

APPENDIX A: Bibliography

NOTE:

- Recommended resources for educators are demarcated with an asterisk – Φ
 - See also the CAAS website at <edu.yorku.ca/caas> and the listing of provincial curricula in Appendix D.

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APPENDIX B: Biographies

CAAS Core Working Group Members, Elders and Advisors

Ann Pohl (Canadian of Ashkenazi Jewish heritage): Anti-racism, solidarity and human rights activist; a founding member and coordinator of CAAS – was the coordinator of its predecessor, the Aboriginal Curriculum Improvement Project. Ann has four children of her own and is "auntie" to several others. M.Ed Candidate at York University, Toronto.

Beverley Jacobs (Mohawk): Traditional member of the Hotinohso:ni Confederacy at Six Nations Grand River Territory; LL.B., LL.M.; Owner of Bear Clan Consulting located at the Six Nations; Sessional lecturer at various universities in Ontario and Saskatchewan. She is currently articling with Mary Eberts at Eberts, Symes, Street & Corbett in Toronto, Ontario. Bev is a mother and grandmother.

Bruce Elijah (Oneida): Spiritual teacher and internationally-respected decolonization educator; a Founding Elder of the CAAS and of Tsi-niyukwaliho:tu (the Traditional Onedia Learning Centre); is always on the road to people and communities that need his support.

Carl James (Afro-Caribbean heritage): Professor of Education at York with specialization in anti-racism; within CAAS, his primary interest is what/how immigrant children learn about Aboriginal Peoples and the experience/s of Aboriginal Peoples within Canada.

Celia Haig-Brown (Canadian of European ancestry): Ph.Ed.; much published on related topics, always in conjunction with Aboriginal scholars and educators. Director of Graduate Students at York University Faculty of Education; founding member of CAAS' Academic Advisory Circle. Worked for years as a classroom teacher.

Damian MacSeáin (Canadian of Irish heritage): M.Ed./OISE - UofT; 3 years of teaching in 2 Omushkego Cree communities of Ontario's Hudson Bay Lowlands; interest in Indigenous



issues extends to his Irish heritage; has an Aboriginal spouse and child; is developing elementary environmental science curricula with focus on Aboriginal contributions.

Damian Solomon (Canadian of Afro-Caribbean heritage): Assistant Director of Professional Development Services for the Canadian Teachers Federation; previously a specialist in French and Spanish at the secondary level for many years; CTF representative to CAAS.

David Anderson (Dene/Irish-Canadian ancestry): on leave from York Region District School Board to complete Ph.D. at OISE/UT; for 25 years a teacher, consultant, curriculum writer and teacher educator in Aboriginal and Anishinaabe education; with the Aboriginal Teacher Education Program at Queen's University & Masters of Indigenous Knowledge program at Seven Generations Education Institute in Fort Frances Ontario. David lives in River Drive Park, Ontario close to his two children.

Ed. Bianchi (Canadian of Italian heritage): Aboriginal Rights Policy Advocate with KAIROS: Canadian Ecumenical Justice Initiative; also with Friends of the Lubicon, founding member of the CAAS, on behalf of the Aboriginal Rights Coalition.

George Frempong (a New Canadian, from Ghana): Professor at the Faculty of Education, York University, teaches teacher candidates to teach mathematics in ways that are relevant to the students, has a strong interest in research and a profound interest in decolonizing methodologies.

Graham Reynolds (Canadian): Professor of History at the University College of Cape Breton; has taught race relations and cross cultural courses on the Mi'kmaq reserve at Eskasoni and is currently developing new strategies for incorporating Aboriginal content into the school curriculum.

Harry Smaller (Canadian): Ph.D. (History of Education): Professor in the Faculty of Education at York University. Has an extensive background in alternative education approaches, as well as antiracism and destreamed education. His publications address gender



privilege and imbalance, economic class and other social issues.

Jacqueline Moore Daigle (Cree): Director of Aboriginal Teacher Education Program at Queen’s University, Ph.D. candidate at OISE; for many years a classroom teacher and administrator in northern communities; a founding member of CAAS’ Academic Advisory Circle.

Nora Allingham (Canadian with mixed European and Aboriginal ancestry): Has worked extensively in anti-bias education with the provincial government (eg. on policy) and at community level (as an activist), as well as in academia (at York’s Faculty of education). Currently teaching in China.

Renee Abram (Oneida, Wolf Clan): Founding member of CAAS; Co-Coordinator until 2001; extensive background in media, communications, research, the arts and Native literacy programs; mother of one son; tries to live her life “in honour of my Grandfather Angus Abram and All My Relations...”

Robin Buyers (Canadian of Scots ancestry): Professor at George Brown College, Toronto, teaches human rights law, history and other subjects in Community Worker Program; Facilitator, Coalition for a Public Inquiry into Ipperwash; member, National Coalition-Building Institute.

Stan McKay (Fisher River Cree): The original mover behind CAAS and one of the CAAS’ Elders; has been working on this initiative since 1993; past Moderator of the United Church of Canada; worked as schoolteacher in his youth; CAAS link to the All Native Circle Conference of the UCC.

Core Network Members who Assisted with this Research

Angela Bosco (Canadian of Italian heritage): Completed intermediate/senior teacher training in 2000, and currently works teaching family studies among other subjects; mother of three



sons; worked as a researcher compiling and reviewing Aboriginal Studies curricula for CAAS as her practicum placement.

Anika Altman (Ojibwe): Recently completed teacher training program at OISE/UT; entered the M.Ed. programme at UBC House of Indigenous Learning in Fall 2001; completed an internship with CAAS as Assistant Coordinator in Summer 2001.

Arsinoée Quammie (New Canadian of African heritage): A classroom teacher in Montreal, also a human rights and anti-racism activist; active in the Montreal and Ottawa Conference of the United Church on social justice concerns.

Carol Grace Scott (Canadian): an elementary classroom teacher, working with the public school system for over 25 years. She has noticed a severe lack, even exclusion, of Aboriginal perspective within the curriculum, and discovered ways to include an awareness of Aboriginal issues and culture for her students, staff and board members. Often a lone voice in the mainstream education system, she believes in the return to kindness and inclusion of all.

Charlotte Henay (Caribbean-Canadian of Aboriginal heritage): an elementary principal in the Toronto public school system; has been an educator and administrator in Aboriginal communities for most of her career. Her research and published work focus on First Nations' Peoples' access to education, mixed-race identity, anti-racist and decolonizing education.

(Sister) Dorothy Moore (Mi'kmaq): has dedicated her life to service in the Church and education of young people; an inspiration towards the founding of the Coalition for the Advancement of Aboriginal Peoples; involved in cross-cultural work on Aboriginal Peoples' rights; helped develop outstanding Mi'kmaq Studies curriculum in Nova Scotia.

Harry Kits (Canadian): Executive Director of sister organizations Citizens for Public Justice and the Public Justice Resource Centre, both dedicated to promoting education and discussion about social justice issues and public policy.



Marlene Brant Castellano (Mohawk, Wolf Clan, Bay of Quinte Band): Professor Emeritus of Trent University (Native Studies); former Co-Director of Research for the Royal Commission on Aboriginal Peoples; continues with consultations on social and cultural policy and practice while balancing growing commitments to five grand-children.

Michele Sam (Ktunaxa Kinbasket): Working on MSW on Ktunaxa Kinbasket perception of the welfare of children (her home nation); is glad to hear about CAAS; has linked to CAAS “in its development stages...” as “a support and a connection” for people like her - the only Aboriginal person teaching in the Cranbrooke, B.C. area in a formal educational institution.

Renate Eigenbrod (a New Canadian of German heritage): Ph.D.; literature scholar; taught Canadian Aboriginal literatures at Lakehead University, Acadia University and Sandy Lake Reserve; developed award-winning high school curricula.

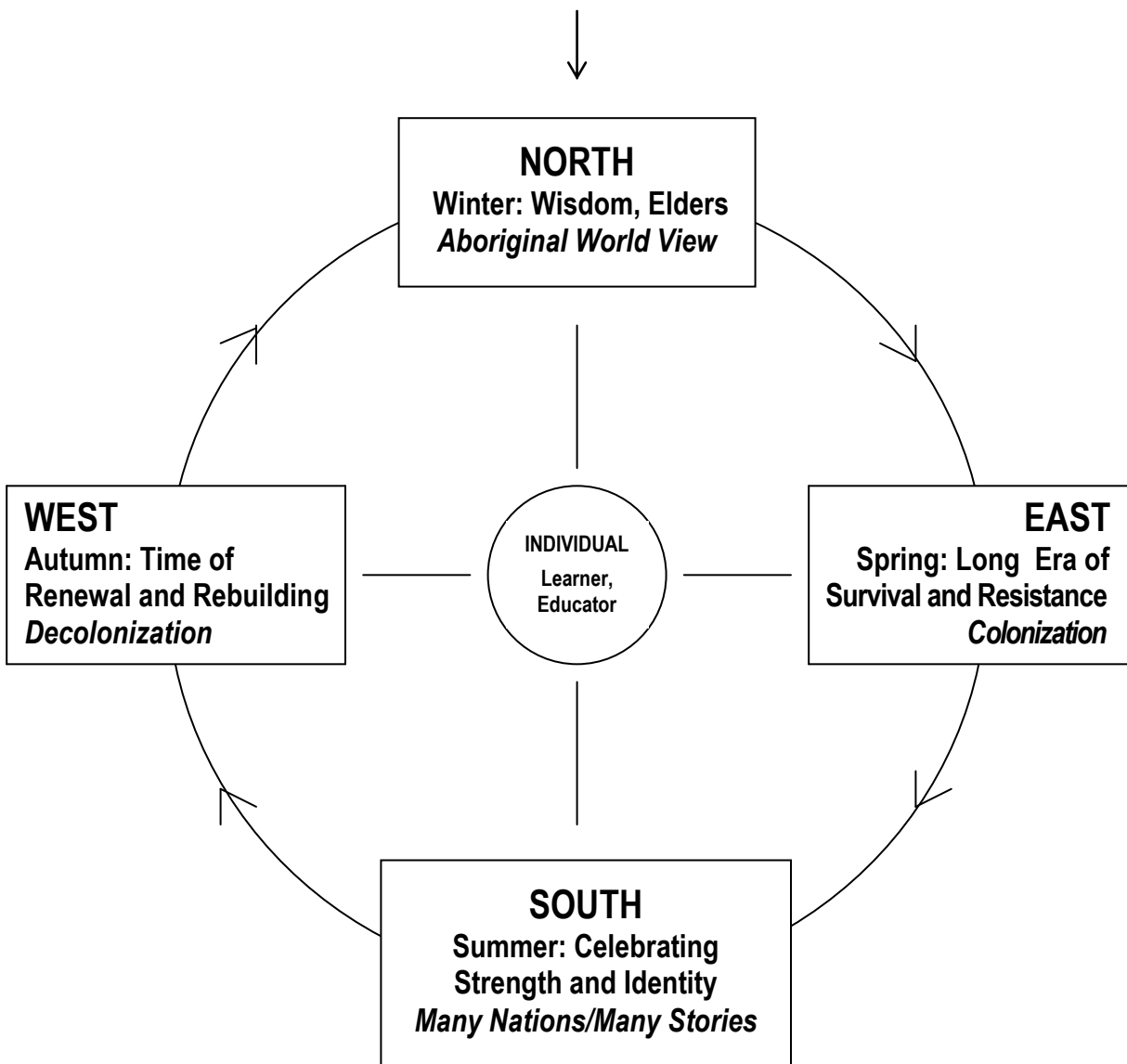
Susan Dion (Lenape): For many years a classroom teacher and ESL instructor; recently completed her Ph.D. thesis at OISE/UofT, and is a Professor of Aboriginal Education in York University's Faculty of Education; contracted to design SAS Survey and coding system.

Veronica Dyck (Métis): Has worked at all levels of the education system including several years with senior policy and resource development responsibilities; Co-Chair of the Manitoba-based Aboriginal Circle of Educators; involved with prototype Sharing Circles.



APPENDIX C: CAAS Learning Circle and Proposed Learning Expectations for Graduates from Canadian High Schools

CAAS Learning Circle



Proposed Learning Expectations

Aboriginal-Perspective Content Learning Expectations for High School Graduates:

Categorized by the four points on the Learning Circle, and the place where the Individual is located in the Centre: Development of Will and Volition (Aboriginal Pedagogy) or Personal and Social Growth of Student (Canadian Pedagogy).

Aboriginal World-View Since Time Immemorial

- Φ demonstrates an awareness of Aboriginal world-view regarding the importance of land, culture and the ideals that foster respect for the environment
- Φ demonstrates an awareness of the inter-relation between: a First Nation People, their specific environment with its life-sustaining resources, and the processing systems the People have used to make use of these resources
- Φ demonstrates an awareness of the role of language in defining and maintaining one's cultural identity, integrity and values, and the impact that loss of one's language would have on one's cultural understandings and world-view
- Φ can evaluate/acknowledges the challenges that the Aboriginal culture faces from the dominant Canadian culture and beliefs, and the way in which this dynamic contributes to the evolving nature of Aboriginal cultures
- Φ can evaluate/acknowledges the content, source and objectives for various explanations for the origins of Aboriginal Peoples in this hemisphere
- Φ can evaluate/acknowledges the difference between the current political status quo and self-determination
- Φ can describe traditional patterns and customs for trade of resources and manufactured goods
- Φ can describe basic elements of the spiritual concepts and ceremonies of Aboriginal Peoples living in or near the student's locality
- Φ can identify the rights and responsibilities of Aboriginal Peoples



East: The Era of Colonization

- Φ demonstrates an awareness of the specific issues and challenges historically facing Inuit, Métis and First Nations Peoples
- Φ can evaluate/acknowledges the impact on Aboriginal Peoples of interaction with Europeans including exposure to their technologies, diseases, religions, laws and other Euro-cultural elements
- Φ can evaluate/acknowledges the economic impact of the Reserve system and other policies affecting land and resource rights of Aboriginal Peoples
- Φ can evaluate/acknowledges the impact of social and demographic changes on Aboriginal communities, eg. relocation, urbanization and pressures to assimilate
- Φ can evaluate/acknowledges the impacts of Eurocentric schooling on the lives and culture of one or more Aboriginal Peoples, and Aboriginal individuals and families
- Φ can evaluate/acknowledges historic trade relationships between European merchants, settlers and Aboriginal Peoples
- Φ can describe traditional resource and land stewardship beliefs and principles
- Φ can describe the purpose and content of *The Indian Act*, including significant amendments to *The Indian Act* vis-a-vis human rights issues of Aboriginal Peoples
- Φ can describe the origin, purposes, impacts and experience of the Reserve system
- Φ can describe the meaning of Treaty and its legal context, including old treaties, post-Confederation treaties and modern treaties
- Φ can describe the evolution of the Métis Nation and its role in Canadian history
- Φ can describe the status, and distinctions between the economies of Aboriginal Peoples and of Europeans, pre-contact, in the period between contact and 1950, and since 1950
- Φ can identify national Aboriginal Peoples organizations, eg. the Assembly of First Nations, the Inuit Tapiriisat, the Métis National Council, the Congress of Aboriginal Peoples and the Native Women's Association of Canada and can describe their origins and mandates
- Φ can identify the legal precedents, vis-a-vis Aboriginal-Canadian relationships, of the *Proclamation of 1763*



- Φ can identify historic and contemporary forms of discrimination experienced by Aboriginal Peoples
- Φ can identify the historic and contemporary causes of the social and economic marginalization of Aboriginal Peoples

South: Many Nations, Many Stories

- Φ demonstrates an awareness that Aboriginal cultures are diverse and dynamic
- Φ demonstrates an awareness that Aboriginal cultures share many common philosophies
- Φ demonstrates an awareness of the roles, skills and abilities of a variety of Aboriginal Peoples since time immemorial in history, including in contemporary Canadian and pan-global cultures
- Φ demonstrates an awareness of various traditional decision-making processes, including the significance of some in the structures of contemporary North American governments
- Φ demonstrates an awareness of the contributions and role of Louis Riel, and his image across Canada both historically and today
- Φ demonstrates an awareness of the Aboriginal beliefs, values, and world-view that underlie traditional education and child-rearing practices, and can describe these practices for at least one culture
- Φ demonstrates an awareness of the role oral tradition plays in the maintenance of Aboriginal cultural continuity and identity
- Φ can evaluate/acknowledges the significance of Aboriginal Peoples in the current context of Canadian society
- Φ can evaluate/acknowledges the contribution of the Métis People to Canadian society, both historically and today
- Φ can evaluate/acknowledges the contribution of the Inuit People to Canadian society, both historically and today
- Φ can evaluate/acknowledges how cultural factors influence a People's relationship to the environment and economic development



- Φ can evaluate/acknowledges the technical, social and cultural implications associated with resource and other economic development projects, and the range of perspectives within a First Nation regarding development projects
- Φ can describe the history, customs and cultures of this country's original inhabitants and first citizens
- Φ can describe traditional teachings and can describe at least one in a thorough manner
- Φ can describe contributions and accomplishments of specific Aboriginal Peoples, cultures and individuals
- Φ can describe current entrepreneurial activities of Aboriginal Peoples
- Φ can identify traditional territories and present-day regional distribution patterns of Aboriginal Peoples across Canada

West: Decolonization & Rebuilding

- Φ demonstrates an awareness of Aboriginal Peoples' contemporary political, cultural and social issues in Canada
- Φ demonstrates an awareness of the stereotypical images of Aboriginal Peoples, and is able to accurately analyse portrayals and images of Aboriginal Peoples and individuals
- Φ demonstrates an awareness of the specific issues and challenges facing Inuit, Métis, urban Aboriginal and First Nations Peoples today
- Φ demonstrates an awareness of sustainable and effective renewable and non-renewable resource mapping and management strategies, including use of local sources of information, calculation of inventories and stewardship responsibilities
- Φ can evaluate/acknowledges the significance of Aboriginal inherent rights
- Φ can evaluate/acknowledges initiatives, both individual and collective, that have the potential to improve the economic lives and advance the economic independence of Aboriginal persons and their communities
- Φ can evaluate/acknowledges detrimental social patterns and issues associated with the Aboriginal population in Canada as symptoms of a larger malaise related to the loss of cultural identity or "ethno-stress" (eg. colonization), and can identify some of the factors that have led to this loss of cultural identity



- Φ can describe the meaning of the terms: First Nations, Métis , Status Indian, non-Status Indian, enfranchisement, ceremony, world-view, traditional teaching, Aboriginal, indigenous, self-determination, genocide, assimilation, inherent rights, treaty, consensus decision-making, Elder, paternalism, colonialism
- Φ can identify the date, signatories, name and general context of at least one Treaty which still applies today between a First Nation (related to Aboriginal territory in or near the student's locality) and the Crown/Canada
- Φ can identify significant legal decisions and precedents which advance the right to self-determination of Aboriginal Peoples within Canada

Development of Will and Volition (Aboriginal Pedagogy) or Personal and Social Growth of Student (Canadian Pedagogy)

- Φ can evaluate/acknowledges the human rights issues arising from the experience of Aboriginal Peoples pan-globally
- Φ can evaluate/acknowledges the interdependence of local, national and global communities and their mutual dependence on the environment
- Φ can evaluate/acknowledges the causes and effects of power relationships within groups within their immediate environment, Canada, and internationally
- Φ can evaluate/acknowledges the issues, feeling and characteristics of being an Aboriginal person within the socio-political context of the contemporary Canadian society
- Φ can evaluate/acknowledges the student's own feeling and thoughts about the natural world and the extent to which this agrees or does not agree with Aboriginal world-view regarding the natural environment
- Φ can identify approaches and experiences, within Aboriginal world-view and customs, that affirm and strengthen one's identity
- Φ can identify approaches and experiences, within Aboriginal world-view and customs, that encourage an individual's health and cohesion of mental, spiritual, emotional and physical dimensions
- Φ demonstrates active listening and speaking skills, vis-a-vis traditional oral materials



- Φ demonstrates an understanding of the concept of culture, including the effect of the student's own cultural knowledge and experiences on the student's interpretation of other cultures
- Φ demonstrates understanding of the ways in which an individual's family background, language and culture influence that person's ideas and behaviour
- Φ demonstrates the ability to use traditional teachings or other elements of Aboriginal world-view to make informed choices about the student's own physical, mental, emotional and spiritual well-being



APPENDIX D: Sampling of Provincial and Territorial Curricula Reviewed for Aboriginal Content

Alberta

Policy Statement on Native Education in Alberta (Government of Alberta) (1987)

The Native Education Project (Government of Alberta) (1994)

British Columbia

Social Studies Curriculum Guides (Gr. 1-7) (M. of Ed.) (1983)

Social Studies Curriculum Guides (Gr. 8-11) (M. of Ed.) (1985)

Creating Cultural Awareness about First Nations: a Workshop Guide (Native Indian
Teacher Education Program, Faculty of Ed., U.B.C., for M. of Ed.) (1992)

First Nations Studies (Gr. 12) (Integrated Resource Package) (M. of Ed.) (1995)

Manitoba

Social Studies Curriculum (Middle, Gr. 5-8) (Dept. of Ed.)

Social Studies Curriculum (Senior, Gr. 9-11) (Dept. of Ed.)

Native Studies: Middle Years – Teacher’s Resource Book Framework (1997)

Native Studies: Senior Years – Teacher’s Resource Book Framework (1997)

Newfoundland and Labrador

Social Studies Curriculum (Dept. of Ed., as of 1993):

Aboriginal Peoples of Canada: Communities Around the World (Grade 4)

The Atlantic Edge (Grade 5)

Our Country, Canada (Grade 6)

Living in North America (Grade 7)

Canadian History (Grade 9)



Cultural Heritage 1200

Canadian History 1201 – Curriculum Guide (1998-99)

New Brunswick

Canadian History 121 (high school) (1973)

Social Studies (Gr. 7/8) (1983)

Modern World History 113 (1984)

Social Studies (Gr. 1-6) (1987)

History 112: The West in the Modern World (1992)

Dept. of Education - implementation of 1991 Policy Statement on Maliseet/Micmac

Education in N.B. (as of 1994):

Native Studies 120

Native Cultural Immersion Project

Circle of Understanding Program

Promoting Native Education in New Brunswick: Counselling Native Students – A Cross-Cultural Approach (Dept. of Ed.) (1993)

Northwest Territories

Inuuqatigiit: A Curriculum from the Inuit Perspective (K-12) (Dept. of Ed.) (1996)

Dene Kede / Education: A Dene Perspective – Curriculum (Dept. of Ed.) (1993)

Dene Kede – Teacher Resource Manual (Dept. of Ed.) (1993)

Strength from Language and Culture: The Evolution of Teaching and Learning Centres in the Northwest Territories (Dept. of Ed.) (1999)

Nova Scotia

Social Studies for Elementary Grade Levels (Gr. 1-6) (Dept. of Ed.) (1981)

Dept. of Education (as of 1994) - Aboriginal culture is part of mainstream curriculum and included in the following:

Social Studies

Maritime Studies

Canadian Studies



History of North America

Global History

Language Arts

“Native Voices” (Anthology, Jr. High School)

Atlantic Canada in the Global Community (Gr. 9) (Dept. of Ed.) (1998)

Mi'kmaq Studies (Grade) 10 Curriculum Guide (Dept. of Ed.) (1998)

Ontario

People of Native Ancestry –Resource Guide (Primary and Junior Div.)(M.E.T.) (1975)

People of Native Ancestry – Curriculum Guideline for Senior Division (M.E.T.) (1981)

Empowering the Spirit of the Native People: The Native Literacy Movement in Ontario
(M.E.T. – Literacy Branch) (1993)

Native Studies Curriculum Guideline (M.E.T.) (1991) - Intermediate Division:

Grade 7/8 – The Developing Native Societies

Grades 9/10 – Native Peoples of Canada, Native Perspectives

The Common Curriculum (Kindergarten to Gr. 9):

Social Studies: Understanding Diversity and Valuing Equity (M.E.T.) (1995)

Expressing Aboriginal Cultures (Gr. 9) (M.E.T.) (1999)

Aboriginal Peoples in Canada (Gr. 10) (M.E.T.) (1999)

Native Languages (levels 1-5, high school)) (in 7 languages) (M.E.T.) (1999)

Native Studies Program (Gr. 11 - 6 courses, Gr. 12 – 2 courses) (M.E.T.) (2000)

Prince Edward Island

Abegweit: Land of the Red Soil (Grade 6) (Dept. of Education) (as of 1995)

Maritime Studies (Gr. 9) (Maritime Provinces Education Foundation) (as of 1995)

Atlantic Canada in the Global Community (Gr. 9) (Dept. of Ed.) (1998)

Québec

Histoire du Québec et du Canada (4e Secondaire/Gr. 10) (M. de l'É.) (1982)

Sciences Humaines (M. de l'É.) (1981)



Bibliographie Sélective Commentée: Mieux connaître les Amérindiens et les Inuit en lisant avec les enfants (M. de l'É.) (1987)

Cours "Éducation au choix de carrière" (1^{re} secondaire, 2^e secondaire) (Instiut Culturel et Éducatif Montagnais) (1992)

Nitassinan (M. de É.) (1990)

Les Autochtones et L'École: un Portrait Statistique (M. de l'É.) (1991)

Saskatchewan

Dept. of Education (as of 1991):

(implementation of Indian and Métis Education Policy Kindergarten to Gr. 12 - 1989)

Indian Languages (Gr. 4-6, Gr. 7-9) – Cree, Saulteaux, and Dene

Native Studies (Gr. 10-12)

Social Studies: The Roots of Society (Gr. 9)

Arts Education (Gr. 6-9)

Wellness (Gr. 10)

Science (Gr. 1-12)

Yukon

"Part of the Land, Part of the Water: A History of the Yukon Indians" (published with assistance from Yukon Dept. of Ed.) (1987)

"Reading Voices: Oral and Written Interpretations of the Yukon's Past" (published with assistance from Yukon Dept. of Ed.) (1991)

Southern Tutchone Literacy (Yukon Native Language Centre) (1994)

Education Handbook and Catalogue of Curriculum Materials (Dept. of Ed. (1994/5)

Dene Games and Arctic Sports Resource Guide (Dept. of Ed.)

Education WebLinks for CAAS Curriculum Review

Alberta - Department of Education:

<http://ednet.edc.gov.ab.ca>

http://www.learning.gov.ab.ca/k_12/curriculum/bySubject/



British Columbia - Ministry of Education:

<http://www.bced.gov.bc.ca>

<http://www.bced.gov.bc.ca/irp/curric/lo.html>

Manitoba - Department of Education and Training:

<http://www.gov.mb.ca/educate>

<http://www.edu.gov.mb.ca/metks4/curricul/k-s4curr/index.html>

New Brunswick - Department of Education:

<http://www.gnb.ca/education>

<http://www.gnb.ca/education/orgs/e/currdev.htm>

Newfoundland - Department of Education:

<http://www.gov.nf.ca/edu>

Northwest Territories - Department of Education, Culture and Employment:

<http://siksik.learnnet.nt.ca>

Nova Scotia - Department of Education and Culture:

<http://www.ednet.ns.ca>

<http://doc-depot.ednet.ns.ca/curriculum.html>

Ontario - Ministry of Education and Training:

<http://www.edu.gov.on.ca>

Prince Edward Island - Department of Education:

<http://www.gov.pe.ca/educ>

Québec - Ministère de l'Éducation:

<http://www.meq.gouv.qc.ca>

Saskatchewan - Department of Education:

<http://www.sasked.gov.sk.ca/k/index.html>

Yukon Territory - Department of Education:

<http://www.gov.yk.ca/depts/education>

NOTE: The content on the above sites has changed since the curriculum overview was completed in Fall/Winter 2000.



APPENDIX E: Student Awareness Survey & Answer Sheet

ENGLISH VERSION Aboriginal Studies - Student Awareness Survey

1. Would you describe yourself as:

<input type="checkbox"/> Canadian	<input type="checkbox"/> First Nations	<input type="checkbox"/> Aboriginal
<input type="checkbox"/> Métis	<input type="checkbox"/> Canadian of Aboriginal Ancestry	<input type="checkbox"/> Inuit
<input type="checkbox"/> Other: _____		

2. Where did you complete your elementary education?

City: _____ Province: _____

3. Where did you complete your secondary education?

City: _____ Province: _____

4. a) Name the community of Aboriginal Peoples located closest to your elementary school.

_____ Don't Know

- b) Name the community of Aboriginal Peoples located closest to your secondary school.

_____ Don't Know

5. What is the main source of your knowledge about Aboriginal people? Please rank the following from 1 to 6, with 1 being the source which provided the MOST information to you:
 - Lessons taught in school
 - Popular culture including TV, movies, advertisements
 - Newspapers and news magazines
 - Own reading
 - Personal contact (friends, family etc.)





Other _____

6. a) Did you specifically learn about Aboriginal Peoples in school?

Yes No Don't Know

b) If yes, in what Grade or Grades? _____

c) Write the names of any teachers whom you feel provided a good Aboriginal Studies unit. Please include the name and location of the school where that teacher taught and the year.

7. a) Did you ever attend a school on First Nations Territory or any other school under the direction of an Aboriginal community board?

Yes No Don't Know

b) If you answered "yes", please provide the following details:

Year or years _____ Location: _____

8. Name or briefly describe the significance of any Traditional teachings or stories from any of the Aboriginal Peoples in Canada.

9. a) While in school, did you learn about why Aboriginal Peoples consider the circle significant?

Yes No Don't Remember

b) Briefly describe why the circle is significant for Aboriginal peoples:

10. Approximately how many Aboriginal languages were spoken in Canada at the time of first European contact? _____

11. Approximately how many languages are spoken today by enough people to ensure the survival of the language? _____



12. a) The distinct people who are descendents of fur traders and Cree, Ojibway or Saulteaux women are called the _____.
- b) The traditional territory of this nation is an area of present day Manitoba known as the _____.

13. a) Name the newest Territory of Canada _____

b) The majority of people in this territory call themselves _____

14. When is National Aboriginal Peoples Day? _____

15. In what year were all Aboriginal persons across Canada eligible to vote in Federal elections? _____

16. Match a word in the first column to its description in the second column

- | | |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| A) Potlatch | 1) a traditional ceremony from the culture of the First Peoples of the entire continent. It cleanses the participants in preparation for important events. |
| B) Smudging | 2) a traditional ceremony from culture of the First Peoples of the prairie. It renews and reconnects the participant with all creation. |
| C) Pow Wow | 3) a traditional ceremony celebrated by the First Peoples of the North-West Pacific Coast that marks important community events |
| D) Sundance | 4) a traditional celebration from the culture of the First Peoples of the entire continent. It coincides with the beginning of an important undertaking. |

Don't Know ____ A ____ B ____ C ____ D ____

17. a) The celebration of Aboriginal cultural events was considered a threat to the establishment of the Canadian nation.

True False Don't Know

b) Which ceremonies were outlawed by the Canadian government?

Potlatch Pow Wow Dancing

Smudging Sundance Don't Know

c) Are they all legal today?

Yes No Some Don't Know

d) Did you learn about laws affecting the cultural practices of Aboriginal peoples in school?



Yes No Don't Remember

18. a) Name the Aboriginal leader hanged in 1885. _____

b) What was he charged with? _____

c) What can you tell us about him?

i) _____

ii) _____

iii) _____

19. a) Provide a brief description of an issue that is currently of concern to Aboriginal Peoples in YOUR region or ACROSS Canada. For example, land rights, treaty issues, community services, or cultural practices.

b) How did you hear about this issue? _____

c) Did you ever discuss this kind of topic in school?

Yes No Don't Remember

d) How would you resolve this issue?

20. Name a national Aboriginal organization. _____

21. Name the leader of a national Aboriginal organization



22. Name at least one contemporary Aboriginal person in each of these four categories:

i) Artist: _____

ii) Musician: _____

iii) Actor: _____

iv) Writer: _____

23. In disputes between Canadian governments and Aboriginal Peoples over who has authority for parcels of land, four different terms are frequently used. Match the term in the first column with the appropriate description in the second column.

- | | |
|---------------------|----------------------------------------------------------------|
| A) Land Rights | 1) disputes over territory from a Canadian perspective |
| B) Aboriginal Title | 2) disputes over territory from an Aboriginal perspective |
| C) Land Claims | 3) a formal agreement between nations |
| D) Treaty | 4) recognizes traditional Aboriginal governance over territory |

Don't Know A _____ B _____ C _____ D _____

24. Name an Aboriginal leader who supported the British during the War of 1812: _____

25. In Aboriginal communities, “Elders” are people who have the following role and responsibilities or do the following things:

i) _____.

ii) _____.

iii) _____.

iv) _____.

26. For more than a century, beginning in the mid-1800's, many Aboriginal children in Canada attended Residential, or boarding schools.

- a) Generally speaking, these Residential Schools were a positive experience and a contribution to the wellbeing of Aboriginal students and their families.

True False Don't Know

- b) What was the Federal Government's purpose in sending children to these schools?
Check all that apply:



- to learn to speak English and/or French
- to speed up the assimilation of Aboriginal Peoples into Canadian Society
- to convert Aboriginal children to Christianity
- to prepare Aboriginal children to work in Canada
- All of the above
- None of the above

- c) Describe some of the impacts of the residential schools on Aboriginal people, their families and communities.

27. List four First Nations and the approximate location of their traditional territory. For example: “The **Mi'kmaq** Peoples were traditionally located in what is now known as **New Brunswick and Nova Scotia**”.

i) _____ Peoples were traditionally located in what is now known as _____

ii) _____ Peoples were traditionally located in what is now known as _____

iii) _____ Peoples were traditionally located in what is now known as _____

iv) _____ Peoples were traditionally located in what is now known as _____

28. Under the Canadian Constitution, Provinces and Territories have responsibility for the management of natural resources and the Federal government is responsible for matters relating to Aboriginal Peoples.

- a) Do Provincial and Territorial governments make decisions about the natural resources on Aboriginal or First Nation territories?

Yes No Don't Know

- b) In practice, does the Federal Government require the governments of Provinces and Territories to consider the well-being of Aboriginal communities when decisions of this sort are made (e.g. issuing of forestry or mining license)?



Yes No Don't Know

c) Why is this important?

29. The population of Aboriginal persons living in Canada is increasing.

True False Don't Know

30. The majority of Aboriginal people are under 25 years old.

True False Don't Know

31. Name the two Provinces or Territories that have the largest number of Aboriginal people?

i) _____

ii) _____

32. Name the five cities in Canada with the largest Aboriginal populations:

i) _____

ii) _____

iii) _____

iv) _____

v) _____

33. List three things you know about "*The Indian Act*":

i) _____

ii) _____

iii) _____

34. a) The most recent Treaty was signed by Canada with which First Nation?



- b) Name the Provincial government that also signed this Treaty

35. A valuable report on Aboriginal matters completed in 1996 is called the: _____
36. Who or what is Delgamuukw?

37. What *Treaty Right* does the Supreme Court's Marshall Decision deal with?

38. Do you recall discussing the "Statement of Reconciliation" during any of your High School classes?
- Yes; the statement dealt with: _____
 - No
39. Which of the following legal precedents did the Royal Proclamation of 1763 establish? Check all that apply:
- the establishment of Reserves
 - the responsibility of the British Crown, later the Canadian government, to establish Residential Schools
 - a recognition of the formal nation-to-nation diplomatic relationship between First Nations and the "Crown"/Canada
40. Are Aboriginal Treaty Rights recognized in Canada's Constitution?
- Yes No Don't Know
41. a) Name the First Nation that was completely eradicated from Newfoundland?

- b) Did you learn about this in school?
- Yes; in what grade? _____



No

42. Identify three things that Europeans introduced to the Americas with devastating consequences for Aboriginal peoples.

- i) _____
- ii) _____
- iii) _____

43. Identify three things that Europeans introduced to the Americas with beneficial consequences for Aboriginal peoples.

- i) _____
- ii) _____
- iii) _____

44. Circle the number which best describes your view on the following statements:

a) Settling Aboriginal land claims and resource rights is a top priority of the Canadian Government.

- | | | | | |
|-----------------------|--------------|-----------------------------------|-----------------|--------------------------|
| 1 | 2 | 3 | 4 | 5 |
| Strongly agree | agree | neither agree nor disagree | disagree | strongly disagree |

Comments: _____

b) I had adequate opportunity to learn about Aboriginal history and culture in school.

- | | | | | |
|-----------------------|--------------|-----------------------------------|-----------------|--------------------------|
| 1 | 2 | 3 | 4 | 5 |
| Strongly agree | agree | neither agree nor disagree | disagree | strongly disagree |

Comments: _____

c) Based on what I learned in school I am able to understand the current issues between Aboriginal and non-Aboriginal people in Canada.

- | | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|



Strongly
agree

agree

neither agree
nor disagree

disagree

strongly
disagree

Comments: _____

45. Briefly describe the difference between how Aboriginal Peoples and Europeans historically relate to the physical environment:

46. How have Aboriginal cultures, histories and perspectives contributed to shaping and defining Canada?

FRENCH VERSION**Études autochtones : Sondage sur les connaissances des étudiants**

1. Comment vous définissez-vous?

 Canadien(ne) Membre d'une Première Nation Autochtone Métis

Inuit

 Canadien(ne) d'ascendance autochtone Autre : _____

2. Où avez-vous fait vos études primaires?

Ville : _____ Province : _____

3. Où avez-vous fait vos études secondaires?

Ville : _____ Province : _____

4. a) Quelle est la communauté autochtone située le plus près de votre école primaire?

 Je ne sais pas

- b) Quelle est la communauté autochtone située le plus près de votre école secondaire?

 Je ne sais pas

5. D'où proviennent principalement vos connaissances sur les Autochtones? Veuillez classer les sources suivantes de 1 à 6. Le numéro 1 correspond à la source qui vous a fourni le PLUS d'information.

- Des cours à l'école
- La culture populaire (y compris la télévision, les films et la publicité)
- Les journaux et les magazines d'actualité
- Mes lectures personnelles
- Mes relations personnelles (amis, famille, etc.)
- Autre _____

6. a) À l'école, avez-vous eu des leçons portant particulièrement sur les peuples autochtones?

Oui Non Je ne sais pas

- b) Si oui, en quelle(s) année(s)? _____

- c) Écrivez les noms des enseignant(e)s qui, selon vous, ont présenté un bon programme d'études autochtones. Pour chaque enseignant(e), veuillez indiquer le nom de l'école que vous fréquentez à cette époque, de même que l'endroit et l'année.

7. a) Avez-vous déjà fréquenté une école située en territoire autochtone ou encore relevant d'un conseil scolaire autochtone?

Oui Non Je ne sais pas

- b) Si oui, précisez ce qui suit :

Année(s) _____ Endroit _____

8. Nommez des histoires ou des enseignements traditionnels de l'un ou l'autre des peuples autochtones du Canada, ou donnez-en brièvement la signification.

9. a) À l'école, avez-vous appris pourquoi le cercle est si important aux yeux des peuples autochtones?

Oui Non Je ne me souviens pas



b) Décrivez brièvement l'importance du cercle pour les peuples autochtones.

12. À l'arrivée des premiers Européens, environ combien de langues autochtones étaient en usage au Canada? _____

13. Environ combien de langues sont aujourd'hui parlées par suffisamment de personnes pour que leur survie soit assurée? _____

12. a) Le peuple dont les ancêtres sont des commerçants de fourrure et des femmes cries, ojibwas ou saulteurs est appelé _____.

b) Situé dans une région du Manitoba, le territoire traditionnel de cette nation est connu sous le nom de _____.

13. a) Nommez le dernier territoire formé au Canada. _____

b) La plupart des habitants de ce territoire se qualifient de _____.

15. À quelle date célèbre-t-on la Journée nationale des Autochtones?

16. En quelle année les Autochtones du Canada ont-ils obtenu le droit de voter dans les élections fédérales? _____

16. Associez chaque mot de la colonne de gauche à une définition de la colonne de droite.

- | | |
|--------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| A) Potlatch | 1) cérémonie traditionnelle propre à la culture de tous les premiers peuples du continent, pendant laquelle les participants se purifient en vue d'événements importants. |
| B) Purification | 2) cérémonie traditionnelle propre aux premiers peuples des Prairies. Le participant reprend contact et renoue avec tous les éléments de la création. |
| C) Pow wow | 3) cérémonie traditionnelle propre aux premiers peuples de la côte nord-ouest du Pacifique. Elle marque des événements communautaires importants. |
| D) Danse du soleil | 4) célébration traditionnelle tirée de la culture des premiers peuples de tout le continent. Elle coïncide avec le début d'un engagement important. |

A _____ B _____ C _____ D _____



17. a) La célébration des événements culturels autochtones était considérée comme une menace à l'établissement de la nation canadienne.

Vrai Faux Je ne sais pas

b) Quelles cérémonies ont été interdites par le gouvernement canadien?

Potlatch Pow wow
 Purification Danse du soleil
 Je ne sais pas

c) Sont-elles toutes légales aujourd'hui?

Oui Non Je ne sais pas

d) À l'école, avez-vous étudié les lois qui ont une incidence sur les pratiques culturelles des peuples autochtones?

Oui Non Je ne me souviens pas

18. a) Nommez le chef autochtone pendu en 1885. _____

b) De quoi était-il inculpé? _____

c) Que pouvez-vous nous dire à son sujet?

i) _____

ii) _____

iii) _____

19. a) Décrivez en quelques mots une question qui préoccupe actuellement les peuples autochtones de VOTRE région ou de TOUT le Canada, _____ par exemple, les droits fonciers, les traités, les services communautaires et les pratiques culturelles.

b) Comment avez-vous pris connaissance de cette question? _____

c) Avez-vous déjà discuté ce genre de question à l'école?

Oui Non Je ne me souviens pas



d) Comment régleriez-vous cette affaire?

22. Nommez un organisme national autochtone. _____

23. Nommez le chef d'un organisme national autochtone. _____

22. Puisez dans le monde contemporain et nommez au moins une personne autochtone pour chaque catégorie suivante :

i) Artiste _____

ii) Musicien(ne) _____

iii) Acteur(trice) _____

iv) Écrivain(e) _____

23. Dans les conflits qui opposent les gouvernements canadiens et les peuples autochtones, à savoir de qui relèvent certaines parcelles de terre, quatre termes reviennent fréquemment. Associez chaque terme de la colonne de droite à une définition de la colonne de gauche.

- | | |
|---------------------------------|-------------------------------------------------------------------------------------------|
| A) Droits territoriaux | 1) conflits ayant trait au territoire d'un point de vue canadien. |
| B) Titre autochtone | 2) conflits ayant trait au territoire d'un point de vue autochtone. |
| C) Revendications territoriales | 3) entente officielle entre nations |
| D) Traités | 4) reconnaissance de l'exercice des pouvoirs traditionnels autochtones dans un territoire |

A ____ B ____ C ____ D ____

24. Nommez un chef autochtone qui a appuyé les Britanniques pendant la guerre de 1812.

25. Dans les communautés autochtones, les « aînés » sont ceux à qui incombent les rôles et responsabilités suivantes, ou encore qui s'acquittent de ce qui suit :

i) _____.

ii) _____.

iii) _____.



- iv) _____.
26. Pendant plus d'un siècle à partir du milieu des années 1800, plusieurs enfants autochtones du Canada ont fréquenté des pensionnats indiens ou autres.
- a) Dans l'ensemble, ces pensionnats ont apporté une expérience positive en plus de contribuer au mieux-être des élèves autochtones et de leurs familles.
- Vrai Faux Je ne sais pas
- b) Dans quel but le gouvernement fédéral a-t-il envoyé les enfants dans ces écoles? Cochez toutes les bonnes réponses.
- pour apprendre à parler anglais ou français
- pour accélérer l'assimilation des peuples autochtones à la société canadienne
- pour convertir les enfants autochtones au christianisme
- pour former de la main-d'œuvre canadienne
- aucune de ces réponses
- toutes ces réponses
- c) Décrivez quelques-unes des répercussions des pensionnats indiens sur les Autochtones, leurs familles et leurs communautés.
- _____
27. Nommez quatre Premières Nations et indiquez approximativement où se trouve leur territoire traditionnel. À titre d'exemple, « les peuples mi'kmaq occupaient traditionnellement ce qu'on appelle aujourd'hui le Nouveau-Brunswick et la Nouvelle-Écosse ».
- i) Les peuples _____ occupaient traditionnellement ce qu'on appelle aujourd'hui _____.
- ii) Les peuples _____ occupaient traditionnellement ce qu'on appelle aujourd'hui _____.
- iii) Les peuples _____ occupaient traditionnellement ce qu'on appelle aujourd'hui _____.
- iv) Les peuples _____ occupaient traditionnellement ce qu'on appelle aujourd'hui _____.



28. En vertu de la Constitution canadienne, la gestion des ressources naturelles relève des provinces et des territoires, et le gouvernement fédéral s'occupe des questions concernant les peuples autochtones.

a) Les gouvernements provinciaux et territoriaux prennent-ils des décisions quant aux ressources naturelles qui se trouvent sur les territoires des Autochtones ou des Premières Nations?

Oui Non Je ne sais pas

b) En pratique, le gouvernement fédéral exige-t-il que les gouvernements provinciaux et territoriaux prennent leurs décisions en tenant compte du mieux-être des communautés autochtones (p. ex., pour l'émission de permis d'exploitation forestière ou minière)?

Oui Non Je ne sais pas

c) Pourquoi est-ce important?

29. La population autochtone du Canada augmente.

Vrai Faux Je ne sais pas

30. La plupart des Autochtones sont âgés de 25 ans ou moins.

Vrai Faux Je ne sais pas

31. Nommez les deux provinces ou territoires comptant le plus grand nombre d'Autochtones.

i) _____

ii) _____

32. Nommez les cinq villes canadiennes comptant la plus importante population autochtone.

i) _____

ii) _____

iii) _____

iv) _____



- v) _____
33. Nommez trois choses que vous connaissez au sujet de la *Loi sur les Indiens*.
- i) _____
- ii) _____
- iii) _____
34. a) Avec quelle Première Nation le Canada a-t-il signé le plus récent traité?

- b) Nommez le gouvernement provincial qui a aussi signé ce traité.

35. Nommez le rapport important achevé en 1996 qui traitait des questions autochtones.

36. À quoi ou à qui correspond le nom Delgamuukw?

37. De quel droit issu de traité est-il question dans l'arrêt *Marshall* de la Cour suprême du Canada? _____
38. Vous souvenez-vous avoir jamais discuté de la « Déclaration de réconciliation » pendant vos études secondaires?
- Oui, la déclaration touche _____
- Non



39. À quels précédents jurisprudentiels la *Proclamation royale de 1763* a-t-elle donné lieu? Cochez toutes les bonnes réponses.
- l'établissement des réserves
 - la responsabilité de la Couronne britannique, et plus tard du gouvernement canadien, d'établir les pensionnats indiens
 - une reconnaissance de la relation de nation à nation entre les Premières Nations et la Couronne ou le Canada
40. La Constitution canadienne reconnaît-elle les droits ancestraux et issus de traités?
- Oui Non Je ne sais pas
41. a) Quelle Première Nation a complètement disparu de Terre-Neuve?
- _____
- b) Avez-vous appris cela à l'école?
- Oui – en quelle année? _____
 - Non
42. Nommez trois choses introduites par les Européens dans les Amériques qui se sont avérées dévastatrices pour les peuples autochtones.
- i) _____
 - ii) _____
 - iii) _____
43. Nommez trois choses introduites par les Européens dans les Amériques qui se sont avérées profitables aux peuples autochtones.
- i) _____
 - ii) _____
 - iii) _____
44. Encercliez le chiffre qui correspond le mieux à votre opinion quant aux déclarations suivantes :



- a) Le règlement des revendications territoriales et des droits aux ressources des Autochtones est hautement prioritaire pour le gouvernement canadien.

1	2	3	4	5
tout à fait d'accord	d'accord	neutre	en désaccord	tout à fait en désaccord

Observations : _____

- b) À l'école, j'ai eu tout le loisir d'en apprendre sur l'histoire et la culture autochtones.

1	2	3	4	5
tout à fait d'accord	d'accord	neutre	en désaccord	tout à fait en désaccord

Observations : _____

- c) Compte tenu de ce que j'ai appris à l'école, je comprends bien les problèmes qui divisent les Autochtones et les non-Autochtones du Canada.

1	2	3	4	5
tout à fait d'accord	d'accord	neutre	en désaccord	tout à fait en désaccord

Observations : _____

45. Décrivez brièvement la différence entre le lien qu'entretiennent depuis toujours les peuples autochtones avec leur environnement, et ce même lien chez les Européens.

46. De quelle façon les cultures, les histoires et les points de vue des Autochtones ont-ils contribué à façonner et à définir le Canada?



Student Awareness Survey: Answer Sheet

1. Would you describe yourself as:

- Canadian First Nations Aboriginal Métis Canadian of Aboriginal Ancestry Inuit Other: _____

Purpose: to learn if there are any substantial differences in the levels of appreciation and knowledge of Aboriginal Peoples' history, culture, perspectives and current issues between students of different cultural backgrounds.

2. Where did you complete your elementary education? and

3. Where did you complete your secondary education?

Purpose: to learn if there are any substantial differences in the levels of appreciation and knowledge of Aboriginal Peoples' history, culture, perspectives and current issues between students who attend schools in different provincial and territorial jurisdictions.

4. a) Can you name the community of Aboriginal Peoples located closest to your elementary school? and

b) Can you name the community of Aboriginal Peoples located closest to your secondary school?

Purpose: to learn if, generally speaking, students are aware of who were the original Peoples in their region. This is significant for many reasons, including that nearby First Peoples might have an unresolved, current land or treaty dispute that could impact on the area where the student was being educated.

NOTE: Question 4 was too difficult to code and has not been included in the survey data.

5. What is the main source of your knowledge about Aboriginal people? Please rank the following from 1 to 6, with 1 being the source which provided the MOST information to you:

- Lessons taught in school Popular culture including TV, movies, advertisements
 Newspapers and news magazines Own reading
 Personal contact (friends, family etc.) Other _____

Purpose: to learn where Canadian youth get most of the education about First Peoples, in order to develop successful, appropriate learning interventions.

6. a) Did you specifically learn about Aboriginal Peoples in school?

- Yes No Don't Know

b) If yes, in what Grade or Grades?

c) Write the names of any teachers whom you feel provided a good Aboriginal Studies unit. Please include the name/location of the school where that teacher taught and the year.

Purpose: to help us identify jurisdictions and educators, across Canada, who are doing a good job at delivering Aboriginal Studies – to build our network of educators and activists who want to advance this field of learning.



7. a) Did you ever attend a school on First Nations Territory or any other school under the direction of an Aboriginal community board? o Yes o No o Don't Know

b) If you answered “yes”, please provide the following details:

Year or years _____ Location: _____

Purpose: to measure the differences in the levels of appreciation and knowledge of Aboriginal Peoples' history, culture, perspectives and current issues between students educated in Aboriginal-controlled and non-Aboriginal-controlled school systems.

8. Name or briefly describe the significance of any Traditional teachings or stories from any of the Aboriginal Peoples in Canada?

Purpose: to measure appreciation of the distinctness and diversity of Aboriginal world-view and spirituality. Some stories that might be mentioned include: The Coming of Gluscabi (Abenaki); The Earth on Turtle's Back (Onondaga); How Raven Made the Tides (Tsimshian), Sedna: The Woman Under the Sea (Inuit – Arctic Region); Manabozho and the Maple Trees (Anishinabe – Great Lakes Region); Salmon Boy (Haida – Pacific North-west). All these stories, and many more, can be found in the anthologies of Joseph Bruchac, published by Fifth House Publishers, 620 Duchess Street, Saskatoon, Sk. S7K 0R1.

9. While in school, did you learn about why Aboriginal Peoples consider the circle significant? Briefly describe why the circle is significant for Aboriginal peoples.

Purpose: to measure appreciation of the distinctness and diversity of Aboriginal world-view and spirituality. One Answer (there are many): the circle is a physical representation of the world view that all things are related, and it illustrates the reciprocity of all healthy relationships.

10. Approximately how many Aboriginal languages were spoken in Canada at the time of first European contact?

Before contact, it is estimated that there were between 50 and 70 distinct cultural and linguistic groups of First Peoples living in the area we now call Canada. In CAAS, following Dickason (1994) and others, we use the number 55.

11. Approximately how many languages are spoken today by enough people to ensure the survival of the language?

Aboriginal linguists now estimate that less than ten of the first languages of Canada are commonly spoken by enough people to ensure their survival (Cree, Mi'kmaq, Montagnais, Ojibwa, Inuktitut, and also probably Dogrib, Attikamek, Mohawk – from RCAP [see question#36] , Vol 3, pages 604-9). This is of great concern to First Peoples educators, Elders and leaders because Aboriginal languages have a completely different structure from the two “official” languages in Canada: French and English. Aboriginal languages are not centred around the Euro-paradigm of noun/verb (or subject/predicate: who is acting? what are they doing?). Rather, generally, First Peoples' languages organize concepts according to whether the information relates to living or non-living matter or activity. This deeply affects the meanings that are conveyed in each sentence. Thus, the translation of traditional Aboriginal history, culture, issues and perspectives into a language such as English or French is truly problematic. The European languages change meanings because they are not oriented around the relationship of all parts of creation to each other, a concept essential to Aboriginal worldview.



12. The distinct people who are descendents of fur traders and Cree, Ojibway or Saukteaux women are called the Métis. The traditional territory of this nation is an area of present day Manitoba known as the Red River Valley.

13. The newest Territory of Canada is Nunavut. The majority of people in this territory call themselves Inuit.

14. When is National Aboriginal Peoples Day? June 21st.

15. In what year were all Aboriginal persons across Canada eligible to vote in Federal elections? 1960

16. Match a word in the first column to its description in the second column:

A) Potlatch: 3) a traditional ceremony celebrated by the First Peoples of the North-West Pacific Coast that marks important community events

B) Smudging: 1) a traditional ceremony from the culture of the First Peoples of the entire continent. It cleanses the participants in preparation for important events.

C) Pow Wow: 4) a traditional celebration from the culture of the First Peoples of the entire continent. It coincides with the beginning of an important undertaking

D) Sundance: 2) a traditional ceremony from culture of the First Peoples of the prairie. It renews and reconnects the participant with all creation.

17. a) The celebration of Aboriginal cultural events was considered a threat to the establishment of the Canadian nation. True

b) Which ceremonies were outlawed by the Canadian government?

Potlatch (1884); Sundance (1895); the Tamanawas (1884); also, Pow Wow dancing 'in costume without permission from an Agent' (1914) and 'in public even without the costumes' (1933)

c) Are they all legal today? Yes

d) Did you learn about laws affecting the cultural practices of Aboriginal peoples in school?

Purpose: It is important for all persons in Canada to know about the racist legislation – aimed at assimilation and cultural genocide - that has characterized and continues to profoundly affect the relationship between Canadians and First Peoples. Only through an understanding of this past can we grapple with the issues we face today in this relationship. Knowing this history also allows us to objectively measure the degree of progress that has been made on these human rights issues.

18. a) Name the Aboriginal leader hanged in 1885. Louis Riel b) What was he charged with? Treason or sedition or seditious murder c) What can you tell us about him?

As part of the official history of Canada for many decades, Louis Riel was described as a fanatic, a madman and a traitor who suffered from delusions. The government of Canada has recently acknowledged the violence they perpetrated on the Métis of the Red River Valley. A key aspect of this violence has been the demonization of Louis Riel, who has long been regarded as the Métis national hero and an incredibly courageous man who showed great political astuteness in the way



he developed and maintained alliances. The government of Canada has now pardoned Riel and celebrates him as a “father of Confederation”.

19. a) Provide a brief description of an issue that is currently of concern to Aboriginal Peoples in YOUR region or ACROSS Canada. For example, land rights, treaty issues, community services, or cultural practices.

b) How did you hear about this issue? c) Did you ever discuss this kind of topic in school? d) How would you resolve this issue?

Purpose: to learn whether there is a correlation between a student’s appreciation of Aboriginal perspectives (gathered from school and possibly other sources) and an understanding of the breadth and complexity of issues currently affecting First Peoples across Canada. Also: to learn to what extent current Aboriginal issues are included in school curriculum.

20. Name a national Aboriginal organization:

The Inuit Tapiriisat of Canada, Congress of Aboriginal Peoples (“non-Status” Indians), National Association of Friendship Centres (urban Aboriginal community centres), Native Womens’ Association of Canada; Métis National Council – as well, both the Métis and Inuit women have established their own organizations to address women-specific issues within their cultural contexts and within Canada.

21. Name the leader of a national Aboriginal organization.

This gets to the matter of ‘who speaks for Aboriginal Peoples’, especially because – through colonial policies – First Peoples have been divided into many political groups (on top of their own cultural groupings) - for example, only some of the Peoples have “status” as Aboriginal and less than half live on Reserves. Each of the organizations cited in #20 has its own leadership. At this time, two of the leaders with the highest Canada-wide profile are: Matthew Coon Come (National Chief, Assembly of First Nations), Marilyn Buffalo (President, Native Women’s Association of Canada).

22. Name at least one contemporary Aboriginal person in each of these four categories:

i) Artist: : *Norval Morriseau; Jane Ash Poitras; Joe David; Teresa Marshall; Bill Reid; Joanne Cardinal-Shubert; Art Wilson (Wii Muk’willixw); Robert Davidson; Jim Logan; Rebecca Belmore; Simon Paul-Dene; Carl Beam; Leo Yerxa; Benjamin Chee Chee; Kenojuak Askevak*

ii) Musician: *Buffy St. Marie, Susan Aglukark; Lawrence Martin; Murray Porter; Jani Lauzon; Joy Harjo & Poetic Justice; Shingoose; Joanne Shenandoah; Kashtin; Robbie Robertson, John Kim Bell; Jerry Alfred & the Medicine Beat.*

iii) Actor: *Gary Farmer; Monique Mojica; Adam Beach; Chief Dan George; Tantoo Cardinal; Graham Greene; Tom Jackson; Jennifer Podemski.*

iv) Writer: *Thomas King; Drew Hayden Taylor; Howard Adams; Arthur Solomon; Maria Campbell; Jeanette Armstrong; Beth Brant; Lenore Keeshig-Tobias; Tomson Highway; Eden Robinson; Richard Van Camp; Rita Joe; Lee Maracle.*



23. In disputes between Canadian governments and Aboriginal Peoples over who has authority for parcels of land, four different terms are frequently used. Match these terms with their definitions.

- | | | |
|---------------------|---|----------------------------------------------------------------|
| A) Land Rights | = | 2) disputes over territory from an Aboriginal |
| B) Aboriginal Title | = | 4) recognizes traditional Aboriginal governance over territory |
| C) Land Claims | = | 1) disputes over territory from a Canadian perspective |
| D) Treaty | = | 3) a formal agreement between nations |

24. Name an Aboriginal leader who supported the British during the War of 1812:

Tecumseh. One of the greatest of all Aboriginal leaders from this continent, Tecumseh tried to unite the Aboriginal Peoples west of the settled areas of North America. During the War of 1812-14, he built an army of up to 3000 warriors from more than 30 First Nations. They fought under him to try to defeat the Americans who were, during these years, much more aggressive towards Aboriginal Peoples. He died at Moraviantown (Delaware or Lenape) Reserve, saving his ally's life: British General Proctor.

25. In Aboriginal communities, "Elders" are people who have the following role and responsibilities or do the following things:

- They are considered wise and people seek them out for advice because of their broad life experience and the fact that they have handled life well.
- They give spiritual guidance and lead prayers.
- They get served first at community events.
- They provide mediation and counselling services.

26. For more than a century, beginning in the mid-1800's, many Aboriginal children in Canada attended Residential, or boarding, Schools. Generally speaking, these Residential Schools were a positive experience and a contribution to the wellbeing of Aboriginal students and their families.

False: many children who were in the schools experienced mental, physical, emotional, spiritual and sexual abuse.

b). What was the Federal Government's purpose in sending children to these schools?

Check all that apply: learn to speak English and/or French; speed up assimilation; convert Aboriginal children to Christianity; prepare students to work in Canada.

ALSO: Describe some of the impacts of the residential schools on Aboriginal people, their families and communities.

All the above objectives underlay the Residential School system. Yet, in terms of ranking, the primary goal was to expedite the assimilation of Aboriginal Peoples into Canadian society, by destroying the cultural integrity and the social structure of Aboriginal communities and individuals. This goal was not achieved, but a great deal of damage was done to several generations of Aboriginal Peoples – leading directly to many of the most severe problems in Aboriginal communities and families today.



27. List four First Nations and the approximate location of their traditional territory, e.g. “The Mi’kmaq Peoples were traditionally located in what is now known as New Brunswick and Nova Scotia”. These are some answers:

- i) **Mohawk Peoples** were traditionally located in what is now known as **New York State and Quebec**. Non-Aboriginal settlers appeared in their territory **about 1600**.
- ii) **Ojibway, Chippewa or Anishinawbe Peoples** were traditionally located in what is now known as **southern and Central Ontario**. Non-Aboriginal settlers appeared in their territory **in early 1600’s**.
- iii) **Inuit Peoples** were traditionally located in what is now known as the **Arctic, Northwest, Yukon and Nunavut Territories, and northern Quebec** and other far northern areas. Non-Aboriginal settlers appeared in their territory in the **early- to mid-1600’s**.
- iv) **Swampy and Plains Cree Peoples** were traditionally located in what is now known as **Manitoba and Saskatchewan**. Non-Aboriginal settlers appeared in their territory in the **late 1600’s to early 1700’s**.
- v) **Gitksan Peoples** were traditionally located in what is now known as **northwest, central British Columbia**. Non-Aboriginal settlers first appeared in their territory in the **early 1800’s**.

28. Under the Canadian Constitution, Provinces and Territories have responsibility for the management of natural resources and the Federal government is responsible for matters relating to Aboriginal Peoples. Do Provincial and Territorial governments make decisions about the natural resources on Aboriginal or First Nation territories? Yes In practice, does the Federal Government require the governments of Provinces and Territories to consider the well-being of Aboriginal communities when decisions of this sort are made (e.g. issuing of forestry or mining license)? No.

Why is this important? This jurisdictional division impinges directly on First Nations’ potential to manage their own resources and build their own economies. The jurisdictional split between federal and provincial/territorial governments negatively affects many aspects of Aboriginal Peoples’ lives.

29. The population of Aboriginal persons living in Canada is increasing. True.

30. The majority of Aboriginal people are under 25 years old. True

31. Name the two Provinces/Territories with the largest number of Aboriginal people.
British Columbia and Ontario

32. Name the five cities in Canada with the largest Aboriginal populations:
Montreal, Toronto, Winnipeg, Edmonton and Vancouver

NOTE: This answer came from the RCAP Report, based on 1991 data. CAAS has more recently found a breakdown of 1996 data, which shows a different grouping of cities in the top five. However, it must be noted that all these data are known to be less than accurate as urban Aboriginal populations are not easily counted due to a variety of social and economic factors.



33. List three things you know about “The Indian Act”:

This piece of legislation, which still exists today, has been used since 1876 to force the assimilation of Aboriginal Peoples into Canadian society. Some of the things included in the Act, at various times, forced “Indians” to lose their “Status” and become Canadians; also prohibited various customs and traditions, and gave the “Indian Agent” authority over the entire lives of “Status Indians”. An understanding of contemporary Aboriginal cultures and issues requires an examination and appreciation of the content and impacts of the Indian Act over the past 125 years.

34. The most recent Treaty was signed by Canada was with the Nisga’a First Nation. The Provincial government that also signed this Treaty was British Columbia.**35. A valuable report on Aboriginal matters completed in 1996 is called the: Final Report of the Royal Commission on Aboriginal Peoples.****36. Who or what is Delgamuukw?**

“Delgamuukw” is the name of a traditional Chief and caretaker for the land in one region of the traditional Gitksan First Nation’s territory. An historic and ground-breaking decision on Aboriginal Title rendered by the Supreme Court of Canada (SCC) is named after him, because he ‘brought’ the case all the way to the SCC, behalf of the Gitksan and their sister Peoples, the Wet’suwet’en. The SCC’s “Delgamuukw Decision” acknowledged, among other matters, that First Peoples have an oral tradition of maintaining title and that this tradition is as valid, in Canadian law, as the European tradition of writing ownership on paper.

37. What Treaty Right does the Supreme Court’s “Marshall Decision” deal with?

Donald Marshall is a Mi’kmaq man and son of a highly respected Chief, who fought through the courts against charges that he was illegally fishing. His position is that the Treaties signed by Mi’kmaq and sister Peoples of the Wabenaki Confederacy with the French and the British (which were subsequently inherited and affirmed by Canada) give his First Peoples the right to maintain a livelihood by fishing, as they always had. The Supreme Court of Canada affirmed the existence of this right in what is called the “Marshall Decision”, which was released in September, 1999. At the Mi’kmaq community of Burnt Church, New Brunswick, the government of Canada has been trying to limit or shut down the Mi’kmaq fishery ever since the “Marshall Decision” was released.

38. Do you recall discussing the “Statement of Reconciliation” during any of your High School classes?

The “Statement of Reconciliation”, released by the federal Minister of Indian Affairs a few years ago, deals with the regret of the federal government of Canada for the damages caused to First Peoples as a result of the Residential Schools policy and system .

39. Which of the following legal precedents did the Royal Proclamation of 1763 establish? Check all that apply:

The first and third points are true. The “Royal Proclamation” is a key element in the formal political relationship between Aboriginal Peoples and the government of Canada.



40. Are Aboriginal Treaty Rights recognized in Canada's Constitution?

Section 35 (1) of the Canadian Constitution says: "The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed." 35 (2) specifies that this includes "Indian, Inuit and Métis peoples of Canada".

41. Name the First Nation that was completely eradicated from Newfoundland?

Beothuk: the last Beothuk person (woman) died in the 1820's. The Beothuks were hunted to extermination in Newfoundland, in part because a bounty was offered for proof of killing a Beothuk person.

42. Identify three things that Europeans introduced to the Americas with devastating consequences for Aboriginal peoples. AND**43. Identify three things that Europeans introduced to the Americas with beneficial consequences for Aboriginal peoples.**

Purpose: to identify the extent of cultural appreciation and, conversely, biased stereotyping that has permeated the students' understanding of the give-and-take in the relationship between First Peoples and Europeans.

NOTE: Question 43 was too difficult to code and has not been included in the survey data.

44 – 46. These questions are asked to get a sense of YOUR views as a young Canadian adult.

BIBLIOGRAPHY

In addition to the collective research, knowledge and understanding of Elders, educators and scholars who comprise the core working group of the Coalition for the Advancement of Aboriginal Studies, the main references used in preparing this answer sheet are:

- ⊕ Dickason, Olive Patricia. *Canada's First Nations: A History of Founding Peoples from the Earliest Times*. Toronto: McClelland & Stewart, 1992.
- ⊕ Reed, Kevin & Quinlan, Don (Ed.). *Aboriginal Peoples: Building for the Future* (Canadian Challenges series). Don Mills (Toronto): Oxford University Press, 1999.
- ⊕ Report of the Royal Commission on Aboriginal Peoples. Ottawa: Canada Communication Group, 1996.

**THANK YOU – CHI MIIGWETCH – FOR
YOUR HELP.**



APPENDIX F: "Best Practices" Research Project

TTT Question And Consent Form

"What is one thing you do in your classroom to ensure the presentation of Aboriginal perspectives in the curriculum?"

Please continue overleaf if needed, adding any further information or comments you wish)

I am willing to be identified with my quoted response in the following manner; please **FILL IN ONLY** the personal information you are willing to have published:

Name: _____
 Grades/Subjects taught _____
 School: _____
 City/Province/Territory: _____
 Other Pertinent Information: _____

IF YOU WOULD BE WILLING to respond to teachers who want to talk with you directly (**NOT REQUIRED** to participate), please **CHECK** one of the following:

- You can post my contact information (below) on your site next to my answer.
- I will answer requests that are routed through the CAAS; i.e., someone would write CAAS and the comments or question would be forwarded to me.

I, (*print your name*) _____, agree to allow the CAAS to use the above information on the CAAS website and in other formats.

SIGNATURE _____ DATE _____

Contact Information: _____



Responses to CAAS' "Best Practices" Research

NOTE: These teachers were nominated by colleagues or students. Their responses are posted on the CAAS website at <edu.yorku.ca/caas>

From Carol Scott, Canadian elementary teacher in Ottawa:

The students in our grade 5 class sit facing the blackboard in 4 groups which we call "East" "South", "West" and "North". We use this for group work, points for good choices, and as regular reference to the teachings of the Medicine Wheel. The students are taught that this is an Aboriginal teaching and the space in the centre is for sitting in circle when we want important discussion or to honour someone. We use a talking stick and no hierarchy when we sit in circle. We also try to do things by consensus as much as possible. All these ways are presented as Aboriginal in source. The stars below represent the format of where the students sit:

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          * * * * *
        * *           * *
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        * *           * *
        * *           * *
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          * * * * *
  
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(contact Carol through CAAS)

Bonnie Palko, elementary Grade 6, as well as visual arts, movement and special education resource teacher:

- Inviting in a person of Aboriginal origin to speak to the students;
- Taking the class to the Pow-Wow;
- Using Aboriginal art work, writing, music, and dance as a way to study Aboriginal perspective;
- Using the Pow-Wow unit designed by a team at the Toronto District School Board (of which Vern Douglas was a part);



- Most importantly: Before even taking on the classroom teaching component I had to get help from a person of this culture to teach me. In my case, I went to a workshop with Vern Douglas. He announced that "if you aren't going to teach a Native Studies program properly, don't do it at all!" I took up his challenge after struggling for a short time with my 'teacher ego'. I realized that this was a subject I could not just read about and regurgitate for my students. I was ready to become a student myself. I would not say that my curriculum is perfect - it is evolving and I am always trying to find ways to bring in real people, real art, real issues from the media to enrich my program.

(contact Bonnie through CAAS)

From Joe Meehan, teacher from North Battleford, Saskatchewan of Native Studies 9/10/11/12, Social Studies Grade 12, as well as university level Native Studies:

In Social Studies 30, I have developed 3 units on Aboriginal Issues which tie into the curriculum themes on Enculturation, Governance and Worldview. They are: Treaty, Bill C-#1 and Treaty Land Entitlement (specific claims). These challenge the commonly-held stereotypes. In Native Studies 20, I have the students do a web-based project in which they study Indigenous Peoples from other countries - this raises their awareness of many common issues and helps them understand colonialism.

(jmeehan@sk.sympatico.ca)

From Carl York (Métis), an adult educator who teaches Native Studies at the Grades 8 and 9 levels, Math from grades 4 to 11 level, and Social Studies Grade 10 in Edmonton:

My students know I am Métis, which gives Native students a connection with me. I have posters on the wall with quotes from Native statesmen and Native sayings. I try to tie classroom assignments into current Native issues. This is easier done in Social Studies and Native Studies than in Math. But, even in Math I can tell them that Natives were among the first people to develop the concept of zero (the Maya). I can also tell stories that reflect Native issues and cultures. Also, I use Native materials - films, tapes by Native comedians, songs, etc. in the classroom. But I believe it is the pride I take in my Nativeness that has the greatest impact on my students.

(contact Carl at NorQuest College, 10215-108 Street, Edmonton, Alberta, T5J 1L6)



From Orien Corbiere, in his final year of teacher's college, hoping to graduate Spring 2001 in the intermediate/senior division:

In my practicum I am implementing a curriculum which speaks from an Aboriginal perspective. For example, we are taking an experiential approach to teaching archeology. First we establish some knowledge of the subject then we begin to assemble tools, personnel and an excavation site and go through the procedure. An important item: the roles are reversed: we will do archeological studies on western European writers, scientists and leaders. I include Aboriginal awareness, perspectives, epistemology and worldviews in my educational philosophy and for that reason, language is an essential component. I believe language and Aboriginal studies are interdisciplinary.

Baamaa pii miinwaa, Orien Corbiere

(contact Orien through CAAS)

From Arsinoée Quammie, a Montreal-based French (language arts) teacher who has taught at the elementary and secondary levels and is also passionate about anti-racism education:

1. I ordered up-to-date curriculum material that reflects, in content, Aboriginal and First Nations Peoples positively.
2. I prepared a list of group projects about various nations of Aboriginal People. Each group in the class chooses a People. Their presentation is to be centred on: history, culture, current issues and events. The project is researched, written and presented orally in front of the whole class. I arranged to make appropriate materials, books, etc. available for the students -- I see the books, go through them, before the students use them.
3. In social sciences (history, geography and ecology) classes I have taught, ample time is given to make sure that students grasp the role and place of First Nations in Canadian history.
4. Where it fits appropriately into the curriculum, I also ensure that First Nations Peoples' spirituality and traditional customs are given positive consideration.

(contact Arsinoée at 514-631-5080)



From Ellen Stewart, who works with the Sioux Lookout Anti-Racism Committee, and does education programs with students from Junior Kindergarten up to the post-secondary level:

Although I work with students of all ages, I would like to share a few ideas about working with very young students (JK - Grade 2). There are so many simple ways to integrate Aboriginal culture within the primary classroom. I use puppets to make my presentations re: cultural diversity. two of these "kids" are First Nations --- think about using dolls, doll house families, etc. in the classroom as well.

I draw on the wonderful books written about Aboriginal culture (not just legends, but stories about Aboriginal kids and families).

Simple acts of inclusion like this can be very significant, especially for Aboriginal kids within a mixed cultural classroom. It is so rewarding for me to see the smiles of kids who feel acknowledged and have a chance to be proud of their culture during one of my classroom visits.

One of the schools that I visit (a Catholic school) invites local drummers to do a Pow-Wow for the school each year. This is very affirming for the Aboriginal students who make up less than 1/4 of the school's population.

(contact Ellen, in care of SLARC, 807-737-1501, or slarc@sl.lakeheadu.ca)

From Michele Sam, of the Ktunaxa Kinbasket People, who is an educator at the College of the Rockies in interior British Columbia and a student working on her MSW:

If it has to come to one thing, I spend much time assisting students to recognize the amount of critical thinking that Aboriginal students have had to undertake in order to get into the classroom. I ask students to recognize the discrimination and the racism, and that, regardless, the Aboriginal students among them are critical thinkers to begin with - made evident by the fact that they identify themselves as Aboriginal or Ktunaxa or Mohawk or Cree.

Identity starts with critical thinking. As Aboriginal people, individually and as collectives, we have been thinking critically for longer than colonization existed. It was integral to our survival and living. We have always thought, deeply and about many things, and that has carried into our daily lives in the 21st century. We need only look at the failure of assimilation policy, a failure made apparent by the self-identifying individuals who state eloquently who they are, where they are from, and what their life experiences have been. I place all things within a spiral of life and then look at the life experiences that are contained within it. Time gives us the benefit of distance, to view and experience life. By the time



Aboriginal students reach post-secondary education, they have developed a complex set of views and approaches that can appropriately be called Aboriginal perspectives. In my case, these are Ktunaxa experiences, which I take with me wherever I go. While we know that our Aboriginal perspective is of equal value to the "other"-western or politically White view, to survive in Canadian schools we must move back and forth from these two sets of worldviews, or perspectives, constantly. One is who we are, the other is how we must perform - most of the time - in the classroom.

In order to move from one perspective to the "other", the student critically views both and self within the topic, and its meaning and relevance. Is it valid? Does it make sense? How does it or did it affect life experiences? We then review the "disciplines" and define them, according to our life experiences.

I go through all this because there is much work to be done in curriculum development and in order to do "curriculum" we must approach it critically, not from the Western or White perspective but from our own.

In order to do so, we must be grounded in ourselves and recognize our own perspective -- and that this perspective had developed through our life experience as well as the traditions and knowledge handed down to us. We need more individuals actively contributing to the development of curriculum, and in that way the many perspectives will be represented. My contribution, I hope, will continue to be assisting the development of more critical thinkers, grounded in their self-identity and able to travel into the strange academic lands of "knowledge" and back again to transform the landscape for the future generations.

"Only one heart can teach another heart with what the written word doesn't say."

(contact Michele Sam at michelesam@telus.net)

From Gordon Truelove, just retired from teaching Grade 9 - OAC geography at a large urban high school with few Aboriginal students:

1. I found this quite hard to answer. There is no one thing I feel is critical. I feel that I do bring an awareness and empathy for Aboriginal Studies in the Canadian Geography course by having contact with the following:
2. Working with Jeff Kennedy, a Métis, who is Head of Men's Phys. Ed., but was originally hired to teach Geography. He initiated a Native Studies Canadian History course at our high school and has been my "mentor".



3. Visits to predominantly Aboriginal communities, to allow me to have real-life examples, stories and slides for my students. This brings out the breadth of diversity.

Thanks for the invitation!

From Steve Cooper, Kindergarten/ Grade 1 alternative school teacher:

Because of the environment I work in (an alternative school), we try to let the children drive the curriculum. This means that native studies as a specific subject area, does not come up every year. When it does, I strive to present a balanced perspective and particularly to ensure that any "native studies" includes Native People as a contemporary, dynamic culture and society. I think this is particularly important for small children as they may only be informed about native culture through cowboy movies or other such pop culture forms... When we have parents with a native background, we invite them to help design programs, share skills or insights with the teaching staff.

(contact Steve through CAAS)



APPENDIX G: Table of Commentary Extracted from SAS Responses

NOTE: grammatical and spelling errors as in originals

	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
1.	Can	Learnt a lot about the significance of their dances and what they communicated. "Sweet grass" was brought into the class.			multiculturalism
2.	Can	Gives me a different and better view point of Aboriginal people			
3.	Can		I learned I just don't remember.	Always changing issues	ecology awareness
4.	Can	Restorative justice - dealing with their own criminals in their own way - VERY important culturally in developing identities for people			
5.	Can	Took "native studies" class - learned the cooking, loomwork, snowshoes, etc.			
6.	Can	My Native friends speak positively about sweats and Native spirituality. I hope to participate in a sweat in the future.			
7.	Can	Can't recall			mostly negative unfortunately
8.	Can	?	I don't remember anything significant.	I understand what I learn in the news - even though their opinion is swayed.	We are identified as having a "Native Problem". Natives add depth to our democratic, diverse society.
9.	Can			To a certain extent. Just like other issues.	many ways
10.	Can	Don't remember			
11.	Can	Learned about Louis Riel in Grade 11, some native education in religion classes at university, mostly traditions, faiths, etc.			
12.	Can	Creation stories > The Raven. Nanabush.			
13.	Can	Sweat lodge. Pow Wow. Medicine Man.	Not in classes but on my own time.	I can't really remember learning anything about Aboriginal people in Canada.	They have not been given a chance to.
14.	Can		Not sure if I would have taken the class is offered.		not too much, very little
15.	Can				Outside perspective of Canada is that of a country that respects nature and its beauty.



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16.	Can	sweatlodge, sharing circle, alternative justice			
17.	Can	Aboriginal story-tellers and Winnipeg's Sun Dog Festival made me more aware of their cultural practices and brought together my learning about oral culture with an actual experience.			told about the history and nature
18.	Can	Dream or spirit catcher. Four points: Red, Black, Blue and White ~ Fire, Earth, Water, Air			
19.	Abor.	It's part of my history and culture.			
20.	Can				In Nova Scotia, the Aboriginal people helped the new settlers learn how to adjust to the area. Especially people from Scotland.
21.	Can	learned about development of the country			
22.	Can		I learned practically nothing about Aboriginal history and culture in school.		
23.	Can				Diversity of culture.
24.	Can	I learned about them when I worked at the Fortress of Louisbourg, they had a display of tools from the 1700's.			
25.	Can	They were the first people to inhabit this country, this land and.....			
26.	Can	Glooscap; The Cree myths on Creation			
27.	Can				unknown
28.	Can				giving us much National info
29.	Can	Native from British Columbia - a story pertaining to the crossing of the Bering passage - significant in that it describes migrating passes.			Historian have not really considered aboriginal people
30.	Can		There are more important things to worry about like health care and the economy.		
31.	Can	The significance is that they are stories and traditions passed down from elders.			
32.	Can				They have added culture to Canada. It leaves it open to new views.
33.	Can		There was very little opportunity.	I can understand fairly well, however I am unsure as to whether or not that has to do with what I learned in school.	



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34.	Can	Their teaching perhaps gives us a sense of identity.	Just wasn't offered.		Once again it gives us a sense of identity and an idea as to where some of us came from.
35.	Can				Aboriginal cultures help to define Canada as a multicultural society.
36.	Can	Their significance is to help people understand Canadian roots and morals of past cultures.			They are part of our diversity as a whole and their culture helps define who we were and who we will eventually be.
37.	Can	They help to keep the traditional Aboriginal beliefs alive and protected from today's mass media.			They give fresh insight into our history, since it is different than the typical dominant White Christian beliefs.
38.	Can	Isabel Knockwood's book: Out of the Depths			It played a major contribution if not the Europeans may have not been able to survive the harsh winters.
39.	Can	Don't know			Aboriginal cultures introduced many ideal concepts to the Europeans which helped establish Canada in defining itself as a nation.
40.	Can		I just chose other history courses.	I'm pretty ignorant.	They are where human life started on this continent: so we think. They started it all.
41.	Can	The Turtle and how it is North America.			They haven't and never will because they have never been important.
42.	Can				The Aboriginal culture helps non-Aboriginals learn the way our country believed before the arrival of the Europeans.
43.	Can	The story of Raven; the story of Glooscap; Louis Riel.	Aborigi-who?	We were cheated out of our nations true history.	Many cities, towns and even the country's name come from Aboriginal culture.
44.	Can	I was taught how savage the natives were in early North American history. I have since learned the significance of their existence, pre-Columbian era and how sophisticated they were.			
45.	Can		Barely learned anything.	Not enough information.	
46.	Can	More culture. Adds to history			



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47.	Can	They give reason for why the Aboriginal people are here, why things happen where they came from, why animals are the way they are.			They saved the Europeans who would never have survived without Aboriginal peoples assistance.
48.	Can		I learned a base in high-school		
49.	Can	I'm intrigued by the way they handle rebellious youth. I believe they're healing circles of elder councils are very good for misguided teens.			
50.	Can	The significance of the stories is to carry on the teachings of the Aboriginal People from one group to another.			
51.	Can	To keep the cultural practices alive.			
52.	Can	Sharing Circle			Aboriginal cultures have enriched the Canadian society in areas such as art and music.
53.	Abor	I think the teachings of hunting, fishing and living off the land are some of the best teachings that have been handed down to me.			
54.	Can		I think the schooling should start earlier around Grade 1 or 2.		
55.	Can	Medicine wheel; Sage, Cedar, Tobacco, Sweetgrass; Smudge; 4 Directions			First Nation people will look out for the welfare of not only themselves but also our natural resources.
56.	Can	Learning about traditional legends, etc., gained a knowledge of beliefs			
57.	Can		Learnt a lot although I don't remember a lot.	A lot of it I forget because I have no Aboriginal background in my family.	
58.	Can	I know that I was taught (told) in one of my classes about a turtle in the water that signifies land, or a tree? I am not completely sure, sorry.	I wasn't very familiar with a lot of these statements or questions.	I really don't remember a lot from high school but I'm sure their were a significant amount that was learned. Remembered is another thing.	
59.	Can	medicines, hunting, survival	not until college		
60.	Can	Treaties			
61.	Can	read many books, stories, carry with myself			
62.	Can	Nanabeswe story, red fox	I didn't learn too much or I don't remember.		
63.	Can		A long time ago.		Helping to define it as a unique and diverse society.



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64.	Can				Canada was shaped more with a British influence that stuck. The Native influence has faded.
65.	Can	Basically they all have a lesson to be told..			
66.	Can		never took advantage		
67.	Can				Made it an even more multicultural.
68.	Can	I know of the healing circle and of the pow wow, but not the significance.			Definitely, they're a part of us.
69.	Abor	My family taught me the Native way of living and to be proud of who I am.			all of them
70.	Can		Not really relevant to my post-secondary education.	They just want more.	
71.	Can	The story of the turtle who brought dirt up out of the water to create the world.			Helped us to not take the earth for granted and to preserve it.
72.	Can	That smudging gets rid of negativity - is sometime performed on people and around the home.			
73.	Abor	Sweetgrass. My friend's Grandma used to do it to us every time we traveled. I can't remember why (smudging).			
74.	Can	Nanabijou			Aboriginals have brought others to recognize and learn about their culture.
75.	Can	The circle, dreamcatcher.			
76.	Can	I don't understand this question.			
77.	Abor	The story of the Sleeping Giant is a Traditional Aboriginal story which has a lot to do with Thunder Bay's culture.			Aboriginals have a lot to teach us about preserving our natural elements.
78.	Can	Keep their traditions and ways of their culture know[n] to others. It's an interesting culture.			
79.	Can		I think we covered 1 chapter in Grade 8, then moved on.	When I was in high school, teachers didn't find learning/teaching this was that important. I think it is.	
80.	Can	The smoke from smudging or sweetgrass is to cleanse.			Made Canada more of a mosaic.
81.	Can		not sure	I only know a bit.	Aboriginals gave us our resources (natural).
82.	Can	A lot of stories told of their culture and heritage. No offence but a lot of them were drunk that I've had contact with.		There are a lot of issues and complaints with the Aboriginal people that I think enough.	I can't really say. I don't feel it's been a big deal.



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83.	Can	Pow Wows - if a woman is having her period, she is not to participate in the Pow Wow - it makes the men weak.	Not really any training.	Not enough knowledge.	
84.	Can	Treaty, fur trade.			
85.	Can	7 Teachings, Medicine Wheel.			
86.	Abor	Sweatlodge, smudging			
87.	Abor	Medicine Wheel, Pow Wows, Smudgings, Sweat lodge			
88.	Abor	Burning sage			
89.	Can	Dream Catcher.			
90.	Can	The legend of the sleeping giant.			I don't know.
91.	Can		I obviously don't know enough because I couldn't answer any of the questions.		
92.	Can	We can learn about their cultures and beliefs for a better understanding.			
93.	Can	Pow wows - experience some of their culture/beliefs. Sweat Lodge, Smudging >> These experiences provided me with a greater respect for the Aboriginal Peoples in my home community.			
94.	Can	The 4 winds/directions; Elders are wise; Circles; Pow-wows.			
95.	Can	Nanabijou.			
96.	Can	unknown			unknown
97.	Can	Learned about the sleeping giant.			Because we have treaties.
98.	Can	Sweat lodge			They were here first.
99.	Abor	Inuk shuk; language			
100.	Other				*UNITY* Both sides need to stop pointing a finger.
101.	Can	The medicine wheel			
102.	Can	The symbolism of animals, sweat lodges.			They have the gift of sharing. Very peaceful people.
103.	Can	Medicine Wheel	Wish I had a better education about it. Feel dumb not knowing.	Wasn't introduced to any.	
104.	Can	never got taught from Aboriginal people			
105.	Can	It is the history of Canada.			
106.	Can	Dream Catcher, circle of life.	I know close to nothing.	I wish I knew more.	
107.	Can		I wish I was taught about it.	Never been taught.	
108.	Can		Did Aboriginals get adequate opportunity to learn of my Irish culture in school either		
109.	Can			not enough info	
110.	Can			I think Natives are the same as everyone else.	
111.	Can		I recall some early European stuff but that is it.	somewhat	
112.	Can				They made names for things, like helicopters, towns and provinces.



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113.	Can		We learned all the way though.	Few people who are educated fully understand.	Louis Riel is now considered a national hero, many places named using native words, gave us tobacco.
114.	Can				certain symbols
115.	Can	I don't understand the questions, because the significance of any Aboriginal teachings is invaluable - how can we quantify the significance? It is important to preserve any teachings!	I don't remember how much was taught. I didn't pay much attention to those middle years.		It is an integral part of Canada. Without it, we would lose a crucial richness to our culture.
116.	Can				added different views
117.	Can		Unfortunate		Thats what makes Canada.
118.	Can		Don't care about it.		
119.	Other	Coyote trickster stories - woman blamed for death frequent theme			
120.	Can	Sweat lodge - spiritual, cleansing			The way Europeans acted toward them was/is deplorable.
121.	Can				Yes.
122.	Can		In school, lectures were very short and was only during 1 class.		
123.	Can		We had a First Nations sector - with classes.	I feel, especially after this survey, very ignorant to Aboriginal issues.	
124.	Can				Probably not enough. If anything the government has seen them as an obstacle to be overcome. I have little knowledge of how Aboriginal culture has been incorporated into contemporary Canadian society
125.	Can	significance and motif - understanding of Northwest Coast art			
126.	Can	I know nothing.			
127.	Can	Respect for the earth. Do not take too much. Give back what you have to take to sustain your family and community.	They taught about the fur trade.		Lay the foundation of environmental groups. Demonstrate respect and responsibility to the earth.
128.	Can	Early Canadian history . Many stories that were very important to the development of this country.			Very important role. There were here first. It is the Aboriginal's land.
129.	Can	The coming together of the six nations/tribes to form the Iroquois, peacefully.			I don't know... I would like to.
130.	Can				Respect for nature.



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131.	Can	I can't.			The Aboriginal People were a great help in aiding the Europeans to adjust to these harsh winters - they certainly wouldn't have survived - I am sure they have a great deal to contribute to our society as all different cultures have been, to make this the great country it is.
132.	Other				Canadians were dependent on the Aboriginals for survival, adopting many agricultural and hunting techniques.
133.	Can	We were taught mostly about trying to convert Aboriginals to Christianity.			They were our first inhabitants.
134.	Can	Their relationship to nature, the lands, environment.			
135.	Can	On Vancouver Island, the Aboriginal Peoples have a story of 9 canoes leaving the Island years and years ago. The Maori of the South Pacific have a story of 9 canoes arriving from across the ocean. In this way the Haida and the Maori believe they have connections from centuries back.			
136.	Can	The Iroquois against the French in Canada; Louis Riel.			
137.	Can	One of the traditions of the natives of Canada are the Pow Wows. They don't pay taxes because of the treaties. Also, they can hunt whenever they like. The Whites completely invaded their territory leaving them very little.	just mentioned in history		
138.	Can				Canada for them is without a doubt a place where they have become assimilated.
139.	Can	I didn't learn about the different tribes. I learned the story of the Native people in Canada and I know that if the Whites hadn't come, they would have had less diseases, less alcoholism and that it's us who showed them alcohol. We took advantage of them and then we showed them the use of arms and took over the hunting.	Yes, but I don't remember much. I wasn't really listening.		



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140.	Can				With wars.
141.	Abor	Fill a tipi with hot rocks and make a "sauna" in order to call the gods and see visions. Each animal has a significance such as the raven, the bear, etc.			
142.	Can	Allied with the French -- The people believed in the sacredness of creation and in the 4 directions - fire, ice, sea, space -- Earth is the mother.	What I learned all came from the perspective of the French and did not offer anything on Aboriginal traditions.	I forgot everything. The stories describe the Aboriginal Peoples as being mean.	Music, celebrations, food, clothing, events, history, art (painting, symbolism), new kinds of medicine
143.	Can	Stories I hear around: many are about smuggling contraband (cigarettes, alcohol, etc.) done by Aboriginal Peoples in other provinces, people, etc..	As per this questionnaire, we could have learned a lot more.	Lack of knowledge	
144.	Can				They started life in Canada.
145.	Can		Separate units in different grades - opportunity to live in a long house as a native would	School just learned culture, not effects of Westernization	
146.	Can		I didn't learn much	I understand some things, but don't feel I learned it in school.	
147.	Can				Not well enough. They must be given more emphasis. Governments must realize that Aboriginal people has rights that must be respected and a culture which must be preserved.
148.	Can	The stories and teachings are very significant - explaining the circle of life - and native and human interaction with nature and surroundings - learning that everything depends on everything else.		moderate	
149.	Can	Legends explain natural phenomena, spiritual beliefs and healing methods significant when growing up.	No specific units... only bits and pieces.	School didn't teach me much in the way of understanding any of this.	Hard to say because so much has been lost already. Canada seems to have bulldozed over it all and not too much influence remains.
150.	Can	Most teachings were historical. I don't know much about Aboriginal status in current standards.			Made it more diverse. Also the spawn of much conflict and misunderstanding.
151.	Can	We watched movies, read essay and did literature by natives.			
152.	Can	Studied the history of Aboriginal Peoples. No/little reference to current state of affairs.			Perceived as interfering.



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153.	Can	Glooscap - Micmacs; potlatch; Haida totem poles, Haida "eagle" and "raven" - "eagles" cannot marry "ravens" - no incest; peace pipe.			mosaic of cultures
154.	Can	I forgot the tribe name but Frosh 2000 at MtAU in NB I think it was the Metis who showed us a tribal dance of friendship where everyone held hands and danced to a drum played by 3 Aboriginals.			They have not had much effect except on certain interest groups (environmentalists) - land claims.
155.	Can	There seems to be very simple lessons of respect for the world around you, harmonious living. These lessons are subtle -- when I say that I mean they are not taught in the way I have been socialized to view education eg. > books.			Tokens > like the artwork on the quarters. It is there but not understood.
156.	Can	Importance of nature and being kind to environment - not abusing natural resources.			Very little as Europeans ignored Aboriginal contributions.
157.	Can				They were here first!
158.	Can	The story of the Great Peace.		I understand but not thanks to school.	Assisted environmental awareness.
159.	Can	My Dad is part Aboriginal so I have been exposed to the culture and the beliefs system a little bit.			Diverse culture with deep background. Good points are exploited but bad ones covered up.
160.	Can	Elders and medical/praying traditions (ie. sweetgrass and sweat lodges). Significance of certain animals (crow...).			Integration of various methods of looking at things. Dream interpretations, healing methods, relaxation techniques.
161.	Can				We have Dream-Catchers.
162.	Can	They are old and therefore historically important.			
163.	Can		Learned about Aboriginal history in the aspect of European colonization.		
164.	Can	Significance: would know how their side of the story went when white people came. Could also get a different understanding of nature from them.			
165.	Can	I don't know any - just what you see in the media.	I had no exposure except for maybe a chapter dealing with European colonization and Aboriginal involvement.	I have not enough knowledge to base an opinion.	Historically they have given traditions, ways of life, but they have been so oppressed I think it would be hard to find someone who could say how they shaped this country. Sad but true.



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166.	Can		There is a lot of history to learn!	But there is not much time to learn everything	Yes - names - etc.
167.	Can	Hunting methods which they taught to the Europeans.			
168.	Can	I don't really recall anything right now!			
169.	Can	The stories and traditional teachings are important to keep the culture alive through generations. Without them, it would be lost, since most of it is oral history.			
170.	Can	Not familiar with any from Canada as I lived overseas for most of my life.			They have added another culture to Canada as well as being one of the first. The only true Canadians are the Aboriginals.
171.	Can				Aboriginal cultures, histories and perspectives helped found the base of Canadian political and social structure, ie the vertical mosaic.
172.	Can				Provide diversity, different perspective on society... First settlers. Religious practices display love of mother nature and other human beings (should enlighten the rest of us).
173.	Can	Mi'kmaq - learn about rituals.			
174.	Can		Although obviously not as in-depth as it should be it seems attempts were made.		
175.	Can	Chants, dances.		Don't pay attention in class.	
176.	Can	That humans live in accordance with nature.			yes
177.	Can	Nanabush, Glooscap			
178.	Can	Different aspects of culture, food and tradition, craft. Nothing about history and problems.	It wasn't focussed on, only mentioned (in high school).		
179.	Can	I don't know any.	Definitely not enough, there was little to none.	Definitely not enough - little to none.	
180.	Can		A class on Native Issue existed at my high school but I didn't take it.		They have helped to culturally enrich Canada although this has been a long time coming.
181.	Can		I have a bad memory.		
182.	Can				Play a very important role in Canada as they were the 1st People here.



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183.	Can		Textbooks never talked about consequences of arrival of Europeans. Rather it talked of "discovery" by European.		
184.	Can	Stories about Glooscap were very interesting. Also the importance of ceremonies (for example: sunrise ceremonies).			
185.	Can		I think the school system is severely lacking in this area of our cultural history, but also lacking generally in Canadian history.		
186.	Can		Had opportunity but was a choice.		I don't think they contributed at first but with the intro of the multicultural act in the 1980's I think they are contributing more. In what ways I don't know. Would need more info.
187.	Can	The stories of the shaman; The lectures on the Aboriginal museum, the Kambush man and the yonanamo; The stories about the Aboriginals in jail and Anthropologists letting their elders come in to visit and setting up a sweat lodge and circles.			
188.	Can				Not as much as they should.
189.	Can	None directly from any Aboriginal People. Most came out of a textbook.			They haven't. This group has been ignored as an important part of Canada.
190.	Can		I think there were high school courses on First Nations issue I could have taken.		
191.	Can	Sweat lodge and smudging as healing practices.			I'm not sure; Aboriginal culture seems very marginalized to me -- certain Aboriginal motifs are used in a decorative kind of way, by non-Aboriginal "Canadian" culture, but that seems to mask a history of oppression and injustice.
192.	Can	History of Metis - Louis Riel.	I would like to learn more.		The Aboriginal Peoples and their culture are a big part of our history and it is important.
193.	Can	Malecites: Legend of Malhobiannah - Grand-Sault saved his People - rituals with nature [something illegible]			
194.	Can				not really



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195.	Abor	The Aboriginal peoples did a lot to save the Acadiens when they were being deported. There were a lot of Native people who got married and made babies with Whites, like me and my family. In west and central Canada, I don't know much.			
196.	Can		We didn't spend enough time on the history of Native People.	I believe we should know more.	They helped the Europeans to get used to the New World and to get themselves established.
197.	Can		I forget quickly!		This questionnaire is very difficult for a memory that doesn't really know the general history of our country. I was not just unable to answer many of the questions simply because I have forgotten. To learn things and remember them, one must first be taught them.
198.	Can	Dream catcher - for relieving bad dreams.			
199.	Can	These were people who were made to assimilate around when the Whites arrived in their territory at the beginning of colonization.	I have not learned enough. It's a shame.	I don't know anything (or VERY little) and it's even a bit frustrating. They are so close to us?!	They bring diversity. I am afraid, however, that they have not succeeded in "shaping" their images in our minds when we think of Canada. We sometimes see them simply as minorities. It's so unfortunate.
200.	Other	I can vaguely recall a story of some sort about an ice giant but it was a long time ago...			For this, they need to get more of a chance. Me, I can't look at this clearly.
201.	Can	First inhabitants of this land; Canada means village; Aboriginal languages are their living culture; as well there are certain traditions that are particular to the Aboriginals - maple syrup, etc.			They are the foundation of this country, during a long history for which we did not know this country. They do not always receive the recognition they deserve.
202.	Can	Iroquois > matriarchal society; living in tribes and extended families, sedentary but they moved around looking for fertile soil. Algonkians > nomads, ...			These were the original peoples; they are the founders of Canada. They helped the first colonialists to survive and establish themselves before they created a new country.



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203.					
204.	Can	The battle of the Metis and Louis Riel against the Europeans in Manitoba			The Native People were the first in our country and they are the most poorly treated people in Canada.
205.	Can			The education system must be changed.	It would be good for young people to be more informed on the culture and history of First Nation people; that would prevent useless prejudice.
206.	Can	Respect for environment, elders			
207.	Can		learned very little at an early age so I can't hardly remember anything now		
208.	Can				Makes Canada a diverse nation with the possibility to learn much about other cultures.
209.	Can				Canada is multi-cultural, thanks to all Aboriginals
210.	Can				Not sure
211.	Can				They have introduced many methods of travel (canoe, kayak, sled) which are seen as traditionally Canadian. A lot of place names are Aboriginal names, as well as the names of certain animals, objects.
212.	Can				"Canada" is an Aboriginal word.
213.	Can				I have done no Aboriginal studies
214.	Can				Hockey, maple syrup
215.	Abor	Culture is passed on through story telling. Traditional knowledge is not documented like current contemporary knowledge.		Post-secondary schooling	Aboriginal People are strong people with strong cultures. All of this is very present in 'Canadian culture'.
216.	Can		Hardly any! especially in later years of high school.	need more info on history	Made our culture richer, showed us alternatives to European dominion over native way-of-life, contributed to arts and culture and just made everything more rich and better
217.	Can	I attended YMCA Camp Thunderbird. It had a very FN focussed program. Respect for all living things, give back, share, respect the land.			



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
218.	Can	The Medicine Wheel. The trickster Raven, how to properly collect medicinal plants.	What I did learn was informative but it wasn't taught enough.	I didn't learn anything about the politics surrounding Aboriginal issues in school, except university. Most of what I do know I learned from listening to other people, radio, TV, newspapers.	Aboriginal peoples guided most of the European explorers. They were involved in many wars, many of their traditions were taken up by early pioneers, and in more recent times their perspective on the environment has influenced and guided the values that many Canadians are beginning to hold about nature.
219.	Can	Lived in a longhouse for 3 days practicing traditional methods taught by elders. Very beneficial to understanding about coastal first nations.			
220.	Abor	Part of my environmental ethic closely matches many aspects of the native relationship with the earth.			Land was populated by natives that tended to more of a cooperation with fur traders, etc. This promoted more of an early partnership that delayed eradication and rounding up onto reserves - a much later part of history than what happened in the US. Natives in Canada also were partners with the British government in protecting Canada from US invasion and warring Native tribes - led to Treaties with the Crown - who they Natives "thought" they could trust. Without this initial trust the European entrepreneurs would not have been so successful across Canada. As people moved "west" this early history affected their perceptions of the country.
221.	Can	Gives a different perspective on life, lifestyles were and are very different from how I grew up. Helps to understand how First Nations are different and how they are also the same.			I think this is starting to happen now. People are beginning to see the value of traditional knowledge and the way Natives lived. Aboriginals are beginning to define themselves within Canada and are likely to have an impact on the Canada of the future.



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
222.	Can	Important for passing knowledge and experience between the generations.			
223.	Can				Only now is the culture being generously accepted. Now it seems like First Nations cultures are getting the respect they deserve.
224.	Can			Biased history slant towards glorifying European actions (plagues, killing).	Helped established Canada during the Fur Trade (men would have starved and died).
225.	Can	Raven - I don't know any details off hand.	I remember lots of it in elementary school, but I don't recall any details.	I think I understand it, but not from school. There is no set curriculum that could make anyone "understand" it all. It takes time and experience.	Obviously there is the great guilt many non-Aboriginals feel today for how people in the past (people who have almost nothing to do with us) treated Indians. Also, Aboriginal culture fits in with the trend towards bioregionalism and "soft living" (as we realize that we can rape the Earth no longer.
226.	Can		Nothing	nothing	
227.	Can		This has changed in many of my university classes and with my surroundings in Northern B.C.	I'm just beginning to understand the complexity of the issues - we learned nothing in elementary and high school.	
228.	Can		Being in French Immersion I think maybe I was better informed than most because we learned more of French Canadian history which involved Aboriginal People to a greater degree.		
229.	Can	It helps to define a culture that is Canadian not European. Traditional knowledge certainly is important in medicinal uses of plants.			It is hard to describe since Aboriginal People have been regarded as "2nd class citizens". However I think their determination to be included in Canadian issues and policies have contributed.
230.	Can				European dominance has not allowed a lot of influence or contributions but hopefully in the very near future these influences will emerge to provide sustainability in future development.



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
231.	Can	The story of the raven and its spiritual importance. No written language until, recently forced by western civilization.	I just never paid much attention before recently in school [university].	I understand the issues and the problems involved with solving the problems.	The first individuals who existed on the land of our country were the Aboriginals and it is unfortunate that the Europeans did not learn more from some of their practices.
232.	Can			Most of my current knowledge has been the result of university courses or personal interest.	We have good artwork/totem poles/cultural studies that we can show in museums and to other countries to make it look like we have culture. Otherwise, we probably haven't had enough Aboriginal influence.
233.	Can		Aside from reading Copper Sunrise, I don't recall much Aboriginal culture or history lessons.	Most of my understanding comes from the radio and listening to peers and others.	The negative way in which Canada has traditionally dealt with the Natives/Aboriginals has contributed to a fractious outlook on solving issues. I think it takes Canada down a notch or two in terms of being an internationally recognized just society.
234.	Abor	potlatch and social forms of organization			history and art
235.	Can		[circled 2/agree] UNBC; [circled 5/strongly disagree] early school	UNBC	Given Canada a more spiritual feel in regards to nature.
236.	Can	Delgamuukw decision used oral history.	Nothing was taught in school about the Aboriginal reality (when I was in school).	What I learned in University has helped me but nothing from school was relevant or helpful.	It is who we are as a nation. We must realize that Aboriginals are an integral part of our history; that is what I have learned about Aboriginal cultures in Canada.
237.	Can	Creation story, how things came to be.		My work experience has helped me more than what I've learned, except maybe in upper level classes at university.	Canada does not only have "Euro" history, therefore it is diverse, leaving options or alternatives for perceptions on certain topics/issues.
238.	Other	during social studies	none what-so-ever		
239.	Can	social studies and history			
240.	Can	Mae Louise Campbell			
241.	Abor		Went to Children of the Earth [alternative Native] high school		
242.	Abor	The Dream Catcher, Medicine Wheel, Pow Wows and Eagle Feathers.			Trying to teach their culture to others and their young people. They are also involved in government issues.



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
243.	Other	They were the first people in Canada and that they were the allies of either British, Americans or French during any N.A. revolutions/wars.	for sure	don't know	not sure exactly??
244.	Other	Friends and some teachers tell stories.			Sorry I do not have much information about Aboriginal Peoples. Thanks.
245.	Can	Sweat lodge.			Good, however it is hard to make anyone happy when two sides are pulling in opposite directions.
246.	Can	I went to some Pow Wows.			
247.	Abor				A little bit.
248.	Can	The sweat lodge - when you go into a sweat to purify yourself.			It makes Canada more cultural.
249.	Can	For me personally, I am interested about all cultures traditional teachings. I learn something important from it. It also keeps a culture alive, so the future can also learn about it.	Only in required history classes in elementary or high school. I don't remember any extra classes or after school events. I don't think the history was correct.	I don't have a clue about whats going on and don't know where to go to get the truth.	
250.	Abor	To be in tune with nature.			Their beliefs that people should live in harmony with nature.
251.	Abor	Naming Ceremony (most important part of your life) gives you your spirit protection.			They have been educated by our cultures and traditions.
252.	Can	Seeing a different viewpoint on the creation of the world - an understanding of others religious beliefs.			They gave us a rich history a diverse nation and a reminder of the mistakes that our government made at times and the devastating effect of that. I'm so ashamed of how little I know and understand of the First Nations people of this land.
253.	Can	The Raven/shape-change/joker; the Huron belief that the world was built on the back of a turtle to support a woman who fell from the sky.	I graduated from a small rural school 13 years ago. Its curriculum was very limited. Hopefully, larger urban schools have a better program. Also, Aboriginal issues are in the news more today and are hopefully being addressed in smaller schools.	Too outdated (my education): land rights were not an issue then that was being discussed/addressed.	They especially shaped the west with the Red River and Riel Rebellion. Aboriginal culture is part of the Canadian mosaic and as such helps define Canada.
254.	Abor	To pass on stories from Elders to young people to keep passing on the stories and traditions to the next generation.			Leaders and communities coming together to make things happen for Aboriginals all over Canada.



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
255.	Abor	Nanbush - Sesame Street/Aboriginal "Voice". We heard the Aboriginal but did not see it.	Learned very little.	I know my own people.	Perspectives: differ, mostly colonial oppression, show Canada is not able to adhere to First Peoples and treaties. History: is always written by Whites. Cultures: are misinterpreted by White anthropologists, geographers and historians.
256.	Abor		From what I recall, I mostly remember being taught to speak, write my language and the things such as cooking, sewing, hunting	I attended most of my elementary school shifting around Thunder Bay because my parents were attending "Post-Secondary". Each year, I started off at another school and was taught French language and History (not that I had any choice). At that time, I don't recall any native studies being offered around that area but recently I notice that it's being (starting) to be taught in schools.	
257.	Abor	The Medicine Wheel - the kind of colors it has and describes each colors by North, South, East and West. A Ceremony: a group gathering in which you smudge and beat the drum to express our feelings to what we fell strongly about or struggle with.	Many people should educate themselves.	Because most people are there to learn and experience other issues in life.	For this as a Aboriginal, cultures, perspectives and histories have contributed by shaping and defining Canada by gaining knowledge and other peoples about their lifestyle.
258.	Abor	A traditional teaching that was taught to me when I was in Aboriginal Studies was how to survive in the bush without any running water or electricity.			
259.	Abor	Only when I was in high school for that matter but only non-natives taught us. Plus I didn't really know that much.	I think children should learn Aboriginal history in all schools.	I didn't learn that much because sometimes a non-Native person would teach it.	
260.	Abor	In Pelican we were taught how to make shelter in the bush if anything went wrong. We were also taught how to cook, clean and dry food. Once a class made a canoe in Lance's class. There's artwork involved also. The Elder showed us how to make a "toy" with roots and branches. It was really neat.			
261.	Can	They are our prehistory. I know the legends.	Too fast - vague	Mostly from TV	Preservation of nature.



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262.	Can	No idea.			
263.	Abor	Pocohontas > The movie talks a lot about respect of nature. Grey Owl > Ojibway person.			They gave the values and customs that formed the foundation of Canada.
264.	Can	Vaguely recall hearing some American Indian legends.			
265.	Can	I vaguely recall about the hanging of Louis Riel, Metis in the west.			Legends and myths stay in peoples' spirits, as well as songs and symbols (clothes, costumes).
266.	Can	For my part, I have learned Aboriginal People in prison when I was studying law. I have also learned that they have their own system of justice, which connects directly to their religion and is not like ours.			
267.	Can	Winter sports, how to make snowshoes.			They are important in our culture and in ceremonies.
268.	Can	In secondary history, we looked at the role of Iroquoian and Algonkian Peoples in the founding of the colonies.			
269.	Can	Oka crisis.			
270.	Can	I don't know anything.		No courses on Aboriginal Peoples.	They were the first inhabitants of the territory that became Canada and started the fishing, the hunting and agriculture.
271.	Can	The Oka crisis. They wanted to get stuff so they decided to have a string presence in front of the Whites on Canadian territory.			There is no clarity on these points.
272.	Can				Winter sports, snowshoeing.
273.	Can	They exchanged furs for alcohol. Some were nomads and some sedentary (Algonkians and ?)	We talked about it very little.	Not enough	
274.	Can		We learned certain things but not enough about their history and culture.	I don't really understand.	
275.	Can	Preserving culture, history, legends, sense of being	we should learn more	more than some people but not enough	When people actually pay attention to the Aboriginal perspective I think we have benefited from the arts, stories and other contributions. If only we can learn from the lessons the past has taught us.



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
276.	Can	I'm not sure what you mean but I know Haida stories about the Raven releasing men from a clamshell by Rose Spit, the story of Raven stealing the light. I've heard the story of how Sedna became the sea goddess but I don't know which Inuit tribe it comes from, I know about D'Sonokwa the wild woman of the woods who appears in many coastal native stories.	B.C. has so much interesting, dynamic, rich Aboriginal history. I learned nothing, not even who Bill Reid was or what territory my school and city were on.	No evaluation of these issues whatsoever.	In four lines? I wish Aboriginal culture and perspective shaped Canadian culture more and that people were more aware of the history, but you've shown me how long I could have gone unaware and unaffected. Aboriginal culture, history, but you've shown me how long I could have gone unaware and unaffected. Aboriginal culture, history, perspectives, politics, are things I'm just starting to learn more about, whether university will be a good place to do this remains to be seen.
277.	Can	The artwork is unique as it tell legends and is passed down.	I don't really remember studying anything except the fur trade extensively.		I feel like I don't know enough to answer this question very well, but every culture in Canada, Aboriginal or non, contributes in some way to Canada's culture.
278.	Can	I don't really know any traditional teachings or specific stores.	no comments		
279.	Can	I am not certain of what particular Canadian Aboriginal group but from what I do know a lot of Aboriginal Teachings have to deal with community, spirituality, and nature. I know that it isn't really specific, but that's basically the extent of my knowledge. I forgot, a couple of works that talk about colonization.	Most persons I know (including myself) have little to no knowledge of Aboriginal dealings.	Virtually nothing.	In modern times: I would have to say I am undereducated in this respect.
280.	Can				Yes, but unfortunately industrialization shadows much of their culture.
281.	Can	My love for creative, imaginative literature was partially fueled by Aboriginal tales since they dealt with sorcery and wisdom and hardship - even though I did not give in to stereotypes. In this way, our nation has grown in terms of literary merit and influence.	Information very vague and far too minute in the overall context of Canadian history. Look at all the blank spaces on this survey.		
282.	Can	Those associated with astronomy, creation stories.	Aboriginal issues shouldn't be a 'unit of study' in Canadian history but an integral part of Canadian education.	I learn much more from the media - although I feel its a biased representation.	Unfortunately, I don't know enough info!



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
283.	Can				For me personally, upon learning about these things or hearing about them, I am reminded of how culturally rich we are as a country. I now wish I had the chance to learn more. Makes us value our particular heritage.
284.	Can		I was barely taught ANYTHING regarding Aboriginal Peoples in school.	I am absolutely clueless with regard to these issues. I am uneducated on these matters and as such feel ill-equipped to even have an opinion much less come to an understanding.	I wish that I knew.
285.	Can				They've contributed to the multiculturalism and diversity of the people that make up our nation of Canada.
286.	Can	teach the history and religious beliefs, a form of literary teaching			Aboriginal cultures have helped to define Canada as a clean, diverse and communal country. Canada = The village.
287.	Can	A respect for the land.			These factors have helped give Canada, as a land, a sense of historical relevance. As a nation, Canada is relatively new. It is the life and struggles of the native people that provides Canada (the land) with a look at into its true/genuine past.
288.	Can				Hugely! They set the stage for the beginnings of Canada as a nation (even provided a name for it). And have featured significantly in modern events/conflicts.
289.	Can		I chose not to. My heritage/history is more interesting to me.	It's hard not to be judgmental when they get special treatment for everything.	It impossible for large group of people not to contribute to the shaping of a country.
290.	Can	Respect for the environment; sharing of resources with all.			I would like to think that as Canadians we are more welcoming of strangers and more accepting of people for what they are; that we are more aware of community and inclined to share.



	Identity	Q8: Name/Describe Significance of a Traditional Story	Q44b: Had Adequate Opportunity to Learn About Aboriginal Peoples	Q44c: From what I Learned I Understand Current Issues	Q46: Contributions of Aboriginal Peoples to Canadian Culture
291.	Can	Belief in the Creator, connection to the earth, respectful consumption of resources.	Too much American textbooks. Too much European perspective of history.	School never taught me much about Aboriginal people at all!	I don't know in Canada, but even though I am of European descent, my personal beliefs and way of life follow 1st nation perspectives/values more than European . Nature knows best! Europeans may have forgotten this! Think cyclical, not linear.
292.	Can	These teachings/stories are very significant in that it gives a person a "sense" of where Aboriginal Peoples have come from, fosters respect for their cultures and encourages knowledge of these things for all young people today.	I graduated high school in 1983, Maybe things have changed but I don't remember any history , etc. - it was mostly American/ Canadian.		I think they have contributed by surviving the assimilation attempts, genocide of culture, etc. demonstrating their innate strengths and spiritual connections regarding family, environment and growth.
293.	Can	To keep the young informed of their history and culture. Traditions and language.	Not in the curriculum.	First hand knowledge gained through interaction.	Large effect on tourism, appreciation for culture/history, racism, stereotyping, alcoholism, child neglect, substance abuse, land claims, first people?!, resentment, taxes, unfair treatment
294.	Can	None come to mind.	I wasn't interested.	What issues - I don't think there should be any - everyone should be equal.	The only influence that Aboriginal cultures might have on my life is through my native friends (but they are just like any of my other friends).
295.	Can	I believe traditional Aboriginal stories are essential lessons learned and passed down to teach our children.	I applied not to take any Aboriginal courses.		Canada has many cultures and languages, many of which are Aboriginal.



APPENDIX H: Glossary

Acknowledgements:

As mentioned in the text of this report, at this stage of our work it is very important for the reader to understand that specific words are used herein to mean particular things. This glossary endeavours to support this clarity. The glossary was developed by Ann Pohl (Canadian), with assistance from members of CAAS, in particular the London, Ontario-based Teacher, Dan Smoke - Asayenes (Seneca) on words and phrases of Traditional significance, and Dr. Celia Haig-Brown, for terms introduced in the part of the paper written by her. As well, the Canadian Race Relations Foundation (CRRF) must be acknowledged for their support to the research of the CAAS and for the definitions of the various forms of racism found below. A few of the definitions are footnoted below.

Aboriginal/ Aboriginal Peoples (with Celia Haig-Brown)	“From the original people” is the strict meaning of this term. It is commonly used to mean the Peoples whose ancestors were on this land since before the arrival of the colonists from Europe, who were here since time immemorial.
A Good Way (with Dan Smoke)	A traditional Aboriginal expressions from the Ontario region of Canada, living in “A Good Way” conveys that the relationship between Peoples and/or parts of creation is based on mutual respect, responsibility and sharing. In part, this expression has the same meaning as “Walking in Beauty” (see below). This notion is also summed up in <i>The Sacred Tree</i> (1984:26), “All things are interrelated. Everything in the universe is part of a single whole. Everything is connected in some way to everything else. It is therefore possible to understand something only if we can understand how it is connected to everything else.”
All Our Relations (from Dan Smoke)	“All My Relations” describes how we, as Aboriginal Peoples, understand our relationship to all our relatives in the natural world (environment). Beginning with the rock life, the plant life, the animal life -- all need each other to survive. Lastly, we human two-leggeds need all this life in order to survive. We are the life system that must remember how dependent, inter-connected and related we are to all life. So, we are connected through these sacred relationships. Since we are related, we have a responsibility to ensure the survival of all our relatives. In our prayers and sacred thoughts, we always acknowledge all our relatives, for we are grateful for how they help us live.
Canadian	A person of Canadian citizenship who lives in this land because s/he or his/her ancestors traveled here to live from another land.



Cultural genocide	To quote from the <i>International Covenant on the Rights of Indigenous Nations</i> , posted on the website of the Centre for World Indigenous Studies < www.cwis.org/icrin-94.html >, in Paragraph 6: “Each Indigenous Nation has the right to be protected against ethnocide and cultural genocide, including the prevention of and redress for: (a) Removal of children from their families and communities under any pretext; (b) Any action which has the aim or effect of depriving them of their integrity as distinct societies, or of their cultural or ethnic characteristics or identities; (c) Any form of forced assimilation or integration by imposition of other cultures or ways of life by way of communications media, religious or educational institutions, governmental legislation, administration or other measures or means; (d) Dispossession of their lands, territories or resources; (e) Any propaganda directed against them.”
Decolonizing	The process of ridding one's mind, culture and community of the negative impacts of colonization, i.e. the imposition of another People's culture. Decolonization is a vital part of healing, because it is only through knowing oneself that one can become whole. (See “Pedagogy of Oppression” below.)
Doctrine of Terra Nullius	RCAP defines Terra Nullius as “...empty, essentially barren and uninhabited land”, which under the norms of international law at that time, gave “the discovering nation immediate sovereignty and all rights and title to it.”
First Nation (from Celia Haig-Brown)	An Aboriginal community that has been acknowledged as such under the laws of the Government of Canada, specifically <i>The Indian Act</i> .
First Nations	A politically charged term that describes a multiplicity of Original Peoples and cultures, specifically those who live on territories governed by Aboriginal political structures.
First People/s	See “Original Peoples”; both these terms are more inclusive of the diversity of Peoples (including, for example those regarded as “non-Status” under <i>The Indian Act</i> , the Inuit and the Métis). These terms also step away from the possessive European concepts in the term “nation”, which are implied by “First Nation/s.”
Good Mind (from Dan Smoke)	In Traditional (see below) Native culture the Good Mind describes the mind that is endowed with the intellect and intuition to survive in today's world along with the creativity to express its worldview through song, dance, and storytelling. The intuition is the spiritual guidance system that guides the intellect to good decisions to benefit the peace, power (unity) and righteousness (welfare) of the people. When we gather in council to make decisions we bring our Good Minds -- our good intentions, our good words, our good heart, and good deeds -- to make good decisions.



Indian	In contemporary Canadian parlance, “Indian” refers to people who are defined and governed by a set of federal laws called <i>The Indian Act</i> . Underlying its usage is a whole set of legal and political meanings not apparent to the vast majority of Canadians. It excludes many people of Aboriginal ancestry, including those who --under <i>The Indian Act</i> -- were at one time part of the group termed Indians, but who have become “non-Status Indians” because of historic and current discriminatory British Crown or Canadian government policies. Its origin is a lost European’s misnomer, i.e. Columbus’ naming the original people of this hemisphere as “Indians.” The term has great social and historical significance, and is a part of the common vocabulary of many people of Aboriginal ancestry and most Canadians of other heritages.
Indigenous	"Born, growing or produced naturally in a region" is the definition offered by <i>Webster's New World Dictionary</i> . Used in a composite form, as Indigenous Peoples, one is referring to the original (first known) human cultures and communities in that region. From Cajete (1994:87): "The word 'Indigenous' is derived from the Latin root <i>indu</i> or <i>endo</i> that is related to the Greek word, <i>endina</i> meaning 'entrails'. Indigenous means being so completely identified with a place that you reflect its very entrails, its soul."
Inuit	The Inuit are the Aboriginal or Indigenous Peoples of the far north of what is now known as Canada. The Inuit are not considered “Indians” under <i>The Indian Act</i> but the Supreme Court of Canada has ruled that Inuit Peoples have the same inherent rights as “Indians.” The Government of Canada has not amended <i>The Indian Act</i> to reflect this, but has extended certain treaty rights and related recognition to Inuit Peoples. ¹
Learning Circle	The CAAS' adaptation of the traditional medicine wheel to describe the stages and content of learning about Aboriginal Peoples that should be integrated into Canadian elementary and secondary school pedagogy. The Learning Circle is discussed in the text of this report.
Métis	The Métis are the nation of Aboriginal Peoples who developed in an indigenous manner when the original French traders intermarried with Anishinabe, Cree and Saukteaux women. This group of people, known as the Métis Nation, has had its own distinct culture, language, traditions and political leadership for hundreds of years, and they tend to regard themselves as Canada's 'founding people'. Commonly, Métis now is used to describe persons of mixed Aboriginal-European ancestry who identify as Aboriginal but not with any particular First Nation of People, generally people whose mixed ancestry dates back several generations to the colonial period or before. The Métis are addressed in Canada's <i>Indian Act</i> . When the western treaties were being developed, Canada negotiated separately with Indian and Métis Peoples, although Métis living with Indian Peoples were sometimes registered with the First Nation where they resided. ²



Native (from Celia Haig-Brown)	People born in the place to which reference is being made. This term is somewhat ambiguous because of claims by many people of immigrant ancestry who have been born in North America to be “native” Canadians or Americans. The capitalization of the word is usually what distinguishes its application to Aboriginal people from the more general usage.
Newcomers (with Celia Haig-Brown)	Recent immigrants to Canada from other parts of the world; not the Original Peoples.
Non-Status Indian (with Celia Haig-Brown)	An Aboriginal person who is not recognized as “Indian” under <i>The Indian Act</i> ; this term does not apply to Inuit or Métis persons as they are also not included under <i>The Indian Act</i> .
Original Peoples	The First Peoples of this land, which many call Turtle Island. Original peoples historically call themselves by the name of their People, or nation, e.g. Mi'kmaq, Innu, Anishinabe, Secwepemc, G'wichin.
Pedagogy of Oppression	In Chapter 7, some of the tools used by colonizers to impose their culture and worldview on other Peoples are discussed: mythicism, alienation, manipulation, cultural invasion, repression and oppression. When educators support or apply these tools, as it has happened both in Residential Schools and in mainstream Canadian education, the result is a Pedagogy of Oppression. ³
PLEx - Proposed Learning Expectations	These standards, established by CAAS' Academic and Aboriginal advisors, demonstrate the understanding and awareness that all students should acquire about Aboriginal Peoples histories, cultures and world views before they graduate from Canadian high schools. The CAAS' PLEx can be found in Appendix C of this report.
Pre-contact	The time often described as “time immemorial” by Aboriginal Peoples, “pre-contact” refers to the many eras of human culture and civilizations on Turtle Island prior to the beginning of continuous European colonization of this land. “Pre-contact” and “Contact” dates vary across the hemisphere, as colonizing explorers and settlers reached various regions at different dates.
Pre-history	Gestures to time before documented history. It is used to give a measure of scientific credibility to the study of the pre-European era and appears to have some equatability to the phrase “since time immemorial,” as used in relation to Aboriginal oral tradition.
Racism (cultural)	Cultural racism is the basis of both other forms of racism mentioned below (individual and systemic). It is the value system embedded in society that supports and allows discriminatory actions based on perceptions of racial difference, cultural superiority and inferiority. ⁴
Racism (individual)	Individual racism manifests itself in individual's attitudes and behaviours, and is the easiest type to identify. ⁵
Racism (systemic)	Systemic racism consists of the policies and practices of organizations, which directly or indirectly operate to sustain the advantages of peoples of certain “social races.” This type of racism is more difficult to address



Racism (systemic) - cont.	because it is implicit in the policies of organizations and often unconscious. ⁶
Right Relations	A relationship between Peoples and/or parts of Creation that is based on mutual respect, responsibility and sharing, based on the components described elsewhere in this glossary under “All My Relations” and “Good Mind” and “Walking in Beauty.”
SAS	The <i>Student Awareness Study</i> .
SASS	The centrepiece of the SAS is the <i>Student Awareness Study's Survey (SASS)</i> . The <i>SASS</i> was conducted by CAAS to measure Canadian undergraduate students' awareness and interest in understanding of Aboriginal Peoples
Savages (and other racializing or racist terms)	This term and other racial epithets (eg. Injun, Redskin, Squaw, Drunks, etc.) may well arise from classroom discussions It is vitally important to deconstruct these words: What do they mean? Where do they come from? Are they respectful? What is the intention of the person who uses them? Where have students heard or seen them being used? Are words like these used to describe other groups of People? What is the purpose of using such disrespectful terms? Should the “labels” offered by the class refer to behaviour or conduct, the teacher can ask the students to reflect on whether they have personally seen this conduct by an Aboriginal person, or a person of any other race or cultural group. If so, discuss that individual’s behaviour, and illustrate that adjectives like this can only be used for individuals not groups of people. The pedagogical goal of this exploration is to build skills of critical reflection and analysis.
Settlers (from Celia Haig-Brown)	Canadians who descended from foreigners who came here forty or more years ago.
Status Indian (from Celia Haig-Brown)	Someone legally recognized as an 'Indian' under <i>The Indian Act</i> . “Status Indians” are registered by the Department of Indian and Northern Affairs on historic and legal grounds, not cultural or racial. They are legally recognized by the Government of Canada as being entitled to a variety of treaty and other Aboriginal rights defined by the Government and Canada's judicial system.
Spirit (from Dan Smoke)	We believe that everything is alive, with spirit. Every form of life has been blessed with a gift to impart to Creation and all other life support systems need these gifts in order to survive and live. These life support systems are interconnected to us, as we need them in order to survive.
Spirituality	Not to be confused with “religion,” spirituality is the sense of relationship or connection with all the parts of Creation, each of which has “Spirit”. From Cajete (1994:43), “Indian languages lack a word for religion.” The words used [for spirituality] refer to a “way” of living, a tradition of the people. This reflects... process rather than an intellectual structure." Many responsibilities accompany this relationship. Together, the responsibilities and the relationship make up spirituality.
Teaching/s	A learning opportunity, which could arise from a variety of sources including words shared by an Elder, another person, or a set of events in



Teaching/s - cont.	the natural world. This learning moment allows a special insight into something that can profoundly affect the learner, and will contain spiritual as well as intellectual wisdom.
The Indian Act	Introduced shortly after confederation, <i>The Indian Act</i> was an amalgamation of pre-Confederation colonial legislation that had been updated to meet the needs of the emerging Canadian state to expand and allow European settlement of the west and other regions. This Canadian legislation governs the federal government's legal and political relationship with Aboriginal Peoples across Canada. It has been amended many times. In the late 1800's and the first few decades of the 1900's, it was continually revamped to make it more repressive, thus furthering the Canadian state's goals of assimilation. Since 1945, some of its more draconian elements have been removed to comply with the international human rights law regarding civil and political rights, including opposition to genocide.
Traditional (from Dan Smoke)	For our purpose, the Traditional person is one who upholds the ancient knowledges, teachings, principles, values of their ancestors and brings them forward into today's contemporary world to complement the ways of western civilization. A Traditional person, for example, always asks the Creator for permission before they perform a ceremony, song, speech, so that they will be guided by their Good Mind, and good heart.
Turtle Island	The English translation of the name given to the land we know as Canada and the other land of Mother Earth. This name originates from the Creation Story of Iroquoian, Algonkian and other Original Peoples. It is commonly used to describe North America or even the whole "American" hemisphere. ⁷
Walking in Beauty	A way of life that reflects Rights Relations between all parts of Creation. "Walking in Beauty" is used in this report, with respect to the Navaho Peoples and based on a teaching from Tim Thompson, to clarify the pedagogical reforms advocated by the CAAS. By helping all students understand the worldview and teachings that underlie "Walking in Beauty," Canadian schools will be reversing the pedagogy of oppression and affirming the value of Original Peoples' cultures.
Worldview	The way in which one looks at everything -- the surrounding world -- All Our Relations -- also called "cosmology." One's worldview is the result of the combination of spirituality, culture, language, teachings, traditions, history, social expectations from one's community, and more. ⁸



Endnotes for Glossary

- ¹ Drawn from "Native Studies: A Curriculum Guide for Grade 10", Saskatchewan Education, 1991; Background Information, page 160.
- ² Ibid.
- ³ As Chapter 7 explains, these concepts are drawn from Paulo Freire's *Pedagogy of the Oppressed* (1970), cited in the bibliography.
- ⁴ These definitions are taken from the website of the Canadian Race Relations Foundation: http://www.crr.ca/EN/MediaCentre/FactSheets/eMedCen_FacShtAcknowledgeRacism.htm.
- ⁵ See note 4.
- ⁶ See note 4.
- ⁷ For more on this, see Joseph Bruchac's *The Keepers of the Earth*, page 5, cited in the bibliography.
- ⁸ For more on this topic, see Duran and Duran, especially page 87 - 92, in Marie Battiste (ed.), *Reclaiming Indigenous Voice and Vision* - cited in the bibliography.

