



NIN JE SUIS I AM

Exhibition on the Anicinabe language

Pedagogical Guide for teachers
of elementary (3rd cycle) and
secondary education

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PRESENTATION OF THE PEDAGOGICAL GUIDE

Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. (United Nations, 2007, p. 12 [Article 13 of the United Nations Declaration on the Rights of Indigenous Peoples]).

The year 2022 marks the beginning of UNESCO's International Decade on Indigenous Languages. The fragile state of indigenous languages in Canada and around the world shows the urgency of putting in place, in partnership with Indigenous people, concrete and sustainable ways to contribute to the preservation, revitalization and promotion of ancestral languages. The *Nin, Je suis, I am* exhibition aims to share the richness of the Anicinabe culture and language.

Schools face the challenge of further integrating Indigenous perspectives and knowledge into their teaching in collaboration with Indigenous people. *Nin, Je suis, I am* is a unique opportunity to explore this avenue. This Pedagogical Guide is primarily designed for elementary and secondary school teachers in Anicinabe communities, but it can also be used by teachers in Quebec's public school system, since the Truth and Reconciliation Commission's (TRC) calls to action specifically invites Canadian public-school teachers to teach the history of Indigenous Peoples in order to foster a better understanding of their cultures, knowledge and worldviews.

The purpose of this pedagogical tool is to allow teachers to quickly explore the themes presented in the exhibition *Nin, Je suis, I am*, and to take note of the suggestions for preparatory and reinvestment activities that are possible in class with their students and to apply them, depending on the resources available in their communities. The suggested activities were designed to allow teachers as much flexibility as possible. In the spirit

of the TRC, we advocate building relationships with local community members and in particular "with knowledge keepers as the best way to ensure that work is done with respect" [Translation] (Restoule and Chaw-win-is, 2017, p. 5). Do not hesitate to call upon these valuable resources. To do so, we invite you to refer to the "Resources" section of our website¹. In addition to this Pedagogical Guide, a Learning Workbook has been developed for students who will visit the exhibition.

The exhibition *Nin, Je suis, I am* was designed to share the worldview of the Anicinabe people with respect to their customs and traditions. In particular, our concern has been to foster interest and pride in the Anicinabe nation and its ancestral heritage among Anicinabe youth by increasing their involvement in the school system through the creation of learning opportunities in geography, Anicinabe worldview, language, history, traditions, customs, and the millennia-old culture of their ancestors, although this exhibition is not limited to this. On the contrary, this exhibition is intended for all members of the Anicinabe communities, Indigenous people and Quebec society in general, and represents a meeting point between cultures and generations.

¹www.minwashin.org

Through the five thematic areas – territory, balance, ancestral, anicinabemowin, identity – visitors will be able to appreciate and share knowledge that has endured for thousands of years. In the first part of this guide, each of these themes is briefly presented. In order to facilitate the integration and reinvestment of the contents of the exhibition in your teaching, we suggest activities or exercises with your students in the second part, presented in the form of a summary table. These suggestions take into account the students' school cycle (the third cycle of elementary school and the two cycles of secondary school) in order to facilitate links with the Ministry of Education's curriculum objectives, although some of them are partially covered. We invite you to draw on these suggestions according to your needs and those of your students. We have paid particular attention to the following aspects:

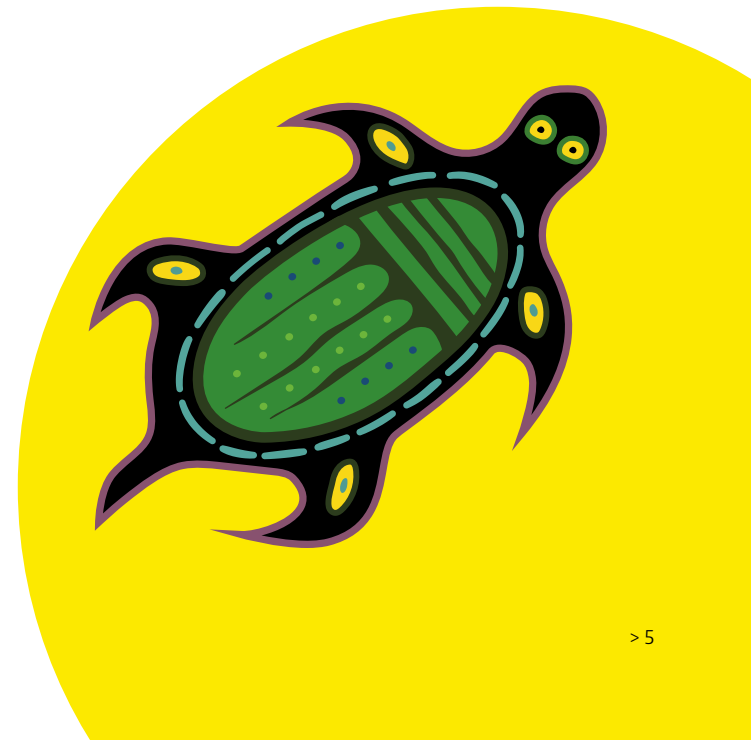
- > cross-curricular competencies: using information, using communication technologies, structuring one's identity;
- > languages (French, English or Anicinabemowin). If there is an Anicinabemowin resource person in your school, we invite you to go beyond the official program and explore opportunities for students to use their writing practices and mobilize resources in their heritage language to understand and learn.
- > Social Sciences: geography, history and citizenship education. We have highlighted some of the content to be taught in the school curriculum in order to facilitate the links with the content covered in the exhibition.

² The letter k at the end of the word Anicinabe is the plural mark in anicinabemowin.

At the end of the document, in the bibliography, you will find a list of additional resources on several topics, including those available on the Minwashin website. We invite you to explore and use these resources according to your needs. Throughout the exhibition, the student will be placed, through student-material, student-facilitator, and student-student interactions, in situations that will engage and allow them to 1) share knowledge related to their Anicinabe culture; 2) acquire knowledge by listening to others, and 3) develop a set of skills and attitudes that can be used again.

Finally, we would like to advise the reader that we will not be using the term «Algonquin» in this Pedagogical Guide, but rather the term Anicinabe, as the Anicinabek² are increasingly using it to refer to themselves as a people in their own language.

We hope you find this guide useful, and we look forward to welcoming you and your students!



THE FIVE THEMES OF THE EXHIBITION

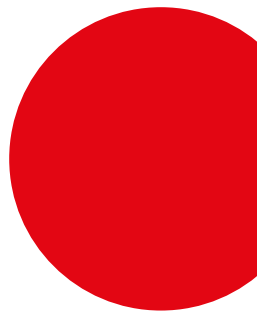
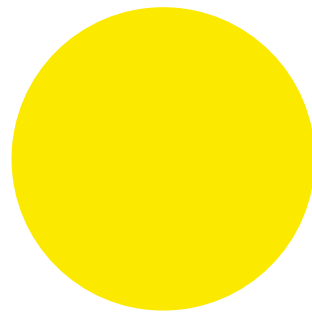
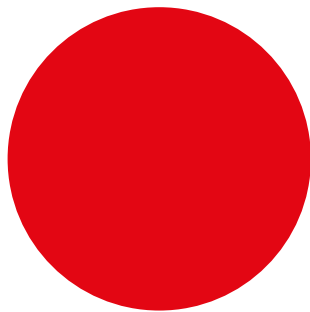
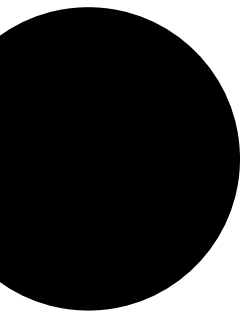
The exhibition Nin, Je suis, I am includes five themes that will allow the students to approach certain aspects related to the recent history of their ancestors, the Anicinabek, their relationship to the territory and their vision of the world through the Anicinabemowin language, which is the pillar of knowledge transmission. These themes are briefly described in the following paragraphs.

I AM TERRITORY

Anicinabemowin is rooted in the territory: this is where the Anicinabek worldview originates. Through this theme, we want to show the relationship between the Anicinabek and the territory. The place's names themselves tell the story of the Anicinabek's history, culture and worldview, which has been deeply rooted in the land for thousands of years, bringing a unique perspective to the places still occupied by the families.

I AM BALANCE

The balance of each human being lies in the relationship they have with the living beings around them. This principle of balance, which is fundamental to the Anicinabek, is manifested in the ways of being, acting, thinking and interacting with the environment. This theme presents an anicinabe conception of life, trying to illustrate, in different ways, the importance of the interrelations between all existing creatures, generations, the components of our lives as human beings, etc. The recovery of the language and its transmission to the next generations is part of this search for balance.





I AM ANCESTRAL

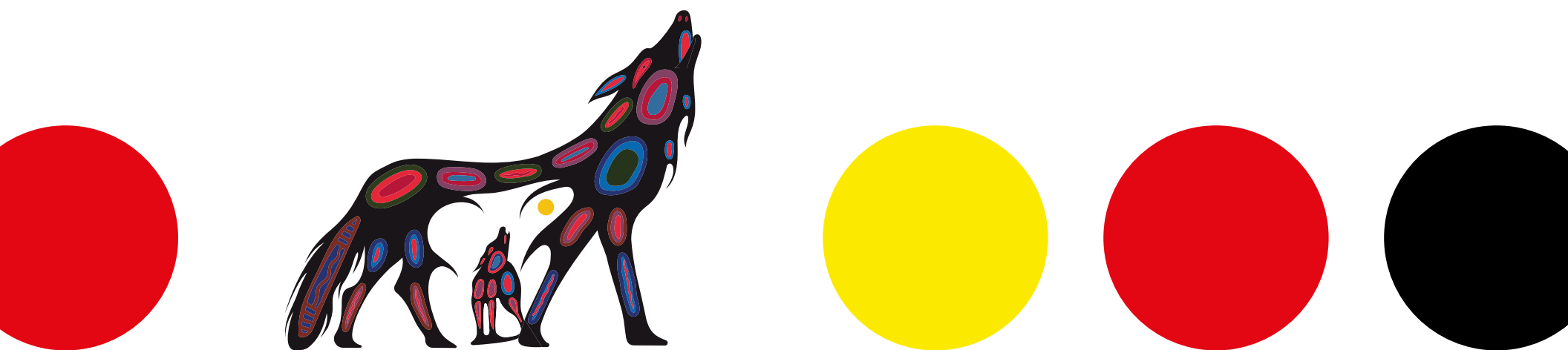
The Anicinabek's ancestors, who were the bearers of their language, knowledge and culture, represent a source of pride for the youth. Today, it is the Elders who represent the link between past and present generations. The stories and events of history are valuable sources of education that allow young people to understand where they come from and what their ancestors experienced. Under this theme, we are made aware that despite the harsh history and its colonial legacy, the Anicinabek have shown great resilience.

I AM ANICINABEMOWIN

This part of the exhibition aims to convey a strong message about the Anicinabemowin: still alive but in a state of great fragility, it is part of an extremely precious heritage for humanity. Language being the foundation of the Anicinabe identity, culture and worldview, we aim with this section of the exhibition, to raise awareness about the responsibility of each one to perpetuate it. What can we do to ensure that this heritage is passed on to future generations?

WE ARE ANICINABEK!

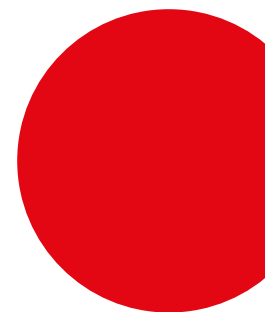
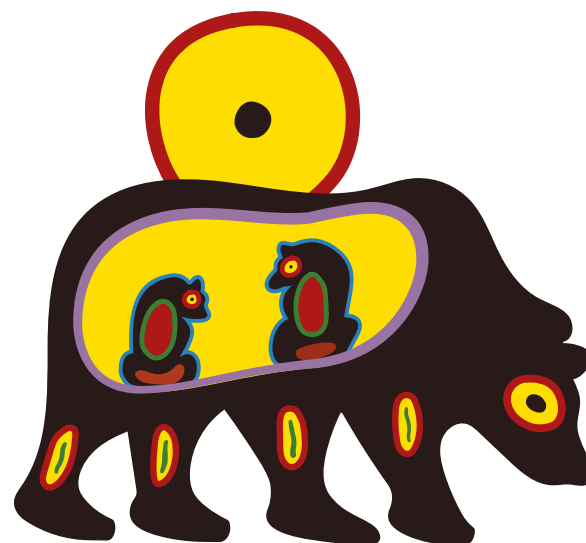
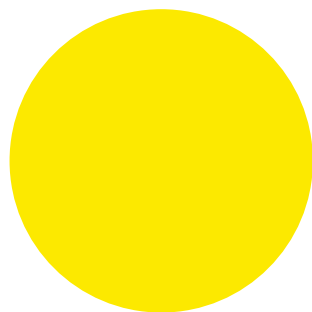
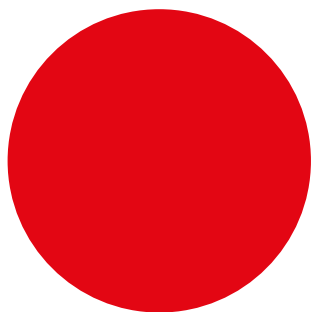
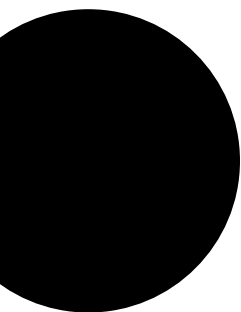
This last component is intended as a celebration of language and culture for the United Nations International Decade of Indigenous Languages (2022-2032), bearing witness to the Anicinabe resurgence through their knowledge keepers and bearers.





SUGGESTIONS FOR PREPARATORY AND REINVESTMENT ACTIVITIES

The following tables present ideas for classroom teaching activities based on the themes of the exhibition. To do so, we have formulated general learning objectives related to each of them. Links with the curriculum for the 3rd cycle of elementary school as well as for secondary school are also explained. Suggestions for preparatory and/or reinvestment activities are then provided in connection with certain areas of learning, such as languages and the social sciences, in addition to targeting certain disciplinary and cross-curricular skills.



3RD CYCLE OF ELEMENTARY SCHOOL

EXHIBITION (content) (keywords)	OBJECTIVES	LINKS TO CURRICULUM 3 RD CYCLE OF ELEMENTARY EDUCATION (disciplinary/cross-curricular competencies)	POSSIBLE AVENUES FOR REINVESTMENT
<p>TERRITORY</p> <p>Place names, culture, territory, six anicinabe seasons, animals, medicinal plants, environment, watercourses, living beings, relationship, spirituality</p>	<p>To show the relationship between the Anicinabek and the territory.</p>	<p>Social Sciences (history, geography and citizenship education)</p> <p>Read the organization of a society on its territory: > situate the society on its territory, in space and in time (the 6 anicinabe seasons)</p> <hr/> <p>Languages To write a variety of texts > text to inform, intended for members of his family</p> <p>Cross-curricular competencies To use information > to recognize various sources of information (explore them and understand their contribution)</p> <p>To use information and communication technologies (ICT) > to master ICTs > to use ICTs to carry out a task</p> <hr/> <p>Cross-curricular competencies To use information > identification of ancestral places occupied by the family</p> <p>To use information and communication technologies (ICT) > to master ICTs > to use ICTs to carry out a task</p>	<p>Invite a person from the community to come and talk about the six Anicinabe seasons and the traditional activities related to each season: hunting, fishing, gathering, etc. Explain the origin of the seasons' names in the Anicinabe language.</p> <hr/> <p>To propose an activity on medicinal plants. Students can do a literature search (Internet) and oral research (with an Anicinabe person, family member, etc.) on medicinal plants. A resource person can also present a workshop in class and show samples, as well as the sacred teachings > Students are asked to prepare a descriptive card (name, description of the plant, traditional use, where it can be found and in what season, preparation, etc.). To write the names of the plants in the anicinabe language. They can write the cards using Word software, insert images found on the Internet or personal photos; > To write a collective assignment (long-term project)</p> <hr/> <p>To present the nine Anicinabe communities in Abitibi-Témiscamingue. To make youth aware that there are also Anicinabek in Ontario (see map of communities [Ontario, 2021]).</p> <p>Identify the ancestral place occupied by the members of his/her family (on a map). The student: > consult with family or community members to identify locations > creates a map using PowerPoint software (identification of family names and territory, photos of people, visual landmarks, etc.)</p>

EXHIBITION (content) (keywords)	OBJECTIVES	LINKS TO CURRICULUM 3 RD CYCLE OF ELEMENTARY EDUCATION (disciplinary/cross-curricular competencies)	POSSIBLE AVENUES FOR REINVESTMENT
<p>BALANCE</p> <p>Conception of life, medicine wheel, cycle, holistic vision, interrelationships, teachings, impact of our actions, wellness, generation</p>	<p>To appreciate the Anicinapek's conception of life.</p>	<p>Languages To communicate orally</p> <p>To write a variety of texts</p> <p>Cross-curricular competencies To construct his/her identity</p> <ul style="list-style-type: none"> > To be open to his/her surroundings: to be receptive to the moral and spiritual frame of reference of his/her community. <p><u>Cultural references</u></p> <ul style="list-style-type: none"> > meetings with Elders or knowledge carriers 	<p>Invite a person from the community to talk about traditional teachings related to respect, the cycle of life, the relationship between living things, balance, respect for differences, etc. This activity can be done in a sharing circle, both inside and outside the classroom.</p> <p>Students are asked to write a short text (or respond orally) about what they have learned from their experience. This learning can also be related to the Anicinabe language.</p>
<p>ANCESTRAL</p> <p>Language, culture, songs, legends, stories, music, drums, history, transmission, traditions, observation, action, technologies</p>	<p>To make students aware of the recent history of their ancestors, the Anicinabek.</p>	<p>Languages Appreciates the value of literary works</p> <p><u>Cultural references</u></p> <ul style="list-style-type: none"> > texts that tell a story, that describe > media supports (videos, websites, etc.) > cultural experiences: listening to oral stories told by Indigenous persons. > Indigenous literacy <p>The notion of literacy in an indigenous context goes beyond written text, numeracy and curriculum (Toulouse, 2016) [Translation]. Indigenous knowledge is informed by a balance between body, mind, heart and spirit³.</p>	<p>Suggest reading a written text about an Anicinabe or other nation's legend (see Children's Literature / Indigenous Stories and Legends [video] in the bibliography)</p> <p>Propose different types of texts that describe aspects of Anicinabe or other Indigenous people's culture, history and traditions.</p> <p>Invite an Indigenous person from the community to :</p> <ul style="list-style-type: none"> > share a story, legend or inspirational story orally > share teachings on the drum or any other object related to the Anicinabe culture

³ "Embracing literacy from a wholistic perspective requires that we understand education as a life-long process that reaffirms Aboriginal identities, cultures and epistemologies. Intergenerational transmission of knowledge is fundamental to this process. From our Aboriginal Elders we learn our histories, languages, traditions, cultures, arts, medicines, sciences, and how to survive; their stories and experiences teach us who we are, where we come from and guide us in visioning for the future. Our Elders, our families and our communities remind us that Indigenous knowledge is informed by a balance between body, mind, heart and spirit. Thus, literacy and learning for Aboriginal people is much more than reading, writing and arithmetic." (Córdoba, 2006, paragr. 4).

<p>ANCESTRAL (FOLLOWING)</p>		<p>Social Sciences (history, geography and citizenship education)</p> <p>To understand the organization of a society in its territory To interpret change in a society and its territory⁴</p> <p><u>Essential knowledge</u> (Algonquin society) Elements of the Anicinabe society and its territory: traditional way of life, cultural realities (beliefs, spirituality, arts, food, clothing, entertainment, traditions, customs), economic activities (hunting, fishing, gathering, trading, etc.), political structure, means of transportation, communication routes (e.g., waterways), the role of women, habitat, techniques and tools, etc.</p>	<p>Compare the traditional and contemporary ways of life of the Anicinabe people.</p> <p>Use the map in the exhibition to compare ancient and current place names.</p> <p>From a more general perspective, students can develop their own bilingual lexicon (language of instruction and anicinabemowin) in order to keep track of their learning and make links between the knowledge they have acquired and their culture.</p>
<p>ANICINABEMOWIN</p> <p>Dialects, fragility, world view, responsibility, decline, future of the language, revitalization</p>	<p>To educate students on issues related to the Anicinabe language.</p>	<p>Languages To read various types of texts</p> <p><u>Cultural references</u> Texts that illustrate information or ideas: > reading a concept map</p> <hr/> <p>Social Sciences (history, geography and citizenship education)</p> <p>To understand the organization of a society in its territory</p> <p><u>Essential knowledge</u> (the Algonquian society) Algonquian languages in Quebec, dialects of the Anicinabe language</p>	<p>Invite students to read the concept map on the future of the Anicinabe language. A discussion can be initiated with students to bring them to the realization that changes throughout history have had a significant impact on the vitality of the Anicinabe language (Drapeau, 2021, Weill, 2019).</p> <p>Planning the activity in collaboration with the Anicinabe language teacher.</p> <hr/> <p>Present the map of the Indigenous communities and the nations that are part of the Algonquian linguistic group (Leclerc, 2021). Present the 9 Anicinabek communities in Quebec as well as the other nations present on the territory (Secrétariat aux affaires autochtones, 2017).</p> <p>Educate students that there are different dialects of the Anicinabe language. Use the Tribal Council Dictionary app (2015) to show dialect variations between communities.</p>

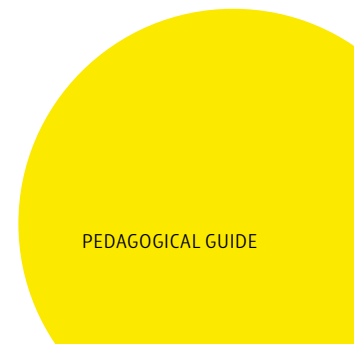
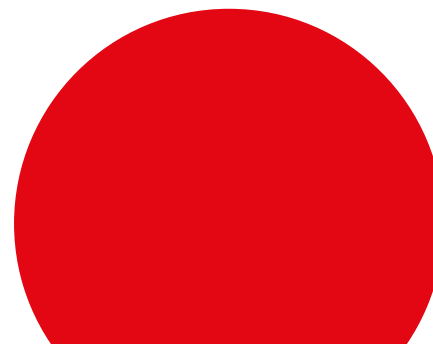
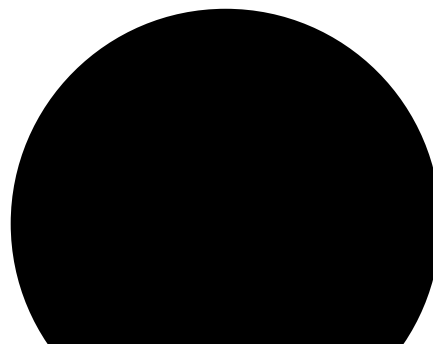
⁴ We noted that only competency 3 *To be open to the diversity of societies and their territories* deals with content specific to the Algonquian society, while competencies 1 and 2, respectively *To understand the organization of a society in its territory* and *To interpret change in a society and its territory*, deal specifically with the Iroquoian society. Given that the Algonquians are the largest linguistic group in Quebec and that no content concerning them exists for these first two competencies, we deemed it necessary to adapt the essential knowledge according to the objectives of the exhibition. In addition, we did not specify the timeline as specified in the program, as we felt it relevant to consider more contemporary content elements.

EXHIBITION (content) (keywords)	OBJECTIVES	LINKS TO CURRICULUM 3 RD CYCLE OF ELEMENTARY EDUCATION (disciplinary/cross-curricular competencies)	POSSIBLE AVENUES FOR REINVESTMENT
<p>IDENTITY</p> <p>Pride, sense of belonging, change, healing, celebration, resurgence</p>	<p>To value the students' Anicinabe identity.</p>	<p>Social Sciences (history, geography and citizenship education)</p> <p>To interpret change in a society and its territory</p> <p><u>Essential knowledge</u> (the Algonquian society)</p> <p>Significant changes: colonization, imposition of reserves, nomadic to sedentary lifestyle, mandatory schooling, etc.</p> <hr/> <p>Languages</p> <p>To write a variety of texts My Anicinabe language: what can I do to preserve and revitalize it? Invite the students to write a short text to explain what they would like to do to preserve their Anicinabe language for future generations.</p> <p>To communicate orally > to use the strategies and knowledge required by the communication situation</p> <p>To use information and communication technologies (ICT) > to master ICTs > to use ICTs to carry out a task</p>	<p>Suggest to the students that they create a timeline on certain key events in the history of their community (fur trade, establishment of a trading post, date of creation of the community, construction of the school, etc.).</p> <p>Identify changes in the way of life of the Anicinabek when reserves were established (e.g., logging, construction of the Transcontinental Railway, territorial dispossession, sedentarization, prohibition of hunting and fishing, mining, loss of language, the residential school period, etc.)</p> <p>Refer to the kit 100 ans de pertes (available at the library of the Cégep of Rouyn-Noranda and Val-d'Or): > explore literary works on the issue of residential schools (see the FNEC website).</p> <hr/> <p>To make students aware of the decline of indigenous languages in Quebec and elsewhere in the world and of the International Decade of Indigenous Languages.</p> <p>Theme: the text can be written for the purpose of preparing an audio capsule to be broadcast on the Web (on the Minwashin site, for example, for the International Decade of Indigenous Languages): > students can explain what they want to do to preserve their language and pass it on to future generations. > Anicinabe words can be added to their text > this work with students can be done in collaboration with the teacher of Anicinabemowin</p>

1ST CYCLE OF SECONDARY EDUCATION

EXHIBITION (content) (keywords)	OBJECTIVES	LINKS TO CURRICULUM 1 ST CYCLE OF SECONDARY EDUCATION	POSSIBLE AVENUES FOR REINVESTMENT
<p>TERRITORY</p> <p>Place names, culture territory, six anicinabe seasons, animals, medicinal plants, environment, watercourses, living beings, relationship, spirituality</p>	<p>To show the relationship between the Anicinabek and the territory.</p>	<p>Social Sciences (geography)</p> <p>To understand the organisation of a territory > use cartographic language (refer to different cartographic representations of the territory)</p> <p>Training content > Indigenous territory (p. 327)</p> <p>Particular concepts > band, agreement, culture, aboriginal rights, nation, land claims (p. 327) > Treaty No. 9 (Abitibiwinnik)</p>	<p>Even if the preferred entry point in the programme is that of Indigenous territories that have been the subject of an agreement with the government of Quebec or Canada, it is important to explain to students that the territory occupied by the Anicinabek is unceded, i.e., it has not been the subject of an agreement or a treaty. The map in the document Algonquin Territory can be presented to students so that they can see that it extends beyond the borders of Quebec (Histoire Canada, 2018).</p> <p>Invite an Anicinabe speaker to talk about the concepts under study or a specialist in indigenous history</p> <p>The activity ideas in the section for 3rd cycle of elementary education can be adapted for 1st cycle of secondary education.</p>
<p>BALANCE</p> <p>Conception of life, medicine wheel, cycle, holistic vision, interrelationships, teachings, impact of our actions, wellness, generations</p>	<p>To appreciate the Anicinabe way of life.</p>	<p>Social Sciences (history and citizenship education)</p> <p>To interpret social phenomena using the historical method > establish the facts of social realities (research various aspects of these facts, select relevant documents) > explain social realities (determine consequences over time)</p> <p>Training content > sedentarisation (p. 353)</p> <p>Particular concepts > power, ownership, territory, territorial dispossession, establishment of reserves</p>	<p>Invite an Anicinabe speaker to talk about the concepts under study (e.g., stages of life, worldview or belief system [origin of the universe and humanity, relationships and responsibilities to family members, rites of passage], values, forms and modes of knowledge transmission)</p> <p>Identify traditional and contemporary forms of expression of the anicinabe culture (material culture, stories, music, dances, cultural practices [rituals, ceremonies], etc.).</p> <p>Examine the impacts of this rapid lifestyle change on Indigenous people (health, social organisation, etc.).</p> <p>Some references can be consulted, such as Bousquet (2016), Lepage (2019), Desjardins and Monderie (2007).</p>

<p>BALANCE (FOLLOWING)</p>		<p>Cross-curricular competencies</p> <p>To use information</p> <ul style="list-style-type: none"> > understanding the Anicinabe worldview > identifying the impacts changes in the way of life <p>To use information and communication technologies (ICT)</p> <ul style="list-style-type: none"> > to master ICTs > to use ICTs to carry out a task 	<p>Suggest that students conduct documentary research using several sources: oral, written, computerised databases, audiovisual and multimedia sources, etc. Students are invited to specify their research subject.</p>
<p>ANCESTRAL</p> <p>Language, culture, songs, legends, stories, music, drums, history, transmission, traditions, observation, action, technologies</p>	<p>To educate students about the recent history of their ancestors, the Anicinabek.</p>	<p>Social Sciences (history and citizenship education)</p> <p>To examine social phenomena from a historical perspective</p> <ul style="list-style-type: none"> > contemplate the past of social phenomena (ask questions about the origin of the social phenomena) 	<p>Based on the timeline presented in the exhibition, students apply the research process proposed in the Social Sciences program (p. 366), using a question they have to formulate.</p> <p>Students research and select the information needed to interpret, paying attention to facts, actors, causes and consequences of the reality being examined (e.g., the establishment of reserves [sedentarization]). Sources of data can be written or oral (interviews with key people in the community, Elders).</p> <p>To communicate the results of their research, students can produce a diagram, a plan or a map.</p>



EXHIBITION (content) (keywords)	OBJECTIVES	LINKS TO CURRICULUM 1 ST CYCLE OF SECONDARY EDUCATION	POSSIBLE AVENUES FOR REINVESTMENT
<p>ANICINABEMOWIN</p> <p>Dialects, fragility, world view, responsibility, decline, future of the language, revitalisation</p>	<p>To educate on issues related to the Anicinabe language.</p>	<p>Social Sciences (geography)</p> <p>To understand the organisation of a territory</p> <ul style="list-style-type: none"> > use cartographic language (refer to different cartographic representations of the territory) <p>Training content</p> <ul style="list-style-type: none"> > Indigenous territory (p. 327) <p>Particular concepts</p> <ul style="list-style-type: none"> > cultures <hr/> <p>Languages</p> <p>To write a variety of texts</p> <p>My Anicinabe language: what can I do to preserve it, to revitalise it? Invite students to write a short text explaining what they would like to do to preserve their Anicinabe language for future generations.</p> <p>To communicate orally</p> <p>Use the strategies and knowledge required by the communication situation</p>	<p>Educate students on Indigenous linguistic groups in Quebec and Canada (Leclerc, 2019).</p> <p>Referring to the map of the Anicinabe territory presented in the exhibition, the teacher can suggest that the students examine the names on it. They can compare these names with those on present-day maps. Students are invited to share their reactions and reflections.</p> <p>Working with the Anicinabe language teacher, students can try to discover the meaning and write down the translations in a working document or make corrections to the terms. To do this, encourage students to consult oral sources, such as community resource people, Elders or a specialist.</p> <hr/> <p>To educate students about the decline of indigenous languages in Quebec and elsewhere in the world and the International Decade of Indigenous Languages.</p> <p>Theme: the text can be written for the purpose of preparing an audio clip to be broadcast on the web (on the Minwashin website, for example, for the International Decade of Indigenous Languages)</p> <ul style="list-style-type: none"> > students can explain what they want to do to preserve their language for future generations > Anicinabe words can be added to their text
<p>IDENTITY</p> <p>Pride, sense of belonging, change, healing, celebration, resurgence</p>	<p>To value the students' Anicinabe identity.</p>	<p>Social Sciences (history and citizenship education)</p> <p>Construct his/her civic conscience using history</p> <ul style="list-style-type: none"> > establish the contribution of social phenomena to democratic life (identify the rights and responsibilities of individuals). <p>Training content</p> <ul style="list-style-type: none"> > the recognition of civil rights and freedoms. <p>Particular concepts</p> <ul style="list-style-type: none"> > Aboriginal rights in the Constitution Act 1982, the United Nations Declaration on the Rights of Indigenous Peoples. 	<p>Raise awareness of the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2007; Unicef, 2021) and the Aboriginal Rights of Indigenous Peoples (Lepage, 2019).</p> <p>For example: the right to cultural identity, the right to use and transmit indigenous languages, the right to their lands and resources, etc.</p>

2ND CYCLE OF SECONDARY EDUCATION

EXHIBITION (content) (keywords)	OBJECTIVES	LINKS TO CURRICULUM 2 ND CYCLE OF SECONDARY EDUCATION	POSSIBLE AVENUES FOR REINVESTMENT
TERRITORY Place names, culture, territory, six anicinabe seasons, animals, medicinal plants, environment, watercourses, living beings, relationship, spirituality.	To show the relationship between the Anicinabek and the territory	Québec and Canadian history (secondary 3 and 4) Characterize a period in the history of Quebec and Canada <u>Cultural references:</u> > references on heritage (e.g., Minwashin's database on Anicinabe heritage) > meetings with an Indigenous political figure or expert	Before 1840 (Secondary 3) Indigenous treaties in Canada (Hall, 2011; Lepage, 2019). After 1840 (secondary 4) Modern treaties (e.g., the James Bay and Northern Quebec Agreement) Educate students about the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2007; UNICEF, 2021) and the ancestral rights of Indigenous peoples (Lepage, 2019). For example: the right to cultural identity, the right to use and transmit indigenous languages, the right to their lands and resources, etc. The activity ideas in the section for 3 rd cycle of elementary education can be adapted for 2 nd cycle of secondary education.
BALANCE Conception of life, medicine wheel, cycle, holistic vision, interrelationships, teachings, impact of our actions, wellness, generations	To appreciate the Anicinabe way of life.	Languages To communicate orally in a variety of ways > to construct meaning: plan your listening according to the situation, understand, interpret and react to oral productions To read and appreciate a variety of texts > to construct meaning: plan your reading according to the situation, understand, interpret and react to a text	Invite a resource person to talk about traditional teachings related to respect, the cycle of life, the relationship between living beings, balance, respect for differences, etc. This activity can be done in a sharing circle, both inside and outside the classroom. Suggest reading literary texts: novels, Anicinabe or other nation's legends (see in the bibliography the section Indigenous children's literature).
ANCESTRAL Language, culture, songs, legends, stories, music, drums, history, transmission, traditions, observation, action, technologies	To educate students about the recent history of their ancestors, the Anicinabek.	Québec and Canadian history (Secondary 4) Characterise a period in the history of Québec and Canada > establish historical facts: retrace events <u>Cultural references:</u> > to meet with an expert in Indigenous history	Develop students' understanding of the concept of colonization and the recent and current impacts of colonization and government policies on Indigenous people. Suggest viewing the documentary «The Invisible Nation» by Desjardins and Monderie (2008). Examine the concepts of decolonisation, reappropriation and self-determination of Indigenous peoples in a context of reconciliation. Reflect on ways in which Indigenous people's worldviews and aspirations can be supported in the context of recognition of their rights.

EXHIBITION (content) (keywords)	OBJECTIVES	LINKS TO CURRICULUM 2ND CYCLE OF SECONDARY EDUCATION	POSSIBLE AVENUES FOR REINVESTMENT
<p>ANICINABEMOWIN</p> <p>Dialects, fragility, world view, responsibility, decline, future of the language, revitalisation</p>	<p>To educate students on issues related to the Anicinabe language.</p>	<p>Languages To read a variety of texts > to inform oneself (medias, statistical data, etc.)</p> <p>Cross-curricular competencies To use information > identification of issues related to the preservation of indigenous languages > reflection on the impacts of language loss > the Aboriginal Languages Act, the United Nations Declaration on the Rights of Indigenous Peoples (articles related to indigenous languages)</p>	<p>To make students aware of the decline of indigenous languages in Quebec and elsewhere in the world and of the International Decade of Indigenous Languages. Invite students to do their own research using, for example, statistical data to support the idea of indigenous languages decline and the interactive map of First Nations profiles (Aboriginal and Northern Affairs Canada, 2020).</p> <p>Suggest that students conduct research on current events that deal with the issue of indigenous languages and related issues. Invite them to share their reactions and thoughts.</p> <p>Invite students to write their own language biography (Council of Europe, 2021: https://www.coe.int/en/web/portfolio/the-language-biography) and form their own ideas about their language skills.</p>
<p>IDENTITY</p> <p>Pride, sense of belonging, change, healing, celebration, resurgence</p>	<p>Value students' Anicinabe identity.</p>	<p>Languages (Anicinabe language) To write a variety of texts</p> <p>To become familiar with the structure of words in anicinapemowin.</p> <p>Languages To write a variety of texts My Anicinabe language: what can I do to preserve it, to revitalise it? Invite students to write a short text explaining what they would like to do to preserve their Anicinabe language for future generations.</p> <p>To communicate orally > Determine the content of what you will say</p>	<p>Situate approximately the arrival of writing in the Anicinabe language. Talk about the importance of the oral tradition in the Anicinabe language for the transmission of knowledge.</p> <p>Present students with examples of new Anicinabe words from modern life (e.g., flour, computer, coffee, train, electricity, cheese, library, mouse [computer], telephone, etc.).</p> <p>Theme: the text can be written for the purpose of preparing an audio clip to be broadcast on the web (on the Minwashin website, for example, for the International Decade of Indigenous Languages) > students can explain what they want to do to preserve their language for future generation > Anicinabe words can be added to their text</p>



HOW TO PLAN YOUR VISIT TO THE EXHIBITION

Contact person's information

For more information or to book a visit with your group, please contact:

115, Dallaire Avenue, Suite 100

Rouyn-Noranda, Quebec

J9X 4T3

Phone: 819 762-8181

E-mail: info@minwashin.org

Visit schedule, duration

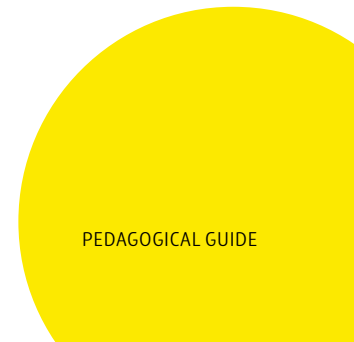
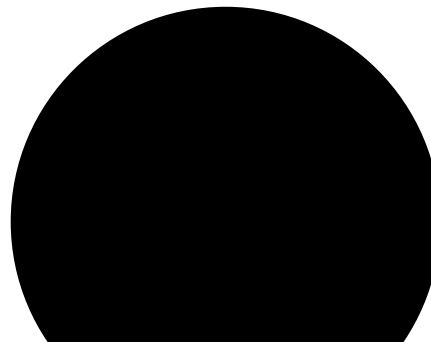
Allow at least 75 minutes. The visit includes a guided tour.

Visitor capacity

About 20 people at a time.

Sanitary rules due to Covid-19

The sanitary rules in force must be respected during the visit of the exhibition.



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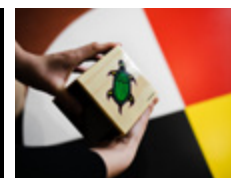
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ANNEX A - TIMELINE

1763	ROYAL PROCLAMATION The Royal Proclamation of 1763, issued after the British conquest of Canada, provided some protection for Indigenous Peoples, but also determined how the government could acquire their lands for settlement.
1788	KITCISAKIK TRADING POST The establishment of numerous trading posts on the territory, since the 17 th century, brought about changes to the Anicinabek culture. New products were introduced, and families had to devote more and more time to hunting fur-bearing animals to obtain them.
1836	FIRST CATHOLIC MISSION ON LAKE TEMISKAMING The arrival of the first missionaries becomes recurrent, gradually changing the Anicinabe way of viewing the world, spirituality and values. Spiritual authority shifts to people outside Anicinabe society. With the permanent settlement of missionaries and the construction of chapels on the territory, there is a more prominent presence of religious authority.
1850	ACT FOR THE BETTER PROTECTION OF THE LANDS AND PROPERTY OF INDIANS IN LOWER CANADA This Act determines, for the first time ever, the requirements used to define who is considered an "Indian" in Quebec.
1857	ACT TO ENCOURAGE THE GRADUAL CIVILIZATION OF THE INDIAN TRIBES IN THE PROVINCE The purpose of this law is to gradually remove the rights of Indigenous peoples through various assimilation measures.
1867	BRITISH NORTH AMERICA ACT - CONSTITUTION ACT As of 1867, the Indigenous populations were under the responsibility of the federal government.
1869	ACT FOR THE GRADUAL ENFRANCHISEMENT OF INDIANS The purpose of this law is to gradually strip Indigenous people of their rights through various measures of assimilation.
1876	INDIAN ACT (REVISED IN 1951) The Indian Act summarizes various measures undertaken in recent years to manage the so-called "Indian" populations, the First Nations, as well as the lands reserved for them. The Inuit and Métis are excluded. The purpose of the Act is the assimilation of First Nations.
1884	FOUNDING OF THE TEMISKAMING COLONIZATION SOCIETY Settlement colonization deprived the Anicinabek access to a very important part of their territory. The land taken by settlers became private property and no compensation was offered, contrary to what was indicated in the Royal Proclamation of 1763. No treaties were signed (except for Treaty No. 9 for the Abitibiwinnik; a treaty considered problematic). The lands transferred to the settlers were all territories where traditional activities could no longer be carried out.
VERS / CIRCA 1889	FOREST HARVESTING IN ABITIBI, SOUTH OF THE WATERSHED LINE Forest harvesting on a commercial basis has irreversibly impacted the territory used by the Anicinabek, in part through the loss of biodiversity, the decrease in game, but also because of log drives on rivers, which hindered canoeing and contaminated the water.
1894 - 1939	FRAGMENTATION OF THE TIMISKAMING RESERVE Following various pressures coming from settlers and forestry companies, the Timiskaming reserve is divided into several portions which are sold. At this location, the territory reserved for the Anicinabek is greatly reduced.
1895	THE FIRST PARK IN QUEBEC AND FIRST PARK IN ANICINABE TERRITORY (THE TREMBLING MOUNTAIN/MONT TREMBLANT) The creation of parks, private clubs or other territories of restrictive use gradually divested the Anicinabek of their territories and the use they made of them. Hunting and fishing activities often become prohibited or limited.

1896	POLICE PRESENCE ON THE TIMISKAMING RESERVE The police presence regarding the communities' internal affairs gradually replaces the Anicinabe justice system.
FIN DU 19^E SIECLE	PRIVATE HUNTING AND FISHING CLUBS IN ABITIBI-TÉMISCAMINGUE A source of income and employment at the end of the 19 th century, this tourism brought groups of Americans and Europeans to Temiscamingue. Thereafter, large estates were granted to private clubs, without regard for the traditional Indigenous hunting territories, forcing them to leave their land or become guides for these new privileged occupants, since they know the territory intimately. At the beginning of the 20 th century, there were about twenty of these private clubs in the region. The most beautiful territories were then reserved for the wealthy, who allowed access only to their members. These private clubs were disbanded from 1977 onwards.
LATE 19TH CENTURY	SIGNING OF TREATY NO. 9 WITH THE ABITIBIWINNIK Treaty No. 9 is first signed with the Abitibiwinnik whose hunting grounds are located on the Ontario side. Families on the Quebec side will later sign a similar agreement, which today is sometimes considered fraudulent. The treaty provided for the cession of the Abitibiwinnik territory and the acquisition of a reserve on the Ontario side (Wahgoshig).
1906 - 1908	TRANSCONTINENTAL RAILWAY (LATER THE CANADIAN NATIONAL RAILWAY) IN ABITIBI The construction of the National Transcontinental Railway, which crosses the Abitibi region, enables settler-colonization and the forest industry to establish itself in this region.
1909 - 1913	FOUNDING OF THE GEOGRAPHICAL NAMES BOARD OF QUEBEC The organization removes approximately 15 000 Indigenous geographical names in Quebec from official maps and plans. This contributes to erasing from official history the ancient presence of the Anicinabek on their territory.
1912	SCHOOL AT BRENNAN LAKE (SAIRS LAKE) Village schools provide education primarily in Canada's official languages, English and French. The Anicinabe language is therefore disparaged.
VERS / CIRCA 1914	COMMENCEMENT OF MINING OPERATIONS IN ABITIBI The discovery of mineral deposits, and the subsequent development of mines, have had a significant impact on Anicinabe territory. The exploited areas become unusable and forbidden to the Anicinabek, and the pollution generated by these activities is detrimental to sustaining traditional activities in most areas. Fifty mines were opened in Abitibi, between 1920 and 1950 alone.
1927	MONT-LAURIER-SENNETERRE PARK (WHICH LATER BECAME LA VÉRENDRYE WILDLIFE RESERVE) The creation of this park generates numerous constraints related to travel, campsites, and hunting and fishing activities within a 32 km strip of land along the road between Mont-Laurier and Senneterre. These restrictions only applied to the Anicinabek.
1940	RAPIDE-2 DAM (OTTAWA RIVER) The dams, gradually built throughout the Anicinabe territory, were first used by the forestry industry to better control log driving. Later, dams were built to produce electricity. By creating huge reservoirs, they considerably modified the landscape, made navigation dangerous, and contaminated the waters. Territories are submerged and lost.
1954	AMOS INDIAN RESIDENTIAL SCHOOL The residential school system specifically intended to assimilate First Nations children into the dominant society through year-round schooling given far from their parents. By forcing Anicinabek families to send their children to residential schools, by prohibiting the use of their mother tongue, and through the various abuses suffered in these institutions, the residential school system strongly contributed to the "cultural genocide" of the Anicinabek.
1955	AMOS INDIAN RESERVE (PIKOGAN SINCE 1970) Establishing a reserve for the Anicinabek, between 1853 and 1974, represents a territorial loss caused by all the following activities (fur trade, forestry, dams, settlement colonization, etc.). Under federal jurisdiction, the establishment of reserves is also one of the consequences of the Indian Act of 1876.
1956	CONSTITUTION OF 1982
1982	CONSTITUTION OF 1982

ANNEX B - PHOTOS



ANNEX C – EVALUATION FORM (exhibition visit, Teaching Guide and learning booklet)

To the teachers who visited the exhibition (and their students)

Kwe, hello,

We are pleased to have welcomed you on your visit to the Anicinabe language exhibition Nin, Je suis, I am. We invite you to share your comments on your experience to help us improve by completing the following evaluation form. This appreciation also applies to the Pedagogical Guide that you may have consulted in preparation for your visit and to the student's learning booklet. Your comments and suggestions are very important to us. Thank you for taking the time to complete this form.

PEDAGOGICAL GUIDE

Have you consulted the Pedagogical Guide? yes no

Did you hold a preparatory activity for the visit? yes no

If so, which one? _____

If not, why? _____

Did you carry out a reinvestment activity in the classroom after the visit? yes no

If so, which one? _____

If not, why? _____

Was the Guide useful to:

> Prepare your visit of the exhibition? yes no

> Make links between the exhibition and the school program? yes no

> Prepare your students for the visit? yes no

> Do a reinvestment activity with your students? yes no

> Plan an evaluation of your students? yes no

Comments and suggestions

In your opinion, the Guide is:

> easy to find on the website yes no

> easy to consult yes no

Comments and suggestions on the Guide's format

EXHIBITION

In your opinion, the exhibition Nin, Je suis, I am is:

- > an interesting activity for your students yes no
- > adapted to your students' level yes no
- > an activity that creates a learning situation yes no
- > an activity that allows knowledge acquisition yes no
- > an activity that allows skills development yes no
- > an activity that allows developing attitudes yes no

We would like to know what your students think about the exhibition Nin, Je suis, I am when you return to the classroom.

Specify the number of students: _____

LEARNING BOOKLET

- Interesting yes a little no
- Difficult yes a little no
- Long yes a little no

Their comments and suggestions regarding the interest, level of difficulty and duration of the exhibition visit:

ACCORDING TO THE STUDENTS, WAS THE LEARNING BOOKLET:

- > easy to consult yes no
- > clear and understandable yes no
- > interesting and relevant yes no
- > adapted to their level yes no
- > supporting their learning yes no

Comments and suggestions

This evaluation form was inspired by the following Pedagogical Guide:
Matte, N. (2006). À la découverte de MicroZoo : Guide pédagogique à l'usage des enseignants et des enseignants de biologie humaine (3e secondaire). Musée Armand-Frappier : Centre d'interprétation des biosciences



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