First Nation, Métis and Inuit Presence in Rainbow Schools

Rainbow Schools
Reaching minds. Touching hearts.

Contents

Acknowledgements

Thank you to Winnie Pitawanakwat, Virginia Sutherland, Denise Gauthier-Frohlick, Lisa Marie Naponse, Cynthia Howard, Sandra Martin, Angela Recollet, Kelly-Lee Assinewe, Emilly Fleming, Michelle Corbiere, Barbara Stevens-Burns, Sheila Cote-Meek, Cristine Rego, Niki Naponse, Brian Slegers, Bobbi Aubin, Susan Manitowabi, Kimberly Nootchtai, Denise Newton-Mathur, Grant Dokis, Caroline Recollet, Andrea Manitowabi, Sharon Speir, Grace Fox, Katherine Dokis-Ranney, Harriet Sutherland, Nancy Recollet, Marsha Solomon and Joyce Helmer for participating in the consultations that took place in order to ensure the information was relevant to our local area. As well, thank you to the members of the Rainbow District School Board's First Nation Advisory Committee for also reviewing the document and providing suggestions and input.

Every effort has been made to ensure accuracy, currency, and reliability of the content.

The nature of the information contained in this document lends itself to annual revision and updating. New ways to more clearly convey First Nation, Métis, and Inuit people's information and issues to staff will arise and at that time may be presented to the Principal of First Nation, Métis, and Inuit Education in writing for consideration. For the most current edition of this guide visit
www.rainbowschools.ca.

The Rainbow District School Board acknowledges the Lakehead District School Board's *"Aboriginal Presence in Our Schools: A Guide for Staff"*, the document from which most of the information in this guide was based. A series of community consultations were held with various stakeholders to ensure the content from Lakehead's guide was reflective of our local area. As a result of these consultations, some changes, additions and deletions were made. The consultations were lead by Caroline Recollet with editing and additions made by Caroline with the assistance of Andrea Manitowabi and Cristine Rego.

Introduction

This handbook entitled *First Nation, Métis, and Inuit Presence in Rainbow Schools* has been prepared for Rainbow District School Board's staff and administrators to build First Nation cultural awareness.

The fastest-growing segment of the Canadian population according to the report "*Ontario's New Approach to Aboriginal Affairs*" (2005) is Aboriginal youth. In Ontario, more than 50 per cent of the Aboriginal population (on and off-reserve) is under the age of 27. With this realization, Aboriginal and Ontario leaders are committing resources to improve education outcomes for Aboriginal children and youth. Aboriginal education is a key priority for the Ontario Ministry of Education. Factors that can contribute to Aboriginal student success include incorporating teaching strategies that support Aboriginal learners, curriculum with an Aboriginal perspective, sound counseling and support services, a school environment that makes everyone feel welcome, parental engagement and an understanding of Aboriginal cultures, histories and perspectives. By addressing these factors we will increase sensitivity to Aboriginal education needs.

The Ministry of Education's vision regarding First Nation, Métis, and Inuit Education in Ontario is that First Nation, Métis and Inuit students in Ontario will have the knowledge, skills, and confidence they need to successfully complete their elementary

and secondary education in order to pursue post-secondary education or training and/or to enter the workforce. They will have the traditional and contemporary knowledge, skills, and attitudes required to be socially contributive, politically active, and economically prosperous citizens of the world. All students in Ontario will have the opportunity to increase their knowledge and appreciation of contemporary and traditional First Nation, Métis, and Inuit traditions, cultures, and perspectives.

The goal of this handbook is to contribute to achieving this vision by providing background information to staff and administrators on First Nation, Métis, and Inuit heritage and traditions, cultural teachings, celebrations, treaties, terminology, and best practices. This knowledge will create an Aboriginal cultural awareness in Rainbow Schools that will assist in delivering quality education, build a supportive school climate, meet the specific education needs for First Nation, Métis, and Inuit students, and nurture relationships between Rainbow District School Board's staff/administrators and First Nation, Métis, and Inuit parents/guardians and families.

In order to achieve success, it is essential that First Nation, Métis and Inuit students feel welcomed and actively engaged in the school community. This engagement can be promoted by including their culture in the curriculum and in the school community. This provides for an opportunity to build the self-esteem and identity of students and to support them in achieving their full potential academically, intellectually, physically, emotionally, and socially.

An inclusive culture starts from the premise that everyone in the school feels a sense of belonging and has the ability to realize their potential and to contribute to the life of the school. The diverse experiences, perspectives, and gifts in an inclusive culture are seen to enrich the school community.

In order to respect the Anishinabek Nation Chief's endorsement of a Resolution at the annual Grand Council Assembly in July 2008 held in Whitefish River First Nation that characterized the word 'Aboriginal' as "another means of assimilation through the displacement of our First Nation-specific inherent and treaty rights", the term Aboriginal will not be used to identify the Anishinabek people. Grand Council Chief John Beaucage says, "It's actually offensive to hear that term used in reference to First Nations citizens. Our Chiefs are giving us direction to inform government agencies, NGOs, educators and media organizations that they should discontinue using inappropriate terminology when they are referring to the Anishinabek. We respect the cultures and traditions of our Métis and Inuit brothers and sisters, but their issues are different from ours." The resolution notes that "there are no Aboriginal bands, Aboriginal reserves, or Aboriginal chiefs" and that the reference to "Aboriginal rights" referred to in Section 35 of the Constitution Act of Canada "was never meant to assimilate First Nation, Métis and Inuit into a homogeneous group". Patrick Madahbee, former Chief of Aundeck Omni Kaning, said: "Referring to ourselves as Anishinabek is the natural thing to do because that is who we are. We are not Indians, Natives,

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or Aboriginal. We are, always have been and always will be Anishinabek."

Acknowledging that there is a vast array of differences between First Nation, Métis, and Inuit and for the purpose of this guide, we have used all three terminologies. Everyone has a different take on spirituality, culture, religion, values and beliefs and those different views are what make each individual unique. The aspects elaborated on are not reflective of all cultures, traditions, values, beliefs, etc… this is only one way of looking at First Nation, Métis and Inuit ways of life and it is acknowledged that there are other ways of being/life which people practice.

First Nation, Métis and Inuit Presence in Rainbow Schools

As we learn and understand more fully, we must remember:

1. One can't generalize a group of people; there were and are culturally diverse groups of Aboriginal peoples across Canada.

2. Aboriginal peoples (like all others) have a variety of belief systems.

3. Aboriginal peoples lived in independent, self-governing societies before the arrival of the Europeans.

4. The spiritual beliefs of many Aboriginal peoples were based on a relationship to nature. They considered the physical and spiritual worlds to be inseparable.

5. In most Aboriginal cultures, the well-being and survival of the group significantly influenced all decisions. Sharing and cooperation became significant values. Wealth was not generally measured in terms of possessions. It meant good health, good relationships, and spiritual and mental well-being.

6. Aboriginal peoples today live quite differently than they did before the arrival of the Europeans.

7. There was considerable movement of people over time for many reasons. It is important to understand the reasons for this migration to appreciate the diversity among Canada's Aboriginal peoples.

Ensuring Success for Students

First Nation, Métis, and Inuit students need to learn in a setting that recognizes their needs, values, cultures, identity, and challenges to help them succeed. This is reflected in David Bell's work entitled *"Sharing Our Success: Ten Case Studies in Aboriginal Schooling"*. Although the schools studied by David Bell (2004) focused on success with Aboriginal students, they exemplify what effective schools do. The findings and recommendations are made based on ten studies completed across Canada:

- Hold high expectations for Aboriginal student achievement while recognizing the existence and importance of their unique and individual needs. In addition, provide multiple layers of support.
- Ensure that Aboriginal students are aware of the importance of acquiring proficiency in literacy, mathematics, science, and technology to enhance their future prospects, and that instruction and programs provided have a particular focus on developing these core competencies.
- Use diverse measurement tools to monitor student progress and program effectiveness, including normed and provincial assessments, and employ the aggregate data produced in developing annual improvement plans.
- Employ Aboriginal teachers, school leaders, support staff, Custodians, Educational Assistants, etc. with the expertise and personal qualities that have been shown to be most effective with Aboriginal learners and the appropriate resources and community liaison personnel to provide holistic support.
- Recognize the importance of Aboriginal language and culture by offering specific programs/classes, including Aboriginal perspectives in regular curriculum and special events and celebrations.
- Work to establish learning climates that are culturally friendly to Aboriginal students by encouraging all staff to learn about local culture and traditions, to feature prominent displays of culturally relevant items, and to invite local elders and community people to share their knowledge in classes.
- Encourage open door policies and work to make families feel welcome, recognizing that staff may need to "go the extra mile" in reaching out to those whose personal educational experience has been negative.
- Foster strong community ownership of and partnerships in school programs.

First Nation, Métis, and Inuit students need to learn in a setting that recognizes their needs, values, cultures, identity, and challenges to help them succeed.

Resource

Bell, David (2004). *Sharing Our Success: Ten Case Studies in Aboriginal Schooling*. Kelowna: Society for the Advancement of Excellence in Education. (Additional copies may be obtained at www.saee.ca or through the Lakehead University Bookstore).

Anishinaabe Prayer

Oh Great Spirit,
Whose Voice I hear in the winds
Hear me, for I am young small and weak.
I need your strength and wisdom.

I seek strength Oh Great One
Not to be superior to my brothers
But to conquer my greatest enemy, MYSELF.

I seek wisdom
The lessons you have hidden in every leaf and rock.
So that I may learn and carry this message of life and hope to my people.

May my hands respect the many
Beautiful things you have made.
My ears be sharp to hear your Voice

May I always walk in your beauty
And let my eyes ever behold the red and purple sunsets.

So when life fades like the setting sun
My spirit will come to you without shame.

I HAVE SPOKEN.

Terminology

The following list can be used to clarify terminology in a respectful manner and to help address student questions appropriately. An understanding of the following terms will be helpful in implementing the curriculum and in relations with the First Nation, Métis and Inuit community. Please note that today, terms to describe Aboriginal peoples are continually evolving. The majority of this terminology is reflective of a government perspective. Where possible, meaning of the terminology which is reflective of Aboriginal perspectives has been added.

Government Terminology

Aboriginal Peoples: A term defined in the Constitution Act of 1982 Sec 35(2), and which states “Aboriginal peoples of Canada include the Indian, Inuit, and Métis peoples of Canada”. These are three separate Nations with unique heritages, languages, cultural practices, and spiritual beliefs.

Aboriginal Rights: Rights held by some Aboriginal peoples of Canada as a result of their ancestors’ long-standing use and occupancy of the land. The right to hunt, trap, and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights vary from group to group depending on the customs, practices, and traditions that have been formed as part of their distinctive cultures.

Aboriginal Self-Government: Governments designed, established, and administered by Aboriginal peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, the provincial government.

Aboriginal Title: A legal term that recognizes an Aboriginal interest in the land. It is based on the long-standing use and occupancy of the land by today's Aboriginal peoples as the descendants of the original inhabitants of Canada.

Assimilation: Occurs when a minority group is completely absorbed into a dominant culture (way of life).

Band: A body of Indians for whose collective use and benefit of lands have been set apart or money is held by the Crown, or declared to be a band for the purposes of the Indian Act. Each band has its own governing band council, usually consisting of one chief and several counsellors. Community members choose the chief and counsellors by election, or sometimes through custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

Bill C-31: The pre-legislation name of the 1985 Act to Amend the Indian Act. This act eliminated certain discriminatory provisions of the Indian Act, including the section that resulted in Indian women losing their Indian status when they married non-status men. Bill C-31 enabled people affected by the discriminatory provisions of the old Indian Act to apply to have their Indian status and membership restored.

Constitution Act (1982): Section 35 Rights of the Aboriginal Peoples of Canada states: "(1) The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed. (2) In this Act, Aboriginal peoples of Canada includes the Indian, Inuit, and Métis peoples of Canada." (3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired. (4) Notwithstanding any other provision of this Act, the Aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

Custom: A common practice in culture. For example, First Nations peoples sometimes marry or adopt children according to custom, rather than under Canadian family law. Band councils chosen "by custom" are elected or selected by traditional means, rather than by the election rules contained in the Indian Act.

Enfranchised Indian: Historically, a person who has lost the right to status and band membership, but gained the right to vote, attend university, join the military, purchase land, as would any other citizen of Canada. Through Bill C (31), most have regained their status and band memberships.

First Nations People: A term that came into common usage in the 1970s to replace the word "Indian," which First Nation people found offensive. Although

the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian peoples in Canada, both status and non-status. Some Indian peoples have also adopted the term "First Nation" to replace the word "band" in the name of their community.

Indian: A historical government term referring to the original inhabitants of North and South America and still used to define some Aboriginal peoples under the Indian Act. "Indian" has generally been replaced by "Aboriginal peoples," as defined in the Constitution Act of 1982.

Inuit: A distinct Aboriginal people, the Inuit generally live in northern Canada (Nunavut, Northwest Territories, northern Quebec and northern Labrador.) The word means "people" in the Inuit language – Inuktitut. The singular of Inuit is Inuk.

Off-Reserve Indians: Aboriginals that do not live on their home reserve. Depending on where they live, they may (or may not) be entitled to available programs/benefits.

On-Reserve Indians: Aboriginals that live on a reserve. The federal government has jurisdiction over the people who live on reserves.

Status Indian: Refers to an Aboriginal person who meets the requirements of the Indian Act and who is registered under the Act. A status Indian has at least one parent registered as a status Indian or is a member of a band that has signed a treaty. The federal government has sole authority for determining status through registration. Bill C-31, legislation of 1985 in which the Indian Act was amended, reinstated Aboriginal women and their descendants who had previously been denied status because of marriage to a non-Aboriginal.

Non-Status Indian: A person of Aboriginal descent, who does not meet the criteria of the Indian Act or who, despite meeting those criteria, has not been registered as a status Indian and therefore, not technically entitled to band membership.

Treaty Indian: A person who is a descendant of Indians who signed treaties with the colonial government.

Treaty: A formal agreement between two or more sovereign Nations which recognize the rights and obligations set out within the text of the Treaty and define the relationship between the signatories.

A signed agreement between the First Nation and Crown government outlining specific rights of First Nations people. Each signed treaty provides different property rights. Not all First Nations are committed to a treaty agreement.

Land Claims: In 1973, the federal government recognized two broad classes of claims – comprehensive and specific. Comprehensive claims are based on the assessment that there may be continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in those parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. The claims are called "comprehensive" because of their wide scope which includes such

things as land title, fishing and trapping rights, and financial compensation. Specific claims deal with specific grievances that First Nations may have regarding the fulfillment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and assets under the Indian Act.

Métis: The term Métis means a person, who self-identifies as Métis, is distinct from other Aboriginal peoples and is of historic Métis Nation ancestry. They must belong to an historic Métis community or have ancestral ties to one. The Métis have a unique, mixed First Nation and European ancestry and culture.

Métis Rights: The Constitution Act (1982) affirms and recognizes Aboriginal and treaty rights to Aboriginal peoples of Canada which includes Indian, Inuit and Métis peoples of Canada. However, in the past, the Government of Canada assumed the position that Métis peoples had no existing Aboriginal rights; thus, refused to negotiate and deal with the Métis peoples. In the 1990s, the Métis began seeking justice in the court system advocating for their rights. The Powley Supreme court case (September 19, 2003) challenged whether Métis peoples have existing Aboriginal rights. The Supreme Court affirmed and recognized that Section 35 of the Constitution Act "is a substantive promise to the Métis that recognizes their distinct existence and protects their existing Aboriginal rights". The Métis National Council states "The Powley decision marks a new day for the Métis Nation in Canada. The Supreme Court's decision is a respectful affirmation of what the Métis people have always believed and stood up for, as well as an opportunity for Canada to begin fulfilling its substantive promise to the Métis".

Harvesting: Taking, catching or gathering for reasonable personal use and not commercial purposes in Ontario of renewable resources by Métis Nation of Ontario citizens. Harvesting includes plants, fish, wildlife and firewood, taken for heating, food, and medicinal, social or ceremonial purposes and includes donations, gifts and exchange with Aboriginal persons.

Métis Community: A group of Métis peoples who live in the same geographic area. A community may include more than one settlement, town or village in an area.

Oral History: Stories passed down by Elders that promote the values and beliefs of the community. It has also been referred to as evidence taken from the spoken words of people who have knowledge of past events and traditions. This oral history is often recorded on tape and then put in writing. It is used in history books and to document claims, considered by courts to be equal to written texts.

Reserve: A tract of land, the legal title to which is held by the Crown, set apart for use and benefit of an Indian band. Many First Nations now prefer the term "First Nation Community" and no longer use "reserve"

Scrip: Historically, a special certificate or warrant issued by the Department of Interior which entitled the bearer to receive Western homestead lands without specifying the actual parcel of land involved.

These grants were meant to extinguish any Aboriginal rights to the land that they might hold as an indigenous culture. Along with the treaties, they would allow the federal government to convey Western lands unencumbered by prior rights of use to new settlers. Land grants were seen as the cheapest way of extinguishing the Métis title by the government. Persons who took Scrip were not entitled to Treaty rights.

Treaty: Treaties are constitutionally formal agreements (today known as land claim settlements and referred to "Numbered Treaties") between the Crown (Government of Canada) and Aboriginal peoples which define obligations and promises and rights (see Timeline of Treaties for years of establishment). The purpose was to encourage peaceful relations between Aboriginal and non-Aboriginal peoples.

Tribal Council: A regional group of First Nations members that delivers common services to a group of First Nations. Services can include Health, Education, Technical Services, Social Services, and Financial services.

First Nation, Métis, & Inuit Terminology

Aboriginal Nations: A sizable body of Aboriginal people with a shared sense of national identity that constitutes the predominant population in a certain geographical area.

Anishinaabe: First/original people. A self-description often used by the Odawa, Ojibwe and Algonquian peoples who all speak a closely related Anishinaabemowin (Anishinaabe Language).

Clan: The Ojibwe Clan System operated as a form of government, a method of organizing work, and a way of defining the responsibilities of each community member. Working together, the clans attended to the physical, intellectual, psychological, and spiritual needs of the community. There were seven original clans and each clan was known by its animal emblem, or totem. The animal totem symbolized the strength and duties of the clan. The seven original clans were given a function to serve for their people (Benton-Banai, Edward. (1981) *The Mishomis Book: The Voice of the Ojibway*. Saint Paul, Minnesota: Indian Country Press, Inc.).

Elder: A title given to Aboriginal individuals in recognition of their knowledge, wisdom, experience and/or expertise. Elders provide guidance and often enhance the quality of community life through counseling and other activities. Elders often have special skills or abilities, including knowledge of ceremonies and traditional ways

and the ability to tell the stories and history of their people.

Indian: Is a term generally inappropriate to use, except where required for clarity in discussing legal or constitutional issues. (For example, entitlements to federal programs or benefits are limited to 'status' or 'registered' Indians, as defined in the Indian Act. Not all First Nations people are 'status Indians'.)

Residential Schools: Schools operated for Aboriginal children, during the 19th and 20th century by churches of various denominations and funded under the Indian Act by Indian and Northern Affairs Canada. Similar schools in the United States were known as Indian Boarding Schools. Two major types of problems have been associated with the residential school system. First, there was a clear intent to assimilate Indian people (First Nations) into the non-native culture. Second, there was widespread physical and sexual abuse, and, owing to overcrowding, poor sanitation and a lack of medical care, the resulting high rates of tuberculosis and other illnesses. Death rates were reported to be up to 69 percent among the Aboriginal children in the residential schools. (http://en.wikipedia.org/wiki/Residential_schools).

Two-Spirited: A belief in the existence of three genders: the male, the female and the male-female gender, or what we now call the Two-spirited person. Traditionally, the Two-spirited person was one who had received a gift from the Creator, that gift being the privilege to house both male and female spirits in their bodies. The concept of Two-spirited related to today's designation of gays, lesbians, bisexual and transgender persons of Native origins. Being given the gift of two-spirits meant that this individual had the ability to see the world from two perspectives at the same time. This greater vision was a gift to be shared with all, and as such, Two-spirited beings were revered as leaders, mediators, teachers, artists, seers, and spiritual guides. They were treated with the greatest respect, and held important spiritual and ceremonial responsibilities.

Indian Act: Was enacted in 1876 by the government of Canada and provided the federal government authority to legislate in relation to "Indians and Lands Reserved for Indians". The Indian Act also defines who is "Indian" and what "Indians" could and could not do. The Indian Act is the only legislation in the world designed for a particular race of people.

Resources

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The Constitution Act (1982); Part II: Rights of Aboriginal Peoples of Canada; Department of Justice Canada; http://www.laws.justice.gc.ca/en/const/annex_e.html#II

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Differences in Beliefs and Ways of Being

First Nation, Métis, and Inuit children may have cultural differences which are important for their teachers to be aware of, different perceptions, values, world views, beliefs, expression, and interaction – different ways of being. Many Aboriginal children share a common sense of how to be and how to interact that is different from that of non-Aboriginals. These different beliefs and ways of being are neither good nor bad, right nor wrong, rather they are comfortable or uncomfortable.

Although Aboriginal peoples have different beliefs, traditionally, they share common views about the world and the human being's place in it. These beliefs are:

- Everything in the world is interconnected both living and non-living.
- Unseen spiritual powers exist and affect all things.
- Everything in the world is constantly changing in recurring cycles.
- Human beings need to be in harmony with each other and with nature.
- Some of the more common nature of Aboriginal ways of being are elaborated on below but it is important to remember that not all Aboriginal people will present these behaviors.
- Eye Contact – not looking a person in the eye can be seen as a sign of respect to Aboriginal peoples, where as with non-Aboriginal people it is a sign of weak character, impoliteness, or lying. Aboriginals may not look someone in the eye if they do not trust them or respect them. Forcing them to do so can be viewed as traumatic for them due to the history with authority.
- Social Discourse – When placed in an unfamiliar situation, the Aboriginal person will usually sit or stand quietly usually saying or not doing anything so naturally that he/she will fade into the background. If addressed directly, the Aboriginal person will not look at the speaker. There will be considerable delay before a reply and the pitch will be very soft. He/she may even look deliberately away and give no response at all. Many children will tend to be introverted and difficult to elicit a response from.
- Interference vs. Influence – Respect for the Creator, Mother Earth, community, family, age, and knowledge leads one to value noninterference and to behave in such a way that does not interfere with the choices of others. Aboriginal people will not seem to interfere or will give subtle messages about a need for change in behavior if they believe their people are irresponsible or ignorant of a possible bad result of their action.
- Modes of Inquiry – Aboriginal people can come to better understandings of things by commenting and waiting for explanations rather than asking questions.
- Shame/Competence – In Aboriginal communities, children are expected to behave well; to respect all living things, to respect the land, to respect the community, to honor Elders, to show gratitude, generosity, courage, patience, tolerance, and acceptance. When this behavior is not demon-

First Nation, Métis, and Inuit children may have cultural differences which are important for their teachers to be aware of.

strated, the child is accorded what is felt severe punishment – censorship or shame. Aboriginal children traditionally have been expected to act competently or not act at all. Therefore, they will and are encouraged to observe until they are sure they can do well, for to fail is to feel shame. This is the reason why many Aboriginal children do not like to be put on the spot or singled out. Teasing, shaming and ridicule are sometimes used as a means of social control to discourage unwelcome behaviour and encourage the maintenance of harmony.

- Issues of Time – Time is conceptually different between Aboriginal people and non-Aboriginal people. Aboriginal people do not perceive time as an exclusively `linear' category (i.e. past-present-future) and often place events in a `circular' pattern of time according to which an individual is in the centre of `time-circles' and events are placed in time according to their relative importance for the individual and his or her respective community (i.e. the more important events are perceived as being `closer in time'). "Indian time" or "Métis time" is simply an acknowledgement that events will take place when it is the proper time, after the required social protocols have been followed, or as long as they do not interfere with other duties or activities.
- Family – In Aboriginal cultures, there are many more people who act as family in the way people depend on, care for and love immediate family. It is common for grandparents to raise grandchildren.
- Quietness – Silence is a value which serves many purposes in Aboriginal life. Essentially, this value was necessary for survival, in social situations. When the Aboriginal person is angry or uncomfortable, that person will tend to "enter the silence". It is an ancestral way for that person to enter their inner self and reflect on their emotion and seek clarity and skillful behavior.
- Patience – The virtue of patience is that all things unfold in time. In social situations, patience demonstrates respect for individuals, reaching group consensus, and for reflection.
- Nonverbal Orientation – Traditionally, Aboriginal people have tended to prefer to listen rather than to speak. Talking for talking's sake is rarely practiced. Talk, just as work, must have a purpose. In social situations, emphasis is on feelings rather than verbal communication.
- Caution – Aboriginals tend to err on the side of caution in unfamiliar personal encounters and situations which has given rise to the stereotype of the "Stoic Indian". In many instances, this caution stems from the fear regarding how their thoughts and behavior will be accepted by others with whom they are unfamiliar or in a new situation in which they have no experience.

Resources

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Sharing of Knowledge

- From time immemorial, Aboriginal peoples have adapted their lives to a specific environment and shared their knowledge about survival living in North America's varied landscapes and climates.
- When the first Europeans arrived in North America in the 1500's, they were introduced to new plants which were edible and had medicinal properties many of which are used today in medications as well as herbal remedies.
- The Aboriginal peoples in the Arctic invented the igloo to survive severe cold temperatures and perfected the kayak to withstand icy waters and to be able to place the boat upright without getting out if the kayak capsized.
- In Eastern North America, Aboriginal peoples invented bark canoes as a means of transportation to get through the waterways while exploring and moving through the dense forests.
- The Aboriginal peoples living in the Prairies moved from place to place to hunt buffalo; thus, they invented the Teepee, a lightweight dwelling made of poles arranged in a cone shape covered with animal skins.
- Along the Pacific Coast, Aboriginal peoples lived in permanent villages, accepted sculptures as part of their culture and traditions, and built dams to catch fish.
- Aboriginal peoples passed on many skills and knowledge to the Europeans which continue to be shared today. Had the Europeans not been able to gain the knowledge and skills that was passed along to them, it would have taken them much longer to establish themselves. Life would have been very different without the contributions from Aboriginal peoples.

Other practical knowledge base originating from the Aboriginal people include:

- **Upset Stomach Remedies:** A tea made with the entire blackberry plant was used for a number of sicknesses, such as upset stomach. Eating the actual berry or drinking its juice was also an effective way to control diarrhea.
- **Corn:** Corn is a staple food that was cultivated by Aboriginal people for thousands of years. Today, corn is a vital, hardy, and high-yielding plant that can grow practically everywhere in the world.

- **Petroleum Jelly:** Aboriginal people discovered petroleum jelly and used it to moisten and protect animal and human skin. It was also used to stimulate healing. This skin ointment is one of the most popular in the world today.
- **Wild Rice:** Wild rice is actually a delicious and prized cereal grain. It was misnamed by European newcomers because of its rice-like appearance. Some Aboriginal people presented wild rice as treasured gifts to fur traders as a symbol of friendship.
- **Cough Syrup:** Many Aboriginal people throughout Canada developed unique combinations of wild plants to relieve coughs due to colds. The same ingredients are found in many cough medicines sold today. The balsam of various pine trees, maple syrup, or honey, are mixed with teas made from healing plants to produce very effective cough medicines.
- **Chewing Gum:** Aboriginal people discovered the first chewing gum, which was collected from spruce trees. In the 1800s, sugar was added, and chewing gum has since become popular throughout the world.
- **Pain Relief:** The active ingredient in today's most commonly used pain reliever was known to Aboriginal people in North American for centuries. Pain relievers such as Aspirin™ use an acid, which is found in 15 to 20 different species of the willow tree, including the pussy willow.

First Nation, Métis and Inuit People of Canada

Within Canadian boundaries, there is a vast array of Aboriginal nations who have very diverse cultures. Recognition of the uniqueness and diversity of Aboriginal beliefs, spirituality, customs, histories, and languages is crucial for maintaining harmony amongst all of society. People within any one geographic area are not necessarily the same, nor are their languages or culture the same. This is true even within one geographical area.

Challenges faced by Aboriginal peoples should acknowledge the many factors – cultural, geographic, urban/rural, language or values.

First Nation, Métis and Inuit People of Ontario

The Aboriginal population in Ontario is composed of many different nations, however the largest tribes include: Anishinaabe (Ojibwe), Odawa, Pottawatomi, Oji-Cree, Mushkegowuk (formerly known as Swampy Cree), Haudenosaunee and Métis.

In Northern Ontario, there are the Anishinaabe (Ojibwe), Oji-Cree and Mushkegowuk Cree and the Métis Nation. When teaching about these nations in a historical time period, always ensure that you have a map of that time period as migration did occur over time.

Anishinaabe

In Ontario, the term Anishinaabe most often refers to the three nations that formed a Confederacy known as the Three Fires Confederacy: Ojibwe (Faith Keepers), Odawa (Warriors and Traders), and Potawatomi (Fire Keepers). The Anishinaabe have a long and proud history along the shores of Lake Huron and Lake Superior:

- Language of these three nations belongs to the Algonguian family.
- They share similar cultural practices and spiritual beliefs.
- History of Anishinaabe began on the east coast of Turtle Island (North America) long before European contact.
- Seven prophets came to the Anishinaabe people at that time and foretold of the European people and future hardships.
- For survival, they urged the people to migrate and their prophecy is known as the Seven Fires Prophecy.
- Seven Fires refers to the seven places of migration along the way: St. Lawrence River (of a turtle-shaped island), Niagara Falls, the Detroit River, Manitoulin Island, Baawating (Sault Ste. Marie), Duluth, and finally Madeline Island (Wisconsin).
- In 1650, the Ojibwe fled from the Iroquois, but in the late 1800's, the Ojibwe went on the offensive and drove the Iroquois from most of Southern Ontario.
- By the mid 1700's, Three Fires Confederacy became the core of the Western Lakes Confederacy, and was joined by the Huron, the Algonquin, the Nipissing, the Sauks, the Foxes as well as others.
- They met on a regular basis at their own fire within that of the larger council, where each nation would debate its position internally. Once in agreement, one speaker would share it with the Grand Council.
- After 1812, the British did not need allies and stopped treating the members of the Western Lakes Confederacy with respect or fairness. During the following decades, many treaties took land from Aboriginal peoples.
- In 1870, the Grand General Indian Council of Ontario and Quebec met (with almost all bands of Southern Ontario and Lake Huron taking part) to review and revise the Indian Act of 1876.
- By the early 1900's, the Grand Council began to decline, as the Indian agents

In Northern Ontario, there are the Anishinaabe (Ojibway), Oji-Cree and Mushkegowuk Cree and the Métis Nation.

began to refuse or allow the use of band funds for travel.

In 1949, the Grand Indian Council was replaced by the Union of Ontario Indians (UOI), which today represents 42 First Nation communities across Ontario.

Ojibwe

The Ojibwe Tribe is the largest group of Native Americans/First Nations north of Mexico, including Métis. The Ojibwe people were divided into a number of odoodeman (clans) named primarily from animal totems. The Ojibwe have a number of spiritual beliefs passed down by oral tradition. Some of these include a creation story and a recounting of the origins of ceremonies and rituals. Spiritual beliefs and rituals are very important to the Ojibwe because spirits guide them through life. These old ways, ideas, and teachings are still preserved today with these living ceremonies. Traditionally, the Ojibwe were a fairly sedentary people who depended for food on fishing, hunting (deer), farming (corn and squash), and the gathering of wild rice.

Odawa

The Odawa are related to, but distinct, from the Ojibwe nation but speak the same language. At contact, the Odawa occupied areas of the Bruce Peninsula, the east coast of Georgian Bay as well as Manitoulin Island. The Odawa peoples were a hunter-gatherers society with no real national identity as they were grouped closely to the Ojibwe Nation. The Odawa band was the most important political unit, though alliances were often made with neighbouring bands for the purpose of warfare. The Odawa (also Odaawaa), translates to “traders,” because in early traditional times and also during the early European contact period, they were noted among their neighbours as intertribal traders and barterers.

Pottawatomi Nation

The Pottawatomi are members of the Algonquian family. In the Potawatomi language, they generally call themselves Bodéwadmi, which means “keepers of the fire”. The Potawatomi are among the wave of Algonquian-speaking people who occupied the Great Lakes region from prehistoric times through the early 1800’s. The Potawatomi exercised their traditional Aboriginal rights of horticulture, gathering, hunting, and fishing. From the gardens surrounding the villages, the Potawatomi women cultivated such crops as beans, squash, pumpkin, onions, and tobacco. They also raised an abundance of corn, which was traded to the French, the Chippewa, and other northern tribes. Wild rice was harvested along shores in addition to nuts, roots, and berries.

Oji-Cree Anishininimowin

The Oji-Cree Anishininimowin or Oji-Cree (sometimes called Severn Ojibwe) is closely related to the Ojibwe language, but has a different literacy tradition based in Cree, with several phonological and grammatical differences:

- This Nation has communities throughout northeastern Ontario (with the

Cree to the North and Ojibwe to the South) and at Island Lake in Manitoba.

- Oji-Cree is often grouped together with Ojibwe and related languages. It is typically not written in any sort of Roman writing system.

Métis

The Métis are a separate and distinct people with ancestry from traditional Métis catchment areas (not reserves) and have Métis rights that are not derivative of Aboriginal rights. Métis people are as different from First Nations people as the Inuit are. Prior to Canada's crystallization as a nation, the Métis people emerged out of the relations of Indian women and European men in west central North America. While the initial offspring of these unions were individuals who possessed mixed ancestry, the gradual establishment of distinct Métis communities, outside of Indian and European cultures and settlements, as well as the subsequent intermarriages between Métis women and Métis men, resulted in the genesis of new Aboriginal peoples – the Métis.

The Métis people constitute a distinct Aboriginal nation largely based in western Canada. The Métis Nation grounds its assertion of Aboriginal nationhood on well-recognized and acknowledged international principles. It has a shared history, common culture (song, dance, national symbols, etc.), unique language (Michif with various regional dialects), and extensive kinship connections from Ontario westward, distinct way of life, traditional territory and collective consciousness.

In March 1983, the Métis Nation separated from the Native Council of Canada to form the Métis National Council – its own Métis-specific representative body. The Métis National Council represents the

Métis nation nationally and internationally. It receives its mandate and direction from the democratically elected leadership of the Métis Nation's governments from Ontario Westward (Métis Nation of Ontario, Manitoba Métis Federation, Métis Nation – Saskatchewan, Métis Nation of Alberta, Métis Nation – British Columbia).

Within Ontario, historic Métis communities arose along various watersheds throughout the province and have distinct histories and characteristics. In contemporary times, the Métis Nation has identified that there are approximately 12 historic Métis communities (catchment areas) that continue to exist. Sometimes they are within larger non-Aboriginal communities. Métis people live throughout Ontario in urban, rural or remote areas.

Within Ontario, historic Métis communities arose along various watersheds throughout the province and have distinct histories and characteristics.

The rights of the Métis people have been a topic for debate since the events of Red River and Batoche. The Métis Nation, as a young Aboriginal nation indigenous to North America, possessed the rights held by all other Aboriginal nations. In practice, however, the 1870 government of Canada dealt with the Métis Nation differently. Following the transfer of Rupert's Land to Canada, the federal government dispatched Commissioners to the West to settle legal ownership of the land with the Aboriginal inhabitants. The Commissioners collected signatures on two kinds of documents:

. Collective treaties for Indian bands, and
. Scripts for Métis individuals. In the 1930's, The Métis Nation was granted 1.25 million acres in northern Alberta called Métis Settlements. In the 1960's and 1970's, the Métis movement took shape, in part empowered by the Canadian Bill of Rights (1960), the Civil Rights movement, and the AIM movement. They all played a part in the growing consciousness of the Métis, non-status Indians. This movement peaked during the Constitutional talks of 1981 and 1982.

Resources

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Culture -Jigging; Métis Nation of Ontario; http://www.metisnation.org/culture/culture_links/jigging.html

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Aboriginal Innovations in Arts, Science and Technology; http://www.schoolnet.ca/aboriginal/handbook/index-e.html

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Innisfil Public Library. http://www.innisfil.library.on.ca/natives/natives/index2.htm

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First Nations in Ontario

First Nations which are served by the Rainbow District School Board are highlighted in red:

Aamjiwnaang
Albany
Alderville First Nation
Algonquins of Pikwakanagan
Animbiigoo Zaagi'igan Anishinaabek
Anishinabe of Naongashiing
Aroland
Attawapiskat
Aundeck-Omni-Kaning (Sucker Creek)
Batchewana First Nation
Bay of Quinte Mohawk
Bearfoot Onondaga
Bearskin Lake
Beausoleil
Big Grassy
Biinjitiwaabik Zaaging Anishinaabek
Brunswick House
Caldwell
Cat Lake
Chapleau Cree First Nation
Chapleau Ojibway
Chippewas of Georgina Island
Chippewas of Kettle and Stony Point
Chippewas of Mnjikaning First Nation
Chippewas of Nawash First Nation
Chippewas of Thames First Nation
Constance Lake
Couchiching First Nation
Curve Lake
Deer Lake
Delaware
Dokis First Nation
Eabametoong (Fort Hope)
Eagle Lake
Flying Post
Fort Severn
Fort William
Garden River
Ginoogaming
Grassy Narrows
Gull Bay
Henvey Inlet
Hiawatha
Iskatewizaagegan #39 Independent First Nation
Kasabonika Lake
Kee-Way-Win
Kingfisher
Kitchenuhmaykoosib Inninuwug
Konadaha Seneca
Lac Des Mille Lacs
Lac Seul
Long Lake No. 58
Lower Cayuga
Lower Mohawk
M'Chigeeng First Nation
Magnetawan
Martin Falls
Matachewan
Mattagami
McDowell Lake
Michipicoten
Mishkeegogamang
Missanabie Cree
Mississauga
Mississauga's of Scugog Island First Nation
Mississaugas of the Credie
Mohawks of Akwesasne
Mohawks of the Bay of Quinte
Moose Cree First Nation
Moose Deer Point
Moravain of the Thames
Munsee-Delaware Nation
Muskrat Dam Lake
Naicatchewenin

Naotkamegwanning
Neskantaga
Nibinamik
Nicickousemenecaning
Niharondasa Seneca
Nipissing
North Caribou Lake
North Spirit Lake
Northwest Angle No. 33
Northwest Angle No. 37
Obashkaandagaang
Ochiichagwe'babigo'ining
Ojibway Nation of Saugeen
Ojibways of Onigaming
Ojibways of Pic River
Oneida Nation of Thames
Onondaga Clear Sky
Pays Plat
Pic Mobert
Pikangikum
Popular Hill
Rainy River First Nations
Red Rock
Sachigo Lake
Sagamok Anishnawbek
Sandpoint
Sandy Lake
Saugeen
Seine River First Nation
Serpent River
Shawanaga First Nation
Sheguiandah First Nation
Sheshegwaning First Nation
Shoal Lake No. 40
Six Nations of the Grand River
Slate Falls Nation
Stanjikoming First Nation
Taykwa Tagamou Nation
Temagami First Nation
Thessalon
Tuscarora
Upper Cayuga
Upper Mohawk
Wabaseemoong Independent Nations
Wabauskang First Nation
Wabigoon Lake Ojibway Nation
Wahgoshig
Wahnapitae First Nation
Wahta Mohawk
Walker Mohawk
Walpole Island
Wapekeka Wasauksing First Nation
Wawakapewin
Webequie
Weenusk
Atikameksheng Anishnawbek (Whitefish Lake First Nation)
Whitefish River
Whitesand
Wikwemikong Unceded Indian Reserve
Wunnumin
Zhiibaahaasing First Nation


Indian and Northern Affairs Canada
Affaires indiennes et du Nord Canada
FIRST NATIONS
LES PREMIÈRES NATIONS
FIRST NATION COMMUNITIES
COLLECTIVITÉ DE PREMIÈRES
Baie d'Hudson Bay
Baie James Bay
ONTARIO
Lake Lac Supérior
REPRESENTATIVE FIRST NATION POLITICAL ORGANIZATIONS
LES ORGANISATION POLITIQUES REPRÉSENTATIVES DES PREMIÈRES NATIONS


Lake Lac Huron
Lake Lac Ontario
Lake Lac Erie
TREATIES TRAITÉS
ACCESS ACCÈS
Offices Bureaux

First Nation, Métis, & Inuit Communities Within the Geographical Boundaries of the Rainbow District School Board

- **Zhiibaahaasing First Nation** is also known as Cockburn Island and has a total population of 140. Of that, 55 live on reserve and 85 live off Reserve and are located on the far eastern side of Manitoulin Island.
- **Sheshegwaning First Nation** is located on the eastern side of Manitoulin Island and has 121 people residing on reserve while 239 reside off reserve for a total of 360 band members.
- **Aundeck Omni Kaning (AOK)** is located on the North Channel on the beautiful shore of Manitoulin Island on Hwy 540, five kilometers west of Little Current, Ontario. AOK's total population living on reserve is 304 and 362 living off-reserve for a total of 666 band members. AOK's website is http://www.aundeckomnikaningfn.com/
- **M'Chigeeng First Nation** has a registered population as of September 2007 of 2251 people, of which on reserve population was 882. M'Chigeeng's website is http://www.mchigeeng.net/
- **Sheguiandah First Nation** has a total band membership of 297, with 149 residing on reserve and 148 residing off reserve.
- **Whitefish River First Nation** has a band membership currently at 1111 with a total 731 residing off reserve. This reserve is located approximately 68 kilometers southwest of Sudbury. Whitefish River First Nation's website is http://www.whitefishriver.ca/

The above mentioned six First Nations are members of the United Chiefs and Council of Manitoulin.

- **Wahnapitae First Nation** has a total membership of 326 as of June 2003, with an on reserve population of 36. The First Nation is a member of the Waabnoong Bemjiwang Association of First Nations, a regional tribal council.
- **Atikameksheng Anishnawbek** is also known as Whitefish Lake First Nation. The total population is 881 members with 342 living on reserve and the remainder residing off reserve. The First Nation is located approximately 19 kilometers west of the City of Sudbury. The First Nation Government belongs to a variety of political organizations such as the Assembly of First Nations, Chiefs of Ontario, Anishinabek Nation and North Shore Tribal Council. This community's website is http://www.wlfn.com/
- **Wikwemikong Unceded Indian Reserve** is located on the north-eastern section of Manitoulin Island. The reserve is occupied by Ojibwa, Odawa and Potawatomi peoples, under the Council of Three Fires. Wikwemikong Unceded Indian Reserve is also affiliated with the Union of Ontario Indians as well as other First Nation Gover-

nance organizations. The website for this community is http://www.wiky.net/

- **Sagamok Anishnawbek** has a total registered population of 2434 as of April 2008. Of that 1021 reside off reserve. This reserve is affiliated with the North Shore Tribal Council. This reserve is located 25 minutes east of the Espanola turn-off.
- **Dokis First Nation** is located approximately 16 kilometers south-west of Lake Nipissing on the French River, the total membership of the community is slightly under 1000 with a residential population of approximately 250. In the summer months, the population increases to approximately 500. http://www.dokisfirstnation.com/

Resources

United Chiefs & Council of Manitoulin. http://www.uccm.ca/index.php
Aundeck Omni Kaning First Nation. http://www.aundeckomnikaningfn.com/
M'Chigeeng First Nation Community. http://www.mchigeeng.net/
First Nations Profiles. http://sdiprod2.inac.gc.ca/FNProfiles/FNProfiles_home.htm
Whitefish River First Nation. http://www.whitefishriver.ca/
Wikipedia. The Free Encyclopedia. http://en.wikipedia.org/wiki
Atikameksheng Community Profile. http://www.wlfn.com/
Wikwemikong Unceded Indian Reserve. http://www.wiky.net/
Dokis First Nation. http://www.dokisfirstnation.com/

Residential Schools

What are "Residential Schools"?

The term "residential schools" includes several institutions such as industrial schools, student residences, hostels, and billets. The purpose of residential schools was to educate, assimilate and Christianize Aboriginal people. The residential schools were operated across Canada as a partnership between the Federal Government and religious leaders such as Catholic, Anglican, Presbyterian and United Churches. There was a residential school in every Canadian province and territory except New Brunswick and Prince Edward Island. There were 130 schools in operation and approximately 150,000 children attended these schools during their life span of operation between 1860 and 1980.

History

In 1857, the Gradual Civilization Act was passed to assimilate Aboriginals followed by an adoption of policy of assimilation in 1867 (British North America Act). From 1870 to 1910, the missionaries and the Federal Government adopted the objective of assimilating Aboriginal children from reservations into residential schools (Indian Act of 1876 to control Indian Education). Indian children became "wards of the state" between 1910 and 1950 when priests, Indian Affairs agents and/or police officers went to Indian reservations to forcibly separate Aboriginal children ages 5 to 15 years from their families to attend, learn

and live at residential schools. Aboriginal families and children felt scared, hurt and confused during the segregation and many children had no family connections or contact.

By 1922, boarding and residential schools were favored over industrial schools resulting in the closure of the latter. In 1931, 80 residential schools were in operation in Canada. With 9,149 Aboriginal students in residential schools by 1945, 100 students were in Grade 8 and none were registered in Grade 9 or higher. By 1948, the number of residential schools decreased to 72 in operation with 9,368 Aboriginal students in attendance.

From 1950 to 1970, the integration of Aboriginals into residential school systems was recognized as failing, which resulted in placing Aboriginal children into mainstream public schools in the late 1950s. In 1960, Aboriginals acquired the right to vote and become Canadian citizens.

In 1969, the Federal Government assumed full responsibility and control of the remaining 52 residential schools of 7,704 students. By the mid 1970's, most residential schools closed with only seven remaining opened through the 1980's. In the 1980's, residential school students started to disclose sexual, emotional and physical abuse that occurred at residential schools. The last federally operated residential school closed in 1996 (Saskatchewan).

By 1998, the Indian Residential Schools Resolution Unit became established by the Assembly of First Nations. The purposes were to address the historical effects of

residential schools, influence processes, propose policy and judicial developments on residential school claims and ensure a long-term healing strategy be established for affected Aboriginals.

In 2003, an Alternative Dispute Resolution process was announced by the Government of Canada and residential school survivors who had experienced trauma could file complaints and complete an application for compensation. It is estimated that there are 80,000 survivors who attended residential schools.

Today, approximately 20,000 claims have been filed by elderly claimants through litigation or alternative dispute mechanisms. A commission is being established to provide an accurate historic residential school viewpoint through public sessions and collection of diaries, letters and journals.

Impacts

The loss of cultural heritage and family connections for young Aboriginal peoples

due to the residential school program has affected generations. Some of the students were successful in completing a formal education, but the cost was tremendous. Because children were identified as the easiest to assimilate into mainstream culture, the churches and government began a program to "educate" these children.

Situation

- Schools were set up on First Nation territories and operated by missionaries, but due to the nomadic lifestyle of Aboriginal people, attendance was sporadic and low.
- In 1894, amendments were made to the Indian Act to allow government officials to forcibly remove children from their families and communities and place them in residential school.
- Children were forbidden to speak their own language or risk punishment (often through beatings), and often worked to clear the land and worked in the gardens and barns to produce the food that was to be eaten.
- It was the intent to systematically remove the children from the cultural and spiritual influence of their community members and caregivers (Manitoba, 2003).

The loss of cultural heritage and family connections for young Aboriginal peoples due to the residential school program has affected generations.

Effects

- Many children returned from residential school unable to communicate with their parents and grandparents in their own language.
- Many lost their connection to the land and the sense of family and care giving that is usually passed down through parents to children. Parenting skills were lost due to many Aboriginals not showing affection.
- Children learned about cultures other than their own.
- Children felt different than their family and community members.
- Generations of individuals lost their sense of belonging, fitting neither into the Aboriginal culture nor the mainstream culture.
- The devastating effects of residential school, which are still being felt today, are commonly referred to as "residential school syndrome" (TDSB, 2006).
- Parents are unable to pass on nurturing, display of emotions, ie love and affection to children, as they have lost a connection to themselves.
- Spiritual/Physical/Emotional/Abuse and Family/Community violence
- Some children suffered spiritual, physical, sexual and emotional abuse.
- Continued circle of spiritual, physical and sexual abuse (inter-generational).
- Lack of trust and good faith between Aboriginal peoples, government and clergy.
- Many Aboriginal children were made to feel shame and guilt for who they are as a people and for their traditional spiritual practices.
- Residential schools were organized without sensitivity to the needs and lifestyles of Aboriginal people.

Today

- Communities are working together to try to rebuild and repair the damage that has occurred.
- Several languages are in danger of being lost.

- There are many social issues.
- There is a deep mistrust of government and education (e.g., parent involvement and interaction in the schools today).
- Aboriginals are on the path to healing and taking steps to regain the lost culture.
- Government recognizes this tragedy and is accepting responsibility through reconciliation measures.
- Many Aboriginal peoples have gained the knowledge to become strong advocates for their peoples.
- May 10, 2006, the Government of Canada announced the approval of a final *Indian Residential Schools Settlement Agreement* which acknowledges the devastating impacts of residential schools, and the designation of funding to implement healing initiatives for residential school survivors.
- Official apology to the residential school survivors by the Canadian Prime Minister Stephen Harper on June 11, 2008 on behalf of all Canadian to those who were part of the residential school system. This was a historic day in Canada as it was the first time a Prime Minister apologized to the First Citizens of this country. To read the full apology, please visit http://www.residentialschools.ca/residentialschools.html
- On April 29, 2009, Pope Benedict XVI expressed "sorrow" to a delegation from Canada's Assembly of First Nations over the abuse and "deplorable" treatment that Aboriginal students suffered at residential schools run by the Roman Catholic Church. To read further, please visit cbc.ca/world/story/2009/04/29/pope-first-nations042909.html

Impact on Schools/ School Environment

- Many Aboriginal peoples lack the confidence to meet individually with school staff to address their children's education and/or concerns.
- Many Aboriginal peoples fear judgment and reprisal by school staff if complaints are made.

What Can You Do?

- Be aware and try to understand why students/families may be reluctant to engage in school life
- Register families for school by creating a welcoming environment and filling out the paperwork
- Take families on a school visit
- Introduce parents to teachers/staff
- Make a personal connection to parents
- Recognize their children when they do something well (awards, notes home, phone calls, newsletters etc.)
- Incorporate Aboriginal teachings/content into discussions across the curriculum
- Invite parents to share experiences with the class (if they are comfortable)
- Recognize, acknowledge and be sensitive to their unique needs
- Connect parents/families/children to community network supports so they can make informed choices
- Respect residential school survivors

Aboriginals are on the path to healing and taking steps to regain the lost culture.

Talking Shadows on the Wall

by Sylvia O'Meara (Chippewas of Nawash First Nation)

I remember when I was about three years old, I used to look forward to Saturday night. People would come over to our house and play cards and drink tea, the kind that was loose, and with the last gulp there would be a pattern of tea leaves going up the side of the cup to the rim. There was always someone who had the gift, and was able to read this pattern and predict things to be. I, of course, was promptly put to bed. There were only two rooms in the log cabin that we lived in. When everyone was seated around the table laughing and talking, I would sneak out, dragging my blanket with me. I would crawl on to the wood box next to the stove. It was nice and warm. Nobody said anything so I felt safe. I would listen to them laughing and talking. I asked Mama to teach me the language of grownups. I wanted to laugh too. But she said no, that I would suffer when I had to go to school. She had gone away to school when she was four years old. She told me that when she first got to the school, she didn't know how to speak English and she was always getting hit across the mouth for speaking Indian. She said one time that she got hit so hard she hit the wall behind her and fell to the floor. She said that was when she told herself that she would never let her child, if she had one, speak Indian. And so as I listened to the people around the table laughing and talking, I watched the shadows cast by the kerosene lamp and listened to this wonderful laughing language I was never to learn from my mother. I hid in the blanket all safe and warm and watched the talking shadows on the wall.

Resources

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About Treaties

What is a Treaty?

A treaty is a signed agreement between the First Nation and Crown government outlining specific rights of First Nations people. The First Nation's band enters into an agreement with the federal government to ensure and maintain certain Aboriginal privileges and provisions in exchange for the use of land by the Federal Government.

Treaty Rights

Treaty rights refer to those guarantees explicitly and implicitly agreed upon through the treaty process. Under the terms of treaties, First Nations peoples agreed to share the land with the Crown for the purposes of agriculture, housing, settlement and resource development in return for specific rights such as health care, monetary payments, agricultural equipment, livestock, ammunition, clothing,

maintenance of schools on reserves, tax-free income while working on-reserves, exemptions from Provincial Sales Tax on purchased goods, teachers/educational assistance and certain rights to hunt and fish. Those leaders who provided signatures on the actual treaty document noted that they were not signing the treaty for themselves, but rather for the children of future generations. Treaties are protected under section 35 of The Constitution Act.

Today, there still remain many unresolved comprehensive and specific land claim settlements and taxation issues between the Federal Government and Aboriginal peoples.

In Ontario, there are five treaties: Treaty 3 (1873), Treaty 9 (1905-1930), Robinson Superior Treaty (1850), Robinson Huron Treaty (1850) and the Williams Treaty (1923).

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Canada in the Making - Aboriginals: Treaties and Relations –Specific Events and Topics (Numbered Treaty-Overview). http//www.canadiang.org/eitm/themes/aboriginals

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Canada's Residential School Aboriginal Survivor Series. Fall Edition 2004. Assembly of First Nations Indian Residential Schools Unit. http//www.afn.ca/residential schools/history.html

Government of Saskatchewan. http://www.sasked.gov.sk.ca/docs/native30/nover1.html

Timeline of Events and Treaties in Northern Ontario

1701	Emergence of solemn historic treaties between British Crown and Aboriginal peoples
1725 -1779	Peace and Friendship Treaties with the Mi'kmaw and Maliseet tribes
1763	British win control of Canada: Royal Proclamation (1763) recognizes Aboriginal rights to land and self-government
1798	Treaty No. 11
1836	Treaty No. 45 – Bond Head Treaty
1850	Treaty No. 60 – Robinson Superior Treaty
1850	Treaty No. 61 – Robinson Huron Treaty
1867	British North America Act
1869	Selkirk Treaty - Métis and Aboriginal allies resisted the transfer of land covered in the Selkirk Treaty back to the Federal Government (1869)
1873	"Numbered" Treaty No. 3 – Northwest Angle Treaty
1873	"Numbered" Treaty No. 5
1873	Métis leader Louis Riel is elected to Canada's Parliament
1876	Indian Act passed establishing government policies of assimilation
1878 -1898	Deculturation assimilation and enfranchisement of Aboriginals (no treaty negotiations took place)
1884	Potlatch banned, however, Aboriginal people continued with these ceremonies
1905 – 06	"Numbered" Treaty No. 9 – James Bay Treaty
1908 – 10	"Numbered" Treaty No. 5 (Adhesion)
1923	Williams Treaty
1929	"Numbered" Treaty No. 9 (Adhesion)
1960	Registered Indians gained the right to vote in federal elections
1968	National Indian Brotherhood (Assembly of First Nations) formed
1969	Government White Paper on Aboriginal policy is released and defeated
1982	New Constitution Act in the Charter of Rights and Freedoms recognizes Aboriginal rights
1985	Bill C-31
1990	Oka crisis
1990	Meech Lake Accord is defeated
1992	Charlottetown Accord is defeated
1996 -2000	Nisaga's Treaty

The numbered treaties established the constitutional and moral basis for an alliance between Aboriginal Canadians and the sovereign institutions of the Canadian state.

Best Practices: Including First Nation, Métis and Inuit People (Culture, Perspectives and Values)

Issue	*Best Practices*	*Unsuccessful Approaches*
Incorporate Key Concepts/Understandings		
• Connections to the curriculum are appropriate to the context. • Aboriginal perspectives are embedded/an integral part, sidebars/examples only. • Aboriginal history, issues, worldviews, perspectives are reflected across all grades K – 12. • Teaching of anti-racist education principles are incorporated. • Cross-curricular connections ensure that inclusion is across the curriculum. • Holistic nature of Aboriginal worldview is acknowledged. • Values placed by Aboriginal worldviews on harmonious relationships with the environment and the cycles of life are integral part of inclusion. • Spirituality/traditional teachings are embedded.	• Do make cross-curricular connections by including Aboriginal experiences in science, art, music, language, as well as history, geography, and social studies. • Do teach students to deconstruct biases in learning resources. • Do include circle teachings as part of classroom practice and instruction.	• Do not limit inclusion to social studies and history or Native Studies/ Native Language. • Do not ignore stereotypes in learning resources. • Do not teach isolated units on Native peoples. They are an integral part of the curriculum.
Accuracy		
• The information and the perspectives included are accurate. • Timeframe is accurate. • Place references with respect to nations are accurate.	• Do ensure that information is accurate by confirming that resources are recommended for use in Rainbow District School Board schools. • Do review the resources in your classroom and school library for bias. • Do make sure maps include a time period reference and accurately locate Aboriginal peoples of that time period.	• Do not use unreliable or stereotypical resources. • Do not assume that all websites you encounter have accurate information. • Do not use maps without a timeframe reference.

Issue	*Best Practices*	*Unsuccessful Approaches*
Agency		
• Rich knowledge base and complex Aboriginal cultures of past and present are validated. • Contributions in both the historical and contemporary context in Canada are acknowledged and valued, while still acknowledging the devastating impact of colonization on Aboriginal cultures. • Aboriginal peoples are portrayed in a way that empowers. • Inclusion of Aboriginal peoples is more than superficial and generic. Inclusion is meaningful and acknowledges individuality of both peoples and nations. • Inclusion acknowledges value placed within Aboriginal world-views on harmonious relationships to the environment. • Aboriginal nations are viewed as autonomous and self-governing nations. • Aboriginal cultures are not objectified through artifact-based approaches.	• Do acknowledge and validate the contributions of Aboriginal peoples in both the past and within contemporary society. • Do ensure that contributions of Aboriginal people go beyond the inclusion of toboggans and teepees and include the wealth of current knowledge and successful endeavors across a wide range of fields (e.g. environment, architecture, agriculture, government, medicine, art, music and theatre). • Do ensure that Aboriginal peoples have a past, present and a future. • Do acknowledge strengths even within adverse conditions. • Do emphasize the need for the self-determination of Aboriginal peoples to be respected, i.e. self-government	• Do not put Aboriginal peoples and their cultures into the 'primitive' category. • Do not represent Aboriginal peoples and cultures only in the past. • Do not rely solely on artifact-based approaches to study Aboriginal cultures. • Do not overuse generalizations and generic references. • Do not present Aboriginal peoples as 'environmental saviors' (or in other stereotypical ways) when teaching about their valued relationship with Mother Earth.
Authenticity		
• Aboriginal voices are present. • Aboriginal perspectives are evident. • The holistic nature of Aboriginal world-views is evident. • Aboriginal people are depicted as real people. • Oral history is validated.	• Do invite Aboriginal elders, artists and storytellers and others from the Aboriginal community into the classroom. • Do include Aboriginal authors and literature. • Do use videos and novels that represent an authentic Aboriginal voice.	• Do not use materials that affirm "Imaginary Indian" stereotypes like Indian princesses, warriors. i.e. Disney • Do not appropriate Aboriginal cultural items such as eagle feathers. • Do not make inclusion at a level that is "tokenism". • Do not assume that just because one does not speak their language that they are not an "authentic" Aboriginal.

Issue	*Best Practices*	*Unsuccessful Approaches*
Distinctness and Diversity		
• Unique status of Aboriginal peoples in Canada is acknowledged. • References to Aboriginal peoples are culturally specific, when appropriate to context. • Various histories of Aboriginal peoples are acknowledged in their own right and not just in relation to interactions with European cultures. • Aboriginal holidays/days of significance are acknowledged and celebrated. • Diversity of cultural groupings is acknowledged. • Diversity within cultural groupings is acknowledged.	• Do acknowledge the diversity within any cultural grouping. • Do acknowledge the distinct and unique differences amongst Aboriginal nations. • Do ensure that the history of Aboriginal peoples reflects change over time and does not simply assign Aboriginal peoples to a place 'frozen in time' in the distant past. • Recognize children's gifts and value how they are developed outside of the classroom. Find ways to connect and engage with gifts and transfer to the school setting.	• Do not use more general Aboriginal peoples when the context calls for more specificity (i.e. naming the nations). • Do not assume that all Aboriginal peoples interacted with others in the same way. • Do not assign 'expert' knowledge of Aboriginal peoples and their cultures to someone just because they are Aboriginal. (i.e. student in your class)
Eurocentrism		
• A balance of perspectives is presented. Presentation of Aboriginal peoples in the curriculum does not superimpose predominantly European values, attitudes and beliefs on Aboriginal experiences and perspectives.	• Do look for opportunities to broaden your knowledge and understanding of Aboriginal peoples and issues. • Do ensure a balance of perspectives is presented. • Do acknowledge Aboriginal histories in their own right. • Do constantly examine and challenge your own biases and assumptions. • Do look for ways to include Aboriginal peoples across the curriculum.	• Do not call attention to the faults and ignore the positive aspects of Aboriginal peoples. • Do not superimpose Eurocentric frame of reference on what is included/not included, valued etc. • Do not present Aboriginal cultures as being 'inferior'. • Do not use stereotypical images such as "Braves", "Redskins" as team mascots.

Issue	*Best Practices*	*Unsuccessful Approaches*
Pedagogy		
• The study of Aboriginal peoples is rooted in contemporary times. • Approaches are issues based and lead students to understand the roots of the social, political and economic realities of Aboriginal peoples in Canada today. • Aboriginal peoples are viewed as an integral part of Canadian history and within contemporary Canadian communities. • Sacredness of Aboriginal beliefs/traditions are honored. • Holistic nature of Aboriginal worldviews is reflected in teaching approaches that support the growth of body, mind, spirit, and emotions in respectful ways. • Elders, authors, storytellers, community members are an integral part of the teaching and learning process.	• Do use respectful teaching strategies. • Do engage students in deconstructing bias. • Do ensure that the study of Aboriginal peoples is rooted in contemporary times and helps students understand how the past led to the present realities. • Do ask/consult local communities for recommended resources. • Ensure that the person doing crafts/teachings is knowledgeable about the craft/teaching. • Understand that Aboriginal students references may be from oral traditions or a Spirit i.e. Grandfather Rock and that their references will not be documented in the same way, however, be careful not to let this be an excuse not to properly reference.	• Do not have students create dream catchers, masks, or other sacred cultural objects except in context and in the presence of an Elder or Aboriginal teacher. • Do not conduct Aboriginal ceremonies without an Aboriginal Elder. • Do not have students rewrite Aboriginal stories that have been passed down in the oral tradition as cultural "teachings". • Do not have students re-write oral traditions as teachings, rather the lessons learned from them and the understandings gained. Allow the student to reflect what it means to them/how they understand it.
Use of Terminology		
• Terms used accurately. • Language used is that which empowers, validates and supports the inclusion of Aboriginal experiences, perspectives and histories in respectful, accurate, authentic ways.	• Use a credible source to refer to in using terms in relation to Aboriginal peoples. • Use the recommended terminology when referring to Aboriginal peoples. • Refer to each Nation by name rather than the more generic overuse of Native/Aboriginal peoples as a collective. • Use the term 'nation' rather than 'tribe'.	• Do not refer to 'regalia' as costumes. • Do not use the term Aboriginals or Natives as a collective noun. • Avoid language that is derogatory or disrespectful (e.g. wild Indians or savages). • Do not accept derogatory terms such as squaw, brave, wild Indians, savages. • Do not use Eurocentric language such as Columbus "discovered" America. • Do not overuse generalizations such as "those peoples", "various groups" or "Native peoples" when the context calls for specificity.

Issue	*Best Practices*	*Unsuccessful Approaches*
Visual Images		
• Contemporary images present Aboriginal peoples in a variety of contexts (within urban, rural, reserve communities) and across a range of socio-economic circumstances. • Images depict Aboriginal peoples' contributions across a wide range of endeavors (Art, Music, Science Business, Mathematics, Medicine, etc.) • A balance between historical and contemporary images is represented. • Images are realistic and not exotified. • Images are accurately depicted.	• Do discuss the stereotypical and thus dehumanizing effects of using Braves, Redskins, Black Hawks, and Indians as team mascots. • Do deconstruct visual images in learning resources when encountered. • Do ensure that contemporary images and people are present in the classroom and in the school.	• Do not use highly stereotypical materials like Indian in the Cupboard, Peter Pan, Pocahontas, etc… • Do not use materials that reinforce stereotypes of the 'drunken' or 'homeless' Indian or the Indian as a thief or as warlike. • Do not let stereotypical images go unchallenged.

Resource

Aboriginal voices in the Curriculum: A Guide to Teaching Aboriginal Studies in K-8 Classroom, reproduced with permission, 2006, Toronto District School Board.

(Available by contacting Library and Learning Resources 416 397-2595).

Creating A Welcoming Learning Environment

A welcoming environment for both students and parents/guardians is a necessity to ensure student success. Many First Nation, Métis, and Inuit children walk through our schools like strangers. It is commonly understood that parent/guardian involvement and influence is a key factor in success for all students including First Nation, Métis, and Inuit students (Galligher-Hayashi, 2004). There are many areas within a school that can be points of focus.

A welcoming environment for both students and parents/guardians is a necessity to ensure student success.

Parent/Guardian Involvement

First Nations education is regarded as a lifelong learning process. As the child grows, the educational setting must grow and change with him/her. It has been noted that school practices play a more significant role in cultivation of parent/guardian involvement than does educational background, family size or socio-economic status of the parents. (Chabot, 2005)

Participants in Cabot's study noted that the following key points are the most important:

- A welcoming climate must be developed.
- A sense of mutual respect is essential.
- Parents/guardians must share a common cause and a meaningful reason for being involved in the school key activities that support parental involvement (Kavanagh, 2002).
- Assisting with the creation of safe and supportive home environments.
- Designing effective two-way communication strategies.
- Creating welcoming environments for parental involvement in the school.
- Helping parents/guardians in assisting with home learning activities.
- Involving parents/guardians as key partners in educational decision-making.
- Integrating school and community agencies to support students and families.

Sample Activities

- Parent/Guardian Handbook – information on what to expect for the school year and what is expected of your child
- Family interviews – teacher interviews families to learn about their goals, priorities, and needs for their children
- Resource information fairs for parents/guardians, may be on topics requested by parents/guardians
- Children's Health Fair
- Drug Awareness and Self-Esteem Night (Community Police may help with this)
- Curing the Homework Blues – workshops enabling parents/guardians and children to discuss thoughts and feelings about their respective responsibilities around homework tasks
- Storytelling Night/Literacy
- Grandparents as Parents/Guardians recognizing the role that grandparents play in the extended family
- Create Parent/Guardian Centres – establish a family friendly centre with paid/volunteer staff and parents/

guardians. Provide resources and materials about the role of parents/guardians in school activities and decision-making or tie in with School Council
- Translation services for all school-to-home and home-to-school communications
- Parent/guardian newsletters – with tips to learn at home, activities, parent/guardian guest column
- Classroom newsletter, programs to share good news in high school.
- Community notification – send notices about school events to places in the community
- Orientation Days – prior to school beginning, have an introduction for parents/guardians and students
- Family socials
- Grandparents and special friends week
- Volunteer Wall of Fame – those who have given a certain amount of hours to the school
- Volunteer Information packages
- Knowledge and skills survey – survey parents/guardians to see who is willing to donate time and resources to supplement the curriculum
- Fathers' Club – fathers and other community volunteers create activities and programs that enable them to be more involved in their child's education
- Welcome Committees – a committee (made of parents/guardians, teachers, community members, and local businesses) distributes letters and calendars of events to incoming classes, and holds monthly welcoming events for all families who are new to the school
- Tutoring program
- Interactive Homework
- Family Read Aloud Programs
- Include families as participants in school decisions, governance, and advocacy through School Council, committees and other parent/guardian organizations
- Coordinate resources and services for families, students and the school with businesses, agencies, etc.
- Cultural Fairs/International Day/Family Heritage Day
- Family Sports Night

Office /Front Foyer / Student Services Office

The first contact parents/guardians often have with the school is the secretary during registration:

- Friendly, knowledgeable office personnel make a person feel welcome and are trained to interact with families.
- Many First Nation, Métis, and Inuit parents/guardians have indicated that they felt more comfortable when the secretary handled the registration paperwork. Unfamiliar paperwork can be intimidating. This ensures that the school receives the correct information.
- Have First Nation, Métis, and Inuit artwork, posters, bulletin board borders, and calendars, etc. posted in the office or front foyer.
- Offer coffee, water, juice to parents/guardians while registering.
- Provide books, paper, and crayons to entertain younger siblings that are waiting during this registration time.

- Provide school tours by older students (high school), principal, vice- principal or facilitator in elementary school for new student and/or parents/guardians.

Cafeteria /Other Bulletin Boards

- Create living bulletin boards in the common areas used by all students.
- These can have monthly calendars of local organizations (N'Swakamok Native Friendship Centre, Shkagamik-Kwe Health Centre, etc.).
- Posters of role models, First Nation, Métis, and Inuit and non-First Nation, Métis, and Inuit could be used in these areas.

Library

First Nation, Métis, and Inuit culture is rich and diverse. By celebrating First Nation, Métis, and Inuit culture and mixing it with non-First Nation, Métis, and Inuit culture, we can instill pride and acceptance in First Nation, Métis, and Inuit students. This will help them to feel part of the larger population:

- Librarians can make themselves aware of a variety of aspects of local First Nation, Métis, and Inuit culture.
- Artwork, both student and professional, can make a library more beautiful.
- Posters of First Nation, Métis, and Inuit and non-First Nation, Métis, and Inuit role models on walls in classroom/hallways.
- Photographs of important members of the community such as Elders/Senators can be displayed next to photos of students.
- Select First Nation, Métis, and Inuit resources, not just about First Nation, Métis, and Inuit topics, but by First Nation, Métis, and Inuit authors.
- A wide selection of fiction by First Nation, Métis, and Inuit authors should be available and included in regular displays of new materials.
- Activities in the library should be inclusive of First Nation, Métis, and Inuit students.
- First Nation, Métis, and Inuit practices such as the talking stick can be incorporated for discussion.
- Writing and literature circles can include First Nation, Métis, and Inuit students.
- Introduce parents/guardians to the library by holding an open house for families to see examples of student writing and artwork.
- Use the Medicine Wheel to help the students become familiar with the research process.
- Have readily available resources for staff and teachers regarding Aboriginal people.
- Include relevant information i.e. First Nation history

Resources

Chabot, Lise, Engaging First Nations Parents in Education: An Examination of Best Practices. A Manifesto for Education in Ontario, Chiefs of Ontario, 2005.

Galligher-Hayashi, Diane (2004) Connecting with First Nation, Métis, and Inuit Students.

Anishinaabe Code of Ethics

There are many examples of Code of Ethics practiced and respected in Canada. This Code of Ethics has been taken from the teachings in the text "*The Sacred Tree*" published by Four Worlds International (1987).

The Sacred Tree

Every morning and every evening, give thanks to the Creator for the life that is inside you as well as all the other forms of life on Mother Earth. Thank the Creator for all of the gifts that have been given to you and to others. Thank the Creator for the opportunity to grow a little more each and every day. During this time, take into consideration your thoughts and actions of the previous day and strive to do better during this day. Seek courage and strength for the ability to become a better person, and that others, too, will learn these lessons.

Respect means to "feel or show honor and esteem for someone or something". It is to treat someone or something with courtesy and well being. Respect is the basic law of life.

Some things to take into consideration when showing respect are:

- Treat every living creature with respect at all times.
- Elders, parents/guardians, and teachers are especially worthy of acknowledgement.
- Do not touch something that does not belong to you. This includes sacred objects unless otherwise given permission by the owner.
- If you show respect, an individual should never be felt "put down" by your actions or words. Avoid hurting the hearts of others. The poison of your pain will return to you.
- Respect a person's privacy. Always be aware that you never intrude on an individual's personal space or quiet time alone.
- Honor the spirit in all things.
- Never interrupt or walk between people who are talking.
- Never speak about other people in a negative way. The negative energy that you put out into the universe will multiply when it returns to you. All persons make mistakes. And all mistakes can be forgiven. Bad thoughts cause illness of the mind, body and spirit. Practice optimism.
- Respect the beliefs and religions of others even if they conflict with your own.
- Be sure to demonstrate the gift of listening when engaging with others. This is especially important at times when you may even disagree with what that person is saying: listen with an open mind.
- Always be truthful. Honesty is the test of ones will within this universe.
- Teach the children, when they are young, the values and healing practices of the Anishinaabe culture and the teachings of the Medicine Wheel. We must teach them to understand and appreciate the teachings, sacred ceremonies and gifts that are part of the culture.
- The teachings of the Medicine Wheel are extremely important for our children to know and understand. It is all encompassing and incorporates the importance of values, morals, and well being. It is a symbol of balance and through its teachings promotes and encourages individuals to live a balanced life.

Anishinaabe Commandments

Keep yourself balanced. Your mental self, spiritual self, emotional self, and physical self—all need to be strong, pure and healthy. Work out the body to strengthen the mind. Grow rich in spirit to cure emotional ails.

Be tolerant of those who are lost on their path. Ignorance, conceit, anger, jealousy and greed stem from a lost soul. Pray that they will find guidance.

Search for yourself, by yourself. Do not allow others to make your path for you. It is your road and yours alone. Others may walk it with you, but no one can walk it for you.

Be true to yourself first. You cannot nurture and help others if you cannot nurture and help yourself first.

Make conscious decisions as to who you will be and how you will react. Be responsible for your own actions.

Treat the guests in your home with much consideration.
Serve them the best food, give them the best bed and treat them with respect and honor.

Do not take what is not yours whether from a person, a community, the wilderness or from a culture.
It was not earned nor given. It is not yours.

Children are the seeds of our future. Plant love in their hearts and water them with wisdom and life's lessons.
When they are grown, give them space to grow.

Speak in a soft voice, especially when you are in the presence of Elders, strangers
or others to whom special respect is due.

Do not speak unless invited to do so at gatherings where Elders are present
(except to ask what is expected of you, should you be in doubt).

Listen with courtesy to what others say, even if you feel that what they are saying is worthless.
Listen with your heart.

All the races and tribes in the world are like the different colored flowers of one meadow.
All are beautiful. As children of the Creator they must all be respected.

Listen to and follow the guidance given to your heart. Expect guidance to come in many forms –
in prayer, in dreams, in times of quiet solitude, and in the words and deeds of wise Elders and friends.

The Native American Ten Commandments

The Earth is our Mother – care for her.

Honour all your relations.

Open your heart and soul to the Great Spirit.

All life is sacred; treat all beings with respect.

Take from the Earth what is needed and nothing more.

Do what needs to be done for the good of all.

Give constant thanks to the Great Spirit for each new day.

Speak the truth; but only of the good in others.

Follow the rhythm of nature; rise and retire with the sun.

Enjoy life's journey, but leave no tracks.

Resources

The Sacred Tree, produced collaboratively by: J. Bopp, Bopp, M., Brown, L., Lane, P., Jr. Four Worlds International Institute, Lethbridge, Alberta, 1984.

Code of Ethics for Native People, article written by Mary Lou Smoke.

Ethical Framework, Dilico Ojibway Child and Family Services

National Aboriginal Day: June 21

National Aboriginal Day is an annual nation-wide day for all Canadians to celebrate the cultures and contributions made to Canada by First Nation, Inuit, and Métis peoples, to show our respect for the traditions, diverse cultures and outstanding contributions of Aboriginal people across this country.

In the Sudbury-Manitoulin area, National Aboriginal Day is celebrated by various organizations by hosting Pow-Wows which incorporate Aboriginal teachings. National Aboriginal Day was proclaimed in 1996 by former Governor General Romeo A. Leblanc. Prior to this date, it was designated as National First Peoples Day (1995 Royal Commission on Aboriginal Peoples). Requests to create June 21 as National Aboriginal Solidarity was made by National Indian Brotherhood (now known as the Assembly of First Nations) in 1982. June 21 was chosen because of the cultural significance of the summer solstice (first day of summer and longest day of the year) and because many Aboriginal groups mark this day as a time to celebrate their heritage. June 21st kick starts the 11 days of Celebrate Canada which includes National Aboriginal Day (June 21), Saint-Jean-Baptiste Day (June 24), Multiculturalism Day (June 27) and concludes with Canada Day (July 1).

Setting aside a national day of recognition and celebration for Aboriginal Peoples is part of the wider recognition of Aboriginal Peoples' important place within the fabric of Canada and their ongoing contributions as First Peoples. As former Governor General Adrienne Clarkson said, "It is an opportunity for all of us to celebrate our respect and admiration for First Nation, for Inuit, for Métis, for the past, the present and the future."

National Aboriginal Day events are held across the country. For a detailed list of activities, or to get involved in organizing festivities in your area, visit http://www.ainc-inac.gc.ca/nad/2008/index-eng.asp or contact an Aboriginal community or organization near you, or the local Indian and Northern Affairs Canada office on Regent Street in Sudbury. Some possible ideas for schools and youth:

- Aboriginal guest speaker
- Partner with a First Nation school
- Arts and crafts display or workshop
- Learn a word, a phrase or a greeting in an Aboriginal language
- Traditional or contemporary games, e.g., lacrosse, field hockey
- Storyteller
- Dancers and singers
- Field trips to significant Aboriginal sites
- Identify or learn about Aboriginal heroes/heroines in Canada

National Aboriginal Day was proclaimed in 1996 by former Governor General Romeo A. Leblanc.

Louis Riel Day: November 16

Louis David Riel (22 October 1844 – 16 November 1885)

On November 16, the Métis peoples hold annual celebrations throughout Ontario to honor and acknowledge Louis Riel's contributions to his people and Canada.

November 16th marks a significant occasion of observance for the Métis Nation. It gives us an opportunity to bring about an enlightened focus on the significant role and achievements of Louis Riel and the Métis Nation in the building of Canada. November 16 was chosen as the day to celebrate and remember the contributions of Louis Riel because on November 16, 1885 he was executed in Regina, Manitoba. In 1992, Louis Riel was recognized as one of the founders of Confederation by the same government that had called him a demented rebel and hanged him. Check with your local Métis Community Council (Métis Nation of Ontario) for on November 16, the Métis peoples hold annual celebrations throughout Ontario to honour and provide information through local activities and events.

Resources

For a short history on syllabics go to: http://en.wikipedia.org/wiki/Canadian_Aboriginal_Syllabics

For a syllabics table and downloadable fonts go to: http://www.knet.ca/dictionary.html

The Métis Nation of Alberta. http://www.albertametis.com/MNAHome/MNA-Membership-Definition.aspx

The Métis Nation of Ontario. Louis Riel Day. http://www.metisnation.org/voyageur/annuals/Riel_Day/2007.html

Greeting and Thanking Traditional Visitors

All cultures are enriched by certain valuable and unique individuals. Such individuals possess a wide range of knowledge -knowledge that once shared, can expand students' insight beyond the perspectives of the teacher and classroom resources. The inclusion of Elders is an important support for students. Combined with other services, initiatives involving Elders can strengthen student success.

Why Involve Elders and/or Senators?

The benefit of involving First Nation, Métis, and Inuit Elders/Senators in the school is that First Nation, Métis, and Inuit students see themselves and their cultural heritage reflected and respected within the school. This helps students develop positive self-esteem, which in turn helps them achieve their potential in school and in life. In addition to this, other benefits include enhancing cultural perspectives, building relationships with the First Nation, Métis, and Inuit community, promoting cultural and traditional awareness, providing a mentor or role model, and promoting harmony.

First Nations Elders and Métis Senators are integral to the revival, maintenance, and preservation of First Nation, Métis, and Inuit cultures. Elder/Senator participa-

tion in support of curricular objectives develops the positive identity and enhances the self-esteem of First Nation, Métis, and Inuit students. All students may acquire a heightened awareness and sensitivity that inevitably promotes anti-racist education. It is important to note that the title Elder/Senator does not necessarily indicate age. In First Nation, Métis, and Inuit societies, one is designated an Elder/Senator after acquiring significant wisdom and understanding of Native/Métis history, traditional teachings, ceremonies, healing practices and experience. Elders/Senators have earned the respect from their community to pass on this knowledge to others and give advice and guidance on personal issues, as well as issues affecting their communities and nations.

Elder Protocol

When requesting guidance or assistance, there is a protocol used in approaching Elders, which, varies from community to community. The district chief's office, tribal council office, or a reserve's band council or education committee may be able to assist you. Prior to an Elder sharing knowledge, it is essential that you and your students complete the cycle of giving and receiving through an appropriate offering. This offering represents respect and appreciation for knowledge shared by an Elder. One must ascertain the nature of the offering prior to an Elder's visit as traditions differ throughout First Nation, Métis, and Inuit communities. In addition, should your school (or school district) normally offer honoraria and/or expense reimbursement to visiting instructors, it would be similarly appropriate to extend such considerations to a visiting Elder.

First Nation Elders often have apprentices who work with them and receive training. Ask the apprentice how to approach a particular Elder since each Nation has its own tradition. Always use respect, ask permission, seek clarification if there is something you do not understand, and follow the direction you are given.

If you would like an Elder to do opening and closing ceremonies for an event, you need to explain the event to the Elder. Determine if a gift of tobacco should be offered prior to approaching the Elder. Acceptance of the tobacco means acceptance of the invitation. Find out if the Elder requires transportation to the event. An opening and closing observance must be completed. The opening observance gives thanks to the Creator and serves to bless the event. The Elder may ask the apprentice/helper to smudge the people gathered. Smudging is when a medicine such as sage is lit so that it is smoldering. This smudge is then taken around the circle and a feather is usually used to spread that smoke around all those gathered. Smudging is done to cleanse everyone gathered so that the event runs smoothly and everyone is in a good frame of mind. It is important to note that not every Elder smudges. To find out the Elder process or when in doubt, seek clarification, and ask questions. If there's something you do not understand, follow the direction you are given.

Note: Check your school's policy on smudging activities prior to approaching the Elder.

When offering tobacco, place the tobacco down for the Elder to pick up. If it is handed to the Elder and that Elder takes the tobacco, it signifies the Elder's acceptance of the request.

Honorariums are important to allow for compensation of their time and out of pocket expenses incurred by the Elder

Remember that different Elders specialize in different areas and you will not necessarily use the same Elder for all requests.

A list of authorized Elders is available from the First Nation, Métis, and Inuit Education office. Contact Katherine Dokis-Ranney.

Senator Protocol

To contact a Métis Senator, call your local Métis community council or Métis Nation of Ontario for guidance. Senators are elected for life and many are great storytellers and enjoy sharing wisdom. If you would like a Senator for opening/closing ceremonies, invite the Senator the same way you would ask a consultant or an advisor. An offering of tobacco isn't necessary, but a gift or honorarium is appreciated. When in doubt, seek clarification and ask questions.

Seeking an Elder/Senator

To initiate the process of dialogue and participation, a letter may be sent to the local band council or a First Nation, Métis, and Inuit community agency requesting Elder/Senator participation and indicating the role the Elder/Senator would have within the program. A list of names of persons who have the recognized skills that would meet your specific needs will be provided. It is recommended that prior consultation occur with the Elder/Senator to share expectations for learning outcomes.

Friendship Centres, Métis Community Councils, and Health Centres across the province are active at the community level and often present cultural workshops and activities in cooperation with Elders/Senators and other recognized resource people. Teachers and schools may wish to contact the organizations in the First Nation, Métis, and Inuit Community Agency Contacts binder previously sent to all schools.

Friendship Centres, Métis Community Councils, and Health Centres ... often present cultural workshops and activities

While it is disrespectful to try to define who is an Elder in empirical terms commonly used by our larger European-based society, some of the aspects that are considered in determining who is an Elder include:

- the Elder is recognized and respected by his/her own family and community for such attributes as having knowledge that is accompanied by wisdom, kindness and appropriate moral behavior;
- an Elder has earned his/her knowledge through years of struggle and sacrifice and his/her authority comes from the spirit;
- an Elder has patience, caution, humility and kindness;
- an Elder usually is a person who is fulfilling the role of a grandparent;
- an Elder is usually fluent in his/her first language;
- an Elder never asks for monetary payment for services rendered; and,

- Elders are seen to have very special and unique gifts and abilities.

Elder is a "specialist" in one or more areas (e.g., traditional sacred ceremonies, legends, spiritual well-being, healing process, oral history, etc.). One Elder may not be able to meet all needs within a school. For example, an Elder who specializes in advising youth and families may not be able to conduct specific spiritual ceremonies. When approaching an Elder, schools should know what they want the Elder to do and what services the individual Elder is able to provide. It is encouraged to contact local First Nations or First Nation, Métis, and Inuit organizations to provide assistance to make appropriate choices, respecting the individual and varied gifts of each elder, and to understand the protocols used within the community.

The following is a guide for schools to use when planning on approaching an Elder to request a school visit:

1. Know what information you would like to find out.
2. Phone the Elder to schedule a person to person meeting. If there is no phone, then arrange for a meeting through the First Nation or another First Nation, Métis, or Inuit agency.
3. Person to person meeting: Greet the Elder with a handshake. Offer a package of tobacco for his or her guidance and ask the Elder what information he/she is to explain to the students or you. The Elder will give thanks to the Creator for the tobacco by prayer.

If you have the opportunity to transport the Elder, please do! Give a small gift to the Elder at the end of the presentation. The Elder will again give thanks by prayer for the gift. Contact local First Nation, Métis, or Inuit agencies for more information regarding names of Elders.

Resources

AWPI Employer Toolkit. Indian and Northern Affairs Canada. Chapter 5: First Nation, Métis, and Inuit Awareness. www.ainc-inac.gc.ca/ai/awpi/tkta_e.html Go to Overview (Index)-Elders

Interviewing Elders, Guidelines. from the National First Nation, Métis, and Inuit Health Organization, http//:www.naho.ca

Saskatchewan Education Evergreen Curriculum. http://www.sasked.gov.sk.ca/docs/native10/invit.html).

Métis Nation of Ontario; 226 May Street South; Thunder Bay, ON P7E 1B4 (807)624-5018

Métis Culture and Heritage Resource Centre Inc., *Michif Language Lessons*; http://www.metisresourcecentre.mb

Traditional Wisdom

Circle Traditions and Teachings

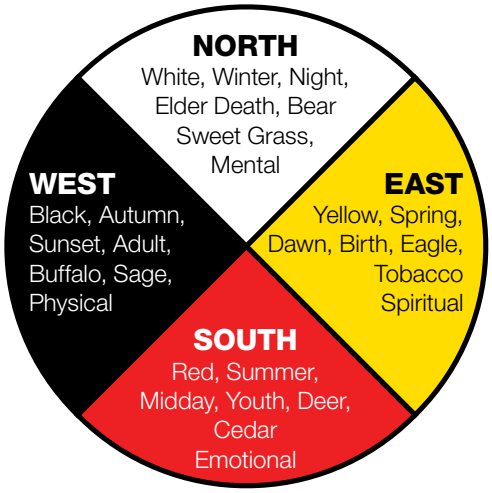
The Circle teachings come from the Anishinaabe people, commonly known as the Ojibwe nation. The Ojibwe and many other First Nation, Métis, and Inuit people have a teaching that the Medicine Wheel is the circle of life, and all things in life are circular, (e.g., the earth, sun, moon, and all planets and stars; the cycle of seasons, and day and night, the life cycle). Depending on the nation, the colors may be different and placed in different locations. The most common colors are yellow, red, black and white. These represent the cycle of seasons, day and night, the life cycle from birth to childhood to adulthood to old age, and finally death and rebirth. These teachings are divided into the four directions (TDSB, 2006).

The Medicine Wheel is an ancient symbol that reflects values, world views, and practices, and is used by many First Nation, Métis, and Inuit peoples today (Bopp et al.1989). Each person's medicine wheel is unique to the teachings that they have received.

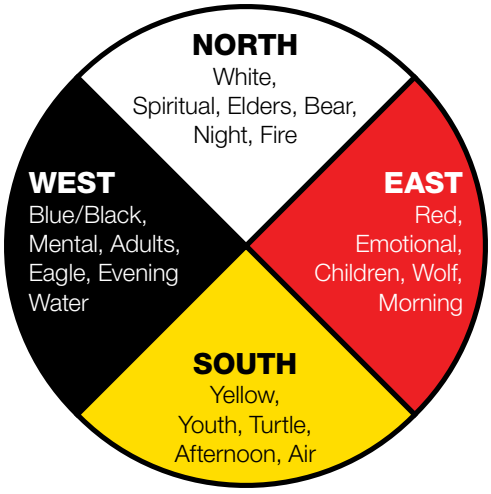
The circles below are two examples of Medicine Wheels: one Ojibwe and one Plains Cree (Western Ontario, Manitoba).

One of the main teachings from the Medicine Wheel is balance. For example, the Medicine Wheel symbolizes the four parts of an individual (spiritual, emotional, physical, and mental) which emphasizes the need to educate the "whole" child. In order for an individual to be healthy, all four areas must be balanced. The Medicine Wheel signifies the interconnected relationships among all aspects of life and provides direction and meaning to an individual (Manitoba, 2003).

Ojibwe Medicine Wheel



Plains Cree Medicine Wheel



Four Sacred Medicines

Tobacco – East Yellow Spiritual

Sacred to First Nations people, tobacco always comes first. It is considered one of the four original gifts from the Creator. It is used as an offering before harvesting anything from Mother Earth. An offering is placed in a respectful way on the earth near the plant or animal or stone you wish to take, and permission is asked prior to your taking the item. This ensures that more will come to take its place in nature. Tobacco is believed to open the door between our world and the spiritual World, so it is used to carry prayers to the Creator. Tobacco is placed in the hand during prayer, then it is left in a special place on Mother Earth when you are done, or offered to a sacred fire. In most instances, the proper way to ask a favour of someone is to offer them tobacco wrapped in a small red cloth tied with a ribbon, known as tobacco ties. Tobacco can also be given as cigarettes or a pouch. Offering tobacco establishes a relationship between two people.

Sage – West Black Physical

Sacred to First Nations people, sage is a woman's medicine. It is considered one of the four original gifts from the Creator. It is said to be a masculine plant, and it reduces or eliminates negative energy. Often in women's circles, only sage is used in the smudge. There are many varieties of sage growing wild in Ontario. It grows everywhere, especially where there is poison ivy, and can be picked in late August. It's silvery-green, a single-stalk plant, 12-18 inches tall. It is used to purify the body and keep one in good health. Sage is helpful to remind us of our past and focus on dreams for our life's journey.

Cedar – South Red Emotional

Sacred to First Nations people, cedar offers us protection and grounding. It is

If picking either sage, cedar or sweet grass, an offering of tobacco is made to Mother Earth.

considered one of the four original gifts from the Creator. Cedar is used mostly for ceremonies which include making a protective ring around the activity circle with cedar. Boughs can be hung on the entrances to your home, small leaves can be kept in the medicine bag that you wear daily or put in your shoes when you need extra grounding, and ground cedar leaves can be offered for prayers.

Cedar tea is especially good to serve during times of teachings and circles, so that all can keep focused on their task at hand. Boil four palm-sized cedar leaves in about 2 litres of water for about 5 minutes. Let steep for 15-20 minutes before serving.

Sweet Grass – North White Mental

Sacred to First Nations people, sweet grass may be the best known of our plant medicines. It is said to be a feminine plant whose teaching is kindness because it bends without breaking. It is considered one of the four original gifts from the Creator. Its braids are unique to Anishinaabe culture because it is considered to be the hair of Mother Earth; we show respect to her by braiding it before it is picked. The three braids represent mind, body, and spirit. In a smudge, it is used to attract positive energy. It grows in wetlands and is ready to be picked in midsummer. Its many purposes are used in basket weaving and other gift items, where its gentle scent is renowned. In case the scent is not enough for you to identify the plant, it has a purple section that is only about 1/4 inch of its stalk. Sweet grass is available from nurseries so that you can grow it in your own garden.

Note: If picking either sage, cedar or sweet grass, an offering of tobacco is made to Mother Earth.

Seven Gifts of the Grandfathers —Niishwaaswe Mishoomisag

Many Anishinaabe people use seven basic principles to guide how they should live. These teachings are known as the Seven Grandfather teachings.

Wisdom/Understanding – Nbwaakaawin

To have wisdom is to know the difference between good and bad and to know the result of your actions.

To cherish knowledge is to know wisdom.

Love/Kindness – Zaagidwin

Unconditional love is to know that when people are weak they need your love the most, that your love is given freely and you cannot put conditions on it or your love is not true. To know love is to know peace.

Respect – Mnaadendmowin

Respect others, their beliefs and respect yourself. If you cannot show respect, you

cannot expect respect to be given. To honour all of Creation is to have respect.

Bravery/Courage – Aakdehewin

To be brave is to do something right even if you know it is going to hurt you. Bravery is to face the foe with integrity.

Honesty – Gwekwaadziwin

To achieve honesty within yourself, to recognize who and what you are, do this and you can be honest with all others. Honesty in facing a situation is to be brave.

Humility – Dbaadendizwin

Humble yourself and recognize that no matter how much you think you know, you know very little of all the universe. Humility is to know yourself as a sacred part of Creation.

Truth – Debwewin

To learn truth, to live with truth, and to walk with truth, to speak truth. Truth is to know all of these things.

There are many versions of the story of the Seven Grandfathers including one retold by Melvina Corbiere called *The Seven Grandfathers: An Ojibwe Story*

First Nation, Métis, and Inuit Traditions and Celebrations

Traditional Feasts

- Adhere to very strict ceremonial guidelines.
- Purpose is to thank all of Creation for our life.
- Begin with offering prayers and songs for the feast by a traditional teacher or Elder.
- Four sacred medicines (tobacco, cedar, sage, and sweet grass) are always present and are placed in an abalone shell, lit and used for cleansing or smudging.
- During the Smudge Ceremony, we clear our mind, body and spirit of negative thoughts and feelings. Guidance and direction may also be sought out during this practice.
- In addition to many other foods, the four sacred foods (strawberries, corn, wild rice and venison) are always present.
- Feasts are also held to honor sacred items, such as a drum.
- A spirit plate is made up of all foods which are smudged and offered to the Creator.

Contemporary Feasts

- Adapted to today's lifestyle.
- Begin with offering prayers and songs for the feast by a traditional teacher, Senator, or Elder.
- Four sacred medicines (tobacco, cedar, sage, and sweet grass) are always present.

- Only the spirit plate (a plate of food that is offered to the Creator by being placed outside for nature, after the feast) is smudged.
- Purpose is to give thanks for a good life.
- Examples of feasts include Chief's feast, Summer Solstice, Winter Solstice, Memorial feast for ancestors, the First Kill feast, and feasts at the beginning of each season.

Skirts

Skirts are worn by the women when participating in sacred ceremonies to remind all that they are part of Mother Earth who gives birth to all.

Water

The women are the caretakers of the Water. Water is a sacred gift, an essential element that sustains and connects all life. It is not a commodity to be bought and sold.

The Pow-Wow

A spiritual, as well as social gathering, to celebrate life. Our songs, dances, stories and language are all the components of what makes us who we are, not the Pow-Wow alone.

- The drum represents the heartbeat of Mother Earth and acknowledges the grandmother and grandfather spirits, spirits of the four directions, the veterans, the unborn and those who have passed on.
- There are two kinds of Pow-Wows: Competition and Traditional.
  - Competition Pow-Wows involve competing with other dancers in your category and age – usually for money prizes.
  - Drum groups also compete for the title of Championship Drum.
- Traditional Pow-Wows are announced in advance to give time to prepare things such as: food for the feasts that go along with most Pow-Wows; obtaining gifts for the Elders, singers, dancers, and for the guests; and construction of the arbor (an open walled hut with a cedar floor and willow thatched roof that houses the host drum).
- The host drum is specifically invited to sing traditional songs, handed down over the centuries at the Opening and Closing Ceremonies.
- During certain times of the Pow-Wow no pictures are allowed (e.g., Grand Entry, Honor songs or flag songs).
- Women: traditional dancers (wear deerskin dresses with fringes and carry fans and shawls staying firmly connected with the earth when they dance), jingle dancers (do healing dances and wear dresses covered in metallic cones) and fancy shawl dancers (look like beautiful butterflies as they whirl with their long fringes and shawls).
- Men: traditional dancers wear their deerskin regalia, grass dancers wear their colourful regalia and long flowing fringes, and fancy dancers who wear brilliantly coloured regalia and dance in a very energetic manner.

It is important for students to understand all components and it is appropriate to ask an individual to come in and share their teaching with the class. It is not appropriate to organize a Pow-Wow in your class by having students make drums and dress up.

The Seven Stages of Life

The Good Life

After birth, the first seven years of our lives is the good life. There were Elders, grandmothers, grandfathers that provide for all the needs of that child, unconditional love for that child, and discipline, and the child came to know what life was all about, confident in who they were. And so the teachings began very early in life. The support of family was there – the mothers, the fathers, being supported by their mothers, their fathers, and the child became strong. And by the time they were seven years old, they were put out on their first day fast to make them realize that these are all their relations that we walk with. So the child goes out to fast for a day, for a night, with all the support people.

The Fast Life

After that, the child was prepared for the next leg of the journey, and that was called the fast life. This was when the child was being prepared for their four-day vision quest at the time of puberty. And men were designated to look after the boys, women designated to look after the girls, to train them. So that after their fasts they would be inducted into the men's circle for the boys, and the women's circle for the girls, so that there was always space for every individual. No outcasts in the circle. Everybody was included.

The Wandering Life

The next part was the wandering stage, where I go and wander about from place to place to find my teachers, to find other experiences. The wandering phase is also to wonder about life: "I wonder, if I did this, what would happen?" So there's two wanders in there: wan and won – the two wonders of life.

Truth

And so when we finish going through the wandering life, our Elders, or our teachers, our mentors that we picked out, are the ones that guided us to the next phase, which was the Truth Stage – the truth being, taking a look at myself, that I can see my mirror. These are my gifts. This is what I've learned from, and being able to speak out of that truth of self.

Planning

And then comes the planning stage. "What am I going to do with all of this information that I have? How will I accomplish it?"

Doing

And then after the planning stage comes the actual living out of it; practicing all those things that I have learned on this life's journey, to exactly where I'm at, there.

Elder

And then to be inducted into the Elder's circle. And all of those intervals, every seven years, they would fast for direction and guidance. So then when they become Elders, they come back and they teach the young ones. So there was always that circle of teaching. There were always professors there. Always teaching, always sharing.

And for every one of the Seven Stages of Life, it took about seven years – seven years to accomplish all of that.

Four Directions Teachings.com (2006) accessed from http://www.fourdirectionsteachings.com/transcripts/ojibwe.html May 22, 2008

Sweat Lodge Ceremony

The sweat lodge ceremony is used by First Nation, Métis, and Inuit peoples as a way to seek prayer, healing and purification. Not all First Nation, Métis, and Inuit peoples participate in a sweat lodge ceremony which goes back to keeping the cultural continuum in mind. The ceremony didn't exist until the influence of European culture (alcohol) had corrupting effects such as wife and child abuse behavior on the First Nation, Métis, and Inuit culture. Prior to the pre-contact with the Europeans, no alcohol existed for the First Nation, Métis, and Inuit. Participating in a sweat lodge ceremony brought one back to the traditional ways of living. The sweat lodge would make the peoples sweat out the toxins in their body, repair the damage done to their spirits and acquire answers and guidance from asking the spirits, creator and mother earth. A medicine man and/or woman would be present in the ceremony.

The sweat lodge ceremony occurs in a lodge (varies in size) which is at least 10 feet long across and 3-4 feet high in the middle. There's a pit of red-hot firestones in the middle which is referred to as the belly button of Mother Earth. The entrance is closed and the ceremony begins once the Grandfather spirits are present in the pit. The water drum calls for the spirit guides and the four directions. The sweat lodge keeper pours water until the spirits tell the keeper to stop, at which point, prayers, songs and chants occur in the lodge to purify one's spirit. The sweat lodge keeper deciphers messages from

Resources

Default Library: Author Denise Baxter

Dilico-Ojibway Child and Family Services, Cultural Education Program, Thunder Bay (a resource unit on cultural teachings and information sheets)

Grand Council Treaty #3 Info & History> Customs and Culture>Powwow. http://www.treaty3.ca/pdfs/grandchief/gct3/pow_wow.pdf

Leitich, Cynthia (2000). *Jingle Dancer*. New York: Smith Morrow Books. Posters available through Native Reflections Catalogue (classroom resources, posters, etc.) 1-2040268-4075 www.nativereflections.com

Benton-Banai, Edward (1998). *The Mishomis Book: The Voice of the Ojibway*. Saint Paul, MN: Little Red School House.

Bopp, Judie, Michael Bopp, Lee Brown, and Phil Lane (1989). *The Sacred Tree*. Wilmot, WI: Lotus Light.

Basil Johnson (1983). *Ojibway Ceremonies.* McClelland & Stewart.

Cultural Education Program, Dilico, Thunder Bay: Available on Default Library Author: Denise Baxter

Grand Council Treaty #3 Info & History, Customs and Culture. http://www.treaty3.ca/grandchief/gct3-culture.php

Integrating First Nation, Métis, and Inuit Perspectives in Curricula. http://www.edu.gov.mb.ca/ks4/docs/policy/abpersp/index.html

Sweatlodge Ceremony; The Grand Council of Treaty #3: Archives; http://www.treaty3.ca/pdfs/grandchief/gcts/sweat_lodge.pdf

Native Reflections Catalogue (classroom resources, posters, etc.)1-204-261-4075 www.nativereflections.com

Ningwakwe Learning Press. http://www.ningwakwe.on.ca/

Claudia Legarde, Combined Court Worker, Thunder Bay Indian Friendship Centre, 401 N. Cumberland St. Thunder Bay ON P7A 4P7

Sweat Lodge; The Grand Council of Treaty #3: Archives; http://www.treaty3.ca/pdfs/grandchief/gct3/sweat_lodge.pdf

the spirits and delivers them to the person who is participating.

Métis Jigging

The Métis people established the dance "The Red River Jig" which has been the centerpiece in Métis music for hundreds of years. The dance in itself is unique even though it's similar to the Irish step dance as it involves complicated footwork of Native dancing mixed with European music and a main instrument such as the fiddle is used. In the past, the Métis peoples made their own fiddles out of maple wood and birch bark as the instruments were difficult to obtain and expensive to purchase.

In the past, jigging would be a type of dance occurring from dusk lasting to dawn. Today, jigging is enjoyed in Métis and cultural celebrations, conferences, events, Pow-wows and competitions. Métis peoples held fiddle and jigging contests as a symbolic gesture of nationhood and pride.

Other traditional Métis dances include the Waltz Quadrille, the Square dance, Drops of Brandy, the Duck dance and La Double Gigue.

Protocols Regarding Consultation

These protocols were developed with and approved by the Rainbow District School Board's First Nations Advisory Committee who recommends that these protocols be followed when consulting with First Nation, Métis and Inuit groups related to First Nation, Métis and Inuit education and cultural matters.

These protocols were developed using a document developed by the Queensland Government called Protocols for Consultation and Negotiation with Aboriginal People, as a guideline.

Invitation

An invitation to all stakeholders should be sent to all those who are impacted by or who need to support the issue (e.g. community, agencies, grandparents, parents, youth).

A two to three week notice of the date of the consultation should be given. Consider a time of day that will be suitable for most people.

A plan for more than one consultation should be considered.

Where possible, some background information and/or history regarding the issue should be sent to all participants prior to the consultation. Keep in mind that those being consulted may not have the same background information as you, so allowing them to prepare ahead of time will make the consultation more valuable and productive for all.

Use of a Facilitator

Depending on the issue, the use of a neutral facilitator or chairperson who is impartial and able to obtain the agreement

of those participating in the meeting to some basic behavioural, procedural and substantive ground rules is recommended. Some behavioural rules may include, but not limited to, not interrupting, taking turns, not abusing other parties and respecting others views even if you disagree.

Processes

- Explain why the meeting was initiated.
- List all possible outcomes and brainstorm other possibilities with the group.
- Think through and discuss possible barriers or problems that may arise from the consultation process.
- Determine a process for deciding a stalemate.
- Use open-ended questions and be careful that you are not using questions that lead to pre-determined outcomes.
- Be open to accepting additional questions that may arise from the group.
- Try to be open, honest and sincere. Enter into the consultation with an open mind. Never be boastful about your ideas. In many situations Aboriginal people may use others to put their ideas forward. You may be expected to do the same.
- Be careful not to make assumptions and clarify information throughout the process.
- Some Aboriginal people deal in practical and real issues so be careful not to pose hypothetical questions.
- Providing opportunities for participants to work in smaller groups may open up opportunities for those that are not comfortable sharing in a large group format.

Things to consider

Sometimes there may be cultural differences that impact the way individuals interact during a consultation. Below are some things to consider when consulting with Aboriginal people. Keep in mind; these are not necessarily true for all people.

- Cultural responses to time concepts are different and sometimes more value is placed on other priorities. So, keeping timeframes rigid may not always be possible. Consider having a flexible timetable as arrangements could change completely or with little or no notice due to a wide range of community issues.
- Don't assume that your meaning will be clear to everyone; people may not understand you for a variety of reasons. Therefore, consider the words you are using and minimize the use of acronyms, jargon and other technical words and if used, ensure they are fully explained.
- Be careful not to speak too quickly.

- In many interactions Aboriginal people may not express a firm opinion, even though they may hold one. They may discuss a topic generally while gauging others views, before stating their own. If Aboriginal people find their views on a topic at odds with others they may tend to understate their own.
- The positive, non-awkward use of silence, which must not be interpreted as; they do not understand, they agree, or they don't agree. They may be remaining non-committal, waiting for consensus or just listening.
- Some Aboriginal people deal in practical and real issues so be careful not to pose hypothetical questions.
- Be careful not to become dependent on those people who are easiest to communicate with.
- Avoid dependence on those who seem too ready to reject old ways and accept the new.
- At times, the powerful people in the community may not reveal their opinion until they have seen what the position others have taken. They may make a final speech stating what they are prepared to accept and when appropriate make a call for action. They may remain silent if they think their views are likely to be unaccepted. Other times, the powerful people in the community may challenge you immediately and expect immediate responses to their requests.

Providing Feedback

To ensure all participants have had an opportunity to express their thoughts, ideas, concerns and/or questions, providing a feedback form where anonymous feedback may be given by individuals to ensure their voice has been heard is good practice. The information collected may be important to the planning of future consultations and/or the decision-making process.

- Providing an evaluative feedback form on the consultation process.
- Providing a written summary as soon as possible to the participants is a respectful practice. Determine who would like the summary by traditional mail or email. The summary may include but is not limited to; a list of who was in attendance, comments and/or input received, information about future meetings, the final decision or outcome of the consultation.

Additional Resources

Rainbow District School Board's First Nation, Métis, and Inuit Community Resource Guide (2008). Available from the First Nation, Métis, and Inuit Education Office.

Bergstrom, A., Miller Cleary, L., & Peacock, T.D. (2003). *Native Students Speak About Finding The Good Path. The Seventh Generation*. ERIC Clearinghouse on Rural Education and Small Schools. Charleston, WV.

Miller Cleary, L., & Peacock, T.D. (1998). *Collected Wisdom. American Indian Education.* Allyn & Bacon. Needham Heights, MA.

Benton-Banai, Edward. (1988). *The Mishomis Book. The Voice of The Ojibwe*. Indian Country Communications Incorporated. Hayward WI.

Silvey, Diane. (1995). *Little Bear's Vision Quest.* First Nation, Métis, and Inuit Nations Education Division. Victoria, BC.

Benton-Banai, Edward. (2008). *Living Through The Seasons. Anishinaabe Almanac*. (Ed. Don Quinlan). Shki-maajtaawin E-nmok. Manitoulin Island, ON Canada.

Reed, K. (1999). *First Nation, Métis, and Inuit Peoples Building for the Future*. Oxford University Press (Canada). Don Mills, ON.

Nishnaabe Bimaadziwin Kinoomaadwinan. Teachings of the Medicine Wheel. (n.d.) Eds. Ernestine Buswa & Jean Shawana. Ojibwe Cultural Foundation. M'Chigeeng, ON & N'da Gkenjge Gamig, Wikwemikong, ON.

Notes