

Aboriginal Presence in Our Schools

A Cultural Resource for Staff

Anishinaabe Pimaatisiwin
Kikinoomaakewikamikong

Michif à notre école



Lakehead
Public
Schools



Your Children Our Students The Future



Long ago, Nanabijou, the Spirit of the Deep Sea Water and son of the West Wind, rewarded a community of First Nations with the secret location of an abundance of silver. In exchange for the secret location of the silver, Nanabijou made the community promise never to tell the location of the silver to any non-Aboriginal or they would lose his protection and he would turn to stone.

Soon, the First Nations community became very well known for the amount of crafts created with silver. Wanting to know the location of the silver, a Sioux man was sent as a scout in disguise to the community during a Pow Wow. He quickly learned of the location, found it, took a few chunks of silver with him, and headed back to his own community to report the knowledge.

Along the way, the Sioux man, hungry and without food, stopped at a trading post. With no furs to trade, he traded with some of the silver he had taken. A couple of men at the post wanted to know where the Sioux man found the silver, knowing that there would be more where he had found it, and convinced the man to take them to it.

The three were paddling to the location and were almost there when a violent storm began. When the storm cleared, the two trading post men were dead and the Sioux man was confused and floating aimlessly in his canoe.

Nanabijou had also been turned to stone and the community no longer had his protection. The people of Thunder Bay call him the Sleeping Giant.

There is a story concerning Nanabijou's pet and companion Nagochee. Nagochee, a Sea Lion, had the wings of an eagle and the feet of a duck, the speed of the wind and he was capable of swimming faster than the greatest of fish. In this story, Nanabijou was leaving for a journey and leapt onto Nagochee's back, but forgot to take his Thunderbird with him. Enraged, the Thunderbird took vengeance, causing a storm, and sent a bolt of lightning to break off one of Nagochee's wings. Nanabijou was sent hurtling into the waters near the shore, but Nagochee fell into the waters further out. Nagochee tried to swim to shore, but the waves were too much for him. Thinking his companion had betrayed him, Nanabijou cursed Nagochee and turned him to stone.

Facts about the Sleeping Giant

- Is a formation of mesas and sills on Sibley Peninsula
- Has steep cliffs over 250 metres high
- Is one of the Seven Wonders of Canada in the Online Voting
- The Silver mine from the story is in a location called Silver Islet
- The Sea Lion is a rock formation on Silver Islet
- The southern most point is called Thunder Cape and has been painted by many Canadian artists (including: John Herbert Caddy in 1865, and William Armstrong in 1867)
- Lies in an area traditionally the home to Ojibwe peoples

Dictionary

MESAS: an elevated area of land with a relatively flat top and sides that are usually steep cliffs.

SILLS: a flat and expansive (tabular) body of igneous rock (rocks crystallized from molten magma) that moved up through vertical cracks or spaces in the rock (called dikes) and lies horizontally between sedimentary rock.

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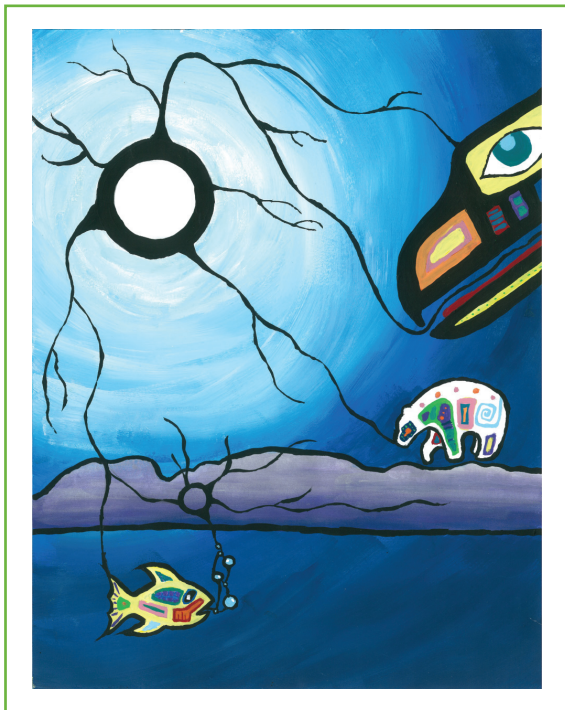
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Inspiration for Cover Art

I am honoured to have my art work on the cover of "Aboriginal Presence in Our Schools". When my art teacher, Mr. Ailey, told my class about this contest I had a picture in my head of what I wanted my painting to look like. I wanted to try to represent the Inuit, Métis and First Nations using animals they have a spiritual connection with. I used a polar bear, a fish and a raven to show this. I wanted to show friendship and unity by connecting these animals with spirit lines. I placed the animals so they connect the water, the land and the sky. I also wanted to connect them to Thunder Bay, so I included the Sleeping Giant. When people look at my painting, I want them to see how the Aboriginal community in Thunder Bay and all across Canada is united.

Christa Campbell

Superior Collegiate & Vocational Institute

Acknowledgements

The traditional lands that Lakehead Public Schools and Thunder Bay sit on belongs to the Ojibwe people of the Fort William First Nation. This resource book primarily uses eastern Ojibwe syllabics, spelling, and Roman orthography to recognize and respect the language of the Ojibwe people in this area. We should recognize that there is also a western Ojibwe system with its own unique dialect. Additionally, the Ojibwe language and syllabic system can vary in dialects among communities throughout Northwestern Ontario.

Just as we acknowledge those who came before us, we would like to acknowledge Denise Baxter, the original author of this document, and to the contributing editorial work of Carolyn Chukra. Their valued efforts help us to continue to strengthen the Aboriginal traditions, spirituality, and languages within our schools. Thank you to Evelyn J. Baxter (B.A., LL.B.) (Adjudicator, Independent Assessment Process), Thunder Bay Indian Friendship Centre, Ron Kanutski, Lawrence Baxter, Charlotte Neckoway, Simon Frogg, Ann Taylor, Elmer Baxter, Aboriginal Education Advisory Committee members and Lakehead Public Schools' administrators for their assistance in the development of this document. Giitchi Miigwetch to Dr. John O'Meara (Dean, Faculty of Education, Lakehead University), Bruce Beardy (Coordinator, Native Language Instructors Program, Lakehead University), and to Kathy Beardy (Nishnawbe Aski Nation) for their assistance with translations in the Language section. A big thank you to Heather Houston, Lakehead Public Schools, whose hard work and wonderful skills have made this resource as beautiful as it is. Miigwetch to all those who were those extra sets of eyes and thoughts during revisions of this resource: members of the Aboriginal Education Advisory Committee, Denise Baxter, Principal and Jennifer Rissanen, Teacher.

Translation is in Ojibwe. Translated by Elmer Baxter, Confederation College and Ron Kanutski, Aboriginal Education Advisory Committee, 2006. Syllabics were translated in both Eastern and Western syllabics by Antoinette Baxter (Elder), Charlotte Neckoway and Simon Frogg, Nishnawbe Aski Nation and Aboriginal Education Advisory Committee.

This cultural resource for teachers is in no way comprehensive of the history and traditional teachings of Aboriginal peoples in Ontario and Canada, but every effort has been made to ensure accuracy, currency, and reliability of the content and the Aboriginal languages included herein. Lakehead Public Schools accepts no responsibility in that regard. The nature of the information contained in this document lends itself to regular revision and updating. New ways to more clearly convey Aboriginal peoples information and issues to staff will arise and at that time may be presented to the Aboriginal Community Liaison Officer in writing for consideration. The most current edition of this guide can be found on our website at www.lakeheadschoools.ca.

Working Document, Edition 3 - 2013

Written and Compiled by Denise Baxter, 2006

Contributing Editor - 2nd Edition, Carolyn Chukra, 2007.

Contributing Editor - 3rd Edition, Amy Farrell-Morneau, 2013.



For ease of use in referencing this document, APA and MLA referencing formats have been provided below:

APA style:

Baxter, D. (2013). *Aboriginal presence in our schools: A cultural resource for staff* (3rd ed.). A. Farrell-Morneau (Ed.). Thunder Bay, ON: Lakehead Public Schools.

MLA style:

Baxter, Denise. *Aboriginal Presence in Our Schools: A Cultural Resource for Staff*. 3rd ed. Ed. Amy Farrell-Morneau. Thunder Bay, ON: Lakehead Public Schools, 2013. Print.

The resources in this document have been formatted using the MLA style.

Acknowledgements

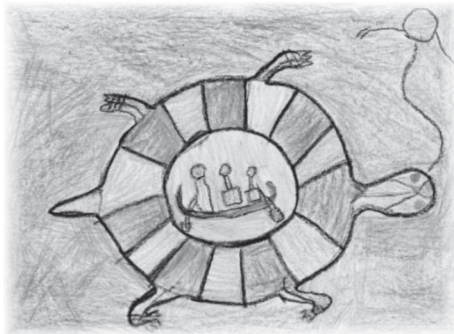
The original call for student art that would represent the Aboriginal Education commitment here at Lakehead Public Schools was answered with a dramatic and energetic voice. Students from Lakehead Public Schools made the work of three jurors, Louise Thomas, Elliot Doxtater and Chris Sutherland very difficult. An image inspired by the art of McKellar Park School student Cairan Carson was chosen to represent Aboriginal Presence in Our Schools. Notable second place art was entered by Kylee Elvish and Honourable Mention went to Austin Fenelon both of Nor'wester View School.

The image struck a distinctive chord with jury member Chris Sutherland. In describing the image, Sutherland states, "I feel that this drawing is not only creative, but is a beautifully executed statement. The first thing to catch my eye is the turtle and its connection to the sun.

This is a very traditional image in Native art as the turtle represents North America (Turtle Island).

I am then drawn to the center where a canoe with an adult and two children in it hovers like a pictograph on a cliff wall. I like the fact that both the adult and the smallest child are paddling.

I feel that this illustrates the importance of leadership and the need for youth to be shown the right way, and to be led by example."



Introduction

Our community's largest growing population is the Aboriginal Community. 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 realization, Aboriginal and Ontario leaders are committing resources to improve education outcomes for Aboriginal children and youth. Aboriginal education is a key priority for the Ontario Ministry of Education. Factors that can contribute to Aboriginal student success are teaching strategies tailored to Aboriginal learner needs, curriculum with an Aboriginal perspective, sound counseling and support services, a school environment that will make everyone feel welcome, parental engagement and an understanding of Aboriginal cultures, histories and perspectives which will allow sensitivity to specific Aboriginal education needs.

Under government definitions, "Aboriginal" includes First Nation (status and non-status), Métis, and Inuit peoples. Throughout this document, when speaking of these peoples as a group/whole, the term Aboriginal will be used. When referring to a specific people, the group's name will be used. It should be noted, however, that many Aboriginal peoples in Canada prefer not to be identified by a governmentally defined term and prefer to be identified by their specific nation in their own language, or they wish to be identified simply as an Indigenous person. An Indigenous person, by definition, is someone who is of a people original to the land.

Lakehead Public Schools is committed to improving and supporting Aboriginal student success by focusing on three priorities:

- 1) Quality Instruction and Assessment;
- 2) School Climate; and
- 3) Parental Engagement.

The handbook entitled "Aboriginal Presence in Our Schools: A Cultural Guide for Staff" hopes to contribute to achieving these priorities by providing background information to staff and administrators on Aboriginal heritages and traditions, cultural teachings, celebrations, treaties, terminology, and best practices. The information presented in this resource is based on research, consultation, and literature. The objective is to build Aboriginal cultural awareness. This knowledge will create an Aboriginal cultural awareness in Lakehead Public Schools that will assist in delivering quality education, building a supportive school climate, meet the specific education needs for Aboriginal students and nurture relationships between Lakehead Public Schools' staff/administrators and Aboriginal parent/guardians and families. Although this document is intended for staff, it is applicable to anyone.

We are always excited when others refer to this resource document. Be it student, staff, administrator or organization, please credit Lakehead Public Schools when referencing materials from this document. If the material contained herein is referenced or utilized in a method other than content referencing, please contact us. If your organization would like multiple copies of this document, please contact Lakehead Public Schools at (807) 625-5100.

This document is also available in PDF through our website by visiting <http://www.lakeheadschoools.ca/> and searching under "Aboriginal Education."

Aboriginal Presence in our Schools



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

1. One can't generalize a group of people; there were and are culturally diverse groups of Aboriginal peoples across Canada.
2. Aboriginal peoples (like all others) have a variety of belief systems.
3. Aboriginal peoples lived in independent, self-governing societies before the arrival of the Europeans.
4. The spiritual beliefs of many Aboriginal peoples are based on a relationship to nature. They considered the physical and spiritual worlds to be inseparable.
5. In most Aboriginal cultures, the well-being and survival of the group significantly influenced all decisions. Sharing and cooperation became significant values. Wealth was not generally measured in terms of possessions. It meant good health, good relationships, and spiritual and mental well-being.
6. Aboriginal peoples today live quite differently than they did before the arrival of the Europeans.
7. There was considerable movement of people over time for many reasons. It is important to understand the reasons for this migration to appreciate the diversity among Canada's Aboriginal peoples.

Catherine Siemieniuk
Director of Education

Sherri-Lynne Pharand
Superintendent of Education

Dolores Wawia
Aboriginal Education Advisory Committee Chair



Connecting For Success
Lakehead Public Schools

Ensuring Success

Aboriginal students need to learn in a setting that recognizes their needs, values, cultures and identities, and challenges that equip them to succeed. Although the schools studied by David Bell (2004) focused on success with Aboriginal students, they exemplify what effective schools do.

The findings and recommendations are made based on ten studies completed across Canada:

Hold high expectations for Aboriginal student achievement while recognizing the existence of their special needs and providing multiple layers of support.

Make a particular effort to ensure that students are aware of the importance of acquiring proficiency in literacy, mathematics, science, and technology to enhance their future prospects, and that instruction and programs provided have a particular focus on developing these core competencies.

Use diverse measurement tools to monitor student progress and program effectiveness, including normed and provincial assessments, and employ the aggregate data produced in developing annual improvement plans.

Employ teachers and school leaders with the expertise and personal qualities that have been shown to be most effective with Aboriginal learners and the appropriate resources and community liaison personnel to provide holistic support.

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

Work to establish learning climates that are culturally friendly to Aboriginal students by encouraging all staff to learn about local culture and traditions, to feature prominent displays of culturally relevant items, and to invite local elders and community people to share their knowledge in classes.

Encourage open door policies and work to make families feel welcome, recognizing that staff may need to “go the extra mile” in reaching out to those whose personal educational experience has been negative.

Foster strong community ownership of and partnerships in school programs.



Resource

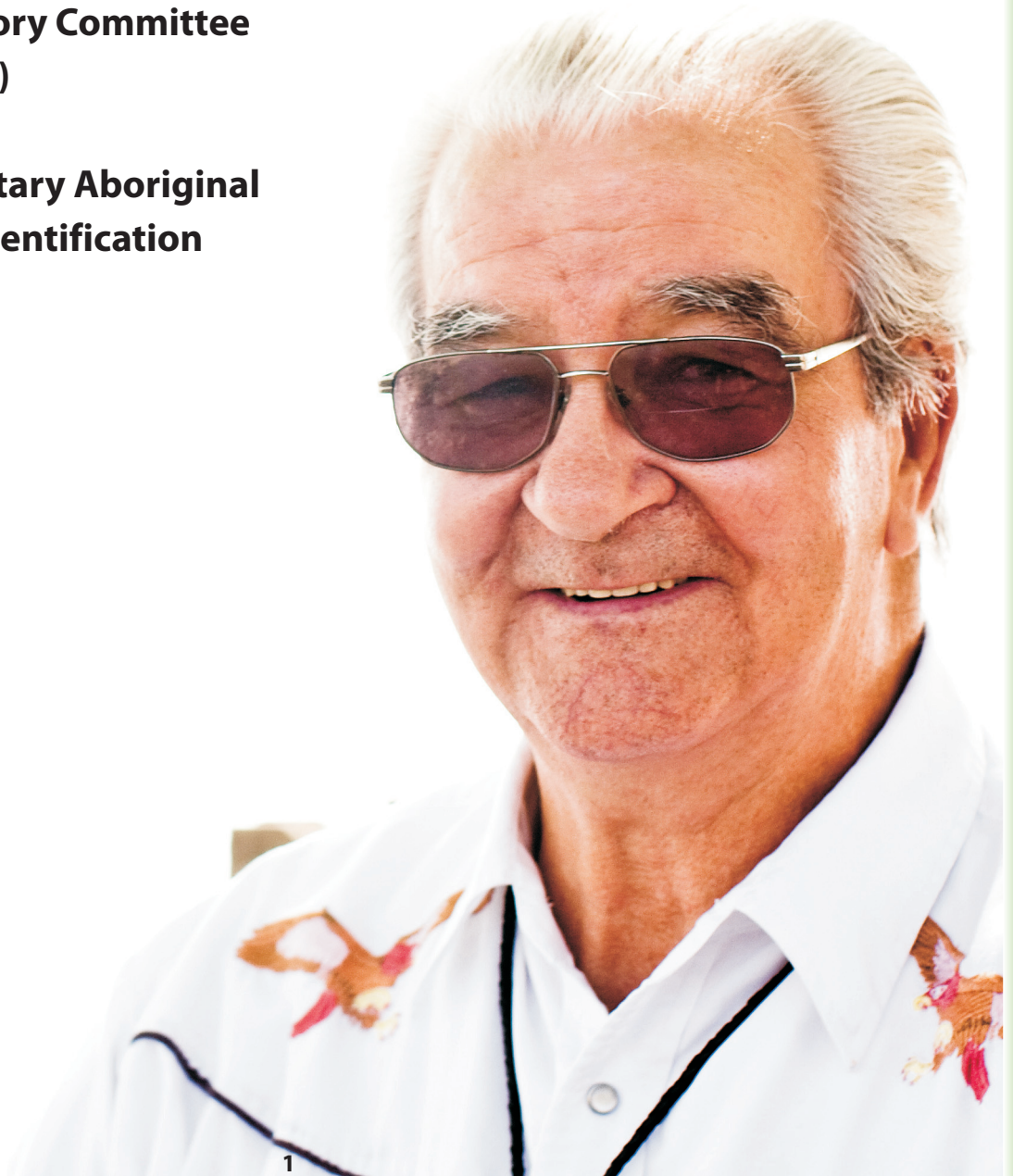
Bell, David (2004). *Sharing Our Success: Ten Case Studies in Aboriginal Schooling*. Kelowna: Society for the Advancement of Excellence in Education. www.sae.ca (for additional copies or Lakehead University Bookstore).



Aboriginal Education

**Aboriginal Education
Advisory Committee
(AEAC)**

**Voluntary Aboriginal
Self Identification**



Senator Robert McKay
Métis Nation of Ontario

Aboriginal Education Advisory Committee (AEAC)

The Aboriginal Education Advisory Committee (AEAC) is composed of at least six parents/guardians appointed by the Board who are of Aboriginal ancestry; three members appointed by the Board with preference given to candidates who are of Aboriginal ancestry and/or are members of agencies or groups that provide services to Aboriginal people; a youth of Aboriginal ancestry presently enrolled in a secondary school program appointed by the Board; a Trustee appointed by the Board; the Director of Education or designate; and a Principal or Vice Principal.

Mandate

The mandate of the Aboriginal Education Advisory Committee is to advise the Board on matters relating to the education of Aboriginal students.

The mandate specifically includes:

- Increasing the cultural awareness of all Board trustees and personnel through professional development and/or other related activities.
- Expanding the awareness of effective programs for the educational needs of Aboriginal students.
- Facilitating initiatives for all Aboriginal students.
- Providing advice on initiatives including but not limited to student programs, Aboriginal studies, student retention and alternative education programs.
- Developing and enhancing partnerships with community based agencies that support Aboriginal students and their families.
- Responding to the Board on requests for advice and recommendations on matters that the Board may direct to the committee.
- Advocating both provincially and locally for specific needs of Aboriginal students. Identifying community issues that impact education.
- Responding to other initiatives as they arise.



Resources

Aboriginal Innovations in Arts, Science and Technology <http://www.schoolnet.ca/aboriginal/handbook/index-e.html>
ETFO Curriculum Units on First Nations (*First... From Aboriginal Peoples to Pioneers, Then and Now. Aboriginal Voices*)
<http://www.etfo.ca/display.aspx?pid=55&cid=751>

Goodminds (Aboriginal Titles and videos) www.goodminds.com

Ojibway and Cree Cultural Centre (a resource for books, curriculum units, information etc.) (705) 267-7911 www.occc.ca
Thunder Bay Regional Arts and Heritage (a list of local people who can be hired as resources) <http://www.tbaahd.com/>



Voluntary Aboriginal Self Identification

Local and provincial studies have identified a gap in the levels of achievement between Aboriginal and non-Aboriginal students. In Thunder Bay, 42.7% of Aboriginal adults have less than a high school diploma (Urban Aboriginal Task Force, 2007). Lakehead Public Schools wants to improve education outcomes for Aboriginal students. Following extensive consultation with our Aboriginal Education Advisory Committee, Aboriginal agencies and community partners and in partnership with Thunder Bay Catholic District School Board, Lakehead Public Schools now has a policy that encourages the voluntary self identification of Aboriginal students. Parents of all Lakehead Public Schools students are now asked to voluntarily identify their child as being of Aboriginal (First Nations, Métis, or Inuit) or non-Aboriginal ancestry. This question will be found on registration forms for new students and on student update forms for existing students. Individual data will not be shared with anyone and will be kept confidential.

The data collected through the Aboriginal Self Identification process will be the foundation of our efforts to further support the success of our Aboriginal students. This data is accessible to staff within Lakehead Public Schools. Student data as a whole is disclosed by School Boards to the Ontario Ministry of Education and Education Quality and Accountability Office (EQAO) who measures student achievement against curriculum expectations. As a result, this data will allow us to advocate for funding that will provide the means to develop and implement student success programs and supports for all students to experience achievement in both elementary and secondary school and beyond.

The benefits of information gathered through the Aboriginal Self Identification process may include: Oral language development programs (i.e., Native Language Course, English As A Second Language, etc.); Enriched artistic and cultural learning experiences; Ability to purchase resources and materials to meet specialization learning needs.

A copy of a brochure and other information explaining the Aboriginal Self Identification is available in Schools and on the Lakehead Public School Website www.lakeheadschoools.ca.



Resources

Lakehead Public Schools. *Voluntary Aboriginal Student Self-Identification*. Pamphlet. 2007.

Lakehead Public Schools. *Voluntary Aboriginal Self-ID*. Aboriginal Education. Web. 16 Jan. 2012.
<http://www.lakeheadschoools.ca/aboriginal/Default.aspx?cat=429>

Frequently Asked Questions about Voluntary Aboriginal Self Identification

Why is it important for parents/guardians to voluntarily self-identify their child(ren)/student as Aboriginal?

Lakehead Public Schools continually strives to meet every child's education needs. It is essential to understand our student population in order to improve success for all students. The Voluntary Aboriginal Student Self-Identification information will assist in establishing accurate baseline student data that is needed to measure student success and determine if existing programs meet the learning needs of all students. This information will support future planning and decision-making about initiatives/programs to ensure increased levels of achievement for all students.

By parent(s)/guardian(s) completing and returning the Voluntary Aboriginal Student Self-Identification form, it will allow us to learn more about student achievement for all students in our system. We want to ensure we are meeting our student's learning and developmental needs through appropriate supportive programming in the schools (e.g. Native Language, Native Studies). It is voluntary for parent(s)/guardian(s) to self-identify their child(ren) as Aboriginal (First Nation, Métis, Inuit) or Non-Aboriginal. If a parent/guardian does not wish to participate, this choice would be indicated and a telephone call would not be necessary.

Does Statistics Canada collect this information?

Statistics Canada does collect some census information every 5 years but does not provide the level of detail required nor does it provide the data on a yearly basis. Currently, census data is available on education attainment of Aboriginal peoples in Ontario but Aboriginal student specific data is not available to support improvement planning, accountability, to inform policy and funding decisions and to measure and report on student success.

Who is being asked to voluntarily self-identify as Aboriginal?

All new and existing elementary and secondary students should have received a student registration form or a student update form to be completed by their parent/guardian that has the Voluntary Aboriginal Student Self-Identification question. The information is provided on a voluntary basis.

What does the question look like on the student registration and student update forms?

Please select one of the following choices:

This student is First Nation (Status, Non-Status) Métis

Inuit Non-Aboriginal

Language(s) Spoken at Home

English French Ojibwe Oji-Cree

Cree Other Please specify _____

I do not wish to participate

The information gathered will help Lakehead Public Schools learn more about Aboriginal student achievement and allocate appropriate resources and supports to improve learning and student success. This information will be kept confidential and collected as a whole.

Historically, how has this information been communicated to parents and guardians?

A letter with a brochure was distributed to parents and guardians with June's 2007 report card as a preliminary outreach and to advise on these new changes for September 2007. The brochure was re-distributed in the fall of September 2007 to ensure the message reached all parents and guardians. The Aboriginal Community Liaison Officer has delivered and will continue to conduct awareness sessions on the Voluntary Aboriginal Student Self-Identification Initiative to parents/guardians at various local community events and agencies. As well, the Voluntary Aboriginal Student Self-Identification question is on our elementary and secondary student registration forms.

Is this information communicated to Aboriginal parents only?

No. All parents and guardians should be receiving information on Voluntary Aboriginal Student Self-Identification and be given the opportunity to participate. A student's ancestral background should not be assumed.

What should I do if the Voluntary Aboriginal Student Self-Identification section on the student registration and update forms is left blank? Do I complete this section if I know for certain the student is Aboriginal?

You cannot fill in the information for the parent/guardian, as this would violate their legal rights. The information can only be declared voluntarily by the parent or guardian. A telephone call to the parent/guardian can help us find out if they accidentally missed completing this section. If the



parent/guardian does not want to participate, this option would be selected and a telephone call will not be necessary.

I have received requests from parents and agencies about sharing the data we collect. Can we share this information?

No, the information the school collects is protected by privacy legislation and will be treated in the same manner as Ontario Student Record information.

What specific information will be tracked?

Information on Non-Aboriginal and Aboriginal ancestry such as First Nation (including Status/Non-Status), Métis and Inuit will be collected as a whole. In order to measure the success of all students, establishing baseline student data is required. Particular attention will be given to monitoring grade promotion/retention, academic performance, graduation/dropout rates, and mobility/transfer rates.

How is the information collected and maintained?

All student information collected is kept confidential. These forms are securely stored to respect privacy and are treated in the same manner as Ontario Student Record Guidelines, according to the *Education Act* and *Municipal Freedom of Information and Privacy Act*. The information gathered is used entirely for the purpose of developing and implementing supportive programs in our schools.

What should I do if parents/guardians have further questions or concerns that I am unable to answer?

You may direct the parents/guardians to the school Principal and provide a copy of the parent/guardian's FAQ sheet. This document is also accessible through Lakehead Public Schools website or the default library. If the question or concern remains unanswered you may direct the parent/guardian to the Aboriginal Education Advisor.

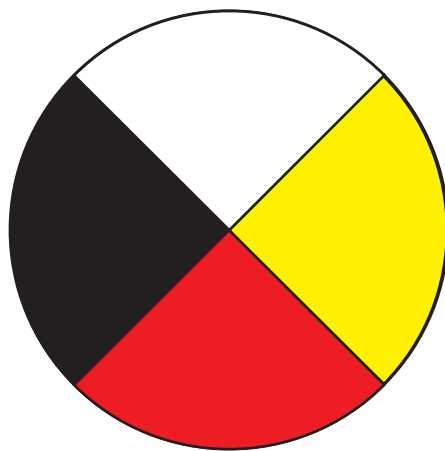
For further information or questions, please contact the school Principal or the Aboriginal Community Liaison Officer at (807) 625-5100.

Also, you may access two government publications entitled *Ontario First Nation, Métis, and Inuit Education Policy Framework and Building Bridges to Success for First Nation, Métis and Inuit Students* and *Developing Policies for Voluntary, Confidential Aboriginal Student Self-Identification: Successful Practices for Ontario School Boards* on the Ontario Ministry of Education's website at <http://www.edu.gov.on.ca/eng/aboriginal/>.

Resource

Lakehead Public Schools. *Voluntary Aboriginal Student Self-Identification Initiative: Staff Information Sheet*. Thunder Bay, ON: 2008.



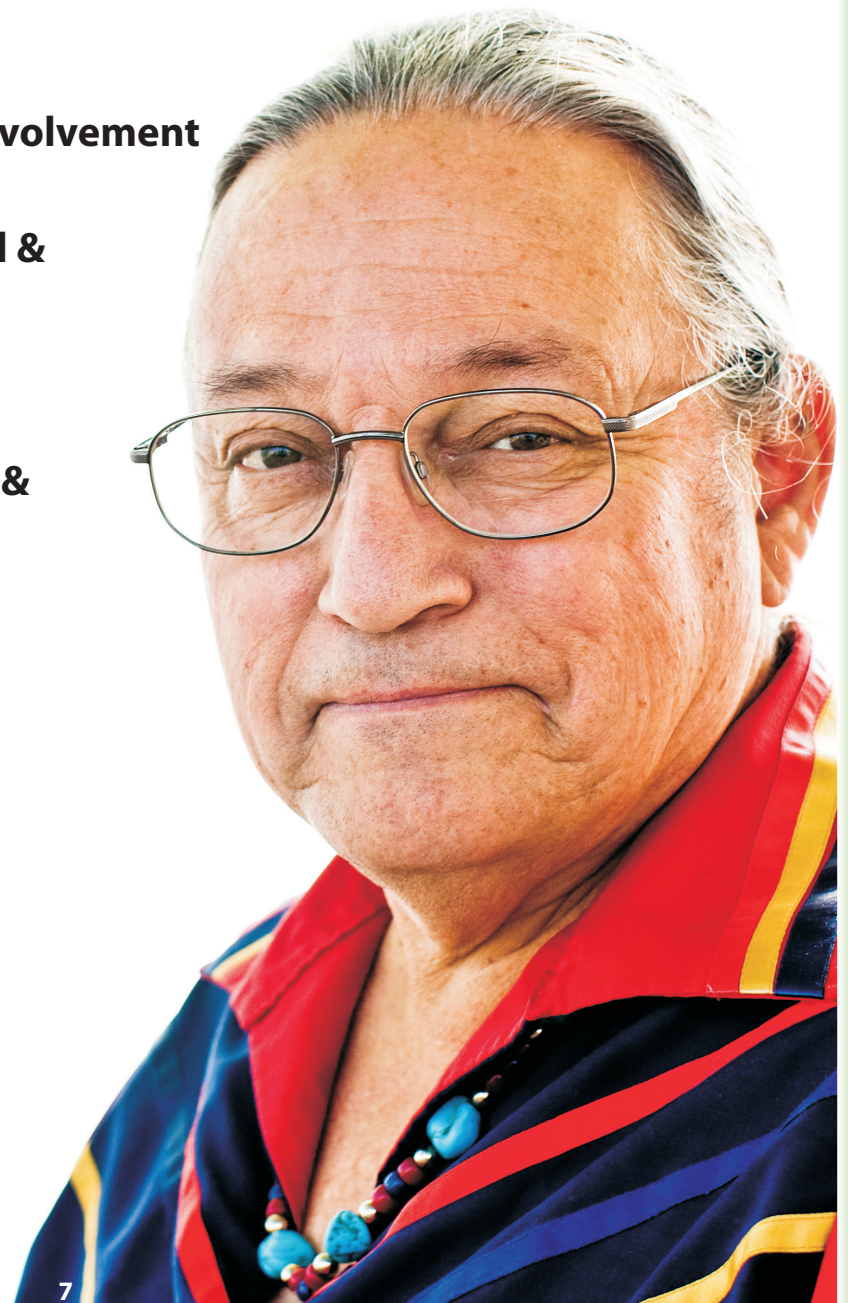


Medicine wheel colours and situation of directions can vary between First Nations and even within the same Nation. This medicine wheel is a representation of the medicine wheel directions and colours as honoured by most of the Ojibwe in Northwestern Ontario and the Thunder Bay area.



Creating a Welcoming Learning Environment

Parent/Guardian Involvement
Sample Activities
Frontline Personnel & Front Entry
Student Services
Library
Cafeteria/Hallways & Bulletin Boards



Elder Gerry Martin
Mattagami First Nation

Creating a Welcoming Learning Environment

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

Parent/Guardian Involvement

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

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

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

Sample Activities

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

- Parent/Guardian Handbook - information on what to expect for the school year and what is expected of your child.
- Family interviews - teacher interviews families to learn about the family's goals, priorities, and needs for their children.
- Resource information fairs for parents/guardians, may be on topics requested by parents/guardians.
- Children's Health Fair
- Drug Awareness and Self-Esteem Night (Community Police may help with this)
- Curing the Homework Blues- workshops enabling parents/guardians and children to discuss thoughts and feelings about their respective responsibilities around homework tasks.
- Literacy Night/Storytelling Night
- Grandparents as Parents/Guardians - recognizing the role that grandparents play in the extended family.
- Create Parent/Guardian Centres - establish a family friendly centre with paid/volunteer staff and parents/guardians. Provide resources and materials about the role of parents/guardians in school activities and decision-making or tie in with School Council.
- Translation services for all school-to-home and home-to-school communications.
- Parent/guardian newsletters - with tips to learn at home, activities, parent/guardian guest column
- Classroom newsletter, programs to share good news in high school.
- Community notification - send notices about school events to places in the community.
- Orientation Days - prior to school beginning, have an introduction for parents/guardians and students.



- Family socials
- Grandparents and special friends week
- Volunteer Wall of Fame - those who have given a certain amount of hours to the school.
- Volunteer Information packages
- Knowledge and skills survey - survey parents/guardians to see who is willing to donate time and resources to supplement the curriculum.
- Fathers' Club - fathers and other community volunteers create activities and programs that enable them to be more involved in their child's education.
- Welcome Committees - a committee (made of parents/guardians, teachers, community members, and local businesses) distributes letters and calendars of events to incoming classes, and holds monthly welcoming events for all families who are new to the school.
- Tutoring program
- Interactive Homework
- Family Read Aloud Programs
- Include families as participants in school decisions, governance, and advocacy through PTA, School Council, committees and other parent/guardian organizations
- Coordinate resources and services for families, students and the school with businesses, agencies, etc.
- Cultural Fairs/International Day/Family Heritage Day
- Family Sports Night
- National Aboriginal Day
- Spirit of Winter
- Fall Harvest
- Aboriginal You Achievement and Recognition Awards

Frontline Personnel

Front Entry

Student Services

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

- Friendly, knowledgeable office personnel make a person feel welcome.
- Many Aboriginal parents/guardians have indicated that they felt more comfortable when the secretary handled the registration paperwork. Unfamiliar paperwork can be intimidating. This also ensures that the school receives the correct and necessary information.
- Have Aboriginal artwork, posters, bulletin board borders, and calendars, etc. posted in the office or front foyer.
- Coffee, water, juice offered to parents/guardians while registering.
- Provide books, paper, crayons to entertain younger siblings that are waiting during this registration time.
- School tours by older students (high school), principal, vice principal or facilitator in elementary school for new student and/or parents/guardians.

Library

Aboriginal cultures are rich and diverse. By celebrating Aboriginal cultures and mixing them with non-Aboriginal cultures, we can instill pride and acceptance in Aboriginal students. This will help them to feel part of the school community:

- Librarians can make themselves aware of a variety of aspects of local Aboriginal cultures.
- Artwork, both student and professional, can make a library more beautiful.
- Posters of Aboriginal and non-Aboriginal role models.
- Photographs of important members of the community such as Elders/Senators can be displayed next to photos of students.

- Select Aboriginal resources, not just about Aboriginal topics but by Aboriginal authors.
- A wide selection of fiction and non-fiction by Aboriginal authors should be available and included in regular displays of new materials.
- Activities in the library should be inclusive of Aboriginal students.
- Aboriginal practices such as the talking stick can be incorporated for discussion.
- Writing and literature circles can include Aboriginal students.
- Introduce parents/guardians to the library by holding an open house for families to see examples of student writing and artwork.
- Use the medicine wheel to help the students become familiar with the research process.

Cafeteria/Hallways & Other Bulletin Boards

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



Resources

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

Gallagher-Hayashi, Diane. *Connecting with Aboriginal Students*. *Teacher Librarian*; June; 31.5 (2004) pp. 20-24.

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



**Lawrence Baxter
on Language**

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

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

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



Cultural Language: Selected Conversational and General Phrases

**Ojibwe - Eastern & Western
Cree Ininîmowin
Swampy Cree
Oji-Cree
Michif/Métis
Inuktitut/Inuit**



Elder Agnes Hardy
Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay First Nation)

Selected Phrases of the Métis, Ojibwe, Oji-Cree, Cree, and Inuktitut (Inuit)

A. Ojibwe

Eastern Ojibwe

Boozhoo
 Aaniin
 Biindigen
 Miigwech
 Aaniin Ezhinikaazoyan?
 Aandi wenjibaayan?
 Memwech
 Aaniin danaa?
 Aaniin ezhi-ayaayan?
 Aaniin ezhiwebak agwajiiing?
 Mino giizhigad.
 (your name) nindizhinikaaz.
 Miinan

Anishinaabemowin

Welcome
 Hello
 Come in
 Thank you
 What is your name?
 Where are you from?
 It is so!
 Why not?
 How are you?
 How is it outside (what is the weather like)?
 It is a nice day.
 _____ is my name.
 Blueberries

Miinibaashkiminasiganibiitoosijiganibadagwiingweshiganibakwezshigan
 Blueberry Pie

The word translates as "blueberry cooked to jellied preserve that lies in layers in which the face is covered in bread":

miin = blueberry
 baashkiminisigan = jam, preserves
 biitoosijigan = layered
 badagwiingweshigan = lie with face covered
 bakwezshigan = bread

Giizhikaandagoons	Cedar
Bashkodejiibik	Sage
Bashkodemashkosiw	Sweetgrass
Asemaa	Tobacco



Ojibwe Eastern Language References

- Fortier, James. *Ojibwe Beginner Dictionary: Basic Ojibwe Words and Phrases*. 2002. Web. www.ojibwe.org/home/pdf/ojibwe_beginner_dictionary.pdf
- Meuers, Michael. *Ojibwe/English Words for Everyday*. 2012. Web. www.sharedvisionbemidji.com/html/OjibweLanguage.pdf
- White Earth Nation. *Grammar Pro: Ojibwe Language Lessons*. Anishinaabemowin. MN: KKBold. 20 December 2011, <http://anishinaabemodaa.com/>. Translation for "Blueberry Pie".

Western Ojibwe

Maang
 Zhingob bigiw
 Agawaapamakiin
 Wiigwaas
 Miin
 Miinens
 Michaa miin
 Waabigwan
 Aasaagakiik
 Gii-gichi-gimiwan dibikong.
 Zagakisidoon gidaya'iiman.
 Ninandawenimig ji-nagamowag.

Anishinaabemowin

Loon
 Balsam Fir
 Pearly everlasting
 white birch
 blueberry
 sweet blueberry ("little blueberry")
 velvet leaf blueberry ("large blueberry")
 flower
 plant (that grows, changes, and dies)
 It rained hard last night.
 Tidy up your things.
 He wants me to sing.



Nindinendam	I think so
Zoogopon/zoogipon	It is snowing

Aan enendaman noongom gaa-giizhigak.
What are you thinking today?

Giishpin noondawangidwaa gidochigewininiwag, gii-dagoshinoog iinzan.
If we hear the musicians, it means they have arrived.

Awegwen gaa-gidamwaagwen nimbakwezhiganiman.
I wonder who ate up my bannock.



Western Ojibwe Language References

Kenny, Mary and William Parker. *Ojibway Plant Taxonomy at Lac Seul First Nation*. Ontario, Canada. *Journal of Ethnobiology* 24(1), 75-91. (2004).
Ministry of Education. *Native Languages: A Support Document for the Teaching of Language Patterns*. Resource Guide: The Ontario Curriculum, Grades 1 to 12. Web.
<http://www.edu.gov.on.ca/eng/document/curricul/ojibwe.pdf>

B. Cree Ininîmowin

Tawâw	Welcome
Pihtokwê	Come in
Tânsi	Hi, how are you?
Kinôhti-nêhiyawân?	Do you want to speak Cree?
Ninôhti-nêhiyawân	I want to speak Cree
Êkosi	Goodbye
Kihtwâm ka-wâpamitin.	I'll see you again. (to one person)
Ki'htwa'm ka-wa'pamitina'wa'w.	I'll see you people again.
Kihtwâm ka-wâpamitinân.	We'll see you again. (to more than one person)
Kinanâskomitin	Thank you. (to one person)
Kinanânomitinâwaw	Thank you. (to more than one person)
Tânisi êsinihkâsoyan	What's your name?
(Your name) nitisinihkâson.	My name is _____.
Tânite wîkiyan?	Where is your home?
Tântê nimasinahikan?	Where is my book?
Kimiwan nâ?	Is it raining?
Kimiwan.	It is raining.
Kêyâpic nâ kimiwan?	Is it still raining?
Kî-kimiwan nâ otâkosihk?	Did it rain yesterday?
Êhê	Yes
Môna OR Mwâc	No
Nôtin.	It is windy.
Kî-kimiwan nêsta kî-nôtin.	It rained and it was windy.

Mino-kîsikâke nika-mêtawân wanawitîmihk.
If it's a nice day, I will play outside.

Ninikamon	I sing
Nikî-nikamon	I sang
Nika-nikamon	I will sing
Niwî-nikamon.	I want to sing.

Kêkwân ka-wî-tôtaman wâpahke?
What are you going to do tomorrow?

Atim	Dog
Atimwak	Dogs
Nîna nîmasinahikan.	That is my book.
Nitôtêm	My friend



Cree Language References

- Miyo Wahkohtowin Community Education Authority. *Cree Words and Phrases*.
http://www.miyo.ca/index.php?option=com_content&view=article&id=86&Itemid=115. 2007. Web.
- Omushkego Education and Ojibway and Cree Cultural Centre. *Omushkego Language: The Omushkego Language and Culture Curriculum, Early Childhood Education to Grade 3*. Moose Factory, ON: Omushkego Education, 2003. Print.
- Neufeld, Grant. *Cree Language Lessons*. (In *A Cree Phrase Book* by Department of Native Studies. Brandon, MB: Brandon University, 1972.). 2000. Web. <http://www.members.shaw.ca/dmacauley/language/Cree%20Language%20Lessons.pdf> (Mantoba dialects).
- Ratt, Solomon, Laliberte and Waddell. *How to Say it in Cree*. 1995. Web.
<http://www.dioceseofkeewatinlepas.ca/docs/howtosayitincree.pdf>

C. Swampy Cree

Tânika kimowahk.	I wish it would rain.
Kekwân wehci-pâhpiyan.	Why are you laughing?
Kekwân wâ-mîciyan.	What do you want to eat?
Nîpâtikwenak kiyâpic.	They must still be sleeping.
Nikî-wanihikânân iskani-pipon.	We trapped all winter.
Ka-kî-awihin nâ kotak kîmasinahikanâhtik.	Could you lend me your other pencil?

Kitepâpahten nâ nema cîmân sâkahikanihk.
Can you see the boat on the lake from here?

Nikî-wâpahtamwân ocîmân.	I saw his boat.
Wanawî	Go outside!
Eko wanawîtâk.	Let's go outside!
Mispon	It is snowing.



Swampy Cree/Ininimowin Language Reference

- Ministry of Education. *Native Languages: A Support Document for the Teaching of Language Patterns. Resource Guide: The Ontario Curriculum, Grades 1 to 12*. Web.
<http://www.edu.gov.on.ca/eng/document/curricul/ojibwe.pdf>



D. Oji-Cree/Anishininimowin (also called Severn Ojibwe)

Oji-Cree is similar to Ojibwe, but its literary traditions are based on the Cree.

Waaciye (pronunciation: waa-chay-a) Hello/Goodbye

_____ nindizhinikaaz (pronunciation: nin-di-zhini-kaaz)
My name is _____

Miigwetch (pronunciation: mee-gwetch) Thank you

Eya (pronunciation: aay-yeah) Yes

Gahween (pronunciation: gaa-win) No



OjiCree Language References

Language Geek. OjiCree. Web. 3 October 2012.

<http://www.languagegeek.com/algon/ojicree/anishininimowin.html>

Therriault, Deanna Marie. OjiCree. Sagatay: Wasaya Airlines Magazine. Web. 3 October 2012. <http://www.wawataynews.ca/sagatay/node/176>

E. Michif/Métis

i. Northern Cree "Y" Dialect Île-à-la-Croix Michif

Tânsi! Hello!

Tân'si kiya? What is your name?

Tânitî ochi kiya? Where are you from?

Kîkway mâna kâ takahkihtamîk ta isiyhçikîyîk
What is your favourite thing to do?

Kihtêsiyiniwak kanawihtamwak li Métis kayâs-ispayiwîn êkwa pimâtisowin.
Elders are the keepers of Métis history and culture.

Nôsâmihtîn li-Métis onîsosimôwin êkwa sîsâpîhkahikan-kitohçikêwin.
I like Métis jigging and fiddling.

Ni-mamihtisin niya li-Métis osâm nisâkihakwâk nitayisînîmak.
I am proud to be Métis because I love my people.

ii. Michif-French

Bounjour! Hello

!

Qu'ossait toun noum?/Comment ti t'appelles ?
What is your name?

D'ivou titté viens? Where are you from?

Qu'ossait t'aimes fêrre li plusse? What is your favourite thing to do?

Li Vius sount li gardjiens di l'histouaire pi d'la culchure di Michifs.
Elders are the keepers of Métis history and culture.

J'aime la jigüe Michif pi la musique avec li vièloun Michif.
I like Métis jigging and fiddling.

Chu fière dette Michif parci qui j'aime moun mounde.
I am proud to be Métis because I love my people.

iii. Michif-Cree

Taanshi!	Hello!
Taanshi shinikashooyenn?	What is your name?
Taanday ooshchiiyenn?	Where are you from?

Kaykwy kishchi aen miiyutamun aen ooshitayenn?
What is your favourite thing to do?

Lii Vyeu ka kaahwaytakihk lii zistwayr li taand kayash pi taanshi ka pimatishichik lii Michif.
Elders are the keepers of Métis history and culture.

Ni miiyayten la jigg di Michif pi li vyayloon.
I like Métis jigging and fiddling.

Ni kishchiitaymoon aen li Michif wooyaan akooz moon moond aen shakiihakihk.
I am proud to be Métis because I love my people.

The selection of translations for Northern Cree “Y” Dialect Île-à-la-Croix Michif, Michif-French, and Michif-Cree, are from the following resource: Burnout, Laura, Norman Fleury, and Guy Lavallée. The Michif Resource Guide: Lii Michif Niiyanaan, aen Michif biikishwanaan. Saskatoon, Gabriel Dumone Institute, 2007. Print.

F. Inuktitut (Inuit)

Tungahugit / Tunngasugit	Welcome
Ai/Ainngai	Hello
Qanuipit? (pronunciation:Ka-nwee-peet?)	How are you?

Qanuingittunga (pronunciation: Ka-nweeng-ni-toon-ga)
I am fine
*Qaaniungi (pronunciation: Kan-ee-oo-ngee)
Fine, thank you.

Qujannamiik (pronunciation: Coo-yan-na-mee-ick)
Thank you
*Naqurmiik (pronunciation: Nak-urm-eek)
Thank you

Ilaali (pronunciation: Ee-lah-li)	You are welcome
Kinauvit? (pronunciation: Kee-nau-veet?)	What is your name?
Huminngaaqpin / Nakinngaaqpit	Where are you from?
____ nngaaqpunga	I am from...
Mumirluu?	Would you like to dance with me?

Uqauhiq atauhiq naammayuittuq / Uqausiq atausiq naammajuittuq
Our language is never enough.



Naatingujaq	Sunday
Naggajjau	Monday
Aippiq	Tuesday
Pingatsiq	Wednesday
Tisammiq	Thursday
Tallirmiq	Friday
Naatingujalaarniaq	Saturday

Inuit Syllabics and Charts

Inuit language, like Ojibwe and Cree, have their own unique set of sounds. The syllabics for Inuit were created to represent these unique sounds. But, Inuit language teacher and activist Miriam Aglukkaq create specialized syllabics for especially unique sounds that exist only in Gjoa Haven, Kugaaruk and Taloyoak.

To view examples of Inuit Syllabics Charts and Language Lessons, please visit the websites listed in the references below.



Inuktitut (Inuit) Language References

Toka Peet, Martha. *Nuktitut Phrase Book Tackles Language Barrier for Visitors*. *Pocket Inuktitut* in Native Village Youth and Education News 193.2 (2007). 22 Dec. 2011.

<http://www.nativevillage.org/Archives/2009%20Archives/Jan%201%202009%20News/1-1-2009%20V2/Inuktitut%20Phrase%20Book.htm>

Ottawa Inuit Heritage Centre. *Inuktitut Our Language*. Inuit Cultural Online Resource. Web. 22 Dec. 2011.

<http://icor.ottawainuitchildrens.com/node/15>

Halluuq Unqunqai (translations only). *Useful Inuktitut Phrases*. Omniglot. Web. 22 Dec. 2011.

<http://www.omniglot.com/language/phrases/inuktitut.php>

References for Inuit Syllabics Charts and Language Instruction Podcasts:

Aglukkaq, Miriam. *Standardizing Inuit Language is Tricky*, by Jim Bell from Nunatsiuk News. Indian Country Today Media Network. Web. 16 Feb. 2011. <http://indiancountrytodaymedianetwork.com/2011/02/16/standardizing-inuit-language-is-tricky-17611>

Inuit Cultural Online Resource. *Inuktitut Podcast Project - In a School Environment*. Web.

<http://icor.ottawainuitchildrens.com/node/53>

Inuit Tapirisat of Canada. *Syllabics Chart*. Virtual Museum: Inuit Culture. Web. 16 Jan. 2012.

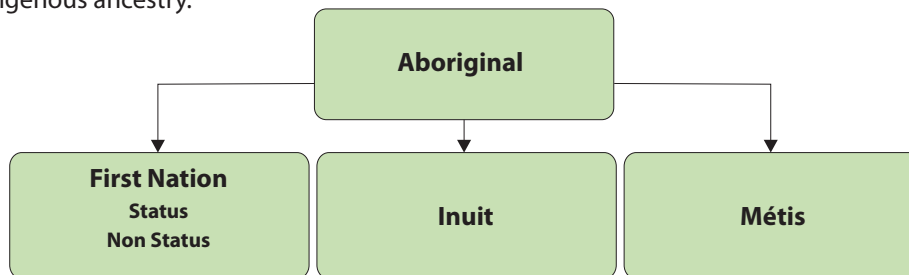
<http://www.museevirtuelvirtualmuseum.ca/edu/ViewLoitDa.do?jsessionid=12BC39BCDC70CFD1DB51297E48B51573method=preview&lang=EN&id=10678>

Terminology

The following list can be used to clarify terminology in a respectful manner and to help address student questions appropriately. An understanding of the following terms will be helpful in implementing the curriculum and in relations with the Aboriginal community.

Aboriginal Peoples - A term defined in the *Constitution Act* of 1982, and which refers to all Indigenous peoples in Canada, including Indians, Métis people, and Inuit people. These separate groups have unique heritages, languages, cultural practices, and spiritual beliefs. Their common link is their Indigenous ancestry.

Aboriginal people
have Indigenous
ancestry



Aboriginal Cultural Awareness - Aboriginal cultural awareness should include not only what is known about Aboriginal culture, but how Aboriginal culture can also be a way of knowing (an epistemology). Aboriginal cultural awareness would include knowledge about various Aboriginal peoples and their songs, dances, rituals, customs and traditions, story, food and clothing, and their ethics and values. [Reference: Ewing, John, and Sam Shaw. "Aboriginal Cultural Awareness: Finding a Common Place in Advanced Education." E & E Consulting. Web. 4 May 2012.]

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

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

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

Assimilation - Occurs when a minority or outside group is completely absorbed into a dominant group.

Band - A body of Indians 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.



Enfranchisement is a loss of status or band membership, or unrecognized as being Aboriginal

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

Constitution Act (1982) - 1) Recognizes and affirms Aboriginal and treaty rights of Aboriginal peoples of Canada. 2) In the Act, "Aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada. 3) For greater certainty, in subsection 1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired. 4) Notwithstanding any other provision of this Act, the Aboriginal land treaty rights referred to in subsection 1) are guaranteed equally to male and female persons. The *Constitution Act* provides general protection but does not define or set out particular Aboriginal rights. The courts have established tests for proving Aboriginal rights.

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

Enfranchisement - Historically, an Aboriginal person (First Nation, Métis, or Inuit) who was made to lose their status or band membership and made a citizen of Canada after 1867. Métis were enfranchised by not being recognized as Aboriginal until 1982. Enfranchisement is a legal process for terminating a person's Indian status and conferring full Canadian citizenship. Voluntary enfranchisement was introduced in the *Gradual Civilization Act* of 1857 and was based on the assumption that Aboriginal people would be willing to surrender their legal and ancestral identities for the "privilege" of gaining full Canadian citizenship and assimilating into Canadian society. Compulsory enfranchisement came with the *Indian Act* of 1876. Individuals or entire bands could enfranchise. In the case where a man with a family enfranchised, his wife and children would automatically be enfranchised. Women whose husbands died or abandoned them, or if they married non-Aboriginal men, would become enfranchised. Aboriginal people were also enfranchised for serving in the Canadian armed forces, gaining a university education, or for leaving reserves for long periods. Two major amendments to the *Indian Act*, in 1951 and 1985, have significantly revised those portions of the *Indian Act* that relate to "Indian status," and by extension, to the process of enfranchisement.

From: Crey, Karmen. "Enfranchisement: Government Policy." Indigenous Foundations. 15 December 2011, <http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act/enfranchisement.html>.

First Nations People - A term that came into common usage in the 1970s to replace the word "Indian," which some people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian peoples in Canada, both status and non-status. Some Aboriginal people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

Indian - As a historical term, the use of the word "Indian" is generally only acceptable to use when referring to it in connection with government treaties, policy, and with other historical references. Some believe the term "Indian" was first used by Christopher Columbus in 1492, believing he had reached

**Indigenous people
are original to a
particular area or
place**

India. In current times, outside the use of it as a historical/governmental term, use of the word “Indian” is generally seen as offensive. However, there are some exceptions to the use of this term. For instance, some Aboriginal people sometimes refer to themselves as “Indian.” But, the use of this term in this manner is done so in a way to take control and ownership of the word. Still, it is generally advisable to not identify an Aboriginal person as “Indian”, even if they call themselves “Indian.” It should be noted that the use of the word “Indian” is still commonly accepted in the United States.

Off-reserve Indian - Do not live on their home reserve. Depending on where they live, they may (or may not) be entitled to available program benefits.

On-reserve Indian - Lives on their home reserve. The federal government has jurisdiction over the people who live on reserves.

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

Non-Status Indian - Non-status Indians are those who lost their status or whose ancestors were never registered or lost their status under former or current provisions of the *Indian Act*.

Treaty Indian - Treaty Indians are those members of a community whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits.

Indian Act - Federal legislation that regulates Indians and reserves and sets out certain federal government powers and responsibilities towards First Nations and their reserved lands. The first *Indian Act* was passed in 1876, although there were a number of pre- and post-Confederation enactments with respect to Indians and reserves prior to 1876. Since then, the Act has undergone numerous amendments, revisions, and re-enactments. The Department of Indian Affairs and Northern Development administers the Act. See “Timelines: History and Treaties” for more information.

Indigenous - Indigenous is a term which may be used to collectively or globally describe or refer to groups of peoples who are original to a particular area or place.

Inuit - The Inuit are an Aboriginal people in northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec, and Labrador. Ontario has a very small Inuit population. The Inuit are not covered by the *Indian Act*. The federal government has entered into several major land claim settlements with the Inuit.

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



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

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

Métis people belong to or have ancestral ties to historic Métis communities

The Métis emerged as a distinct people or nation in the historic Northwest (the “historic Métis Nation homeland”) during the 18th and 19th centuries. This homeland includes the 3 Prairie Provinces as well as British Columbia, Ontario, Northwest Territories, and northern United States. The Métis National Council defines Métis as: “a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis nation.” Under the Métis National Council (MNC) definition, the Métis are distinct from other Aboriginal people for the purposes of nationhood and cultural purposes. You cannot belong to the Métis Nation and a First Nation at the same time. Resource: Métis National Council. Métis Registration Guide (2011). Ottawa, ON.

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

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

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

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

Oral History - Among many Indigenous cultures, oral history is an integral part of their culture. In many Aboriginal cultures in Canada, oral history includes the knowledge of the entire cultures and perpetuates the teachings. Oral history also includes the history of storytelling. Oral history is passed from one generation to the next. Marlinda White-Kaulaity (2007) explains that, "oral tradition is much more valued in Native communities. In fact, the culture is embedded in the language of various . . . nations" (p. 561). Can also be referred to as oral literature, oral traditions, oral narrative.

**Oral history includes
the knowledge
of an entire culture**

Reserve - A tract of land, the legal title to which is held by the Crown, set apart for use and benefit of an Indian band. The *Indian Act* provides that this land cannot be owned by individual bands or First Nation members.

Scrip - Historically, a special certificate or warrant issued usually to the Métis people by the Department of Interior which entitled the bearer to receive Western homestead lands without specifying the actual parcel of land involved. These grants were meant to extinguish Aboriginal rights to the land that they might hold as an Indigenous culture. Along with the treaties, scrip enabled the federal government to colonize western lands for use by new settlers. Along with the treaties, they would allow the federal government to convey Western lands unencumbered by prior rights of use to new settlers. Land grants were seen as the cheapest way of extinguishing the Métis title by the government.

Traditional Lands - Lands used and/or occupied by First Nations before European contact or the assertion of British sovereignty.

**In Canada, we are
all treaty partners**

Treaty - Treaties are formal agreements (today known as land claim settlements and referred to as "Numbered Treaties") between the Crown (Government of Canada) and Aboriginal peoples which define obligations and promises and rights (see Timeline of Treaties for years of establishment). The purpose was to allow European peoples to settle vast parts of land in Canada without interference. It can be said that treaties were also an attempt to encourage peaceful relations between Aboriginal and non-Aboriginal peoples. In Canada, we are all treaty partners.

Treaty Rights - Rights specified in a treaty. Rights to hunt and fish in traditional territory and to use and occupy reserves are typical treaty rights. This concept can have different meanings depending on the context and perspective of the user.

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



Resources for Terminology

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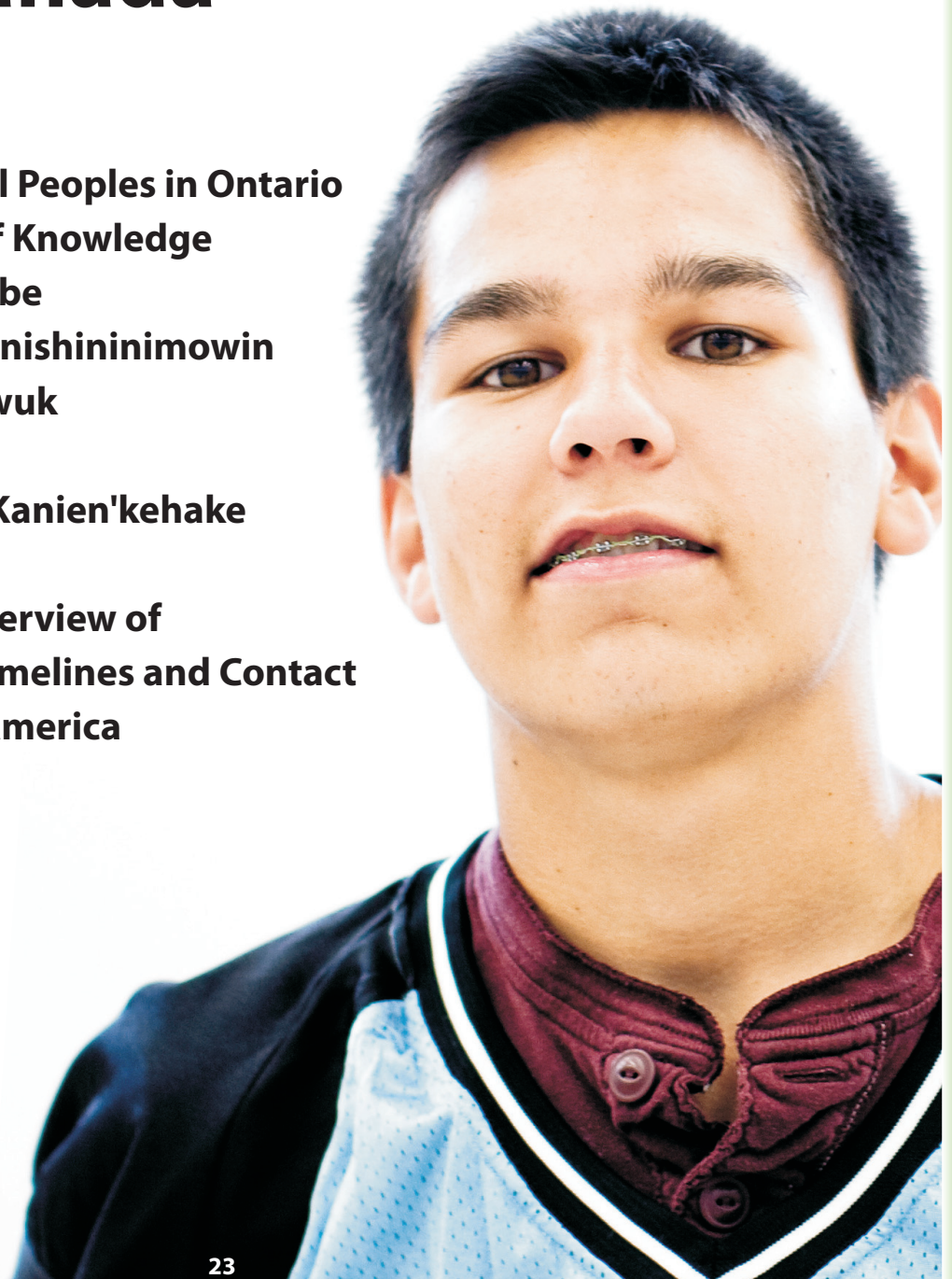
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Aboriginal People in Canada

Aboriginal Peoples in Ontario
Sharing of Knowledge
Anishinaabe
Oji-Cree Anishininimowin
Muskegowuk
Métis
Mohawk/Kanien'kehake

**A Brief Overview of
Historic Timelines and Contact
in North America**



**Dakota
Superior CVI**

Aboriginal People in Canada

First Nations, Inuit, and Métis in Canada have very diverse cultures. It is imperative to realize that Aboriginal people are unique in their beliefs, spirituality, customs, histories, and languages. Different peoples with multiple and distinct languages could live in the same area. People within any one geographic area are not necessarily the same. There could be as much diversity within a geographic area as there is across Canada.

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

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



Aboriginal People in Ontario

Anishinaabe (Ojibwe), **Mushkegowuk** (formerly known as Swampy Cree), **Haudenosaunee** and **Métis**. In Northern Ontario, there are three major First Nations: **Anishinaabe** (Ojibwe), **Oji-Cree** and **Mushkegowuk Cree** and the **Métis Nation**. When teaching about these nations in a historical time period, always ensure that you have a map of that time period as mobility did occur over time.

Sharing of Knowledge

For centuries, Aboriginal peoples have adapted their life and living to a specific environment and they shared their knowledge about living a good life in North America's varied landscapes and climates. Around 1500, the first Europeans who arrived in North America were introduced to new plants that were edible and used in medicines of the past and today.

The Aboriginal peoples in the Arctic invented the igloo to survive severe cold temperatures and perfected the kayak to withstand icy waters and to be able to place the boat upright without getting out if the kayak capsized. In Eastern North America, Aboriginal peoples invented bark canoes as a means of transportation to get through the waterways while exploring and moving through the dense forests.

The Aboriginal peoples living in the Prairies moved from place to place to hunt buffalo; thus, they invented the Teepee, a lightweight dwelling made of poles arranged in a cone shape covered with animal skins.

Along the Pacific Coast, Aboriginal peoples lives in permanent villages, expressed their rich cultures in a number of ways, including through sculpture, and are known for their longhouses and pole carvings. They also built dames (pounds and fish weirs) to catch fish on rivers throughout the boreal and prairies.



The Europeans learned many new skills and knowledge from the Aboriginal peoples which continue to be shared today. If this knowledge hadn't been shared it would have taken the Europeans longer to establish themselves. Life would have been different without the contributions from Aboriginal peoples.

Anishinaabe

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

- Language of these three nations belongs to the Algonkian family. Similar cultural practices and spiritual beliefs are shared.
- History of Anishinaabe began on the east coast of Turtle Island (North America) long before European contact.
- Seven prophets came to the Anishinaabe people at that time and foretold of the European people and future hardships.
- For survival, they urged the people to migrate and their prophecy is known as the Seven Fires Prophecy.
- **Seven Fires** refers to the seven places of migration along the way: St. Lawrence River (of a turtle-shaped island), Niagara Falls, the Detroit River, Manitoulin Island, Baawating (Sault Ste. Marie), Duluth, and finally Madeline Island (Wisconsin).
- In 1650, the Ojibway fled from the Iroquois, but later in this century the Ojibwe went on the offensive and drove the Iroquois from most of southern Ontario.
- By the mid 1700's, Three Fires Confederacy became the core of the Western Lakes Confederacy, and were joined by the Huron, Algonquins, Nipissing, Sauks, Foxes and others.
- They met on a regular basis at their own fire within that of the larger council, where each nation would debate its position internally. Once in agreement, one speaker would share it with the Grand Council.
- After 1812, the British did not need allies and stopped treating the members of the Western Lakes Confederacy with respect or fairness. During the following decades, many treaties took land from Aboriginal peoples. The Wendats were allied with the French in what is now Canada (then it was called the province of Canada). The British were allied with the Haudenosaunee from New England and New York. Once the American's move the British out and into Canada, they disposed the French and so those alliances changed radically as a result.
- In 1870, the Grand General Indian Council of Ontario and Quebec met (with almost all bands of S. Ontario and Lake Huron taking part) to review and revise the Indian Act of 1876.
- By the early 1900's, the Grand Council began to decline, as the Indian agents began to refuse or allow the use of band funds for travel.
- In 1949, the Grand Indian Council was replaced by the Union of Ontario Indians (UOI), which today represents 43 First Nations along Lake Huron and Lake Superior and in the southern parts of Ontario.

Oji-Cree Anishininimowin

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

- This Nation has communities throughout northeastern Ontario (with the Cree to the north and Ojibwe to the south) and at Island Lake in Manitoba. Oji-Cree is often grouped together with Ojibwe and related languages.
- The orthography of Oji-Cree is Algonquian Syllabics, with western-style finals, but with an eastern placement of the w-dot. It is typically not written in any sort of Roman writing system.

Muskegowuk

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

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

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

Métis



The Métis are a separate and distinct people with ancestry from traditional Métis catchment areas (not reserves) and have Métis rights. Métis people are as different from First Nations people as the Inuit are.

Prior to Canada's crystallization as a nation, the Métis people emerged out of the relations of Indian women and European men. While the initial offspring of these unions were individuals who possessed mixed ancestry, the gradual establishment of distinct Métis communities, outside of Indian and European settlements, as well as the subsequent intermarriages between Métis women and Métis men, resulted in the genesis – the Métis.

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

In March 1983, the Métis Nation separated from the Native Council of Canada to form the Métis National Council – its own Métis-specific representative body. The Métis National Council represents the Métis nationally and internationally. It receives its mandate and direction from the democratically elected leadership of the Métis Nation's governments from Ontario westward (Métis Nation of Ontario,



Manitoba Métis Federation, Métis Nation – Saskatchewan, Métis Nation of Alberta, Métis Nation – British Columbia.

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

The rights of the Métis people have been a topic for debate since the events of Red River and Batoche. The Métis Nation, as a young Aboriginal nation indigenous to North America, possessed the rights held by all other Aboriginal nations. In practice however, the 1867 government of Canada dealt with the Métis Nation differently. Following the transfer of Rupert's Land to Canada, the federal government dispatched Commissioners to the West to settle legal ownership of the land with the Aboriginal inhabitants. The Commissioners collected signatures on two kinds of documents:

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

This Métis movement continues to evolve from the Constitutional talks of 1981 and 1982.

A Brief Overview and History of the Métis in Canada

The Manitoba Act was a negotiated response to the demands of Louis Riel's Provisional government and a condition of its dissolution. There are now more than a million Métis, First Nation, and Inuit peoples in Canada.

The Métis, with a history stemming from the fur trade era, were generally the children of French fur traders from the North West Company or the Scottish and English fur traders from the Hudson's Bay Company who often married or had children with Cree, Ojibwe, or Saukteaux women generally speaking, these relationships were sometimes made to strengthen bonds and relationships between the Aboriginal communities and the fur trading companies. This blending of culture and culture identity developed into a new and distinct culture, the Métis culture. Métis villages and communities, by the mid 19th century, had appeared in and around the fur trading posts from the Great Lakes to the Mackenzie Delta.

By adapting European transportation technology to fit the needs of the time, the Métis created the Red River Cart and the York Boat which made possible the transportation of large amounts of goods and supplies to and from far-reaching fur trading posts. Over time, the Hudson's Bay Company were forced to recognize the land holding system of the Métis (long narrow river lots as is done in Quebec) where no formal legal titles are given.



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- Inuit are the people in the north most areas of Canada. Inuit Nunangat is what the land is called in which the Inuit live.
- Like the First Nations of Canada, the Inuit also have a syllabic system. The syllabic system, with dual-orthography (launched in the 1970s), was the standard for the 53 communities of Inuit living in Inuit Nunangat. However, for those living in Gjoa Haven, Kugaaruk and Taloyoak who have a different dialect of Inuit called Nattilik, there are certain sounds that exist only within that dialect that. Until recently, those unique sounds were not represented in the syllabic system. Miriam Aglukkaq, Nattilingmiut educator and language activist, modified the syllabics and created rows of characters to represent those unique sounds of Nattilik.
- Inuit Tapiriit Kanatami (ITK). ITK is the advocacy organization for 55,000 Inuit living in 53 communities across the Inuvialuit Settlement Region (Northwest Territories), Nunavut, Nunavik (Northern Quebec) and Nunatsiavut (Northern Labrador).
- Nunavut consist of three regions, they are called the Qikiqtaaluk (or Baffin) Region in eastern and northern Nunavut, the Kivalliq (or Keewatin) Region in the south and central portions of Nunavut near Hudson Bay, and the Kitikmeot Region in central and western Nunavut. A lot of place names in Nunavut are going back to their traditional Inuktitut names.



Flag

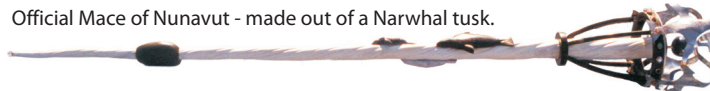


Flower- Purple Saxifrage



Coat of Arms Inuktitut: Nunavut, Our Strength

Official Mace of Nunavut - made out of a Narwhal tusk.



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Mohawk/Kanien'kehake

The Mohawk Nation, then known as Kanien'kehake (people of the flint) was one of the five founding Nations of the Iroquois League (or confederacy). The name Mohawk was given to the tribe by the Algonquin and was later adopted by the Europeans who had difficulty pronouncing Kanien'kehake. The other Nations in the Confederacy were the Cayuga, the Seneca, the Oneida, and the Onondaga. The sixth Nation to join were the Tuscarora. The joining of these nations is also sometimes referred to as the Great Binding Law. For the Mohawk Nation, this governance is believed to be a gift from the Creator. The Mohawk Nation, different from the Ojibwe who view circles moving clockwise, view the movement of circles as counter-clockwise. This is especially important to remember when with a group doing smudging or formal discussions.



Within the Mohawk culture, the Tree of Peace is an important symbol. The Tree of Peace is a tall white pine planted by the Onandaga which represents the joining of the five founding Nations. An eagle, which sits atop the Tree of Peace, alerts the Mohawk Nation of any danger this eagle is generally thought to be a messenger sent by the Creator. A circle, which surrounds the Tree of Peace, is also an important symbol representing the six nations' Chiefs around the Tree of Peace forming a circle by joining hands. A bundle of five arrows represents the founding five nations. The Sky World and the Celestial Tree (where all lights in the sky originate), as well as Turtle Island which forms Earth, and the Underworld are other symbols and ideas integral within Mohawk spirituality and belief systems.

The Mohawks of Akwesasne reside in a geographical area alongside the St. Lawrence River. Working toward a Common Community Vision, the Akwesasne look also to other First Nation communities to help strengthen and unite their vision.

For more history on the Akwesasne please visit *Akwesasne: Land Where the Partridge Drums* at <http://www.akwesasne.ca/history.html>.

Different Mohawk Groups

Mohawk name (Formerly known as) - Kanien'kehake spelling
Akwesasne (Saint-Régis) - Ahkwesáhsne
Kahnawake (Caughnawaga) - Kahnawà:ke
Kanesatake (Oka) - Kanehstà:ke

This section is by no means comprehensive of the rich history and culture of the Mohawk Nation. It is here to help paint a small picture of their traditional customs and beliefs.



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A Brief Overview of Aboriginal Historic Timelines and Contact in North America

- **Time immemorial - Present** - Indigenous groups in North America use oral tradition to carry on their cultural teachings, traditions, stories and knowledge.
- **800s** - Eric the Red and 1500 Icelanders traveled to Greenland, most possibly the southwest coast.
- **Prior to 1492** - Population of Indigenous people in North America estimated around 18 million. 130 years after contact, the Indigenous population drops by 95% (Berger, 1991, pp. 33).
- **1600s** - Fur trade begins. Introduction of Europeans into what is now Canada.
- **1616** - Robert Bylot and William Baffin sailed to Hudson Bay.
- **1670** - Hudson's Bay Company newly formed is granted trade rights over all territory draining into Hudson Bay. The fur trade develops.

The fur trade develops

- **1673** - The Hudson's Bay Company (HBC) is established through Royal Charter by the King of England.
- **1673** - The first British fur trading Fort established in Fort Frontenac (present day Kingston).
- **16th Century** - Throughout this century, Britain and France were continuously at war in Europe which carried over into North America. Both groups sought alliance with Aboriginal peoples "who were seasoned military powers, used to fighting in the North American territories (Berger, 1991, p. 56). The Iroquois (a confederacy of Seneca, Cayuga, Oneida, Onondaga, Mohawk and Tuscarora) are credited by Berger (1991) as being the "most powerful of the northeastern [Nations, whose] sphere of influence extended from the Atlantic to the Mississippi River and from the St. Lawrence River to the Ohio River and beyond (p. 56). Berger (1991) also writes that the Iroquois "were not passive observers of these struggles between the European powers... they were a formidable nation, armed and organized. They chose sides, and in doing so were guided by what they conceived to be their own best interests. These shifting Iroquois alliances were not whimsical: at all times they sought to defend their sovereignty and their land" (p. 56).

Métis people identify as a separate group

- **1700s** - Whaling is a heavy commercial industry, especially in the Davis Strait.
- **1700s** - Male employees and former employees without contract (freeman) of the fur trading companies begin to establish families with First Nations women. The children of these unions became known as Métis. Métis in the areas along the waterway and around the Great Lakes are no longer seen as and do not see themselves as extensions of their material (First Nations) or paternal (European) relations, and begin to identify as a separate group.
- **1701** - Iroquois make a "sudden peace" with both the French and the English by signing treaties at Albany and Montreal, known as the covenant chain. With these treaties, the Iroquois "intended to preserve their sovereignty. They never did regard themselves as subjects of either England or France. They were allies, not dependents, and they remained a formidable power" (Berger, 1991, p. 60).
- **1711** - The governor of Quebec writes that it would be "wise to avoid war with the Iroquois... who are to be more feared than the English colonies" (Berger, 1991, p. 60).
- **1720** - The first French fur trading Fort established on present day site of Toronto. It was expanded extensively in 1750 and became known as Fort Rouille.
- **1753** - War between Britain and France nears Mohawk territory drawing settlers into Mohawk territory: "Incensed by the encroachment of settlers onto Iroquois territory [the Mohawk] advise the British that they regarded the covenant chain as having been broken (Berger, 1991, p. 60). The resulting discussions between the groups lead to the Royal Proclamation of 1763.
- **1755** - The British Crown creates the Indian Department in part to coordinate alliances with powerful First Nations like the Haudenosaunee who were an important alliance during the Seven Years' War.
- **1756 - 1763** - The Seven Years' War. Power struggles between the French and British in North America over control of the Interior land. Partnerships with First Nations bring in invaluable military assistance.
- **1763** - *Treaty of Paris* created in which France cedes all of its colonial territories in what is now Canada (which included Acadia, New France, and all Interior lands). Britain becomes the primary European power and controls all of the commercial fur trading.
- **1763 - October** - Royal Proclamation signed. This document explicitly recognizes aboriginal title; aboriginal land ownership and authority are recognized by the Crown as continuing under British sovereignty. It states that only the Crown could acquire lands from First Nations and only by treaty.
- **1771** - Moravians establish a mission station in Nain, creating a Mission Church for the region which is still active today.
- **1778** - Captain Cook explores the British Columbia coast and claims British sovereignty.
- **1781 - 1782** - Smallpox epidemic (a disease carried from Europe) in eastern Canada devastates Aboriginal populations (Friesen & Friesen, 2005)
- **1789** - Alexander Mackenzie follows Mackenzie River to Beaufort Sea.

Royal Proclamation determines that only the Crown can acquire lands from First Nations



The War of 1812 begins

- **1803** - The North West Trading Company relocates their mid-continent headquarters from Grand Portage, Minnesota to Fort William (now a part of Thunder Bay as an amalgamation with Port Arthur), a town in Upper Canada.
- **1811** - The Hudson's Bay Company made a land grant to Lord Selkirk of 116,000 square miles in the Red River Valley in southern Manitoba in return for agricultural settlement and source of provisions for the fur trade.
- **1812** - The Earl of Selkirk, Governor of Hudson's Bay Company, establishes a colonial settlement at the junction of Red and Assiniboine Rivers. The colony fails, but some settlers and Company men remain. A community is eventually established along the Red River. In this same year, the Métis ally with British and French during the War of 1812, contributing to the success of the war.
- **1812** - The Métis population forms the core foundation of the Province of Manitoba and establish what is now the city of Winnipeg.
- **1812** - The War of 1812 begins when America declares war on the British Empire, with Upper Canada (Ontario) as its goal. For the Aboriginal people, the British and French are no longer threats as they all ally against the United States. For the British, military alliance with Aboriginal peoples was a great factor in the success of the war. Among the First Nations leaders who joined the War were: **Ahyouwaighs** (John Brant, Dekarihokenh, Ahyouwaeghs, Tekarihogen, 1794-1832) supported the British, participating in the Battle of Queenston Heights and encouraging other members of the Six Nations from along the Grand River to fight the American invaders. **Tecumseh** (1768-1813) was a Shawnee chief and, along with 2,000 of his men, his support for Major-General Sir Isaac Brock during the capture of Detroit was decisive. **John Norton** (Teyoninhokarawen or "the Snipe", 1765-1831) was a Six Nations (Haudenosaunee) War Chief originally born in Scotland to a Cherokee father and Scottish mother. He joined the British Army in Ireland in 1784 where his regiment was shipped to North America in 1785. After desertion two years later, he became a teacher for Mohawk children where he became fluent in the Mohawk language. He was adopted by the Mohawk Nation and was appointed to be a diplomat and war chief for that nation in 1799. Working together with Ahyouwaighs, Norton was one of the key players in the Battle of Queenston Heights. The **Métis** (as members of the Corps of Canadian Voyageurs and later the Commissariat Voyageurs), participated in several key battles during the War of 1812 such as the Battle of Fort Mackinac and raids in American territories. Other Aboriginal leaders during the War of 1812 who fought to ensure success include **Chief Oshawana** (John Naudee, Walpole Island) who supported Tecumseh, and **Wabasha** (Waa-Pa-Shaw IV, Dakota, Captain and War Chief (1765/77-1836) who participated in key battles during the War. It should be noted that the Ojibwe, the Dakota, the Mississauga and other First Nations were active combatants in nearly every single major battle of the War.
- **1812-1828** - Many Métis families move from Drummond Island to areas around Lake Huron, including present day Kincardine, Owen Sound, Penetanguishene, Parry Sound, and more.
- **1815** - The War of 1812 ends and there is a reestablishment of prewar boundaries. Upper Canada remains as a part of British North America. As the Aboriginal and Northern Development Canada (AANDC) provides, "for First Nations in Canada, the end of the war marked a shift in Indian Policy. Once peace with the Americans had been established, the British stopped cultivating military alliances with First Nations. The Indian Department renewed the process of obtaining Indian land surrenders in order to accelerate settlement. The post-war era also saw an increase in "civilization" programs, assimilationist policies to settle First Nations people on reserve lands, which had devastating consequences for First Nations communities and cultures" (AANDC, Memory).
- **1816** - The Métis, led by Cuthbert Grant Jr., won the Battle of Seven Oaks (La Victoire de la Grenouillère) which stemmed from a movement by Scottish settlers to restrict Métis hunting and trading practices, including when the HBC attempted to ban Métis from trading pemmican in the Northwest. It was at the end of this battle that the Métis Nation flag was unveiled by Cuthbert Grant Jr.

Only pockets of land are left to First Nations people. 1830

- **1820** - The Hudson's Bay Company opened a trading post called Great Whale River in 1820 on the site of today's Kuujuarapik.
- **1821** - The amalgamation of the Hudson's Bay Company and the North West Company causes many closures of fur trade posts and, consequently, many employers and families moved to the Red River Settlement. In this settlement, the Scottish Métis and the French Métis joined to defend their common interests against the Hudson's Bay Company.
- **1830s** - Only pockets of land are left to First Nations peoples as more and more land is surrendered for British settlement.
- **1845** - The Métis Nation petitioned the Governor of the Red River Settlement for recognition of their unique status.
- **1849** - An armed body of Métis horsemen surrounded a court house where Guillaume Saver was being convicted for trafficking in furs. As a result of the appearance of the Métis horsemen, Saver was released without sentence and a declaration of free trade was given by the Métis ("La Commerce est libre").
- **1850s** - Onward year-round whaling stations built. Inuit health affected by disease brought by whalers in the area. Population declines.
- **1857 - 1858** - Small pox epidemic reaches epic proportions (Friesen & Friesen, 2005)
- **1865 and 1880** - John Horden and Watkins met in London worked together to modify the Cree syllabic system to the Inuktitut language. Later, Reverend Edmund Peck introduced syllabics as a written form of Inuktitut. His system was adapted from Reverend Evan's syllabic system adopted by the Cree.

Red River Settlement is the largest on the plains

- **1867** - *British North America Act* passed. The Dominion of Canada is created.
- **1869** - The Red River Settlement was one of the largest populations on the plains.
- **1869** - The Dominion of Canada (formed in 1867) purchases Rupert's Land on the west coast (the Hudson's Bay Company was established in that area). Influence by Indian Affairs extends over First Nations people in the area.
- **Late 1800s** - Primarily due to the fur trade, over-hunting, and even sport-shooting, buffalo populations decreased drastically: "where huge herds of buffalo could once be seen all across the prairies, in just a few years there were only a dozen or so animals in a herd" (Friesen & Friesen, 2005, pg. 54-55)
- **1870** - The Thunder Bay District is created from the western half of the Algoma District. Until about 1902, this area was often referred to as Algoma West.
- **1870** - A provisional government, created in part to threaten violence, was declared by Riel and the Métis in an area under the authority of the Hudson's Bay Company. The Canadian government agreed to most of the Métis demands and created the Province of Manitoba in which land was also offered to the Métis "toward the extinguishment of aboriginal title" (*Manitoba Act*, S.C. 1870, c. 3), and in which Riel and others were pardoned in exchange for temporary self-exile. Promises by the federal government, made in the Manitoba Act of 1870 under John A. MacDonal, were supposed to confirm the possession of land held by the Métis settlers along the Red and Assiniboine Rivers. The Federal Government, as directed by John A. Macdonald, assumed the responsibility to appropriate 1.4 million acres of land and distribute it "for purposes of settlement" and as "a head start" among the 7,000 Métis children in the Red River Settlement in which "no land would be reserved for the benefit of white speculators, the land being only given for the actual purpose of settlement" (John A. Macdonald, as told to the House of Commons, 1870). Consequently, Ottawa government developed a lottery for each parish in which the land was to be distributed to Métis children. However, the lottery system meant that land "won" to the children could be up to 40 miles away from their parents and siblings.

Scrip begins

- **1871** - Process of Scrip began.
- **1880** - Métis and "Indians" around Lake Nipigon jointly petition Canada for education and land related issues.
- **1880** - British Crown transferred many of the Arctic Islands to Canada. These islands became part of the Territories.



Death of Métis Leader Louis Riel, 1885

- **1882** - Approximately 133,000 settlers living in Canada. Expansion of the railway a factor in the movement and arrival of settlers (Friesen & Friesen, 2005). As Friesen & Friesen (2005) report, “for the First Nations the railway had greater significance. It meant more people in the west, more restrictions on hunting areas, a diminishing number of buffalo for food, and a growing realization that the traditional way of life was fast coming to an end (p. 56).
- **1883** - Regina was named as capital of the Northwest Territories. The railway reached Regina.
- **1884** - *The Indian Act* is amended to ban Potlaches (these primarily occurred in Pacific Northwest Coast nations) and other dance rituals, which was in effect until 1951. There were several imprisonments for dancing during this time.
- **1885** - Louis Riel is called upon by the Métis of the Northwest to lead their struggle for rights and land the Northwest Rebellion. This led Louis Riel and the Métis to form a Provisional Government after facing intransigence from Government. The conflict escalated, which led to battles where hostages were taken, and which, ultimately, the Métis lost. Rather than escaping to the United States, Riel surrendered and, under an act dating back to 1351, was charged with high treason. There is debate about whether or not Riel intended the violence. Rather than taking an insanity plea, as urged by his lawyers, Riel renounced the plea before the jury and was found guilty and the judge sentenced him to death. Clemency was asked for Riel, but Canada's first Prime Minister John A. Macdonald refused and, for the Crown, ordered the execution to take place. Louis Riel and eight other Native people were hanged on November 16, 1885. November 16th has since become designated as Louis Riel Day.
- **1881-1885** - Canadian Pacific Railway constructed from Ontario to British Columbia. Settlers move towards western Canada.
- **1893** - Duncan Campbell Scott becomes Deputy Superintendent General of the Department of Indian Affairs. He stayed in this position until 1932.
- **1898** - Yukon was created as separate territory. Gold was discovered.
- **1899 - 1921** - *Numbered Treaties 8 - 11*
- **1900s** - Métis at Moose Factory petition to have their hunting rights recognized and be provided land grants.
- **1902-1904** - Knud Rasmussen (1879-1933), an Inuk ethnographer from Greenland fluent in the Kalaallisut language, goes on his first expedition called the Danish Literary Expedition with Jørgen Brønlund, Harald Moltke and Ludvig Mylius-Erichsen, to examine Inuit culture.
- **1905** - Invention of plastic marks the end of the exploitation of the baleen whale by American and European whalers. The declining market for whale oil and baleen led to the aggressive development of the white fox fur trade by the HBC.
- **1909 - 1910** - First Nations groups apply unsuccessfully to King Edward VII to have the Privy Council determine Aboriginal title.
- **1911** - First permanent trading post in south Baffin was at Lake Harbour, in Keewatin it was at Chesterfield Inlet.
- **1912** - The boundaries of the Northwest Territories were set. The northern boundary of Manitoba was extended to the 60th parallel.
- **1912** - Quebec was expanded to include Arctic Quebec.
- **1913** - The first *Nisga'a* land claim petition
- **1912-1933** - After establishing the Thule Trading Station in Cape York (Ummannaq) in Greenland in 1910 with Peter Feuchen, Knud Rasmussen uses this trading post as a home base for seven future expeditions through the Canadian Arctic by dogsled, collecting and publishing accounts of Inuit history, Inuit sacred stories (legends), Inuit spirituality, Inuit cultural traditions, and reporting on the lives of the Inuit he encountered. These were called the Thule Expeditions. The Fifth Thule Expedition was the longest, covering 28,968 kilometers (or 18,000 miles) from Greenland to the Pacific. In 1933, during the Seventh and last expedition, Rasmussen fell ill with food poisoning so severe that his doctor sent him back to be hospitalized in Denmark for treatment. However, he contracted pneumonia and died a few short months later.
- **1923** - *Williams Treaties*
- **1924** - Amendment to *The Indian Act* (14-15 Geo. V Chap. 47) bringing Inuit under the responsibility

Kund Rasmussen begins first of many Canadian Arctic expeditions

**Hudson Bay Company
established in
Igloolik**

- **1926** - Chief William Pierish and two others from the Kamloops visit King George V in London, England to plead their case that although they signed treaties, they have never surrendered their rights or land in British Columbia.
- **1927** - A special Joint Committee of the Senate and House of Commons hold that First Nations people in British Columbia had no claim to lands in the province.
- **1930** - *Métis Betterment Act* (Alberta) - government gives land to Métis . The Métis Nation reawakens with 1.25 million acres in northern Alberta.
- **1933** - The *Indian Act* is amended to include the mandatory “emancipation” of any Native person who obtains a university degree.
- **1936** - The Hudson's Bay Company post was established at Igloolik.
- **1938** - Métis in Alberta secure a land based eventually becoming the Alberta Métis Settlements.
- **1939** - The Supreme Court of Canada ruled the Inuit were entitled to the same health, education and social services as the Indians were granted in the 1876 *Indian Act*.
- **1939-1945** - Many First Nations people in Canada join the fight in World War II. They had to give up their Indian Status in order to enlist. When the war ended, among the non-native Canadian veterans, they were not allowed to qualify for low-income housing.
- **1940** - Métis Association of Alberta formed.
- **1944** - The North American Indian Brotherhood is formed.
- **1946** - The International Whaling Commission (IWC) began regulating whaling.
- **1949** - Aboriginal peoples in British Columbia are permitted to vote in Federal elections.
- **1949 -1953** - Early years of contemporary period of Inuit art.
- **1951** - The *Indian Act* is amended to remove the ban on Potlaches and other traditional ceremonies, and to allow Native people to legally enter bards and other drinking establishments.

**Inuit people granted
the right to vote**

- **1954** - Inuit granted the right to vote.
- **1954** - The tallest totem pole in the world is erected in British Columbia reaching 38 meters high.
- **1958** - James Gladstone (Cree, named Akay-na-muka many guns) becomes the first Aboriginal person appointed to Senate.

**First Nations people
granted the right
to vote**

- **1960** - First Nations people gain the right to vote.
- **1960s** - Jorgen Meldgaard excavated Palaeo-Eskimo occupations at Igloolik.
- **1960s-1970s** - The Métis movement took shape, in part empowered with many elements of course: the Canadian Bill of Rights (1960), the Civil Rights movement, and the AIM movements all played a part in the growing consciousness of the Metis, and non-status Indians. This movement continues to evolve from the Constitutional talks of 1981 and 1982.
- **1966** - *The Drum* becomes the first newspaper in the Arctic to be published in Aboriginal languages.
- **1968** - American Indian Movement in Minneapolis is formed by three Chippewa nations. The National Indian Brotherhood is also formed this year.
- **1969** - Jean Chrétien, then the Deputy of Indian Affairs, calls for the assimilation of First Nations people into Canadian society in what is known as the “White Paper”. Three principles of the paper included: to eliminate Treaty rights; to transfer responsibility for Indian people to the provinces; and to eliminate the Department of Indian Affairs and the Indian Act. It was greatly opposed by First Nations people and the *White Paper* was retracted.
- **1970s** - The development of the term “Indigenous peoples” emerges from the struggles of the American Indian Movement and the Canadian Indian Brotherhood” (Smith, 2012, p. 7)
- **1970** - Harold Cardinal publishes *The Red Paper* in response to the 1969 *White Paper*.
- **1970** - Inuit Tapirisat of Canada (ITC) a national political association, formed by Inuit students living in the south. Inuit politics was born.
- **1970** - The Arctic Winter Games begin where the best of the North compete in ancient native games alongside hockey and curling as part of the biannual event which included games like “knuckle hop”, “ear pull” and “sledge jump”. Since its inception it has also expanded to include other sports, throat singing, and dog sledding.



Arctic Winter Games

1970

- **1975** - *James Bay Agreement* - Signed by Quebec, Cree and Inuit communities, it opens the way for new hydro programs.
- **1975** - *The Dene Declaration*
- **1976 - February 27**, ITC president James Arvaluk presented to the Government of Canada the first formal call for the creation of a new, mainly Inuit, territory to be known as Nunavut (“our land” in Inuktitut).
- **1980s** - Government, Public and Media controversy over commercial seal hunting. Inuit concerns regarding their traditional hunting practices largely overlooked in final rulings over the issue.
- **1980** - Kateri Tekakwitha (1656-1680) was a Mohawk woman who was born in what is now upstate New York, but lived in Kahnawake which was south of Montreal for the rest of her life. She was beatified by Pope John Paul II, entitling her “Blessed”, and meant that she was in the third of four stages to be canonized.
- **1981** - the Manitoba Métis Federation files a court land claim stemming from the 1.4 million acres of land promised and not given by the Federal Government. The MMF appeal claimed that Canada did not fulfill its constitutional obligations agreed upon by the Riel government as part of Manitoba's entry into Confederation. The MMF will argue that since the federal government had a constitutional obligation to the Métis and their children that it failed to fulfill, the Supreme Court of Canada, notwithstanding the passage of time, can rule on the question, since it involves the rightful place of the Métis within the constitutional system.
- **1960s - 1980s** - Museums in Canada collect, research, and exhibit Inuit art for Canadian and international exhibits.
- **1982** - Constitutional protection for Aboriginal peoples of Canada is outlined in Section 35 of the Constitution Act which reads: (2) In this Act, “aboriginal peoples of Canada” includes the Indian, Inuit and Métis peoples of Canada. Explicit identification of Métis people in this act can be seen as a new era for the Métis people.
The Charter of Rights and Freedoms in the Constitution Act recognizes Aboriginal and treaty rights. After generations of fighting for justice, the existing Aboriginal and Treaty rights of Canada's Aboriginal peoples received constitutional protection. Section 35 of the *Constitution Act, 1982*, provides: 35(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.
- **1982 - April**, In a plebiscite held at the Yellowknife Legislative Assembly to split the Northwest Territories in two, more than 80% of Inuit voted for creating a mainly Inuit eastern territory (Nunavut). 53% of the total voters voted for the split. The federal government was not bound by the plebiscite. The Dene people in the western part of the territory also vote in favour. However, Yellowknife a mainly non-native community voted against the new territory.
- **1983** - Métis National Council (MNC) is established to represent the Métis Nation from Ontario westward.
- **1984** - *Western Arctic (Inuvialuit) Claims Settlement Act* gives Inuit of the western Arctic control over resources.
- **1985** - *Constitution Act* amendment Bill C-31 to give Indian status to Métis, to all enfranchised Aboriginal peoples living off reserve land, and to Aboriginal women who had previously lost their status by marrying a non-aboriginal man.
- **1989** - Oka Crisis - Begins when there were plans to build a golf course over Aboriginal burial grounds.
- **1990** - *Meech Lake Accord* is defeated in Canadian Parliament.
- **1992** - *Charlottetown Accord* defeated in Canadian Parliament. The Accord, in part, promised to recognize the “inherent right to self government” of Aboriginal people.
- **1993** - The Métis Nation of Ontario is founded. It “represents the collective aspirations, rights and interests of Métis people and communities throughout Ontario” (MNO website). Joins the MNC.
- **1994** - Establishment of the Canadian Inuit Business Development Council.

Oka Crisis

**Aboriginal
self-government
recognized by
Government of Canada**

- **1994** - Assembly of Manitoba Chiefs and the federal government sign a framework agreement to phase out the Department of Indian Affairs and Northern Development operations in Manitoba.
- **1994** - Establishment of the Canadian Inuit Business Development Council.
- **1994** - Members of Sahtu Dene and the Métis of the Mackenzie Valley, together with the Federal government sign a final agreement on land claims and mineral rights.
- **1995** - The Government of Canada recognizes the inherent right to self-government of Aboriginal people and an implementation initiative is launched.
- **1995** - Ipperwash Stand-Off occurs after the Chippewas of Kettle and Stoney Point First Nations occupy their burial ground site to protest land expropriation (from 1942). The Ontario Provincial Police intervene and an unarmed protester, Dudley George is shot and killed. After this incident, the federal government signs a Memorandum of Understanding with the Stoney Point First Nation to return the land.

**Nunavut territory
created**

- **1996** - Royal Commission on Aboriginal Peoples tabled in Canadian Parliament.
- **1996** - The Department of Indian Affairs and Northern Development gives administrative responsibility of Cultural Education Centers to First Nations.
- **1999** - The Nunavut territory is created - April 1, the First Government of Nunavut was formed. The area of Nunavut is approximately 2 million sq. km.

**Powley case
establishes Métis
right to hunt**

- **2003** - For Métis existence and rights to be recognized and enforced from a Supreme Court ruling on R v. Powley, called the Powley decision, which respectfully affirmed these rights. Under the Powley decision, to claim Aboriginal rights and identity as Métis one would have to need to: Self-identify as a member of a Métis community; have ancestral connection to the historic Métis community whose practices ground the right in question; and are accepted by the modern community with continuity to the historic Métis community. See "Timelines and Treaties" for more information about this Act.
- **2003** - Powley Case sets a precedent by establishing Métis hunter Steve Powley's right to hunt out of season.
- **2004** - Powley Case implemented in Ontario. MNO Harvesters Card System is recognized as a part of this agreement. Métis harvesters are entitled to harvest within their traditional territories, similar to First Nations.
- **2008** - MNO and the Government of Ontario sign a "Framework Agreement" which recognizes the unique history and way of life of Métis communities in Ontario.
- **2009-2010** - Métis Nation of Ontario Cultural Commission (MNOCC) undergoes phase one of the Métis Memorial project which recognizes the historic and on-going contributions of the Métis in Ontario. Finding possible sites for memorials is undertaken. Research is done to potential sites on their "cultural or spiritual significance with commemorative value to Métis communities in Ontario" (MNO, p. 98). The MNOCC is a registered charity.
- **2010** - Marks the 125th anniversary of the Battle of Batoche. It is celebrated throughout the Métis Nation. Parliament and legislatures in Ontario and Saskatchewan recognize 2010 as the "Year of the Métis." MNC declared 2011-2020 as the decade of the Métis.
- **2010** - Canada signs United Nations *Declaration on the Right of Indigenous Peoples*.
- **2010-2011** - Métis Nation of Ontario Cultural Commission (MNOCC) undergoes phase two of the Métis Memorial project. Continued work on determining sites for memorials.
- **2011** - on December 13th, the Manitoba Métis Federation's land claim appeal was heard in Ottawa at the Supreme Court of Canada. Strong evidence, including letters and copies of statements from Canada's highest officials including former Prime Minister John A. MacDonald, were included in the appeal.
- **2007- Present** - Concerning the "Ring of Fire".
 - i. **2007-2009** - Noront Resources Limited, a mining company announces a find of nickel, copper, platinum, and palladium a few meters beneath the surface from their Eagle's Nest prospect. Cliffs Natural Resources finds chromite during its Black Thor prospect where it's projected to contain an estimated 72 megatonnes of chromite ore.



Ring of Fire mining discussions begin in 2007

- ii. In **2011**, federal and provincial environmental assessments began on these two prospects. While “The Ministry of Northern Development and Mines, through the Ring of Fire Secretariat, has the overall lead for proposed developments in the Ring of Fire and continues to play a coordinating role with respect to environmental assessments and Aboriginal engagement” (MNDM), many First Nations communities and affiliated organizations contest the staking and mineral development in their areas often citing lack of adequate communication between the groups as well as a concern for potential health/wellness, community and environmental problems (Louttit; Ontario Nature). As a recent example, Kitchenuhmaykoosib Inninuwug (KI), a remote northern Ontario Aboriginal community, won a legal battle with a mining company; The Ontario Superior Court stated that no award of damages could possibly compensate KI for losses of cultural values if development proposed by Platinex Inc. (exploring platinum deposits) were to occur. The Court granted KI an injunction, which would prevent the company from continuing work within KI's traditional territory” (Ontario Nature). KI's “winning of a landmark court decision could have repercussions for mining and resource extraction operations throughout the province” (Ontario Nature).
- iii. On 5 May 2012, the East-West Corridor Collaborative Agreement is signed between Webequie, Neskantaga, Eabametoong and Nibinamik at the Aboriginal Forum at the Prospectors and Developers Association of Canada Convention. The goal? To establish a joint venture that will operate an infrastructure, transportation and service corridor for potential mining companies in the Ring of Fire (Bay & Fox).
- iv. The Ring of Fire and the issues surrounding it continue today.
 - **2011** - A winter housing crisis in the northern Ontario native community of Attawapiskat rivets national attention on native living conditions. Issues regarding the community's school also come to national attention again.
 - **2012** - Prime Minister Stephen Harper holds summit with First Nations Chiefs.
 - **2012 - October 21** - Kateri Tekakwitha (1656-1680) is canonized by Pope Benedict XVI. Now Saint Kateri Tekakwitha , she is the first Aboriginal Canadian Saint.
 - **Late 2012-2013** - Idle No More nationwide movement began with Nina Wilson, Sylvia McAdam, Jessica Gordon & Sheelah McLean in opposition to Bill C-45 - a passed omnibus budget bill that could affect treaty, and, land and water rights. Idle No More's Mission Statement: “to join in a revolution which honors and fulfills Indigenous sovereignty which protects the land and water. Colonization continues through attacks to Indigenous rights and damage to the land and water. We must repair these violations, live the spirit and intent of the treaty relationship, work towards justice in action, and protect Mother Earth” (Idle No More, 2013). Edmonton Elder Taz Bouchier described the bill as follows: “lands and treaty rights are being infringed upon that will affect the treaties and the ability for the people on the treaty territories to make decisions in regards to land, resources and minerals” (source: Linda Hoang, CTV Edmonton, 10 Dec 2012). As Idle No More's communications of their movement spread quickly across Canada with the assistance of modern technology (CBC News; Idle No More; Jordan Press, National Post), nationwide, many First Nations people and groups have supported the movement by participating in highway blockades, rallies, hunger strikes, and other demonstrations (Barmack; Canadian Press; CBC News; CBC News Thunder Bay; Chronicle Journal; Meadows; Northwest Bureau; Slaughter & Graf; Smith). After discussion between various members of the Canadian Government including the Prime Minister and First Nations, in a statement released from the Assembly of First Nations' National Chief, Shawn A-in-chut Atleo said this: “First Nations citizens have just witnessed one of the most important chapters in our recent history [...] We forced open the door to the PMO and to the Governor-General. We achieved a commitment to the personal leadership of the Prime Minister, the Privy Council Office and other senior ministers. Now they know that the whole world is watching what progress we make. Now they understand the consequences of failure [...] Together I am confident we ensure that this week marks the end of a long bitter chapter of paralysis and provocation in our relationship with the GoC, and that it truly is the beginning of a new chapter” (14 January 2013).

**Métis and non-status
First Nations people
gain constitutional
rights**

- **2013, January 8** - Thirteen years since the Congress of Aboriginal Peoples launched the case, the Federal Government ruled that Métis and non-status Indians have constitutional rights. Federal Court Judge Michael Phelan explains, the “Federal Court ruled that 200,000 Métis and 400,000 non-status Indians in Canada are indeed “Indians” under the Constitution Act, and fall under federal jurisdiction... The recognition of Métis and non-status Indian as Indians under section 91(24) should accord a further level of respect and reconciliation by removing the constitutional uncertainty surrounding these groups” (The Canadian Press as reported from CBC News). For non-status First Nations and the Métis, this is a turning point. Gary Lipinski (President of the Métis Nation of Ontario) says that he's happy with the ruling, which he connects historically to original efforts on rights and property from Louis Riel, and hopes for a more productive process working with the Ontario Government (as reported by Kathy Alex, CBC Voyage North). Métis leader Tony Belcourt also passionately said that the Métis will seek health, education and economic development benefits, and compensation for land “taken away or swindled away from us.” While Belcourt also predicts a rift within the indigenous community, saying that “It is so true that every time we come near to gaining what are rightfully our entitlements, the First Nations are pitted against us. They are led to believe that anything we gain must be at their expense”, it is not shared among many. Native leader Bill Erasmus disagrees: “the ruling will merely add momentum to calls by native leaders to have their rights recognized based on membership in a traditional nation or treaty group, rather than by way of a definition within the *Indian Act*” (as reported by Curry & Makin, 2013).



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To view a map of the Ring of Fire mining claims, please visit: Ontario Nature. Ring of Fire Map. <http://www.ontarionature.org/protect/campaigns/PDFs/Ring%20of%20Fire.pdf>





Traditional Wisdom

Circle Traditions and Teachings

Ojibwe
Plains Cree

Medicines (Four Sacred Plants)

Tobacco
Sage
Cedar
Sweetgrass

Seven Gifts of the Grandfathers

Ojibwe Clan System

Aboriginal Traditions and Celebrations

Traditional Feasts
Contemporary Feasts
The Pow-Wow
Sweat Lodge Ceremony
Métis Jigging
Métis Sash
Throat-Singing
Inuit String Games
Traditional and Contemporary Art

Smudging

National Aboriginal Day

Louis Riel Day



Marilyn
Red Rock First Nation (Lake Helen)

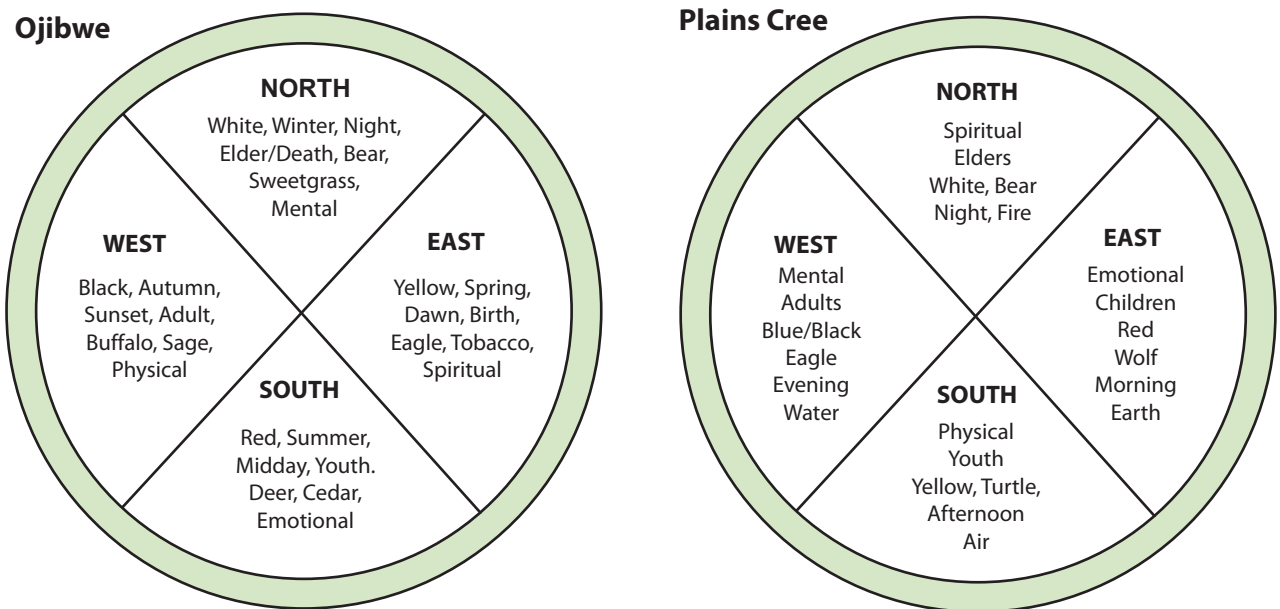
Traditional Wisdom

Circle Traditions and Teachings

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

The medicine wheel is an ancient symbol that reflects values, world views, and practices and is used by many Aboriginal peoples today (Bopp et al, 1989). Each person's medicine wheel is unique to the teachings that they have received. The medicine wheel, as Bopp explains, can be used to help us see or understand things we cannot quite see or understand because they are ideas and not tangible objects.

The circles are two examples of medicine wheels: one Ojibway and one Plains Cree (Western Ontario, Manitoba).



One of the main teachings from the medicine wheel is balance. For example, the medicine wheel symbolizes the four parts of an individual (spiritual, emotional, physical, and mental) which emphasizes the need to education the “whole” child. In order for an individual to be healthy, through the use of their own will, all four areas must be balanced.



Bopp, Julie, Michael Bopp, Lee Brown, and Phile Lane, Jr. *The Sacred Tree*. White Rock, BC: Four Worlds International Institute for Human and Community Development, 1985.



Medicines (Four Sacred Plants)

Tobacco

East Yellow Spiritual Protection Earth

Sacred to First Nations people, tobacco always comes first. It is considered one of the four original gifts from the Creator. It is used as an offering before harvesting anything from Mother Earth. An offering is placed in a respectful way on the earth near the plant or animal or stone you wish to take, and permission is asked prior to your taking the item. This ensures that more will come to take its place in nature. Tobacco is believed to open the door between our world and the spiritual World, so it is used to carry prayers to the Creator. Tobacco is placed in the hand during prayer, then it is left in a special place on Mother Earth when you are done, or offered it to a sacred fire. In most instances, the proper way to ask a favour of someone is to offer them tobacco wrapped in a small red cloth tied with ribbon, known as tobacco ties; you generally want to give enough tobacco so that it could be smoked in a pipe (about 1-2 tablespoons).

Sage

West Black Physical Growth Water

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

Note: Women on their cycles tend to smudge with only Sage.

Cedar

South Red Emotional Nourishment Air

Sacred to First Nations people, cedar offers us protection and grounding. It is considered one of the four original gifts from the Creator. Cedar is used mostly for ceremonies which include making a protective ring around the activity circle with cedar. Boughs can be hung on the entrances to your home, small leaves can be kept in the medicine bag that you wear daily or put in your shoes when you need extra grounding, and ground cedar leaves can be offered for prayers. Cedar tea is especially good to serve during times of teachings and circles, so that all can keep focused on their task at hand. Boil four palm-sized cedar leaves in about 2 litres of water for about 5 minutes. Let steep for 15-20 minutes before serving.

Sweetgrass

North White Mental Wholeness Fire

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

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

Seven Gifts of the Grandfathers

Nezhwahswe Mishomisuk

Wisdom/Understanding

Nbwaakaawin

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

Love/Kindness

Zaagidwin

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

Respect

Muaadendmowin

Respect others, their beliefs and respect yourself, if you cannot show respect you cannot expect respect to be given. To honour all of Creation is to have respect.

Bravery/Courage

Askdehewin

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

Honesty

Gwekwaadziwin

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

Humility

Dbaadendizwin

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

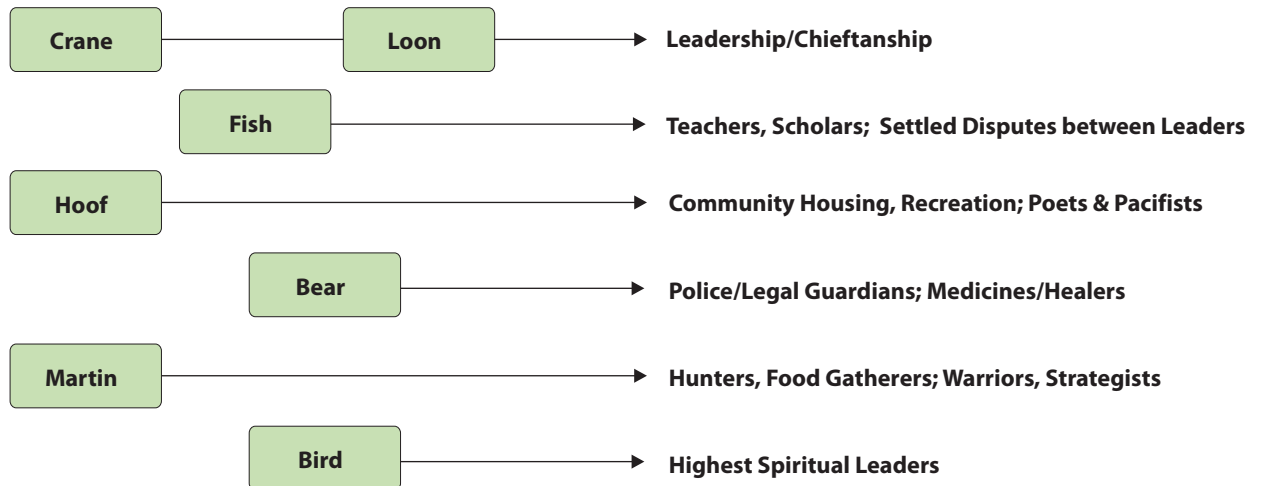
Truth

Debwewin

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

Ojibwe Clan System

Traditionally, the Ojibwe Clan System was created to provide leadership and to care for the needs of the community. The seven original clans were each given a function or duty to serve for their people by. Each clan was known by its animal emblem, or totem - note that these animals can vary among the Ojibwe depending on location. The chart below is based on the Ojibwe Clan System as discussed in Benton Banai's (1988) *The Mishomis Book*.



Aboriginal Traditions and Celebrations

Traditional Feasts

Celebrating Aboriginal culture!

- Adhere to very strict ceremonial guidelines and take place during the Midewiwin (Anishinaabe Medicine Lodge) ceremonies.
- Purpose is to thank all of Creation for our life.
- Begin with offering prayers and songs for the feast by a traditional teacher or Elder.
- Four sacred medicines (tobacco, cedar, sage, and sweetgrass) are always present and are placed in an abalone shell, lit and used for cleansing or smudging.
- During the Smudge Ceremony, we clear our mind, body and spirit of negative thoughts and feelings. Guidance and direction may also be sought out during this practice.
- In addition to many other foods, the four sacred foods (strawberries, corn, wild rice and venison) are always present.
- An example: the The Three Fires Midewiwin (Medicine Lodge of the Anishinaabe people) hold feasts during the spring, summer, fall and mid-winter ceremonies.
- A feast is held when a member of the Midewiwin Three Fires Medicine Lodge passes away.
- Feasts are also held to honour sacred items, such as a drum.
- A spirit plate is made up of all foods which are smudged and offered to the creator.

Contemporary Feasts

- Adapted to today's lifestyle.
- Begin with offering prayers and songs for the feast by a traditional teacher, Senator, or Elder.
- Four sacred medicines (tobacco, cedar, sage, and sweetgrass) are always present.
- Only the spirit plate (a plate of food that is offered to the Creator by being placed outside- for nature, after the feast) is smudged.
- Purpose is to give thanks for a good life
- Examples of feasts include Chiefs feast, Summer Solstice, Winter Solstice, Memorial feast for ancestors, the First Kill feast, and feasts at the beginning of each season.

The Pow-Wow

- A spiritual, as well as social gathering, to celebrate life.
- The drum represents the heartbeat of mother earth and acknowledges the grandmother and grandfather spirits, spirits of the four directions, the veterans, the unborn and those who have passed on.

- There are two kinds of Pow-Wows: Competition and Traditional.
- Competition Pow-Wows involve competing with other dancers in your category and age – usually for money prizes.
- Drum groups also compete for the title of Championship Drum.
- Traditional Pow-Wows are announced in advance to give time to prepare things such as: food for the feasts that go along with most Pow-Wows; obtaining gifts for the Elders, singers, dancers, and for the guests; and construction of the arbor (an open walled hut with a cedar floor and willow thatched roof that houses the host drum).
- The host drum is specifically invited to sing traditional songs, handed down over the centuries at the Opening and Closing Ceremonies.
- During certain times of the Pow-Wow no pictures are allowed (e.g., Grand Entry, honour songs or flag songs).
- Women: traditional dancers (wear deerskin dresses with fringes and carry fans and shawls staying firmly connected with the earth when they dance), jingle dancers (do healing dances and wear dresses covered in metallic cones) and fancy shawl dancers (look like beautiful butterflies as they whirl with their long fringes and shawls).
- Men: traditional dancers wear their deerskin regalia, grass dancers wear their colourful regalia and long flowing fringes, and fancy dancers who wear brilliantly coloured regalia and dance in a very energetic manner.
- It is important for students to understand all components and it is appropriate to ask an individual to come in and share their teaching with the class. It is not appropriate to organize a Pow-Wow in your class by having students make drums and dress up.
- Some items in pow wow are sacred. Always ask before touching drums, drum sticks, and regalia.
- Always ask a pow wow dancer for permission before taking their picture.

Sweat Lodge Ceremony

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

The sweat lodge ceremony occurs in a lodge (varies in size) which is at least 10 feet long across and 3-4 feet high in the middle. There's a pit of red-hot firestones in the middle which is referred to as the belly button of Mother Earth. The entrance is closed and the ceremony begins once the Grandfather spirits are present in the pit. The water drum calls for the spirit guides and the four directions. The sweat lodge keeper pours water until the spirits tell the keeper to stop, at which point, prayers, songs and chants occur in the lodge to purify one's spirit. The sweat lodge keeper deciphers messages from the spirits and delivers them to the person who is participating. It is important to note that the smudging ceremony, medicines and protocol are unique to the person conducting the smudge and his/her own teachings. There may be subtle or distinct differences in the ceremony from area to area. The following information is provided as a general practice for the Thunder Bay area.



Métis Jigging

The Métis people established the dance “The Red River Jig” which has been the centrepiece in Métis music for hundreds of years. The dance in itself is unique even though it's similar to the Irish step dance as it involves complicated footwork of Native dancing mixed with European music and a main instrument such as the fiddle is used. In the past, the Métis peoples made their own fiddles out of maple wood and birch bark as the instruments were difficult to obtain and expensive to purchase. In the past, jigging would be a type of dance occurring from dusk lasting to dawn. Today, jigging is enjoyed in Métis and cultural celebrations, conferences, events, powwows and competitions. Métis peoples held fiddle and jigging contests as a symbolic gesture of nationhood and pride. Other traditional Métis dances include the Waltz Quadrille, the Square dance, Drops of Brandy, the Duck dance and La Double Gigue.

Métis Sash

Worn from the 1600s onward, the Métis Sash has become a symbol for the Métis. This belt has been worn by the Métis, Canayens, and First Nations voyageurs. Worn first during the Fur Trade, the Métis adapted its use and has been worn for both traditional and ceremonial purposes. In early years, the Sash's colours could be family specific and a person could be identified by the colours of their sash. The pattern was also originally an arrowhead or lightening bolt design with a red line down the center to symbolize the heart (Coeur). Traditionally finger woven, the belt is typically comprised of red, blue, yellow, green, and white wool threads; Red represents the historical colour of the Métis sash, blue and white symbolize the Métis Nation flag, green signifies fertility and growth, while yellow represents prosperity. Begun by the Manitoba Métis Federation, the Order of the Sash is the highest honour bestowed upon members of Métis organizations. The Métis Sash is typically worn around the waist, but Métis women sometimes wear it across their body and over the left shoulder.

Throat-Singing

For the Inuit in Canada, throat singing is practiced primarily by women in pairs. It is a form of communal music that is created in the throat and mouth using short, sharp, rhythmic inhalations and exhalations of breath. The sounds created are meant to imitate natural sounds like the wind and sea and animal sounds: It has a deep connection with the land. It was traditionally used to sing babies to sleep or as games women played during the winter months when men were gone hunting. Throat singing can tell a story using emotions and a summary is sometimes presented by the speakers before the singing starts. Like many other cultural traditions among the Aboriginal peoples, throat singing was banned. But, like many other cultural traditions, it was remembered and revived and continues to be passed down from one generation to the next. As a game or competition, Inuit throat singers would try to show their vocal abilities. The first to run out of breath, laugh, or is unable to keep the pace, would lose the game. The singer to beat the most people is declared the winner.

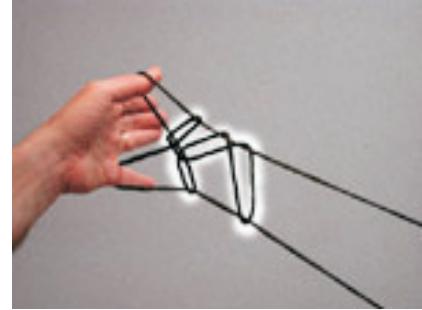
Inuit String Games

String / Rabbit Ukaliq

Traditionally made from sinew (tendons from game animals like deer, moose, elk, or caribou) or long, thin strips cut from hide, string games are a feature of Inuit culture. The first type of string game involves weaving the string around your fingers in order to make a figure. One popular string figure to make using string is the Rabbit or Ukaliq of which there are two main versions. Another complicated version is “The Ptarmigan and the Rabbit” in which the string figure looks like the rabbit is running away after scaring the bird.

Bone and String / Ajagak

A second string game involves a piece of string, and bones from animals in the Inuit game called Ajagak. Similar to bone games of the Ojibwe which use the rib and femurs of deer, or cup and ball games of today, the rabbit skull is attached to a small piece of bone with string. The objective of the game is to catch the skull onto the piece of bone, sometimes catching the different holes of the skull onto the bone in a specific order.



Traditional and Contemporary Art

More often than not, Aboriginal art portrays a story or scene (whether painted or carved). The artwork can also often give us information about the landscape, climate, animals, survival, cultural objects, and cultural traditions and spirituality.

From the West Coast, Plains, eastern Woodlands, and the Arctic, the Aboriginal peoples of these groups created their own unique and distinct type of artwork. For instance, Woodland Art, a style popularized by Ojibwe artist Norval Morrisseau in the 1970s, often incorporated connected orbs and lines (amidst animals, humans, and creatures derived from Ojibwe sacred stories) that symbolized the eternal connection between each other. Inspired from the private drawings Shamans would often create before healing ceremonies, Morrisseau's work was controversial amongst Ojibwe peoples.

To view paintings from a variety of Aboriginal artists, including Norval Morrisseau, you can visit the Thunder Bay Art Gallery and their permanent collection. The Gallery also displays six outdoor sculptures by Aboriginal artists Ahmoo Angecone, Mary Anne Barkhouse and Michael Belmore.

Smudging

What is Smudging?

Smudging is a ritual cleansing ceremony traditionally practiced by some Aboriginal peoples in Canada. The ceremony is conducted to:

- **bring about a sense of grounding, direction and connection**
- **see, feel, think and act with clarity**
- **help create a positive mindset**
- **cleanse/purify a person, place or object of negative energies, feelings or thoughts.**

What Medicines are Used?

The medicines used in a smudging ceremony are Tobacco/Semaa, Cedar/Giishkaandak, Sage/Mshkidewashk, and Sweetgrass/Wiingashk. One or all medicines may be used in a smudging ceremony. Sweetgrass has a very mild aroma and produces less smoke than Sage. Sage has a strong and distinct aroma but the smoke associated with it is also minimal and lasts a short time.



What do the Medicines Represent?

Each of the four sacred medicines has a special meaning and represents a direction, color and a part of an individual.



How is a Smudging Ceremony Conducted?

A smudge can be burned in an earthenware bowl, abalone shell, fireplace or other object. The person participating in the ceremony will use an eagle feather or put their hands in the smoke, offer the smoke to cleanse the eyes (to see the truth around us), the mouth (to speak truth), the ears (to hear only good things), the heart (to feel the truth) and the feet (to walk the true path). It is customary to remove any metal, rings, watches, glasses etc. prior to smudging as metal is man-made and is seen to hold negative energy. You may do this.

Smudging in Schools

In most instances, when hosting an Aboriginal community event, meeting and/or inviting Elder(s) or Aboriginal artist(s) in the schools, it's customary for smudging to be conducted. If in doubt, you may ask the Elder and/or Aboriginal artist(s) if smudging will be performed. If a request for smudging is made, ask the person to give the teaching on the ceremony (e.g. the purpose of smudging and how the ceremony will be conducted) and to mention to the group that participation is voluntary. For example, if you do not wish to or unable to participate in smudging, you may step back or not stand up.

Participants in smudging ceremonies at schools may use some or all of the sacred medicines to smudge regalia, drums, themselves, room/area and other items prior to participating in a special event/meeting.

Please refer to *Lakehead Public Schools Smudging Ceremonies Practice*, when conducting smudging ceremonies. If you have further questions, contact the Education Officer, Aboriginal Community Liaison Officer, or the Aboriginal Resource Teacher.

Smudging: Lakehead Public Schools Policy and Procedures

Smudging Practice - October 2007 in compliance with Health and Safety 7080, Antiracism and Ethnocultural Equity 8060, Aboriginal Advisory Committee 8061.

Through this practice, Lakehead Public Schools respect and support Aboriginal cultural practices. The board celebrates the diversity of our community and values the opportunity for students to learn from and celebrate many cultural traditions. Ultimately, the Principal must consider the health and safety requirements for the entire school and those who use the facility. This is the legislated responsibility of the Principal and is paramount in the consideration of smudging as part of a school activity or the use of the building under the Community Use of Schools policy. The principal's decision is not subject to appeal.

It is important to note that the smudging ceremony, medicines and protocol are unique to the person conducting the smudge and his/her own teachings. There may be subtle or distinct differences in the ceremony from area to area. Refer to the Background Information on Smudging (Appendix A found at www.lakeheadschoools.ca).

Practice

- A representative of the interested group shall make a written request to the Principal of the school at least two weeks prior to the activity.
- The Principal shall consult with the group representative to discuss the context of the ceremony and the date/time/location/audience/participants.
- The Principal shall consult with the building custodian to discuss ventilation and health and safety concerns for the proposed smudging ceremony.
- The Principal shall consult with appropriate school staff that may be included or affected by the proposed ceremony (participants, proximity to area, future users of the facility)
- The Principal shall inform the appropriate Superintendent about the request to perform the smudging ceremony.
- The Principal shall decide whether to approve the smudging request upon consideration of input from all consultations.
- The Principal shall issue a letter to the staff, parents/guardians and students of the school to notify them of the smudging ceremony and invite direct communication of health or environmental concerns.

- The school staff shall make accommodations for anyone not participating in the smudging ceremony to have alternative cultural/educational experience taking care to consider potential feelings of exclusion or health concerns. Smudging must use the minimal amount of sacred plant in order to satisfy ceremonial requirement while minimizing potential impact on the learning environment and on the health and well being of students, school staff and visitors.
- The Principal's decision is not subject to appeal.

National Aboriginal Day - June 21

National Aboriginal Day is an annual nation-wide day for all Canadians to celebrate the cultures and contributions made to Canada by First Nations, Inuit, and Métis peoples.

National Aboriginal Day was proclaimed in 1996 by former Governor General Romeo A. Leblanc. Prior to this date, it was designated as National First Peoples Day (1995 Royal Commission on Aboriginal Peoples). Requests to create June 21 as National Aboriginal Solidarity was made by National Indian Brotherhood (now known as the Assembly of First Nations) in 1982. June 21 was chosen because of the cultural significance of the summer solstice (first day of summer and longest day of the year) and because many Aboriginal groups mark this day as a time to celebrate their heritage. Setting aside a national day of recognition and celebration for Aboriginal Peoples is part of the wider recognition of Aboriginal Peoples' important place within the fabric of Canada and their ongoing contributions as First Peoples. As former Governor General Adrienne Clarkson said, "It is an opportunity for all of us to celebrate our respect and admiration for First Nations, for Inuit, for Métis, for the past, the present and the future."

National Aboriginal Day events are held across the country. For a detailed list of activities, or to get involved in organizing festivities in your area, visit http://www.ainc-inac.gc.ca/nad/index_e.html or contact an Aboriginal community or organization near you, or the local Indian and Northern Affairs Canada office.

Some possible ideas for schools and youth:

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



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

Louis Riel Day - November 16

Louis Riel Day is an annual event which honours the memory of Louis Riel's contributions to the Métis community. Most significantly is Riel's success in negotiating Manitoba into Confederation and the protection of minority rights which laid the foundation for the Métis Nation and protection of Métis rights in Canada.



From his beginnings as a student of the priesthood at Collège de Montréal and then law, Louis Riel became a spokesman for the Métis people in Manitoba. After a period of time away for school and work, Riel returned to his home of St. Boniface and led the Red River Resistance in 1870 which resulted in the Manitoba Act. Following a period of five-years-banishment which was a result from the turbulent events in 1870, Riel returned to St. Boniface and was asked again to lead the Métis people and present the concerns of the Métis to the federal government. Ignored, the Métis declared themselves a provisional Métis government. After leading a quiet life as a teacher and husband in the United States for a few years, in 1884 he was asked to help the Métis people in Saskatchewan obtain their legal rights. In the spring of 1885, Riel and his men seized the parish church at Batoche (the main centre of Métis settlement in Saskatchewan) and demanded the surrender of Fort Carlton. Surrendering only two months later, the event came to be known as the Battle of Batoche. However, in the summer months Riel was charged with treason and found guilty, despite some concerns over his mental state. He was hanged with others on November 16, 1885 in Regina. He is buried in his hometown of St. Boniface, Manitoba. Since his death, many have called for retroactive pardons for Louis Riel from the Canadian Government.



Resources

Louis Riel Day

The Canadian Encyclopedia. *Riel, Louis*. Web. <http://www.thecanadianencyclopedia.com/articles/louis-riel>
Métis Nation of Ontario. *Louis Riel*. Web. <http://www.metisnation.org/news--media/riel-day>
Toronto District School Board. *Louis Riel Day (Métis)*. Web. http://www.tdsb.on.ca/_site/viewitem.asp?siteid=15&menuid=21869&pageid=19048

Métis Sash

Barkwell, Lawrence. (Ed.). *The Sash of the Métis*. Winnipeg, MB: Louis Riel Institute, 2011. Web. <http://www.metisyouthexpressions.ca/metisfamilyalbum/sashbackgrounder.pdf>
ISPAYIN: Métis Youth Express Yourself. Métis Family Album. Ottawa, ON: Métis Nation of Ontario, 2011. Web. <http://www.metisyouthexpressions.ca/metisfamilyalbum/>
Louis Riel Institute. *Culture: The Sash*. Winnipeg, MB: Louis Riel Institute, 2011. Web. <http://dev.louisrielinstitute.com/index.php/culture/the-sash>

Inuit String Games

Canadian Museum of Nature. *Traditional Use: Games*. Web. http://nature.ca/ukaliq/023art/020_trd03_e.cfm
Canadian Heritage Information Network: Virtual Museum. *Heritage, History, and Art: The Traditional Uses of the Arctic Hare*. 2004. Web. <http://www.museevirtuel.virtualmuseum.ca/edu/ViewLoitLo.do?sessionId=5889CA437506AFAE281FBC246833502E?method=preview&lang=E&id=13982>

Syllabics

For a short history on syllabics go to: http://en.wikipedia.org/wiki/Canadian_Aboriginal_Syllabics
For a syllabics table and downloadable fonts go to: <http://www.knet.ca/dictionary.html>

Traditional and Contemporary Art Resources

Maenpaa, Larry and Clarice Kloezman. *Exploring Aboriginal Art in Canada*. Web. <http://resources.curriculum.org/tcf/teachers/projects/repository/AboriginalArt.pdf>

Thunder Bay Art Gallery www.theag.ca

The Thunder Bay Art Gallery offers tours and art workshops to classes grade 2-12 throughout the year. Information is sent out to the Lakehead Public School Board about four times a year to keep teachers informed about upcoming exhibits. The Gallery has a mandate to research, collect and exhibit work of contemporary Aboriginal artists; to promote, encourage and exhibit the works of local and regional artists; and, to host traveling exhibitions from other art galleries across Canada. With three Gallery spaces there is very often work up from the Permanent Collection. The Thunder Bay Art Gallery has over 1600 pieces in its collection including beadwork, birch bark baskets, paintings, sculpture, multi-media, installation works, birch bark biting and other art forms by Aboriginal artists. We have in our collection the works of Norval Morrisseau, Christi Belcourt, Jane Ash Poitras, Carl Beam, Roy Thomas, Christian Chapman and Leo Yerxa to name a few.

Sources

Agnes Hardy, Elder

Ron Kanutski, Elder

Internet Sites: <http://www.turtleisland.org/resources/resourcesfaqs.htm>; www.journey-to-self.com/Smudging.htm

Eagle's Earth Cree & Ojibway Historical Centre

References

Inuit Online Cultural Resource. *Inuit Throat Singing*. Web. <http://icor.ottawainuitchildrens.com/node/25>

Lakehead Public Schools. Appendix A. In, *Smudging Protocols*. 2007

Pulaarvik Kablu Friendship Centre. *Throat Singing*. Inuit Culture. Web. 16 Jan. 2012.

http://www.pulaarvik.ca/youth/ic_throatsing.html

Smithsonian Folkways. *Throat Singing: A Unique Vocalization from Three Cultures*.

Soundscape. Web. 16 Jan. 2012. http://www.folkways.si.edu/explore_folkways/throat_singing.aspx

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

Grand Council Treaty #3 Info & History> Customs and Culture>Powwow

http://www.treaty3.ca/pdfs/grandchief/gct3/pow_wow.pdf

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

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

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

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

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

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

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

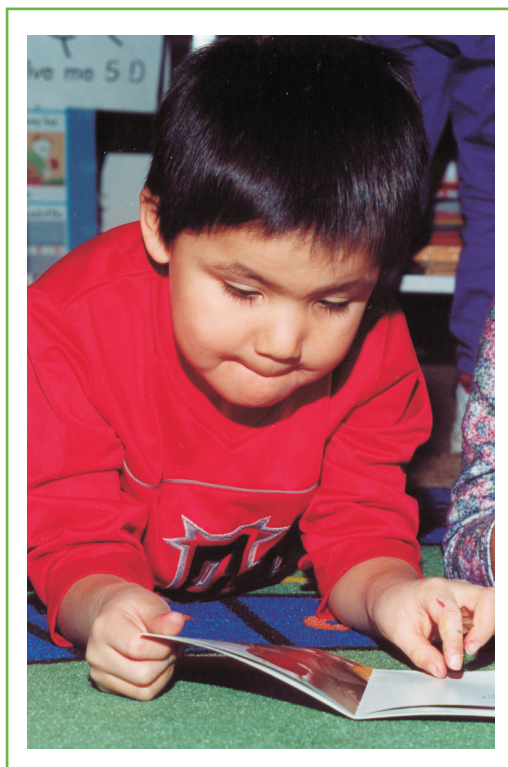
Sweatlodge Ceremony; The Grand Council of Treaty #3: Archives; http://www.treaty3.ca/pdfs/grandchief/gcts/sweat_lodge.pdf

Native Reflections Catalogue (classroom resources, posters, etc.)1-2040268-4075 www.nativerereflections.com

Nignwakwe Learning Press <http://www.ningwakwe.on.ca/>

Claudia Legarde, Personal Interview Combined Court Worker, Thunder Bay Indian Friendship Centre, Thunder Bay ON.

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



Residential Schools

What are Residential Schools?

History

Impact

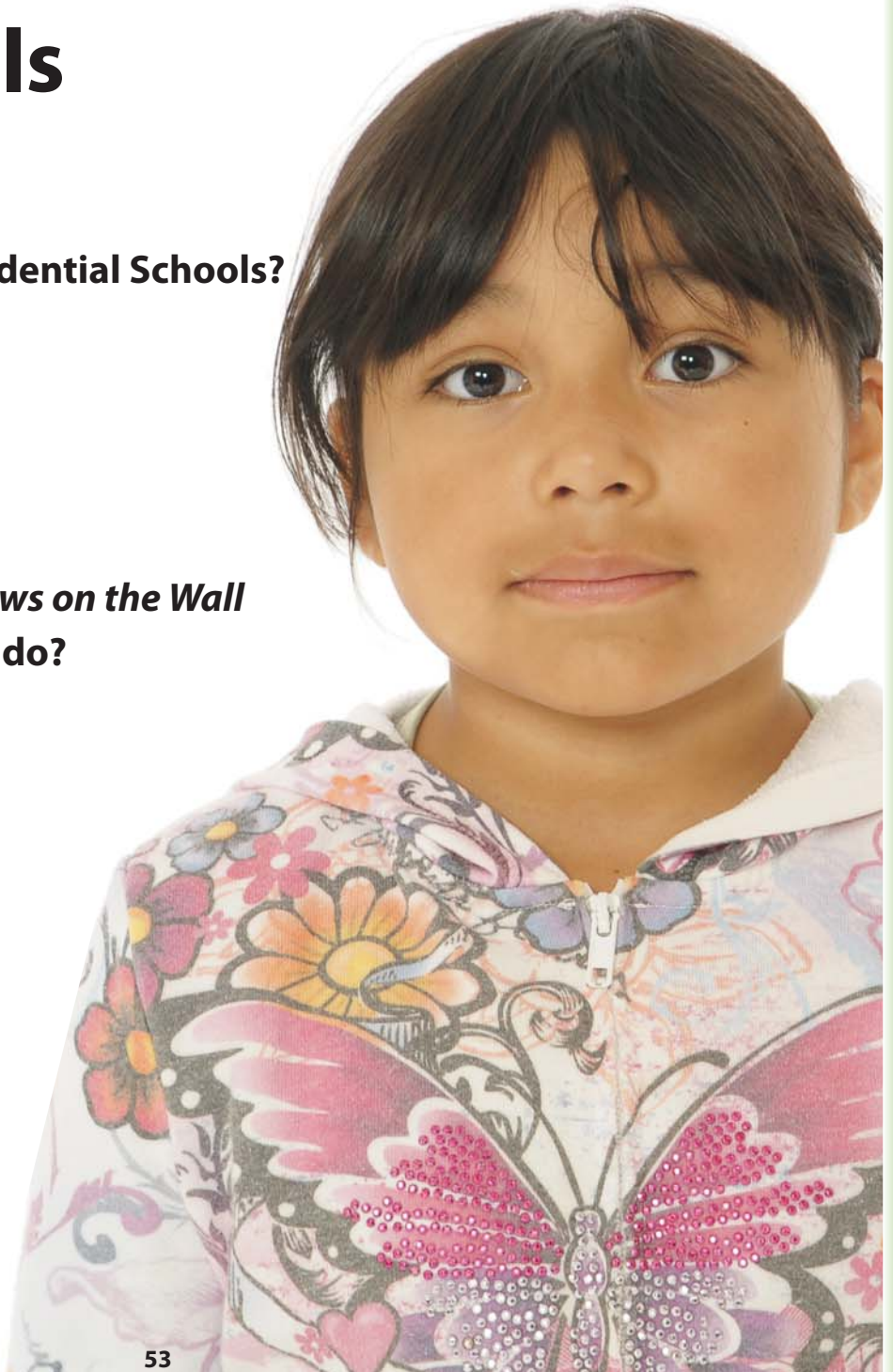
Situation

Effects

Today

Talking Shadows on the Wall

What can you do?



Shaynah
Lakehead Public Schools

Residential Schools

What are “Residential Schools”?

The term “residential schools” include institutions such as industrial schools, student residences, hostels, and schools where the purpose was to educate, acculturate and Christianize Aboriginal people. The residential schools were operated across Canada in partnership between the Federal Government and religious organizations such as the Catholic, Anglican, Presbyterian, and United Churches. There was a residential school in every Canadian province and territory except New Brunswick and Prince Edward Island. There were 136 schools in operation and during the era of residential schools, more than 150,000 and even up to around 200,000 Aboriginal children attended residential schools-often without parental consent. The range in the number of attendees is so wide because of the fact that often many children who attended residential schools died and/or went missing. At the time of the class-action suit against the Canadian Government, there were more than 80,000 survivors of residential schools, but many have died since then. The effects of these schools can be felt on the descendents of these survivors.

History

In 1857, the *Gradual Civilization Act* was passed to assimilate Aboriginals followed by an adoption of policy of acculturation in 1867 (*British North America Act*). From 1870 to 1910, the missionaries and the Federal Government adopted the objective of acculturating Aboriginal children from reservations via residential schools (*Indian Act* of 1876 to control Indian Education). Afterwards, a period of segregation occurred from 1910 to 1950 where priests, Indian Affairs agents and/or police officers went to Indian reservations to forcibly separate Aboriginal children ages 5 to 15 years from their families to attend, learn and live at residential schools. Aboriginal families and children felt scared, hurt and confused during the segregation and many children had no family connections or contact while they were away at school. Most children were able to return home for the summer and at Christmas.

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

From 1950 to 1970, the integration of Aboriginals into residential school systems was recognized as failing which resulted in placing Aboriginal children into mainstream public schools in the late 1950s.

In 1969, the Federal Government assumed full responsibility and control of the remaining 52 residential schools and 7,704 students. By the mid 1970's, most residential schools closed with only 7 remaining opened through the 1980's. In the 1980's, residential school students started to disclose sexual, emotional and physical abuse that occurred at residential schools. In 1996, the Gordon Residential School in Saskatchewan was the final school to be closed.

By 1998, the Indian Residential Schools Resolution Canada was established by the Assembly of First Nations. The purpose was to address the historical effects of residential schools, influence processes,

Duncan Campbell Scott, Deputy Superintendent General of Indian Affairs (1913-1932), admitted that "fifty per cent of the children who passed through these [residential] schools did not live to benefit from the education which they had received therein." (Scott, 1914, p. 615).



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

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

Today, approximately 20,000 claims have been filed by claimants through litigation or alternative dispute mechanisms. The Truth and Reconciliation Commission is also working to provide an accurate historic residential school viewpoint through public sessions and collection of diaries, letters and journals.

**Duncan Campbell
Scott "I want to get
rid of the Indian
problem. Our object
is to continue until
there is not a single
Indian in Canada
that has not been
absorbed. They are a
weird and waning
race...ready to break
out at any moment in
savage dances"
(1920).**

The formal apology, on June 11, 2008 from Prime Minister Stephen Harper, resulted in a debate among many people, especially those residential school survivors and their families. Some felt that the apology was a good start to reconciliation. Others, however, felt that it simply was not enough. With the advent of the formal apology, the Government of Canada implemented the Indian Residential Schools Settlement Agreement. This Agreement came out of national class-action suits. Begun "with the support of the Assembly of First Nations and Inuit organizations, former residential school students took the federal government and the churches to court. Their cases led to the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. The agreement sought to begin repairing the harm caused by residential schools. Aside from providing compensation to former students, the agreement called for the establishment of The Truth and Reconciliation Commission of Canada with a budget of \$60-million over five years" (TRC).

The compensation was broken down into three primary groups as follows:

1. \$10,000 for the first school year (or part of a school year) plus \$3,000 for each school year (or part of a school year) after that. – The Common Experience Payment
2. Those who suffered sexual or serious physical abuses, or other abuses that caused serious psychological effects, to receive between \$5,000 and \$275,000 each or more if they can demonstrate a loss of income an additional \$250,000 may be given – The Independent Assessment Process.
3. Programming for former students and their families to help in the process of healing, truth, reconciliation, and commemoration of the residential schools and the abuses suffered: \$125 million for healing; \$60 million to research, document, and preserve the experiences of the survivors; and \$20 million for national and community commemorative projects.

Application breakdown for the Common Experience payment:

1. 102,310 applications were received
2. 77,395 applicants received a Common Experience payment

Following the agreement, the Truth and Reconciliation Commission accepted the Missing Children and Unmarked Grave Working Group's recommendations and has agreed to support the "Missing Children Research Project."

- a. Recommendations included:
 - i. Examination of the number and cause of deaths, illnesses, disappearances of children;
 - ii. Location of burial sites;
 - iii. Review of all relevant church and government records, as well as information provided by survivors, staff, or anyone else.

Claims breakdown for the Independent Assessment Process (statistics are dated from 9 September 2007, to 31 January 2013 according to the IAP website)

37,648 claims received
 922 claims reopened from ADR process
 18,314 claims in progress
 19,334 claims settled, decisions rendered
 16,019 IAP hearings held
 1,407 ADR hearings
 \$1,820,000,000 in Compensation (including awards, legal fees, disbursements) from April 1, 2007 to January 31, 2013.

Duncan Campbell Scott was "the most influential senior official in the department of Indian Affairs in the first three decades of the twentieth century" (AANDC, p. 2).

Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system

11 June 2008 Ottawa, Ontario

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.



The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

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

Nous le regrettons

We are sorry

Nimitataynan

Niminchinowesamin

Mamiattugut

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

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

From: Prime Minister of Canada Stephen Harper. *Media. Speeches: 11 June 2008, Prime Minister Harper Offers Full Apology on Behalf of Canadians for the Indian Residential School System.* Web. Accessed 9 May 2012.
<http://www.pm.gc.ca/eng/media.asp?id=2149>

Residential School Timeline



- **1820s** - Early church schools are run by Protestants, Catholics, Anglicans, and Methodists.
- **1847** - Edgerton Ryerson produces a study of Native education at the request of the Assistant Superintendent General of Indian Affairs.
- **1860** - Indian Affairs is transferred from the Imperial Government to the Province of Canada.
- **1872** - Residential Schools are set up (although schools for Aboriginal children had already been in place, this new
- **1907** - Dr. Peter Bryce writes "Report on the Indian Schools of Manitoba and the Northwest Territories."
- **1872** - Residential Schools are set up.
- **1888** - Sir John A. Macdonald is the Superintendent General of Indian Affairs from May 8, 1888 September 24, 1888.
- **1913-1932** - Duncan Campbell Scott is Deputy Superintendent of the Department of Indian Affairs.
- **1930** - There are 80 Residential Schools operating in Canada.
- **1907** - Dr. Peter Bryce writes "Report on the Indian Schools of Manitoba and the Northwest Territories."
- **1969** - The Department of Indian Affairs and Northern Development starts closing down residential schools.
- **1972** - The National Indian Brotherhood, which later becomes the Assembly of First Nations, initiates demands for communities to have the right to govern their own education with the creation of their own school board. They win this right in 1973.
- **1979** - 15 residential schools still operating in Canada.
- **1996** - Last residential school closes (see "History" for more information).
- **1998** - United Church gives apology to former students of United Church Indian Residential Schools, and to their families and communities.
- **2005** - November, Ottawa announces \$2 billion compensation package for Aboriginal people who were forced to attend residential schools.
- **2006** - December, The compensation package deal was approved by nine courts in Canada before it went into effect: Alberta, British Columbia, Manitoba, Northwest Territories, Nunavut, Ontario, Quebec, Saskatchewan, and the Yukon.

In 1996, the last residential school closed in Saskatchewan.



**In 1930, there were
80 residential
school operating in
Canada**

- **2007** - "Common Experience" Residential School Settlement awarded. \$1.9 billion to be given out.
- **2007** - Independent Assessment Process begins which replaces the former Alternative Dispute Resolution Process.
- **2008 - June 11** - Prime Minister, Stephen Harper, on behalf of the Government of Canada, delivered a formal apology in the House of Commons to former students, their families, and communities for Canada's role in the operation of the residential schools.
- **2009** - Pope Benedict XVI expresses sorrow to a delegation from the Assembly of First Nations for the abuse and "deplorable" treatment that Aboriginal students suffered at Catholic church run residential schools.
- **2010** - Monies began to be given out to Residential School Survivors stemming from the Truth and Reconciliation Commission, through the application called the "Common Experience".
- **2010** - November - Government of Canada endorses the UN Declaration on the Rights of Indigenous Peoples.
- **2011 - March** - The Truth and Reconciliation Commission began three months of hearings in 19 northern communities, collecting the stories of Residential School Survivors.
- **2012 September 19** Deadline for late applications of the Independent Assessment Process. Applications no longer being accepted after this date. But, applications received before deadline will continue to move through the process - projected to continue to 2017.
- The process of healing for residential school survivors and their families is ongoing (Senator Robert McKay, Thunder Bay, Ontario).



Residential School Resources

- Aboriginal Affairs and Northern Development. *Advocacy and Public Information Program*. Web. 20 Dec. 2011.
<http://www.aadnc-aandc.gc.ca/eng/1318901521698>
- Canadian Broadcasting Corporation. *Pope Expresses 'Sorrow' for Abuse at Residential Schools: AFN's Fontaine says he hopes statement will 'close the book' on apologies issue.* World News (2009). April 29. Web. 17 Feb. 2012.
<http://www.cbc.ca/news/world/story/2009/04/29/pope-first-nations042909.html>
- Canadian Broadcasting Corporation. *Truth and Reconciliation Canada: Timeline of Residential Schools, the Truth and Reconciliation Commission*. Truth and Reconciliation Canada: Aboriginal Canadians (11 June 2011). Web. 16 Jan. 2012.
- Canadian Labour Congress Anti-Racism and Human Rights Department. *History: A Chronology*. Aboriginal Rights Resource Tool Kit. Canadian Labour Congress.
- Indian Residential Schools Adjudication Secretariat. Independent Assessment Process. Web. <http://www.iap-pei.ca/information/stats-eng.php>
- Truth and Reconciliation Commission of Canada. *About Us*. (2011). Web. 20 Dec. 2011.
<http://www.trc.ca/websites/trcinstitution/index.php?p=4>
- Truth and Reconciliation Commission of Canada. *Official Court Notice*.
http://www.residentialschoolsettlement.ca/summary_notice.pdf

Impacts

The loss of cultural heritage and family connections for young Aboriginal peoples due to the residential school program has affected generations. Some of the students were successful in completing a formal education but the cost was tremendous. Because children were identified as the easiest to assimilate into mainstream culture, the churches and government began a program to “educate” these children. From the 1860's to the 1980's, many Aboriginal children were taken from their homes, sometimes forcibly, and sent to live in schools funded by the government. These schools were run by Catholic, Anglican, Presbyterian, and United Churches.

Situation

**Several languages
are in danger of
being lost**

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

Effects

- Many children returned from residential school unable to communicate with their parents and grandparents in their own language.
- Many lost their connection to the land and the sense of family and care giving that is usually passed down through parents to children.
- Children learned to read and write.
- Generations of individuals lost their sense of belonging, fitting neither into the Aboriginal culture nor the mainstream culture.
- Parenting skills lost as a result of Residential School abuses and other related factors. The loss of parenting skills has multi-generational effects.
- Family violence
- Some children suffered physical, sexual and emotional abuse.
- Continued circle of physical and sexual abuse.
- Lack of trust and good faith between Aboriginal peoples, government and ministries.
- Many Aboriginal children were made to feel ashamed of their culture.
- Residential Schools were organized without sensitivity to the needs and lifestyles of Aboriginal people.
- As a result of attending Residential Schools, many former students and their families deal can cope with addictions and substance abuses issues, as well as post traumatic stress syndrome.

Today

- Communities are working together to try to rebuild and repair the damage that has occurred.
- Several languages are in danger of being lost.
- There are many social issues.
- There is a deep mistrust of government and education (e. g., parent involvement and interaction in the schools today).

- Aboriginals are on the path to healing and are taking steps to regain the lost culture.
- Government recognizes this tragedy and is accepting responsibility through reconciliation measures.
- Many Aboriginal peoples lack the confidence to meet individually with school staff to address their child(ren)'s education and/or concerns.
- Many Aboriginal peoples fear judgement and reprisal by school staff if complaints are made.
- Many Aboriginal peoples have gained the knowledge to become strong advocates for their people.

The devastating effects of residential school, which are still being felt today, are commonly referred to as “residential school syndrome.” (TDSB, 2006).

Talking Shadows on the Wall

by Sylvia O'Meara, Chippewas of Nawash First Nation

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



Sylvia O'Meara

What you can do?

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

The cowrie shell is also known as a migiis shell. The migiis shell is connected with the Midewiwin who are a traditional healing society among the Ojibwe, Chippewa, Ottawa, and Potawatami.



Resource

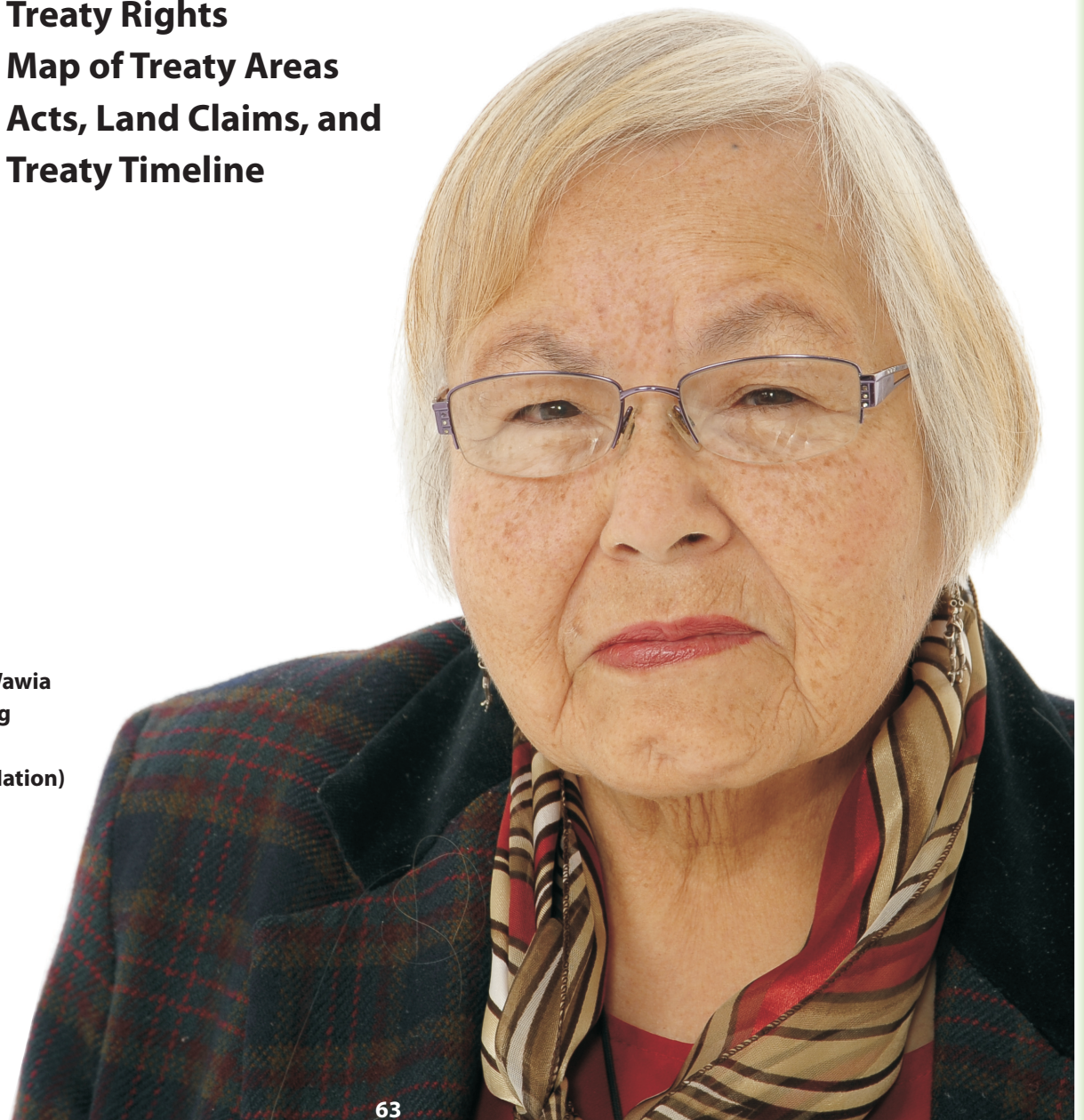
Canadian Studies At Home and Abroad: *Talking Shadows on the Wall* by Sylvia O'Meara; Canadian Studies Volume XVII, 1995; Association of Canadian Studies; Montreal; 1995

About Treaties

What is a Treaty?
Treaty Rights
Map of Treaty Areas
Acts, Land Claims, and
Treaty Timeline



Elder Dolores Wawia
Kiashke Zaaging
Anishinaabek
(Gull Bay First Nation)



About Treaties

What is a Treaty?

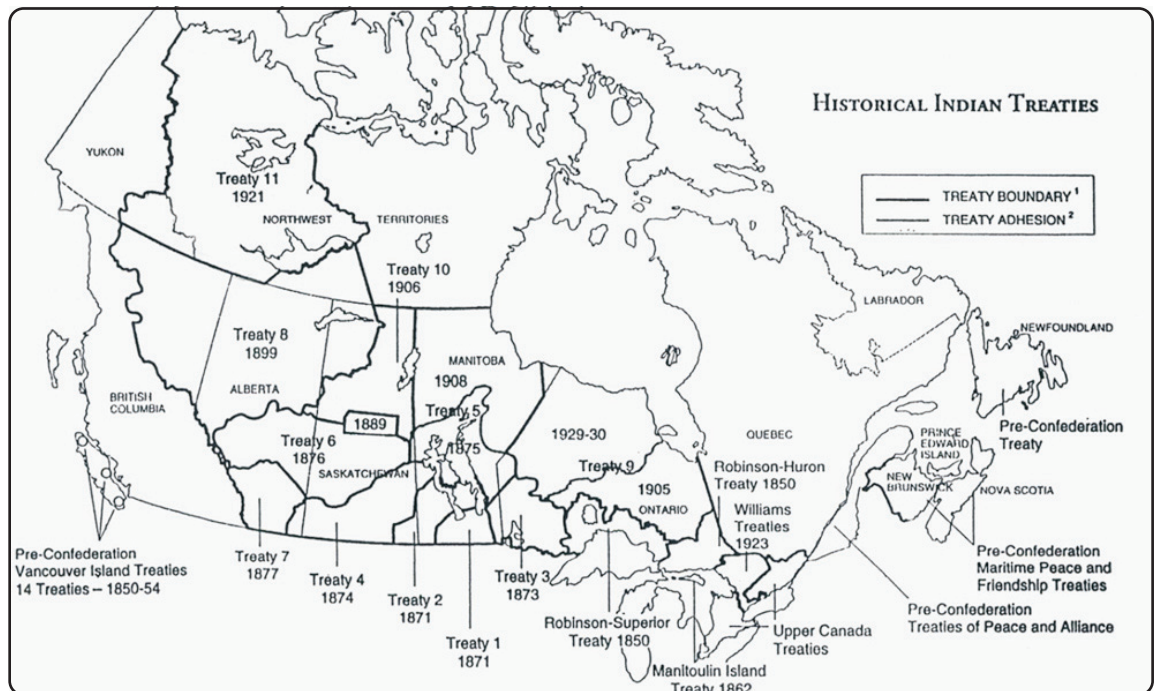
A treaty is a signed agreement between the First Nation and Crown government outlining specific rights of First Nations people. Each signed treaty provides different property rights. Not all First Nations are committed to a treaty agreement.

Treaty Rights

First Nations signed treaties in exchange for reserves, health care, monetary payments, agricultural equipment, livestock, ammunition, clothing, maintenance of schools on reserves, tax-free income while working on-reserves, exemptions from Provincial Sales Tax on purchased goods, teachers/educational assistance and certain rights to hunt and fish, while the Crown acquired land rights of First Nations people for agriculture, housing, settlement and resource development. Treaties are protected under section 35 of the *Constitution Act*.

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

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





Acts, Land Claims, and Treaty Timelines

- **1701** - A historic peace treaty between the French of New France and 40 First Nations was signed and is known as The Great Peace.
- **1725-1779** - *Peace and Friendship Treaties* with the Mi'kmaw and Maliseet nations
- **1763** - *Royal Proclamation (1763)* - King George proclaims that the consent of First Nation peoples is required in any negotiations of their lands.
- **1763** - *Treaty of Paris*
- **1764 - 1836** - *Pre-Confederation Treaties I*
- **1774** - *Quebec Act*
- **1783** - *Treaty of Versailles*
- **1811 - 1867** - *Pre-Confederation Treaties II*
- **1836** - *Saugeen Act Agreement* (treaty)
- **1850** - *Robinson Superior Treaty and Robinson Huron Treaty*
- **1860** - *Indian Land Act*
- **1867** - *British North America Act* – Canada is created.
- **1869** - Selkirk Treaty Lands
- **1871** - British Columbia joins Confederation.
- **1871 - 1875** - *Numbered Treaties 1 - 5*
- **1875** - Revision of *Treaties 1 and 2*
- **1876** - The *Indian Act* (1876) is passed by the Canadian government.
- **1886 - 1887** - *Treaties 6 and 7*
- **1878 - 1898** - Deculturation - assimilation and enfranchisement of Aboriginals (no treaty negotiations took place)
- **1880** - The *Indian Act* is amended to “allow for the automatic enfranchisement” of any Indian obtaining a university degree and of any Indian woman who marries a non-Indian or a non Registered Indian.
- **1880** - The Department of Indian Affairs is created by the Government of Canada.
- **1884** - The *Indian Act* is amended to ban Potlatches (these primarily occurred in Pacific Northwest Coast nations) and other dance rituals, which was in effect until 1951. There were several imprisonments for dancing during this time.
- **1899 - 1921** - *Numbered Treaties 8 - 11*
- **1913** - The first *Nisga'a* land claim petition
- **1923** - *Williams Treaties*
- **1930** - Métis Population Betterment Act (Alberta) government gives land to Métis
- **1933** - The *Indian Act* is amended to include the mandatory “emancipation” of any Native person who obtains a university degree.
- **1949** - Aboriginal peoples in British Columbia are permitted to vote in Federal elections.
- **1951** - The *Indian Act* is amended to remove the ban on Potlatches and other traditional ceremonies, and to allow Native people to legally enter bars and other drinking establishments.
- **1954** - Inuit people gain the right to vote.
- **1960** - First Nations people gain the right to vote.
- **1975** - *James Bay Agreement* Signed by Quebec and Cree and Inuit communities, opens the way for new hydro projects.
- **1975** - *Dene Declaration*
- **1982** - *The Charter of Rights and Freedoms in the Constitution Act* recognizes Aboriginal and treaty rights. After generations of fighting for justice, the existing Aboriginal and Treaty rights of Canada's Aboriginal peoples received constitutional protection. Section 35 of the *Constitution Act, 1982* provides: 35 (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

- **1984** - *Western Arctic (Inuvialuit) Claims Settlement Act* gives Inuit of the western Arctic control over resources.
- **1985** - *Constitution Act* amendment Bill C-31 to give Indian status to Métis, to all enfranchised Aboriginal peoples living off reserve land, and to Aboriginal women who had previously lost their status by marrying a non-aboriginal man.
- **1989** - Oka Crisis - Began when there were plans to build a golf course over Aboriginal burial grounds.
- **1990** - *Meech Lake Accord* is defeated in Canadian Parliament
- **1992** - *Charlottetown Accord* defeated in Canadian Parliament. The Accord, in part, promised to recognize the “inherent right to self government” of Aboriginal people.
- **1995** - Ipperwash Stand-Off occurs after the Chippewas of Kettle and Stoney Point First Nations occupy their burial ground site to protest land expropriation (from 1942). The Ontario Provincial Police intervenes and an unarmed protester, Dudley George, is shot and killed. After this incident, the federal government signs a Memorandum of Understanding with the Stoney Point First Nation to return the land.
- **1999** - Nunavut Territory created
- **1996 - 2000** - *Nisaga's Treaty* (British Columbia) self-government and control over natural resources in parts of northwestern B.C.
- **2005** - *Kelowna Accord*
- **2006** - Caledonia land dispute
- **2006** - Métis land claim begins in Manitoba.
- **2010** - *Far North Act*



Resources

- British Columbia Teachers' Federation. *First Nations Historical Timeline*. Web. <http://www.bctf.ca/IssuesInEducation.aspx?id=5678>
- Canada in the Making - Aboriginals: Treaties and Relations* - Specific Events and Topics (Numbered Treaty- Overview). <http://www.canadiang.org/eitm/themes/aboriginals>
- Canada's Residential School Aboriginal Survivor Series. Fall Edition 2004. Assembly of First Nations Indian Residential Schools Unit. http://www.afn.ca/residential_schools/history.html
- Healing the Generations*, NAN, 2005. Available by contacting 623-8228 (18 minute video)
- Indian and Northern Affairs Canada: Aboriginal Peoples and Their Heritage*. http://www.ainc-inac.gc.ca/hrtg/index_e.html
- Indian and Northern Affairs Canada. Report of the Royal Commission on Aboriginal Peoples: Chapter 10, Residential Schools*, p. 19. 1996. Web: Archived Report. http://www.collectionscanada.gc.ca/webarchives/20071115053257/http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html
- Indian Residential Schools Resolution Canada*. <http://www.irsr-rqpi.gc.ca/english/history.html>
- Manitoba Ministry of Education. *Timeline: Aboriginal Justice and Self-Determination*. Web. http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/blms/9-2-3e.pdf
- Map: *Indian Treaty Areas 1850-1930*. Adapted from: Energy, Mines and Resources Canada. Geographical Services Division (1991).
- Restoring Dignity: Responding to Child Abuse in Canadian Institutions*. March 2000. Law Commission of Canada <http://www.lcc.gc.ca>
- Scott, Duncan C. *Indian Affairs, 1867-1912*. In *Canada and its Provinces: A History of the Canadian People and their Institutions* by One Hundred Associates, eds. Adam Shortt and Arthur G. Doughty. Toronto: Glasgow, Brook & Company, 1914, volume 7. (as quoted in INAC, 1996).
- Statement of Reconciliation*. Indian and Northern Affairs Canada. http://www.ainc-inac.gc.ca/gs/rec_e.html [2006].
- Treaties with Aboriginal People in Canada*. Timelines and Maps - Indian and Northern Affairs Canada. March 2000. http://www.ianc-inac.gc.ca/2002-templates/ssi/print_e.asp

Including Aboriginal People in the Curriculum

Best Practices

Code of Ethics

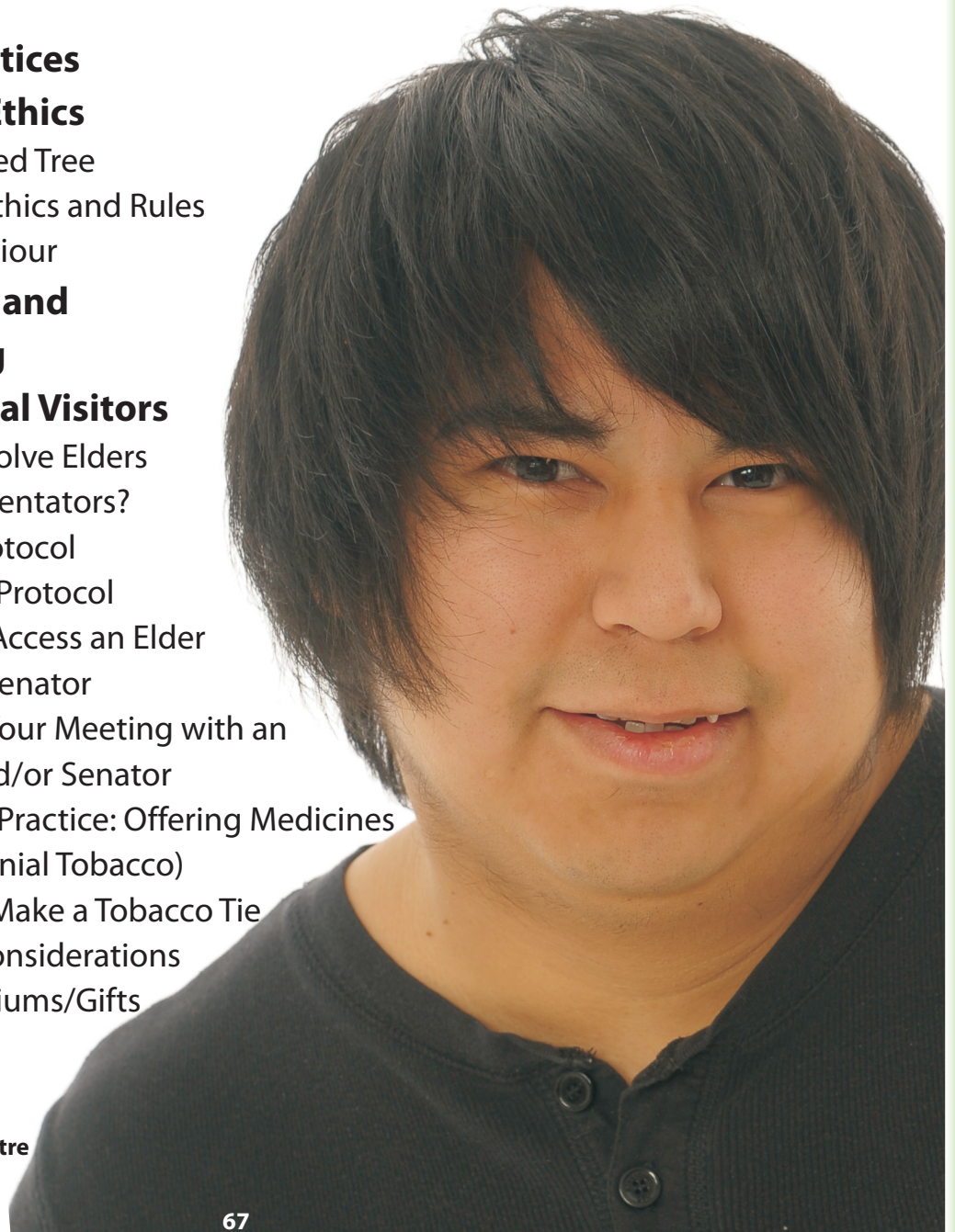
- The Sacred Tree
- Native Ethics and Rules
of Behaviour

Greeting and

Thanking

Traditional Visitors

- Why Involve Elders
and/or Sentators?
- Elder Protocol
- Senator Protocol
- How to Access an Elder
and/or Senator
- During Your Meeting with an
Elder and/or Senator
- Cultural Practice: Offering Medicines
(Ceremonial Tobacco)
- How to Make a Tobacco Tie
- Other Considerations
- Honorariums/Gifts



Michael
Lakehead Adult Education Centre

Best Practices

ISSUE	DO	DON'T
<p>Incorporate Key Concepts/Understandings</p> <ul style="list-style-type: none"> • Connections to curriculum are appropriate to the context. • Aboriginal perspectives are embedded as an integral part, not sidebars/ examples only. • Aboriginal history, issues, world-views, perspectives are reflected in all grades • The teaching of anti-racist education principles are incorporated. • Cross-curricular connections ensure that inclusion is across the curriculum. • Holistic nature of Aboriginal world-view is acknowledged. • Value placed by Aboriginal world-views on harmonious relationships with the environment and the cycles of life are an integral part of inclusion. • Spirituality/traditional teachings are embedded as an integral part. 	<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 Native peoples. They are an integral part of the curriculum.</p>
<p>Accuracy</p> <ul style="list-style-type: none"> • The information and the perspectives included are accurate. • Timeframe 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 Lakehead Public 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 timeframe reference.</p>
<p>Agency</p> <ul style="list-style-type: none"> • Rich knowledge base and complex Aboriginal cultures of past and present are validated. • Contributions in both the historical and contemporary context in Canada are acknowledged and valued. While still acknowledging the devastating impact of colonization on Aboriginal cultures. • Aboriginal peoples are portrayed in a way that empowers. • Inclusion of Aboriginal peoples is more than superficial and generic. Inclusion is meaningful and acknowledges individuality of both peoples and nations. • Inclusion acknowledges value placed within Aboriginal world-views on harmonious relationships to the environment. • Aboriginal nations are viewed as autonomous and self-governing nations. • Aboriginal cultures are not objectified through artifact-based approaches. 	<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 toboggans and teepees and include the wealth of knowledge and successful endeavours across a wide range of fields (e.g. environment, architecture, agriculture, government, medicine, art, music and theatre).</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 artifact-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.)when teaching about their valued relationship with Mother Earth.</p>

ISSUE

DO

DON'T



Authenticity

- Aboriginal voices are present.
- Aboriginal perspectives are evident.
- The holistic nature of Aboriginal world-views is evident.
- Aboriginal people are depicted as real people.
- Oral history is validated.

Do invite Aboriginal elders, artists and storytellers and others from the Aboriginal community into classroom.

Do include Aboriginal authors and literature.

Do use videos and novels that represent authentic Aboriginal voice.

Don't use materials highly stereotypical materials like Indian in the Cupboard, Peter Pan, Pocahontas, etc. unless it is for the purpose of discussion of those stereotypical images and materials.

Don't use materials with stereotypical images of Aboriginal people wearing outfits of feathers, headdresses, leather, moccasins, etc., unless they are pictures of pow wow regalia and are used for the purpose of discussion of regalia and or pow wows.

Don't appropriate Aboriginal cultural items such as eagle feathers.

Don't make inclusion at a level that is 'tokenism'.

Don't have students create dreamcatchers, masks, Seven Grandfather Teachings, Medicine Wheel, Totems, Wigwam or Tipi, feathers/eagles, or other sacred cultural objects except in context, accompanied with discussion and provision of information on its historical and cultural significance and purpose, and preferably in the presence of an Elder or Aboriginal teacher.



Toronto District School Board. Aboriginal voices in the Curriculum: A Guide to Teaching Aboriginal Studies in K-8 Classroom. 2006. Reproduced with permission. (Available by contacting Library and Learning Resources 416 397-2595).

Distinctness and Diversity

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

Do acknowledge the diversity within any cultural grouping.

Do acknowledge the distinct and unique differences amongst Aboriginal nations.

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

Don't use more general Aboriginal peoples when the context calls for more specificity (i.e naming the 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 they are Aboriginal.

Eurocentrism

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

Do look for opportunities to broaden your knowledge and understanding of Aboriginal peoples and issues.

Do ensure a balance of perspectives is presented.

Do acknowledge Aboriginal histories in their own right.

Do constantly examine and challenge your own biases and assumptions.

Do look for ways to include Aboriginal peoples

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

Don't superimpose Eurocentric frame of reference on what is included/not included, valued etc.

Don't present Aboriginal cultures as being 'inferior'.

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

Code of Ethics

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

The Sacred Tree

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

Respect. Respect means to “feel or show honour and esteem for someone or something”. It is to treat someone or something with courtesy and well being. Respect is the basic law of life. Some things to take into consideration when showing respect are:

- Treat every living creature with respect at all times.
- Elders, parents/guardians, and teachers are especially worthy of acknowledgement.
- Do not touch something that does not belong to you.
This includes sacred objects unless otherwise given permission by the owner.
- If you show respect, an individual should never be felt “put down” by your actions or words.
- Respect a person’s privacy. Always be aware that you never intrude on an individual’s personal space or quiet time alone.
- Never interrupt or walk between people who are talking.
- Never speak about other people in a negative way.
- Respect the beliefs and religions of others even if they conflict with your own.
- Be sure to demonstrate the gift of listening when engaging with others. This is especially important at times when you may even disagree with what that person is saying: listen with an open mind.
- Always be truthful.
- Teach the children, when they are young, the values and healing practices of the Anishnaabe culture and the teachings of the medicine wheel. We must teach them to understand and appreciate the teachings, sacred ceremonies and gifts that are part of the culture.
- The teachings of the Medicine Wheel are extremely important for our children to know and understand. It is all encompassing and incorporates the importance of values, morals, and well being. It is a symbol of balance and through its teachings promotes and encourages individuals to live a balanced life.



Native Ethics and Rules of Behaviour

Dr. Clare Brant

Dr. Clare Brant (1941-1995) was a Mohawk from the Bay of Quinte area of Southern Ontario. As Canada's first Aboriginal psychologist who worked with Aboriginal people, Dr. Brant's published work on Aboriginal ethics is seen an invaluable work in understanding the Aboriginal people and some of their cultural customs and behaviour. We should warn that these principals should not be applied universally amongst Aboriginal groups (Brant, 1990, p. 534).

In his article "Native Ethics and Rules of Behaviour", Dr. Brant (1990) outlines eight (8) major rules from his research with Aboriginal people primarily in Ontario:

Non-Interference - The principle of not telling another what to do; voluntary cooperation; do not judge; respect another's independence. Brant writes that it "promotes positive interpersonal relations by discouraging coercion of any kind" (p. 535).

Non-Competitiveness - Prevents any embarrassment from any less able members of the group; cheering for those who do well is considered to embarrass those who didn't. Brant states that it "suppresses conflict by averting intragroup rivalry" (p. 535).

Emotional Restraint - Brant writes that while having emotional restraint "promotes self-control and discourages the expression of strong or violent feelings...emotional restraint [can] give rise to a high incidence of grief reactions [like depression]" (p. 535). The idea that anger must not be shown, that it must be suppressed has roots in traditional tight-knit communities where outwardly expressed anger can affect the whole group. Brant also writes that, "angry behaviour was considered not only unworthy and unwise, but dangerous as well" (p. 538). There may also be reluctance to express anger or grief in public, but, repressed anger can also lead to depression.

Sharing - Taking more than you need and more than what's fair is wasteful and greedy; equality and democracy are best. Brant identifies that sharing "is a behavioural norm that discourages the hoarding of material good by an individual... [and where] group survival was more important than individual prosperity" (p. 535-536).

Time - traditionally speaking, there is personal and flexible concept of time especially in connection with nature and seasons; doing something when it is the right time to do it; tendency not to be annoyed or inconvenienced if social functions or meetings start after the scheduled time; a period of perceived stillness might be seen before energetic and tenacious work, and it is begun only when the time is right to do so (p. 536).

Gratitude and Approval, Excellence - Brant states that, "gratitude or approval among Native people is very rarely shown or even verbalized...it is seen as superfluous" (p. 536-537). There should be no congratulations for someone whose work was good when it was expected to be good; congratulating good work could also embarrass one who doesn't do good work; doing something good should be an intrinsic reward. Likewise, to be told in front of a class that they did something good, could be construed as lying if they feel they did not do a good or perfect job or if they think that peers do not feel they did a good job; it may also embarrass others whose work was not done as well and could result in disrupted relationships (p. 537). Since excellence is always expected, Native people may be

“reluctant to try new things”, and they may experience “anxiety about making mistakes and holding themselves up to public scrutiny, ridicule and teasing” (p. 537).

Protocol - Protocols underlie many Aboriginal customs and ways of life from manners and social behaviour to ceremonies. Correcting bad or negative behaviour is often done by inferring or indirectly telling the correct way to behave; sometimes this is done through story-telling. Rules can never be stated (this would contradict the non-interference rule) (p. 537).

Teaching and Learning - Teaching is most often done through modeling. As Brant says, “one is shown how rather than told how” (p. 537). When learning, a student will try or begin when they are ready, when they feel the time is right, or when they feel they can do excellent work. Students are never placed on the spot to produce a piece of work or answer. Modeling helps to create stronger bonds within the community. (p. 537).

Two other rules can be found within Brant's (1990) work:

Democracy (as seen in Sharing) - Equality and democracy are correlated with sharing. Brant explains, “every member of the society is considered as valuable as any other. No one is given special favours except the Elder (for instance, first to eat, first to sit). Everyone is expected to do their fair share of the work and to keep for themselves only their part of what was taken from nature” (p. 536).

Conservation - Withdrawal in anxiety-laden situations, Aboriginal people may become quieter the more anxious they are. It is a way to avoid unpleasant or dangerous situations. “To survive, people had to slow down activity intentionally to conserve both physical and mental energy. When they went slower, people could 'retreat into positions of careful observation' to examine all possible alternatives before deciding on a course of action” (Bagordo, 1999, also quoting Brant and Sealy, 1988).



Resources

Bagordo, Christine. *A Special Education Service Delivery Model for Delores D. Echum Composite School: A First Nation Approach*. (Unpublished Masters Thesis). Royal Roads University, 1999.

Bopp, Judie, Michael Bopp, Lee Brown, and Phil Lane Jr. *The Sacred Tree*. Lethbridge, Alberta: Four Worlds International Institute, 1984.

Brant, Clare. *Native Ethics and Rules of Behaviour*. *Canadian Journal of Psychiatry*, 35, p. 534 - 539, 1990.

Brant, Clare. *Indian Thinking Indian Ways: A Dialogue Between Clare Brant and Bruce Sealy*, January 28 and 29, 1988. Kenora, ON: Office of the Crown Attorney, 1988.

Ethical Framework. Dilico Ojibway Child and Family Services.

Smoke, Mary Lou. *Code of Ethics for Native People*.



Greeting and Thanking Traditional Visitors

All cultures are enriched by certain valuable and unique individuals. Such individuals possess a wide range of knowledge - knowledge that once shared, can expand students' insight beyond the perspectives of the teacher and classroom resources.

Why Involve Elders and/or Senators?

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

Elder Protocol

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

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

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

Please refer to *Cultural Practice: Offering Medicines(Tobacco)* for additional information.

Senator Protocol

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

How to Access an Elder/Senator

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

Friendship Centres, Métis Community Councils, and Health Centres (Anishnawbe Mushkiki) across the province are active at the community level and often present cultural workshops and activities in cooperation with Elders/Senators and other recognized resource people.

An Elder/Senator can be accessed by contacting:

- Local Aboriginal community agencies such as Thunder Bay Indian Friendship Centre, Anishnawbe Mushkiki, Ontario Native Women's Association, Lakehead University, Negahneewin College, Métis Nation of Ontario, Northern School of Medicine etc.;
- Lakehead Public Schools' Aboriginal Community Liaison & Partnership Officer or Aboriginal Education Resource Teacher.

When Approaching an Elder/Senator

Once you have acquired the Elder's/Senator's contact information and what special gifts he/she has to share, when speaking to him/her on the telephone provide the following information:

- introduce yourself;
- where you obtain the referral from eg. Friendship Centre, Aboriginal Community Liaison/Partnership Officer;
- the reason for your call;
- the interest to meet together to further discuss your request at their convenience, gifts/talents, your request and availability.

Elders/Senators prefer personal visits/meetings versus phone calls. They need to meet with you first. It's about establishing that relationship. Some Elder's/Senator's may be okay with discussing your request over the phone but usually this practice occurs only when the relationship is already established and there is that understanding between both parties. Be patient when making a request, as you may not always get an answer immediately. An Elder/Senator may wish to think about the request before committing. If the Elder is unable to accommodate your request, he/she may provide a name of another Elder/Senator for your request.

Ask the Elder/Senator if transportation arrangements are needed. In most occurrences, transportation arrangements may not be necessary but in some instances it may need to be arranged for the Elder/Senator by either picking up the Elder/Senator, having someone pick up the Elder/Senator or paying for taxi costs.

During Your Meeting with an Elder/Senator

At the meeting with the Elder/Senator:

- Introduce yourself and be welcoming by offering tea/water/coffee
- Give thanks for meeting with you and how you appreciate their time today
- Make your request
e.g. "I received your name from our Aboriginal Community Liaison/Partnership Officer and in speaking with this person, he/she recommended you as a valuable resource to.....At our school or in our classroom (whichever is appropriate) we want to build cultural awareness/connect community to our classroom/create an inclusive environment, enhance learning in the classroom by.....Are you available to accommodate this request? We would require a commitment of"
- After you have made your request, the Elder/Senator will ask further questions for more information and let you know if he/she is able to accommodate your request.

Cultural Practice: Offering Medicines (Tobacco)

When making requests to an Elder/Senator and if he/she accepts your request, ensure you have tobacco ties/pouches at hand. It's important that tobacco is given first at the initial meeting after the request is accepted or prior to the session/event and not after, unless you have a relationship already established and this practice is okay with the Elder/Senator.

Offer the tobacco tie from your left hand which signifies giving from the heart, respect and commitment. The Elder/Senator accepting your request will offer the tobacco tie in prayer on his/her own time for good positive outcomes and guidance.



It's important to note that not all Elders/Senators practice traditional ceremonies, and it is okay to ask this question. E.g. "Are you a traditional Elder/Senator? Will you accept this tobacco tie as a sign of commitment to my request?"



When making requests to Elders/Senators/Cultural Resource people, practicing cultural protocol will be acknowledged and appreciated. If you are making a request for a drum group, a pouch of tobacco would be offered versus a tobacco tie. As well, if you find out the Elder is a sacred pipe carrier, offer pipe tobacco instead of commercial tobacco. You can ask the Elder first.

If your request isn't accepted and don't offer a tobacco tie but give thanks for their referral and time.

How to Make a Tobacco Tie

A tobacco tie is made by cutting a small square of broad cloth (can use any of the four colors or nice pattern) and placing loose leaf tobacco (can be store bought, traditionally grown or pipe tobacco) in the square, thereafter tying it with ribbon (can use any of the four colors).



If you are giving a pouch of tobacco it can be wrapped in broad cloth tied with ribbon.

When you are making the tobacco tie or wrapping the pouch of tobacco ensure you are in good spirits.

You can also contact the Aboriginal Community Liaison Officer for assistance.

Other Considerations

Here are some other points to consider when working with an Elder/Senator:

- Find out if the Elder/Senator will be bringing a helper. If so, it would be appropriate to give a thank you gift to the helper as well.
- As a reminder, a phone call to the Elder/Senator should be made a week and/or a few days ahead of time along with the day before his/her visit.
- It's important to ensure your staff is aware of community visitors coming to your school. It is recommended to arrange a student or staff member to greet the Elder/Senator at the front door or other prearranged location (e.g. Office) and escort him/her to the appropriate destination.

Honorariums/Gifts

The purpose of honorariums and gifts, is to acknowledge and show appreciation for the sharing of knowledge and respect for personal time given. Traditionally, food, clothing, medicines, etc., would have been used to gift the Elder/Senator. Today, these items and/or monetary honorarium may be given as a demonstration of respect and appreciation. The practice of giving is culturally appropriate and is implemented through many agencies in Thunder Bay. An Elder/Senator does not have the expectation to receive the honorarium, but appreciates the gesture of what is given. Giving from the heart is what counts. Not all Elders/Senators will accept the gift, and may voluntarily give their time at no cost as well.

The proposed minimum amounts listed are recommended, but not mandatory

- Gift (blanket, gift certificate, broad cloth, craft supplies, practical items etc.)
- One hour - \$25.00 or gift of equivalent value
- Half day (or less) - \$50.00 or gift of equivalent value
- Full day \$100.00 or gift of equivalent value
- Please let the Elder/Senator know if a gift or honorarium will be given, or if you are not able to meet these honorarium guidelines. Some Elders/Senators may prefer a gift over an honorarium; thus, ask the Elder/Senator on his/her preference.
- The honorarium should be ready and presented with a thank you card or in an envelope right after the presentation.
- Tobacco may also be given but it is good to inquire with the Elder/Senator first to find out if this is appropriate protocol. It is okay to ask the person if he/she accepts tobacco or not (See Section: *Cultural Practice: Offering Medicines (Tobacco)*).

To contact an Elder/Senator, please contact Lakehead District School Board's Aboriginal Community Liaison Officer or the Aboriginal Education Resource Teacher for a name or to make arrangements with an Elder/Senator.



Resources

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

Interviewing Elders, Guidelines from the National Aboriginal Health Organization, <http://www.naho.ca>
Elder/Senator Protocol for Schools. (2009). Lakehead Public Schools.

Saskatchewan Education Evergreen Curriculum

<http://www.sasked.gov.sk.ca/docs/native10/invit.html>).

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

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



Communities

School & Community Connections



Dawn Aho
Elementary Teacher

Aboriginal Communities of Ontario

First Nations Communities

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



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



Resource

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

For a **Map of the Northwestern Ontario area**, please visit "First Nations of Ontario" on the Chiefs of Ontario website:
<http://chiefs-of-ontario.org/PageContent/Default.aspx?SectionID=3&SectionHeadlineID=211>

Inuit Nunangat Communities

Arctic Bay	Arviat	Baker Lake
Bathurst Inlet	Cambridge Bay	Cape Dorset
Chesterfield Inlet	Clyde River	Coral Harbour
Gjoa Haven	Grise Fiord	Hall Beach
Igloolik	Iqaluit	Kimmitut
Kugaaruk (formerly Pelly Bay)	Kugluktuk	Nanisivik
Pangnirtung	Pond Inlet	Qikiqtarjuag
Rankin Inlet	Repulse Bay office	Resolute
Sanikiluaq	Taloyoak	Umingmaktok (or Bay Chimo)
Whale Cove		



Maps of Nunavut

For a map of the Nunavut area, please visit: Aboriginal Affairs and Northern Development Canada. "Inuit Nunangat." <http://www.aadnc-aandc.gc.ca/eng/1100100014250>. Web. Map.

Inuit Tapiriit Kanatami. *Maps of Inuit Nunangat (Inuit Regions of Canada): Inuit Nunangat Communities with Additional Information*. Web. 22. Dec. 2012. http://www.itk.ca/sites/default/files/Inuit_communities_of_Canada.pdf

Polar Ice Map. http://www.itk.ca/sites/default/files/Polar_ice_map.pdf

Inuit Regions of Nunavut. *Inuit Nunaat*. http://www.itk.ca/sites/default/files/InuitNunaat_Basic_1.pdf

Aboriginal Affairs and Northern Development Canada. *Inuit Nunangat Map*.

<http://www.aadnc-aandc.gc.ca/Map/irs/mp/mp-html-eng.asp> - an interactive map which allows users to change the map language and view the communities in Inuktitut.





Lakehead Public Schools and Community Connections



Farrell-Morneau, Amy. First Nations Governance (Ontario). 2012. Web.

<http://www.lakeheadschoools.ca/aboriginaleducation/resources> and

http://www.lakeheadschoools.ca/sites/default/files/docs/node_documents/Aboriginal_Education/First_Nations_Governance.pdf

Lakehead Public Schools. Aboriginal Education. Web. <http://www.lakeheadschoools.ca/aboriginaleducation/main>

Lakehead Public Schools. Creating a Welcoming Environment. Web.

<http://www.lakeheadschoools.ca/aboriginaleducation/main> and

http://www.lakeheadschoools.ca/sites/default/files/docs/node_documents/Aboriginal_Education/Urban%20Aboriginal%20Education%20Project%20%20Welcoming%20Environment.pdf

Lakehead Public Schools. Community Agencies and Organizations Contact List. 2012.

Web. <http://www.lakeheadschoools.ca/aboriginaleducation/resources> and

http://www.lakeheadschoools.ca/sites/default/files/docs/node_documents/Aboriginal_Education/community_agencies_organizations.pdf

Lakehead Public Schools. Transitions: Answers to Your Questions About High School.

2012. Web. <http://www.lakeheadschoools.ca/aboriginaleducation/resources> and

http://www.lakeheadschoools.ca/sites/default/files/docs/node_documents/Aboriginal_Education/TRANSITIONS_about_high_school.pdf

Lakehead Public Schools. (Aboriginal) Video Resources: Embedding Aboriginal Education, Video

Shot of NAC101, Voices of Wisdom: Learning from Elders, Aboriginal Transitions-Welcome to

High School. Web. http://www.lakeheadschoools.ca/aboriginaleducation/video_resources

Superior Model. Web. www.superiormodel.ca A continuously updated website of Thunder Bay and

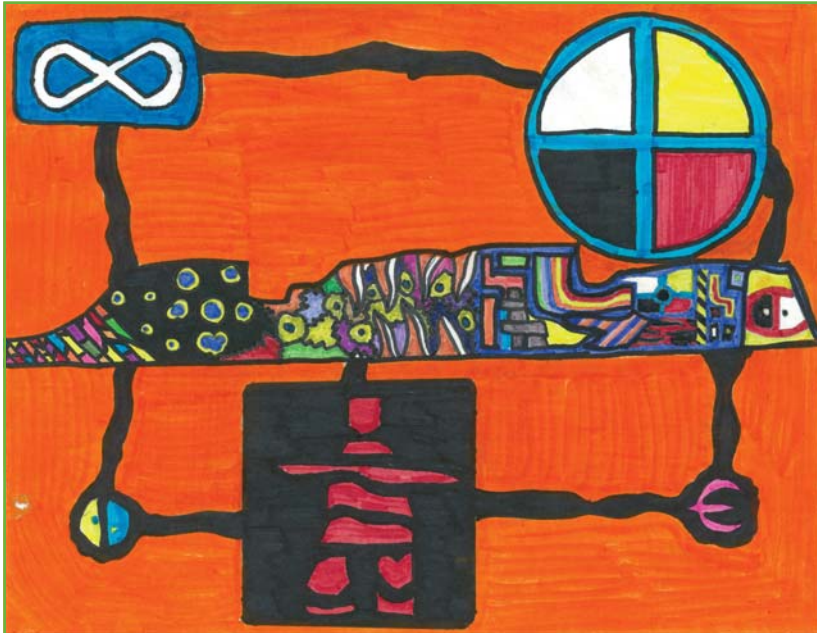
Area community programs, services, and resources in many areas including the mental health of children and youth.

Thunder Bay Art Gallery. 1080 Keewatin Street, Thunder Bay, ON (next to Confederation College).

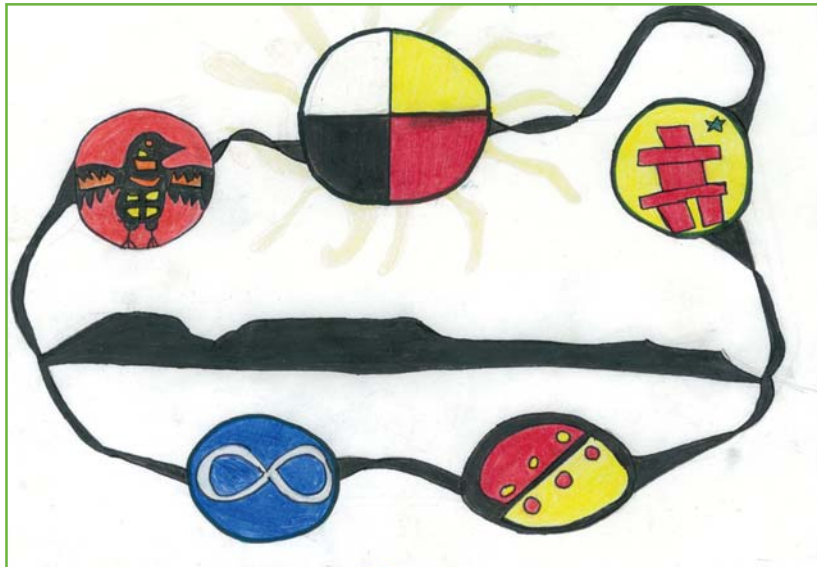
For information on their permanent collection, exhibitions, gallery tours, education program

and more please visit, <http://www.theag.ca/>

Student Artist: Garrett Giertuga, Grade 9



Student Artist: Megan Reppard, Grade 9



Call for Student Art

Aboriginal presence and the essence of Aboriginal teachings reflected in our school communities continues to evolve and develop at Lakehead Public Schools. To support this growth, a call was sent out to high school students for the cover art inspiration for *Aboriginal Presence in Our Schools: A Cultural Resource for Staff*.

Artwork submitted were to include the Sleeping Giant and Aboriginal (First Nations, Métis and Inuit) peoples were to be represented.

The response from student artists was overwhelming and the excellence of the submissions made the choice for cover art difficult.

Artists

Mitchell Bjorn
Brittney Buchanan
Shanelle Charlie
Dana Coreau
Suraj Daya
Jarod Dumonski
Kaylin Fehrling
Jade Gilbert
Oliver Honsberger
JD Hurcombe
Carter Johnson
Max Kivi
Kylie McClendon
Destiny Meekis
Zack Moroz
Lauren Nelson
Jared Peters
Katie Plummer
James Robinson
Sara Smith
Kelsey Therriault
Evan Wouthuis

Kadie Borody
Christa Campbell
William Chukra
Brittany Coultis
Madison Downton
Jordan England
Garrett Giertuga
Brianna Gregory
Casey Hudyma
Maya Jonah
Hannah Knudson
Alisha Makila
Devon McLeod
Derek Molnar
Katelyn Morriseau
Seija Niittynen
Madison Pientok
Megan Reppard
Journey Simpson
Sidney Sprenkle
Matthew Turecki

Thank you on behalf of all of the people in the Lakehead Public Schools family, your art and your vision inspires us.

First Nations

Métis

Inuit

