative light. To grapple with this concept, students must be able to critically analyze how the very concept of ‘ethical’ is driven by culturally dominant, often elite-focused agendas. By analyzing how dominant culture can anthropomorphize animals and in turn affect those who rely on unstable food sources, students begin to engage in the ethical work of becoming informed global citizens.

Tsing, Anna Lowenhaupt. 2017. “A threat to Holocene Resurgence is a threat to livability.” *The anthropology of sustainability*, eds. Brightman and Lewis. 51-65.

Learning Outcomes:

- I can make reasoned, ethical judgments about actions in the past and present, and determine appropriate ways to remember and respond.
(B.C. Grade 8-10 Social Studies Curricular Competency)
- I can explain and infer different perspectives on past or present people, places, issues, or events by considering prevailing norms, values, worldviews, beliefs, and perspectives.
(B.C. Grade 9 Social Studies Curricular Competency)
- I can think critically, creatively, and reflectively to explore ideas within, between, and beyond texts.
(B.C. Grade 9 Language Arts Curricular Competency)

Skills:

I am able to...

- Draw conclusions about a problem, an issue, or a topic.
- Identify and clarify a problem or issue.
- Interpret and present data in a variety of forms (e.g., oral, written, graphic, maps).
- Construct maps to communicate information and perspective, demonstrating appropriate use of legends, and contours.

Essential Questions:

- What are the continuing effects of imperialism and colonialism on Indigenous Peoples in Canada and around the world?
- What role do imperialism and colonialism from this period have on events in present-day Canada and around the world?
(B.C. Grade 9 Social Studies)

Big Ideas:

- Exploration, expansion, and colonization had varying consequences for different groups.
 - Contacts and conflicts between peoples stimulated significant cultural, social, and political change. (B.C. Grade 8 Social Studies)
 - Questioning what we hear, read, and view contributes to our ability to be educated and engaged citizens. (B.C. Grade 9 Language Arts)
-

An important note on terminology:

Not all First Peoples and Indigenous Peoples around the world can be grouped together under the one term 'Indigenous'. We use this term knowing that not all Indigenous or Aboriginal Peoples share the same views.

Opening the Circle of Learning

Sarah Rhude (L'nu teacher of Mi'kmaq/Algonquin and European descent) is the District Aboriginal Art and Culture Facilitator with the Greater Victoria School District. She opens circles with her students by drawing on oral traditions where learning is understood as communal, and gives space for everyone to situate where they are from in relation to each other. She explains that by standing in relationship, we give context for the words we share. She invites each student to honour his or her ancestors in this way:

1. Sit in a circle with everyone facing each other. Explain to students that in this way, we are all equal. Our eyes and hearts are facing each other and we are in a space where we can all connect.
2. Acknowledge the First Peoples on whose territory you are holding the circle, who have an ancestral and generational connection to the land since time immemorial (since before memory or stories).
3. After you acknowledge the people and ancestors of the territory, tell students that, one-by-one, they will introduce themselves. This includes:
 - giving their full name
 - saying where their ancestors are from. We want to acknowledge and bring into the circle the ancestors of those sitting in the circle. Who are students' ancestors and where is their homeland? (*Note: If students do not know where they are from, that is okay. The circle has a way of triggering this search for identifying with the roots of our ancestry through time.*)
 - offering a quick and contained check-in using a scale from 1-10, with 10 being very good. This shows respect towards those who may need a little extra space or a little more positive energy.
 - inviting students to acknowledge either an animal or plant into the circle. This shows respect for other living beings. Often the special items that we bring into a circle will have a story attached to them, and this will help your students feel comfortable in the circle, over time.
 - Here's an example of an introduction: *"My name is Mary Thomas and I am Mi'kmaq through my mother and Irish from my father. I feel like a 7 today and I would like to bring in the blue jay as it reminds me of home."*
 - *Note: If students can introduce themselves in their traditional language, encourage this.*



The Inuit Seal Hunt

Indigenous Chef Joseph Shawana’s Toronto restaurant, Kū-kūm Kitchen, puts traditional Indigenous ingredients in the spotlight. He introduces diners to a **spectrum** of Indigenous food, mixing and matching elements from many cultures and traditions. People come to eat pemmican, venison, bison, elk, and pine-needle sorbet.

“I’m using the restaurant as a platform to showcase Indigenous cuisine in Canada as a whole,” he says.

That’s why diners will also find seal meat on the menu.

“It’s our way to **pay homage** to our northern brothers and sisters,” Chef Shawana says.

The seal meat is sourced from SeaDNA, a company that uses “very sustainable” practices, ensures its hunters undergo “rigorous training”, and follows strict federal **regulations**.

But in October 2017, an online petition was started to demand that Kū-kum Kitchen’s seal dishes be taken off the menu. The petition’s author called the seal hunt “violent, horrific, traumatizing, and unnecessary.” She said she took issue with the

menu because the seal meat was “sourced by the commercial hunt and not the Indigenous hunt.”

One of the 6300 people who signed the petition wrote, “This is a **barbaric** act that belongs in the shameful areas [sic] in our history books.”

The petition and criticism, said Inuit seal-hunt supporters, highlighted Canadians’ lack of understanding of how and why Inuit hunt seal. It also showed a profound lack of respect for Indigenous culture.

Seal hunting as a way of life

Inuit in the Canadian Arctic, Alaska, Greenland, and Russia have been hunting seal for **millennia**. Seal hunting is a social activity and a tradition, but most importantly, it provides a key source of food, clothing, light, and heat to Inuit families.

Seals are present in many Inuit traditions, beliefs, and cultural stories, and Inuit hunters are truly respectful of the animals’ spirits. They hunt for adult

harp and ringed seals, and use every part of the animal. This shows the hunter’s concern for sustainability, and communicates respect and kindness to the animal.

Inuit men are often the ones to go hunting for their family. However, women will do so as they please, or if needed. Depending on the situation and weather, children are allowed to accompany their family on the hunt.

Inuit hunters’ methods vary depending on the season. Some of the traditional methods are being replaced by modern hunting with **firearms**, but a successful hunt still relies on Indigenous knowledge of seal behaviour.

In the spring and early summer, the seals use their breathing holes in the sea ice to climb up and out. While lying on the ice, the seal will stay near its breathing hole and

Definitions

barbaric: extremely violent and cruel

firearm: a portable gun, such as a rifle, pistol, or shotgun

millennia: multiple 1000-year periods

pay homage: to honour

regulations: rules or orders issued by the government or a regulatory body

spectrum: the whole range of ideas, qualities, situations, etc. that are possible

use it as an escape if it feels in danger.

So, the hunter stalks the seal by crawling on the ice when it's sleeping. Once a minute, the seal looks up to ensure that it is still safe. A muscle twitch in the seal's neck informs the hunter when the seal is about to raise its head for its scan. When the hunter sees the twitch, he stops moving, causing the seal to mistake the hunter for a sleeping seal. In this way, the hunter can get close enough to kill the animal. This method of hunting during the spring is less common now that hunters have access to firearms.

At the end of summer when the ice melts, seals are hunted from

a boat. Hunters use a firearm to shoot the seal from the water.

During early winter, it is tradition to hunt with a partner. One hunter with a firearm waits on the ice edge for a seal to swim by in open water. After the seal is shot, its thick layer of blubber keeps it afloat. The second hunter then approaches the seal by boat, harpoons it in the head, and tows it back to shore.

In mid-winter, Inuit hunt for seal through the animals' breathing holes in the ice. Each seal comes up for air every twenty minutes or so, and has multiple breathing holes. The hunter will study the shape of a breathing hole and determine how frequently the hole is used and in what direction

the seal comes up for air. Hunters will squat next to the breathing hole on a caribou-skin bag for hours at a time, waiting to hear the seal coming up. The bag provides insulation, and prevents the seal from hearing any noises that may scare it away.

When a hunter hears the seal, he will strike downward in the direction determined earlier. He leaves his harpoon in the seal while he breaks the ice with a knife. Then, the hunter pulls on the harpoon to drag the animal out of the water.

On a winter seal hunt, the Inuit men commonly remove the liver from the seal to eat it while it's warm.

Utilizing the whole animal

The processing of the seal's carcass is performed by women, men, and children.

When the hunters bring the seal home they lay it belly-up on a piece of cardboard or tarp on the kitchen floor, as if they were in an igloo, and use an **ulu** to cut it open.

First, the blood is collected for a stew or fed to the dogs. Then all the blubber is scraped and cut away. The skin is washed in a tub of water and soap, then hung up to dry.

Seal fur and skin is waterproof, so Inuit use these parts of the animal to make parkas, boots, and mittens that offer protection from the harsh environment. If

the skin is being used for clothing, the Inuit soften it by chewing it, or they stretch it using bone or metal scrapers. It can take around five or six days of chewing skin for a parka, but softening the skin allows it to be sewn.

After the seal has been processed, the extended family comes together to feast on the animal. In the Inuit culture it is very important to share food. Hunters will often give away animals that they hunted to other families that may need it more than they do.

"We eat the liver, we eat the meat raw or cooked and have a meal together as a family," says Solomon Awa, an Inuk seal hunter from Iqaluit. "There are parts of the meat that only adults eat,

the intestines are more enjoyed by children, so they are given to children more."

Seal meat is rich in iron, zinc, and vitamins A, B, C, and D. Eating the meat and organs raw maximizes the amount of nutrients absorbed by the human body.

Inuit also use the seals' oil. The Canadian Arctic is mostly tundra vegetation, so there aren't many trees. Without wood to burn, Inuit must either buy fuel for lamps and cooking fires, or use seal oil. They also use the oil as a dip for their foods. Seal oil is a source of omega-3 fatty acids which help maintain good health. These fats support brain function, as well as eye and nerve development in children under 12 years old.

Definitions

ulu: an Inuit knife

Food insecurity and economic opportunity

The Canadian Arctic is referred to as Nunangat by Inuit, who make up about 83 percent of the population in the region.

Inuit communities in Nunangat have the highest cost of living, as well as the highest poverty and unemployment rates, in North America.

Because there is no agriculture in the Arctic, any food that isn't hunted must be shipped in, making groceries very expensive. For the locals, it is not unusual to go to the grocery store and pay \$28 for a cabbage, \$82 for a dozen cans of pop, and \$17 for two litres of water!

As a result, the Inuit are the least food-secure Indigenous People in any developed country, making seal hunting as important for an Inuit family's survival today as it was in the past. An Inuk with fifty dollars can go to the grocery store and buy a small amount of junk food, or he could buy hunting supplies and use them to bring back enough food for an entire family.

In a region where there are few economic opportunities, **commercial** sealing is also extremely important to Inuit. For over a century, Inuit hunters have been selling seal skins to

government officials who take the skins to international markets.

However, since 1983, the amount of money that hunters have earned from selling seal skins has dropped dramatically. Why? Because that year, the European Union (EU) banned sealskin products made from whitecoat harp seal pups. The ban was influenced by animal rights activists who were against the commercial seal hunts on Canada's East Coast.

At the time, these hunts had little in common with the Inuit seal hunt. They were carried out by non-Inuit hunters who slaughtered tens or hundreds of thousands of harp seal pups less than three months old over a three-week period in the spring. Hunters wanted the seals' fur only; 90 percent of the meat was thrown into the water or abandoned on the ice to rot.

The EU ban didn't apply to the Inuit, but the **market** for seal skins dwindled because many people didn't understand the difference between the two hunts.

The impact on Inuit communities has been devastating. Almost overnight, Inuit in Nunangat lost a key source of income and saw

their traditional way of life unfairly condemned on the world stage.

One year after the ban took effect, the average income of an Inuit seal hunter in Resolute Bay fell from \$54,000 to \$1000. According to the government of the Northwest Territories, nearly 18 out of 20 Inuit villages lost almost 60 percent of their income – and the situation hasn't improved much since then.

"We are trying to feed our communities. When our hunters catch seal they share it – it is the most nutritious food our children and communities can eat. But because the hunter can no longer afford fuel and ammunition due to the collapse of the seal market, it's really making it hard," says Aaju Peter, an Inuit lawyer from Nunavut.

Definitions

commercial: producing goods or services to sell

market: trade in goods of a particular kind; the total number of people willing to buy a particular product

“We have the right to survive”

In 2015, the Canadian government announced \$5.7 million in funding to create a **certification** and tracking system so that Indigenous seal products could be marketed in Europe. Although there are hopes that these measure will improve sales, Inuit leaders say the best solution is for the bans on seal products in Europe and the United States to be **repealed** or replaced with more sensitive legislation so that sealskin products can grow into a thriving industry and support Arctic communities.

As for Chef Shawana, he questions why his restaurant became a focus when numerous restaurants and corporations serve meat from **inhumane** sources.

“Why target a small little Indigenous restaurant that’s only 27 seats when there’s these larger corporations?” he asked.

Tanya Tagaq, an Inuit throat singer from northern Canada, says most animal rights activists are not aware of the truth behind the seal hunt and other Indigenous practices.

“They need to know we have the right to live off of our natural resources, without someone telling us what we are allowed to sell. Seals are our cows, they are our beef and leather, yet cattle markets haven’t crashed due to public opinion and animal rights opposition.”

She adds: “We have the right to hunt. We have the right to use renewable resources to feed our families. We have the right to survive.”

By Makayla Silvey

Makayla is Inupiaq from Nome, Alaska, and a grade 12 student in Victoria, B.C.

Did you know?

About 70,000 seals were killed as part of Canada’s commercial seal harvest in 2016. Every year, roughly two million cows, 20 million pigs, and 1.5 billion kilograms of broiler chickens (or roughly 550 million birds) are killed in Canada.

Definitions

certification: confirmation that some fact or statement is true

inhumane: treating animals or people in a very cruel way

repeal: to state officially that a law no longer has legal authority and has ended

Before Reading

Bring a stuffed animal that is a caricature of a cute animal, like a puppy or kitten, to class. Share the stuffy with students and ask them to think about the ways cultures anthropomorphize animals for different purposes. Use the following questions to guide your discussion:

- Have you ever wondered why many people love looking at videos of kittens doing human-like things on the Internet or social media?
- When we attach human traits to animals, it helps us relate to them. This is called anthropomorphism. But when is anthropomorphism damaging, dangerous, or unethical? How is anthropomorphism culturally based?
- Can you find images in the media that have taken anthropomorphism to the next level? Think about Disney movie characters, like Dory from “Finding Dory,” or Bambi. Why do we like to think of animals as humans?
- How does anthropomorphism complicate our relationship to hunting for food?
- In the place where you live, do you have a choice about the food you eat? Are you vegetarian? Is eating vegetarian a necessity, or a choice? What is the difference? Is vegetarianism a choice for some and not for others?
- How does the dominant culture influence the ways we view animals? Sources of food? And respect for the environment?
- Are relationships to animals as food or pets culturally based?
- What role does economic status play in the domestication and anthropomorphism of animals?

After Reading

A. Discussion

1. Why is seal hunting so important to the Inuit?
2. Despite an abundance of seal, why are the Inuit the least food-secure Indigenous People in any developed country?
3. Explain the differences between Inuit seal hunting and the commercial seal hunts on the east coast of Canada.
4. How are the skills and traditions of seal hunting shared and preserved in Inuit communities?

B. Exploration

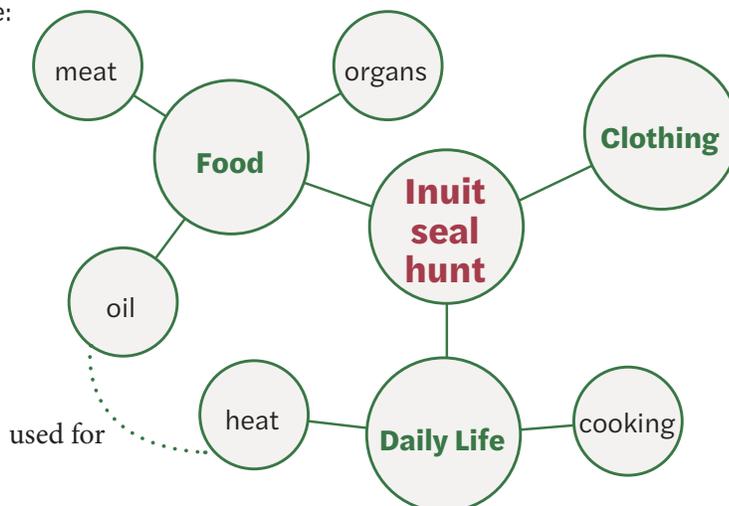
- Complete the Seal Hunt organizer (p. 15) to help you visualize how seals are hunted.

C. Reflection

Concept maps can help you show relationships between ideas. Create a concept map showing all the ways seal hunting influences both a traditional and contemporary Inuit way of life. Follow these steps:

- write the main topic in the centre of a blank piece of paper (e.g., Inuit seal hunt);
- brainstorm a list of subtopics related to the main topic (e.g., food, clothing, light, heat, culture, economic opportunity, sustainability, community);
- pick the three to four most important subtopics;
- write these terms in circles around the main topic and connect them with lines to the main topic (space them evenly around the topic);
- add supporting details to each subtopic (e.g., food → blood, seal meat, organs, oil);
- expand the map by adding specific examples to supporting details where possible (e.g., organs → liver, intestines);
- look for connections between ideas and add dotted lines to connect them (e.g., oil --> heat);
- explain the relationship between the terms in a word or two (oil—used for—heat);
- use colour and simple images to enhance the concept map.

Here is an example:



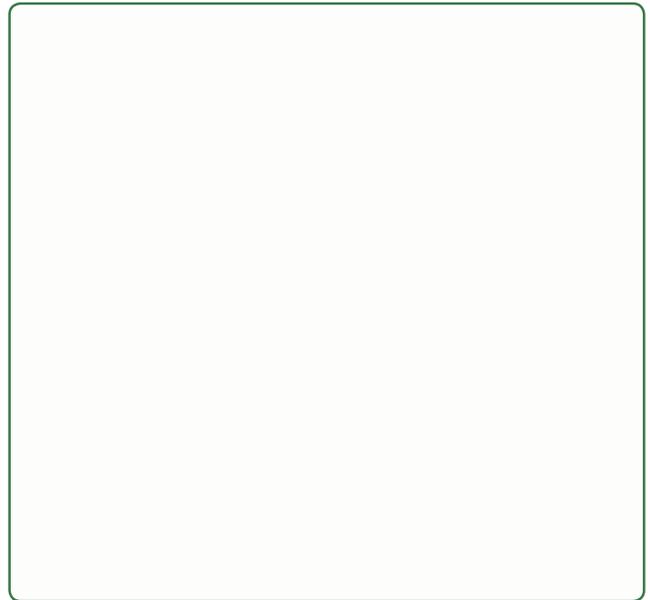
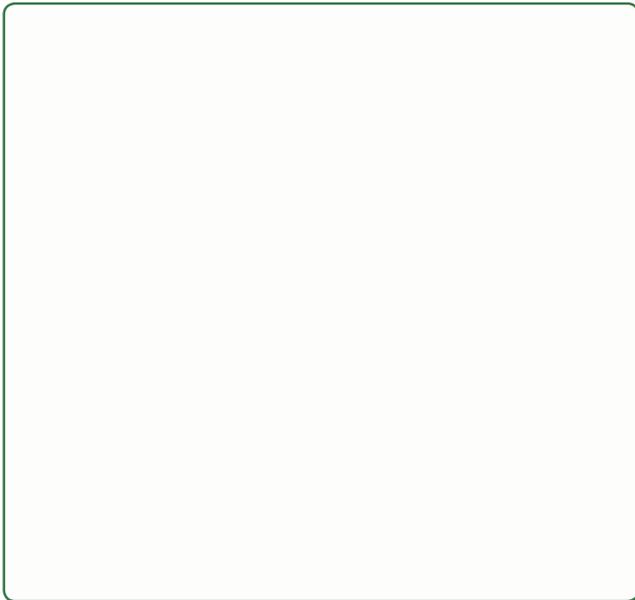
The Seal Hunt

The article's description of the seal hunt is rich in imagery. Use the information to visualize how seals are hunted.

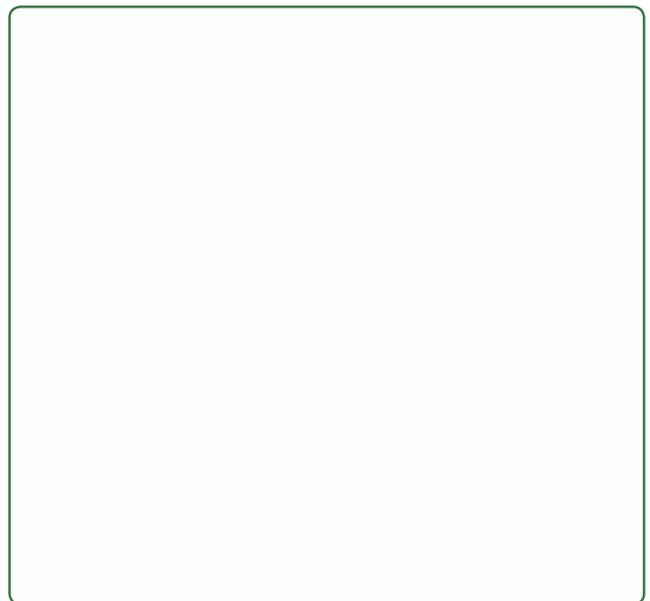
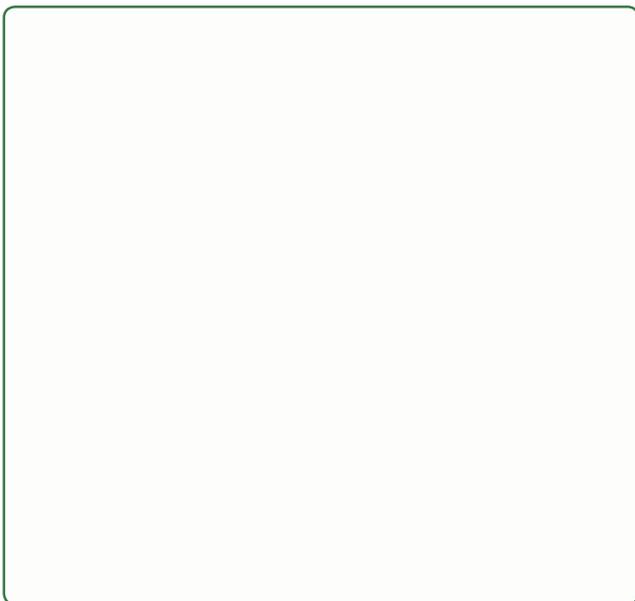
Directions:

1. Underline sensory details in the article that describe how seals are hunted by the Inuit in different seasons.
2. Then, sketch how the hunters use their knowledge of the environment and seals' behaviour to successfully catch seals. Add captions, labels, thinking/speaking bubbles, or other drawing techniques to enhance meaning of each sketch.

Hunting in spring/summer:



Hunting in early winter/mid-winter:



Extensions

- 1. The story of Sedna:** The ancient Inuit goddess Sedna holds dominion over all the sea animals. Seals, for instance, are said to come from her fingers; her hair is seaweed. When the Inuit sing to Sedna and treat her animals with respect, she decides to give her animals to humans for their food and sustenance such as clothing, tools, shelter, and warmth.
 - Watch this short movie about the story of Sedna: <https://www.youtube.com/watch?v=uOwgDef2IZE>
 - As you watch, notice the different illustrations of Sedna. What features are consistently depicted?
 - What did you find interesting about this story? Can you think of modern non-Inuit versions of this story?
 - Read a version of the story of Sedna from world-renowned Inuk artist, singer, and writer Tanya Tagaq's book "Split Tooth" (2018). If you have a chance to listen to her reading this book as an audiobook, you will also hear her traditional throat singing. (*Be sure to preview the tracks as many are not suitable for young audiences.*) Beginning on page 85, she writes: "**Sedna the Sea Goddess came before Christianity. She came from a time when the land was our Lord, and we were her servants.**"
 - After reading this excerpt and watching the short movie, why do you think the goddess Sedna would be integral to survival of the Inuit? What does the myth tell you about the Inuit relationship to the land, sea, and its creatures? What does Tanya Tagaq's quote tell you about how the Inuit view their landscape and seascape?
 - Use the "Mapping Perspectives" template (p. 20) to draw a depiction of Sedna, including the other sea animals and the other images in the story (such as the kayak, the harpoon, the ulu, etc.). Use the legend to label the images (items, people, objects) in your drawing. What did you learn about Inuit perspective from this activity?
- 2. Illustrations tell stories:** Analyze the illustration below entitled "Sedna 2" by Uumati Kisoun-Inuarak (ᐃᐤᐤ), a 17-year-old Inuk student and artist. What do you notice about the painting? How does it compare to other illustrations of Sedna that you've seen? What do you think the seaweed symbolizes in the story of Sedna? How does Sedna's story connect people to the spirit of the land, its plants, and its wildlife?



Extensions

- View Uumati’s website at <http://www.uumati.com>, and look for the painting entitled “Sedna 1”. What do you find particularly moving about Uumati’s rendering of the spirit of Sedna?
 - Uumati writes about these paintings: ***“Inuit reliance on the sea and hunting involved understanding the ecology and spirit where every aspect is of equal importance. I have been thinking about the three dimensions in Inuit teachings: the dead, the living (where everything – humans, the land – is of equal importance), and then the spirit. These teachings are passed on through the generations. The image of traditional life is often misinterpreted. In recent decades, Inuit are taking more pride in who they are and reestablishing a modern Inuit identity.”***
 - Can you think of examples where images of Inuit traditional life are misinterpreted? Or worse, judged?
 - Respond to Uumati’s explanation of the Inuit concept of spirit and its connection to hunting. What did you find interesting about this explanation? What made an impact on you?
- 3. Reflection writing:** Award-winning Inuk film maker Alethea Arnaquq-Baril, in her film “Angry Inuk” (2016), traces the damaging effects of celebrity-fueled negative media depictions of seal hunting on the Inuit. Alethea would like to challenge our readers to think more critically about the movements they respond to on social media: ***“[One thing I would like youth to think about is] that the majority of commercial seal hunters are Inuit, that we hunt them one at a time and eat the meat. And that the most powerful thing [youth] can do to help us is this: When you see celebrities supporting anti-seal hunt campaigns, ask them ‘What about the Inuit?’ Posting this on their feeds will make them think twice.”***
- As you see it, is it right for individuals or groups to condemn the cultural practices of others? Who decides what is right or wrong? Does privilege dictate dominant cultural values?
 - How is the concept of “humane” culturally loaded? Can you give examples?
 - Is there a difference between sport hunting and First Peoples’ rights to hunting? Research both notions carefully, and give reasons to support your response.
- 4. Take a “Seal-fie”:** Inuk film maker Alethea Arnaquq-Baril supports the commercial Inuit seal hunt by managing a Facebook page that encourages Inuit to take pictures of themselves wearing seal fur. Watch the movie. (You can buy it on iTunes, or you could watch the short trailer on Youtube.) Then, discuss:
- How has media played a part in misinformation about the purpose of Inuit commercial seal hunt?
 - How has celebrity influence shaped the anthropomorphism of seals for non-Inuit people?
 - Is it right for urban elite from affluent parts of the world to campaign against Inuit seal hunting practices?
 - How does the “seal-fie” movement change public views of Inuit history and of the hunting, harvesting, and selling of seal meat?
 - How has the anthropomorphism of baby white seals in the media affected the ethical harvesting of seal by Inuit Peoples?
- 5. Decolonizing through cultural tattoos:** Are you curious about the traditional face and body tattoos that Inuit women have? Here are some resources to learn more:
- Ancient Ink Reborn: Revitalizing Traditional Inuit Tattooing:
<https://www.youtube.com/watch?v=pUZKgAmhsRU>
 - <https://www.cbc.ca/news/canada/north/inuit-tattoo-ulukhaktok-1.4054992>

Extensions

- <https://www.cbc.ca/news/canada/north/inuit-tattoos-holly-nordlum-1.4915457>
- 6. How sustainable are my harvesting practices?:** Keep a food diary for a week. For every food you eat, try to determine and record its origin. Are those grapes from Chile? Are your oranges from California? Or China?
 - For each food item, calculate the distance in kilometres that the item had to travel to get to your table.
 - Do the math! What is the total number of kilometres your food had to travel to get to you in one week?
 - Reflect: Is this a sustainable practice for the planet? What climate action initiatives can you commit to, to reduce your carbon footprint?
 - What can people who maintain a larger, more privileged environmental footprint learn from the Inuit seal hunt?
- 7. Learn more about the Inuit:** As a class, explore the Canadian Encyclopedia and the Indigenous Peoples Atlas of Canada to learn more about the Inuit — their culture, society, history, way of life, and the importance of Arctic lands, animals, and the environment to Inuit identity. Invite students to select a topic of interest to research. First, ask them to decorate the front of a paper bag with an image or scene showing their topic (the picture may be hand-drawn and coloured, or include cut outs or other embellishments to decorate it). Next, have them write a brief summary of their topic on the back of the bag (this can be a paragraph, web, or notes). Then, direct them to find or make 4-5 artifacts that represent something about their selected topic (e.g., items, images, models, symbols) and place their artefacts in their bag. Invite students to share their bags in small groups, explaining why or how the artifacts represent the topic.
 - The Canadian Encyclopedia: <https://www.thecanadianencyclopedia.ca/en>
 - The Indigenous Peoples Atlas of Canada: <https://indigenouspeoplesatlasofcanada.ca/>
- 8. Discover the impact banning seal hunting has had on the Inuit:** The following articles describe how the Inuit are negatively affected by animal rights groups protesting against the Canadian east coast seal hunt. [All have links to the ‘Angry Inuk’ documentary referred to in the article.]
 - <https://www.cbc.ca/cbcdocspov/features/inuit-defend-canadas-seal-hunt>
 - <https://www.theguardian.com/inequality/2017/nov/01/animal-rights-activists-inuit-clash-canada-indigenous-food-traditions>
 - <https://www.cbc.ca/cbcdocspov/features/how-one-documentary-is-changing-peoples-minds-about-the-inuit-seal-hunt>

Then, invite students to use the information in these articles to respond to one or more of the following issues-based questions:

- *Do urban animal rights activists, especially those who eat meat or fish, have the right to impose their values on others, especially cultures that have been here since time immemorial?*
 - *Is eating wild-harvested seal meat ethically better or worse than eating factory-farmed hamburgers?*
 - *Which is more inhumane, clubbing an animal to death on the ice floe or raising animals in captivity and killing them in an industrial slaughterhouse?*
- 9. Find out the nutritional benefits of seal meat:** Using information in the article and the SeaDNA links below, have students create a ‘blueprint’ of a food blog post explaining the benefits of eating seal meat.

Extensions

Project, using appropriate technology, several award-winning food blogs to help students determine common features (e.g., photos, recipes, videos, author's commentary). Check out these 35 Best Food Blogs of 2019 (as identified by the Easy Recipe Depot) for inspiration:

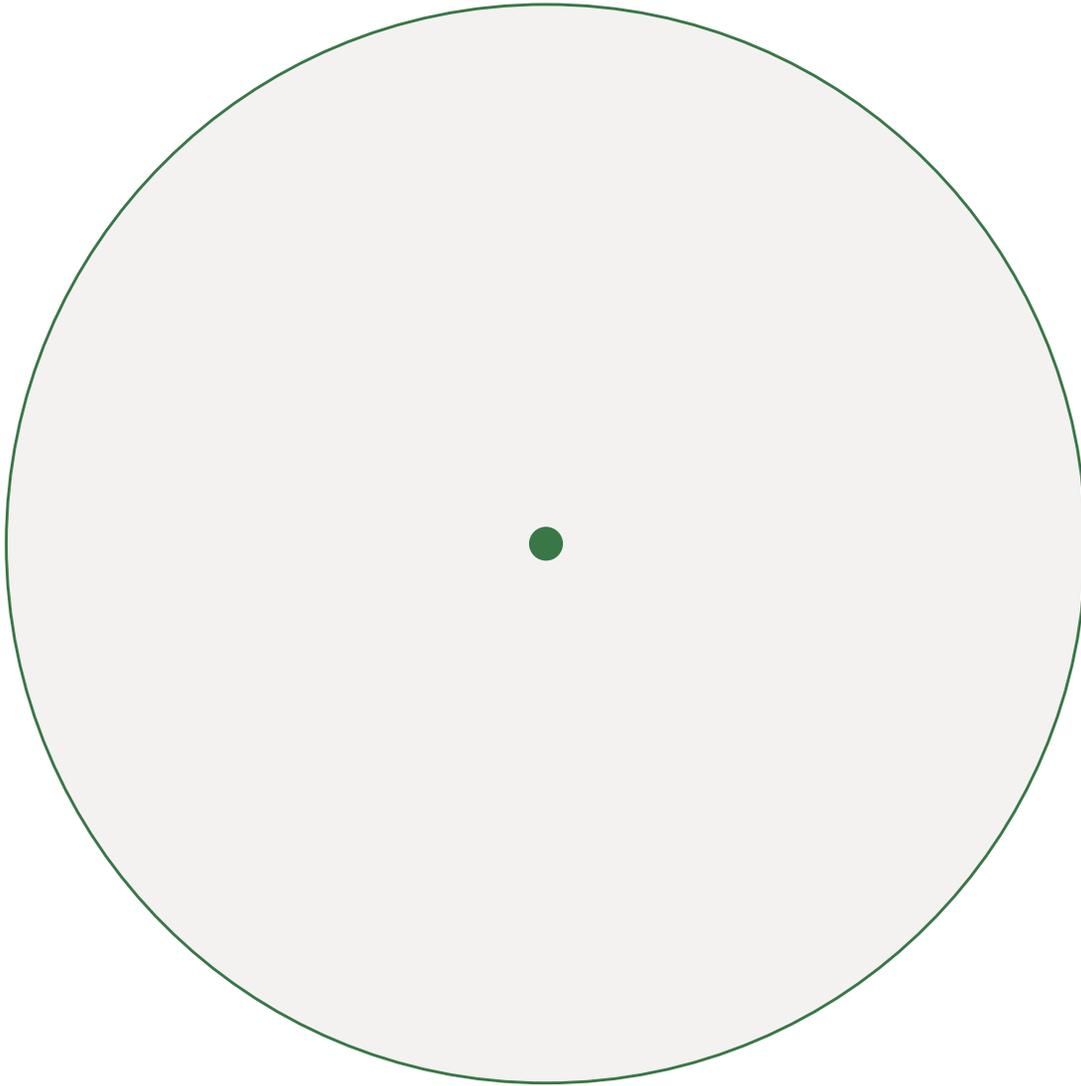
<https://easyrecipedepot.com/best-food-blogs/>

- Seal Meat: The Canadian Superfood: <https://www.youtube.com/watch?v=gbqHSucqNnk&t=5s>
 - SeaDNA website: <https://www.seadna.ca/>
- 10. Use Inuit art to learn about seal hunting:** Invite students to draw inferences about seal hunting from the prints below. The Critical Thinking Consortium (TC2) has a lesson plan called 'Explain the image' that teaches students how to use visual clues to develop informative explanations of images, using the 5W's as a framework for focusing their observations. The lesson can be downloaded for free at: https://tc2.ca/uploads/PDFs/T4T%20Samples/Explain_the_image_Tool.pdf
- <https://nativecanadianarts.com/gallery/seal-hunting/>
 - <https://nativecanadianarts.com/gallery/ringed-seal-freshly-killed/>
 - <https://nativecanadianarts.com/gallery/hunting-through-the-ice/>
 - <https://nativecanadianarts.com/gallery/seals-important-source-food/>
 - <https://nativecanadianarts.com/gallery/pulling-kamituk/>
 - <https://nativecanadianarts.com/gallery/woman-scraping-sealskin/>
 - <https://nativecanadianarts.com/gallery/harpoons-and-seals/>
- 11. Read about seals and sealing:** Fisheries and Oceans Canada has several links on their website that offer facts, statistics and regulations on Canada's seal harvest and the six species of seals affected, at: <http://dfo-mpo.gc.ca/fm-gp/seal-phoque/index-eng.htm>
- 12. Listen to an Inuit folk band sing 'Mamaqtuq!'** (a song about friends who go seal hunting): Mamaqtuq! by The Jerry Cans (2018) is a children's book about a group of friends who go seal hunting. The story brings to life a popular song by the Northern folk band The Jerry Cans. (One of the members of band is an Inuk accordion player and throat singer). Watch their music video, at: <https://www.youtube.com/watch?v=DueVqYKWQxE>
- 13. Examine a quote:** *"It is disingenuous to say the commercial hunt does not affect or impact the Indigenous hunt. It does, and if you look at it, less than 100,000 seals are killed in Canada each year – while at the same time, two million minks are farmed and killed in Canada every year: 20 times as many, but we don't see much promotional material with minks by these organizations."*
(Irena Knezevic, Carleton University professor)
- Respond to this quote. What is Professor Knezevic saying? For what reasons do you agree with her? For what reasons do you disagree? Explain.

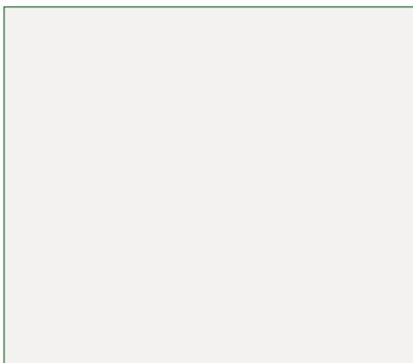
Mapping Perspectives

Name _____

Map Perspective _____



Legend



What I learned about mapping perspectives:

An Appetite for Indigenous Food

Shantel Tallow serves up golden bannock, fresh from the oven. She grinds up dried meat and Saskatoon berries to make pemmican. The dishes she prepares through her Calgary-based catering company, Ashksoyo’p Indigenous Comfort Food, are based on the food she ate growing up on the Blood Reserve in Stand Off, Alberta.

“In my house, laughter was always medicine, and food is a big part of our family,” she says. “I learned how to dry meat from my grandparents and great-grandma, how to make pemmican and Indian popcorn [the crispy bits left over after **rendering** beef or bison], and my auntie taught me how to make fry bread and pies.”

Indigenous food is seeing a **resurgence**, with Indigenous food outlets springing up in major cities across Canada. A new television series in production, Red Chef Revival, takes three Indigenous chefs from across the country and sends them to different

locations to learn local traditional methods of preparing food.

Some Indigenous chefs are keeping to traditional foods and techniques, while others are combining traditional ingredients with new food trends. Ms. Tallow says that bannock pizza and Indian tacos are popular with her younger diners.

In addition to serving up great food, the traditions and history behind this food are often shared.

“Food is a common denominator,” says Art Napoleon, a former chief of the Saulteau First Nation in northeastern B.C., and co-host of another TV series, ‘Moosemeat & Marmalade’.

“Sitting around a table, conversations are taking place. It breaks down barriers. It’s always a potential act of reconciliation, just sitting around the table and eating together.”

Indigenous food traditions

Before contact with European colonists, Indigenous Peoples all across Canada survived off the land. For example, on the plains they hunted deer and moose, and herded buffalo over ‘buffalo jumps’; Coastal Nations dug for clams, fished salmon runs, and netted **eulachon** (a source of grease); Woodland Nations

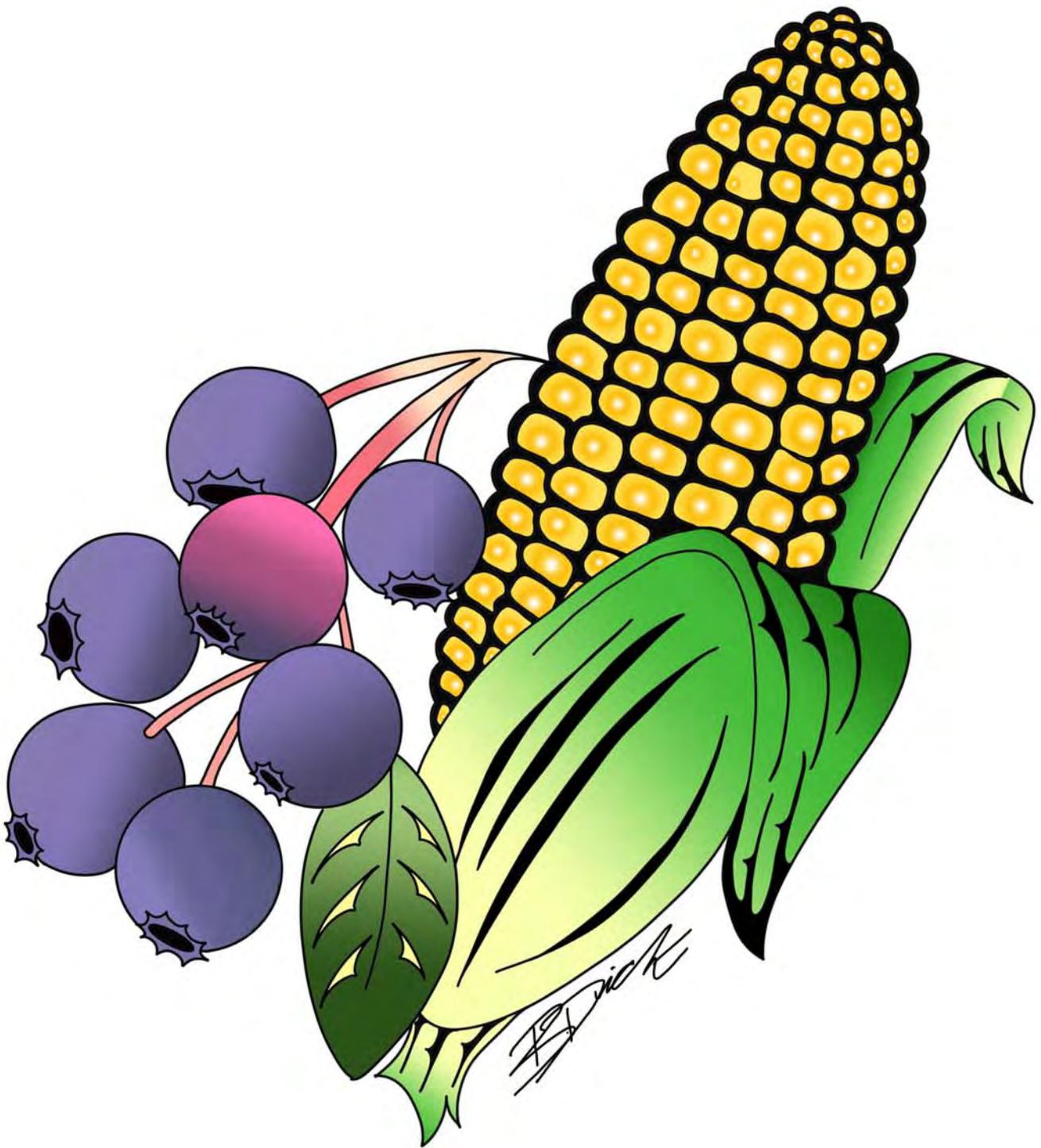
bagged wild ducks, gathered berries and plants such as fiddleheads, collected edible seaweed, dug up and dried tubers and root vegetables, grew corn, beans and squash, and harvested wild rice; Inuit Nations harvested tundra plants, and ocean mammals and fish.

Definitions

eulachon: small smelt-type fish that have a very high fat content; also known as candlefish

render: to heat solid fat to make it liquid, or to boil bones and pieces of meat to produce fat that can be used for cooking

resurgence: the start of something again that quickly increases in influence, effect, etc.



This way of life was beneficial in many ways. The wild food was nutritious, packed with protein, fibre, vitamins, and minerals. The work of hunting and gathering contributed to physical fitness and health. Preparing food and participating in feasts at

ceremonies and cultural events brought communities together.

As a key part of the social fabric of community life, traditional foods also helped to reinforce strong cultural identities and values. Knowledge keepers and older generations passed down to younger generations hunting and

foraging skills that reflected the belief that everything in nature – be it land, water, plant, or animal – has a spirit and consciousness and must be treated with respect. Whatever is taken from nature must be used in some way.

Impact of colonization

Colonization, however, greatly disrupted Indigenous food traditions.

As colonial governments **dispossessed** lands for settlement, industry, agriculture, and parks, the land base available for traditional Indigenous hunting and foraging activities shrank.

Fearing starvation, some dispossessed Indigenous groups signed treaties that exchanged their hunting grounds for farmland, livestock, and inadequate amounts of cash. Some groups were relocated onto reserves, which were often located in **marginal** locations with limited economic opportunities.

Meanwhile, some Inuit communities were “relocated” by governments when valuable

natural resources were found on their traditional lands. The people who were relocated often had no connection to the new land base they were placed on.

The result? Indigenous communities that were once self-sufficient and food secure were forced by these colonial policies to become dependent on government agencies for food and survival. This dependency caused great harm to traditional diets across the country.

The relationship between the colonial government and Indigenous Peoples was governed by the **paternalistic Indian Act**. Some have labelled its policies as ‘**cultural genocide**’. Among other things, the Act banned the traditional ceremonies of many First Nations, such as potlatch

feasts of the Pacific Northwest Nations.

Residential schools also had a devastating impact on Indigenous People and culture, including food. Indigenous children who were taken away from their families and forced to attend residential schools became **displaced** from the life of their communities. They were deprived of the ecological knowledge that was traditionally passed down to the younger generation through oral teachings, storytelling, and experiences on the land. They didn’t learn how to cook traditional foods from their grandparents or aunts. They didn’t learn to hunt or sustain themselves through foraging. The Truth and Reconciliation Commission has documented the intergenerational harm that

Definitions

cultural genocide: the deliberate destruction of Indigenous Peoples’ culture

displace: to force someone to leave their home and live somewhere else

dispossess: to take something valuable such as land away from someone

foraging: the act of searching for food and provisions

Indian Act: the federal law that concerns registered Indians, their bands, and the system of Indian reserves. First passed in 1876 and still in force with amendments, it is the primary document which defines how the federal government interacts with the 614 First Nation bands in Canada and their members.

marginal: not good but not completely bad

paternalistic: kind but also intrusive

sustenance: food and drink

resulted from the residential

school system, and the impacts that still reverberate today.

Changing diet

As Canada grew into an industrial nation, Indigenous Peoples faced another dilemma: weighing the positive benefits of traditional foods against the risk of exposure to **contaminants**. Resource extraction and industrial development were not only separating Indigenous Peoples from their lands and **degrading** previously healthy ecosystems, they were introducing contaminants to the environment that were ending up in the soil, water, air, animals, and fish.

Sources of contamination included hydroelectric plants, sewage systems, fish farming, mining and forestry operations, offshore oil development and transportation, and agricultural run-off. The pollutants of most concern included mercury, arsenic, lead, dioxins,

Polychlorinated biphenyls (PCBs), Polyorganic chlorines, and DDT.

For example, high levels of mercury are found in fish at Grassy Narrows in northwestern Ontario resulting from nearby pulp mill **effluent**. Researchers say some ninety percent of citizens of Grassy Narrows and Wabaseemoong First Nations have been affected by methyl mercury poisoning. In another case, residents of the First Nations community of Akwasasene have been advised to eat no more than one meal per month of flesh or roe from St. Lawrence River lake sturgeon. The reason? PCBs and mercury.

Fear and uncertainty around contamination in traditional food has contributed to a shift towards eating more store-bought food. Many Indigenous People have

adopted a 'Western diet' that includes processed foods that are higher in sugar, saturated fats, and refined flours. In combination with a less active lifestyle, this transition has contributed to chronic diseases such as diabetes, high blood pressure, and obesity. Today, many Indigenous People have a considerably poorer health status than that of the rest of Canada, and they face a shorter life expectancy.

Another consequence of the shift in diet? Store-bought food can be expensive, especially for residents of northern or remote communities. Isolated communities that no longer sustain themselves through traditional activities such as hunting and fishing face 'food insecurity' – a lack of access to affordable, safe, nutritious food.

Buffalo and Pemmican

The arrival of settlers and the introduction of rifles resulted in the decimation of the vast herds of buffalo that once populated the prairies. Buffalo had provided the essentials of life for plains Indigenous Peoples for

millennia, so this put an end to their traditional way of life.

It also ended the more recent trade in pemmican (a protein-rich mixture of powdered meat, grease and occasionally dried

berries). First Nations sold the pemmican to fur traders. Loss of this economic opportunity left many Indigenous Peoples dependent on the government for famine relief.

Definitions

contaminant: a substance that makes something dirty, polluted, or poisonous

degrade: to lower the grade of something; to reduce its worth

effluent: liquid waste such as sewage

UNDRIP

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the UN General Assembly on September 13, 2007. The Canadian government initially opposed the Declaration, but became a full supporter in May

2016. The Declaration has yet to be implemented, however, and is waiting for Senate approval.

One UNDRIP clause states that Indigenous Peoples “have the right to maintain and develop their political, economic, and

social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.”

From an Indigenous perspective, the concept of health and well-being is viewed holistically. To achieve it, there needs to be harmony and balance in all aspects of one’s life – physical, social, cultural, emotional, and spiritual. All of these aspects are interrelated. And all can be enhanced through maintaining a diet of traditional food.

Moving forward

Is it too late to turn back the clock and save what has been lost? Not according to food activists such as Joseph LeBlanc, an Odawa from Wiikwemkoong Unceded Territory on Manitoulin Island in Lake Huron.

“It’s a tidy, nice bow to put on top of 100 years of colonialism to say, ‘Our job’s pretty well done – all you need to do is let go of your romantic ideals and we can get on with civilizing you.’”

He believes that reconnecting with their roots can not only provide Indigenous Peoples and communities with a healthier and more nutritious diet, but also reap

benefits in terms of self-esteem, revitalizing culture, and pride in heritage.

Despite the damage caused to Indigenous knowledge and culture by years of colonial policies, this culture was never destroyed. Many **contemporary** First Nations elders and teachers, whether living in cities or on reserves, have continued to tell traditional stories, hold sacred ceremonies, and pass on ancestral teachings. There are still individuals living in rural areas who sustain themselves through traditional hunting and foraging activities. There are many urban Aboriginal Peoples who return to home communities for food hunting, gathering, and preservation. They bring their cultural foods and medicines back to their urban homes. Traditional foods continue to provide important benefits to many Indigenous communities.

Mr. LeBlanc says that many more Indigenous Peoples would like to participate in traditional food activities, but they lack the knowledge or find it too costly.

He helped organize a Family Hunt Camp in Sudbury where families were paired with elders and experienced hunters who shared their knowledge and led people out on their first hunts.

These days, traditional Indigenous knowledge may be packaged in more contemporary ways. For instance, there are cooking shows, restaurants, cookbooks, and online blogs about traditional Indigenous cooking that compliment traditional oral knowledge and storytelling.

Even Canada’s Food Guide, a federal government publication, recognizes the health benefits of Indigenous “country food”. Rather than expecting its recently updated guide to healthy eating to work for everyone, Health Canada plans to create Indigenous-specific resources for First Nations, Inuit, and Metis. These resources will reflect Indigenous food preferences and the barriers that many face in accessing the kind of healthy foods that are easily obtained in urban centres.

Definitions

contemporary: modern, or relating to the present time

Who has the rights to the land?

To hunt, fish, and forage, Indigenous Peoples require access to their traditional hunting and fishing territories. So do they have that access?

In 1973, in a landmark decision, Canada's Supreme Court confirmed that Indigenous Peoples have Aboriginal rights and title to their traditional lands and resources. These communal property rights stem from the fact that Indigenous Peoples were living on the land long before settlers arrived.

The court decision was a turning point. Previous to that, the government of Canada had refused even to entertain the concept that Indigenous Nations had such land rights.

Historical treaties and reserves

Let's look back to see why this was such a big change.

Between 1701 and 1923, the colonial government signed 56 land treaties with Indigenous Nations. In return for giving up most of their territory and relocating onto reserves, chiefs and communities received promises of government assistance. Some First Nations signed these treaties in the hope this would ensure their survival in a changing world. Others didn't know that by signing they were giving up their land. Because they had oral cultures, they couldn't read, so they trusted what they were told.

First Nations lived on these reserves under oppressive rules and restrictions. Until the Indian Act was revised in 1951, First Nations were restricted from leaving the reserve without permission. They were forbidden from accessing lawyers, pursuing land claims, or engaging in political activity.

Historians now say the reserves and the treaty system were a means by which the government could remove Indigenous Peoples from their land, gain access to natural resources, open up the country to settlers, and construct a railway across the prairies to the Pacific Ocean.

Not all First Nations signed treaties. For instance, of the 200 bands in B.C., 160 do not have treaties.

Since 1975: Modern treaties and the 'duty to consult'

Since the 1973 legal decision, further court cases have affirmed the concept of Aboriginal title to traditional Indigenous territory. These rights are now entrenched in the Canadian Constitution. What's still unclear in many cases is how and where Indigenous Peoples are able to exercise these land rights.

Some Indigenous Nations have negotiated 'modern treaties' with the federal government. Each one is different, but they often include ongoing rights to land and natural resources (such as hunting and fishing rights), participation in

land use management, as well as Indigenous self-government.

The government now recognizes that it has a 'duty to consult' Indigenous Peoples about developments that might negatively affect lands to which they have Aboriginal or treaty rights. In some cases, this might involve a discussion and maybe some accommodation. In others it might require actual consent from Indigenous Nations before development can go ahead.

Reconciliation and a new relationship

The current government of Canada has pledged to explore new ways to work together with Indigenous Peoples. It hopes to resolve the many different outstanding land-based issues through "negotiation and respectful dialogue." It says this new relationship will be based on the recognition of Indigenous rights.

Discussions and negotiations are taking place on many fronts. Modern treaties are being drafted to address land claims in areas where historic treaties were never signed. Where historic treaties do exist, there may be negotiations to address land disputes or help right past wrongs.

There is still a great deal of work to be done by Indigenous Peoples and the government of Canada to resolve the many issues around Indigenous land rights and access to traditional food sources. It's a work in progress. Stay tuned.

Teri Morrow, a dietician at Six Nations of the Grand River in southwestern Ontario, agrees that many Indigenous Canadians have different dietary needs. “Hunters up north don’t need lettuce,” she

says. “There’s roots and tubers, there’s lichen – a ton of things.”

Yet those who want to embrace a traditional diet face obstacles. Chief among them is the issue of Indigenous food sovereignty – the

right of Indigenous Peoples to pursue their traditional hunting, fishing, and foraging activities on the land. The land base is the foundation of Indigenous food culture.

Food as a tool of reconciliation

Meanwhile, interest in Indigenous dishes is growing, among Indigenous and non-Indigenous eaters alike.

In Alberta, Shane Chartrand is a chef at the River Cree Resort in Enoch. Born on the Enoch Cree Nation and adopted at age seven by a Metis family, he is a strong advocate for Indigenous cuisine.

“I believe in the next five to ten years there will be young chefs, Aboriginal and non-Aboriginal, who make a big stand for the

spirituality of eating,” Mr. Chartrand has said.

He believes that sharing the tradition and history behind the food he serves can lead to deeper conversations about Indigenous experience.

“In the First Nation world, we have a massive responsibility to take those traditions and carry them on. The more we talk about it, the more exciting it gets.”

“Why is it important? Food is culture. It’s us, it’s who we are.”

By Vivien Bowers

Vivien is an author who lives in Nelson, B.C.

Before Reading

Bring some fruit leather from the grocery store to your classroom. Cut it into pieces and share it in your opening circle. Consider these discussion points as you enjoy this snack together:

- Did you know that fruit leather was first invented as a preserve by the First Peoples in this country?
- Think about what is in fruit leather. How would this have been processed on a summer day in August when the blackberries and salmon berries are ripe?
- Think about how many parents put fruit leather in lunches today. Why do they include this in their children's lunches? (*Because it doesn't spoil and still holds the nutrients of the sun ripened berries – and it tastes delicious!*) What can be learned from Indigenous Peoples' approach to seasonal, sustainable practices around food?
- As you read the article, think about the idea that all food is cultural and all culture is tied to the land and our relationships with the land, sea, flora, and fauna.
- Who decides what is a delicacy? A treat? Or a food staple? Is it ethical to judge another's food staple? Why or why not?

After Reading

A. Discussion

1. Explain how the natural environment sustained Indigenous Peoples before colonization.
2. How did colonization impact the diets and traditional food systems of Indigenous Peoples across Canada?
3. What further impacts did industrialization have on Indigenous Peoples' diets?
4. What is happening and needs to happen to bring about positive change to Indigenous Peoples' diets?
5. How might restaurants increase interest in and appreciation of Indigenous dishes?

B. Exploration

The article describes the short-term and long-term impacts on Indigenous Peoples and their diets since colonization and how food is being used as a tool for reconciliation.

1. Use the article to find evidence of how Indigenous Peoples' diets have shifted since colonization and what currently is happening/needs to happen that will enable Indigenous Peoples to reconnect to the land and to restore their traditional knowledge of food.
2. Select one or two of the following topics and complete the organizer **Changing Indigenous Diets** (p. 30) to document the shifts: Access to traditional lands; Healthy, nutritious diet; Ability to carry out traditional methods of food gathering, hunting/ foraging, preserving, and preparation; Passing down of traditional food knowledge and culture; Other.
3. The facts about before and after colonization are outlined in the article. The suggestions for moving forward may come from the article but they may also include inferences you generate based on your background knowledge of Canada's Indigenous Peoples.

Here is an example:

Topic	Before Colonization	After Colonization	Moving Forward
Access to traditional lands/ food	<ul style="list-style-type: none">• unlimited access to all lands, soil, water, animals, plants, and fungi	<ul style="list-style-type: none">• access to traditional lands was taken away or restricted through relocation onto reserves, which impacted many aspects of Indigenous culture and food sovereignty and resulted in big shifts in diet and traditional ways of gathering, hunting, and preparing food	<ul style="list-style-type: none">• restore the rights of Indigenous Peoples to have unlimited access to abundant supplies of clean water (a right), be able to hunt animals/fish, and gather plants, and fungi which are staples of their traditional diet• protect and preserve traditional lands by creating parks to ensure plant and animal species and their eco-systems are protected• introducing policies to prevent contamination and ensure plant and animal species and their eco-systems are protected

C. Reflection

Draw or write about a traditional food or a family tradition from your culture that revolves around food. Share your illustration or story with a small group. How do the shared experiences from others in your group help you to understand more about your classmates' and/or their families' cultures, values, or traditions?

Think about the following quote from Shane Chartrand: "**Food is culture. It is us, it is who we are.**" Explain how your traditional foods or rituals around food connect to the quote. Write your response under your illustration or story.

Changing Indigenous Diets

Topic	Before Colonization	After Colonization	Moving Forward

Extensions

1. The First Peoples of Canada hold a deep respect for the land and for the food sources available to them from the land and sea. After reading the article, complete the **“Food is Culture”** organizer (p. 35) to help you envision how our food sources are based on the land’s resources. Draw and label the different food sources for the four types of Nations mentioned in the article. Then, research more flora and fauna found in each geographic region and add these to your organizer.
2. **Reconciling relationships through food:** As you read the article, draw a concept map to record the evidence to answer this question: *What is the relationship between food and colonialism for Indigenous Peoples?* Write the question in the centre of a blank page and add as many pieces of evidence from the article as possible. Highlight any powerful words. Share your concept map with your table or small group.
 - Why is hunting and harvesting a right of Indigenous Peoples, according to the Truth and Reconciliation Commission of Canada? Why do you think the TRC would identify the revitalization of Indigenous hunting practices as an important Call to Action regarding reconciliation?
 - The lack of quality food was just one of the devastating effects of the Residential School Experience. On the FNESC curriculum resource “Indian Residential Schools and Reconciliation, Teacher Resource Guide, Grade 5” (Activity 3.4 “School Food”), there are activities around primary documents on this topic. On blackline master 3.4.1 there is letter from a child in Sechelt School in 1933: <http://www.fnesc.ca/wp/wp-content/uploads/2015/07/IRSR5-BM10.pdf> Have students analyze this primary document in relation to the purpose of the Indian Act.
 - How does the notion of “food insecurity” relate to colonization when it comes to relocating Indigenous communities?
3. **Write a recipe:** Write a recipe for fruit leather made from fruit that is Indigenous to the land you are on. Research the tools and natural parchment papers that were used to make fruit leather that would last all winter.
4. **Surviving and thriving:** Notice that the word ‘spirit’ is mentioned many times in this article. Using a highlighter or a marker, underline any words or phrases that connect the concept of food to matters of the heart, or spirit. What do you notice about the words you highlighted or underlined?
5. In Inuit culture, hunting is not just about getting food, it is an act of service, a right of passage, a responsibility to the community and a way to connect with the spirit of the Tundra and its oceans and beings. Stephanie Panigavluk Papik, an entrepreneur and community builder of Inuit descent, when asked to share with youth about the importance of Inuit hunting practices, wrote:

“What I can speak to is what I have experienced and what has been shared with me. I can share what Shelia Watt Cloutier shared at the Indigenous Women’s Circumpolar Gathering, about what we are losing by not being able to practice our hunting culture. Seal hunting requires patience, self-discipline, self-awareness, and lots of practice. This is showing up as impulsive behaviours in our communities, it is showing up as suicide. As an urban Inuit, and listening to the wise words of my elder, I intentionally cultivate daily activities that create the opportunity to practice patience, self-discipline, self-awareness, and self-care. What this looks like for me is rising early and making time for yoga, meditation, and learning from the book Uqalurait, a book made by Inuit elders for Inuit. This is what I can humbly share with you, given my own personal experience of being displaced from my Nation for the majority of my life. Sending with gratitude and respect, Stephanie.”

 - After reading Stephanie’s note to you, what resonates? In your present life, where do you cultivate self-discipline? Where do you cultivate self-care? How is the maintenance of cultural practices such as seal hunting integral to learning self-discipline and self-care?

Extensions

- Does it surprise you that Inuit youth have a high rate of suicide? How is the history of colonialism a contributing factor to this statistic?
- 6. Mapping perspectives:** Distribute a double-sided copy of the **Mapping Perspectives** organizer (p. 36) to each student.
- Have students shade and label an Arctic Circle map, from the perspective of the North Pole as the centre. Map the lines of latitude and longitude, and record any relevant data on the legend. Have them draw and label the available natural food sources for Inuit today on the map. (For example: seals, walruses, polar bears, arctic hares, musk oxen, birds such as ptarmigan, and fish such as arctic char, salmon and whitefish.)
 - On the reverse side, have students draw a map of the Earth from another perspective. They may wish to think about where they or their ancestors originated and place that continent as central to their perspective. Ask student to draw and label the appropriate longitude and latitude lines including: Prime Meridian, Equator, Tropic of Cancer, Tropic of Capricorn, Arctic Circle, and Antarctic Circle. Label any oceans, seas, continents, and countries. Do this from memory, if possible.
 - Post both maps, then engage students in a class discussion:
 - What is interesting to you about mapping perspectives? Are all maps generated from a cultural perspective? Why or why not?
 - How has your perspective changed through this mapping activity? How do you think those living in the Arctic Circle relate to the concept of the Equator?
 - How would your perspective of the land, sea, and the world be framed when living in the Arctic tundra?
 - Based on this activity, what sustainable growing/harvesting practices can you adopt if you were limited to the Indigenous foods available in your region? Do you think there would be social-emotional benefits from these ecologically sustainable practices?
- 7. Find out more about eulachon:** Watch the video about eulachon grease from Eden Robinson’s book “Monkey Beach”: <https://www.youtube.com/watch?v=HK3dmls9gdY> What surprised you about the process of making eulachon and its uses?
- 8. Research the “Buffalo Jump”:** Draw and label a diagram of this cultural hunting practice. Why do you think buffalo is a sacred animal to the Lakota?
- 9. Watch the movie “The Grizzlies”** (2019) or watch the trailer at: https://www.youtube.com/watch?v=Irf44_yM_OU This movie is a true story about the resiliency and strength of an Inuit youth lacrosse team in a small Arctic town. The movie deals with the alarming frequency of youth suicide in Arctic and Inuit communities. It also deals with the traditional values of hunting and the cultural necessity of hunting seal to maintain survival in these communities.
- What is the cost to Inuit communities of not being able to hunt seal?
 - Do you think people who live outside the region should have an opinion about another group’s right to survive? Why or why not?
- 10. Canada’s Food Guide:** Does it acknowledge the United Nations Declaration of the Rights of Indigenous Peoples clause? Conduct research to find out, then write an editorial sharing your findings and giving your opinion on what you discovered.

Extensions

- 11. Watch the first episode of *Red Chef Revival*:** This documentary follows three Indigenous chefs as they explore the culinary methods and traditional cuisine of different Indigenous communities across Canada. Beaver tail, seal, and cougar are just some of the ingredients sampled. The first episode, aired on April 16, 2019, can be viewed at: <https://www.youtube.com/watch?v=-N67Ff0FpaM> [20:55]. You may wish to read this article aloud to the class, explaining the focus and purpose of the new web series, before viewing: <https://www.cbc.ca/news/indigenous/new-web-series-explores-path-to-reconciliation-through-indigenous-cuisine-1.5100597>

Ask students to respond to the following stem after viewing: What's important to know and understand about Indigenous food and culture? Why?

- 12. Learn more about the Indigenous chefs highlighted in the article:**

- Moosemeat & Marmalade: <http://moosemeatandmarmalade.com/>
- Ashksoyo'p Indigenous Comfort Food: <https://www.aahksoyopcatering.com/>
- Kū-kūm Kitchen: <http://www.kukum-kitchen.com/>
- Shane Chartrand: <https://www.facebook.com/chefshanechartrand>
- Indigenous chefs reclaim their culinary heritage: <https://www.youtube.com/watch?v=3QVHviI3x1E> [3:30]

- 13. Find out more about traditional food:** As a class, explore the following resources on traditional Indigenous food. Encourage students to focus on the ingredients, and ways food is prepared and shared.

- Traditional Food Principles: <http://ecx.images-amazon.com/images/I/8110OuB3L%2BL.jpg>
- Traditional Food for Aboriginal People: <http://www.unlockfood.ca/en/Articles/Aboriginal-Health/Traditional-Food-for-Aboriginal-People.aspxA>
- Aboriginal Health - Traditional Food on the Table: <https://www.youtube.com/watch?v=6JmNa576h2k> [5:50]
- How This Sioux Chef Is Bringing Back Indigenous Food: https://www.youtube.com/watch?v=Nzfg_25NP08 [2:54]
- Sioux Chef Presents: One year with Traditional Indigenous Foods: <https://www.youtube.com/watch?v=460hwY1Mc2I> [2:59]

- 14.** Inform students that a new Canada Food Guide was published in 2019. While it is meant to be relevant for all Canadians, Health Canada and Indigenous Services Canada are working with Indigenous Peoples to support the development of healthy eating tools for First Nations, Inuit, and Métis. These tools have not yet been published.

As a class, examine the new Canada Food Guide, focusing on the snapshot (healthy plate), food choices, and eating habits, found at: <https://food-guide.canada.ca/en/>. Challenge students to redesign the food guide to incorporate Indigenous traditional foods and principles.

- 15. Explore the impact of not having access to traditional foods:** Have students use information in the article to diagram (using words, pictures, or a combination of both) the domino effect (the negative cumulative effect) of colonization and industrialization on Indigenous Peoples, their traditional lands, livelihood, and culture. For example:

Extensions

As a result of colonization, Indigenous lands were dispossessed → less land available for traditional hunting & foraging activities → less access to traditional foods → changed diet → loss of Indigenous knowledge of the cultural foods & traditions

You may wish to introduce the concept of the domino effect using real dominoes or an image (e.g., <https://binged.it/2GyPbBz>, <https://binged.it/2Gxqlwv>). There are various sequence charts you can download to support student thinking, if needed.

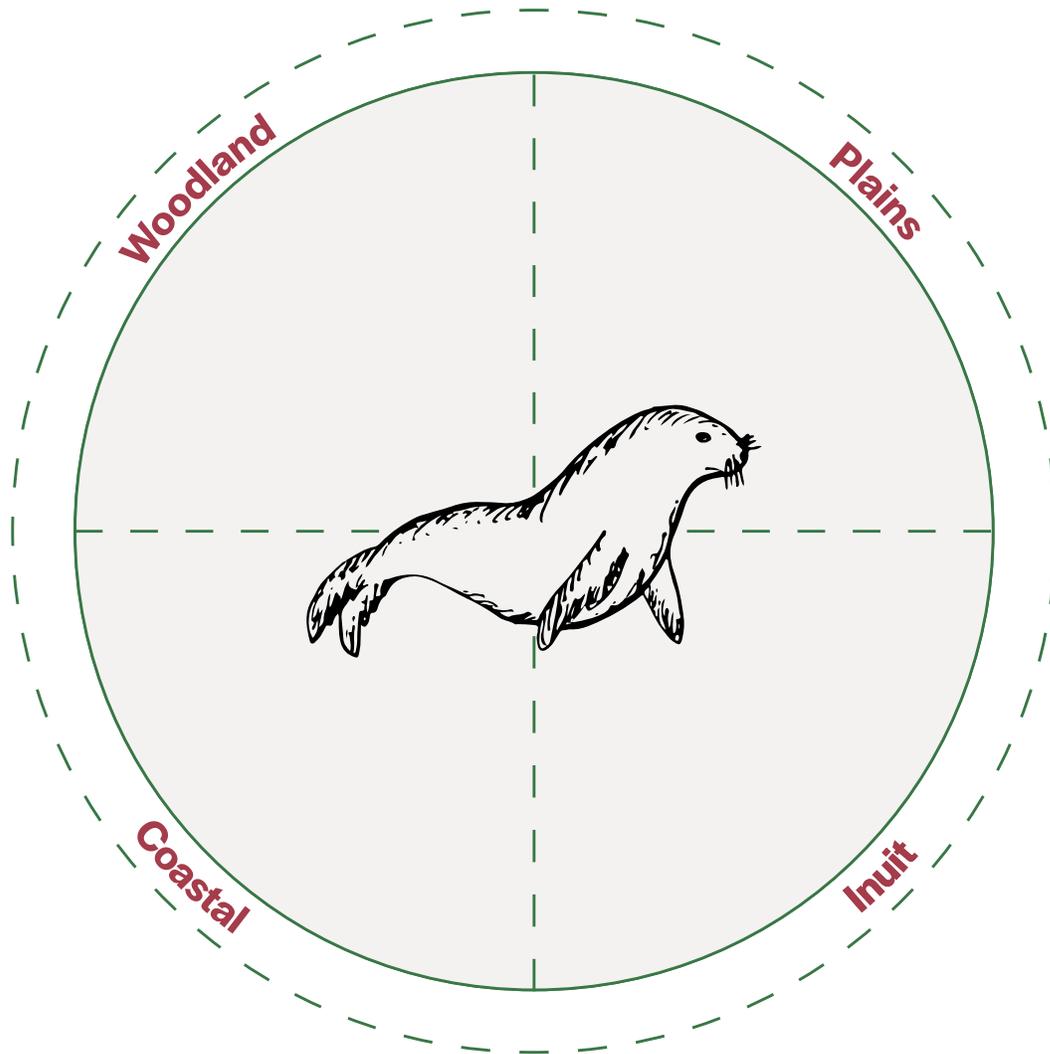
16. Understand more about Indigenous food sovereignty: Food Secure Canada has published a discussion paper that describes Indigenous food systems, outlines the impact of colonial relations on Canada’s Indigenous Peoples, and suggests policies and practices that need to be adopted to restore Indigenous food sovereignty. The document is dense but worth a read. It reinforces and extends many of the issues discussed in the article.

You might chunk the paper in paragraphs and have pairs of students read, discuss, and deconstruct their assigned chunk. Providing students with a chart, like the one below, may support them in making connections to Indigenous Peoples—their lands, foods, culture, and traditional practices—and food sovereignty. The example below is taken from the introduction to the discussion paper, found at: <https://foodsecurecanada.org/resources-news/newsletters/1-indigenous-food-sovereignty>

Indigenous Food Sovereignty

What did we learn?	Why is it important?	How does it relate to Indigenous food sovereignty?
Indigenous food systems include all of the land, soil, water, air, plant, fungi, and animal species	It is a holistic way of looking at food and helps us consider how the food systems are connected	Indigenous people need access to each of these food systems in order to have a nutritious diet, stay health, and to sustain themselves.

“Food is Culture”



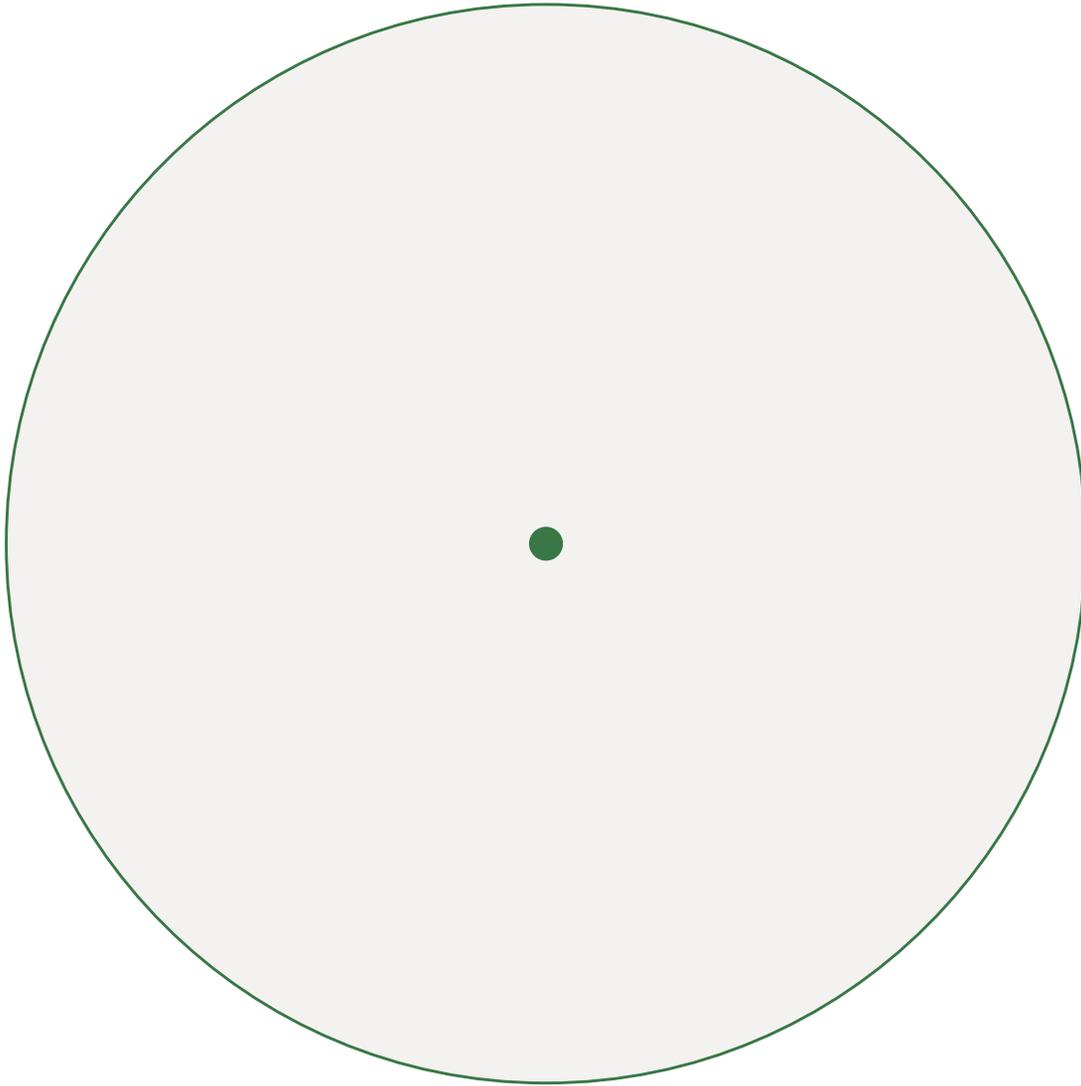
Inquire:

Which foods that you eat are indigenous to the land you live on?

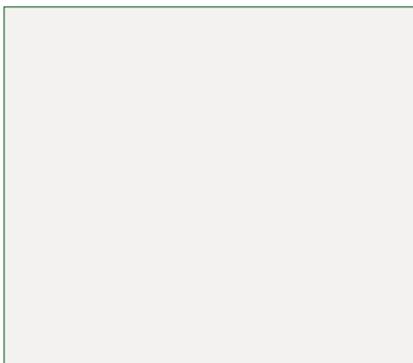
Mapping Perspectives

Name _____

Map Perspective _____



Legend



What I learned about mapping perspectives:

Closing the Circle of Learning

Gratitude is also medicine. When we say what we are grateful for, or hear what others are grateful for, it makes us feel better. To close the learning circle, Sarah Rhude suggests doing a round of gratitude and a round of observation.

1. Sit or stand in a circle with everyone facing each other.
2. Round of gratitude: Ask students to say one thing they are grateful for.
3. Round of observation: Ask students to report one thing that stood out for them, or that they remember most, about the lesson. This gives everyone a wholistic view of the lesson. As teachers and students together we see the lesson from different perspectives, and we understand that not all absorb teachings the same way. This is true communal learning – the idea that if half the class were taken away and only four people reported out, we wouldn't get the whole story. This also gives the teacher and/or guest speaker a chance to hear what has touched the hearts of the students.
4. Conclude with one final round for students to express their hopes for future generations.

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What in the World? Le Monde en Marche

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- ✓ Key vocabulary
- ✓ Background information
- ✓ Varied assignments that build content-area knowledge and enhance critical thinking
- ✓ Maps and illustrations

Product details: 8 issues. 36 pages. Available in English and in French, and in two reading levels, for grades 5 and up.



Currents4Kids.com Infos-Jeunes.com

- ✓ Online interactive resource
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- ✓ Comment page for students to respond to the stories
- ✓ Links to relevant articles, resources, maps, photos and videos
- ✓ Extension activities

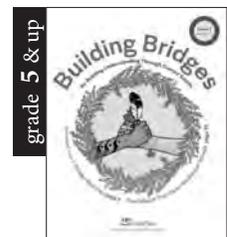
Product details: 38 issues. **One subscription** allows all teachers and students access to the website from any Internet-connected device at any time. Available in English and in French, for grades 3 and up.



Building Bridges Bâtir des ponts

- ✓ PDF/Word resource
- ✓ Builds understanding of current events that impact Indigenous Peoples and all Canadians
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- ✓ Background information
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- ✓ Encourages a respectful, reflective, empathetic, and inquiring frame of mind

Product details: 5 issues. Variable page length. Available in English and in French, and in two reading levels, for grades 5 and up.



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<i>The Canadian Reader</i>	English	Grades 3 and up	<input type="checkbox"/> \$99	<input type="checkbox"/> \$198	
<i>Nos Nouvelles</i>	Français	À partir de la 3 ^e année	<input type="checkbox"/> 99 \$	<input type="checkbox"/> 198 \$	
<i>What in the World?</i> - Level 1	English	Grades 5 and up	<input type="checkbox"/> \$99	<input type="checkbox"/> \$198	
<i>Le Monde en Marche</i> - Niveau 1	Français	À partir de la 5 ^e année	<input type="checkbox"/> 99 \$	<input type="checkbox"/> 198 \$	
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			5 issues (Sept. - May)		
<i>Building Bridges</i> - Level 1	English	Grades 5 and up	<input type="checkbox"/> \$120		
<i>Bâtir des ponts</i> - Niveau 1	Français	À partir de la 5 ^e année	<input type="checkbox"/> 120 \$		
<i>Building Bridges</i> - Level 2	English	Grades 8 and up	<input type="checkbox"/> \$120		
<i>Bâtir des ponts</i> - Niveau 2	Français	À partir de la 8 ^e année	<input type="checkbox"/> 120 \$		
Subtotal A					

ONLINE INTERACTIVE SUBSCRIPTIONS

Publication	Language	Grade Level	Pricing		Amount
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<i>Currents4Kids</i>	English	Grades 3 and up	<input type="checkbox"/> \$99	<input type="checkbox"/> \$198	
<i>Infos-Jeunes</i>	Français	À partir de la 3 ^e année	<input type="checkbox"/> 99 \$	<input type="checkbox"/> 198 \$	
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