

About the CAAS Logo

We thank the creator of the logo for the Coalition for the Advancement of Aboriginal Studies (CAAS): Polly Keeshig-Tobias (Ojibway) from Neyaashiinigaamiing First Nation. She is an artist and freelance illustrator. Neyaashiinigaamiing First Nation (known as Cape Croker) is located on the Bruce Peninsula between Georgian Bay and Lake Huron in Ontario.

The design for the logo started with the CAAS Learning Circle. Represented in this logo are the Four Directions, the Four Colours and the Four Elements. These directions, colours and elements are core aspects of the worldview and spirituality of many Indigenous Peoples. Their relationship to one another in the Circle reminds us that all of creation is related, yet each entity has its own original instructions that it must follow.

The inner circle also represents the Circle of Life.

In every aspect of our lives we go through four stages:

Spring = Child

Summer = Youth

Fall = Adult

Winter = Elder



The outer circle shows the Seven Teaching: we have a responsibility to look after Mother Earth so that she will be able to nurture our descendents seven generations into the future. The presence of seven around the outer circle of the logo also reminds us of the Anishinaabe teachings about the Seven Grandfathers and the Seven Fires.

The numbers four and seven are of great significance in many Aboriginal cultures, including for the Ojibway or Anishinaabe People.

At the outside of the logo, all of the elements are surrounded by Turtle Island, a story that tells about creation in this part of the world. For Peoples of the east-central region, the human race was established on Mother Earth when all our relations, in particular a giant turtle, cooperated to provide an environment to meet the needs of the first Woman who fell from the Skyworld.





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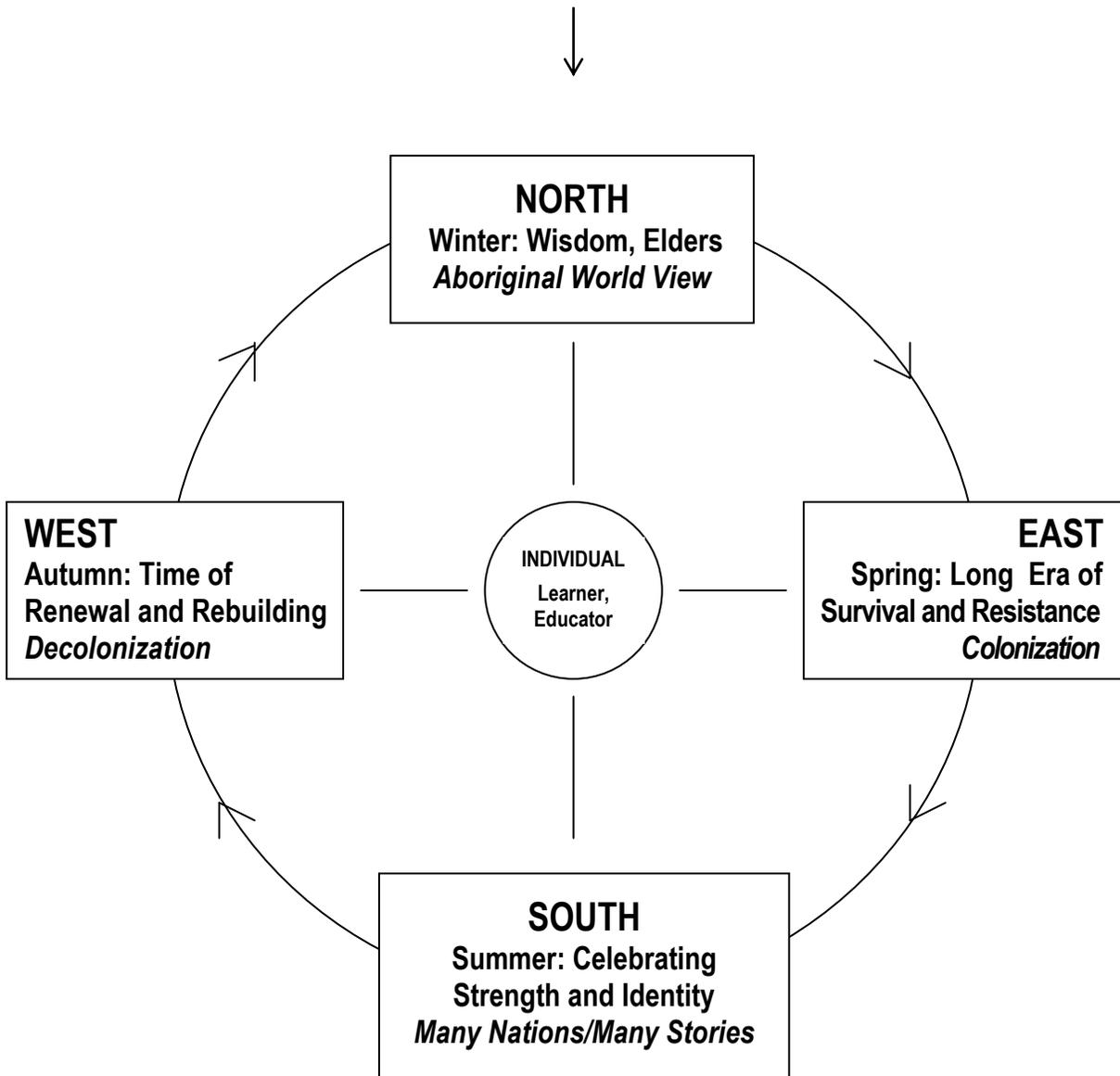


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Walking in Beauty Framework (CAAS Learning Circle)





O Great Spirit

Whose voice I hear in the wind
Whose breath gives life to the world
Hear me
I come to you as one of your many children
I am small and weak
I need your strength and wisdom
May I walk in beauty
Make my eyes behold the red and purple sunset
Make my hands respect the things that You have made
And my ears sharp to hear Your voice
Make me wise so that I may know the things
That You have taught your children
The lessons that You have hidden in every leaf and rock
Make me strong, not to be superior to others
But to be able to fight my greatest enemy: Myself
Make me ever so ready to come to You with straight eyes
So that when life fades as the faded sunset
My spirit will come to You without shame

Anonymous author

From "Creating Cultural Awareness About First Nations"; Val Friesen, Jo-Ann Archibald,
Rita Jack: Native Indian Teacher Education Program, Faculty of Education, U.B.C.



CAAS Statement of Purpose

- Φ Guided by Traditional values, the Coalition strives to propel forward a variety of initiatives to achieve inclusion of accurate and valid Aboriginal Studies in all provincial and territorial elementary and secondary schools across Canada.
- Φ Our goal is to ensure that all students who graduate from Canadian schools achieve a minimal set of learning expectations which reflect Aboriginal perspectives on First Peoples' and Canadian history and culture.
- Φ Our efforts focus on:
 - supporting the implementation of curriculum and resource policies directed at inclusion of accurate and valid Aboriginal studies in all non-Aboriginal controlled schools;
 - supporting teaching staff in the challenges implied by our mandate;
 - supporting development of and accessibility to Aboriginal-perspective curriculum resources;
 - improving cross-cultural awareness at all levels of the education system across Canada.

Acknowledgements and a Dedication towards *Walking in Beauty*

Walking in Beauty means learning how to get along with each other in a kind, sharing, honest and respectful way. This means listening, learning and knowing about each other – about one another’s cultures, histories, contemporary concerns and worldviews. It means coming together in the Indigenous way, within a circle – where there is no start, no top, no end, and no bottom – where we all have our rights and responsibilities, and where we all value and respect difference.

A long-time supporter of the Coalition for the Advancement of Aboriginal Studies (CAAS), Tim Thompson (Mohawk, Hotinonshón:ni) has said that the time has come for our curricula and our classrooms to prepare us for “our beautiful walk together.” *Walking in Beauty* is a concept he presented at a 1998 meeting about how to improve Aboriginal Studies secondary school curriculum in Ontario. The term came to him from First Peoples of what is now known as the southwestern United States of America, the Navajo Nation. With respect, we thank the Navajo People for this.

Walking in Beauty may be understood as a universal concept of Indigenous knowledge. Its meaning instructs each of us is to conduct ourselves “in right relations” with all of creation, including our relations of the natural world. When we are *Walking in Beauty*, we conduct ourselves respectfully towards Peoples from all the Four Directions on Mother Earth.

In this document, we hear the voices of many individuals who are prepared to work alongside one another as we begin to learn about *Walking in Beauty*. We are inspired by these voices:

Φ people committed to what was designed to be the healing process of the *Royal Commission on Aboriginal Peoples* (RCAP);

Learning about Walking in Beauty: Frontispieces

- Φ most of the students who engaged in our efforts by responding to the Student Awareness Survey;
- Φ Aboriginal and Canadian scholars;
- Φ Elders, Traditional Teachers, activists, and others, some of whose voices may not appear on the pages of this report, all of whom have engaged with this work forever, and long before CAAS existed;
- Φ educators in Canadian universities and colleges who helped us gather the research sample;
- Φ the children, youth and adults in Canadian classrooms who teach us our responsibilities.

The development of this research and the publication of this report was made possible by funding from the Canadian Race Relations Foundation, with assistance from the Public Justice Resource Centre and the George Cedric Metcalf Charitable Foundation. We have been galvanized by the support of our initial organizational partners: Aboriginal Rights Coalition, Aboriginal Teacher Education Program at Queen's University, All Native Circle Conference of the United Church of Canada, Canadian Teacher's Federation, Faculty of Education at York University, National Aboriginal Design Committee (literacy practioners), Public Justice Resource Centre and Tsi-niyukwaliho:tu (the Oneida traditional learning centre). We also thank the Public Education Unit of the Department of Indian Affairs for support given to CAAS in 2000 for development of our website and other outreach initiatives. It is our sincere hope that this work honours all these groups and institutions, as well as the Aboriginal educators, Elders and activists who have been doing this work inside their communities and across Canada since the impacts of colonization became noticeable.

This report comes from the hearts and minds of the volunteer members, Elders and advisors of the CAAS Core Working Group. Several of its authors have never met each other. We are



of different cultures and stand in different places on the circle of learning. Yet the document demonstrates that we are of common purpose - that we have come together with a Good Mind. Our strength comes from our mutual commitment to build a world that respects all Peoples from all Four Directions. We strive for a world that must urgently act to honour, cherish and protect the children of today and of the Seventh Generation. Our urgency arises from the many serious challenges facing the human race, our ecosystem and All Our Relations.

By its developmental process, this report is an object lesson – a Teaching – in what we need to do to create a nation that respects all its founding Peoples. Mind, spirit, heart and body – the four aspects of human nature – guide us in how to conduct ourselves responsibly. In coming together to create this document, we acted from the heart as well as the mind, with the respect, honesty and trust for each other. As our many, many Teachers have tried to help the creators of this report learn, this approach is the basis of “right relations.” This manner of conduct lays the foundation for *Walking in Beauty* – for creating a community in which all our founding Peoples are respected.

One of the most challenging pieces of putting this together has been to determine how to “name” the different populations who now live in Canada. The dysfunctional relationship between these populations – borne out of and still reinforced by a *pedagogy of oppression* – is a fundamental theme of this report. The steps we must take to develop a classroom pedagogy based on respect and honesty between all the Peoples of Canada is the second fundamental theme of this report. Thus, naming ourselves in relation to one another has been an essential task. It is an object lesson, a Teaching.

The complexities around this naming process are highlighted throughout this report, and our glossary continues the task of addressing this challenge. We endeavour to refer to the Indigenous populations of this land as being distinct in their identities. We have striven to not call the Original Peoples “Canadians”, because Canada has not yet sincerely welcomed Indigenous knowledges, understandings and values into its national identity. As well,



Indigenous Peoples do not always call themselves Canadians; many identify themselves through their own nations.

By the same token, we have struggled to describe as fully as possible who is Canadian. This naming is not necessarily done well: it is very much a work in progress. We hope no one takes offense at our attempts.

The deliberate care to label or define ourselves should not be necessary. We should respect one another for who we are, where we come from, how we believe and make decisions, and how we act in this world because of our beautifully distinct worldviews. When we reach this place of honour and respect, we will not need these labels. We will have begun to learn and teach about *Walking in Beauty*.

CAAS Elders:

Bruce Elijah (Oneida) - Nia:wen. Stanley McKay (Cree) - Miigwetch.

We also thank the many other Teachers and Elders who have assisted our work. The following individuals helped us start in a Good Way: Bob Antone (Oneida), Howard Elijah (Oneida), Sister Dorothy Moore (Mi'kmaq), Dan Smoke-Asayenes (Seneca) and Mary Lou Smoke (Ojibway).

This report was written by: Renee Abram (Oneida), Nora Allingham (Canadian, with Oneida heritage), David Anderson (Dene), Robin Buyers (settler Canadian of Scots heritage), Jacqueline Moore Daigle (Cree), George Frempong (newcomer Canadian, from Ghana), Celia Haig-Brown (settler Euro-Canadian), Beverley Jacobs (Mohawk), Carl James (Canadian of Afro-Caribbean heritage), Damian MacSeáin (settler Canadian of Irish heritage), Stanley McKay (Cree), Ann Pohl (settler Canadian of Jewish heritage), Graham Reynolds (settler Euro-Canadian), and Harry Smaller (settler Euro-Canadian).

The Student Awareness Survey (SAS) was designed by Susan Dion (Lenape) and the research project was coordinated by Ann Pohl. Anika Altman (Ojibway) and Ann Pohl were responsible for the coding and preliminary analysis.

Although we all pitched in, Renee Abram, David Anderson and Ann Pohl formed the nucleus of the CAAS Core Working Group for this project. As the report editor, Beverley Jacobs (Mohawk) worked to ensure the cultural integrity and pedagogical value of this document.

Short biographies of the individuals who contributed to the report are found in Appendix B.

We also thank Mike Constable for his illustrations, Emily Pohl-Weary for her layout skills, Christine Hébert and others for translation services, our Core Network critical readers and editors, and the educators who administered our surveys and their students. We have likely forgotten someone: our apologies and deep thanks. The errors belong to CAAS.

Chi Miigwetch. Nia:wen. Ekosi. Wela'lin.

All Our Relations.

