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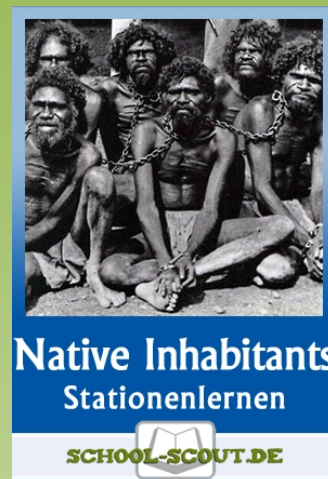
Unterrichtsmaterialien in digitaler und in gedruckter Form

Auszug aus:

Stationenlernen Suppressed Native Inhabitants

Das komplette Material finden Sie hier:

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|-------------------|---|
| Titel: | Suppressed Native Inhabitants – Indigenous Peoples and their Standing in English-speaking Countries |
| Reihe: | Stationenarbeit für den Englischunterricht |
| Bestellnummer: | 67594 |
| Kurzvorstellung: | <p>Dieses englischsprachige Stationenlernen zu unterdrückten Ureinwohnern in englischsprachigen Ländern beschäftigt sich mit sozialen und politischen Entscheidungen und Entwicklungen in Bezug auf native inhabitants. Die Arbeitsblätter sind unterrichtsfertig aufgearbeitet und für den direkten und differenzierten Unterrichtseinsatz bestimmt. Die SchülerInnen werden befähigt, das Konzept der Assimilation von Ureinwohnern kritisch zu hinterfragen.</p> <p>Warum stellt das Lernen an Stationen einen sinnvollen Unterrichtsverlauf dar? Die Schülerinnen und Schüler können den Inhalt selbständig erarbeiten und das individuelle Lerntempo jeweils anpassen. Dies gewährleistet die Binnendifferenzierung ohne gesonderte Aufgabenstellung.</p> <p>Die Schülerinnen und Schüler erhalten zum Absolvieren der Stationen eine Checkliste, die ihnen durch gezieltes Abhaken der Aufgabenstellung einen Überblick über das Gelernte verschafft.</p> |
| Inhaltsübersicht: | <ul style="list-style-type: none">• Didaktisch-methodische Hinweise• Einführender Informationszettel für Schüler• Stationspass• 8 Stationen• Ausführlicher Lösungsteil |

Station Pass: Suppressed Native Inhabitants

Name: _____

| Station | Name of station | Finished | Any questions? |
|---------|---|----------|----------------|
| 1 | Introduction: Suppressed Native Inhabitants | | |
| 2 | Native Canadians: Aggressive Assimilation in Canada | | |
| 3 | Native Canadians: Stephen Harper's late apology | | |
| 4 | Australian Aborigines: The stolen generation | | |
| 5 | Australian Aborigines: National sorry day and apology | | |
| 6 | Native Americans in Stephenie Meyer's "Twilight" | | |
| 7 | Uncontracted peoples: Protection of Brazil's native inhabitants | | |
| 8 | Round up | | |

Station 1: Introduction

Hi there and welcome to a learning circle on suppressed native inhabitants! This is an introductory station that is meant to familiarize you with the topic.



1. Orientation (5 min)

Which indigenous peoples of the world do you know? Circle the relevant countries in the map below!



2. Placemat (20 min)

The following sheet is a so called “placemat“. Gather with three other students and note down all of your ideas in one of the four parts of the placemat about suppressed native inhabitants silently. **DO** also add **QUESTIONS** you might have. After 10 minutes, compare your results. Which keywords occurred the most?

Station 2: Native Canadians - Aggressive Assimilation in Canada

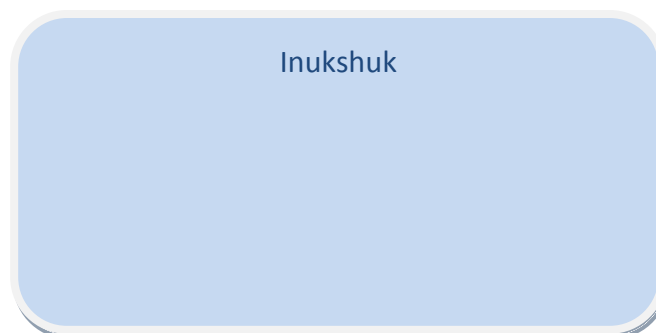
“New data from the National Household Survey (NHS) show that 1,400,685 people had an Aboriginal identity in 2011, representing 4.3% of the total Canadian population. Aboriginal people accounted for 3.8% of the population enumerated in the 2006



Census, 3.3% in the 2001 Census and 2.8% in the 1996 Census.”¹ Native Canadian artifacts and momentos are omnipresent in Canada: The best example of the omnipresence of Native cultures in Canada is the “Inukshuk” which served as the logo of the Olympic Winter Games in 2010 that took place in Canada.

1. Research task(20 min)

What does the Inukshuk look like and what was its original function? Do some research on the internet and draw a sketch below. Can you guess what it was meant to represent during the Olympics? Write your ideas on the line below your sketch.



representing _____

Referring to “Native Canadians”, we mainly refer to three major groups: The First Nations, the Inuit and the Métis.

¹ Annie Turner, Susan Crompton and Stéphanie Langlois. *Aboriginal Peoples in Canada: First Nations People, Métis and Inuit*. Statistics Canada. 15 Sep 2016. Web. 08 Feb 2017. < <https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.cfm> >

children, and their separation from powerless families and communities. The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today. It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system. To the approximately 80,000 living former students, and all family members and communities, the government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this.

We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this.

We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this.

We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you.

Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry. The burden of this experience has been on your shoulders for far too long. The

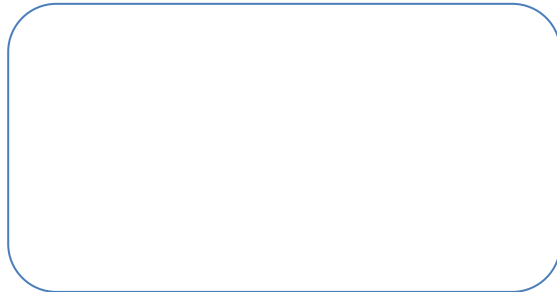


A Totem in Victoria, Canada
(commons.wikimedia.org / gemeinfrei)

Station 4: Australian Aborigines: The stolen generation

1. Research task (10 min)

Australian Aborigines have their own flag. What does it look like? Colour the box!



2. Reading and writing task (10 min)

Read the texts below and answer the questions in the headlines.

What does the term “Stolen Generation” refer to?

The term ‘Stolen Generations’ describes the many Aboriginal and some Torres Strait Islander – people who were forcibly removed from their homes as children by Australian government agencies and church missions, from the late 1800s to the 1970s. These removals were carried out under acts of their respective parliaments, and the children removed were sent either to institutions or adopted by non-Indigenous families.



Children taken by State and Territorial authorities were often not permitted to have visits from their parents or families. Such was the extent to which the separation from family, community and culture was enforced. Nearly every Aboriginal family and community was affected by these policies of forcible removal – those taken away, the parents, siblings, uncles and aunts, and the communities themselves.

Station 5 – Solutions

1. Reading task (5 min)

Individual solutions

2. Research task

According to the media, the Aboriginal Australians were deeply moved and even in tears listening to Kevin Rudd. Generally, his speech was rated “excellent” by more than 50% of Australians (not exclusively Aboriginals!). However, the apology cannot make things undone. The following quotations mirror the reactions⁵:

There has always been this hole in my heart with regards to being Australian. And today the speech by the Prime Minister was just so spot-on that it filled that little hole.

—Warren Mundine, Aboriginal leader and the former National President of the Australian Labor Party

It's not doing anything for me, it won't give back my years.

—Rhonda Maynard, East Davenport, Tasmania

Nobody else in the country wanted to touch the apology but Kevin Rudd, when he was Prime Minister, decided to step up and to lead by example. It wasn't just a brave thing, it was the right thing.

—Archie Roach, Aboriginal singer and songwriter

For the first time in my sister's life she wept in front of the TV while she was watching Kevin say sorry. All these years she and I had held the pain.

—Aunty Rhonda Collard, Aboriginal artist

[It's] an apology not just for me, but for my mother and for my father and for my children who carry the burden and carry the weight of what happened to us stolen kids.

—Archie Roach, Aboriginal singer and song-writer

⁵ All quotations are taken from <https://www.creativespirits.info/aboriginalculture/politics/sorry-apology-to-stolen-generations> 30-10-2016

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