



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

ISSUE	DO	DO NOT
<p>Key Concepts/Understandings are Incorporated</p> <ul style="list-style-type: none"> • Connections to curriculum are appropriate to the context. • First Nation, Métis and Inuit perspectives are embedded/an integral part, not sidebars/examples only. • First Nation, Métis and Inuit history, issues, world-views, perspectives are reflected across all Grades, K to 12 • The teaching of anti-racist education principles is incorporated. • Cross-curricular connections ensure that inclusion is across the curriculum. • Holistic nature of Aboriginal world-view is acknowledged. • Value placed by Aboriginal world-views on harmonious relationships with the environment and the cycles of life are an integral part of inclusion. • Spirituality/traditional teachings are embedded as an integral part. 	<p>Do make cross-curricular connections by including First Nation, Métis and Inuit experiences in science, art, music, language, as well as history, geography and social studies.</p> <p>Do ask more questions and bring in speakers when you don't know the answer.</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>Do not limit inclusion to social studies and history.</p> <p>Do not pretend to know about all Aboriginal cultures if you don't know.</p> <p>Do not ignore stereotypes in learning resources.</p> <p>Do not 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 Bruce-Grey Catholic and Bluewater District School Boards.</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 First Nation, Métis and Inuit peoples of that time period.</p>	<p>Do not use unreliable or stereotypical resources.</p> <p>Do not assume that all websites you encounter have accurate information.</p> <p>Do not use maps without a timeframe reference.</p>

ISSUE	DO	DO NOT
<p>Culture – Past and Present</p> <ul style="list-style-type: none"> • Rich knowledge base and complex First Nation, Métis and Inuit cultures of past and present are validated. • Contributions in both the historical and contemporary context in Canada are acknowledged and valued, while still acknowledging the devastating impact of colonization on First Nation, Métis and Inuit cultures. • First Nations, Métis and Inuit are portrayed in a way that empowers. • Inclusion of First Nations, Métis and Inuit is more than superficial and generic. Inclusion is meaningful and acknowledges individuality of both peoples and nations. • Inclusion acknowledges value placed within First Nation, Métis and Inuit world-views on harmonious relationships to the environment. • First Nation, Métis and Inuit nations are viewed as autonomous and self-governing nations. • First Nation, Métis and Inuit cultures are not objectified through artifact-based approaches. 	<p>Do acknowledge and validate the contributions of First Nations, Métis and Inuit 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 First Nations, Métis and Inuit 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>Do not put First Nations, Métis and Inuit and their cultures into the 'primitive' category.</p> <p>Do not represent First Nations, Métis and Inuit and cultures only in the past.</p> <p>Do not rely solely on artifact-based approaches to study First Nation, Métis and Inuit cultures.</p> <p>Do not overuse generalizations and generic references.</p> <p>Do not present First Nations, Métis and Inuit as 'environmental saviours' (or in other stereotypical ways.) when teaching about their valued relationship with Mother Earth.</p>
<p>Authenticity</p> <ul style="list-style-type: none"> • First Nation, Métis and Inuit voices are present. • First Nation, Métis and Inuit perspectives are evident. • The holistic nature of First Nation, Métis and Inuit world-views is evident. • First Nations, Métis and Inuit are depicted as real people. • Oral history is validated. 	<p>Do use videos and novels that represent authentic First Nation, Métis and Inuit voices.</p> <p>Do invite First Nation, Métis and Inuit elders, artists and storytellers and others from the First Nation, Métis and Inuit communities into your classroom.</p> <p>Do include First Nation, Métis and Inuit authors and literature.</p>	<p>Do not use materials that affirm "Imaginary Indian" stereotypes like Indian princesses, warriors.</p> <p>Do not appropriate Aboriginal cultural items such as eagle feathers.</p> <p>Do not make inclusion at a level that is 'tokenism'.</p>

ISSUE	DO	DO NOT
<p>Distinctness and Diversity</p> <ul style="list-style-type: none"> • Unique status of First Nations, Métis and Inuit in Canada is acknowledged. • References to First Nations, Métis and Inuit are culturally specific, when appropriate to context. • Various histories of First Nations, Métis and Inuit are acknowledged in their own right and not just in relation to interactions with European cultures. • First Nation, Métis and Inuit holidays/days of significance are acknowledged and celebrated. • Diversity of cultural groupings is acknowledged. • Diversity within cultural groupings is acknowledged. 	<p>Do acknowledge the diversity within any cultural grouping.</p> <p>Do acknowledge the distinct and unique differences amongst First Nation, Métis and Inuit nations.</p> <p>Do ensure that the history of Aboriginal peoples reflects change over time and does not simply assign First Nations, Métis and Inuit to a place 'frozen in time' in the distant past.</p>	<p>Do not use more general First Nations, Métis and Inuit when the context calls for more specificity (i.e naming the nations: Anishinaabe.)</p> <p>Do not assume that all First Nations, Métis and Inuit interacted with others in the same way.</p> <p>Do not assign 'expert' knowledge of First Nations, Métis and Inuit and their cultures to someone just because they are First Nation, Métis or Inuit.</p>
<p>Eurocentrism</p> <ul style="list-style-type: none"> • A balance of perspectives is presented. • Presentation of First Nations, Métis and Inuit in the curriculum does not superimpose predominantly European values, attitudes and beliefs on First Nation, Métis and Inuit experiences and perspectives. 	<p>Do look for opportunities to broaden your knowledge and understanding of First Nations, Métis and Inuit and their issues.</p> <p>Do ensure a balance of perspectives is presented. Consider resources with these questions: Who is represented and in what ways? Who is not represented? Are texts authentic, free of stereotyping and inaccuracies?</p> <p>Do acknowledge First Nation, Métis and Inuit histories in their own right.</p> <p>Do constantly examine and challenge your own biases and assumptions.</p> <p>Do look for ways to include First Nations, Métis and Inuit across the curriculum.</p>	<p>Do not call attention to the faults and ignore the positive aspects of First Nations, Métis and Inuit.</p> <p>Do not superimpose Eurocentric frame of reference on what is included/not included, valued etc.</p> <p>Do not present First Nation, Métis and Inuit cultures as being 'inferior'.</p> <p>Do not use stereotypical images such as "Braves", "Redskins" as team mascots.</p>

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

ISSUE	DO	DO NOT
<p>Pedagogy</p> <ul style="list-style-type: none"> • Study of First Nations, Métis and Inuit is rooted in contemporary times. • Approaches are issues based and lead students to understand the roots of the social, political and economic realities of First Nations, Métis and Inuit in Canada today. • First Nations, Métis and Inuit are viewed as an integral part of Canadian history and within contemporary Canadian communities. • Sacredness of First Nation, Métis and Inuit beliefs/ traditions is honoured. • Holistic nature of First Nation, Métis and Inuit world-views is reflected in teaching approaches that support the growth of body, mind, spirit and emotions in respectful ways. • Elders, authors, storytellers, community members are an integral part of teaching/learning process. 	<p>Do use respectful teaching strategies.</p> <p>Do engage students in deconstructing bias.</p> <p>Do ensure that the study of First Nations, Métis and Inuit is rooted in contemporary times and helps students understand how the past led to the present realities.</p>	<p>Do not have students create dreamcatchers, masks, or other sacred cultural objects except in context and in the presence of an elder or First Nation teacher.</p> <p>Do not conduct Aboriginal ceremonies without an Aboriginal elder.</p> <p>Do not have students rewrite First Nation, Métis and Inuit stories that have been passed down in the oral tradition as cultural 'teachings'.</p>
<p>Use of Terminology/Language</p> <ul style="list-style-type: none"> • Terms used accurately • Language used is that which empowers, validates and supports the inclusion of First Nation, Métis and Inuit experiences, perspectives and histories in respectful, accurate, authentic ways. 	<p>Do use a credible source to refer to in using terms in relation to First Nations, Métis and Inuit</p> <p>Do use the recommended terminology when referring to First Nations, Métis and Inuit.</p> <p>Do refer to each nation by name (e.g. Anishinaabe) rather than the more generic overuse of Native/Aboriginal peoples as a collective.</p> <p>Do use the term 'nation' rather than 'tribe'.</p>	<p>Do not refer to 'regalia' as costumes.</p> <p>Do not use the term Aboriginals or Natives as a collective noun.</p> <p>Avoid language that is derogatory or disrespectful (e.g. wild Indians, or savages)</p> <p>Do not accept derogatory terms such as squaw, brave, wild Indians, savages.</p> <p>Do not use Eurocentric language such as Columbus 'discovered' America.</p> <p>Do not overuse generalizations such as 'those peoples', 'various groups' or 'Native peoples' when the context calls for specificity.</p>

ISSUE	DO	DO NOT
<p>Visual Images</p> <ul style="list-style-type: none"> Contemporary images present to First Nations, Métis and Inuit in a variety of contexts (within urban, rural, reserve communities) and across a range of socio-economic circumstances Images depict First Nation, Métis and Inuit contributions across a wide range of endeavours (art, music, science, business, mathematics, medicine, etc.) A balance between historical and contemporary images is represented Images are realistic and not exoticified Images are accurately depicted. 	<p>Do discuss the stereotypical and thus dehumanizing effects of using “Braves”, Redskins, Black Hawks, and Indians as team mascots.</p> <p>Do deconstruct visual images in learning resources when encountered.</p> <p>Do ensure that contemporary images and people are present in the classroom and in the school.</p>	<p>Do not use highly stereotypical materials like Indian In the Cupboard, Peter Pan, Pocohontas, etc.</p> <p>Do not use materials that reinforce stereotypes of the 'drunken' or 'homeless' Indian or the Indian as a thief or as warlike.</p> <p>Do not let stereotypical images go unchallenged.</p>



Resource

Aboriginal Voices in the Curriculum (2006): A Guide to Teaching Aboriginal Studies in K-8 Classroom, reproduced with permission, 2009, Toronto District School Board. (Available by contacting Library and Learning Resources 416 397-2595). *Modifications of the table were made for this publication.*



Code of Ethics

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

The Sacred Tree

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

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

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



Resources

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

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

Ethical Framework, Dilico Ojibway Child and Family Services.

National Aboriginal Day: June 21

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

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



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

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

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

Riel Day: November 16

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



Resource

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

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