How We Go Home: Voices from Indigenous North America Curriculum

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Introduction to *How We Go Home: Voices from Indigenous North America* Curriculum

The twelve oral histories in *How We Go Home: Voices from Indigenous North America* shine a light on the long and ongoing fight to protect Native land, rights and life. In her introduction, *How We Go Home* editor Sara Sinclair poses the question that these narratives explore: "What is the living legacy of settlement, war, and treaties and the resulting loss of Indian lands and life?" These powerful stories articulate the day-to-day realities of living with that legacy, one that has been shaped by struggle, injustice and loss. These stories also articulate a legacy shaped by resilience, community, and strong cultural ties.

The narratives in *How We Go Home* serve to debunk long held stereotypes or dominant narratives about Indigenous communities. Moving past "the single story" creates an opportunity for teachers and students to grapple with a more nuanced and empathy-based understanding of the issues facing Indigenous peoples and the impact of over five hundred years of colonization. Sara harnesses the power of oral history to forge space for the book's narrators to contend with the many literal and metaphoric meanings of "home", while at the same time placing the stories within a much larger historical framework.

The creation of the *How We Go Home* curriculum was led by Nehiyaw writer, educator, editor, and community worker Suzanne Methot, with assistance from curriculum advisors Rozanne Gooding Silverwood and Alysa Landry. Suzanne's goal was to create a set of lesson plans that are culturally relevant for Indigenous students who may have direct experience with the issues presented in the book, as well as non-Indigenous students and teachers encountering them for the first time. Narrator Ashley Hemmers has written a letter to teachers and students, describing what she hopes classrooms and communities will take away from her story and this unit.

In the Common Core-aligned lesson plans that follow, we invite teachers and students to deepen their understanding of colonialism and the interrelated issues connected to it: intergenerational trauma, identity, healthcare, policing, Indigenous rights, resource extraction, and resistance. The lessons and supporting resources urge students and teachers to think critically about their relationships to Indigenous history and the issues that Indigenous communities currently face. With that goal in mind, the lessons support Social and Emotional Learning (SEL) competencies related to relationship building and social awareness.

We have designed the curriculum to be as flexible and inclusive as possible for older middle school, high school, and college students. The lessons can be done as a unit, individually, or in any order. We do suggest beginning with the Identity lesson, as it introduces and prepares students for the SEL experiences that are key components in the other lessons. We have created a Preface for Educators that offers essential context, strategies, and resources for respectfully engaging in the topics addressed in the book, as well as tips and strategies to support English language learners. These resources will also help foster a more open and respectful learning environment for students. Finally, we have put together a list of discussion questions that would be ideal for a facilitated group discussion or a book club, and a handful of instructional themes and resources suited for college undergraduate courses.

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The lessons offer multiple opportunities for oral history and other creative projects, such as poetry and photography. They are also an invitation for action. We hope that teachers and students feel empowered to take these ideas and go further. Voice of Witness books and curriculum create an opening for teachers and students to better understand narrators and the issues they face, and explore the intersections of education, solidarity and advocacy.

Our thanks to all the *How We Go Home* narrators, and editor Sara Sinclair, for creating brave spaces to share these crucial stories. We'd like to thank Curriculum Specialist Suzanne Methot for her dedication and expertise. We also offer our thanks to curriculum advisors Rozanne Gooding Silverwood and Alysa Landry for their contributions and collaboration. We are so grateful to Ashley Hemmers for the beautiful words in her letter, and we hope you will read it with your students.

With respect,
The Voice of Witness Education Team

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A Letter from A Narrator

Ashley Hemmers

Dear Reader,

I first want to thank you for taking the time to engage with this project. I am a Mojave woman enrolled in the Fort Mojave Indian Tribe. I borrow my clan name from my Grandmother, and I am a descendant of the Neolge Clan, which means Fire & Sun. My people are from the Mojave Desert. It is some of the toughest terrain in the US, but I just know it as home.

Like the desert, we tend to keep to ourselves; however, I decided to share a few pieces of myself with the editor of this project at the request of our good friend. I don't share often, but my Grandmother has always told me, "piipanch supowkum hiithpir'che," which means, "*when the people know, we're all stronger for it*," in the Mojave language. With those words in mind, I hope that this small glimpse into my story can help illustrate a world not too many are privy to witness. I am grateful to my Grandmother and my Mother who gave me a strong foundation built upon love and courage; love to know that I can make it, and the courage to know that I can keep going no matter what the day brings. Their gifts are the things that make me whole.

To the teachers who will be using this project and the corresponding curriculum, I want to thank you for your openness to sharing other worldviews, particularly contemporary Indigenous paths. This may be a new time, but all too often people like me are facing the same fights. Some folks call it walking in two worlds—I tend to think it's more about holding ground so that we have the ability to continue to walk in our own. Your willingness to engage gives me hope for the latter.

To the students: I am the daughter of a single mother, born on a reservation near a town that does not even have a grocery store; and yet, while my current work in rebuilding nations has shown me some of the ugliest parts of assimilation impacts, I have been all over the Northern Hemisphere to some of the most beautiful parts of Indian Country, and I can honestly say, where my Mother and Grandmother left off, the people from those beautiful places gave my spirit that much more purpose to speak up. I could not have done any of that without an education. Not because it makes me any better, but because it gave me the tools to speak to a system that has done everything in its power to silence the voices of my Elders. If I had one wish for you, it's that you will not be silenced. That you will learn and that you will share. Be bold.

From the Mojave Desert,

Ashley

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Preface for Educators

The stories in *How We Go Home* focus on histories, experiences, and perspectives that have historically been marginalized. They urge us to listen, to understand, and to create a world where Indigenous lives are valued and Indigenous ways of knowing, being, and doing are held in the same regard as the European ideas that shape the dominant, colonial society. In order to create healthy classroom discussions and relevant content for your classrooms, it is important to think critically and approach the subject as a learner yourself.

- Before you teach the lessons, read the appendices in *How We Go Home* and review some of the recommended readings and films. Review your school and community's current resources and reflect on how this book challenges you to think more critically about the misrepresentations—or lack of representation—of Indigenous peoples, cultures, and histories. Consult the resources contained in this preface and cultivate a deeper understanding of the aims and effects of colonialism. This will prepare you for complex conversations and challenging questions from students. Model vulnerability and risk-taking. Show students that it's okay to say, "I don't know," and then, "How can I find that out?"

- Think about the larger connections between the stories. Indigenous issues cannot be siloed and treated as separate from one another. These issues reveal a web of interrelated ideas and actions that all relate to colonialism. The following questions are an example of the connections that occur across narratives:
    - *How does moving Indigenous peoples off the land relate to the economy of the dominant society?*
    - *How does removing Indigenous peoples from the land also constitute an attack on the Indigenous family?*
    - *How does destabilizing Indigenous families relate to intergenerational trauma and learned patterns of lateral violence?*
    - *Why are non-Indigenous families paid to care for Indigenous foster children when that same funding could be used to help Indigenous parents heal from the trauma of colonization?*

- Familiarize yourself with the hidden history of the Americas. This article by Roxanne Dunbar-Ortiz on genocide and cultural genocide is a good place to start.

- Think about the tension between Indigenous oral tradition and Western narrative tradition. Because these oral histories have been written down, they are stuck in time and only reflect the narrators as they are today. However, they would not stay static within Indigenous oral tradition. Read the University of British Columbia's primer on Indigenous oral tradition, consider the differences between orality and literacy, and familiarize yourself with the techniques of oral tradition.

- The stories in *How We Go Home* often reference the narrators' traumatic experiences. Share potential triggers with students before each lesson and offer an alternative space or assignment for students who may not be willing to participate. Study Candace Brunette-Debassige's Eleven Key Principles for Embodied Learning for effective strategies in dealing with the emotional reactions of students. Teachers who work with Indigenous students—who may have experienced trauma, or who may have family members with histories of trauma—should use the principles of trauma-informed teaching (check out the video, "Trauma-Informed Practice with Indigenous Peoples Across the Lifespan").

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- To avoid the use of offensive terms in the classroom, familiarize yourself with issues of language and terminology.

- If you are teaching in a classroom with mostly non-Indigenous students, start the conversation by consulting this Anti-Defamation League resource, and co-create classroom norms in order to create a safe learning space.

- Settler colonialism and systemic racism can be controversial and sensitive topics. Consult this Teaching Tolerance resource to prepare for difficult conversations and questions.

- Teaching Indigenous histories, perspectives, and experiences requires educators to employ a critical consciousness aimed at understanding how colonialism has affected the health and mindset of every person in the Americas. It also requires educators to reaffirm the richness and wisdom inherent in Indigenous ways of knowing and being. Scholars such as Linda Tuhiwai Smith and Marie Battiste have advocated for teachers to disrupt the relationship of cooperation between education and colonization. Learn how to decolonize your pedagogy by using teaching and learning approaches that acknowledge and deconstruct power relationships (including student and teacher), and facilitating transformative learning activities that urge students toward ethical actions for social change.

- Employing a decolonized pedagogy also requires educators to strengthen their relationship with Indigenous students who self-identify in the classroom. Be prepared to allow Indigenous students different ways to access the material and assignments. Do not insist that Indigenous students watch films related to these issues in a classroom setting. Do not make Indigenous students in the classroom speak for their nations or all Indigenous peoples, and do not inquire into their own experiences of trauma or the experiences of their family. When Indigenous students choose to share personal stories and experience, take the time to listen closely and validate the emotional impact. Use the stories in *How We Go Home* to emphasize Indigenous-led responses, healing, and activism on these issues. Ask the administration at your school for greater access to Indigenous healing modalities, without appropriating them. Cultivate a relationship with school and community-based resources for Indigenous students.

- Language learners can also participate and benefit from the rich discussions that come out of the themes in *How We Go Home*. Be mindful of Indigenous students who are also language learners and give them the space and time to sit with this material and the potential emotional impact. The VOW Oral History Resource Guide for English Language Learners includes cue cards for discussions and reading strategies that can help students approach these narratives and the classroom activities.

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How We Go Home Curriculum Map

Lesson Theme	Identity	Healthcare	Resources & Resistance
Language	English	English	English
ELA Standards	RI.9-10.1, 2, 7; W.9-10.4, 7, 8, 10; SL.9-10.1, 3; L.9-10.1, 2, 6; RH.9-10.1, 6, 9.	RI.9-10.1, 2, 7; W.9-10.4, 7, 8, 10; SL.9-10.1, 3; L.9-10.1, 2, 6; RH.9-10.1, 6, 9; WHST.9-10.4, 7, 9, 10.	RI.9-10.1, 6; W.9-10.4, 10; SL.9-10.1, 4, 6; L.9-10.2, 6; RH.9-10.2, 6, 9, 10.
Recommended Narrator(s)	Robert Ornelas Ashley Hemmers Vera Styres Marian Naranjo	Wizipan Little Elk Geraldine Manson Ervin Chartrand	Jasilyn Charger Ashley Hemmers Marian Naranjo Blaine Wilson
Student Objectives	Students will be able to explain how Indigenous identities have been controlled by the colonial government. Students will be able to identify how Indigenous peoples see themselves and what aspects of their identities they consider most important. Students will be able to identify how personal identities are both self-constructed and affected by external factors such as myths and stereotypes.	Students will be able to describe Indigenous ideas on health and wellness. Students will be able to explain how systemic racism and the denial of treaty rights create barriers to healthcare for Indigenous peoples. Students will be able to explain how Indigenous approaches to healthcare might address systemic racism and create better health outcomes.	Students will be able to explain the connections among colonialism, capitalism, and resource extraction on Indigenous lands. Students will be able to analyze the impacts of resource extraction on Indigenous territories. Students will be able to identify the positive and negative impacts of industry in their own communities or neighborhoods.
Ethnic Studies-Aligned Topics	• Identity • Interpersonal Racism • Stereotypes • Government Identity vs. Indigenous Identities	• Health Inequality • Systemic and Institutional Racism • Civil Rights and Government Responsibilities	• Resistance and Liberation • Colonialism and Capitalism • Community Resources • Environmental Racism and Land Rights

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Lesson Theme	UNDRIP	Policing	
Language	English	English	
Standards	RI.9-10.1, 6; W.9-10.4, 10; SL.9-10.1, 4, 6; L.9-10.2, 6; RH.9-10.2, 6, 9, 10; WHST.9-10.4, 9, 10.	RI.9-10.1, 6; W.9-10.4, 10; SL.9-10.1, 4, 6; L.9-10.2, 6; RH.9-10.2, 6, 9, 10; WHST.9-10.4, 9, 10.	
Recommended Narrator(s)	Geraldine Manson Blaine Wilson Jasilyn Charger Ashley Hemmers Vera Styres	Gladys Radek Jasilyn Charger Robert Ornelas	
Student Objectives	Students will be able to explain the difference between a law and a set of principles. Students will be able to explain how UNDRIP could help Indigenous peoples and communities respond to the challenges created by colonization and colonialism.	Students will be able to explain the connection between colonialism and police violence toward Indigenous people. Students will be able to identify how police violence against Indigenous peoples is part of systemic racism. Students will be able to describe how Indigenous peoples are resisting colonial control and creating change in their communities and the dominant society.	
Ethnic Studies-Aligned Topics	• Civil Rights and Government Responsibilities • Colonialism and Capitalism • Community Resources	• Systemic Racism and Institutional Violence • Resistance and Liberation • Community Action	

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How We Go Home Lesson Plan: Identity

Time Needed: 2 class periods.

Materials:

- Tools
  - (optional) Cellphone camera or other camera
  - (optional) Color printer
- Handouts and worksheets:
  - Identity Reflection Handout
- Media and text:
  - *CBC News* video: What Does Being Indigenous Mean?
  - Video: *Status* — A film by 1890091701
  - *Indian Country Today* archived article: "Paying to Play Indian — The Dawes Rolls and the Legacy of the $5 Indian"
  - (optional) *The New York Times* video: A Conversation with Native Americans on Race
- Full narratives or suggested excerpts from *How We Go Home*:
  - Robert Ornelas
    - "Never Any Talk About Being Native" (pp. 96-98)
  - Ashley Hemmers
    - "When We Had Our Lives" and "What I Was Worth" (pp. 115-118)
  - Vera Styres
    - "Back to School Again" (pp. 243-245)
    - "Smart Enough to Be White" (pp. 236-238)
  - Marian Naranjo
    - "Keep Your Eyes, Your Ears, and Your Heart Open" (pp. 182-183)

Objective:

- Students will be able to explain how Indigenous identities have been controlled by the colonial government.
- Students will be able to identify how Indigenous peoples see themselves and what aspects of their identities they consider most important.
- Students will be able to describe how myths and stereotypes continue to negatively affect Indigenous peoples and communities.
- Students will be able to identify how their personal identities are self-constructed and affected by external factors.

Related Core Curriculum Standards: RI.9-10.1, 2, 7; W.9-10.4, 7, 8, 10; SL.9-10.1, 3; L.9-10.1, 2, 6; RH.9-10.1, 6, 9.

Essential Question(s):

1. What effect might racism and stereotypes have on a person's identity?
2. What are the factors that help Indigenous peoples succeed in the face of racism?
3. What are the differences between government forms of identity—such as race and blood quantum—and Indigenous concepts of identity?

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Day One

Effect of Racism and Stereotypes

Overview
In this lesson, students will examine personal narratives to identify racial stereotypes and the impact they have on an individual's identity. Students will make personal connections and will discuss the impact of stereotypes in their own lives.

Narrative Reading (10+ minutes)
Assign or ask students to choose one of the following three narrators to read. They can read the excerpts listed below, or if they have the time and capacity, we encourage students to read entire narratives. Students should make notes as they read and highlight quotes that stand out to them. 1. Robert Ornelas: "Never Any Talk About Being Native" (pp. 96-98) 2. Ashley Hemmers: "When We Had Our Lives" and "What I Was Worth" (pp. 115-118) 3. Vera Styres: "Back to School Again" (pp. 243-245)
Think-Pair-Share (5 minutes)
Pair students up, mixing read narratives if possible. Have them engage in a discussion with the following prompts, using their notes and reflections from the narratives to support their answers: 1. What effect do you think racism and stereotypes have had on the lives of these narrators? 2. These narrators heard a lot of negative comments about themselves but were still able to achieve great accomplishments. What support did they have to help them overcome these stereotypes?
Identity Poems (40 minutes)
Step 1: Split students into small groups of three or four. This activity will require students to be vulnerable as they talk about themselves. Provide structure and support for students to feel comfortable with this vulnerability using some of the following: o Creating classroom agreements, or reminding students of established classroom agreements o Be mindful when creating groups and the various dynamics between students o Rearrange furniture to create more private spaces for each group o Play music, lower the lighting or use any available daylight o Provide extra time for students as needed to complete the task, even if after class o Circulate the room to monitor conversations o Reinforce positive behavior and model vulnerability by sharing your own answers with the class o Participating in the following identity reflection and poem activity with students and sharing it **Step 2:** Ask each student to reflect on and speak about themselves today and in the past, using the Identity Reflection handout. They should share verbally with their small group as well as write the answers down on their sheet.

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Step 3: After each student has completed their handout, ask them to take their answers to create a poem (minimum three lines) that reflects on who they used to be, and who they are now. These poems can follow one of the below patterns, or students can create their own:

- I used to be…
  But now I am…
- We used to be…
  But now we are…

Step 4: When students are done with their poems, lead a discussion using the following prompts:

1. What have you discovered about yourself in this process?
2. How did you feel about yourself before, and how do you feel now?
3. How do you feel about the ways you have changed or stayed the same? What other changes do you wish to make? Are there any changes you wish you hadn't made?
4. Are there ways you feel your identity is controlled by others? How does this make you feel?
5. How does your identity, and how you are seen by others, affect how you will accomplish the things you want to do in life?

Step 5: Ask students if any of them would like to share their short poem with the class. Encourage the rest of the class to show their appreciation for their peer's bravery and creativity:

- Snapping fingers during the reading
- Making public statements of appreciation, such as "Thank you for…" or "I appreciated it when…"
- Writing appreciations on sticky notes that will be shared with the reader

Day Two

Government Identity vs. Indigenous Identities

Overview
In this lesson, students will compare the created identities formed by indigenous peoples and the assigned identities imposed upon them by governmental systems. Students will make personal connections, discussing how they are seen because of their individual identities versus how they see themselves.

Narrative Reading (5-10 minutes)
Split the students into Groups A and B. Group A will read Marian Naranjo's narrative excerpt, and Group B will read Vera Styres' narrative excerpt. All students will read silently individually, taking notes and highlighting quotes that stand out to them. - Marian Naranjo: "Keep Your Eyes, Your Ears, and Your Heart Open" (pp. 182-183) - Vera Styres: "Smart Enough to Be White" (pp. 236-238) — ending midway down page 238 with the sentence, "…I wasn't going to lose my status."

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Short Film and Discussion (20 minutes)
Step 1: Watch the *CBC News* video, What Does Being Indigenous Mean?, as well as *Status — A film by 1890091701*. Pause as needed for clarity and questions. **Step 2:** Arrange students into small groups to engage in a discussion using the following prompts. Students should call on their narrative reading and the video content to support their answers. 1. How does the government categorize Indigenous identity? 2. What role do place, lineage, culture, and community play in Indigenous concepts of identity? How does this differ from government categories of identity? 3. How does a connection to ancestors, the past, and traditions help create feelings of belonging for Indigenous people? 4. What effect did/does government interference have on Indigenous identities?
Scribe and Reporter (25 minutes)
Step 1: Ask each group to nominate people for two roles: 1. Scribe: jots down information from the text 2. Reporter: shares back information with the class using the scribe's notes **Step 2:** Give each group copies of the *Indian Country Today* archived article: "Paying to Play Indian — The Dawes Rolls and the Legacy of the $5 Indian". Groups can read this article in different ways: popcorn reading so each member of the group voluntarily reads aloud, splitting the text by paragraph or section and assigning readings, or individually reading and reporting back to the group. **Step 3:** After everyone has read the text, the group should work together to summarize the article in a concise and informative manner, highlighting the information they think relates best to the discussions they have been having over the past two days. The scribe will jot down their summaries. **Step 4:** Each group's reporter will share with the whole class one thing that the group learned from the text. It is okay to repeat information! **Step 5:** To consolidate the new learning, ask students to work independently to identify two keywords from the text. Ask a few volunteers to share their keywords and why they chose them.

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Extension Activity 1: How I Am Seen, How I See Myself (45 minutes)

Step 1: Pair students into teams of two.

Step 2: Using cellphones, digital cameras, or any kind of photography equipment, have each student take a headshot (face and shoulders) of their partner. Ask students to focus on an attribute that makes their partner interesting or noticeable. This is an opportunity to be creative with camera angles and lighting.

Step 3: Print each photo that was taken, then give them to the teams.

Step 4: In a Think-Pair-Share activity, ask each student to explain their artistic reasoning behind their photo. *What physical attribute drew their interest or attention?*

Step 5: Make sure each student has a copy of their own headshot. Ask them to use the back of the photograph (or a separate sheet of paper) to create their own interpretation of a self-portrait. Students should change, add to, or take something away from their partner's headshot with drawings, symbols, writing, and any other artistic representation of their feelings. This is an opportunity for each student to change the photograph from how they were seen, to how they want to be seen.

Step 6: Each student should journal independently using the following prompts:

1. How much of your identity is made up of how you see yourself?
2. How much of your identity is made up of how others see you?
3. Why is it important for you to create and control your own identity?
4. How might you apply the lessons you have learned from this process to the government control of Indigenous identities? What new insights have you gained?

Extension Activity 2: Oral History Project (70+ minutes)

For more in-depth materials on creating an oral history project, including practice activities to prepare students for the interview process, check out *The Power of the Story: The Voice of Witness Teacher's Guide to Oral History* or any of our other free oral history resources.

Step 1: Ask students to identify a family member or community member they would like to interview. Students should set up a date and time and confirm the interview ahead of time.

Step 2: Students can use the following questions to guide their interview:

- What are some of your favorite things to do?
- What beliefs do you have about yourself? Have they changed over time?
- What is your connection to family and other relationships? Has it changed over time?
- How would your friends describe you? Do you consider it accurate?
- What is your greatest fear? Has this changed over time?
- What has been your most joyful moment?
- How would you describe your physical appearance? How has it changed over time?
- What changes do you want to make in your life?
- Are there ways you feel your identity is controlled by others? How does this make you feel?
- How has your identity, and how others see you, affected what you have accomplished in life?

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Step 3: Students should ask the family member or community member to ask them the same questions in return.

Step 4: After the interview is complete, have students answer the following questions in small group discussions in class or journal writing:

- Did you learn anything new about your family member or community member?
- How has this information changed the way you view them?

Step 5: Debrief with the students about the interview experience using the following questions:

- How was the oral history interview experience? How did you experience this in your body?
- Did it feel different being the interviewer vs. the narrator? Did one role come more naturally?
- Did anything surprise or challenge you?
- What are some of the emotions you experienced during this exchange?

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Indigenous Peoples and the Colonial State
How We Go Home Lesson Plan: Healthcare

Time Needed: 3+ class periods.

Materials:
- Art materials of your choice (pencils, pastels, charcoal, markers, colored pencils, clay)
    - (optional) Magazines, cloth, string, beads, t-shirts, screen-printing set-up, wood blocks, ink
- Handouts and worksheets:
    - First Nations Perspective on Health and Wellness
    - *Queen Size Body Bag* by Kent Monkman
    - Treaties and Healthcare Fact Sheet
    - Self-Evaluation
    - Group Self-Evaluation
- Media and text:
    - TikTok (hosted on YouTube): "Amerikkka" by Larry Jojo Jackson
    - *Global News* article: "Death of Indigenous Man Ignored at Hospital"
    - Wellesley Institute: "Report on Effects of Racism on Indigenous Well-being"
- Full narratives or suggested excerpts from *How We Go Home*:
    - Wizipan Little Elk:
        - "The Doctor Kept Sending Her Home" (pp. 68-71)
    - Geraldine Manson:
        - "Sign this Paper to Put Him Up for Adoption" (pp. 84-87)
    - Ervin Chartrand:
        - "They Arrested Me for Mischief" (pp. 142-145)

Objective:
- Students will be able to describe Indigenous ideas on health and wellness.
- Students will be able to explain how systemic racism and the denial of treaty rights create barriers to healthcare for Indigenous peoples.
- Students will be able to explain how Indigenous approaches to healthcare might address systemic racism and create better health outcomes.
- Students will be able to recognize the core aspects of self-evaluation and identify key approaches to group evaluation.

Related Core Curriculum Standards: RI.9-10.1, 2, 7; W.9-10.4, 7, 8, 10; SL.9-10.1, 3; L.9-10.1, 2, 6; RH.9-10.1, 6, 9; WHST.9-10.4, 7, 9, 10.

Essential Question(s):
1. Why do so many Indigenous peoples not receive the same level of healthcare as other people in Canada and the United States?
2. What needs to change to ensure that every Indigenous person receives effective health services? How do the oral histories in *How We Go Home* show us what needs to change?
3. How do Indigenous ideas about health and wellness help address the poor health outcomes created by the historic events of colonization and continuing experiences of colonialism?

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Day One

Systemic Racism and Health Outcomes

Overview
In this lesson, students will examine the impact of institutional racism and bias within the healthcare system. Students will analyze the First Nations Perspective on Health and Wellness model, comparing Indigenous values and perspectives around health and wellness to the dominant system.

Narrative Reading (10+ minutes)
Step 1: Have students read the Wizipan Little Elk narrative excerpt, "The Doctor Kept Sending Her Home." Ask students to pay attention to both the narrator's voice and the commentary by editor Sara Sinclair. If there is time and capacity, we encourage students to read Wizipan Little Elk's entire narrative.
Scribe Time (10 minutes)
Step 1: Split students into groups of three or four. Ask each group to fill the roles of *Scribe 1* and *Scribe 2*. **Step 2:** Have the group work together to summarize the reading. *Scribe 1* will jot down the key points of each summary. **Step 3:** Ask each group to discuss the following questions, with *Scribe 2* notetaking the group's answers: 1. Why do you think the first doctor sent Tate home? 2. Why do you think the second doctor sent Tate for tests? 3. How do our assumptions and biases affect how we listen to and interact with other people? 4. How do these assumptions and biases create systemic barriers for Indigenous peoples?
First Nations Perspective on Health and Wellness (25 minutes)
Step 1: Hand out or display the First Nations Perspective on Health and Wellness model, created by the First Nations Health Authority. **Step 2:** Ask each group to carefully examine the model and discuss what they think it is saying. If students need guidance or help getting started, use the following prompts: 1. What do you think the different layers (circles) represent? 2. Why are there images of people around the circle? 3. What values are built into this model? Do you see ways in which the model communicates ideas on balance, interrelatedness, and connection? 4. How are the above values, which are central to Indigenous cultures across the Americas, the same or different from the values we see in the dominant society? **Step 3:** Using the expanded information from the First Nations Perspective on Health and Wellness webpage, lead a discussion with the whole class using the following prompts: 1. Where are you in this model? What does that say about your responsibility to each other?

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2. What parts of the model were not used when Tate was asking for help? What parts could be used to help another person in her situation?
3. How might this model help doctors and other medical staff deliver culturally appropriate healthcare to Indigenous patients?
4. How could this model be used to combat systemic racism?
5. Why do you think this model could lead to better health outcomes?

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Day Two

Treaty Rights and Responsibilities

Overview
In this lesson, students will deepen their exploration of healthcare for Indigenous people by examining art from Indigenous communities that tackles this topic. Students will compare historic issues in health inequality to current issues facing Indigenous communities during the COVID-19 pandemic in a creative response activity.

Do-Now (3 minutes)
Ask students to summarize what was discussed in the last class by writing their own lyrics about what they learned to the tune of a favorite song. Offer extra praise, or a prize, if they sing or rap it aloud.
TikTok Video (5 minutes)
Step 1: Watch Larry Jojo Jackson's TikTok video, originally titled "Amerikkka" (now hosted on YouTube). **Step 2:** After the video ends, ask students to write down one question they want to explore about healthcare for Indigenous peoples. This question will be included in their artistic response project.
Healthcare, Art, and Activism (35 minutes)
Step 1: Arrange students in pairs. Distribute one copy of the Treaties and Healthcare Fact Sheet and one copy of *Queen Size Body Bag* (two images, one artist's statement) to each pair. You can also project the artwork instead of printing it out. **Step 2:** Ask students to read the fact sheet and perform a close examination of Cree artist Kent Monkman's art installation, *Queen Size Body Bag*. Make sure students do a visual examination along with a close reading of the artist's statement. If needed, prompt them with the following questions: 1. What is the first thing that pops out to you in each image? 2. How big is this piece? How does its size affect how you view this piece? 3. What stands out to you in the artist's statement? **Step 3:** Engage students in a Think-Pair-Share activity using the following prompt: *Why are the same healthcare issues, and the same responses from the colonial government, reappearing during the COVID-19 pandemic, over a decade after the H1N1 pandemic?* **Step 4:** Have students work in pairs to create an artistic response that folds in their learning and discussion around Monkman's piece, the learning from day one, questions and topics that arose from the healthcare fact sheet and "Amerikkka" video, and responses to in their Think-Pair-Share prompt. This artistic response can be created from any media available to them (sketches, digital art, collage, etc.). **Step 5:** Display the teams' artwork in your classroom or school or share digitally.

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Self-Evaluation (10 minutes)
Step 1: Distribute one copy of the Self-Evaluation rubric and one copy of the Group Self-Evaluation rubric to each student to fill out. **Step 2:** If possible, make time and space to engage in a short meeting with each student or each team about their answers. Alternatively, ask students to share out more broadly about the highlights and challenges from their project.

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Day Three

Systemic and Institutional Racism

Overview
In this lesson, students will deepen their exploration of health inequality for Indigenous people by examining multiple case studies of systemic racism in the healthcare system. Students will engage in an investigative roleplaying activity around one of the case studies to practice interview skills and uncovering details.

***Global News* Reading (15 minutes)**
Step 1: Have students read/watch the *Global News* article on Brian Sinclair, "Death of Indigenous Man Ignored at Hospital". Ask them to jot notes alongside the article or while they watch to remember details. **Step 2:** If needed, quickly review the Wizipan Little Elk excerpt from *How We Go Home* with students. Ask them to share the major highlights or experiences that stood out to them from Tate's story. **Step 3:** Pair up students to engage in a 5-minute Think-Pair-Share activity using the following prompt: *What are the similarities between Brian Sinclair's story and Tate's story from the Wizipan Little Elk excerpt?*
Narrative Excerpt Reading (15 minutes)
Step 1: Choose one or both of the excerpts from *How We Go Home* for students to read quietly: ○ Geraldine Manson: "Sign this Paper to Put Him Up for Adoption" (pp. 84-87) ○ Ervin Chartrand: "They Arrested Me for Mischief" (pp. 142-145) **Step 2:** Engage the students in a discussion using the following prompts: 1. What role did negative assumptions and stereotypes on the part of hospital staff play in the treatment of Geraldine Manson and her son Derrick? 2. What role did stereotypes play on the part of police in the arrest of Ervin Chartrand? 3. How are these experiences similar to Brian Sinclair's experience when he was in the emergency room at the hospital? 4. How do all of these situations connect to a lack of control and decision-making power for Indigenous peoples in a colonial society? How do you think this lack of control and power relates to health and wellness? 5. How might the lack of assistance that Ervin Chartrand received in the justice system be connected to systemic racism? How does this lack of advocacy for Indigenous peoples relate to stereotypes and assumptions? 6. Explain the role that Geraldine Manson's in-laws played in her life as a new mother using the First Nations Perspective on Health and Wellness model from Day One.
Case Studies (25 minutes)
Step 1: Have students read the Key Messages section (pp. 2-3) of the Wellesley Institute Report on Effects

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of Racism on Indigenous Well-being. This can be done with student volunteers to read aloud, or in small groups where students share the reading task. Students can also read silently individually.

Step 2: Assign students the following activity:

Pretend you are interviewing all of the medical professionals and hospital staff involved in the Brian Sinclair case. If you choose, you can also interview Brian Sinclair himself, as well as his family. You can also interview any bystander that was shown in the security video. Your aim is to answer the following questions:

1. What went wrong in this case?
2. How can this situation be prevented from happening again?

To complete this assignment, you must perform the following tasks:

1. Make a list of people to interview using the *Global News* article as a guide for names, job titles, or family descriptions.
2. Create interview questions for each person based on what you have learned from the *Global News* article, the Wellesley Institute report, and the narrative excerpts. Your goal is to ask questions that will dive deep into how the system failed Brian's care.
3. Write a final report that contains the list of interviewees, the interview questions, relevant quotes from live interviews, and your own answers to the two guiding questions above. This final report can take any form that feels most generative to you (essay, PowerPoint or Google Slides, informative poster, etc.).

Role-Play Interview Activity (optional) (60+ minutes)

To continue the case study activity, convene live interviews allowing students to role model the different medical professionals, hospital staff bystanders, Brian Sinclair, and members of the Sinclair family.

Step 1: Ask students what they will need to feel confident enough for this activity. Do they want to talk to a local performer? Is there a drama specialist or students at the school who could help with acting? Would they like to write and perform a play or series of monologues instead of live interviews? Would they prefer writing down questions and answers or responding creatively on the spot? Refer to the "Why Teach Drama?" website for more help with including theater and drama skills in your classroom.

Step 2: Divide students into the following groups:

1. **Interview List Team** (students choose which roles will be interviewed, and in what order)
2. **Interview Question Development Team** (students create and scribe the interview questions)
3. **Media/Text Support Team** (students review and summarize the supporting media and text for all teams to use while they work, including re-using work from previous days)
4. **Live Interview Coordinators** (students work with the "Interviewees in Role" group so they feel comfortable and confident in supplying answers)
5. **Interviewees in Role** (students perform the roles of interviewees)

Step 3: Conduct the interviews the way students feel most comfortable (prepared answers, monologue, or live interview) and encourage students to take time to look at the questions and answers from all angles. Remind students that some interviewees may have little to no answers that "satisfy" their questions, and that this is part of the realism.

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Step 4: After the interviews have been completed, close the assignment with a "So what?" activity. Students will answer the following prompt individually in written form or orally in small groups: *What takeaways from this lesson will be important to know three years from now? Why?*

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How We Go Home Lesson Plan: Resources and Resistance

Time Needed: 2 class periods.

Materials:

- Handouts and worksheets:
  - 3-2-1 Graphic Organizer
  - (optional) Feedback to Teacher - Gallery Walk handout
  - (optional) Butcher paper
- Full narratives or suggested excerpts from *How We Go Home*:
  - Jasilyn Charger
  - Ashley Hemmers
    - "Ward Valley" (pp. 118-121)
  - Marian Naranjo
    - "Opening the Mouth of the Firing Dragon" (pp. 183-185)
    - "Honor Our Pueblo Existence" (pp. 188-190)
  - Blaine Wilson
    - "It's Now Contaminated" (pp. 199-201)
    - "Everybody Wanted to Fish for a Million" (pp. 201-203)

Objective:

- Students will be able to explain the connections among colonialism, capitalism, and resource extraction on Indigenous lands.
- Students will be able to analyze the impacts of resource extraction on Indigenous territories.
- Students will be able to identify the positive and negative impacts of industry in their own communities or neighborhoods.

Related Core Curriculum Standards: RI.9-10.1, 6; W.9-10.4, 10; SL.9-10.1, 4, 6; L.9-10.2, 6; RH.9-10.2, 6, 9, 10.

Essential Question(s):

1. How does capitalism connect to colonialism? How do both of these things relate to Indigenous territories?
2. What effect do resource extraction industries have on Indigenous people and communities?
3. How might resource extraction companies create better relationships with Indigenous peoples? What needs to change? Who else should be involved?

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Day One

Indigenous Resistance to Resource Extraction Industries

Overview
In this lesson, students will examine the relationship between resistance and resilience, defining key terms that help them understand different systems of power and how communities might resist these systems. Students will make personal connections, assessing their own capacity to take action in their communities.

Narrative Reading (10+ minutes)
Have students read Jasilyn Charger's narrative and/or Ashley Hemmer's narrative excerpt "Ward Valley." Jasilyn's narrative can be used for confident readers or students who enjoy a challenge. Ashley's narrative excerpt can be used for language learners or students who need more support. If possible, assign the readings as homework before this class period so students can jump into the activities.
Resistance and Resilience (30 minutes)
Step 1: Pair students up for a Think-Pair-Share using the following prompts: 1. What is resistance? 2. What does it mean when someone is resilient? **Step 2:** Have each pair create a table with three columns and seven rows on a large sheet of paper. The first column should be labeled "Terms," the second column "Our Definitions," and the third column "Official Definitions." Ask students to fill in the first column with the following terms: 1. Capitalism 2. Dispossession 3. Environmental racism 4. Settler colonialism 5. Treaty 6. Sovereignty **Step 3:** In the second column, each group should define every term using words or drawings as best they can. They can also write and draw connections to the term if they cannot think of an exact definition. **Step 4:** Ask students to conduct online research or a dictionary search to find the official definitions for each term and summarize these definitions in their third column. **Step 5:** Each group should spend 5 minutes discussing the similarities and differences between their definitions and the official definitions. Ask a volunteer from each group to report back to the class using the following prompts: o How many connections did you identify? Were they accurate? Did they help you define or understand the term? o What differences did you find between your own definitions and the official definitions? Did anything surprise you?

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Step 6: To close the activity, ask students to think about the following statement: *If I disagree with something happening in the world or in my community, I can do something about it.*

Step 7: Assign each corner of the classroom with "Strongly Agree," "Agree," "Disagree," or "Strongly Disagree." Ask students to move to the corner based on their response to the above statement.

Step 8: Ask a few volunteers from each corner to explain why they went there, and the reasoning behind their response. Remind students that there are no wrong answers!

Exit Ticket (5 minutes)

Using a sticky note, have students fill out an exit ticket by responding to the following prompt: *How is resistance connected to resilience?* Collect the sticky notes to display them on a classroom wall or posterboard for the next class.

Day Two

Colonialism, Capitalism, and Land

Overview

In this lesson, students will deepen their understanding of community resistance by conducting research around Indigenous organizing around land use. Students will engage in a matching activity to apply key themes of capitalism, colonialism, and injustice to their research.

Narrative Reading (20 minutes)

Step 1: Hand out one of the following narrative excerpts to each student, making sure that equal numbers of each excerpt are distributed around the class:

- Marian Naranjo: "Opening the Mouth of the Firing Dragon" (pp. 183-185)
- Marian Naranjo: "Honor Our Pueblo Existence" (pp. 188-190)
- Blaine Wilson: "It's Now Contaminated" (pp. 199-201)
- Blaine Wilson: "Everybody Wanted to Fish for a Million" (pp. 201-203)

Step 2: Hand out the 3-2-1 Graphic Organizer and ask students to fill it out after reading their excerpt.

Step 3: Arrange students into small groups and ask them to discuss their graphic organizers.

Visual Research (35 minutes)

Step 1: Using the exact phrases below in a Google search, find a color image of the following situations. Hand out or display these images with their corresponding location and/or Indigenous nation name:

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- "pipeline construction on the Standing Rock Indian Reservation" or "tar sands operations in Treaty 8 territory" (Fort McMurray, Alberta, Canada)
- "Standing Rock Indian Reservation" or "Unist'ot'en Camp"
- "police presence at Standing Rock Reservation" or "police presence at Unist'ot'en Camp"
- "oil spill on the Lubicon Cree Nation" or "uranium pollution on the Navajo reservation"
- "resource extraction industry man camps"

Step 2: Hand out a copy of the following sentences to the same small groups from the graphic organizer activity. Ask the groups to match each sentence to the most appropriate image and explain why they paired them up:

- The dominant global economic system is based on continuous growth. This system needs a constant supply of natural resources.
- These resources are often located on Indigenous territories; this land is seen as "empty" or "unused" even though Indigenous peoples are living on them.
- When Indigenous peoples refuse to allow entry to resource extraction on their lands, they are criminalized.
- Resource extraction industries often create pollution and toxins that threaten the health, cultures, and lifeways of Indigenous peoples.
- The "man camps" that accompany resource extraction industries are associated with higher crime rates and violence against Indigenous women and girls.

Step 3: Ask each group to partner with another group to share their answers. Some of their pairings may be different, and that's okay!

Step 4: Ask a volunteer from each group to share one thing they learned from these activities.

Step 5: Have students return to their 3-2-1 Graphic Organizer and the 1 question they listed. *Did the visual activity answer their 1 question?* If not, encourage them to use their research skills to answer the question.

Extension Activity 1: Intergenerational Dialogue (60 minutes)

For more in-depth materials on creating an oral history project, including practice activities to prepare students for the interview process, check out *The Power of the Story: The Voice of Witness Teacher's Guide to Oral History* or any of our other free oral history resources.

Step 1: Ask students to identify someone who has lived in their neighborhood for at least a decade, ideally longer, to interview about the changes in their community. Alternatively, bring in a guest speaker for the whole class who can talk about their experience.

Step 2: Use the following questions to guide the interview:

- Do you remember when a new industry first came to this community?
- Did you ever work in this industry? Do you know someone who did or still does?

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- Did this industry create good things for the community?
- Does this industry have any negative impacts on the community?
- Does this industry have any negative impacts on the environment?

Step 3: Using answers from the interview and other research as needed, ask students to create a timeline map of the industry and its impact from the time it first arrived to the current day. Their map should include the following information:

- Celebrations and other milestones related to the industry
- Controversial issues or concerns about the industry (historical or ongoing)
- Impacts on human health, both positive (employment) and negative (workplace accidents)
- Impacts on the natural world (environment)

Step 4: Display the student timelines in the classroom or along a hallway. Engage in a Gallery Walk exercise so small groups of students can look at, respond to, and discuss each timeline.

Step 5: To close the activity, invite students to evaluate the task using the Feedback to Teacher - Gallery Walk handout.

Extension Activity 2: Learn Global, Act Local (60 minutes)

Step 1: With their cell phone cameras or any other photography equipment, have students take a selfie in front of an industry that currently operates within their neighborhood or community. If the industry is too far away, or there are safety concerns, have students print out a color photo of the industry and paste a selfie next to it. They can also select a location related to the industry (for example, going to a Chevron refinery may be difficult, but students could take photos in front of Chevron gas stations).

Step 2: Ask students to make connections between that industry and any impact on their community, both positive and negative. These should relate to:

- Human health
- The health of the natural world (environment)
- Human rights
- Social justice issues

Step 3: Have students summarize the connections/impact for each item in one or two sentences. If possible, ask them to post their selfie and these connections on their favorite social media platform to raise awareness about the issues surrounding different industries.

Step 4: Students create a one-page report on the reaction to their social media post, or the scope of the impact of industry on their community. This report can take the form of writing, drawings, a graphic organizer, or data and charts.

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How We Go Home Lesson Plan: United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

Time Needed: 1 class period.

Materials:

- Media and text:
  - United Nations Declaration on the Rights of Indigenous Peoples
- Full narratives or suggested excerpts from *How We Go Home*:
  - Geraldine Manson
    - "It's Like Begging for Funding, for Language, for a Culture" (pp. 90-92)
  - Blaine Wilson
    - "Everybody Wanted to Fish for a Million" and "We Have to Spread the Treaty" (pp. 201-204)
  - Jasilyn Charger
    - "When We Were All Dancing" and "I'm Practically Related to this Whole Reservation" (pp. 34-36)
  - Ashley Hemmers
    - "An Assimilation Process that Has Fractured My Community" (pp. 130-133)
  - Vera Styres
    - "Got Your Own House? You Can Survive" (pp. 233-236)

Objective:

- Students will be able to explain the difference between a law and a set of principles.
- Students will be able to explain how UNDRIP could help Indigenous peoples and communities respond to the challenges created by colonization and colonialism.

Related Core Curriculum Standards: RI.9-10.1, 6; W.9-10.4, 10; SL.9-10.1, 4, 6; L.9-10.2, 6; RH.9-10.2, 6, 9, 10; WHST.9-10.4, 9, 10.

Essential Question(s):

1. What is the difference between a set of principles and a law? Do principles such as those in the UN declaration need to be signed into law in order to be effective?
2. How might the articles in UNDRIP help the United States and Canada achieve reconciliation with Indigenous peoples?
3. What's the difference between human rights and Indigenous rights?

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Day One

UNDRIP

Overview
In this lesson, students will analyze the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Students will engage in a simulation game and will make connections using personal narrative in order to deepen their understanding of a complex text.

UNDRIP Reading
If possible, assign students the entire text of the United Nations Declaration on the Rights of Indigenous Peoples before this class. If students need a shorter piece of text, assign them just the introductory text from pages 1-7 of the declaration. For language learners, consider focusing on just a portion of the introduction or using the "Know Your Rights! UNDRIP for Indigenous Adolescents" version of the text. UNDRIP also exists in a few other languages on the U.N. website.
Game of Rules (20 minutes)
Step 1: Tell students they will be playing a game. Do not give them a name for the game or any rules. Simply ask them to gather in a circle (standing or sitting). **Step 2:** Give a student a small object and ask them to begin the game by passing the object to the next person in the circle. **Step 3:** Throughout the game, you will be creating arbitrary rules that students will break. As the object passes around the circle, announce to the group that a passer has broken a rule. Do this a few times during the process. These rules should be completely arbitrary and specific. For example: o "You passed it with your left hand." o "You passed it without saying 'Pow!'" o "Your legs were crossed when you passed it." o "You passed it to someone wearing a green shirt." After you announce a broken rule, continue the game and allow the person to pass the object on. Continue the game until the object reaches the original student. **Step 4:** End the game and bring the class together for a discussion using the following prompts. Questions 2 and 3 are deliberately biased and intended to bring students toward an understanding of fairness: 1. What were the rules of the game? 2. What mistakes were made? Do you accept your mistakes? 3. Who is to blame for the errors: the students or the teacher? 4. Was this game fair? 5. How can it be changed to make it fair?

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Making Connections (30 minutes)

Step 1: Use the following prompt to initiate discussion: *What is the connection between UNDRIP and the game we played today?*

Step 2: Arrange students in small groups and ask them to select people to perform the following tasks:

- Reader(s)
- Scribe(s)

Step 3: Ask each group to read one or more of the following articles from the UNDRIP text. Students will need a dictionary to identify words they do not know.
As the Reader(s) are reading the text, Scribe(s) should jot down unfamiliar words or terms. Reader(s) should take the time to look up the definition of these words so Scribe(s) can note their meaning, using the official language or drawings.

- Article #2 (discrimination based on origin or identity)
- Article #4 (right to self-determination)
- Article #5 (distinct institutions and life of the state)
- Article #7 (genocide)
- Article #10 (forcible removal)
- Article #14 (education)
- Article #19 (free, prior, and informed consent)
- Article #21 (improvement of economic and social conditions)
- Article #24 (traditional medicines and health practices)
- Article #26 (recognition and protection of traditional territories)
- Article #33 (identity and membership)
- Article #37 (treaties and agreements)
- Article #39 (financial and technical assistance)

Step 4: Assign each group one of the following narrative excerpts. Ask the groups to identify the UNDRIP article(s) that apply to the themes, issues, or events from their excerpt. Alternatively, you can choose one narrator and split their full story into sections for each group to tackle.

- Geraldine Manson: "It's Like Begging for Funding, for Language, for a Culture" (pp. 90-92)
- Blaine Wilson: "Everybody Wanted to Fish for a Million" and "We Have to Spread the Treaty" (pp. 201-204)
- Jasilyn Charger: "When We Were All Dancing" and "I'm Practically Related to this Whole Reservation" (pp. 34-36)
- Ashley Hemmers: "An Assimilation Process that Has Fractured My Community" (pp. 130-133)
- Vera Styres: "Got Your Own House? You Can Survive" (pp. 233-236)

Step 5: Ask each small group to share their conclusions with the class. Use the following prompts to initiate reflection, discussion, and consolidation:

- The UN Declaration on Human Rights was adopted in 1948. UNDRIP was adopted in 2007. Why do you think the world needed another declaration specifically for Indigenous peoples?
- Why is it important to protect Indigenous rights? How does protecting the rights of Indigenous peoples relate to your lives and your communities?

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Step 6: To complete the activity, have students write one or two paragraphs using the following prompts. This can also be completed as homework:

1. How would you feel if land or resources that you and your family rely on were taken from you without permission or recognition? How would you react? (Non-violent responses)
2. Indigenous peoples were here prior to colonization. Does this give them more rights to the land? Explain your reasoning.
3. How would self-determination help Indigenous peoples overcome the challenges created by colonization and ongoing colonialism? Are there examples of this in the narratives you read?
4. Does it surprise you to know that the UN Declaration is not a law but only principles that encourage accountability and transparency? Do you think governments, especially in the United States and Canada, should create laws that reflect the UNDRIP text? Why or why not?

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Indigenous Peoples and the Colonial State
How We Go Home Lesson Plan: Policing

Time Needed: 5 class periods.

Materials:

- Handouts and worksheets:
  - Facing History and Ourselves: Socratic Seminar Stems
  - Teacher Resource for Socratic Seminars
- Media and text:
  - A Tribe Called Red video: "Woodcarver"
  - *CNN* article: "The Forgotten Minority in Police Shootings"
  - *CBC* article: "Most People Who Died in Police Encounters in Manitoba Were Indigenous, CBC Investigation Finds"
  - *In These Times* article: "The Police Killings No One Is Talking About"
  - *Teen Vogue* factsheet: "Colonialism, Explained"
- Full narratives or suggested excerpts from *How We Go Home*:
  - Gladys Radek
    - "It Took the Breath Out of Me" (pp. 25-28)
  - Jasilyn Charger
    - "They Just Attacked and Surrounded the Whole Camp" (pp. 48-52)
  - Robert Ornelas
    - "Never Any Talk About Being Native" (pp. 96-98)

Objective:

- Students will be able to explain the connection between colonialism and police violence toward Indigenous people.
- Students will be able to identify how police violence against Indigenous peoples is part of systemic racism.
- Students will be able to describe how Indigenous peoples are resisting colonial control and creating change in their communities and the dominant society.

Related Core Curriculum Standards: RI.9-10.1, 6; W.9-10.4, 10; SL.9-10.1, 4, 6; L.9-10.2, 6; RH.9-10.2, 6, 9, 10; WHST.9-10.4, 9, 10.

Essential Question(s):

1. What role does colonialism play in police violence against Indigenous peoples?
2. What is systemic racism? How does reading the oral histories in *How We Go Home* help us understand how systemic racism affects Indigenous peoples?
3. Why is community-led change key to reconciliation between Indigenous communities and the dominant society? Why should communities set the standards for how systems and institutions function?

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Day One

Emotions and Meaning

Overview
In this lesson, students will frame their exploration of systemic racism and institutional violence with their own emotional responses. Students will respond to Indigenous activist art both individually and in groups, discussing the piece's message and personal reactions.

Breaking Down Emotions (45 minutes)
Step 1: On a sheet of paper, ask students to create a table with three columns labeled: Visuals, Sounds, Words. **Step 2:** Have students watch "Woodcarver" by A Tribe Called Red. Before watching, ask them to pay attention to the visual elements of the video, the sounds they hear, and the words that are spoken. Ask them to write down what they see and hear in the table they have created. If possible, play the video a second time. **Step 3:** Debrief with the students using the following prompts: o How does this incident connect to your own life, your community, or your region? o How did you feel while you were watching this video? How do you feel now? o What specific emotions can you identify? o What strategies do you use to manage your emotions? ▪ Possible suggestions include: taking a drink of water, sitting with a friend, standing up and stretching, checking in with a teacher or adult, drawing and writing, etc. **Step 4:** Take a 5-minute break for students to engage in one of their strategies. **Step 5:** Pair students up for a Think-Pair-Share activity using the following prompts: o What do you think A Tribe Called Red wanted to say with this video? o What message was conveyed through the sounds, images, and words? **Step 6:** As a large group, ask students the following questions: o Was it easier to discuss your emotional reactions, or the meaning of the video? Why do you think one was harder than the other? o Is it possible to separate your feelings and emotions from the artist's intention? Is this important?
Exit Ticket (5 minutes)
Ask students to respond to the following prompt on a sticky note. Collect the sticky notes to be displayed on a classroom wall for the next class: *What are some wise words that you want to share about today's activity?*

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Day Two

Investigating the Issues

Overview
In this lesson, students will investigate issues around systemic racism and institutional violence by reading primary sources. Students will summarize main points of their source and share their findings with the group using a consolidation activity.

Check-In (5 minutes)
Review the "wise words" students shared from the last class and remind students of their strategies and the space available for them to process emotions over the next activities.
Investigating an Issue (45 minutes)
Step 1: Arrange students into three groups and assign each group one of the media articles: 1. *CNN* article: "The Forgotten Minority in Police Shootings" 2. *In These Times* article: "The Police Killings No One Is Talking About" 3. *CBC* article: "Most People Who Died in Police Encounters in Manitoba Were Indigenous, CBC Investigation Finds" (shortest article, best for language learners) **Step 2:** Ask each group to choose people for two roles: 1. Scribe (to jot down highlights and summaries from the text) 2. Reporter (to report back what the group discussed) **Step 3:** Ask each group to split up the article by paragraph, section, or page, so that each group member can read something out loud to the rest of the group. The group should work together to summarize the whole reading with a few key points, written down by the Scribe. **Step 4:** Each group's Reporter should share the main points of the article with the rest of the class. Students can ask questions of the Reporter and the whole group can respond to fill in more details as needed. **Step 5:** Ask students to choose from one of the following consolidation activities: 1. **Self-written quiz:** Split students into pairs to write questions for each other based on these events. Each team will share one question and answer with the large group. 2. **Quiz the teacher:** Have students write questions for you to answer, and take a few questions from each group. 3. **Keywords:** Ask students to identify at least two keywords from the video and/or readings. Ask them to explain why they chose each word, and why it is important to remember.

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Day Three

Colonialism 101

Overview
In this lesson, students will deepen their understanding of systemic racism and institutional violence by applying a colonial lens. Students will read an article about colonialism, discussing how colonialism contributes to systems of power and oppression. Students will make personal connections to their own relationship with privilege and oppression related to colonialism.

Check-In (5 minutes)
Review the "wise words" students shared from Day One and remind students of their strategies and the space available for them to process emotions over the next activities.
Colonialism 101 (45 minutes)
Step 1: Pair up students to read the *Teen Vogue* factsheet: "Colonialism, Explained". **Step 2:** Have a class discussion using the following prompts: o The dominant, colonial society creates a hierarchy through ethnicity, skin color, and class (among other things). How do these factors provide advantages or create barriers? o Are there similarities between the experiences of newcomers to the United States and Canada, and the experiences of Indigenous peoples in the Americas? Are these immigrants considered "settlers" too? o What role does colonialism play in creating and maintaining systemic racism? o What is restitution? Should countries provide restitution to Indigenous peoples? If so, what would that look like? o How can society manage the emotional and spiritual challenges that may occur if non-Indigenous people lose access to wealth, resources, lands and institutions as a result of restitution? **Step 3:** Ask students to write three paragraphs in their journals answering the following prompts: 1. What privileges have you inherited as a result of colonialism? 2. What oppressions do you experience as a result of colonialism? 3. Using what you've learned so far, what steps can you take to decolonize yourself, your family, your school, your community, and your country? How does this relate to dismantling systemic racism?

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Day Four

Socratic Seminar

Overview
In this lesson, students will engage with personal narratives concerning systemic racism and institutional violence using the Socratic Seminar format. Students will discuss the power dynamics present in each narrative and will make connections to their learnings in previous lessons on colonialism and police violence.

Narrative Reading (10+ minutes)
Assign students one of the following three narrative excerpts, distributing them as equally as possible. Alternatively, we encourage students to dive into one narrator's story as deeply as possible. You may choose to split one narrator's chapter into several sections for students to read, or assign a whole chapter for confident readers: ○ Gladys Radek: "It Took the Breath Out of Me" (pp. 25-28) ○ Jasilyn Charger: "They Just Attacked and Surrounded the Whole Camp" (pp. 48-52) ○ Robert Ornelas: "Never Any Talk About Being Native" (pp. 96-98) Students should work independently, taking notes and highlighting quotes as they read. Ask them to think about power and resistance as they read, paying attention to who wields power in the situations they describe.
Socratic Seminar (35 minutes)
Step 1: Post the community guidelines from the Teacher Resource: Guidelines for Socratic Seminars somewhere in the classroom and discuss these expectations with students. Give each student a copy of the Socratic Seminar Stems. You may also want to brainstorm with the students what they believe they need to create a great seminar discussion. **Step 2:** As a class, ask students to lead the seminar by answering the following prompts: 1. What do you think your narrator is trying to say? 2. In your narrative excerpt, who has power? Who does not? How does this balance of power affect the lives of the narrators and their ability to make choices, access services, and enjoy freedom? 3. Think back on the media stories from Day Two. What does the balance of power in these narratives have to do with the events of colonization and contemporary systemic racism? 4. How does police violence against Indigenous people continue the process of colonization? **Step 3:** To close the seminar, ask students to reflect on the discussion and their participation by responding to the following prompts: ○ How has your understanding of this text been affected by the ideas explored in this seminar? ○ What parts of the seminar did you find most interesting? Were there moments when you were less engaged? Why or why not?

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Exit Ticket (5 minutes)
Students will fill out an exit ticket in the form of a "Tweet" using no more than 280 characters. You can create Twitter-style tickets ahead of time in the shape of a mobile phone or the Twitter timeline. If students need a prompt to fill in their Tweet, they can use: *I used to think… But now I think…*

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Day Five

Community-Led Change

Overview
In this lesson, students will respond to personal narratives about resistance to institutional violence by creating an artistic piece about community-led change. Students will research the work or political activism of a narrator, then will create a poster about the role of community-led change in ending systemic racism.

Narrative Reading (10+ minutes)
Pair up students and assign them one of the following three excerpts, distributing them as equally as possible. Alternatively, we encourage students to dive into one narrator's story as deeply as possible. You may choose to split one narrator's chapter into sections for students to read, or assign a whole chapter for confident readers and pairs: o Gladys Radek: "Over Twelve Hundred Missing Women and Girls" (pp. 28-31) o Jasilyn Charger: "I Had to Stand Up for Myself" (pp. 41-43, ending with "And we celebrated when the KXL pipeline was denied.") o James Favel: "Now I Was a Stakeholder" (pp. 162-165)
Art and Activism (40 minutes)
Step 1: Students should use online research to find their narrator and more of their story. They should focus on articles that describe their community work or political activism, and record citations for these sources. **Step 2:** Each pair will create a physical or digital poster that describes the work of their narrator using images, text, keywords, charts, etc. They can be as creative as they wish to represent the depth of their narrator's story. Remind them to include sources for their information, whether it is from a website or their book. If needed, students should continue work on the posters at home or outside of class. **Step 3:** Each pair should compose a one-paragraph statement to accompany their poster that answers the following two questions: 1. Why is community-led change key to decolonizing society and ending systemic racism? 2. What role do non-Indigenous people play in community-led change? **Step 4:** Display the posters around the classroom or in a hallway for all students to see. Consider making time and space for an official gallery walk.
Homework (optional)
Students can create a poem or rap using the information they have learned over the last few classes. Their work of art should answer the following question: *How can I use my emotions—the emotions that are stirred up by police violence, systemic racism, and colonialism—to create change for Indigenous peoples, my own community, and the wider world?*

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How We Go Home: Ideas and Resources for College-Level Curriculum

At Voice of Witness, we strive to provide educators with a diversity of support and resources as they begin planning how they will use our books in the classroom. Below, we have outlined several "Big Ideas" around which to center your teaching of *How We Go Home*, as well as a list of suggested resources to pair with the book. The Big Ideas serve as a conceptual lens for instruction. They reflect academic research and expert understanding and should be used to anchor the discourse. The Big Ideas connect the information in the book and the following resources to a larger framework and provide transferable ideas applicable to other topics, inquiries, contexts, issues, and problems. This ensures that Indigenous issues are not siloed. The Big Ideas also connect to contemporary issues within society, giving students a chance to locate themselves within the discussion.

Topic: Policing
Big Ideas • Indigenous peoples have no dedicated political representation in federal, state/provincial, or municipal politics. This means they have little to no power to affect policy. • Indigenous people with mental health challenges, such as substance abuse disorders, are often criminalized. • Colonialism is about control, which is reflected in the systems of the colonial state. • Police hiring and disciplinary practices are not monitored by outside bodies. • Systems and institutions should be trauma-informed. **Resources** • *CNN* article: "The Forgotten Minority in Police Shootings" • *CBC* article: "Most People Who Died in Police Encounters in Manitoba Were Indigenous, CBC Investigation Finds" • *In These Times* article: "The Police Killings No One Is Talking About" • Research paper: "Fatal Encounters Between Native Americans and the Police" • *Phoenix New Times* article: "The New Indian Massacre? Police Shootings of Native Americans on the Rise" • Documentary film: *nîpawistamâsowin: We Will Stand Up* (available in Canada, trailer on YouTube)
Topic: Indigenous Identity
Big Ideas • Indigenous identities have been controlled by the colonial government. • Government markers for Indigenous identity (such as race and blood quantum) are at odds with Indigenous concepts of identity (which prioritize place, lineage, culture, and community). • Residential/boarding schools, adoption, and foster care contributed to cultural genocide for Indigenous peoples. • Racism and stereotypes often create internalized racism and/or performative identities. • Many Indigenous peoples are undergoing a process of cultural reclamation, including the creation of new traditions and new identities.

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Resources

- *CBC News* video: What Does Being Indigenous Mean?
- Video: *Status — A film by 1890091701*
- *The New York Times* video: A Conversation with Native Americans on Race
- Journal of Social Issues: "Frozen in Time": The Impact of Native American Media Representations on Identity and Self-Understanding
- *Vox* video: How the US Stole Thousands of Native American Children
- Legacy of Hope Foundation: Where Are the Children? Healing the Legacy of Residential Schools
- University of British Columbia: Aboriginal Identity & Terminology
- AlterNative: Incorporating Diverse Understandings of Indigenous Identity
- The 1491s video: The Indian Store

Topic: Health & Healthcare

Big Ideas

- The historic experiences of colonization—such as forced removal from ancestral territories and forced attendance at boarding/residential schools—continue to affect the health and wellness of Indigenous people in contemporary society.
- Systemic racism, negative stereotypes and assumptions, and the denial of treaty rights create barriers to healthcare for Indigenous peoples.
- Lack of control and decision-making power for Indigenous peoples in colonial society are part of the reason behind poor health outcomes in Indigenous communities.
- Indigenous culture-centered approaches and community-led efforts toward decolonization (e.g. food sovereignty projects) create better health outcomes for Indigenous people.

Resources

- Wellesley Institute: "Report on Effects of Racism on Indigenous Well-being"
- NCBI (U.S. National Library of Medicine): "Native American Health: Historical and Legal Context"
- The Canadian Encyclopedia: "Health of Indigenous Peoples in Canada"
- *The New York Times* article: "Fed Up with Deaths, Native Americans Want to Run Their Own Health Care"
- *CBS News* video: Coronavirus in Navajo Nation
- *Global News* article: "Death of Indigenous Man Ignored at Hospital"
- First Nations Health Authority: First Nations Perspective on Health and Wellness

Topic: United Nations Declaration on the Rights of Indigenous Peoples

Big Ideas

- UNDRIP can be used alongside Indigenous law to achieve reconciliation between colonial governments and Indigenous peoples.
- Indigenous rights are different from human rights.
- A set of principles is not the same as legislation.

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Resources

- United Nations Declaration on the Rights of Indigenous Peoples (official text)
- University of British Columbia: UN Declaration on the Rights of Indigenous Peoples
- Indigenous Bar Association: Understanding and Implementing UNDRIP
- Centre for International Governance Innovation: How UNDRIP Recognizes the Sacred Relationship with Nibi (Water)

Topic: Resource Extraction and Indigenous Resistance

Big Ideas

- Resource extraction industries often create pollution and toxins that threaten the health, cultures, and lifeways of Indigenous peoples.
- The "man camps" that accompany resource extraction industries are associated with higher crime rates and violence against Indigenous women and girls.
- When Indigenous peoples refuse to allow entry to or resource extraction on their lands, they are criminalized.
- Indigenous peoples are taking action to create sustainable forms of energy in Indigenous communities.
- Indigenous resistance to resource extraction is part of the movement toward decolonization.

Resources

- Indigenous Environmental Network
- Land Back: A Yellowhead Institute Red Paper
- Sacred Earth Solar
- Indigenous Clean Energy
- *CounterPunch*: "The Economics of Exploitation: Indigenous Peoples and the Impact of Resource Extraction"
- *Decolonization, Indigeneity, Education & Society:* "The Paradox of Indigenous Resurgence at the End of Empire"

Topic: Decolonization

Big Ideas

- Indigenization, reconciliation, and decolonization are three distinct processes.
- People of color are settlers too.
- Colonialism is an ongoing process, and not just something that happened in the past.

Resources

- Stanford Encyclopedia of Philosophy: Colonialism
- *Decolonization, Indigeneity, Education & Society:* "Decolonization Is Not a Metaphor"
- *Decolonization, Indigeneity, Education & Society:* "Re-envisioning Resurgence: Indigenous Pathways to Decolonization and Sustainable Self-determination"
- *Pulling Together: A Guide for Curriculum Developers* chapter: "Indigenization, Decolonization, and Reconciliation"
- Unsettling America: Decolonization in Theory & Practice
- *Yes!* Magazine: The Decolonize Issue: In Depth

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Topic: Inherent Rights
Big Ideas • Indigenous sovereignty and inherent rights have been affirmed by Supreme Courts in both Canada and the United States. • The concept of inherent rights directly affects other issues including criminal law and resource extraction. **Resources** • *NPR* article: "Supreme Court Rules that About Half of Oklahoma Is Native American Land" • *NPR* article: "Supreme Court Ruling Has Big Implications for Native American Sovereignty" • University of British Columbia: Aboriginal Title • *E&E News* article: "Tribal Lands Ruling: 'Total Chaos' for Oil?" • DLA Piper: "The Landmark Tsilhqot'in Nation Decision: What It Means for Project Developers in Canada"

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How We Go Home: Discussion Questions

1. All of the narrators in *How We Go Home* speak about traumatic experiences in their lives, families, and communities. How do these events create challenges in the lives of the narrators? How do each of the narratives reflect Indigenous experiences of joy and happiness? Why should suffering not be the primary lens through which we understand Indigenous histories, experiences, and perspectives?

2. Narrator Gladys Radyk remembers the "murderous thoughts" she carried when she saw her abuser in her hometown. How does her anger have negative effects on her life? How does it propel her toward action for her community?

3. Narrator Jasilyn Charger speaks about her experience growing up in foster homes. What effect does foster care and adoption have on Indigenous families? How does controlling/breaking apart Indigenous families relate to the ideas and aims of colonization?

4. Narrators Gladys Radek, Jasilyn Charger, Ashley Hemmers, and Ervin Chartrand speak about lateral violence in Indigenous communities and feeling unsafe in the family home and/or community. What connection does lateral violence have to colonization and cultural genocide? How does discussing lateral violence and its connection to colonization help dismantle stereotypes about Indigenous peoples?

5. The Wizipan Little Elk narrative opens with a story from Indigenous oral tradition and contains information on pre-colonial coming-of-age ceremonies. How do the stories in *How We Go Home* showcase the resiliency of Indigenous cultures? What other examples of cultural wealth and strength in the face of oppression do you see in other narrations in the book?

6. Narrator Wizipan Little Elk talks about what it means to be a "good relative" and why treaties are familial bonds. Narrator Marian Naranjo talks about the importance of creating a shared narrative. How are treaties like contracts? What is the story they tell?

7. Narrator Robert Ornelas recounts his struggle with alcohol addiction and how he gains sobriety. In the dominant society, mental health issues (such as substance use disorders) are often framed as a moral failure instead of the consequence of historical events and contemporary structural issues. How does this misguided idea relate to systemic racism?

8. Narrator Ervin Chartrand talks about the push–pull of migration between his rural/on-reserve community and the city. What challenges do Indigenous peoples experience while living in an urban environment? What opportunities do cities offer?

9. Narrator Marian Naranjo talks about being skilled at pre-colonial forms of Indigenous art and ways of thinking, and how these skills were not valued in the education system. How can schools and educational institutions support people like Marian?

10. Narrator Marian Naranjo speaks about the dominant society's concept of "development," while narrator Wizipan Little Elk reflects on the dominant society's definition of "success." How does culture determine our attitudes and beliefs?

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11. Narrators Althea Guiboche and Blaine Wilson both mention "neighbors helping neighbors" within Indigenous communities. How has this support played a role in the resilience of Indigenous communities?

12. Were there themes or ideas in *How We Go Home* that surprised or challenged you? Has your understanding and perception of Indigenous peoples changed after reading these narratives? If so, how?

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