Table of Contents

3 How To Use This Guide

6 Introduction

7 Biography and Rank Information

9 Timeline of First Nations Political and Military History

11 Activity One: Indigenous Peoples, Indigenous Homelands
   Lesson Plan: Indigenous Homelands

16 Activity Two: History as Story - Gaps and Silences
   Lesson Plans: Gaps and Silences in Historical Narratives
   A Balance of Stories

22 Activity Three: Indigenous Soldier Traditions
   Lesson Plans: Answering the Call
   Diversity in the Canadian Army
      Section One: Ojibwe Culture and Warrior Traditions
      Section Two: Support for Diversity in the Canadian Army
   Recognizing Francis Pegahmagabow’s Legacy
      Section One: Francis Pegahmagabow:
      Canadian of National Importance
      Section Two: Mapping the Battles
      Indigenous Heroes Heritage Presentations

42 Activity Four: Society and Change—Impact of the Indian Act on
   post-war benefits for First World War First Nations soldiers
   Lesson Plans: Community Partner talk on Indigenous Veterans’ Post-War Treatment
   Constructing a Timeline for Indigenous Veterans’ Rights

49 Activity Five: The Return Home
   Lesson Plans: Indigenous Veteran Activists
   Indigenous Political Organizations

55 Activity Six: Healing, Wellness, and Reconciliation
   Lesson Plans: Disruption of Traditional Healing and Wellness Practices
   Reconciliation (Final Project)

55 Appendix: Additional Information & Imagery

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Welcome to the Teacher’s Guide for Indigenous War Heroes, developed by the Wasauking War Hero and Native Veteran’s Educational Awareness and Commemoration Project. The guide and associated website use the story of Francis Pegahmagabow as a launching point to provide educators and students with a framework and resources for understanding the military contributions of First World War Indigenous soldiers, as well as the cultural and political landscapes in which they lived.

The lesson plans explore the connections Francis Pegahmagabow’s life story has with many Indigenous veterans, thus helping illustrate the larger picture of Canada’s historical relationship with local Indigenous peoples. However, it is important to note there are always a diversity of stories and experiences in any complex situation. Not all Indigenous veterans’ experiences will be the same, and all unique stories are valuable contributions to our overall understanding of history.

Creating a Safe Space

Discussions arising from these lesson plans may include difficult subject matter for some students, as the experiences of First Nations, Métis, and Inuit veterans may feel closely related to their own experiences or family history. It is very important to create a safe space in classrooms for all students, in which different perspectives are respected. Doug Dokis, the Program Advisor/Instructor for Aboriginal Education at Mount Royal College in Calgary, has written a useful list of strategies to guide respectful dialogue.

His suggestions include:

• Understand the term “Aboriginal” includes all peoples indigenous to North America.

• Present Aboriginal People as appropriate role models to children.

• Aboriginal students should not be singled out and asked to describe their families’ traditions or their peoples’ culture.

• Avoid the assumption there are no Aboriginal students in your class. Research the traditions and histories, oral and written, of Aboriginal peoples before attempting to teach these.

• Present Aboriginal peoples as having unique, separate and distinct cultures, languages, beliefs, traditions and customs.

• Use books and materials which are written and illustrated by Aboriginal people as primary source material: speeches, songs, poems, and writings, which show the linguistic skill of people who have come from an oral tradition.

• Depict Aboriginal peoples, past and present, as heroes who are defending their people, rights, and lands.

• Avoid manipulative phrases and wording such as “massacre”, “victory” which distort facts and history.

• Teach Aboriginal History as a regular part of North American History and discuss what went wrong or right.

• Avoid materials and texts which illustrate Aboriginal heroes as only those who helped Europeans and Euro-Canadians i.e. Thanksgiving.

• Use materials and texts which outline the continuity of Aboriginal societies from past to present.

• Use materials that show respect and understanding to the sophistication and complexities of
Aboriginal societies. Understand and impart that the spiritual beliefs of Aboriginal peoples are integral to the structure of our societies and are not “superstitions” or “heathen.”

• Invite Aboriginal guest speakers/presenters to your class. Offer an honorarium or gift to those who visit your institution.

• Honor and respect the wisdom of the elders, as you would respect the accomplishments of a person with a Ph.D.

• Avoid the assumption that an Aboriginal person knows everything about all Aboriginal peoples.

• Most of all, teach about Aboriginal people in a manner that you would like used to depict your culture and racial/ethnic origin.

His complete discussion can be found here.

Structure of the Guide
This Teacher’s Guide contains four introductory sections, including an explanation of how to use the guide, an introduction, a biography and a timeline, followed by six Activity sections. A list of Language Resources is included at the end.

Each activity includes detailed background information for teachers and lesson plans with linked resources to explore the subject matter. The lesson plans are aimed at the secondary school level, and the learning activities are designed to be applicable and adaptable across all regions of Canada.

The guide has been designed to give teachers the flexibility to decide if they wish to teach all the activities as a complete unit, or to access individual activities or even individual lesson plans in order to expand their existing curriculum to include Indigenous perspectives and history.

Terminology and Glossary
Indigenous and Northern Affairs Canada has created a list of definitions to help create a common understanding of terms that frequently come up in a discussion of Indigenous history. The glossary can be found here.

For terms regarding the identity of Indigenous peoples, the Teacher’s Guide follows the guidelines Dr. Brian McInnes outlined in Sounding Thunder (p. 5).

Within these pages, the terms “Aboriginal,” “First Nations,” “Indigenous,” “Native,” and even “Indian” are all used somewhat interchangeably. Although the last term might be somewhat politically incorrect in the present, many Indigenous communities continue to identify with it—at least among each other. It is also a term that the people knew themselves by in the English language. All Indigenous nations have their own names for themselves. The terms “Ojibwe” and “Nishnaabe” are perhaps most fittingly used in this book, since this was how Francis best knew his own people (“Nishnaabeg” in the plural).

When a collective name is required, the preferred term in Canada at this point in time is “Indigenous,” and that is the term we recommend teachers should model in classroom discussion. “First Nations,” “Métis,” and “Inuit” are also acceptable collective terms for specific groups of Indigenous peoples.

While the use of “Indian” by non-Indigenous people has negative connotations for many Indigenous peoples, the term “Status Indian” is a legal term defined under the Indian Act and still in force in Canadian law. Discussions of both historical and contemporary Indigenous issues will occasionally need to refer to Status Indians as a particularly defined group of Indigenous people.

We have made no attempt to change outdated terms in historical quotes, documents or titles.
Acknowledgements

The Teacher’s Guide for Indigenous War Heroes: Secondary School Curriculum was developed by the Wasauksing War Hero and Native Veteran’s Educational Awareness and Commemoration Project with support from a Canadian Heritage grant from the Government of Canada. The support of the Wasauksing First Nation, and so many community members who shared their stories and encouragement, is deeply appreciated. A special thank you to the late Duncan Pegahmagabow and Marie Anderson who wanted their father Francis’s story shared with the world.

We are also thankful to Dr. L. James Dempsey of the University of Alberta and LCol Patrick Bryden (ret’d), Headquarters, Canadian Army, who very generously and graciously shared their expertise and answered our questions during content development.

We are grateful to the Glenbow Museum, the Esplanade Museum, the King’s Own Calgary Regimental Museum, Library and Archives Canada, the Canadian Museum of History, the Them Days Archive, and the McLean family for giving us permission to use the photographs in this guide and on the associated website.

Bibliography:
http://indigenousfoundations.arts.ubc.ca/home/identity/terminology.html
Introduction

The Wasauksing War Hero and Native Veteran’s Educational Awareness and Commemoration Project explores the experience of First Nations soldiers and veterans such as Sergeant Francis Pegahmagabow, the most decorated for bravery historical Canadian Aboriginal serviceman. Indigenous men and women have long contributed to the efforts of the Canadian military. The teacher’s guide and associated website provide educators and students with a framework and resources for better understanding and celebrating the past and continuing contributions of Native Canadian soldiers.

The guide highlights the experience of national military hero Francis Pegahmagabow and gives students the opportunity to explore the stories of other Indigenous heroes such as Thomas Prince and Mike Mountain Horse. The stories of these individuals serve as a proud testament to the contributions, challenges, and accomplishments of Aboriginal men and women in uniform. Through exploring aspects of their lives outside of the military, an appreciation of Native cultures, languages, and perspectives may be better realized. In addition to stories and photos of Native Veterans, this guide features a timeline that contextualizes Aboriginal military experience in a Canadian context. As the original inhabitants, Native peoples have a long tradition of defending their homeland. Such traditions of protection and security are continued in the common responsibility of all Canadians for shared lands.

Native military accomplishments in this country are broad and far-reaching. Indigenous constructs of bravery and honor, and what it means to be a leader and warrior, provide valuable extension to our present understanding of diverse military traditions. The historical experience of Aboriginal veterans is also key to understanding the struggles that many endured, and the continuing challenges faced by all Canadians in finding meaningful reconciliation. Through studying the unique viewpoints, practices, and experience of Native Canadians, we better prepare ourselves for the important conversations that can lead to lasting resolution. In so doing, we truly honor the involvement and spirit of the sacrifices made by Aboriginal veterans.

Resource: Ontario Curriculum documents:

Equity and Inclusive Education
In an inclusive education system, all students see themselves represented in the curriculum and broader learning environment. The resultant sense of belonging, engagement, and empowerment is too often missing for Indigenous students. Teachers can give students a variety of opportunities to learn about diversity and diverse perspectives. By drawing attention to the contributions of women, the perspectives of various ethno-cultural, religious, and racial communities, we better reflect the diversity of Ontario society.

The learning opportunities in these courses can help break stereotypes, and teach all students about various social, religious, and ethnocultural groups, including First Nations, Métis, and Inuit people. In examining ways through which various people act or have acted as agents of change, and serve as role models for responsible, active citizenship, students learn about injustice and inequality using a social justice lens that envisions a better future based on collaboration and inclusivity.
On June 21st, 2016, one of Canada’s greatest war heroes was immortalized in bronze. Francis Pegahmagabow’s statue stands proudly overlooking Georgian Bay in Parry Sound, Ontario. In a country short on diverse representation of our national icons, Francis’s extraordinary accomplishments on the Western Front and in the political sphere mark him as a hero for all Canadians.

His story is profoundly resonant and inspirational for a nation aspiring to include, respect and reconcile with the Indigenous peoples within its borders. Living through one of the great conflicts of our age, Francis was a man who saw life through multiple perspectives: First Nations citizen, war hero, disillusioned veteran, political activist, and perhaps most importantly to him, father and husband. All of these roles were firmly grounded in his identity as a proud Nishnaabe.

Francis had to fight as hard for respect as a Nishnaabe at home as he did to protect his homeland overseas, albeit in a different kind of battlefield. His story is echoed in the histories of many Indigenous soldiers and veterans. We have tried to represent many elements of their common experiences in this guide’s exploration of Pegahmagabow’s life.

Francis was a member of the Ojibwe nation and belonged to the Caribou clan (Adik oodoodeman). Although he was a member of the Wasauksing First Nation, Francis was born and grew up in nearby Shawanaga. He overcame early tragedy in life to become one of 38 Canadian soldiers awarded the Military Medal and two bars for bravery during the First World War. Serving as a sniper and scout, Francis is Canada’s most decorated Indigenous soldier for bravery and one of the top Allied snipers of the Great War.

Returning to Canada, Pegahmagabow married and raised his family at Wasauksing. He campaigned against the unequal treatment of Indigenous veterans and Indigenous peoples in general by taking up the political mantle, locally and nationally. He was elected Chief of his First Nation, serving from 1921 to 1925 and 1942 to 1945, and was a Councillor from 1933 to 1936. At the national level, Francis demonstrated peacefully for Indigenous rights and self-government, looking for paths to lead to better relations among all peoples of Canada. He helped to found the Brotherhood of Canadian Indians, an early national Indigenous organization, and was elected supreme Chief of the National Indian Government in 1949 and 1950.

Francis Pegahmagabow dedicated his life to serving his homeland and his First Nation with honour. His story richly reminds us we need to continue to look for pathways of our own to seek equity for all peoples in our contemporary landscape.

A Question of Rank

Those familiar with Francis Pegahmagabow’s story know that he attained the rank of corporal during his four years on the western front of the Great War with the Canadian Expeditionary Force (CEF). However, Pegahmagabow’s service did not end with his demobilization in 1919. He joined the Militia after the war, serving his unit as company sergeant-major (CSM).

The CSM is a highly respected position responsible for the four Ds — dress, drill, discipline and deportment — as well as providing a communication link between officers and noncommissioned members. It was no small feat for an Indigenous soldier to rise from private to CSM in the largely Anglo organization of the early twentieth century Canadian Army.

Pegahmagabow was among the first recruits to join the CEF in the First World War, signing up on August 13, 1914 as a private with the 23rd Northern Pioneers Regiment, based in Parry Sound. This regiment amalgamated with the 1st Battalion of the CEF. Pegahmagabow was promoted to corporal on November 1st, 1917.

After his 1919 demobilization, the decorated veteran returned to Wasauksing First Nation, and in the mid-1920s, he joined the “A” Company of the 23rd Northern Pioneers Non-Permanent Active Militia (NPAM). The NPAM is known today as the Reserve Force. The Northern Pioneers amalgamated into The Algonquin Regiment in
1936. In 2016, this historic regiment was renamed The Algonquin Regiment (Northern Pioneers) to honour the legacies of both the Algonquin Rifles and the Northern Pioneers. Pegahmagabow, the most decorated Indigenous soldier of the CEF, is an important part of this legacy.

Unfortunately, the military records of many militia members between the two world wars were not archived, so there is no formal record of Pegahmagabow’s rank during his NPAM service. However, there is convincing evidence that he served as company sergeant-major of his unit. In addition to newspaper evidence, anecdotal stories from trusted sources, and family history via Pegahmagabow’s son Duncan, historian Adrian Hayes was able to provide copies of letters from Pegahmagabow’s Company Commander to the soldier, addressing him as either sergeant or sergeant-major.

Based on these letters on official military correspondence signed by Pegahmagabow’s Northern Pioneers Company Commander, the Canadian Army will now refer to the celebrated soldier as Company Sergeant-Major Pegahmagabow.

Bibliography
http://www.nugget.ca/2016/06/23/alognquins-history-honoured


Pegahmagabow: Life-long Warrior, Adrian Hayes, Dundurn Press, 2009
Indigenous War Heroes Timeline

1700s
- October 1763 - Royal Proclamation

1800s
- 1812 - War of 1812, First Nations participation under Tecumseh
- July 1st, 1867 - Canada founded as a country
- 1870 - Foundation of residential schools for Indian children
- 1876 - Creation of the Indian Act
- March 9, 1889 - Birth of Francis Pegahmagabow, Shawanaga, Ontario
- 1899–1902 - First Nations enlisted as Canadian soldiers in the Boer War (South Africa)

1900s
- August 4, 1914 - Beginning of the First World War
- August 13, 1914 - Francis Pegahmagabow enlists in the Canadian Expeditionary Force
- August 22, 1914 - Canada passes the War Measures Act
- September 20, 1917 - Canada passes the Wartime Elections Act
- September 1, 1939 - Beginning of the Second World War

First Nations North American Sovereignty

Indigenous War Heroes: Secondary School Curriculum
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 1945</td>
<td>Formation of the National Indian Government</td>
</tr>
<tr>
<td>1946–1948</td>
<td>Government Special Joint Committee examination of the <em>Indian Act</em></td>
</tr>
<tr>
<td>1950</td>
<td>Korean War Conflict</td>
</tr>
</tbody>
</table>
| August 5, 1952 | Death of Francis Pegahmagabow  
Parry Sound, Ontario |
| June 7, 1956 | Status Indians granted Canadian Citizenship |
| 1960 | Status Indians allowed to vote in federal elections |
| July 11th, 1990 | Oka Crisis |
| August 18, 1995 | Gustafsen Lake Standoff |
| June 21, 2001 | National Aboriginal Veterans Monument  
Ottawa, Ontario |
| 2001–2014 | Canadian soldiers serve in the Afghan theatre of operations |
| 2002 | Government announces First Nations Benefit Package for veterans |
| June 20, 2015 | Provincial Plaque commemorating Francis Pegahmagabow  
Wasauksing First Nation, Ontario |
| December 2012 | Founding of the Idle No More movement |
| June 21, 2016 | Unveiling of Statue Celebrating Life of Francis Pegahmagabow  
Parry Sound, Ontario |
Canada is founded on homelands once controlled entirely by Indigenous peoples. Referred to as Turtle Island by many North American Native groups, the establishment of countries such as Canada, the United States, and Mexico is a relatively recent development in the history of the continent. Ancient Indigenous ways of life, belief, and stewardship continue into the present. For many Native peoples, the earth is a living animate being who is afforded tremendous respect. Thousands of years of life with the land developed deep feelings of pride and guardianship that continue into the present. The innumerable place names of Indigenous origin on Canadian maps provide evidence of the long relationship between Indigenous peoples and the land. Defending one’s homeland remains a part of many Indigenous traditions.

The original territories of Canadian Native peoples are vast and contained all of the resources necessary for life. There is, however, a long history of forced separation of Indigenous peoples from their traditional lands. Settler cultures needed increasingly more space, and the appropriation of Native territories became an ever present facet of colonization. The making of treaties in exchange for other necessities was one means of trying to secure some guaranteed rights and sustenance capacity for Indigenous nations. The Indian Act, which empowered colonial authorities in the appropriation of Native territories, also designated Indian reserves for the occupation of status Indians. The reserves greatly reduced mobility and access to traditional territory. While the Indigenous peoples would lose control of much of their original lands, the connection to the earth was never entirely severed by colonial policy and practice.

All peoples in Canada today now make their home in territories that were once—and continue to be—the homeland of one of the many original Native nations. Learning about the original history of how one’s hometown or city became a part of the greater Canadian story is important for our collective history. It is also a way to honor the contributions and sacrifices of the First Peoples. Such investigation also helps us better understand why Native soldiers fought so dedicatedly to protect lands, that although might not have been under the direct ownership or control of an Indigenous nation, still compelled loyalty and dedication from countless generations of stewardship and care.

Lesson Plan: Indigenous Homelands

Teacher Preparation
Familiarize yourself with the listed resources for Indigenous place names.

Reading
Sounding Thunder. Chapter Two - Indigenous Life and Community in Georgian Bay
Sounding Thunder. Chapter Three - Wind, Rock, and Water: Maps and Names at Wasauksing and Shawanaga

Focus Question
How does understanding Indigenous place names help to enrich our understanding of Canadian history?

Learning Outcome
Students will have researched the history of their hometown, using primary and secondary sources, to discover the original place names and history of the First Peoples of the region. They will have demonstrated their understanding of the differences between the way Native peoples and non-Indigenous peoples view their relationship with the land, and the impact of contact on the First peoples.
Indigenous Peoples, Indigenous Homelands

Project: Indigenous Homelands
All of us in Canada either come from—or currently inhabit—territories that are the traditional homeland of an Indigenous people. Learning about the original history of the place we now make our home is an important task for all Canadians today. Not only are we able to better gain respect for the historical roles and presence of Indigenous peoples, we also have opportunity to learn about the historical circumstances that dispossessed them of their original homes. All places in Canada were said to have names in at least one of the many Indigenous languages that were once spoken here. These names have sometimes survived—if only in a variant form—in maps we still use today. Researching these names, and their associated stories, help us to better understand the significance and function of many of these places that we now share with Indigenous Canadians. Our challenge is to explore and share such learning with each other.

Activation
Niibna gegoo maa gii-bi-zhiwebad
shkwyaang go naa nake gii-mno-bmaadziwag
maa nna ge-wiinwaa Niibnaabeg gii-mno-yaawag
nsbihe wedi gii-daawad.

There were many things that happened long ago, and they lived good lives—the people were very well off living there by themselves.
—Duncan Pegahmagabow
(Sounding Thunder, p. 42)

Resources


http://www.historymuseum.ca/cmc/exhibitions/aborig/fp/fpz2d09e.shtml

In reading Chapters Two and Three of Sounding Thunder we have opportunity to learn about the home territory of Canadian Indigenous soldier Francis Pegahmagabow. We are presented in the text with a span of history that pre-dates European contact through the recent present. Traditional places of importance, sustenance activities, and spiritual ways of relating to the land are described throughout both periods of change and adaptation for the Ojibwe. Of particular interest are the innumerable Native language place names that describe the landscape in a way the Ojibwe would have known it a century ago. Many important stories of Georgian Bay, and the legacy of its Indigenous peoples, are described through such names. All parts of Canada have such place names and stories that can better help us understand the original history of our country. Our challenge is to explore and share such learning with each other.
Students will research the history of their home town or city (or a place they currently reside), and will learn about the first place names, peoples, and cultures. Students can explore either primary or secondary sources to discover an original place name and the history of the First peoples in the region. The exploration can cover material from earliest recorded history through the present. Each of the following questions should be considered in a paper or presentation.

1. What was an original Indigenous place name for the territory being investigated?

2. Who were the original peoples? Describe their traditional culture, life practices, and language.

3. When did European contact occur? What were the major changes to the land? Explain differences in how Euro-Canadian society related to the land in contrast to Indigenous peoples.

4. How did contact influence the area Native peoples? Were they required to reside elsewhere and join the wage economy? What factors drove these changes, and how did Indigenous peoples adapt and participate in the new social order?

5. What Native peoples live in the region today? How have Native Canadians contributed to our society? What is the historic involvement in any of Canada’s wars by local Indigenous people? Why might Indigenous peoples want to defend their homeland by participating in Canadian military expeditions?

There were many things that happened long ago, and they lived good lives—the people were very well off living there by themselves.
—Duncan Pegahmagabow
Indigenous Homelands Project

Inquiry Process

<table>
<thead>
<tr>
<th>Formulate Questions</th>
<th>Gather &amp; Organize</th>
<th>Interpret &amp; Analyze</th>
<th>Evaluate &amp; Decide</th>
<th>Communicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read Chapters Two and Three of <em>Sounding Thunder.</em></td>
<td>Research how the Ojibwe thought about and lived on the land compared to Euro-Canadians.</td>
<td>Compare and contrast the different beliefs and ways of living with the land that characterized both Aboriginal and Euro-Canadian societies.</td>
<td>What can we learn from the First Nations about living with the land?</td>
<td>Class discussion about traditional First Nations’ peoples life with the land and what students learned about Indigenous peoples’ identities, lifeways, and perspectives.</td>
</tr>
<tr>
<td>Reflect on the content presented about Indigenous understandings of the land. What did you learn about Indigenous peoples’ relationship with the earth?</td>
<td>What have been some key differences in the historical experience of Indigenous and Euro-Canadians in Canada?</td>
<td>Why did different peoples in Canada develop different relationships with the land?</td>
<td>Why did Indigenous veterans fight for Canada even though they were not citizens or full-citizens under the law?</td>
<td>Individual report on the Indigenous history of one’s place of birth or current residence. This should explore the identities and major events of local Native groups. Are there any Indigenous war veterans that came from the local area?</td>
</tr>
<tr>
<td>Review some of the place names featured in <em>Sounding Thunder.</em> What do such place names reveal about Indigenous relationship with the earth?</td>
<td>What is the name of a place where you were born or live? What is the significance of the history of this place?</td>
<td>Why were Indigenous peoples treated differently by the federal government and other institutions? How did the Indian Act influence life for Indigenous peoples?</td>
<td>Why do most versions of history that are presented in schools exclude the stories and perspectives of Indigenous peoples?</td>
<td></td>
</tr>
<tr>
<td>Think of the Canadian town or city where you were born or presently live. What do you know about the history of this place? Who were the First Peoples?</td>
<td>What are you able to learn about the historic or contemporary presence of Indigenous peoples? Why is this important knowledge for all Canadians to presently know about the original inhabitants?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research the history of the Indigenous peoples who originally occupied—and who may continue to occupy—the place where you were born or presently live.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
John Shiwak, an exceptional scout and sniper with the Royal Newfoundland Regiment, was an Inuk from Rigolet, Labrador. He was a talented artist and writer. The Inuit name for Rigolet is Kikiaq.

Photo courtesy of Them Days Archive.
Lesson Plan One: Gaps and Silences in Historical Narratives

Teacher Preparation
Familiarise yourself with the listed resources for different texts about Francis Pegahmagabow.

Reading
Sounding Thunder. Chapter One -
Stories as a Means of Understanding Life
Sounding Thunder. Chapter Four -
Language, Culture, and Stories
Sounding Thunder. Chapter Five -
Learning from Stories

Focus Questions
1. Why do you think the author chose to examine the stories important to Francis Pegahmagabow as a framing device?
2. What gaps or silences do these stories fill in the written record on this Ojibwe war hero?

Learning Outcomes
Students will have built critical thinking skills by examining texts for points of view represented or not represented. Students will also have developed their meta analysis skills as they discuss what avenues of meaning are opened up by the storytelling structure of Sounding Thunder.

Activation
“One cannot know his experience without an appreciation of the places he came from, the complex spiritual reality of the Ojibwe, the extremities of the Great War itself, and the dynamic oscillation of subjugation and liberation that has characterized settler-Indian relations since the beginning of contact. For the old Ojibwe, boundaries between physical and spiritual worlds were more fluid—no matter what one’s religious orientation. To understand such a world requires being open to what the stories tell us. This might involve considering, if only for a short time, that the truth of another people is equal to that of one’s own.” (Sounding Thunder, p. 18)
Resources
http://www.ammsa.com/content/frances-pegahmagabow-footprints


Song, “Fighting Fire With Fire” https://www.youtube.com/watch?v=ZGQtzjSPHU4

http://www.nugget.ca/2016/06/23/algonquins-history-honoured


Hayes, Adrian, Pegahmagabow, Life-Long Warrior, Blue Butterfly, 2009.

Project: Gaps and Silences in Historical Narratives
Students will research to find different texts describing the life and accomplishments of Francis Pegahmagabow. They will examine the texts to identify any patterns on which points of view are represented in the texts, as well as the impact of any gaps. Students will also consider the impact of telling stories in Ojibwe in Sounding Thunder.
## Gaps and Silences in Historical Narratives Project

### Inquiry Process

<table>
<thead>
<tr>
<th>Formulate Questions</th>
<th>Gather &amp; Organize</th>
<th>Interpret &amp; Analyze</th>
<th>Evaluate &amp; Decide</th>
<th>Communicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find examples of different texts describing Francis Pegahmagabow’s military and</td>
<td>Chart which perspectives are represented in the different narratives, including</td>
<td>Analyze which voices are most and least prominent in the different texts.</td>
<td>Evaluate the impact of gaps and silences in Francis Pegahmagabow’s story.</td>
<td>Class discussion on the impact of who is telling the story of historical</td>
</tr>
<tr>
<td>post-military life.</td>
<td>those found in <em>Sounding Thunder</em>.</td>
<td>Identify any gaps in perspective in the narratives.</td>
<td>Is the inclusion in <em>Sounding Thunder</em> of the stories important to Francis</td>
<td>events, as well the impact of how the story is told.</td>
</tr>
<tr>
<td>What are some of the common themes in this literature? Are there patterns to what</td>
<td>Are any voices given more weight in particular narratives?</td>
<td></td>
<td>Pegahmagabow—and the cultural perspective of the author—an effective way to</td>
<td></td>
</tr>
<tr>
<td>is highlighted and what is minimized or excluded?</td>
<td></td>
<td></td>
<td>address some of those gaps?</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Are the stories effective in helping to build Francis Pegahmagabow’s world view?</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>What is the significance of telling the stories in Ojibwe?</td>
<td></td>
</tr>
</tbody>
</table>

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*History as Story—Gaps and Silences*
Lesson Plan Two: A Balance of Stories

Teacher Preparation
Access the photo of Mike Mountain Horse’s story robe, included in the lesson plan.

Preview the Canadian War Museum Primary and Secondary Sources lesson plan through the link in Resources.

Preview the “Danger of a Single Story TED Talk” through the link in Resources.

Preview the Honour Magazine article on Mike Mountain Horse in the University of Calgary collection through the link in Resources.

Preview the 50th Battalion War Diary entries through the link in Resources.

Reading
Sounding Thunder. Chapter One - Stories as a Means of Understanding Life
Sounding Thunder. Chapter Four - Language, Culture, and Stories
Sounding Thunder. Chapter Five - Learning from Stories
Honour Magazine, “Mike Mountain Horse: A Passchendaele Warrior’s Diary”

Focus Questions:
1. What is the impact of people learning a single story about Canadian history?
2. How does a balance of stories impact our understanding of historical events?

Learning Outcome
Students will have examined different sources about similar events, discussed how to classify them as primary or secondary sources, identified the points of view embedded within them, and analyzed how they illuminate each other.

Activation
“Stories, after all, are dedicated to understanding the intricacies of life; they have the capacity not only to teach us but also to involve and include us.

Stories help us to build connections to what we are living or studying and, in the most unexpected ways, sometimes make us part of the narrative. Stories must always be a core component of Aboriginal teaching and learning traditions.” (Sounding Thunder, p. 23)

“The truth about stories is, that’s all we are.”
—Thomas King, The Truth About Stories: A Native Narrative

Resources
Canadian War Museum Primary and Secondary Sources lesson plan http://www.warmuseum.ca/firstworldwar/ressources/lesson-plans/primary-and-secondary-sources/


Mike Mountain Horse story robe and 50th Battalion War Diary article http://contentdm.ucalgary.ca/cdm/compoundobject/collection/camh/id/2940/rec/43

Glenbow explanation of story robes: https://www.glenbow.org/exhibitions/online/robes/srobe.htm

Native Veterans http://www.mta.ca/library/courage/nativeveterans.html
History as Story—Gaps and Silences

Mike Mountain Horse’s story robe, detailing events from his service in the First World War.

From the Collection of the Esplanade Museum, Medicine Hat, Alberta, Canada.

Please Note: Larger full-size image of story robe in the Appendix of this Teacher’s Guide.

Project: A Balance of Stories

In her TED Talk, Chimamanda Ngozi Adichie eloquently explains the danger of a single story controlling our understanding of the world around us. The danger is not that the single story is necessarily untrue, but that it is incomplete, and that incompleteness limits our view.

Sharing a variety of stories is a way to enhance our understanding of history and its connection to the present. Different stories help to fill in gaps in the dominant narrative and empower alternate voices and points of view. The power of intertextuality helps one text illuminate another, adding nuance and complexity. Critically examining our historical sources for the perspectives that shape what is and is not told can help to shift how we interpret stories.

In this lesson plan, students will have the opportunity to examine the juxtaposition of some of the 50th Battalion’s war diary entries on Passchendaele with the Passchendaele story recorded on First Nations veteran Mike Mountain Horse’s story robe. A discussion on how each story enlightens and enriches the other will help to deepen the historical narrative for everyone.

It is important to note that this lesson is not presenting the battalion war diaries as discriminatory to any one group of people. Produced by the Canadian military as recently as the Afghanistan conflict, these documents are intended to be a collective, general, and brief summation of the battalion’s activities, not a recording of individual exploits. Few individual names occur in the diaries, and when they did in the First World War, those names were usually officers rather than non-commissioned members, reflecting the importance of class in this time period.
## Inquiry Process

<table>
<thead>
<tr>
<th>Formulate Questions</th>
<th>Gather &amp; Organize</th>
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</tr>
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<tr>
<td>Listen to the TED Talk on “The Danger of a Single Story”</td>
<td>List the strengths and weaknesses of primary and secondary sources.</td>
<td>What is the strength of each of these historical narratives?</td>
<td>What is the impact when there is not a balance of stories about our history?</td>
<td>Class discussion about students’ findings.</td>
</tr>
<tr>
<td>Using the War Museum lesson plan, discuss the differences between primary and secondary sources.</td>
<td>What parts of the TED Talk seem pertinent to a discussion on how the battalion war diary and the story robe tell stories from different perspectives?</td>
<td>Does an artifact like the story robe add another voice to our historical record?</td>
<td>Why is the issue of an incomplete historical narrative important for Indigenous peoples?</td>
<td>Students will choose a creative method to illustrate the importance of diverse voices in our historical stories. Students may choose to use drama, art, writing, song, photography, or another creative avenue of choice.</td>
</tr>
<tr>
<td>Look at the photo of Mike Mountain Horse’s story robe.</td>
<td></td>
<td>Does the story robe help fill out and enrich details not covered in the battalion war diary?</td>
<td></td>
<td>Students will include a personal reflection on their creative project and how it adds to an understanding of the First World War and of the contributions of Indigenous soldiers.</td>
</tr>
<tr>
<td>What is the purpose of a story robe?</td>
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The story of Francis Pegahmagabow is part of a larger narrative of Indigenous participation in Canada’s military history, full of impressive achievements, moving sacrifices, and institutional barriers and prejudice. He was among the first volunteers for the Canadian Expeditionary Force, despite being considered a ward of the government rather than a full citizen. Even more remarkable is that Francis and many other First Nation soldiers chose to enlist despite an initial unofficial government policy discouraging the recruitment and participation of Indigenous peoples.

An estimated 35% of the eligible First Nations population enlisted in the First World War, above the national average of 30% of eligible men. The response was so high on some reserves, such as the Head of the Lake Band, that every single eligible man aged between 20 and 35 volunteered. This level of enlistment was repeated in the Second World War, when at least 3,000 Status Indians, including 72 women, served. As each war’s statistic does not include non-Status Indians, Métis, and Inuit veterans, the actual number of Indigenous soldiers was higher. Veterans Canada site “Native Soldiers - Foreign Battlefields” states, “As early as 1942, opposition member John Diefenbaker noted in the House of Commons, ‘In Western Canada the reserves have been depleted of almost all the physically fit men.’ 56 The same could be said of reserves across Canada.”

Many First World War Indigenous soldiers such as Francis Pegahmagabow, Henry Norwest and John Shiwak served as scouts and snipers. A life lived on the land, participating in both hunting and trapping, proved excellent preparation. James Dempsey writes in Warriors of the King that even those Indigenous recruits not officially designated as snipers were often recognized as excellent shots by their infantry battalions and sent to the front. However, Timothy Winegard in For King and Kanata notes that Indigenous soldiers were employed in all branches of the combat arms, including the Navy and the Air Force.

As examples, the 107th Pioneer Battalion was a construction and logging battalion with a high number of Indigenous soldiers; other Native servicemen served in units like the Railway Troops, responsible for the construction, operation, and maintenance of railway lines along the Western Front. Lieutenants James David Moses and Oliver Milton Martin, Mohawks from Six Nations of the Grand River, and John Randolph Stacey, from Kahñawà:ke, served as pilots in the Royal Flying Corps/Royal Air Force. According to Winegard, at least 17 Status Indians were commissioned officers in the CEF, including Martin, who rose to be a brigadier-general when he served again in the Second World War. However, most Indigenous soldiers enlisted as non-commissioned members, due to what was necessary to obtain a commission, and the preponderance of prejudicial attitudes at the time.

The government did not officially recruit any units along ethnic lines, so there were no Indigenous regiments, although there were some suggestions made to form one. There were regiments with high numbers of Indigenous soldiers, such as the 114th (Brock’s Rangers) Battalion and the 107th (Timberwolf) Battalion.

Although they were not permitted to enlist as soldiers in the First World War, Indigenous women made important contributions to the war effort, both as nurses and on the home front. It is not known how many Indigenous women served as Nursing Sisters during the war, but Charlotte Edith Anderson Monture of the Grand River Six
Nations reserve did just that. Charlotte completed her nursing training in New York State and served with the U.S. Medical Corps.

Most Indigenous women supported the war through other avenues. Just as Indigenous men responded strongly to the call to enlist, many Indigenous women on the homefront strongly supported the war effort through charitable fundraising. James Dempsey writes in *Warriors of the King* that on reserves, First Nations women organized patriotic societies and joined Red Cross charities to collect food, clothing, and money to be sent overseas. They sold traditional crafts to raise funds and knitted socks, sweaters, mufflers, and bandages for soldiers. These women's groups raised thousands of dollars. In total, Indigenous groups of all kinds raised almost $45,000 to donate to patriotic funds.

It is worth noting that the *Wartime Elections Act* gave the vote to all serving members of the military during the First World War, including Status Indians—though they lost this right when they returned home from the war. Civilian women were also enfranchised if they had fathers, husbands, or brothers serving. Status Indian women, however, were excluded from this right under the act.

**Bibliography**


Dempsey, James L. *Warriors of the King, Prairie Indians in World War I*. Regina: Canadian Plains Research Center, University of Regina, 1999.

Aboriginal Canadians and the Second World War
http://www.veterans.gc.ca/eng/remembrance/history/historical-sheets/aborigin

Two Decades Later: The Second World War


Aboriginal Women's Contributions https://www.aadnc-aandc.gc.ca/eng/1414152378639/1414152548341#chp6


**Lesson Plans**

**Answering the Call**

Diversity in the Canadian Army
Section One: *Ojibwe Culture and Warrior Traditions*

Section Two: *Support for Diversity in the Canadian Army*

Recognizing Francis Pegahmagabow’s Legacy
Section One: *Francis Pegahmagabow: Canadian of National Importance*

Section Two: *Mapping the Battles*

Indigenous Heroes Heritage Presentations
Lesson Plan One: Answering the Call

Teacher Preparation
Familiarize yourself with the list of resources about Indigenous soldiers’ enlistment in the First World War.

Preview the Joseph Boyden interview through the link in Resources.

Remember to pre-order any of the books you wish to include in your discussions.

Reading
Sounding Thunder. Chapter One - Stories as a Means of Understanding Life (Of Heroes and Men)
Sounding Thunder. Chapter Seven - An Indian at War

Focus Question
Why did so many Indigenous men voluntarily enlist to fight in the First World War when Indigenous peoples had very limited civil rights and a guarantee they would not have to fight in foreign wars?

Learning Outcomes
Students will have researched, analyzed and communicated the various points of view among Indigenous peoples which led to their high enlistment numbers in the First World War. Students will also have researched, analyzed and communicated the institutional barriers to enlistment faced by Indigenous peoples.

Activation
“And though they were not full citizens under the law, young Aboriginal people enlisted in numbers disproportionate to their population. Whether it was to honour ancient warrior traditions or treaties signed with the crown, or the opportunity to find transient equality on the battlefield, enlistment in the war seemed to herald something different in Indian-settler relations.” (Sounding Thunder, p. 19)

Resources
https://www.youtube.com/watch?v=i4NGNwDM38w Honouring First Nations Veterans
https://www.youtube.com/watch?v=lqXwmyjYDmaA Honouring First Nations Soldiers
http://ifyebreakfaith.blogspot.ca/2015/02/warrior-spirit.html
http://www.canadianpoetry.ca/confederation/DCScott/address_essays_reviews/vol1/cdn_indians_great_war.html (1919 report to Indian Affairs)
http://www.veterans.gc.ca/eng/remembrance/those-who-served/aboriginal-veterans
http://www.veterans.gc.ca/eng/remembrance/those-who-served/aboriginal-veterans/native-soldiers
http://ww1.canada.com/faces-of-war/first-nations-on-the-front-lines
http://ww1.canada.com/home-front/not-all-canadians-were-equal-at-first-world-war-recruiting-stations
In *Sounding Thunder*, Brian McInnes notes that one of the reasons Francis Pegahmagabow enlisted in the First World War was to engage and hopefully change the colonial narrative about Indigenous peoples. Pegahmagabow’s story helps to illustrate the overall picture of high Indigenous enlistment in the Great War, although there is always a multiplicity of perspectives on any complex situation. Students will draw on the listed resources to research and discuss institutional barriers to Indigenous enlistment, as well as the various reasons why Indigenous peoples’ response to the call was extraordinarily high when their civil rights in Canada were so limited at the time.


Recruits from the Kainai Nation (also known as the Blood Tribe) with their sergeant-major, Fort McLeod, 1916. Left to right (front): Nick King, Harold Chief Moon, Lieutenant-Colonel W.C. Bryan, Joe Mountain Horse, and Mike Mountain Horse. Left to right (back): George Coming Singer, Joe Crow Chief, David Mills, George Strangling Wolf and an unknown recruit.

Courtesy of the Glenbow Archives, NA-2164-1.
### Inquiry Process

<table>
<thead>
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<td>Starting with Francis Pegahmagabow and Sounding Thunder, and then drawing on the</td>
<td>Chart the various reasons for enlisting.</td>
<td>What areas did many Indigenous soldiers hope to impact</td>
<td>How did Indigenous recruits hope to make a difference</td>
<td>Produce a bulletin board display illustrating students’ conclusions on reasons for</td>
</tr>
<tr>
<td>listed resources, research reasons why Indigenous soldiers voluntarily enlisted.</td>
<td>Chart reasons for the government to initially discourage recruitment from Indigenous communities.</td>
<td>through their service?</td>
<td>when they enlisted in the Canadian Expeditionary Force?</td>
<td>Indigenous enlistment in the First World War.</td>
</tr>
<tr>
<td>Why was the government initially reluctant to recruit people from disenfranchised groups?</td>
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Focus Question
How did Francis Pegahmagabow’s beliefs, values, and traditions shape him as a soldier?

Learning Outcomes
Students will have examined and discussed different points of view on the concept of warriorship, with an opportunity to apply the definition in a modern context.

Activation
“He took pride in the warrior tradition that ran through his lineage, and like Ojibwe youth for generations before him he prepared himself with the vital skills to survive should such hardship ever again come to the people.”

(Sounding Thunder, p. 141)

“Zhimaagnish ge gii-aawi zhimaagnishii-gimaag gii-aawi ow.
“He had been a soldier, a sergeant even.

Miinwaa weweni enenmagiban iw ji-bmaadzid ji-naanoondaagzid giigdad.
I always thought well of the way he lived his life, even when he was speaking aloud during military drills.

Mii-sh go naa enaabminagziwaad giw nishnaabeg yahaag zhimaagnishiiwi-gimaag.
There were some Indians who would try to act like the non-Native sergeants.

Gaa gii-zhibaasii gtaamgwaadkamig gaa-izbi-mi-no-yaad.
But he would never treat or speak to others badly, he was always a good person.”

(Sounding Thunder, p. 15)
The way of the warrior is an important and time-honored tradition of many Indigenous peoples. Mastery of requisite skills and dispositions were encouraged through ceremonial practices and rites of passage. A peaceful way of co-existing in the world is a fundamental goal of perhaps all Canadian Indigenous societies. So too is the capacity and willingness to stand up in defence of one’s land, people, culture, and way of life. The opportunity to go to war provided opportunity for many Indigenous peoples to fulfill a long-culturally ingrained tradition of defending the greater good.

Every Indigenous culture and language has particular words to describe what it means to be a warrior. The Ojibwe would refer to soldiers who went to war as Zhimaaganishag after the word for lance (‘Zhimaagan’). Older words existed in Ojibwe culture for traditional warriors such as minisino, a word that referred to the unique distinction and honor that one found through participation in war. The late Basil Johnston, an Ojibwe author and storyteller, often referred to this word as meaning, “s/he who was an island unto him/herself.” Another word, adopted from the Dakota, would become commonplace for many Ojibwe communities; ogichidaa became an accepted way to describe the way and culture of the warrior, with the Ojibwe meaning of gichi-de’e (‘of great heart’) being used to describe the necessary qualities and characteristics of those who engaged in warfare.

Students will research and discuss the meaning of ‘ogichidaawin’. They will find examples in Sounding Thunder that illustrate Francis Pegahmagabow’s understanding of what it is to be a warrior and discuss how well his own concept of warriorship would have fit into Canadian Army culture at the time. Students will also discuss how well the concept of ‘ogichidaawin’ applies in a contemporary setting. Teachers may choose to have their students communicate their conclusions in an essay format or by creating a classroom display showcasing the students’ creative reflective responses to ‘ogichidaawin’.

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**Resources**

**Ogichidaawin:**


“The Military and the People” [http://muse.jhu.edu/chapter/883293](http://muse.jhu.edu/chapter/883293)

“Living Warriorship: Learning Warriorship within the Context of Indigenous Community”

**American Warriors: Songs for Indian Veterans**
[https://www.youtube.com/playlist?list=PLUSRfoOcUe4YW3ZkKYc7Th01DbtOuZ_tA](https://www.youtube.com/playlist?list=PLUSRfoOcUe4YW3ZkKYc7Th01DbtOuZ_tA)

**General:**
Aboriginal People in the Canadian Military

Aboriginal Peoples in the Canadian Armed Forces

Francis Pegahmagabow statue unveiling

Dempsey, James L. *Warriors of the King, Prairie Indians in World War I*. Regina: Canadian Plains Research Center, University of Regina, 1999.


### Inquiry Process

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<tr>
<td>Find examples in <em>Sounding Thunder</em> and the CBC statue article that illustrate how the Ojibwe soldier's beliefs, values and traditions shaped him as a soldier and impacted his military career.</td>
<td>Categorize the <em>Sounding Thunder</em> examples into areas such as faith/spirituality, skills, and personal traits.</td>
<td>How did CSM Pegahmagabow's spirituality help him cope with the horrors of the war?</td>
<td>Draw conclusions about how CSM Pegahmagabow's beliefs, values, and traditions impacted his military service.</td>
<td>Students will write an essay on how Francis Pegahmagabow's beliefs, values, and traditions shaped him as a soldier and impacted his military career or on how one could apply the concepts of ogichidaawin to aspects of contemporary life.</td>
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<tr>
<td>Discuss the articles on ogichidaawin—Ojibwe warriorship—and view the American film, “Way of the Warrior.” Read the PDF and listen to selected songs from “American Warriors: Songs for Indian Veterans.” What parts of Ojibwe warrior culture would have meshed well with the Canadian Expeditionary Force?</td>
<td>List aspects of ogichidaawin.</td>
<td>How did his cultural traditions help shape him as a soldier and a leader?</td>
<td>Draw conclusions on how the concepts of ogichidaawin could be applied in contemporary Canada. Can one be a warrior in this sense in everyday life?</td>
<td>Alternatively, students may create a classroom display drawing on their reflective responses to the Ojibwe concept of warriorship. Their response may be a journal entry, poem, song, painting, carving, cartoon, or photograph.</td>
</tr>
<tr>
<td>What parts may have caused a culture clash?</td>
<td>List aspects of Eurocentric army culture that may have clashed with Ojibwe traditional warrior culture and the aspects that meshed well.</td>
<td>How well does the statue raised in Parry Sound illustrate Francis Pegahmagbow's identity as an Ojibwe warrior in the Canadian Army?</td>
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Section Two: Support for Diversity in the Canadian Army

Teacher Preparation
Preview the listed resources on diversity in the Canadian Army, past and present.

Reading
Sounding Thunder. Chapter Nine - The Fourth Day (Honour)

Focus Question
How has the Canadian Army changed over time in its approach to diversity in its organization?

Learning Outcome
Students will have examined the issue of diversity in the Canadian army at a systemic level, including the identification of current programs and mechanisms to promote the acceptance of different identities within Army culture.

Background Information for Teachers
Although wartime conditions broke down many of the barriers among soldiers of different backgrounds, the underlying prejudice of Eurocentric institutions still impacted Indigenous soldiers in many ways. Cultural differences often led to misunderstanding, and dominant perspectives were regarded as official. Judgements are often made when we do not understand the cultural worldview of others, and the perspectives of Indigenous soldiers were seldom elicited or believed. When using primary research military documents, it’s necessary to ask which voices are represented within it and which are not.

In the stories of Indigenous veterans, it is not uncommon to find the sentiment that wartime conditions fostered a sense of camaraderie, regardless of background. This camaraderie, along with the right to vote as a serving soldier, led to a sense of increased equality among Indigenous soldiers. As well, many of these soldiers had a skillset that allowed them to adjust to the harsh conditions of trench warfare with less difficulty than some of their compatriots and to excel in wartime tasks. Francis Pegahmagabow was one such soldier. He adjusted well to military life and according to documented anecdotal stories from the men he served with, he was well-liked for his generosity and good humour. However, his final months in the Canadian Expeditionary Force illustrate that, in many ways, he was still a man apart.

In November of 1918, his medical records show Pegahmagabow was hospitalized to be examined for dementia. Reasons given include that he suspected an officer of being a spy, that in turn he felt many of his fellow soldiers suspected him of being a spy due to his work as a scout, and that he believed he was being specifically targeted for persecution by his company sergeant-major (CSM), also referred to as the senior non-commissioned officer (NCO).

Pegahmagabow’s perspective on the issue was recorded in his medical file:

“Says C.S.M. was against him and this made him depressed. Tried to get officers to take it up and investigate reasons for C.S.M.’s antagonism. Says the C.S.M. often appeared to be under the influence of drink, that he did not know his duties or his place, that the other NCOs made similar complaints against the C.S.M., that nobody but the C.S.M. ever behaved in any unpleasant or unfriendly way to him and that the only thing wrong with him has been that he got depressed as a result of his previous ill-health and the way in which the C.S.M obstructed him and others.”

The file later states Pegahmagabow’s mood quickly improved once hospitalised and that he had good insight into his condition. The notes say, “He still maintains he was the object of persecution on the part of the C.S.M. and avers that other N.C.O.s were complaining of the conduct of this C.S.M. He is so clear on this point that possibly it is not a delusion, though out of this state of affairs he developed ideas of reference and a depression which have now left him.”

Pegahmagabow is described as giving “clear connected narrative in an intelligent manner. Memory good. No hallucinations traced.”
However, a note in the file also says, “Dull and reserved, depressed over small things.” Summing up Pegahmagabow’s concerns as “small things” is an illustration of the issue with a dominant perspective in primary sources, particularly as there is no evidence in the file that any investigation was made of the CSM’s behaviour.

Pegahmagabow was invalided to Canada, where the army had him examined by a specialist. The file notes, “Since his arrival in Canada, this case was seen by Maj. F. Boyer who reports no evidence at present time of any delusions of persecution and he has no hallucinations. Judgement appears good, no evidence of mental disease. There is also no evidence of any organic nervous disease. And recommends discharge to civilian life.” Returning home is something Pegahmagabow had requested. The army accepted the specialist’s report, changing the diagnosis to exhaustion psychosis.

Pegahmagabow’s story demonstrates, in part, how cultural misunderstandings can give way to false conclusions. It also underscores the very real discrimination and racism that Native soldiers were often subjected to. The fact that Francis’s allegations were never followed up on further demonstrates whose story was given greater truth value.

Activation
“This book is not meant to retell the stories others have shared; rather, it explores the hidden spaces between the lines of each. It is also intended to clarify some of the inevitable contradictions that have arisen in the many years since his passing.”
(Sounding Thunder, p. 19)

“Duncan thought his father was always looking for a better way for all peoples to live and work together. His Nishnaabe people should not, he would say, ‘have to give up everything’ for this to work.”
(Sounding Thunder, pp. 142–143)

Resources
Aboriginal People in the Canadian Military

Aboriginal Peoples in the Canadian Armed Forces

In Uniform: First Nations Soldiers
http://www.warmuseum.ca/firstworldwar/history/people/in-uniform/first-nations-soldiers/

Not All Canadians Were Equal at First World War Recruiting Stations
http://ww1.canada.com/home-front/not-all-canadians-were-equal-at-first-world-war-recruiting-stations

Canadian Rangers


Hayes, Adrian, Pegahmagabow, Life-Long Warrior, Dundurn Press, 2009

Canadian Armed Forces Aboriginal programs
http://www.forces.ca/en/page/aboriginalprograms-93

Interview with the Commander of the Canadian Army

Canadian Armed Forces Eagle Staff

Aboriginal Advisor to the CAF
Support for Diversity in the Canadian Army Project

Although the conditions of war fostered a sense of camaraderie among soldiers of all backgrounds as they stood shoulder to shoulder in the trenches, soldiers from non-dominant sections of Canadian society still felt some impact from prejudicial attitudes at the time. Students will research and discuss the Canadian Army’s past and present approaches to diversity in its ranks, particularly in relation to Indigenous recruits. They will consider the systemic issues embedded in the organization and the issue of dominant and non-dominant perspectives. Students will also research current diversity initiatives in Canadian Army and evaluate how effectively they address inclusion of different cultural perspectives.

Inquiry Process

<table>
<thead>
<tr>
<th>Formulate Questions</th>
<th>Gather &amp; Organize</th>
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<tr>
<td>Using the listed resources, research the Canadian Army’s past and current approach to supporting Indigenous cultures in its organization. What does it take to be an officer in the Canadian Armed Forces? What does it take to be a Ranger? At the time of the First World War, was it common for Indigenous peoples to have a fluent command of spoken and written English or French?</td>
<td>List any issues which impacted Indigenous peoples’ recruitment and advancement in the past. List any issues which today may continue to impact Indigenous peoples’ recruitment and advancement. List ways the Canadian Army currently supports Indigenous culture in its organization.</td>
<td>Compare and contrast the Canadian Army’s support for diversity in the First World War and today. What is the role of the Aboriginal Advisor? Why do you think it’s important that an Eagle Staff was created for the Canadian Army?</td>
<td>How might a soldier like Francis Pegahmagabow have been impacted by attitudes toward diversity in the Army in the First World War? How does the Army support diversity today?</td>
<td>Students will create a display communicating their findings. What areas of equity and diversity continue to need attention and change?</td>
</tr>
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Lesson Plan Three: Recognizing Francis Pegahmagabow’s Legacy

Section One: Francis Pegahmagabow: Canadian of National Importance

Teacher Preparation
Preview Dave Semple’s song sung at the statue unveiling ceremony for Francis Pegahmagabow, “Fighting Fire with Fire,” listed in Resources. Preview the articles on Francis Pegahmagabow’s legacy, listed in Resources. Preview the National Program of Historical Commemoration, listed in Resources. Preview the First World War timeline, listed in Resources.

Focus Question
What were Francis Pegahmagabow’s accomplishments, and do they fall into one of the gaps in our Canadian history narrative?

Learning Outcome
Students will have researched, organized and analyzed Francis Pegahmagabow’s military achievements, and contextualized them in terms of gaps and silences in Canadian history. They will also have developed their spatial skills by mapping the battles in which Francis Pegahmagabow participated.

Reading
Sounding Thunder. Chapter Nine – The Fourth Day (Honour)

Activation
“Hayes notes that a petition to have Francis recognized as a Canadian of national historical importance by the Historic Sites and Monuments Board of Canada remains outstanding. This would surely be a distinction of significance to Francis, who fought hard for his country, believed in the greater good that came from unity among peoples, and hoped there might one day be a respectful means of First Nations inclusion and participation.” (Sounding Thunder, p. 191)

Resources
Dave Semple’s song, “Fighting Fire With Fire”
https://www.youtube.com/watch?v=ZGQrzjSPHU4

http://www.nugget.ca/2016/06/23/algonquins-history-honoured


National Program of Historical Commemoration

http://cponline.thecanadianpress.com/graphics/2014/ww1-timeline/


SECTION ONE:
Francis Pegahmagabow: Canadian of National Importance Project
Francis Pegahmagabow: Canadian of National Importance Project

Project: Francis Pegahmagabow: Canadian of National Importance
Asking whether all groups have been given equal treatment in the development of our historical narratives is an important step in identifying gaps and silences in those narratives. The contributions of First Nations, Métis and Inuit veterans are a critical part of Canadian military history and Canadian identity, but many of their stories are not well-known to the majority of Canadians. Understanding different historical experiences helps all Canadians better realize diverse perspectives on current issues. That shared understanding also helps to identify points of unity as we learn more stories of sacrifice and courage in the development of our country.

Students will research and analyze Francis Pegahmagabow’s achievements during the First World War, evaluating his importance to Canada’s First World War historical narrative and as a Canadian of national importance.

| Inquiry Process |
|-----------------|-----------------|-----------------|-----------------|-----------------|
| Formulate Questions | Gather & Organize | Interpret & Analyze | Evaluate & Decide | Communicate |
| Listen to the song “Fighting Fire with Fire” played at the unveiling of Francis Pegahmagabow’s statue. | Chart the battles and include when and why he was awarded his medals. | How many Canadian Expeditionary Force soldiers won three military medals? | Draw conclusions as to whether Francis Pegahmagabow’s war record is an important part of Canada’s First World War historical narrative. | Write a letter addressed to, or create a poster or song for, Historic Sites and Monuments Board of Canada, making a case for Francis Pegahmagabow to be recognized as a Canadian of national importance. |
| Research how long Francis Pegahmagabow served in the First World War. How quickly did he enlist? | Chart how long he served and what injuries he suffered. | Does Francis Pegahmagabow’s length of service add to his accomplishments? | How does the recognition of Francis Pegahmagabow as a war hero help to fill in some gaps and silences in Canadian history? |
| Research the main battles Francis Pegahmagabow participated in and the actions for which he was awarded his three military medals. Why did he get his commendations? | What was his sniper record? | Does the fact that he volunteered to serve despite being considered a ward of the Crown without full civil rights impact an assessment of his war record? | How does honouring Francis Pegahmagabow provide a point of unity for all Canadians? |
| What do we know about any injuries Francis received in the war? | | Does his political activism after the war add to his historical significance? | | |
### Organizational Chart

<table>
<thead>
<tr>
<th>Battle Name</th>
<th>Battle Details (When and where did it take place? What was it supposed to accomplish? Were there any specific important details about this battle?)</th>
<th>Francis Pegahmagabow's Accomplishments and Any Injuries Suffered</th>
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</tbody>
</table>
Section Two: Mapping the Battles Project

**Teacher Preparation**
Review the maps of the Western Front listed in Resources.

**Focus Question**
Where are the battlefields found in Francis Pegahmagabow’s story located?

**Learning Outcome**
Students will have improved their spatial representation skills and understanding by creating a map of important First World War battlefields.

**Activation**
“He had exceptional courage and instinct for avoiding danger that the men trusted. His skill with a rifle was also admired. These special abilities would earn him roles of both scout and sniper. Francis told his children it was often his responsibility to lead his fellow soldiers on the field. Helping to ensure a clear path was a responsibility he took seriously.”
*(Sounding Thunder, p. 143)*

**Resources**
Map of the Western Front
http://www.veterans.gc.ca/eng/remembrance/history/first-world-war/canada/map

Animated map: The Western Front, 1914–1918
http://www.bbc.co.uk/history/worldwars/wwone/launch_ani_western_front.shtml

*Francis Pegahmagabow photographed shortly after the war by William Boyd. Mathers Museum of World Cultures, Indiana University, 1962-08-7679.*

*Photo by William Boyd.*

**Project: Mapping the Battles**
Using the information from section one, students will produce a map showing the battles in which Francis Pegahmagabow participated. The battles in which he earned each of his Military Medals should be marked.
Lesson Plan Four: Indigenous Heroes
Heritage Presentations

Teacher Preparation

Preview the Heritage Minute on Sgt. Thomas Prince.
Familiarize yourself with the choices of First Nations, Métis, and Inuit veterans listed in the Resources.
Review the searchable databases for First World War veterans listed in the Resources.

Focus Question
Who are some of our Indigenous veterans from Canadian conflicts, and what did they accomplish?

Learning Outcome
Students will have researched, analyzed and presented on a First Nations, Métis, or Inuk veteran or group of veterans, adding to our understanding of Indigenous contributions to our Canadian identity and filling in some of the gaps and silences in Canadian history.

Reading
Sounding Thunder. Chapter Seven - An Indian At War

Activation
“The war presented a rare opportunity for Native soldiers to be perceived as equals with their non-Native countrymen for perhaps the first time in their lives. It was a fleeting equality, however, that so many paid for with their lives.” (Sounding Thunder, p. 143)
Indigenous Heroes Heritage Presentation Project

Resources

Service files of the First World War:

Great Canadian War Project
http://www.canadiangreatwarproject.com/searches/soldierSearchByName.asp

Canadian Virtual War Memorial
http://www.veterans.gc.ca/eng/remembrance/memorials/canadian-virtual-war-memorial

Lives of the First World War
https://livesofthefirstworldwar.org

Canadian Aboriginal Veterans and Serving Members Association
http://canadianaboriginalveterans.ca/canadian-aboriginal-veterans/

General Articles and Video

https://www.youtube.com/watch?v=IqXwmjYD-mA
Honouring First Nations Soldiers

http://www.veterans.gc.ca/eng/remembrance/those-who-served/aboriginal-veterans/native-soldiers

http://www.1canada.com/battlefront/aboriginal-soldiers-were-among-canadas-top-first-world-war-snipers

Joseph Boyden interview on Pegahmagabow, Norwest and Shiwak
https://youtu.be/4MfmH5s1moM

Sgt Thomas Prince (Second World War and Korean War):
https://www.historicacanada.ca/content/heritage-minutes/tommy-prince?media_type=41&

Company Sergeant-Major Francis Pegahmagabow:


Lance Corporal Henry Norwest:
http://ww1.canada.com/faces-of-war/first-nations-on-the-front-lines


Stephen Toney (rank unknown)

http://thechronicleherald.ca/thegreat-war/1242897-first-nations-great-war-legacy-of-loyalty#.V5ff02ViuCQ

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Sgt Thomas Prince (Second World War and Korean War):
https://www.historicacanada.ca/content/heritage-minutes/tommy-prince?media_type=41&

**Sgt Sam Glode**
http://www.novanewsnow.com/News/Local/2014-08-19/video-3839784/Our-Sam-Glode%3A-First-World-War-Mikmaq-veteran-was-from-Queens-County/1

**Private William Cleary**

**Private Joseph Roussin**

**Sapper Tom Charles Longboat**
https://www.historicacanada.ca/content/heritage-minutes/tom-longboat
http://www.ammsa.com/content/tom-longboat-footprints

**Lance Corporal John Shiwak**
(The Newfoundland Regiment)
http://www.veterans.gc.ca/eng/remembrance/memorials/canadian-virtual-war-memorial/detail/722588
http://www.frontiersmenhistorian.info/canada7.htm
http://www.heritage.nf.ca/first-world-war/articles/aboriginals-first-world-war.php
http://www.themdays.com/memorial/persons1/Shiwak_John.html

**Corporal Mike Mountain Horse**
http://www.avenuecalgary.com/City-Life/War-Heroes-Remembrance-Day/

http://ww1.canada.com/faces-of-war/first-nations-on-the-front-lines

http://canadiangreatwarproject.com/searches/soldierDetail.asp?Id=152970

**Nursing Sister Edith Anderson Montour**

http://www.canadiangreatwarproject.com/searches/soldierDetail.asp?ID=113024

**Cree Code Talkers**
(The Second World War)

**Canadian Rangers**
(ongoing sub-component of the Canadian Armed Forces)
Project: Indigenous Heroes Heritage Presentations

The history and contributions of First Nations, Métis, and Inuit veterans are a critical part of Canadian heritage. Expanding our knowledge of past and present contributions of Indigenous peoples enriches our historical narratives and our understanding of different perspectives on current issues.

Students will form small groups and choose one of the following or a First Nations, Métis, or Inuk veteran of their choice from any conflict in Canadian history to research and create a video, audio or live skit presentation of at least five minutes, similar to the one Historica Canada produced on Sergeant Thomas Prince. The presentations should include as full a biography as possible, as well as military accomplishments. Students may also choose to do a presentation on Cree Code Talkers, or one on Francis Pegahmagabow, Henry Norwest and John Shiwak as renowned scouts and snipers of the First World War, or one on the continuing contributions of Canadian Rangers.

Possible choices (students are not limited to these choices):

- Sergeant Thomas Prince, Brokenhead Ojibway Nation (Second World War)
- Company Sergeant Major Francis Pegahmagabow, Wasauksing First Nation
- Lance Corporal Henry Norwest, Métis from Maskwacis, Alberta
- (Rank unknown) Stephen Toney, Mi’kmaq, Nova Scotia
- Captain Alexander Jr. and Captain Charles Smith, Six Nations of the Grand River
- Private George McLean, Okanagan-Syilx (Upper Nicola Band and Okanagan Indian Band)
- Sergeant Sam Glode, Mi’kmaq, Nova Scotia
- Private William Cleary, Mashteuiatsh First Nation
- Private Joseph Roussin, Kanesatake First Nation
- Sapper Tom Charles Longboat, Six Nations of the Grand River (Onondaga)
- Lance Corporal John Shiwak, Inuk, Labrador
- Cpl Mike Mountain Horse, Kainai First Nation (also known as the Blood Tribe)
- Nursing Sister Edith Anderson, Six Nations of the Grand River
- Combined presentation on Pegahmagabow, Norwest and Shiwak as renowned snipers
- Cree Code Talkers (Second World War)
- Canadian Rangers (continuing sub-component of the Canadian Armed Forces with a significant percentage of Indigenous soldiers)
## Inquiry Process

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<tbody>
<tr>
<td>How to best research Indigenous veterans?</td>
<td>Gather and organize the information you have found on your veteran or group of veterans.</td>
<td>Can you make any correlations from the specific details of your veteran's life to issues facing Indigenous peoples in his or her time?</td>
<td>Evaluate how best to present the details of your veteran's life (or Indigenous group's history) and the correlations you have drawn to larger issues.</td>
<td>Create a video, audio or live skit presentation of at least five minutes to be shown to the class, holding a Q&amp;A session afterward.</td>
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<tr>
<td>Where is your First Nations, Métis, or Inuk veteran from?</td>
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<tr>
<td>What biographical details can you find, from pre-and-post war life, as well as military accomplishments?</td>
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<tr>
<td>What are some of the issues your veteran may have faced both in and out of the army?</td>
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<tr>
<td>If you are researching a group like the Cree Code Talkers or Canadian Rangers, why were they formed? What impact did they have or do they continue to have?</td>
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After the First World War, returning veterans struggled to pick up their lives while dealing with the stresses of their war experience and changes in their home communities. The government offered assistance programs, such as the War Veterans Allowance Act, the Veterans Land Act, and the Soldier Settlement Acts of 1917 and 1919. However, Status Indian veterans found that the Indian Act gave them unequal access to many of these benefits while continuing their position as wards of the Crown, leading many of these veterans to end their lives in poverty.

The Indian Act, first enacted in 1876, has been amended several times. It continues to govern life for many Indigenous peoples in Canada. Among other aspects, the act controls Indian status, land, resources, wills, education, and band administration. The legislation governs only people defined in the act as Status Indians; the Inuit and Métis have never been subject to it.

In the early twentieth century under the act, Status Indians were regarded as wards of the government, treated as children, and in many ways not protected by Canadian law. They were unable to vote and fell under the authority of Indian agents, who had sweeping powers and almost total control over life on reserves.

At this time, the Indian Act outlawed many cultural practices, including speaking Indigenous languages and ceremonial practice; the act had the overall goal of pushing First Nations people to assimilate into Euro-Canadian society by choosing enfranchisement. Enfranchisement allowed for the right to vote and other associated privileges of citizenship. However, the resulting loss of status under the Indian Act took away the protections and rights negotiated in the treaties, as they only applied to Status Indians. Just as residential schools were intended to “kill the Indian in the child,” enfranchisement was intended to kill the Indian in the adult.

The war, for all its horrors, offered First Nations soldiers the right to vote during the conflict without a resulting loss of status under the act. Many veterans, including Francis Pegahmagabow, hoped the government would recognize the valiant response to the call to war by Indigenous peoples and continue to expand their civil rights at home. Instead, the veterans returned to a landscape just as restrictive, if not more so, as before the war.

Post-war, the Indian Act continued to define all Status Indians as wards of the Crown, which meant First Nations veterans lost their wartime ability to vote. In addition, because these veterans were subject to the act, they did not get the same access to post-war benefits as non-Indigenous veterans.

According to Aboriginal People in the Canadian Military on www.forces.gc.ca, “complications regarding ownership of lands both on and off
reserves made it nearly impossible for Indian veterans to receive reestablishment loans. Allegations that returned soldiers were being forcibly enfranchised (losing their Indian status), were denied War Veterans’ Allowance Act benefits, that the application of the Last Post Fund was inequitable, and also that 85,000 acres of allegedly ‘surplus’ Indian reserve land were surrendered for non-Aboriginal veteran settlers, further frustrated Aboriginal veterans during the 1920s and 30s.”

In his book, *Warriors of the King*, James Dempsey explains that much of the surrendered land was acquired by the government through an amendment of the *Indian Act* which allowed expropriation of reserve land without band consent, something that previously could not be done. The amendment was in aid of the “Greater Production” scheme, which was a plan to increase food production during the war. Not only did the loss of land negatively impact First Nations people’s economic conditions during the war, after the war the surrendered land was made available to non-Indigenous veterans.

First Nations veterans would also experience inequitable treatment with respect to their pensions. Because the government regarded Status Indian veterans on reserves as having their own support through Indian Affairs, these soldiers were awarded smaller pensions and less assistance than their non-Indigenous counterparts. Indian agents controlled First Nations veterans’ access to any post-discharge benefits. Not only did they require these veterans to ask permission to spend their pension money, the agents could block any applications for benefits or simply not inform First Nations veterans of the benefits to which they were entitled. That ability to block applications gave Indian agents a powerful method to control any dissent to government policies by denying benefits to Indigenous rights activists like Francis Pegahmagabow and Frederick Loft, despite their wartime service.

The Royal Canadian Legion recognized many of the inequities First Nations veterans faced and drafted resolutions demanding changes in the 1930s. In 1936, the government enacted some changes, but not only were grievances about First Nations veterans’ treatment under the *Veterans’ Land Act* still being aired at the 1946 and 1947 hearings into the *Indian Act*, those same frustrations were examined at the Royal Commission on Aboriginal Peoples half a century later. The Commission’s 1996 report recommended further work on addressing Indigenous veterans’ access to benefits, leading to the 2002 First Nations Benefit Package, to which First Nations veterans or their surviving spouses can make claims of differential treatment under the Veteran’s Charter. Discussions continue today on recognizing the inequities suffered by all Indigenous veterans.

**Bibliography**

Aboriginal Veterans Day, Turtle Island Indigenous Education

The Origins and Evolution of Veterans Benefits in Canada 1914–2004


Dempsey, James L. *Warriors of the King, Prairie Indians in World War I*. Regina: Canadian Plains Research Center, University of Regina, 1999.


**Lesson Plans**

Community Partner talk on Indigenous Veterans’ Post-War Treatment

Constructing a Timeline for Indigenous Veterans’ Rights
Lesson Plan One: Community Partner Talk on Indigenous Veterans’ Post-War Treatment

Teacher Preparation
Read the included Teacher Background on the evolution of benefits for Status Indian veterans.

Preview the historical perspective on The Indian Act, listed in Resources.

Preview the links on the history of benefits for Indigenous veterans, listed in Resources.

Remember to pre-order any of the books you wish to include in your discussions.

Draw on the list of First Nations linked in Resources if necessary to reach out to a local First Nation for a possible Community Partner to talk about Indigenous Veterans Benefits.

Ask your point of contact about the protocol (such as an honorarium or a gift) for having that Community Partner come to speak to your class, and make any necessary arrangements to follow that protocol.

If no Community Partner is available, teachers should feel free to adapt this lesson plan to include resources found through research on the internet, such as Youtube and TEDTalks.

Focus Question
What impact did the Indian Act have on First Nations veterans’ access to government support programs?

Learning Outcomes
Students will have assessed and compared the significance of different groups’ access to veterans’ benefits and demonstrated an awareness of the causal relationship between past and present issues.

First World War veteran Mike Mountain Horse of the Kainai Nation (also known as the Blood Tribe).

Photo courtesy of Glenbow Archives NB-44-92
Students will have listened to the voice and perspective of a member of an Indigenous community, adding to the ongoing discussion on gaps and silences in Canadian historical narratives.

Reading

Sounding Thunder. Chapter Seven - An Indian at War

Activation

“Francis did not believe that Veterans Affairs would provide any lasting or substantial help to his family, and he was correct.”

(Sounding Thunder, p. 193)

Resources

Teacher Background included in the lesson plan


List of First Nations

http://www.aboriginalcanada.com/firstnation


http://www.warmuseum.ca/firstworldwar/history/after-the-war/veterans/benefits-and-land-for-veterans/

Aboriginal Contribution to the First World War https://www.aadnc-aandc.gc.ca/eng/1414152378639/1414152548341

Turtle Island Indigenous Education, Aboriginal Veterans Day

The Origins and Evolution of Veterans Benefits in Canada 1914–2004

Aboriginal People in the Canadian Military

Dempsey, James L. Warriors of the King, Prairie Indians in World War I. Regina: Canadian Plains Research Center, University of Regina, 1999.


Project: Community Partner talk on Indigenous Veterans’ Post-War Treatment

Preparation

Building Context for the Visit - Discussion Guide

Using the Teacher Background material and the listed resources on the impact of the Indian Act and prejudice had on Indigenous veterans, guide a classroom discussion using the following questions:

What does it mean to be a service member?
What debt do we owe veterans?

What does it mean to be a ward of the Crown?

What does it mean to be enfranchised? What implications did enfranchisement hold for Status Indians?

Is cultural genocide as defined by Supreme Court Chief Justice Beverley McLachlin relevant to the Indian Affairs’ concept of assimilation?

How do you think it felt to First Nations soldiers to be given the right to vote while serving Canada in the First World War?

How do you think it felt to First Nations soldiers to go back to being regarded as a ward of the Crown on their return from war?

What were some of the relevant legislative acts to help with veterans’ resettlement?
Community Partner Talk and Creative Writing Project

Did all returning veterans have the same access to post-war benefits? If not, why do you think that was?

Has the ease of access to benefits by different Indigenous veteran groups changed over time? What current initiatives help Indigenous veterans be recompensed for past inequities?

Have students chart the differences between First Nations and non-Indigenous veterans’ past access to post-war benefits. Lead a discussion on whether the post-war treatment of Indigenous veterans helped to unify or divide Canadians.

Project: Community Partner talk given by an Indigenous Veteran or other Indigenous Community Member on Indigenous Veterans’ Post-War Treatment

Using the List of First Nations in the Resources list or a local Indigenous organization as a contact, invite an Indigenous veteran or a member of an Indigenous community familiar with Indigenous veterans’ stories to speak about the experience of First and Second World War Indigenous veterans’ post-war treatment, including access to benefits. Check with the contact on the protocol associated with asking a member such as an Elder to speak to the class.

If no Community Partner is available, teachers should feel free to adapt this lesson plan to make use of the listed resources, and other platforms such as Youtube and TEDTalks, to find information regarding the treatment of Indigenous veterans.

Inquiry Process

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<tr>
<td>If it is within the protocol of the guest speaker, have students take notes on the talk given by the visiting community partner. An alternative exercise would be to have the students summarize their memory of the main points of the talk.</td>
<td>Students will organize their notes according to topics covered.</td>
<td>Did anything they heard surprise them?</td>
<td>Does their understanding of the historical experience of Indigenous veterans change the students’ perspectives on any current issues?</td>
<td>Class discussion reflecting on the community partner talk.</td>
</tr>
<tr>
<td>As an exercise, have the students write a letter addressed to Veteran’s Affairs from the point of view of a First Nations First World War veteran, based on his post-war experiences of help with resettlement.</td>
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Lesson Plan Two: Constructing a Timeline for Indigenous Veterans’ Rights

Teacher Preparation
Read the included Background Information for Teachers on the history of Indigenous Veterans’ access to benefits.

Preview the linked resources on benefits for Indigenous veterans listed in Resources.

Preview the Veterans Canada Military History Timeline linked in Resources.

Focus Questions
What are the important dates in the continuing story of Indigenous veterans’ access to benefits? Why are these dates important?

Learning Outcome
Students will have identified, graphically organized and analyzed the significance of key dates in Indigenous veterans’ challenges for equitable treatment.

Reading
Sounding Thunder. Chapter Seven - An Indian at War
The Origins and Evolution of Veterans Benefits in Canada 1914–2004 (Q4 Aboriginal Veterans)

Activation
“Instead of reaping any benefits during and after the war, native veterans and their families found instead that they were excluded from many of the regular wartime and post-war programs.” (Warriors of the King, p. 76)

Resources
Teacher Background
Veterans Canada Military History Timeline
Aboriginal Veterans Day, Turtle Island Indigenous Education
The Origins and Evolution of Veterans Benefits in Canada 1914–2004 Q4 Aboriginal Veterans
Aboriginal People in the Canadian Military
Dempsey, James L. Warriors of the King, Prairie Indians in World War I. Regina: Canadian Plains Research Center, University of Regina, 1999.

Constructing a Timeline for Indigenous Veterans’ Rights Project

Project: Constructing a Timeline for Indigenous Veterans’ Rights
Equal access to veterans’ benefits has been a continuing challenge in the recognition of Indigenous rights. Status Indian veterans faced inequities as a result of several Government acts, and discussions continue today on recognizing and addressing issues that impacted veterans from all Indigenous groups.

Breaking into small groups, students will draw on the guided classroom discussion in the previous lesson plan as well as the guided discussion in this lesson to research which acts impacted Indigenous veterans and how. They will also research which organizations have lobbied the government for change and when. Having gathered and organized important dates, students will then graphically organize and present the dates on a timeline, including an appended written analysis on why the included dates were chosen.

Inquiry Process

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<tr>
<td>Using the teacher background and the listed resources, teachers will lead a discussion on key dates in the struggle for equitable access to veterans’ support by Indigenous veterans.</td>
<td>Have the students break into groups to research and gather potentially applicable dates, putting them in historical order.</td>
<td>Each group of students will analyze why these dates are important.</td>
<td>Each group will draw conclusions on whether the dates should be included on the timeline.</td>
<td>Each group will construct a timeline showing the important dates, and they will include a discussion on why the dates have been chosen.</td>
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<tr>
<td>When did the wars begin and end? What legislative acts are important? When were they examined or amended? Have any groups led initiatives for change? When?</td>
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<td></td>
<td>The timelines can be displayed in the classroom or a school bulletin board if the teacher chooses.</td>
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Background Information for Teachers
When Indigenous veterans returned home after the war, they did so with a feeling of pride in their wartime achievements. Standing shoulder to shoulder with non-Indigenous soldiers in the battlefield, First Nations, Métis, and Inuit recruits felt they had shown through their actions and sacrifices that their peoples should have the same rights and responsibilities as non-Indigenous Canadians.

In his 1918–1919 Indian Affairs Annual Report, Deputy Superintendent of Indian Affairs Duncan Campbell Scott appeared to agree that Indigenous soldiers had a right to that sense of pride:

In this year of peace, the Indians of Canada may look with just pride upon the part played by them in the Great War both at home and on the field of battle. They have well and nobly upheld the loyal traditions of their gallant ancestors who rendered invaluable service to the British cause in 1776 and in 1812, and have added thereto a heritage of deathless honour, which is an example and an inspiration for their descendants.

However, Campbell Scott had a competing and overriding set of priorities. He strongly believed in assimilation as a way to get rid of what he termed “the Indian problem,” and he viewed the war as helping push this agenda forward. In his mind, Indigenous soldiers’ overseas service with non-Indigenous compatriots would make them unhappy with their previous way of life and more likely to embrace assimilation into Euro-Anglo culture. However, the war had quite a different effect on many of these soldiers.

According to James Dempsey in Warriors of the King, Indigenous veterans’ exposure both to the global community and to other Indigenous nations across Canada gave them the self-confidence and desire to speak for themselves to make changes. Before the war, communication among Indigenous groups had been limited, in part because Status Indians could not leave their reserves without permission of the Indian agent. The war allowed Indigenous soldiers from across the country to speak about common issues.

Those issues bound many Indigenous veterans together when they returned to the same discriminatory environment they had left. Status Indian veterans lost their wartime ability to vote, returned to being wards of the government, and were given unequal access to veterans benefits. In addition, many of these soldiers’ reserves had lost land during the war through expropriation by the government, and much of that land was made available after the war to non-Indigenous veterans. Angry at this treatment, veterans looked not to assimilation, but to political organization to make changes.

One of the early activists was Frederick Ogilvie Loft of the Six Nations of the Grand River reserve, who served as a lieutenant in the Forestry Corps. In 1919, he was one of the leading organizers and first president of the League of Indians of Canada. Although Loft asked to work with government officials to make changes, the government viewed the League as a threat to the goal of assimilation. Campbell Scott ordered Indian agents to refuse to communicate with Loft. Indeed, according to Dempsey, these agents came to view many Indigenous war veterans as competition to their authority. In 1927, section 141 was inserted into the Indian Act, banning the pursuit of land claims.
Francis Pegahmagabow experienced many of these issues first hand, including the lack of access to benefits and being regarded as a threat to the status quo. Although he was welcomed as a war hero when he first returned to Wasauksing First Nation, the celebrated veteran soon found he was viewed as a troublemaker by the local Indian agent, who used his influence to deny Pegahmagabow’s loan applications under the Soldier Resettlement Act. The war veteran had just as difficult a relationship with the replacement agent in 1922 and found himself virtually shut out of the wage economy, joining many Indigenous veterans in living a post-war life of poverty. Nonetheless, nothing deterred Pegahmagabow from advocating for Indigenous rights at the local and national levels.

Pegahmagabow followed family tradition in serving as chief of Wasauksing First Nation from 1921 to 1925 and from 1942 to 1945. He was a band councillor from 1933 to 1936. Adrian Hayes writes in Pegahmagabow, Life-Long Warrior that during the veteran’s tenure as chief, the band voted to join the League of Indians of Canada. Pegahmagabow pursued grievances such as the illegal surrender of reserve land, resulting in the Indian agent recommending Pegahmagabow be replaced as chief during his first term. He eventually resigned in 1925.

Despite the extremely antagonistic attitude both Indian agents had toward Pegahmagabow, the veteran maintained excellent relationships with many Army connections from his First World War service and his time in the militia. Hayes notes in his book that Brigadier-General Percy Ball said of the decorated veteran, “[H]e was] the most honourable man I ever met.”

Pegahmagabow continued his political advocacy and was part of a delegation to Ottawa in 1943. In 1945 he was elected supreme chief of the Native Independent Government, an early precursor to the Assembly of First Nations.

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Dempsey, James L. Warriors of the King, Prairie Indians in World War I. Regina: Canadian Plains Research Center, University of Regina, 1999.

Hayes, Adrian, Pegahmagabow, Life-Long Warrior, Blue Butterfly, 2009.

http://www.newfederation.org/Native_Leaders/Bios/Loft.htm


http://www.collectionscana-da.gc.ca/008/001/008001-5000-e.php?c=1&brws=1&st=Aboriginal%20Documentary%20Heritage%20Historical%20Collections%20of%20the%20Canadian%20Government&ext_nbr=4&c

http://www.ammsa.com/content/frances-pegahmagabow-footprints


Lesson Plans
Indigenous Veteran Activists

Indigenous Political Organizations
Lesson Plan One: Indigenous Veteran Activists

Teacher Preparation
Familiarise yourself with the documents on activism by Indigenous veterans in the listed resources.

Remember to pre-order any of the books you wish to include in your discussions.

Focus Questions
1. What political organizations did Francis Pegahmagabow belong to?
2. What issues did he hope these organizations would help address?
3. What contemporary issues have direct links to these historic issues?

Learning Outcome
Students will have examined the roles returning Indigenous veterans played in the development of pan-Indigenous political organizations in Canada, as well as an awareness of the relationship between past and present issues.

Reading
Sounding Thunder. Chapter Seven - An Indian At War
“Francis Pegahmagabow—Footprints” http://www.ammso.com/content/frances-pegahmagabow-footprints
Frederick Loft http://www.newfederation.org/Native_Leaders/Bios/Loft.htm

Frederick O. Loft

Courtesy of Canada. Dept. of National Defence/Library and Archives Canada/Copy negative PA-007439
Indigenous Veteran Activists Project

Activation
“The battle against hegemonic and paternalistic structures was the ultimate battle Francis would face and would rival any conflict he had endured in the trenches of the Great War.” (Sounding Thunder, p. 25)

Resources
Frederick Loft http://www.newfederation.org/Native_Leaders/Bios/Loft.htm


Aboriginal Contribution to the First World War https://www.aadnc-aandc.gc.ca/eng/1414152378639/1414152548341

League of Indians of Canada http://www.ammsa.com/content/frances-pegahmagabow-footprints
http://www.warmuseum.ca/firstworldwar/history/people/in-uniform/first-nations-soldiers/

Winegard, Timothy C. For King and Kanata, Canadian Indians and the First World War, University of Manitoba Press, Winnipeg, Manitoba, 2012.

Dempsey, James L. Warriors of the King, Prairie Indians in World War I. Regina: Canadian Plains Research Center, University of Regina, 1999.

Hayes, Adrian, Pegahmagabow, Life-Long Warrior, Blue Butterfly, 2009.

Project: Indigenous Veteran Activists
Although many Indigenous soldiers felt a sense of respect and a sense of camaraderie from their fellow men and women in uniform, they returned home to the same discriminatory environment they had left to serve in the war. Political leaders such as Deputy Superintendent of Indian Affairs Duncan Campbell Scott hoped the exposure to the global community would encourage Indigenous veterans to adopt the assimilationist policies of the government. Instead, Indigenous veterans’ exposure not only to that global community but also to Indigenous peoples’ shared issues helped empower their desire to speak on their own behalf on those issues.

Francis Pegahmagabow was one of several Indigenous veterans who became politically active on his return from the war. Students will research and analyze his and other First World War veterans’ political careers and place them in context of the rise of pan-Indigenous political organizations in Canada.
### Inquiry Process

<table>
<thead>
<tr>
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<tr>
<td>How did Indigenous soldiers' wartime access to a global community and different Indigenous communities help lead to the first pan-Indigenous political organizations?</td>
<td>Chart some common issues faced by Status Indian veterans.</td>
<td>How did the war lead to an increased common understanding of issues among Indigenous veterans?</td>
<td>Why were Indigenous veteran activists like Francis Pegahmagabow and Frederick Loft key figures in organizing early pan-Indigenous political organizations?</td>
<td>Class discussion on the students' findings.</td>
</tr>
<tr>
<td>What organizations did Francis Pegahmagabow join? Who were other leading activists?</td>
<td>List the names of prominent activists.</td>
<td>How did Indigenous veterans respond to their unequal treatment after the war?</td>
<td></td>
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</tr>
<tr>
<td>How did the government respond to the early political organizations?</td>
<td>List the political organizations Francis Pegahmagabow joined and what position, if any, he held.</td>
<td>What was the government's response?</td>
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</tbody>
</table>
Indigenous Political Organizations Project

Lesson Plan Two: Indigenous Political Organizations

Teacher Preparation
Preview the Ontario Ministry of Education Aboriginal Perspectives Lesson Plan “Shaping the Political Landscape” listed in Resources.

Focus Question
What organizations continue to advocate for Indigenous rights today?

Learning Outcome
Students will have made links between early pan-Indigenous organizations and the contemporary political landscape, as well as examined specific issues in detail.

Reading
Sounding Thunder. Chapter Seven - An Indian At War

Activation
“He supported foundational initiatives to unite First Nations people everywhere. Francis would be among the first to help other Native people understand that they had real and meaningful rights and needed to stand together in solidarity.” (Sounding Thunder, p. 185)

Resources
Ontario Ministry of Education Aboriginal Perspectives Lesson Plan “Shaping the Political Landscape”

Project: Indigenous Political Organizations
Pan-Indigenous political organizations continue to shape Canadian identity, culture and citizenship. Drawing on the Ontario Ministry of Education Aboriginal Perspectives Lesson Plan “Shaping the Political Landscape,” students will research and analyze contemporary Indigenous political organizations, discussing the links between historic and contemporary issues. Students will then choose one Indigenous issue to trace from its beginnings in our history to its contemporary status and present it to the class.

Inquiry Process

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<tr>
<td>Using the “Shaping the Political Landscape” lesson plan as a guide, what are some current Indigenous political organizations in Canada?</td>
<td>Chart the various organizations, including which groups they serve.</td>
<td>What are some of the issues these organizations address?</td>
<td>Are many of the historic issues found in the early pan-Indigenous political organizations still being pursued in contemporary Canada?</td>
<td>Choose an issue important to Indigenous peoples today and trace it from its beginnings in our history to its current standing. Present your findings to the class in a powerpoint presentation.</td>
</tr>
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Indigenous War Heroes: Secondary School Curriculum

Canadian and World Studies
Canadian History Since World War I - all levels
Canada’s Participation in War, Peace, and Security
Strand: B.3. Identity, Citizenship, and Heritage

Canada: History, Identity, and Culture,
Grade 12 CH14U
Strand: D.3. Diversity and Citizenship

Canadian and World Studies
Politics
Canadian Politics and Citizenship Grade 11
Open (CPC30)
Strand: Power, Influence, and the Resolution of Differences

Lesson Plans
Disruption of Traditional Healing and Wellness Practices
Reconciliation (Final Project)

Lesson Plan One: Disruption of Traditional Healing and Wellness Practices

Background Information for Teachers
The First World War introduced an unprecedented level of firepower into warfare, leading to a scale and range of injury so severe new terms had to be introduced. According to “The Shock of War,” a Smithsonian magazine special report, shell shock was first seen as a diagnosis in British medical journals in 1915, and no wonder. The report notes that 432,000 shells had been fired in a five-day period of the September engagement on the Marne alone; “shell shock was to be the signature injury of the opening war of the modern age.”

With this level of artillery fire, it’s no surprise to learn in the report that 60% of the 9.7 million First World War military fatalities were due to shrapnel from mortars, grenades, and shells, nor that survivors often experienced lingering trauma. Soldiers lucky enough to return home often did so suffering from what we now call Post Traumatic Stress Disorder (PTSD) on top of their other injuries, and Indigenous veterans were no exception. Western medicine at the time offered few treatments for PTSD and similar disorders. However, any Indigenous veterans who may have sought out traditional healing methods upon their return found that they had little access.

Government officials had reacted to concerns that Indigenous assimilation was not happening as quickly as anticipated by outlawing traditional ceremonies in 1884, a move that dealt a significant blow to the continuity of First Nations cultures. Nevertheless, in many communities, spiritual practices continued to be observed covertly; some soldiers such as Francis Pegahmagabow observed and even practiced ceremonial rites for strength, healing, and direction both before and during the war.

During his youth, Pegahmagabow had participated in ceremonies such as fasting or the madoodsowan (“sweatlodge”) that prepared people for times of change, great journey, or even battle. These rituals, he later said, were what helped him survive the rigours of war. However, he returned to a community that had changed in many regards.

By the end of the war, many of those who had once helped to lead such outlawed ceremonies were no longer able or willing to do so. The ceremonial rites that helped returning warriors to reintegrate into their communities would have been helpful to Francis and other returning Native soldiers. The pipe ceremony, sweatlodge, shaking tent, or entry into one of the medicine lodges had all offered healing and restoration to a wounded warrior’s body, mind, or spirit. By the time Francis found his way back to Georgian Bay, however, all such rites seemed to have been extinguished, silenced, or hidden away.

(Sounding Thunder, p. 148)

Pegahmagabow’s experience was echoed across Canada, although there were occasional exceptions. In Warriors of the King, James Dempsey writes that the Kainai Nation (also known as the Blood Tribe) held a Sundance for its returning
veterans in June, 1919. On another occasion, a veteran from the Piapot reserve asked Indian Commissioner W.M. Graham for permission to hold a Sundance for returning soldiers. Graham refused, replying, “Look, you have been forbidden to hold the Sun Dance. It’s part of the Indian religion and it’s no damn good.”

According to Dempsey, the young veteran replied, “I went to war. I offered my life to protect this country. I have come back. I fought for you and I fought for all those who sat in this office during the war. I have the right to ask you to give us back our Sun Dance.”

Graham responded to this eloquence by granting permission for the Sundance as long as no people from other reserves attended. In some other cases, reserves held these celebrations or dances without permission, showing how important these ceremonies were to the communities and to the veterans.

The government-mandated disruption to traditional Indigenous cultural and spiritual practices had far reaching consequences. Today, these ceremonies are undergoing a resurgence. All approaches to medicine have a cultural element; Indigenous wellness models such as the Medicine Wheel or ceremonies such as the Sundance consider the balance of the physical, emotional, mental, and spiritual dimensions of self, with a focus on creating safe healing spaces. The use of group ceremonies in the outdoors helps to foster a sense of belonging to the community and connecting to nature. Indigenous paradigms of medicine offer valuable paths to healing on multiple levels.

Bibliography

Dempsey, James, *Warriors of the King, Prairie Indians in World War I*, Canadian Plains Research Centre, University of Regina, Regina, 1999.

Aboriginal Medicine and Healing Practices http://www.med.uottawa.ca/sim/data/Aboriginal_Medicine_e.htm

McInnes, Brian D., *Sounding Thunder, the Stories of Francis Pegahmagabow*, University of Manitoba Press, Manitoba, 2016.

Teacher Preparation
Read the Background information included in the lesson plan.

Access and review the Four Directions Teachings Senior Lesson Plan for The Medicine Wheel http://www.fourdirectionsteachings.com/ojibwe_senior.pdf

Review the documents on First World War shell shock and Aboriginal medicine and healing practices linked in Resources.

Preview Global News “Invisible Wounds” on PTSD injuries among veterans, linked in Resources.

Focus Questions
1. What kinds of injuries were common in the First World War?
2. What impact did the Indian Act have on First Nations veterans’ access to traditional healing ceremonies?
3. How does a traditional wellness model like the Medicine Wheel help heal mind, body, and spirit?
**Learning Outcomes**

Students will have researched and discussed the types of injuries commonly suffered in the First World War, and the treatment options available, particularly for PTSD-type injuries.

Students will have learned about the Medicine Wheel and how it fits into an Indigenous healing paradigm. They will have reflected on what this paradigm offers veterans injured on multiple levels.

**Reading**

**Sounding Thunder.** Chapter Seven - An Indian at War

**Activation**

“The ceremonial rites that helped returning warriors to re integrate into their communities would have been helpful to Francis and other returning Native soldiers. The pipe ceremony, sweat lodge, shaking tent, or entry into one of the medicine lodges had all offered healing and restoration to a wounded warrior’s body, mind, or spirit. By the time Francis found his way back to Georgian Bay, however, all such rites seemed to have been extinguished, silenced, or hidden away.”

*(Sounding Thunder, p. 148)*

**Resources**


Ojibwe explanation of The Strawberry Teaching and the West quadrant of the Medicine Wheel (Blackfoot, Cree, Mohawk and M’ikmaq explanations are also available on the site) [http://www.fourdirectionsteachings.com/main.html](http://www.fourdirectionsteachings.com/main.html)


Aboriginal Medicine and Healing Practices [http://www.med.uottawa.ca/sim/data/Aboriginal_Medicine_e.htm](http://www.med.uottawa.ca/sim/data/Aboriginal_Medicine_e.htm)

Disruption of Traditional Healing and Wellness Practices Project

Project: Disruption of Traditional Healing and Wellness Practices

The disruption of traditional healing and wellness practices had far reaching consequences for Indigenous people, including returning veterans such as Francis Pegahmagabow. Students will research the types of injuries commonly suffered by First World War veterans and the healing modalities they had access to. Students will also consider the impact on Indigenous veterans of the banning of traditional healing practices by the Indian Act.

They will then create a reflective piece illustrating what they have learned in this unit.
### Inquiry Process

<table>
<thead>
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<th>Gather &amp; Organize</th>
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<tr>
<td>Have students read “The Shock of War” and watch “Invisible Wounds.” How did western medicine treat shell shock or what we today would call PTSD? Do veterans today feel they have good access to PTSD treatments? Use the Four Directions Teachings Senior Lesson Plan for The Medicine Wheel to teach *Ojibwe version of this healing paradigm. Discuss how wounds can injure more than one part of ourselves and how this may impact veterans. Research how the Indian Act impacted Indigenous cultural and spiritual practices. How would this impact returning veterans?</td>
<td>Chart the types of injuries common to the First World War, and whether there were efficacious treatments for them. Organize the four quadrants of the Medicine Wheel and what each direction symbolizes. <em>(The Four Directions site provides examples of Ojibwe, Blackfoot, Cree, Mohawk and M’ikmaq models. The lesson plan can be adapted to use any version.)</em></td>
<td>Analyze how well PTSD was and is treated in western medicine. Have veterans identified treatment as an issue? Analyze what impact the banning of traditional healing practices may have had on Indigenous veterans.</td>
<td>Does a traditional wellness model like the Medicine Wheel offer paths of healing for different kinds of wounds, ie. physical, emotional, and spiritual? Would access to traditional cultural and spiritual practices have been beneficial to returning Indigenous veterans?</td>
<td>Create a reflective piece in any medium (eg. art, poetry, photography, drama) considering the kinds of injuries soldiers could sustain at physical, emotional, mental, and spiritual levels. The piece should be accompanied by a written reflection considering how these wounds impact each other, and what the student has learned about traditional healing methods in this lesson.</td>
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Lesson Plan Two (final project): Reconciliation

The historical experience of Indigenous peoples in Canada has unfortunately been characterized by much strife and historical trauma. The Truth and Reconciliation Commission of Canada (2008-2015) was dedicated to uncovering the enduring consequence of the Canadian residential school system that was devoted to separating Indigenous children from their families as an act of assimilation. The atrocities that had taken place in these schools were exposed through the testimony of survivors. A number of recommendations were made by the commission in the spirit of redress and reconciliation. The work of the Truth and Reconciliation Commission is demonstrative of how relationships with Indigenous peoples can be improved through honestly addressing negative aspects of history.

Moving forward in a positive direction is an important vision for Indigenous veterans and families. The negative treatment of returned Indigenous soldiers under the Indian Act and other social institutions has perhaps still not fully been addressed. Questions of racism and discrimination also linger into the present. However, helping all returned veterans—Native and non-Native alike—again find a place of belonging, acceptance, and wellness is a primary objective we can all aspire to.

Activation

“The government of Canada sincerely apologizes and asks for the forgiveness of the aboriginal peoples of this country for failing them so profoundly. We are sorry.”

Prime Minister Stephen Harper, June 11, 2008. Apology to residential school survivors and families

Resources

Honouring First Nations Veterans
https://www.youtube.com/watch?v=i4NGNwDM38w

Honouring First Nations Soldiers
https://www.youtube.com/watch?v=IqXwmjYDmaA

Giving Traditional Ecological Knowledge Its Rightful Place in Environmental Impact Assessment
http://www.car.org/pubs/v22no1/know.htm

The Six Faces of Traditional Ecological Knowledge: Challenges and Opportunities for Canadian Co-Management Arrangements
http://www.ecologyandsociety.org/vol12/iss2/art34/

Program Coordination and Aboriginal Partnerships
http://www.science.gc.ca/default.asp?lang=En&n=3EC2D344-1&offset=4&toc=show

Online resources highlight Aboriginal contributions
http://www.ammsa.com/publications/saskatchewan-sage/online-resources-highlight-aboriginal-contributions

Aboriginal Arts, Culture, and Heritage
https://www.aadnc-aandc.gc.ca/eng/1100100012788/1100100012792

Hidden in Plain Sight: Contributions of Aboriginal Peoples to Canadian Identity and Culture, Volume 1 (epub available)

Contemporary Aboriginal Arts in Canada
Final Project: Understanding History for Reconciliation

Exploring the experience of Francis Pegahmagabow and other returned Native veterans helps us better gain an appreciation for the multi-varied contributions of Indigenous Canadians. Military experience has been one of many ways that Indigenous peoples have contributed to the legacy of Canadian society. Learning about and valuing these continuing contributions - and the associated challenges Indigenous peoples faced in making them - is an important way to forge a better future based on understanding, respect, and honour.

Propose ways to support the meaningful inclusion of Indigenous peoples in Canada. What should all Canadians have to know about the cultures and contributions of the First Peoples? What is a way that Canadian society can make lasting repair for the poor historic treatment of Indigenous peoples (including Indigenous veterans, and many of their children who may have attended residential schools)?

Write a letter to a government representative, school official, or community leader outlining your ideas for how Indigenous issues can be more respectfully acknowledged given: A) the numerous ways that Indigenous peoples have contributed to Canadian life and B) the historical ways Indigenous peoples have been disadvantaged by Canadian society and laws.

Provide clear examples in building your case. Students may focus on military or other contributions in demonstrating how Native peoples continue to add to Canadian life. In exploring historic challenges, students should thoughtfully outline a policy or issues that have had consequences for Indigenous communities, and how Native people have struggled with or adapted to these circumstances. Consider ways that meaningful recognition, repair, and reconciliation can occur in the present and future, and how the general population could be educated to become more aware of the contributions of Native Canadians and the challenges they continue to face.
Reconciliation (Final) Project

### Inquiry Process

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<tr>
<td>What are some of the various ways that Indigenous peoples have contributed to, and continue to contribute to, Canadian life?</td>
<td>Research contributions that Indigenous peoples have made to Canadian life. What element(s) of Canadian society benefited? Who were the Indigenous peoples involved?</td>
<td>What is the significance of contributions made by Indigenous Canadians? What are some specific contributions and how are they important to Canadian life?</td>
<td>What do the contributions of Indigenous people suggest about their commitment to our country? Why is it important for all Canadians to know about Native contributions.</td>
<td>Write a letter to a government representative, school official, or community leader outlining why it is important for all Canadians to know about the contributions of Native peoples in this country.</td>
</tr>
<tr>
<td>What are some Canadian policies or practices that have disadvantaged Indigenous Canadians?</td>
<td>Research a particular policy or practice in Canada’s history that has had serious implications for Native peoples.</td>
<td>What was the rationale for a particular policy or practice that had consequence for Indigenous peoples? What were the intended and actual outcomes?</td>
<td>How did Native peoples resist and/or adapt to imposed changes on their livelihood? What were some of the consequences for Native Canadians?</td>
<td>How could improved education help improve relationships? What would meaningful repair for past policies involve? Why should this repair be made in the present time? What would this mean in the context of reconciliation?</td>
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Appendix Contents

Living Warriorship article by Sandra J. Wolf

Mike Mountain Horse’s story robe - Full Image
Living Warriorship: Learning Warriorship within the Context of Indigenous Community

Sandra J. Wolf
Lakehead University

Despite efforts to improve the schooling experience of American Indian children in the United States, academic achievement, by dominant cultural standards, remains elusive. This critical ethnographic study presents ways that the social practice of education in a public urban school produced warriorship, situated in scholarship, among American Indian adolescents and adults at the school. Ojichidaawin, warriorship, is a practice offering a design for living, according to community cultural values of respect, harmony, balance, and cohesion, that includes intense and purposeful learning.

Introduction

Reform of American Indian education has typically resembled general educational reform, as favoured by dominant culture school systems. I argue that intensification of academic standards (Berliner & Biddle, 1995, p. 214), increased testing, and an increased kind of accountability that Deloria argues “is actually the problem” (Deloria & Wildcat, 2001, p. 9), are ineffective reform strategies for Native education. Such reform has led to a situation whereby students and their teachers are drowning in facts, bereft of meaning or wisdom (Deloria & Wildcat, 2001, pp. 29-30). Efforts to reform middle schools, in particular, are influenced by the myth that “young adolescents are so distracted by their social, emotional, physical, and psychological development that they have no interest in learning” (Mizell, 2002, p. 65). Further, when the myth of adolescent resistance to learning is layered upon a more global belief system regarding limitations of students based on “race, language, culture, or family income or background” (Mizell, 2002, p. 65), the learning environment for American Indian youth, particularly those in middle school, can become stultified.

Berliner and Biddle (1995) have critiqued the prevailing models of school reform with origins in conservative political movements and, in particular, the designation of some students as “at-risk” (p. 139). With the publication of A Nation at Risk (National Commission on Excellence in Education, 1983), critics of public education in the United States have situated the underachievement of some students based on race and class, social conditions, and cultural influences. Lipman (1998) and her colleagues studied how remedies to underachievement were situated in schools with differential demographics based on race and class. Teachers in schools with a high percentage of non-White students from low-income families tended
to assign responsibility for low achievement to deficits within social patterns of parents, families, and communities. According to Lipman (1998), "teachers contended that parents were apathetic and students' social problems undermined whatever efforts teachers might make, and there was really very little they could do" (p. 81). Remedies to the problem of non-achievement within schools emerge as attempts are made to compensate for perceived deficits existing outside of school and within the community.

An alternative perspective positions the Indigenous community as a resource with the capacity to strengthen classroom-based instruction. Certainly, we find abundant theoretical and empirical support for this approach when we examine significant policy documents in Canada. A clear, unequivocal call for local control of education by First Nations communities and parents, particularly in the area of Native history, language, and culture within classroom instruction, was first articulated by the National Indian Brotherhood/Assembly of First Nations (1972). That mandate was reiterated in Gathering Strength, a report issued by the Royal Commission on Aboriginal Peoples (1996), emphasizing a belief that education for Aboriginal children must reflect the values and vision of Aboriginal parents and Aboriginal communities. Subsequent calls for the implementation of these policy recommendations also support community involvement in Aboriginal education (Battiste, 2000; Cherubini & Hodson, 2011; Kirkness, 1990). Recently, a comprehensive study was released outlining the ways that Indigenous knowledge, particularly within the spiritual realm of human being, have highlighted the continued role of Aboriginal communities in creating successful learning environments and supporting resilience among children and other community members (Canadian Council on Learning, 2008).

Policy supporting the inclusion of American Indian parents and communities in the United States was first formalized in the 1978 passage of PL 95-561, the Indian School Equalization Program legislation and regulations that mandate school boards for federally-operated schools and provide funds for the administration of those school boards. As in Canada, repeated calls for implementation of policies that are inclusive of families and communities have been voiced (Cummins, 1989; Reyhner, 1992; Robinson-Zanartu & Majel-Dixon, 1996; St. Germaine, 1995; Tippeconnic, 2000).

With policy in place and repeated calls for implementation of that policy, it becomes all the more important that dynamic, creative, and effective middle school teaching practices be examined for the potential to influence broader reform of middle school education for American Indian students. The purpose of my research at Medicine Wheel School, an Indigenous perspective K–8 school located in the city centre of a large US metropolitan area on the edge of the Great Plains, was to explore and document learning practices that occur when the design of instructional practices is not encumbered by biased preconceptions; instead, the design of instructional
practices is powered by a belief that learning is a means by which Native youth may serve the Indigenous community. I sought to answer a number of questions on potential links between American identity and scholarship. What emerged as the most focused link, however, was that between warriorship and scholarship situated in community-based learning of history.

In 2000, during my preparation for the study at Medicine Wheel School, a number of decisions affecting both the study organization and my position as a researcher needed to be made. As an emerging critical scholar, I chose to apply practice theory to the study, focusing primarily on cultural productions. Cultural productions are adaptations (represented in activities and meaning) that groups produce in response to oppressive conditions in everyday activities (Eisenhart & Finkel, 1998, p. 40; Willis, 1977) and patterns "of social assertion that significant others recognize and come to expect" (Davidson, 1996, p. 2). I was interested in learning whether those cultural productions would either support or divert attention from learning. Learning is not a neutral cognitive process. Beyond issues of curriculum and pedagogy, the contexts in which learning is constructed and situated are highly charged with ideological overtones and are influenced by the presence of historical/political artifacts. Moreover, influence is not a totally passive process. We choose to respond to some aspects of our environment and to overlook others; we choose our influences. As I planned the study at Medicine Wheel School, I was interested in seeing what influences the students at the school would choose to accept. During my observations and interviews with both students and adults at the school, I sought to locate and document evidence regarding accommodation strategies, including displays of participatory identities and membership in communities of practice. I also examined practice at the school for the construction of historical/political identities. I anticipated that I would find displays of identity, including, for example, Leader and Elder.

I observed and participated in the social practice of learning at Medicine Wheel School primarily in a seventh-grade history class. I applied standard anthropological methods to produce an ethnographic text, by observing, taking fieldnotes, reflecting in a journal, and conducting individual and focused group interviews. I used Spradley’s (1980) methods of analysis to organize the data once collected. Spradley’s systematic methods allowed for deep analysis of units of meaning, identifying domains, and comparison of meanings across units of text to identify dimensions of difference and themes (Spradley, 1980). I consistently returned interview transcripts to participants and welcomed comments, reflections, and clarifications to those texts. Draft chapters and a copy of the final dissertation were placed in the library of Medicine Wheel School, with Neegon at the Peace Center, and with the school district in which Medicine Wheel School was located.
My work with the seventh graders allowed me to study the ways that students worked together in small groups, to organize and develop National History Day projects requiring them to engage in both historical and ethnographic research. Researching and developing a History Day project required three seventh graders and their classmates to read extensively, use digital technology, and interview Elders and other community members to gather primary source data in support of their central and secondary theses about a topic in history. Sophie, the middle school history teacher at Medicine Wheel School, asked me to work with Buffalo, Skip, and Alex Hawk in the early spring of 2001 as they struggled to form a team and select a topic for their history work. Ultimately, the three young men chose to study the series of events leading up to, during, and after the 1973 occupation of Wounded Knee, South Dakota, by members of the American Indian Movement, Oglala supporters, and many others.

All proper names used in this discussion, including Medicine Wheel School, are pseudonyms or “research names.” During my early work at the school, Sophie, the middle school social studies teacher, organized a “naming” ceremony during her morning Circle Time with the seventh graders. Each student was given a research name by classmates. Buffalo, a tall Lakota youth with wide shoulders, was named first. Buffalo was a good name, he agreed, and he would accept that name. Hawk was then given his name because he was always able to notice things that others were not able to see. His skills as a keen observer would prove useful during the research process; he and his team members served as junior ethnographers in search of the meaning of Wounded Knee in 1973. Hawk accepted the name, but asked for permission to use his uncle’s name as well, and the class agreed. Hawk became Alex Hawk. Skip was absent on the day of the naming ceremony. His classmates in the seventh grade gave him a name that represented the most significant feature of his day, which was his absence from the Circle. Thus, Skip was named.

All persons whose social and cultural practices are described in this discussion are Native. Alex Hawk and Skip are Anishinabe, and Buffalo, as I indicated, is Lakota. Tribal affiliations of Native adults in the school reflected those of the Native children and youth in the school: Anishinabe, Lakota, and Dakota. Nee-Gon-Nway-Wee-Dung, Eagle Charge, Oniijaani, Sophie, Nagweyaab, and I are Anishinabe from bands whose homelands and historical territories are located across the northern woodlands and Great Plains of the United States and Canada. Eagle Horse and Moto Bloke are Lakota from Grand River, where Buffalo now resides.

Ways of Being a Researcher

I have been a teacher for most of my adult life. I was a classroom teacher and program administrator at Medicine Wheel for a period of five years before I began the study of social practice at the school. I had left the school
several years earlier to pursue doctoral study in Colorado and returned to
the school to conduct research for my PhD dissertation.

I received enthusiastic support from my University advisor, and from
faculty and administrators at Medicine Wheel School, to complete the
study of social practice at the school. This surprised me, given the levels
of subjectivity that such a study would involve. Medicine Wheel School
had served as the centre of my social, cultural, and spiritual life while I
worked there. I was a member of the Native community in the city and fre-
quently was called upon to speak and contribute to the community in
other ways. Thus, when I returned to the school to conduct the study, the
context of the study was familiar to me and I was familiar to, and trusted
by, the faculty, administration, and many of the students at the school. I
did not take for granted the immense blessing engendered in my role as
an “insider” at the school. I was reminded daily of that blessing as I
observed, participated, collected fieldnotes and artifacts, and reflected on
what I was experiencing at the school from 2000 to 2002.

I had worked with Sophie in the past, and had noted the high quality
of research that her students conducted for their History Day projects. I
observed and videotaped instruction in Sophie’s classroom for two hours
each day until I began the more intense process of mentoring Buffalo,
Skip, and Alex Hawk. After that point, I collected audiotape, augmented
with fieldnotes, of conversations while working with the Wounded Knee in
1973 History Day team, and videotaped the ethnographic interviews that
the team conducted with community Leaders, Elders, and others who
shared insights about events at Wounded Knee in 1973. Buffalo, Skip, and
Alex Hawk typically met with me in the middle school computer lab,
where we searched for digitized primary sources and read secondary
sources that we found in the school’s library. During most of April and
May of 2001, we worked together five days a week for approximately five
hours a day. We occasionally worked after school, reading to one another
or working on a computer. We worked together as a team whose members
had different roles, but we were a team, nonetheless. Sophie and the mid-
dle school language arts teacher contributed substantially to the work of
the History Day team.

I collected data during a period from 2000 to 2002. I transcribed and
analyzed data from 2002 to 2003 and began the process of drafting the dis-
sertation in 2003. In drafting the dissertation, with far too much data to
create a cohesive document, I made the decision to concentrate on the
work of Buffalo, Skip, and Alex Hawk as they gathered and interpreted
historical and ethnographic data about events at Wounded Knee in 1973.
The evidence that I had gathered with the seventh graders had naturally
taken a narrative form, and would allow me to tell a cohesive and man-
geable story. Thus, I was able to complete the dissertation and graduate
from the University of Colorado at Boulder in 2004.
I had initially planned to collect evidence about high-achieving American Indian students who identified themselves as scholars or who articulated characteristics of their own scholarship. However, the concept of scholarship was an abstraction that none of the students, and only a few of the adults, could articulate.

The work of Mehl-Madrono (2005, 2007) and others (Archibald, 2008; Battiste & Barman, 1995; Battiste 2000; Cajete, 1994; Castellano, Davis, & Lahache, 2000; Haven, 2007; Iseke, 2009; Stanley, 2006) centres on stories and the power of stories to heal, energize, and restore. Stories do not have expiry dates. It has been nine years since the last interviews for the study were conducted. However, there is a timeless quality to the responses of the seventh graders to American Indian history that allows me to believe that the stories about warriorship at Medicine Wheel School, Wounded Knee, and other places where American Indian people have gathered for purposes of social justice, still have relevance. I wish to honour the sacred gifts of time, energy, and trust that were given to me at Medicine Wheel School. I am deeply grateful to those Indigenous scholars who did the work and contributed to the research and writing while I was engaged in scholarly activities that did not result in publication. Migwech. I symbolically give you tobacco.

Ways of Being a Warrior

Edmunds (2001) asserts that maintaining ties to tribal communities is one characteristic of twentieth (and twenty-first) century Warriors as they conduct their work in education, law, politics, or the arts. “Like tribal leaders in the past, many of these twentieth-century warriors developed and employed a series of strategies to strengthen and defend tribal sovereignty, Native American identity, and protect Native American rights” (Edmunds, 2001, p. 15). The discourse presented below constitutes a substantial body of evidence that warriorship was an identification of significance at Medicine Wheel School, accessible to students and supported by the surrounding community.

A Warrior Stands for the People:

During the first History Day interviews conducted by Buffalo, Skip, and Alex Hawk, Nee-Gon-Nway-Wee-Dung, director of the Peace Center located near the school, and Eagle Charge, principal of Medicine Wheel School, both used the Ojibwe term that is often translated as “Warrior” but has a more comprehensive meaning: Ogichidaa (male) and Ogichidaakwe (female). Ogichidaawin or “warriorship” is a collection of ways of being a Warrior. Literally translated, Ogichidaa means “stands big” or “stands tall.” The contextual understanding of that term might be represented as someone who articulates and enacts big ideas—ideas important to the collective welfare of the people. Nee-Gon-Nway-Wee-Dung expanded that
meaning in a concrete sense to describe for the three seventh graders that a Warrior may need to stand, in a literal sense, in order to see to the needs of others, especially Elders:

A Warrior is someone who stands up for the women and children. A Warrior is someone who will go and assist an Elder at their home. Maybe the Elder might need a ride to the store or somebody to go to the store and bring back some groceries. Help them get into and out of the car. Make sure that they have a plate of food in front of them at Medicine Wheel School, and a place to sit at a table. Make sure that you serve them before you serve yourselves. You serve your people a long time before you think of yourself. You think of yourself after that. The Creator will take care of you if there is no food left. (Video file, March 28, 2001)

Onijjaani, a counsellor at Medicine Wheel School, affirmed that a Warrior is someone who is willing to help others: “A Warrior wants to protect the community. A Warrior wants to do good things.” (Audio file, June 11, 2001). A Warrior may be a teacher standing up for her students or students standing up for one another. Onijjaani reflected on her own role as a Warrior for her University-bound students: “I will do whatever I can to help them. That’s what the kids do, as well, for one another” (Audio file, June 11, 2001).

Nee-Gon-Nway-Wee-Dung pointed out to the History Day team that Warriors may work not only within their own organization, but with other organizations, as well. He told the young men that Warriors may not always be prominent and visible as help is provided to others, but that the presence of a Warrior under those circumstances will always be felt: “A Warrior is someone who is called upon to go and support another organization and to protect our community, and do all you should. You may not stand out, but you are always there, you always show up” (Video file, March 28, 2001).

Eagle Charge, the principal of Medicine Wheel School, was a nineteen-year-old university student in 1973 when he left the city to participate in events at Wounded Knee. During their first History Day interview, Buffalo, Skip, and Alex Hawk learned from Eagle Charge that a Warrior is a person who stays strong in a variety of ways. First, it is important for a Warrior to stay strong physically. Eagle Charge shared with the seventh graders that a Warrior must be in good health and practice a healthy lifestyle by exercising and working out in the best way possible. Playing hockey, baseball, softball, or basketball are ways to stay physically healthy. These guidelines for living a healthy physical life do not apply only to men; they apply to women as well. Women can play sports, work out, and stay healthy as well as men. In order to be physically healthy, we need to feed our body what it needs. Eagle Charge emphasized the need to avoid abusing our body with tobacco and other drugs (Video file, March 21, 2001). In a later interview with Nee-Gon-Nway-Wee-Dung, the young men were further cautioned that a Warrior “is a person who is free of alcohol, free of drugs” (Video file, March 28, 2001).
Warriors may experience physical hardship as they inhabit the reality of others’ suffering. During their interview with Eagle Horse, an administrative intern at the school, Buffalo, Skip, and Alex Hawk began to learn about events that have taken place at Wounded Knee since 1973. For example, Big Foot Rides were organized annually for a period of four years, in preparation for a final ride in 1990 to commemorate the path taken by Sitting Bull’s people, with Big Foot and his people, to Wounded Knee to seek safety on the Pine Ridge reservation after Sitting Bull’s death. Eagle Horse rode as a Big Foot Rider in 1990:

It was bitterly cold that Friday, the 29th of December in 1990. That weather was very similar to the weather 100 years ago when the people fled from Grand River...The day of the Wounded Knee massacre, there was a major blizzard. A lot of the bodies were left lying where they fell until the weather cleared up and the soldiers came back to gather up the bodies. The bodies were buried in a mass grave. (Video file, May 2, 2001)

Big Foot Riders, including Eagle Horse, suffered the cold of a Great Plains winter just as their ancestors had 100 years earlier. As he rode, Eagle Horse reflected on the lives of his ancestors and their struggle to preserve life for future generations. He shared with the seventh graders that he had spent a lot of time in prayer as he rode (Video file, May 2, 2001).

A Warrior is Also Strong Intellectually:
Eagle Charge told Buffalo and Skip that a person who is a Warrior has a mind that is intelligent and stays on top of current issues: “That can be done by keeping in touch with other people through socializing or by reading” (Video file, March 21, 2001). A Warrior is able to respond to confrontation with reasoned answers based on knowledge. “If anyone confronts you and asks you a question about the American Indian Movement tomorrow, you’ll be able to answer that question,” Nee-Gon-Nway-Wee-Dung assured the seventh graders (Video file, March 28, 2001).

A Warrior may also use writing as a way of standing for the people. “And I will give you this other guide to help you with the writing for project,” Nee-Gon-Nway-Wee-Dung shared with Buffalo, Skip, and Alex Hawk. “It’s a brief history of the American Indian Movement. We’re making documentaries today. We’re writing books. The story is going to be told” (Video file, March 28, 2001). Moreover, a Warrior may write books or screenplays that will become movies in which dialogue is spoken in Indigenous languages, Mato Bloka asserted: “I’ve often wondered why books about American Indian people aren’t written by the Ojibwe and Dakota people, for example. It’s about time for you students to start writing. You students should be writing about your own culture and history, and making the films, making the movies about American Indian people, speaking their own language, writing in your own language” (April 23, 2001). Mato Bloka was the Lakota/Dakota language instructor at Medicine Wheel School. He spoke to Skip and Alex Hawk about the oral traditions
of the Hunkpapa Lakota regarding events at Wounded Knee in 1890 when his ancestors survived attack.

**Emotional Strength is Another Characteristic of a Warrior:**

In addition to encouraging Buffalo, Skip, and Alex Hawk to be Warriors in ways that involved outward behaviour toward other people, Nee-Gon-Nway-Wee-Dung encouraged the middle school students to attend to the condition of their emotional selves. He cautioned Buffalo, Skip, and Alex Hawk that being emotionally strong involves being free of anger, hatred, and bad feelings toward another person. He explained to them the ways that he has been able to resolve feelings of anger:

You have to get rid of that anger. I get rid of it in many different ways. I go to sweat lodges. I go to ceremonies. People are surprised to see me cry sometimes...A lot of people say, “Oh, you’re not a Warrior if you cry.” There are a lot of reasons to cry today...Sometimes I have to get out to the lake and just let it go, and just cry. I go in the sun dance. I’ve been dancing for twenty-nine solid years. You can’t be a Warrior if you have hatred, anger, or bad feelings within you. (Video file, March 28, 2001)

Shortly after the Regional History Day competition, Buffalo had moved with his family back to Grand River where his family was in mourning. I drove down to see him, bringing copies of transcripts, photos, food, and other gifts. As we spoke over lunch, Buffalo offered another dimension of emotional strength. He reminded me toward the end of our interview in July 2002 that a Warrior remains calm under any circumstance:

*Buffalo:* There’s one question you didn’t ask me.

*Sandra:* You tell me what question I didn’t ask you.

*Buffalo:* How does a Warrior react?

*Sandra:* Okay, how does a Warrior react?

*Buffalo:* A Warrior reacts to things in a calm and pleasant tone.

*Sandra:* Sandra is amazed.

*Sandra:* How did you learn about that?

*Buffalo:* Buffalo continues.

*Buffalo:* A Warrior needs to stay calm in different situations. (Audio file, July 19, 2002)

Buffalo had remained calm during the period between the local competition and the regional competition when the *Wounded Knee in 1973* History Day team was selected to advance to the state competition. His calmness and pleasant tone were an example to Skip and Alex Hawk, but were also a great source of comfort for me. I had acknowledged calmness in Buffalo’s disposition. I had not realized, however, that Buffalo’s calmness was a choice. Calmness was a self-discipline that Buffalo had chosen to display. The discourse of calmness had not emerged during the work of the History Day team until Buffalo articulated that concept after the project was completed.

However, the characteristic of a Warrior as one who is ready did emerge in an interview with Nagweyaab, the second grade teacher at Medicine Wheel School. Recognized as a scholar and athlete in her community,
Nagweyaab shared her insights about being a Warrior:

Being a Warrior means to be ready. Warriors do not have time to anticipate fear or death or danger. They just are ready. Not everybody can be the Warrior, but if you are, if it is in you to be a Warrior, it’s about selflessness, to an extent. But you also have to look at the good of the community and be ready to shoulder criticism. (Audio file, June 12, 2002)

As they prepared for the forthcoming History Day competitions through extensive reading and interviewing Elders and other community members, Buffalo and the other team members also displayed greater ease in displaying the knowledge they had acquired about Wounded Knee in 1973. Practice and repeated rehearsal supported their efforts to stay calm and be prepared. Staying calm and being ready may have been Warrior characteristics that Skip and Alex Hawk had heard of in their homes, but that was certainly the case for Buffalo. The discourse of warriorship, which included hearing stories such as the events at Wounded Knee in 1890, was part of his experience growing up.

Spiritual Strength is Also a Characteristic of a Warrior:

Eagle Charge explained to the seventh graders that, “The person who is a Warrior is also a spiritual leader, someone who knows that there is a higher power” (Video file, March 21, 2001). Nee-Gon-Nway-Wee-Dung also instructed Buffalo, Skip, and Alex Hawk about the necessity for a Warrior to be spiritually strong:

You have to be a spiritual person. You have to be a spiritual Warrior. Every morning when you get up, put your tobacco out. Ask the Creator for direction for that day. Ask nothing for yourselves, but only for those in need. When that day ends, you go out again and put your tobacco out and thank the Creator for that day that he has provided for us, for food and shelter, which many people don’t have. That’s what I do each day. (Video file, March 28, 2001)

Buffalo, Skip, and Alex Hawk shared time, space, discourse, and meaning with adults who supported their work as they gathered evidence for their History Day project. Those adults described the characteristics of warriorship in many ways, as processes representing the activities, identity, and agency of being fully human. Physical, emotional, intellectual, and finally, spiritual strength are all required of a Warrior, the young men were told.

A Warrior is a Peacemaker:

Buffalo specifically asked Nee-Gon-Nway-Wee-Dung about the peacemaker aspect of warriorship:

Buffalo: Can a Warrior also be a Peacemaker?
Nee-Gon-Nway-Wee-Dung: You have to be a Peacemaker. To be a Warrior, you have to be willing to sit down in peace. That’s what a real Warrior is all about. That’s what the Peace Center is all about. We are trying to make peace within the community. We’re trying to keep our young men and our young women away from gangs and the escalation of violence that is taking place, not only here, but across America. The fastest growing movement in America today is Native youth gangs. (Video file, March 28, 2001)
Nee-Gon-Nway-Wee-Dung insisted, as he spoke to Buffalo, Skip, and Alex Hawk, that street gangs are not Warrior societies, and that Warriors do not belong to street gangs:

The Creator hasn't put anyone on earth to take another man's life, another woman's life. We are here to love; we are here to protect, and to take care of one another. Sometimes there is alcohol and drugs available to us and there is peer pressure. There are gangs and gang members to influence us, but who is hurt if we go that way? We end up hurting someone in our own community or hurting someone in our own family. (Video file, March 28, 2001)

Nee-Gon-Nway-Wee-Dung argued that reliance on weaponry is not a way to be a Warrior. He assured Buffalo, Skip, and Alex Hawk that he did not carry a weapon at Wounded Knee in 1973 and he has been widely recognized as an American Indian Movement leader who travelled around the United States unarmed (Video file, March 28, 2001).

However, Nee-Gon-Nway-Wee-Dung had supported the young Warriors, such as Eagle Charge, who carried and used weapons during Wounded Knee in 1973. At that time and place, in the face of overwhelming firepower in the hands of the US federal government, the use of firearms for protection was considered appropriate. He shared with the junior ethnographers that he did not approve of the use of weapons by American Indian Movement members and supporters until the Oglala traditional leaders, primarily Frank Fools Crow, concurred with the use of weapons (Video file, March 28, 2001).

A Warrior May Display a Passion for the Preservation of an Indigenous Language: Ajiijaak, the Ojibwe language instructor at Medicine Wheel School, spoke about the need for American Indian youth to engage themselves as "Language Warriors":

I'd like to create that passion in younger learners, a passion to protect and preserve the language...Whether they go to powwows or sweat, or in whatever way they learn about their "Indian-ness," knowing how to speak and understand Ojibwe will support that identity. It's something that I want to see them do. (Audio file, June 11, 2002)

Ajiijaak emphasized that his use of the term "Warrior" was deliberate. "I believe very strongly in the need for 'Language Warriors,'" he told me. In Ajiijaak's view, preserving and protecting a living language is as vital a role for a Warrior as the preservation of other forms of life (Audio file, June 11, 2002).

Studying Indigenous History is a Way to be a Warrior:
Buffalo made a commitment to me and to himself on the afternoon of Monday, March 19th, when he approached me in the Media Center of Medicine Wheel School to ask for help. Earlier, Buffalo and his team members had struggled, experiencing delays and false starts while Sophie was away from the school, and refusing help from me. The History Day team had missed an appointment to interview Eagle Charge:
Sandra: Why did you miss your appointment?
Buffalo: We weren’t ready.
Sandra: Well, let’s get ready then.” (Fieldnotes, March 19, 2001)

Whether it was difficult for Buffalo to ask for help after initially refusing help was not discussed. Once a commitment to pursue the work was established, there was abundant effort ahead, but also a fairly clear path.

Nee-Gon-Nway-Wee-Dung was impressed that the three young men had brought tobacco to offer him before the interview. He told them, “We always offer tobacco. So, I’m glad that you young Warriors knew to do that today. You knew how to conduct yourself. That’s what’s beautiful about the Indian way. All we need is tobacco” (Video file, March 28, 2001). The Elder also asked the three middle school students, “How many students in your school have decided to take on a project like this, to learn about your own history, to learn about the Movement?” (Video file, March 28, 2001). Taking on a project in which evidence and conclusions place the US federal government in an unfavourable light could well result in the diminished evaluation of such work by adults who fail to see those events in the same way. Living life as a Warrior is a difficult path, as Eagle Charge pointed out, but whatever we give, we always get back. It may be that what we get back has taken a different form, but there is always a return of good things when good things are given to the community (Video file, March 21, 2001).

The agenda for warriorship that was articulated by Eagle Charge, Nee-Gon-Nway-Wee-Dung, and others for Buffalo, Skip, and Alex Hawk consisted of a set of ethical principles grounded in the experience of those who had served their own communities as Warriors. Those Warriors were willing, in turn, to provide the History Day team with support and guidance in the development of their own warriorship. Expressions of Warrior practice included descriptions of the characteristics of a Warrior (definitions of warriorship) and ways to be a Warrior (examples of warriorship). The set of ethical principles articulated for the History Day team also included cautions regarding activities and practices that are not warriorship. It is important to acknowledge that in the absence of time-honoured warriorship practices in their lives, many youth will invent warriorship practices based on media representations of Warriors as militaristic and violent young males (Alfred, 1999, p. 131; Alfred, 2005, p. 44).

Warriorship practices articulated during interviews and conversations were neither gender-defined nor age-defined within the discourse and practice at Medicine Wheel School. During interviews, women were routinely acknowledged as Warriors. As he described for Buffalo, Skip, and Alex Hawk how consensus was established regarding representation of the Oglala people among those entering Wounded Knee in February of 1973, Nee-Gon-Nway-Wee-Dung noted that the first to be acknowledged were the elderly chiefs and the women. “I wanted all the chiefs, and the women
who wanted to, to come along. The women are Warriors, too. In fact, they
are our Warriors” (Video file, March 28, 2001). In addition, as we read
accounts of events at Wounded Knee in 1973, Buffalo, Skip, and Alex Hawk
pondered the kind of courage that it must have taken for Agnes Lamont to
send her young granddaughters into Wounded Knee at night with back-
packs full of food (Smith & Warrior, 1996, p. 252; Eagle Charge, Video file,
March 21, 2001). The young men also admired the courage of Mrs. Lam-
ont’s granddaughters. Mrs. Lamont lost her son, Buddy Lamont, when he
was shot by US federal forces on April 27, 1973.

The Meaning of History for Native Youth

Sophie designed her instructional practice to strengthen and defend the
development of Native identity among her students through the teaching
of American Indian history. Sophie’s decision to offer students choices in
their topics of study was a strategy of self-determination (Edmunds, 2001,
p. 15) at a curricular level:

I emphasize American Indian history for many reasons, but primarily because I believe that
if you don’t know your history, you don’t know yourself. With the History Day projects, the
students choose what they want to study and they choose American Indian history projects.
They really excel at that kind of learning because it represents a choice for them and they
have a chance to study something that is interesting to them. So, I think that a choice type
format for our kids is a good thing (Audio file, June 12, 2002).

Sophie believed that the energy generated by adolescent growth and
development can be used by her students to build emotional and spiritual
strength. She aligned her practice with research that supported a belief in
the potential for adolescents to engage in serious social justice work:

I don’t have to instill a sense of social justice in the middle school students. That’s just a natural
part of being an adolescent. That’s one of their psychological characteristics. It’s a develop-
mental thing. They need to see that something is contributing to social justice before they will
engage in learning. (Audio file, June 12, 2002)

The History Day projects through which Sophie and her students recov-
ered, constructed, and displayed Indigenous knowledge clearly offered
benefits beyond engagement in academics. Sophie referred to the History
Day work conducted in her classroom each spring as part of the middle
school “ritual.” “I started the middle school ritual of History Day projects
in the fall of 1998. Now it’s an annual event. Every year the kids just get
into it because it gives them a choice based on their own interest and cul-
ture” (Audio file, June 12, 2002).

Alfred (1999) has argued that reinstatement of traditional initiation cer-
emonies is needed to address the increasing disaffection of Indigenous
youth toward the concerns of their Elders in Canada and the United States:

Many traditional people believe that the problem [of disaffected Indigenous youth] can be
traced to the abandonment of traditional initiation rituals. In the vacuum created by the
loss of those rituals, alternatives emerge that are not rooted in Indigenous culture. (Alfred,
1999, p. 131)
Indigenous rites of passage for adolescents typically serve several purposes. Such rituals are intended to instill "standards of behaviour" expected of adolescents moving into adulthood (Beck et al., 1992, p. 196). During adolescence, young people will begin to consider their responsibility for the perpetuation of human life. Rites of passage "mark the significant changing points in the life of an individual....Rituals performed at these times help make that individual aware of his/her particular contribution to the life of The People, and of the 'meaning' of life in general" (Beck et al., 1992, p. 35).

In large measure, History Day project work served as a transition ritual for middle school students at Medicine Wheel School, as the young people made choices about the kinds of historical and cultural knowledge they would pursue. They also chose the methods they would employ in their pursuit of historical knowledge. They prepared not only for the public display, but also for the public defense of their work. The process of interviewing Elders and other community members, and of constructing arguments to support central and secondary theses, served effectively to allow the middle school students to internalize the content of their arguments and the meaning of what they had learned (Beck et al., 1992, p. 35). During a powwow held at the school in late May, Buffalo, Skip, and Alex Hawk were recognized as History Warriors. Students and other community members came forward to shake hands with Skip and Alex Hawk, give them gifts, and dance with them as the school's drum group sang for them. Buffalo was not present, but was honoured, nevertheless. After the powwow, a reporter from a local newspaper spoke to Skip and Alex, as well as Neegon, about the importance of events at Wounded Knee in 1973. His article stated, in part:

Honor the Children Pow Wow at Medicine Wheel School—Youth Honored as History Warriors

During the May 17 Honor the Youth Pow Wow at Medicine Wheel, the school honored role models from within the school. Three Medicine Wheel youth were celebrated for their work in documenting and analyzing events at Wounded Knee, in South Dakota, when the town was seized by followers of the American Indian Movement (AIM) on February 27, 1973. The takeover was in support of the Oglala Lakota (Oglala Sioux) of the Pine Ridge Indian Reservation who opposed Oglala tribal chairman Richard A. "Dick" Wilson. The U.S. military and government officers, including the FBI, surrounded Wounded Knee the same day.

The standoff lasted for a period of 71 days, after which AIM agreed to disband the armed resistance. Several arrests were made. Dennis Banks and Russell Means were tried, but a finding of prosecutorial misconduct ended the trial.

Since 1973, books, films and media attention to the event have brought to light a long list of legitimate grievances about the corrupt tribal government at Pine Ridge and the U.S. federal government complicity in supporting government. The takeover also marked one of the first times that American Indian people and their supporters presented a united front in the face of overwhelming force.

Buffalo, Skip and Alex Hawk, three seventh graders at Medicine Wheel School, used those books and other resources to build a history display. Their project was based on their belief that "Wounded Knee in 1973 drew attention to the demands of American Indian people to operate their own schools. After 1973, schools such as Medicine Wheel School were created
to give American Indian children a chance to learn their own history, language, and culture." The students each received gifts and several certificates of honor. One of those declared the youth to be History Warriors. (City Circle, May 17, 2001)

As apprentice Warriors, Buffalo, Skip, and Alex Hawk would be expected to grow into adulthood with requisite skills and a set of beliefs that would affirm community and cultural values of balance, harmony, and cohesion.

The Meaning of Warriorship for Classrooms and Communities

The implications of the experience of Buffalo, Skip, and Alex Hawk suggest that the purpose of school, for American Indian middle school students, may need to be refocused from acquisition of decontextualized academic skills to construction of an identity that requires the use of skills as academic tools for the pursuit of social justice. In addition, this study suggests that isolating adolescents from community influences may limit their opportunities for learning. Educators must trust that Indigenous communities continue to engender ethical principles that bear the capacity to guide young people in socially appropriate and proactive ways of supporting their community, through acquisition of powerful knowledge.

I have not included all of the discourse produced and enacted about warriorship at Medicine Wheel School during my research experience there, but I have highlighted several elaborations of one central principle that situated warriorship within the school and community interaction. That overarching principle is Warriors stand up for others. I have also included four specific principles that may serve to guide the design of school- and community-based experiences that embed warriorship in learning for adolescents:

- Learning experiences that encourage adolescents to develop not only physical strength, but also the intellectual, emotional, and spiritual strength to stand up for others
- Learning experiences that encourage adolescents to serve as peacemakers in their own community and the communities of others
- Opportunities to promote Indigenous rights and the rights of others
- Opportunities to learn about the multiple histories that affect relationships among individuals and groups not only in the United States and Canada, but globally.

I can envision enactment of these principles in a school-based or after-school program for Indigenous adolescents, organized as a service-learning project, an oral history project, or a program with a focus on social justice, including the learning of Indigenous languages.

Adults supporting the warriorship of Native adolescents must prepare the next generation to stand up and throw off "the weight of colonial oppression" and shoulder "the responsibilities of a dangerous freedom-
seeking struggle for dignity” (Alfred, 2005, p. 85). Alarmist concerns regarding academic achievement, school attendance, graduation rates, and other realities central to the schooling of Native young people, must be seen as merely surface reflections of deeper and more troubling aspects of contemporary life experienced by our youth. For far too many Native youth, those realities include time spent in classrooms that are emotional, spiritual, and psychological war zones (J. Hodson, personal communication, September 3, 2010).

Alfred (1999) asserts that whether or not warriorship is offered to youth within their learning experiences, Indigenous youth will find expression for the intense sense of responsibility that they must feel. The form their expressions of warriorship may take will depend on the purposes served and the influences applied:

Native youth are warriors in a very traditional sense; they are the ones who will be expected to carry out the community’s decisions. If things are operating in a traditional mode, they would have had input into those decisions and participated freely in shaping their future. But in the colonial mode they remain doubly bound; to their situation, and to a future not of their own making. These warriors need purpose and guidance. They will find them. The question is where and from whom? (Alfred, 1999, p. 131)

Sophie’s classroom at Medicine Wheel School was not a war zone. It was the site of warriorship practice situated in learning. The lived experience of adults within the community served as reference points as Native youth learned about and practiced ogichidaawin or warriorship.

The Meaning of Warriorship for Buffalo, Skip, and Alex Hawk

The theme for History Day work for the school year 2000-2001 was “Frontiers in History: People, Places, Ideas.” Over time, Buffalo, Skip, and Alex Hawk developed a convincing argument regarding the role of events at Wounded Knee, South Dakota, in 1973 as a Frontier in History because those events marked the beginning of the American Indian civil rights movement in the United States on a national scale. Prior to that time, they argued, local acts of resistance had occurred but received only local attention. It was only during the resistance displayed at Wounded Knee in 1973 that national attention was drawn to issues of social justice for American Indian people. National media attention, US federal police response to quell the occupation, and international efforts to support the occupation had all occurred in abundance during the 71-day period, from February 27, 1973, to May 5, 1973.

When Buffalo, Skip, and Alex Hawk chose to study events at Wounded Knee in 1973 from an Indigenous perspective, they were choosing to study warriorship. They may or may not have realized this at the time they made the initial choice; inevitably, that was the result. Within the process of studying the warriorship of others, their own warriorship was incrementally being formed, strengthened, and affirmed. During the period of
intense study in preparation for Regional and State History Day competitions, there was little time for personal reflection by Buffalo, Skip, and Alex Hawk. After the state meet, however, I turned my attention to the team members to enquire about their own sense of the warriorship trajectories they had followed, and how their sense of themselves might have changed. I interviewed Buffalo near his home on Grand River:

*Sandra:* What does that topic of Wounded Knee mean to you as a Lakota person? Does it have a special meaning to you?

*Buffalo:* Eya, studying Wounded Knee, I can go back for a time and get to know my culture and my ancestors. I can learn about my culture and how they did things a long time ago. You can get to know your ancestors from a long time ago, to know how the Indians grew up before us. You can get to know how it was in the time of our ancestors. (Audio file, July 19, 2002)

Buffalo’s ancestors included those who resisted destruction during events at Wounded Knee when Hunkpapa and Miniconjou Lakota people were arrested, surrounded, and attacked by US military forces on December 29, 1890. Stories of those events have been told by Elders in Buffalo’s family since that time to the present. Buffalo had experienced the process of learning about Wounded Knee from Elders before he began work on the History Day project. He would later hear affirmation of the value of that learning process during interviews with both Eagle Charge, the principal of Medicine Wheel School, and Nee-Gon-Nway-Wee-Dung, the director of the Peace Center and a respected community Elder. Both men had participated in events at Wounded Knee in South Dakota, in 1973. In addition to sharing personal reflections and little-known details about their experiences, both men described their own passage into warriorship as they learned from Elders at Wounded Knee in 1973.

After his experience developing the *Wounded Knee in 1973* History Day project and with his emerging Warrior identity well in place, Buffalo was able to articulate both the characteristics of a Warrior and the meaning of warriorship. In Buffalo’s view, a Warrior *must* fight for the people: “A Warrior is someone who fights because he cares about people and does not want them to be hurt... A Warrior cares about people” (Audio file, July 19, 2002). Protecting others from harm is a way of fighting for the people and of being a Warrior.

Skip and Alex Hawk also learned about their own warriorship during their study of the warriorship of others at Wounded Knee in 1973. Alex Hawk, for example, learned how a Warrior views the privilege of having food to eat. After the interview of Nee-Gon-Nway-Wee-Dung at the Peace Center down the street from the school, Alex Hawk replayed the videotape of the interview many times, until he could recite many of the Elder’s words from memory. One day while we were studying, I told Alex Hawk how pleased I was that so many people had agreed to help him and the other members of the team with their project. Alex Hawk told me that he recognized how important the oral histories were to the team:
Yes, we learn a lot from their stories. That’s how Elders teach you. When I have children, I'll teach them the same way. I’ll tell them, “When I was your age, and you weren’t even born yet, I worked on a history project with two other guys. We studied Wounded Knee in 1973. We interviewed Nee-Gon-Nway-Wee-Dung, and he told us, ‘You have to be a spiritual Warrior. Every morning when you get up, put your tobacco out. Ask the Creator for direction for that day. Ask nothing for yourselves, but only for those in need. When that day ends, you go out again and put your tobacco out and thank the Creator for that day that he has provided for us, for food and shelter, which many people don’t have.’ He told us to do that each day. And that’s the way I have lived since then.” (Fieldnotes, May 3, 2001)

Alex Hawk had begun to make a practice of not accepting food until everyone else was served, even in the lunchroom of the school. When I offered him juice boxes and granola bars during study sessions, he would open his only after Skip and I had begun to eat. This was warriorship practice, as Nee-Gon-Nway-Wee-Dung described it: “Make sure that you serve others before you serve yourselves. You serve your people a long time before you think of yourself. The Creator will take care of you if there is no food left. That’s what a Warrior does” (Video file, March 28, 2001).

Buffalo, Skip, and Alex Hawk had a purpose (after Alfred, 1999, p. 131); they sought to understand events at Wounded Knee in 1973 and to comprehend the background and implications of those events. They further sought to explicate their new knowledge to others as they developed their History Day exhibit. Their new knowledge resulted from extensive research under the guidance of community academics, Elders, and other leaders who had experienced the historical events that the youth had chosen to study. Their practice as History Warriors was not influenced by media association with weaponry and combat, masculinity and mystique, but was instead shaped by the expectations of the Indigenous community.

The intense learning experienced by Buffalo, Skip, and Alex Hawk might be identified simply as scholarship in another context. However, within the context of learning American Indian history in an American Indian school, the scholarship that enabled the seventh graders to display their work at the state History Day competition, and compete with high school seniors, was learning that must be situated along a trajectory aimed at service to the community. On the Monday after the state History Day meet, Skip and I drove to the local university where the event had been held, to pick up and transport the Wounded Knee in 1973 exhibit that Skip and Alex Hawk had defended. The exhibit boards were stacked against the wall in a storage closet and the union building was full of young people setting up exhibit boards about the big bang theory and challenges to the status of Pluto as a planet, for example. Skip and I stopped to chat with one student, who pointed to elements on his exhibit board and who explained his topic within the field of astrophysics to us. After we had located and loaded the tri-fold display board, made of wooden flooring called underlayment that Alex Hawk and I had painted, into my truck, we walked across the street to the ice cream shop on campus. Surrounded by univer-
sity students in the quiet and pleasant setting, Skip and I ordered lunch and had an ice cream treat. We visited as we ate our meal and listened to the music and conversations surrounding us. Skip asked me, “Can I ask you something?” I was hoping that what he had to ask was not about astrophysics. I was prepared to confess that I did not know much about that subject.

*Skip:* So, the students in the student union showing their exhibits, are they University students?
*Sandra:* Yes, they are students studying astronomy, which is about planets and stars, and probably more than that.
*Skip:* Where did they get the ideas that they posted on their exhibits?
*Sandra:* Well, I guess that they study and study and something catches their interest, so they dig into that subject. They do research and try to find new information, such as you did when you looked for primary sources.
*Skip:* Just like we dug into Wounded Knee?
*Sandra:* Yes, just like that.
*Skip:* If I go to college, can I study astronomy and make a display about that?
*Sandra:* Yes, you can study astronomy and many other subjects.
*Skip:* So, the way we worked on our history project, that’s the same kind of work that University students do in other subjects like astronomy?
*Sandra:* Yes. What do you think about that? Do you want to go to the University? I think that you could.
*Skip:* Yes, if I can stay in school, I mean, if I don’t...

(long pause)
*Skip:* I just dug into Wounded Knee because I wanted to help Buffalo, and he wanted to dig into Wounded Knee because his ancestors were there. I didn’t know that we would end up at the University talking to astronomy students.
*Sandra:* And eating ice cream. Well, that’s the path you followed.
*Skip:* Yes. (Fieldnotes, May 7, 2001)

Skip and I finished our ice cream, and then drove back to Medicine Wheel School. We set up the *Wounded Knee in 1973* exhibit board in the Media Center, carefully tapping at the board to secure the sticky backing of the display pieces. I shook Skip’s hand and thanked him for his help, and then he left to walk home. I believe that Skip was beginning to see the connection between what he and the other team members had done as an academic task with broad implications. Prior to the visit to the University that day, the nature of the academic task was thoroughly embedded within the narrower context of the community relationships that had made the project possible.

In late May and early June of 2001, Skip and Alex Hawk were called upon to each come to the Media Center several times to interpret their History Day project for students in the elementary school. They continued to be acknowledged by adults, their peers, and younger children through the remainder of the school year. They met me in the Media Center several times to rehearse for those presentations, just as they had met to prepare for the History Day events in which they had participated. While the competitive phase of their history project had ended, and they had not taken their project to the national competition, they continued to read and learn
about events at Wounded Knee in 1973 so that they could speak to other
students about those events. I continued to enjoy the privilege of being able
to pull the two seventh graders out of class whenever I needed to do that,
in preparation for their participation in interpreting the Wounded Knee in
1973 exhibit in the Media Center. I continued to see Skip and Alex Hawk
almost every day. I continued to work with them and other seventh
graders in the Middle School on timeline entries and dioramas about topics
in American Indian history. Alex Hawk completed a diorama representing
events at the Battle of the Little Big Horn that included the topography of
the locale and depictions of cavalrymen, Lakota, and allies of the Lakota.
He intended to use the diorama as part of his History Day display during
the following school year.

The social practice of education in this public urban school produced
warriorship, situated in scholarship, among American Indian adolescents
and adults at the school. Warriorship practice offered a design for enacting
community cultural values of respect, harmony, balance, and cohesion
while engaging students in intense and purposeful learning. The process
of learning American Indian history from an Indigenous perspective pro-
vided the context within which the Warrior identity was studied and
reproduced. There is no reason to expect that learning within the intense
environment of community perspectives could not be considered best
practice in other communities in the United States and Canada. Ojibwe
and Lakota/Dakota people lived for millennia undisturbed by the 49th
parallel, an artificial division between two nations highly linked linguisti-
cally, historically, culturally, and politically. American Indian people across
the Great Plains and to the Pacific coast speak affectionately about “Grand-
mother’s Land,” referring to Queen Victoria, and still believing, in many
regards, that “Safety lies in the North” as we have all been told since child-
hood. I thank you for reading the words of Buffalo, Skip, and Alex Hawk
and the words of those who nurtured their warriorship. Gakina Indinawe-
maaganag. Mitakuye Oyasin. All my relations.

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Mike Mountain Horse's story robe, detailing events from his service in the First World War.

From the Collection of the Esplanade Museum, Medicine Hat, Alberta, Canada.
THANK YOU

Indigenous War Heroes