



Grand Council Treaty #3  
**NIBI CURRICULUM**

NIBI HAS A SPIRIT • NIBI IS LIFE • NIBI IS SACRED • WE HONOUR RESPECT AND LOVE NIBI



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# Background Information

## **GRAND COUNCIL TREATY #3**

Grand Council Treaty #3 is the traditional government of the Anishinaabe Nation in Treaty #3.

The Grand Council Treaty #3 existed in the territory of the Anishinaabe Nation, key to Canadian Confederation when the British wanted to plan a route between Fort Garry and Fort William (now Winnipeg, MB and Thunder Bay, ON respectively).

Grand Council Treaty #3 was planned to be the first post-Confederation treaty, but the Anishinaabe held firm that they would not cede lands, nor allow farming or settlement, in their territory. On October 3, 1873, the 55,000 square miles of territory agreed to be shared between the Anishinaabe and the British.

The Chiefs negotiated, among other things, that British “business” would be allowed within the entire territory, and that both the land and resources would be shared between Anishinaabe and the British as “brothers.”

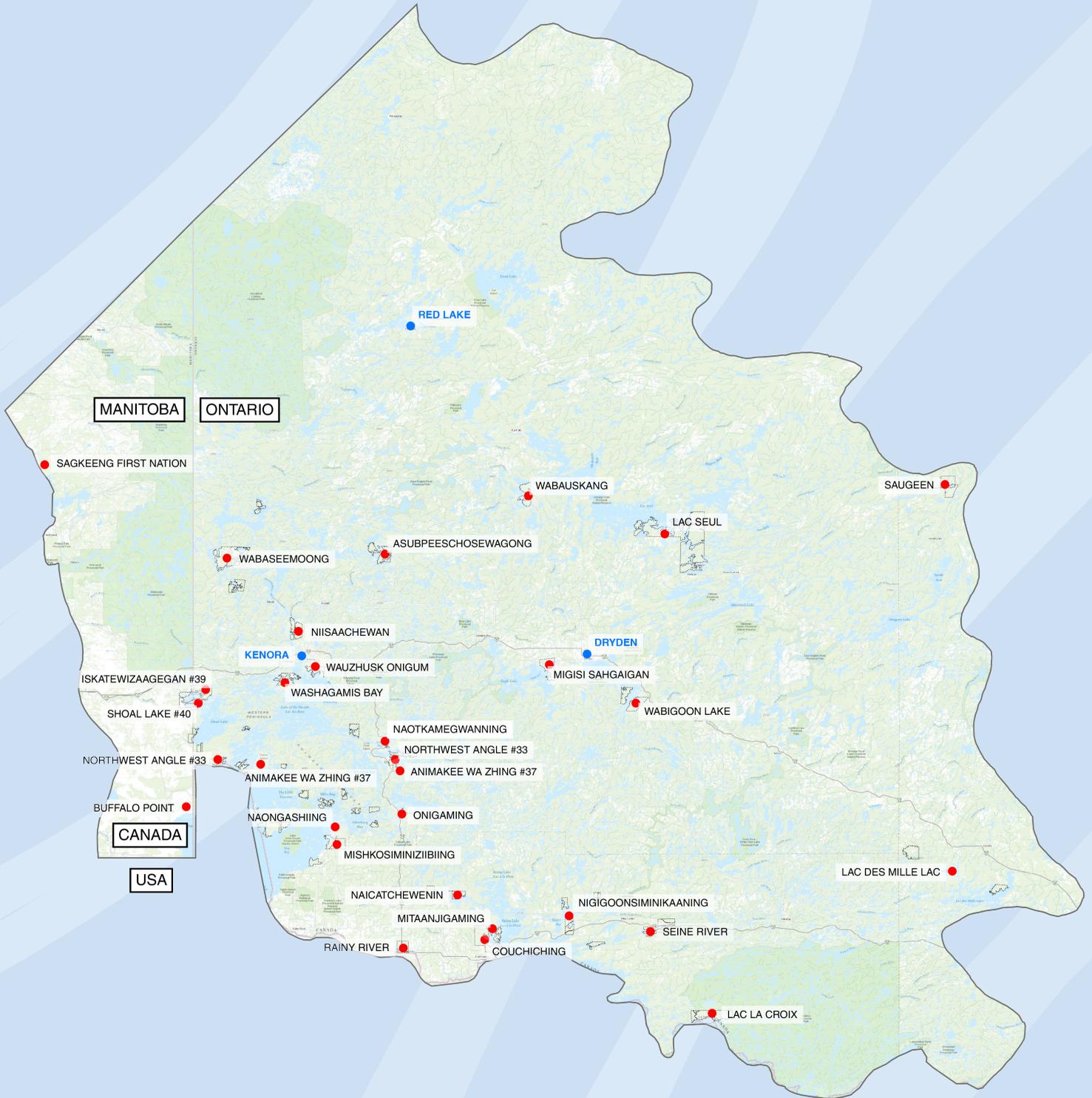
Grand Council Treaty #3 is 55,000 sq. miles spanning from west of Thunder Bay to north of Sioux Lookout, along the international border, to the province of Manitoba.

It is made up of 28 First Nation communities, with a total population of approximately 25,000.

At the direction of the leadership, for the benefit/protection of the Citizens, the administrative office of Grand Council Treaty #3 protects, preserves and enhances Treaty and Aboriginal rights.

This is achieved by advancing the exercise of: Inherent jurisdiction, Sovereignty, Nation-building, and Traditional Governance with the aim to preserve and build the Anishinaabe Nation’s goal of self-determination.

# GRAND COUNCIL TREATY #3 COMMUNITIES



## **ZHAAGIMAA WAABO**

The Territorial Planning Unit (Zhaagimaa Waabo) (“TPU”), guided by Manito Aki Inaakonigewin, recognizes the significance of Treaty #3’s connection to the land and works with Treaty #3 leadership to protect the land, water and resources within the Territory. The TPU is mandated through the Grand Council Environmental Chiefs and Treaty #3 Chiefs in Assembly.

Manito Aki Inaakonigewin (MAI): MAI is the sacred resource law of the nation. This is a customary law that has governed our people since time immemorial and is based on our responsibility to ensure that the land, the people, and the future are protected. The TPU is currently working on an MAI toolkit and operationalization.

Nibi Declaration of the Anishinaabe Nation of Treaty #3: The Nibi Declaration ensures that the Treaty #3 Anishinaabe Nibi Inaakonigewin (water law principles) are recorded and formally recognized in governance processes. The declaration will guide the GCT3 leadership in the creation of future policy and decision making processes that relate to water. Another component of the declaration is to inspire people to take action to protect water through the development of a toolkit that contains curriculum based learning tools and information on how to get involved in the further development of this important work.

The Territorial Planning Unit was responsible for overseeing the development of the Nibi Curriculum.

## **WOMEN’S COUNCIL**

Councils are a very important part of the governance structure of Grand Council Treaty #3. They bring the history of the past and the knowledge of the future. They are also the connection to ensure balance and equality for Gitizimanan (Elders), Gaagiidoo-Ikwewag (Women), Oshkiniigig (Youth) and Mamawichi-Gabowitaa-Ininiwag (Men) in the Treaty #3 Anishinaabe Nation.

Each Council consists of Treaty #3 Anishinaabe members elected through a traditional selection process which represent each of the four (4) directions for their expertise, skills and traditional knowledge. Their primary role is to bring the history, unique needs and most importantly, the voice of Elders, Women, Men and Youth from the people, to the people.

The Grand Council Treaty #3 Women’s Council have guided the development and implementation of this curriculum as part of their ongoing efforts to share the sacredness of Nibi.

# Words from the Women's Council

Boozhoo,

Grand Council Treaty #3 (GCT#3) is the traditional government of the Anishinaabe Nation in Treaty #3. Grand Council represents 28 communities across the Territory. Grand Council's mandate is to protect the future of the Anishinaabe people by ensuring the protection, preservation and enhancement of inherent and treaty rights. The Territorial Planning Unit (TPU) is the department within Grand Council that works with the Treaty #3 Leadership to protect the lands, water and resources within the 55,000 square miles that make up Treaty #3 Territory. The TPU is guided by Anishinaabe Inaakonigewin (Anishinaabe Law), specifically Manito Aki Inaakonigewin (Great Earth Law) and the Treaty #3 Nibi (Water) Declaration.

In 2019, the Treaty #3 Women's Council, in partnership with the Territorial Planning Unit and Decolonizing Water, ratified the Treaty #3 Nibi Declaration through the Anishinaabe Nation in Treaty #3. Building off this foundation, the development of a Treaty #3 Nibi Curriculum was mandated in order to share teachings in relation to Nibi. These teachings will help everyone learn and understand about their own relationship and responsibilities with Nibi so that we can protect the lifeblood of Mother Earth for future generations.

The Treaty #3 Women's Council and Territorial Planning Unit would like to say miigwech and express its appreciation to the knowledge keepers, water protectors, and leaders in Treaty #3 that provided their insight to this curriculum.

A special thank you goes out to Fawn Wapioke who worked tirelessly to bring the curriculum to life. Lastly, we would like to say Miigwech to Nibi for guiding us in this work. We honour, respect, and love Nibi.

Nibi connects us all and we look forward to continuing to learn and connect with you in exercising our responsibilities to Nibi through this curriculum.

For more information please visit <https://nibi.gct3.ca/> or email [tpu@treaty3.ca](mailto:tpu@treaty3.ca)

Miigwech,  
Treaty #3 Women's Council

# Water Declaration

The Water Declaration was developed by key knowledge keepers in partnership with the Grand Council Treaty #3 TPU, Women's Council, and Decolonizing Water. It is a guiding document for the development of the Nibi Curriculum.

The Nibi Declaration ensures that the Treaty #3 Anishinaabe Nibi Inaakonigewin (water law principles) are recorded and formally recognized in governance processes. The declaration will guide the Grand Council Treaty #3 leadership in the creation of future policy and decision making processes that relate to water. Another component of the declaration is to inspire people to take action to protect water through the development of a toolkit that contains curriculum based learning tools and information on how to get involved in the further development of this important work.

## **KEY THEMES OF THE DECLARATION:**

- Nibi has a spirit;
- Nibi is life;
- Nibi is sacred;
- We honor, respect and love Nibi.

## **NIBI HAS A SPIRIT AND SHARES ITS GIFT OF LIFE WITH ALL OF CREATION**

Nibi has its own spirit. It cannot be owned or controlled. Nibi is shared across lands and territories, between people, with other nations and all other beings that are part of creation. Spirits and other beings in creation look after Nibi and its wellbeing. Nibi and all beings and spirits that look after Nibi must be feasted upon. All creation expresses love and respect for Nibi through gestures of gratitude.

## **WE NEED NIBI IN ORDER TO LIVE A GOOD LIFE**

All beings, including Anishinaabe, are born of Nibi. We depend on Nibi to live and our bodies are made of it. Nibi is the source of our wellbeing. It nourishes us, spiritually, physically, mentally and emotionally and provides cleansing and healing. Clean Nibi for drinking is important to our health. We must respect our sacred relationship with Nibi and all beings in creation to help protect Nibi for

our children and future generations.

## **WE ALL HAVE A SACRED RELATIONSHIP WITH NIBI**

Anishinaabe have been responsible for the care of the aki (land) and Nibi since time immemorial. Women have a sacred relationship with Nibi and a special responsibility to look after Nibi because they carry birth water and have the ability to bring life into this world. Men have a role to play to protect the land and support the wellness of Nibi and ikwewag. Our relationship with Nibi is preserved through ceremony, teachings, education and knowledge shared through generations. Nibi UNITES US through its flow and movement, Nibi cleanses itself and connects us all. It brings us together as families, communities and as a nation. Traditional governance and law, including the Manito Aki Inaakonigaawin and Treaty #3, confirm our collective responsibility to take action, give back and protect Nibi and the environment for our children and future generations

# Introduction

Most expectations that include traditional knowledge will require the learner to reach out to local elders and knowledge keepers. Please ensure the learner follows traditional protocols and offers tobacco.

In order to understand the worldview of this curriculum, it is important to understand the sacred relationship that the Anishinaabe have with the land and water. You can see this reflected in the laws, teachings, values, stories, songs and messages left on the land through pictographs, scrolls, and petroforms. This is a sacred relationship based on interconnectedness and recognizes time as more than linear. This connection is deeply rooted in our creation stories and our connection to the sky world and universes. The word Anishinaabe is translated as “lowered from the sky”.

By understanding the relationship between the Anishinaabe and the land, the importance and value of Nibi is clear.

This curriculum is intended to outline approaches and resources to engage with teachings and responsibilities to Nibi, more specifically, Anishinaabe teachings from Treaty 3 territory and relevant to the Lake of the Woods Watershed. This curriculum will further provide educational materials to share the principles and teachings of the Anishinaabe Nation in Treaty #3 and the Treaty #3 Nibi Declaration.

## Course Delivery Methods

This curriculum is designed to be used for classrooms and for self-guided learning. In the classroom setting it is for the teacher to use the lessons that are appropriate or develop lessons that are grade appropriate similarly to other school curriculum documents. The expectations are intended to guide you through a journey of seeking knowledge. The lessons provided in this curriculum are intended as an example of how to use the expectations. For self-learners the Expectations are intended to guide your learning and to navigate through the lessons provided. There are further learning opportunities provided in the lessons as well.

This course is delivered from an Anishinaabe perspective which ultimately supports the well-being of self, the family, the community, the land, the spirits, and the ancestors. The Nibi curriculum will be used as a tool for course delivery. Oral teachings (lectures, guests, video presentations), visuals (hands-on activities), time for reflections and clarification (sharing circles, debriefing sessions, study groups, written assignments), and collaboration (group activities/ presentations) will be the communication tools used in the course.

This curriculum will include:

1. Group Discussions
2. Lesson Plans
3. Self-Guided Learning

# Acknowledgement to Elders & Traditional Knowledge Carriers

This curriculum acknowledges our Anishinaabe Knowledge Carriers that have passed on our teachings and stories about Nibi through our oral tradition for generations. Thank you to the Elders and participants for your insights; your input was integral and essential.

## Land Acknowledgement

Grand Council Treaty #3 acknowledges that we share the land, water and air with our ancestors and spirits who watch over us. Anishinaabemowin ensures that they were acknowledged, long before settlers arrived.

The GCT3 geographical & political area spans 55,000 sq. miles, spanning from west of Thunder Bay to north of Sioux Lookout, along the international border, to the province of Manitoba. It is made up of 28 First Nation communities, with a total population of approximately 25,000.

## Curriculum Vision

The Nibi Curriculum gives the Learner a more in-depth understanding of the spirit of Nibi. It lays the foundation for their future learning, growth and active participation in and out of the Anishinaabe community. It sets out essential knowledge, understanding, skills and capabilities and provides a standard for student achievement in core learning areas. Learning about Nibi is a lifelong journey and there will be new experiences and new teachers who will be willing to share their knowledge.

# Curriculum Themes



**NATIONHOOD**

**NIBI IS LIFE**



**NIBI IS SACRED**



**RELATIONSHIP  
WITH NIBI**



# Curriculum Expectations

## NATIONHOOD

Through this curriculum, learners will;

1. Learn of the history of the Anishinaabeg;
  - a. Understand Anishinaabe Creation Story from a knowledge holder;
  - b. Identify the Three Fires Council and the relationship to the Odawa and Potawatomi;
  - c. Investigate the relationship the Anishinaabeg had with other Indigenous people ex. Cree, Sioux, Mohawk;
  - d. Investigate how the Anishinaabeg were affected by the Doctrine of Discovery and colonial policies;
2. Investigate the territory of the Anishinaabeg of Treaty #3 Territory as part of the larger territory of the Anishinaabeg;
  - a. **Compare the territory of Anishinaabe from 100 years ago to today;**
  - b. **Identify current day political territory organizations in Canada that are Anishinaabe;**
  - c. **Investigate the Treaty #3 and the Treaty process;**
3. Have an increased understanding of Anishinaabeg original and traditional governance systems;
  - a. Identify what makes a Nation;
  - b. Investigate the Anishinaabe Clan system and the role one would carry;
  - c. Define Ogichidaa(kwe) and identify the role of such a person;
  - d. Research the role women had in the community and in governance;
4. Better understand Laws like Manito Aki Inaakonigewin (Creators Law) and its use of Free, Prior and Informed Consent;
  - a. Investigate how the laws of the Anishinaabeg have been traditionally maintained orally and passed down as teachings and protocols;
  - b. Investigate the process of writing Manito Aki Inaakonigewin;
  - c. Investigate Free, Prior and Informed Consent and how it is recognized;
5. Have a basic understanding of Anishinaabeg worldview and values;
  - a. Understand how the Anishinaabeg view “the people” in connection to Mother Earth and all other living and nonliving things;
  - b. Identify some of the values held by the Anishinaabeg;
  - c. Identify the grandmother and grandfather teachings;

# Curriculum Expectations

## **NIBI IS LIFE**

Through this curriculum, learners will;

1. Hear from a traditional knowledge keeper the Creation Story, while paying specific note to the role of Nibi;
  - a. Reflect on the specific role of the Nibi in Creation;
  - b. Investigate how the laws of the Anishinaabeg have been traditionally maintained orally and passed down as teachings and protocols;
  - c. Research Anishinaabe Creation Stories in written or recorded form and reflect on the comparisons;
2. Understand the role Nibi has for our Mother Earth and that it is the life veins that cleanses and purifies as it moves throughout the land and air;
  - c. Create artistic representations of the life veins of Mother Earth;
  - d. Identify the different forms of water and how water moves;
  - e. Identify ways that water purifies our bodies and Mother Earth;
3. Understand how the role and the responsibilities of Nibi contributes to Mino-Bimaadiziwin;
  - f. Define Mino-Bimaadiziwin and how it considers holistic health;
  - g. Identify how water contributes to our physical wellness;
  - h. Identify the benefits of maintaining clean water sources;
4. Learn how Nibi sustains us, the land, and all beings for generations to come;
  - a. Study stewardship models to protect Nibi;
  - b. Reflect on everyone's role in protecting Nibi;
  - c. Study water cycles and it's critical role
5. Understand teachings about Nibi
  - a. Observe the varying perspectives in mainstream science and traditional teachings;
  - b. Investigate what the Anishinaabeg understand around ownership of land and water;
  - c. Identify water purification practices and water quality testing;

# Curriculum Expectations

## **NIBI IS SACRED**

Through this curriculum, learners will;

1. Understand that water is a spirit and is spiritual;
  - a. Investigate what is meant by spirit to the Anishinaabeg by asking a traditional knowledge keeper;
  - b. Discuss spirit names and how they are reflected in Anishinaabe identity;
  - c. Understand how spirit is part of holistic health;
2. Understand a water offering as done by a traditional knowledge keeper;
  - a. Identify the protocols required when calling upon a traditional knowledge keeper;
  - b. Identify sacred places on and in the waters within the territory;
  - c. Understand through how odozhebowesi, memegwesi, thunderbirds look after Nibi;
3. Hear through story or participation the role water plays in ceremony or songs;
  - a. Investigate the significance, teachings and properties of Copper;
  - b. Listen and learn a water song;
  - c. Discuss ways water is part of our ceremonies;
4. Hear from traditional knowledge holder of the underwater world and beings;
  - a. Following traditional protocols listen to a story from a traditional knowledge holder about the underwater world;
  - b. Identify beings that are part of the Nibi world;
  - c. Identify ways that we take care of the underwater world;
5. Investigate the Nibi Declaration of the Anishinaabeg in the Treaty #3 Territory;
  - a. Identify the importance of the Nibi Declaration in modern context;
  - b. Understand the main themes of the declaration;
  - c. Identify how the declaration supports water protection;

# Curriculum Expectations

## RELATIONSHIP WITH NIBI

Through this curriculum, learners will;

1. Understand the role and responsibility of women to Nibi;
  - a. Identify water protectors and the impact they make in water protection;
  - b. Investigate ways women show love and gratitude to Nibi;
  - c. Identify the relationship water plays in the birthing process;
2. Investigate Article 25 of UNDRIP (UN Declaration on the Rights of Indigenous People)
  - a. Understand the relationship between Article 25 and Nibi Inaakonigewin
  - b. Describe what a "right" is
  - c. Recognize what is meant by "injustice"
3. Appreciate the everyday connection to Nibi;
  - a. Understand the relationship between Nibi and Nookomisinan.
  - b. Recognize how water provides nourishment for us through fish and Wildrice;
  - c. Investigate water cycles;
4. Understand the reciprocal relationship we all have to Nibi.
  - a. Investigate the impact development has on water quality, e.g. Forestry and mercury contamination and mining and tailings.
  - b. Understand how the water takes care of us and in return we must take care and honor Nibi;
  - c. Describe what defines a good relationship and how this can be used with Nibi;
5. Learn Anishinaabemowin words for the various types of Nibi;
  - a. Determine the words used in Anishinaabemowin to describe various forms of water;
  - b. Determine the words used in Anishinaabemowin to describes things that are dependent on Nibi;
  - c. Describe how Anishinaabemowin better describes our connection to Nibi;

## **ANISHINAABE TERRITORY**

- EXPECTATION: Nationhood
- GRADES: Adaptable to all & Self-Guided
- SUBJECT: language, art, social studies
- SKILLS: researching, sharing, discussing, self-reflection
- DURATION: 1 or 2 classes
- GROUP SIZE: any size
- SETTING: classroom
- KEY VOCABULARY: Anishinaabe, Turtle Island



## **OBJECTIVES**

After this lesson, students will:

1. Be able to identify the Anishinaabe people and their homelands.

## **ACTIVITY**

Learners will research the Anishinaabeg beyond international and provincial borders. Learners will identify the 55,000 square miles in which the Treaty #3 Anishinaabeg live. Using a map of Turtle Island (North America) learners will identify the Anishinaabe homelands. Once the territory is identified, use any art form (drawn, electronic, paint, etc) to show the Anishinaabe homelands.

## **ASSESSMENT**

Learners can compare maps and reflect on any differences and similarities.

## **FURTHER LEARNING**

Learners can research the Anishinaabe migration scrolls that show movement on turtle island. Learners can compare recent day locations and historical locations. Learners can research the impact of the reservation system and its attempt to minimize Anishinaabe lands.

## ANISHINAABE CLAN SYSTEM

- EXPECTATION: Nationhood
- GRADES: Adaptable to all & Self Learning
- SUBJECT: language, art, social studies
- SKILLS: researching, sharing, discussing, self-reflection
- DURATION: 3 or 4 classes
- GROUP SIZE: any size
- SETTING: classroom or outdoors
- KEY VOCABULARY: Anishinaabe, Clan Systems



## OBJECTIVES

After this lesson, students will:

1. Be able to understand elements of the Anishinaabe clan system.

## BACKGROUND INFORMATION

The Anishinaabe people have used the clan system as a means to organize, understand family, and roles and responsibilities. There are 7 main clans that are used in this system; loon, crane, fish, bird, bear, marten, and deer.

## ACTIVITY

Learners will research the Anishinaabe clan system online. Some helpful links include:

Anton Treuer Ojibwe Clans - [https://www.youtube.com/watch?v=iP2\\_TZYq8Y8](https://www.youtube.com/watch?v=iP2_TZYq8Y8)

## ASSESSMENT

Learners can name the main clans and identify the roles and responsibilities.

## **NIBI ADVOCATES**

- EXPECTATION: Relationship with Nibi Nationhood
- GRADES: Adaptable to all & Self-Guided
- SUBJECT: language, social studies, science
- SKILLS: researching, sharing, discussing, self-reflection
- DURATION: 1 or 2 classes
- GROUP SIZE: any size
- SETTING: classroom
- KEY VOCABULARY: Advocate, Nokomis, Nibi, Water Carriers



## **OBJECTIVES**

After this lesson, students will:

1. Understand the responsibility women have as water carriers.
2. Identify at least two well-known Anishinaabe water protectors.

## **ACTIVITY**

Watch the video: The Water Walker Read by Kaluhya - YouTube - [https://www.youtube.com/watch?v=r5Z3\\_JjhG6](https://www.youtube.com/watch?v=r5Z3_JjhG6). This is the true story of Josephine Mandamin, Nokomis, as she takes actions to protect our water. Learn about Josephine Mandamin, includes 2 videos, (15 minutes): Josephine Mandamin | The Canadian Encyclopedia

Learn about Autumn Pelletier (4 minutes): - <https://www.cnn.com/2022/08/09/americas/autumn-peltier-water-protector-first-nations-canada-spc/>

## **ASSESSMENT**

Learners can reflect on the similarities between the different generations and their strong responsibility to Nibi and their protective actions.

## **FURTHER LEARNING**

Learners can learn more about Josephine Mandamin's Water Walk at: [http://www.motherearthwaterwalk.com/?page\\_id=11](http://www.motherearthwaterwalk.com/?page_id=11)

## SAFE WATER DRINKING

- EXPECTATION: Relationship with Nibi
- GRADES: Grades 7 & up
- SUBJECT: social studies, health, science
- SKILLS: researching, sharing, discussing, self-reflection
- DURATION: 1 or 2 classes
- GROUP SIZE: any size
- SETTING: classroom, self-guided, group discussion
- KEY VOCABULARY: Impacted First Nation, Specified injuries, drinking water advisory

## OBJECTIVES

After this lesson, students will:

1. Be able to understand the impacts long-term drinking water advisories have had on First Nations and a way to compensate for Canada's failure to take all reasonable steps to ensure that First Nations communities have adequate access to safe drinking water.

## ACTIVITY

Introduction to the Settlement (5 minutes):

The Courts have approved a Settlement between Canada and certain First Nations and their members who were subject to a drinking water advisory that lasted at least one year between November 20, 1995, and June 20, 2021. The Settlement includes compensation for Impacted First Nations and eligible individuals as well as commitments to fund the construction, operation, and maintenance of infrastructure needed to provide regular access to safe drinking water in their homes. Individual claims are open as of March 11, 2022

Visit & explore the First Nations Drinking Water Settlement website (30 minutes): <https://firstnationsdrinkingwater.ca/index.php/about-us/>

Reflections Writing Exercise (5 minutes): Ask students to write down their reactions to what they've viewed on the website.

a quiet space for critical reflecting. There are no right or wrong answers. Don't worry about spelling or grammar. Your thoughts are what's most important.

The Teacher/Instructor will pick up all responses at the end of class.



## GROUP DISCUSSION (20 MINUTES): LEAD DISCUSSION AROUND THE FOLLOWING QUESTIONS:

- How many First Nation communities have been impacted by a long-term water advisory and are eligible for this settlement?
- What are some of the Specified Injuries listed in the settlement, as a result of having been under a long-term water advisory?
- What are Canada's commitments covered under the \$8 billion settlement?

## WATER SONGS

- EXPECTATION: Nibi is Sacred
- GRADES: Adaptable to all & Self-Guided
- SUBJECT: language, social studies, s
- SKILLS: researching, sharing, discussing, self-reflection
- DURATION: 1 or 2 classes
- GROUP SIZE: any size
- SETTING: classroom
- KEY VOCABULARY: Nagamowin (Song), Mother Earth



## OBJECTIVES

After this lesson, students will:

1. Observe a traditional water song offered to the water spirits/beings/life

## ACTIVITY

The story of the Nibi (Water) Song told by Beatrice Menase Kwe Jackson, Migizi Clan:

This song was written by Doreen Day at the request of her grandson. She attended a conference about the water in which the internationally known speaker Dr. Masaru Emoto said "the very least we should do every day, is to speak to the water":

- Ne-be Gee Zah- gay- e- goo / Water, we love you.
- Gee Me-gwetch -wayn ne- me – goo / We thank you.
- Gee Zah Wayn ne- me- goo / We respect you.

Listen to the Nibi Song - [http://www.motherearthwaterwalk.com/?attachment\\_id=2244](http://www.motherearthwaterwalk.com/?attachment_id=2244)

## ASSESSMENT

Learners can assist in singing along with a teacher or on their own.

## NIBI AND INTERNATIONAL LAW

- EXPECTATION: Relationship with Nibi Nationhood
- GRADES: Adaptable to all & Self-Guided
- SUBJECT: language, social studies
- SKILLS: researching, sharing, discussing, self-reflection
- DURATION: 1 or 2 classes
- GROUP SIZE: any size
- SETTING: classroom
- KEY VOCABULARY: Traditional Lands, Injustice, United Nations, Spiritual Relationship,



## OBJECTIVES

After this lesson, students will:

1. Understand how the United Nations seeks to establish a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.
2. Understand the purpose of Article 25 and how it applies to Nibi protection.

## ACTIVITY

Introduction to UNDRIP: INTERNATIONAL LAW - UNDRIP ARTICLE 25

Watch Video: <https://www.cigionline.org/multimedia/how-undrip-recognizes-sacred-relationship-nibi-water/>

The United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) is an international declaration that was adopted by the United Nations in 2007, and supported by Canada in 2010. There are many different articles within UNDRIP that are useful tools, which can support Treaty #3 assertions of Anishinaabe Nibi inakonigewin through tools like a Treaty #3 Water Declaration.

UNDRIP Article 25 supports Treaty #3 in assertions of the Anishinaabe understanding of relationships and obligations to land and water.

Article 25 of the UN Declaration on the Rights of Indigenous Peoples states: Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Discuss: What is a Right? What rights do you have? What rights does every human have?

Journal / Learning Log:

List some rights you have simply because you are human.

- Is enough being done to protect your human rights? Why or why not?
- Is enough being done to protect everyone's human rights? Why or why not?

## **NIBI AND INTERNATIONAL LAW - CONTD.**

### **ACTIVITY - CONTD.**

Explain that some rights are for groups of people. For example, the UN has declared rights of children as well rights of indigenous people. Ask why some groups need specific protection of their rights. Students should think of examples of when groups of people such as children, women, and indigenous people have been discriminated against or have faced an imbalance of power.

Watch the following video (30 minutes) - [https://www.youtube.com/watch?v=xgN\\_OPEF05Q](https://www.youtube.com/watch?v=xgN_OPEF05Q)

The Trudeau government announced it will not meet its key deadline to lift all drinking-water advisories in First Nations communities across Canada by March 2021. In Ontario, Neskantaga First Nation has not had clean water for 25 years, making it the longest standing boil-water advisory in the country. The Agenda discusses promises made and not kept, the effects of these broken promises, the efforts to get clean water to these remote communities, and permanent solutions.

Write the following group discussion questions on board:

- What is our example about?
- What is the issue?
- Why is it important?
- How does it relate to our UNDRIP article?
- Is it an example of an injustice? In what ways does this example fall short of what is outlined in our UNDRIP article?

### **ASSESSMENT**

Students can present their answers to the questions and discuss.

### **FURTHER LEARNING**

Read the UN Declaration on the Rights of Indigenous People at [https://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

## WATER CYCLE

- EXPECTATION: Relationship with Nibi
- GRADES: 5 to 9
- SUBJECT: science, social studies (cross-reference with Ontario curriculum)
- SKILLS: observing, describing, explaining, self-reflection
- DURATION: 2 – 3 classes (this will take time)
- GROUP SIZE: individually or groups of 2 – 4
- SETTING: classroom, science lab
- KEY VOCABULARY: evaporation, condensation, precipitation, collection, transpiration hydrologic cycle

## OBJECTIVES

After this lesson, students will:

1. Be able to describe the four elements of the hydrologic cycle, groundwater, hail, sleet
2. Be able to explain local weather patterns
3. Be able to explain how flooding and drought occur
4. Explain the impacts the water cycle has in their area/ community

## TEACHER BACKGROUND INFORMATION

Teachers can use the script below to guide them through this lesson.

Water Cycle

Run and get a glass of water and put it on the table next to you.

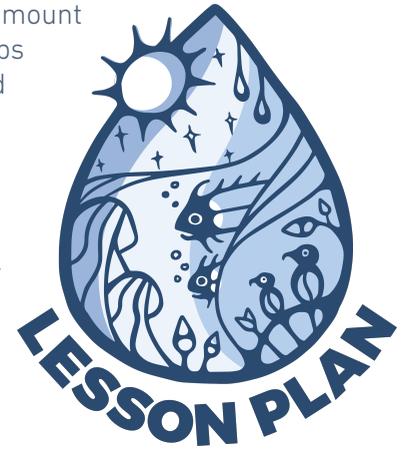
Take a good long look at the water. Can you guess how old it is?

The water in your glass may have fallen from the sky as rain/sleet/snow (precipitation), but the water itself has been around pretty much as long as the earth has been.

When the first fish crawled out of the ocean onto the land, your glass of water was part of that ocean. When the dinosaurs walked through lakes feeding on plants, your glass of water was part of those lakes. When our ancestors took a drink from wells, your glass of water was part of those wells.

The earth has a limited amount of water. That water keeps going around and around and around and around and in what we call the "Water Cycle."

This cycle includes a few main parts: evaporation (and transpiration), condensation, precipitation, collection.



## EVAPORATION

1. Evaporation is when the sun heats water in rivers, lakes, or the ocean and turns it into vapour or steam. The water vapour or steam leaves the river, lake or ocean and enters the air.

Question: do plants sweat? Kind of or sort of – people perspire (sweat), and plants transpire. Transpiration is the process by which plants lose water out of their leaves. Transpiration gives evaporation a bit of a hand in getting the water vapour back up into the air.

Condensation Water vapour in the air gets cold and changes into liquid, forming clouds. This is called condensation.

## **WATER CYCLE - CONTD.**

- a. You can see the same sort of thing at home... pour a glass of cold water on a hot day and watch what happens. Water forms on the outside of the glass. That water didn't somehow leak through the glass! It came from the air. Water vapour in the warm air turns back into liquid when it touches the cold glass.

## **PRECIPITATION**

Precipitation occurs when so much water has condensed that the air cannot hold it anymore. The clouds get heavy, and waterfalls back to the earth in rain, hail, sleet or snow.

## **COLLECTION**

When water falls back to earth as precipitation, it may fall back in the oceans, lakes, rivers or land. When it ends up on land, it will either soak into the earth and become part of the "groundwater" that plants and animals use to drink, or it may run over the soil and collect in the oceans, lakes or rivers where the cycle starts all over again.

**ACTIVITY 1:** Provide students with information sheets of the hydrologic cycle.

Have students colour code them.

Using an electric kettle (boiling water) and an object from the freezer - demonstrate evaporation, condensation, and precipitation (provide enough time).

Condensation droplets are "rain."

**ACTIVITY 2:** Research the three main types of rainfall.

- orographic: formed by warm, moist air forced to rise over steep mountains, which results in cooling and condensation
- frontal: formed when warm moist air glides over a cool air mass and condenses, or when a cold air mass forces warm air aloft
- cyclonic: formed when intense low-pressure air rises and condenses, bringing about tropical storms

Have the students report on the meteorology of precipitation in their area. For example, what needs to happen to create a sudden summer thunderstorm? What conditions need to be in place when we get 2 or 3 days of rain in the fall? What happens when we get a Colorado Low? What happens when we get an "Alberta Clipper?" Have students create a weather map showing how these phenomena occur.

**ACTIVITY 3:** Research what happens when runoff and collection happen too quickly (i.e. flooding). Find out if there have been floods locally and what caused them. Discuss how humans have contributed to flooding.

**ACTIVITY 4:** Research the causes of drought. Have students find out if they are random in length and frequency or regular, predictable cycles. Also, research if any droughts can be linked to human activity.

## REFLECTIVE PRACTICE - HAPPY WATER MEMORIES

- EXPECTATION: Relationship with Nibi
- GRADES: 5/6
- SUBJECT: language, art, health (cross-reference with Ontario curriculum)
- SKILLS: imagining, sketching, drawing, listening, sharing, discussing, self-reflection, self-care
- DURATION: 1 or 2 classes
- GROUP SIZE: any size
- SETTING: classroom, art room
- KEY VOCABULARY: recreation, water quality, quantity



## OBJECTIVES

After this lesson, students will:

1. Be able to reflect on their "connection" to water
2. Be able to explain the importance of water in our lives

## TEACHER BACKGROUND INFORMATION

Teachers can use the script below to guide them through this lesson.

- water is essential for cleanliness, recreation, and overall good health
- most of the people on the planet do not have access to water in the quality or quantity we enjoy

## ACTIVITY

Play relaxing water music such as recordings of waves, waterfalls, rain, etc. (YouTube). Have students relax, have students participate in relaxation techniques. Students then reflect (remember a time) on a particular time when they were in/on/near water. This may involve time spent on the beach or at the pool, on a boat or in a canoe, or other forms of recreation.

Hand out paper on which students may draw scenes from their "special time" in or on the water.

Make a collage with all the drawings and give students a few moments to share their pictures with others in the class.

## RESOURCES

Consider Elder/Knowledge Keeper teaching regarding reflective practices

- <https://www.headspace.com/meditation/kids>
- <https://britannicaeducation.com/blog/classroom-relaxation-exercises/>

## THE LANGUAGE OF WATER STEWARDSHIP

- EXPECTATION: Nibi is Life
- GRADE: 7 – 12 (this can be modified for other levels)
- SUBJECT: SCIENCE, SOCIAL STUDIES, First Nations History, First Nation Protocols (cross-reference with Ontario curriculum)
- SKILLS: reading, comprehension, sketching, defining
- DURATION: 2 – 60-minute classes
- GROUP SIZE: can be done in groups of 4
- SETTING: classroom, library
- OBJECTIVES: students will learn the terminology associated with water stewardship issues



### ACTIVITY

Using the above list, walk slowly along a local creek, river, or stream, and identify as many of the terms as you can. Take along a camera/phone/sketch pad and create a “photo essay” of your trip. Students and Teacher will develop a PowerPoint presentation using the images.

### GLOSSARY OF STEWARDSHIP TERMS

- **ACID** - substance with pH less than 7.0; high concentrations of hydrogen ions cause acidity
- **ACID RAIN** - rainwater carrying acidic atmospheric pollutants (nitrous or sulfuric oxides)
- **ALEVIN** - substance with pH greater than 7.0; alkalinity caused by high concentrations of hydroxyl ions; basic
- **ALKALINE** - substance with pH greater than 7.0; alkalinity is caused by high concentrations of hydroxyl ions; basic
- **ANADROMOUS FISH** - Fish that migrate from saltwater to freshwater for spawning
- **AQUATIC** - refers to aquatic water insect: insect species whose larval stages live in water
- **BASIC** - Alkaline
- **BENTHIC** - refers to the bottom of a body of water
- **BENTHIC MACROINVERTEBRATES** - spineless animals that inhabit the bottom of streams and lakes; visible; aquatic worms, snails, clams, immature stages of aquatic insects
- **BIOCHEMICAL OXYGEN DEMAND (BOD)** - the amount of oxygen used up in biological decomposition and chemical oxidation of sediment, water, or effluent
- **BOULDERS** - rocks larger than 30 cm (12 inches) in diameter
- **CANOPY** - upper layer formed by trees
- **CARRYING CAPACITY** - number of organisms a habitat can support throughout a year without damaging organisms or habitat
- **COARSE PARTICULATE ORGANIC MATTER (CPOM)** - leaf and fine woody debris >1 mm in diameter
- **COBBLE** - rock from 7 to 30 cm (3 to 12 inches) in diameter; rubble
- **COLLECTORS** - aquatic invertebrates that feed on fine material
- **COMMUNITY** - the plants and animals that interact in a habitat; the community of people who influence a habitat
- **CONIFEROUS** - cone-bearing trees with needles
- **CONSUMERS** - organisms that depend on other organisms for their food
- **COVER** - vegetation or other features that provide shelter for wildlife
- **DECIDUOUS** - trees that shed their leaves in the fall
- **DECOMPOSITION** - breakdown of organic materials
- **DEPOSITION** - depositing of material by a stream, generally at points of reduced streamflow
- **DISCHARGE** - the amount of water flowing past a given point on a stream; measured in cubic feet or cubic meters per second
- **DISSOLVED OXYGEN** - oxygen dissolved in water; the amount depends on water temperature, plant photosynthesis, plant and animal respiration, and physical aeration
- **DISSOLVED SOLIDS** - solid (generally inorganic) material in solution
- **DIVERSITY** - number of species in a particular community or habitat
- **DRAINAGE BASIN** - Watershed
- **ECOSYSTEM** - the organisms, physical environment, and climate in each area
- **EFFLUENT** - waste liquid from a house, industry, sewage treatment plant, etc.
- **Engulfers** - predators that eat their prey whole

## GLOSSARY OF WATER STEWARDSHIP TERMS (CONT'D).

- **EPHEMERAL STREAMS** - ones that flow only during and shortly after extreme rainfall or snowmelt
- **EROSION** - movement of soil by water and wind
- **EVAPORATION** - conversion of water from liquid to vapour
- **EVAPOTRANSPIRATION** - water lost from plants through evaporation and photosynthesis
- **FILTERING COLLECTORS** - aquatic invertebrates that feed by filtering small organic particles from the water
- **FINE PARTICULATE ORGANIC MATTER (FPOM)** - organic material <1 mm in diameter
- **FIRST-ORDER STREAM** - stream with no tributaries
- **FISH LADDER** - a stepped fishway with water flowing over it
- **FLOOD** - streamflow greater than the channel can contain
- **FLOODPLAIN** - area along a stream or river subject to flooding; often the location of human development
- **FRESHET** - a sharp rise in discharge or a flood event associated with rainfall or snowmelt
- **FRY** - recently emerged Fish, after the yolk sac has been absorbed
- **FUNCTIONAL FEEDING GROUPS** - classification of aquatic invertebrates by their feeding method
- **GATHERING COLLECTORS** - aquatic invertebrates that feed on particles on the bottom of a stream
- **GRADIENT** - degree of slope, or steepness of a geographic feature
- **GRAVEL** - rock 0.5 to 7 cm (0.2 to 3 inches) in diameter
- **GROUND WATER** - water that sinks into the soil and collects over impermeable rock; it then flows laterally toward a stream, lake or ocean.
- **HABITAT** - an area that provides food, water, and shelter for an organism
- **HEADWATERS** - unbranched tributaries of a stream
- **HERBACEOUS** - plants with soft rather than woody stems
- **HUMUS** - decayed organic matter in or on the soil
- **INFILTRATION** - drainage of water through soil
- **INTERMITTENT STREAM** - one that does not flow year-round
- **INVERTEBRATE** - an animal without a backbone
- **ION** - An electrically charged atom or molecule
- **LARVA** - immature stage in a life cycle between egg and adult
- **LIMITING FACTORS** - conditions that establish a population or range of a species
- **Mg/l** - milligrams of a substance per litre of water, parts per million (ppm)
- **MIDREACHES** - streams carrying the water from several tributaries
- **MILT** - sperm-filled milky substance released by male fish to fertilize eggs
- **MONITOR** - track a characteristic over time, using uniform methods to evaluate change
- **NON-POINT SOURCE POLLUTION** - pollutants that enter waterways from broad land areas as a result of the way the land is used (e.g. sedimentation, runoff)
- **NYMPH** - immature form of insects such as stoneflies and mayflies that do not pupate
- **PERENNIAL STREAMS** - ones that flow throughout the year
- **PERIPHYTON** - algae growing on surfaces in a stream, lake, or ocean
- **pH** - measure of the hydrogen ion activity; measures the acidity or alkalinity of a solution: the pH scale ranges from 1 (strong acid) to 14 (strong base), with 7.0 as neutral
- **PIERCERS** - predators that feed by sucking fluids out of their prey
- **PLANKTON** - microscopic plants and animals suspended in the water: air or water pollutants entering the environment from a specific source
- **POOL** - deeper and slower flowing water in a stream or river
- **POPULATION** - group of individuals of a specific kind, in a given area, at a given time ppm: parts per million or milligrams per liter (mg/l)
- **PRECIPITATION** - Rain, snow, hail, or sleet falling to the ground
- **PREDATOR** - An animal that hunts and kills other animals for food
- **PRIMARY PRODUCTION** - organic material produced by plants from inorganic material and sunlight

## GLOSSARY OF WATER STEWARDSHIP TERMS (CONT'D)

- **PRODUCERS** - plants that manufacture food from inorganic nutrients
- **PUPA** - stage of a life cycle between larva and adult
- **REACH** - a stream section with homogenous characteristics
- **REARING HABITAT** - places in a stream that provide food, resting places, and shelter for young fish
- **REDD** - a nest in the streambed in which salmon and trout lay their eggs; the eggs incubate, then hatch in the gravel
- **RIFFLE** - relatively fast-flowing, shallow water in a stream
- **RIPARIAN AREA** - the border of the stream above its banks; wet soil areas influenced by the water of a stream, lake, or wetland
- **RIPARIAN AREA OF INFLUENCE** - transition area between riparian area and upland vegetation
- **RIPRAP** - rock covering used to protect stream banks from erosion
- **RIVER CONTINUUM** - a conceptual model explaining changes in composition of aquatic invertebrate communities in streams and rivers
- **RUN** - a part of the stream with smooth, slow to moderate flow, deeper than a riffle
- **SALMONID** - a fish of the Salmonidae family (salmon, trout, char)
- **SCRAPERS** - aquatic invertebrates that feed by scraping the surface of rocks for algae
- **SECONDARY PRODUCTION** - material that is transformed by consumers (eaten or decomposed)
- **SHREDDERS** - aquatic invertebrates that feed on leaves or twigs that fall into a stream
- **SILT** - tiny fine particles suspended in or deposited by water
- **SILTATION** - the process of becoming clogged by fine sediments
- **SMOLT** - a juvenile anadromous fish that has undergone physical changes to prepare for life in saltwater
- **SPAWNING** - Laying and fertilizing eggs
- **SPAWNING HABITAT** - parts of a stream or lake that provide suitable areas for fish to spawn; usually gravel beds
- **STREAMBED** - part of the stream over which water moves; substrate
- **STREAM ORDER** - a system used to classify (and analyze) streams
- **STREAM FLOW** - volume of water carried by a stream
- **SUBSTRATE** - inorganic material that forms the streambed
- **SUSPENDED SEDIMENTS** - particles carried in water without being dissolved
- **TERRESTRIAL** - Living on land
- **TURBIDITY** - degree to which light penetration is blocked because water is cloudy; measure of sediment suspended in water
- **WATER TABLE** - upper level at which the soil is saturated with water
- **WATERSHED** - all the land area that drains into a particular body of water
- **WILDLIFE** - any animal that is not tamed or domesticated

## ARE YOU A WATER PROTECTOR?

- EXPECTATION: Relationship with Nibi
- GRADES: 5 - 12
- SUBJECT: Science, Social Studies, Health, Nibi Declaration, First Nation Protocols and Values
- SKILLS: evaluating, comparing, analyzing
- DURATION: one class of 45 minutes
- GROUP SIZE: any size
- SETTING: classroom, library, or even outside by a body of water
- KEY VOCABULARY: contamination, hazardous, maintenance, groundwater



## OBJECTIVES

After this activity, students will:

1. Be able to evaluate their actions ( and those of others) to determine if they are WATER PROTECTORS, or not.
2. Identity and understand the Nibi Declaration on water and how it impacts them.

## TEACHER BACKGROUND INFORMATION

- Review Nibi Declaration - <https://Nibi.gct3.ca> - for class review.

Classroom discussion, sometimes our actions can cause harm to the environment without intentionally doing so. If our children & youth observe certain behaviors, they are likely to model them. For example, if we see someone in our community draining antifreeze from their vehicle on the ground, they may think this is acceptable. In reality, the antifreeze (is a toxin) is swallowed by a dog, cat or other animals when they drink it off the ground. Antifreeze should be collected into a container and taken to a recycling service station. If there is no such facility, it can be dropped off at a Hazardous Waste collection site. Under no circumstances should it be allowed to drain into the soil or driveway to runoff into the local water supply or leach into the groundwater supply.

Other actions can harm the water.

Below is a quiz to see if students (or the community) are helping, or harming, the local water supply.

### **DIRECTIONS: ANSWER YES OR NO TO THE FOLLOWING QUESTIONS**

*(ADAPTED FROM THE PROVINCE OF MANITOBA'S WATER PROTECTION HANDBOOK)*

## ARE YOU A WATER PROTECTOR? - CONTD.

### WATER PROTECTOR/ WATER CONTAMINATOR QUIZ

- Do You Use A Phosphate-Free Detergent?
- Do You Put All Of Your Trash In A Bag And Dispose Of It On Land After Your Boating Trip?
- Do You Use Fertilizers Sparingly And Responsibly To Avoid Contaminating Surface And Groundwater?
- Do You Limit Your Use Of Pesticides, Use Them Only As Directed, Or Use Alternatives?
- If You Own A Waterfront Home Or Cottage, Do You Protect And Enhance Your Shoreline?
- Do You Avoid Flushing Chemicals Down Sinks Or Drains?
- Would You Participate In A Local Clean Water Day?
- Do You Inspect Your Boat For Zebra Mussels And Other Aquatic Plants, Drain The Bilgewater, And Wash Your Boat Before You Leave A Waterbody?
- Do You Empty Your Bait Bucket On Land Before Leaving Any Waterbody?
- Do You Protect Fish Habitat By Retaining Aquatic Vegetation Along The Shoreline?
- Do You Have Regular Maintenance Done On Your Septic Field Or Holding Tank?
- Do You Practice Water Conservation In Your Household – Use Low Water Appliances And Fixtures, And Repair Leaks In Pipes And Faucets?
- Do You Compost Kitchen And Garden Wastes And Use These Instead Of Inorganic Fertilizers?
- Do You Purchase Hazardous Household Products If There Are Environmentally Friendly Alternatives?
- Do You Recycle Old Batteries And Used Oil?
- Do You Purchase Products With The Ecologo Stamp Of Approval?
- Do You Buy Biodegradable Products?
- Do You Clean Up Your Pet's Feces And Dispose Of It In Your Trash?
- Do You Avoid Overfilling And Spilling Fuel Out Of Your Boat's Tank?
- Do You Reduce Your Speed When You Navigate Your Motorboat Close To The Shoreline?

If You Answered Yes To:

- **18 To 20 Questions** – You Are A Water Protector!!!! Congratulations. You Are An Excellent Role Model For Your Community. Keep Up The Good Work
- **13 – 17 Of The Questions** – Good Work, But There Is Room For Improvement
- **Less Than 12 Of The Questions** – You Are A Water Contaminator. We Need Your Help In Protecting Our Water Resources For Present And Future Users.

**ACTIVITY 1:** Discuss which of the following behaviors needs to be addressed. Create an action plan and a timeline to implement the changes. You may want to assign points to each behavioral change. (I.e. award 5 points for students who begin recycling old tires and motor oil). Challenge the class to earn 100 points and reward them with a pizza lunch or a movie afternoon.

**ACTIVITY 2:** Pair the students into groups of 2 or 3. Canvass the community and carry out the survey. Analyze the results. This will tell you where there needs to be an improvement in water sustainability.

**ACTIVITY 3:** Go to the Nibi Portal (<https://nibi.gct3.ca/>) to drop a pin on the interactive map to show your support & stand with the Declaration.

Present findings to the Leadership (Chief and Council) discuss ways that the community can encourage behaviors that assist in sustainability. I.e. the Band may put up signs by the boat launch encouraging boaters to be careful with gasoline and deposit garbage into nearby containers. This may also be a way to identify houses with leaky plumbing so that maintenance personnel can repair the leaks. Houses with chronic leaks may have a black mold problem, leading to respiratory issues in the very young and very old.

## WATER IMAGINATION - USING GUIDED IMAGERY TO LEARN ABOUT WATER

**TEACHER'S NOTES:** The following activity is designed to connect students' imagination to the global water cycle. Activities that follow will allow students to show their creativity in art, poetry, music, and drama. It will also offer opportunities for students to research the flow of water in their local watershed and discuss factors that influence water quality and quantity.

- EXPECTATION: Nibi is Life
- GRADES: 5- 12
- SUBJECT: English Language Arts, Nibi Declaration (cross-reference with Ontario curriculum)
- SKILLS: reading, imagining, thinking, writing, composing, researching, describing
- DURATION: 2 classes
- GROUP SIZE: individually or groups of 2 or 3
- SETTING: classroom, library, outside if weather is good, and there is a body of water nearby
- KEY VOCABULARY: continent, hippopotamus, embrace



### OBJECTIVES

After this lesson, students will:

1. Be able to summarize the elements of the hydrologic cycle and explain how water moves around the globe
2. think about water at the local, national, and international level
3. Identify the sources of water in their local watershed
4. Identify ways that pollutants can be dispersed through water
5. Conduct research into the amount of annual precipitation falling in their community or region

**DIRECTIONS:** Ask students to sit or relax while you read the following passage about water (following story requires work that connects students to their community/area - falls area, etc.)

*"You are to try to imagine the things you will hear me describing.*

*Sit comfortably and close your eyes.*

*Relax, and do your best to imagine what I am describing...you are sitting on the edge of a stream. Your bare feet are swinging in the cool, clear water...the water feels good, but it is cool...You feel a current washing over your feet, pulling at them...Think about the water flowing past your feet until it reaches the Winnipeg River...The water connects you with the Winnipeg River. Feel the more powerful flow...See the trees and plant life on the shores of the river.*

## **WATER IMAGINATION - USING GUIDED IMAGERY TO LEARN ABOUT WATER - CONTD.**

*The Winnipeg River carries the water past flat farmlands, cities, factories, and forests until it eventually reaches the sea... Through your feet and the continuous water currents, you can imagine that you feel the sea...you are now interconnected with all the world's oceans...You are now touching one single body of water that stretches all around the world...Your own body contains water that is part of this system... the water crashes into the shore of Hudson's Bay, it flows into the Atlantic Ocean, it leaps and plunges all around the oil drilling platforms east of Newfoundland...It pours from the sky as a storm rages dark and grey...It drenches an Inuit hunter who shivers on the Arctic shores before her parka begins to warm her... Water connects your feet with every stream flowing into the oceans around the world...You can reach up the rivers into the heart of continents...You can feel the tremor of the hippopotamus that just dove into an African river...You can feel an alligator silently sliding toward a heron in the Florida everglades...You can hear beavers busily chewing down poplars to dam up a stream in British Columbia... You can see water...thousands of tons of it, in great drifting fleets of heavy white clouds...Your reach embraces all the whales, all the porpoises, all the sharks...You are connected with the ocean creatures... Your feet feel the flow of the current of the miles-wide Amazon River in South America, the ancient Nile River pushing through North Africa, the Colorado River thundering along with a boatful of river rafters through the Grand Canyon...Your watery embrace wraps all around the earth...And, of course, the water flowing over your feet connects you with everyone else who is now sitting, with feet dangling in a stream, wondering where the water goes...It is time to come back...Bring the limits of your senses back from the world's rivers and oceans, back to the surfaces of your feet...back to where you are... when you feel ready...you may open your eyes...*

### **LESSON ASSIGNMENT**

- **OPTION 1:**

Gather in a circle around a world map. Point out the locations that were mentioned in the above reading. Speculate how a drop of water in one place got to other places using knowledge of the water cycle.

- **OPTION 2:**

Find out the annual rainfall in your area from climate records, textbooks, or other sources. Using maps, try and determine where the precipitation that falls in your area comes from. Hint: geography books that show air masses will provide you with plenty of information. Using your knowledge of the water cycle, explain where the water may have evaporated from, how it condensed, the types of precipitation it may have created, and where it collected.

- **OPTION 3:**

Describe various forms of pollution and how they can enter the water cycle.

- **OPTION 4:**

Choose a freshwater body of water near you. Trace its path to the nearest ocean.

## WATER BY THE NUMBERS

- EXPECTATION: Relationship to Nibi, Nibi is Life
- GRADES: 5 -12
- SUBJECT: Science, Social Studies, Math, Health, Nibi Declaration (cross-reference with Ontario curriculum)
- SKILLS: analyzing, comparing, calculating, predicting, measuring, collecting statistical data, writing, First Nation perspective
- DURATION: 3 – 4 classes
- GROUP SIZE: individually or groups of 3 or 4
- SETTING: classroom, some measuring at home
- KEY VOCABULARY: freshwater, wetlands, replenish, thermal power generation.

## OBJECTIVES

After this lesson, students will

1. Have a greater awareness and understanding of the global scarcity of freshwater resources and a greater appreciation of the need to treat this resource with respect.
2. Measure water consumption in their homes and compare it to the national average.
3. Students will develop and acknowledge the traditional teachings and protocols of water sustainability.

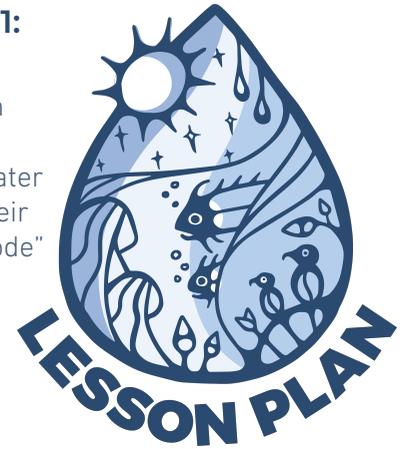
## TEACHER BACKGROUND INFORMATION

Most people will find the following facts about water interesting. Some will find them alarming! The aim of presenting these statistics about water is to create awareness about just how much water we as Canadians use compared to other countries and try and instill a sense of stewardship in our youth about the use of water. To achieve this, after a discussion about the facts and statistics of water use, students will create a “Code of Conduct” that will hopefully guide them to use our water resources more sustainably.

The “Code of Conduct will be produced individually or as a group. The important thing here is to create dialogue about these seemingly unlimited resource limits.

## ACTIVITY: OPTION 1:

Work independently or in a group to produce a “Code of Conduct - FN water protocols” to follow in their daily water use. This “Code” will apply to all people, whether at work, home, or even outside the province when they travel. Remind students that there are “codes” of behavior expected of them when they play sports, use the library, or drive a vehicle. The code should contain at least ten items to guide behavior (i.e., when boating, I will slow down when traveling along the shore to prevent erosion). When writing the “code,” students should be specific about what they need to do and how it will help protect our water resource or contribute to its sustainable use. Each student can then share their personal “Code of Conduct - FN water protocols.”



As an extension, send copies of the Code of Conduct - FN water protocols to the local band or municipal office. Place a Code of Conduct in the classroom for all to see as a daily reminder of the importance of conserving and protecting water. Send a copy home for parents.

For more information on water conservation tips:

- <https://conservationsudbury.ca/en/water-conservation-tips.html>
- <https://www.ontario.ca/document/water-and-energy-conservation-guidance-manual-sewage-works/water-conservation-measures>
- <https://conservationontario.ca/conservation-authorities/source-water-protection>

## ACTIVITY: OPTION 2:

Have students estimate the amount of water used in their home for various uses. Is it less than or greater than 75 gallons per person per day? (flushing toilet = 3 – 5 liters depending on the model).

## IMPORTANCE OF WATER

- EXPECTATION: Nibi is Life
- GRADES: 5/6
- SUBJECT: science, social studies, health SKILLS: drawing, labeling, interpreting, abstract thinking
- DURATION: approximately 60 minutes
- SETTING: classroom, drinking fountain in the hallway
- KEY VOCABULARY: stewardship, chlorination, distribution, infrastructure, pumping station, pipeline, GCT3 resources



## OBJECTIVES

After this lesson, students will

1. Gain awareness of the source of their drinking water
2. Explain the pathway taken by water from its source to their home
3. Explain the steps taken to ensure our drinking water is safe

## TEACHER BACKGROUND INFORMATION

All living things use water. We can survive days without food but not without water. Most people on the planet must go to great lengths to obtain water that is rarely clean.

### ACTIVITY 1:

A simple way to demonstrate the water stewardship theme is to take the class down to the fountain for a drink. (NOTE: mention that the trip would be much longer in 3rd world countries & FN's and that the water wouldn't necessarily be clean. There could be animals drinking and urinating there and people doing their laundry in the stream.) When you get back to class, ask them where the water came from and how it got there. Ask them where it goes when it drains from the fountain. This will get them thinking about their water and wastewater disposal source.

Ask your local water treatment plant manager/operator to come to class and/or visit the water plant. Then have them explain how it is treated (i.e., chlorination) and how it is distributed to homes. Have the students make a large poster or diagram showing the intake pipes, water treatment plant, pumping station, and underground infrastructure (pipelines).

Point out the hydrant locations where water can be accessed for fighting fires.

Numerous First Nations communities lack access to clean drinking water. For those who do not, compile a list of health risks associated with drinking untreated water. How are residents coping with this? Find out if they are boiling the water before consuming it or using alternate methods, i.e. filtration

## PLENTY OF WATER - NOTHING TO DRINK

- EXPECTATION: Nibi is Life
- GRADES: 5 to 9
- SUBJECT: science, health, social studies, math (cross-reference with Ontario curriculum)
- SKILLS: estimating, calculating, observing, listening,
- DURATION: one class of approximately 60 minutes
- GROUP SIZE: any size
- SETTING: science lab, classroom
- KEY VOCABULARY: ice caps, ground water

## OBJECTIVES

After this lesson, students will

1. Have a greater awareness about the scarcity of global water supplies
2. Explain how humans waste water
3. Discuss how humans can conserve water
4. Explain how citizens in other countries obtain their water supply

## TEACHER BACKGROUND INFORMATION

Two-thirds of the planet is covered in water - not a great deal of this water is drinkable.

## ACTIVITY 1 - MATERIALS NEEDED:

- water
- small bucket
- 1 litre beaker
- 100 ml graduated cylinder
- small dish
- 10 ml eyedropper
- glass stirring rod

## PROCEDURE:

1. On a world map or globe, ask the students to estimate the amount of area on earth which is covered in water (2/3)
2. Pour water into the beaker and explain this amount represents all the planet's water supply.
3. Pour 30 ml of water from the 1 litre beaker into the 100 ml graduated cylinder, explaining that this represents the amount of the world's fresh water, about 3% of the total amount of water on earth.

4. Explain that over 68% of the world's freshwater is frozen in glaciers and ice caps on the poles (reference resources). Pour 6 ml from the 100 ml cylinder into a small dish. This represents the non-frozen fresh water and that only about 1.5 ml is surface water. The rest is underground (Ground Water).
5. Use the eyedropper or glass stirring rod to put a single drop (.003 ml) into the bucket, making sure they are quiet when you do this so they can hear the drop hitting the bottom. Explain that this represents the fresh water available for use by ALL MANKIND, about .00003% of the total.



## DISCUSSION NOTES:

- North America has 2/3 of the world's fresh water
- Where does your community access drinking water (tap/bottled)
- North Americans use more water per person than anywhere else in the world
- North Americans pay the least amount for their water

## DISCUSSION QUESTIONS:

- Do we value water or take it for granted?
- How do you feel when the water is shut off inside your house (i.e. for repairs/other reasons)
- How do people waste water?
- How do you waste water?
- How can people conserve water?
- How do you conserve water?
- How do we honour GCT3 Nibi Declaration? What steps can we make today to change how we use water?

## IDEAS FOR FURTHER RESEARCH:

Have students find out how people in other countries obtain water. Make a poster or mural showing how this is done.

## WATER RIBBON SKIRT

- EXPECTATION: Nibi is Sacred
- GRADES: 5 & up
- SUBJECT: math, health
- SKILLS: sewing, measuring
- SUPPLIES: Sewing Kits with blue fabric, and brown, green, yellow and blue ribbon
- DURATION: 4-5 classes of approximately 60 minutes
- GROUP SIZE: based on access to supplies and equipment (sewing machines)
- SETTING: classroom
- KEY VOCABULARY: Water Walk
- PRIOR KNOWLEDGE: Students will learn how to use a sewing machine



## OBJECTIVES

After this lesson, students will

1. Have further understanding to the connectedness of the elements
2. Better understand Anishinaabe teachings

## BACKGROUND INFORMATION

Teachers will watch a video of a knowledge keeper explaining the significance of the Water Walk Skirt.

The skirt is to be worn during water walks to protect and watch those that are walking. Water walks are done to honor Nibi and give thanks - there are specific protocols to follow during a water walk depending on the elders/knowledge keepers that are guiding the process.

The directions to create the skirt came from ceremony. The blue cloth represents the water. The brown ribbon represents the ground, the green represents the grass, trees and plants, the yellow represents the sun and the blue represents the sky.

## LESSON:

Learners will first understand that when we are creating, we must ensure we have positive and kind thoughts and emotions because whatever we are feeling is transferred to what we make.

Learners will measure skirt size and materials needed.

## **NIBI WORDS - ANISHINAABEMOWIN**

- EXPECTATION: Relationship with Nibi
- GRADES: Adaptable to all & Self-Guided
- SUBJECT: language, social studies
- SKILLS: researching, sharing, discussing, self-reflection
- DURATION: 1 or 2 classes
- GROUP SIZE: any size
- SETTING: classroom
- KEY VOCABULARY: Baawitigwaabo - water from the rapids, Mashkiig – swamp, Ziibi – river, Zaaga'igan - lake, Ikwe - woman, Ikwewag - women, Nibi - water, Gichi-agaaming - ocean, Gimiwan - it's raining, Awan - it's foggy, Mookijiwaabo - spring water, Dibiki-giizis - moon, Anagoog - stars, Onaagaans - cup, Nibiakik - water pail, Zaaga'iganinwaabo – fresh water, Zhiiwitaaganiwaabo – salt water



## **OBJECTIVES**

After this lesson, students will

1. Learn key Anishinaabemowin terms related to water
2. Learn from a fluent Anishinaabemowin speaker

## **ACTIVITY**

Learners will be introduced to the Anishinaabemowin soundchart to assist in pronunciation.

Learners will listen to a an Anishinaabemowin speaker to explain the water terms and origins.

## **ASSESSMENT**

Learners can practice the new terminology with flashcards.

## **FURTHER LEARNING**

Learners can research Anishinaabemowin water terms.

Learners can offer tobacco to a Knowledge Keeper to learn more about water terms.

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