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## **INTRODUCTION**

The following presentation package was designed as a preparation tool to help anyone who wished to take on this project.

The School Tour Presentation Project is a bridge between the Dodem Kanonhsa' cultural facility and school age children in the Greater Toronto Area. It is the hope that Dodem Kanonhsa' can reach as many students as possible. It was design to bring awareness about the cultural facility, as well as, the annual celebration on June 21<sup>st</sup>, National Aboriginal Day.

The presentation package is not a rigid guideline. It is encouraged that all who participate in this project add to its growth. If you can find ways of personalizing the presentation to suite the presenters, you are welcome to do so. And, as new and more detailed information becomes available (ie. cultural teachings, presentation tips, etc.), as well as, changes in resources (ie. websites, book lists, publications, organizations etc.), this package can be updated from year to year.

This is an exciting project which has many benefits. It can help you with your presentation, communication, leadership, and teamwork skills. It will also give you an opportunity to act as a role model for the young minds that attend the presentation.

I hope that you find this project as fulfilling as I did, and hope that you encourage others to join in this venture.

Mee Gwetch

Peter Jones  
Summer 2000 Student Employee  
Dodem Kanonhsa'

# **ACTION PLAN**

## **1. Call the Schools**

This being a project for the summer student employee, it is most likely that the school tours program will begin in May, after colleges and universities have closed. This makes booking the schools the highest priority. If schools are bringing larger groups or younger children (grades 1-3), they may prefer a school bus rather than taking the transit system. If the school busses are booked for the year, they may feel the need to cancel the visit. This is when you suggest bringing the presentation to their school.

## **2. Recruit Presenters**

The second step would be to recruit other presenters. First contact the summer student employees. You could get the list of summer employees from your Student Employment Coordinator, if you haven't already received one. Make sure that all students wanting to participate get approval from their supervisors. The second group you would contact are the regular employees. Using the GroupWise system, make a general request for participants, stating the project name, description, time frame, and who to contact. You could also have the participating students ask their supervisors to participate.

## **3. Prizes & Gifts**

There may be some items on hand that can be used as prizes. If this is not sufficient, you will have to solicit different departments or organizations for prize and gift donations. Suggested items: beaded key chains, unity pins, native oriented buttons, postcards, posters, etc.

## **4. Presenters Meeting**

The first objective is to give the participants more detail on what the project is, and the time commitment involved. Second objective, get an idea of each persons strengths: knowledge of specific cultural teachings, are they dancers, do the dancers have their outfits, and are they willing to wear them for the presentations. The dance portion of the presentation is especially important. Try to have a dancer in each of the presentations. Third objective, make a schedule of who will be presenting at each school visit.

## **5. Presentation Meeting**

Prior to each presentation, have a meeting with the presenters. The objective is to confirm who is going to present each part of the presentation. In the beginning, it is best to conduct these meetings a day in advance, as to give the presenters time to study their parts.

## **6. The Presentation**

Make a check list of all the materials needed for each presentation: display boards, poster, props, dance outfits, music, prizes, teachers packages, etc. Prepare the room with all the material readily available. Keep in mind the number of students expected to arrive when planning the seating arrangements. Have a checklist of the schedule of the presentation. It should be in a place where you can use it as a quick reference. The Teachers Packages requires a little extra preparation. The package includes: copies of the Contributions and Websites section, and research is required for the Schedule of Events and Other Resources section. Check the Table of Contents for these sections

## **7. Summary**

After each presentation, write a quick summary of the presentation. Make sure to include: name of school, grade level of students, number of students, how the presentation went (pros & cons), and any other notes of interest. This should be no more than on or two paragraphs.

## **PRESENTATION GUIDELINE**

*The following is a script of your presentation. The presentation time should be between 45 minutes and 1 hour, depending on the age of the group (shorter time for younger groups). You may not cover all the topics, but they are listed so that you may use them as you see fit. For some presentations, there may be an elder present. Make sure to leave some time aside if they wish to participate. About 20 to 30 minutes should be suggested, yet keep the elders time frame flexible. There is also the possibility that some presentations will be hosted at the schools, which will require making extra preparation, such as, making travel arrangements and anticipating travel time, a sound system for the dance demonstration, a mic to speak to larger groups, and arranging how students will be seated (a full or semi-circle is preferred). Make sure to discuss these matters as soon as schools confirm their bookings.*

### **Introductions**

Have each presenter introduce themselves. They may want to include their, spirit name (with translation), clan, nation, and where their nation is located.

### **Talk about Dodem Kanonhsa'**

Dodem Kanonhsa' was opened in September of 1998. It was designed as an elders facility which could help bridge the gap between native and non-native staff members. Those who are not knowledgeable of native culture could come and learn through visiting elders or by utilizing the resource library. Those who are knowledgeable could also do the same, as well as, stay connected to their roots, even during working hours. Even when there are no events happening, people can come to the Dodem and relax: have lunch, have a coffee/tea break, or sit and spend time away from their desks.

### **National Aboriginal Day**

There is a very special day coming up, and it is called National Aboriginal Day. NAD is on June 21<sup>st</sup>, and is a very significant day in native culture. June 21<sup>st</sup> is the first day of summer, and is also called the summer solstice, which means it is the longest day of the year (day with the most sunlight). Traditionally, it was a day of celebration, and renewal of life. There are many ceremonies from different culture throughout Canada that would be conducted on or near this day. Some of these traditions are still practised today.

As an officially recognized day of celebration in Canada, it has become a day of paying tribute to the many contributions of native people to Canadian society.

Suggestion: Ask visiting student what is significant about June 21<sup>st</sup> (first day of summer, summer solstice, longest day of the year).  
Give prize(s) for the correct answer.

### **Contributions of Native People**

There are display boards that outline some of the major contributions of native people. If the display boards are not present, they can be made from the list provided in the table of contents. When making the display boards, make sure to have one topic per panel, using large type print, and including pictures and or diagrams. This list can also be copied for the teachers packages which they can use as a project for their class.

### **Creation Story**

Prior to telling the creation story, discuss why the turtle is significant to native culture. Make sure to mention that most native cultures throughout Canada hold the same belief that the turtle represents North America. Check table of contents for a copy of the creation story, as well as, all other cultural teaching covered in this presentation.

Suggestion: Start with the question, "does anyone know what is on the floor?"  
Give a prize for the correct answer.

### **Unity Pin**

Do a teaching on the unity pin. If you do not have a unity pin to show to the students, you can make a large scale model.

Suggestion: Ask the student if they know what the four colours represent.  
Give prize for the correct answer (a unity pin if possible).

### **Medicine Wheel**

The Unity Pin is derived from the teachings of the Medicine Wheel. If time permits, you could discuss the Medicine Wheel immediately following the Unity Pin teaching.

## **Dream catcher**

Because the dream catcher is a popular item within general society, if you do not cover the teaching in the presentation, be prepared to answer questions regarding its origin and significance.

Suggestion: Prior to the teaching, when showing the dreamcatcher, ask the visiting students if they know what it is.

## **Metis Flag**

Have a couple of visiting students volunteer to hold up the flag. Talk briefly about the meaning of the symbol on the flag and a little bit about the flags history.

Suggestion: Ask the students if they know what is the oldest flag indigenous to Canada.

## **Metis Sash**

Have two students volunteer to wear the sash, one girl, and one boy. Talk about its history, and make special reference to meaning of the colours on the sash.

## **Inukshuk**

Talk about how the Inukshuk is made and all the varieties of uses that it has.

Suggestion: Prior to the Inukshuk teaching, when showing the Inukshuk, ask the students if they know what it is.

## **Dance Demonstration**

Have the presenter tell the visiting students what their particular outfit is called, and the story behind its creation, and any related ceremonies. The presenter can demonstrate the dance that is associated with the regalia, and possibly teach a selection of students the dance steps. Music should be playing during the demonstration.

Suggestion: When soliciting help from other summer student employees and/or regular staff, try to find individuals who have regalia, and are willing to share with the visiting students. Ask if they would be willing to wear their regalia for the presentations.

Make sure to have a variety of music on hand. Bring some of your own if possible, or ask other presenters if they have any music they could lend to the presentations. Make sure to label all the music with the owners name.

### **Facts about Native People**

Throughout the presentation, between topics, you may want to use little bits of interesting facts about Native people in Canada. This can be used as an exercise in research. You may already have useful fact right off the top of your head. The objective is to provide information that counters any rumour and/or myths the students may have heard from others, seen on television, or seen in movies.

### **Question & Answer**

Have the presenters field questions from the students and teachers. Keep in mind who conduct which parts of the presentation. The questions are most likely to be related to what was said in the presentation.

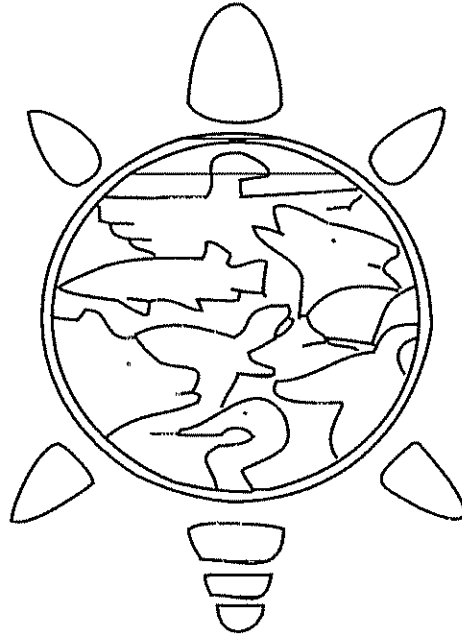
### **Finale**

As a big finish to the presentation, you can have all the students join in the round dance. You should begin this dance about 10 to 15 minutes prior to the end of the presentation, depending on the size of the group.

As the visitors are leaving, take a moment to give the teachers their 'Teachers Packages' and give them a brief outline of the information that is being offered. There may be some extra items that can be given to each student as they leave (ie. Post card).

Make sure to thank the students for their time, as well as, encourage the teachers to recommend this tour to their peers.

## **DODEM KANONHSA' HISTORY**



Following the Oka Crisis in 1990, the Department of Indian Affairs and Northern Development (DIAND) sought ways to improve cultural understanding among staff. A solution for DIAND was to build an Elder's Cultural Facility at the Department's headquarters in Hull, Quebec. The so-named Kumik Lodge was built in order to provide aboriginal and non-Aboriginal employees the opportunity to seek guidance and teachings from Native Elders and Teachers. The Kumik offers people the chance to gain greater appreciation and understanding of Native culture and its philosophies.

Building on the success of the Kumik, the opportunity arrived to build a similar facility in DIAND's Ontario Regional Office in Toronto. The lodge has been named "Dodem Kanonhsa'". Dodem is an Anishinabem (Ojibwe) word meaning "Clan", and Kanonhsa' meaning "Longhouse" in Kenienkeha (Mohawk). The words have also been transcribed into Cree syllabics. The name was chosen in order to represent the three main tribes prominent to the Ontario Region.

The Dodem Kanonhsa', a learning and sharing facility, fosters greater acceptance, understanding and harmony between members of the First Nations and non-aboriginal people with the hope that it will benefit inter-cultural relation, cross-cultural communication and understanding.

The lodge allows us to continue the tradition, started by our Grandmothers and Grandfathers, of oral teachings. Visiting Elders and Teachers are available throughout the year. During their stay, the Elders and Teachers conduct traditional ceremonies and provide teachings and cultural counselling.

Just as the Kumik houses Elders from across North America, the Dodem Kanonhsa' welcomes Elders from throughout Ontario.

The Dodem Kanonhsa' is now operated by the Native Canadian Centre of Toronto in partnership with the Department of Indian Affairs and Northern Development.

## **PUBLIC SPEAKING TIPS**

### **Know Your Topic**

Whenever you are speaking in public, take the time to study the topic. Read the material several times, rewrite it in your own words, read it out loud, or even tape yourself speaking and play it back. These are some simple ways of retaining memory.

### **Loud and Clear**

Remember, you are speaking to people in the back row, not just the people in the front. Make sure to say each word clearly and separately, do not slur them in one long stream of sound. Breathe from your stomach, not your chest. This will help you speak without sounding like you're yelling.

### **Slow Down**

Make sure you are not speaking at high speed. Speak in the same pace that you would when speaking to your friends.

### **Short and Simple**

Do not spend too much time on one topic, or over-elaborate one idea. Stay away from using any long and complicated words. Use words and/or phrases that you would use in everyday conversations.

### **Stay On Track**

You have an agenda, stick to it. Avoid the trap of getting sidetracked on other topics. The further away you stray, makes it that much more difficult to return.

### **Talk to the Group**

Face the group when you speak. Avoid speaking to the ground, the ceiling, or the back wall over their heads. It makes a difference in how much they can hear, and it shows the audience you are speaking to them.

## **Eye Contact**

Eye contact makes your words personal. When speaking to the group, choose moments to address specific members of your audience. Let the topic guide you to these moments.

## **Lead in Questions**

When studying the material, find bits of information that can be posed as questions to members of the audience. It is surprising how you can keep their attention when they think they are going to be quizzed at any time.

## **Repeat the Question**

Repeat the question that was asked, out loud. When answering, answer to the group, not just the person that asked the question.

## **Walk Around**

Don't just stand in one spot. When speaking to different sections of the group, walk towards them. When speaking to a specific audience member, bend down towards them. Make use of the entire space you are given, but don't get into the habit of pacing.

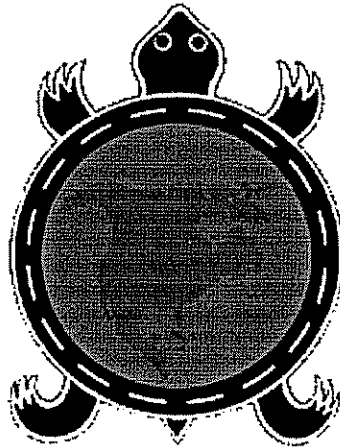
## **Body Language**

Don't be afraid of using your hands for gesturing, or facial expressions as a complement to your words. Nothing bores an audience than a speaker who is motionless and without emotion.

## **Pause Before Speaking**

If you don't know what to say, don't say anything. Take the time to collect your thought before speaking. Avoid sound used as filler (eg: "ummm", "aaaah", or "ahem"), or repeating a filler word (eg: "okay", "well", or "yeah").

## CREATION STORY



There are many different versions of the creation of Turtle Island. For the Ojibway/Anishinabe people, the legend is as follows:

Long ago, after the Great Mystery (Kitchi-Manitou), first peopled the earth, the Anishinabe, or Original People, strayed from their harmonious ways and began to argue and fight with one another. Seeing that harmony, brotherhood, sisterhood, and respect for all living things no longer prevailed on Earth, Kitchi-Manitou decided to purify the Earth. He did this with water.

The water came in the form of a great flood upon the Earth destroying the Anishinabe people and most of the animals as well. Only Nanaboozhoo, the central figure in many of the Anishinabe oral traditions, was able to survive, along with a few animals and birds who could swim or fly. Nanaboozhoo floated on a huge log searching for land, but none was to be found.

"I am going to do something," he said. "I am going to swim to the bottom of this water and grab a handful of earth. With this small bit of Earth, we can create a new land for us to live on."

So Nanaboozhoo dove into the water and was gone for a long time. Finally he surfaced, and short of breath told the animals that the water is too deep for him to swim to the bottom. All were silent. Finally, the Loon spoke up. "I can dive under the water for a long way, that is how I catch my food. I will try to make it to the bottom and return with some Earth in my beak."

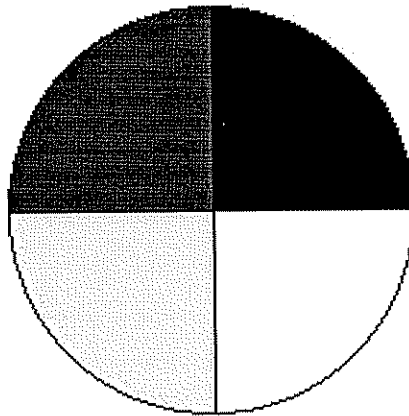
The Loon disappeared and was gone for a very long time. Surely, thought the others, the Loon must have drowned. Then they saw him float to the surface, weak and nearly unconscious. "I couldn't make it, there must be no bottom to this water," he gasped. Then, the helldiver came forward and said "I will try next, everyone knows I can dive great distances." So the helldiver went under. Again, a very long time passed and the others thought he was surely drowned. At last he too floated to the surface. He was unconscious, and not till he came to could he relate to the others that he too was unable to fetch the Earth from the bottom.

Many more animals tried but failed, including, the mink and the turtle. Then a soft muffled voice was heard. "I can do it," it spoke softly. At first no one could see who it was that spoke up. Then, the little muskrat stepped forward. "I'll try," he repeated. Some of the other, bigger, more powerful animals laughed at muskrat. Nanaboozhoo spoke up. "Only Kitchi-Manitou can place judgment on others. If muskrat wants to try, he should be allowed to."

So, muskrat dove into the water. He was gone much longer than any of the others who tried to reach the bottom. After a while Nanaboozhoo and the other animals were certain that muskrat had drowned. Muskrat, had in fact reached the bottom. Very weak from lack of air, he grabbed some Earth in his paw and with all the energy he could muster began to swim for the surface. One of the animals spotted muskrat as he floated to the surface. "Brothers and sisters," Nanaboozhoo said, "muskrat went too long without air, and has died." A song of mourning and praise was heard across the water as muskrat's spirit passed on to the spirit world. Suddenly Nanaboozhoo exclaimed, "Look, there is something in his paw!" Nanaboozhoo carefully opened the tiny paw. All the animals gathered close to see what was held so tightly there. Muskrat's paw opened and revealed a small ball of Earth.

Nanaboozhoo took the piece of Earth from Muskrat's paw. Just then, the turtle swam forward and said, "Use my back to bear the weight of this piece of Earth. With the help of Kitchi-Manitou, we can make a new Earth." Nanaboozhoo put the piece of Earth on the turtle's back. Suddenly, the tiny piece of Earth began to grow until it formed a huge island. Nanaboozhoo and the animals all sang and danced in a circle on this new island. today this island is known as North America, or Turtle Island by the Ojibway/Anishinabe people.

## UNITY PIN

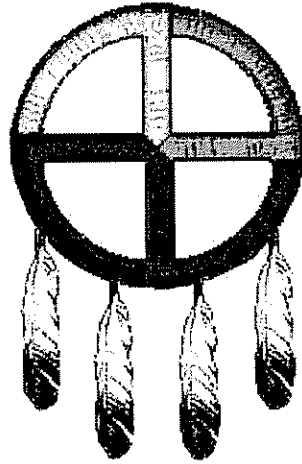


The unity pin is a reminder of the medicine wheel teachings and the four directions as handed down to us by our elders. In traditional storytelling, many elders teach us about equality and respect for all the people of the four colours. This is what the campaign behind the unity pin is all about. It is also a celebration of our identity as Aboriginal people and the diversity of our many nations. Each of the four colours represent the different races of man throughout the world.

The most important part of the symbol is the centre, where the four colours meet. This joining of the four colours is the foundation on which this teaching of peace and unity is based. People who wear this symbol are not only proclaiming pride in their own culture but respect for all the cultures of the world.

When you wear one of these pins, people tend to stop and ask what it is and what it means- and this is precisely the reason behind its existence. It is a means of sparking communication, to get us talking to one another, and to share our pride for Aboriginal cultures.

## THE MEDICINE WHEEL



The Medicine Wheel represents the circle of life which in turn teaches us about our values and beliefs. Everything of Creation is represented in the Medicine Wheel. In all of creation there is cause and effect. The Medicine Wheel depicts how these things of creation interact. The circle is divided into four sections.

### **Yellow**

Direction: East

Medicine: Tobacco

Season: Spring

Element: Fire

Life Cycle: Newborn

Aspect of Man: Mind

East, where the sun rises, is the direction of birth and rebirth. It is the direction of guidance and leadership. Gifts of the East include: light, renewal, innocence, joy vulnerability, spontaneity, clear sight, and belief in the unseen.

### **Red**

Direction: South

Medicine: Cedar

Season: Summer

Element: Earth

Life Cycle: Youth

Aspect of Man: Body

South, where the sun is at its highest point, is the direction of heart, generosity, and sensitivity. It is the place of summer, of fullness, of youth, of physical strength. It is also the time that people prepare for the fall and winter. Gifts of the East include: goal setting, gracefulness, determination, idealism, compassion, kindness, and love of others.

## **Black**

Direction: West  
Medicine: Sage

Season: Fall  
Element: Water

Cycle of Life: Adult  
Aspect of Man: Emotions

The greatest lesson of the West is our acceptance of ourselves as we really are. Acceptance of both our physical and spiritual beings. The gifts of the West include: darkness, going within, perseverance, sacrifice, dreams, management of power, spiritual insight, meditation, silence, and commitment.

## **White**

Direction: North  
Medicine: Sweetgrass

Season: Winter  
Season: Air

Cycle of Life: Elder  
Aspect of Man: Spirit

White is the place of winter and wisdom. The white snow reminds us of the hair of our elders. The white polar bear teaches us strength and survival. The gifts of the North include: elders, thinking, understanding, organizing, problem solving, completion, fulfilment, insight, wisdom, imagining, and moderation.

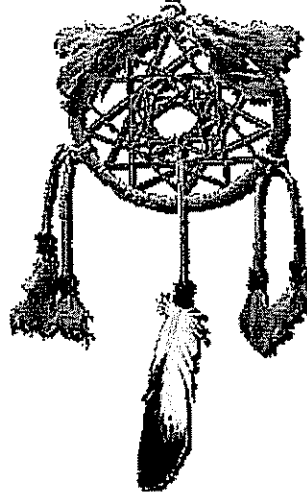
## **Seven Grandfathers**

Also part of the teachings of the Medicine Wheel are the teachings of the seven grandfathers. They include:

1. Wisdom
2. Love
3. Respect
4. Bravery
5. Honesty
6. Humility
7. Truth

The circle is complete and whole, and has no beginning or end. The circle represents equality and balance. The circle also symbolizes unity, and with unity comes strength.

## DREAM CATCHER



*I Let Your Good Dreams Pass On Through, But Bad Dreams All I Catch For You, I'll Hold Them Fast Till Morning Light, Then Let Those Bad Dreams All Take Flight.*

The Dream Catcher was originally made by tribes such as the Ojibwa (aka: Ojibwe, Ojibway and Chippewa), from a hoop of bent willow with a webbing of sinew. The Native Americans sometimes carried them in dances and ceremonies.

Hung from a baby's cradle board or near the sleeping area in the lodge, it was believed to sort dreams. The bad dreams were caught in the web, while the good dreams flowed through to the dreamer.

The Natives of the plains knew that dreams hold much meaning. The night air would bring the dreams to their people, both good and bad. So a web was woven of sinew, supple wood, beads and a feather, to catch the dreams as they drifted past.

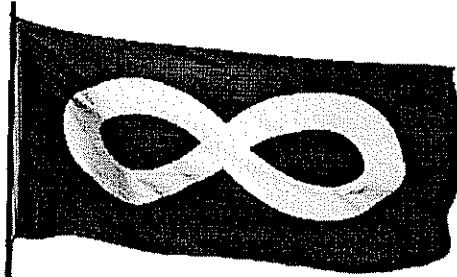
The good dreams would take the path of the web with great ease to its centre and would float gently down the trail of beads, and like the feather, drift down into the minds of the sleepers below.

The bad dreams would struggle with the web and always become entangled. The night would pass on, leaving them to perish in the rays of the new day sun.

Hang one near you, and pleasant dreams!

"Gaa wiin daa-aangoshkigaazo ahaw enaabiyaan gaa-inaabid."  
("You cannot destroy one who has dreamed a dream like mine.")

## THE METIS FLAG



The flag was first used by fighters prior to the Battle of Seven Oaks in 1816. It is the oldest Canadian

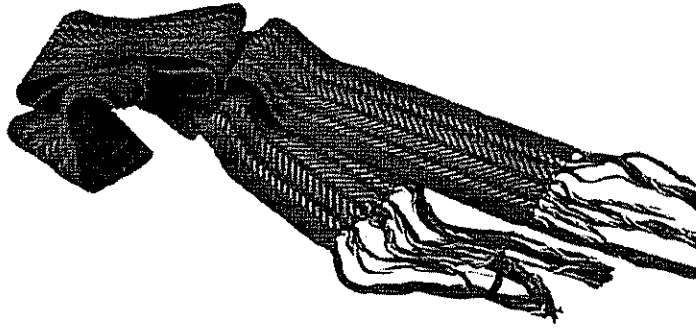
to Canada. The Union Jack and the Royal Standard of New France bearing the fleur-de-lis are older, but these were first flown in Europe. As a symbol of nationhood, the Metis flag predates Canada's Maple Leaf flag by about 150 years! The flag bears a horizontal figure eight, or infinity symbol, which represents the coming together of two distinct and vibrant cultures, those of European and Aboriginal descent, producing a distinctly new culture. The flag symbolizes the creation of a new society with roots in both cultures and traditions. The sky blue background emphasizes the infinity symbol and suggests that the Metis people will exist forever.

the Metis resistance of Seven Oaks in 1816. patriotic flag indigenous

The flag has two variants: the more popular the blue, as well as, the red flag. Nobody knows why the early Metis chose the two colour patterns for their flags. However, history seems to indicate they created the blue and white flag because they were the colours of the North West Company, the fur trading firm which employed most of the French Michif speaking Metis. The blue Metis flag bears a striking resemblance to the blue and white flag of St. Andrews, the national flag of Scotland. Blue and white are also the traditional colours of French Canada, as seen on the Quebec provincial flag. The creation of the infinity flag may have had some Scottish and French Canadian input, because these two groups dominated the North West Company and had the most Metis descendants. However, the flag was uniquely Metis and was recognized as such.

The red Metis flag may have been created by the Metis employees of the Hudson's Bay Company. The traditional colours of the fur trade giant were red and white. Neither the blue or red flags were used by the Metis during the two great resistance movements of 1869-70 and 1885. During these periods the Metis use flags which contained French Canadian and Catholic religious symbols. The flag was temporarily forgotten, and remembered only in oral tradition. With the rebirth of the Metis pride the flag was brought back. Today it remains a strong symbol of Metis heritage.

## THE METIS SASH



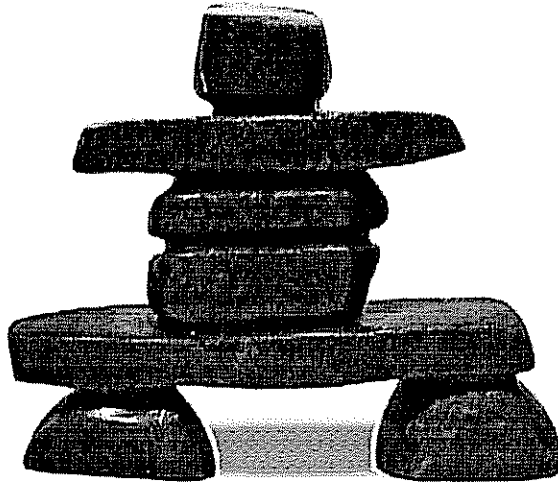
The Sash is a finger woven belt made of wool approximately three metres long. Traditionally it was tied at the waist to hold a coat closed, including being used as a scarf or rope.

Today, the sash is still worn by the Metis people. Metis women occasionally wear it over the left shoulder, while others wear it the traditional way, around the waist & tied in the middle, with the fringes hanging down. The Manitoba Metis Senate started a tradition of draping the sash over the table wherever Metis people are gathered for discussion. The Manitoba Metis Federation at their last Assembly, adopted a new sash with the colour variations of; Red, which is the historical depicted colour for the Metis Sash; Blue & White symbolizing the colours of the Metis Nation flag; Green signifying fertility, growth and prosperity and; Black, symbolizing the dark period in which the Metis people had to endure dispossession & repression.

Here are some excerpts from a Metis priest's prayer:

*"Metis people, God, have been wearing the sash proudly for many years. When I look at it, I notice that it is composed of many interconnected threads, many strands, many patterns, many colours contribute to the overall design of the sash. Our Metis culture God is like the sash. The lives of the Metis have been woven together from a variety of cultures, traditions and beliefs ... For example, God, we are the descendants of the English, of the French, of the Indian-Cree and Ojibway and Scots to name a few. We speak a variety of languages: English, Canadian French, Michif French, Michif Cree and Mashkegon. Look at the sash: it is a composite. It is a mixture. It is Metis. It is made of a variety of elements, like the lives of the Metis. Look at its pattern, its fabric, its colours. Nonetheless, these disparate elements form an integrated whole. Similarly, the different ethnic backgrounds and different languages to the Metis blend into one another to form a rich tapestry like the lives and culture of the Metis."*

## THE INUKSHUK



Inukshuk (singular) means "likeness of a person" in Kangiqsualujjuaq, Quebec Inuktitut (Inuit language) and -- Nunavik is a well known symbol in Northern Canada. They are made from rock slabs, large and small and built into the shape of a person with their arms or legs out stretched or more traditionally, piles of well mapped out rocks. Inukshuit (plural) are used to guide or channel caribou into areas where Inuit can easily harvest them. An open leg on an Inukshuk found near water or a coastline points to an open channel for passage to navigate your way, and if the Inukshuk is in the middle of land, the open leg points towards a valley as a route to pass through the mountains.

The open (longer) arm of an Inukshuk points you in the direction you should be going. A marker Inukshuk placed near a lake shows that the fish can be found in the lake at the exact same distance the Inukshuk is placed from the shoreline. Stone markers also mark food caches along a path. This type of marker is more a pile of stones and sometimes the caribou antlers will be placed on top so you know what food is there.

The purpose attributed to the Inukshuk is that they serve as markers, or signposts, to help guide Inuit across the treeless tundra of the Canadian Arctic.

## CONTRIBUTIONS OF ABORIGINAL PEOPLE

The following list can be used as a class project.

### **Project Description:**

Break-up the class into twelve groups, having each group work on one display board. Each group would make their own representation of one topic. The teacher should suggest a standard size for each board. The title of each topic should be visible. They can make the boards on any kind of material available (construction paper, cardboard, etc.), and with any artistic method (painted, collage, glued on material, etc.). The objective is to let the students use their creativity, giving them the least number of rules. After they have finished, have each group present their board to the rest of the class. This is a good exercise in creativity and cooperation, as well as, learn some aspects of native culture

**Canoes:** Canoes made of bark and pitch varied greatly in size, depending on what they were needed for. Today's recreational canoe is fashioned after this Aboriginal invention, and it, along with the kayak, is unsurpassed throughout the world for travelling over shallow or difficult waterways.

**ChewingGum:** Aboriginal people discovered the first chewing gum, which was collected from spruce trees. In the 1800's, sugar was added and chewing gum has since spread throughout the world.

**Corn:** Corn is a staple food that was cultivated by Aboriginal people for thousands of years. Today, corn is a vital, hearty and high-yielding plant that can grow practically everywhere in the world.

**CoughSyrup:** Many Aboriginal people throughout Canada developed unique combinations of wild plants to relieve coughs due to colds. The same ingredients are found in many cough medicines sold today. The balsam of various pine trees, maple syrup or honey are mixed with teas made from healing plants to produce very effective medicines.

- Dart Game:** Some Aboriginal people created the game of lawn darts, using shucked new green corn with its kernels removed. Feathers were attached to the darts, which were tossed at targets on the ground.
- Lacrosse:** Aboriginal people played hundreds of outdoor team sports. Lacrosse is a team sport invented by Aboriginal people, which many believe is the forerunner to hockey.
- Pain Relief:** The active ingredient in today's most commonly used pain reliever was known to Aboriginal people in North America for centuries. Pain relievers such as Aspirin™ use acetylsalicylic acid, which is found in 15 to 20 different species of the willow tree, including the pussy willow.
- Petroleum Jelly:** Aboriginal people used olefin hydrocarbons and methane to make petroleum jelly, and used it to hydrate and protect animal and human skins. It was also used to stimulate healing. This skin ointment is one of the most popular in the world today.
- Snow Goggles:** Northern Aboriginal people developed bone, antler and ivory goggles to prevent blinding snow glare while they hunted.
- Snowshoes:** Aboriginal people developed technology for travel over snow. Many kinds of snowshoes were developed by Aboriginal people. A very common style was made from spruce and rawhide thongs.
- Upset Stomach Remedies:** A tea made with the entire blackberry plant was used for a number of sicknesses, including dysentery, cholera and upset stomach. Eating the actual berry or drinking its juice is also an effective way to control diarrhea.
- Wild Rice:** Wild rice is actually a delicious and prized cereal grain. It was misnamed by European newcomers because of its rice-like appearance. Certain Aboriginal people presented wild rice as treasured gifts to fur traders as a symbol of friendship.

## **SCHEDULE OF EVENTS**

This portion of the presentation will require research, due to changes in events from year to year. Here is a list of annual events that you may look for:

National Aboriginal Day Events (Check INAC website.)

Events held by Native organizations (RE: Native Canadian Centre)

Aboriginal Voices Festival (listed under 'Aboriginal Voices'.)

Buffalo Jump Peace March (hosted by Aboriginal Voices.)

Skydome Pow-Wow

For other events you can check any local Pow-Wow guides or Native publications:

Northwest Ojibway News

Anishinabek News

Turtle Island News

Eastern Door

Native Canadian Centre Newsletter

Great Lakes Pow-Wow Guide

## **NATIVE WEBSITES**

[www.inac.gc.ca/](http://www.inac.gc.ca/)

Indian and Northern Affairs Canada

Has a full list of programs and resources for Indian Affairs.

Also has links to other related resources.

[www.inac.gc.ca/kids/bgraphy/biblio.html](http://www.inac.gc.ca/kids/bgraphy/biblio.html)

Has a list of books for school age children

[www.inac.gc.ca/kids/bgraphy/indice.html](http://www.inac.gc.ca/kids/bgraphy/indice.html)

List of books by and about Aboriginal Peoples for children age 4 to 14

[www.inac.gc.ca/pubs/information/index.html](http://www.inac.gc.ca/pubs/information/index.html)

Listing of INAC information sheets.

[www.bloorstreet.com/300block/aborlart.html](http://www.bloorstreet.com/300block/aborlart.html)

A link to Native websites and resources.

[www.johnco.com/native/](http://www.johnco.com/native/)

A link to Native websites and resources.

[www.schoolnet.ca/aboriginal/cirr1-e.html](http://www.schoolnet.ca/aboriginal/cirr1-e.html)

An Aboriginal curriculum resource.

[www.angelfire.com.ok/IroquoisStories](http://www.angelfire.com.ok/IroquoisStories)

Three Sisters story and lesson plans (Grade K to 4)

<http://educ.queensu.ca/~egnatoff/digicurr>

Curriculum and Creation story

[www.naaf.ca](http://www.naaf.ca)

National Aboriginal Achievement Foundation

Has a list of scholarships and bursaries for Native youth.

Has a list of Native achievers on its Awards site.

[www.geocities.com/Hollywood/Studios](http://www.geocities.com/Hollywood/Studios)

Has a list of Native actors and actresses.

[www.nativecelebs.com](http://www.nativecelebs.com)

Has a list of Native actors and actresses.

[www.du.edu/~svalerio/native.html](http://www.du.edu/~svalerio/native.html)

Has a list of Native hockey players currently playing in the NHL.

Has a list of retired Native hockey players from the NHL.

## **OTHER RESOURCES**

The following is a list of documents and other kits produced by INAC that are good to have in the Teachers Package:

The Learning Circle- Age 4 to 7 (booklet) ISBN: 0-662-26694-3  
The Learning Circle- Age 8 to 11 (booklet) ISBN: 0-662-28448-8  
The Learning Circle- Age 12 to 14 (booklet) ISBN: 0-662-28449-6  
First Nations and Inuit Contributions and Inventions (colouring book)  
ISBN: 0-662-63472-1  
Young Native Artists Calendar  
National Aboriginal Day Posters  
Dodem Kanonhsa' pamphlet  
Postcards and/or Bookmarks published by INAC  
Ontario Treaties (booklet) ISBN: 0-662-28733-9  
Gathering Strength (pamphlet) ISBN: 0-662-26428-2  
Information:

Nunavut, Canada's Third Territory (QS-6120-001-EE-A1)  
First Nations People of Canada (QS-6120-002-EE-A1)  
Legends and Stories: Part of an Oral History (QS-6120-004-EE-A1)  
Aboriginal Sports: Timeless Play (QS-6120-006-EE-A1)  
First Nations Music in Canada (QS-6120-007-EE-A1)

Please note that all of the above material can be found through the communication department at INAC on the fifth floor.

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Resources:

Metis Resource Centre: teachings and graphics.

NativeArts.com: graphics

turtle-island.com: teachings and graphics

Metis Association: for use of their Metis Flag and Sash

Tytoosie Tunnelle c/o Arctic Gallery: for the graphic of Inukshuk

Millennium Bureau of Canada: for the story of the Inukshuk