

# Decolonizing Education through Cultural Proficient Practices for the Unmaking of the Dominant Narrative

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Curriculum Improvement Plan  
Gonzaga University Master of Education

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## Resource Introduction

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Underfunded Indigenous education creates a permanent underclass in Canada's societal makeup. Failing to address the factors that erode learning for First Nations, Metis, and Inuit (FNMI) students and the historical impacts of colonialism in forming the dominant narratives through our education system, result in a systemic gap that re-inscribes the structures of power by excluding multiple perspectives and Indigenous ways of knowing; it creates a dichotomy between the mainstream education system and a culturally transformative one that includes FNMI students. FNMI students acquire education in a Eurocentric system that denies their identity by excluding their stories from the dominant narrative. In order for the achievement gap among FNMI students to be eliminated, leaders and educators must begin a journey of decolonizing education by investigating their personal bias and barriers and by forming meaningful relationships with the Indigenous community; in engaging culturally sensitive collective participation and professional development for the implementation of activities that will include Indigenous ways of knowing in building an equitable and holistic education system that will engage FNMI students.

The purpose of this curriculum improvement plan is to advocate for a rereading and decolonizing of the mainstream Eurocentric education system, by challenging the dominant

narratives and the personal barriers that limit educators' and leaders' ability to fully implement the Alberta initiative to eliminate the achievement gap in FNMI students. It is intended to advocate for inclusive learning and cultural proficient practices that include the Indigenous ways of knowing, build meaningful relationships with the Indigenous community, and support educators through culturally sensitive and sound professional development.

Alberta educators, especially in the middle school and high school Social Studies/Humanities, are called upon to take a closer look at their cultural awareness and proficiency in leading their practice. Eliminating the achievement gap in FNMI students requires leaders and educators to advocate for culturally sound professional development, steeped in authentic experiences, which honor FNMI worldviews and historical legacies. Teaching through multiple perspectives is a two-fold challenge, first to unpack the historical narratives that drive people to deeply rooted preconceived notions of our FNMI population, and second, to create a climate of support in our schools where educators feel confident in their capabilities and cultural competence in building an inclusive learning environment. Recognizing the misconceptions of FNMI peoples' history, exploring the statistics of the fastest growing population in Canada, and mindfully acknowledging the factors that are hindering success in the day-to-day life of students living under the legacies of colonialism, we as educators and leaders, can build capacity in eliminating the achievement gap in FNMI students.

This process begins with facilitators acquiring a mindful and committed approach in raising their cultural knowledge and awareness of students' complexities by implementing more interactive methods, such as engaging in supervised multicultural clinical experiences and cultural immersion activities, in meeting students where they are by celebrating cultural identity, experience, language, and knowledge in enhancing the relationships with students and

community (Lloyd, 2015). Indigenous Mettissage relies on collaboration, collective authorship, relationality, and curricular and pedagogical desire to treat texts and lives as relational and braided rather than isolated and independent.

This resource gestures towards advocating for the unmaking of the dominant narrative through cultural proficient practices in decolonizing education for the elimination of the system gap rather than the achievement gap of FNMI students by engaging students in cultural proficient practices that strengthen achievement, positive self-worth, social academic self-concept, and academic achievement, and by engaging educators in professional development and feeling confident in building coalitions with the Indigenous community in community-based cultural teacher training by First Nations educators on the knowledge of etiquettes and protocols with regards to teaching First Nations content.

Our responsibility, as educators and leaders, rests in our ability to reflect on our bias around the sense of the chronology of events related to ‘discovery’, conquest, exploitation, distribution, and appropriation (Smith, 1999, p. 21); maintaining a critical mindset throughout the process for the unmaking of the dominant narrative in the curriculum and the stories we tell each other about the Canada we live in. This sense of critically examining the narratives and curriculum needs will transpire to the advocacy of professional development that is facilitated by Indigenous Peoples.

Advocating for professional development that values culturally sensitive and informed practices is crucial. It is successful with educators’ understanding of the specificities of imperialism, European control, the subjugation of the Indigenous peoples throughout colonialism, and how these sophisticated “rules of practice” (Smith, 1999, p. 22) developed through previous encounters with Indigenous people. Educators need to be cautious in the

unmaking of imperialistic practices in education, as that they could be robbing Indigenous students the human dignity we are trying to restore when building meaningful relationships with the FNMI community.

In our attempt to embrace the initiative and cultural transformative and equitable education, we all need to be part of the professional development that supports the FNMI community based on relationships and ones that are supported by frameworks that represent a collaborative notion of walking together. As listed in the Collaborative Frameworks Companion Resource (2012), collaborative partnerships with FNMI parents and community; education; research and community support with business and industry, along with adaptive organizational practices, including leadership commitment; a clear articulated vision with supporting policies with culturally responsive educational practices, including instructional practices through curriculum and content; learner assessment, learning resources, celebrating success and the environment by capacity building through staff recruitment; staff retention, staff development, research, orientation, language, and culture, lead to school communities built on safety and belonging, student and family support, community engagement, and advocacy (Alberta Government, 2012).

## Aboriginal Presence in our Schools

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There are over 500 different Nations in North America. We must recognize that Aboriginal Peoples living within one geographic region are not necessarily homogeneous. They have a variety of belief systems and they lived in independent, self-governing societies before the Europeans. The spiritual beliefs of many Aboriginal peoples were based on a relationship to nature as the physical and spiritual worlds were considered to be inseparable. The good health, spiritual and mental



wellbeing of all, sharing, relationships, and cooperation influenced aboriginal cultures' decision making. Aboriginal peoples have diverse characteristic looks resulting from living in close contact with other communities for years, and it is important to understand the reasons for this migration to appreciate the diversity among Canada's Aboriginal peoples (DSBN, 2015).

The Collaborative Frameworks-Building Relationships resource (Alberta Education, 2012) indicates the most frequent responses from FNMI participants in workshops as areas for further understanding. Increase communication from school jurisdiction and understanding governance structures in the FNMI community being as such:

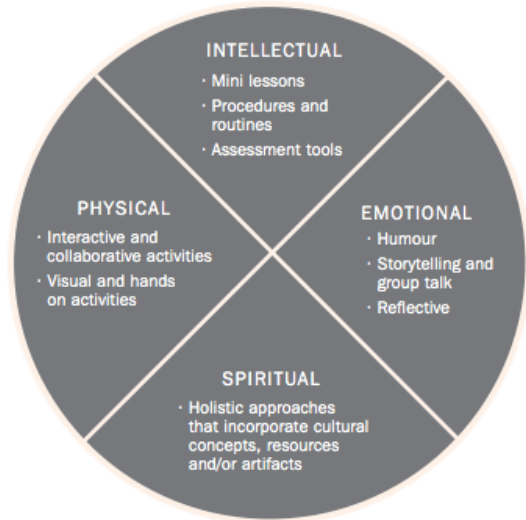
Increase FNMI representation on councils; reciprocal respect; traditional knowledge; cultural sensitivity training for teachers and administrators; parental training; FNMI parent advocacy for FNMI students; building trust; celebrations; capacity building with teachers; cultural orientation; enhanced community engagement; implementation of Aboriginal pedagogy; Aboriginal leadership; involvement and empowerment; creativity; thinking outside the box; volunteerism, and career direction for students.

Overall, FNMI families, parents, and community members want to share their culture and invite the school community in their community in order for the school community to understand why they live the way they do, and to have a chance to explain their protocols in assisting administrators to model their leadership qualities when working with FNMI communities, highlighting, once again, the idea of a holistic learning process that engages the emotional, physical, spiritual, and intellectual aspects of the individual. The professional development materials included in the resource set goals to advocate for diversity and respecting of local protocols; understanding FNMI cultural awareness, and how it affects the school community and student achievement in understanding the role of the administrator in promoting and supporting FNMI cultural awareness.

## Aboriginal Teaching Strategies in the Classroom

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In engaging the Aboriginal learner, more holistic approaches to teaching and learning in balance will be effective. FNMI students are great observers of their world. The holistic wheel embodies the successful manner in which they approach life.



(DSBN, 2015, p. 31)

### Self-Esteem in Aboriginal Students' Education

Cultural proficient schools and classroom environments honor Aboriginal students' culture, language, worldview (DSBN, 2015), knowledge and education, and are spiritually oriented (ATA, 2013), explore the interconnectedness of all beings; teach practices reflective of Aboriginal learning styles, rooted in Aboriginal languages and cultures (ATA, 2013), and are actively engaging in learning through participation and differentiated instruction and evaluation (DSBN, 2015). These are the schools that have positive partnerships with their Aboriginal community, with practices that include family, elders, and community (DSBN, 2015), and result in lifelong and holistic education-encompassing all parts: physical, emotional, spiritual, mental (DEHR), and holistic approaches to assessment of work and integration of Aboriginal centered assessment strategies (ATA, 2013).

### Methods for Engaging FNMI Students

Portfolios; creative journals; photo essays; performances with options in presenting; art-based constructions; demonstrations with manipulates; act based tasks; learning-logs; oral questions and answers with time allotted; classroom presentations with a self-selected strategy,



and projects with real world connections (DSBN, 2015, p. 31), are suggested ways in engaging students.

### Some Recommendations on Successful Leadership within the First Nations' Communities

Develop opportunities through new programs and initiatives that cultivate leadership qualities in emerging leaders; base all leadership development programs and initiatives on core principles of leadership; build a tradition of providing support to leaders; strengthen the memory of great leaders of their past as a way to celebrate and acknowledge their place in a continuum of people working for positive change in their communities (NCFNG, 2007), when building leadership capacity within the First Nations' community and professionals who are building relationships with the FNMI community.

### Best Practices for Including Aboriginal Peoples in the Curriculum

#### Focus on Accuracy, Authenticity, and Eurocentrism

Focus on accuracy, authenticity, critically examine Eurocentrism, and the use of terminology and language by:

1. Ensuring the accuracy of information in your resources for bias and include time periods when referring to maps.
2. Inviting Aboriginal Elders, artists and storytellers from the Aboriginal community.  
Include Aboriginal authors and literature as well as videos and novels that represent authentic voices.

3. Looking for opportunities to enrich and broaden your knowledge and understanding of Aboriginal peoples by examining and challenging your own biases and assumptions and to ensure a balanced perspective is presented.
4. Using recommended and credible terminology when referring to Aboriginal peoples and use the term 'nation' rather than 'tribe.'
5. Avoiding unreliable, outdated, stereotypical resources, maps, and references.
6. Avoiding materials that affirm "Imaginary Indian" stereotypes like Indian princess warriors and don't appropriate Aboriginal culture items, such as eagle feathers, or make inclusions at a level that is tokenism.
7. Not calling attention to the faults and ignore the positive aspects of Aboriginal peoples by omitting or failing to mention relevant aspects that will ensure balance of perspectives.
8. Not using stereotypical images as "Braves" or "Redskins" as team mascots.  
  
Not using primitive, stereotypical terminology or images of Aboriginal peoples (DSBN, 2015, pp. 34-36).
9. Do make cross-curricular connections by including Aboriginal experiences in science, art, music, language, as well as history, geography and social studies and teach students to deconstruct bias in learning resources while including circle teachings as part of classroom practice, discussion and instruction.
10. Do acknowledge and validate the contributions of Aboriginal peoples in both the past and within contemporary society, going beyond the inclusion of the toboggan and tipi, and include the wealth of knowledge about the environment, successful endeavors in contemporary times, e.g., architecture, agriculture, government, medicine, art, music and theatre.

11. Do ensure that Aboriginals have a past, present, and future. Acknowledge the strengths in adverse conditions and emphasize the need for self-determination of Aboriginal peoples to be respected.
12. Do acknowledge the diversity within any cultural group and their distinct and unique differences amongst Aboriginal nations, and ensure that the history of Aboriginal peoples reflects change over time and does not simply assign Aboriginal peoples to a place “frozen in time” in the distant past and invite Elders recommended by local friendship centers to speak in your classroom.
13. Do ensure that the study of Aboriginal peoples is rooted in contemporary times and helps students understand how the past led to the present realities.
14. Don’t limit inclusion to social studies and history. Don’t ignore stereotypes in learning resources. Don’t teach isolated units on Aboriginal peoples, First Nation, Metis, and Inuit perspectives, histories, cultures and worldviews.
15. Don’t speak of Aboriginal peoples and their cultures in the “primitive” category and represent them only in the past by selecting only artifact-based approaches to study them.
16. Don’t overuse generalizations and generic references, and avoid presenting Aboriginal peoples as “environmental saviors” or in other stereotypical ways.
17. Don’t use more general terms such as “Aboriginal peoples” or “Native” when the context calls for more specifically naming nations.
18. Don’t assume that all Aboriginal peoples interact with others in the same way.
19. Don’t assign “expert” knowledge of Aboriginal peoples and their cultures to someone just because s/he is an Aboriginal person in your classroom.

20. Don't have the students create masks, Dream-catchers, or other sacred cultural objects except in context and in the presence of an Elder or Aboriginal teacher, and don't conduct Aboriginal ceremonies without an Aboriginal Elder.
21. Don't have students rewrite Aboriginal stories that have been passed down in the oral tradition as "cultural teachings" (DSBN, 2015, pp. 34-36).

### Valuing the Aboriginal Learner: 7 Living Principles

"Attention to Aboriginal self-esteem-the connection between the physical, emotional-mental, intellectual and spiritual realms-is paramount. Aboriginal learners and their success are dependent upon educators and schools respecting this view. It requires changes in how we teach our Aboriginal learner. It means that the pedagogy in classrooms must be inclusive of Aboriginal culture, language and worldview" (TLNS, 2008, p. 4).

## Appreciating the Learning Styles of Aboriginal Students



**The success of these strategies depends upon an inclusive classroom.**

(TLNS, 2008)

### The Five Strands of Engaging the Aboriginal Learner

These five strands of engaging Aboriginal Education help create a holistic approach to meeting the needs of our Aboriginal students and families:

1. Curriculum and Professional Development

Advocate for significant changes to the English, Social Studies, Humanities, Canadian and World Studies, and Science curricula so that Aboriginal content is fully integrated.

Advocate for staff participating in Aboriginal-related professional development activities.

## 2. Connecting with Aboriginal Community

Encourage Elders, parents, and the community to be part of the students' success and allow access to support networks available for students by acknowledging the importance of mentoring and role models for Aboriginal students.

## 3. Practicing Cultural Proficiency

Become familiar with students' cultural backgrounds. Balance between multiple Aboriginal and non-Aboriginal world views and increase awareness and appreciation of Aboriginal peoples' cultures in the non-Aboriginal settings. Be mindful of your classroom environment as one of welcoming of all cultures.

## 4. Engaging Students and Building Relationships

Encouraged the students to become effective self-advocates. Create a class environment that supports students' strengths, gifts, and challenges. Build a classroom environment that encourages warmth, caring, sensitivity, humor, trust, and high expectations for students that address barriers that prevent Aboriginal student success.

## 5. Integrating Aboriginal Content in Instruction

Advocate for cross-cultural training for institutions and staff, faculty members, and students. Building learning activities around meaningful content that relates to students' experiences and engages them in tasks based on their learning interests through experiential learning, will allow opportunities for visual symbolic thinking and holistic

approaches to education that build on Aboriginal cultural heritage and worldview. Allow for flexible scheduling. Use nature as a classroom ((LDSB, 2012, pp. 4-13).

**Table 1**  
**Ojibwe Good Life Teachings and Implications for Education**

Teaching	Implications for Education
Respect	Having high expectations for the Aboriginal student and honouring their culture, language and world view in our schools
Love	Demonstrating our belief (as educators) that all Aboriginal students can and will succeed through our own commitment to their learning-teaching styles
Bravery	Committing to change our school curriculum through including the contributions, innovations and inventions of Aboriginal people
Wisdom	Sharing effective practices in Aboriginal education through ongoing professional development and research that focuses on imbuing equity
Humility	Acknowledging that we need to learn more about the diversity of Aboriginal people and accessing key First Nation resources to enhance that state
Honesty	Accepting that we have much to learn from one another and reviewing the factors involved to encourage change in the education system (increased parental-guardian involvement, teacher education)
Truth	Developing measurable outcomes for Aboriginal student success and using them as key indicators of how inclusive our curriculum and pedagogy really are

*Note: The seven good life teachings are values/principles that are central to the Anishinabek.*

(TLNS, 2008)



(TLNS, 2008)



## Selected Projects for Cultural Proficient Practices

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Smith (1999) has collected a set of projects that theorize Indigenous issues at the level of ideas, policy analysis, and critical debate, and set out in writing Indigenous spiritual beliefs and worldviews. Themes include cultural survival, self-determination, healing, restoration, and social justice by engaging Indigenous researchers and Indigenous communities in a diverse array of projects.



The following are selected projects outlined by Smith (1999), and can be applied in educators' and administrators' practice:

1. Claiming and reclaiming stories
2. Testimonies of an important event or series of events
3. Story telling of oral histories; the perspectives of Elders and of women in revisiting memories of injustice by focusing on dialogue and conversations with humor and creativity

4. Celebrating survival through which Indigenous peoples and communities have successfully retained cultural and spiritual values and authenticity
5. Remembering in the form of storytelling what being dehumanized meant for FNMI cultural practices
6. Indigenizing by centering of landscapes, images, languages, themes, metaphors, and stories in the Indigenous world and the disconnecting of many of the cultural ties between the settler society and its metropolitan homeland. In addition to that, taking the rights of the Indigenous peoples as their highest priority
7. Revitalizing languages that encompass education, broadcasting, publishing, and community based programs
8. Reading and critical rereading of Western history and curriculum to understand what has informed both internal colonialism and new forms of colonization that were previously acceptable
9. Representing in decision making and being able to have the right to voice the views and opinions of Indigenous communities in various decision making bodies
10. Envisioning a future that FNMI people arise above present day situations, dream, and set a new vision despite the impoverished and oppressed conditions that speak to the politics of resistance
11. Reframing the ways Indigenous issues and social problems are discussed and handled by failing to see many Indigenous social problems as being related to any sort of history
12. Discovering connections between Indigenous ways of knowing and the program of studies in creating relevant and culturally sensitive approaches to the material

## Professional Development

Professional development materials supported by the Alberta Regional PD Consortia under the Edmonton Regional Learning Consortium (ERLC) and Alberta Education (FNMI Services Branch) were developed to support the implementation of Alberta Education's Goal 3: Success for First Nations, Metis, and Inuit (FNMI) students in facilitating ongoing conversations

and learning  
on supporting  
and  
promoting  
students. The  
created to  
and informal,  
understanding



opportunities focused  
FNMI families, parents,  
communities in  
success for FNMI  
workshop goals are  
support leaders, formal  
in developing an  
of FNMI cultural

awareness to support student success in school, based on diversity and respecting local cultural protocols. In addition to this, advocating and supporting increased FNMI cultural awareness among their staff in their schools.

### Logistics and Considerations

The workshop resources provide a number of discussion starters and activities that are designed and implemented in a number of different workshop settings. In most cases, these sessions could be completed in 2 hours.

1. Include Elders in planning and delivery of the workshop. Ensure that Elders are well looked after.

2. Consider the amount of time you have allocated including presentation times, breaks, and possibly refreshments.
3. Consider the physical set-up including the audio-visual equipment required, Wifi, and instructional materials.

## Sample Resources for Professional Development

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Resources in this field already available to support implementation of FNMI student success and cultural awareness in supporting the importance of FNMI cultural awareness through professional development are:

1. Collaborative Framework and Resources

<http://www.inclusiveeducationpdresources.ca/fnmi>

Collaborative Frameworks—Building Relationships © 2012 Alberta Education, Alberta, Canada. What protocols are involved in inviting Elders to collaborate with you? This interactive activity from Walking Together can be used to lead a discussion on the process [http://www.learnalberta.ca/content/aswt/#!/fnmi\\_worldviews/beginning\\_together](http://www.learnalberta.ca/content/aswt/#!/fnmi_worldviews/beginning_together)

2. Handout: Elder Wisdom in the Classroom. Ramona Bighead

[http://www.learnalberta.ca/content/aswt/documents/elders/elder\\_wisdom\\_in\\_classroom.pdf](http://www.learnalberta.ca/content/aswt/documents/elders/elder_wisdom_in_classroom.pdf)

3. Alberta Regional PD Consortia (ARPD) sessions/resources <http://learning.arpdc.ab.ca>
4. ATA sessions: PD E-News v 12 n3 Winter 2012 [distribute print copies or provide pdf file]
5. Walking Together multimedia resource <http://www.learnalberta.ca/content/aswt/>
6. A variety of Aboriginal cultural perspectives

[http://www.inclusiveeducationpdresources.ca/fnmi/capcity\\_building.html](http://www.inclusiveeducationpdresources.ca/fnmi/capcity_building.html)

7. 2Learn Education Society-Canada's First Peoples

<http://www.gateways2learning.ca/CFP/default.html>

8. Print resources, such as Our Worlds, Our Ways, A Broken Flute, Aboriginal Perspectives (Aboriginal Studies 10 textbook), and Education Is Our Buffalo.

9. In Reflecting on Leadership for Learning (2011), Jim Parsons and Larry Beauchamp's study of five Alberta elementary schools and their principals indicated that effective schools and school leaders share these three basic characteristics:

1. They focus on students.
2. They focus on effective collaboration.
3. They focus on positive relationships.

10. Making connections and building relationships through respecting protocol:

View and discuss this video clip from Walking Together

[http://www.learnalberta.ca/content/aswt/#/elders/exploring\\_connections/videos/elders\\_in\\_the\\_classroom](http://www.learnalberta.ca/content/aswt/#/elders/exploring_connections/videos/elders_in_the_classroom) to learn about Elders, cultural advisors, and the advantages to inviting them into your school systems. (4 chapters: Knowing Who Elders Are; What Elders Can Tell Us; The Role of the Elder; Elder Support). (Total length: 8 minutes) 108 /

11. Build collaborative relationships with nearby band/settlement schools (if applicable) and host events, such as shared celebrations, storytelling sessions and cross-cultural learning opportunities. Audrey Weasel Traveller on building relationships, respect and rapport (2:17 minutes) from Walking Together

[http://www.learnalberta.ca/content/aswt/#/fnmi\\_worldviews/respecting\\_wisdom/audrey\\_weasel\\_traveller](http://www.learnalberta.ca/content/aswt/#/fnmi_worldviews/respecting_wisdom/audrey_weasel_traveller)

Collaborating with Parents: Discussion Questions (Example of a strength-based approach in an FNMI cultural context.) Video location:

<http://www.engagingalllearners.ca/ls/collaborating-with-parents/>

The video clip will also be available on a DVD for locations with limited bandwidth.

Scroll to the video called "Respecting Cultural Diversity" (length: 10 minutes). People may wish to return and view some of the other videos later. Video Synopsis: This video supports the concept using of traditional FNMI parenting skills and cultural knowledge to strengthen self-esteem, trust and mutual understanding for positive discipline, and demonstrates how the school administration respects and supports a strength-based, culturally respectful and collaborative processes in seeking solutions. As you view the video, Respecting Cultural Diversity, look for examples that illustrate these characteristics:

As you watched this video, what stood out to you in terms of culturally relevant strategies or approaches? What questions do you have about what you viewed? Which examples of strength-based approaches stood out for you in this video? What did you observe about the ways in which the school staff and family collaborated to find solutions to potential learning issues? What are some examples of strength-based approaches that you currently use or have previously used with FNMI children/families in your school that you could share?

12. Deepening Understanding and Respect: (This relates to "what FNMI FPCs want to share" above.) View video clip "The 60's Scoop" to see the impact on FNMI people of being separated from their culture (12 minutes). Again, this may be something that

administrators may wish to share with school staff to deepen understanding of the impact of being stripped of one's own cultural ties.

13. An estimated 18 000 FNMI children were adopted or fostered to non-native homes from the 1960s to the early 1980s. This came to be known as the 60's Scoop.

<http://www.cbc.ca/doczone/8thfire/2012/01/hiddencolonial-legacy-the-60s-scoop.html>

Video Synopsis: This video tells the stories of a Cree man returning home to Manitoba after 39 years away, and a young boy who benefited from new strategies in adoption to ensure that Aboriginal children stay within their communities (12 minutes).

## Formatting Professional Development Sessions

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Considerations:

1. Who is the audience? What are their roles? What are their attitudes about this topic, and this presentation? What knowledge, skills, and potential contributions do they bring to this event? This could be English Language Arts teachers, Social Studies teachers, or learning leaders from these departments.
2. Are there contextual outcomes (purposes) for the workshop you should be aware of? What will be seen, heard or felt by the end of the presentation? Consider the audience's knowledge in history and literature implicating the FNMI population.
3. What's most important? Of all possible outcomes, which are most critical? What types of outcomes are most desired-knowledge, skills or attitudes? Consider how using these resources will lead to a professional learning community or in practical classroom practices.
4. What resources will you have to work with? How much time is available? What needs to be communicated and to whom prior to the event? What background knowledge do

participants have about this topic? What are the levels of expertise? Consider the time required for a circle practice with members or the possibility of smaller circle practices.

5. What other FNMI-related workshops and/or professional learning has the group been involved with? Consider if Elders or other educators have offered these sessions.
6. Follow proper protocol to seek out Elders from the local community to assist you in the delivery of the workshop.
7. Consider the physical set up and time for this workshop. Consider the materials needed for you and for attendees.

## Outline of a Professional Development Session

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When organizing the resources, plan out an overview for the workshop. You may structure it as follows:

1. Introduction and welcome/acknowledgments and goals (15 minutes); introduce yourself and the goals/agenda of the workshop. Consider:  
  
Developing an understanding of FNMI cultural awareness to support improved FNMI student success in school-based diversity and respecting local cultural protocols. Allow members to introduce themselves.
2. Opener Activating Strategy (15 minutes); show images of leadership on the screen or printed materials. Explain that the focus will be on leadership in fostering FNMI cultural awareness to support student success. Consider the task: complete this stem “Skilled leadership is like this image because” and share responses.
3. Share context (40-60 minutes); what FNMI participants want you to know; FNMI holistic lifelong learning models, and sixties scoop video. Ask participants to share five words in the circle or group circle about what the information made them feel. Participants may



make a chart or a venn diagram comparing FNMI learning models to the current Eurocentric models.

4. Purpose Statement (20-25 minutes); explain why this is important and explain a strength-based approach. Use socio-economic information, cultural uniqueness, and strengths held by our FNMI students in order to succeed. Ask participants to make connections on their chart and diagram between the existing supports in their schools in comparison to the Indigenous models of learning and leadership. Show the video on “*Respecting Cultural Diversity*” and explain the scenes and the cultural implications. Ask participants to identify the problem, list possible solutions, and focus on the strength-based approaches that stood out from the video and consider what they use in their practices. Share this in the group circle and document on the charts or venn diagrams.
5. Outcomes (20-30 minutes); what do we present in developing understanding/supporting importance of cultural awareness? Introduce existing resources and allow time to explore additional resources. Create a google doc for participants to share these resources.
6. Ahas/Affirmations/Applications (5 minutes); Ahas-What things provide ‘light bulb’ moments? Affirmations- what things affirm or support existing practices/beliefs? Applications-What strategies and ideas will they use to support further learning about FNMI cultural awareness?
7. Process (20-60 minutes); how do we provide an outcome that meets the needs of all? Build intercultural relationships and learning about protocol; include Elder/ community resource people to provide local context and begin to build inter-community relationships. View the video *Walking Together*. Ask participants what protocols are

involved in inviting Elders to collaborate with you? Handout Elder Wisdom in the Classroom by Ramona Bighead.

8. Ahas/Affirmations/Applications (5 minutes)
9. Conclusions/Assessment; reflections on what the most important aspect of this workshop will they be taking into their practice. Review the goals of the workshops and thank the Elders and the participants.

## Annotated List of Videos, Websites, and Print Resources for a Professional Development Session

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### Videos

The Agenda with Steve Paikin (2016). Healing through truth and art: Tina Keeper interview. Retrieved from [https://www.youtube.com/watch?v=7ekmd\\_HT4aI](https://www.youtube.com/watch?v=7ekmd_HT4aI) Running Time 14:06

In this interview Tina Keeper talks about the ballet Going Home Star, a Royal Winnipeg Ballet production about the impact of residential schools on contemporary Indigenous experiences.

Mennonites and the Truth and Reconciliation Commission. Running Time 17 min. Retrieved from <https://youtu.be/z1Cpx8ZHcTQ>

Chinapen, R. (2016). Reconciliation Begins with You and Me. Retrieved from <https://www.youtube.com/watch?v=LpYcczGu1Is> (Running Time 14:22)

Promoting reconciliation: Illustrated practice (4:13). Retrieved

from [https://www.youtube.com/watch?v=M1Q686lGL3Y&index=11&list=PLj2r3\\_x7CNwpoiZ985CIjC7DsoK-R6oeq](https://www.youtube.com/watch?v=M1Q686lGL3Y&index=11&list=PLj2r3_x7CNwpoiZ985CIjC7DsoK-R6oeq)

ECA Learning Hub (2014). Exploring reconciliation in early learning Part 2 (7:53). Retrieved

from <https://www.youtube.com/watch?v=qGNTG7I9E6U>

Alfred, Taiaiake (2016). Reconciliation as Recolonization Talk. Running Time 47:48. Retrieved

from <https://www.youtube.com/watch?v=LEiNu7UL7TM>

Alfred, G. T. (2009). Restitution is the real pathway to justice for Indigenous peoples.

Response, Responsibility and Renewal, 179-187.

Australian Broadcasting Corporation. (2015). The Recognition Debate. Running Time 14:05.

Retrieved from <http://www.abc.net.au/lateline/content/2015/s4217293.htm>

Two Elders debate the notion of reconciliation in Australia, highlighting some of the positives aspects and the critiques of reconciliation.

Coulthard, G. (2011, published 2016). Recognition, Reconciliation and Resentment in Indigenous Politics. Running Time 1:17:38. Retrieved from <https://www.youtube.com/watch?v=jk5XNjI2Yao>

Focusing first on the apology, Coulthard describes his resistance to the reconciliation movement in Canada.

Upstander Project (2015). First Light. Running Time 13 min. Retrieved from <http://upstanderproject.org/firstlight/>

This documentary describes the Maine-Wabanaki State Child Welfare TRC. It provides a historical context starting with Indian Boarding Schools, and discusses the impact Indigenous child removal has had on people and communities. Teacher resources are included on the website.

Joseph, K. (2013). Why reconciliation? Running time 8:20. Retrieved from [https://www.youtube.com/watch?v=\\_pWA9wksPuA](https://www.youtube.com/watch?v=_pWA9wksPuA)

In this video, the executive director of Reconciliation Canada reflects on how critical it is for Indigenous and non-Indigenous peoples to work through the process of reconciliation.

Truth, healing, and change. Running Time 17:53. Retrieved from <http://www.mainewabanakitrc.org/gkisedtanamoogk-speaks-with-tedxdirigo/>

The colonial history in the United States that led to the Maine-Wabanaki State Child Welfare Truth and Reconciliation Commission.

## Websites

Reconciliation Canada (n.d.) Impact Stories. Retrieved from <http://reconciliationcanada.ca/resources/impact-stories/>

This web page includes 12 short videos of various Indigenous and non-Indigenous peoples (from school kids, artists, community leaders, etc.) as they talk about their connection to reconciliation.

Speaking My Truth (n.d.) Downloads. Retrieved from: [http://speakingmytruth.ca/?page\\_id=17#](http://speakingmytruth.ca/?page_id=17#)

Pember, Mary Annette (2014). 'The Great Hurt': Facing the trauma of Indian Boarding Schools. Indian Country today Media Network. Retrieved from <http://indiancountrytodaymedianetwork.com/2014/12/04/great-hurt-facing-trauma-indian-boarding-schools-158119>

Shannen's Dream. <http://www.fncaringsociety.com/shannens-dream-school-resources>

This website developed by the First Nations Child and Caring Society to support educators to engage children and youth in peaceful and respectful processes of reconciliation.

Reconciliation Canada (n.d.). Back Pocket Reconciliation Action Plan. Retrieved from <http://reconciliationcanada.ca/back-pocket-plan/>

Truth and Reconciliation Commission of Canada (2015). Truth and Reconciliation of Canada: Calls to Action. Available at <http://www.trcinstitution/index.php?p=890>

Aboriginal Healing Foundation (2012). Reflections on reconciliation and residential school. Ottawa, ON: Aboriginal Healing Foundation. Retrieved from <http://projectofheart.ca/wp-content/uploads/2012/08/Speaking-My-Truth.pdf>

Reconciliation Canada. <http://reconciliationcanada.ca>

Building on work of the Truth and Reconciliation Commission, Reconciliation Canada hosts a range of initiatives to support relationship building with the rest of Canadians on this movement.

Truth and Reconciliation Commission of Canada. (2014). Truth and Reconciliation. Retrieved from <http://www.trc.ca>

This website provides resources and information for interested in building their understanding of Canada's residential school history, and the ongoing process of reconciliation, including the Final Report of the Truth and Reconciliation Commission of Canada.

## Articles

CBC News (2015). Witness Blanket weaves residential school memories together. Retrieved from <http://www.cbc.ca/news/canada/manitoba/witness-blanket-cmhr-winnipeg-1.3363889>

Fatima, Sahar (2015). How other countries have tried to reconcile with Native peoples. Globe and Mail. Retrieved from <https://www.theglobeandmail.com/news/national/how-other-countries-have-tried-to-reconcile-with-native-peoples/article24826144/> (2013)

Lakota People's Law Project (2015). Truth and Reconciliation in the United States of America. Available from <http://lakotalaw.org/truth-and-reconciliation>

## Print

### A Sacred Journey: A Guide to Understanding and Supporting Aboriginal

Students. (2015). Retrieved September 30, 2016, from [http://indspire.ca/wp-content/uploads/2015/10/District\\_School\\_Board\\_of\\_Niagara\\_Sacred\\_Journey.pdf](http://indspire.ca/wp-content/uploads/2015/10/District_School_Board_of_Niagara_Sacred_Journey.pdf) This resource was developed to assist educators in supporting Aboriginal student success by providing valuable background information for staff on First Nation, Metis and Inuit heritage. It includes cultural teachings and celebrations and instructional strategies, including educational resources for teachers.

### Engaging the Aboriginal Learner. Mishenene, Walker, & Watt. (2012).

LAKEHEAD DISTRICT SCHOOL BOARD. Retrieved October 4, 2016, from [http://www.ontariodirectors.ca/UA\\_Pilot\\_Project/files/Lakehead\\_Progress\\_Reports/UAEP\\_Provincial\\_Steering\\_Committee\\_Report\\_June\\_2010.pdf](http://www.ontariodirectors.ca/UA_Pilot_Project/files/Lakehead_Progress_Reports/UAEP_Provincial_Steering_Committee_Report_June_2010.pdf)

This project contains the 5 Strands to Engaging the Aboriginal Learner, a valuable source in educators' classrooms. This project provided Aboriginal students an opportunity to share the recommendations for engaging them in the learning process. Furthermore, the project enabled LDSB teachers the opportunity to share research-based practices with colleagues and help develop a toolkit for engaging aboriginal students.

### Ensuring First Nations, Métis and Inuit Student Success. (November, 2011). Retrieved

September 30, 2016, from [http://www.asba.ab.ca/wp-content/uploads/2014/07/Inuit\\_success\\_report.pdf](http://www.asba.ab.ca/wp-content/uploads/2014/07/Inuit_success_report.pdf)

This report examines some of the key issues surrounding the education of First Nations', Métis' and Inuit students and proposes a governance framework that school boards can use to improve student results.

FORUM ON INDIGENOUS LEADERSHIP IN THE 21st CENTURY. (2007, August).

Retrieved October 1, 2016, from <http://www.turtleisland.org/resources/leadership.pdf>

The forum was developed to encourage dialogue on what the challenges facing First Nations communities in the 21st century are, what the ideal qualities of an indigenous leader would be to meet these challenges, and the supports they would need to succeed, along with what the leadership qualities fostered in these leaders would be, the factors that could hinder their success and what inspirations could facilitate this success.

Successful Practices in First Nations, Metis, and Inuit Education: Collaborative Frameworks

Building Relationships Companion Resource. (2012). Alberta Education. Retrieved June 30, 2017 from <http://education.alberta.ca/fnmicollaborativeframework>

The Collaborative Framework serves as a guide to strengthen collaborative processes between school authorities, parents, communities, and other stakeholders, as they work together to improve the education outcomes of First Nations, Metis, and Inuit students.

The digital model of the Collaborative Frameworks was designed in partnership with Alberta Education and the Alberta Regional Professional Development Consortia. The model serves as an implementation tool to support school authorities as they develop their own First Nations, Metis, and Inuit education frameworks and/or evaluate their existing supports.

The Alberta Teachers' Association. (January, 2013) Retrieved September 30, 2016, from



[https://www.teachers.ab.ca/Publications/Other Publications/Pages/Just in Time Newsletter.aspx](https://www.teachers.ab.ca/Publications/Other%20Publications/Pages/Just%20in%20Time%20Newsletter.aspx)

The ATA's First Nations, Métis and Inuit Education Policy and Action Plan"; "Valuing and Validating the Culture of Aboriginal Students in School Libraries"; a profile of vol 2:1 of the journal of the ATA's Social Studies Council, *One World in Dialogue*, which contains many articles on FNMI education; an extensive list of resources, including information about the ATA's FNMI workshops, the Healthy Aboriginal Network; a selected bibliography of FNMI material in the ATA library; a list of notices and events; and information about the 2013 FNMI Education Council conference.

The Healing has Begun: An Operational Update from the Aboriginal Healing Foundation.

(2002, May). Retrieved September 30, 2016, from <http://www.ahf.ca/downloads/the-healing-has-begun.pdf>

An operational update from the Aboriginal Healing Foundation, explores some of the misconceptions around Indian Residential Schools, an overview of how they operated, how the silence is breaking in our times, finding from the interim evaluation of the foundation's work, and how the healing must continue in our work with Aboriginal learners.

The Literacy Numeracy Secretariat. Research Monograph # 11 Integrating Aboriginal

Teaching (2008, March). Retrieved October 1, 2016, from

<http://edu.gov.on.ca/eng/literacynumeracy/inspire/research/Toulouse.pdf>

A research-into-practice series produced by the partnership between the Literacy and Numeracy Secretariat and the Ontario Association of Deans of Education. This research monograph integrates Aboriginal teaching, learning styles, and values into the classroom.

CBC Books (2016). A reconciliation reading list for young readers. Retrieved from <http://www.cbc.ca/books/2016/10/a-reconciliation-reading-list-for-young-readers.html>

CBC Books (2016). A reconciliation reading list: 15 must-read books. Retrieved from <http://www.cbc.ca/books/2016/10/a-reconciliation-reading-list-15-must-read-books.html>

- Final Report of the Truth and Reconciliation Commission of Canada
- Birdie by Tracey Lindberg
- Indian Horse by Richard Wagamese
- The Inconvenient Indian by Thomas King
- Up Ghost River by Edmund Metatawabin with Alexandra Shimo
- The Reason You Walk by Wab Kinew
- Price Paid by Bev Sellars
- Wenjack by Joseph Boyden
- Secret Path by Gord Downie & Jeff Lemire
- The Outside Circle by Patti LaBoucane-Benson, illustrated by Kelly Mellings
- The Education of Augie Merasty by David Carpenter and Augie Merasty
- The Break by Katherena Vermette
- The Lesser Blessed by Richard Van Camp
- Dancing on Our Turtle's Back by Leanne Simpson
- In This Together: Fifteen Stories of Truth and Reconciliation edited by Danielle Metcalfe-Chenail

Smith, L.T. (1999). Decolonizing methodologies: Research and Indigenous peoples. Dunedin, N.Z: Zed Books. Retrieved June 30, 2017, from <https://www.amazon.com/Decolonizing-Methodologies-Research-Indigenous-Peoples/dp/1848139500>

Indigenous scholar Linda Tuhiwai Smith discusses the imperial influences on the gathering and curation of knowledge in educational institutions, and the importance of decolonizing research practices. This resource discusses Imperialism, history, writing, and theory from the perspective of the Indigenous Peoples. It is based out of New Zealand, but its contributions are valuable in understanding how to engage Indigenous students. It presents 25 projects that can be used within building a collaborative framework for educators and administrators in creating an inclusive learning community.

Regan, P. (2010). Unsettling the settler within: Indian residential schools, truth telling, and reconciliation in Canada. Vancouver: UBC Press

Scholar Paulette Regan stresses the importance of non-Aboriginal Canadians' participation in the decolonizing process in a society working towards reconciliation.

Phillips, J. & Whatman, S. (2007) Decolonising Preservice Teacher Education - reform at many cultural interfaces. In Proceedings the World of Educational Quality: 2007 AERA Annual Meeting, pages pp. 194-194, Chicago, United States of America.

The authors work through a set of processes pre-service teachers engage in as they seek to embrace, centralize, and embed Indigenous perspectives in the curriculum of schooling. Six key questions are posed to students throughout a university training course. These questions are examples of questions all educators should be considering as

they understand how their constructions of Indigeneity inform their understanding of what happens in classroom spaces.

Iseke-Barnes, J.M. (2008). Pedagogies for decolonizing. *Canadian Journal of Native Education*, 31(1), 123-148.

Educators can find activities to introduce decolonizing practices to their classrooms, engaging students with Indigenous pedagogies.

Perreault, A. and Lew, J. (2016) Resources for bridging the knowledge gap and engaging with TRC Calls to Action. University of British Columbia: Indigenous Initiatives. Retrieved from <http://indigenousinitiatives.cilt.ubc.ca/2016/11/07/resources-for-bridging-the-knowledge-gap-and-engaging-with-trc-calls-to-action/>

Discusses on activity that university instructors used to engage students with the TRC calls to action with an activity called "What's your call to action?"

Eguchi, L., Riley, J., Nelson, N., Adonri, Q., & Trotter, S. (2016). Towards a New Relationship: Tool Kit for Reconciliation/Decolonization of Social Work Practice at the Individual, Workplace, and Community Level. Vancouver, BC: British Columbia Association of Social Workers. Retrieved from: [http://www.bcasw.org/wp-content/uploads/2011/06/Reconciliation-Toolkit-Final\\_May-11.pdf](http://www.bcasw.org/wp-content/uploads/2011/06/Reconciliation-Toolkit-Final_May-11.pdf)

This toolkit supports the development of cultural safety among social workers. However, it poses important questions for self-reflection that could be useful to any Canadian, in

any job. In addition, it offers ideas about how to create a culturally safe environment for Indigenous clients.

Cornthassel, J. (2009). Indigenous storytelling, truth-telling, and community approaches to reconciliation. *English Studies in Canada*, 35(1), 137-159. Retrieved from <http://www.cornthassel.net/IndigenousStorytelling%202009.pdf>

Dion, S.D. (2009). *Braiding histories: Learning from Aboriginal peoples' experiences and perspective*. Vancouver: UBC Press.

Lenape-Potawatomi scholar Susan Dion provides a new pedagogical approach to Aboriginal content in school curriculums, with an in-depth exploration of the historical relationship between Aboriginal and non-Aboriginal people in settler societies.

Dion, S.D. (2007). Disrupting molded images: Identities, responsibilities and relationships. *Teaching Education*, 18(4), 329-342.

Lenape-Potawatomi scholar Susan Dion expresses the need for educators to explore their own understanding of the historical relationship between Aboriginal and non-Aboriginal people in settler societies, by encouraging educators to reflect on the biography of their relationship with Aboriginal people.

Cornthassel, J. (2009). Indigenous storytelling, truth-telling, and community approaches to reconciliation. *English Studies in Canada*, 35(1), 137-159. Retrieved from <http://www.cornthassel.net/IndigenousStorytelling%202009.pdf>

Truth and Reconciliation Commission of Canada (2015). What we have learned: Principles of truth and reconciliation. Ottawa, ON: author. Retrieved

from [http://www.trc.ca/websites/trcinstitution/index.php?p=890\](http://www.trc.ca/websites/trcinstitution/index.php?p=890)

This report includes 10 Principles of Reconciliation which describes what is meant when the term 'reconciliation' is used. It then goes on to describe Canada's colonial history, its legacy, and how reconciliation can be framed. A detailed bibliography is included.

Rigney, D., Rigney L.I., & Tur, S.U. (2003). Conference paper no. 089, Training Teachers for Reconciliation: A Work in Progress. Paper presented at Australian Curriculum Studies Association, Adelaide, South Australia. Retrieved

from [http://www.academia.edu/3771907/Training\\_Teachers\\_for\\_Reconciliation\\_A\\_Work\\_in\\_Progress](http://www.academia.edu/3771907/Training_Teachers_for_Reconciliation_A_Work_in_Progress)

This transcript offers foundational knowledge for those who are learning about the process of reconciliation for Indigenous people on an international scale.

Reconciliation Australia (2016). The State of Reconciliation in Australia Summary. Retrieved

from [https://www.reconciliation.org.au/wp-content/uploads/2016/02/State-of-Reconciliation-Report\\_SUMMARY.pdf](https://www.reconciliation.org.au/wp-content/uploads/2016/02/State-of-Reconciliation-Report_SUMMARY.pdf)

This 27-page report summarizes Australia's reconciliation efforts and measures the country's progress along five dimensions: race relations, equality and equity, historical acceptance, institutional integrity, and unity

Busbridge, R. [Constructing national community and Indigenous-settler reconciliation](http://auspsa.org.au). Retrieved from <http://auspsa.org.au>

Gaertner, D.R. (2012) *Beyond Truth: Materialist Approaches to Reconciliation Theories and Politics in Canada* PhD English SFU. Retrieved from [http://summit.sfu.ca/system/files/iritems1/12370/etd7330\\_DGaertner.pdf](http://summit.sfu.ca/system/files/iritems1/12370/etd7330_DGaertner.pdf)








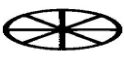





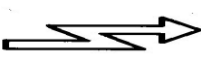









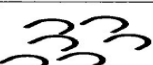


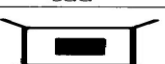

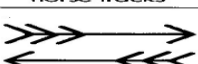

Glover, D. (2014, May 23). The failure of reconciliation: Taiaiake Alfred [Web log post]. Retrieved from <http://numerocinqmagazine.com/2014/05/23/the-failure-of-reconciliation-taiaiake-alfred/>

Howsam, J.K. (2015) *The Canadian Truth and Reconciliation Commission: Healing, Reconciliation, Resolution?* MA Thesis Political Science. Retrieved from <http://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=4712&context=etd>

## Podcast

Unreserved Podcast: Will Truth Bring Reconciliation? With Justice Murray Sinclair. CBC Radio. Available at: <http://www.cbc.ca/radio/unreserved/taking-the-first-steps-on-the-road-to-reconciliation-1.3347611/will-truth-bring-reconciliation-justice-murray-sinclair-says-not-without-education-1.3348070>

## Build a Session

 moon	 morning	 noon	 evening	 lightning
 rainbow	 teepee	 blossom	 rain	 campfire
 hunt	 happy	 spring	 fast	 deer
 bird tracks	 man	 woman	 river	 summer
 sun	 sad	 camp	 horse tracks	 mountain
 friendship	 good luck	 good crops	 war	 bear

**Use the resources to plan out an overview for the workshop. You may structure it as follows:**

1. Introduction and welcome/Acknowledgments and Goals (15 minutes); introduce yourself and the goals/agenda of the workshop. Consider:

Developing an understanding of FNMI cultural awareness to support improved FNMI student success in school-based on diversity and respecting local cultural protocols. Allow members to introduce themselves. Write your goal here:\_\_\_\_\_.

2. Opener Activating Strategy (15 minutes); Explain that the focus will be on leadership in fostering FNMI cultural awareness to support student success. Show images as a prompt to encourage discussion. These images can be investigating stereotypes or empowering change. What types of images have you found? Insert the link here:\_\_\_\_\_ Consider the task: complete a stem, i.e., “Skilled leadership is like this image because” and share responses. Now make your own stem “\_\_\_\_\_” by considering the outcomes of your PD.



3. Share context (40-60 minutes); for example, what the FNMI participants want you to know, or FNMI holistic lifelong learning models, or the sixties scoop video; these suggestions are part of the resources list can be found in this handbook. Select a video of your choice as an opener. Ask participants to share five words in the circle or group circle about what the information made them feel. Participants may make a chart or a venn diagram comparing FNMI learning models to the current Eurocentric models. Select a video: \_\_\_\_\_

4. Purpose Statement (20-25 minutes); explain why this is important and explain a strength-based approach. Use socio-economic information, cultural uniqueness, and strengths held by our FNMI students in order to succeed. You'll find this information in the handbook's introduction or you can use a website suggested in the resource section. Ask participants to make connections on their chart and diagram between the existing supports in their schools in comparison to the Indigenous models of learning and leadership. You can find these models in this handbook or from a resource suggested. Place the link you'll be using here: \_\_\_\_\_

Show the video on " \_\_\_\_\_ " and explain the scenes and the cultural implications. Ask participants to identify the problem, list possible solutions, and focus on the strengths based approaches that stood out from the video and consider what they use in their practices. Share this in the group circles and document on the charts or venn diagrams. After selecting a video, document your purpose for this session here: \_\_\_\_\_

5. Outcomes (20-30 minutes); what do we present in developing understanding/supporting importance of cultural awareness? Introduce existing resources and allow time to explore additional resources. Create a google doc for participants to share these resources, similar to this.

6. Ahas/Affirmations/Applications (5 minutes); Ahas-What things provide 'light bulb' moments?

Affirmations- what things affirm or support existing practices/beliefs? Applications-what strategies and ideas will they use to support further learning about FNMI cultural awareness?

7. Process (20-60 minutes); how do we provide an outcome that meets the needs of all? Build intercultural relationships and learning about protocol; include Elder/ community resource people to provide local context and begin to build inter-community relationships.

View the video Walking Together or a video of your choice \_\_\_\_\_. Ask participants what protocols are involved in inviting Elders to collaborate with you? Handout Elder Wisdom in the Classroom by Ramona Bighead or a handout/article of your choice \_\_\_\_\_.

8. Ahas/Affirmations/Applications (5 minutes)

9. Conclusions/Assessment; reflections on what the most important aspect of this workshop will they be taking into their practice is. Review the goals of the workshops and thank the Elders and the participants.

### Definitions

**Aboriginal Peoples:** Defined as First Nation, Non-Status, Métis, and Inuit, who are descendants of the original inhabitants of Canada. Aboriginal community refers to Elders, families, parents/guardians, children and other representatives of the Aboriginal children.

**Decolonizing:** Drawing upon a notion of authenticity, of a time before colonization in which [Indigenous Peoples] were intact as Indigenous Peoples. [They] had absolute authority over [their] lives...[they] did not ask, need or want to be ‘discovered’ by Europe (Smith, 1999, p. 24).

**Elder:** Any person regarded or chosen by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge. This is a person who is recognized for his or her wisdom about spirituality, culture and life. Not all Elders are “old”. An Aboriginal community and/or individuals will typically seek the advice and assistance of Elders in various areas of traditional as well as contemporary issues.

**First Nations, Metis, and Inuit (FNMI):** This term, preferred by many Aboriginal peoples and the Assembly of First Nations, refers to the various governments of the first peoples of Canada. First Nations is a term preferred to the terms Indians, Tribes, and Bands that are frequently used by the federal, provincial, and territorial governments in Canada.

**Imperialism:** (1) imperialism as economic expansion; (2) imperialism as the subjugation of ‘others’; (3) imperialism as an idea of spirit with many forms of realization; and (4) imperialism as a discursive field of knowledge (Smith, 1999, p. 21).

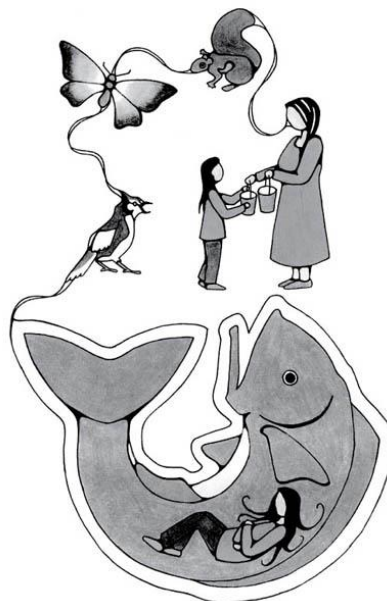
**Métis people:** People of mixed First Nations and European ancestry who identify themselves as Métis people and are accepted as such by a Métis leadership. They are distinct from First Nations, Inuit or non-Aboriginal peoples. The Métis history and culture draws on diverse ancestral origins such as Scottish, Irish, French, Ojibway and Cree.

**Inuit:** Aboriginal people in northern Canada living generally above the tree line in the Northwest Territories, northern Quebec and Labrador. [The Indian Act does not cover the Inuit, but the federal government makes laws concerning them]

**Cultural proficiency:** Leading as an advocate for life-long learning with the purpose of being increasingly effective in serving the educational needs of cultural groups. Holding the vision that you and the school are instruments of creating a socially just democracy (ASBA, 2011).

**Multicultural counseling competence (MCC):** Refers to the effectiveness with which a counselor provides counseling services to clients whose cultural worldviews and cultural group affiliations differ from those of the counselor.

**Indian Residential Schools (IRS):** Beginning in the 1600s, in the early days of Christian missionary infiltrations into North America, and then officially in 1892 with an order in council, and continuing till late mid 1990s when the Government of Canada developed a policy of “aggressive civilization” when Aboriginal children were to be taught at churn-run, government-funded industrial schools, away from parental influence, later called residential schools, Aboriginal children were forcibly removed from their homes and placed in the schools, away from parental influence(AHF, 2002, p. 3).



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Students. (2015). *District School Board of Niagara Sacred Journey*. Retrieved September 30, 2016, from [http://indspire.ca/wp-content/uploads/2015/10/District\\_School\\_Board\\_of\\_Niagara\\_Sacred\\_Journey.pdf](http://indspire.ca/wp-content/uploads/2015/10/District_School_Board_of_Niagara_Sacred_Journey.pdf)

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