

VOLUME 46 • NO. 1 • FALL 2021

MB Speaks

VOICE OF THE MANITOBA SOCIAL SCIENCE TEACHERS' ASSOCIATION

Taking Social Studies Outdoors

Liberation, Bound Together: An Educator's Journey Through Environmental Education

Renewing Relationships: A Walking Tour to Commemorate the 150th Anniversary of Treaty One

Picture Books that Teach us to Value Nature

VOLUME 46 • FALL 2021

MB Speaks

VOICE OF THE MANITOBA SOCIAL SCIENCE TEACHERS' ASSOCIATION

on the cover



TREATY 1 TERRITORY
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President's Message

I must admit, I'm not the most outdoorsy person out there. Give me a choice between the streets of Paris, London, or yes, even Winnipeg, and I'd probably choose a wander through these urban places before a walk outside in nature. I sometimes wonder if the appeal to me is that the hustle and bustle of the big city reflects my own life lived full of hustle and bustle, or perhaps vice-versa? Regardless, I am consciously aware of how life can tend to slow down when I get outside and connect to the outdoors. Recently, perhaps due to Covid interrupting my very urban approach to summers, I've come back around to biking, an activity I enjoyed immensely as a kid; it has allowed me to enjoy the outdoors, and to bask in the beautiful Manitoba summers. I've also made a foray into getting outdoors in the winter through new cross-country skis. Whether it is city streets, forested trails, or sandy shores, place is a powerful pedagogical force. Place can invite students to make deep curricular connections, inspire inquiry, and encourage meaningful experiences.

It is then with great pleasure that I present to you the fall edition of "MB Speaks", the MSSTA journal, which features many different articles to encourage us as social science teachers to get outside and get back to nature. What I truly loved about this edition is not only that the passion of the contributing authors really shines through, but that they provide us with concrete ideas that we can adapt in our pedagogy and practice.

I also wanted to take this opportunity to highlight our exciting options for MTS PD Day. This year, through our umbrella organization of the Social Studies Educators Network of Canada (SSENC), we are partnering with the Ontario History and Social Studies Teachers Association (OHASSTA), the Alberta Teachers' Association's Social Studies Council (ATASSC) and the Association for Canadian Studies (ASC) to provide MSSTA members with high-quality professional development that includes keynote speakers Dr. Sean Lessard from the University of Alberta and Niigaanwewidam James Sinclair from the University of Manitoba. This year's online event will take place over three days. On Thursday, October 21, Dr. Lessard will provide a keynote address and there will be an opportunity to socialize with our counterparts from across the country. On Friday, the traditional MTS PD Day will take place, highlighted by Niigaanwewidam's address, and will provide many different options regarding breakout sessions from educators and interested parties from across the country. On Saturday, October 23, the Critical Thinking Consortium will be providing more PD based on some of their resources.

As always, I encourage you to get involved with your association. MSSTA is always looking for new executive members and I'd be happy to chat with anyone who was interested. As we enter our third school year dealing with the pandemic, I hope that all our members and friends can continue to do the amazing work I know you all do with our students. Here's hoping that no matter how overwhelming things get, you can get a chance to get outside.

Sincerely,



Kevin Lopuck
President - MSSTA
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Liberation, Bound Together:

An educator's journey through environmental education

SCOTT DURLING

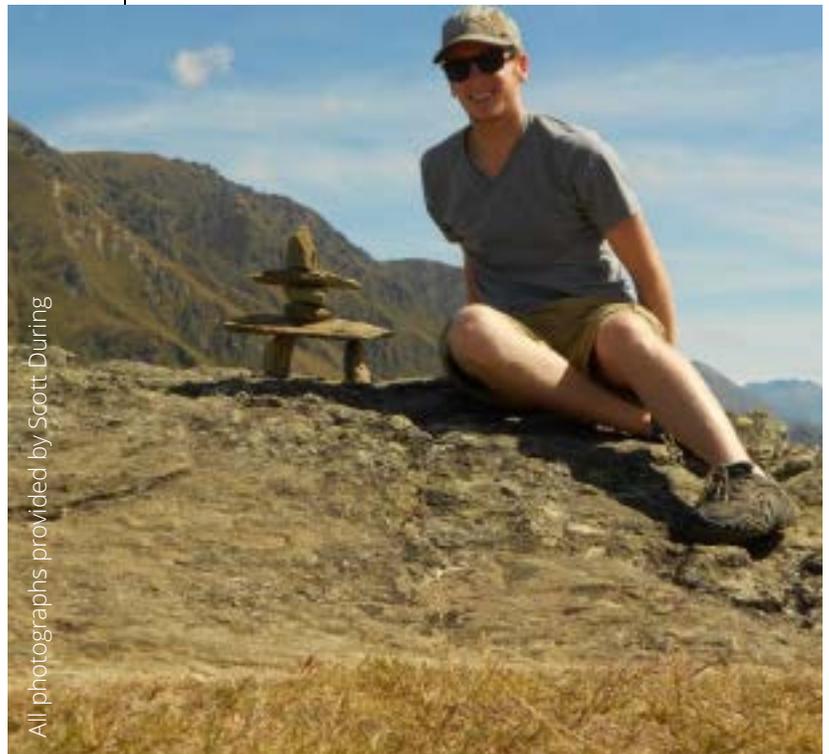
“Leaving a little Canadian in New Zealand” was the caption I used for the photo below, captured during a trip to New Zealand in February of 2012. This photo was taken during a time I might call my extended “crisis point” as a young adult. Through this time, I had been diving deeply into understanding environmental issues involving climate change and global warming, sustainable development, environmental destruction, and food issues (Armstrong, 2009; Gore, 2009; Pollan, 2008; Kenner 2008, Despommier, 2010). Since this photo, nearly a decade ago, I have taken many photos that can be used to describe my learning, my discomforts, and my beliefs related to the environment and education. Today those artifacts provide important points of reference about where I have come from to where I am going.

Conspicuously absent from these early

photos was how Indigenous people fit into the picture. Indeed, this photo helps to illustrate that ignorance and lack of concern I had around Indigeneity and settler-hood – what did the Inuksuk mean to me in 2012? What did it mean to me, as a white settler, to leave a “Canadian artifact” in another colonized country? More precisely, how does this

picture represent my understanding of my world, my relationship to Indigenous people, my relationship to the environment, and by extension, to environmental education?

As I have grown as a human and educator, I now look at this photo with a strong, cringey response. I also look at this photo with a sense



of relief; able to physically see the leaps and bounds in my understanding of our natural world, the history of colonization, the work of decolonization, and the intersections that exist between environmental, socio-economic, and colonial oppression. It is through artifacts like this photo that I can continue to reflectively interrogate my understanding of what the

environment means to me today, and how it connects into my practice as a decolonizing educator. It is within and through my own photo-as-narrative artifacts¹, and by using a lens of critical and decolonizing scholarship, that I intend to explore and analyze the term, environmental education (EE).

Purpose

In order for any society to function properly, it must raise and educate its children so that they can answer what philosophers such as Socrates, and Plato, and Aboriginal Elders, call 'the great questions of life'. Those questions are: Where do I come from? Where am I going? Why am I here? Who am I?

Justice Murray Sinclair, 2014

Drawing on two of the *great questions of life*, I use photo-narrative to reflect and elucidate the ways that EE has been understood over time (in scholarship and my personal life). In the first section I reflect on the question, "where do I come from?", where I unpack the ways EE has been understood through anthropocentric, Eurocentric, oppressive, and colonized perspectives. In the second section, I engage the question, "where am I going?", to explore the ways that critical and decolonizing

¹There are several scholars who have written about the use of artifacts, like photos, as effective tools to self-interrogate truths and decolonize practice. Susan Dion's (2007) article, "Disrupting molded images," speaks to the importance in using personal artifacts as a means to disturb and disrupt held truths. Dion, a Potawatomi-Lenape scholar and professor, developed a learning experience for a group of graduate education students, wherein she had her students juxtapose personal artifacts (like photos) with Indigenous artifacts (like artwork). This learning experience was a means for students to interrogate their held truths, and opened "new possibilities for both themselves' and their ways of teaching" (p. 332).

scholarship reflects my current hopes for practice.

Where Do I Come From?

I hope to situate myself better than I did as a 20 year old in New Zealand, first by identifying my positionality in relation to land and the ideas presented in this paper. My name is Scott Durling, child of Darrell Durling and Lynda Peto, partner of Jessy Burns. I am an able-bodied, cis-gendered, white, settler with access to economic advantage and all privileges in our society because of these features. I acknowledge that my family consists of settlers who came from the United Kingdom and Eastern Europe to acquire land, which has privileged my life in the place we call Winnipeg, Manitoba, Canada, Treaty One Land. I hold myself accountable to those who have been and continue to be oppressed, and position myself as a reflective learner and ally to this oppression.



Over the last decade, a centrality to my life has been to position myself as a continuous

learner of the environment. This curiosity began in my early twenties when I decided to plant a garden in my parents backyard – my first experience with learning what a home-grown vegetable was all about. My concern and slight obsession with food revolved around the disconnection I saw between myself and food, which was illuminated by the author, Michael Pollan (2006; 2009). What was evident for me early on, was that our society was extraordinarily disconnected from food; and in conjunction with climate change and environmental destruction, our food



system was considerably precarious and unsustainable. At this time, the question that I was most concerned with was, “what does *my* future look like with these scary conditions, and what can I do to protect the environment as a citizen and a future educator?”

My early scholarly and personal writings reflected a version of EE that emphasized the protection of the physical Earth and the

importance of environmental action to protect human life. It was unsurprising to read in literature then, that when first posed on the international stage, the emphasis in EE was mostly geared towards addressing environmental understanding and protection.

McKeown and Hopkins (2003) identify that within the early global frameworks for defining EE there were few specific mentions for including educational learning about how society, economics, or development contributed to environmental concerns. The

foundations for EE was for “environmental protection and improved resource management” and “much less on the plight of the people (i.e. human rights, democracy, or standard of living) than on the plight of the environment” (p. 119).

This reflected my own thinking: EE was about an ecological

endeavor that would protect human life, and particularly my way of life in the place we call Canada. This early conception was that humans needed to save ourselves and our future generations through saving our ecosystems. I was able to see the exploitation of the environment, but was unable to see the intersections of colonization, Eurocentrism, racism, and neoliberal capitalism at play. There was an awareness of *why* forests were

burning, mountains were excavated, oceans were overfished, but no critical analysis of *who* this impacted and *how* this had come to be.

The lack of emphasis for social and economic concerns in EE was what Education for Sustainable Development (ESD) attempted to address (McKeown & Hopkins, 2003). ESD frameworks were developed as a means to “teach how environmental issues affect societies” (Misiasek, 2020, p. 616). To protect the earth and develop sustainably, ESD models proposed learning about local-to-global goals that focused on “minimizing environmentally adverse outcomes, minimizing social injustices, and [existing] within Earth’s resources limits”

(p. 616). Over time, the focus of ESD was less so on understanding the environment and environmental concerns, but rather on development within social and economic realms (McKeown & Hopkins, 2003). I began to see the economic and social realms as the priority, and went to several youth conferences for sustainability to explore this more. My belief was if we, in developed countries, could provide the economic leadership, innovative technologies, and the capital to address well-being for individuals as addressing environmental harm, then the environment, the economy, and our social existence would all benefit.

As ESD scholar, Greg William Misiasek (2020) points to, the potential I was seeing in ESD was largely a by-product of neoliberal framing. ESD emphasized the importance of “‘development’ to determine ‘progress’” (p. 616). What was not



overtly happening in ESD education was a critical and historical lens to describe *what* ESD was and *who* it would benefit (Misiasek, 2020). Misiasek highlights that ESD models structured environmental wellbeing as “an ancillary concern, rather than a central one” and “deprioritized... the ‘reading’ of social injustice as the causes of and effects *from* environmental violence...” (p. 616). Callously enough, neoliberal frameworks have been the ideology that has exacerbated environmental destruction, social and economic oppression, and planetary unsustainability (Misiasek, 2020). A critical awareness of neoliberalism, and the historical



and present-day violence against Indigenous people still did not register for me when thinking about EE. In a second sustainability conference I went to, I was considerably preoccupied with the idea of personal gain, economics, and saviorism within the work of EE. In a collaborative goal setting exercise with participants at the conference, I wrote about a dream of, “starting a rooftop food growing program in satellite locations & school[s] for early/middle/high school students in low SES communities” (personal communication, 2014). Within this goal was a desire to monetize the food grown in this program as a way to establish economic development in poor, and largely Indigenous urban communities in Winnipeg. When interrogating this today, I see neoliberal ideology and settler colonialism baked into this dream – the notion of outside, white sources as having the solution to public problems, and also where the activity exploits those who are most vulnerable and calls it “helping” (Tuck, 2013).

My purpose here has been to show the relationality in the early thinking of EE to my

own experience. For both, there was a significant awareness of existential problems in environmental, social, and economic spheres of our world – and these problems were going to affect ways of life for *certain* people (i.e. already privileged lives). Lacking in my thinking, and the original concepts of EE, was a critical awareness and analysis of the history of how environmental, social, and economic problems had developed, who had been (and is) affected and oppressed, and who gained (and gains) from the problems and the “solutions.” The models of conducting EE, which I embodied in my early career, did not address the neoliberal and settler colonial ideology – the economic, knowledge, and political systems that have caused planetary exploitation, degradation, and unsustainability. EE, along with my thinking, did not consider Indigenous people, histories, or knowledges. It was not until reading Thomas King’s (2012), *The Inconvenient Indian*, in 2015, that I began my transformation and self-interrogation to decolonize my thinking as a settler and my practice in EE. It was King’s work that led me to the question: where am I going?



Where am I going?

When I first arrived at my current school in Seven Oaks School Division in 2017, I began working with colleagues to develop a gardening club, what would later be called “farm club” and the “Marigold Community Farm.” The goal of the farm was for our students to “learn skills, share experiences, knowledge, and traditions, as well as explore ideas in the effort to contribute to a healthy community and sustainable future” (personal communication, 2018). It was remarkable to see the kids in the soil; exclaiming in the grandest of ways when they found a potato, hidden amongst the travels of the worms and beetles. I knew in my first year at the school that this is what I needed to do for my work, but also what young people needed too. There was something that was awakening us as we planted our attention and spirit into the soil. The conversations with kids, our families, and community members proved it.

My awakening in the soil at H.C. Avery in Seven Oaks School Division felt even stronger than my first garden. Entangled in this energy were beginning thoughts about decolonizing, along with many conversations with colleagues who were engaging in the same work. It was also a time that I felt grossly uncomfortable. I worried about my role as a white educator teaching Indigenous understandings of Land, Land management, and food. In my view, the only way to respectfully engage with the farm was



exclusively as an ecological learning tool.

I saw cell theory, particle theory, soil erosion, and many of our other curricular goals in the rows of our garden. Out of discomfort, and also likely an inability to unfix a focus on Eurocentric knowledge and order, I continued to work on the land with little regard to decolonization. My thoughts on decolonizing learning was about the work that happened indoors: learning about Residential School History, Murdered and Missing Indigenous Women and Girls, and the numerous other horrific injustices done to Indigenous peoples. My caution and dilemma with EE and Indigenous knowledge, as most aptly described by Root (2019), was the “risk of merely ‘colonizing better’” by appropriating culture (p. 108). What I needed was a process of rigorous decolonization to the land. Root describes three distinct phases in the decolonizing process for EE educators, which in reflection I experienced each: “(1) experiences that set the stage for the decolonizing journey, (2) an unconscious decolonizing journey, and (3) a conscious or intentional decolonizing journey”

(p. 111). It was imperative that I did not “retreat from the colonial problem”, and instead had experiences and intentionality in decolonizing (p. 108). To decolonize EE, I needed to learn from Indigenous people and knowledges, which would first happen at the Southern Chiefs Association (SCA) Land-based Conference in 2018.

During the SCA conference we took several day-long trips to various parts in Manitoba, one of which sent us to Bannock Point Petroforms in Whiteshell Provincial Park. At the Petroforms — sacred stone formations that hold Indigenous knowledges and histories



— we were given teachings from Elder Dan Thomas and knowledge keeper, Diane Maytwayashing. At one of the first Petroforms, that resembled the shape of a turtle, Elder Dan gave us a half-hour teaching on four of its stones, what formed the head. After finishing the teaching, I looked around to see dozens of other Petroforms. In this moment I had a realization that this site was a library — the land contained deep and intense

knowledge. As another Elder put during the conference, “the land is our first teacher. To connect to our knowledge, we need to get back to the land” (personal communication, August 20, 2018). Indeed, as described in Root’s work, “part of the challenge of doing anti-racist work with White educators is the task of leading people to see what they have, up to this point in their lives, been unable to see” (Root, 2019, p. 108). This experience framed my need to “recognize, admit and disrupt” my settler thinking/common sense, and to better understand the knowledge held in the land we call Manitoba. I came out of that conference with a much clearer picture of what was required to decolonize my practice, and indeed environmental education — deeply interrogating my epistemology while centering and building relationships with Indigenous people, knowledges, and the land.



As a Middle Years educator, this experience challenged me to interrogate my overall practice: where in my practice are we *learning from* Indigenous people and knowledge? As

Susan Dion (2007) poignantly states, students are often taught imagined stories of Indigenous people rather than *from* Indigenous people.

To understand *learning from*, my colleagues and I started a five-month learning experience



in February, 2021 called the “Revitalizing Land Project” with our students in grade 7 and 8 at our school. The purpose of our project is to better understand how land has changed, what the future of this land looks like, and what revitalized land means. In May and June of 2021, we intend to implement our learning into a revitalized corner of our school yard. This space will feature a food forest and tall-grass prairie with Indigenous plants once found in the sprawling ecosystem that is nearing extinction. To do this work with our students, we have enlisted the help and guidance of Elder Dan Thomas, Professor Kyle Bobiwash (University of Manitoba), the writings of Robin Wall Kimmerer (2013), our Seven Oaks Aki Land-Based Learning Centre staff, and many other individuals who hold Indigenous knowledges and teachings from

the land. Our students are listening and observing the land, embracing the stories and the knowledge that exists in it. They are *learning from* the land, the knowledge keepers of the land, and they are forging important relationships.

The goal of our work with students is to situate them in nature – in Indigenous knowledge – as a means for them to learn from the wisdom and culture that exists today and not from the “imaginary Indian” that Canadians have learned of for so long (Dion,

2007, p. 330). By identifying our collective sense of connection, or disconnection, with Indigenous knowledge, people, and land, we hope to reconcile the broken relationships we have made as people who settled to this land. We dream of revitalized relationships with Indigenous people and knowledge for our young people, wherein they can better know and value self, others, and the land.

Conclusion

I was recently made aware of a quote credited to Lilla Watson, a Murri Elder, Activist, and Educator from the place we call Queensland, Australia. In a 1985 speech at a UN conference she stated, “If you come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.” I am

able to see the direction of the work in EE, not through saviorism but in allyship. I am able to see my responsibility as a human and educator, my relationality to Indigenous peoples and knowledges, and the liberation that is bound together in this relationship. As I have become more aware of the ways that EE has been understood overtime, and what it means through a decolonized framework, I see the drastic need in my own practice and the work of EE to center Indigeneity to land and continue settler interrogation. This includes a focus on critical pedagogy, understanding erasure, language revitalization, restorying the zero-point epistemology of land, addressing reinhabitation, and further examining futurity for Indigenous and settlers to land. The way of his Land, its First People, and the knowledge that exists here has fundamentally changed who I am – still a settler, but bound together.

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About the Author



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In this moment I had a realization that this site was a library — the land contained deep and intense knowledge. As another Elder put during the conference, “the land is our first teacher. To connect to our knowledge, we need to get back to the land”

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SCOTT DURLING

Ka'Esi Wahkotumahk Aski: Treaty Education is Land-based Education

CONNIE WYATT ANDERSON

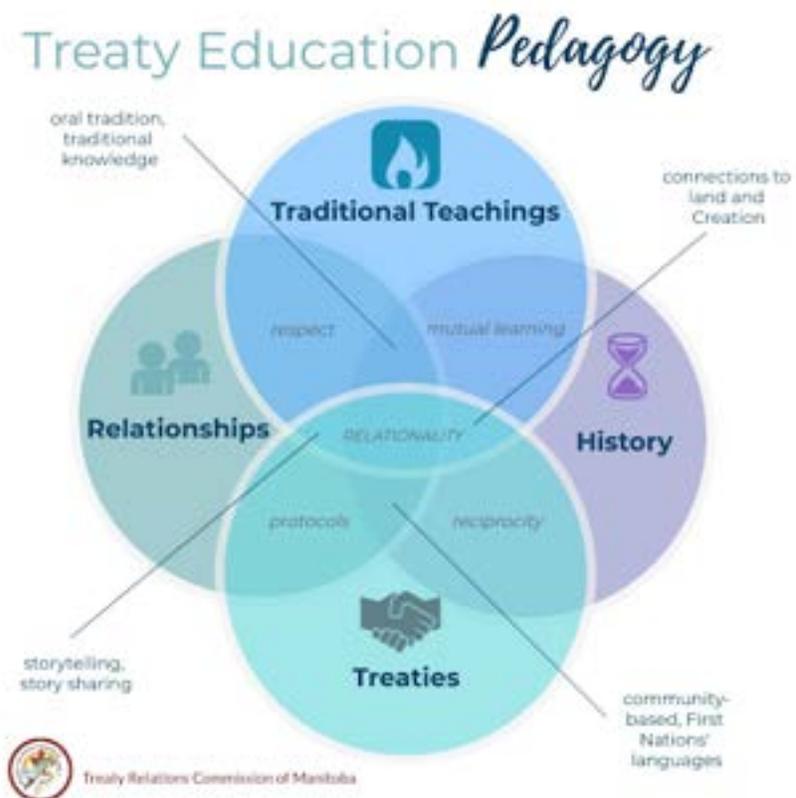
Treaty Education began in Manitoba as the Treaty Education Initiative in 2009-2010. Since that time, with support from a variety of formal and informal education bodies, Treaty Education has grown to be a mainstay of the province's K-12 education landscape. The knowledge, skills, and values associated with Treaty Education have been dovetailed into classroom lesson plans, school annual plans, and divisional policies aimed at reconciliation.

Treaty Education Pedagogy

What does Treaty Education's curricular mooring look like? Treaty Education pedagogy is framed on the knowledge content associated with exploring the historical and contemporary Treaty relationship using four interconnected 'Big Ideas': traditional teachings, relationships, history, and Treaties.

Additional to Treaty Education's subject content, the development of skills and attitudes are foundational pieces of Treaty Education pedagogy.

Treaty Education skills, like all social studies skills, include critical



Ka'Esi Wahkotumahk Aski means 'our relations with the land' in Nehethowuk/Ininiwak/Cree. To read more about Treaty Elders' teachings visit: <https://www.mcnallyrobinson.com/9780986916823/darcy-et-linklater/kaesi-wahkotumahk-aski>

Treaty Education skills, like all social studies skills, include critical thinking and active inquiry, and are further fortified by including 'Skills for Good Relations', which encompass observing protocols when learning from Elders and the land.

Learning opportunities to foster student attitudes that value First Nations' ways of knowing, oral tradition, original languages, local stories, and links to and learning from the land are also key components of Treaty Education pedagogy.

Indigenous Relationality and the Land

Foundational to First Nations' ways of knowing, learning, and being is the concept of relationality. For First Nations, history, the present, and the future are interconnected in a relational web of reciprocity that includes humans and all of Creation (lands, waters, landscapes, atmospheres, and plants and animals).

Treaty relationships therefore are tripartite: they include three parties. These parties are First Nations, the Crown, and the Creator and Creation as one. As noted above, land is part of Creation.

Land is not something than can be bought, sold, or owned. Traditional First Nations' beliefs maintain a common thread that they are one part of a 'family of nations'. Creation is central to these beliefs because it is the source of all life. All life forms are animate – animals, water, air, land - and all are considered kin to human beings. When exploring Treaties and the Treaty relationship, First Nations' worldviews and concepts of relationality are an imperative.

Treaties, Land, and Stewardship

Treaties were and are not a land sale. They are an enduring promise between the Treaty partners to share territory, Creation's bounty, and the goodwill and reciprocity of neighbours on the land. Key to this relationship is stewardship.

Treaties: Spaces and Places

The Numbered Treaties in Manitoba were made with First Nations in local spaces and places. A common worldview existed between the Anishinaabe, Nehethowuk/Ininiwak, Dakota, Denesuline, and Anishininiwak, but each Treaty took place in a local geographic space.

For example, Treaty No. 1 was made over nine days in August of 1871 at one place: Lower Fort It was ratified on August 3. Treaty No. 5, also known as the 'Winnipeg Treaty' (because of the lake,

not the city) was made in multiple First Nations communities over several months in 1875 and 1876. These communities span a large geographic area from Norway House and Opaskwayak in the north and west to Hollow Water and Black River in the south.

In some cases, First Nations were moved after they entered Treaty with the Crown. Cases in point are Peguis First Nation, a signatory to Treaty No.1 but whose community now sits in Treaty No. 2 territory and Sapotaweyak Cree Nation, a band residing along the Shoal River in west central Manitoba, who entered Treaty No. 4 in 1874 and were relocated to the Key First Nation in modern-day Saskatchewan (though many returned to Shoal River after being displaced and where the community of Sapotaweyak is located today).

Each of these 'Treaty spaces' has its own unique geographical and cultural landscape as well as historical context and oral history. When exploring Treaty Education with students, it is pivotal that these local spaces and places are brought to life. 'What's your Treaty story?' is a call to inquiry for learners, giving them an opportunity to place themselves and their ancestors in local Treaty-making sites and areas.

Treaty Education + Place-based Education

How can learners 'place' themselves into the story of Treaty? Place-based education (oftentimes synonymous with land-based education) is an educative experience that harnesses the power of place. Teachers and students take their teaching and learning outside the staid confines of the classroom. It is a model of education that prioritizes active engagement and authenticity with the natural and built landscape.

What does this look like using a Treaty lens? In two words: get outside. Engage your students in the story of Treaty by letting the landscape be the storyteller. Design an analog learning environment, concertedly void of technology, that draws on our 'ecological senses': the sights, sounds, tactuality, and smells of the outdoors.

Explore Treaty-making sites like Lower Fort Garry, now a national historical site; the remains of what was Manitoba House; the cairn at Fort Ellice (that makes no mention of Treaty No. 4); and the point on Waterfront Drive in Winnipeg where the Peguis-Selkirk Treaty was made.

Leverage and look for Treaty-significant sites in the urban and built landscape, ranging from museum exhibits to street names to parks and public spaces and Treaty commemorative

installations. Have your students be the curators – not all sites tout a Treaty story, they are waiting for a storyteller.

Look to Elders and Knowledge Keepers to guide you on the land to learn about traditional territories, which transcend Treaty boundaries, that were delineated by government cartographers and surveyors who paid little or no heed to First Nations' ancestral lands and sacred grounds.

Seek knowledge and understanding in First Nations language toponyms, having your students explore the ways in which Indigenous worldviews are expressed in placenames.

Treaty Education is land-based education. The story of Treaty – our common story – is the story of the land we share. Learning about Treaties expounds the basic tenets of land-based education; it is grounded in First Nations' ways of knowing and recognises that authentic learning is multisensory, has agency, and is interwoven with Creation.

To learn more about Treaty Education, visit www.trcm.ca

To join our Treaty Education Monthly eNews Community, email cwyattanderson@trcm.ca



About the Author

Connie Wyatt Anderson is a long-time history and geography teacher and curriculum developer from The Pas/Opaskwayak. She has sat on numerous education boards, including Canadian Geographic Education, Elections Canada, National Geographic's Educator Alliance, and is currently the chair of the Geographical Names Board of Canada. She has been involved in the creation of student learning materials and curricula at the provincial, national, and international level and has received a number of awards including the Queen Elizabeth II Diamond Jubilee Medal, the 2014 Governor General's History Award for Teaching Excellence, and the 2017 Manitoba Métis Federation's Distinguished Leader in Education. Connie holds a B.Ed., M.Ed. and is Treaty Education Lead.

Exploring Community with Early Years Students

ANGELA KUHNLE

Let's talk about an underutilized, yet very important resource that every Social Studies educator has unlimited access to. This free resource helps educators meet endless learning outcomes and helps students connect what they are learning about in school to the real world around them. It can easily replace that old textbook with outdated terminology or that dusty globe you rarely pull off the shelf. This resource checks a lot of boxes on your "must have" list, is perfect for remote, blended and in-class pandemic situations, and it's right outside your classroom! Literally.

As a Social Studies specialist, and an early years teacher, one of the most valuable resources I have access to is the community in which my school is located. Community is a term and theme found repeatedly in each of the Manitoba Kindergarten to Grade 4 Social Studies curricula. It is a relatively abstract idea for young children to grasp, yet it is also a foundational concept required for students to build understanding in areas such as democracy, geography and sustainability. And what is the best way to help your students learn about and value their community? It's

simple, explore, connect, and inspire.

Explore

I am fortunate to live close to the school where I teach and I absolutely love sharing my community with my students. It makes it much easier for me to understand and admire the community that surrounds my school when it is the same place I walk my dog. But even before I moved into the area, I spent many afternoons exploring the natural elements of the community surrounding my school, and I encourage you to do the same. While walking beside the retention pond across the street from my school, I discovered goose feathers, I searched for signs of other animals who might call this pond home, and I wondered about the water quality and who might take care of this space. By imagining that I am looking at the landscape from the perspective of my 8- and 9-year-old students, I quickly saw that this pond could be a reference point for them when discussing sustainability or natural resources, and I realized that the many questions they may ask could lead to inquiry-based learning about habitats or geographic features.

I am thankful for the many parks and lakes that are near my school, but I know that many schools in Manitoba do not have the same natural landscape as my school does. If it's not possible to bring your students to a part of their community due to pandemic-related, monetary or other constraints, you might just be able to bring the community to them! A bit further away from my school, in the Bois-Des-Esprits, a park which surrounds the Seine River, lies a beaver dam which has become a point of contention with some community members who believe the beaver is destroying too many trees.



As I explored the Bois-Des-Esprits I took pictures, gathered items such as chewed branches, and even took a video of me finding and observing the beaver's dam. I invited a representative from an organization called Save Our Seine to speak to my students and answer their inquiry questions about the beaver and his habitat. Despite never physically bringing my students to the beaver dam, my students connected with this part of their community and have sought out their



own opportunities to learn more. It has now been over a year after our classroom-based inquiry about the beaver ended and my students still frequently come tell me they saw the "Seine River Beaver" with their parents on the weekend. There are opportunities for powerful exploration with your students even if you cannot leave the school or screen.

Connect

Now that you have a deeper understanding of the community your students are growing up in, it is time to find connections. Community walks offer many natural connections to Social Studies curricular outcomes. Exploring streets where students' houses or apartments are located can help students understand the importance of addresses. Pointing out community helpers such as delivery drivers or city workers help students understand that people work together to take care of their community. Observing street names may lead to conversations about historic events or people in our community in the past. Viewing lawn signs during an election year can help introduce the idea of voting and electing government representatives. Having your

students plan out the route ahead of time helps students with mapping skills and cardinal directions. These connections can be the start of a larger conversation that takes place back in the Social Studies classroom, but by observing the community together, all students can join the conversation with an equitable understanding and a shared experience.

Inspire

Communities offer many opportunities to inspire your students to provoke change. You can prepare students for a community walk by challenging them to view the community through a new lens. For example, if students are encouraged to consider safety when observing their community, they might notice problems with traffic or danger. Or, by reflecting on the environment and responsibility, your students might realize how much litter or graffiti is present in the neighbourhood. Once your students have discovered a problem, they can begin to form solutions and if possible, share their solutions with authentic audiences such as parent councils, school leadership or government officials.

After reading a novel about disabilities, I brought my students on a community walk to look for a variety of accessibility issues. My Grade 3 and 4 students are experts when it comes to the school play structure after having spent years playing on it, but when

viewing this familiar structure through a new perspective, they discovered that to reach the “accessible swings”, someone in a wheelchair would have to travel up a narrow, cracked cement ramp, only to be faced with a large, horizontal wood beam enclosing several square meters of rock-covered flooring, all of which would be impossible to independently navigate in a wheelchair. Armed with this new perspective of their play structure, my students were inspired to fix this problem, and through research were able to confirm the correct dimensions and requirements to make our play structure more accessible. They went on to present their findings and possible solutions to their principals and persuaded them of the need for change.



I encourage you to explore, connect, and inspire. Explore your school's community with your own family, with your teaching partners, with your students. Connect your discoveries with curricular content and use these authentic connections to inspire your students to become active democratic citizens. It's time to take advantage of the most valuable Social Studies resource you have available to you, and go explore the community, who knows what you might discover?

About the Author

Angela Kuhnle is an early years educator. She currently teaches Grade 3/4 at Highbury School in Louis Riel School Division. Angela is also an integral member of the MSSTA executive, serving as the MSSTA Early Years Representative.



Photography by Angela Kuhnle

Professional Development Resource

Photography by Megan Maybroda
Winnipeg, MB

A nighttime photograph of the illuminated 'WINNIPEG' sign in a city square. The sign is lit up in yellow and orange, and its reflection is visible in the wet pavement.

PD Resource

The Walking Curriculum is a teaching resource for K-12 educators who want to take student learning outside school walls.

The 60 easy-to-use walk-focused activities are designed to engage students' emotions and imaginations with their local natural and cultural communities, to broaden their awareness of the particular places where they go to school, and to evoke their sense of wonder in learning.

Walking Curriculum activities can be used in any context to develop students' sense of Place and to enrich their understanding of curricular topics.

Find the curriculum here:

<http://www.educationthatinspires.ca/walking-curriculum-imaginative-ecological-learning-activities/>



Using Election Canada's to Discover how Democracy *Intersects with Geography*

ELECTIONS CANADA AND JOSEPH HOPFNER

Canada has many cultures, histories and landscapes all within the same geographic space. Elections Canada's resources can help build geographic and systems thinking. The agency provides two geography-based lessons that tie-in to outcomes of Manitoba's social studies curriculum, such as the concept of citizenship and learning to live together. This is land-based education in action.

In Mapping Electoral Districts, students explore the questions of equity and equality as they divide an imaginary country into fair electoral districts. They begin their inquiry by considering a familiar scenario in which a diverse group of people attend a birthday party and everyone wants a piece of cake. Students are asked how they would divide the cake so that everyone gets their fair share.

Although it seems simple, students can quickly become divided on this question. Should everyone get a piece of the same size? Is there a difference in needs and appetites depending on the person? Are there health concerns that should be considered?

The question then gets scaled up: What if that cake was the size of Canada and there were over 37 million people at the gathering?



At the federal level, Canada is split into 338 'pieces' which we call electoral districts or ridings. Each is represented by one elected member of parliament. The real-life electoral boundaries commissions consider natural geographic factors (mountains, rivers, lakes, climate) and human factors (roads, population, history, culture, language) when deciding where the boundaries should be drawn.

In this lesson, students consider these geographic and human factors and respond to the inquiry question: "What makes an electoral district fair?" Then, in small groups, students draw boundaries on a map to divide an imaginary country into eight electoral districts using dry erase markers and reference maps.

Their imaginary country has lakes, islands, mountains, high density populated areas, low density rural areas, bridges, roads, a nation, groups with a distinct history and linguistic communities. With all of these factors, no two student maps end up being the same. This exercise helps students see how fairness can be defined by multiple factors. As with many aspects of our democracy, defining what is "fair" requires consultation and consensus.

The 2021 Census marks the beginning of the process of redistributing federal electoral districts.

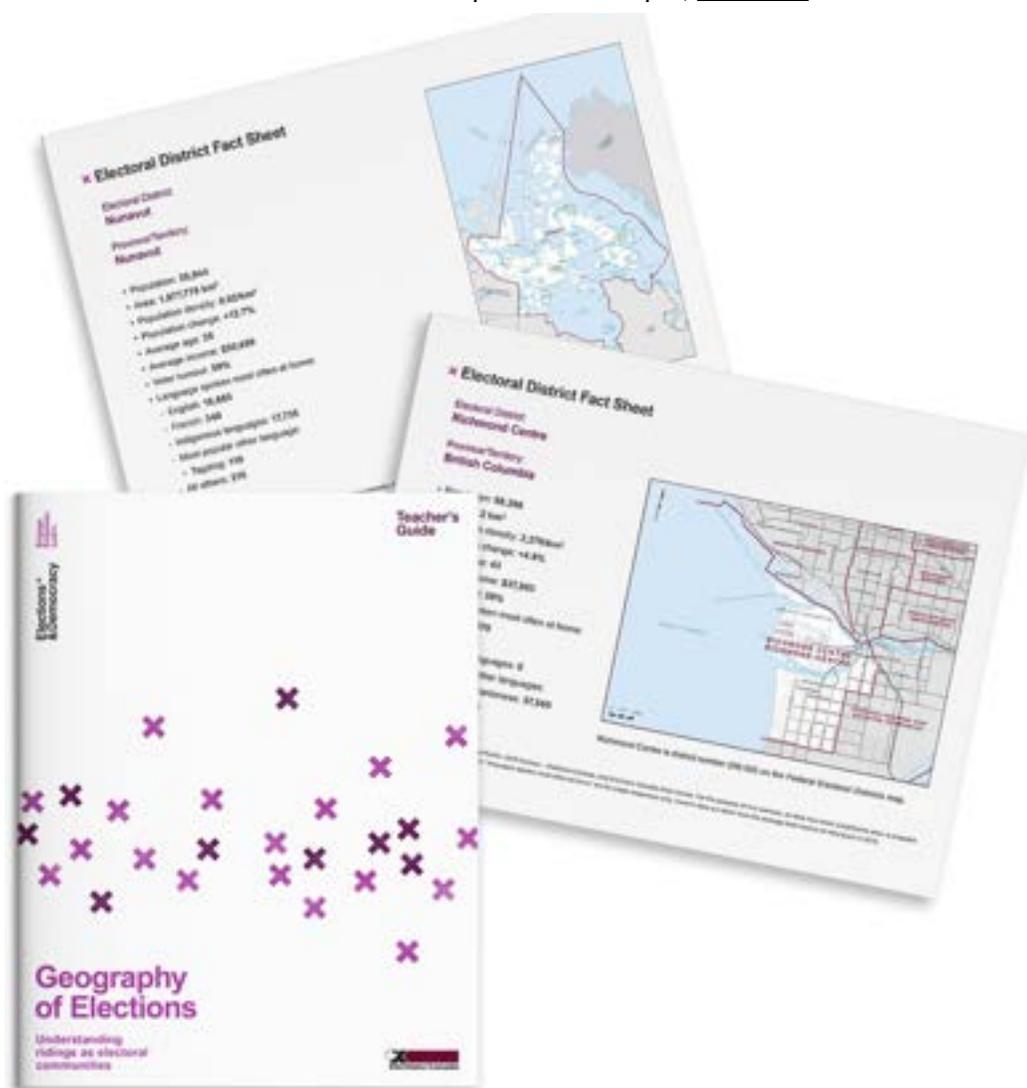
Mapping Electoral Districts can launch classroom conversations about this process taking place in your students' own communities.

To help students understand those communities, you can use Elections Canada's resource **Geography of Elections**. In this lesson, students are asked the inquiry questions: "What is my electoral community?" and "How does it compare to others?" In our experience, when students are asked to reflect on what communities they are part of, their answers include video games, sports, languages, cultures, beliefs, age, apps, etc.

This introductory question can help students see where their interests diverge and converge. Whether or not they are aware of it, each of them is part of an electoral community, called an electoral district or a riding, which elects one federal member of parliament to represent the people of that community. Each one of these 338 communities is unique. For example, Nunavut is

Canada's largest electoral district at almost 2 million square kilometers and has a low population density. Students can contrast that to Toronto Centre, which has almost three times the population of Nunavut but is just under 5 square kilometers.

Students will discover facts like these in this engaging lesson which features a database of 338 fact sheets on electoral communities. These fact sheets include a map and



selected demographic factors like population size and language. Students learn about their own electoral community before comparing it to another. They can then reflect on which of those two districts would be the easiest to represent. You can choose which districts your students examine based on their learning goals. This is a fun but challenging exercise which helps students better understand their own electoral community.

These engaging lessons offer students tools and opportunities to reflect on how Canada's diverse geography is represented in its parliamentary system, while developing their sense of democratic citizenship and geographic thinking. Educators can access these lessons and others for free by visiting electionsanddemocracy.ca. The resources are available in both official languages and are adapted for in-person or blended-learning settings. The site also features a "curriculum connections" tool with links to the Manitoba curriculum.



About the Author

Elections Canada is the independent, non-partisan agency responsible for running federal elections in Canada. Elections Canada's civic education program provides information, tools and cross-curricular resources for teachers across Canada. Our goal is to support teachers in preparing future voters to participate in electoral democracy.

Professional Development Resource

Check out the rest of
Elections Canada's classroom resources!

They offer a full selection of resources and tools for learning, teaching, and engaging about federal elections and democracy. Their educational approach is inquiry-based and encourages student-centred learning. With rich content that is non-partisan, accurate and bilingual, teachers in every province and territory can find resources that link to their curricula. Explore below to teach elections and democracy in your classroom.

<https://electionsanddemocracy.ca/resources>

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"We must open the doors and we must see to it they remain open, so that others can pass through."

“

ROSEMARY BROWN

Teaching Music

Outside

2020-2021

JENNIFER ENGBRECHT

”

Unless we are willing to encourage our children to reconnect with and appreciate the natural world, we can't expect them to help protect and care for it.

“

DAVID SUZUKI

The above quote has been a favourite of mine for years, especially since I started our school's environment club 6 years ago at École St. Germain in the Louis Riel School Division. That same year, we also chose to connect our school concert to the theme of environmental sustainability. For our concerts we always choose themes that are focused on transforming our school community, and engaging more with the world around us.

Although we had no formal concert this past school year, our experiences with learning music outside have most definitely transformed our school community. We have learned that music is everywhere, and we learned that we can adapt and discover new ways to experience the arts - outdoors.

Teaching music outside began as a way to safely have students spread out over 2 metres throughout our school, which involved using

every available space for classrooms. I researched the idea throughout the summer before this idea was suggested to me, so I was very inspired to have the opportunity! As well, I had followed the amazing Brooklands School, who regularly hold classes outside in May and June. In addition, I was inspired by amazing colleague, Julianna Rempel, who has been teaching outside for years in SJASD!

Starting Out

I started out with what I already understood about teaching music outside, which is doing folkdances from around the world. Our school division has a fantastic event with thousands of students every year, *Folkdance in the Park*. This continues to be one of the most beautiful events I've ever seen in my entire 26 year teaching career: students and families together, laughing and dancing. Students were happy to begin this way, as they had missed this popular event in the spring of 2020. What

is excellent about dancing, is that it really demonstrates understanding of rhythm, form, and musical expression, using movement. Almost all of the Manitoba Music Curriculum Learning Areas can be demonstrated through movement (dance), drama, and visual art, which are all the other arts curricula. Using these other curricula to demonstrate the music curriculum became a large component of the school year. This is not different than other years, as I am an educator who uses the Orff approach for teach music. As Orff is grounded in play and creativity it is very natural to have students dance and act to show music skills. Teaching folkdances from our community and around the world also connects to the Social Studies curriculum, as they invite learning about the cultures and contexts in which they were created. Beyond the interdisciplinary potential, students are more engaged as they are excited to see their cultures shared through music and dance; they will often shout out proudly that we are sharing something from their cultures. In addition, they will often share even more dances or information about celebrations, adding a deeper layer and context to what we are learning.

What Learning Music Outside Became at Our School:

I quite quickly developed a philosophy of what I wanted learning music outside to become: Move, Create, Inspire. Because students movements are restricted inside, particularly

while maintaining distance, I really wanted students to take the large space outside and move freely. If geese flew over, we would listen to BNL's "Here Come the Geese" and "fly" across the field with them! Creating was important, so they could use their own natural sense of play and imagination to make dramatic pieces, or dances while collaborating with others. Inspiration came from music about nature, different time periods, and celebrations that students would use to create together. It was important to have fresh new ideas throughout the year, so that we could just continue finding new ways to respond to our environment. Students demonstrated their curiosity, adaptability, and resilience during this time, showing how they can learn in new ways and be engaged in the process.

Lesson Ideas that Celebrate Community:

Aside from the 20+ global dances students that students can learn through folkdance, there are many deeper connections that can be made:

Bhangra Dancing - When it was particularly cold, I taught students from an office through MS Teams. We watched several videos of the Punjabi style of dance, bhangra. I showed them videos of bhangra dancing outside, from the Winnipeg Bhangra Club, Maritime Bhangra, and Yukon Bhangra. We learned a simple routine based on learning a few bhangra steps, and then when it was warmer, we danced the routine outside. This

connected us to communities throughout Canada, and a few students shared some steps they know from their culture and we learned even more from our own experts!

Gumboot Dancing - This style of dance originates from South Africa. Although I had the opportunity to learn it years ago at a PD session, I had not had the opportunity to teach this style as it involves bringing clean boots to class. This year, because we were outside, and the students were already wearing their boots, we were able to follow some tutorials and dance outside. From there, students used the basic steps to create their own dances to share with others. This is all easy to do at a distance outside!



Social Studies Connection:

- Learn about the history and context in which Gumboot Dancing emerged.
- How/do current labour laws prevent these working conditions?
- As consumers how do we become more informed about the conditions in which products are created?
- Connections: Find another dance that was created to respond to oppressive conditions.

The Red River Jig - This jig of the Métis culture was learned during Festival du Voyageur. In order to connect to local

community, I shared an excellent performance from the Festival du Voyageur 2021 concert series, the Ivan Flett Memorial Dancers.. This particular dance was also shared for the WSO Manitoba Mosaic series, which is a fantastic four-part series celebrating local music and culture, and our beautiful province. This leads me to the next outdoor learning experience that connects community and the environment:

Hey Terre, Kelly Bado - This lesson was also created for the WSO Manitoba Mosaic Series. Students learned the song “Hey Terre” by the talented Kelly Bado, and created dance steps in groups . The purpose of this was to encourage connection with the lyrics, about loving the earth and learning to take care of it. We started learning this song and creating movements just before Earth Day. Creating movements about the earth while we were outside was so powerful and joyful, and encouraged students to consider what the earth means to them. Reaching up to the sky as we listen to the lyrics of what we love about the earth is very different compared to doing so when just looking at a ceiling inside. It stops being an abstract thought and becomes real and all around us.



Social Studies Connection:

The last lesson of “Hey Terre” by Kelly Bado leads me to another major social studies theme, of environmental sustainability. The learning

outcome below is part of every grade:

“Make decisions that reflect care, concern, and responsibility for the environment.”

There are many more connections to the environment for social studies as well (<https://www.edu.gov.mb.ca/k12/esd/correlations/charts/index.html>)

Music, Social Studies, the Emergent Curriculum and Learning Outside

With Hey Terre, ideas around taking care of the environment are part of the song and the corresponding dance. Often, however, by just by being outside, this outcome returns to us again and again through the “emergent curriculum”. Megan Zeni, an educator who teaches exclusively outside in British Columbia, explains that the “emergent curriculum” involves adapting our lessons and outcomes based on what we notice in the outdoor environment, like our trees and how to take care of them, or amazing events such as an eagle flying over, or monarchs flying by looking for our butterfly garden (and so many more events).



Podcast Suggestion: Disconnect: The Outdoor Education Podcast

- 10 tips for teaching outside: An interview with Megan Zeni, the Classroom Gardener

- Teaching Music Outdoors: Jennifer Engbrecht

In speaking with Bobbi-Jo Leclair, an Indigenous Education Consultant in the Louis Riel School Division, I learned that following these outdoor events and sharing ideas around them is the basis of what land-based learning is about. What follows are some of the emergent learnings from our experiences learning outside:

Eagle - I can't even say what we were learning about in any given circumstance when the eagle would fly over, as it was always different classes at different times of year. However, each time it was special. We would stop everything and watch the eagle, and admire its ability to soar so majestically. Then we often spoke of the “eagle song” that was learned years ago, and what the eagle represents for the 7 sacred teachings we also learned at the time. Students who wanted to share more would do so, and sometimes we would do a round dance at this time, while sharing teachings about which direction to walk and why, how our feet move, and what these movements represent. Later in the year, we were honoured to have a grade share this eagle song for the LRSD Indigenous Day Live.

Butterflies - Again, while learning about something else, a butterfly would fly by, and we would imitate its movements with our own. I would find examples of various

different pieces of music that represent butterflies, and notice that the melodic contour of each piece seemed to share the light rise and fall of the butterfly. We would go visit our own butterfly garden, then dance “La Mariposa”, a Bolivian folkdance that is performed each year at our Folkdance in the Park. I would speak of our environment club and how I’m looking forward to starting it again in the fall. Many students seemed very positive about this saying they are planning to join it to help the environment. I would like to think that taking the time to move like the butterflies and listen to music to inspire us helps students relate to wanting to help these creatures.

Snow, and snowfall, slush - We took many opportunities with the snow to listen to music such as Debussy’s “Des pas sur la neige”, or Vivaldi’s “Winter” and many more to walk softly making snow print art, or spin around to re-enact what Vivaldi was representing with swirling violin melodies that were representing Italian poetry hundreds of years ago.

These ideas and so many more were just special moments that arose throughout the year, where we would be inspired by nature around us and were moved to respond to it. This connects to the quote from David Suzuki that anchors this article, about appreciating the natural world so that we can develop a relationship with it. Teachers regularly told me that they preferred music to be outside, even

when it was winter, and cold. When people could see I was serious about teaching music outside during this pandemic year (dancing outside in -20, for example!), questions turned from “What are you going to do when it’s cold out”, to “So, do you think you will keep teaching outside sometimes in the future?”

My plan is to keep teaching outside now that I have so many activities that we did that I think would be impossible to do inside, such as watching a sunrise in winter, and responding to corresponding music, or creating our own based on being inspired by its beauty... I would love to say a big thank you to my school division and my principal for supporting me with some basic equipment that facilitated learning music outside.

About the Author

Jennifer Engbrecht is a music specialist in the Louis Riel School Division in Manitoba, Canada. She has a strong interest in the interrelationship of all subject areas, especially infusing the arts into all learning, and as their own stand-alone subjects. This year, learning outside became an option she chose, which has led to a transformation of her philosophy of learning in the arts. You can read in more detail about her adventures teaching music outside during the 2020-2021 school year at <https://engbrecht.weebly.com/music-outside> and follow her @prairiemusik on [Twitter](#) and [Instagram](#).

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In order for any society to function properly, it must raise and educate its children so that they can answer what philosophers such as Socrates, and Plato, and Aboriginal Elders, call ‘the great questions of life’. Those questions are: Where do I come from? Where am I going? Why am I here? Who am I?

“

JUSTICE MURRAY SINCLAIR

10 Tips for *Establishing Outdoor Education* an Introduction to The Manitoba Remote Learning Center Repository

Landed

These tips were informed by A Brief Introduction to Outdoor Learning - Landed (under the “Store” section of our website). If you would like to see the full document, or peruse more Landed sources, visit our website at: <http://www.littlebluestemla.com/landed>

#1 Make the Outdoors as Comfortable As Your Classroom

A key to a smooth transition when moving outside with students is using language that establishes the outdoors as an extension of your regular indoor classroom space. Try referring to your outdoor teaching areas as your:

- Outdoor classroom
- Living laboratory
- Garden lab

#2 Establish a list of Outdoor Agreements, not a list of Rules

Prior to your first journey outside with your students, work together with your class to create a list of “outdoor education agreements”. These agreements will act as the guidelines and expectations for behaviour when learning outside. By phrasing expectations as agreements and not rules, you will help students understand that they are in control of their own behaviour.

#3 Respect the Environment

It is important to remind students that as outdoor learners, it is our responsibility to care for and respect the environment. Not only do we share these spaces with other humans, but also with plants, animals, and insects, and their habitats deserve our respect. Respect for the environment can be incorporated into your classroom outdoor agreements and mindful exploration of the outdoors should be encouraged (eg. carefully lifting rocks, not ripping leaves or branches off trees, ripping up grass and plants).

#4 Acknowledge the Land and Space

Before taking your class outdoors, start a discussion about land acknowledgements. You can brainstorm as a class how a land acknowledging statement shows respect for others, and how it can be a useful tool to help us understand our own place in the world. Encourage your students to further engage with land acknowledgements by writing their own. We would strongly encourage you to approach a community Elder, understanding that land acknowledgements are first and foremost a declaration of respect. Students can inquire as to the best definition of these acknowledgements, why we make them, what treaty we reside on, and the groups that lived and continue to live in the places we call home. Have students reflect on the ways they interact with the land and the spaces they share with Indigenous people around them each day.

#5 Define Boundaries for Learning Outdoors

Hazards typically arise when students do not understand risk management, or are disrespectful of the reality of outdoor risks. By establishing clear boundaries with your students, you can create a safe and successful outdoor learning experience. Prior to going outside, explain the potential hazards and risks to your students, as well as how they can respect themselves, each other, and the land.

#6 Create a Recall

To help with risk management, it is important to establish a consistent recall practice when outdoors. Some teachers choose to use a whistle to bring students back in; others use methods such as howling (i.e. teacher howls, students howl in response, and return to the group to learn new information or begin a new activity). When establishing your class' recall system, it is important to start small, and slowly build upon that distance-trust with your students. As you build on this foundation of trust in an outdoor setting, and practice your recall system, you will be able to identify the students who you need to keep a close eye on.



#7 Build an Outdoor Kit

By having a small, tote-sized outdoor kit for your class, you will always be ready to easily transition to outdoor learning spaces. Your kit does not have to be anything fancy, but simply a collection of items to help enhance your outdoor learning experience. Things you could include in your kit are:

- An attention getting device such as a whistle, or musical instrument.
- Mobile Seating (such as a tarp, towel or blanket).
- Garbage Bags/ Shopping Bags for impromptu garbage collection.
- Writing Tools
- Scraps of Paper
- Ziplock Bags

Additionally, some items you could request that students have with them each day are:

- Hat
- Something to sit on
- Sunscreen

As seasons change, so should your kits. As the temperature gets cooler, and weather changes, swap items in your kit to fit the needs of your students and the learning activities you hope to explore with your students.

#8 Plan for Outdoor Learning

To have meaningful outdoor learning experiences you don't have to go far. Local exploration provides the opportunity for you to return often with your class, and build upon past experiences, working to further develop a sense of place with your class. The idea of the 100 meter field trip gives your students the opportunity to become more connected to the land and community that surrounds their school.

Before taking your class outside, it might be a good idea to print/download a map of the area you intend to visit. Walk through the area by yourself, or with your other team members. As you walk, make notes on your map that account for potential learning opportunities, as well as potential hazards. In the process of annotating your map, consider the curriculum connections that you plan to make, and study the area through that specific lens (e.g. How a science unit would make use of the outdoor space vs. how a math unit would). Make notes of ways you can connect the environment to that specific subject.

#9 Use Seasonal Change as a Guide for Year-long Inquiry

Manitoba's drastic seasonal changes provide a clear framework for students to conceptualize the

passage of time. Students can create a seasonal notebook, to use at school or home to record the changes of the season. It is particularly important to suggest investigations that can take place whether learning is at school, or remote.

Seasonal changes students can address may include:

- What are the visual changes in the landscape that we see every year?
- When do these changes begin, and what is the first one you notice?
- Does your family have traditions that occur at this time? What are you most looking forward to doing?
- How do you feel when you are outside in autumn, compared to how you felt outside in summer?

#10 Learn from the Land

Human wellbeing is deeply rooted in our connection to the land. Outdoor environments provide so many learning opportunities to us, and it is our job as educators to act as a bridge by creating connections for our students. By taking your students outdoors, you are not only creating a connection with the land, but fostering trust and relationships that support your students' well-being.

As school policies and practices change, one thing remains constant: the land and the lessons it offers us. So, as you venture outside with your students this school year, take inspiration from the land and let it be your guide in a time of inquiry and outdoor education.

”

Earth and sky, woods and fields, lakes and rivers, the mountain and the sea, are excellent schoolmasters, and teach of us more than we can ever learn from books.

“ JOHN LUBBOCK

About the Author

LandED is an educational program that offers land-based design and environmental learning through a variety of resources, tools, and workshops. This program is designed to help communities engage with and enhance their outdoor spaces. At LandED, we are passionate about sharing our knowledge of design and nature, by cultivating relationships between people and the landscapes that surround them.

Want to learn more about ways you can incorporate outdoor and land-based education into your classroom? Visit our website at <http://www.littlebluestemla.com/store> and check out our free resources and guides for outdoor learning year-round! Interested in hosting us for a workshop at your school? Feel free to connect with us at landED@littlebluestemla.com or on social media.

Professional Development Resource

Check out the Teaching Tuesday series on YouTube from LandED! These episodes are full of great activities to try in your classroom with helpful tips and meaningful learning.

Take episode 2, "Teaching Tuesday E2 - Land Art" for example! This episode is inspired by the work of land artist Andy Goldsworthy. The activity encourages students to practice how to shift their perception of the objects around them and look at the world from a new perspective. Finding interest and beauty in everyday spaces and drawing attention to the mundane is a rewarding activity for kids and adults alike!

Place making with nature - this simple yet diverse activity leaves an impact all on those who experience it!

[LandED YouTube Channel](#)

[Teaching Tuesday E2 - Land Art](#)

Rooster Town

A Métis Community Lost and Found

ALISON GIASSON

Walking to the southern end of Beaumont Avenue in Winnipeg's Fort Garry neighborhood takes you past neatly kept post-war bungalows. Eventually the street ends, and you are met with open prairie. The land, once heavily treed in many areas, now consists of a small aspen grove, a rapid transit corridor, a fully fenced dog park, a retention pond and paved walking/cycling paths. Gaze right and you can see traffic on Pembina Highway, face left, and you see a large art installation, squint and you can almost see Grant Park High School and Mall to the south. While clearly developed, the land still feels like an escape from urban life, a break from city congestion and if only for a moment, a return to endless prairie.

As a teacher of grade 9 Social Studies, Science and Outdoor Education at nearby General Byng School, I have often taken students to this land, infusing lessons with an escape from the classroom to green space. My students, in turn, share stories of childhood antics in Parker Woods, the forested area now greatly reduced in size. Together we work towards a respect for the land, gain an understanding of the history of our community, and one hopes, meet curricular outcomes while escaping from our desks.

Standing on this land brings to life stories of Rooster Town, an urban Métis community which existed here from 1901 – 1961. Vilified by Winnipeg media in the 1950's as a squalid violence-laced collection of deadbeat families, Rooster Town is better understood as a testament to the resilience of Manitoba's Métis and a creative response to settler colonialism (Peters et al., 2018). Rooster Town grew as many Métis families lacked the river lots promised by the Manitoba Act of 1870 and sought access to Winnipeg's economy and affordable housing. Although the Manitoba Act of 1870 allocated 1.4 million acres of land to the Métis, both the 1996 Royal Commission on Aboriginal People and a 2013 Supreme Court of Canada ruling clarified that these promises were "violated or ignored" (Peters et al., 2018, p. 11).



Photographs provided by Alison Giasson
Winnipeg, MB

Rooster Town residents were desperately poor and built small homes on unoccupied land on the southwest edges of the city, found employment (often as seasonal laborers), and were able to raise families in a tight-knit Métis community without roads, streetlights, sewers, water or city services. Some residents engaged in subsistence farming and kept livestock.

Rooms were added on to the humble one or two room dwellings when possible. Atop each home's woodstove sat a kettle for tea, quickly put into service when visitors stopped by. Rooster Town men volunteered for service during World War 1 at a rate much higher than the general Winnipeg population, despite ill treatment by the British colonial system. The soldier's pay, although exceedingly low, did provide a source of income for the families left behind. During the Great Depression families often shared housing to save money and community ties helped them survive the bleakest years. Rooster Town's population peaked at approximately 250 people; many families called it home for three generations.

The 1950's baby boom with its resulting urban sprawl and biased media reports placed pressure on city officials to reclaim the land from Rooster Town residents. Although some residents had been able to purchase the land on which their homes sat, and many had been paying city taxes, plans for Grant Park Mall and High School, along with pressure from city health and welfare departments led to the

swift demise of Rooster Town. In 1959 each remaining household was given a grant of \$75 to move (reduced to \$50 if they delayed). No further remuneration for their dwelling was given; former homeowners were forced to search for low-income rentals, and many settled in Winnipeg's North End. Along with their homes, Rooster Town residents lost the support of a tight-knit cultural community, and the ability to raise their economic prospects through home improvements and rising property values (Peters et al., 2018, p. 153).

The land formerly known as Rooster Town is ripe with visible ironies. Giant power lines cross land where once residents lived without electricity. Residents struggled to build homes with whatever materials they could find (including abandoned box cars) and now thousands of board feet of treated lumber fence a dog park for (arguably) spoiled pets. A paved rapid transit corridor sends modern buses rushing headlong through an area once lacking gravel streets, where homes were connected by well-trodden foot paths. While misinformation and rumors once swirled about the fringe community, now the City of Winnipeg has made efforts to educate the public about Rooster Town and honor the resilience of its residents. The city in which blatantly racist municipal policies led to the demolition of Rooster Town now has a proudly Métis mayor, Brian Bowman. Unfortunately, four decades later, racism

remains a significant issue in Winnipeg, as does access to clean running water for much of Manitoba's indigenous population.



Other ironies were present after the Rooster Town era. In the early 2000's a strong group of civic minded residents were unable to "save" the natural area they called Parker Wetlands. Where a natural wetland had once supported a diverse ecosystem, it was drained, then later out of necessity a retention pond was dug. A great deal of forest was bulldozed, then native Manitoba trees were planted next to the transit shelter. For over a century, the remaining sky-high aspens and scrub oaks have witnessed multiple changes to the land as stakeholders battle over land use priorities.

Several art installations highlight the city's commitment to Rooster Town's past. The

Rooster Town Kettle, created by Ian August and installed in 2019 was "made large enough to boil the minimum amount of daily water needed sustain a population of 250 people, as identified by the United Nations General Assembly in Resolution 64/292, the Human Right to Water and Sanitation" (August). The copper kettle is also "a symbol of the strong sense of community, generosity, and sharing found in Métis households and communities. The offering of hot tea and with it a chance to sit, gossip, tell stories and catch up is still the cornerstone of a Métis visit." (August). The second installation, "Fetching Water" is found next to the paved walking / cycling path. The silhouette statue pays tribute to the efforts of Rooster Town children in transporting water each day for their households. As well, the recently opened Bill and Helen Norrie public library (15 Poseidon Bay, next to the Pan Am pool) is flanked by a metal mural and plaque which plays tribute to key aspects of Rooster Town and supplies an unembellished summary of the community and the racism it experienced.

I have the good fortune of being within walking distance to the former Rooster Town site, and I encourage other teachers to access the area. Winnipeg schools could do so easily by using the transit system. There is something about standing on the actual land which brings to life history lessons, and there are opportunities for land-based/experiential learning in a multitude of subject areas. I have

used the land for Outdoor Education lessons (emergency shelter building in the remaining wooded area, tree identification, etc.), Science activities (exploring chemical changes using fall foliage, water quality experiments) and numerous Social Studies classes related to Rooster Town history. Lessons and visits to this site align with the Truth and Reconciliation Calls to Action for Education. There is the potential for English Language Arts lessons on the impact of media bias, Math lessons based on square footage of Rooster Townhomes and the volume of the Kettle statue and mapping activities using original maps of Rooster Town (found in Peters et al's book). Numerous Physical Education opportunities exist using paved walking / cycling paths and open spaces, and Art classes could take advantage of the prairie landscape and discuss the merit and effectiveness of the art installations.

If you find yourself one day with a class staring at the giant copper kettle on the former site of Rooster Town, listen to the prairie wind, and remember the Métis fore-fathers, fore-mothers and children. Pishshapmischko.



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Discussion / Project Ideas for High School Students

1. Research both Rooster Town in Winnipeg, M.B. and Africville in Halifax, N.S. and create a detailed Venn diagram showing their differences and similarities and/or write a comparison/contrast essay.
2. Research traditional indigenous views on land ownership in Canada. How did these views differ from the colonial system and/or the views of Winnipeg's municipal government as demonstrated by the history of Rooster Town?
3. The Rooster Town site is bordered by a small aspen grove. Trembling aspens have several unique characteristics. Stands are connected by roots underground and therefore make one large living organism. The unique sound of their leaves in the wind has earned them the nickname of "wagging tongue." What might a "wagging tongue" aspen have to say about what they have seen on their land since 1900? Write a composition from the aspen's perspective.
4. The Rooster Town Kettle was designed to reference the United Nations Human Right to Water and Sanitation. Review the rights guaranteed by the Universal Declaration of Human Rights. Were residents of Rooster Town denied any other human rights other than water and sanitation? Are any residents

of Manitoba still denied these rights? Why?

5. Is it important for Rooster Town to be remembered? Why or why not? After visiting the Rooster Town site, discuss whether the City of Winnipeg's efforts to honour Rooster Town are appropriate. What are the advantages/disadvantages of the current developments on the land? How might the land have been developed differently? How should decisions be made about public land use?

About the Author

Alison Giasson, B.Ed., B.A., P.B.D.E., M.Ed., enjoys Manitoba history, travel and the outdoors.

A mother of two adults and partner to a fellow teacher, she relishes lively family discussions over multiple cups of coffee.

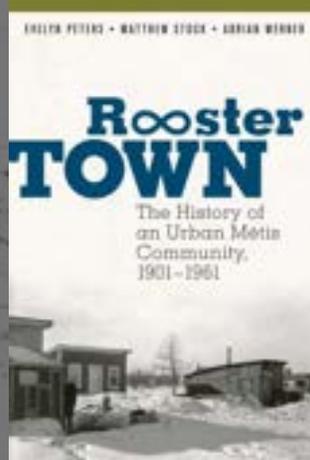


Professional Development Resource

If you liked the piece on Rooster Town, Check out this book: '**Rooster Town: The History of an Urban Metis Community, 1901-1961**' by Evelyn Peters, Matthew Stock, Adrian Werner

Rooster Town documents the story of a community rooted in kinship, culture, and historical circumstance, whose residents existed unofficially in the cracks of municipal bureaucracy, while navigating the legacy of settler colonialism and the demands of modernity and urbanization.

Once you finish the book, checkout the online archive for more resources! For more information on Rooster Town, including census records, historical documents, and research materials, visit the Rooster Town Online Archive, hosted by the University of Manitoba Archives & Special Collections



<http://RoosterTown.lib.umanitoba.ca>

Renewing Relationships

A Walking Tour to Commemorate the 150th Anniversary of Treaty One

S.J. ADRIENNA JOYCE

Acknowledgements of gratitude to: Nancy Maskus (teacher-collaborator), Doug Jonasson (principal), and the many staff at Acadia Junior High for their support and participation in the project; Pahan Pte San Win, Wanbdi Wakita, Winston Wuttunee, Teresa Byrne, and the Louis Riel Institute for their collaboration, relationship, and willingness to share their teachings.

As a practicing white settler Canadian teacher, I am learning about the legacy of the Indian Residential School system and my professional responsibility to enact the Calls to Action from the Truth and Reconciliation Commission (2015). Schools are implicated in the historic violence of residential schools, but they are also implicated in the ongoing erasures of Indigenous and other racialized peoples and histories through curriculum today (e.g., Battiste, 2013; Poole, 2012; Sensoy, 2009). My active participation in these and other problematic racialized structures requires me to learn more, educate others, and work toward daily authentic actions. Reconciliation is active, accountable, and centres Indigenous relationships (Wilson & Hughes, 2019, p. 6). While a clear plan for learning about Indian Residential School histories exists for many teachers, the pathway of working toward truth and reconciliation in the classroom is not as

immediately apparent. Truth and reconciliation are context dependent and carefully consider the peoples, places, and relationships that already exist in a place. Like treaties, truth-telling and reconciliation are ongoing and dynamic processes that must center relationships, require constant renewal, and are never done (e.g., Craft, 2013; Simpson, 2011, 2017).

Walking Tour Background

My own interest in learning has taken me into graduate research about the interplay between race, space, and power relationships as they manifest in Canada. While a thorough discussion of my dissertation work is beyond the scope of this paper, I share here a walking tour project that emerged at my school in response to that learning. The tour was inspired by some of my own research, but also by the possibility of working with Indigenous Knowledge Keepers through our school

division, professional development workshops from the Treaty Relations Commission of Manitoba, a divisional presentation by Pembina Trails School Division teacher Angela Fey, and a walking tour led by Papaschase Cree scholar Dwayne Donald at the University of Alberta (see McNally, 2017). You can access the Acadia walking tour website at

<https://sjoyce87.wixsite.com/walkingtour>.

While the project has limitations – particularly in its lack of substantive structural change -- it is nonetheless a place to start a conversation about truth and reconciliation. At my school, we hope to continue this walking tour by changing the theme yearly, adding new information and new collaborations in the future.

Walking Tour: 150th Anniversary of Treaty

One

The 2021 walking tour theme focused on the 150th anniversary of Treaty One, which is the treaty directly shaping land relationships at our school today. The goal of the tour was to teach about various perspectives by thinking further about the specific histories of this land and Treaty One. We wanted to share a series of stories – one at each walking tour “stop” – that would engage students and staff in learning more deeply about treaty-making in our community. We invited collaboration from local Indigenous Knowledge Keepers and organizations, strengthening existing relationships and building new connections in

the process. The thoughtful contributions of Teresa Byrne from the Louis Riel Institute, Wanbdi Wakita, Pahan Pte San Win, and Winston Wuttunee added Métis, Dakota, and Cree perspectives to the tour. Our research engaged with Anishinabe understandings of treaty, particularly through the scholarship of Aimée Craft (2013). In addition to Indigenous and white settler histories, we also considered the histories of Black and Peoples of Colour in our community to better understand the multiple voices who are part of treaty relationships in this place. Tour stops included histories of treaty-making, our school buildings, school division name, Métis weaving, immigration patterns, residential schools, tree names, and recent school projects to share with the community.

While the official walking tour release was postponed due to ongoing pandemic restrictions, we hope to share this project with our students by taking them outside in September 2021. We made signs with QR codes to place around the surrounding school division property, linking the codes to their corresponding stops online. That way, any interested members of the community could also easily participate in the tour with a phone and QR scanner. We also made a downloadable file of the entire tour for teachers and those without data plans, available through the website linked above. In this way, classes can go outside, find the location of each “stop” in the school field,

listen together to the audio recordings, and pause for group discussion as required.

Tour Format

The tour format is important for multiple reasons. First, by going outside to listen to the stories in context, listeners are invited to reconsider their everyday surroundings as active locations of treaty relationship. In geographic terms, this requires listeners to reframe space – a way of understanding our surroundings as a neutral and fixed entity – into place – a dynamic entity that is viewed through the relationships between peoples, other beings, and shared locations (Tuck & McKenzie, 2015, p. 19). We gain a new understanding of the responsibilities of treaty by seeing our places as treaty-making places and ourselves as treaty-making peoples (e.g., Bone, 2020; Craft, 2013; Ross, 2020). Going outside also encourages students to see the land as a teacher, especially when listening directly to the words of Indigenous Knowledge Keepers who reiterate this idea through their teachings (e.g., Simpson, 2017; Styres, 2011). We have much to learn by observing and listening to the places around us, and by understanding our relationship with land as one of mutual responsibility.

Secondly, the tour format engages with relationship-building processes. For some staff, this meant working directly with the Indigenous Knowledge Keepers who were part of our project, sharing tobacco offerings,

providing guidance and timelines for their contributions, and having conversations. While the pandemic restricted the shape of these relationships, they were opportunities to plant relational seeds that we hope to grow together soon. For other staff, participation meant building a new relationship with the different knowledges brought forward by the tour's theme, since many learned new information.

Lastly, the tour format parallels treaty in that it is itself dynamic. Once the initial format is established and an accompanying website is created, the walking tour has the potential for ongoing renewal and the inclusion of new staff, students, and community members alike. The different “stops” can be rearranged and supplemented with new research that reflects different themes. For example, the flexible structure will allow our staff to add supplementary materials in the fall about the newly released discoveries of Indigenous children's graves at Residential School sites around the country. As school members build new relationships with community members, there are possibilities to increase involvement from Indigenous Knowledge Keepers, as well as members of different racialized groups who also bring a wealth of knowledge and experience in understanding this place.

I am sharing the flexible format of our walking tour to encourage other school communities to join the work of understanding the places

around them more deeply. This process is rich and has the potential to build new relationships and increase learning about the local histories that continue to impact present-day realities. Learning from place helps us to better understand ourselves and to see ourselves in relation with other peoples, beings, and the land. A walking tour is one step in the direction of truth-telling and reconciliatory action that is our ongoing responsibility as educators.

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About the Author

S.J. Adrienna Joyce, Grade 7 Teacher at Acadia Junior High School (Pembina Trails School Division, Winnipeg) and PhD Candidate in the Department of Integrated Studies in Education (McGill University, Montréal)



Photograph by S.J. Adrienna Joyce



Land-Based Learning in LRSD

TAYLOR FENN AND SHIRLEY EWANCHUK

Finding ways to incorporate land-based learning, which emphasizes the opportunity for students to gain a spiritual connection with the land on which they live, is a priority for many teachers in the Louis Riel School Division (LRSD). Land-based learning uses an Indigenized and environmentally focused approach to education by first recognizing the deep, physical, mental, and spiritual connection to the land that is a part of many Indigenous ways of knowing and ways of being.

The 2020-2021 school year marked the first year of the Manitou Akiing Land Based Education Program. The initiative offers Indigenous teachings into Family Studies, Clothing and Design, and Foods and Nutrition classrooms. It also provides a venue to pass along teachings about Indigenous agriculture and ways of being on the land.

“Indigenous ways of being includes teaching our children how to build, hunt, plant, and harvest on the land,” said Shirley Ewanchuk, LRSD Itinerant Land Based Educator. “Land-based learning is an important step toward reconciliation and decolonization. The land is our teacher, storyteller, healer, and life giver.”

Students at Windsor Park Collegiate received lessons and teachings from Ewanchuk and Indigenous Knowledge Keepers. They learned the ways of the Buffalo, virtually visited Anpo Bison Ranch, prepared Indigenous foods over the fire, constructed a tipi and learned about Indigenous environmental justice and sustainability issues surrounding the food that we eat. During neighbourhood walks, students were taught how to identify plants and trees for medicine and food. Grade 10 students also planted a communal garden and received Indigenous teachings through their geography class including a unit on Indigenous Agriculture and Food from the Land.

With countless benefits and possibilities, an increased focus on land-based learning will continue to be a foundational aspect of education in LRSD.

Professional Development Resource

To find out more about the land we live on,
visit the website or online app at

native-land.ca

Native Land Digital strives to create and foster conversations about the history of colonialism, Indigenous ways of knowing, and settler-Indigenous relations, through educational resources such as the map and Territory Acknowledgement Guide.

Native land strives to go beyond old ways of talking about Indigenous people and to develop a platform where Indigenous communities can represent themselves and their histories on their own terms.

In doing so, Native Land Digital creates spaces where non-Indigenous people can be invited and challenged to learn more about the lands they inhabit, the history of those lands, and how to actively be part of a better future going forward together.

Check out the website to learn about the importance of the land we inhabit and our impact!

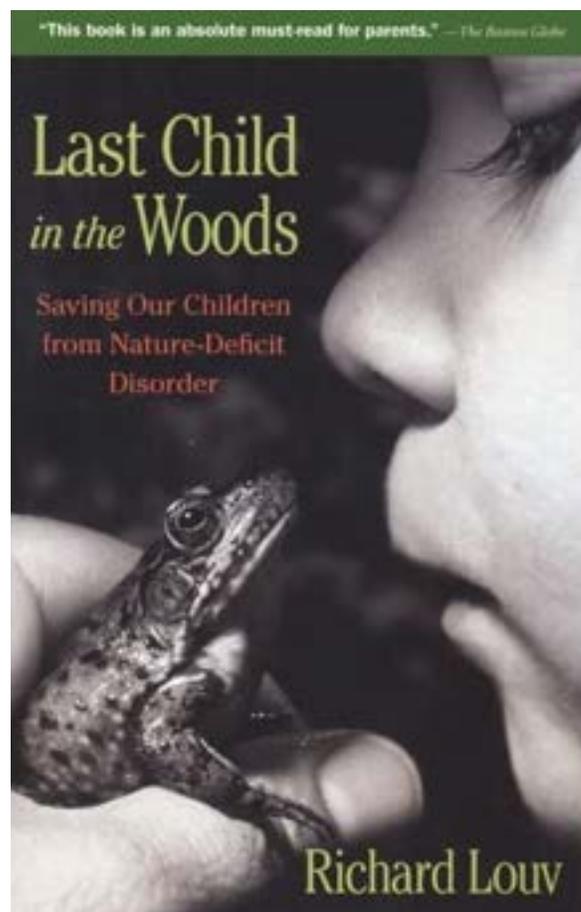
Picture Books that Teach us to *Value Nature*

ELLEN BEES

I have been struggling lately with when to start teaching my young kids about the ecological crises facing our planet. My son is a curious four year old and is starting to ask questions about conversations he overhears. While we try to answer him in age appropriate ways, it can be hard to know how much to explain. I want him to value the natural world and understand the importance of protecting it, but I don't want to overwhelm him either. To help, I have turned to picture books that promote an appreciation of nature. Fostering connections to the environment provides a solid foundation for greater environmental awareness and action as children grow older. Here are some recommendations of picture books that can be used with young children and also as read aloud texts to prompt conversation with older kids.

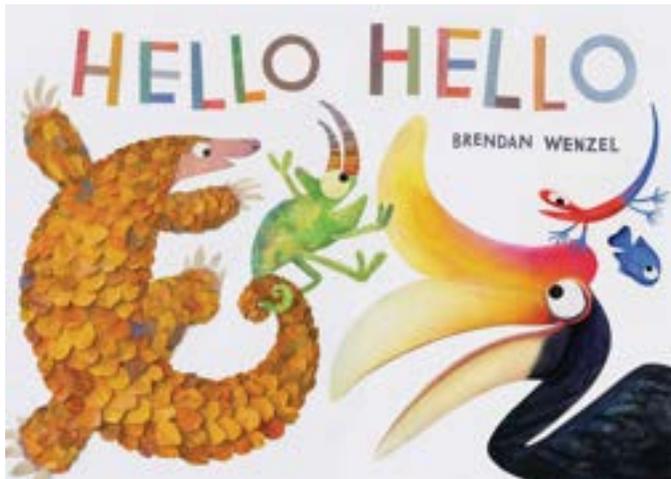
Stories that teach us to value nature

In order to value our natural world and work to protect it, children need to be taught an appreciation of nature. Richard Louv argues in his book *Last Child in the Woods* that children today suffer from Nature Deficit Disorder, having lost connection with their natural world. He recommends that children increasingly spend time outdoors exploring their natural environment. Getting outside can help kids become more connected with nature, a crucial first step towards working to protect the environment. Pairing outdoor experiences with stories about nature can further support this goal, particularly when the stories feature ecosystems that aren't in our own backyards.

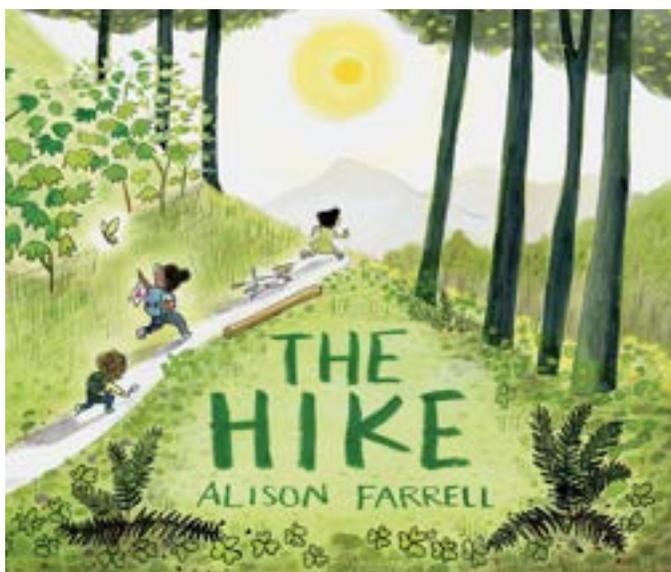




There are many books that can help children better appreciate the biodiversity of our planet. I particularly like the *One Day on Our Blue Planet* series by Ella Bailey. Each book focuses on a day in the life of a young animal, such as an Adélie penguin chick in the Antarctic or a dolphin calf in the Pacific Ocean. Notably the inside covers contain labeled pictures of the animal species of each ecosystem, effectively illustrating the biodiversity of the animal's habitat.



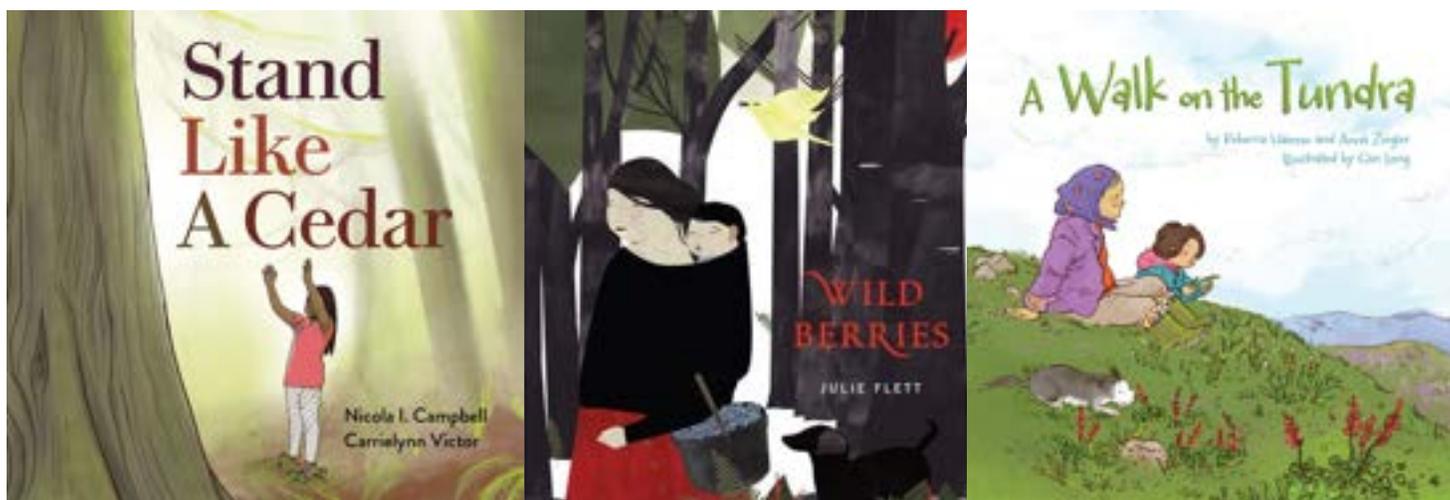
Another title *Hello Hello*, by Brenden Wenzel, demonstrates the wide variety of animal life on our planet through vibrant illustrations. The author ends the text with an important message about conservation and a list of the animals found throughout the book, along with notes on endangered and threatened species. This book can be used to start a conversation about the beauty of our world and the importance of protecting species under threat.



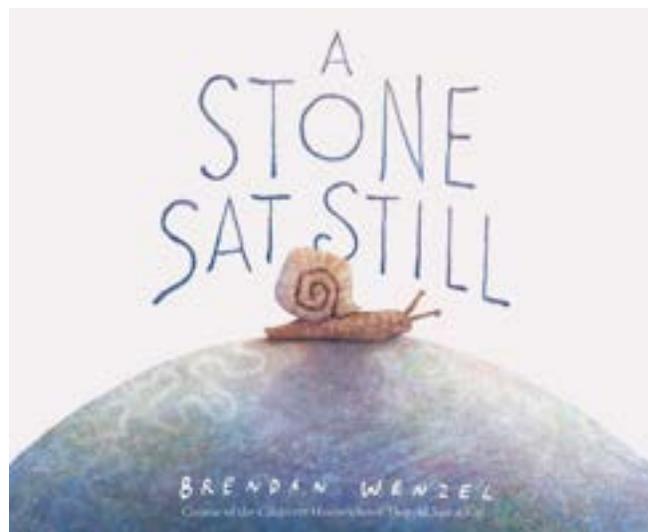
The Hike, by Alison Farrell, also helps children appreciate the biodiversity of our planet by focusing on the plants and animals in a forest ecosystem. The story follows three friends who are hiking to the summit of the mountain. Plants and animals are labelled and a character's sketchbook offers valuable insights into the wonders of the natural world around them.

Place-Based Stories

Another important way to promote an appreciation of nature is through stories that connect us to natural places. Books like Julie Flett's *Wild Berries*, *A Walk on the Tundra*, by Rebecca Hainnu and Anna Ziegler, or *Stand Like a Cedar*, by Nicola I. Campbell and Carrielynn Victor, can be used to help kids talk about natural places that are important to them and their families. *Wild Berries* is about a boy who goes picking wild berries in the forest with his grandmother. The illustrations and the story, which is written in both English and Cree, connect readers to the natural world by immersing us in a forest setting, which has special significance for the characters. Similarly, *A Walk in the Tundra* teaches readers about Arctic summers through the travels of a little girl and her grandmother. The girl learns about how important Arctic plants are to the Inuit, which can lead us to look at our own natural surroundings with different eyes. *Stand Like a Cedar* tells the story of an Indigenous child's journey into the wilderness in British Columbia. The book celebrates their family's connection to the land in a deeply beautiful way.

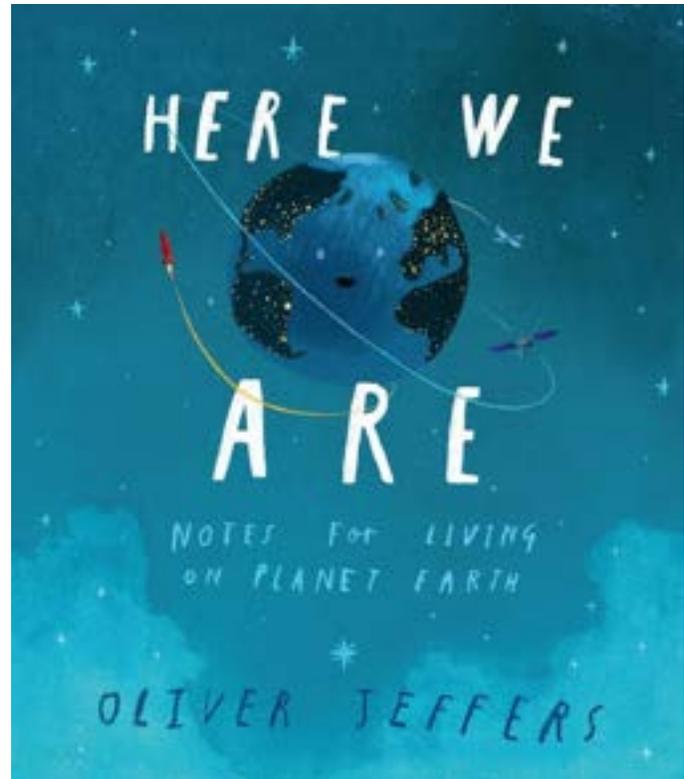


Similarly, *A Stone Sat Still*, by Brenden Wenzel, can start conversations about natural spaces that are important to us. The book demonstrates the different ways a stone is used by various animals. The story asks us to consider "Have you ever known such a place?" This question can prompt conversations about which natural spaces matter to us, along with insights about how natural spaces might be important in ways we have not considered.



The Story of the Earth

While *A Stone Sat Still* focuses on what makes a particular place special, other books focus more broadly on the Earth itself. *Here We Are: Notes for Living on Planet Earth*, by Oliver Jeffers, offers a series of explanations about our planet. Although the story is being told to a baby in the book, the text and illustrations would be appealing to children of varying ages. Throughout the book, the author describes the wonders of the sea, sky, and land. While environmental themes are not as explicit as themes relating to kindness (which are important in their own right), the book can prompt conversation about how we interact with our planet.



These types of stories offer an important starting point for talking to our children about the natural world. Initially, our conversations might center around how we feel connected to nature and why it is special for us. As kids grow older, our conversations can evolve and become more complex. Discussing threats to our environment, the losses we face and what we can do to protect spaces are logical next steps. But to successfully delve into these conversations, we need to start with a solid foundation of appreciating nature. Talking about how we value and appreciate our natural environment is a necessary first step towards eventually standing up against the environmental problems people have created.

About the Author

Ellen Bees is a middle school teacher who is passionate about social justice and sustainability. For more book recommendations, check out her blog at <https://teacherbees.ca/>.



Professional Development

Resources



Jane's Walk is an annual festival of free, citizen-led walking conversations inspired by Jane Jacobs.

On the first weekend of May every year, Jane's Walk festivals take place in hundreds of cities around the world. Jane's Walks encourage people to share stories about their neighbourhoods and discover unseen aspects of their communities.

Jane Jacobs (1916-2006) was a writer, urbanist and activist who championed the voices of everyday people in neighbourhood planning and city-building.

Celebrating Jane's ideas and principles, the organization encourages walking together to create connections between creativity and community, to engage experiences as both observers and participants, and for shared reflection, questioning, and re-imagining.

Check out self-guided walks around Winnipeg and more: [Winnipeg - Jane's Walk \(janeswalk.org\)](http://Winnipeg - Jane's Walk (janeswalk.org)). OR Jane's Walk Winnipeg | The Winnipeg Arts Council

Call for Submissions

MB Speaks

SRPING 2022 ISSUE

Greetings!

You are invited to submit to the Spring 2022 Issue of the Manitoba Social Studies Teachers' Association (MSSTA) Journal.

"Media plays a central role in the socialization, acculturation, and intellectual formation of young people. It is a pedagogical force to be reckoned with, and we ignore it at our peril"

--Hoechsmann & Poyntz, 2012, p.59.

In an era of mis/disinformation, incessant consumer messaging, divisive hate speech and racist propaganda, and covert data mining and surveillance, it is integral that our citizenry is media literate. As social studies educators, we play an integral role in fostering understandings of, and practices in, media literacies. Media education ensures we have an informed citizenry who can: recognize the ways specific mediums communicate; critically engage with messaging in media; determine the legitimacy and bias of sources; reflect on the societal implications of media coverage. In order to ensure a healthy democracy, citizens need to be media literate.

Through this issue, we hope to explore the ways in which educators in Manitoba are engaging media literacies in their practice.

Educators can submit to any section of the journal:

1. Pedagogy: scholarly writing connected to the issue theme. Writers should aim for 5-7 double-spaced pages. Submissions accepted in this section will serve as the anchor essay for the entire issue.
2. Practice: class activities, lessons and/or unit plans.
3. Professional Development: events, learning resources, books, podcasts, organizations including student groups
4. Photos: If you have any photographs of Manitoba that you would like featured in the issue, we would love to include them.

Submissions should be sent to msstajournal@gmail.com no later than March 1st (for April publication?) Please send your submissions as word documents.

VOLUME 46 • NO. 1 • SPRING 2021

MB Speaks

VOICE OF THE MANITOBA SOCIAL SCIENCE TEACHERS' ASSOCIATION