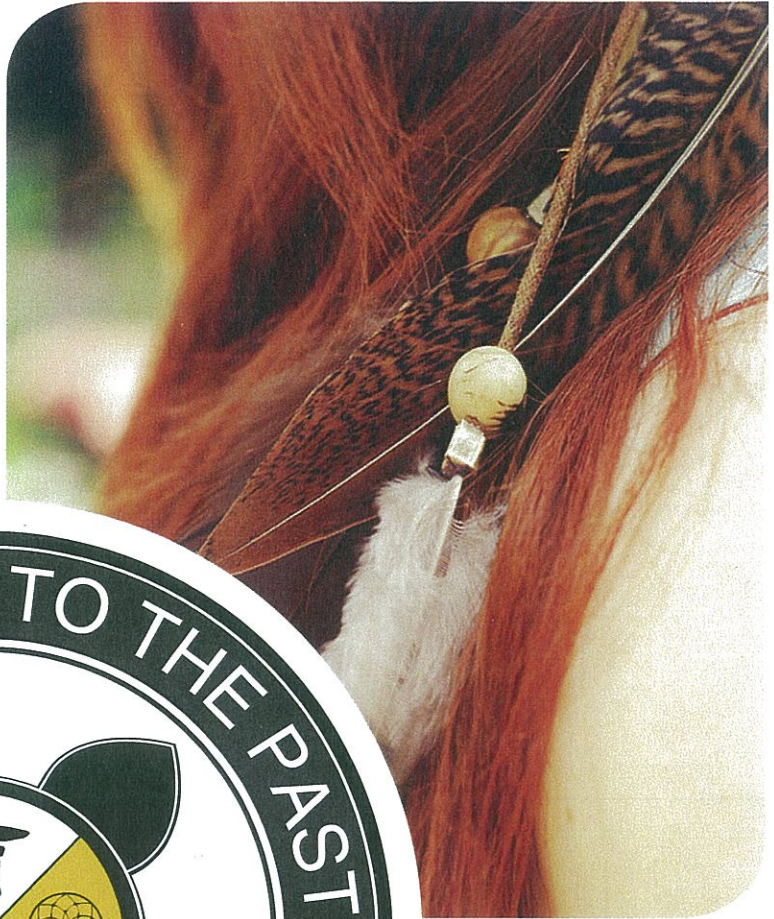


A Sacred Journey

A Guide to
Understanding
and Supporting
Aboriginal Students



ACKNOWLEDGEMENTS

The realization of the document is a proud moment for the District School Board of Niagara. After two years of collaborating with DSBN personnel and members of the below committee, we are excited to be able to provide this resource to schools to support all students. We'd like to acknowledge the tireless commitment of the people involved in this project.

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Thank you to Lakehead Public School for Best Practices in Including Aboriginal Peoples in the Curriculum.

THIS IS A LIVING DOCUMENT SUBJECT TO REVISIONS AND UPDATES. AS NEW INFORMATION ON FIRST NATIONS, MÉTIS AND INUIT PEOPLES BECOMES AVAILABLE, THIS GUIDE WILL BE REVIEWED BY THE ABORIGINAL EDUCATION CONSULTANT WITH INPUT FROM OUR ABORIGINAL EDUCATION ADVISORY COMMITTEE AS TO THE UPDATES REQUIRED.

DIRECTOR'S MESSAGE

The fibre of Canada's national identity is inextricably interwoven with that of First Peoples. A look back through history shows how closely linked the development and growth of this country is to the teachings, culture and contributions of Aboriginal people.

As a result, Aboriginal students see the world based on unique knowledge, language and understanding. This reality means that Aboriginal teaching, viewpoints and perspective must be embedded into the classroom to create an environment where Aboriginal students can thrive and others will develop a deep sense of understanding and appreciation. This approach is validated by the DSNB's mission of "inspiring, empowering and supporting all learners to reach their full potential."

In her research, Dr. Pamela Toulouse, a proud Anishinabekwe, identifies four factors directly linked to Aboriginal student success:

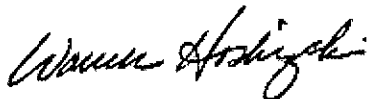
- Educators who have high expectations and truly care for aboriginal students
- Classroom environments that honour Aboriginal students' culture, language, world view and knowledge
- Teaching practices that reflect Aboriginal learning styles
- Schools that have strong partnerships with the Aboriginal community

We believe that supporting First Nations, Métis and Inuit students in this type of inclusive, holistic environment will affirm cultural identity, pride and encourage these students to reach their full potential.

Our partnerships with the Aboriginal community are absolutely crucial to creating the optimal conditions for Aboriginal students to experience success. So often, Aboriginal history is not found in written records; rather, it is through the oral tradition that values, knowledge and culture are passed down from generation to generation. As such, we have great respect for all the Aboriginal Elders and their willingness to partner with schools to provide students with meaningful and authentic learning opportunities. The guidance and lessons from the Elders help impart the cultural perspective Aboriginal students need to think critically and lead more fulfilling lives.

For the past five years, the DSNB has been working in partnership with the Aboriginal Educational Advisory Committee and the Aboriginal community to provide those comprehensive supports for our Aboriginal learners in both elementary and secondary schools. Through these partnerships, we assist Aboriginal students to develop the necessary confidence and self-esteem that will support their future success.

We thank you for your ongoing support and look forward to strengthening these relationships in the years to come. These efforts truly exemplify our vision of "Achieving Success Together."



Warren Hoshizaki, Director of Education



THE FOUR DIRECTIONS

This emblem visualizes the four directions of the Niagara Region, each marked by four geological landmarks - Lake Ontario (North), Niagara Falls (East), Lake Erie (South) and the Niagara Escarpment (West). Each quadrant depicts found images of these ancient rock formations that form and characterize the landscape of our present day. Borrowing the structure of a Medicine Wheel (also known as a Sacred Hoop), this emblem aims to encapsulate notions of the guiding four directions, nature's never-ending cycles, ideas of interdependence and relationships between all things, and the transfer of both land and knowledge from generations past to generations present and future. These natural geological sites can be thought of as sacred sites that connect us to both a distant past and the peoples and events of those places. The images that are included in this work have been collected from found sources from different times dating back to 1959.



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Talelayu Opiitlu (Talelayu with Owl)

by Kenojuak Ashevak , 1979

INTRODUCTION

'A Sacred Journey: A Guide to Understanding and Supporting Aboriginal Students' was developed to assist our staff in supporting Aboriginal student success. The purpose of this resource will be used to build teacher capacity by providing valuable background information for staff on First Nation, Métis and Inuit heritage, history, traditions, cultural teachings and celebrations specific to Niagara. The resource provides instructional strategies, specific to the learning styles of Aboriginal students. In order to have a significant impact on student achievement and contribute to reducing the gap for our Aboriginal students, staff focus on respecting, understanding and embracing the importance of the Aboriginal culture to the students and community.

Every effort has been made to ensure accuracy, currency, and reliability of the content. The District School Board of Niagara accepts no responsibility in that regard.

A GUIDE TO UNDERSTANDING AND SUPPORTING ABORIGINAL STUDENTS

This guide is the result of a need for improved Aboriginal cultural awareness. As we build knowledge and awareness, we continue to expand our supports and resources to recognize learning styles, instructional strategies and assessment practices that support Aboriginal students. The Aboriginal community's largest growing population.

Ontario has the largest population of Aboriginal People of any other Canadian province or territory. According to the most recent census at the time of this document's creation in 2006, 21% of all Aboriginal people in Canada live in Ontario. (Ontario Ministry of Aboriginal Affairs, 2006)

According to the report "Ontario's New Approach to Aboriginal Affairs" (2005), Aboriginal youth is the fastest-growing segment of the Canadian population. In Ontario, more than 50 per cent of the Aboriginal population (on- and off-reserve) is under the age of 27. With this recognition, Aboriginal and Ontario leaders are committing resources to improve education results for Aboriginal children and youth. Aboriginal education is of great importance for the Ontario Ministry of Education. Factors that can contribute to Aboriginal student success are teaching strategies that support Aboriginal learner needs, curriculum that embeds an Aboriginal perspective, counseling and support services, a school environment that makes everyone feel welcome, parental engagement and developing an understanding of Aboriginal cultures, histories and perspectives which will foster sensitivity to Aboriginal education needs.

"The purpose of Aboriginal learning is to contribute to becoming a whole human being... This means that learning can be acquired only by being a full participant in life. This includes participating in the ceremonies, work life, joy and humor that exists in each Aboriginal community."

Dr. Lorna Williams, Keynote address at the Aboriginal Learning Knowledge Centre's National Conference, 2008/2/4



Modern Sketch of Cree Man

FIRST NATION, MÉTIS AND INUIT (FNMI) EDUCATION POLICY FRAMEWORK

The First Nation, Métis and Inuit Education Policy framework includes approaches for schools and school boards that set out strategies to integrate First Nations, Métis and Inuit cultures, histories and perspectives throughout the Ontario curriculum. The overall goal of the Ministry is to increase knowledge and awareness for all students.

How the framework will help make a difference:

GOALS	FRAMEWORK
High level of student achievement	<p>Significant increase in the percentage of First Nation, Métis, and Inuit students meeting provincial standards on province-wide assessments in reading, writing, and mathematics.</p> <p>Significant increase in the number of First Nation, Métis, and Inuit teaching and non-teaching staff in school boards across Ontario.</p> <p>Significant increase in the graduation rate of First Nation, Métis, and Inuit students.</p>
Reduce gaps in student achievement	<p>Significant improvement in First Nation, Métis, and Inuit student achievement and students' self-esteem.</p> <p>Increased satisfaction among educators in provincially funded schools with respect to targeted professional development and resources designed to help them serve First Nation, Métis, and Inuit students more effectively.</p>
High levels of public confidence	<p>Increased participation of First Nation, Métis, and Inuit parents in the education of their children.</p> <p>Integration of educational opportunities to significantly improve the knowledge of all students and educators in Ontario about the rich cultures and histories of First Nation, Métis, and Inuit peoples.</p>

(Ontario Ministry of Education. FNMI Policy Framework, 2007)

THE DISTRICT SCHOOL BOARD OF NIAGARA'S VOLUNTARY, CONFIDENTIAL ABORIGINAL STUDENT SELF IDENTIFICATION

As a step towards applying the framework, the DSBN, in September 2011, implemented the Voluntary, Confidential Aboriginal Student Self Identification Policy. All student registration and verification forms include the opportunity for students to self identify Aboriginal ancestry. Self identification can happen anytime during the school year by notifying the office and having a parent submit a new verification form. The data collected through the self identification policy is used to determine the effectiveness of current programs, monitor student achievement and provide important information for future decision making.

ABORIGINAL PRESENCE IN OUR SCHOOLS

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

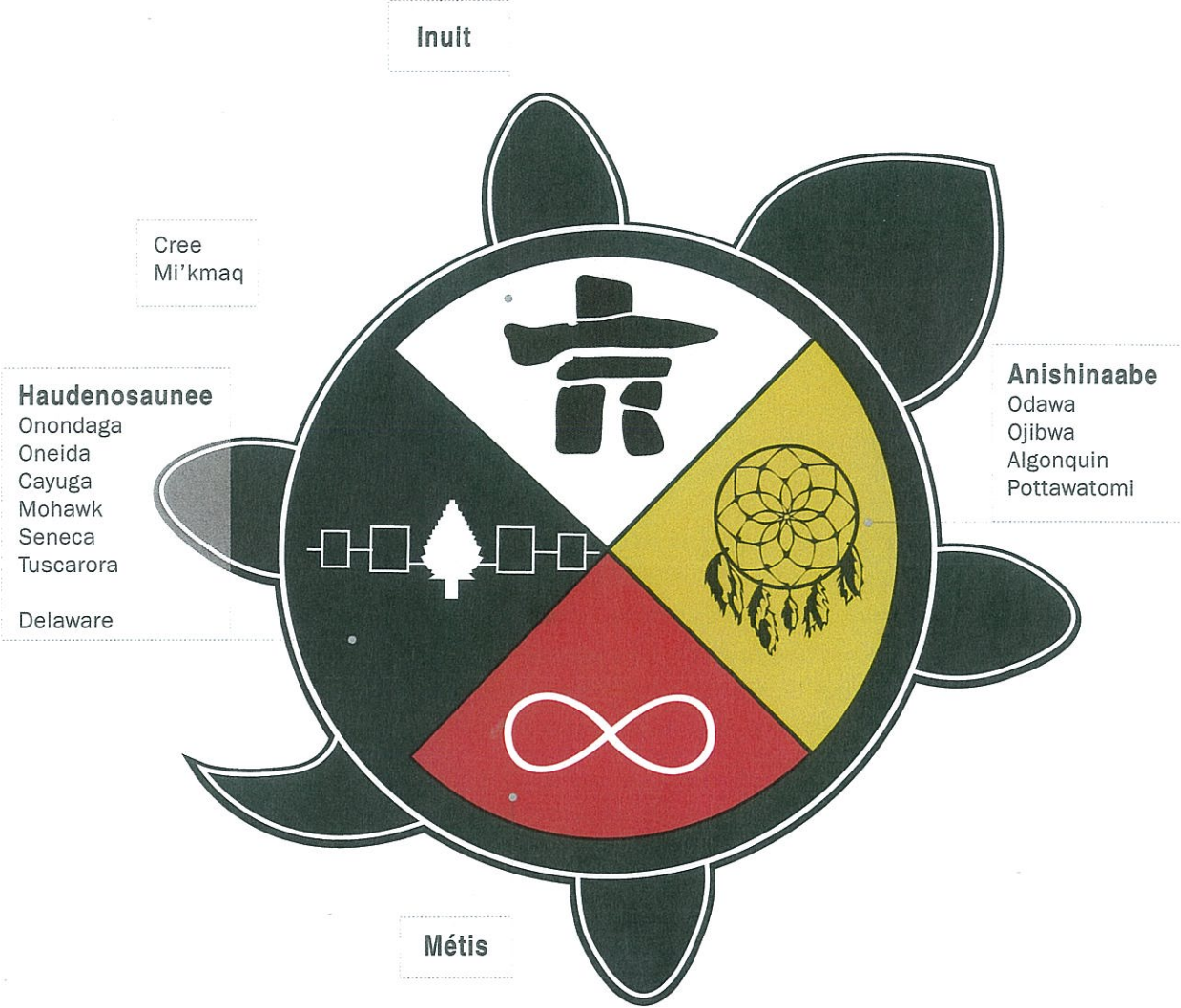
1. There are over 500 different Nations in North America: each with their own diverse beliefs, languages and traditions and this fact must be acknowledged. We must recognize that Aboriginal Peoples living within one geographical region are not necessarily homogeneous.
2. Aboriginal peoples (like all others) have a variety of belief systems.
3. Aboriginal peoples lived in independent, self-governing societies before the arrival of the Europeans.
4. The spiritual beliefs of many Aboriginal peoples were based on a relationship to nature. They considered the physical and spiritual worlds to be inseparable.
5. In most Aboriginal cultures, the well-being and survival of the group significantly influenced all decisions. Sharing and cooperation became significant values. Wealth was not generally measured in terms of possessions. It meant good health, good relationships, and spiritual and mental well-being.
6. The physical image of Aboriginal people with dark hair and dark eyes is folklore. In fact, we should remember that Aboriginal people have lived in close contact with other communities for years and years. This proximity has produced a diversity of physical characteristics. Although at first sight some Aboriginal people may not have the "typical" colouring, it is common for Aboriginal people to have red or blond hair or blue or green eyes.
7. Aboriginal Peoples today live quite differently than they did before the arrival of the Europeans.
8. There was considerable movement of people over time for many reasons. It is important to understand the reasons for this migration to appreciate the diversity among Canada's Aboriginal peoples.

(Lakehead Public School Board. Aboriginal Presence in our Schools: A Guide for Staff, April 2007)

You have noticed that everything as an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round.... The Sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nest in circles, for theirs is the same religion as ours.... Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves.

Black Elk Oglala Sioux
Holy Man, 1863-1950

The District School Board of Niagara recognizes many nations not just those from the Niagara Region. The Nations that this document focus on are those most prominent in the Niagara Region.



HISTORY

Originally, the Haudenosaunee people occupied territory from Montreal South to the Finger Lakes Region of the New York State. After siding with the British during the American Revolution, King George III awarded, to the Haudenosaunee, land along the Grand River. This tract of land designated six miles on both sides of the Grand River from mouth to source upon which many Haudenosaunee would settle. In 1785, this tract, which is known as the Haldimand Deed, encompassed approximately 300, 000 square hectares of land. However, during the ensuing years, more than half of the land was settled by the Scottish Pennsylvania Mennonite exiles and United Empire Loyalists. Today, only 18,000 square hectares remain with the Six Nations. Presently, the Haudenosaunee occupy land in New York State, Quebec, Ontario, Wisconsin, and Oklahoma. (sntourism.com)

The Iroquois Confederacy, an association of six linguistically related tribes in the northeastern woodlands, was a sophisticated society of some 5500 people.

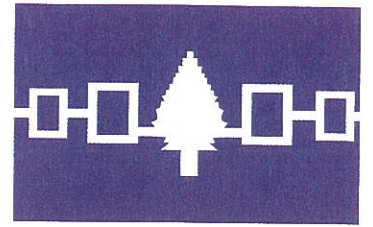
The "Five Nations" that first joined to form the Iroquois Confederacy, or League, listed in order from east to west were the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. The Tuscarora Nation applied for and gained entrance to the League in the early 1700s. Today there are six Iroquois Nations.

The six Iroquoian dialects are similar enough to allow easy conversation. The Mohawk and Oneida are quite similar, as are the Cayuga and Seneca; whereas the Onondaga and Tuscarora are each different from the five others.

HOME

Haudenosaunee (pronounced "ho-dee-noh-SHOW-nee"), translated to mean "people of the longhouse". In these longhouses extended families of up to 50 people lived together in bark-covered, wooden-framed houses that were 50 to 150 feet long.

At each end of the longhouse was a vestibule or space that was available for use by all residents. Within the body of the house, a central corridor, eight feet wide, separated two banks of compartments. Each compartment, measuring about thirteen feet by six feet, was occupied by a nuclear family.



ONONDAGA
ONIEDA
CAYUGA
MOHAWK
SENECA
TUSCARORA

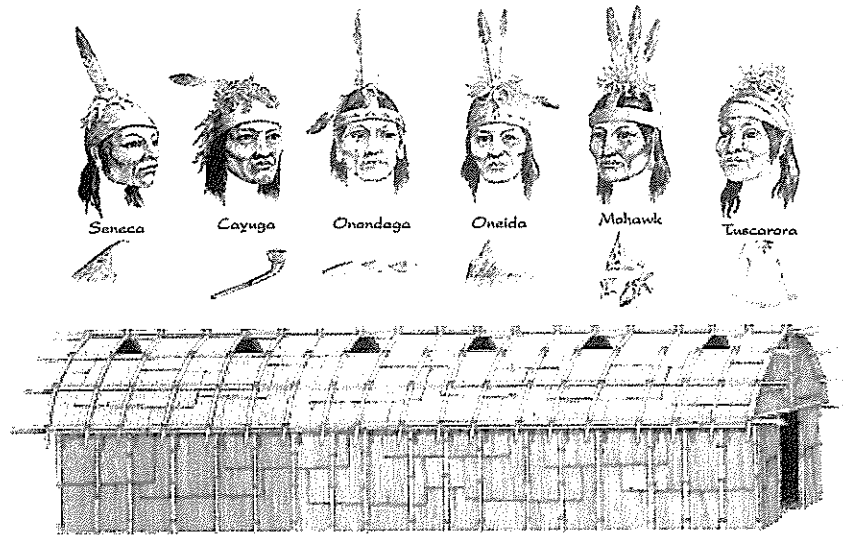
HAUDENOSAUNEE



Chief Deskáheh in ceremonial clothing
(Source: Ethno Musicology Review)

A wooden platform, about a foot above the ground, served as a bed by night and chair by day; some compartments included small bunks for children. An overhead shelf held personal belongings. Every 20 feet along the central corridor, a fire pit served the two families living on its opposite sides. Bark or hide doors at the ends of the buildings were attached at the top. Many ceremonies of the traditional Haudenosaunee took place in a Longhouse. Longhouses today are contemporary buildings that are no longer made of poles and bark.

The illustration below shows the Traditional longhouse and the Chiefs of each of the Six Nations in their traditional headdresses, called "Gus-To-Wahs".



(Permission granted by John Fadden, Illustrator, May 2011)

VILLAGES

Villages of 300 to 600 people were protected by a triple-walled stockade of wooden stakes 15 to 20 feet tall. During a period of two years or so, the men would find and clear, an alternate site for the village. This new location would ensure the adequate supply of food and daily needs for the community.

The primary crops, revered as gifts from the Creator, were called the "Three Sisters". Corn provided stalks for climbing bean vines, while squash plants controlled weeds by covering the soil. The corn plants were used to make a variety of other goods. From the stalks were made medicine-storing tubes, corn syrup, toy war clubs, spears, and straws for teaching children to count.

Corn husks were fashioned into lamps, kindling, mattresses, clotheslines, baskets, mats, shoes, and dolls. Animal skins were smoked over corn cob fires.

TRADITION

The Six Nations "Haudenosaunee" were organized into nine clans; each clan has different gifts and characteristics. The nine clans were broken into three water clans, three air clans and three land clans. The clans are: Wolf, Bear, Deer (land), Beaver, Turtle, Eel (water), and Snipe, Heron, and Hawk (air). Each clan was led by the clan mother, who was usually the wisest woman in the group. In consultation with all others in the clan, the clan mother chose one or more men to serve as clan chiefs. Each chief was appointed for life but the clan mother and her advisors could remove him from office for poor behaviour or dereliction of duty.

CULTURE

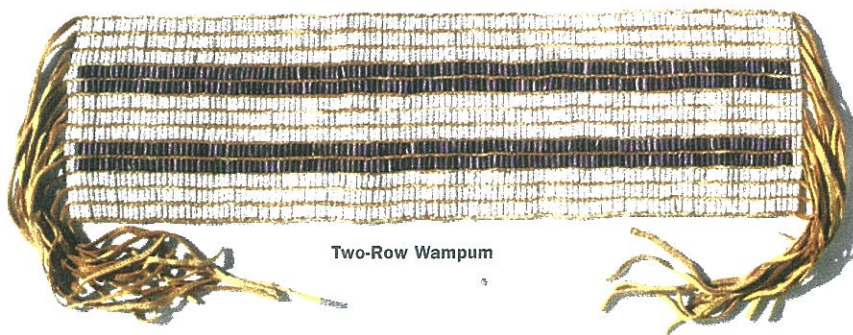
Even before the Europeans came to America, the Iroquois were an agricultural society. The men set out on hunting expeditions in dugout or bark canoes to provide meat and hides, while the women tended to the farming. They were a relaxed society with a minimum of rules.

WAMPUM

Wampum (cylindrical beads about a half a cm long and one-quarter cm in diameter) was very important in the Iroquois culture. The beads were made of quahog or large, hard-shell clam shells and could only be obtained through trading or as tribute payments from coastal tribes. White and purple beads were made from the different sections of the shells. Strings of the beads were used in mourning rituals or to identify a messenger as an official



Mohawk man holding nation wampum



Two-Row Wampum



Rendering of Haudenosaunee Longhouse



Turtle Rattle
19th century

representative of his nation. Wampum belts served as symbols of authority or of contract. Patterns or figures woven into wampum belts recorded the terms of treaties; duplicate belts were given to each of the contracting parties. Because of its important uses, wampum became a valuable commodity and was sometimes used as a form of currency in trading.

The Two-Row Wampum belt symbolized the agreement and conditions under which the Haudenosaunee welcomed the Dutch people to this land. These two rows symbolize two paths or two vessels (First Nations and European), travelling down the same river together. Both shall travel the river together, side by side, but in their own boat, neither trying to steer the other's vessel.

The Two-Row Wampum belt gives an accurate portrayal of what it means to coexist with nature. It comes from the Haudenosaunee peoples and is considered the Grandfather of all belts because there is no end to it.

RATTLES AND DRUMS

Rattles were made by placing dried corn kernels inside various materials including turtle shells, gourds, bison horns, or folded and dried bark. The traditional drum was a little over 15 cm in diameter, made like a wooden pail, and covered with stretched animal skin. Just the right amount of water was sealed inside to produce the desired tone when the drum was tapped with a stick.

ANI COUNI CHAOUANI

An Iroquois Lullaby

A - mi cou - ni cha - ou - a - ni A - wa - wa bi - ka -
-na ka - i - na e a - ou - ni bis - si - ni

Mamalisa.com

CEREMONIES

Throughout the year the Haudenosaunee have many ceremonies. Some of the ceremonies follow seasonal changes and occur at various times of the year. All of the ceremonies are a way of giving thanks and expressing the people's appreciation of each other, the natural world, the spirit world and the Creator.

CEREMONY	APPROX. TIME OF YEAR	LENGTH
Midwinter	Second week of January	8 days
Maple Ceremony	Second week in February	1 day
Thunder Dance	First week in April	1 day
Sun Dance	Beginning of May	morning
Moon Dance	Second week of May	evening
Seed Ceremony	Middle of May	day
Planting Ceremony	End of May	
Strawberry Ceremony	Middle of May	1 day
String Bean	First week of August	1 day
Corn	Middle of August	
Harvest Ceremony	Middle of October	4 days
Thunder Ceremony	November	
End of Seasons	December	



Haudenosaunee ceremonies may differ between nations (time of year and length of days).

It is important to show sensitivity to our First Nations students during ceremony times. They may be away from school for those days to celebrate their traditions.

*"To The People,
Today we have gathered and
we see that the cycles of life
continue. We have been given
the duty to live in balance
and harmony with each other
and all living things. So now,
we bring our minds together
as one as we give greetings
and thanks to each other as
People."*

*"To Mother Earth,
We are all thankful to our
Mother, the Earth, for she gives
us all that we need for life.
She supports our feet as we
walk about upon her. It gives
us joy that she continues to
care for us as she has from
the beginning of time. To our
Mother, we send greetings and
thanks."*

**Excerpts from a Haudenosaunee
Thanksgiving Prayer**

GREETING AND OTHER POPULAR EXPRESSIONS

The Thanksgiving Address is of great importance to the Haudenosaunee. The Ohenton Karihwaterkwon, which actually means the words before all else, is said by the Haudenosaunee to open and close tradition and spiritual gatherings. The Thanksgiving Address is also said as a daily sunrise greeting, and it contains the teachings of how one is to conduct one's self in harmony with the natural world.

The Thanksgiving Address, the Kaianeraserakowa (Great Law of Peace), and the Creation Story are intricately interwoven, and contain the foundational principles of the Haudenosaunee world view. When the Great Law of Peace was established, the Haudenosaunee were reminded by the Peacemaker to give thanks to the Natural World; thus, the Thanksgiving Address was re-established.

When one recites the Thanksgiving Address, the Natural World is thanked, and in thanking each life-sustaining force, one becomes spiritually tied to each of the forces of the Natural and Spiritual World.

It is very hard to put this unique relationship and awareness into words, other than to say that the Thanksgiving Address teaches mutual respect, conservation, love, generosity, and the responsibility to understand that what is done to one part of the Web of Life, we do to ourselves. The Great Law of Peace and the Thanksgiving Address are based on natural law, and they are the backbone of the Haudenosaunee traditional law and ecological knowledge. The Great Law of Peace and the Thanksgiving Address are composed of policies, principles, moral duties, laws, ceremonies, and other religious and political aspects that the Haudenosaunee were given on how to live in harmony with each other and with the Natural World.



**Iroquois Camp
Buffalo, N.Y., 1914**

HISTORY

The homeland territory of the Anishinaabe was found in the northern and western half of the Great Lakes of Ontario and the wooded areas.

The meanings of Anishinaabe include; "spontaneous beings", "the good humans" and "the good people". The word Anishinaabe to mean, "ani" (from whence), "nishina" (lowered) and "abe" (the male of the human species.) This man was created in the image of the Creator and was placed upon the earth to live.

Anishinaabe collectively consists of: Pottawattamii, Odawa and Ojibwe Nations. Each nation share a language base called Algonquin (similar to how the English, French and Spanish all share Latin as their base). Anishinaabe is the name given by the Creator to the people; it means "the first people" or "the good beings". Algonquin is a name given to the First Nation people by the French. The Anishinaabe are a patriarchal society. This means that the family followed the father's lineage.

CULTURE

The Anishinaabe did not sustain their food sources through agriculture; they are grouped in the hunter-gatherers that obtained their stable food from: fishing, hunting, and gathering of various indigenous plants in the area.

Between the months of February and April is when the sap in the maple tree is tapped and the gathering of the sap is an important ceremony for the Anishinaabe. The sap was originally collected in birch bark containers however, today these containers have been changed to aluminum pails.

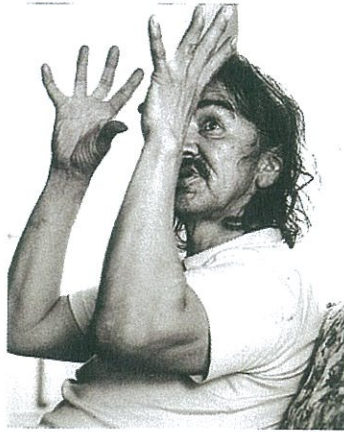
The sap, when used directly from the tree, is consumed in small amounts to cleanse the body from the long winter season in preparation for a busy planting season in the spring. When the sap is boiled down to the syrup from the maple tree, it is consumed as a food source of nature sugar as part of the diet of the Anishinaabe.

During the summer months, wild rice can be seen growing in various lakes in Minnesota, Wisconsin, Michigan and areas of Canada. In the fall season the rice is harvested by families in the community to be used in the winter months. Just like the sap gathering from the maple tree, the rice gathering is an important cultural aspect of the Anishinaabe.



ODAWA
OJIBWE
ALGONQUIN
POTTAWATOMI

ANISHINAABE



Norval Morrisseau
Artist

The people constructed their homes in the areas where the food sources were available for that particular season. Protection from the elements, seasonal weather, fresh water supply and transportation routes were needed to be present and accessible to the Anishinaabe.

HOME

Originally the Anishinaabe people used a dome shaped framework of young saplings with sheets of elm or white birch bark to construct a “wigwam.” A wigwam had a round shape that allowed the snow to slide off easily, and this prevented the dwelling from collapsing in the winter months. Young saplings securely placed into deep holes made up this structure’s framework. The tops of the saplings were pulled down and tied together using strips of animal hide and cedar tree roots. This is what made up the conical shape. Sheets of elm or white birch bark were used to cover the frame and a hole was left in the top of the structure to allow smoke from the fire to escape. An animal hide was used to cover the door frame, with a branch stitched onto the bottom to help weigh it down. Wigwams were built on a slight slope so the rain would drain away and with an east facing door to greet the sun in the morning.

Today Anishinaabe people live in homes and many have relocated from the reserves to the urban cities in search of post secondary education, career choices and various opportunities.

TRADITIONS

Respect is rooted in the Anishinaabe belief system. Everything in Creation has a responsibility, a purpose, and is deserving of respect.

The circle is a strong element in the Anishinaabe culture. All of Creation revolves around a circle. The phases of the moon, life cycle, the seasons and hunting habits are all examples of the “circle”. When families travelled and took up residence in their winter territories to hunt, they would rotate their settlement grounds from the previous season in order to let each area regenerate.

The Anishinaabe have a clan structure that was created as a form of governance and to educate the people of the roles and responsibilities of the clan within the community. Each clan was given a responsibility to benefit the entire community.

For example the Marten Clan is responsible to protect and provide for the community. This clan is also part of the warrior society and was the clan that would greet all visitors.

CEREMONIES

Throughout the year, the Anishinaabe observe and partake in several ceremonies. All ceremonies have a story to share and a reason that the Anishinaabe include them in their traditions and way of life. Such stories can be shared by an Elder or Traditional person at that time.

FULL MOON CEREMONY

This is a women's ceremony and is held at the time of the full moon each month. Women gather in a group to sing, share and give thanks for the month. The moon is considered to represent the first women in the Anishinaabe Creation story, and this woman is considered to be the grandmother of all women.

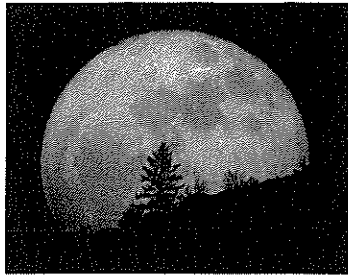
SPRING & AUTUMN EQUINOX

This is the time that Anishinaabe gather together to honour the changing of the season. During these ceremonies, feast food is shared by all participants. All sacred items and bundles are eaten with a small plate of food to honour the work and support they give to the Anishinaabe people.

NAMING & MEMORIAL CEREMONIES

These ceremonies are conducted by an Elder or Traditional person. If the ceremony is to give a Native name to the participant or if it is a time to honour the passing of a loved one, the ceremony acknowledges stages in an individuals' life. These ceremonies can vary in duration from one to ten days.





ANISHINAABE MOONS

The Anishinaabe people gather to honour the Creator and to learn the teaching of the current moon cycle.

MOONS	MONTH	CEREMONY
Spirit Moon	January	The first moon of Creation; it's a time to honour the silence.
Bear Moon	February	Honouring the vision quest that began in the fall.
Sugar Moon	March	When the maple sap begins to flow.
Sucker Moon	April	Sucker fish goes to the spirit world in order to receive cleansing teachings for this world.
Flower Moon	May	All plants display their Spirit sides for all the world to see.
Strawberry Moon	June	The medicine of the strawberry is reconciliation.
Raspberry Moon	July	To learn gentleness and kindness we may pass through the thorns of its bush and harvest fruit.
Thimbleberry Moon	August	To honour the Thimbleberry which produces an abundance of fruit once every three years.
Corn Moon	September	Learning about the life cycle. Each cob of corn has 13 rows of multicoloured seeds which re-present all the spirits waiting to begin their Earth Walk.
Falling Leaves Moon	October	A time when Mother Earth is honoured with the grandest of colours.
Freezing Moon	November	As every creature prepares for the coming fasting grounds, we are reminded to prepare ourselves for our spiritual path by learning the sacred teachings and songs that will sustain us.
Little Spirit Moon	December	A time of healing.
Big Spirit Moon	Blue Moon	Its purpose is to purify us and to heal all of Creation.

GRANDFATHER DRUM

The big drum that is used in ceremonies is considered to be a Grandfather Drum and the men sit around the drum to sing. The women support the men by standing behind them, singing along with them.

SHAKER AND HAND DRUM

The shaker and hand drum are also items that you may see in an Anishinaabe ceremony. A hand drum and a shaker are used in different ceremonies with the song or on their own. Women can sing with a hand drum and shaker as well as men.

ELDERS (GRANDMOTHERS, GRANDFATHERS) & TRADITIONAL TEACHERS

Elders are acknowledged individuals in a community that have earned this respect through acts of compassion, kindness and traditional knowledge. Elders are not necessarily old in age. They are chosen by other Elders and community members.

Traditional teachers have also earned the understanding of their culture and ceremony and are often working alongside Elders to grow their knowledge toward an Elder role.

Among the Anishinaabe nation, the Seven Teachings were given at a time when the human beings were not living in a harmonious and balanced way. A child was given the teachings over many years until the time of Elderhood to teach what is known as the Seven Grandfather Teachings.

These Seven Grandfather Teachings are known as:

WISDOM	Important to cherish knowledge only then will you know wisdom.
LOVE	If you can know love then you will know peace.
RESPECT	To honour all Creation is to have respect – you must give respect if you want respect in return.
BRAVERY	To do what is right even if the consequences may be unpleasant.
HONESTY	If you are honest with yourself, it will be easier to be honest with others.
HUMILITY	Remember, you are equal to others, but you are not better.
TRUTH	Know all of these things and speak the truth. Work towards not deceiving yourself or others.





Anishinaabe Scout

Created in 1918 by Hamilton MacCarthy

HISTORY AND CULTURE

The Métis are a distinct Aboriginal people with a unique history, culture, language and territory. In Ontario, historic Métis settlements emerged along the rivers and watersheds of the province, surrounding the Great Lakes and throughout to the northwest of the province. These settlements formed regional Metis communities in Ontario that are an indivisible part of the Metis Nation. In the Niagara Region a large Metis community can be found in Welland and it's outer lying areas.

The Métis Nation is comprised of descendants of people born of relations between First Nations women and European men, typically French. The initial offspring of these unions were of mixed ancestry. The birth of a new Aboriginal people called the Métis resulted from the subsequent intermarriage of these mixed ancestry individuals.

Distinct Métis settlements emerged as an outgrowth of the fur trade, along freighting waterways and watersheds. In Ontario, these settlements were part of larger regional communities, interconnected by the highly mobile lifestyle of the Métis, the fur trade network, seasonal rounds, extensive kinship connections and a shared collective history and identity.

LOUIS RIEL

Louis Riel was a passionate Métis leader. He was born in October of 1844 and died in November of 1885 at the age of 41. He was a political and spiritual leader of the Métis people and the driving force behind Manitoba becoming Canada's fifth province and joining confederation. Louis Riel attempted to create a truly equal society where the rights of minorities were recognized, creating a truly democratic state.

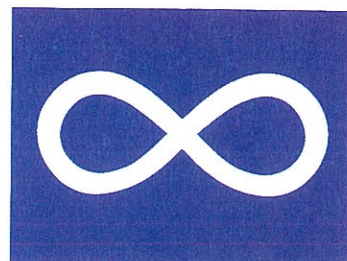
Louis Riel Day is celebrated in Ontario every year on November 16th. This day marks the day when the Canadian government executed Riel for leading the Northwest Resistance in defense of the Métis people.

In the province of Manitoba, Louis Riel Day is celebrated on the third Monday of February. His dream of a civilized world that embraces all cultures is celebrated by Manitobans on this day.

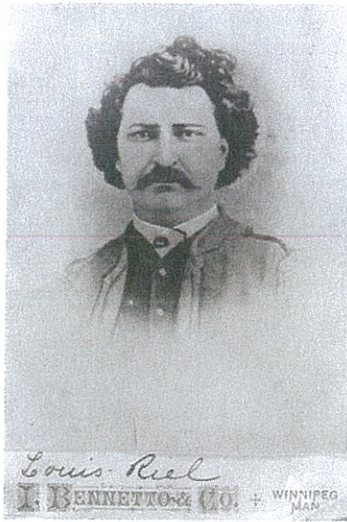
MICHIF LANGUAGE

Michif is the name of the language originally spoken widely among Métis people.

As is the case with many Aboriginal languages, the number of people who can speak Michif today is small, because the colonization process usually included efforts to stamp out the use of languages other than English and French.



MÉTIS



Louis Riel
Métis Leader
The Encyclopedia of Saskatchewan

Efforts are now underway, however, to preserve Michif and introduce Métis youth to their heritage language.

SYMBOLS AND TRADITIONS

The horizontal figure or infinity symbol featured on the Métis flag was originally carried by French, of 'mixed race', with pride. The symbol, which represents the immortality of the nation, in the centre of a blue field represents the joining of two cultures.

Historically, the Métis were strongly associated with the North West Company (NWC), a fur trading entity in competition with the Hudson Bay Company (HBC) and they fought often for NWC causes. In a gift giving ceremony in 1814, NWC partner Alexander MacDonnell presented the Métis with this flag which it soon became a trademark for the nation. The Métis flag is carried today as a symbol of continuity and pride.

MÉTIS SASH

Perhaps the most prominent symbol of the Métis Nation is the brightly coloured, woven sash. In the days of the Voyageur, the sash was both a colourful and festive belt and an important tool worn by the hardy tradesmen, doubling as a rope when needed. Not only functional, the sash is identifiable as Métis apparel. The sash itself served as a key holder, first aid kit, washcloth, towel, and as an emergency bridle and saddle blanket. Its fringed ends could become a sewing kit when the Métis were on a buffalo hunt.

The art of sash weaving was brought to the western regions of Canada by Voyageurs who encountered the bright 'scarves' through contact with French Canadians.

The finger-weaving technique used to make the sash was firmly established in Eastern Woodland Native Traditions. The technique created tumplines, garters and other useful household articles and items of clothing. Plant fibres were used prior to the introduction of wool.

Europeans introduced wool and the sash, as an article of clothing, to the Eastern Woodland peoples. The Six Nations Confederacy, Potawatomi, and other First Nations in the area blended the two traditions to produce the finger-woven sash.



The French settlers of Québec created the Assumption variation of the woven sash. Sashes were a popular trade item manufactured in a cottage industry in the village of L'Assomption, Québec. The Québécois and the Métis of Western Canada were their biggest customers. Local Métis artisans also made sashes. Sashes of Native or Métis manufacture tended to be of a softer and looser weave, and beads were frequently incorporated into the design.

The Métis share the sash with two other groups who also claim it as a symbol of nationhood and cultural distinction. It was worn by Eastern Woodland Natives as a sign of office in the 19th century, and French Canadians wore it during the Lower Canada Rebellion in 1837. It is still considered to be an important part of traditional dress for both these groups.

The sash has acquired new significance in the 20th century, now symbolizing pride and identification for all Métis people. Manitoba and Saskatchewan have created "The Order of the Sash" which is bestowed upon members of the Métis community who have made cultural, political or social contributions to their people.

JIGGING

The Red River Jig is one of the the unique dances developed by the Métis people, combines the intricate footwork of Native dancing with the instruments and form of European music.

FIDDLE MUSIC

The fiddle has figured prominently in the lifestyle of the Métis people for hundreds of years. It is the primary instrument for accompanying the Métis jig. The famous 'Red River Jig' has become the centre piece of Métis music. Since this European instrument was exceedingly expensive in early Canada, especially for grass roots Métis communities, many craftsmen learned how to make their own.

The fiddle is still in use today and plays a prominent role in celebrations as a symbol of our early beginnings and the joyful spirit in which we lived and grew. Fiddle and jiggling contests are always popular events and provide an opportunity to showcase the fiddle as a symbol of Métis nationhood and pride.

Traditionally, dancing started early in the evening and would last until dawn. Witnesses were often dumbfounded by the energy and vitality evident during celebrations which was matched only by the long, arduous days of labour necessary to keep Métis communities running.

Métis people continue to enjoy jiggling, and have local, provincial and national dance teams who attend conferences, exhibitions and powwows.

(This information has been reprinted with permission from the Metis Nation of Ontario www.metisnation.org)



Metis Sash
by M. Cardinal



Red River Jig

Created in 1934 by Walter J. Phillips

The River Jig is one of the dances developed by the Métis People

HISTORY AND CULTURE

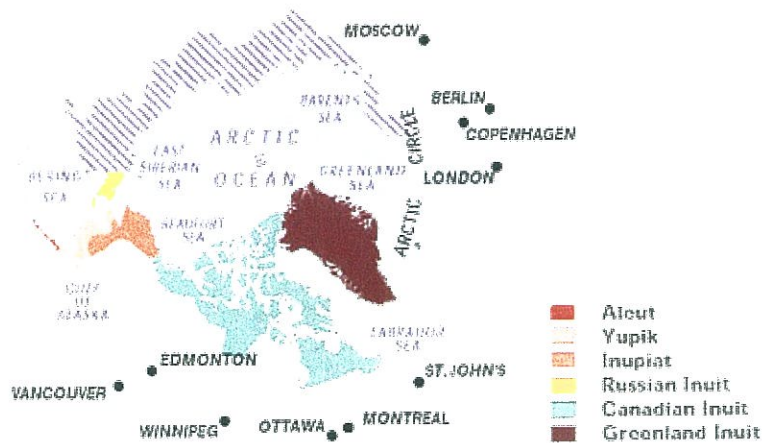
Inuit communities are found in the Canadian Arctic; the Yukon NWT, Nunavut, Labrador and Quebec. There are several indigenous cultures living in the Arctic along with the Canadian Inuit. The other cultures occupying the circumpolar regions are the Yupik and Inupiat of Alaska and Russia, the Inuit of Greenland, the Aleut of the Aleutian Islands, as well as those indigenous cultures occupying the most northern regions of Europe (see diagram). Although each peoples have their own distinct history and culture, all share common concerns regarding the Arctic environment and the benefits resulting from economic cooperation and cultural exchange.

Canada's Arctic is the traditional home of approximately 65,000 Aboriginal people, many who have lived there for centuries. There are over 54 Inuit communities in Canada's North. The bulk of this population lives in Nunavut, with over 25,000 Inuit settled there. The territorial capital of Iqaluit has the largest community with over 6,500 people. The second largest Inuit population is found in Inuvik in the Northwest Territories. (Statistics Canada, 2006)

The traditional Inuit way of life was influenced by the harsh climate and environment experienced in Northern Canada. They and their ancestors have adapted to use the true richness of the Arctic: its abundance of mammals, its summer vegetation and its regional diversity. The Inuit invented tools, gear and methods to help them survive in this extreme climate. The Arctic landscape is not simply flat, frozen tundra. There are freshwater lakes, rivers, holes in the sea ice and vast areas of marine water for fishing; mountains and rich deposits of stones; minerals and other natural resources. These natural resources have supported thriving communities for centuries, helping to shape the lifestyles and traditions of those who live there.



INUIT



Δ i	▷ u	◁ a	
Λ pi	> pu	< pa	< p
∩ ti	∩ tu	∩ ta	∩ t
P ki	∩ ku	b ka	b k
∩ gi	J gu	∩ ga	∩ g
∩ mi	J mu	L ma	L m
σ ni	∩ nu	∩ na	∩ n
∩ si	∩ su	∩ sa	∩ s
∩ li	∩ lu	∩ la	∩ l
▷ ji	▷ ju	▷ ja	▷ j
Δ vi	▷ vu	◁ va	◁ v
∩ ri	∩ ru	∩ ra	∩ r
∩ qi	∩ qu	∩ qa	∩ q
∩ ngi	∩ ngu	∩ nga	∩ ng
∩ kli	∩ klu	∩ kla	∩ kl

Inuit Phonics



Umiaq
by Jonasie Faber

EUROPEANS

European explorers first came to the Arctic in the 1500s when they sailed into the Davis Strait, Hudson Strait and Hudson’s Bay. This was said to have been the “discovery” of the Arctic; until this time it was considered undiscovered. However, the Inuit people had inhabited the land for thousands of years. The first encounters with the Inuit and Europeans were very limited because of the small numbers of sailors and the short duration of their trips. Between 1576 and 1848, approximately 22 explorers travelled through the Arctic (Aboriginal Affairs and Northern Development Canada). With each trip, the Europeans changed and updated their maps of the Arctic. Once the Europeans had an idea of the size of the landmass, they claimed it as their own. On April 1, 1999, the land and resources along with the Inuit’s rights to control them returned to the people with the creation of a new territory, Nunavut.

TRADITIONS

The Inuit way of life has changed over the past century. People are more connected to the rest of the country and the world through modern amenities, technology and transportation. Although Inuit life has become more modernized, many traditions still continue and their rich culture continues to grow, change and adapt, and many continue to live in their traditional homeland. Traditional storytelling, mythology, and dancing still remain as important parts of the culture. The extended family and community are important and very much a part of daily lives. The Inuktitut language is alive and is still spoken in many parts of the Arctic as well as on local television and radio programs.

TRANSPORTATION

To get around in Canada’s North, the Inuit originally used sleds made of animal bones and skins. These sleds were pulled across the ice and snow by dogs. This breed is called a Canadian Inuit dog, which is thought to be the oldest and rarest remaining purebred indigenous domestic canine. On the waters of the Arctic Ocean the Inuit used two types of transport; the first type was kayaks; these were used for hunting because of their easy maneuverability. The second type of vessel was larger and used for transporting people, dogs and supplies; this boat was called an “umiaq”.

Nowadays the Inuit use modern vehicles such as; snowmobiles, all-terrain vehicles and motorboats to get around. Dog sled teams are still used for hunting and as an attraction for tourists who visit the Canadian North.



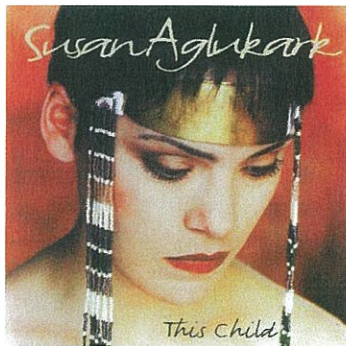
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Illustration Book Lithograph Proof 1 Enamel 1934 Kenojuak

Illustrious Owl
by Kenojuak Ashevak, 1934



Mother and Child
by Judas Ullulaq



"Susan Aglukark is truly one of Canada's most significant cultural treasures. Apart from being a beautiful singer and powerful songwriter, she provides a significant view to the culture of our northern communities. She is an inspiration to humanity."

Deane Cameron

CLOTHING

Traditional Inuit clothing and footwear was made from animal skins and fur. To keep warm in this extreme climate, thick coats were designed, with fur lined hoods. These coats were called "parkas" and were worn as an outer layer. Today the parka is a design of many popular sporting goods companies. They are now made of modern materials and are worn by people all over the world.

ART

The Arctic's inhabitants have been producing art objects for centuries, though for most of that time these works were not considered "art" in the Western sense. Creating these objects (sculptures using soapstone, serpentine or argillite) is one way Inuit have expressed themselves, their environment and their culture. Inuit art is one of the ways they are connected to their past.

HOME

The Inuit had to be creative when building their homes. There are no trees in the Arctic and with limited vegetation this environment does not provide much in the way of building materials. For a large part of the year the ground is covered in snow and ice. The Inuit used this as their building material and created small snow huts called "igloos". In the summer months when the snow had melted, the Inuit lived in tent-like huts made up of caribou or seal skins stretched over a frame made of driftwood or whale bone. Today, with the increase in transportation and technology, the Inuit people live in communities year round, and live in homes built with materials imported from other parts of the country. Their homes are much like ones with a kitchen, bathrooms, bedrooms, internet access and satellite television.

FOOD AND DIET

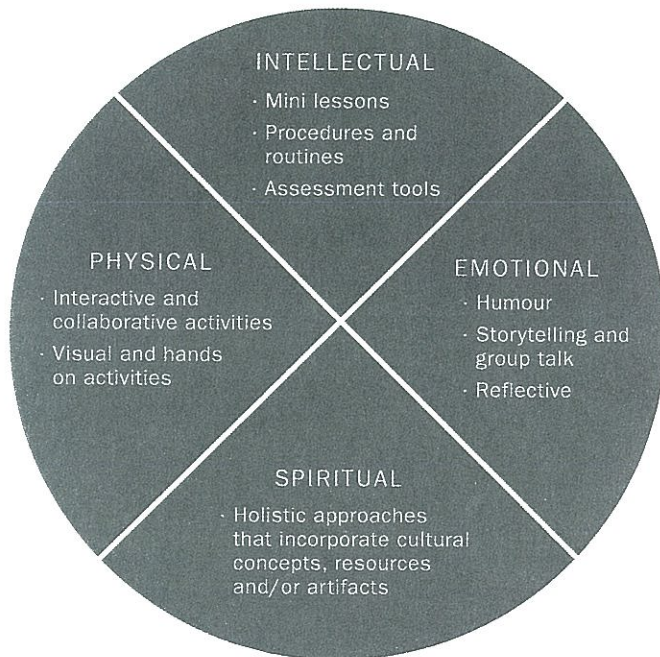
Historically the Inuit were hunters and fishers, and because of the harsh climate of Arctic, the Inuit diet included very few fresh vegetables or fruits. The traditional diet consisted almost entirely of meat; whales, walrus, seals, and fish were staples of their diet. In the short summers, they would gather berries, both for eating fresh and for drying to eat during the long, cold winter. They would also gather seeds and nuts to store to supplement the winter diet. Grains such as corn, wheat, and wild rice were harvested and dried. Grains would sometimes be ground to produce flour, or mixed with water and cooked.

Today, the Inuit are rediscovering their rich heritage and are learning to govern themselves in a modern world.

ABORIGINAL TEACHING STRATEGIES IN THE CLASSROOM

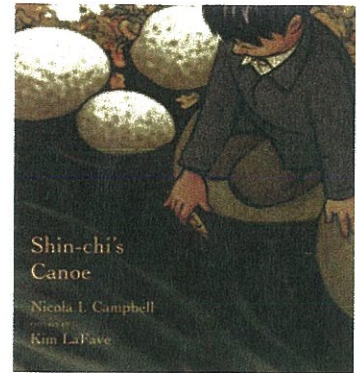
Aboriginal students, similar to all students, benefit from different styles of teaching and are very diverse in their learning styles. Through several studies, it has been noted that there are some general patterns in teaching strategies that are more successful to engage the Aboriginal student more fully than others. The more engaging strategies put equal emphasis on the intellectual, spiritual, physical and emotional worlds. By using the framework of the medicine wheel, we can show this holistic approach to teaching. The medicine wheel is symbolic; it reflects the relationship of learning in balance.

First Nations, Métis and Inuit people are great observers of the world that is around them. This holistic wheel embodies the successful manner in which they approach life.



This holistic wheel represents the ideal conditions for Aboriginal student success. These four interconnected aspects (spiritual, emotional, physical and intellectual) represent “self”.

(PR. Toulouse 2011, “Achieving Aboriginal Student Success”)



BRINGING THE ABORIGINAL
PERSPECTIVE INTO YOUR
CLASSROOM

THE ABORIGINAL LEARNER

Understanding the Aboriginal Learner

Aboriginal peoples perspective on learning follows a holistic approach and way of life that encompasses all knowledge of the world around them. In a holistic approach to teaching, all styles of learning are interconnected and not exclusive of one another. One key factor in an Aboriginal students educational success is directly tied to their self esteem. An educational environment that honours the culture, language and world view of the Aboriginal student is important.

Aboriginal students require a learning environment that honours who they are and where they have come from. By including Aboriginal perspectives in the regular curriculum all students will feel accepted, included and that their cultures are viewed positively. Schools need to meaningfully represent and include Aboriginal people's contributions, innovations and inventions. These strategies nurture self-esteem, promote positive interconnection between the physical, emotional-mental, intellectual and spiritual components of all Aboriginal students.

Factors that Contribute to the Academic Success of Aboriginal Students

- School/classroom environments that honour Aboriginal students' culture, language, world view and knowledge.
- Teaching practices that reflect Aboriginal learning styles (e.g., differentiated instruction and evaluation).
- Schools that have positive partnerships with the Aboriginal community.

(Ontario Literacy and Numeracy Secretary, 2008)

Aboriginal Centred Assessment Strategies

- Portfolios;
- Creative Journals;
- Photo Essays;
- Performances with options in presenting (plays, puppetry, various settings);
- Art-based constructions;
- Demonstrations with manipulatives (oral component or highlighting key learning);
- Activity based task;
- Learning-logs (pictorial and symbolic);
- Oral question and answer with time allotted;
- Classroom presentations with a self selected strategy (drumming, singing, dancing, storytelling, craft, technology/media);
- Projects with real world connections.

(PR. Toulouse 2011, "Achieving Aboriginal Student Success")

BEST PRACTICES FOR INCLUDING ABORIGINAL PEOPLES IN THE CURRICULUM

ISSUE	DO	DON'T
<p><i>Key Concepts/Understandings are Incorporated</i></p> <ul style="list-style-type: none"> • Connections to curriculum are appropriate to the context. • Aboriginal perspectives are embedded/an integral part, not sidebars/examples only. • Aboriginal history, issue, world views, perspectives are reflected across all grades for K-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 is an integral part of inclusion. • Spirituality/traditional teachings are embedded as an integral part. 	<p>Do make cross-curricular connections by including Aboriginal experiences in science, art, music, language, as well as history, geography and social studies</p> <p>Do teach students to deconstruct bias in learning resources</p> <p>Do include circle teachings as part of classroom practice and instruction</p>	<p>Don't limit inclusion to social studies and history.</p> <p>Don't ignore stereotypes in learning resources.</p> <p>Don't teach isolated units on Aboriginal peoples. First Nation, Métis and Inuit perspectives, histories, cultures and world views are an integral part of the curriculum.</p>
<p><i>Accuracy</i></p> <ul style="list-style-type: none"> • The information and the perspectives included are accurate. • Time frame is accurate. • Place references with respect to nations are accurate. 	<p>Do ensure that information is accurate by confirming that resources are recommended for use in schools.</p> <p>Do review the resources in your classroom and school library for bias.</p> <p>Do make sure maps include a time period reference and accurately locate Aboriginal peoples of that time period.</p>	<p>Don't use unreliable or stereotypical resources.</p> <p>Don't assume that all websites you encounter have accurate information.</p> <p>Don't use maps without a time frame reference.</p>

ISSUE	DO	DON'T
<p><i>Agency</i></p> <ul style="list-style-type: none"> • Rich knowledge base and complex Aboriginal cultures of past are validated. • Contributions in both the historical and contemporary context in Canada are acknowledged and valued. • While still acknowledging the devastating impact of colonization on Aboriginal cultures, Aboriginal peoples are portrayed in a way that empowers. • Inclusion of Aboriginal peoples is more than superficial and generic. Inclusion is meaningful and acknowledges individuality of both peoples and nations. • Inclusion acknowledges value placed within Aboriginal world-views on harmonious relationships to the environment but does not limit understanding of Aboriginal peoples to seeing them only in relation to the environment as a backdrop. • Aboriginal nations are viewed as autonomous and self-governing nations. • Aboriginal cultures are not objectified through artefact-based approaches. 	<p>Do acknowledge and validate the contributions of Aboriginal peoples in both the past and within contemporary society.</p> <p>Do ensure that contributions of Aboriginal people go beyond the inclusion of the toboggan and tipi and include the wealth of knowledge about the environment in the past as well as successful endeavours in contemporary times across a wide range of fields (e.g. architecture, agriculture, government, medicine art, music and theatre).</p> <p>Do ensure that Aboriginal peoples have a past, present and a future.</p> <p>Do acknowledge strengths even within adverse conditions.</p> <p>Do emphasize the need for the self-determination of Aboriginal peoples to be respected.</p>	<p>Don't put Aboriginal peoples and their cultures into the 'primitive' category.</p> <p>Don't represent Aboriginal peoples and cultures only in the past.</p> <p>Don't rely solely on artefact-based approaches to study Aboriginal cultures.</p> <p>Don't overuse generalizations and generic references.</p> <p>Don't present Aboriginal peoples as 'environmental saviours' or in other stereotypical ways.</p>
<p><i>Authenticity</i></p> <ul style="list-style-type: none"> • Aboriginal voices are present. • Aboriginal perspectives are evident. • The holistic nature of Aboriginal world-view is evident. • Aboriginal people are depicted as real people. • Oral history is validated. 	<p>Do invite Aboriginal Elders, artists and storytellers and others from the Aboriginal community into classroom.</p> <p>Do include Aboriginal authors and literature. (www.Goodminds.com)</p> <p>Do use videos and novels that represent authentic Aboriginal voices.</p>	<p>Don't use materials that affirm "Imaginary Indian" stereotypes like Indian princesses, warriors.</p> <p>Don't appropriate Aboriginal cultural items such as eagle feathers.</p> <p>Don't make inclusion at a level that is "tokenism".</p>

ISSUE	DO	DON'T
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Distinctiveness and Diversity

- Distinctiveness and Diversity
- The unique status of Aboriginal peoples in Canada is acknowledged.
- References to Aboriginal peoples are culturally specific...when appropriate to context.
- Various histories of Aboriginal peoples are acknowledged in their own right and not just in relation to interactions with European cultures.
- Aboriginal holidays/days of significance are acknowledged and celebrated.
- Diversity of cultural groupings is acknowledged.
- Diversity within cultural groupings is acknowledged.

Do acknowledge the diversity within any cultural grouping.

Do acknowledge the distinct and unique differences amongst Aboriginal nations.

Do ensure that the history of Aboriginal peoples reflects change over time and does not simply assign Aboriginal peoples to a place 'frozen in time' in the distant past.

Do invite community Elders recommended by local friendship centres to speak in your classroom.

Don't use more general terms such as 'Aboriginal peoples' or Native when the context calls for more specifically (i.e. naming nations).

Don't assume that all Aboriginal peoples interacted with others in the same way.

Don't assign 'expert' knowledge of Aboriginal peoples and their cultures to someone just because s/he is an Aboriginal person.

Euro centrism

- A balance of perspectives is presented.
- Presentation of Aboriginal peoples in the curriculum does not superimpose predominantly European values, attitudes and beliefs on Aboriginal experiences and perspectives.

Do look for opportunities to enrich and broaden your knowledge and understanding of Aboriginal people and their issues.

Do ensure a balance of perspectives is presented.

Do acknowledge Aboriginal histories in their own right.

Do constantly examine and challenge your own biases and assumptions.

Do look for opportunities to further your own knowledge and skills related to including Aboriginal peoples in the curriculum.

Don't call attention to the faults and ignore the positive aspects of Aboriginal peoples.

Don't omit or 'fail to mention' relevant aspects that will ensure a balance of perspectives.

Don't present Aboriginal cultures as being 'primitive'

Don't use stereotypical images such as "Braves", "Redskins" as team mascots

ISSUE	DO	DON'T
<p><i>Pedagogy</i></p> <ul style="list-style-type: none"> The study of Aboriginal peoples should be rooted in contemporary times. Approaches should be issues-based and lead students to understand the roots of the social, political and economic realities of Aboriginal peoples in Canada today. Aboriginal peoples should be viewed as an integral part of Canadian history and within contemporary Canadian communities. The sacredness of Aboriginal beliefs/traditions should be honoured. The holistic nature of Aboriginal world-views should be reflected in teaching approaches that support the growth of body, mind, spirit and emotions in respectful ways. Elders, authors, storytellers, community members should be an integral part of teaching/learning process. 	<p>Do use respectful teaching strategies.</p> <p>Do engage students in deconstructing bias.</p> <p>Do ensure that the study of Aboriginal peoples is rooted in contemporary times and helps students understand how the past led to the present realities.</p>	<p>Don't have students create masks, Dreamcatchers, or other sacred cultural objects except in context and in the presence of an Elder or Aboriginal teacher.</p> <p>Do not conduct Aboriginal ceremonies without an Aboriginal Elder.</p> <p>Don't have students rewrite Aboriginal stories that have been passed down in the oral tradition as cultural 'teachings'</p>
<p><i>Use of Terminology/Language</i></p> <ul style="list-style-type: none"> Use of Terminology/Language Terms are used accurately. Language used is that which empowers, validates and supports the inclusion of Aboriginal experiences, perspectives and histories in respectful, accurate, authentic ways. 	<p>Do use the recommended terminology when referring to Aboriginal peoples.</p> <p>Do use a credible source to refer to in using terms in relation to Aboriginal peoples.</p> <p>Do refer to each nation by name rather than the more generic overuse of Native/Aboriginal people as a collective.</p> <p>Do use the term 'nation' rather than 'tribe'.</p>	<p>Don't call attention to the faults and ignore the positive aspects of Aboriginal peoples.</p> <p>Don't omit or 'fail to mention' relevant aspects that will ensure a balance of perspectives.</p> <p>Don't present Aboriginal cultures as being 'primitive'.</p> <p>Don't use stereotypical images such as "Braves", "Redskins" as team mascots.</p>

(Printed with permission from the Lakehead Public School Board)

ABORIGINAL PERSPECTIVES: THE TEACHER'S TOOLKIT

The Teacher's Toolkit is a new collection of electronic resources from the Ministry of Education to help elementary and secondary teachers bring Aboriginal perspectives into their classrooms. It is available on the Ontario Ministry of Education website (see below). These resources were developed by educators from across Ontario who have expertise in bringing Aboriginal themes and perspectives into the classroom to both Aboriginal and non-Aboriginal students.

As part of the curriculum review process, expectations, examples, and teacher prompts that focus on First Nation, Métis, and Inuit histories, cultures, and perspectives are being incorporated into many areas of the elementary and secondary curriculum.

For Aboriginal students, the revised language curriculum will help foster a strong sense of identity and a positive self-image.

For all Ontario students – and educators – these expectations, examples, and prompts add a rich, new dimension to Ontario's curriculum, providing opportunities to explore, understand, and appreciate the contributions of Ontario's Aboriginal communities to the social and cultural fabric of our province.

The Teacher's Toolkit identifies these expectations in the revised language curriculum, and provides teaching strategies to enrich teaching and learning. It also provides listings of print and electronic resources that you can use to explore each teaching theme in more depth.

This guide will help you use these new resources. It outlines the organization of the Teacher's Toolkit and the key features of the toolkit's resources, and provides samples of the toolkit's contents.

Aboriginal perspectives bring the curriculum to life!

WHERE TO FIND IT

The Teacher's Toolkit is located on the ministry's website:

www.edu.gov.on.ca

From the home page, click on *Popular Topics* and select *Aboriginal Education*, or go directly to: **www.ontario.ca/aboriginaleducation**

*I am poor and naked, but I
am the chief of the nation. We
do not want riches but we do
want to train our children right.
Riches would do us no good.
We could not take them with
us to the other world. We do
not want riches. We want peace
and love.*

Red Cloud



Little Bird
by Norval Morrisseau

The following letter is called An Indian Father's Plea and highlights some of the differences between a traditional education and education in a contemporary or publicly funded school setting.

Dear Teacher,

Robert Lake (Medicine Grizzlybear)

I would like to introduce you to my son, Wind-Wolf. He is probably what you would consider a typical Indian kid. He was born and raised on a reservation. He has black hair, dark brown eyes, olive complexion. And like so many Indian children his age, he is shy and quiet in the classroom. He is 5 years old, in kindergarten, and I can't understand why you have already labeled him a "slow learner." At the age of 5, he has already been through quite an education compared with his peers in Western society. At his first introduction into this world, he was bonded to his mother and to the Mother Earth in a traditional Native childbirth ceremony. And he has been continuously cared for by his mother, father, sisters, cousins, uncles, grandparents, and extended tribal family since this ceremony.

Wind-Wolf's educational setting has been not only a "secure" environment, but also very colorful, complicated, sensitive, and diverse. He has been with his mother at the ocean at daybreak when she made her prayers and gathered fresh seaweed from the rocks, he has sat with his uncles in a rowboat on the river while they fished with gill nets, and he has watched and listened to Elders as they told Creation stories and animal legends and sang songs around the campfires. He has watched the women make beaded jewelry and traditional Native regalia. He has had many opportunities to watch his father, uncles, and ceremonial leaders using different kinds of songs while preparing for the sacred dances and rituals. It takes a long time to absorb and reflect on these kinds of experiences, so maybe that is why you think my Indian child is a slow learner. His aunts and grandmothers taught him to count and know his numbers while they sorted out the complex materials used to make the abstract designs in the Native baskets. He listened to his mother count each and every bead and sort out numerically according to color while she painstakingly made complex beaded belts and necklaces. He learned his basic numbers by helping his



AN INDIAN FATHER'S PLEA

father count and sort the rocks to be used in the sweat-lodge – seven rocks for a medicine sweat, say, or 13 for the summer solstice ceremony. (The rocks are later heated and doused with water to create purifying steam.) And he was taught to learn mathematics by counting the sticks we use in our traditional Native hand game. So I realize he may be slow in grasping the methods and tools that you are now using in you classroom, ones quite familiar to his white peers, but I hope you will be patient with him. It takes time to adjust to a new cultural system and learn new things. He is not culturally “disadvantaged,” but he is culturally “different.” If you ask him how many months there are in a year, he will probably tell you 13. He will respond this way not because he doesn’t know how to count properly, but because he has been taught by our traditional people that there are 13 full moons in a year according to the Native tribal calendar and that there are really 13 planets in our solar system and 13 tail feathers on a perfectly balanced eagle, the most powerful kind of bird to use in ceremonial healing. But he also knows that some eagles may only have 12 tail feathers, or seven, that they do not all have the same number. He can probably count more than 40 different kinds of birds, tell you and his peers what kind of bird each is and where it lives, the seasons in which it appears, and how it is used in a sacred ceremony. He may also have trouble writing his name on a piece of paper, but he knows how to say it and many other things in several different Indian languages. He is not fluent yet because he is only 5 years old and required by law to attend your educational system, learn your language, your values, your ways of thinking, and your methods of teaching and learning.



*So you see, all of these influences together make him somewhat shy and quiet – and perhaps “slow” according to your standards. But if Wind-Wolf was not prepared for his first tentative foray into your world, neither were you appreciative of his culture. On the first day of class, you had difficulty with his name. You wanted to call him Wind, insisting that Wolf must somehow be his middle name. The students in the class laughed at him, causing further embarrassment. While you were trying to teach him your new methods, helping him learn new tools for self-discovery and adapt to his new learning environment, he may be looking out the window as if daydreaming. Why? Because*he has been taught to watch and study the changes in nature. It is hard for him to make the appropriate psychic switch from the right to the left*

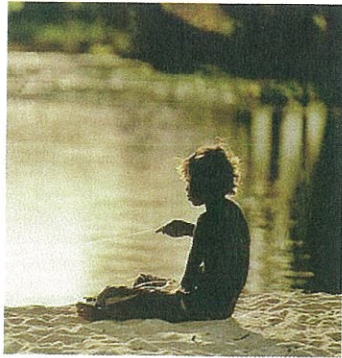
hemisphere of the brain when he sees the leaves turning bright colors, the geese heading south, and the squirrels scurrying around for nuts to get ready for a harsh winter. In his heart, in his young mind, and almost by instinct, he knows that this is the time of the year he is supposed to be with people gathering and preparing fish, deer meat, and Native plants and herbs, and learning his assigned tasks in this role. He is caught between two worlds, torn by two distinct cultural systems.



Yesterday, for the third time in two weeks, he came home crying and said he wanted to have his hair cut. He said he doesn't have any friends at school because they make fun of his long hair. I tried to explain to him that in our culture, long hair is a sign of masculinity and balance and is a source of power. But he remained adamant in his position. To make matters worse, he recently encountered his first harsh case of racism. Wind-Wolf had managed to adopt at least one good school friend. On the way home from school one day, he asked his new pal if he wanted to come home to play with him until supper. That was OK with Wind-Wolf's mother, who was walking with them. When they all got to the little friend's house, the two boys ran inside to ask permission while Wind-Wolf's mother waited. But the other boy's mother lashed out: "It is OK if you have to play with him at school, but we don't allow those kind of people in our house!" When my wife asked why not, the other boy's mother answered, "Because you are Indians, and we are white, and I don't want my kids growing up with your kind of people." So now my young Indian child does not want to go to school anymore (even though we cut his hair). He feels that he does not belong. He is the only Indian child in your class, and he is well-aware of this fact. Instead of being proud of his race, heritage, and culture, he feels ashamed. When he watches television, he asks why the white people hate us so much and always kill our people in the movies and why they take everything away from us. He asks why the other kids in school are not taught about the power, beauty, and essence of nature or provided with an opportunity to experience the world around them firsthand. He says he hates living in the city and that he misses his Indian cousins and friends. He asks why one young white girl at school who is his friend always tells him, "I like you, Wind-Wolf, because you are a good Indian."



Now he refuses to sing his Native songs, play with his Indian artifacts, learn his language, or participate in his sacred ceremonies. When I ask him to go to an



urban powwow or help me with a sacred sweat-lodge ritual, he says no because "that's weird" and he doesn't want his friends at school to think he doesn't believe in God.

So, dear teacher, I want to introduce you to my son, Wind-Wolf, who is not really a "typical" little Indian kid after all. He stems from a long line of hereditary chiefs, medicine men and women, and ceremonial leaders whose accomplishments and unique forms of knowledge are still being studied and recorded in contemporary books. He has seven different tribal systems flowing through his blood; he is even part white. I want my child to succeed in school and in life. I don't want him to be a dropout or juvenile delinquent or to end up on drugs and alcohol because he is made to feel inferior or because of discrimination. I want him to be proud of his rich heritage and culture, and I would like him to develop the necessary capabilities to adapt to, and succeed in, both cultures. But I need your help. What you say and what you do in the classroom, what you teach and how you teach it, and what you don't say and don't teach will have a significant effect on the potential success or failure of my child. Please remember that this is the primary year of his education and development. All I ask is that you work with me, not against me, to help educate my child in the best way. If you don't have the knowledge, preparation, experience, or training to effectively deal with culturally different children, I am willing to help you with the few resources I have available or direct you to such resources.

My Indian child has a constitutional right to learn, retain, and maintain his heritage and culture. By the same token, I strongly believe that non-Indian children also have a constitutional right to learn about our Native American heritage and culture, because Indians play a significant part in the history of Western society. Until this reality is equally understood and applied in education as a whole, there will be a lot more schoolchildren in grades K-2 identified as "slow learners." My son, Wind-Wolf, is not an empty glass coming into your class to be filled. He is a full basket coming into a different environment and society with something special to share. Please let him share his knowledge, heritage, and culture with you and his peers.

Robert Lake (Medicine Grizzlybear), a member of the Seneca and Cherokee Indian tribes, is an associate professor at Gonzaga University's School of Education in Spokane, Washington.

THE "INDIAN" RESIDENTIAL SCHOOL EXPERIENCE

One of the main tools of colonialism in Canada was the educational system imposed on Aboriginal peoples. In Canada, the education system involved a partnership between the Department of Indian Affairs and the Christian churches. In 1920, under the "Indian Act" it was mandatory for every native child to attend a residential school and illegal for them to attend any other educational facility. (John Roberts 2006, "FNMI Peoples: Exploring Their Past, Present and Future")

According to the Truth and Reconciliation Commission of Canada, between 1879 and 1996, about 150,000 school age Aboriginal children were forcibly removed and placed into *Indian industrial residential schools* across Canada. The last residential school to close was in Saskatchewan in 1996. Much has been written about the history of these schools and the legacy of mistreatment, including mental, physical, and sexual abuse that resulted. Students were forcibly taken away from their families, sometimes hundreds of kilometers away, forced to speak only English, and forced to give up cultural practices. By 1931, there were 80 such schools operating in Canada, 21 in Ontario.

Survivors of the system, including the children and grandchildren of survivors, have suffered intergenerational impacts of the experience. The residential school experience has been described as a "failure where Aboriginal children were frequently inflicted with physical, mental, sexual and spiritual abuse, and many died from disease or malnutrition". The resulting impacts of the residential school system continue to adversely affect Aboriginal communities and families today as they strive toward healing and renewal.

The government of Canada finally acknowledged the role it played in the development of these schools and apologized to survivors in 2008.



THE RESIDENTIAL SCHOOL SYSTEM & THE "SIXTIES SCOOP"

A HISTORY OF RESIDENTIAL SCHOOLS IN CANADA BY CBC NEWS

CBCNews.ca answers frequently asked questions about residential school abuse and the federal compensation package.

What is a residential school?

In the 19th century, the Canadian government believed it was responsible for educating and caring for the country's Aboriginal people. It thought their best chance for success was to learn English and adopt Christianity and Canadian customs. Ideally, they would pass their adopted lifestyle on to their children, and Native traditions would diminish, or be completely abolished in a few generations.

The Canadian government developed a policy called "aggressive assimilation" to be taught at church-run, government-funded industrial schools, later called residential schools. The government felt children were easier to mould than adults, and the concept of a boarding school was the best way to prepare them for life in mainstream society.

Residential schools were federally run, under the Department of Indian Affairs. Attendance was mandatory. Agents were employed by the government to ensure all Native children attended.

How many residential schools and students were there?

CBC DIGITAL ARCHIVES

Initially, about 1,100 students attended 69 schools across the country. In 1931, at the peak of the residential school system, there were about 80 schools operating in Canada. There were a total of about 130 schools in every territory and province except Newfoundland, Prince Edward Island and New Brunswick from the earliest in the 19th century to the last, which closed in 1996. In all, about 150,000 Aboriginal, Inuit and Métis children were removed from their communities and forced to attend the schools.

What went wrong?

Residential schools were established with the assumption that Aboriginal culture was unable to adapt to a rapidly modernizing society. It was believed that Native children could be successful if they assimilated into mainstream Canadian

society by adopting Christianity and speaking English or French. Students were discouraged from speaking their first language or practicing Native traditions. If they were caught, they would experience severe punishment.

Throughout the years, students lived in substandard conditions and endured physical and emotional abuse. There are also many allegations of sexual abuse. Students at residential schools rarely had opportunities to see examples of normal family life. They were in school 10 months a year, away from their parents. All correspondence from the children was written in English, which many parents couldn't read. Brothers and sisters at the same school rarely saw each other, as all activities were segregated by gender.

When students returned to the reserve, they often found they didn't belong. They didn't have the skills to help their parents, and became ashamed of their Native heritage. The skills taught at the schools were generally substandard; many found it hard to function in an urban setting. The aims of assimilation meant devastation for those who were subjected to years of mistreatment.

When did the calls for victim compensation begin?

In 1990, Phil Fontaine, then leader of the Association of Manitoba Chiefs, called for the churches involved to acknowledge the physical, emotional, and sexual abuse endured by students at the schools. A year later, the government convened a Royal Commission on Aboriginal Peoples. Many people told the commission about their residential school experiences, and its 1996 report recommended a separate public inquiry into residential schools. That recommendation was never followed. Over the years, the government worked with the Anglican, Catholic, United and Presbyterian churches, which ran residential schools, to design a plan to compensate the former students. In 2007, two years after it was first announced, the federal government formalized a \$1.9-billion compensation package for those who were forced to attend residential schools.

Under the federal compensation package, what will former students receive?

Compensation called Common Experience Payments was made available



In the case of Aboriginal mothers, stories of government involvement in family life often go back generations. The legacy of removing children from their families and communities, first through the residential schools, and then through the child protection system, continues to impact the lives of these mothers, their children and their grandchildren.

Pivot Legal Society,
Broken Promises



Dr. Raven Sinclair
Associate Professor
Activist for Sixties Scoop

"In our every deliberation, we must consider the impact of our decisions on the next seven generations."

Iroquois Confederacy Maxim

to residential schools students who were alive as of May 30, 2005. Former residential school students were eligible for \$10,000 for the first year or part of a year they attended school, plus \$3,000 for each subsequent year. Any money remaining from the \$1.9-billion package will be given to foundations that support learning needs of Aboriginal students. As of April 15, 2010, \$1.55 billion had been paid, representing 75,800 cases. Acceptance of the Common Experience Payment releases the government and churches from all further liability relating to the residential school experience, except in cases of sexual abuse and serious incidents of physical abuse.

What will happen in those cases of alleged sexual or serious physical abuse?

An Independent Assessment Process, or IAP, was set up to address sexual abuse cases and serious incidents of physical abuse. A former student who accepts the Common Experience Payment can pursue a further claim for sexual or serious physical abuse.

Is there more to the package than compensating the victims?

The government will also fund a Commemoration initiative, which consists of events, projects and memorials on a national and community level. A total of \$20 million will be available over five years.

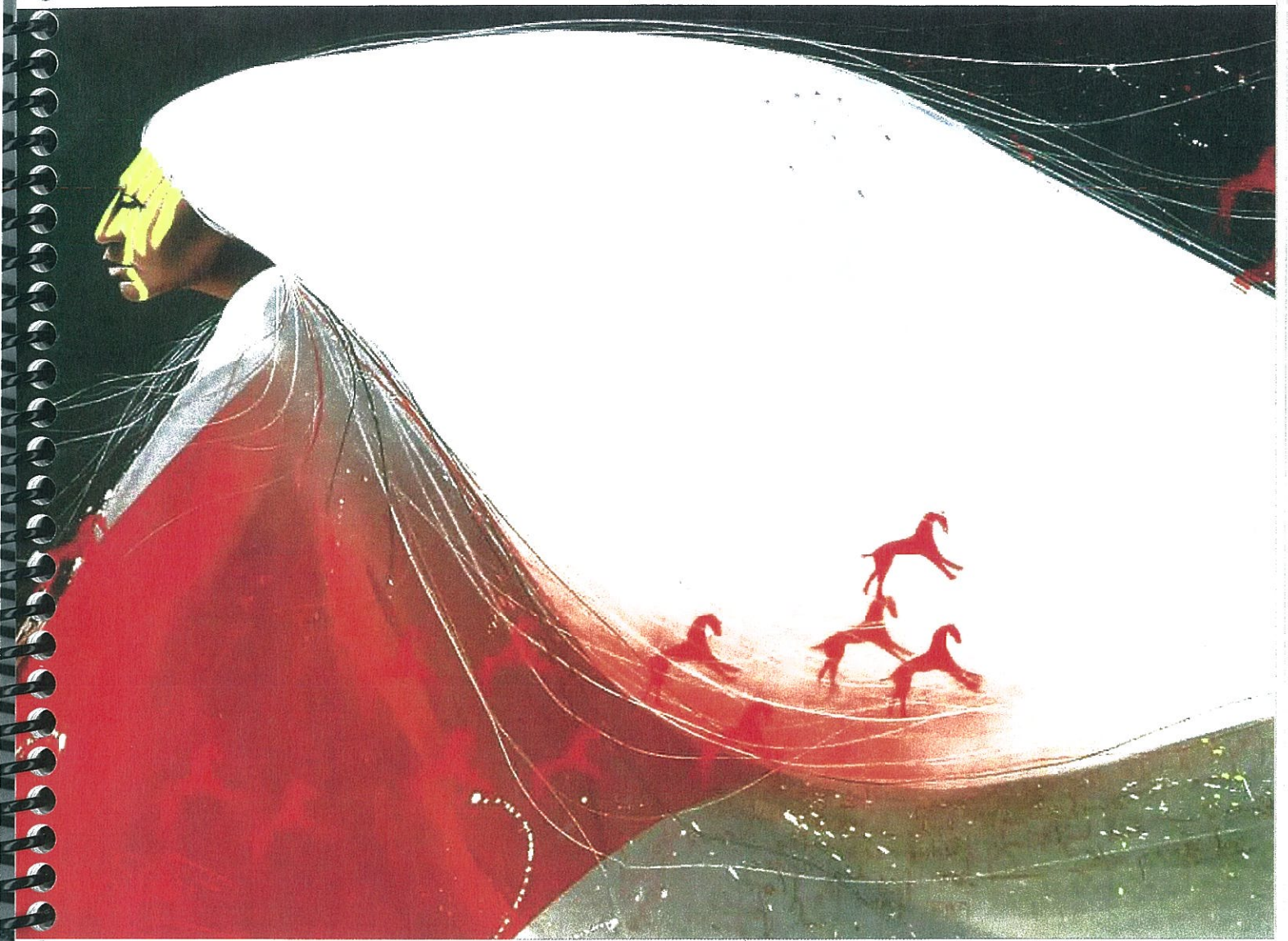
The Aboriginal Healing Foundation was given an additional \$125 million. Churches involved in the administration of residential schools will contribute up to \$100 million in cash and services toward healing initiatives.

The settlement also promised a Truth and Reconciliation Commission to examine the legacy of the residential schools. The commission was established on June 1, 2008.

Prime Minister Stephen Harper delivered an official apology to residential school students in Parliament on June 11, 2008.

Who else has apologized for the abuse?

Though the Catholic Church oversaw three-quarters of Canadian residential schools, it was the last church to have one of its leaders officially address the abuse.



Fire Ponies
by Frank Howell

"I think over again my small adventures, my fears, these small ones that seemed so big...for all the vital things I had to get and to reach. And yet there is only one great thing, the only thing...to live and see the great day that dawns and the light that fills the world."

Chorus from an Inuit Song

"I am sorry, more than I can say, that we were part of a system which took you and your children from home and family."

Archbishop Michael Peers, Anglican Church of Canada

On April 29, 2009, Pope Benedict XVI expressed his "sorrow" to a delegation from Canada's Assembly of First Nations for the abuse and "deplorable" treatment that Aboriginal students suffered at Roman Catholic Church-run residential schools.

At the time, then Assembly of First Nations Leader Phil Fontaine said it wasn't an "official apology" but added that he hoped the statement will "close the book" on the issue of apologies for residential school survivors.

Other churches implicated in the abuse apologized in the 1990s. Archbishop Michael Peers clearly offered an apology on behalf of the Anglican Church of Canada in 1993, stating "I am sorry, more than I can say that we were part of a system which took you and your children from home and family."

Four leaders of the Presbyterian Church signed a statement of apology in 1994. "It is with deep humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession," it said.

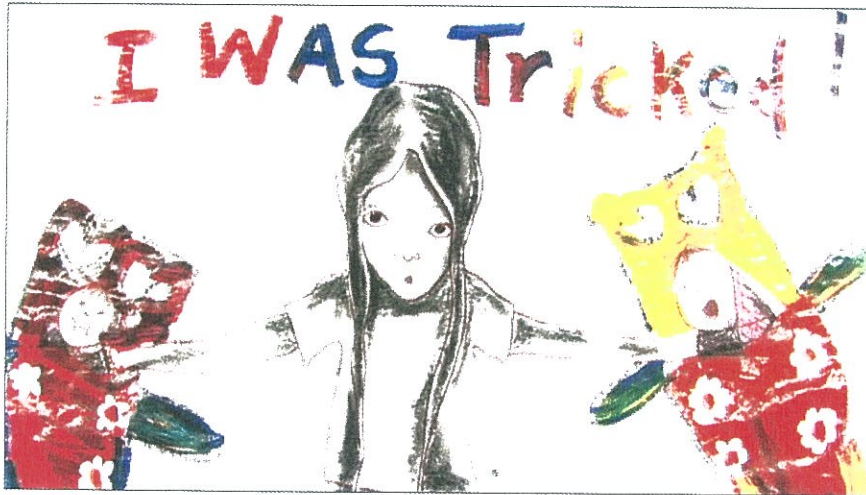
The United Church of Canada formally apologized to Canada's First Nations people in 1986, and offered its second apology in 1998 for the abuse that happened at residential schools. "To those individuals who were physically, sexually, and mentally abused as students of the Indian Residential Schools in which the United Church of Canada was involved, I offer you our most sincere apology," the statement said.

Canadian Broadcasting Corporation. CBC News May 16, 2008.

THE SIXTIES SCOOP

In the late 1940s, increased attention was given to the living conditions experienced in many Aboriginal communities across Canada. Advocacy groups, composed largely of social workers, lobbied the federal government arguing that Aboriginal communities were being unfairly deprived of the social services available to other Canadians. They argued that social services, including child protection, should be extended to Aboriginal communities through the expansion of provincial jurisdiction to reserves.

The term "Sixties Scoop" was coined by Patrick Johnston (1983) to identify the thousands of First Nations children in Canada who were removed from their families and communities between the 1960s to 1980s by provincial child welfare authorities and transracially adopted or placed into foster care into non-Aboriginal families in Canada, the USA and overseas. Children were separated from their families and cultural roots, breaking the support networks of the extended families found in First Nations communities. Between the 1960s and 1980s, thousands of Aboriginal children were removed from their families and communities by the Canadian provincial child welfare authorities. This was a continuation of the Government's stated assimilation policy of the Residential School project and provided an avenue to assist the government to further reduce their fiscal responsibility for First Nations children (S. Johnson, personal communication, April 15, 2010).



The 60's "Scoop"

*Inspired by her personal story
by Jackie Traverse*



Boy Keeper of Manitoulin Island
Based on the Ojibway Legend
"The Story of Crying Island"
by Simon James

As told in the book, *Stolen From Our Embrace*, on one weekend in the 1960s, a social worker chartered a bus to scoop up 38 children from the Splatsin (Spallumcheen) reserve. Each of them was placed in a foster home, many outside of the province. The Spallumcheen band eventually turned the situation around by calling for the right to retain custody of their children within the community and eventually gained control over their own child welfare program. The influx of Aboriginal children into care resulted in a severing of ties between children and their parents, community, and culture. The Sixties Scoop has been described as:

An era in Canadian history between 1960 and the mid-1980s when the highest number of adoptions of Aboriginal children took place. During this time, Aboriginal children were sometimes literally scooped from their homes without knowledge or consent from families or communities. Sometimes buses were hired to remove large numbers of Aboriginal children at a time. Over 11,000 status Indian children, plus many other Aboriginal children, were placed for adoption by non-Aboriginal families, the result of which was a generation of Aboriginal children raised without cultural knowledge and with confused identities.

The National Council of Welfare, 2005 "Aboriginal Children and Youth In-Care"

In 1985, Justice Kimmelman of Manitoba reviewed adoption and foster care policies and practices and commented that with respect to Aboriginal children and families, they were substandard and appalling. Many children have come forward as adults to recount horrific abuses in poorly screened adoptive homes. The removal of Aboriginal children from their families by the child welfare system continues today and is now known as the 'Millennium Scoop'. In Ontario, over 15% of the children in care at any given time are Aboriginal (Ministry of Children and Youth Services (2010 Quarterly Reports)). This represents a significant over representation given that Aboriginal children represent only 2.8% of Ontario's child population between the ages of 0-19 (2006 census).

TERMINOLOGY & DEFINITIONS

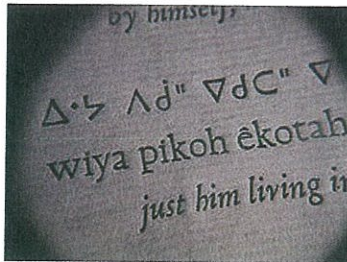
TERMINOLOGY

Am I Being Politically Correct?

ACCEPTABLE	UNACCEPTABLE WORDS AND PHRASES
Aboriginal	Indian
First Nation	American Indian
Métis	Eskimo
Inuit	Tribe
FNMI (First Nations, Métis, Inuit)	Squaw
Haudenosaunee	Indian giver
Anishinaabe	Wa-hoo
Native	"Low man on the totem pole"
Nation	"Let's sit and have a pow wow"
Indigenous	"Sit in a circle, legs crossed Indian style"



From Mother Earth Flows the River of Life
by Daphne Odjig, 1973



*May the stars carry your
sadness away,*

*May the Flowers fill your heart
with beauty,*

*May hope forever wipe away
your tears,*

*And, above all, may silence
make you strong.*

Chief Dan George

DEFINITIONS

Aboriginal Peoples – The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people – First Nations, Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

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

Anishinaabe – Anishinaabe collectively consists of the: Pottawattamii, Odawa and Ojibwe. Each nation share a language base called Algonquin (similar to how the English, French and Spanish all share Latin as their base). Anishinaabe is the name given by the Creator to the people; it means "the first people" or "the good beings".

Band – A body of First Nations for whose collective use and benefit lands have been set apart or money is held by the Crown, or declared to be a band for the purposes of the Indian Act. Each band has its own governing band council, usually consisting of one chief and several 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 – Legislation regarding the registration of Native people. This legislature treated women and men differently. Prior to 1985, under certain provisions in the Indian Act, status Native women who married non-status men (Aboriginal or non-Aboriginal) lost their registered Native status, and as a result, their First Nation (band) membership. As well, these women could no longer pass registered Native status on to their children. The opposite was true for status Native men. Non-status women (Aboriginal or non-Aboriginal) who married status Native men were automatically conferred Native status.

Custom – A traditional Aboriginal practice.

Elder – Elders are acknowledged individuals in a community that have earned this respect through acts of compassion, kindness and traditional knowledge. Elders are not necessarily old in age, or a physical Grandfather or Grandmother; Elders are chosen by other Elders and community members.

First Nation – A term that came into use in the 1970's as a replacement for the word "Indian", which many people found offensive. The term "First Nations" refers to both status and non-status Native peoples.

First Peoples – Is a collective term use to describe the original peoples of North America and their descendents.

FNMI – The acronym for First Nation, Métis and Inuit

Haudenosaunee – Translates as "People of the Longhouse" and refers to the Six Nations people; Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora.

Indian – The term Indian collectively describes all the First Nations People in Canada who are not Inuit

or Métis. First Nations People are one of three peoples recognized as Aboriginal in the Constitution Act of 1982 along with Inuit and Métis. In addition, three categories apply to First Nations in Canada: Status Natives, Non-Status Natives and Treaty Indians. The term *Indian* is considered politically incorrect.

Iroquois – Another name for the Haudenosaunee or "People of the Longhouse", given by the French. Iroquois represents the original confederacy of five Nations (Onondaga, Oneida, Seneca, Mohawk and Cayuga) who inhabited what is now upper New York State. The Tuscarora Nation joined these nations in the late 18th century to form the Six Nations. These Nations are also known as the members of the Iroquois Confederacy.

Status Natives – People who are entitled to have their names included on the Indian Register, an official list maintained by the federal government. Certain criteria determine who can be registered as a Status Indian. Only Status Natives are recognized as First Nations under the Indian Act and are entitled to certain rights and benefits under the law.

"One thing to remember is to talk to the animals. If you do, they will talk back to you. But if you don't talk to the animals, they won't talk back to you, then you won't understand, and when you don't understand you will fear and when you fear you will destroy the animals, and if you destroy the animals, you will destroy yourself."

Chief Dan George

Non-Status Natives – People who consider themselves Native or members of a First Nation, but whom the Government of Canada does not recognize as Natives under the Indian Act, either because they are unable to prove their Native status or have lost their status rights. Non-Status Natives are not entitled to the same rights and benefits available to Status Natives.

Treaty Indians – Descendants of First Nations who signed treaties with Canada and who have a contemporary connection with a treaty band

Indigenous – Indigenous means "Native to the area." In this sense, Aboriginal Peoples are indeed indigenous to North America. Its meaning is similar to Aboriginal Peoples, Native Peoples or First Peoples.

Inuit – Inuit are the Aboriginal People of Arctic Canada. Inuit live primarily in the Northwest Territories, Nunavut and northern parts of Quebec and throughout most of Labrador. The word Inuit means "the people" in Inuktitut and is the term by which Inuit refer to themselves.

Métis – The word Métis is French for "mixed blood." The Constitution Act of 1982 recognizes Métis as one of the three Aboriginal Peoples.

Native – Native is a word similar in meaning to Aboriginal. Native Peoples is a collective term to describe the descendants of the original peoples of North America.

Off-Reserve – A term used to describe people, services or objects that are not part of a reserve, but still relate to First Nations

Oral History – Traditionally First Nations cultural and historical traditions were passed down through stories, teachings and by example. These word of mouth lessons passed from one generation to another without written instruction.

Reserve – A tract of land (the legal title to which is held by the Crown) is set apart for the use and benefit of a Native Band. Some nations have more than one reserve.

Treaty – Formal agreements, now known as land claim settlements between the Government of Canada and Aboriginal peoples, which define obligations, promises and rights.

LOCAL ABORIGINAL COMMUNITY CONTACTS

Brock University

Aboriginal Student Services
500 Glenridge Ave., St. Catharines
905-688-5550 ext. 5883
www.brocku.ca/aboriginal-student-services

Ganawageh Urban Homes

Dufferin St., Fort Erie
905-871-5333
guh@cogeco.net

Fort Erie Native Friendship Centre

796 Buffalo Rd., Fort Erie
905-871-8931
www.fenfc.org

Niagara Chapter of Native Women Initiative

1088 Garrison Rd., Fort Erie
905-871-9262
www.ncnw.net

Niagara College, N-O-T-L Campus

First Nations Student Services
135 Taylor Rd., Niagara-on-the-Lake
905-641-2252 ext. 4214
www.niagaracollege.ca/.../services/first_nations_student_services.htm

Niagara College - Welland Campus

First Nations Student Services
300 Woodlawn Rd., Welland
905-735-2211 ext. 7414

Native Employment & Training

140 Welland Ave, Unit 15B
St. Catharines
905-685-8547

Niagara Peninsula Aboriginal Area Management Board (NPAAMB)

2 Clark St., Unit 4, St. Catharines
905-988-6464
www.npaamb.com

Niagara Regional Native Centre

382 Airport Rd., Niagara-on-the-Lake
905-688-6484
www.ofifc.org/centres/Niagara_Regional.php

Niagara Region Métis Council

46 King St., Suite 201-203, Welland
905-714-9756
www.niagararegionmetisCouncil.org

Oonuhseh Niagara Native Homes

2 Clark St., Unit 4, St. Catharines
905-641-0094
<http://niagara.cioc.ca/record/NIA3296>

Southern Ontario Aboriginal Diabetes

8 Clairmount St., Thorold
1-888-514-137
officeadministrator@soadi.ca
www.soadi.ca

DSBN STAFF

- Student Achievement Leader of Aboriginal Education
- Aboriginal Education, Consultant
- Consultant of Educational Media Support
- Youth Counsellors
- School Health Nurse

DSBN POLICIES

- Equity Policy, E-11
- Human Rights, E-9
- Safe Schools, G-2
- Bullying Prevention Intervention, G-29



Portrait & Red
by David Hanna, 1971

