Guiding the Way

First Nations, Metis and Inuit

A Guide for Staff

Biintigen

Come In

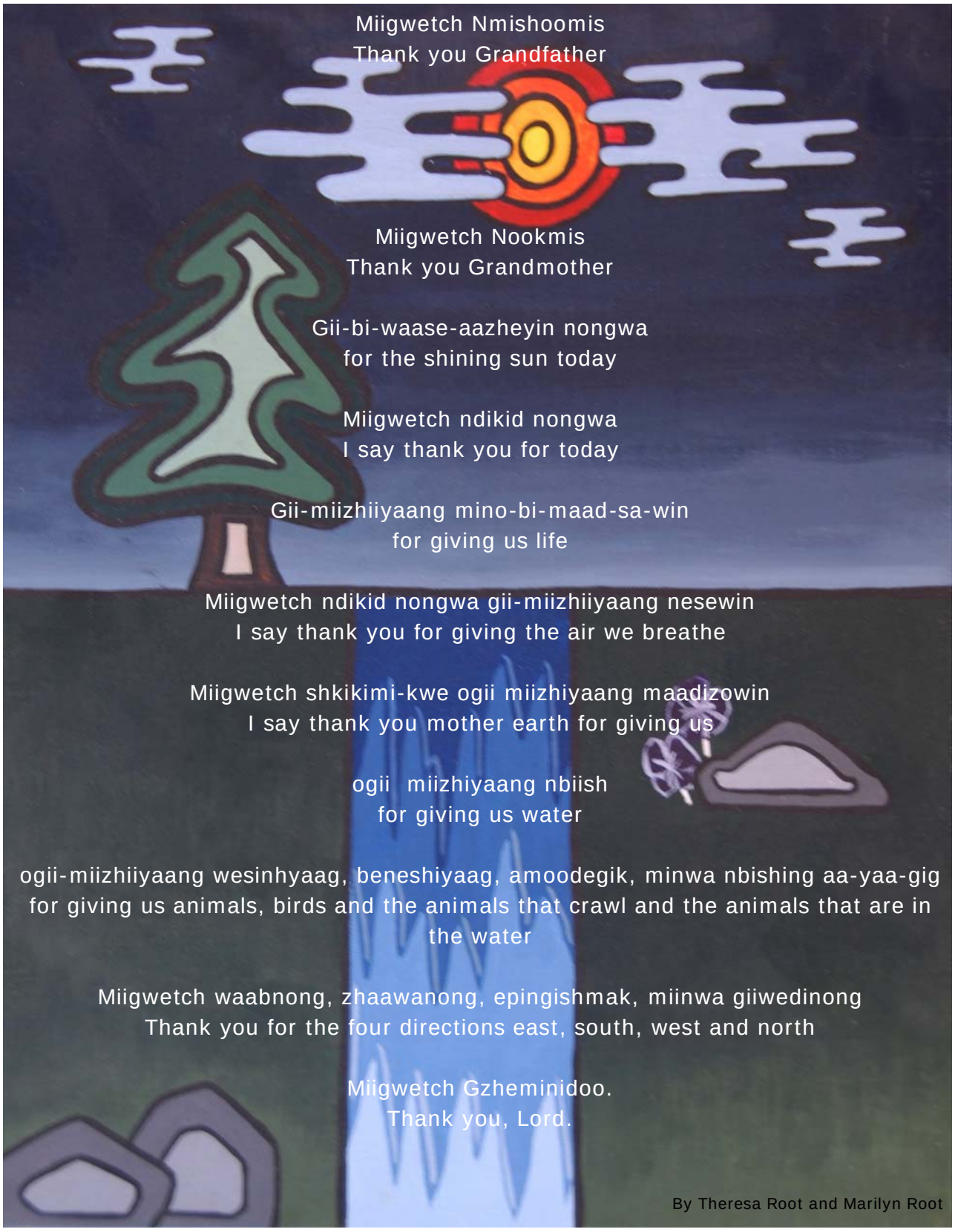
Petikwe

Entrez

Bruce-Grey Catholic District School Board

Bluewater District School Board

Ojibwe Morning Prayer



Miigwetch Nmishoomis
Thank you Grandfather

Miigwetch Nookmis
Thank you Grandmother

Gii-bi-waase-aazheyin nongwa
for the shining sun today

Miigwetch ndikid nongwa
I say thank you for today

Gii-miizhiiyaang mino-bi-maad-sa-win
for giving us life

Miigwetch ndikid nongwa gii-miizhiiyaang nesewin
I say thank you for giving the air we breathe

Miigwetch shkikimi-kwe ogii miizhiyaang maadizowin
I say thank you mother earth for giving us

ogii miizhiyaang nbiish
for giving us water

ogii-miizhiiyaang wesinhyaag, beneshiyaag, amoodegik, minwa nbishing aa-yaa-gig
for giving us animals, birds and the animals that crawl and the animals that are in the water

Miigwetch waabnong, zhaawanong, epingishmak, miinwa giiwedinong
Thank you for the four directions east, south, west and north

Miigwetch Gzheminidoo.
Thank you, Lord.

By Theresa Root and Marilyn Root

The Anishinaabe Creation Story

By Basil Johnston in Ojibway Heritage

Kitche Manitou (The Great Spirit) beheld a vision. In this dream he saw a vast sky filled with stars, sun, moon, and earth. He saw an earth made of mountains and valleys, islands and lakes, plains and forests. He saw trees and flowers, grasses and vegetables. He saw walking, flying, swimming, and crawling beings. He witnessed the birth, growth, and the end of things. At the same time he saw other things live on. Amidst change there was constancy. Kitche Manitou heard songs, wailings, stories. He touched wind and rain. He felt love and hate, fear and courage, joy and sadness. Kitche Manitou meditated to understand his vision. In his wisdom Kitche Manitou understood that his vision had to be fulfilled. Kitche Manitou was to bring into being and existence what he had seen, heard, and felt.

Out of nothing he made rock, water, fire, and wind. Into each one he breathed the breath of life. On each he bestowed with his breath a different essence and nature. Each substance had its own power which became its soul-spirit.

From these four substances Kitche Manitou created the physical world of sun, stars, moon, and earth.

To the sun Kitche Manitou gave the powers of light and heat. To the earth he gave growth and healing; to waters purity and renewal; to the wind music and the breath of life itself.

On earth Kitche Manitou formed mountains, valleys, plains, islands, lakes, bays, and rivers. Everything was in its place; everything was beautiful.

Then Kitche Manitou made the plant beings. These were four kinds: flowers, grasses, trees, and vegetables. To each he gave a spirit of life, growth, healing, and beauty. Each he placed where it would be the most beneficial, and lend to earth the greatest beauty and harmony and order.

After plants, Kitche Manitou created animal beings conferring on each special powers and natures. There were two-leggeds, four-leggeds, wingeds, and swimmers.

Last of all he made man. Though last in the order of creation, least in order of dependence, and weakest in bodily powers, man had the greatest gift – the power to dream.

Kitche Manitou then made The Great Laws of Nature for the well being and harmony of all things and all creatures. The Great Laws governed the place and movement of sun, moon, earth and stars; governed the powers of wind, water, fire, and rock; governed the rhythm and continuity of life,
birth, growth, and decay. All things lived and worked by these laws.

Kitche Manitou had brought into existence his vision.

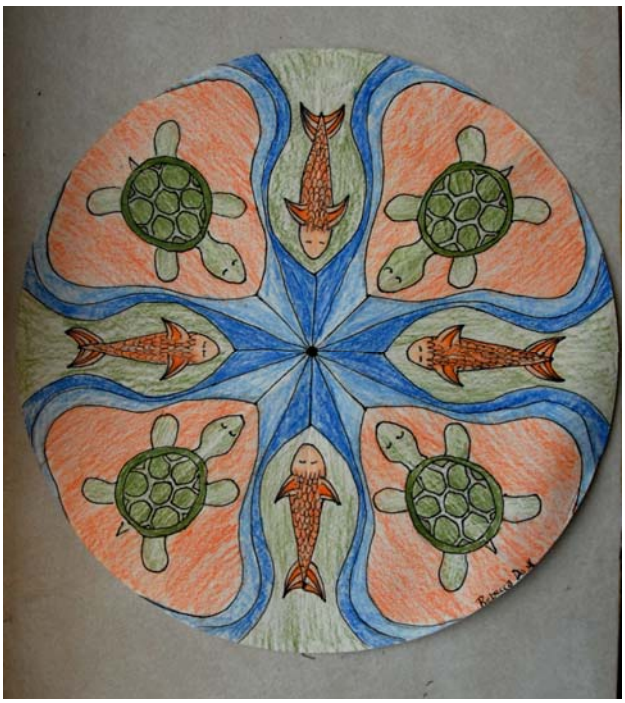
Prepared by Lynn Gehl, 2005 http://www.ottawaalgonquins.com/index_files/Creation%20Story.pdf

Haudenosaunee Creation Story

Before the beginning of time on earth, there lived beings in a place called Karonhia:ke or The Sky World. Now, in The Sky World these beings were magical and could make things happen just by thinking about them. The beings were similar to human beings in that they had the abilities to love and care for each other.

In the center of the Sky World, there was a tree growing. It was called the Tree of Life. On that tree grew many different kinds of fruit. Also, there were blossoms on that tree and those blossoms glowed. They lit up Sky World.

The beings in Sky World were told not to disturb that tree. But one day, a woman who was expecting a baby, asked for a drink of tea made from the roots of the Tree of Life. Her name was Iotsitsisen, which means Mature Flower. When her husband, Taronhiawakon, dug near the bottom of the tree to get at the roots, the dirt caved in and some say that the tree fell down. This was terrible. Iotsitsisen went to see what had happened and it is said, that she lost her balance and fell into the hole. Others say that she knew she was destined to go through that hole and so she jumped. Nevertheless, she grabbed at some roots and seeds from the Tree of Life as she fell. Because she fell through the hole in the sky, many people refer to her as Sky Woman.



As Sky Woman was falling, there were many birds flying. There were water mammals and fish in the water. One flock of birds, the geese, flew to the woman and caught her with their powerful wings. They tried to bring her back up to Sky World, but she was too heavy and so they lowered her to the water below. All of the other birds, mammals and fish life realized that she did not have feathers, scales, fur or webbed feet and all agreed that she could not survive in the water or air with their help. A giant snapping turtle came forward and said that they could put her on his back. That is the reason we call this place where we live, Turtle Island.

Sky Woman thanked the creatures, but she said that she needed dirt in order to survive. One by one, the animals dove down to try to get dirt from under the water. Finally, the muskrat was successful in bringing the dirt to Sky Woman. She placed the dirt on the back of the turtle. She stood and then sang and danced in a counter-clockwise direction and when she did that, the turtle's shell grew and the grains of dirt multiplied. She placed the roots and seeds from the Tree of Life and they started to grow right away. When she finished dancing and singing, there was land and plant life as far as all could see.

Time went by and Sky Woman gave birth to a baby girl and she was named Tekaweahkwa. The baby girl grew up. She was told not to walk toward the west, but one day, the daughter started to walk toward the west. As soon as she did so, a wind started to blow from the west and a cloud started to move toward the daughter. The daughter saw the outline of a male-being in the cloud. The daughter fainted. When she woke up, she found two crossed arrows lying on top of her stomach. She had become the bride of the Spirit of the West Wind and she was now going to give birth to twin boys.

Those boys were very special. After all, their grandmother was Sky Woman and their father was the Spirit of the West Wind. The boys could talk to each other while they were growing inside their mother and they didn't always agree with one another.

When it was time for them to be born, the right-handed twin was born in the usual way. However, the left-handed twin decided to push his way out through their mother's armpit. That's how he was born, but it killed their mother. They buried their mother and from her head grew corn, beans and squash. Those are the staple foods of the traditional Haudenosaunee diet and they are called The Three Sisters. From her heart grew sacred tobacco, which is used when there is a desire to communicate with the Creator. From her feet grew the wild strawberry which is known as The Big Medicine. Even in her death, the mother of the two boys was still making sure that they had what they needed to survive. She is called Mother Earth and to this day she still supports all of the people, animals and plants.

The twin boys grew up and went about the task of creating everything that is found in the natural world. They made rivers, flowers, animals and eventually they made the human beings. The left-handed twin, Tawiskaron (Ice Skin), became the keeper of the night and the right-handed twin, Okwiraseh (New Tree), became the keeper of the day. When they were done making their creations, everything was in perfect balance.

When Sky Woman passed away, her head was flung into the night sky. She is called Grandmother Moon. She reflects light at night. She helps the people keep track of time. She controls the rise and fall of the waters. She keeps company with the stars and the left-handed twin, the keeper of the night. She regulates the monthly cycles of all of the female life which guarantees that new life will be born. She is the leader of all the female life.

Eventually, the human beings were made. They are supposed to be the caretakers. They are supposed to make sure that everything stays in balance. However, it is the human beings who keep forgetting what they are supposed to do. The human beings forget to take only what they need and to leave the rest for the future generations to experience and enjoy. The human beings are the ones who forget that everything in the natural world is connected and is part of the same web of life and so should be respected. It is hoped that all of the people of the world will someday remember and respect their original instructions and take good care of their Mother Earth.

This is one very short version of the Haudenosaunee Creation Story. The whole story takes many days to tell.

Métis Prayer

Creator we thank you for many blessings you have given these many years.

We are Métis, with roots and rights that extend hundred of years into this continent.

We are neither First Nation, Inuit or European immigrants to this land, we are the middle ground between two camps. The compromise between differences and the dawn that separates night from day. We are not Half Breeds but the children born of a marriage between two different worlds.

We are descendants of the English, the Scots, the Algonquins, the Cree, and the Ojibwa to name a few. Dark or fair hair, brown or blue eyes, we are an invisible minority.

See our sash we so proudly wear? It is a mix of different elements like the life we Métis live. We speak English, French, Michif, and Maskegon.

To be Métis is to blessed with the fruit of not one but two family trees, not half but a doubling. Being twice blessed we are a strong, proud, Nation. We are Métis.

Creator for all of this we give you thanks.

Créateur nous vous remercions pour votre bonté depuis des centaines d'années.

Nous sommes Métis et nos racines sur ce continent remontent à des centaines d'années.

Nous ne sommes ni membres des Premières Nations, ni Inuits, ni immigrants Européens venus sur cette terre. Nous sommes le trait d'union entre deux camps. Le compromis, l'aube qui sépare la nuit du jour. Nous ne sommes pas des sang-mêlés, mais des enfants nés d'un mariage entre deux mondes différents.

Cheveux foncés, cheveux blonds, yeux bruns, yeux bleus, nous constituons une minorité invisible. Car nous descendons des Anglais, des Français, des Algonquins, des Cris, des Objibway et des Écossais pour en nommer que quelques-uns.

Nous parlons diverses langues : l'anglais, le français, le michif et le mashkegon.

Voyez la ceinture que nous portons si fièrement. Elle est un assemblage. Elle est un mélange. Elle est composée de divers éléments, comme la vie des Métis.

Être Métis, c'est avoir la chance de posséder le fruit de non pas un...mais de deux arbres généalogiques. Nous ne sommes pas la moitié de quoi que ce soit... mais le double de tout.

Nous sommes forts et fières, nous sommes Métis.

Courtesy Senator Reta Gordon, Métis Nation of Ontario

The Legend of Sedna

The legend of Sedna is a well-known Inuit legend. As in many legends, it contains epic struggles that reflect the challenges and tensions that exist within a culture. The legend of Sedna provides insight into how Inuit culture values the family and children very highly, and yet due to the challenging environment in which they exist, are sometimes are forced to make difficult decisions. The overpowering role of nature is always evident, as is the presence of sometimes malevolent forces.

According to one version of this legend, Sedna was a beautiful Inuit girl who was pressured into marriage by her father. Unknown to Sedna, her new husband was actually a raven who fed her fish and kept her in a nest on an island far away from her family. Her father, who missed Sedna terribly, went in his kayak to rescue her but the raven, with his special powers, called up a storm.

Illustration by Robert Ramsey

The father panicked and pushed Sedna into the cold water. As she clung to the kayak, her frozen fingers and hands were broken off and fell into the sea where they became seals, whales and other sea mammals. Sedna could no longer struggle and sank into the water where she became a goddess of the sea. Her frustration and anger continue to be expressed through the creation of storms and high seas.

Inuit hunters have treated Sedna with respect for centuries to ensure she will allow Inuit to harvest her bounty. Today some hunters still sprinkle a few drops of fresh water into the mouths of sea mammals they harvest to thank Sedna for her generosity.

From The Inuit Way, A Guide to Inuit Culture, Produced by Pauktuutitinuit Women of Canada. Revised 2006. Entire book is available online at http://www.pauktuutit.ca/pdf/publications/pauktuutit/InuitWay_e.pdf

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Acknowledgements

Many thanks to Lakehead Public Schools, and in particular, Carolyn Chukra, its Aboriginal Education Advisor, for the permission to duplicate and amend its staff guide, Aboriginal Presence in Our Schools, to create a staff guide for Bruce-Grey Catholic District School Board and Bluewater District School Board.

Every effort has been made to ensure accuracy, currency, and reliability of the content. Neither our two Boards nor Lakehead Public Schools accept responsibility for such errors or omissions.

It is the hope that this will be a living document subject to revisions and updates as such are needed. As new ways to more clearly convey First Nation, Métis, and Inuit information and issues to staff arise, the bi-board First Nation, Métis, Inuit Advisory Committee will consider what needs to be updated in the guide posted on our Board websites at www.bgcdsb.org and at www.bwdsb.on.ca.

We thank Chris Paci, Manager of Education and Training for the Métis Nation of Ontario for reviewing and adding to the Métis portions of this document.

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This document was submitted to the bi-board First Nation, Métis, Inuit Advisory Committee for review and input.

Introduction

This handbook entitled "Guiding the Way: First Nations, Métis and Inuit, A Guide for Staff" is prepared for Bruce-Grey Catholic District School Board and Bluewater District School Board staff and administrators. The information presented in this handbook is based on research, consultation and literature. The objective is to introduce the culture and traditions of the First Nations, Métis and Inuit, especially those living in our twin counties of Bruce and Grey.

According to the report "Ontario's New Approach to Aboriginal Affairs" (2005), First Nation, Métis and Inuit youth is the fastest-growing segment of the Canadian population. In Ontario, more than 50 per cent of the First Nation, Métis and Inuit population (on-and off-reserve) is under the age of 27. In our districts, both the public and Catholic school boards are implementing voluntary self-identification so that we can determine how to best meet the needs of the First Nation, Métis and Inuit students in our classes. Moreover, we are committed to improve the education of all students so that when they leave our schools they will have a solid education about First Nations, Métis and Inuit in our region, province and across Canada. With this realization, First Nation, Métis, Inuit and Ontario leaders are committing resources to improve education outcomes for First Nation, Métis, Inuit children and youth. First Nation, Métis and Inuit education is a key priority for the Ontario Ministry of Education for all students, staff and education administrators in Ontario. This staff guide is one of many projects directly funded through the Aboriginal Education Office of the Ontario Ministry of Education. Factors that can contribute to First Nation, Métis and Inuit student success are teaching strategies tailored to First Nation, Métis and Inuit learner needs, curriculum for all students with First Nation, Métis and Inuit perspectives, sound counseling and support services, a school environment that will make everyone feel welcome and parental engagement. Our district is committed to improving education through a solid understanding of First Nation, Métis and Inuit cultures, histories and perspectives in our region, province and across Canada, which will allow sensitivity to specific First Nation, Métis and Inuit education needs.

Both Bruce-Grey Catholic District School Board and Bluewater District School Board are committed to improving and supporting First Nation, Métis and Inuit student success by focusing on three priorities:

1) High Level of Student Achievement
2) Reduce Gaps in Student Achievement and
3) High Levels of Public Confidence.

These goals are consistent with the Ontario First Nation, Métis and Inuit Policy Framework. This handbook entitled "Guiding the Way: First Nations, Métis and Inuit, A Guide for Staff" hopes to contribute to achieving these priorities by providing background information to staff and administrators on First Nation, Métis and Inuit heritage and traditions, cultural teachings, celebrations, treaties, terminology, best practices and community linkages to First Nation, Métis and Inuit community agencies. This knowledge will create First Nation, Métis and Inuit cultural awareness in Bruce and Grey Counties' 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 Bruce-Grey Catholic District and Bluewater District School Boards' staff and administrators and First Nation, Métis and Inuit parents, guardians and families.

Guiding the Way:
First Nations, Métis and Inuit
A Guide for Staff

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

1 One cannot generalize a group of people; there were and are culturally diverse groups of First Nation, Métis and Inuit across Canada and specifically in Ontario.

2 First Nation, Métis and Inuit (like all others) have a diversity of belief systems.

3 First Nation, Métis and Inuit lived in independent, self-governing societies before the formation of Canada.

4 The spiritual beliefs of many First Nation, Métis and Inuit are based on a relationship to nature. They considered the physical and spiritual worlds to be inseparable.

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

6 First Nation, Métis and Inuit today live quite differently than they did in the past.

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 First Nation, Métis and Inuit.

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Ensuring Success for Schools

First Nation, Métis and Inuit students need to learn in a setting that acknowledges respect for their histories, cultures and traditions, and recognizes their diverse needs, values, cultures and identities. They need challenges that equip them to succeed. Although the schools studied by David Bell (2004) focused on success with First Nation, Métis and Inuit students, they exemplify what effective schools do. The findings and recommendations are made based on ten studies completed across Canada:

Hold high expectations for First Nation, Métis and Inuit student achievement while recognizing the existence of their special needs and providing multiple layers of support.

Make a particular effort to ensure that 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 teachers and school leaders with the expertise and personal qualities that have been shown to be most effective with First Nation, Métis and Inuit learners and the appropriate resources and community liaison personnel to provide holistic support.

Recognize the importance of First Nation, Métis and Inuit language and culture by offering specific programs/classes, including inclusion of First Nation, Métis and Inuit perspectives in regular curriculum and hosting special events and celebrations.

Work to establish learning climates that are culturally friendly to First Nation, Métis and Inuit 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.

Resource

Bell, David (2004). Sharing Our Success: Ten Case Studies in Aboriginal Schooling. Kelowna: Society for the Advancement of Excellence in Education. www.saee.ca

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 communities.

Aboriginal Peoples	A term defined in the Constitution Act of 1982, and which refers to all indigenous peoples in Canada, including Indians, Métis people, and Inuit people. People prefer to use their own names in their languages.
Aboriginal Rights	Rights held by Aboriginal peoples of Canada, also based on ancestors' long-standing use and occupancy of territories. The rights to hunt, trap and fish are examples of Aboriginal rights. Aboriginal rights vary 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 First Nation, Métis and Inuit peoples under the Canadian Constitution through a process of negotiation with Canada and, where applicable, the provincial government.
Aboriginal Land Title	A legal term that recognizes First Nation, Métis and Inuit stewardship of land. This "ownership" is not the same as public property holding, and for most Aboriginal land titles the ownership is the Creator's with people having responsibility to conduct activities in accord with the ecology of the land.
Adaptation	The action of accommodating changes, taking the best from different cultural traditions.
Anishinaabe or **Anishinabek**	Singular and plural form of the word—is a self-description often used by the Odawa, Ojibwe and Algonquian peoples. The term means "first" or "original" peoples and is sometimes defined as "good humans" or "good people" who are on the right path given to them by the Creator. This term is the preferred name for our local communities rather than "First Nation" or "Aboriginal".
Anishinaabe Creation Story	the foundational story of the creation of man by Gitchi-Manitou, the Great Spirit.
Anishinaabemowin	Ojibwe language spoken by the Anishinaabe of which there are many different dialects. No standard writing system covers all dialects.
Assimilation	Occurs, or is attempted, when a majority or stronger group seeks to completely absorb a minority.
Band	A body of Indians for whose collective use and benefit lands have been reserved 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 councillors. Community members choose the chief and councillors 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)	1) Recognizes and affirms Aboriginal and treaty rights of Aboriginal peoples of Canada. 2) In the 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) Not withstanding any other provision of this Act, the Aboriginal land treaty rights referred to in subsection 1 are guaranteed equally to male and female persons. The Constitution Act provides general protection but does not define or set out particular Aboriginal rights. The courts have established tests for proving Aboriginal rights.
Custom	A traditional practice. 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.
Duluth Declaration	On September 23, 1995 in Duluth, Minnesota at an international conference, Chief Richard Kahgee asserted that his peoples' traditional rights to fisheries had never been relinquished and therefore no negotiations were warranted. On October 4 Kahgee officially signed the Duluth Declaration, which is a claim to the "waters in their entirety, which includes the fisheries, lands and minerals, above and below the waters, including the lake bed" around the peninsula "to the median point in the water between the Saugeen Nation territory…and all other international territory." (Koenig, Edwin C.)
First Nations People	A term that came into common usage in the 1970s to replace the word "Indian," which some 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.
Enfranchised Indian	Historically, a person who has lost the right to status and band membership, and who has, as a citizen of Canada, the right to vote, attend university, and join the military.
Elder	A man or woman whose wisdom about spirituality, culture, and life is recognized and affirmed by the community. Not all elders are old.
Haudenosaunee	The "People of the Long House" came together as the Iroquois League or Six Nations consisting of the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora nations.

Indian	An 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.
Indigenous Peoples	A term used in international forum, in particular the United Nations, to describe the diversity of Indigenous peoples around the world and within recognized nation states.
Inuit	A distinct Aboriginal people, the Inuit generally live in northern Canada (Nunavut, Northwest Territories, northern Quebec and northern Labrador.) The word "Inuit" means "the people" in Inuktitut, the Inuit language, and is the term by which Inuit refer to themselves. The singular of Inuit is Inuk. Avoid using the term "Inuit people" as the use of "people" is redundant. The term "Eskimo," applied to Inuit by European explorers, is no longer used in Canada.
Inuktitut	Language of the Inuit of Nunavut, one of the eleven official languages of the Northwest Territories.
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	A person, who self-identifies as Métis, is of historic Métis Nation ancestry, is distinct from other Aboriginal peoples, and is accepted by the Métis Nation. To be a member of Métis Nation of Ontario (MNO), one does not have to have his or her ancestral ties directly to Ontario – he or she does however need to demonstrate ties to a historic Métis community in North America. Only MNO citizens who can demonstrate ties to historic Métis communities in Ontario have harvesting rights there. The Métis have a unique, mixed First Nation and European ancestry and culture.
Métis Harvesting	Organized under the auspices of the Captains of the Hunt, it is the means of taking, catching or gathering for reasonable personal use 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 people who live in the same geographic area. A community may include more than one settlement, town or village in an area.

Métis Nation	The organization of Métis communities and families, often political, but also aims to address social and economic needs.
Michif	Traditional language of the Métis. In Ontario it is a blend of English, French, Algonquin, Anishinaabe, and Cree.
Oral History	Teachings, cultures, language that are conveyed without a written language. In the Courts it is considered equivalent evidence taken from the spoken words of people who have knowledge of past events and traditions. Oral history is often recorded and transcribed. It is used in history books and to document claims, but it is also the basis of many Aboriginal traditions.
Powley Decision	In 2003, the Supreme Court of Canada upheld lower courts (Ontario) judgments in the Métis harvesting rights case, R. v. Powley. The Supreme Court recognized that the Aboriginal rights of the Métis exist in Canada.
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.
Resiliency	The capacity of people to continue to thrive within difficult circumstances.
Resistance	The action of actively resisting assimilation. Often this is overt but can also be hidden and is embedded in Aboriginal societies today.
Scrip	Historically used after 1870 in Manitoba and in western Canada, 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. For Canada, these grants were meant to extinguish Métis title to all the territories of western Canada, to enable the federal government to be unencumbered by prior rights of use to new settlers. Land grants were seen as the cheapest way of extinguishing the Métis title in western Canada by the government. Scrip was never attempted in Ontario.
Senator	Métis Senators are elected and are an important part of both the political leadership and social history of the Métis Nation.
Treaty	Treaties are constitutionally formal agreements (today known as land claim settlements and referred to as “Numbered Treaties”) between the Crown (Government of Canada) First Nations, and in some cases Métis peoples which define obligations and promises and rights (see Timeline of Treaties for years of establishment). For Canada, the purpose was to encourage peaceful relations between First Nations and non-Aboriginal peoples and to clear title to the land in readiness for settlement and industrial development.
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.

Resources

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Indian and Northern Affairs Canada/Affaires indiennes et du Nord Canada, Terminology on www.ainc-inac.gc.ca/ap/index-eng.asp

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Canada's Aboriginal People

Aboriginal peoples occupied and thrived before Canada became an organized country in 1867 and in Canada today are recognized in the Constitution as comprising three main nations: First Nations, Métis and Inuit. Each of these nations is comprised of many nations with very diverse cultures, languages, economies, and histories. It is imperative to realize and respect that Aboriginal peoples are unique in their beliefs, spirituality, customs, histories, and languages. Different peoples with distinct languages could live in the same area and even sometimes overlapped. People within any one geographic area are not necessarily the same. There could be much diversity within a geographic area, as there is across Canada.

It is important to note that as we attempt to frame the changes to the Aboriginal peoples' ancestry, continuums may be based on a multitude of quantifiers – cultural, geographic, urban/rural, language or values. Individuals may be anywhere on the continuum or not at all.

This is an example of a cultural continuum based on religion:

Cultural Continuum

Biblical/Scriptural Mixture Traditional

First Nations, Métis and Inuit in Ontario

In Northern Ontario, there are four major First Nations: **Anishinaabe** (Ojibway), **Oji-Cree, Mushkegowuk Cree** (formerly known as Swampy 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.

Sharing of Knowledge

For centuries, First Nations, Métis and Inuit have adapted their life and living to regionally specific environments. They shared their knowledge about living a good life in North America's varied landscapes and climates when newcomers came and many of these teachings were adapted into such things as our Democratic systems of government. Around 1500, the first Europeans who arrived in North America were introduced to new plants that were edible and used in medicines. New comers were also introduced to new ideas and art and expression, as well as the existing technologies and material cultures of the Indigenous peoples.

The Inuit in the Arctic and sub-Arctic lived in family settlements based on seasonal use and availability of resources. Rich cultures that fitted within sometimes harsh environments, Inuit invented such technologies as the igloo, which enabled them to take advantage of available resources and 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, First Nation peoples lived in large settlements and invented a number of ecological technologies that allowed them to thrive and prosper. For example, bark canoes as a means of transportation to get through the waterways while exploring and moving through the dense forests. Métis would adapt many of the indigenous technologies for use within a globalized fur trade.

The First Nation and Métis peoples living in the Prairies also had unique settlements and moved within the west to hunt buffalo; to trade, and they had extensive settlements around fishing sites. They invented teepees, a lightweight dwelling made of poles arranged in a cone shape covered with animal skins, and made a number of advancements before 1867.

Along the Pacific Coast, First Nation peoples continue to live in permanent villages based on rich annual renewing coastal and interior fishing resources. Many different nations had well established expressive material culture and rich oral traditions.

The Europeans learned many new skills and knowledge from the First Nations, Métis and Inuit which continue to be shared today. For example, snow shoeing is a fantastic way to get around in the winter and canoeing in the summer. The health benefits of country foods is what helped get many communities established. If this knowledge had not been shared, it is debatable whether or not Europeans would ever have established themselves. Life would have been different without the contributions from First Nations, Métis and Inuit.

Scotch Settlement School House at Saugeen First Nation

Anishinaabe

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

- Language of these three nations belongs to the Algonkian 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 Ojibway fled from the Iroquois, but later in this century the Ojibway 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 were joined by the Huron, Algonquins, Nipissing, Sauks, Foxes and 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 established enough military force that they felt they 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 S. 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 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 43 First Nations along Lake Huron and Lake Superior and in the southern parts of Ontario.

Oji-Cree Anishininimowin

The Oji-Cree Anishininimowin or Oji-Cree (sometimes called Severn Ojibway) is closely related to the Ojibway 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 Ojibway to the south) and at Island Lake in Manitoba, and along the shores of Lake Winnipeg and the rivers that drain into it. Oji-Cree is often grouped together with Ojibway and related languages.

- The orthography of Oji-Cree is Algonquian Syllabics, with western-style finals, but with an eastern placement of the w-dot. It is typically not written in any sort of Roman writing system.

Muskegowuk

Before contact, Woodland (Muskegowuk) Cree lived in Northern Ontario and Manitoba, while Mistassini Cree lived in Quebec, and Plains Cree lived west of Lake Winnipeg.

The culture of the Muskegowuk is influenced by the land, climate, vegetation, and animal life. Although many Cree live in First Nations communities along the northern coast, many still take part in traditional activities that change with the seasons:

- They are knowledgeable about the changes in seasons, phases of the moon, length of day, growth of plants, and migration of birds and animals.
- They live in small family groupings far from each other so as not to overhunt during the winter; each traditional area supported fishing, hunting and trapping.
- In winter, the women made clothing from skins that had been tanned, using quills and dyes as decorations.
- Families travelled to traditional meeting places to hunt ducks and geese returning from migration.

Métis

The Métis are a separate and distinct people with ancestry from traditional Métis territories. These catchment areas are not reserves. Métis rights are Aboriginal as affirmed by the Constitution of Canada 1982. Métis people are as different from First Nations people as the Inuit are.

Prior to Canada being established as a Nation, the Métis people emerged as a distinct culture as a result of different relations of First Nations men and women and Europeans. While the initial offspring of these unions were individuals who possessed mixed ancestry, the gradual establishment of distinct Métis communities, outside of either First Nation or European cultures and settlements, took hold long before 1867. Subsequent intermarriages between Métis women and Métis men, resulted in the genesis of new Aboriginal peoples – the Métis.

The Métis constitute a distinct Aboriginal nation and Ontario has the second largest population of Métis today. The Métis Nation grounds its assertion of Aboriginal nationhood on well-recognized international principles. It has a shared history, common culture (song, dance, national symbols, etc.), unique language (Michif with various regional dialects), 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 watersheds throughout the province and have distinct histories and characteristics. In contemporary times, the Métis Nation of Ontario has identified 9 administrative regions with over 26 regional councils. Sometimes these communities are found within larger non-aboriginal communities. Métis people live throughout Ontario in urban, rural or remote areas.

The rights of the Métis people in western Canada have been a topic for debate since the events of Red River and Batoche. In Ontario, Métis rights were finally acknowledged in 2003 by Canada, and so some might argue that they are a relatively young Aboriginal nation. However, the struggle for recognition and the resistance from assimilation have been on-going as is the case for all indigenous peoples in North America after contact. Since 1870, the government of Canada has dealt with the Métis differently from First Nations or Inuit. Following the transfer of Rupert's Land to Canada, the federal government dispatched Commissioners to the West to settle legal issues, in particular ownership of the land, with the Métis outside the Treaty process. The Commissioners collected signatures on two kinds of documents:

- Collective treaties for Indian bands, and
- Scrips for Métis individuals.

In the 1930's, The Métis Nation in Alberta established a 1.25 million acre settlement area in northern Alberta. In the 1960's and 1970's, the Métis movement took shape, in part empowered with many elements of course: the Canadian Bill of Rights (1960), the Civil Rights movement, and the AIM (American Indian Movement) movements all played a part in the growing consciousness of the Métis.

The Constitution Act (1982) affirms and recognizes Aboriginal and treaty rights which include First Nation, Inuit and Métis peoples of Canada; however, recognition remains an unfulfilled promise to the Métis peoples. The Government of Canada wrongly assumed the position that Métis had no existing Aboriginal rights; thus, refused to negotiate and deal with the Métis. In the 1990's, the Métis began seeking justice in the court system advocating for their rights. The Powley case was the first one to be heard in the highest court and the Supreme court decided on September 19, 2003, that Métis peoples have existing Aboriginal rights, affirmed and recognizes under Section 35 of the Constitution Act, as "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".

On July 7, 2004, an agreement was made between the Métis Nation of Ontario and Ministry of Natural Resources which recognized the Métis Nation of Ontario's Harvest Card system. The Métis peoples who hold a Harvester's Certificate and holds Métis citizenship can exercise their harvesting rights within his or her traditional territory and in accordance to the Interim Enforcement Policy; thus, no violation of conservation or safety charges would apply. There is a maximum number of Harvester's Certificates that can be issued annually. There is a mutual agreement that these limits may change from year to

year which is dependent on historical research and an evaluation on Métis Nation of Ontario's registry system and processes.

Ontario and the Métis Nation of Ontario have signed a framework agreement and there are other bidding agreements, like a Memorandum of Understanding with the Ministry of Education, that are putting in place working relationships and resources to improve the state of relations between Métis and all other Ontarians. Ontario leads the way in Canada for the implementation of Métis rights and in cooperation there is a great deal that can be achieved politically, socially and economically. This is a significant change from the past when Métis would resist government action and opens new mutual benefits for all Ontarians.

Resources

The Joining of Two Cultures, The Existence of a People Forever, The Métis Nation of Ontario. Jason Madden, 2002.

Aboriginal Peoples and Their Heritage; Indian and Northern Affairs Canada; http://www.ainc-inac.gc.ca/hrtg/index_e.html

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

Traditional Métis Music and Dance; http://www.metisresourcecentre.mb.ca/history/music.htm

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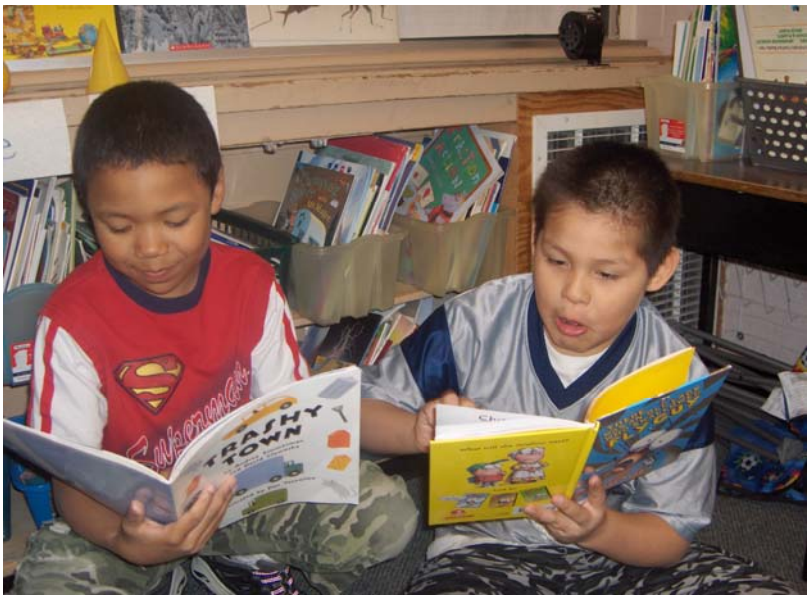


Inuit

Photo from http://www.innu.ca/

Inuit Tapiriit Kanatami, formerly Inuit Tapirisat of Canada, is the national voice of Canada's Inuit. Founded in 1971, the organization represents and promotes the interests of Inuit. In its history, ITK has been effective and successful at advancing Inuit interests by forging constructive and co-operative relationships with different levels of government in Canada, notably in the area of comprehensive land claim settlements, and representing Inuit during the constitutional talks of the 1980s.

Facts

- Canada is home to 50,480 Inuit. They live in 53 Arctic communities in four geographic regions: Nunatsiavut (Labrador); Nunavik (Quebec); Nunavut; and the Inuvialuit Settlement Region of the Northwest Territories.
- Inuit regions constitute the majority in what amounts to 40 per cent of Canada's land mass.
- Inuit do not have tax-exempt status anywhere in Canada.
- ITK, the national organization, is comprised of four regional Inuit associations, the National Inuit Youth Council and the Inuit Circumpolar Conference.
- These groups have specific mandates to represent Inuit on a variety of regional, national and international issues that fall outside the terms of the land claim settlements.

Accomplishments

- Land claim settlements - Inuit have successfully concluded landmark comprehensive land claim agreements across Inuit Nunangat. Inuit representatives have signed land claim settlements in all four regions. (Nunavik, Inuvialuit Settlement Region, Nunavut and Nunatsiavut).
- Creation of Nunavut - On April 1, 1999, the Territory of Nunavut was created.
- Inuit-specific agenda - Inuit, in close cooperation with ITK, have developed an all-encompassing agenda and action plan that lays out Inuit-specific strategies and solutions tailored to Inuit concerns.
- The philosophy behind this agenda is that Inuit are seeking self-reliance and full participation in all aspects of Canadian society.

Challenges

Despite successes on the land claims front, Inuit still face enormous challenges in their quest for equal opportunity and prosperity in Canada. Specifically, they want the federal government to recognize that Inuit have different concerns and needs from other Aboriginal people and to commit itself to Inuit-

specific policies and programs. Part and parcel of a new relationship with the government is a commitment to stable and predictable funding for Inuit organizations. This is vital if Inuit are to have access to programs and services that help raise their standard of living to levels enjoyed by other Canadians.

Source - http://www.itk.ca/about-itk

Inuit Today

Inuit continue to maintain their unique culture within their distinct homeland. Despite modern influences and conveniences, Inuit have retained their language, core knowledge and beliefs.

Family is the foundation of Inuit culture and the family is surrounded by a larger social network that includes the rest of the community, even the region. Inuit families are large and interconnected as intricate bonds are formed through childbirth, marriage and adoption.

Since the 1970s and early 1980s, satellite television and radio signals have brought world events and popular programming into Inuit homes. DVDs, video games and Internet access are also widely available. Organized sports play a large role in local recreation, as do movie theatres and fast food outlets. Despite all of the modern amenities, however, thousands of years of tradition still shape the nature of the communities.

Hunting is still one of the most important aspects of Inuit culture and lifestyle. Despite the availability of store-bought food, Inuit continue to rely on country food as a source of nutrition and clothing.

Inuit cherish their youth, elders and the generation between them. Elders are given the utmost respect in any community because of their knowledge and wisdom, which they in turn teach to younger generations. Their continuous contribution has kept the Inuit tradition alive.

Many families leave permanent communities during the spring and summer to set up camps. This is an important part of Inuit tradition. Far from modern distractions, the young are immersed in their language, developing their skill and helping to ensure the long-term survival of the culture.

Resources

http://www.inuit2010.ca A website dedicated to getting the word out that 2010 is the Year of the Inuit.

http://www.itk.ca/ Inuit Tapiriit Kanatami (ITK) is the national Inuit organization in Canada, representing four Inuit regions – Nunatsiavut (Labrador), Nunavik (northern Quebec), Nunavut, and the Inuvialuit Settlement Region in the Northwest Territories.

Residential Schools

What are “Residential Schools”?

The term “residential schools” includes several institutions such as industrial schools, student residences, hostels, billets and residential schools where the purpose was to educate, assimilate and christianize Aboriginal people. The residential schools were operated across Canada in partnership between the Federal Government and church 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 approximately 100 schools in operation and approximately 100,000 children attended these schools during their operation.

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 First Nation children from reserves into residential schools (Indian Act of 1876 to control Indian Education). Métis and Inuit children were also enrolled in some of these schools. Afterwards, a period of segregation occurred from 1910 to 1950 where priests, Indian Affairs agents and/or police officers went to forcibly separate Aboriginal children ages 5 to 15 years from their families to attend, learn and live at residential schools. During this period most Métis children attended either regular day schools or the residential system, depending on geography. First Nation, Métis and Inuit 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 favoured over Industrial Schools, which were seen as too expensive to run, resulting in the closure of the latter. In 1931, 80 residential schools were running in Canada. By 1945 with 9,149 Aboriginal students in residential schools, 100 students were in grade 8 and none registered in grade 9 or higher. By 1948, the number of residential schools decreased to 72 with 9,368 Aboriginal students forcibly enrolled.

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 7 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 Assembly of First Nations. The purposes were to address the historical effects of residential schools, influence processes, propose policy and judicial developments on residential schools 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 can 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. The Indian Residential Schools Truth and Reconciliation Commission has been established to provide an accurate historic residential school viewpoint through public sessions and collection of diaries, letters and journals. Métis are only beginning to investigate the history of residential schools and Métis student experience.

Impacts

The impacts of the residential schools are felt on individuals, their families, and the larger community. 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 most were not and the cost to those who completed formal schooling was a considerable loss of culture, language and traditions. Because children were identified as the most likely to assimilate into mainstream culture, the churches and government began a program to "educate" these children removed from the influence of their families and communities. From the 1860's to the 1980's, many Aboriginal children were taken from their homes, often forcibly, and sent to live in schools funded by the government. Force was mostly overt and real, with physical and economic threats used to remove children. These schools were often run by the lowest bidding Catholic, Anglican, Presbyterian, or United Churches without proper education standards, goals, or resources.

Situation

- Industrial schools, as a model were taken from English reform schools and American style prisons for delinquent children.
- Schools were set up on reserves and operated by missionaries, but due to the lack of interest and the seasonal cultural/economic patterns 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).

Effects

- Many lost their connection to the land and the sense of family and care giving that is usually passed down through parents to children.
- Children learned to read and write.
- Children learned about cultures other than their own.
- 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).
- Parenting skills were lost due to many Aboriginals not showing affection after the event.
- Family violence
- Some children suffered physical, sexual and emotional abuse.
- Lack of trust and good faith between Aboriginal peoples, governments and their educational ministries.
- Many Aboriginal children were made to feel ashamed of their culture.
- 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).
- First Nations, Métis and Inuit are on the path to healing and taking steps to regain their lost cultures.
- Government recognizes this tragedy and is accepting responsibility through reconciliation measures.
- Many First Nations, Métis and Inuit lack the confidence that meeting individually with school staff will address the systemic problems and meet the educational needs of their child(ren).
- Many First Nations, Métis and Inuit are too angry or don't trust teachers and the education system.
- Many First Nations, Métis and Inuit fear judgment and reprisal by school staff if complaints are made.
- Many First Nations, Métis and Inuit have gained the knowledge to become strong advocates for their peoples.

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 to 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.

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 sorting out the paperwork
- Take families on a school visit
- Introduce parents to teachers/staff
- Make a personal connection with parents
- Recognize their children when they do something well (awards, notes home, phone calls, newsletters, etc.)
- Incorporate Aboriginal teachings/content Incorporate Aboriginal teachings/content
- 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

Resources

Canadian Studies At Home and Abroad: Talking Shadows on the Wall by Sylvia O'Meara; Canadian Studies Volume XVII, 1995; Association of Canadian Studies; Montreal; 1995

The official court website for Residential Schools Settlement:
http://www.residentialschoolsettlement.ca/english_index.html

Text of Prime Minister Stephen Harper's Residential Schools Apology

The Canadian Press Wed. Jun. 11 2008 8:47 PM ET

Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools.

The treatment of children in Indian residential schools is a sad chapter in our history.

In the 1870s, the federal government, partly in order to meet its obligation to educate aboriginal children, began to play a role in the development and administration of these schools.

Two primary objectives of the residential schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture.

These objectives were based on the assumption aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, `to kill the Indian in the child.' Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

Most schools were operated as `joint ventures' with Anglican, Catholic, Presbyterian or United churches.

The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities.

Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools.

Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.

While some former students have spoken positively about their experiences at residential schools these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children and their separation from powerless families and communities.

The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered.
It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation.

Therefore, on behalf of the government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system.

To the approximately 80,000 living former students, and all family members and communities, the government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this.

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

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

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

Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a government, and as a country.

There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.

You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

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

In moving towards healing, reconciliation and resolution of the sad legacy of Indian residential schools, implementation of the Indian residential schools settlement agreement began on September 19, 2007.

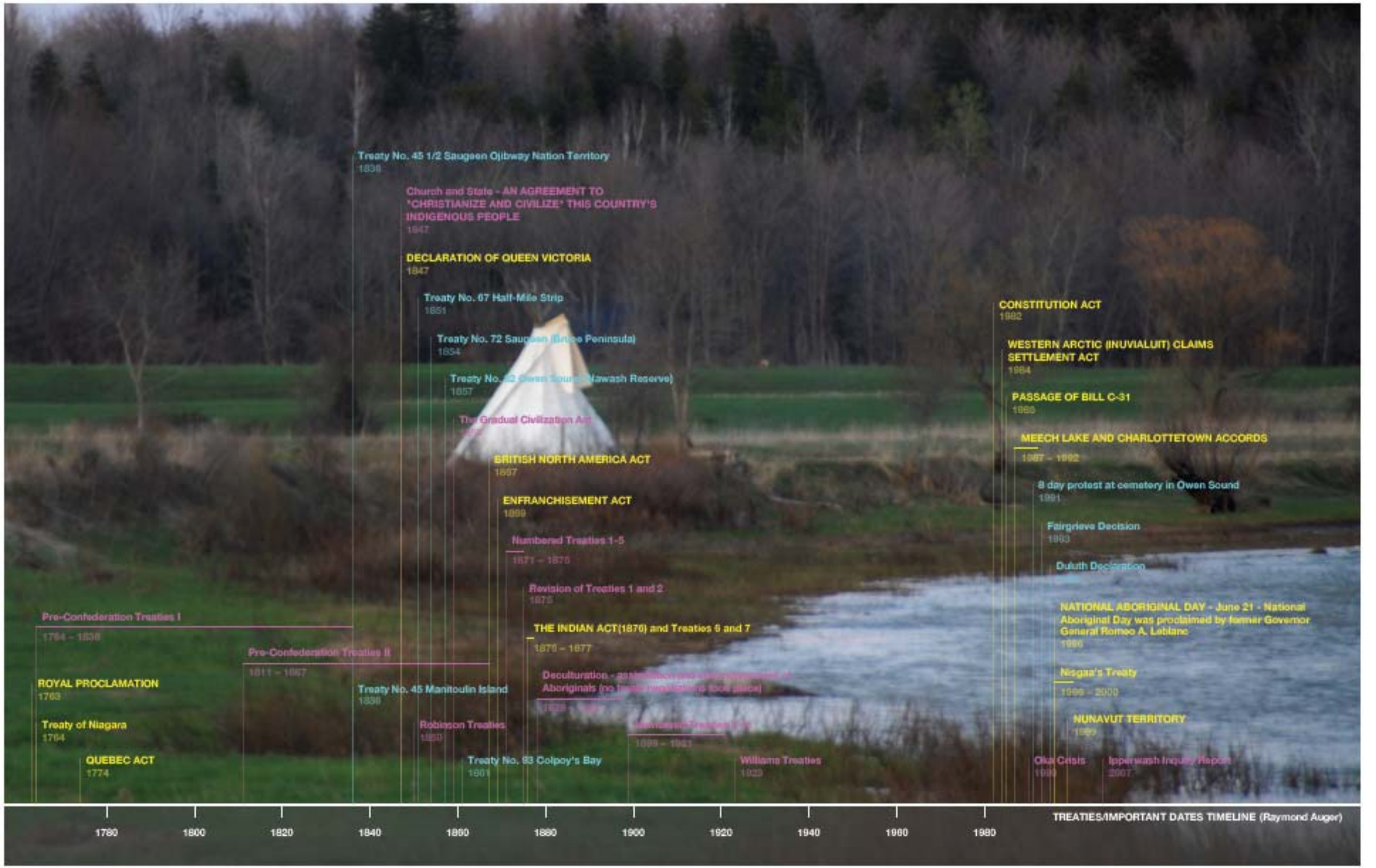
Years of work by survivors, communities, and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the settlement agreement is the Indian Residential Schools Truth and Reconciliation Commission.

This commission presents a unique opportunity to educate all Canadians on the Indian residential schools system.

It will be a positive step in forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

God bless all of you and God bless our land.


Treaty No. 45 1/2 Saugeen Ojibway Nation Territory
1836
Church and State - AN AGREEMENT TO "CHRISTIANIZE AND CIVILIZE" THIS COUNTRY'S INDIGENOUS PEOPLE
1847
DECLARATION OF QUEEN VICTORIA
1847
Treaty No. 67 Half-Mile Strip
1851
Treaty No. 72 Saugeen (Bruce Peninsula)
1854
Treaty No. 72 Owen Sound (Nawash Reserve)
1857
The Gradual Civilization Act
1857
BRITISH NORTH AMERICA ACT
1867
ENFRANCHISEMENT ACT
1869
Numbered Treaties 1-5
1871 – 1875
Revision of Treaties 1 and 2
1875
THE INDIAN ACT(1876) and Treaties 6 and 7
1876 – 1877
Pre-Confederation Treaties I
1764 – 1836
Pre-Confederation Treaties II
1811 – 1867
ROYAL PROCLAMATION
1763
Treaty No. 45 Manitoulin Island
1836
Treaty of Niagara
1764
Robinson Treaties
1850
QUEBEC ACT
1774
Treaty No. 93 Colpoy's Bay
1901
Williams Treaties
1923
CONSTITUTION ACT
1982
WESTERN ARCTIC (INUVIALUIT) CLAIMS SETTLEMENT ACT
1984
PASSAGE OF BILL C-31
1985
MEECH LAKE AND CHARLOTTETOWN ACCORDS
1987 – 1992
8 day protest at cemetery in Owen Sound
1991
Fairgrieve Decision
1993
Duluth Declaration
NATIONAL ABORIGINAL DAY - June 21 - National Aboriginal Day was proclaimed by former Governor General Romeo A. LeBlanc
1996
Nisga'a Treaty
1998 – 2000
NUNAVUT TERRITORY
1999
Oka Crisis
1990
Ipperwash Inquiry Report
2007
1760
1800
1820
1840
1860
1880
1900
1920
1940
1960
1980
TREATIES/IMPORTANT DATES TIMELINE (Raymond Auger)

About Treaties

What is a Treaty?

A treaty is an instrument between nations, wherein they agree to a set pattern or relationship. Before the arrival of European nations to Turtle Island, First Nations had war and peace treaties and alliances among neighboring nations. After French and British Crowns became established in North America they began to negotiate mutual agreement treaties, for peace and friendship. A treaty became a signed agreement between the First Nation and Crown outlining specific rights. Each signed treaty provides different property rights and obligations on both parties. Some argue that treaties evolved differently, but the roots of what a treaty was to both First Nations and the Crown was to create mutually agreeable conditions.

Treaty Rights

First Nations, Métis and Inuit signed treaties to protect their lands and rights to use of the resources. From the Crown's perspective, vague title to undisclosed territories was exchanged for specific rights on a defined reserve, obligations to health care, monetary payments, agricultural equipment, livestock, ammunition, and clothing. They evolved to also include 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, etc., depending on changes to provincial and federal government powers over the last two hundred years. Treaty rights of the Crown included acquiring rights to use land, which now forms cities and industries; so, we all share Treaty rights. Treaties are protected under section 35 of The Constitution Act.

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

In Ontario, there are 5 treaties: Treaty 3 (1873), Treaty 9 (1905-1930), Robinson Superior Treaty (1850), Robinson Huron Treaty (1850) and the Williams Treaties.

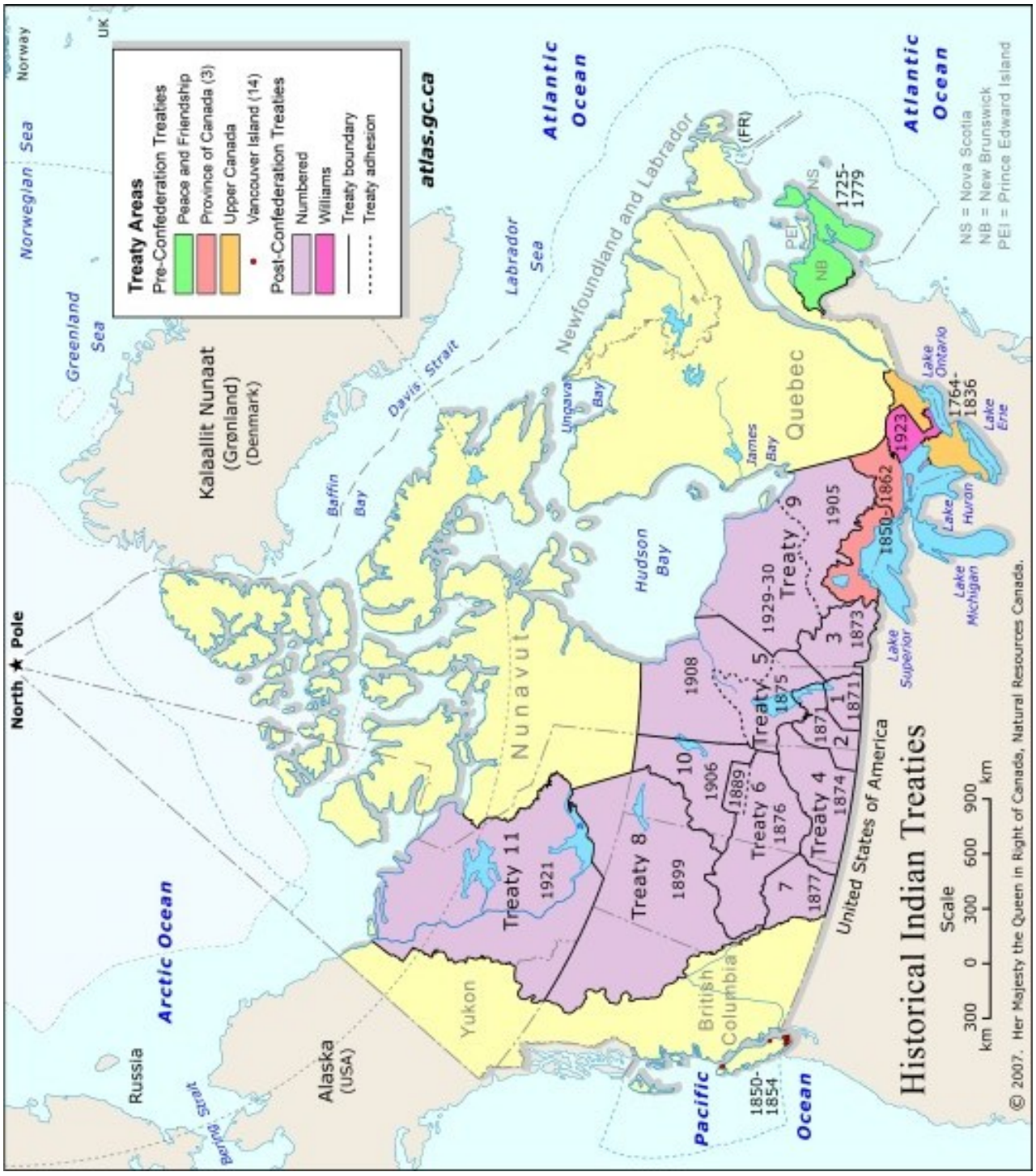
Inuit

By the 1940s, Inuit were living a very different lifestyle than the previous generation. During World War II and the Cold War, Canadian government presence was established throughout the Arctic to demonstrate Canadian sovereignty and to deliver government services to Arctic residents.

One of the most profound changes to Inuit culture, in addition to the influence of the church, was the government-led initiative to move Inuit from their traditional camps to larger permanent settlements. A program was launched to provide modern homes for Inuit families. Health, education and social services also became a regular part of community life and led to rapid population expansion both of Inuit and non-Inuit in these permanent settlements.

Within the first thirty years of settlement, Inuit became almost completely dependent on government assistance. Children were sent to residential schools and the ill were sent away for medical treatment. All of these decisions were made by government officials with little direct knowledge of Inuit.

In four generations, Inuit went from being self-reliant, making every necessity of life from natural resources, to surfing the Internet. This dramatic revolution did not occur without heart-wrenching conflict. However, Inuit have proven their ability to adapt and change with their land claims agreements. Inuit as a collective society are determined to tackle the challenges of modernization head on.



Source: http://atlas.nrcan.gc.ca/site/english/maps/reference/national/hist_treaties/referencemap_image_view

Timelines and Treaties

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	Royal Proclamation
1774	Quebec Act
1764-1836	Pre-Confederation Treaties I
1811-1867	Pre-Confederation Treaties II
1836 – 1861	Treaties affecting our local area, including Saugeen, Nawash and Manitoulin
1850	Robinson Superior Treaty and Robinson Huron Treaty
1867	British North America Act
1869	Selkirk Treaty Lands
1870	Manitoba Act
1871-1875	Numbered Treaties 1-5
1875	Revision of Treaties 1 and 2
1876-1877	The Indian Act (1876) and Treaties 6 and 7
1878-1898	Deculturation – assimilation and enfranchisement of Aboriginals (no treaty negotiations took place)
1899-1921	Numbered Treaties 8-11
1923	Williams Treaties
1973	The Canadian Government agrees to begin land claims negotiations with Aboriginal peoples who never signed treaties relinquishing their rights.
1982	Constitution Act
1984	Western Arctic (Inuvialuit) Claims Settlement Act
1985	Bill C-31
1987-1992	Meech Lake and Charlottetown Accords
1988	Sahtu Dene and Métis Land Claim Agreement
1990	Oka Crisis Yukon Umbrella Final Agreement
1993	Nunavut Land Claims Agreement is signed.
1999	Nunavut Territory is officially created.
2000	Nisaga'a Treaty
2003	Tlicho Land and Self-Government Agreement

Resources

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

Auger, Donald J. (2005). Indian Residential Schools. Thunder Bay: Nishnawbe Aski Nation.

Harper, Maddie. "Mush-hole": Memories of a Residential School. Toronto: Sister Vision Press, 1993.

Miller, J.R. Shingwauk's Vision: A History of Native Residential Schools. Toronto: University of Toronto Press, 1996.

Schissel, Bernard, and Terry Wotherspoon. The legacy of school for Aboriginal people: education, oppression, and emancipation. Don Mills, ON: Oxford University Press, 2003.

Fisher, Amy, and Deborah Lee. Native Residential Schools in Canada: A Selective Bibliography. National Library of Canada. http://www.collectionscanada.ca/native-residential/index-e.html [2006].

Integrating Aboriginal Perspectives in Curricula
http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/index.html.

Royal Commission on Aboriginal People. Indian and Northern Affairs Canada.
http://www.ainc-inac.gc.ca/ap/pubs/rpt/rpt-eng.asp

Statement of Reconciliation. Indian and Northern Affairs Canada.
http://dsp-psd.pwgsc.gc.ca/Collection/R32-192-2000E.pdf

Aboriginal Canada Portal: http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/index.html
Statements of Apology, Government of Canada, statistics, maps,

Healing the Generations, Nishnawbe Aski Nation, 2005. Available by contacting 807-623-8228 (18 minute video)

Indian Residential Schools Resolution Canada. http://www.irsr-rqpi.gc.ca/english/history.html

Indian and Northern Affairs Canada: Aboriginal Peoples and Their Heritage.
http://www.ainc-inac.gc.ca/hrtg/index_e.html

Map: Indian Treaty Areas 1850-1930. Adapted from: Energy, Mines and Resources Canada. Geographical Services Division (1991).

Treaties with Aboriginal People in Canada. Timelines and Maps –Indian and Northern Affairs Canada. November 2009. http://www.ainc-inac.gc.ca/al/hts/mp-eng.asp

Canada in the Making -Aboriginals: Treaties and Relations –Specific Events and Topics (Numbered Treaty-Overview).

Restoring Dignity: Responding to Child Abuse in Canadian Institutions.

Canada's Residential School Aboriginal Survivor Series. Fall Edition 2004. Assembly of First Nations Indian Residential Schools Unit.

Best Practices - Including First Nation, Métis, and Inuit in the Curriculum

ISSUE	DO	DO NOT
Key Concepts / Understandings are Incorporated • Connections to curriculum are appropriate to the context. • First Nation, Métis and Inuit perspectives are embedded/an integral part, not sidebars/examples only. • First Nation, Métis and Inuit history, issues, world-views, perspectives are reflected across all Grades, K to 12 • The teaching of anti-racist education principles is incorporated. • Cross-curricular connections ensure that inclusion is across the curriculum. • Holistic nature of Aboriginal world-view is acknowledged. • Value placed by Aboriginal world-views on harmonious relationships with the environment and the cycles of life are an integral part of inclusion. • Spirituality/traditional teachings are embedded as an integral part.	**Do make cross-curricular connections by including First Nation, Métis and Inuit experiences in science, art, music, language, as well as history, geography and social studies.** **Do ask more questions and bring in speakers when you don't know the answer.** **Do teach students to deconstruct bias in learning resources.** **Do include circle teachings as part of classroom practice and instruction.**	Do not limit inclusion to social studies and history. Do not pretend to know about all Aboriginal cultures if you don't know. 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 Bruce-Grey Catholic and Bluewater District School Boards.** **Do review the resources in your classroom and school library for bias.** **Do make sure maps include a time period reference and accurately locate First Nation, Métis and Inuit 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	DO	DO NOT
Culture – Past and Present • Rich knowledge base and complex First Nation, Métis and Inuit 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 First Nation, Métis and Inuit cultures. • First Nations, Métis and Inuit are portrayed in a way that empowers. • Inclusion of First Nations, Métis and Inuit is more than superficial and generic. Inclusion is meaningful and acknowledges individuality of both peoples and nations. • Inclusion acknowledges value placed within First Nation, Métis and Inuit world-views on harmonious relationships to the environment. • First Nation, Métis and Inuit nations are viewed as autonomous and self-governing nations. • First Nation, Métis and Inuit cultures are not objectified through artifact-based approaches.	**Do acknowledge and validate the contributions of First Nations, Métis and Inuit 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 knowledge and successful endeavours across a wide range of fields (e.g. environment, architecture, agriculture, government, medicine, art, music and theatre).** **Do ensure that First Nations, Métis and Inuit 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.**	Do not put First Nations, Métis and Inuit and their cultures into the 'primitive' category. Do not represent First Nations, Métis and Inuit and cultures only in the past. Do not rely solely on artifact-based approaches to study First Nation, Métis and Inuit cultures. Do not overuse generalizations and generic references. Do not present First Nations, Métis and Inuit as 'environmental saviours' (or in other stereotypical ways.) when teaching about their valued relationship with Mother Earth.
Authenticity • First Nation, Métis and Inuit voices are present. • First Nation, Métis and Inuit perspectives are evident. • The holistic nature of First Nation, Métis and Inuit world-views is evident. • First Nations, Métis and Inuit are depicted as real people. • Oral history is validated.	**Do use videos and novels that represent authentic First Nation, Métis and Inuit voices.** **Do invite First Nation, Métis and Inuit elders, artists and storytellers and others from the First Nation, Métis and Inuit communities into your classroom.** **Do include First Nation, Métis and Inuit authors and literature.**	Do not use materials that affirm "Imaginary Indian" stereotypes like Indian princesses, warriors. Do not appropriate Aboriginal cultural items such as eagle feathers. Do not make inclusion at a level that is 'tokenism'.

ISSUE	DO	DO NOT
Distinctness and Diversity • Unique status of First Nations, Métis and Inuit in Canada is acknowledged. • References to First Nations, Métis and Inuit are culturally specific, when appropriate to context. • Various histories of First Nations, Métis and Inuit are acknowledged in their own right and not just in relation to interactions with European cultures. • First Nation, Métis and Inuit 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 First Nation, Métis and Inuit nations.** **Do ensure that the history of Aboriginal peoples reflects change over time and does not simply assign First Nations, Métis and Inuit to a place 'frozen in time' in the distant past.**	Do not use more general First Nations, Métis and Inuit when the context calls for more specificity (i.e naming the nations: Anishinaabe.) Do not assume that all First Nations, Métis and Inuit interacted with others in the same way. Do not assign 'expert' knowledge of First Nations, Métis and Inuit and their cultures to someone just because they are First Nation, Métis or Inuit.
Eurocentrism • A balance of perspectives is presented. • Presentation of First Nations, Métis and Inuit in the curriculum does not superimpose predominantly European values, attitudes and beliefs on First Nation, Métis and Inuit experiences and perspectives. 	**Do look for opportunities to broaden your knowledge and understanding of First Nations, Métis and Inuit and their issues.** **Do ensure a balance of perspectives is presented.** **Consider resources with these questions: Who is represented and in what ways? Who is not represented? Are texts authentic, free of stereotyping and inaccuracies?** **Do acknowledge First Nation, Métis and Inuit histories in their own right.** **Do constantly examine and challenge your own biases and assumptions.** **Do look for ways to include First Nations, Métis and Inuit across the curriculum.**	Do not call attention to the faults and ignore the positive aspects of First Nations, Métis and Inuit. Do not superimpose Eurocentric frame of reference on what is included/not included, valued etc. Do not present First Nation, Métis and Inuit cultures as being 'inferior'. Do not use stereotypical images such as “Braves”, “Redskins' as team mascots.

Best Practices - Including First Nation, Métis and Inuit in the Curriculum

ISSUE	DO	DO NOT
Pedagogy • Study of First Nations, Métis and Inuit is rooted in contemporary times. • Approaches are issues based and lead students to understand the roots of the social, political and economic realities of First Nations, Métis and Inuit in Canada today. • First Nations, Métis and Inuit are viewed as an integral part of Canadian history and within contemporary Canadian communities. • Sacredness of First Nation, Métis and Inuit beliefs/ traditions is honoured. • Holistic nature of First Nation, Métis and Inuit world-views 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 teaching/learning process.	**Do use respectful teaching strategies.** **Do engage students in deconstructing bias.** **Do ensure that the study of First Nations, Métis and Inuit is rooted in contemporary times and helps students understand how the past led to the present realities.**	Do not have students create dreamcatchers, masks, or other sacred cultural objects except in context and in the presence of an elder or First Nation teacher. Do not conduct Aboriginal ceremonies without an Aboriginal elder. Do not have students rewrite First Nation, Métis and Inuit stories that have been passed down in the oral tradition as cultural 'teachings'.
Use of Terminology/Language • Terms used accurately • Language used is that which empowers, validates and supports the inclusion of First Nation, Métis and Inuit experiences, perspectives and histories in respectful, accurate, authentic ways.	**Do use a credible source to refer to in using terms in relation to First Nations, Métis and Inuit** **Do use the recommended terminology when referring to to First Nations, Métis and Inuit.** **Do refer to each nation by name (e.g. Anishinaabe) rather than the more generic overuse of Native/Aboriginal peoples as a collective.** **Do 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	DO	DO NOT
Visual Images • Contemporary images present to First Nations, Métis and Inuit in a variety of contexts (within urban, rural, reserve communities) and across a range of socio-economic circumstances • Images depict First Nation, Métis and Inuit contributions across a wide range of endeavours (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, Pocohontas, 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 (2006): A Guide to Teaching Aboriginal Studies in K-8 Classroom, reproduced with permission, 2009, Toronto District School Board. (Available by contacting Library and Learning Resources 416 397-2595). *Modifications of the table were made for this publication*.

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.

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 honour 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. a person's privacy. Always be aware that you never intrude on an individual`s personal space or quiet time alone.
- Never interrupt or walk between people who are talking.
- Never speak about other people in a negative way.
- 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.
- 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.

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 Nations, Inuit, and Métis peoples.

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. 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 Nations, 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/ index_e.html or contact an Aboriginal community or organization near you, or the local Indian and Northern Affairs Canada office. Some possible ideas for schools and youth:

- Aboriginal guest speaker
- Partner with an on-reserve 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 First Nation, Métis or Inuit sites
- Identify or learn about First Nation, Métis and Inuit heroes/heroines in Canada

On November 16, the Métis peoples hold annual celebrations throughout Ontario and Western Canada to honour Louis Riel's contributions to his people and Canada. Check with your local Métis Community Council (Métis Nation of Ontario) for information and local activities and events.

Riel Day: November 16

On November 16, the Métis people hold annual commemorations throughout Ontario and Western Canada to honour Louis Riel's contributions to his people and Canada. November 16 marks the day that he was hanged in Regina. Check with your local Métis Community Council (Métis Nation of Ontario) for information and local activities and events.

Resource

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

http://www.ainc-inac.gc.ca/ach/ev/nad/index-eng.asp National Aboriginal Day videos and promotional products

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.

Why Involve Elders and Senators?

Each First Nations Elder and Métis Senator can add a great deal to educational activities in our schools. In particular, Elders and Senators are integral to the revival, maintenance, and preservation of their cultures. Elder and Senator participation in support of curricular objectives develops the positive identity of First Nations and Métis students and enhances self-esteem for all 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 and Senator does not necessarily indicate age. In First Nation one is designated an Elder after acquiring significant wisdom and understanding of First Nation history. Métis Senators are elected or appointed by local councils and are often the holders of significant Métis history, traditional teachings, ceremonies, healing practices and experience. Elders and 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 and Senator Protocol

When requesting guidance or assistance, there is a protocol used in approaching Elders, which is not as formal for Senators, but which can be followed for both. Before following any protocol check with what has worked best with the community from which the Senator or Elder comes from whom you wish to approach. The Métis Council, MNO education and training office, district chief's office, tribal council office, or a reserve's band council, or the school's education committee may be able to assist you. Prior to a Senator or 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 being shared. One must ascertain the nature of the offering prior to an Elder's visit as traditions differ throughout First Nation communities. Also, there may be a fee for service or to cover the travel which is arranged through the school board. In our local Anishinaabe communities, a gift of tobacco in a small piece of cloth is a traditional offering. 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 Senator/Elder.

First Nations Elders and Métis Senators often have helpers who work with them and receive training. Ask the helper how to approach a particular Elder or Senator 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 and/or Senator to do opening and closing ceremonies for an event, you need to explain the event to them and it is okay to have both Determine if a gift of tobacco should be offered before a prayer is said. Acceptance of gifts means acceptance of the invitation. Make it as easy as possible for Senators and Elders to get 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 and Senator may ask a 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 or Senator smudges. To find out the proper 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 you school's policy on smudging activities prior to approaching the Elder or Senator.

Senator Protocol

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

Seeking an Elder and Senator

To initiate the process of dialogue and participation, a letter may be sent to the local band council or an Aboriginal community agency requesting an Elder's or a Senator's participation and indicating the role the Elder and 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 or Senator to share expectations for learning outcomes.

Friendship Centres, Métis Community Councils, and Health Centres (Anishnaabe Mushkiki) 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, Inuit Community Agency Contacts section on the back of this document for Elder and Senator referrals.

Resources

AWPI Employer Toolkit. Indian and Northern Affairs Canada. Chapter 5: Aboriginal Awareness. http://www.ainc-inac.gc.ca/emp/ae/awp/etk/ove-eng.asp

Interviewing Elders, Guidelines from the National Aboriginal Health Organization, http://www.naho.ca/english/documents/InterviewingElders--FINAL.pdf

Saskatchewan Education: First Nations, Métis & Community Learning Program http://www.education.gov.sk.ca/FNM-Learning-Program

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.ca

Aahnii/Boozhoo
Hello
Tanishi
Bonjour
Qanuipit

Lawrence Baxter on Language ...

"Also, just from my travels in the north, I noticed the language/dialect along the Albany River all the way from Marten Falls to Cat Lake are the same with sub-dialect in each community or within the community.

As you go further north, the Ojibway language is again different. There you have a Severn River dialect and Winisk River dialect. These are the two major dialects and to some extent they are similar, again there are sub-dialects in each of the communities.

When I was growing up, families went to their respective traplines over extended periods of time and they developed their own lingos. I sometimes hear Chomish paraphrase oldtimers he heard talk when he was a young man, the language back then was quite different. My generation does not use it. In essence, the language is lost because it wasn't written. So the language changes with time.

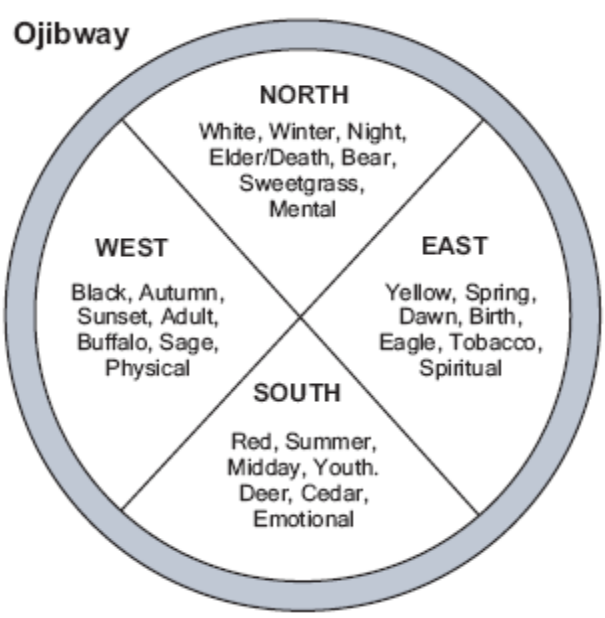
Traditional Wisdom

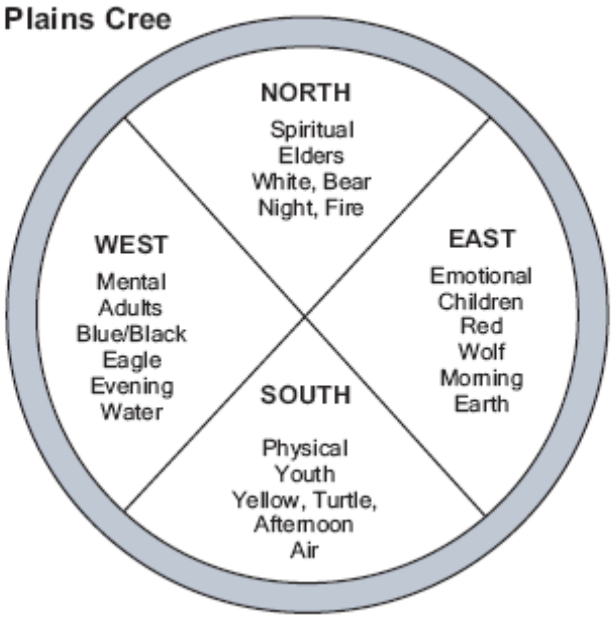
Circle Traditions and Teachings

The Circle teachings come from the Anishinaabe people, commonly known as the Ojibway nation. Ontario Métis may follow these teachings, or a variation of them, depending on the community. Check respectfully with those from your school and board for which traditions they follow. The Ojibway and many other First Nations have a teaching that the medicine wheel is the circle of life, and all things in life are circular, (e.g., t he earth, sun, moon, and all planets and stars ; the cycle of seasons, and day and night, the life cycle). Depending on the nation, the colours may be different and placed in different locations. The most common colours 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 Nations today (Bopp et al.1989). Each person's medicine wheel is unique to the teachings that they have received.

The adjacent circles are two examples of medicine wheels: one Ojibway 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).

Medicines (Four Sacred Plants)

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 it 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 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 sent 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. Métis may or may not follow the medicine wheel and different colors are used depending on the traditions of the people.

Seven Gifts of the Grandfathers
Nezhwahswe Mishomisuk

This teaching or a variation of it may be adopted outside of the Mediwiwin teachings from which it derives. Métis in Ontario, for example, who are familiar with these teachings may adhere closely to them or follow a variation of them.

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
Muaadendmowin

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
Askdehewin

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.

First Nation, Métis and Inuit Traditions and Celebrations

Traditional Feasts

- Adhere to very strict ceremonial guidelines that take place during the Midewiwin (Anishinaabe Medicine Lodge) ceremonies.
- 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.
- An example: the The Three Fires Midewiwin (Medicine Lodge of the Anishinaabe people) hold feasts during the spring, summer, fall and mid-winter ceremonies.
- A feast is held when a member of the Midewiwin Three Fires Medicine Lodge passes away
- Midewiwin Three Fires Medicine Lodge passes 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 Chiefs feast, Summer Solstice, Winter Solstice, Memorial feast for ancestors, the First Kill feast, and feasts at the beginning of each season.

The Pow-Wow

- A spiritual, as well as social gathering, to celebrate life.
- 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, honour 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.

Sweat Lodge Ceremony

The sweat lodge ceremony is used by First Nations as a way to seek prayer, healing and purification. Not all Aboriginal 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. Participating in a sweat lodge ceremony brings one back to the traditional ways of living. The sweat lodge makes the people repair the damage done to their spirits and acquire answers and guidance from the Creator and mother earth. A medicine man and/or woman would be present in the ceremony.

Rendezvous

- Annual gatherings Métis celebrate, usually during the summer and organized by regional councils.
- Celebrate Métis culture.
- Voyageur games include shooting, throwing axes, making bannock, etc.
- Sometimes there are canoe races.
- Always there are Métis entertainers, jigging and fiddling.

Métis Jigging

The Métis people established the dance “The Red River Jig” which has been the centrepiece 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, powwows and competitions. Métis peoples held fiddle and jigging contests as a symbolic gesture of nationhood and pride.

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

Anishinaabe
original or first person
premiere personne

Pimaatisiwin
way of life
mode de vie

Kikinoomaakewikamikong
place of learning
lieu d`apprentissage

Resources

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

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

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

Ojibway Ceremonies, Basil Johnston, McClelland & Stewart, 1983.

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

Integrating Aboriginal Perspectives in Curricula
http://www.edu.gov.mb.ca/ks4/docs/policy/abpersp/index.html

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

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 as if we built our schools to change everyone to look like something produced in a big city far away. It is time to celebrate our distinctiveness within a larger community. It is commonly understood that parent/guardian involvement and influence is a key factor in success for all students including First Nation, Métis and students (Galligher-Hayashi, 2004). There are many areas within a school that can be points of focus, areas that welcome and can be where we model student and parent achievements and success in learning.

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 in the cause and a meaningful reason for being in the 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

Some sample activities for successful school, family, and community partnerships include:

- 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 the family's 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.
- Literacy Night/Storytelling Night
- 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 PTA, 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.
- 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 also ensures that the school receives the correct and necessary information.
- Have First Nation, Métis and Inuit artwork, posters, bulletin board borders, and calendars, etc. posted in the office or front foyer.
- Coffee, water, juice offered to parents/guardians while registering.
- Provide books, paper, crayons to entertain younger siblings that are waiting during this registration time.
- School tours by older students (high school), principal, vice principal or facilitator in elementary school for new student and/or parents/guardians.

Library

First Nation, Métis and Inuit cultures are rich and diverse. By celebrating First Nation, Métis and Inuit literature and mixing these books for all ages with non-Aboriginal books, we can instill pride and acceptance in all students. First Nation, Métis and Inuit literature should not be in only a "Native Studies" section of the library any more than all the books written by women should be organized as "Women's studies". Librarians should continue to work to make Libraries a welcoming place to improve the literacy of all students. A mindful approach will help all feel part of the larger population:

- Librarians can make themselves aware of a variety of aspects of local First Nation, Métis and Inuit cultures.
- Artwork, both student and professional, can make a library more beautiful.

- Posters of First Nation, Métis and Inuit and non-Aboriginal role models are displayed.
- 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
- Use the medicine wheel to help the students become familiar with the research process.

Other Bulletin Boards

- Create living bulletin boards in the common areas used by all students.
- These can have monthly calendars of local organizations (Friendship Centre, Anishnaabe Organizations, etc.).
- Posters of role models, both Aboriginal and non-Aboriginal could be used in these areas. (free-available from Nishnawbe-Aski Nation Education Department)

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 Aboriginal Students. Teacher Librarian; June; 31,5, pp. 20-24.

Kavanagh, Barbara. 2002. The Role of Parental and Community Involvement in the Success of First Nations Learners: A Review of the Literature written for the Minister's National Working Group on the First Nations Education, Indian and Northern Affairs Canada.

First Nation, Métis and Inuit Education Advisory Committee

Terms and Conditions

- Provide advice on the implementation of the *Ontario First Nation, Métis, and Inuit Education Policy Framework,* including the goals of:
    - High levels of student achievement
    - Reduce gaps in student achievement
    - High levels of public confidence
- Provide advice on procedures for Aboriginal self identification
- Develop strategies to increase awareness of the educational and cultural needs of Aboriginal students
- Support the development of increased curriculum initiatives specifically related to Aboriginal education including courses on Native Studies and Native Language
- Develop strategies to improve the integration of Aboriginal perspectives in resources across the curriculum, and to increase appropriate resources for students
- Develop strategies to increase awareness and develop healthier student attitudes towards Aboriginal peoples, issues, and perspectives
- Provide advice and support for professional development initiatives and professional resources related to Aboriginal education
- Support the development of partnerships with First Nation, Métis, and Inuit organizations

Meetings

- Three times per year or more frequently as needed depending on initiatives.

Representation

- Bluewater Central Representation
    - Director of Education or designate
    - Superintendent responsible for Aboriginal Education
    - FNMI Advisor
- Bluewater School Representation
    - 1 Elementary Principal
    - 1 Secondary Principal
    - 1 Aboriginal Teacher
- Bluewater Trustees Representation
    - Chair of Board or designate
    - First Nation Trustee
- Bruce-Grey Catholic Central Representation
    - Director of Education or designate
    - Superintendent responsible for Aboriginal Education
- Bruce-Grey Catholic School Representation
    - 1 Elementary Principal
    - 1 Secondary Principal
    - 1 Teacher
- Bruce-Grey Catholic Trustees Representation
    - Chair of Board or designate
    - First Nation Trustee
- Chippewas of Nawash Unceded First Nation Representation
    - 3 Representatives
- Chippewas of Saugeen First Nation Representation
    - 3 Representatives
- M'Wikwedong Native Cultural Resource Centre
    - 2 Representative
- Owen Sound Métis Council Representation
    - 2 Representatives
- Executive Director of Keystone

Resources

Aboriginal Voices in the Curriculum: A Guide to Teaching Aboriginal Studies in K–8 Classrooms – REVISED 2006 (© 2006) Toronto District School Board
This curriculum resource assists teachers in integrating Aboriginal Studies into the Ontario Curriculum from Kindergarten to Grade 8.
http://www.tdsb.on.ca/wwwdocuments/programs/Library_and_Learning_Resources/docs/ORDER_FORM-TDSB_EXTERNAL.pdf $40 each or 10 for $350

Bell, David, Sharing Our Success: Ten Case Studies in Aboriginal Schooling, Society for the Advancement of Excellence in Education, 2004 ISBN 0-9734046-3-9

Koenig, Edwin C., A Native Fishing Conflict on the Saugeen-Bruce Peninsula, Cultures and Ecologies, University of Toronto Press, 2005

Weblinks

Aboriginal Canada Portal – French or English - window to First Nations, Métis and Inuit online resources and government programs and services, with links for Youth and Kids:
http://www.aboriginalcanada.gc.ca

Aboriginal Education Strategy of the Ministry of Education of Ontario:
http://www.edu.gov.on.ca/eng/aboriginal/index.html

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

Aboriginal Newspaper of Ontario: Ontario Birchbark: http://www.ammsa.com/birchbark/

Aboriginal Multimedia Society – links to communications for Aboriginal Societies across Canada, also a classroom edition: http://www.ammsa.com/ammsahistory.html

Aboriginal Perspectives: The Teacher's Toolkit: Expectations and Teaching Strategies by grade: http://www.edu.gov.on.ca/eng/aboriginal/toolkit.html

Aboriginal Reading Resources – books to read online at Trillium Lakelands DSB site:
http://www.tldsb.on.ca/staff_aboriginal_reading_resources.cfm

Anishinaabe folks tales and traditional stories to read online: http://www.native-languages.org/anishinabe-legends.htm

Appreciate and understand Inuit art, storytelling and culture through Canada's Virtual Museum link to Holman and Classroom Connections:
http://www.virtualmuseum.ca/Exhibitions/Holman/english/life/index.php3

Arctic Information, fun Arctic facts and jokes of the day:
http://www.athropolis.com/educate.htm

Canada's First Nations – University of Calgary site linking to creation stories, migration theories, history of Canada's First Nations:
http://www.ucalgary.ca/applied_history/tutor/firstnations/sitemap.html

"Closing the Gap for Aboriginal Students" by Dr. Emily Faries:
http://www.edu.gov.on.ca/eng/research/eFaries.pdf

ETFO Curriculum Units on First Nations - Firsts From Aboriginal Peoples to Pioneers, Then and Now. Aboriginal Voices: http://www.etfo.ca/display.aspx?pid=55&cid=751

First Nations, Metis and Inuit Education Database – University of Lethbridge database and links to a variety of material:
http://www.uleth.ca/edu/edlinks/native2.cfm?category=Oral%20Tradition

Goodminds –vendor of First Nation, Métis and Inuit books and videos: www.goodminds.com

Indian and Northern Affairs Canada; First Nations Profile List:
http://sdiprod2.inac.gc.ca/FNProfiles_list.asp

Innu Nation website: http://www.innu.ca/

Inuit Throat Singing: http://www.mustrad.org.uk/articles/inuit.htm

Maps showing Canadian First Nations Treaties, Band Contacts:
http://www.kstrom.net/isk/maps/canadian.html

Métis Nation website: www.metisnation.ca

Ministry of Aboriginal Affairs Ontario – available in English or French; has a Kid Zone and a Youth Zone: http://www.aboriginalaffairs.gov.on.ca/

National Policy Roundtable on Aboriginal Education: Moving Forward, Providing Critical Supports for Successful Learning http://www.saee.ca/movingforward/support.html

Northwest Territories Literacy Council: www.nwt.literacy.ca

Ojibway and Cree Cultural Centre - a resource for books, curriculum units, information etc.:
(705) 267-7911 www.occc.ca

SAY magazine – largest national magazine for and about Native youth:
http://www.saymag.com/canada/

The Inuit Way: A Guide to Inuit Culture - entire book can be read online
http://www.pauktuutit.ca/pdf/publications/pauktuutit/InuitWay_e.pdf

Using First Nations Literature in the classroom – a bibliography of literature and how to use it in the classroom including detailed activities and templates:
http://olc.spsd.sk.ca/DE/resources/firstnationsliterature/index.html

Virtual Museum of Métis History: http://www.metismuseum.ca/main.php

Artists

Beaver, Moses (Amik) from northwest Ontario: http://www.mosesbeaver.com/index.htm

Canadian Aboriginal/Native Artists: http://www.artistsincanada.com/php/~aboriginal.php

First Nations and Inuit Art: http://www.kstrom.net/isk/art/art_can.html

First Nation Artists listed at the Centre for Contemporary Canadian Arts:
http://www.ccca.ca/firstnations/index.html

First Nation Artists: http://www.first-nations-art-store.com/firstnationartists.html

First Nation, Métis and Inuit singers, musicians, authors: http://www.turtleisland.org/culture/culture-music.htm

Inuit Art: http://www.freespiritgallery.ca/inukshuk.htm

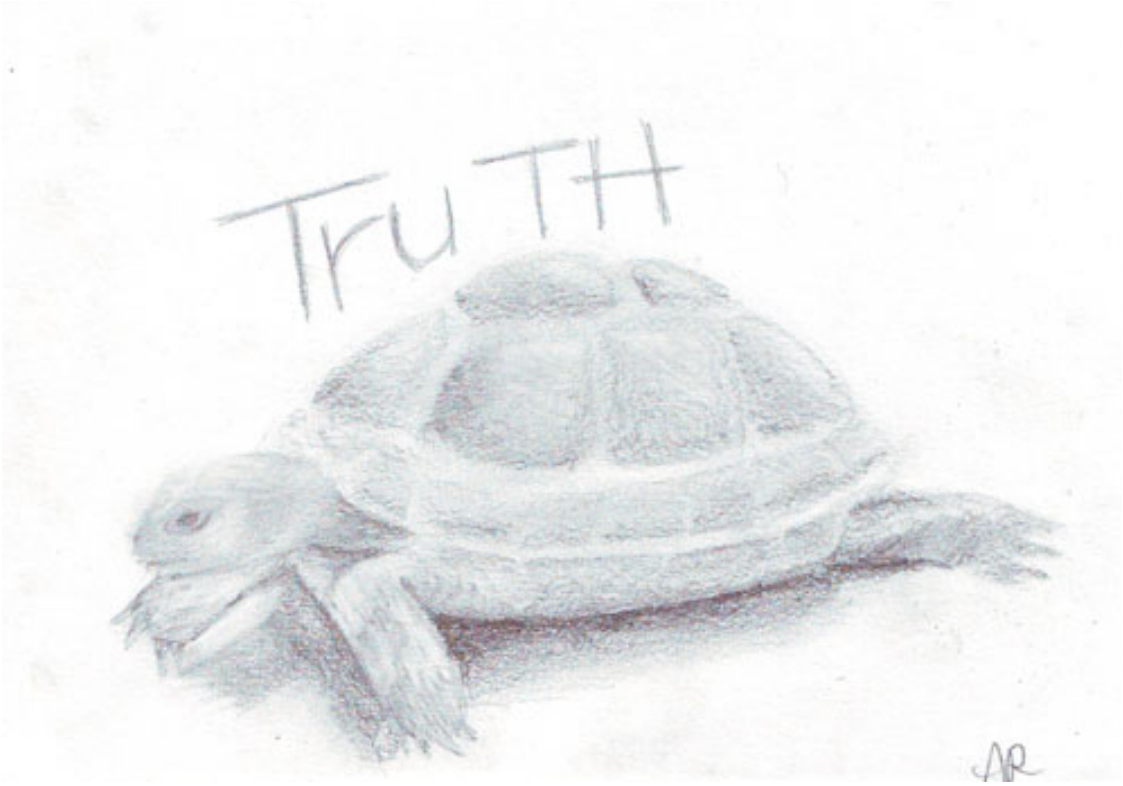
Inuit Artists from Holman, Northwest Territories:
http://www.virtualmuseum.ca/Exhibitions/Holman/english/gallery.php3#e0

Inuit Artists listed at the Centre for Contemporary Canadian Arts: http://www.ccca.ca/inuit/index.html

Métis Artists' Collective: http://www.metisartistscollective.com/index.html

Native Drums – a website devoted to the rich heritage of First Nations Music and Culture in Canada, with games, videos, and moving image galleries for kids, in-depth interviews and articles for students, the image research database for scholars, and downloadable resource kits for teachers: http://nativedrums.ca/

Search your Board's Media Centre Catalogue for listings of resources available.



First Nation, Métis and Inuit Community Agency Contacts

Organization Title	Contact Information Address, Phone, Email	Programs and Services
Chippewas of Nawash Unceded First Nation **Administration**	135 Lakeshore Blvd Tel: 519-534-1689 FAX: 519-534-2130	www.nawash.ca Administration of the Chippewas of Nawash Unceded First Nation community programs and services
Chippewas of Nawash Unceded First Nation **Board of Education**	6 Harbour Road, Cape Croker Reserve RR 5, Wiarton, ON N0H 2T0 Tel: 519-534-0882 FAX:519-534-5138	Administration of Cape Croker First Nation Elementary School
CN Cape Croker Police	202 Port Elgin Rd. 519-534-1233	For non-emergency calls
CN D'binooshnowin	519-534-3764	Crisis shelter
CN Day Care	255 Prairie Rd. 519-534-3909	
CN Economic Development	67 Community Centre Rd 519-534-1957	
CN SON Office	25 Maadookii Subd. 519-534-5507	
CN Elementary School	17 School Road 519-534-0719	
CN Fire Department	196 Lakeshore Blvd 519-534-2505	For non-emergency calls
CN Health Centre	247 Prairie Rd 519-534-0373	
CN Housing Department	Maadookii Crescent 519-534-1195	
CN Library	25 Maadookii Subd. 519-534-1508	
CN Native Child Welfare	23 Lighthouse Rd. 519-534-3818	
CN Cape Croker Indian Park	112 Cape Croker Rd. 519-534-0571	
CN Recreation	34 Community Centre Rd. 519-534-3266	
CN Roads Department	24 Community Centre Rd. 519-534-1036	
CN Social Services	Maadookii Crescent 519-534-3753	
CN Water Treatment Plant	85 Community Centre Rd. 519-534-4599	
Inuit Tapiriit Kanatami	Suite 1101 75 Albert St. Ottawa, ON K1P 5E7 Tel: 613-238-8181 or 1-866-262-8181 Fax: 613-234-1991 Email: info@itk.ca	http://www.itk.ca – the National Voice of Canada's Inuit

Métis Nation of Ontario	#3 - 500 Old St. Patrick St. Ottawa, ON K1N 9G4 Tel: 613-798-1488 Fax: 613-722-4225 (800) 263-4889	www.metisnation.org Programs and services available to support Métis communities and individuals across Ontario. Also lists Métis Community Councils and regional offices.
Métis National Council	350 Sparks Street, Suite 201 Ottawa, K1R 7S8 613-232-3216 or 1-800-928-6330 FAX: 613-232-4262 info@metisnation.ca	www.metisnation.ca Represents the historic Métis Nation and informs about initiatives and developments concerning the Métis Nation at national and international level
Saugeen First Nation **Administration**	6470 Highway 21 RR #1, Southampton, ON 519-797-2781	www.saugeenfirstnation.ca Administration of Saugeen First Nation community programs and services
Saugeen First Nation **Education Department**	6470 Highway 21 RR #1, Southampton, ON 519-797-2129	Administration of education for First Nation students
SFN Economic Development	519-797-3092 FAX: 519-797-1763	
SFN Elders Facility	519-797-3128 FAX: 519-797-2909	
SFN Maintenance Dept	519-797-5024	
SFN Social Services	519-797-1613 FAX: 519-797-2955	
SFN G'Shawdagawin Day Care	519-797-2419 FAX: 519-797-1085	
SFN Anishnabek Child and Youth Services	519-797-5000 FAX: 519-797-5894	
SFN Health Centre	519-797-3336 FAX: 519-797-5275	Healthy Babies, Healthy Children, Building Healthy Communities, Home and Community Care, Native Language Program, Native Alcohol and Drug Abuse, Health Director
SFN Recreation	519-797-1995 FAX: 519-797-1997	
SFN Fire Department	519-797-3366	
SFN Library	519-797-5986 FAX: 519-797-5987	
SFN Employment and Training	519-797-1224 519-797-3458	

School Board Superintendent Contacts
Bruce-Grey Catholic District School Board: **Catherine_Montreuil@bgcdsb.org** **519-364-5820**
Bluewater District School Board: **lori_wilder@bwdsb.on.ca** **519-363-2014**

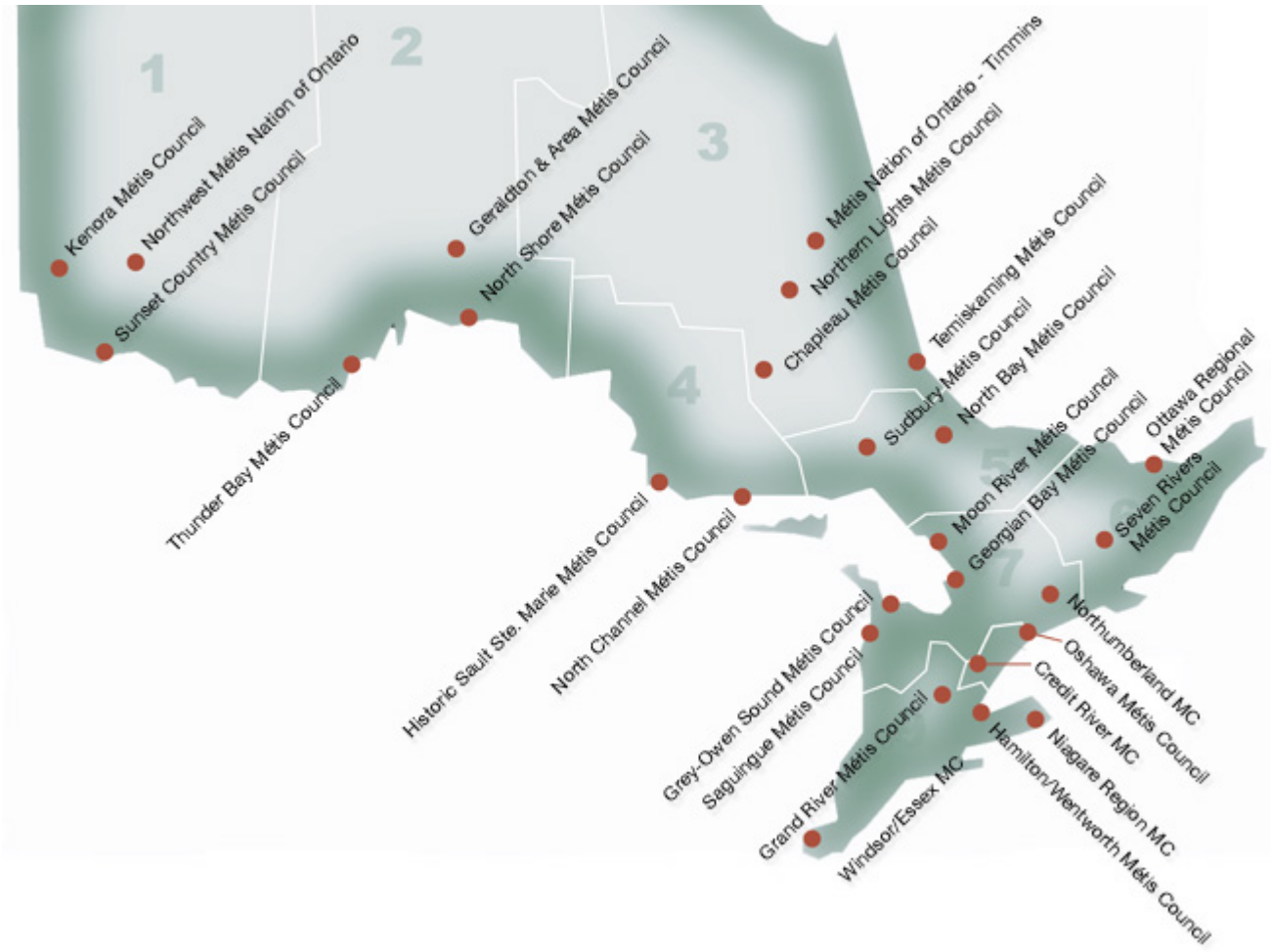
First Nations of Ontario

For an interactive map of First Nations Communities in Ontario please visit www.chiefs-of-ontario.org
Bilingual map from INAC: http://www.ainc-inac.gc.ca/ai/scr/on/rp/mcarte/mcarte-eng.asp

Aamjiwnaang
Albany
Alderville First Nation
Algonquins of Pikwakanagan
Animbiigoo Zaagi'igan
Anishinaabek
Anishinabe of Naongashiing
Aroland
Attawapiskat
Aundeck-Omni-Kaning
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 Firs Nation
Chippewas of Nawash First Nation
Chippewas of Thames First Nation
Constance Lake
Couchiching First Nation
Curve Lake
Deer Lake
Delaware
Dokis
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
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
Sheshegwaning
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
Wahta Mohawk
Walker Mohawk
Walpole Island
Wapekeka
Wasauksing First Nation
Wawakapewin
Webequie
Weenusk
Whitefish Lake
Whitefish River
Whitesand
Wikwemikong
Wunnumin
Zhiibaahaasing First Nation

To find addresses of all First Nations Schools in Ontario refer to the Map at the following website: http://firstnationschools.ca/index.php

Listing of all Métis community councils in Ontario is on the web page. www.metisnation.org



Ojibway: Miigwetch
English: Thank you
Michif: Marsee
French: Merci

April 2010

Guiding the Way: First Nations, Métis, Inuit
A Guide for Staff

Photographic and Art Credits

Students and staff of Bruce-Grey Catholic District School Board and Bluewater District School Board