

The National Film Board of Canada

presents

Indigenous Voices

FACILITATOR GUIDE

“As educators, the first step we need to take is to unlearn the colonial framework of education.”

—Carolyn Roberts,
a St’at’imc and Stó:lō educator and facilitator

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FOREWORD

By Nahanni Shingoose, Teacher, Consultant and Writer, Indigenous Voices

I really want to introduce ***Indigenous Voices*** in an authentic and personal way to you. Whether you are a parent, an educator, an administrator, a filmmaker, or other, we need you to know there are real people behind the making of this resource. Vetted Indigenous creatives, educators, and Knowledge Keepers, who draw from lived experiences and ancestral knowledge, have shared incredible amounts of emotional labour. They have shared their time, stories, knowledge, fears, laughter, and tears. Tears of grief, empathy, anger, and love. We are hungry for change. We honour those who have come before us, who have softened the grassy path with their moccasins, so we can continue our work, with the wellness and healing of the next seven generations of children in mind.

In reciprocity, we invite you to the table. Fair warning: know that it won't be easy. Uncovering the truth and legacy of Canada's dirty secret is gut wrenching. It's not easy. It might take some extra work on your part. You might find yourself feeling uncomfortable. Know that it's normal; in fact, we encourage your uncomfortableness. We urge you to unpack your own biases, privilege, and positionality. This is how change happens. The more comfortable you become with this resource over the years, the more your students will benefit, and the greater contribution you will have made toward reconciliation. Our vision for this resource includes the spirit of humanizing us as Indigenous Peoples, and the spirit of relationship building through the sharing of our stories.

In 2017, the National Film Board of Canada created a strategic plan to respond to the Truth and Reconciliation Commission of Canada and the 94 Calls to Action. You need to know that the powers that be at the NFB did not say to the Indigenous Advisory Circle and writers, "We have a resource in mind, and we want you (as Indigenous people) to write this for us, with our ideas, to meet our needs." Instead, they listened and they held the space for us to work in an authentic way through an Indigenous pedagogical lens, and they said "yes" to the work we prepared. They didn't question epistemologies, they didn't devalue our work by omitting things they didn't think were important, and they didn't tolerate dehumanizing us in film or in print. They reflected; they worked hard at the relationship, and they trusted that we knew what we were doing. This is an example of reconciliation and de-colonizing the creative process.

This resource is not just about a dark and dreary past. Yes, we must tell the truth of genocide in its entirety before we can reconcile. Some are still learning the truth. This may take years. Though, please know that this resource is balanced with celebrations of Indigenous languages, arts, cultures, and love and care for the land. These things unite us; they don't divide us.

So, my friends, this is where our learning journey begins! For almost a century, the National Film Board of Canada has been telling stories through film. It's so exciting to know that the NFB now hosts the largest collection of Indigenous and Indigenous-made films in Canada, with over 50 of them from a director like no other, Alanis Obomsawin.

Finally, on behalf of the Education Team at the National Film Board who worked tirelessly on this resource, we would like to personally thank all of the contributors. Of course, we also want to thank and acknowledge each and every individual who is in this resource, living or passed, in addition to the traditional territories and lands of the Indigenous Peoples in present-day Canada, with whom we shared meals and stories, shot film, and held each other's hands through the tears.

Miigwech, merci. We hope you love it.

ABOUT THIS RESOURCE

This educational resource is designed to support students and educators in exploring key themes related to Indigenous perspectives, histories, and contemporary realities in Canada.

Target Audience

Students aged 13 to 18 (Grades 8 to 12)

Overview

This is an interactive digital learning resource organized into 13 thematic pathways. Each pathway is composed of chapters that combine multimedia content with guided learning activities.

Pathways

- | | |
|--|------------------------------------|
| 1. Land | 8. Governance and Economics |
| 2. Languages | 9. Resistance and Rights |
| 3. Knowledges | 10. Worldviews |
| 4. Peoples and Cultures | 11. Apologies and Acknowledgements |
| 5. Treaties and Agreements | 12. Healing |
| 6. Laws and Policies | 13. Youth |
| 7. Sovereignty, Relationships,
and Identity | |

This resource includes:

- ♦ [13 digital pathways](#) made up of chapters;
- ♦ chapters featuring curated film clips (a selection from the National Film Board of Canada) and interactive activities, discussion prompts, and reflection questions;
- ♦ this Facilitator Guide to support facilitation and lesson planning;
- ♦ a printable Student Notebook (PDF).

Pedagogical Approach

The resource encourages critical thinking, discussion, and personal reflection. It supports both individual and group learning, and can be adapted to different classroom contexts.



BEFORE YOU BEGIN

Before introducing ***Indigenous Voices*** in your classroom, we recommend taking a few moments to prepare. The following steps will help create a respectful and meaningful learning environment for you and your students.

1. Familiarize yourself with the pedagogical foundations of the resource, particularly the section on Indigenous pedagogy.
2. Preview the pathway or chapter you plan to use with your students, including the host videos and film excerpts.
3. Read the corresponding section of the Facilitator Guide for the pathway or chapter you plan to teach. These sections provide detailed suggestions to help you facilitate discussions, activities, and reflections with your students.
4. Consider your own positionality and how it may influence classroom discussions.
5. Identify support resources available in your school or community in case sensitive topics come up.
6. If possible, connect with local Indigenous education departments or community representatives to better understand local Protocols and perspectives.

This preparation will help ensure that the learning experience is respectful, thoughtful, and meaningful for all learners.



PART 1

PEDAGOGICAL FOUNDATIONS

Pedagogical Design – Weaving Worldviews

This program intertwines Indigenous and Western pedagogies to offer rich learning experiences, rooted in complementary worldviews and meeting curricular expectations across the country. Indigenous pedagogies, described in more detail later in this resource, provide educators with essential guidance for respectfully integrating other ways of seeing, knowing, and learning. We strongly encourage educators to read this section before introducing the content in class, to gain a foundational understanding of Indigenous pedagogical approaches.

Indigenous Voices is designed for educators and learners to interact with the material side by side, as content may be new for all. We don't expect educators to be content experts, though we do encourage previewing the resources provided prior to beginning.

Building on this interwoven approach, the program integrates global competencies and transferable skills as learners prepare for post-secondary education and entrance into the workforce. Through an inquiry-based approach embedded in Indigenous pedagogical design, it fosters critical thinking, problem solving, communication, collaboration, creativity, and innovation. These skills are developed through meaningful engagement with the content, rather than through the acquisition of factual knowledge alone, and are deeply connected to Indigenous ways of knowing, being, doing, and thinking.

To support this growth, students will engage in discussions, reflections, interactive activities, and hands-on learning. These approaches are essential when working with Indigenous Peoples in any context. If Indigenous Peoples' voices and perspectives are not present in the learning space or workplace, we invite you to pause and ask, *Why?*

Teaching Philosophy

These pedagogical approaches are reinforced by our teaching philosophy, which places students at the centre of the learning journey. The activities for each lesson draw from Student-Centered Learning (SCL), which includes a wide spectrum of instructional

approaches. In student-centered classrooms, students are actively involved in the learning process through instructional strategies such as inquiry learning, cooperative learning, peer instruction, and community-based learning. SCL encourages students to engage in self-reflection, research, classroom presentations, group collaboration, and creative final projects that show evidence of learning. SCL also includes community-based activities that are focused on learning more about how to address inequities and injustices.

Indigenous Pedagogy

“Indigegogy is a decolonizing practice that builds on the resurgence of Indigenous ways of knowing, teaching and learning.” – *What is Indigegogy?*, Laurier Centre for Indigegogy, 2021.

“Learning is a collective activity, not individual, it is built on relationships. It is about the relationship with self, with history, with language, with learning, with family, with community.” *mâmawi-nehiyaw iyyinikahiwewin*, Leona J. Makokis, Marilyn V. Shirt, Sherri L. Chisan, Anne Y. Mageau, and Dianna M. Steinhauer. Blue Quills First Nations College, 2010.

Indigenous pedagogy is the method and practice of teaching and transferring knowledge through approaches that vary across distinct Indigenous groups, although there are many foundational commonalities. The portmanteau “Indigegogy” was first used by Stan Wilson, a Cree Elder and educator, to refer to this method of education, which is inclusive of Indigenous knowledge, literature, and scholarship. The method centres on land-based education and circle work while uplifting traditional teachings, ceremonies, and cultural practices.

Below are descriptions of Indigenous pedagogical methods and concepts. Traditional Indigenous education methods are integral to the reclamation of culture and are valuable for all learners; they deserve to be practised and celebrated.

Note that different First Nations, Inuit, and Métis communities have distinct pedagogies. It’s important to connect with these local communities to learn more about their traditional ways of teaching and learning.

The Sharing Circle is an example of collectivism that's rooted in many traditional First Nations governance methods, which involve the process of ensuring all leaders and members of a society are heard and have an equal voice and opportunity to share. Sharing Circles encourage respectful, attentive, and non-judgmental listening. Each person in the circle gets a chance to speak from the heart, offering insights, perceptions, opinions, and personal connections to the central topic or guiding question without interruption.

Participants form a circle while sitting or standing. The form of a circle is used because it reflects the natural world and symbolizes the cycle of life. An object such as a talking stick, special stone, shell, or feather is often used to indicate whose turn it is to share. The object is passed around the circle in either a counterclockwise or clockwise direction, depending on which Nation's territory the participants are on. A clockwise direction follows the direction of time, or how the shadow of the sun moves across the Earth in the Northern hemisphere, which aligns with the direction of movement in some ceremonies as well. If a natural object is selected, try to practice reciprocity by giving thanks to the Creator and the object for its use.

In a classroom setting, a teacher or facilitator usually starts the process, which begins with a guiding topic, a reflection question, debriefing a process or experience, conflict resolution, or other type of activator. The object is passed around the circle until everyone has had an opportunity to share. Participants show patience and respect by not speaking to each other while someone is sharing. The saying "the Creator gives us two ears and one mouth for a reason" is sometimes shared to remind students to practise their listening skills until it's their turn to speak.

Sharing Circles embody a process that values everyone within it, rather than allowing one person or a few people to dominate the conversation and learning. The circle is compatible with many learning environments and can be used to enhance reconciliation. Connecting with each other in the circle can create pathways to understanding and acknowledging Indigenous ways of knowing and being that relate to traditional child-rearing practices, kinship circles, and relationships with others and the natural world. In the circle, everyone is valued, supported, interconnected, and on equal ground.

Holism entails respecting and acknowledging all facets of a young learner in order to encourage balance and wellness. In schools, we often only teach with an emphasis on the mind, but we need to consider physical, emotional, and spiritual engagement as well. A holistic teaching approach ensures that the heart of a child is taken into account as much as, if not more than, their mental characteristics, and that these two facets can work together in harmony. A four-quadrant method can be used to ensure holism is being considered when creating assignments, reflections, or assessments. The four quadrants include the emotional, mental, physical, and spiritual realms, and respect different ways of knowing, being, doing, and thinking.

The quadrants may mean different things to different students. For example, the spiritual realm may be seen to connect to the heart as well as to the emotions. Spirituality may entail practising ways to connect with Creator and ceremony for some, while for others it may mean connecting with nature and breath. For some, going for a walk in nature connects them to spirit, while for others, prayer does this.

When developing lessons, it's important to teach the whole child. Teaching that's focused on the physical, for example, might include engaging the body in movement instead of having students sit for most of the day. Engaging in emotional learning would involve teaching to the heart and considering a child's emotional reactions or opportunities to self-regulate emotions in learning tasks.

Relationality applies to and values the interconnection between people and the natural world in which we coexist. It refers to how we relate to each other and the world around us. The relationship between people, plants, animals, birds, and all elements of nature are interconnected and appreciated.

Examples of relationality can be found in many Indigenous cultures, such as in the Cree understanding of rocks. Typically, Western science teaches students that rocks are inanimate objects, natural resources that are meant to be exploited; whereas the Cree consider a rock (*asani*) to be an animate natural object with a spirit. Some believe rocks are grandfathers and hold stories. There are also concrete uses for rocks in Cree culture, but they are respected and valued within the circle of life, where all things are needed to ensure balance and harmony. Consider including such relationality concepts in your lessons.

Educating through an ecological lens also accords with the notion of relationality, which encompasses relationships with our physical surroundings in addition to living things. Traditional Indigenous teaching methods often reflect a deep-rooted connection to the natural world and our reliance on it. The importance of the relationship to the land is especially evident in Indigenous languages across Canada. Because worldviews and ways of relating to each other and the natural world are embedded in language, it's important to find ways to incorporate into your lessons Indigenous languages and translations that can provide a deeper understanding of key concepts.

Land- or place-based teaching is a form of experiential learning. Bringing your class out onto the land to complete a paper-based assignment would be one example of this type of method; but a deeper approach would involve purposely connecting the content of the assignment or lesson itself to the land. Land-based learning is not exclusively focused on the land but rather can include learning about our relationship to water and the sky as well. This type of hands-on, experiential learning can be done inside or outside the classroom.

Reciprocity (giving thanks and giving back) is a value that's embedded in many Indigenous cultures. When harvesting gifts from the land, for example, different Nations follow their own specific Protocols, such as giving thanks by offering tobacco or prayers of gratitude and intention for the use of rocks, plants, medicines, trees, or animals.

For some First Nations, tobacco is a sacred medicine used in ceremonies to connect with the Creator. Learning about ceremonies and sacred medicines is best done through direct engagement with ceremonialists rather than through written descriptions. Reciprocity is reflected in these ceremonial practices as well, where other gifts may be offered.

Reciprocity is embedded in the practices of sustainable harvesting and hunting—longstanding Indigenous ways of knowing and being. It is also an element of knowledge sharing and interpersonal relationships, where offering gratitude and recognizing the value of shared knowledge are essential. It is important to ask: What are you offering or giving in exchange for knowledge that is shared with you?

Intergenerational teaching and learning (i.e., Elder to child, child to Elder) involves enlisting the community to help educate children, but more specifically, it entails Elders teaching children and children teaching Elders. Finding ways to connect with Elders and Knowledge Keepers can uplift Indigenous pedagogies and move reconciliation forward.

Indigenous **worldviews** and ways of being, knowing, and doing can be brought into all aspects of curriculum. Many cultural ways connect back to the spirit and to the ceremonies that distinct groups practice. Ceremonies can be connected to the seasons, celebrations, rites of passage, sharing, and honouring each other, the spirit, and the natural world.

Elements of Indigenous culture and world views are embedded in Indigenous languages. For example, in the *nehiyawak* (Cree) language, the names of months refer to significant events that occur in the natural world at that time of year. In Plains *nehiyawak*, the word for “February” (*mikisiwipîsim*) means “Eagle Moon,” while the word for “April” (*ayîkipîsim*) means “Frog Moon.” Finding opportunities to learn, share, and celebrate Indigenous languages is one way to practise and honour Indigenous pedagogy.

Oral traditions are a means of transferring cultural knowledge over generations. Oral traditions involve knowledge transfer, storytelling, memorizing, trust building, and taking action.

Indigenous storytelling has a multitude of purposes. Stories can serve as life lessons or rites of passage; they can illustrate responsibilities and ways of being, knowing, and doing; they can share historical facts and reflect land-based learning or historical connection to land; they can serve the purpose of mapping, or sharing natural resource knowledge; they can help in language development; and they can offer endearing moments, laughter, teachings, entertainment, or healing.

Oral traditions come in many other forms, including different kinds of art, songs, dance, performance, designs, gestures, body language, and verbal communication. And though ideally, one would read or hear a story in its original Indigenous language to fully understand its meaning, all educators can create opportunities for students to learn and communicate using oral methods.

Active, skillful, and heartfelt listening is also a component of oral tradition. Listening involves trying to commit what is heard to memory, interpreting inflections of sound, and being aware of one's surroundings. Making time for silent reflection and pauses also goes hand in hand with oral tradition. Assessment, comprehension, and reflection do not always have to involve the written word and an immediate response.



PART 2

TEACHING WITH INDIGENOUS CONTENT

Acknowledging Positionality

As facilitators of this learning journey, teachers must reflect on their positionality, particularly when teaching the history and culture of Indigenous Peoples in Canada. While some teachers may be Indigenous, most will not be, and it's important to recognize the power dynamics that can shape the learning experience. Teachers should approach the content with humility and openness, acknowledging that they, too, are learners in this process. This mindset encourages a collaborative environment where both the teacher and students can learn from each other, with the teacher guiding the process rather than dominating it. The role of the facilitator is not to be the centre of the learning, but to create a space where students can explore, question, and engage with the material in a way that honours Indigenous voices and perspectives. Understanding one's role in this shared learning experience allows for deeper connections, greater empathy, and more meaningful conversations about history, culture, and reconciliation.

Creating Conditions for Cultural Safety and Wellness in the Classroom

A key part of understanding one's positionality is recognizing the need for cultural safety and wellness in the classroom.

We strongly recommend connecting with Indigenous education departments and leaders prior to beginning this work. They can be helpful in respecting local Protocols and systems of knowledge and determining the appropriateness of the material to meet the needs of the learners.

Recognizing and honouring the lived experiences of Indigenous Peoples, and the care required when engaging with Indigenous learners, families, and communities, are key to the learning process. This learning journey will sometimes be difficult for educators and learners who are encountering Indigenous truths for the first time, and more importantly, Indigenous learners in the learning space. The following thoughts are offered as you either begin or deepen your work in this vital area as an educator.

Working with Indigenous Peoples, Parents, and Communities

“Reconciliation is about forging and maintaining respectful relationships. There are no shortcuts.” – The Honourable Murray Sinclair

Working with parents, Elders, Knowledge Keepers, and other members of Indigenous communities necessarily entails building and maintaining respectful and genuine relationships. As noted by the Honourable Murray Sinclair, this is an essential part of the reconciliation journey. Such authentic, ongoing relationships are at the centre of meaningful leading, teaching, and learning, and can help ensure your students have respectful and relevant educational experiences.

When connecting with First Nation, Métis, and Inuit communities, it’s important to take the time to learn and follow their cultural Protocols. Conversations with community members can foster a deeper understanding of these Protocols, and as these relationships grow, so will your understanding of the Protocols.

Protocols may involve acts of reciprocity, such as offerings of gratitude and thanks for the cultural knowledge that one is hoping to be shared—for example, offering tobacco or tea and gratitude to an Elder or Knowledge Keeper. Acts of reciprocity are not limited to interpersonal relationships and can include offering gratitude to the land and the natural world for what it provides.

Familiarity with the acts of reciprocity and Protocols of the community you’re seeking to connect with will enhance your opportunities to work with Indigenous people. Each group has distinct teachings on Protocols and reciprocity, so it’s important to ask what those teachings are. Those who are genuinely on the path of reconciliation will be willing to move out of their comfort zone, if necessary, and take the time to respectfully inquire about local Protocols.

It is also common practice to offer gifts, compensation for travel costs, and honorariums when working with Indigenous community members, so budgets should plan for these possible expenditures. Cultural knowledge is comparable to knowledge attained by doctorate degree holders and is just as, if not more, valuable.

Be sure to think about the steps you will take to ensure that the Elders, Knowledge Keepers, parents, and other community members you're working with feel valued, appreciated, and heard. For example, when an Elder arrives at your school, can you offer them water, tea or coffee, snacks, and a comfortable place to sit? Have you sincerely thanked them for their time? Have all the necessary arrangements been made for the Elder, including ensuring they can be accompanied by a support person (caregiver or assistant) if necessary? Do students and staff know that it's common practice to serve Elders first and make sure they always have what they need? Have you prepared the Elder ahead of time for the environment or context they're going to be participating in? And in general, have Indigenous people been part of your decision-making, planning, and policy-making process, or is their involvement essentially serving only a performative function?

In short, it's crucial to make time and create space to work with Indigenous community members. You can establish and maintain safe, warm, and welcoming spaces, as well as opportunities for Indigenous people to be included at various levels of the education system (classrooms, parent councils, school community groups, administrative roles, school boards, etc.). Connecting in a meaningful way will enhance your experience and lead to future openings to work with other Indigenous communities. All these efforts also powerfully model a humble learning attitude to your students.

Attending or participating in Indigenous cultural gatherings may also help you to form and cultivate relationships. If you're unsure about whether your presence will be considered appropriate; and if you're unfamiliar with the relevant Protocols, be sure to find someone you can ask. It's also important to be aware of whose ancestral territory you reside on and make an effort to become familiar with Indigenous languages, community initiatives, reserves, and current events at a local and national level.

Relationships within First Nations, Inuit, and Métis contexts have been impacted by aggressive assimilation policies, colonization tactics, and paternalistic attitudes towards Indigenous worldviews. Acknowledging and becoming more aware of the factors that have shaped past and current social contexts can deepen your relationships with Indigenous people and help gain, regain, or maintain their trust. Building foundational knowledge by working and learning with Indigenous Peoples will foster greater

understanding as well as entry points to further strengthening relationships. The more one learns, the more empowered one will be to effect positive change and sustain these relationships.

Many Indigenous people are knowledgeable about original ways of being, knowing, and doing, while others may be on a learning journey to reconnect to their culture. Some may not be connected to their culture or ceremonial practices, but this does not mean they have no part to play when it comes to building relationships with Indigenous communities.

Understanding the experiences and contributions each person brings is key; people feel comfortable in different situations and roles. For example, some Indigenous parents may want to actively participate and share cultural knowledge, while others may prefer the sense of belonging and acceptance that comes from being part of the school community and gatherings. Creating opportunities to get together, share food, or celebrate is a great way to build relationships.

If there's specific cultural knowledge you're hoping to learn or have shared, it's important to be specific when seeking Indigenous people who can help you. Different members of Indigenous communities are knowledgeable about different subjects, such as the traditional or ceremonial use of plants and medicines, song and dance, stories, art, beading, traditional governance, the spirit and intent of treaties, laws and policies, trauma, healing, food sovereignty, land-based survival, hunting, gathering, rites of passage, ceremonies, and language. Do not assume that one person will be able to provide knowledge about all of the above—although they may be able to guide you toward another community member who has the knowledge you're looking for.

Lastly, respecting Indigenous students' comfort levels within a school setting is essential. Putting Indigenous students on the spot by expecting them to be the expert on their culture or to lead the class in learning is ill-advised and likely to make them uncomfortable. By cultivating genuine relationships with Indigenous students, educators will learn how they feel about sharing what they know about their cultural identity and way of life with others. Developing this understanding will also allow you to ensure they have access to necessary supports, ideally connecting with them privately.

Please be aware that trauma or triggers may not always manifest immediately but can emerge hours after an event. Therefore, when addressing sensitive topics that may affect your students, especially Indigenous students, it is essential to ensure they have access to support and someone to turn to in the hours following the activity. Be prepared to assist students in processing any complex emotions that may arise.

Some content may also contain or unintentionally reinforce stereotypes. It is equally essential to approach these moments with care: acknowledge the stereotypes, discuss their origins and impacts, and guide students toward critical thinking that challenges rather than perpetuates them. The way we engage with the content and frame these topics plays a key role in fostering respectful, inclusive, and informed dialogue.



PART 3

Using *Indigenous Voices* in the Classroom

Purpose of This Guide

This guide will help you select and facilitate activities in ways that maximize learning and engagement for your students. It offers tools and insights to create a meaningful learning environment, while trusting your professional judgment and flexibility.

How to Use This Guide

The learning experience is designed so that completing an entire pathway enables students to achieve its general learning objective. We strongly recommend this approach. However, it is also possible to complete individual chapters within a pathway, as each one corresponds to a specific learning objective. This objective will be indicated at the beginning of each chapter in this guide, followed by instructions to help you facilitate the activities. In some cases, other resources are also provided to help you prepare as thoroughly as possible.

You are encouraged to adapt the activities to your context and your students' needs. For example, you may choose to replace a group discussion with an individual reflection, or focus on one part of an activity rather than the entire sequence. We trust that you can make these adaptations without altering the heart of the activity or its intent.

Starting the Learning Journey: Contextual Activities

Before engaging with the thematic pathways of ***Indigenous Voices***, we strongly recommend beginning with *Pathway 1 – Land*, which offers **four contextual activities** designed to prepare students for the learning journey.

These activities provide an important foundation for the program. They help students explore key ideas, reflect on their own perspectives, and establish a respectful learning environment before engaging with the more in-depth content in the pathways.

Each activity introduces one of the core themes that run throughout the resource and encourages students to reflect, share their voices, and begin building the knowledge and awareness needed for meaningful engagement with Indigenous perspectives.

Whenever possible, these contextual activities should be completed before starting the other pathways. They are designed to set the tone for inquiry-based learning and to support students' emotional, intellectual, and reflective readiness for the topics explored in the program.

After completing these activities, students will be better prepared to engage with the pathways, discussions, and Take Action tasks included in ***Indigenous Voices***.

The pathways 2 to 13 can then be explored in the order that best fits your classroom context.

Structure of the Pathways

Each pathway is made up of several chapters and starts with an **introduction** and ends with a **Take Action**.

- ◆ Each chapter opens with a **guiding question** to frame the key concept we will explore. At the end of each chapter, students will find a designated space in their notebook to write their reflections based on this question. We recommend setting aside dedicated time for students to engage thoughtfully with this final reflection.
- ◆ In the introduction, you will always find a **hook activity** and a video presented by an Indigenous host who introduces the pathway. This is an excellent way to engage with the material. Since the introduction is quite brief, we strongly recommend watching it with your students before diving into the chapters.
- ◆ The **Take Action** that concludes the pathway enables students to apply the knowledge they have acquired throughout the chapters in a practical and meaningful way. This final task encourages them to take what they have learned and turn it into a concrete action, such as a creative project or an initiative related to the themes explored. It provides an opportunity for students to demonstrate their understanding and make a tangible impact based on their newfound insights.

Key Elements in the Resource

Here are some key elements featured in the resource:

- ◆ **Host Video:** These studio-recorded videos feature hosts from various Indigenous Nations and are usually placed at the beginning of each chapter to introduce the topic and provide content directly to the students.
- ◆ **Knowledge-Building Circle (KBC):** This method of communication and learning involves people working together to share knowledge and make community decisions. All participants are considered equal, and a spokesperson often presents the group's decisions to the community. In the resource, the KBC is structured as follows: students are grouped and assigned different film excerpts to watch. Within their groups, they discuss specific questions related to the excerpts, then share their insights with the class, followed by a collaborative discussion involving all students.
 - ✧ You may choose to assign groups, but we recommend allowing students to select what they want to watch or research based on their interests.
 - ✧ While this approach may seem challenging at first, allowing students to choose the resource they wish to explore increases engagement. Encourage students to work toward consensus and collaborative learning so that the activity remains a shared group experience.
- ◆ **Sharing Circle:** This tool facilitates understanding of reciprocity and respect while fostering a safe environment for open communication. It connects with students socially and emotionally, emphasizing that it's a secure space for sharing ideas, asking questions, and expressing feelings. Based on mutual respect, it encourages students to honour privacy and refrain from sharing others' personal feelings, though they are welcome to discuss their own experiences. Tears are a normal part of this process, so having tissues available is advisable.
- ◆ **National Film Board (NFB) Video Excerpts:** Hundreds of NFB documentary excerpts support the content and ideas with factual evidence.

About the selection of excerpts : We recognize that presenting selected excerpts from a film can sometimes make scenes appear removed from their broader context. The excerpts included here were selected by individuals who viewed the films in their entirety and considered their overall context. We encourage students to approach these excerpts as starting points for reflection and discussion, and we hope they will spark curiosity and inspire students to watch the films in full. Most of the films featured in this resource are also available to watch for free on NFB.ca, allowing students and educators to explore the works in greater depth.

- ✧ **Note on historical context:** Some films, particularly older ones, reflect the attitudes and perspectives of the time in which they were made. As a result, they may contain language, statements, or representations that no longer align with current understandings or sensitivities regarding Indigenous Peoples, or that may now be considered outdated or inappropriate.

When an excerpt contains this type of content, a warning message will appear on screen before it is shown. We encourage students to engage with these materials critically, taking their historical context into account and approaching them with empathy, understanding, and an open mind. These elements can also provide an opportunity for classroom discussion about how representations, language, and perspectives have evolved over time.

- ✧ **Quote:** Each chapter ends with a quote that gives voice to Indigenous people, staying true to the resource's goal. We encourage you to read this quote with your students to conclude the session. This content is optional, but it adds value by reinforcing Indigenous perspectives in the resource. You may also use the quote as a starting point for further reflection or discussion with your students.
- ✧ **Glossary:** A glossary is provided in the Student Notebook to define unfamiliar terms. You and your students may refer to it whenever needed.



PART 4

Student Learning Tools

Student Notebook

The Student Notebook is designed to guide students in their learning and help them understand the course structure rather than serve as an evaluation tool. It is a personal document (provided as an editable file) that students and teachers can adapt to their needs. Students can use it to take notes, respond to prompts, and track their progress privately—teachers do not need to review the notebooks but can choose to do so.

The notebook encourages reflection on one's own thinking, feelings, and learning process. This metacognitive approach helps students distinguish between what they know and what they are still exploring, fostering deeper understanding and personal growth. Prompts should invite thoughtful, open-ended responses that go beyond summary conclusions, encouraging students to grapple with complex ideas, form personal values, and connect classroom learning to the world beyond.

While individual reflections in the notebook may be used to replace group activities when time is limited, we strongly recommend concluding the personal reflection with a class discussion. This collaborative sharing enriches learning by providing additional perspectives while respecting that not all journal entries will be shared.

Entries may take many forms—prose, poetry, collage, drawing, or other creative formats—allowing students to process sensitive content in the way that feels most authentic to them. Teachers may also choose to model the reflection process, demonstrating how to quickly transfer ideas and emotions into the notebook without aiming for polished writing, as the focus is on exploration rather than perfection.

Jigsaw Activity

Many pedagogies used in classrooms today, such as the jigsaw method, are inspired by Indigenous worldviews such as Two-Eyed Seeing and *Wahkohtowin*. The goal is not to perfectly replicate these traditional processes but to embrace the **core values that Indigenous Peoples embody in their teachings:**

- ♦ active listening (listening with the heart);
- ♦ humility (recognizing that we can learn from anyone);
- ♦ intention (focusing on sharing rather than debating); and
- ♦ honesty (being true to one's thoughts).

When time constraints prevent covering all content with the entire class, the jigsaw activity offers an effective solution. In this approach, you divide the class into small groups, with each group assigned a different segment of the pathway or a specific activity to explore. After the groups have completed their tasks, the class reconvenes, and each group shares their findings and insights with the rest of the class. This method not only ensures that all content is addressed but also promotes collaborative learning and encourages students to engage with diverse perspectives.



PART 5

Educator Reflection

Educator Self-Reflection Journal

In order to encourage your own self-reflection, we've included a few pages in this guide for you to draw on as you pause and reflect throughout the process of sharing the pathways with your students. You could also do brief mental pauses, take anecdotal notes, or create handwritten or voice memos, video notes, drawings, doodles, or symbols that might help you recall key insights, inquiries, or ideas. Also take some time after going through each pathway to reflect on the process, the knowledge gained, questions that came up, the level of student engagement, and any ideas or inspirations that could lead to meaningful action or classroom initiatives.

Your final reflection on the pathways will be unique to you. You may wish to practise an alternative reflection process that goes beyond the written word. You can take an approach that honours Indigenous pedagogy and helps inspire your professional practice to grow. If you did take time to pause and reflect throughout the process, you could compile those snippets into your final reflection. This could take the form of a collage or other visual representations, like doodles with written notes or symbols, a painting, embroidery, or even beadwork. Maybe you were inspired to write poems, to use various digital tools to hold your thoughts, or to record yourself through voice memos. Perhaps you would like to create video snippets of these reflections and practise an aspect of the art of oral tradition.

Reflections can also be done using the holistic framework template provided in the additional resources at the end of this guide.



PART 6

Additional Resources

Educator Self-Reflection Journal

Reflections can be done using the holistic framework template provided below.

Some reflection prompts to consider.

Overall

- ✦ Where do you see yourself personally and professionally on your learning journey after using this resource?
- ✦ What was new to you in this resource?
- ✦ What stood out?
- ✦ How will you use what you learned through this resource in your practice in future?
- ✦ How can you use this information to activate reconciliation within your personal and professional life?
- ✦ What actions will you commit to in your personal and professional practice as a result of this resource?
- ✦ Was the resource and its activities too easy or too difficult for the students?
- ✦ Did the students understand what was being taught?
- ✦ What problems arose and how did you navigate through them?
- ✦ How can you connect with Indigenous people and communities to continue learning?

After each pathway

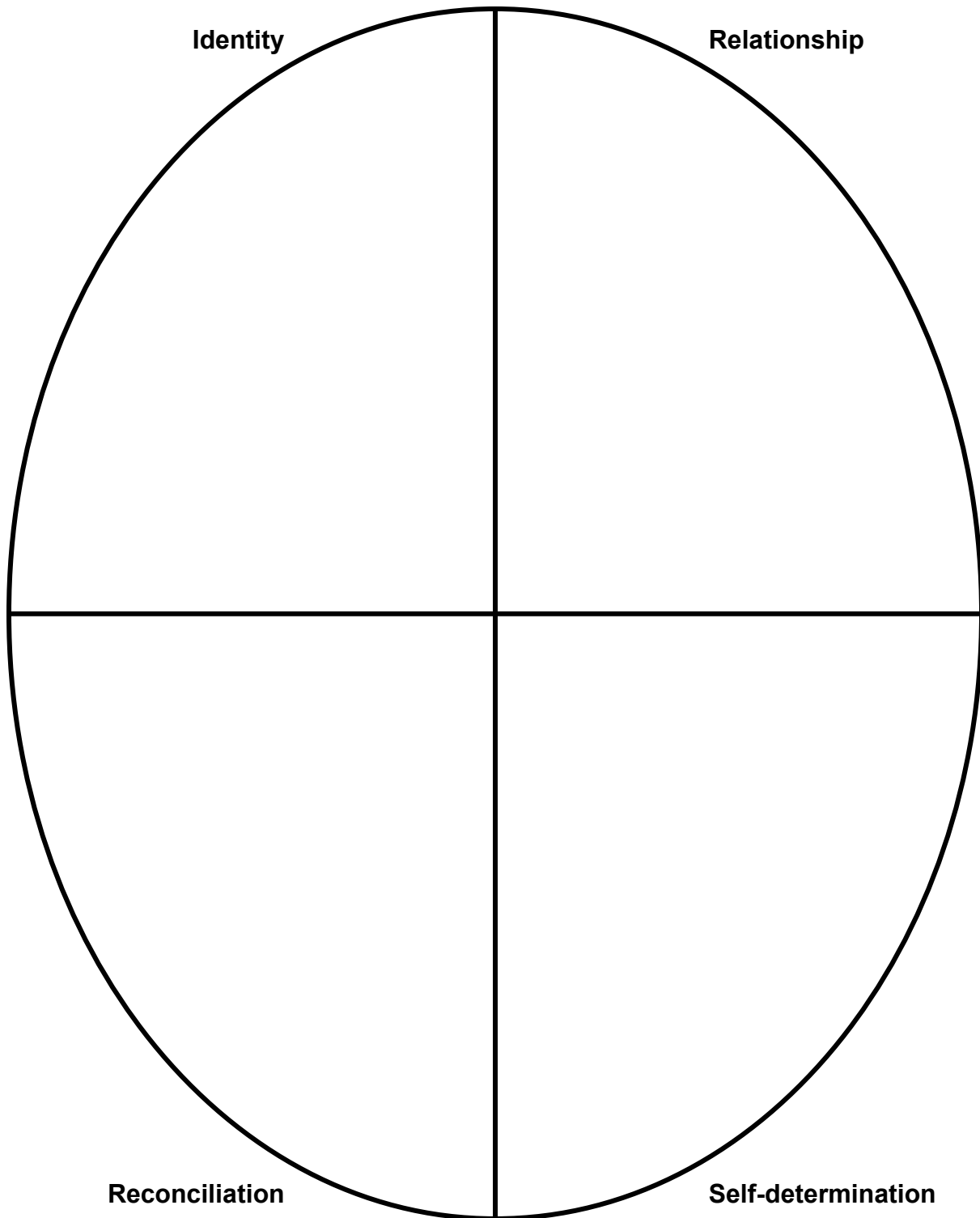
- ◆ Were students engaged in the pathway?
- ◆ What subjects can you connect this pathway to?
- ◆ Can you build more lessons based on what you learned during this pathway and its activities?
- ◆ With what parts of the pathway did your students seem most engaged?
- ◆ With what parts of the pathway did students seem least engaged?
- ◆ Did all students participate in the pathway?
- ◆ Did the lessons and activities support your building of foundational knowledge?
- ◆ If you are familiar with the subjects covered, were there pieces missing that you would have liked to be included?
- ◆ Did the pathway and activity activate the desire to learn more?

A holistic framework template has been provided below to help educators organize their reflections.

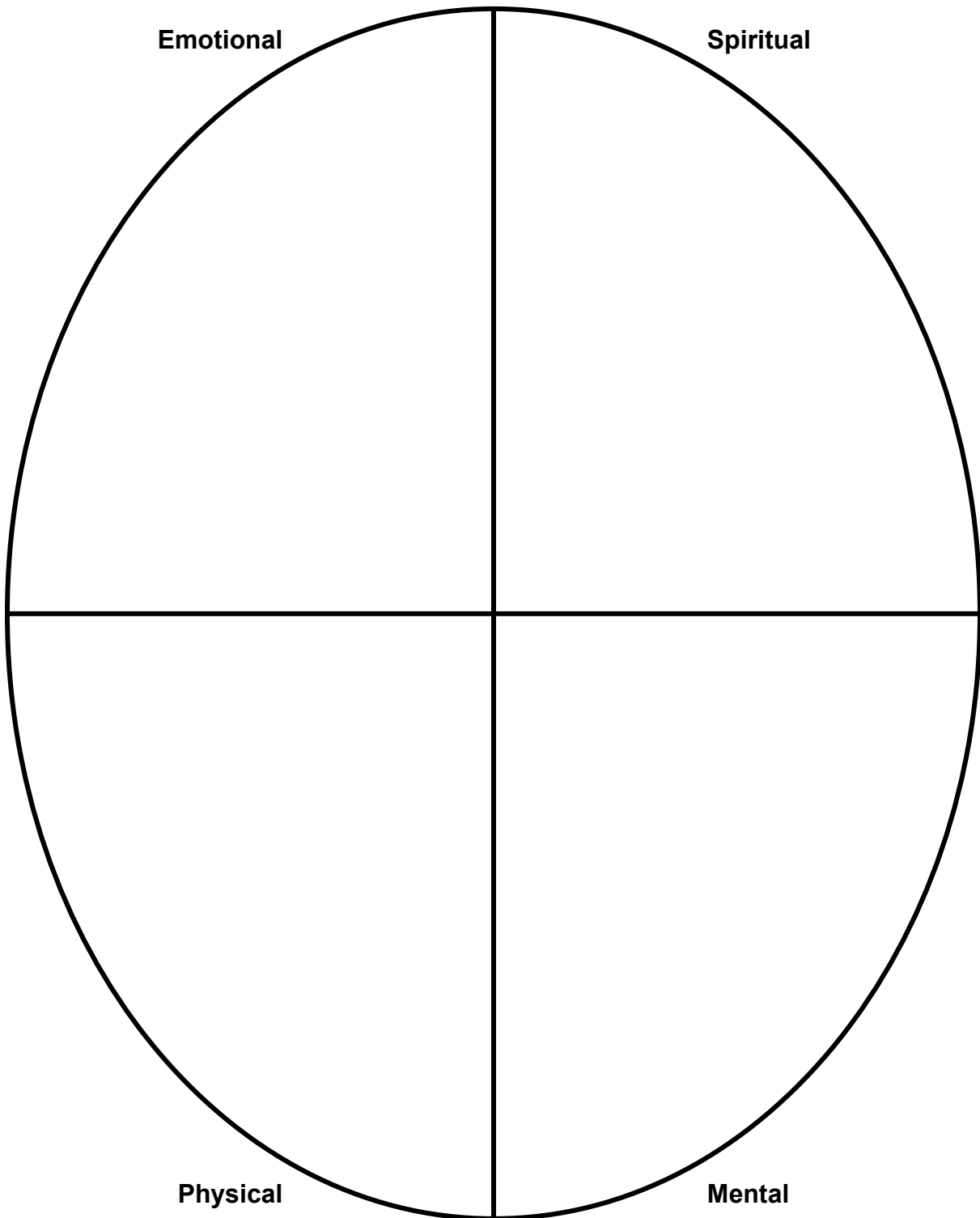
Using the space within each quadrant, add notes, drawings, or symbols to activate memory, record thoughts, and ask questions.

Consider how the pathway connects to each quadrant.

Pathway: _____ Reflection Quadrant 1



Pathway: _____ Reflection Quadrant 2



Curriculum Links

Curricula vary from one province and territory to another and continue to evolve to give greater space to Indigenous perspectives, knowledge, and realities.

We invite you to consult the curriculum for your province or territory and the grade level you teach, and to make connections between its learning expectations and the educational objectives of the Indigenous Voices resource presented in the attached document. This approach will help you adapt the resource to your teaching context and to the learning goals outlined in your curriculum.

Course structure and learning objectives:

PATHWAY 1 - LAND

Explain the central role of the land in Indigenous perspectives and analyze how the principles of interconnectedness, responsibility, self-determination, and reconciliation can guide more respectful and equitable ways of thinking and acting.

PATHWAY 2 - LANGUAGES

Explain why revitalizing Indigenous languages is fundamental for sustaining Indigenous cultures, worldviews, and community well-being.

Introduction -

Recognize that every language carries meaning, identity, and relationship.

Chapter 1 - Shaping Worldviews

Recognize that Indigenous languages shape unique worldviews.

Chapter 2 - Names Carrying Identities

Explore how Indigenous names connect people to their identity.

Chapter 3 - Colonizing Languages

Explain why colonization targeted Indigenous languages.

Chapter 4 - Living Words, Living Cultures

Analyze the role of Indigenous language revitalization in sustaining Indigenous cultures.

Conclusion - A Global Fight

Explain why the preservation of Indigenous languages is essential for cultural diversity and the richness of human knowledge.

Take Action - Let's Talk!

Learn a few words, a poem, or a song in the Indigenous language of the territory where you live.

PATHWAY 3 - KNOWLEDGES

Analyze how Indigenous Traditional Ecological Knowledge can address contemporary environmental challenges through a vision rooted in the well-being of the next seven generations.

Introduction

Shift perspective to consider the land as a living being with a voice.

Chapter 1 - Living Knowledges: Rooted in Experience

Recognize that Indigenous knowledges are living, shared through stories and experience, and guide us to live in balance with all beings.

Chapter 2 - The Land as Teacher

Recognize the land as a living being, a teacher, and a source of language, knowledges, and identity.

Chapter 3 - Sustainable Technologies and Worldviews

Analyze how Indigenous technologies are designed through deep knowledge of nature.

Chapter 4 - Learning from Animals and Cycles

Explain how animals and natural cycles teach humans to live in balance.

Chapter 5 - Two-Eyed Seeing: Walking with Two Perspectives

Demonstrate how combining Indigenous and Western knowledge systems can help address current and future ecological challenges.

Conclusion - Walking a Path for Seven Generations

Reflect on how Indigenous knowledge systems can help us heal our relationship with the Earth and guide our choices for future generations.

Take Action - TEK for the Next Seven Generations

Analyze how Traditional Ecological Knowledge (TEK) can inspire sustainable, long-term solutions to local environmental challenges by fostering responsibility toward the next seven generations.

PATHWAY 4 - PEOPLES AND CULTURES

Analyze how the diversity of Indigenous Peoples— shaped by their unique relationships with the land—reflects distinct cultures, and recognize the shared principles that connect them.

Introduction

Explore the connection between Indigenous languages, names, and the land to understand the deep interrelationship between culture and environment.

Chapter 1 - Inuit

Explain how Inuit culture, shaped by the Arctic environment, reflects a deep connection to the land and nature.

Chapter 2 - Métis

Examine how Métis culture reflects the blending of First Nations and European traditions in its art, music, and daily practices.

Chapter 3 - First Nations

Analyze how the ways of living of different First Nations are deeply connected to and influenced by the land they inhabit.

Conclusion: Calling the Land by Its True Name

Analyze how Indigenous place names embody the diversity of Indigenous Peoples and their deep connection to the land.

Take Action - Across Two Lands: Learning Together

Research a local Indigenous people and share findings with a partner class to synthesize similarities and differences across territories.

PATHWAY 5 - TREATIES AND AGREEMENTS

Analyze how treaties and agreements between Indigenous Peoples and the Crown shape what we now call Canada.

Introduction

Recognize the original intent of the Two Row Wampum Belt as a sacred agreement of peace and mutual respect between sovereign Nations.

Chapter 1 - First Treaty: Agreement with Mother Earth

Analyze how early treaties reflect a deep responsibility to share and care for the land and its resources.

Chapter 2 - Indigenous Protocols

Explore the values at the heart of Indigenous treaty-making practices.

Chapter 3 - Peace and Friendship Treaties

Recognize that treaties are living agreements that still shape Indigenous rights today.

Chapter 4 - Royal Proclamation and Treaty of Niagara

Explain why the Royal Proclamation of 1763 and the Treaty of Niagara are considered foundational agreements for Indigenous Rights and treaty making.

Chapter 5 - Agreements with Métis

Participate in a simulation of the scrip system to understand how it was designed and used to dispossess Métis communities of their land.

Chapter 6 - Numbered Treaties

Analyze how the Numbered Treaties were used by the Crown to take control of lands and limit Indigenous sovereignty.

Chapter 7 - Modern Treaties

Analyze how modern treaties can be a step toward rebuilding the relationship between Indigenous Peoples and the Crown.

Chapter 8 - Inuit Land-Claim Agreements

Explain how Inuit land-claim agreements support Inuit self-determination and why these agreements matter for Canada today.

Conclusion - Where Do I Stand?

Evaluate your responsibilities as a resident of treaty or unceded land.

Take Action - Rival Teams, Shared Ice

Apply Indigenous Protocols to create a fair and respectful shared-use agreement, demonstrating consensus-building and reciprocity.

PATHWAY 6 - LAWS AND POLICIES

Evaluate why government of Canada laws and policies directed at Indigenous Peoples constitute a crime under international law.

Introduction

Recognize the power dynamics between white settlers and Indigenous Peoples.

Chapter 1 - Living in Accordance with Natural Laws

Describe the lives of Indigenous Peoples' before the arrival of Europeans.

Chapter 2 - Newcomers Impose Their Own Laws

Distinguish the purposes behind the creation of (European) human-centred laws versus (Indigenous) Natural Laws.

Chapter 3 - Doctrine of Discovery

Evaluate the impact of the Doctrine of Discovery on Indigenous communities (in the past and today).

Chapter 4 - The *Indian Act*

Develop empathy and deepen understanding of the impact of the *Indian Act* on the lives of Indigenous Peoples.

Chapter 5 - Forced Relocation

Chapter 6 - Canada's Indian Residential School System

Chapter 7 - Sixties Scoop

Identify significant applications of the *Indian Act* and events resulting from it, to enhance understanding of its impact on Indigenous communities and Canadian history.

Chapter 8 - The Impact of Colonialism on Indigenous Women

Analyze the specific ways in which Indigenous women have been and continue to be disproportionately impacted by actions taken against Indigenous Peoples.

Chapter 9 - Today and Beyond: The Impact of Colonization

Analyze current disparities between Indigenous and non-Indigenous people and their roots in discriminatory laws and policies.

Conclusion - Let's Talk about Genocide

Argue that Indigenous Peoples have been and continue to be victims of genocide by the government of Canada.

Take Action - Acting for Truth

Share historical knowledges about the injustices faced by Indigenous Peoples in Canada with peers from another class, and collaboratively develop an action-oriented reflection.

PATHWAY 7 - SOVEREIGNTY, RELATIONSHIPS, AND IDENTITY

Analyze how identity, culture, and relationships with others and the land are the pillars of Indigenous sovereignty.

Introduction

Reflect on your own positionality as individuals living on Indigenous lands within the context of Canadian history.

Chapter 1 - Names and Ceremonies at the Heart of Indigenous Identities

Analyze the significance of cultural practices like names and ceremonies in shaping Indigenous identities.

Chapter 2 - Inuit Names

Explain how traditional Inuit naming practices are integral to preserving cultural identity and reinforcing sovereignty.

Chapter 3 - Métis Identity

Describe how ancestral connections contribute to the construction of identity in Métis culture.

Chapter 4 - Relationships, Community, and Kinship

Analyze how Indigenous kinship systems and concepts of family shape identity, community, and ways of living.

Conclusion - Indigenous Sovereignty

Analyze how Indigenous Peoples are actively claiming their sovereignty in response to the destruction caused by colonial policies.

Take Action - Honouring Indigenous Peoples

Create a tribute that honours the diverse Indigenous Nations, acknowledging their unique contributions, cultures, and histories.

PATHWAY 8 - GOVERNANCE AND ECONOMICS

Evaluate how the principles of Indigenous governance and economics can inspire more sustainable and equitable models for contemporary society.

Introduction

Explore Indigenous concepts of governance and economics.

Chapter 1 - Indigenous Governance and Economic Systems Before European Contact

Describe Indigenous Peoples' governance and economic systems before contact with Europeans.

Chapter 2 - Haudenosaunee Influence on Modern Democracy

Analyze the impact of the Haudenosaunee governance system on the evolution of modern democratic principles and Western political philosophy.

Chapter 3 - Indigenous Community Dynamics: The Anishinaabe Clan System

Evaluate the strengths of the Anishinaabe Clan system for governance.

Chapter 4 - Potlatch Ceremony: Its Role in Economics and Governance

Explain the functions played by the Potlatch ceremony in shaping social dynamics, economic exchanges, and governance structures.

Chapter 5 - The Bison Hunt: A Pillar of the Métis Governance System

Analyze the impact of the bison hunt in Métis society on community organization, resource management, and leadership selection processes.

Chapter 6 - Indigenous Economies: A Sustainable Model

Analyze how relationships, sustainability, the role of women, and respect for the land were the pillars of Indigenous economies.

Chapter 7 - The Impact of Colonization on Indigenous Governance and Economies

Assess the effects of policies imposed by the Canadian government on Indigenous governance structures and economies.

Chapter 8 - Inuit Self-Determination: A Model of Resilience and Cultural Empowerment

Explain how Inuit self-determination culminating in Nunavut demonstrates resilient governance and cultural empowerment.

Conclusion - Has My Worldview Changed?

Reflect on how new knowledges influence your understanding of governance and economics concepts.

Take Action - Indigenous Governance and Economics for Sustainable Development

Apply principles of Indigenous governance and economics to develop sustainable and equitable initiatives within the school environment.

PATHWAY 9 - Resistance and Rights

Analyze how Indigenous Peoples' resistance—from first contact to the present—has advanced the recognition and protection of their inherent rights in Canada.

Introduction

Recognize that inherent rights are at the heart of Indigenous Peoples' resistance.

Chapter 1 - Early Resistance

Examine early events in the history of Indigenous Peoples' resistance to colonization.

Chapter 2 - Métis Resistance

Analyze how Métis resistance has shaped their identity, their fights for self-determination and governance, and preservation of their language and culture.

Chapter 3 - First World War and Early Organization

Identify some of the earliest forms of Indigenous political and resistance organizations, and their impact on Indigenous communities and relations with colonial powers.

Chapter 4 - Art as Resistance

Explain how art can serve as a tool for resistance against colonial oppression.

Chapter 5 - Nation-to-Nation Relationship

Evaluate how nation-to-nation relationships uphold Indigenous sovereignty.

Chapter 6 - Legal Battles at the Supreme Court of Canada

Analyze the impact of key Supreme Court decisions on Indigenous rights and relationships with the Canadian government.

Chapter 7 - Including Indigenous Rights in the Constitution

Identify the various actions taken by Indigenous Peoples to secure recognition and protection of their rights within the Canadian legal system.

Chapter 8 - Indigenous Women Leading the Resistance

Analyze the roles played by Indigenous women in advocating for the advancement of their communities' rights, preserving their cultures, and contributing to sociopolitical empowerment.

Chapter 9 - Child Welfare and Education

Analyze the pivotal role of children and intergenerational transmission in the fight for Indigenous rights.

Chapter 10 - Fighting for Rights and Climate Justice

Analyze how Inuit use both Traditional Knowledge and collaboration with scientific communities to resist climate change.

Conclusion - Why Does Indigenous Resistance Matter?

Explain in your own words why Indigenous resistance is essential.

Take Action - Standing Together for Indigenous Rights

Plan and carry out a concrete act of allyship that supports an Indigenous-led effort in your school or community.

PATHWAY 10 - WORLDVIEWS

Analyze how Indigenous worldviews can dismantle systemic racism and build more just and respectful relationships between people and the land.

Introduction

Recognize that our worldview shapes the way we perceive and understand the world around us.

Chapter 1 - How Deep is a Worldview?

Analyze how worldviews extend beyond visible aspects of life and are deeply embedded in thought processes, shaping perceptions and interpretations of the world.

Chapter 2 - The Relationship to the Living World

Observe how Indigenous worldviews are based on interconnectedness and respect for nature.

Chapter 3 - Inuit Perspectives and Teachings

Explain how Inuit worldviews teach values that help people live well together and care for the land.

Chapter 4 - Gender through Indigenous Perspectives

Analyze how Indigenous worldviews on gender question or resist colonial gender norms.

Chapter 5 - Honouring Women in Indigenous Teachings

Analyze how women's roles and leadership in Indigenous societies contrast with patriarchal systems and challenge dominant gender norms.

Chapter 6 - Seeing with One Eye: The Colonial Approach

Examine how an imposed dominant worldview shapes education, culture, and societal systems.

Chapter 7 - Transforming Systems through Arts and Education

Evaluate how arts and education could serve as a key lever for decolonizing society and addressing systemic racism.

Conclusion - Resistance and Resurgence of Indigenous Worldviews

Integrate insights from Indigenous worldviews into your own perspective.

Take Action - Redesign a Lesson: Decolonizing Education

Redesign educational content to challenge dominant narratives and support reconciliation through meaningful inclusion of Indigenous perspectives.

PATHWAY 11 - APOLOGIES AND ACKNOWLEDGEMENTS

Assess the extent to which apologies and acknowledgements lead to concrete change that addresses historical and ongoing injustices against Indigenous Peoples.

Introduction

Critically examine land acknowledgements to understand how they can support reconciliation

Chapter 1 - Canadian Government Initiatives: Commissions and Inquiries

Analyze key Canadian government initiatives that address injustices and identify what is missing for genuine reconciliation.

- ◆ **Section 1: Systemic Racism in Justice**

Identify systemic racism in the justice system and the relevant Calls to Action to address it.

- ◆ **Section 2: Land Conflicts**

Explore the roots and impact of land-related conflicts and identify key actions to promote reconciliation and prevent future conflicts.

- ◆ **Section 3: Residential School Legacy**

Reflect on the harms caused by residential schools and explore how the TRC's Calls to Action guide reconciliation and educational transformation.

- ◆ **Section 4: Racism in Healthcare**

Reflect on the harms of systemic racism in healthcare and explore how the Viens Commission's calls to action aim to guide reconciliation and transform health services for Indigenous Peoples.

- ◆ **Section 5: Missing and Murdered Indigenous Women and Girls**

Reflect on the systemic racism faced by Indigenous women and girls, particularly in the context of the ongoing crisis of Murdered and Missing Indigenous Women and Girls (MMIWG).

Conclusion - Turning Words into Actions

Identify ways to turn recommendations into concrete steps toward reconciliation.

Take Action - Writing a Land Acknowledgment

Critique and revise a land acknowledgement to demonstrate a deep understanding of Indigenous sovereignty, reconciliation, and responsibility.

PATHWAY 12 - HEALING

Analyze how Indigenous-led health practices can empower communities to achieve holistic well-being and balance by addressing cultural, emotional, physical, mental, and spiritual dimensions of health.

Introduction

Identify the different dimensions of health and being healthy.

Chapter 1 - Culture and Emotional Health

Explore how language, education, and cultural practices help Indigenous Peoples heal from the emotional wounds caused by colonization.

Chapter 2 - Land and Physical Health

Explain why land and resource sovereignty are fundamental for physical health and healing.

Chapter 3 - Urban Migration and Physical Health

Analyze how improving socioeconomic conditions can contribute to the healing and empowerment of Indigenous communities.

Chapter 4 - Ceremonies and Spiritual Health

Describe how Indigenous communities are revitalizing spiritual practices for healing from the harm of colonization.

Chapter 5 - Education and Mental Health

Explore the role of Indigenous-centred education in promoting mental health.

Conclusion - Reclaiming Balance: The Path to Holistic Healing

Integrate Indigenous perspectives on holistic health and healing into one's understanding of well-being and community balance.

Take Action - Healing Together: A Collective Expression of Wellness

Create a collaborative visual that represents the interconnectedness of the four dimensions of health—mental, physical, spiritual, and emotional—from Indigenous perspectives.

PATHWAY 13 - YOUTH

Analyze the essential roles Indigenous youth play in their communities in reappropriating their culture and strengthening their identity.

Introduction

Play an Indigenous game and learn its cultural significance and rules.

Chapter 1 - Children Are Sacred

Describe how Indigenous communities are organized around the sacredness of children.

Chapter 2 - The Relationship Between Elders and Children and Youth

Analyze the relationship between Elders and children and youth through the exploration of the Anishinaabe seven stages of life.

Chapter 3 - Children and the Natural World

Examine how, in Inuit culture, the *qulliq* lamp symbolizes the values behind raising children.

Chapter 4 - The Impact of Colonization on Indigenous Youth

Analyze the historical impacts of colonization on Indigenous youth in Canada.

Chapter 5 - Systemic Issues within the Child-Welfare and Education Systems

Assess the contemporary challenges and barriers faced by Indigenous youth in Canada due to systemic separations from family and community.

Chapter 6 - Indigenous Youth Activism

Analyze how young Indigenous activists in Canada challenge systemic racism and advocate for positive change in their communities and beyond.

Conclusion - Making, Creating and Reclaiming Space

Describe the strategies Indigenous youth use to reclaim cultural roles and spaces and strengthen their identities and communities.

Take Action - Expressing Youth Voices through Art

Create a collaborative mural that expresses the role of youth in society, drawing inspiration from Indigenous perspectives.

Link between each pathway and the [Truth and Reconciliation Commission of Canada \(TRC\) Calls to Action \(CTA\)](#):

- ✦ **02. Languages:**
CTAs 13–17 (Language and Culture) as primary (language rights, legislation, Commissioner, education and post-secondary programs for Indigenous languages). Optionally connect to **CTAs 62–66 (Education for Reconciliation)** where curriculum and teacher education intersect with language work.
- ✦ **03. Knowledges** (Indigenous knowledge systems and sustainability):
CTAs 62–66 (Education for Reconciliation), especially teacher education and curriculum integration; plus **CTAs 67–70 (Museums and Archives)** for stewardship, access, and respectful treatment of Indigenous knowledge and collections; and **CTA 92 (Business and Reconciliation)** where land/resources and FPIC intersect with sustainability.
- ✦ **04. Peoples and Cultures:**
CTAs 62–66 (Education for Reconciliation) (curriculum on histories, treaties, contributions; intercultural understanding), and **CTAs 67–70 (Museums and Archives) (representation, access, repatriation)**. You can also nod to **CTAs 93–94 (Newcomers to Canada)** for broader public learning.
- ✦ **05. Treaties and Agreements:**
CTAs 43–47 (UNDRIP adoption and Royal Proclamation/Doctrine of Discovery) as the core “nation-to-nation” framework; plus **CTA 62(i)** (teach treaties in schools) and **CTA 94** (citizenship oath referencing Treaties).
- ✦ **06. Laws and Policies:**
CTAs 43–47 (UNDRIP in Canadian law; repudiation of Doctrine of Discovery) and **CTAs 50–52 (Justice: Indigenous law institutes; legal transparency; recognition of Indigenous legal orders)**; add **CTA 57** (public-service training on history, UNDRIP, Treaties, Aboriginal rights) as a systems lever.
- ✦ **07. Sovereignty, Relationships and Identity:**
CTAs 43–47 (UNDRIP / nation-to-nation) as primary, supported by **CTAs 13–**

17 (language and culture) for identity foundations and **CTAs 62–66** for building public understanding of sovereignty and relationships.

✦ **08. Governance and Economics:**

CTA 92 (Business and Reconciliation) (corporate standards aligned to UNDRIP and FPIC, training, employment and procurement), supported by **CTA 57** (public-service training) and **CTAs 43–44** (UNDRIP as the overarching policy frame).

✦ **09. Resistance and Rights:**

CTAs 43–47 (UNDRIP / repudiation of Doctrine of Discovery) and **CTAs 53–56 (National Council for Reconciliation and progress reporting)** for monitoring change; **CTA 57** for shifting state practice.

✦ **10. Worldviews:**

CTAs 62–66 (Education for Reconciliation) (curricula that cultivate intercultural understanding, empathy, and respect), which is the clearest lever for worldview change across society.

✦ **11. Apologies and Acknowledgements:**

CTAs 58–61 (Church apologies, education, funding) and **CTAs 79–83 (Commemoration, National Day for TRC, monuments, arts)**; you can also connect to **CTAs 53–56 (National Council for Reconciliation)** for accountability beyond words.

✦ **12. Healing:**

CTAs 18–24 (Health), with **CTA 21** (sustainable funding for Aboriginal healing centres) being especially on point for your activities and quotations.

✦ **13. Youth:**

CTA 66 (Youth Programs) as the anchor, plus **CTAs 87–91 (Sports and Reconciliation)** when your activities involve sport/physical culture, and **CTAs 62–63** where school-based youth learning and empathy building are in play.

Acknowledging Our Sources

For generations, Indigenous voices have been excluded from mainstream education systems, silenced by colonial structures that shaped curricula, pedagogy, and knowledge transmission. As educators, it is essential to recognize this history and take intentional steps to amplify Indigenous perspectives in our teaching and learning spaces.

Listening to Indigenous voices is not just about inclusion—it is about justice, respect, and the recognition of knowledge systems that have existed since time immemorial.

All the content in this resource is grounded in the work of Indigenous thinkers, Knowledge Keepers, educators, and authors, as well as in the lived experiences shared by Indigenous communities. We acknowledge and honour their intellectual and cultural contributions, without which this resource would not exist. We invite you to engage with this material with openness, humility, and a commitment to meaningful change.

Thank you.

Credits

[Visit the Indigenous Voices credits page](#) on the National Film Board of Canada's website.