



Reconciliation Awareness  
LINC Lesson

***Welcome to Our Homelands***

**Teacher's Guide**



## Land Acknowledgement

ISSofBC’s offices are located on the traditional, unceded and occupied territories of the Coast Salish and Sto:lo Peoples, including the territories of the x<sup>w</sup>məθk<sup>w</sup>əy<sup>ə</sup>m (Musqueam), Skwxwú7mesh (Squamish), Səfílwətaʔ/Selilwitulh (Tsleil-Wauthuth), Qw’o:ntl’an (Kwantlen), qíćəy’ (Katzie), k<sup>w</sup>ík<sup>w</sup>əł<sup>ə</sup>m (Kwikwetlem), Qiqéyt (Qayqayt), θenascəwaʔt təməx<sup>w</sup> (Tsawwassen), Lheidli T’enneh, Qat’muk (Ktunaxa) and sngaytskstx tum-ula7xw (Sinixt) Nations.

We recognize the enduring presence of Indigenous Peoples on this land.

Reconciliation Awareness LINC Lessons

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An Indigenous guest shares in a talking circle with a teacher and learners.

## Foreword

From *Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward*

The British Columbia Ministry of Education  
2015

### The role of Teacher:

In any community, whether [Indigenous] or non-[Indigenous], the teacher has an important role in guiding student learning, skill acquisition, and achievement. In the context of Canada’s new commitment to truth and reconciliation with [Indigenous] peoples, however, the teacher has an important additional role in contributing to truth, reconciliation, and healing. Where schools are situated within or near [Indigenous] communities, teachers have an important role to play in contributing to the social wellbeing and cultural vitality of the community. As well, teachers have an important role to play by educating all of society about the place of First Peoples within the Canadian mosaic and the importance of redressing the historical damage done to [Indigenous] communities.

## Introduction to the Reconciliation Awareness LINC Lesson Package

Welcome to the Reconciliation Awareness LINC Lesson Package developed by ISSofBC with funding from Immigration, Refugees and Citizenship Canada and in consultation with Kory Wilson, Executive Director of Indigenous Initiatives and Partnerships for the British Columbia Institute of Technology and chair of the National Indigenous Education Committee of Colleges and Institutions Canada, and Tami Pierce, Associate Director of Indigenous Initiatives and Partnerships at BCIT.

These lessons are designed to allow English language instructors to connect learners to Indigenous voices in Canada while achieving language instruction goals. Learners from Literacy to Canadian Language Benchmark 8 are introduced to the diversity of the First Peoples, their traditions and languages, and some of the many complex historical events that have shaped this country and the relationship between Indigenous and non-Indigenous people. Learners consider what reconciliation means and how to make things better for everyone in the future.

Lessons are based on the video called *Welcome to Our Homelands*, directed by Kamala Todd of Indigenous City Media, and its accompanying *Study Guide*, written by Kory Wilson, as well as some supplementary reading material. Indigenous voices are centred with minimal augmentation or interpretation from the curriculum writers.

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I think that’s what excites me... We’re going to have newcomers to Canada learning and understanding about the oldest people in Canada – the oldest histories in Canada – and how we can move forward together.  
– Kory Wilson

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One Portfolio-Based Language Assessment (PBLA) task is included for each Canadian Language Benchmark (CLB). Some skill-building activities for the assessments are provided, however, the focus of the lessons is the content, and further skill-building must be provided by teachers to ensure learner success in the tasks. Suggestions for further listening and reading assessments are

included. These additional assessments will require teachers to source appropriate listening or reading resources on which to base the assessments. Notes on vetting material for use in an Indigenous-centered lesson are included in this guide (**Sourcing Supplementary Lesson Materials** on page 28).

In keeping with the content-focussed nature of these lessons, Content Knowledge Pre-Tests and Post-tests are provided to demonstrate how many key points were retained.

This *Teacher’s Guide* includes advice and resources to encourage teachers and service providers to reach out to the local Indigenous People(s) or Nation(s) with the goals of providing a local context for the lesson content, inviting an Indigenous guest to visit the class and strengthening the bonds between Indigenous and non-Indigenous institutions in the community.

## Newcomers and Reconciliation

A recent study performed in Winnipeg, Manitoba interviewed 23 newcomers to Canada and asked them about reconciliation.

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*Some participants did not view reconciliation as an issue that concerned them because they did not perceive themselves as part of the past wrongs in Canada. Others perceived themselves as Canadians and thus as part of the solution to the wrongs done by other Canadians. A third group, who originated from formerly colonized countries, felt they shared similar past experiences of colonialism and needed to ally themselves with Indigenous peoples in order to overcome the consequences of the destruction caused by colonialism.*

### ***What Does Reconciliation Mean to Newcomers Post-TRC?***

Cathy Rocke and Regine Uwibereyeho King  
Published in *Pathways to Reconciliation*

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Teachers can anticipate a variety of reactions from learners to these lessons. They can also expect to explore their own reactions and re-evaluate long-held beliefs. This is because the lessons contain core content which challenge colonial narratives.

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- *Reconciliation is when you know something is wrong and you try to make it right.*
- Reconciliation Awareness CLB 4 lesson
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The Reconciliation Awareness LINC Lessons assert that everyone in Canada must participate in reconciliation. Some learners may resist this idea and push back against it. Lesson plans attempt to provide support for teachers who may not have a response at the ready. For example:

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*Note: reasonable newcomers may ask why, since they did not participate in the wrongs, is it up to them to make it right. One answer is that we are all morally obligated to act when we see injustice. A teacher may respond:*

***I see the wrong so I must make it right.***

– Reconciliation Awareness CLB 4 lesson

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At higher levels teachers can expand this response, if needed, to point out that it would be preferable if everything were fine and no reconciliation were needed. It would be preferable if those responsible for the harms of colonization could take direct responsibility and the rest could heal. Unfortunately, everything is not fine and action must be taken by whomever is available. That means everyone living in Canada today.

The lessons provide scaffolding to give teachers confidence in the material and allow learners to interact directly with Indigenous voices. Teachers are encouraged to avoid adding details from their own understanding, which may be outdated and, instead, listen to learners’ reactions and questions without feeling the need to provide authoritative answers.

Teachers should anticipate the extra energy that this important work will need. They may ask themselves, “am I doing this right?” This question is a positive indicator of someone looking for a new path. These lessons provide steps which can be expected to shift underfoot and lead to unexpected places. The teacher’s calm leadership, learning from and with their students, can make all the difference.

There are many resources which dispel common myths or answer frequently asked questions about Indigenous Peoples. A number of them are listed in this guide. However, teachers should be mindful of how much class time to devote to chasing down tangential ideas.

### **Contacting the Local Indigenous People(s) or Nation(s)**

The history of the interaction between Indigenous and non-Indigenous people in Canada obligates us to make every effort to include local Indigenous voices in our planning and in the lessons themselves. This process may take time so start early!

The resources and advice here are addressed to LINC teachers but can easily be adapted for use by program administrators. Indeed, it is likely to be more efficient for administrators to reach out on behalf of the teaching staff than for teachers to take this on individually.

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*No matter what the location of the classroom in Canada, it is on the traditional territory of one or more Indigenous Peoples. A traditional territory is the area identified by an Indigenous People or Nation as the land they and/or their ancestors traditionally occupied and used. The territory may be settled under treaty or remain unceded. Unceded means that the Indigenous people never ceded or legally signed away their lands to the Crown or to Canada. For example, 95 percent of British Columbia, including Vancouver, is on unceded traditional First Nations territory.*

– Reconciliation Awareness CLB 7/8 lesson

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Every location this lesson is delivered will have different circumstances in respect of the local Indigenous People(s) or Nation(s). Despite the best intentions of all involved, it is difficult to predict whether contact will be easy or complicated. This uncertainty is a natural consequence of the broken trust between Indigenous Peoples and the systems and institutions that make up Canada today. Lesson creators have attempted to draw LINC teachers a map into unknown territory. We must admit that reconciliation is not a place we have been.

We are all human and fear of making a mistake can form a barrier to reaching out. The advice below is intended to be a jumping off point to give teachers and administrators the confidence to try. A sincere effort to learn and follow local Indigenous protocol is essential. As we tell our learners, mistakes are opportunities for learning.

Some reasons for reaching out to the local Indigenous People(s) or Nation(s) are:

- to invite a guest to visit the class and join in the Closing Talking Circle\*;
- to explore local Indigenous traditions in relation with those mentioned in the lesson;
- to get advice about resources the teacher can use to create extra skill-building material;
- to learn about local opportunities for learners to participate in reconciliation such as events marking the National Day for Truth and Reconciliation;
- to ask if a Chief, Elder or community member might be interested in recording a video to welcome newcomers to the traditional territory (often called a protocol welcome) to be played in the classroom and at events attended by students. This may also take the form of a territory acknowledgment;
- to strengthen the bonds between Indigenous and non-Indigenous institutions in your community.

\*For more information on the Closing Talking Circle, see the notes later in this guide and the lesson plans.

### Video-recorded Welcomes to the Territory

Video recordings of protocol welcomes are becoming more common in some parts of Canada. A Chief, Elder or community member is recorded welcoming people in a traditional way. Institutions can then play the recording at significant events or large gatherings with approval of the community representative.

This is a significant honour and the gift and the gifter of the welcome video should be acknowledged in a way in keeping with local traditions. These may include:

- Whenever the video is shared, the Chief, Elder or community member is acknowledged and thanked verbally before and after with words similar to:
  - We appreciate the generosity of [Chief/Elder/Community Member] for providing this video-recorded protocol welcome to the traditional lands of the [People or Nation], and for allowing us to share it in our classes.”
- A simple text is added to the video after the welcome that states something similar to the above message.
- Another means described and preferred by the Chief, Elder or community member.

### Protocols

There are protocols for making a request for a classroom visit, or a welcome to the territory. In some traditions, traditional tobacco is offered in a small bundle or Tobacco Tie at the time of the request. This is probably not necessary for a classroom visit, but for larger events it may be appropriate.

It is common protocol for the host to provide a gift or honorarium to an Indigenous guest. Institutions should decide on the amount of the honorarium without asking the guest. Do not expect a guest to provide an invoice because they are not charging a fee for a service. This may present a book-keeping hurdle for institutions but do not be deterred.

For more on gifts and honoraria, see:

- Indigenous Corporate Training [What are Appropriate Gifts for Indigenous Guest Speakers \(ictinc.ca\)](https://www.ictinc.ca)
- Queen’s University [Protocols for Inviting Indigenous Guests | Queen’s University \(queensu.ca\)](https://www.queensu.ca)



### Finding Contact Information

To start, search online for the name and contact information of the local Indigenous People(s) or Nation(s). If a simple internet search is not working, try these steps:

1. Enter the address of your institution into the search field on <https://native-land.ca/>
2. A box will appear with Indigenous Peoples or Nations that may be in your area. Click on one of the names to find maps, images, websites and information.

Contact local nations to verify:

- S’ólh Téméxw (Stó:lō) 
- Semiahmoo 
- Á,LEÑENEÇ ŁTE (WŚÁNEĆ) 
- Hul’qumi’num Treaty Group 
- Kwantlen 
- sq̓əciyaʔt təməx\* (Katzie) 
- Stz’uminus 

3. Before you telephone one of the contact numbers, search the internet for the correct pronunciation of the name. Click on the search field in your internet browser and type: **“name” pronunciation**



Hint: information on the internet may not be correct! Call the contact number after hours and listen to the outgoing voicemail message. It will often contain the correct pronunciation of the name of the People or Nation.

### Initial Contact

Traditionally, requests are made in person. However, since this is often impractical, it is recommended that teachers or administrators reach out initially by phone and then email. Remember that the local Indigenous community may have limited resources for accommodating requests or answering questions. Look for local Indigenous educational or advocacy organizations which may have more resources for community outreach.

### Suggested Steps for Teachers or Administrators

Begin reaching out as soon as possible to give plenty of notice for your requests. Ask others who have worked with, or have positive and strong relationships with local Indigenous communities about local Indigenous protocols and follow them as much as possible. Respect the time and effort of Indigenous community members.

Before you call, make some effort to confirm if your location is on shared territory of more than one Nation or People. If so, you will need to contact them, too. Depending on the relations between the groups, this could be a diplomatically sensitive area.

1. Telephone the office or organization. Your initial goal is simply to make a connection. See Appendix A for a suggested phone script. Adjust what you say to the situation.
2. Use the Local Indigenous Contact (Appendix B) to record information you learn.
3. Follow up with an email. See Appendix A for a suggested initial email text. Adjust your message to the situation.
4. Explain your hopes for the lesson and how they can help. Listen carefully and be open to changing your plans based on local traditions, preferences and availability. Suggested follow-up email text is included in Appendix A with language for requesting a class visit and requesting a video-recorded protocol welcome.
5. Arrange with your institution to provide an honorarium if necessary.
6. Be sure to greet the guest when they arrive and thank them when they leave.

In your conversations you may find an opportunity to ask more in-depth questions such as:

- How do you feel about coming to meet a group of newcomers to Canada?
- How does the representation of Indigenous Peoples in the *Welcome to Our Homelands* video reflect your traditions?
- What is something about your language and traditions that you would like newcomers to know?
- Is the talking circle a tradition commonly used in

the [Name of People or Nation]? If so, how is it used?

- Do you have a unique item that represents your [People or Nation] that you could bring to share and talk about in the talking circle?
- Are there any community events coming up that students could attend and show support for reconciliation?
- Who is your favourite local Indigenous artist, musician or author?
- What is your favourite Indigenous resource in the community?

## Resources in Appendix A

- Suggested phone script for initial contact with a local Indigenous People or Nation
- Suggested email text for initial contact with a local Indigenous People or Nation
- Suggested Follow-up Email Text to Plan a Classroom Visit
- Suggested Text for Requesting Help with Speaking Assessments
- Suggested Text for Requesting a Video-recorded Welcome to the Territory

## Resource in Appendix B

- Local Indigenous Community Contact Page

## Correct Terminology

There are many outdated and racist terms still used in Canada to describe Indigenous Peoples. Teaching current and respectful terminology is a primary objective of these lessons for all levels.

Indigenous Peoples in Canada are the First Nations, Inuit and Metis. During the lesson, learners may ask about the terms ‘Indian’ or ‘aboriginal’ or ‘native’ in relation to Indigenous people. If this happens, say:

**We say ‘Indigenous’.** [Write the word on the board]

A brief explanation can be found in ***Pulling Together: Foundations Guide*** by Kory Wilson:

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*“...**Indian** is now considered offensive and has been replaced by ‘First Nations’. And we are hearing the term **Indigenous** more and more in Canada. It is*

*being used synonymously with **Aboriginal**, and in many cases it is the preferred term as the collective noun for **First Nations, Métis, and Inuit**. There are many reasons for this shift. One reason is that the prefix *ab* can mean ‘from’ or ‘away from’, which has led to a concern that **Aboriginal** could be misinterpreted as ‘away from’ or ‘not’ original. **Indigenous** comes from the Latin word *indigena*, which means ‘sprung from the land; native.’ And **Indigenous Peoples** recognize that, rather than a single group of people, there are many separate and unique Nations (Ward, 2017).*

*Wherever possible, though, you should use the specific names of the Nations and communities, especially if you are acknowledging territory and identity.”*

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- [Pulling Together](#) is excellent for explanations of many frequently asked questions and the debunking of some common myths and misconceptions.
- For another perspective, see: [Why we say “Indigenous” instead of “Aboriginal” – Animikii Indigenous Technology](#)
- For a video explanation from CBC of the current terms, go to [How to talk about Indigenous people – YouTube](#). This video is appropriate for use in CLB 5/6 or 7/8 classrooms.

In the lessons, the exploration of outdated and racist terms is deliberately avoided so as not to perpetuate old and harmful narratives:

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*In the absence of meaningful consultation with local Indigenous People(s) and/or Nation(s) or an Indigenous guest, allow the images and voices in the video and study guide to speak on behalf of Indigenous Peoples. Avoid speculating on how Indigenous people think or feel. Avoid filling in gaps with your own interpretation. Allowing learners’ questions to go unanswered is preferable to giving information which may be inaccurate. “I don’t know” is better than “Maybe...”*

– Reconciliation Awareness CLB 7/8 lesson

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Learners, especially at benchmarks 5, 6, 7 and 8, may have burning questions which invite long discussion of colonial history as they learned it. To stay focussed on the lesson, make note of questions and comments to be addressed later if there is time.

Deciding which topics are discussed and therefore validated in the classroom is a key strategy in the effort to decolonize it. Examples of problematic colonial perspectives are any mention of Christopher Columbus or the “discovery” of Turtle Island by Europeans, whether or not Indigenous people pay taxes or the idea that Indigenous cultures are “primitive”. It is almost impossible to avoid colonial narratives which erase Indigenous perspectives when discussing these ideas. The true story of Columbus, for example, is very different and much darker than the popularized version.

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*I personally define decolonization as the deconstruction, dismantling, and disrupting of cultural barriers that separate us, suppress us, and often oppress us.*

– Len Pierre, Decolonization 101  
[Decolonization 101 \(lenpierreconsulting.com\)](http://lenpierreconsulting.com)

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### Capitalization and Formatting

Decisions to capitalize Indigenous terms in these lessons were made based on the Government of British Columbia’s guidelines ‘Capitalization and formatting of Indigenous terms’ and in consultation with Kory Wilson and Tami Pierce:

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*Capitalizing Indigenous terms is a sign of respect for the identities, governments, institutions and collective rights that have been historically considered illegitimate. We recognize that part of reconciliation is the recognition and respect of these terms.*

– Capitalization and formatting of Indigenous terms  
[Capitalization and formatting of Indigenous terms – Province of British Columbia \(gov.bc.ca\)](http://gov.bc.ca)

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In the lesson description, note the distinction between the adjective indigenous (not capitalized) when referring to plants and animals, and Indigenous (capitalized) when referring to Indigenous people, customs, spirituality, territory, etc.

## The maple tree is **indigenous** to these lands.

Also note that when posting Indigenous place names or terms from an Indigenous language in the classroom or elsewhere, they should never be italicized or put in quotation marks.

### Pronunciation

Encourage learners to try to pronounce the Indigenous names they encounter in the video and lesson. Remind them that someday they may meet the speakers in the video and everyone likes to have their name pronounced correctly. This is also good practice for correctly pronouncing the name of the Indigenous People(s) or Nation(s) in whose territory the classroom is situated.

## Content Advisories

Content advisories appear at points in these lessons as needed. The content of these lessons touches on troubling events in the history of the relationship between Indigenous Peoples and Canadian representatives of government, churches and justice systems. Learners may have encountered similar traumatic events in their own lives. Content advisories empower and unite learners. They can also remove the stigma from feelings learners may experience and help them get more out of the lesson. There is no way of knowing who among us has experienced trauma. A learner who is not forewarned has no choice but to experience the lesson and this can exacerbate feelings of isolation, shame, etc

From the BCTEAL lesson package, *Indigenous Peoples and Canada* (Vancouver, BC, 2020):

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### *Trauma Informed Practices*

*Many of us have within us pockets of agitation that are organized around traumatic experiences. People experience trauma differently but traumas such as illness, loss of loved ones, poverty, racism, dispossession, can effect an individual’s ability to learn or stay engaged in a classroom environment.*

*Your students, particularly those who have had experiences of forced migration, may live with traumas that are similar to Indigenous peoples. For example: removal from culture, forced separation from family, unable to speak a mother-tongue, and being self-conscious about identity in their new community are all experiences shared by Indigenous peoples.*

*It is important that you are well informed about the effects of such trauma on learning and can curate your lessons to minimize the triggers that may affect students as a result of learning about Indigenous experiences in Canada.*

*As important as it is that we all learn about the injustices faced by Indigenous peoples, also understand that students may not feel as safe and trusting of the Canadian Government after learning how Indigenous communities in Canada have faced similar injustices and this may result in mistrust of settler communities also.*

*The consequences of trauma can show up in the classroom. Watch for the following behaviors from vulnerable students and suspect that these triggers can be a result of their own traumatic memories:*

- *Irritable and/or angry*
- *Difficulty focusing due to high levels of anxiety*
- *Staring into space or out the window*
- *Big gaps in memory*
- *Quick to tear*
- *Needing a lot of your undivided attention*
- *Difficulty focusing due to lack of sleep and nightmares*
- *Shame/guilt*

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## Emotional Support for Students

- Consult with other members of staff on site (administrators, other teachers, etc.) of the sensitive nature of the upcoming lesson and arrange, if possible, someone who can support any learners who need to leave the room because they are struggling.
- Inform learners prior to the class that the upcoming lesson may be difficult emotionally.
- If other staff are available to support them, tell learners who the support person is.
- Take breaks during the lesson.
- Check in during the lesson and ask learners how comfortable they feel about the topic.
- Allow learners to take a break from any activity, move around the classroom freely, doodle, draw, colour or step outside if they need to.
- Consider asking local Indigenous community members about leading a healing circle for the group, especially if there are strong reactions to the lesson materials. A healing circle is a wide-spread traditional Indigenous practice and requires an experienced facilitator who may or may not be available in your community. It would not be appropriate for a teacher to attempt to facilitate a healing circle.

From the RALL CLB 7/8 lesson:

- The first content advisory is most effective when given a day or two before the lesson begins. This allows learners to prepare and even to decide whether to attend the class. Depending on the learners, it may be a good idea to display it on the interactive whiteboard, permit them to translate difficult vocabulary, and email it to them.

Suggested language:

*Tomorrow’s lesson may cause strong feelings. We will learn a part of Canadian history which includes racism, violence and child abuse. It is only part of the lesson but it is a very important story. Please prepare yourself emotionally before you come to class.*

## What is Included in the Reconciliation Awareness LINC Lessons

There are five colour-coded Reconciliation Awareness LINC lessons: Literacy-CLB 1, CLB 2/3, CLB 4, CLB 5/6 and CLB 7/8. Each lesson is composed of three parts: a Lesson Plan PDF document, a Handouts and Visuals PDF document and video files. This makes lesson preparation easy by allowing teachers to refer to a lesson plan and its supporting materials at the same time by having both documents open on their computer. The *Welcome to Our Homelands Study Guide* is also included.

## Lesson Plans – Overview

Each lesson is introduced with important information in the Overview.

- On the title page, the lesson heading clearly shows the target language level of the lesson noted as Canadian Language Benchmarks (CLB).
- The **Table of Contents** directs teachers to the main parts of the lesson.
- **Learning Objectives** are the expected outcomes achieved by learners who participate in the lesson as a whole.
- The **Lesson Summary** explains the structure of the lesson and what is contained in the lesson, including the total estimated time for all activities. Actual lesson time can vary widely.
- Due to the necessary inclusion of troubling events in the history of the relationship between Indigenous Peoples and Canadian representatives of government, churches and justice systems, a **Content Advisory** is necessary at the beginning of each lesson and at other places in the lessons. Content Advisories often include suggested teacher language.
- There are special considerations every teacher should take into account when teaching Indigenous content. Each lesson contains a general **Note on Indigenous Content** with cultural context, advice, and/or links to further relevant resources.
- The **Suggestions for Teachers** section includes teacher-centred suggestions for best practices in the LINC classroom.

- For LINC teachers, the **Portfolio-Based Language Assessment (PBLA) Content** section outlines how the activities fit into the LINC curriculum, which skills are built, and which assessment tasks are included.
- In most lessons an **Activities** table is included. All lesson activities are listed in three columns: **Activity**; **Estimated Time Needed**; and **PBLA Targets – CLB Competencies**.
  - The CLB Competencies refer to those listed in the Canadian Language Benchmark document.
  - Refer to this table when planning the lesson over a number of days. The Activities table answers the following questions:
    - How many activities can be completed in a given class period?
    - What CLB Competencies will the learners practice in a given activity?
  - Teachers may also use this table to consider supplementary activities needed by a given group of learners (e.g.: a class may need to be introduced to Getting the Gist before starting the lesson).
- **Lesson Materials** are listed to aid in lesson preparation. Handouts, visuals and videos are titled to indicate their corresponding activity.
  - Visuals are formatted to be displayed on an interactive whiteboard or screen.
  - Handouts are any material to be printed for learners.
  - Videos are accessed via the links provided.
    - Videos are selected clips from *Welcome to Our Homelands*.
    - Not all video parts are used in all lessons.
- As indicated in the Activities table, the CLB 4, CLB 5/6 and CLB 7/8 lessons are divided into five **Parts**. It is recommended that all sections of the lesson be taught to ensure full understanding of the material, however, some parts may work well as stand alone lessons.
- The **Lesson Preparation** section helps teachers remember essential tasks they will need to do to prepare for the lesson.
- A list of **Resources** is provided for each lesson. These are supplementary and not required for the successful delivery of the lesson. Consulting these

resources, however, may increase a teacher’s confidence in delivering unfamiliar and/or sensitive material.

## Lesson Plans – Activities

Each Reconciliation Awareness LINC Lesson provides step-by-step instructions with the goal to achieve the best possible engagement with the material and learner outcomes. Thumbnail images of handouts or visuals are embedded in the plans for easy reference. Find the full-size handout or visual in the Handouts and Visuals document.

Follow the activity description carefully for step-by-step instructions and suggested teacher language. Predicted responses from learners are indicated by an arrow. For example:


- 
- Discuss who is in the video and elicit, ‘Indigenous Peoples’. Ask:  
Who are the people in the video?  
Who? What name? [Gesture to the screen]  
⇒ **Indigenous Peoples**  
– Reconciliation Awareness Literacy-CLB 1 lesson
- 

- The title indicates the name of the activity. Below it is an estimated time for the activity.
- **Activity Objectives** are listed at the beginning of each activity to give specific outcomes for each activity.
- **Content Advisories** give specific information and advice about the content of the activity and refer to the Content Advisory section of this *Teacher’s Guide*.
- **Notes on Indigenous Content** give specific information, resources and advice related to the content of the activity.
- **Suggestions for Teachers** give specific information and advice related to the content of the activity.
- Before starting the activity, refer to the **Preparation** section of each activity to ensure necessary steps are taken to prepare for the activity. Some elements, such as choosing a talking piece, should be considered a few days before the lesson begins.

- Materials listed in **Preparation** include
  - Handouts to be printed or cut up;
  - Visuals to be prepared for display on an interactive whiteboard;
  - Videos to be loaded.
- The **Learn** section of each activity contains guided steps to share information with the learners.
  - Suggested language to be used at the teacher’s discretion is included in *coloured italics*. This includes spoken content advisories as well as key content from the handouts. It is written in the first person to allow teachers to read it directly from the lesson plan. This is because some content of the lesson is sensitive and phrasing is important. For example, the language we use to describe the First Peoples has changed. It is hoped that the suggested language will help teachers avoid unintentionally falling back on previously learned problematic terminology.
- **Learn** activities include playing the video, eliciting responses from learners, teaching language skills, etc.
- The **Practice** section of each activity contains steps for practicing the skills learned. **Practice** exercises often require learners to work independently or in small groups.
- The **Review** section of each activity provides steps to review, reflect and conclude each activity before moving on, taking a break or signing off for the day.
- At the end of each activity is a section listing the **Materials** used in the activity. This includes items like the talking piece, as well as handouts and materials for optional variations. Use this list to help plan the activity.

## Lesson Contents Stage I: Literacy – Canadian Language Benchmark 4

In the lesson plans, activities are described step-by-step in a logical order to teach key concepts and build skills toward a LINC Portfolio-based Language Assessment task. The Stage I lessons contain the following elements:

Language Level	Key Content	LINC PBLA Task
	<p><b>Concepts</b></p> <ul style="list-style-type: none"> <li>• Indigenous Peoples are the First Peoples of these lands.</li> <li>• The talking circle is an example of an Indigenous tradition.</li> <li>• Indigenous Peoples are not all the same.</li> <li>• The Canadian government hurt Indigenous Peoples.</li> <li>• Indigenous Peoples welcome newcomers to this land.</li> <li>• We must all help to make Canada better for Indigenous Peoples.</li> </ul> <p><b>Vocabulary</b></p> <ul style="list-style-type: none"> <li>• Indigenous, First Nations, Inuit, Métis, ordinal numbers, traditions, children, schools, government, hurt, take, help, land, language</li> </ul>	<p><b>Speaking CLB 1-I: Interacting with Others</b></p> <ul style="list-style-type: none"> <li>• respond when an Indigenous person welcomes you to their homeland</li> </ul>

Language Level

Key Content

LINC PBLA Task



**Concepts**

- Indigenous Peoples are the First Peoples of these lands.
- The talking circle is an example of an Indigenous tradition.
- Indigenous Peoples are not all the same.
- The Canadian government hurt Indigenous Peoples.
- Indigenous Peoples welcome newcomers to this land.
- We must all help to make Canada better for Indigenous Peoples.

**Vocabulary for:**

- Describing Indigenous Peoples
- responding to welcomes
- understanding information about residential schools
- participating in reconciliation

**Speaking CLB 2-I: Interacting with Others**

- respond when an Indigenous person welcomes you to their homeland

**Speaking CLB 3-IV: Sharing Information**

- Describe to a friend how they can participate in reconciliation



**Concepts**

- Canada is Indigenous land.
- Indigenous Peoples have rich and diverse languages and traditions.
- The Canadian government hurt Indigenous Peoples.
- Many people are working toward reconciliation.
- Indigenous Peoples welcome newcomers to this land.
- We must all participate in reconciliation.

**Vocabulary for:**

- Understanding the *Welcome to Our Homelands* video
- making a simple Indigenous land acknowledgement
- understanding information from the video study guide including Key Events, Colonization, the *Indian Act*, Residential Schools and Missing and Murdered Indigenous Women and Girls.


**Speaking CLB 4-III Getting Things Done**

- give a personal Indigenous land acknowledgement at the beginning of class



**Lesson Contents Stage II: Canadian Language Benchmark 5-8**

Activities are described step-by-step in a logical order which teaches key concepts and builds skills toward a LINC Portfolio-based Language Assessment task. The Stage II lessons contain the following elements:

Language Level	Key Content	LINC PBLA Task
	<p><b>Concepts</b></p> <ul style="list-style-type: none"> <li>• Canada is Indigenous land.</li> <li>• Indigenous Peoples have rich and diverse languages and traditions.</li> <li>• Indigenous Peoples share common values including a connection to the land and the role of caretakers.</li> <li>• The Canadian government hurt Indigenous Peoples using the <i>Indian Act</i>, reserve system and residential schools where abuse and mistreatment were very common.</li> <li>• People have much healing to do.</li> <li>• Change is happening and many people are working toward reconciliation.</li> <li>• Indigenous Peoples welcome newcomers to this land.</li> <li>• We must all participate in reconciliation.</li> </ul> <p><b>Vocabulary for</b></p> <ul style="list-style-type: none"> <li>• Understanding the <i>Welcome to Our Homelands</i> video</li> <li>• making a personal Indigenous land acknowledgement</li> <li>• understanding information from the video study guide including Key Events, Colonization, the <i>Indian Act</i>, Residential Schools, Missing and Murdered Indigenous Women and Girls, and The Truth and Reconciliation Commission.</li> </ul>	<p><b>Reading CLB 5-IV: Comprehending Information</b></p> <ul style="list-style-type: none"> <li>• Read a text about the Truth and Reconciliation Commission and answer questions.</li> </ul> <p><b>Reading CLB 6-IV: Comprehending Information</b></p> <ul style="list-style-type: none"> <li>• Read a text about the Truth and Reconciliation Commission and answer questions.</li> </ul>

Language Level

Key Content

LINC PBLA Task



Concepts

- Canada is Indigenous land.
- Indigenous Peoples have rich and diverse languages and traditions.
- Indigenous Peoples share common values including a connection to the land and the role of caretakers.
- The Canadian government systematically hurt Indigenous Peoples using the *Indian Act*, reserve system and residential schools where many types of abuse and mistreatment were very common.
- People have much healing to do and there are still large inequities.
- Change is happening and many people are working toward reconciliation.
- Indigenous Peoples survived and are getting stronger again.
- Indigenous Peoples welcome newcomers to this land.
- We must all participate in reconciliation.

Vocabulary for

- Understanding the *Welcome to Our Homelands* video
- making a personal Indigenous land acknowledgement
- understanding information from the video study guide including Key Events, Colonization, the *Indian Act*, Residential Schools, Missing and Murdered Indigenous Women and Girls, and The Truth and Reconciliation Commission.

Reading CLB 7-IV:

Comprehending Information

- Read an excerpt from *Reconciliation and New Canadians*, an essay by Ali Abukar, and answer questions.

Reading CLB 8-IV:

Comprehending Information

- Read an excerpt from *Reconciliation and New Canadians*, an essay by Ali Abukar, and answer questions.

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I think projects like this are extremely important and I hold my hands up to ISSofBC for doing this type of work and understanding the role that they have to play in reconciliation. I look forward to seeing increased learnings and sharings and having us all figure out how to do this and navigate this path of reconciliation together.

– Kory Wilson

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## Lesson Notes: Literacy – Canadian Language Benchmark 1

At Literacy-CLB 1 learners will listen to a section of the video *Welcome to Our Homelands* in which they are welcomed by Indigenous representatives from across Canada. The video is used mostly without audio as a source of images so as not to overwhelm learners with too much spoken language.

The topics are complex and challenging to communicate fully and accurately in a few very basic sentences. Every effort has been made to assist teachers in imparting a basic understanding of who Indigenous Peoples are and their story.

It is important to remember that a welcome can only be offered by a member of a local Nation or People. To accommodate Literacy and CLB 1 learners, this lesson uses the greeting “Welcome to our homelands” spoken by an Indigenous person. Learners will practice a dialogue in which they welcome someone into their home, using the greeting, “Welcome to my home”. It would be inappropriate for a learner to say “Welcome to my homeland.” For more discussion on this, please see *Saying “welcome”* in the **Land Acknowledgements** section on page 26.

The Literacy-CLB 1 lesson builds some skills toward the Speaking CLB 1-I assessment task included at the end of the lesson. However, this lesson is primarily focused on content, and does not include the full complement of language skill-building activities required to complete a PBLA assessment task. Further skill building for introductions and expressions of gratitude is recommended before completing the speaking assessment. Teachers may use their own resources for this purpose.

The Speaking CLB 1-I assessment task and closing talking circle are excellent opportunities to engage in a meaningful way with an Indigenous guest. For the assessment, learners will respond to a welcome greeting from an Indigenous member of their community. If an Elder or community member agrees to greet and welcome learners for this assessment, discuss the assessment procedure with them prior to the visit. Explain the English level of the learners, the goal of the assessment, and agree on a welcome greeting script that is genuine and

authentic, but level-appropriate. The greeting given by Lillian Elias in *Welcome to Our Homelands – Video 2* is a good example. For more advice, see **Contacting the Local Indigenous People(s) or Nation(s)** on page 7.

## Lesson Notes: Canadian Language Benchmark 2/3

This lesson builds skills towards Listening CLB 2-I and CLB 3-IV assessment tasks, included at the end of the lesson. However, this lesson is primarily focused on content, and does not include the full complement of language skill-building activities required to complete a PBLA assessment task. Teachers may use their own resources to fill in the gaps.

This lesson also builds skills towards Listening CLB 2-IV and 3-IV assessment tasks which are not included. Teachers are encouraged to source an appropriate listening resource with which to create an assessment task. If possible, the chosen audio should centre Indigenous voices that are relevant to the geographic location of the class.

During the lesson, learners will practice responding to the welcome greetings from the video. While learners may practice speaking their responses with a partner, the skill building activities are not designed to be dialogues. That is because only an Indigenous person may welcome a guest to their traditional territory. Learners should only practice their response. For more on this, please see *Saying “welcome”* in the **Land Acknowledgements** section on page 26.

For the Speaking CLB 2-I assessment, learners will respond to a welcome greeting from an Indigenous member of their community. If an Elder or community member agrees to greet and welcome learners for this assessment, discuss the assessment procedure with them prior to the visit. Explain the English level of the learners, the goal of the assessment, and agree on a welcome greeting script that is genuine and authentic, but also level-appropriate. The greeting given by Lillian Elias in *Welcome to Our Homelands – Video 2* is a good example.

For more advice, see **Contacting the Local Indigenous People(s) or Nation(s)** on page 7.

### Lesson Notes: Canadian Language Benchmark 4

The CLB 4 lesson includes a PBLA Speaking CLB 4-III Getting Things Done assessment task during which learners will give an Indigenous land acknowledgement at the start of class. This is a real-world task.

The skill-building for this task involves listening to the video to understand the deep connection to the land which is common to many Indigenous Peoples, expressing gratitude, writing a land acknowledgement and practicing speaking it. Teachers should remember the focus of this lesson is the content and, therefore, further skill-building must be provided to ensure learner success in the task.

It is essential that the teacher has confirmed the name or names of the Indigenous People(s) or Nation(s) in question and how to pronounce them before the lesson begins. For more advice see **Contacting the Local Indigenous People(s) or Nation(s)** on page 7.

The CLB 4 lesson also includes listening activities which build skills toward a Listening CLB 4-IV assessment task and reading activities which build skills toward a Reading CLB 4-IV assessment task. Neither task is included. Teachers are encouraged to source appropriate resources with which to create assessment tasks. If possible, the chosen material should centre Indigenous voices that are relevant to the geographic location of the class.

One possibility for a listening task is a video of residential school survivors describing their experience. Many such videos can be found on YouTube by searching “residential school survivor story”. These include a two-minute animated *Historica Canada* video ([youtu.be/UGSWIa5vCH0](https://youtu.be/UGSWIa5vCH0)) about Lillian Elias who is featured in *Welcome to Our Homelands*.

The reading activity is a jigsaw activity and includes detailed instructions. Teachers familiar with this type of activity may alter it to suit. The reading texts have been adapted from the *Welcome to Our Homelands Study Guide*, written by Kory Wilson.

### Lesson Notes: Canadian Language Benchmark 5/6

This lesson includes PBLA Reading CLB 5-IV and 6-IV Comprehending Information assessment tasks. However, the focus of this lesson is the content and, therefore, further skill-building must be provided by teachers to ensure learner success in the task.

The reading skill-building is a jigsaw activity and includes detailed instructions. Teachers familiar with this type of activity may alter it to suit. The reading texts are unedited passages from the *Welcome to Our Homelands Study Guide*, written by Kory Wilson.

The CLB 5/6 lesson also includes listening activities that build skills toward Listening CLB 5-IV and 6-IV assessment tasks which are not included. Teachers are encouraged to source appropriate audio with which to create assessment tasks. The chosen material should centre Indigenous voices that are relevant to the geographic location of the class.

One possibility for a listening task is a video of residential school survivors describing their experience. Many such videos can be found on YouTube by searching, “residential school survivor story”. These include a two-minute animated *Historica Canada* video (<https://youtu.be/UGSWIa5vCH0>) about Lillian Elias who is featured in *Welcome to Our Homelands* and Ann Callahan’s story (seven minutes): [From residential school to one of Manitoba’s 1st Indigenous nurses – YouTube](#).

The speaking activity, Speaking: Land Acknowledgement, is positioned after the listening activities to allow learners to explore positive actions they can take to make things better. However, it can be inserted into the class schedule at the teacher’s discretion.

The challenge in delivering the land acknowledgement activity is the incredible diversity of circumstances, classrooms, Peoples, Nations, treaties and geography across the land. For this reason, suggested language in the activity should be used as a guide, not an authority. For more notes on this activity, see **Land Acknowledgements** on page 26.

**Lesson notes: Canadian Language Benchmark 7/8**

This lesson includes PBLA Reading CLB 7-IV and 8-IV Comprehending Information assessment tasks. However, this lesson is focused on content more than language skills and does not necessarily include sufficient skill-building activities to attempt the assessment task. Teachers may use their own resources to fill in any gaps for their learners.

The reading skill-building is a jigsaw activity and includes detailed instructions. Teachers familiar with this type of activity may alter it to suit. The reading texts are unedited passages from the *Welcome to Our Homelands Study Guide*, written by Kory Wilson. Note that each passage assigned to the groups is shorter than the ‘moderate length’ texts described in the CLB 7 and 8 profiles of ability. Teachers should anticipate learners may answer the jigsaw questions quickly and be ready to share what they’ve learned with other teams. The activity is intended to ensure every student engages with the material, practices sharing in their own words, and listens authentically.

The text used for the CLB 7 and 8 reading assessment tasks is an excerpt from *Reconciliation and New Canadians*, an essay by Ali Abukar. This essay appears in *Reconciliation in Practice: A Cross-Cultural Perspective* (2020) edited by Manjan Datta.

The CLB 7/8 lesson also includes listening



A teacher reads a land acknowledgement

activities that build skills toward Listening CLB 7-IV and 8-IV assessment tasks which are not included. Teachers are encouraged to source appropriate audio with which to create assessment tasks. The chosen material should centre Indigenous voices that are relevant to the geographic location of the class.

One possibility for a listening task is videos of residential school survivors describing their experience. Many such videos can be found on YouTube by searching “residential school survivor story”. These include a seven-minute video of Ann Callahan’s story: [From residential school to one of Manitoba’s 1st Indigenous nurses – YouTube](#).



A crowd gathers to mark the National Day for Truth and Reconciliation on September 30th.

Photo by Colleen Flanagan, Maple Ridge - Pitt Meadows News 2022

The speaking activity, Speaking: Land Acknowledgement, is positioned after the listening activities to allow learners to explore positive actions they can take to make things better. However, it can be inserted into the class schedule at the teacher’s discretion.

The challenge in delivering the land acknowledgement activity is the incredible diversity of circumstances, classrooms, Peoples, Nations, treaties and geography across the land. For this reason, suggested language in the activity should be used as a guide, not an authority. For more notes on this activity, see **Land Acknowledgements** (p. 26).

## The Talking Circles

*“Our ancestors gathered around a fire in a circle. Families gather around the kitchen table in a circle. Now, we are learning to gather in a circle as a community to solve problems, support one another, and connect to one another.”*

– from *The Little Book of Circle Processes* by Kay Pranis

Unlike many Indigenous traditions, practices and ceremonies which are sacred and/or have specific protocols surrounding their practice, talking circles have gained widespread use in many non-Indigenous settings. For this reason it was chosen as a way to indigenize the experience of learners of all levels.

In some classrooms, the talking circles may be logistically challenging. Desks or tables may be difficult to move; some participants may have mobility issues; and participants may be unaccustomed to working in a circle. However, it is valuable for several reasons:

- The circle will break up the routine of the classroom;
- The circle will allow learners to experience a tradition of many Indigenous Peoples;
- The circle will create a sense of community which will support learners who struggle with some of the hard truths of the lesson;
- The talking circle will allow all participants to be their authentic selves and instill pride in who they are as individuals;

- The circle will celebrate learners’ identities in a way which will contrast with how Indigenous identities were and are treated by Canadian government, church and justice systems;
- The circle will build speaking and listening skills.

The talking circle was the single most popular element of these lessons among field test teachers and learners.

### Tips for a successful talking circle

- Teachers who are unfamiliar with the practice of making a circle in a classroom should give themselves permission to fumble. The circle is a safe space to make mistakes.
- Although “the teacher may speak without the talking piece if it is necessary for the healthy functioning of the circle”, teachers should refrain from ‘teaching’ in the circle, which includes answering learner questions. Instead, make a note of topics to be addressed later.
- Celebrate small successes. If the circle takes shape and learners successfully say their names while passing the talking piece, celebrate. If learners are able to answer a question, celebrate. Endeavour to end on a high note.
- Do not rush the talking circle, especially in the middle of a round. When someone is holding the talking piece, allow them to take all the time they need. Remind those who speak out of turn to respect the talking piece. Allow everyone to breathe, relax, express their authentic selves and listen to each other.



A class prepares for a talking circle by clearing tables

## The Talking Piece

*“The talking piece is an object that is passed from person to person around the Circle. As its name implies, the holder of the talking piece has the opportunity to talk while all other participants have the opportunity to listen without thinking about a response. The holder of the talking piece may also choose to offer silence, or the holder may pass the piece without speaking. There is no obligation to speak when the talking piece comes.”*

– from *The Little Book of Circle Processes* by Kay Pranis

In general practice, the talking piece can be anything that will have meaning to the group. However, for this lesson we recommend something to symbolize connectedness to the land: especially a piece of wood from an indigenous tree, a stone from a local place or a feather from an indigenous bird – something which has some tactile appeal as well as being interesting to look at.

There may be local Indigenous traditions as to what is used as a talking piece, and an Elder or community member may have a suggestion. Be mindful to avoid appropriating a practice which is reserved for that People or Nation. For example, if your classroom is in Cree territory, you may have learned that a piece of wood from a willow tree is commonly used as a talking piece in Cree traditions, but you should check with someone from the local Cree Nation before sharing this with your class.

Some items should be avoided as talking pieces. It may be tempting to choose an item found in the classroom like a whiteboard marker but this would be disrespectful to the intention and tradition of the circle. A piece of art in an Indigenous style may seem ideal, but could be inappropriate for a number of reasons. Where was it made? Who made it? For what purpose? Eagle feathers have strong significance for many Indigenous Peoples and therefore may be problematic. Some items should be avoided as talking pieces, but you can’t go wrong with an interesting piece of the natural landscape.

*“The talking piece is a powerful equalizer. It allows every participant an equal opportunity to speak and carries an implicit assumption that every participant*

*has something important to offer the group. The talking piece facilitates the contributions of quiet people who are unlikely to assert themselves in a typical open dialogue. As it passes physically from hand to hand, the talking piece weaves a connecting thread among the members of the Circle.”*

– from *The Little Book of Circle Processes* by Kay Pranis

## The Centrepiece

*“Participants sit in a circle of chairs with no tables. Sometimes objects that have meaning to the group are placed in the center as a focal point to remind participants of shared values and common ground.”*

– from *The Little Book of Circle Processes* by Kay Pranis

In addition to focusing the attention of the learners, the centrepiece of a talking circle in a LINC classroom presents an opportunity for language learning. That is why the lesson suggests using images or objects representing plants or animals that are indigenous to the region. When learning about Indigenous Peoples, even fluent speakers of English can forget that we are using an honorific form of the adjective ‘indigenous’ meaning, basically, of this land. In this case, the goals of language teachers and reconciliation align and present us with an opportunity to do both in a meaningful way.



Lay a cloth or mat on the floor in the centre of the circle. Teachers are encouraged to seek out intriguing examples of indigenous plants or animals to be placed on top of the cloth.

- For convenience, four images for the centrepiece are provided: a maple tree, a moose, a pineapple and a zebra. Print **Opening Talking Circle – Indigenous/not indigenous – Handout** and place them face up on the centrepiece. If maple trees and moose are not indigenous or common in your region, switch those images for something more appropriate.
- Write the word ‘Indigenous’ on the board.
  - Reconciliation Awareness CLB 4 lesson

Teachers with a sense of drama will see the potential for keeping learners in suspense as to why these images were chosen. It is not until the first listening activity that the lesson suggests connecting them to the adjective ‘*indigenous*’ and going on to introduce Indigenous Peoples.

## The Closing Talking Circle

- The closing talking circle is a good activity in which to include an Indigenous guest. The circle allows for a more reciprocal experience than the typical guest speaker format. It reduces the pressure for the guest to be an ‘expert’ and allows learners and guest to share their understanding of the topics covered.
  - Reconciliation Awareness CLB 4 lesson

Guest speakers in a LINC class often give a prepared presentation with some interactive elements followed by some time to field questions from the class. Often the topic is one that learners know little about, like a job search program or financial literacy. Fitting into this format should not necessarily be expected from an Indigenous guest.

Well-meaning non-Indigenous teachers who lack resources and/or confidence in teaching about Indigenous issues may rely on an Indigenous guest to introduce their learners to the vast topic of Indigenous Peoples, traditions and history. This is too much to expect from an experienced Indigenous educator, let alone a local community member who may or may not be struggling with intergenerational trauma.

In place of an academic history lesson, these reconciliation-focused lessons provide an opportunity for true sharing between teachers, newcomers and Indigenous people. By the closing talking circle, learners of all CLB levels should have a basic understanding of who Indigenous Peoples are and some of their story. This opens the door for an Indigenous guest to share their individual identity in the context of the local community. It also allows for learners to share their identities with their guest.



A talking circle with a talking piece, centrepiece and an Indigenous guest

The instructions for the talking circles of all CLB levels invite learners to share their feelings as well as an object that is important to their identity. Teachers are encouraged to ask their Indigenous guest to bring something of their own to share in the closing talking circle. In this way, guest, learners and teacher exchange the gifts of their personal stories and walk away enriched and energized.

If your guest has a level-appropriate presentation ready to go, schedule that first, followed by the closing talking circle.

Remember, however, it is important to allow an Indigenous guest an open-ended time-frame to speak or give a presentation. Interrupting or putting a time restriction on a person’s speech is contrary to many Indigenous traditions, including the talking circle. Similarly, strict adherence to a schedule is a European colonial tradition. These cultural differences can be a source of tension. Patience and understanding are essential.

Suggestions for how to include an Indigenous guest in the closing talking circle are included in the Suggestions for Teachers ahead of the Closing Talking Circle activities. For more, see **Contacting the Local Indigenous People(s) or Nation(s)** on page 7.



### Content Knowledge Pre-tests and Post-tests

- Unlike typical LINC PBLA lessons that focus on language, the focus of these lessons is mainly to improve learners’ knowledge. The Content Knowledge Pre-test and Post-test will show how many key points were retained and allow learners to celebrate their progress.
- The Pre-test and Post-test consist of level-appropriate true or false questions based on the content of the lesson.
- The questions are all from the *Welcome to Our Homelands* video.
- Lessons for CLB 4, CLB 5/6 and CLB 7/8 include supplementary reading material based on the accompanying study guide. This material reinforces the content, but is not required reading to answer the Pre- and Post-test questions.
- The Pre-test questions begin with general questions the learners might be able to answer correctly based on their general knowledge and continue with questions learners will not be able to answer without engaging in the lesson activities.
- The Post-test contains the same questions in a slightly different order. This is to prevent learners from answering based on their memory of question-order in the Pre-test.
- It should be acknowledged that most Indigenous traditions of learning favour oral communication and experiential learning rather than testing. However, the Content Knowledge Tests can provide useful information for learners, the teacher and the local LINC program as to the value of these lessons.



The lessons encourage learners to participate in reconciliation by attending local events such as those marking the National Day for Truth and Reconciliation. Photo: Lisa Beare, MLA



Ginna Berg and others of the Fraser River Indigenous Society show off orange shirts for the National Day for Truth and Reconciliation. Shirt design by Indigenous Artist Chase Gray ([gaysalishart.com](http://gaysalishart.com)). Photo by Colleen Flanagan, Maple Ridge - Pitt Meadows News 2022

## Land Acknowledgements

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*Territorial acknowledgement stems from a traditional Indigenous diplomatic custom. When an Indigenous person finds themselves on another Nation’s territory, even when only passing through, they announce their presence by saying something along the lines of, “I want to acknowledge that I am on the traditional territory of [Nation name].” That is a way of saying, “I recognize that you are the Nation responsible for preserving this territory and, above all, I come in peace.”*

Paraphrased from [Learning Insights: Acknowledging Indigenous Traditional Territory – CSPS \(cspcs-efpc.gc.ca\)](https://www.cspcs-efpc.gc.ca/learning-insights/acknowledging-indigenous-traditional-territory)

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Land acknowledgments are not discussed in the Welcome to Our Homelands video or its Study Guide. However, they provide a key starting place for learners’ engagement with the action of reconciliation as well as a speaking challenge for learners. For these reasons, speaking land acknowledgement activities are included in the CLB 4, CLB 5/6 and CLB 7/8 lessons.

*“The territory protocol is an ancient cultural practice of Indigenous Nations across Turtle Island (North America) and is essential in demonstrating our commitment to reconciliation by reversing the forced erasure of Indigenous peoples by colonial Canada.”*

– [Transformative Territory Acknowledgement Guide Len Pierre Consulting \(lenpierreconsulting.com\)](https://www.lenpierreconsulting.com/transformative-territory-acknowledgement-guide)

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It would be inappropriate to start this lesson without a land acknowledgement so a simple one is described in the Learn section of the Opening Talking Circle activity. For many learners, the concept and language will not be understood until later in the lesson. This is noted in the suggested language:

***We will learn more about this today.***

For the opening land acknowledgement, whether the land is under treaty or unceded has been left

out so as not to overwhelm learners with unfamiliar concepts. Unceded indicates that the territory was never bought, sold or given by the Indigenous People to the Crown or to Canada. It is an important distinction and teachers should address it carefully in the Speaking: Land Acknowledgement activities in CLB 4-8.

## Two Contradictory Ideas

If teachers and learners struggle with the concept of land acknowledgements, it is likely because of the two contradictory ideas at their root. “Canada is Indigenous land” seems simple enough, but it means the land on which the classroom exists is simultaneously Canada and the traditional territory of an ancient Indigenous People or Peoples. This challenges the idea of a single national identity.

Learners of all language abilities can be expected to perceive a tension between the existence of the country of Canada and the fact Indigenous Peoples have lived here for thousands of years. The more confident the learner has been in their perception of what Canada is, the more challenging this tension may be for them.

Land acknowledgments are not intended to settle this contradiction. On the contrary, they are something non-Indigenous people can do to bring attention to it.

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*Why are they necessary?*

*Delivering a land acknowledgement demonstrates how an individual or group is identifying the traditional territories they reside upon while also showing gratitude to Indigenous peoples and disrupting European-centric narratives.*

*In fact, delivering a land acknowledgement is a subtle way by which we recognize the history of colonialism and the need for change across our modern society. In other words, these acknowledgments are a necessary part of the reconciliation process that is evolving throughout our country.*

[How to do a Land Acknowledgment – Teaching & Learning – Trent University](https://www.trentu.ca/learning/teaching-learning/land-acknowledgment)

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## Saying “Welcome”

LINC teachers may be accustomed to saying “Welcome to Canada” regularly. As Canadians this is not normally a problematic phrase. In the context of these lessons and the *Welcome to Our Homelands* video, however, things are not so simple.

Welcoming guests to their traditional territory is an important tradition for many Indigenous Peoples. There are clear protocols that a welcome to a traditional territory may only be offered by a member of the local Nation or People.



Tami Pierce gives a land acknowledgement in an example video

Some learners may notice that, in the video, some speakers say, “Welcome to what we/they call Canada” but both Lillian Elias and Tracy Kim Bonneau say, “Welcome to Canada”. If learners are confused by this, remind them that Indigenous people may identify as Canadian in addition to their Indigenous heritage. All residents of Canada may say, “Welcome to Canada”, but only a member of a local Indigenous Nation or People may welcome guests to their traditional territory.

## Land Acknowledgement Resources

There are many online resources to inform the practice of giving land acknowledgements in a variety of settings. Here are some with a brief description for each.

- Transformative Territory Acknowledgement Guide, Len Pierre Consulting
  - Explanation from an Indigenous perspective with great insights and examples
  - [lenpierreconsulting.com](http://lenpierreconsulting.com)
- Trent University, Ontario: How to do a Land Acknowledgement
  - Contains good insights into the value and practice and how to make a land acknowledgement personal, with examples
  - [How to do a Land Acknowledgment – Teaching & Learning – Trent University](https://www.trentu.ca/learning/learning-insights/learning-insights-acknowledging-indigenous-traditional-territory-teaching-learning-trent-university)
- Government of Canada: Learning Insights: Acknowledging Indigenous Traditional Territory
  - A good overview of protocols and step-by-step advice for peoples from coast to coast.
  - [Learning Insights: Acknowledging Indigenous Traditional Territory – CSPS \(cspc-efpc.gc.ca\)](https://www.cspc.gc.ca/learning-insights/learning-insights-acknowledging-indigenous-traditional-territory)
- Canadian Association of University Teachers (CAUT) Guide to Acknowledging First Peoples & Traditional Territory
  - A guide for institutions which contains acknowledgement statements from institutions in all 10 provinces
  - [Guide to Acknowledging First Peoples & Traditional Territory | CAUT](https://www.cautech.ca/guide-to-acknowledging-first-peoples-traditional-territory)

## Video examples of land acknowledgements

- Bow Valley College  
[www.youtube.com/watch?v=3Ch8vLyhh9k](https://www.youtube.com/watch?v=3Ch8vLyhh9k)
- Len Pierre, Fraser Health Authority:  
<https://youtu.be/OORwYajFOuc>
- In Our Voices: Land Acknowledgement: [In Our Voices: Land Acknowledgement – YouTube](https://www.youtube.com/watch?v=3Ch8vLyhh9k)
- Georgian College Land Acknowledgement guide for presenters:  
[www.youtube.com/watch?v=Meg\\_85h5UWI](https://www.youtube.com/watch?v=Meg_85h5UWI)

## Sourcing Supplementary Lesson Materials

These lessons have been created in concert with experienced Indigenous educational consultants. The information and resources have been selected to be accurate, respectful, and current. The material was produced by Indigenous organizations and/or with Indigenous consent. Some resources are official government pages.

With this in mind, if teachers decide to include supplementary material for the learners, such material should undergo a similar process of scrutiny. Teachers may have resources and lesson materials that they have used successfully for years, but which may be problematic in rapidly changing times. It is important to re-evaluate materials when armed with new understanding.

Below is some criteria to consider for any supplementary material.

### Was it created by an Indigenous source?

- An example of appropriate supplementary material is any which results from consultation with the Indigenous People who live close to the classroom. Local Indigenous people may have very different perspectives from those expressed by the people in the video, for example, and their voices will enrich learners’ understanding of the diversity of Indigenous Peoples across this land.
- Material should centre Indigenous voices so that learners interact with them as directly as possible. It is not appropriate to include non-Indigenous perspectives on Indigenous issues, especially if such perspectives contradict Indigenous voices.
- Similarly, it can be problematic for teachers to express their own opinions about issues related to Indigenous Peoples because much of the information most non-Indigenous Canadians have absorbed stems from non-credible sources. Always seek to allow Indigenous voices to come through without a counter-narrative.

### Is it current?

- Truth and reconciliation is a rapidly evolving movement and even material that was created only a few years ago may be problematic.

### Does it contain out-dated language?

- Any resource or information that uses out-dated terminology to describe First Peoples or demonstrates an out-dated understanding of the topics of the lesson should be avoided, even if the material has other merits.
- Terms like: Indian, Native-Canadian, Eskimo, etc. are red flags that the material is inappropriate and/or out-dated.
- The term ‘Aboriginal’ may appear in otherwise helpful material and, with explanation that it is an out-dated term, may be used. Make some effort to replace the term ‘Aboriginal’ with [Indigenous] in square brackets to signify the edit.

### Is it accurate?

- If the material contradicts this lesson and/or its resources, do a thorough check of credible sources before using it in the classroom. Please also reach out to the lesson creators, ISSofBC, to let us know about the conflict.

### Does it come from a credible source?

- A credible source is a trustworthy author or organization. A personal story or anecdote from a First Nation Chief, for example, should be quoted directly or from a credible website or publication, not from social media or a blog.
- The source of the information should be easily verified.
- Any claims should be supported by evidence and cited correctly.
- The motive for publishing the information should be clear. Be careful of any political agendas which may reveal themselves with a little digging.

## Additional Resources

### General Indigenous Educational Resources (all levels)

- BC Ministry of Education: [awp\\_moving\\_forward.pdf \(gov.bc.ca\)](http://awp.movingforward.gov.bc.ca)
- Pulling Together: Foundations Guide. Victoria, BC: BCcampus. Retrieved from <https://opentextbc.ca/indigenizationfoundations/>
- Government of Canada: [Celebrating Indigenous Peoples in Canada: Learning and activity guide \(rcaanc-cirnac.gc.ca\)](http://rcaanc-cirnac.gc.ca)
- Reconciliation Canada: How to Get Involved – [reconciliationcanada.ca](http://reconciliationcanada.ca)

### Supplementary Resources for the Stage I Activities (Literacy – CLB 4)

- Dupuis, J.K (2016). *I Am Not A Number*. Toronto, ON: Second Story Press. The text of this children’s story is not level-appropriate; however, the vivid illustrations communicate the experience and feelings of a child at residential school.
- Webstad, P. (2019). *Phyllis’s Orange Shirt*. PRC: Medicine Wheel Education. This picture book tells the true story of Phyllis Webstad, who had her new orange shirt taken away on the first day of residential school. Text is challenging for CLB 1, but images and some vocabulary would be appropriate to further learners’ understanding of residential schools.
- ***Celebrating Indigenous Peoples of Canada: Learning and activity guide (rcaanc-cirnac.gc.ca)***  
Spot the difference activity to practice colour names, word search, connect the dots and Indigenous cooking recipe, all available in colour pdf.
- Join Tami Pierce at BCIT and create orange paper shirts with your class for National Day of Truth and Reconciliation (September 30). This video contains a good example of a land acknowledgement. [Making an Orange Shirt – National Day for Truth and Reconciliation](http://Making an Orange Shirt – National Day for Truth and Reconciliation)

### Supplementary Resources for the Stage II Activities (CLB 5 – 8)

- Reading activity page: [Traditional Ways | Indigenous Peoples Atlas of Canada](http://Traditional Ways | Indigenous Peoples Atlas of Canada)
- Listening practice: [11 Facts You Didn’t Know About Indigenous Languages Spoken in Canada – YouTube](http://11 Facts You Didn’t Know About Indigenous Languages Spoken in Canada – YouTube)
- Listening practice: [How to talk about Indigenous people – YouTube](http://How to talk about Indigenous people – YouTube)
- Reading activity: [Statement of apology to former students of Indian Residential Schools \(rcaanc-cirnac.gc.ca\)](http://Statement of apology to former students of Indian Residential Schools (rcaanc-cirnac.gc.ca))
- List of BCIT Indigenous Initiatives: [Indigenous Initiatives – BCIT](http://Indigenous Initiatives – BCIT)
- Advocacy: [Here’s How You Can Be a Genuine Ally to Indigenous Communities in Canada | Elle Canada](http://Here’s How You Can Be a Genuine Ally to Indigenous Communities in Canada | Elle Canada)
- Talking Circle Protocols
  - [First Nation Talking Stick Protocol \(ictinc.ca\)](http://First Nation Talking Stick Protocol (ictinc.ca))
  - [Sharing Circle Instructions Secondary.pdf \(ravenspeaks.ca\)](http://Sharing Circle Instructions Secondary.pdf (ravenspeaks.ca))
  - [Peacemaking Circle Training with Kay Pranis – YouTube](http://Peacemaking Circle Training with Kay Pranis – YouTube)
- Indigenous Peoples and Canada Language, History, Survival, and Resilience. An EAL Resource for CLB 5+. Vancouver, BC. 2020 BC [Indigenous-People-and-Canada-2020-FINAL.pdf \(bctea.org\)](http://Indigenous-People-and-Canada-2020-FINAL.pdf (bctea.org))

### Contacting the Local Indigenous People(s) or Nation(s)

- [How and When to Invite Indigenous Speakers to the Classroom – Active History](http://How and When to Invite Indigenous Speakers to the Classroom – Active History)
- [Indigenous Corporate Training: What are Appropriate Gifts for Indigenous Guest Speakers \(ictinc.ca\)](http://Indigenous Corporate Training: What are Appropriate Gifts for Indigenous Guest Speakers (ictinc.ca))
- [Queen’s University: Protocols for Inviting Indigenous Guests | Queen’s University \(queensu.ca\)](http://Queen’s University: Protocols for Inviting Indigenous Guests | Queen’s University (queensu.ca))

### Teacher Professional Development

- Indigenous Canada – 12-lesson Massive Open Online Course (MOOC) [Indigenous Canada | University of Alberta \(ualberta.ca\)](https://www.ualberta.ca/indigenous-canada/)
- Reconciliation Through Indigenous Education – A 6-Week Massive Open Online Course (MOOC) [Reconciliation Through Indigenous Education – MOOC \(ubc.ca\)](https://www.ubc.ca/reconciliation-through-indigenous-education/)
- Living Justice Press, a non-profit publisher for restorative justice with excellent resources for Peacemaking Circles [Restorative Justice Resources – Living Justice Press](https://www.livingjusticepress.com/restorative-justice-resources/)

### Indigenous Land Acknowledgement

- [www.native-land.ca](http://www.native-land.ca)
- [Indigenous Peoples and Lands \(rcaanc-cirnac.gc.ca\)](https://www.rcaanc-cirnac.gc.ca/)
- [Land acknowledgment & welcome | Royal Roads University](https://www.royalroads.ca/land-acknowledgment-welcome/)
- [How to do a Land Acknowledgment – Teaching & Learning – Trent University](https://www.trentu.ca/learning/teaching-learning/how-to-do-a-land-acknowledgment/)
- [First Nation Protocol on Traditional Territory \(ictinc.ca\)](https://www.ictinc.ca/first-nation-protocol-on-traditional-territory/)
- [Guide to Acknowledging First Peoples & Traditional Territory | CAUT](https://www.cautech.ca/guide-to-acknowledging-first-peoples-traditional-territory/)
- [Learning Insights: Acknowledging Indigenous Traditional Territory – CSPS \(cspc-efpc.gc.ca\)](https://www.cspc.ca/learning-insights-acknowledging-indigenous-traditional-territory/)
- [In Our Voices: Land Acknowledgement – YouTube](https://www.youtube.com/watch?v=...)
- [Territory Acknowledgement – US Letter \(canva.com\)](https://www.canva.com/territory-acknowledgement-us-letter/)
- [Land acknowledgement | Baroness von Sketch Show – YouTube](https://www.youtube.com/watch?v=...)

### Books to Read

- Pranis, Kay. *The Little Book of Circle Processes: a new/old approach to peacemaking*. Good Books. 2014.
- Good, Michelle. *Five Little Indians*. Harper Perennial. 2020
- Datta, Ranjan. *Reconciliation in Practice: A Cross-Cultural Perspective*. Fernwood Publishing, 2020
- Kepttwo, Suzanne. *We All Go Back to the Land: the Who, Why and How of Land Acknowledgements*. Brush Education Inc. 2021
- Wilson-Raybould, Jody. *True Reconciliation: How to Be a Force for Change*. McLelland & Stewart. 2022
- Craft, Aimee & Regan, Paulette. *Pathways of Reconciliation: Indigenous and Settler Approaches to Implementing the TRC’s Calls to Action*. University of Manitoba Press. 2020
- McIvor, Bruce. *Standoff: Why Reconciliation Fails Indigenous People and How to Fix It*. Nightwood Editions. 2021
- *Indigenous Writes: A Guide to First Nations, Métis, & Inuit Issues in Canada* [Indigenous Writes | Portage & Main Press/HighWater Press \(portageandmainpress.com\)](https://www.portageandmainpress.com/)
- *Seven Fallen Feathers – Racism, Death, and Hard Truths in a Northern City* by Tanya Talaga [Seven Fallen Feathers – House of Anansi Press](https://www.houseofanansi.com/seven-fallen-feathers/)



A learner shares her special clothing in a talking circle



A teacher elicits action words from a Literacy-CLB 1 class

## Appendix A – Suggested Voicemail, Telephone and Email Language

### Suggested voicemail script for initial contact with a local Indigenous People or Nation

Hello, my name is \_\_\_\_\_ and I’m an ESL teacher at [Organization Name] in [location]. If my information is correct, my classroom is situated on the traditional territory of the [name of People or Nation]. I’m planning to teach a lesson called Reconciliation Awareness and I would like to connect the lesson with the local Indigenous community if I can. If there is there anyone who would be interested and available to talk with me, please give me a call back at [phone number]. Thanks very much!

### Suggested phone script for initial contact with a local Indigenous People or Nation

Hello, my name is \_\_\_\_\_ and I’m an ESL teacher at [Organization Name] in [location]. If my information is correct, my classroom is situated on the traditional territory of the [name of People or Nation]. Do you know if that’s right?

I’m planning to teach a lesson called Reconciliation Awareness and I would like to connect the lesson with the local Indigenous community if I can. Is there anyone who would be interested and available to talk with me? To start with, I just have a few questions.

The lesson is based on a video called **Welcome to Our Homelands** which features Indigenous people from across Canada. It attempts to introduce newcomers to the diversity of Indigenous people’s values and views while highlighting some of the complex history between Indigenous and non-Indigenous people. That includes colonization and residential schools.

At the end, the video encourages newcomers to participate in reconciliation. One thing they can do is learn about the Indigenous people whose territory they live on. That’s why I’m reaching out to you.

Can I ask you a few questions?

1. What is the correct name for the People or Nation and how do you pronounce it?
2. Is there a treaty connected to the territory or is the land unceded?

3. Is there anything else we should know when we make a land acknowledgement in the classroom?
4. Would a member be interested in visiting the classroom and participating in our closing talking circle?
5. Would a member be interested in recording a protocol welcome for newcomers to be played in the classroom and at events attended by students?
6. Are there protocols for a classroom visit or a protocol welcome that I should know about?
7. Are there any opportunities for my students to connect with the [People or Nation] such as online resources or community events?

Thank you so much for your time and patience. I know my students are going to be very interested in learning about your history and traditions. I will send an email today to follow up. Have a great day!

### Suggested email text for initial contact with a local Indigenous People or Nation

To: Local Indigenous People or Nation

From: [LINC Teacher]

Subject: Reconciliation lesson for newcomers

Dear [name of contact person]

My name is \_\_\_\_\_ and I am an ESL teacher at [Organization Name] in [location]. If my information is correct, [name of location] is situated on the traditional territory of the [name of People or Nation]. If so, I would like to acknowledge that fact and thank the [name of People or Nation] for care-taking this land for generations.

I teach English to newcomers as part of the federally-funded LINC Programme (Language Instruction for Newcomers to Canada). Right now I am planning to teach a lesson called Reconciliation Awareness and I would like to connect the lesson with the local Indigenous community if I can. Is there anyone who would be interested and available to talk with me?

The lesson is based on a six-minute video called **Welcome to Our Homelands**, created by Indigenous film-makers from Coast Salish territory, which “attempts to provide an introduction to the vast

richness of Indigenous people’s values and views while highlighting some of the many complex historical events that have shaped this country and the relationship between Indigenous and non-Indigenous peoples.” Here is a link to the video: <https://youtu.be/NTyb0PI87Y4>

The diversity of Indigenous Peoples makes it very important that I include whatever information about the local Indigenous community I can, including the correct names and pronunciation, history, traditions and upcoming community events my students might be interested in taking part in. That is why I am reaching out to you.

This lesson would be greatly enriched by your participation, which could take many forms: a simple referral to a helpful website, a phone conversation or a classroom visit from a member of \_\_\_\_\_ [name of People or Nation] to name a few.

I would appreciate the opportunity to share more about the lesson and discuss how you or someone from the \_\_\_\_\_ [People or Nation] might participate. I hope you will be patient with me as I learn about the proper protocols.

All the best,  
[LINC Teacher]

### Suggested Follow-up Email Text to Plan a Classroom Visit

Hello [name of contact person],

Thank you again for giving us the honour of a visit to our LINC classes at [location/Organization Name]. I know the students are looking forward to it. I would like to confirm the date for your visit and propose a plan.

We have set your visit for [date] from [time frame]. The class begins at [time] so if you arrive around [time minus 15 minutes] we can go over things before-hand.

There will be about [number] of [beginner/intermediate] students for your visit. [At this level, they have very limited understanding, so we will need to speak very slowly and rely on body language OR At this level, they have limited understanding so we will need to speak slowly and clearly OR At this level, they can understand quite a lot if we speak slowly and clearly.]

The students will have participated in the Reconciliation Awareness LINC Lesson and learned about the diversity of Indigenous Peoples, some of the darker history of colonization (including residential schools), talking circles and reconciliation. Guest visits at this level typically last about [number] minutes. You will not need to prepare a presentation since the main event will be a talking circle. However, if you have a presentation you would like to give, I would like to start with that if you don’t mind. Also, if you can, please share if there are local talking circle traditions we can use. How does the following plan sound to you?

- **Talking circle.** I will introduce you. If you have not already, please say a few words which could include your name, how you identify yourself, a welcome for learners or a land acknowledgement if that is appropriate and a few words about the [Name of People or Nation].
- Students will introduce themselves in the circle.
- Students will share an object they have brought that has special significance to their identity. I’d like to invite you to bring something to share as well.
- Students will share one thing they learned about Indigenous Peoples or how they feel about what they learned.
- Please share anything else you would like to share before we finish the circle
- **Discussion.** If there is time, we can finish the circle and invite the students to ask you any questions they have.

Please let me know if there is anything that concerns you about this plan or if there is anything we can do to help prepare for this event.

This experience has been a wonderful learning experience for me. I hope you will tell me about any protocols that I am missing so that I can do better in the future.

Thank you very much for your time, effort and support as we work toward a brighter future together.

All the best,  
[LINC Teacher]



### Suggested Text for Requesting Help with Speaking CLB 1 and CLB 2 Assessments

I would also like to ask you if you would be interested in participating in a language assessment while you are here. Students are tasked with responding in basic English to an Indigenous person greeting them and welcoming them to their homeland. If you are interested, we can arrange to do that before the talking circle. There are **[number]** students who need to do the assessment.

### Suggested Text for Requesting a Video-recorded Welcome to the Territory

As part of **[Institution Name]**'s efforts toward reconciliation, we are now giving land acknowledgements at our events. We have also heard that video-recorded protocol welcomes are becoming more common in some places. I understand that to mean that a Chief, Elder or community member records a welcome to be used at specific types of events. We would be honoured to be able to share such a welcome at the large gatherings of newcomers we occasionally have. I think it would be an effective way to emphasize for them the role of the **[Name of People or Nation]** here. What do you think of this idea?



A group of learners with James Rowley and Angela Inkster, lesson creators, and Mia Harry of the Fraser River Indigenous Society



**Appendix B – Local Indigenous Community Contact Page**

Notes																			
Guest visit: name and date																			
Land acknowledge- ment notes																			
Territory: treaty / unceded																			
Website																			
Contact information																			
Contact person(s)																			
Name and pronunciation of People or Nation																			

## Afterword for Teachers

From *Pulling Together: Foundations Guide* by Kory Wilson

### Turtle Island

Turtle Island is the name the Lenape, Iroquois, Anishinaabe, and other Woodland Nations gave to North America. The name comes from the story about Sky Woman, who fell to Earth through a hole in the sky. The earth at this time was covered with water. The animals saw her predicament and tried to help her. Muskrat swam to the bottom of the ocean to collect dirt to create land. Turtle offered to carry this dirt on his back, and the collected dirt grew into the land we call North America. The term Turtle Island is now used today for North America by many Indigenous people, Indigenous rights activists, and environmental activists.

*Let’s imagine a society, maybe Canada;  
we’ll call it “northern Turtle Island.”*

*Imagine when people came off the airplane they were met by Indigenous people, not a customs person. When we look at traditional ways of entering up here on the coast, there was a whole protocol of ceremony and approach. What is your intent in coming? Are you coming for war? Are you coming for peace? If the newly arrived say, “I’m coming here for my family. My family is struggling, we need to help make money for them,” Indigenous people would welcome them. They’d help them get a job and help them get what they need. They would teach them about the real name of this continent, Turtle Island, and about the territory they’ve entered.”*

– Curtis Clearsky, Blackfoot and Anishinaabe First Nations,  
*Our Roots: Stories from Grandview-Woodland*, Vancouver Dialogues, 2012

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**Kory Wilson (2018). *Pulling Together: Foundations Guide*  
Victoria, BC: BCcampus**

Retrieved from <https://opentextbc.ca/indigenizationfoundations>