

Professional Learning Pebbles

**ACTIVITIES TO BUILD TEACHERS'
FOUNDATIONAL KNOWLEDGE**



**Walking
Together** EDUCATION FOR
RECONCILIATION



**The Alberta
Teachers' Association**

PD-WT-19 2017-04

We would like to express our gratitude to the following individual for their guidance and feedback in the creation of this workshop:

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Note to Administrators

As you begin to review this document, keep in mind that we should not assume First Nations, Métis and Inuit students, nor First Nations, Métis and Inuit staff in our schools, can be or should be, spokespeople for their communities. When exploring Indigenous issues and reconciliation with staff, be mindful of the health and well being of Indigenous staff members.

Think about how to support First Nations, Métis and Inuit teachers and support staff. How do we ensure that they are not singled out, or asked to speak on behalf of all First Nations, Métis and Inuit peoples? How do we help them with self care?

Foundational Knowledge

For detailed content and stories on First Nations, Métis and Inuit foundational knowledge, please access Alberta Education's *Walking Together Digital Resource*, www.learnalberta.ca/content/aswt. The companion, *Talking Together a Discussion Guide* www.learnalberta.ca/content/aswt/talkingtogether, contains detailed, one-hour-long lesson plans to guide educators through the information presented in the *Walking Together Digital Resource*. It is an excellent resource to begin learning about foundational knowledge.

Many more short videos and case studies for discussion can be found at the National Centre for Truth and Reconciliation at <http://nctr.ca/educator-newbackup.php> and at Historica Canada www.historicacanada.ca.



Awareness



I.a Laws and Reports

Various laws and reports between the Crown and First Nations, Métis and Inuit peoples have shaped our shared history. Understanding these laws and reports and their impact on today's contemporary realities for Indigenous peoples is a positive step in the reconciliation process.

Purpose: To develop an understanding of the historical, legal and contextual terminology pertaining to Indigenous peoples.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students.

Foundational Knowledge: Understanding the laws and reports between the Crown and First Nations, Métis and Inuit peoples will advance the process of reconciliation.

Time Frame: 30 minutes

Materials:

- Laws and Reports cards (terms and definitions), one set per group or one card per participant.
- Video: "Here's My Canada: Sheila Watt-Cloutier's Canada" (1:12).
www.youtube.com/watch?v=w-b373nCHlk

Methodology:

1. Invite participants to assess their prior knowledge of the laws and reports that impact First Nations, Métis and Inuit peoples in Canada.

Option 1: Project each key law or report using a SMART Board or projector. Ask participants to use a visual indicator to communicate their current understanding:

- a. 'Thumbs up' or green cards if they are familiar with the law, report or policy and can teach it to the group.
- b. 'Thumbs middle' or yellow cards if they have heard of it before and have limited knowledge.
- c. 'Thumbs down' or red cards if they have not heard of the term before or have no understanding at all.

Option 2: Use an online survey tool, such as *Poll Everywhere* (www.poll.everywhere.com), to quickly assess participants' prior understanding of laws, reports and policies pertaining to First Nations, Métis and Inuit peoples.

2. Invite participants to assess their understanding of the various laws and reports that were created by the Crown to legislate First Nations, Métis and Inuit peoples and cultures. Which policies are familiar to them? Which are new learnings for them?



3. Show the video “Here’s My Canada: Sheila Watt-Cloutier’s Canada.” Explain that it is just one policy that the Canadian government used to control and assimilate First Nations, Métis and Inuit peoples. Use the video to transition to one of the following options:

Option 1: Pass out one card per participant. Ask them to mingle and find the person that has the card that matches theirs. (28 cards in total).

Option 2: Make one set of cards for each table group. Ask participants to sort the cards, matching title to definition.

Option 3:

1. Write out definitions on large chart paper.
2. Hang the chart paper around the room.
3. Display the keywords on a screen, or provide a master list to each participant.
4. Provide participants or groups with stacks of various coloured Post-it notes.
5. Invite each participant or group to write each keyword on a Post-it note.
6. Invite each participant or group to put each Post-it note below the correct definition.
7. Each group can use different coloured Post-it notes to turn the activity into a short game.

Option 4:

1. Write the words on chart paper, SMART Board, projected slide, etc.
2. Divide participants into two or three teams, depending on the group size.
3. Have teams take turns trying to define one particular term or phrase from the list.
4. If they are correct, cross out the word and give the team a point (if desired for competition) and move on to the next team. Alternatives include letting one team continue until they get a term wrong.

Debrief: Invite participants to have a short discussion about what they have learned. Which policies did they have prior knowledge of? Which were surprising? What was the end goal of the policies and legislation? What barriers might the variety of policies and legislations create between Indigenous and non-Indigenous peoples? How can we move beyond the barriers?

Alternate Strategies: Technology and online “gamifying” sites can be used to review the policies and legislations as well.

- SMART Board Notebook column matching or sort templates
- Kahoot! online gaming tool www.getkahoot.com
- Socrative online assessment tool www.socrative.com

Cards for Legislation and Reports

RESERVES	<ul style="list-style-type: none"> • Created and governed by the <i>Indian Act</i>. • Known as bands in the <i>Indian Act</i>. • Residence is governed by band councils and Indigenous and Northern Affairs Canada. • Many are now referred to as First Nations. • May serve as spiritual and physical homelands for their people. • Also seen as examples of colonial governance of First Nations by the Crown. • Parcels of land set aside and created to control and segregate groups of people. They were designed to ensure prime lands wanted for development by colonizers were available to newcomers.
PASS SYSTEM	<ul style="list-style-type: none"> • Created in 1886, after the Red River Rebellion. • Designed to control the movement of all First Nations peoples. • First Nations peoples could not leave their reserve unless they had signed authorization by the Indian agent. • Describes when First Nations people could leave, where they could go and when they had to return. • Although it was never passed into legislation, it was enforced well into the 1940s.
FORCED RELOCATION	<ul style="list-style-type: none"> • First Nations, Métis and Inuit peoples were all subject to move from their traditional homelands. • Occurred when their land was deemed to be needed for European settlement, agriculture, resource development and other government needs. • Attempt to force Indigenous peoples to abandon traditional ways of life and to embrace a more agricultural and sedentary lifestyle. • Inuit had to adapt to colder climates and longer periods of total light or darkness without adequate housing and supplies. • The lands that First Nations, Métis and Inuit were forced to move to were located away from bodies of water and traditional harvesting grounds, and were often barren landscapes that were thought to not be rich in natural resources. <p style="text-align: right;">Source: Northern Affairs Canada www.aadnc-aandc.gc.ca</p>

<p>INDIAN ACT</p>	<ul style="list-style-type: none"> • A consolidation of regulations. • Gave greater authority to the Department of Indian Affairs over Indigenous peoples by permitting it to intervene in a wide variety of issues and to make sweeping policy decisions. • Defined who was an Indian; managed Indian lands, resources and moneys; controlled access to intoxicants and promoted “civilization.” • Crown acted as “guardian” until Indigenous peoples were fully integrated into Canadian society. • Frequently amended in the 70 years after it was passed into law in 1876. • Amendments were largely concerned with assimilation and civilization of First Nations peoples.
<p>CONSTITUTION ACT, 1867</p>	<ul style="list-style-type: none"> • When the Province of Canada joined with Nova Scotia and New Brunswick to form the Dominion of Canada, this act, section 93 delegated jurisdiction of education to provinces across Canada. • This allowed the provinces to create standards and criteria through education legislation and training to meet the needs of the Canadian settler state. • Section 92 of the act removed provincial legislative authority over “Indians” and their reserved lands and gave this authority to Parliament. It placed First Nations education under federal jurisdiction which continues to exist today.
<p>MÉTIS NATION OF ALBERTA</p>	<ul style="list-style-type: none"> • Created in 1928 as the Métis government for Métis Albertans. • Has an elected council that advocates for inclusiveness for Métis Albertans in government policy. • Purpose is to promote and facilitate the advancement of Métis people through self-reliance, self-determination and self-management. •
<p>MÉTIS SETTLEMENTS</p>	<ul style="list-style-type: none"> • In 1938, Alberta passed the <i>Métis Population Betterment Act</i> which set aside colonies for Métis people. • The colonies were governed by a self-government agreement with the province of Alberta. • Eight communities are currently in Alberta: Buffalo Lake, East Prairie, Elizabeth, Fishing Lake, Gift Lake, Kikino, Paddle Prairie and Peavine.

MÉTIS SCRIP	<ul style="list-style-type: none"> • The Canadian government offered land allotment certificates of 160 or 240 acres to Métis heads of household for compensation of land taken for European settlement. • It was used as a method to take away Métis Aboriginal title to the land in exchange for a small parcel of land. • Often, the certificates were not for specific parcels of land and families had to redeem them at Land Title offices far from where they lived—most of the land that was offered to the Métis was in the southern part of the prairies, hundreds of miles from their communities and extended families. • Instead of land, a monetary value could be redeemed much like a bank note. Many Métis, not fully aware that they were giving up land title, chose to take the money in an act of desperation to feed their families.
TAG SYSTEM	<ul style="list-style-type: none"> • Tracking Inuit began with fingerprinting. • Because tracking was difficult, Inuit were given a number to be worn always. • Because Inuit names were difficult to pronounce, spell and understand, some believed the names were pagan, shamanistic and evil.
PROJECT SURNAME	<ul style="list-style-type: none"> • The traditional naming system used by the Inuit creates unique, non-gender specific names for each individual with no shared family name or surname. • In 1970, the federal government launched a program to assign last names to Inuit in northern Canada for ease of identification. They were forced to follow the European tradition of having a surname and were given or told to choose a surname.
INUIT LAND CLAIMS	<ul style="list-style-type: none"> • Four land settlements were reached with the Inuit between 1975 and 2005. • Title to certain blocks of land, covering about 40 per cent of Canada's land mass, were granted to the Inuit. • The land settlement and much administrative autonomy.

Sources:

- A History of Indian and Northern Affairs Canada. www.aadnc-aandc.gc.ca/eng/1314977281262/1314977321448
- “Rights of Indigenous Peoples.” www.thecanadianencyclopedia.ca/en/article/aboriginal-rights
- Métis Nation of Alberta. <http://albertaMétis.com>

I.b Avoid the Acronym: Identity and Terminology

Within the First Nations, Métis and Inuit peoples, there exists distinct, vibrant cultural groups. One important first step on the journey to reconciliation is to identify the historical and contemporary terms and legal definitions that have been used to define, categorize and separate Indigenous peoples since European contact. At times, uncertainty in using the “wrong term” and offending someone can be a barrier for teachers.

Use the following short activity as a way for staff to explore the variety of terms that have been used, and as a springboard for exploring appropriate language to use when creating relationships with Indigenous peoples and communities.

Purpose: To develop an understanding of the historical, legal and contextual terminology pertaining to Indigenous peoples.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students.

Foundational Knowledge: Albertans benefit from understanding and respecting the linguistic, geographic, political and cultural diversity of Canada's constitutionally recognized Aboriginal peoples (First Nations, Métis and Inuit).

Time Frame: 30 minutes

Materials:

- Terminology cards (terms and definitions), one set per group or one card per participant.
- video: “Understanding Aboriginal Identity” (20:48).
www.youtube.com/watch?v=IcSnbXmJ9V0
- video: “Aboriginal Peoples Terminology” (2:49).
www.youtube.com/watch?v=Bfm_7kXktZU

Methodology:

1. Invite participants to assess their understanding of the various terms used when learning about Indigenous peoples. Which terms are familiar to them?

Option 1: Pass out one card per participant. Ask them to mingle and find the person that has the card that matches theirs. (28 cards in total—14 terms, 14 definitions.).

Option 2: Make one set of cards for each table group. Ask participants to sort the cards, matching terms to definitions.



Option 3:

1. Write definitions on large chart paper and hang the chart paper around the room.
2. Display the keywords on a screen or provide a master list to each participant.
3. Provide participants or groups with stacks of Post-it notes.
4. Invite each participant or group to write each keyword on a Post-it note.
5. Invite each participant or group to put each Post-it note below the correct definition.
6. Each group can use different coloured Post-it notes to turn the activity into a short game.

Option 4:

1. Write the words on chart paper, SMART Board, projected slide, etc.
2. Divide participants into two or three teams, depending on the group size.
3. Have teams take turns trying to define one particular term or phrase from the list.
4. If they are correct, cross out the word and give the team a point (if desired for competition) and move on to the next team. Alternatives include letting one team continue until they get a term wrong.

Option 5: Show the video “Understanding Aboriginal Identity.”

Debrief: Invite participants to engage in a short discussion on what they have learned. Which terms were easy? Which were confusing? Why are there so many terms to acknowledge Indigenous peoples in Canada? What barriers might the variety of terms create between Indigenous and non-Indigenous peoples? How can we move beyond the barriers?

Alternate Strategies: Technology and online “gamifying” sites can be used to review policies and legislation.

- SMART Board Notebook column matching or sort templates
- Kahoot! online gaming tool <https://getkahoot.com>
- Socrative online assessment tool www.socrative.com

Identity and Terminology Cards

ABORIGINAL PEOPLES OF CANADA	<ul style="list-style-type: none"> • The first peoples in Canada and their descendants. • Includes First Nations, Métis and Inuit peoples. • Each group is distinct and has its own history, culture, protocols, traditions and languages. • Usually used as a term in government policy. • The Government of Canada renamed Aboriginal Affairs and Northern Development to Indigenous Affairs and Northern Development in November 2015.
BILL C-31 INDIAN	<ul style="list-style-type: none"> • A person who gained or regained Indian status because of the <i>Act to Amend the Indian Act</i>, 1985. • Status Indian women lost their status, band membership and all associated rights when they married non-status men prior to Bill C-31. • Although gains were made with Bill C-31, challenges remain.
CEREMONIALIST	<ul style="list-style-type: none"> • A highly respected member of a First Nation or Métis community. • Recognized and identified by members of the community as being knowledgeable about spirituality and spiritual practices.
ELDER	<ul style="list-style-type: none"> • A highly respected member of a First Nation, Métis or Inuit community. • Recognized and identified by members of the community as carrying important wisdom, oral traditions and knowledge of their culture. • Shares his/her understandings through teachings, ceremonies, stories and/or songs. • Individuals hold different gifts or talents. • Their role and the appropriate protocols for approaching them varies from community to community. • They do not have to be a senior citizen; the carrying of knowledge and recognition by the community are the key factors in determining who they are.
ESKIMO	<ul style="list-style-type: none"> • Derived from the Cree word Askipowak, meaning raw meat eaters. This term, however, is offensive to Inuit in Canada because it is viewed as derogatory and discriminatory. • This is the commonly-used acceptable term for Indigenous peoples of Alaska and is defined in American policy and legislation.

FIRST NATIONS	<ul style="list-style-type: none"> • A term used by the Assembly of First Nations (www.afn.ca/en/about-afn/description-of-the-afn). • Not a legal term; the Canadian constitution and legislation still use the term Indian. • Refers to status and non-status Indian peoples in Canada. • Encompasses the approximately 617 distinct Indigenous groups in Canada. • Each Indigenous group has its own distinct culture, language, traditions and protocols. • Is used to replace 'band' when referring to communities.
FNMI	<ul style="list-style-type: none"> • An acronym used in many Alberta educational publications that suggests that Aboriginal peoples are part of a homogenous group and therefore ignores the complexity and diversity of Alberta's Aboriginal peoples. • This acronym should not be used to refer to First Nations, Métis and/or Inuit peoples as it is considered offensive by many and often misunderstood.
INDIGENOUS PEOPLES	<ul style="list-style-type: none"> • Term used globally to refer to the original inhabitants of any region. • Includes the three groups of Indigenous peoples in Canada—First Nations, Métis and Inuit.
INUIT	<ul style="list-style-type: none"> • "The people" in Inuktitut language. • This term is plural, while the singular form is Inuk. • The Indigenous peoples in northern Canada who live in Nunavut, the Yukon, Northwest Territories, northern Quebec and northern Labrador. This specific group originated in the central and eastern Arctic and Inuvialuit originated in the western Arctic.
KNOWLEDGE KEEPER	<ul style="list-style-type: none"> • A member of a First Nations, Métis or Inuit community. • Recognized and identified by Elders of the community as being knowledgeable about cultural practices, products or worldviews.

MÉTIS	<ul style="list-style-type: none"> • Métis are one of the three distinct Aboriginal peoples of Canada recognized in the 1982 Canadian constitution. • Métis communities and their distinct culture were established with the growth of the fur trade prior to the North-West Territories becoming part of Canada. They played a crucial role in the development and success of the fur trade throughout the Canadian west. • Many Canadians have mixed Aboriginal and non-Aboriginal ancestry but that does not in itself make them Métis or eligible to be registered as Métis. Métis in Alberta are Aboriginal people who are related by kinship to, but culturally distinct from other Aboriginal people, possessing their own Michif language, customs, traditions and relationships to land.
NON-STATUS INDIAN	<ul style="list-style-type: none"> • A First Nations person who is not registered or who has lost their status under the <i>Indian Act</i>.
STATUS/ REGISTERED INDIAN	<ul style="list-style-type: none"> • A First Nations person who meets the requirements and is registered with the Canadian government under the <i>Indian Act</i>.
TREATY INDIAN	<ul style="list-style-type: none"> • A status Indian whose ancestors signed a treaty with the Crown.

^[1] Library and Archives Canada (LAC). 2017. "Métis Nation" LAC website. www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Métis/Pages/introduction.aspx.

^[2] For more information go to www.Métismuseum.ca/michif_tools.php.

[1]

[2]

I.c Assimilation Case Study

Purpose: To develop an understanding of the impacts forced assimilation has exacted on Indigenous peoples by examining a short film on the Inuit experience.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.

Foundational Knowledge: Albertans benefit from understanding First Nations, Métis and Inuit experiences related to forced assimilation.

Time Frame: 20 minutes

Materials:

- video: "If the Weather Permits" (27:00). Begin at 1:30, end at 9:55. This video in its entirety is excellent, but the clip might better fit time constraints.
www.nfb.ca/film/if_the_weather_permits
- video: "Breath" (4:00). Features Susan Aglukark speaking of cultural shifts in Inuit life over the past 50 years. www.nfb.ca/film/breaths
- participants, choose from:
 - a) individual paper for jotting notes
 - b) graphic organizer (p 16)
 - c) chart paper and markers for group sharing of thoughts

Methodology:

1. Conduct a brief discussion on the meaning of *assimilation*. According to the Cambridge Dictionary (2017), it is "the process of becoming a part, or making someone become a part of a group, country or society." www.dictionary.cambridge.org

The following is an excerpt from *First Nations in Canada* (INAC 2017):
www.aadnc-aandc.gc.ca/eng/1307460755710/1307460872523

Legislated Assimilation—Development of the *Indian Act* (1820-1927)

"Civilizing the Indian"

As First Nations' military role in the colony waned, British administrators began to look at new approaches to their relationship. In fact, a new perspective was emerging throughout the British Empire about the role the British should play with respect to Indigenous peoples. This



new perspective was based on the belief that British society and culture were superior; there was also a missionary fervour to bring British "civilization" to the Empire's Indigenous peoples. In the colonies of Upper and Lower Canada, the Indian Department became the vehicle for this new plan of "civilization." The British believed it was their duty to bring Christianity and agriculture to First Nations. Indian agents accordingly began encouraging First Nations to abandon their traditional lifestyles and to adopt more agricultural and sedentary ways of life. As we now know, these policies were intended to assimilate First Nations into the larger British and Christian agrarian society.

2. Show the video clip, "If the Weather Permits" about the Inuit experience with assimilation. Use the video to transition to one of the following options:

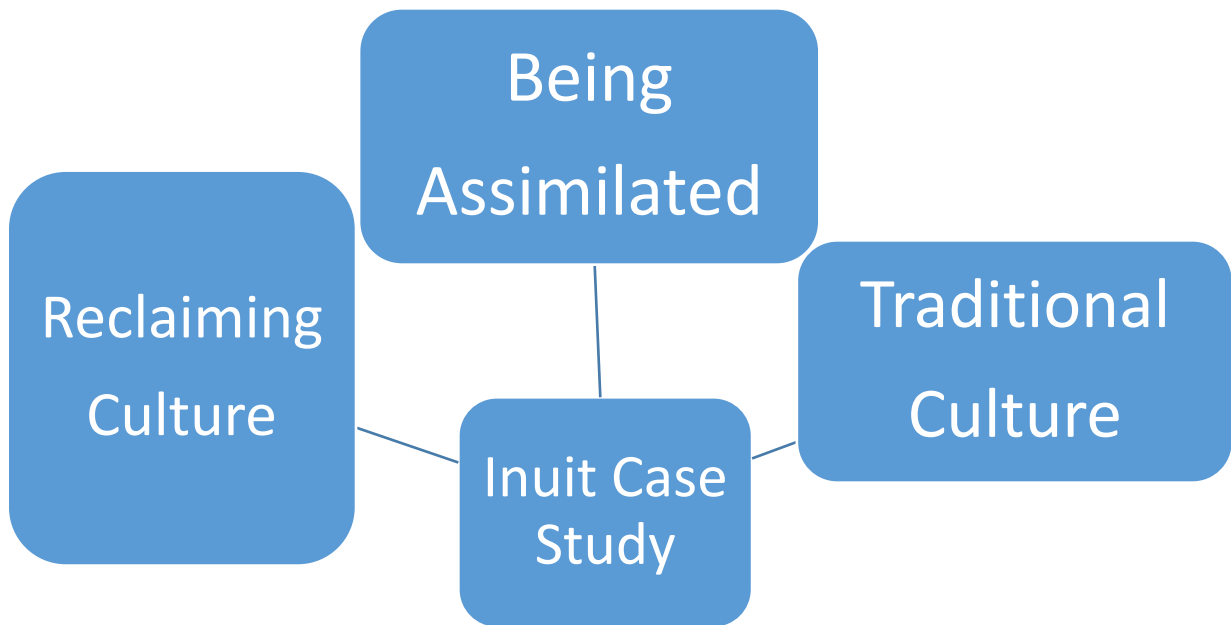
Option 1: Invite participants to create a t-chart outlining what they see as "traditional" Inuit worldviews, customs, beliefs and values versus examples of assimilation shown in the video clip.

Option 2: On Post-it notes, invite participants to jot down examples given of culture and ways of life. In groups, share ideas and sort into traditional, assimilated and reclaiming.

Option 3: Show the video, "Breath" and instruct participants to view it as a case study of the Inuit people. Use the graphic organizer on p 16 (which can be photocopied) to record their thoughts and observations.

Debrief: Invite participants to engage in a short discussion on what they have learned, what they noticed and what stood out for them. Invite participants to think of challenges of assimilation for students in their school community. What considerations can be made to ease the feelings of loss, frustration, and uncertainty? How can the school community assist First Nations, Métis and Inuit students to reclaim parts of their cultural identity?

Graphic Organizer



I.d Concepts of Assimilation

Purpose: To develop an understanding of the concepts of forced assimilation that have had, and continue to have, profound impacts on First Nations, Métis and Inuit individuals, families and communities.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students.

Foundational Knowledge: Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to forced assimilation.

Time Frame: 30 minutes

Materials:

- Concepts of Assimilation cards (terms and definitions, p 19, one set per group or one card per participant)
- video: “Heritage Minutes: Louis Riel” (1:00). www.youtube.com/watch?v=FVVfjfyvgMg

Methodology:

1. Invite participants to assess their understanding of the concepts of assimilation as part of understanding First Nations, Métis and Inuit experiences. Show the “Heritage Minutes: Louis Riel” video to illustrate how colonization and forced assimilation negatively affected the lives of Indigenous peoples. The video highlights the eurocentric attitude of the Canadian government toward the Métis.
2. Choose one method to introduce participants to key concepts of assimilation terms.

Option 1: Pass out one card per participant. Ask them to mingle and find the person that has the card that matches theirs. (24 cards in total—12 terms and 12 definitions.).

Option 2: Make one set of cards for each table group. Ask participants to sort the cards, matching title to definition.

Option 3:

1. Write out definitions on large chart paper and hang them around the room.
2. Display the keywords on a screen or provide a master list to each participant.
3. Provide participants or groups with stacks of variously coloured Post-it notes.
4. Invite each participant or group to write each keyword on a Post-it note.
5. Invite each participant or group to put each Post-it note under the correct definition.
6. Each group can use a different colour of Post-it notes to turn the activity into a short game.

Option 4:

1. Write the words on chart paper, SMART Board, projected slide, etc.
2. Divide participants into two or three teams, depending on the group size.
3. Have teams take turns trying to define a particular term or phrase from the list.
4. If they are correct, cross out the word and give the team a point (if desired for competition) and move on to the next team. Alternatives include letting one team continue until they get a term wrong.

Debrief: Invite participants to have a short discussion on what they have learned. How has assimilation and colonization affected First Nations, Métis and Inuit peoples and communities? What are possible contemporary impacts on Indigenous and settler peoples? How have such concepts shaped modern relations?

Alternate Strategies: Technology and online “gamifying” sites can be used to review the policies and legislations as well.

- SMART Board Notebook column matching or sort templates
- Kahoot! online gaming tool <https://getkahoot.com>
- Socrative online assessment tool www.socrative.com

Concepts of Assimilation Cards

ASSIMILATION *	The process of absorbing one cultural group into another. This can be pursued through harsh and extreme state policies, such as removing children from their families and placing them in the homes or institutions of another culture. Forcing a people to assimilate through legislation is cultural genocide—the intent is to make a culture disappear.
BRITISH NORTH AMERICA ACT *	Also known as the <i>Constitution Act</i> , 1867, it put ‘Indians and lands reserved for Indians’ under the control of the federal government. When this occurred, Indigenous peoples in Canada lost their rights and were no longer recognized as having control over their lands.
COLONIZATION *	A process of gaining control of land and resources. It involves one group of people, the colonizers, coming into an area and dominating the people who are already living there.
CULTURAL GENOCIDE	The destruction of those structures and practices that allow the group to continue as a group. The political and social institutions of the targeted group are set to be destroyed. Land is seized, populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden and objects of spiritual value are confiscated and destroyed. Families are disrupted to prevent the transmission of cultural values and identity from one generation to the next. <i>Executive Summary</i> , Truth and Reconciliation Commission of Canada, p 7.
DECOLONIZATION	A process that Indigenous people, impacted by colonization and forced assimilation, might go through by reclaiming, rediscovering and repatriating their indigenous ways of knowing and being.
EUROCENTRISM	A focus on Europe and Europeans. The idea that Europeans are the central and most important culture in the entire world (politically, religiously, economically, socially).

<p>GRADUAL CIVILIZATION ACT</p>	<p>A bill passed by the 5th Parliament of the Province of Canada. The Act required male Indians and Métis over the age of 21 to read, write and speak either English or French and to choose an approved surname by which they would be legally recognized. By the application of this act, Indian and Métis males would lose all of their legal rights, as well as any land claims and would become British subjects, though with far fewer rights. It was called 'enfranchisement' and was one of the many policies of forced assimilation. Enfranchisement was viewed by the government as a privilege for Aborigines.</p>
<p>TREATIES</p>	<p>Internationally binding agreements between sovereign nations. Hundreds of these agreements of peace and friendship were concluded between the European settlers and First Nations during the period prior to Confederation. Their purpose was to promote peaceful coexistence and sharing of resources.</p> <p>Following Confederation, European settlers continued to enter into these agreements as a tool to acquire vast tracts of land and the numbered Treaties 1 through 11 were concluded between First Nations and the Crown.</p> <p>For Indigenous peoples, these agreements outlined the rights and responsibilities of all parties to the agreement. In the tradition of Indigenous treaty making, these are oral agreements. In addition, they are "vital, living instruments of relationship" (Royal Commission on Aboriginal Peoples, 1996) that involve all Canadians.</p>
<p>INTERNAL COLONIZATION *</p>	<p>When people live in a place that has been colonized, whether they are the original people or a settler who has come from elsewhere, they gradually absorb the colonizers' ways of acting and thinking. That is why we talk about needing to decolonize ourselves so that all citizens can change their behaviour.</p>
<p>PATERNALISM</p>	<p>A focus on males being the highest authority figure in all aspects of life. A policy and practice of authority figures who restrict freedom of those considered to be below them. Typically framed as if it is in the best interest of those 'lower' than them.</p>

THE 60s SCOOP *	From the 1960s to the 1980s, thousands of First Nations and Métis children were forced illegally by the provincial governments from their homes and adopted or fostered, usually by non-Indigenous people. It was formerly known as the Baby Grab. Many of these kids experienced violence, racism and abuse and lost connection to their identity and culture. Like residential schools, the purpose was assimilation.
DOCTRINE OF DISCOVERY *	In what we now call North America, Europeans made deals amongst themselves and divided up control over Indigenous peoples and Indigenous lands. Usually, whichever European nation discovered the land first took control, with the blessing of the Christian church.

* Source: Kairos Canada. Kairos Blanket Exercise Education Resource Kit.
<https://www.kairosblanketexercise.org/>

I.e Indigenous Resilience and Success—Who Am I?

Despite the many obstacles faced by First Nations, Métis and Inuit peoples, their resilience and resolve has led to much success. The deficit model of First Nations, Métis and Inuit peoples can lead to misconceptions or reinforce negative stereotypes. Celebrating the achievements of Alberta's Indigenous peoples reinforces the positive outcomes that we want for all students.

Purpose: To develop an understanding and appreciation of the resiliency and success of First Nations, Métis and Inuit peoples by highlighting some examples from Alberta.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit peoples.

Foundational Knowledge: Albertans gain an understanding of the origins, histories, and historical and contemporary contributions of Indigenous peoples to advance the process of reconciliation.

Time Frame: 15 minutes

Materials:

- photos/pictures of successful First Nations, Métis and Inuit peoples highlighted in the media to be shown to staff (print copy or electronically).
 - a) Indspire has many short clips on YouTube that feature examples of resilience and success www.youtube.com/user/Indspire/videos
 - b) Alberta Teachers' Association publication *Education is Our Buffalo*, p 44, contains a list of Indigenous people who have made significant contributions
 - c) Brief descriptions of each person/group appears on pages 23-27.
 - d) If possible, consult local communities to have them add the names of people who they believe should be recognized and known by the school community.

Optional Activity: To celebrate and focus on Indigenous success stories, create posters with Indigenous role models and/or local Elders and post in a prominent location in the school, such as the library learning commons.

Methodology:

1. Using paper copies or digitally on a projector, show one picture of a well-known First Nations, Métis and Inuit person in Alberta.
2. Invite participants to guess who it is and what he/she is known for in the media.

3. Briefly read the description if participants are uncertain.
4. Invite participants to share examples of success stories from the school and local community.

Debrief: Invite participants to reflect on what conditions can be created in the classroom and the school to help all students see themselves as capable of success.

Some Local, Well-Known Indigenous People

A. Aaron Paquette (www.aaronpaquette.net)

- award winning artist and author residing in Edmonton
- descendent of the Cree and Cherokee
- in demand keynote speaker and facilitator
- author of the bestselling novel *Lightfinder*

B. Alex Janvier (www.alexjanvier.com)

- of Dene Suline and Saulteaux descent
- one of the significant pioneering Aboriginal artists in Canada
- opened the Janvier Gallery on Cold Lake First Nations 149B
- recipient of three Lifetime Achievement Awards from the National Aboriginal Achievement Foundation, Tribal Chiefs Institute, and Cold Lake First Nations
- graduated with honours from the Alberta College of Art in Calgary in 1960

C. Nellie Carlson and Kathleen Steinhauer (www.uap.ualberta.ca/titles/79-9780888646422-disinherited-generations)

- authors of *Disinherited Generations: Our Struggle to Reclaim Treaty Rights for First Nations Women and Their Descendants*
- champions of equal rights for First Nations, Métis and Inuit women and children
- both women were founders and long-time activists with Indian Rights for Indian Women
- Nellie Carlson is a Cree Elder from Saddle Lake Cree Nation. Nellie Carlson School in Edmonton is named for her.
- Kathleen Steinhauer (1932-2012) was born into the Saddle Lake Cree Nation. She lived in Edmonton.

D. Tishynah Buffalo (www.cbc.ca/news/canada/edmonton/Indigenous-designer-alberta-london-fashion-week-1.3966430)

- self-taught, 26-year-old fashion designer
- grew up on the Alexander First Nation reserve
- has been invited to share her work during London Fashion Week, Western Canada Fashion Week, International Indigenous Fashion Week and Couture Fashion Week in New York

- E. **Adrian Stimson** (also goes by Little Brown Boy Heavy Shield) (<http://adrianstimson.com>)
- a member of the Siksika (Blackfoot) Nation in southern Alberta
 - interdisciplinary artist, curator and educator
 - holds a Bachelor of Fine Arts with Distinction degree from the Alberta College of Art and Design and a Master's of Fine Arts degree from the University of Saskatchewan
 - awarded the Blackfoot Visual Arts Award in 2009, the Queen Elizabeth II Golden Jubilee Medal in 2003 and the Alberta Centennial Medal in 2005 for his human rights and diversity activism
- F. **Dr Wilton Littlechild** (<https://indspire.ca/laureate/dr-wilton-littlechild>)
- The first Treaty First Nation person to acquire a law degree from the University of Alberta
 - founder of the North American Indigenous Games
 - selected as a torch bearer and ambassador for the 2010 Olympics
 - inducted into seven sports Halls of Fame
 - Member of Parliament from 1988-1993
 - appointed Honorary Chief for the Maskwacis Cree
 - named International Chief for Treaty 6
 - pioneer of the global Indigenous rights movement
 - recently honoured with the Alberta Order of Excellence
 - served as the North American representative to the UN Permanent Forum on Indigenous Issues
 - one of three commissioners for the Truth and Reconciliation Commission of Canada (TRC)
- G. **Northern Cree** (www.northerncree.com)
- currently have 37 albums distributed worldwide
 - garnered multi-Grammy nominations, multi-Juno nominations, and have been awarded multi-Native American Music Awards and Canadian Aboriginal Music Awards
 - the only traditional Canadian Aboriginal group to be nominated for a Grammy Award
 - created music for, and appeared in, the major motion picture *Grey Owl*
- H. **Lorne Cardinal** (<https://lornecardinal.wordpress.com>)
- actor, producer, writer, director from Sucker Creek, Alberta
 - best known for his role as Sergeant Davis Quinton on *Corner Gas*
 - acquired close to 100 professional film and television credits
 - recipient of an honorary PhD from Thompson Rivers University
- I. **Douglas Cardinal** (www.djcarchitect.com)
- renowned architect of Siksika (Blackfoot) ancestry and Métis
 - Officer of the Order of Canada
 - recipient of the Gold Medal of the Royal Architectural Institute of Canada, the highest architectural honour bestowed upon an individual in Canada
 - holds over 12 honorary doctorates (by every major Canadian university) in recognition of

his significant contribution to excellence in architecture

J. Marilyn Dumont (<http://canadian-writers.athabascau.ca/english/writers/mdumont/mdumont.php>)

- Canadian poet of Cree/Métis ancestry
- won the 1997 Gerald Lampert Memorial Award for best first collection of poetry by a Canadian writer
- won the 2001 Stephan G Stephansson Award from the Writer's Guild of Alberta
- taught at Simon Fraser University and Kwantlen University College in Vancouver and at the University of Alberta

K. Rene Bourque (https://en.wikipedia.org/wiki/Rene_Bourque)

- professional hockey player of Métis heritage from Lac La Biche
- currently plays in the NHL for the Colorado Avalanche
- played for Team Canada at the 2010 IIHF World Championship
- initiated several charitable causes dedicated to encouraging Aboriginal children and helping youth from rural Northern Alberta afford the cost of playing hockey

L. Vern Fiddler (www.metismuseum.ca/media/db/11993)

- professional hockey player born in Edmonton of Métis descent
- currently plays in the NHL for the Nashville Predators
- with wife, Chrissy, created Fidd's Kids, a children's foundation
- won the Calder Cup with the Milwaukee Admirals in 2004

M. Ashley Callingbull (<http://ashleycallingbulloficial.com>)

- model, actress, international motivational speaker from the Enoch Cree Nation
- activist for First Nations rights and environmental causes in Canada
- the first Canadian and first First Nations woman to win the Mrs Universe title: Mrs Universe 2015 and Miss Canada in 2010
- Youth Representative for the Stollery Family Centered Care Network for the Stollery Children's Hospital Foundation
- recipient of the Role Model Award at the Dreamcatcher Gala, the Top 20 Under 30 Award in Canada, and a role model award from the United Nations for Global Dignity Day

N. Jacqueline Guest (www.jacquelineguest.com)

- Métis author and presenter born in Turner Valley
- advocate for literacy and author of several award-winning books for young readers in which the central characters come from various ethnic backgrounds, including First Nations, Inuit or Métis
- recently named a member of the Order of Canada
- was the Creator-in-Residence for the Canadian Children's Book Center, Writer-in-Residence at the Escuela Canyon Meadows International Spanish Academy in Calgary, Writer-in-Residence for the Marigold Library System and a member of the Calgary Arts

Partners in Education Society

- O. **Candice Ward** (www.windspeaker.com/news/windspeaker-news/kehewin-cree-nation-photographer-named-a-most-influential-woman)
- photographer/photojournalist born in Bonnyville and a member of the Kehewin Cree Nation
 - graduated from SAIT's Journalism program in 2008
 - official team photographer for the Calgary Roughnecks and the Calgary Hitmen
 - has worked with the Calgary Flames, Calgary Stampeters, Hockey Canada, USA Today Sports Images, Chicago Tribune, University of Calgary and the University of Lethbridge
 - one of four women chosen in the Media category for Most Influential Women List in 2016 (Canadian Association for the Advancement of Women and Sport and Physical Activity (CAAWS))
- P. **Brenda Draney** (<http://brendadraney.com>)
- Cree painter from Sawridge First Nation
 - 2014 winner of the Eldon and Anne Foote Visual Arts Prize
 - studied painting at Emily Carr University in Vancouver and has exhibited across Canada
 - recently received the commission for the MacEwan University Centre for the Arts and Culture public art project
 - won the RBC Canadian Painting Competition in 2009
 - long-listed for the 2013 Sobey Art Award
- Q. **Dallas Arcand** (www.aboriginalentertainment.com)
- Cree entertainer from Alexander Cree Nation
 - 2012 World Champion Hoop Dancer (third time he has won the competition)
 - musician and motivational speaker
 - "Picking Sweetgrass" won Best Flute CD and Best Instrumental CD at the 2008 Aboriginal People's Choice Awards and Best Flute CD from the Canadian Aboriginal Music Awards in Toronto
 - 2008 Aboriginal Role Model of Alberta—Performing Arts
- R. **Dr Thelma Chalifoux** (www.Métisnation.ca/wp-content/uploads/2011/10/Biography-Thelma-Chalifoux.pdf)
- Canadian Senator from 1997 to 2004
 - first female Métis to receive the National Aboriginal Achievement Award
 - operates the Michif Cultural Institute in St Albert
 - one of the founders of the Slave Lake Native Friendship Centre
 - instrumental in getting the Cree language taught in northern schools
 - acted as a Social Allowance Appeal Panel member, Child Welfare Appeal Panel member, co-chair of the Métis Nation of Alberta, and chair of the Métis National Senate Commission

S. Harry Daniels (www.Métisnation.ca/index.php/who-are-the-Métis/order-of-the-Métis-nation/harry-daniels)

- born in Regina, Saskatchewan, but has been a key figure in the Métis movement in Alberta
- known as the man who negotiated the expressed inclusion of Métis People in the Constitution
- served as Vice President of the Métis Association of Alberta in 1972
- acted as representative for Aboriginal people at the United Nations conference on the Environment in Stockholm, Sweden
- former Director of Aboriginal Rights Research for the Métis Association of Alberta
- chairman of the Métis and Non-Status Crime and Justice Commission in 1979
- served several terms as President of the Native Council of Canada and subsequently the Congress of Aboriginal Peoples
- received an honorary Doctorate of Law from the University of Ottawa

I.f School Reflection—Circle of Courage®

Purpose: To analyse current school initiatives, programs and practices that support positive relationships, student achievement and capacity building in First Nations, Métis and Inuit peoples.

TQS Competency: A teacher builds positive and productive relationships with students, parents/guardians, peers and others in the school and local community to support student learning.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education.

Foundational Knowledge: Albertans deepen their awareness and knowledge of First Nations, Métis and Inuit beliefs, traditions and practices to advance reconciliation.

Time Frame: 30 minutes

Materials:

- copies of Circle of Courage (one per group or one large copy for the whole group)
- Post-it notes
- video: “Reclaiming Youth at Risk” (3:38). www.youtube.com/watch?v=MoOXcFZgzhI
- video: “First Peoples Principles of Learning” (8:58). <http://martinbrokenleg.com/video>

Methodology:

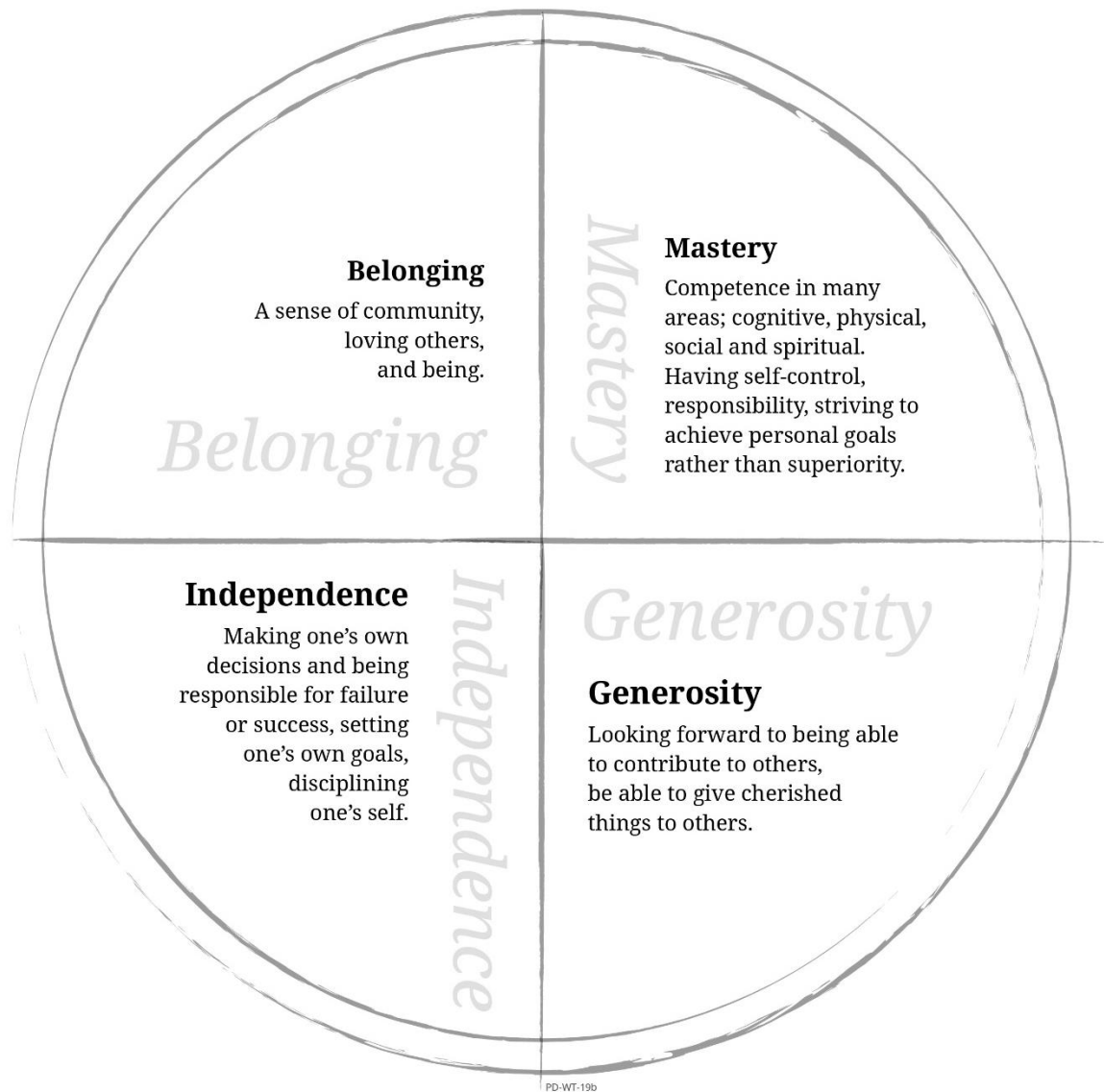
1. Show the Circle of Courage wheel to participants. Briefly explain the four quadrants:
 - a. Belonging (sense of attachment, being part of something bigger than self)
 - b. Mastery (sense of personal achievement, gaining skills and meeting goals)
 - c. Independence (sense of inner power, discipline and responsibility)
 - d. Generosity (sense of self-worth and purpose by giving to others)
2. Choose one video to show: “Reclaiming Youth at Risk” or “First Peoples Principles of Learning.”
3. Ask participants to brainstorm strategies, initiatives, practices or supports that the school is currently doing that promotes each of the four quadrants.

Option 1: Provide a large wheel for the group. Invite participants to write one idea per Post-it note and place it on the quadrant that the idea supports.



Option 2: Have participants work in small groups on one wheel, writing their ideas directly on the circle.

Debrief: As a group, discuss which quadrants are well supported. Are any quadrants lacking? Are all four quadrants balanced? What possible strategies/supports can be explored to create balance? Are there strategies/supports that are not achieving desired results and can be removed?



Based on the work of Dr Broken Leg

I.g School Reflection—Deconstructing the TQS

Teachers should be aware of the draft Teaching Quality Standard and the new competencies that specifically outline First Nations, Métis and Inuit education.

Purpose: Analyze and organize the draft Teaching Quality Standard to better understand and build personal meaning around the new competencies that specifically outline First Nations, Métis and Inuit education.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Time Frame: 20 minutes

Materials:

- copies of the draft TQS that highlight First Nations, Métis and Inuit competencies, p 109
- highlighters and/or pens
- planning wheel: Deconstructing the Draft TQS or Deconstructing the 4 As of Reconciliation

Methodology:

1. Briefly explain to participants the new competencies added to the Teaching Quality Standard, highlighting the addition of three sections that specifically speak to First Nations, Métis and Inuit education.
2. Pass out copies of the draft Teaching Quality Standard. Invite participants to read through the draft TQS competencies that speak to First Nations, Métis and Inuit education. Ask them to categorize the concepts outlined based on the wheel graphic organizer. Which statements speak to personal professional development? Which statements speak to work in the classroom with students? Which fit with whole school initiatives? Which have community wide implications? Record the statements on the wheel where they best fit.

Option 1: Record in small groups, then share as a whole staff.

Option 2: Print the draft competencies onto large paper. Ask participants to cut the strips and post them on a large wheel as a group.

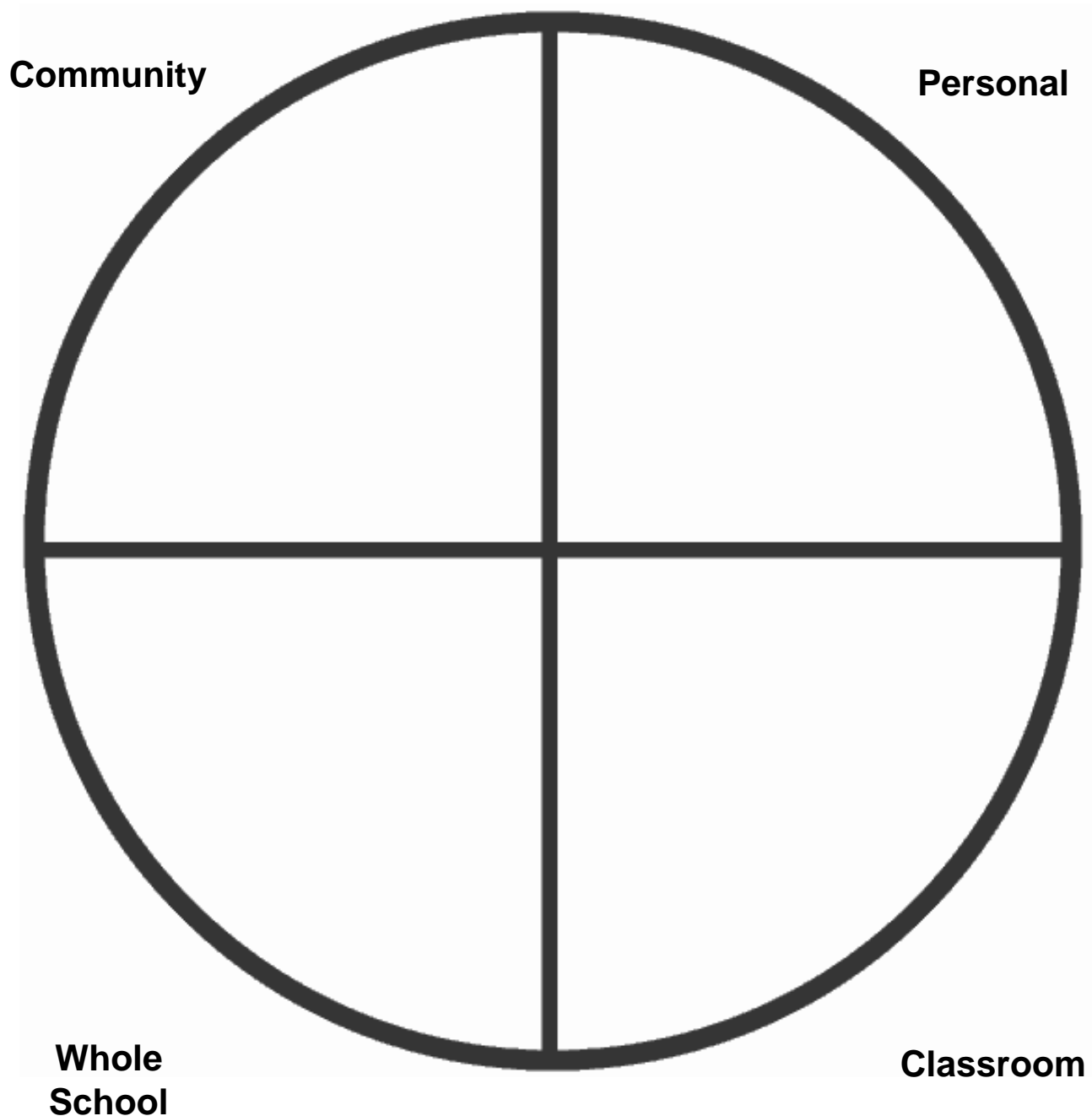
Option 3: Jot statements onto Post-it notes and display as a whole group.



3. Invite participants to share what thoughts/ideas the new standards create in them. What excites them? What concerns them? What are the implications for them as a professional? What are the implications for the school as a whole?
4. Use the categorized statements to further conversation on planning, next steps, or assessment of current practices.

Education for Reconciliation—Awareness

Deconstructing the TQS



I.h Learning from Australia's Education Reform

Purpose: Like Canada, Australia is involved in the ongoing process of reconciliation to deal with its colonial history. By examining a case study from an Australian school community, parallels may be made to our own local communities.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning by enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.

Foundational Knowledge: Albertans deepen their awareness and knowledge of First Nations, Métis and Inuit beliefs, traditions and practices to advance reconciliation.

Time Frame: 20 minutes

Materials:

- “Transforming the Teacher in Indigenous Education” (15:51).
www.youtube.com/watch?v=bMfBeotD8gc
- Post-it notes or index cards
- chart paper or Google document (optional)

Methodology:

1. Pass out Post-it notes or multiple index cards for each participant.
2. Show the video lecture, “Transforming the Teacher in Indigenous Education.”
3. Invite participants to respond to the ideas shared in the lecture, thinking about making connections to their school community. Ask them to write one idea per Post-it note or index card. You may wish to use the following stems as idea starters:

I saw...
I have questions about...
I was energized when...
I wished...
What if...

I heard...
It made me think of...
I liked...
I wondered...
How might we...



4. Ask participants to organize the thoughts generated from the lecture. Organize and compile ideas into themes that emerge. This can be done using chart paper, on a blank wall or digitally on a shared Google document. If the group is large, ideas can be sorted in table groups first, then collectively.
5. Conduct a brief discussion on major themes. Are there areas for further discussion or exploration?

Acknowledgement



II.a Examining Attitudes—Stereotypes

Misconceptions and stereotypes toward reconciliation and Indigenous issues appear in our local media. By examining the biases, stereotypes and attitudes that news stories address, educators can participate in professional conversations and deepen their own understandings.

Purpose: Acknowledge attitudes, stereotypes and biases that exist in the greater community.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit peoples.

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Time Frame: 15 to 20 minutes

Materials:

- samples of political cartoons (p 38-39)
- samples of news articles:
 - a) “Strathcona County rejects Treaty 6 statement at council meetings.”
www.cbc.ca/news/canada/edmonton/strathcona-county-council-rejects-treaty6-acknowledgement-1.3987781
 - b) “Conservative senator defends ‘well-intentioned’ residential school system.”
www.cbc.ca/news/politics/residential-school-system-well-intentioned-conservative-senator-1.4015115
 - c) “Senator’s defence of residential schools akin to excusing Holocaust, NDP MP says.”
www.cbc.ca/news/politics/senator-defence-residential-schools-genocide-1.4017202
 - d) sample of video: “I’m Not the Indian You Had in Mind.”
<http://nsi-canada.ca/2012/03/im-not-the-indian-you-had-in-mind/>

Methodology:

1. Invite participants to look closely at the articles and/or cartoons. Jot down ideas about the messages conveyed. What do they say about First Nations, Métis and Inuit peoples? What misconceptions and/or stereotypes are present?

Option 1: Use one article or cartoon and discuss as an entire staff.

Option 2: Post a sampling of cartoons and articles and create a gallery walk.

Option 3: Print a sampling of cartoons and articles and create a jigsaw experience.

Debrief: Invite participants to share their thoughts and ideas. Facilitate a discussion on how stereotypes and misconceptions are addressed as a school community. What is the school staff's role in removing the barriers to understanding? How do such stereotypes and attitudes create barriers for First Nations, Métis and Inuit students?

Samples of Political Cartoons



Credit: John Branch. San Antonio Express-News/www.BranchToon.com



Credit: Richard Crowson. www.RichardCrowson.com. Reprinted with permission.

II.b Cultural Appropriation

Misconceptions and stereotypes of Indigenous peoples can be perpetuated with appropriation of cultural practices, symbols, ceremonies and items. Educators must be mindful when choosing to incorporate Indigenous culture into their practice so as not to misrepresent, or inaccurately convey aspects of Indigenous culture. If uncertain, educators should consult local Indigenous community members. Making space for authentic learning experiences from local Indigenous community members might be a better option than trying to teach aspects of culture that an educator does not fully know or understand.

Purpose: Gain awareness of the issue of cultural appropriation when making space for Indigenous culture in teacher practice.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit peoples.

Foundational Knowledge: All Albertans will deepen their awareness of First Nations, Métis and Inuit beliefs, traditions and practices to advance reconciliation.

Time Frame: 15 to 20 minutes

Materials:

- samples of political cartoons (p 42)
- samples of articles:
 - a) “What Is Cultural Appropriation and Why Is It Wrong?” www.thoughtco.com/cultural-appropriation-and-why-iits-wrong-2834561
 - b) “Cultural appropriation: Inuit react to Calgary man’s drum dance.” www.cbc.ca/news/canada/north/cultural-appropriation-inuit-react-to-calgary-man-s-drum-dance-1.3129515
 - c) “Cultural appropriation and Aboriginal literature.” www.ammsa.com/sites/default/files/html-pages/old-site/classroom/CLASS3appropriation.html
 - d) “Lethbridge high school grads criticized for Cowboys and Indians costume party.” www.cbc.ca/news/canada/calgary/lethbridge-high-school-grad-party-1.4133490
- samples of videos:
 - a) “Cultural Appropriation vs Appreciation” (3:46). www.youtube.com/watch?v=vfAp_G735r0
 - b) I’m Not the Indian You Had in Mind” (5:28). www.nsi-canada.ca/2012/03/im-not-the-

[indian-you-had-in-mind](#)

- c) "Cultural Appropriation and Why Is It Wrong?" www.thoughtco.com/cultural-appropriation-and-why-iits-wrong-2834561
- d) CBC News Montreal. 2016. "Quebec-made Ungava Gin issues apology for offending Inuit community." <http://www.cbc.ca/news/canada/montreal/quebec-made-ungava-gin-issues-apology-for-offending-inuit-community-1.3762730> (accessed July 29, 2017)

Methodology:

1. Introduce the term cultural appropriation.

A good definition for cultural appropriation can be found in the article, "What Is Cultural Appropriation and Why Is It Wrong?" by N Nittle. Susan Scafidi, a law professor at Fordham University, USA, is quoted in the article:

"Taking intellectual property, traditional knowledge, cultural expressions, or artifacts from someone else's culture without permission. This can include unauthorized use of another culture's dance, dress, music, language, folklore, cuisine, traditional medicine, religious symbols, etc. It's most likely to be harmful when the source community is a minority group that has been oppressed or exploited in other ways or when the object of appropriation is particularly sensitive, e.g. sacred objects." Scafidi's book, *Who Owns Culture? Appropriation and Authenticity in American Law*, provides much insight into the nuances of cultural appropriation.

2. Invite participants to look closely at the articles, videos and/or cartoons. How are they examples of cultural appropriation? What are possible alternatives that would contribute to mutual respect, trust and reconciliation?

Option 1: Use one article, video or cartoon and discuss as an entire staff.

Option 2: Post a sampling of cartoons and articles and create a gallery walk.

Option 3: Print a sampling of cartoons and articles and create a jigsaw experience.

Debrief: Invite participants to share their thoughts and ideas. Facilitate a discussion on the difference between cultural appropriation and cultural appreciation. What are some examples of cultural appropriation that participants can share from personal experience/knowledge? How can educators teach cultural appreciation instead of appropriation?

Samples of Political Cartoons



Credit: ©1995 Rob Rogers/*Pittsburgh Post-Gazette*. Reprinted with permission.



Credit: Jesse Springer. www.springercreative.com Reprinted with permission.

II.c Intergenerational Trauma, Stress and Development

Every child faces stress. Indigenous children can face the stress agents of other children, plus the added stresses caused by the impacts of residential schools. Historical and intergenerational trauma from residential schools can lead to negative associations with schools, high suicide rates, high incidents of substance abuse, and mental health and wellness issues. Societal inequality, racism and stereotyping can also lead to increased stress for Indigenous children.

Purpose: To examine the different types of stress on the developing brain, especially stress caused by intergenerational trauma from residential schools, and to consider the implications for the school community.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by understanding the historical, social, economic and political implication of residential schools and their legacy.

Foundational Knowledge: Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to residential school and their legacies, ie, social implications such as education, suicide rates, substance abuse, negative associations with schools, and mental health and wellness issues.

Time Frame: 20 minutes

Materials:

- video: “Toxic Stress Derails Healthy Development” (1:52).
www.youtube.com/watch?v=rVwFkcOZHJw
- Stress and Support cards (p 45)
- small paper cups or medicine cups (some original size and others cut shorter)
- masses (ie, mass sets from science lab, marbles, rocks, etc)
- copy of Stress and Support table (p 52)

Methodology:

*This activity is based on one from the Brain Architecture Game
<https://dev.thebrainarchitecturegame.com>

1. Define positive, tolerable and toxic stress with participants.

Positive Stress

- Not all stress is bad
- Positive stress is healthy for development
- Helps prepare children for future larger challenges



Tolerable Stress

- Serious events that are not positive
- Supports are in place that act as a buffer to help manage stress response
- Will not have long-term negative effects on brain development

Toxic Stress

- Prolonged, negative stress without supports in place
- Weakens brain architecture and can disrupt healthy development
- Increases risk for later physical and mental health problems

Sources:

- www.albertafamilywellness.org/what-we-know/stress
- <http://developingchild.harvard.edu/science/key-concepts/toxic-stress>

2. Watch the short video, “Toxic Stress Derails Healthy Development.” Invite participants to imagine themselves as Indigenous children.
3. Pass out a cup to each participant. Ensure some are the original size and some are cut smaller for less volume. Tell participants the cup represents their mental health and their ability to handle stress. The rocks/masses/marbles represent stress from a variety of experiences and life situations. Participants will choose cards to determine how much stress they are under and if any stress can be removed with the help of positive supports. The goal is to keep their stresses within the cup and, with that, their ability to cope.
4. Pass out one stack of Stress and Support cards per two participants. Invite participants to take turns drawing cards from the stack. Each card has a scenario of stress or support that a child may encounter. They should play for at least 10 rounds.
5. If a Stress card is drawn, the player places the required number of masses in their cup. If it is a Support card, they can remove the stated number of masses. If a Support card is drawn first, it can be saved and used at a later time.

Debrief: Invite participants to share their feelings when they realized their helplessness to control their own stresses and supports? Ask: Were you frustrated to realize that stresses can pile up more than they can be processed in a healthy way? How did you feel about the size of cup you received? What would this represent in real life for our students? What role does the school community play in supporting students? Discuss strategies, programs and initiatives that support students and their families dealing with stress, especially stress caused by intergenerational trauma. What are the implications regarding parents and caregivers, given the historical and intergenerational sources of trauma in families? What is your individual role in helping students cope with or reduce stress? What is our action, personally and as a school community?

Optional: School staff may wish to discuss what additional supports they provide to students in stressful situations. Such discussions can highlight the work already being done and the areas where gaps may exist.



Stress and Support Cards

Support First Nations, Métis and Inuit liaison worker is available to offer guidance and support. Remove 1 mass	Support Your school has an Elder-in-residence that you can talk with and receive teachings. Remove 1 mass
Support Your classroom teacher is approachable and safe. You can talk with him/her about your stresses and receive guidance. Remove 1 mass	Support Your grandmother and grandfather are involved in your support circle. They are available to talk with and give you teachings. Remove 1 mass
Support Your school offers an extra curricular culture group, where you find support from peers, counselors, Elders and volunteers. Remove 1 mass	Support Your school offers a language class where you learn your Indigenous language and teachings. Remove 1 mass

<p>Positive stress</p> <p>You have final exams approaching and feel that you should study.</p> <p>Add 1 mass</p>	<p>Positive stress</p> <p>You have to give a presentation to your class on a project.</p> <p>Add 1 mass</p>
<p>Support</p> <p>Your parents are supportive and nurturing. They provide guidance and assistance throughout your challenges.</p> <p>Remove 1 mass</p>	<p>Positive stress</p> <p>You have completed junior high and are moving on to high school. You will be in a new building with new teachers and many new faces.</p> <p>Add 1 mass</p>
<p>Toxic stress</p> <p>Your parents are frequently gone, leaving you and your siblings alone. You try your best to take care of your brothers and sisters, but you worry about taking care of them and getting them to school.</p> <p>Add 3 masses</p>	<p>Toxic stress</p> <p>Your father struggles with alcohol dependency and is often intoxicated. You are worried when he does not come home and you are fearful when he comes home drunk.</p> <p>Add 3 masses</p>

Toxic stress Your mother attended residential school. She finds showing you affection and parenting you with kindness to be very difficult. She is often distant and suffers from depression. Add 3 masses	Toxic stress Your grandparents are raising you. Your grandfather is a residential school survivor and is susceptible to bouts of great anger. He frequently punishes you and uses physical violence. Add 3 masses
Tolerable stress Your cousin commits suicide. You attend the wake with your family and support each other through this difficult time. Add 2 masses	Tolerable stress Your home is lost due to spring flooding. You and your family move in with family in another part of the province until you can rebuild. Add 2 masses
Tolerable stress Your parents have been going through challenges and have told you they are seeking a divorce. Add 2 masses	Tolerable stress You were riding ATVs with your family and had an accident. You sustained serious injuries and spend a significant time healing and recovering. Add 2 masses

Tolerable stress Your mother was recently diagnosed with cancer. You are often left with an auntie while your parents travel for treatment. Add 2 masses	Positive stress You are in your grade 12 year and will be graduating. You are uncertain of what your next steps will be. Add 1 mass
Tolerable stress You do not have a working washer and dryer in your home. You frequently miss school if your younger siblings or you do not have clean clothes to wear. Add 2 masses	Toxic stress You were taken from your biological family at a young age. You are moved from one foster home to another. While living in one home, you were sexually abused. Add 3 masses
Toxic stress Your father finds it difficult to remain employed. He is often absent from home. Your siblings and you miss meals and are often hungry. Add 3 masses	Tolerable stress Your mother is raising you alone and struggles with a drug addiction. When she is not capable of looking after you, you stay with your older sister and her husband. Add 2 masses

Support You are part of a school sports team. Being part of a community gives you a sense of belonging. You are proud of your accomplishments. Your teammates and coach are important positive influences on your life. Remove 1 mass	Support The books in your classroom reflect contemporary images of your culture. Many books support your identity and make you feel proud to be Indigenous. Remove 1 mass
Support Your parents have time to support you in your learning. They help you with your homework and read to you at night. Remove 1 mass	Support Indigenous speakers and Elders are invited to the school to demonstrate an appreciation for your culture and your history. Remove 1 mass
Support Your school has images of Indigenous representation in displays, bulletin boards and projects. Your school even has a land acknowledgment at the entryway of the building. Remove 1 mass	Support You have supportive friends who welcome your heritage and make you feel like you belong. Remove 1 mass

<p>Support</p> <p>You are involved in extracurricular clubs at your school, like the drama club.</p> <p>Remove 1 mass</p>	<p>Tolerable stress</p> <p>You have few peers in your school who are Indigenous. You feel isolated and alone while at school. Being home with your family is the only place you feel that you belong.</p> <p>Add 2 masses</p>
<p>Tolerable stress</p> <p>You do not see yourself in the walls, halls and library of your school. You do not see examples of your Indigenous language in the school, and there are few books in your school library focussing on historical and contemporary realities of Indigenous peoples. There are no books written by Indigenous authors in your library. You feel that your culture is only celebrated outside of your school.</p> <p>Add 2 masses</p>	<p>Toxic stress</p> <p>You were taken from your biological family at a young age. You are moved from one foster home to another frequently. You find it difficult to feel that you belong anywhere or are a part of any family. You feel isolated, lonely, and depressed. You do not try to make connections with your foster families because you know you will be moved again.</p> <p>Add 3 masses</p>
<p>Tolerable stress</p> <p>You struggle with academics at school. You feel that you are not as smart or as capable as other students are. You avoid completing your work and dread attention from your teacher. You look for excuses to leave class and frequently complain to your parents that your stomach hurts and you cannot go to school. Your parents are worried and frustrated.</p> <p>Add 2 masses</p>	<p>Tolerable stress</p> <p>You have completed junior high at your local band school. You need to travel to the closest urban centre to attend high school. You feel out of place and anxious in town. You cannot wait to return to your home and familiar setting after each school day.</p> <p>Add 2 masses</p>

Intergenerational Trauma, Stress and Development

Each child faces stress. Indigenous children can face the stress agents of other children, plus the added stresses caused by the impacts of residential schools. Historical and intergenerational trauma from residential schools can lead to negative association with schools, high suicide rates, high incidents of substance abuse, and mental health and wellness issues. Societal inequality, racism and stereotyping can also lead to increased stress for Indigenous children.

Purpose: To examine the different types of stress on the developing brain, especially stress caused by intergenerational trauma from residential schools and to consider the implications for the school community.

Instructions: Ask participants to draw a Support and Stress card from the stack and place a check mark in the column associated with the type of card drawn. After all of the cards have been drawn, review with colleagues the experience using the guiding questions below:



Round				
	Support	Positive Stress	Tolerable Stress	Toxic Stress
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

Reflect on your experience.

What type of stress were you most frequently exposed to?

Were you successful in managing your stress?

What impact would such experiences have on your ability to be successful in school?

What role does the school community play in supporting students, parents and caregivers, given the historical and intergenerational sources of trauma in families?

What is in our power to help and support? What is our action, personally and as a school community?



II.d Cultural Revitalization

It is important to celebrate the resilience of Indigenous peoples and the significance of cultural revitalization. The short music video highlights a young man travelling from the city to dance at a powwow at Six Nations in Ontario. The video is a celebration of a strong, vibrant culture and community and illustrates the reality of Indigenous peoples, “walking two worlds.” The song features Northern Cree singers, a multi-Grammy and Juno-nominated group with members from Treaty 6, including Saddle Lake Cree Nation, Louis Bull Cree Nation, Samson Cree Nation, Onion Lake Cree Nation and Frog Lake Cree Nation.

Purpose: To reflect on contemporary contexts of Indigenous peoples.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning by enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.

Foundational Knowledge: Albertans deepen their awareness and knowledge of First Nations, Métis and Inuit beliefs, traditions and practices to advance reconciliation.

Time Frame: 15 minutes

Materials:

- video: “Indomitable ft. Northern Cree Singers” (4:42).
<https://www.youtube.com/watch?v=qTJvpfkRRdA>

Methodology:

1. As participants watch the video, invite them to ponder the title of the video, “Indomitable,” the beat of the music, the images of the powwow. What speaks to each participant? What messages does each receive? What is the message in the title? What does the video say about “walking two worlds?” What are the messages of reconciliation?
2. Invite participants to share their ideas. Discuss ways in which the school community celebrates local Indigenous cultures and helps students “walk two worlds.”

II.e Legacy of Residential Schools

It is important to acknowledge the legacy of residential schools and the impact they continue to have on individuals and communities today. The music video and poem in this activity both tell stories of former students of residential schools and the lasting, tragic effects on their lives.

The song is written and performed by Cindy Paul, a Cree/Métis artist from the Fort Vermilion area.

The poem is written by Rita Joe, a Mi'kmaq poet.

Purpose: To reflect on contemporary contexts of Indigenous peoples and the impacts of residential schools.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning by enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.

Foundational Knowledge: Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to residential school and their legacies, ie, societal inequality, racism and stereotyping.

Time Frame: 15 minutes

Materials:

- choose one of the following:
 - a) video: “He Can Fancy Dance” by Cindy Paul (4:37).
www.youtube.com/watch?v=hi_8MB1Gn5c
 - b) poem: *I Lost My Talk*. www.historymuseum.ca/cmc/exhibitions/aborig/fp/fpz4c03e.shtml
 - c) video: “CTV National News: Tribute to indigenous writer” (1:57).
www.ctvnews.ca/video?clipId=789427

Methodology:

1. As participants watch one of the videos or read the poem, invite them to reflect on the lasting and intergenerational impacts of residential schools. What speaks to each participant? What messages does each receive? What is the message in the title? What does the video say about

the contemporary contexts of some Indigenous peoples because of residential schools? What are the messages of reconciliation?

2. Invite participants to share their ideas and thoughts. What impact does the reality of lasting trauma have on our school community?

II.f Examining Attitudes—Colour Brave

Purpose: To increase awareness of and examine attitudes toward social inequality, racism and stereotyping directed at Indigenous peoples.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by understanding the historical, social, economic and political implication of residential schools and their legacy.

Foundational Knowledge: Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to residential school and their legacies, ie, societal inequality, racism and stereotyping.

Time Frame: 25 minutes

Materials:

- video: “Colour Blind or Colour Brave” (14:11).
www.ted.com/talks/mellody_hobson_color_blind_or_color_brave
- five quotes/questions, each on their own paper, one set of quotes per group of five participants

Quote 1: “The first step to solving any problem is to not hide from it. The first step to any form of action is awareness.”

Quote 2: “Colour blindness is a learned behaviour where we pretend we do not notice race. Colour blindness is very dangerous because it means we are ignoring the problem.”

Quote 3: “Instead of ignoring race, face it head on. Recognizing all races, including the majority one. This subject matter can be hard, awkward, and uncomfortable. Be comfortable with the uncomfortable.”

Quote 4: “We cannot afford to be colour blind, we have to be colour brave.”

Quote 5: “We must be willing to have proactive conversations about race, with honesty, understanding and courage.”

Methodology:

1. Pass out one set of quotes/questions from the video to each participant group.
2. Before starting the video, ask each participant to read the five quotes/questions to help guide their listening. Place the quotes in the centre of the five participants.

3. Watch the video “Colour Blind or Colour Brave.”
4. Invite each participant to take one of the quotes that creates ideas, questions, statements, or thoughts for them. Invite them to jot down their ideas below the quote. When participants are finished reflecting, invite them to return their paper to the centre of the group.
5. Invite participants to take any paper from the centre of the group and add ideas or respond to others' thoughts.
6. Facilitate a short group discussion on major themes, significant ideas or meaningful insights.



Atonement



III.a Reconciliation Through Language Recognition and Place Names

Purpose: To examine how the use of local Indigenous languages recognizes histories, languages, beliefs, perspectives and contributions of First Nations, Métis and Inuit peoples. Recognition of Indigenous place names can act as an important tool of reconciliation.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning by enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.

Foundational Knowledge: Albertans deepen their awareness and knowledge of First Nations, Métis and Inuit beliefs, traditions and practices to advance reconciliation.

Time Frame: 20 minutes

Materials:

- choose one or more of the following:
 - a) article: “Major road between Edmonton and Enoch Cree First Nation renamed Maskêkosihk Trail.” www.metronews.ca/news/edmonton/2016/02/12/major-edmonton-road-renamed-maskekoshk-trail.html
 - b) video: “Cree place names a perfect fit on Treaty 6 land” (1:21). <http://edmontonjournal.com/opinion/columnists/paula-simons-cree-place-names-a-perfect-fit-on-treaty-6-land>
 - c) article: “Renamed 'Maskekoshk Trail' part of city's ongoing reconciliation commitment.” www.cbc.ca/news/canada/edmonton/renamed-maskekoshk-trail-part-of-city-s-ongoing-reconciliation-commitment-1.3446162
 - d) press release: “Official Name Change To Maskwacis (Bear Hills) in Place of Hobbema”. <http://samsoncree.com/name-change>
 - e) article: “Hobbema to change name in New Year.” www.cbc.ca/news/canada/edmonton/hobbema-to-change-name-in-new-year-1.2476653
 - f) article: “Hobbema to mark community’s name change with New Year’s Eve festivities.” www.theglobeandmail.com/news/national/hobbema-to-mark-communitys-name-change-with-new-years-eve-festivities/article16118642/
 - g) article: “Alberta First Nation Lobbies for Indigenous name for Tunnel Mountain.” www.cbc.ca/news/canada/calgary/stoney-nakoda-name-change-tunnel-mountain-1.3790530

- h) article: "Asphalt history lesson: What Deerfoot, Crowchild and Shaganappi say about Calgary." www.cbc.ca/news/canada/calgary/calgary-history-street-names-1.3346444

Methodology:

1. Choose one of the articles or videos above.
2. Ensure each participant is part of a table group and has a blank piece of paper.
3. After participants read the article/watch the video, have them write their reaction to the article on their paper. Responses can be open-ended or follow prompts such as:

My reaction to the piece is...
Parallels to our school community might be...
This piece makes me think of...
I have questions about...
Using local Indigenous language is important because...
4. After one minute of writing, invite participants to pass their paper to the person on their left. Have them read the response from their colleague and add any ideas/thoughts/responses.
5. Continue to pass and add until original person receives his/her own paper.
6. Share thoughts and ideas as a group.
7. If the conversation and school journey are at an appropriate place, consider holding a discussion/brainstorming session on how local Indigenous words can be included in the walls and halls of your school.
8. Discuss the story of Indigenous places and names in the local community (if applicable).

III.b Calls to Action

The six-year long work of the Truth and Reconciliation Commission yielded 94 Calls to Action conceived as a framework for resetting the relationship between Canada's Indigenous and non-Indigenous peoples. As educators, we have a special obligation to learn about the nature of this relationship and to teach it to our students. Schools can be an instrument of reconciliation. An examination of the Calls to Action relating to education permits school staffs to reflect on their practice and to look for new ways to achieve these recommendations.

Purpose: To analyze the TRC's Calls to Action as a tool to support First Nations, Métis and Inuit education and reconciliation planning within a school.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

Foundational Knowledge: Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to forced assimilation and residential schools and their legacies. Albertans deepen their awareness and knowledge of First Nations, Métis and Inuit beliefs, traditions and practices to advance reconciliation.

Time Frame: 30 minutes

Materials:

- one copy per participant of *Truth and Reconciliation Commission of Canada: Calls to Action* – Legacy: Education and Reconciliation: Education for Reconciliation (p 99-100)
- strips of paper for posting
- sticky tack/tape
- dot stickers
- video: "Truth and Reconciliation Commission final report" (4:29).
www.youtube.com/watch?v=lKKLgwlosaw

Methodology:

1. To set the learning, show CBC News video on the release of the TRC's Final Report.
2. In table groups, read the Calls to Action that pertain to education. Think about which Calls to Action speak to you as a school. Which Calls to Action do you see having meaning in your school?
3. As you read and discuss, select and record (as a heading) on a strip of paper each Call to Action that has particular meaning for your group. Ensure there is only one Call to Action per paper.
4. After each group has finished, invite the members to post the strips of paper around the room,



putting duplicates together.

5. Add chart paper for each Call to Action so that participants can add ideas on how each can specifically be made “real” in the school.
6. Gallery walk or whole group discussion: What do we do now that supports that particular Call to Action? What do you do (or can you do) to make that particular Call to Action a reality in your school community?
7. Narrow your focus to create a Call to Action goal for your school. Use dot voting or a whole group discussion to reduce the list of possibilities to one or two goals that would best fit the school community. Which Call to Action seems to fit best in your school community? Which one can be put into practice?

Optional: The same process can be used to examine and make relevant the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*.

English: http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

French: http://www.un.org/esa/socdev/unpfii/documents/DRIPS_fr.pdf

III.c Moving Forward from Residential Schools

Purpose: To examine the need for reconciliation in Canada.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning by enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by understanding the historical, social, economic and political implication of residential schools and their legacy.

Foundational Knowledge: Albertans deepen their awareness and knowledge of First Nations, Métis and Inuit beliefs, traditions and practices to advance reconciliation. Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to residential school and their legacies, ie, social implications such as education, suicide rates, substance abuse, negative associations with schools, and mental health and wellness issues.

Time Frame: 15 to 20 minutes

Materials:

- video: “Reconciliation and Education”. Starleigh Grass (7:37)
www.youtube.com/watch?v=fu0aIw1vdiE
- template for hashtags on #myreconciliation, p 66-67

Methodology:

1. **Option 1:** Ensure there are enough #myreconciliation sheets for each participant to write multiple ideas.

Option 2: Participants who have social media accounts and feel comfortable doing so, can share their thoughts electronically with the hashtag #myreconciliation.

Option 3: Create a Google document or Padlet and share it with participants so they can combine their ideas together. It would serve as an electronic graffiti wall.



2. Use the following conversation starters. Invite participants to share their ideas or contributions using one of the mediums listed above.

Conversation starter 1: “We are at the very beginning of something that could be very big... It could either create lasting, meaningful institutional change and take us toward a more just and peaceful Canada, or it could fizzle out.” Video: Grass, S. “Reconciliation and Education.”



Conversation starter 2: What messages stood out for you? Which thoughts or ideas came to mind? Create hashtags and place them under the heading that best fits:

- **Key message:** Culture, bodies of knowledge and reconciliation
 - **Key message:** Residential school survivors
 - **Key message:** Teaching and learning about residential schools
3. Invite participants to share the phrases they created. As well, the words can be turned into a Wordle and displayed, or the paper hashtag statements can be posted.

<p><i>#myreconciliation</i></p>  <p>Walking Together LEARNING FOR RECONCILIATION</p>	<p><i>#myreconciliation</i></p>  <p>Walking Together LEARNING FOR RECONCILIATION</p>
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[illegible]

III.d Examining Attitudes and Reconciliation

Media coverage of the reconciliation process and Indigenous issues in general can contain misconceptions and stereotypes. Educators can address this situation by examining the content of these stories and, through the process of dialogue among professionals, deepen their own understandings. This is an essential step toward true reconciliation, going beyond a simple apology to making real and lasting change.

Purpose: Acknowledge attitudes, stereotypes and biases that exist in the greater community.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit peoples.

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Time Frame: 15 minutes

Materials:

- one piece of paper and a pen/pencil per participant
- article: “Calgary’s Langevin Bridge to be renamed Reconciliation Bridge.” www.theglobeandmail.com/news/alberta/calgarys-langevin-bridge-to-be-renamed-reconciliation-bridge/article33713816
- video: “Calgary professor outraged after Calgary Herald publishes cartoon that “trivializes” reconciliation” (2:30). <http://aptnnews.ca/2017/02/10/calgary-professor-outraged-after-calgary-herald-publishes-cartoon-that-trivializes-reconciliation>

Methodology:

1. Ensure each participant has a pen/pencil and a piece of paper. Participants should be sitting in circle groups of four to six.
2. Read the article or watch the video on the renaming of Langevin Bridge to Reconciliation Bridge in Calgary.
3. Invite participants to look closely at the cartoon. On their individual sheet, invite participants to silently record what they see, what the cartoon says to them, what thoughts it gives them or something that they notice. After one minute of writing, ask participants to pass their

paper to the person on their left. Each participant should get a paper with someone else's idea. Invite participants to read the thoughts on the paper and respond. After one minute of silent writing, the paper should be passed again. Stop passing when each participant receives their original paper.

Debrief: Invite participants to share their thoughts and ideas in their circle group or as a group. Facilitate a discussion on what reconciliation means, what the video and article are saying about reconciliation and their thoughts on the issue.

III.e The Many Faces of Racism

Purpose: To examine opinions and open dialogue on racism toward Indigenous Canadians.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning. A teacher builds positive and productive relationships with students, parents/guardians, peers and others in the school and local community to support student learning.

Foundational Knowledge: Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to forced assimilation and residential schools and their legacies, including the societal racism.

Time Frame: 20 minutes

Materials:

- video: “Nadine Caron, Canadian Indigenous Surgeon” (12:48).
<https://www.youtube.com/watch?v=7BFnHxBcXXQ>
- video: “Do Aboriginal Kids Face Racism in School?” (4:13).
<https://www.youtube.com/watch?v=aNshY1eJegg>
- posters for each corner of meeting space:
 - a) North—Strongly agree
 - b) East—Agree
 - c) South—Disagree
 - d) West—Strongly disagree
- reflection statements for participants to react to and discuss.

Methodology:

1. Invite participants to ponder the question, “Is racism an issue for Indigenous children and families in our communities?”
2. Show one of the videos above and invite participants to reflect on the degree to which racism impacts their school community.
3. Read and/or project the first statement. Ask participants to silently and individually reflect on their response to the statement. Have them choose one of the four direction responses:
 - a) North—Strongly agree
 - b) East—Agree
 - c) South—Disagree
 - d) West—Strongly disagree

4. Ask participants to physically move themselves to the direction that corresponds with their response without talking. They should form a circle. If the group is large in one corner, participants can break into smaller circle groups.
5. Invite participants to discuss their opinions with their circle group, with each person sharing their interpretation of the statement and their reaction to it.
6. Select a person to be the spokesperson for the group. Have the spokesperson from each group share the main ideas discussed.
7. After each group has spoken, ask if anyone would like to change their direction based on what they have heard. If anyone changes, ask them if they would like to share briefly why they switched. When everyone has shared, move on to the next statement and repeat the process.

Statements that get at race and ethnicity:

- a) Anyone can be racist.
- b) My racial identity is most important in defining who I am.
- c) People of colour cannot be racist.
- d) Race is the most important part of one's identity in Canada.

Statements that get at culture:

- a) People should accept the cultural practices of groups they don't belong to, even if they don't agree with them.
- b) I consider my cultural background much more important than my gender and race in defining who I am.
- c) People are only as strong as their ability to resist indoctrination by their surrounding culture.

Activity adapted from: *Four Corners: Building Appreciation for Diverse Ideas and Dialogue*
<http://bonnernetnetwork.pbworks.com/f/BonCurFourCorners.pdf>

Action



IV.a Planning Your Path—TQS

The draft Teacher Quality Standard (TQS) and the new competencies that specifically outline First Nations, Métis and Inuit education should be used to frame school planning and decide on next steps as a school community.

Purpose: Analyze the draft TQS as a framework for whole school collaborative planning.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education.

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Time Frame: 20 minutes

Materials:

- Planning Your Path—TQS template (p 74)

Methodology:

1. Pass out copies of the planning template organized around the draft TQS. If the activity Deconstructing the Draft TQS was completed, the categorized TQS statements focusing on First Nations, Métis and Inuit peoples can be used as a template.
2. Invite participants to examine each heading to determine what the school community already does to meet the new standard. Share ideas as a group.

Option: If literacy and numeracy are a focus for your school community, an alternate chart with literacy and numeracy best practices is included as well.

Debrief: Ask what the school community could potentially do to meet the standards that are not currently being addressed. Share ideas as a group. The ideas generated can be used by administration, by First Nations, Métis and Inuit lead teachers or whole school stakeholders to plan next steps.



Planning Your Path—Teaching Quality Standard

TQS Competency	Current Practices	Future Possibilities
Fostering Effective Relationships (1) A teacher builds positive and productive relationships with students, parents/guardians, peers and others in the school and local community to support student learning. Achievement of this competency is demonstrated by indicators such as: (d) inviting First Nations, Métis and Inuit parents/guardians, Elders/knowledge keepers, cultural advisors and local community members into the school and classroom.		
Engaging in Career-Long Learning (2) A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning. Achievement of this competency is demonstrated by indicators such as: (e) enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values.		

TQS Competency	Current Practices	Future Possibilities
<p>Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples</p> <p>(5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as:</p> <p>(a) understanding the historical, social, economic and political implications of:</p> <ul style="list-style-type: none"> • treaties and agreements with First Nations; • legislation and agreements negotiated with Métis; • and residential schools and their legacy. 		

TQS Competency	Current Practices	Future Possibilities
<p>Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples</p> <p>(5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as:</p> <p>(b) supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education.</p>		

TQS Competency	Current Practices	Future Possibilities
<p>Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples</p> <p>(5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as:</p> <p>(c) using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.</p>		

TQS Competency	Current Practices	Future Possibilities
<p>Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples</p> <p>(5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as:</p> <p>(d) supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit peoples.</p>		

Note: The Draft Teaching Quality Standard, July, 2016, in its entirety, appears on page 103.

TQS Competency	Current Practices		Future Possibilities	
Fostering Effective Relationships	Numeracy	Literacy	Numeracy	Literacy
<p>(1) A teacher builds positive and productive relationships with students, parents/guardians, peers and others in the school and local community to support student learning. Achievement of this competency is demonstrated by indicators such as:</p> <p>(d) inviting First Nations, Métis and Inuit parents/guardians, Elders/knowledge keepers, cultural advisors and local community members into the school and classroom.</p>				
Engaging in Career-Long Learning	Numeracy	Literacy	Numeracy	Literacy
<p>(2) A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning. Achievement of this competency is demonstrated by indicators such as:</p> <p>(e) enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values.</p>				

TQS Competency	Current Practices		Future Possibilities	
Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples (5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as: (a) understanding the historical, social, economic and political implications of: <ul style="list-style-type: none"> • treaties and agreements with First Nations; • legislation and agreements negotiated with Métis; • and residential schools and their legacy. 	Numeracy	Literacy	Numeracy	Literacy

Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples (5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as: (b) supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education.	Numeracy	Literacy	Numeracy	Literacy
Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples (5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as: (c) using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.	Numeracy	Literacy	Numeracy	Literacy

TQS Competency	Current Practices		Future Possibilities	
Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples (5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as: (d) supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit peoples.	Numeracy	Literacy	Numeracy	Literacy

IV.b What is Reconciliation?

Before embarking on whole school initiatives on reconciliation, school staff should engage in conversation deconstructing and defining reconciliation. Through discussion on what reconciliation means to staff personally and professionally, the path can be set for meaningful teaching and learning.

Purpose: To begin the journey of reconciliation as staff by exploring the idea of reconciliation and creating common language.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Time Frame: 15 to 20 minutes

Materials:

- small rock, one per participant (inexpensive bags of rocks can be purchased at many stores)
- collection of permanent markers
- video: “What is Reconciliation?” (2:30). <https://vimeo.com/25389165>
- video: “Healing a Nation Through Truth and Reconciliation.”| Chief Dr Robert Joseph (10:15). www.youtube.com/watch?v=rJQgpuLq1LI

Methodology:

1. Show one of the two videos defining reconciliation.

Option 1: Show the video “What is Reconciliation?” Invite teachers to reflect on their own meaning of reconciliation. What does it mean to them personally or professionally? Ask them to reflect on the words of Justice Sinclair, “It took seven generations to get there, a long time to get out. Where do we want to be in three or four or five generations from now? What can we do today to contribute to that objective? Everything we do today with that goal in mind...”

Option 2: Show video “Healing a Nation Through Truth and Reconciliation.” Chief Dr Robert Joseph.” Invite teachers to reflect on their own meaning of reconciliation. What does it mean to them personally or professionally? Ask them to reflect on the words of Chief Joseph, “We are a beautiful country, but I think it is time now for us to pause for a moment and review our history together. We do have a shared history together and not all of it is good... We haven’t moved forward together from the time newcomers came to this country.

So that is what I want to talk about today, reconciliation. I want you to think and imagine with me and dream with me what that looks like twenty, thirty, forty, fifty years from now.”

2. Facilitate a short group discussion or sharing circle on participants' understanding of reconciliation. Include other concrete examples of reconciliation that teachers may know, such as Orange Shirt Day, the bison returning to Banff National Park or other local examples of reconciliation.
3. Invite each participant to pick one word or short phrase that summarizes their understanding of reconciliation. Ask them to write their word or phrase on a small rock.
4. Display the rocks as a visual reminder of the commitment to reconciliation.

Option 1: Invite participants to keep their rocks in their classroom/space as a personal reminder.

Option 2: Gather the rocks in a prominent display in the school as a collective reminder to reconciliation (eg, in a vase in the main office, in a display in the library or in the learning commons).

IV.c Examining Reconciliation Initiatives

Purpose: To explore examples of reconciliation in school communities across Canada.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by understanding the historical, social, economic and political implication of residential schools and their legacy

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Time Frame: 20 minutes

Materials:

- Google slide show, PowerPoint or handout on Possible Reconciliation Initiatives (p 87)
- chart paper
- sticky dots, one per participant
- one of the following short videos:
 - a) “Reconciliation: In my own words” (5:02). www.youtube.com/watch?v=Rxl04VQoFII
 - b) “It Matters: The Legacy of Residential Schools” (4:44).
www.youtube.com/watch?v=rxGtnKUT0ms
 - c) “Educating Our Youth” (4:09). <https://vimeo.com/75812900>
 - d) <http://nctr.ca/scripts/mwimain.dll/1489292919/2/2/279?RECORD&DATABASE=VIMS>
Former Minister of Aboriginal Relations, Alberta, speaking on fostering reconciliation through education (4:43)

Methodology:

1. Choose one of the short videos that speaks to the importance of learning about residential schools and their legacy.

Option 1: Prepare a Google slideshow or PowerPoint briefly outlining initiatives that schools and communities across Canada have undertaken to further reconciliation. Post chart paper with headings for each initiative around the room.

Invite participants to share ideas and opinions on each initiative. Which have they heard of or participated in before? Do they have any opinions on or insights into the initiatives? Are there any initiatives or ideas that were missed that participants would like to add to the chart paper?

Invite participants to take their sticky dot and vote for the initiative that they would be most interested in organizing at the school (this is a “dotmocracy”).

Option 2: Invite participants to do a gallery walk of the chart paper descriptions for each initiative. Invite them to add their ideas, pros and cons to each initiative. After each participant has had the opportunity to express opinions and ideas, invite them to quietly examine the thoughts and ideas of their colleagues. When each participant has examined each chart paper, invite them to vote using their sticky dot.

Option 3: Create a Google document and share it with participants so that they can add their ideas together. It would serve as an electronic graffiti wall.

Debrief: Facilitate a group discussion on which initiative the school community would like to commit to as their Call to Action. Discuss next steps in making the initiative a reality at the school.

Possible Reconciliation Initiatives

- A. **Make It Awkward Campaign** (#MakeItAwkward)—A multi-faceted campaign that encourages people to speak up in a safe and non-confrontational way about discrimination based on race, religion, sexual orientation, a physical or mental disability, or gender. The mission statement of Make It Awkward states that the campaign “seeks to give every willing person, business and institution the tools, platform and voice to safely speak up and/or help out in the face of racism, hate and prejudice of all kinds.”

- <http://makeitawkward.ca>
- video: “Mayor calling for end to racism” (2:13).
<http://edmonton.ctvnews.ca/video?clipId=943656>
- video: “Mayor Iveson and Jesse Lipscombe kick off #makeitawkward” (1:25).
www.cbc.ca/player/play/757036099692

- B. **Orange Shirt Day**—An annual awareness event that commemorates the taking of children from their homes to residential schools. It grew out of *Phyllis' story*, <http://www.orangeshirtday.org/phyllis-story.html> of having her shiny new orange shirt taken away on her first day of school at St Joseph's Mission residential school in British Columbia.

Orange Shirt Day is also an opportunity for First Nations, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come.

- C. **Healing Forest**—An initiative spearheaded by the National Centre for Truth and Reconciliation after a National Healing Forest was planted with 6,000 trees representing the lives of each First Nation, Inuit or Métis child that was lost during their attendance at a residential school, and 1,200 trees to represent the over 1,200 murdered and missing Indigenous women and girls in Canada. The NCTR calls upon communities to create, nurture and preserve a local version of the National Healing Forest.

- NCTR webpage: “National Healing Forest.” <http://nctr.ca/educator-pages2.php#healing>
- article: “National Healing Forest addresses legacy of Residential Schools.”
www.hometownnews.ca/national-healing-forest-addresses-legacy-residential-schools
- article: “Edmonton's National Healing Forest first of its kind.”
www.metronews.ca/news/edmonton/2016/11/08/edmonton-national-healing-forest-first-of-its-kind.html

- D. **Project of Heart**—An inquiry based, hands-on, collaborative project that uses art to teach the history and legacy of residential schools in Canada. <http://projectofheart.ca>
- E. **Legacy of Hope Foundation**—A national Indigenous-led, charitable organization that provides resources to educate Canadians about the history and legacy of residential schools. <http://legacyofhope.ca>

- **Imagine Canada**—A national arts and communications awards program for young people across Canada to submit works of art or literature on what the future of Canada will look like through the lens of reconciliation. Each year, one finalist is selected from each province and territory to attend a national event in Ottawa. www.imaginecanada.ca

F. ReconciliACTION: Youth Driven Reconciliation—A collection of initiatives spearheaded by youth across Canada designed to open dialogue, build relationships and embrace reconciliation.

- NCTR webpage: “ReconciliACTION: Youth Driven Reconciliation.” <http://nctr.ca/educator-pages2.php#reconciliaction>
- **Reconciliation Canada**—An organization based in British Columbia that provides programs and initiatives to inspire positive change in communities throughout Canada. It has created a variety of resources communities can use to explore reconciliation and build new relationships between Aboriginal and non-Aboriginal peoples. <http://reconciliationcanada.ca>
- **WE Campaign**—A worldwide organization, previously known as Free the Children (founded by Canadians Craig and Marc Kielburger). One of their initiatives looks at Indigenous Programming. www.we.org/we-schools/Aboriginal-programming

The WE site also has two short lesson plans on truth and reconciliation, one elementary and one secondary. These lessons can also be adapted to use with school staffs and can be a springboard for rich, localized discussion. www.we.org/we-schools/columns/global-voices/truth-and-reconciliation-in-canada

- **We Matter**—A nation-wide campaign aimed at Indigenous youth to send messages of support, positivity, hope and resilience. Their aim is to have video and written messages from every Aboriginal community across Canada. <https://wemattercampaign.org>
- **Heartspeak**—An Ontario organization that strives for the development of equitable and inclusive schools. The website has a variety of resources under the “Indigenous Education” section. More information about “Shannen’s Dream” and other project initiatives such as “Making Reconciliation a Reality” and “Our Dreams Matter Too” is located here. http://heartspeak.ca/Heartspeak/Aboriginal_Issues.html

IV.d What the TRC Means to All Canadians

Purpose: To examine our role as Canadians to bring to life the *Truth and Reconciliation Commission of Canada: Calls to Action*.

TQS Competency: A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by understanding the historical, social, economic and political implication of residential schools and their legacy.

Foundational Knowledge: Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to residential school and their legacies, for example, social implications such as education, suicide rates, substance abuse, negative associations with schools, and mental health and wellness issues.

Time Frame: 20 minutes

Materials:

- video: “TRC” (4:55). Commissioner Dr Marie Wilson speaks about what TRC means to all Canadians. www.youtube.com/watch?v=244Nf0CSqEY

Methodology:

1. Write the following questions on chart paper and post them around the room:
 - a. How do we heal from our own collective ignorance about the history of our own history?
 - b. What do we have to do to make sure that we never slide backwards?
 - c. How do we use our new understanding in positive ways?
2. Show the video “TRC.”

Option 1: Invite participants to participate in a gallery walk. Have them travel around the room, adding their ideas, building on others' ideas and asking new questions. As a group, debrief each guiding question. Are there any themes? Alternately, assign each question that is on chart paper to a group of participants to summarize and report back to the whole group.

Option 2: Write each guiding question in the centre of chart paper—one per paper. Divide the rest of the paper into equal spaces for each group participant (ie, triads for three, quadrants for four). Pass out a chart paper per group. Make multiple copies of each question as needed. Ask each participant to individually reflect on the answer to their question during and after the video. After each group member is finished their individual response, invite the group to create a one sentence summary on their main thoughts to present to the whole group.

Debrief: Invite participants to discuss their thoughts, ideas, questions and comments about the three guiding questions. Are there any ideas or initiatives that would fit you personally? Your classroom? Your school community?

IV.e Exploring the United Nations Declaration on the Rights of Indigenous Peoples

The *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*, is a non-binding document that recognizes Indigenous peoples' rights, such as basic human rights, self-determination, language, equality and land. The declaration was passed in the United Nations in 2007, with Canada not signing on formally until 2010.

Purpose: To examine the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)* as a foundational document outlining a renewed commitment to the rights and contributions of Indigenous peoples worldwide.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students as demonstrated by using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples.

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Albertans deepen their understanding of First Nations, Métis and Inuit experiences related to residential school and their legacies, ie, societal inequality, racism and stereotyping.

Time Frame: 20 minutes

Materials:

- choose one of the following:
 - a) audio: "Canada supports UNDRIP. Now what?" (9:39). Play until 1:30.
www.cbc.ca/player/play/2688347930
 - b) video: "Canada changes course on indigenous rights" (3:33).
www.cbc.ca/player/play/682794051557
- one copy for each participant of the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*
 - a) English: www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
 - b) French: www.un.org/esa/socdev/unpfii/documents/DRIPS_fr.pdf

Methodology:

1. Show the brief video or play the audio clip on Canada's adoption of UNDRIP.
2. Pass out copies of UNDRIP, one per participant or one per group.
3. Explain to participants that they will be playing a scavenger hunt game of sorts to familiarize themselves with UNDRIP.
4. Ask participants to use their copy of UNDRIP to find the answers to questions. When a group knows the answer, ask them to stand for recognition, use a noisemaker to signal their readiness to answer or other fun ways to acknowledge understanding.

Option 1: If time permits, UNDRIP articles can be turned into a variety of games online following various templates and formats.

Option 2: UNDRIP is also available in a well-organized youth-friendly format. It includes activities and a glossary of terms.

http://files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf

Debrief: Facilitate a discussion on any articles or aspects of UNDRIP that stood out to the participants. If time permits, participants may wish to examine the articles closely, paying particular attention to those that speak to their local community.

UNDRIP Scavenger Hunt Key (answers in brackets)

1. How many Articles of Declaration are in the UNDRIP? (46)
2. Which article speaks of not forcibly removing Indigenous children to another group? (Article 7)
3. What is the main idea behind Article 23? (*the right to health and wellness*)
4. What does UNDRIP say about the rights of Indigenous families and communities in the upbringing, training and education and well-being of their children? (*it is a shared responsibility*)
5. Which article states Indigenous peoples have the right to maintain control over their cultural heritage, traditional knowledge and traditional cultural expressions? (Article 31)
6. What specifically does UNDRIP affirm about the rights of Indigenous peoples compared to all other people? (*they are equal to all other people*)
7. Which article speaks to the right to education without discrimination including, where possible, the right to an education in their own culture and language? (Article 14)
8. On page 9, who should have particular attention paid to them when implementing the declaration? (*Indigenous Elders, women, children and persons with disabilities*)
9. Which article speaks to the right not to be subjected to forced assimilation or destruction of culture? (Article 8)
10. Which article speaks of the right to practice and revitalize cultural traditions and customs? (Article 11)
11. What does UNDRIP declare as racist, scientifically false, legally invalid, morally condemnable and socially unjust? (*doctrines, policies and practices based on or advocating superiority of people or individuals over others*)
12. What must state-owned media reflect with regard to Indigenous peoples? (*Indigenous cultural diversity*)
13. Which article speaks to the need for states to honour and respect treaties, agreements and other arrangements with Indigenous peoples? (Article 37)
14. Which article speaks of Indigenous rights to retain their own names for communities, places and persons? (Article 13)
15. Which article speaks of the right to determine the identity or membership of Indigenous communities? (Article 35)
16. According to the Declaration, what contributes to the sustainable and equitable development and proper management of the environment? (*respect for Indigenous knowledge, cultural and traditional practices*)
17. What shall be appropriately reflected in education and public information, according to the Declaration? (*dignity and diversity of Indigenous cultures, traditions, history and aspirations*)
18. According to the Declaration, what will allow Indigenous peoples to maintain and strengthen their institutions, cultures and traditions? (*control by Indigenous peoples over developments affecting them and their lands, territories and resources*)
19. Which article states that Indigenous peoples are free and equal to all other people and individuals? (Article 2)
20. Which article states that all the rights and freedoms recognized in the Declaration are equally guaranteed to male and female Indigenous individuals? (Article 44)

UNDRIP Scavenger Hunt

1. How many Articles of Declaration are in the UNDRIP?
2. Which article speaks of not forcibly removing Indigenous children to another group?
3. What is the main idea behind Article 23?
4. What does UNDRIP say about the rights of Indigenous families and communities in the upbringing, training and education and well-being of their children?
5. Which article states Indigenous peoples have the right to maintain control over their cultural heritage, traditional knowledge and traditional cultural expressions?
6. What specifically does UNDRIP affirm about the rights of Indigenous peoples compared to all other people?
7. Which article speaks to the right to education without discrimination including, where possible, the right to an education in their own culture and language?
8. On page 9, who should have particular attention paid to them when implementing the declaration?
9. Which article speaks to the right not to be subjected to forced assimilation or destruction of culture?
10. Which article speaks of the right to practice and revitalize cultural traditions and customs?
11. What does UNDRIP declare as racist, scientifically false, legally invalid, morally condemnable and socially unjust?
12. What must state-owned media reflect with regard to Indigenous peoples?

13. Which article speaks to the need for states to honour and respect treaties, agreements and other arrangements with Indigenous peoples?
14. Which article speaks of Indigenous rights to retain their own names for communities, places and persons?
15. Which article speaks of the right to determine the identity or membership of Indigenous communities?
16. According to the Declaration, what contributes to the sustainable and equitable development and proper management of the environment?
17. What shall be appropriately reflected in education and public information, according to the Declaration?
18. According to the Declaration, what will allow Indigenous peoples to maintain and strengthen their institutions, cultures and traditions?
19. Which article states that Indigenous peoples are free and equal to all other people and individuals?
20. Which article states that all the rights and freedoms recognized in the declaration are equally guaranteed to male and female Indigenous individuals?

Source: *The United Nations Declaration on the Rights of Indigenous Peoples*



IV.f Deconstructing the 4 A's of Reconciliation (Optional)

Deconstructing the 4 A's of Reconciliation planning wheel can assist school staffs in enhancing their understanding of reconciliation and providing a focus for discussion. Meaning can be deepened by discussing the four quadrants of the planning wheel: (1) Action, (2) Awareness, (3) Atonement, and (4) Acknowledgement.

Purpose: To deconstruct the 4 A's of Reconciliation to better understand reconciliation and assist school personnel in planning ways for true reconciliation to occur in their school community.

TQS Competency: A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

Foundational Knowledge: All Albertans will advance reconciliation by understanding the significance of revitalization of First Nations, Métis and Inuit cultures as supported by the *Truth and Reconciliation Commission of Canada: Calls to Action*.

Time Frame: 30 minutes

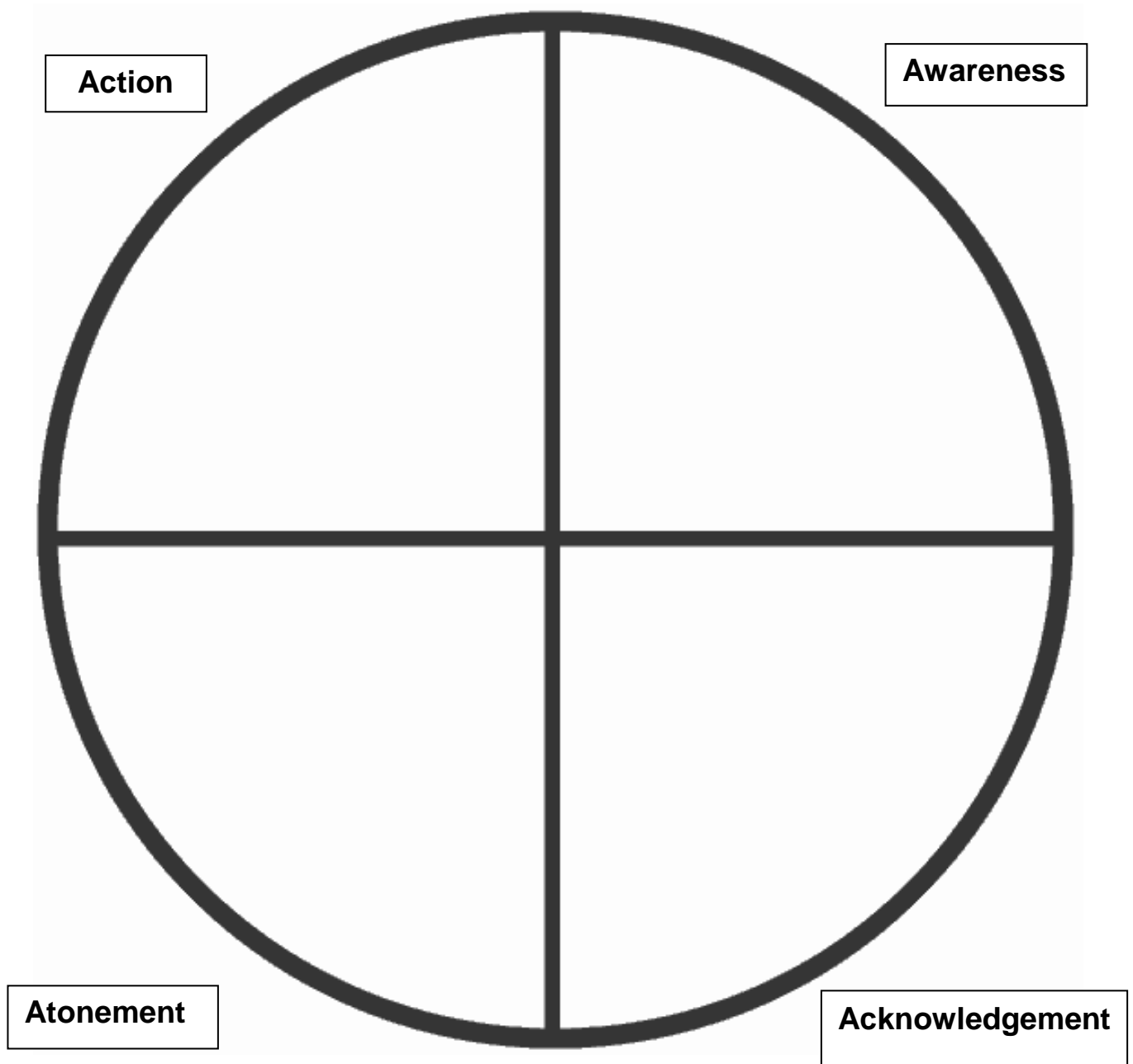
Materials:

- Copies of the Final Report of the Truth and Reconciliation Commission. Volume 6, *McGill-Queen's University Press*. 2015.
- Template—Deconstructing the 4 A's of Reconciliation

Methodology:

1. Distribute copies of the 4A's of Reconciliation template to participants and/or display electronically.
2. Ask participants to reflect on the TRC's statement that each of the four components of the wheel is needed for true reconciliation to occur. What does each term mean in the context of their school community? What is their school community doing now and what steps/plans could be implemented to further reconciliation specific to their circumstances? Are there missing pieces that should be addressed? What possibilities can the school staff explore?
3. Have participants record their thoughts and ideas on the template based on the 4As of Reconciliation.
4. Conclude by having groups summarize and share their plans for moving forward.

Deconstructing the 4A's of Reconciliation



Truth and Reconciliation Commission of Canada: Calls to Action



http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf



V.a Legacy

Education

6. We call upon the Government of Canada to repeal Section 43 of the *Criminal Code of Canada*.
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.
8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal peoples.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - i. Providing sufficient funding to close identified educational achievement gaps within one generation.
 - ii. Improving education attainment levels and success rates.
 - iii. Developing culturally appropriate curricula.
 - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
 - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
 - vi. Enabling parents to fully participate in the education of their children.
 - vii. Respecting and honouring Treaty relationships.
11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

V.b Reconciliation

Education for Reconciliation

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
 - ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
 - iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
 - iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
 - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
 - iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
 - iv. Identifying teacher-training needs relating to the above.
64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.
65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

Note: Only 11 of the 94 Calls for Action from the Truth and Reconciliation Commission of Canada are represented above.





Draft of Alberta Teaching Quality Standard



GOVERNMENT OF ALBERTA
DEPARTMENT OF EDUCATION
DRAFT TEACHING QUALITY STANDARD

Draft: July 4, 2016

DRAFT

Teaching Quality Standard

WHEREAS Alberta's teachers, students, parents, educational leaders, and members of the public have a strong will to ensure all Alberta students have access to quality learning experiences that enable their achievement of the learning outcomes and goals outlined in provincial legislation and programs of study.

WHEREAS Alberta teachers provide inclusive learning environments in which diversity is respected and members of the school community are welcomed, cared for, respected and safe.

WHEREAS Alberta teachers play a fundamental role in establishing the conditions under which the learning aspirations and the potential of First Nations, Métis and Inuit students will be realized.

WHEREAS quality teaching occurs best when teachers work together with other teachers in the common interest of helping all students succeed in diverse and complex learning environments.

WHEREAS the *Teaching Quality Standard* provides a framework for the preparation, professional growth and evaluation of all teachers.

WHEREAS students, parents and other partners in education should be confident that Alberta teachers demonstrate the *Teaching Quality Standard* throughout their careers.

WHEREAS it is important to recognize the value of a consistent standard of practice for all teachers in the province.

1. In the context of this document:

- (a) "competency" means an interrelated set of knowledge, skills and attitudes, developed over time and drawn upon and applied to a particular teaching context in order to support optimum student learning as required by the *Teaching Quality Standard*;
- (b) "inclusive learning environment" means a classroom, school, on-line learning environment or other educational setting structured to anticipate, value and respond to the diverse strengths and needs of all learners;
- (c) "indicators" means actions that are likely to lead to the achievement of a competency and which, together with the competency, are measureable and observable;



(d) “local community” means community members who have an interest in education and the school, including neighbouring Métis settlements, First Nations and other members of the public;

(e) “school authority” means a public school board, separate school board, Francophone regional authority, charter school operator or accredited private school operator;

(f) “school community” means students, teachers and other school staff members, parents/guardians and school council members;

(g) “school council” means a school council established under the *School Act*, or a parent advisory council established under the *Private Schools Regulation*;

(h) “student” means, for the purpose of this standard, an individual enrolled in a school or required by law to attend, and includes a child younger than 6 years of age who is enrolled in an early childhood services program;

(i) “teacher” means an individual who holds a certificate of qualification as a teacher issued under the *School Act*.

2. The *Teaching Quality Standard*:

Quality teaching occurs when the teacher’s ongoing analysis of the context, and the teacher’s decisions about which pedagogical knowledge and abilities to apply, result in optimum learning for all students.

3. All Alberta teachers are expected to meet the *Teaching Quality Standard*. In any given context, reasoned professional judgment must be used to determine whether the *Teaching Quality Standard* is being met.

4. The *Teaching Quality Standard* is described by the following competencies and indicators:

Fostering Effective Relationships

(1) A teacher builds positive and productive relationships with students, parents/guardians, peers and others in the school and local community to support student learning.

Achievement of this competency is demonstrated by indicators such as:

- (a) acting consistently with fairness, respect and integrity;
- (b) demonstrating empathy and a genuine caring for others;
- (c) providing culturally appropriate and meaningful opportunities for students and for parents/guardians, as partners in education, to support student learning;
- (d) inviting First Nations, Métis and Inuit parents/guardians, Elders/knowledge keepers, cultural advisors and local community members into the school and classroom;**
- (e) collaborating with community service professionals, including mental health, social services, justice, health and law enforcement; and
- (f) honouring cultural diversity and promoting intercultural understanding.

Engaging in Career-Long Learning

(2) A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.

Achievement of this competency is demonstrated by indicators such as:

- (a) collaborating with other teachers to build personal and collective professional capacities and expertise;
- (b) actively seeking out feedback to enhance teaching practice;
- (c) building capacity to support student success in inclusive, welcoming, caring, respectful and safe learning environments
- (d) seeking, critically reviewing and applying educational research to improve practice;
- (e) enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values;** and
- (f) maintaining an awareness of emerging technologies to enhance knowledge and inform practice.

Demonstrating a Professional Body of Knowledge

(3) A teacher applies a current and comprehensive repertoire of effective planning, instruction, and assessment practices to meet the learning needs of every student.

Achievement of this competency is demonstrated by indicators such as:

- (a) planning and designing learning activities that:
 - address the learning outcomes and goals outlined in provincial legislation and programs of study;
 - reflect short, medium and long range planning;
 - incorporate a range of instructional strategies, including the appropriate use(s) of digital technology, according to the context, content, desired outcomes and the learning needs of students;
 - ensure that all students continuously develop skills in literacy and numeracy;
 - communicate high expectations for all students;
 - foster student understanding of the link between the activity and the intended learning outcomes;
 - consider relevant local, provincial, national and international contexts and issues;

- are varied, engaging and relevant to students;
 - build student capacity for collaboration;
 - incorporate digital technology and resources, as appropriate, to build student capacity for:
 - acquiring, applying and creating new knowledge;
 - communicating and collaborating with others,
 - critical-thinking; and
 - accessing, interpreting and evaluating information from diverse sources;
 - consider student variables, including:
 - demographics, e.g. age, gender, ethnicity, religion;
 - social and economic factors;
 - maturity;
 - relationships amongst students;
 - prior knowledge and learning;
 - cultural and linguistic background;
 - second language learning;
 - health and well-being;
 - emotional and mental health; and
 - physical, social and cognitive ability;
- (b) using instructional strategies to engage students in meaningful learning activities, based on:
- specialized knowledge of the subject areas they teach;
 - an understanding of students' backgrounds, prior knowledge and experiences;
 - a knowledge of how students develop as learners;
- (c) applying student assessment and evaluation practices that:
- accurately reflect the learner outcomes within the programs of study;
 - generate evidence of student learning to inform teaching practice through a balance of formative and summative assessment experiences;
 - provide a variety of methods through which students can demonstrate their achievement of the learning outcomes;
 - provide accurate, constructive and timely feedback on student learning; and
 - support the use of reasoned judgment about the evidence used to determine and report the level of student learning.

Establishing Inclusive Learning Environments

(4) A teacher establishes, promotes and sustains inclusive learning environments where diversity is embraced and every student is welcomed, cared for, respected and safe.

Achievement of this competency is demonstrated by indicators such as:

- (a) fostering equality and respect with respect to age, ethnicity, culture, religious belief, gender, gender identity, gender expression, physical ability, cognitive ability, family status and sexual orientation;
- (b) using appropriate universal and targeted strategies and supports to address students' strengths, learning challenges and areas for growth;
- (c) communicating a philosophy of education affirming that every student can learn and be successful;
- (d) being aware of and facilitating responses to the emotional and mental health needs of students;

- (e) recognizing and responding to specific learning needs of individual or small groups of students and, when needed, collaborating with service providers and other specialists to design and provide targeted and specialized supports to enable achievement of the learning outcomes;
- (f) employing classroom management strategies that promote positive, engaging learning environments;
- (g) incorporating students' personal and cultural strengths into teaching and learning; and
- (h) providing opportunities for student leadership.

Applying Foundational Knowledge about First Nations, Métis and Inuit

(5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit for the benefit of all students.

Achievement of this competency is demonstrated by indicators such as:

(a) understanding the historical, social, economic, and political implications of:

- treaties and agreements with First Nations;
- legislation and agreements negotiated with Métis; and
- residential schools and their legacy;

(b) supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education;

(c) using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit; and

(d) supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit.

Adhering to Legal Frameworks and Policies

(6) A teacher demonstrates an understanding of and adherence to the legal frameworks and policies that provide the foundations for the Alberta education system.

Achievement of this competency is demonstrated by indicators such as:

(a) maintaining an awareness of, and responding in accordance with, requirements authorized under the *School Act* and other relevant legislation;

(b) engaging in practices consistent with policies and procedures established by the school authority; and

(c) recognizing that the professional practice of a teacher is bound by standards of conduct expected of a caring, knowledgeable and reasonable adult entrusted with the custody, care or education of students.



VI.a First Nations, Métis and Inuit Education

Fostering Effective Relationships

- (1) A teacher builds positive and productive relationships with students, parents/guardians, peers and others in the school and local community to support student learning.
 - (d) inviting First Nations, Métis and Inuit parents/guardians, Elders/knowledge keepers, cultural advisors and local community members into the school and classroom;

Engaging in Career-Long Learning

- (2) A teacher engages in career-long professional learning and ongoing critical reflection to improve teaching and learning.
 - (e) enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values;

Applying Foundational Knowledge about First Nations, Métis and Inuit Peoples

- (5) A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit peoples for the benefit of all students. Achievement of this competency is demonstrated by indicators such as:
 - (a) understanding the historical, social, economic and political implications of:
 - treaties and agreements with First Nations;
 - legislation and agreements negotiated with Métis;
 - and residential schools and their legacy;
 - (b) supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education;
 - (c) using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit peoples; and
 - (d) supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit peoples.

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