

EDUC 505 RESOURCE LIST

I. ABORIGINAL EDUCATION IN CANADA: A TIMELINE

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1. Traditional Forms of Aboriginal Education:
Informal: modelling, imitation, storytelling, ceremonial participation, apprenticeship, on-site training, etc.

Formal: Midewiwin (Ojibway); Longhouse (Huron); clans (Member Nations of The Iroquois Confederacy and West Coast, military or secret societies, also called sodalities (Plains).

Four steps to learning a ritual or ceremony (Blackfoot)

(i) student is informed about it (ii) student is invited to view it

(iii) student may participate in it (iv) student may teach it to others

2. Early missionary schools started in 1615 by Récollets among the Hurons of Georgian Bay.
 - 1615: French missionary, Sister Marguerite Bourgeoys began a school for Aboriginal children in New France: it took five years to attract students.
 - Jesuits began day schools in 1667.
 - Boys and girls were also sent to boarding schools in France, or invited to live with selected local families.

3. 1763: New France is absorbed into British Empire.
 - Day schools were begun in English language; this was the beginning of the “press for assimilation” campaign.

4. 1830: Administration of Indian Affairs turned over from military to civil authority.
 - Industrial schools were begun to operate alongside day schools and residential schools per se.

5. 1850s to 1950s--segregated education day and residential schools operated.
 - Residential schools basically operated for some 60 years, most prominently from the 1890s to the 1950s.
Only 30-33% of Native children attended residential schools. Many also attended day schools.
 - Last residential school closed in 1988 in Labret, SK, although it had been under local Aboriginal management for its last few years

6. 1960s: Integrated education experiments
 The “Quick Fix” approach was developed during this time. It consisted of quickly-formulated “remedies” aimed at “solving the Indian education problem” quickly as possible.

Illustrative school emphases included:

- (i) School preparation programs (mother-tot training programs);
 - (ii) Learning styles experiments (do Aboriginal children learn differently than nonNative children?)
 - (iii) Curriculum improvement (new and revised and multicultural programs);
 - (iv) Personal improvements, ie, use of paraprofessionals, enlist the help of Native teacher aides;
 - (iv) Develop university programs to train Native teachers; and,
 - (v) Form Aboriginal Advisory Committees.
7. 1966: Rough Rock, AZ, model Navaho school established. Many Native educators from Canadian prairie provinces visited the school.
- 1966-67, UBC Professor Hawthorn Reports on governmental dismal regard for Native situation.
 - 1969: Government White paper on Indian policy is announced.
 - 1970: Red paper by Indian Chiefs of Alberta reacts.
BC Indians' position paper: the Brown Paper.
 - Government retracts white paper policy.
8. Sept. 1, 1970, first locally-controlled school in Canada established at St. Paul, AB after a lengthy (90 day) sit-in by local Indigenous peoples.
9. 1972: National Indian Brotherhood Policy on Education (NIB), This organization is now the Assembly of First Nations (AFN).
- The recommended approach mandated a four-point policy (among others):
- (i) local control of schools by Indigenous communities;
 - (ii) better facilities for Aboriginal schools;
 - (iii) culturally-sensitive, appropriately trained school teachers; and,
 - (iv) culturally-relevant school curriculum.
- The essence of this policy is essentially still in place.
10. 1996: National Commission on Aboriginal Affairs Reports gave 400 recommendations, many of them pertaining to First Nations education.
11. 2001: Standing Committee on Aboriginal Peoples Response recommended the establishment of two institutions to replace the DIAND: an Office of Aboriginal Negotiation Division and a Treaty and Agreements Implementation Secretariat.
12. Nov. 18, 2002: Report "Learning about Walking in Beauty: Placing Aboriginal Perspectives in Canadian Classrooms." Released by Native Canadian Centre in Toronto.
13. Alberta Provincial Report on Aboriginal Education, Alberta Learning, 2005, and Our Words, Our Ways by Alberta Learning, 2005.

14. Building Partnerships: Educational Services Agreements Resource Guide. Saskatchewan Education, 2005.
15. First Nations, Métis, and Inuit Service Branch, Government of Alberta, Promising Practices: First Nations, Métis, and Inuit School-Community Learning Environment Project., May, 2007.
16. Ten Things You Should Know About Tuition Agreements. Alberta Learning, 2008.
17. March 18, 2011: The Government of Canada, in collaboration with the Assembly of First Nations, confirmed the appointment of a National panel on First Nations elementary and secondary education. The term “Indian” is replaced with the term “Aboriginal.”
18. See Updates, Aboriginal Affairs and Northern Development Canada; elementary/secondary education programs, post-secondary education programs.

II. RELEVANT BOOKS by the Friesens

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- John W. Friesen. *Sayings of a Philosopher*. (2004). Calgary, AB: Detselig.
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- John W. Friesen. *Rediscovering the First Nations of Canada*. (1997). Calgary, AB: Detselig, 1997;
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- John W. Friesen. *You Can't Get There From Here: The Mystique of North American Plains Indians' Culture & Philosophy*. (1995). Dubuque, IA: Kendall/Hunt.
- John W. Friesen. *When Cultures Clash: Case Studies in Multiculturalism*. (1985 and 1993). Calgary, AB: Detselig.
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- John W. Friesen and Alice L. Boberg. *Introduction to Teaching: A Socio-Cultural Approach*. (1990). Dubuque, IA: Kendall/Hunt.
- John W. Friesen. *Rose of the North* (a novel). (1987, reprinted in 2012). Ottawa, ON: Borealis Press.
- John W. Friesen. *Reforming the Schools--For Teachers*. (1987). Lanham, MD: University Press of America.
- John W. Friesen. *Schools With a Purpose*. (1983). Calgary, AB: Detselig.

John W. Friesen and Terry Lusty. *The Métis of Canada: An Annotated Bibliography*. (1980). Toronto, ON: Ontario Institute for Studies in Education. Out of print, available on internet.

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III. ALSO OF INTEREST

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Knopf, Kerstein, ed., (2008). *Aboriginal Canada Revisited*. Ottawa: Ottawa University Press.

Long, David and Olive Dickason. (2011). *Visions of the Heart: Canadian Aboriginal Issues*. 3rd edition. Toronto, ON: Harcourt Brace.

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Snow, Chief John. (2005). *These Mountains Are Our Sacred Places: The Story of the Stoney People*. Calgary, AB: Fitzhenry and Whiteside.

IV. RELEVANT FILMS

Aboriginal Learning Centre: Produced buy the Edmonton Separate School System to show their involvement in Native education.

American Buffalo; story of the buffalo in North America.

Amiskwaciy Academy: All Native high school in Edmonton, AB

Black Rock: Lazarus Roan: biography of a Cree spiritual leader, Hobbema, AB

Circle of the Sun: Documentary of the Kainai (Blood) First Nation in the 1950s. See also *Standing Alone* of the same people, produced in the 1980s.

Cold Journey, The: NFB documentary about a young student who runs away from a residential school and freezes to death,

Head Smashed-In Buffalo Jump: film produced by the HIS park in southern Alberta

Kwa'n'te': *Micmac and Maliseet artists*: NFB film from the eastern Maritimes.

Laxwesa: Strength of the River: NFB documentary of the Plateau First Nations of British Columbia.

Learning Path, The; NFB film of Aboriginal educational history in Canada. Follows the careers of three Native women.

Legend: A West Coast tale about a proud young woman who gets what she deserves.

Man, (The), the Snake, and the Fox: cute Ojibway moral legend that teaches you should not make promises that you might not be able to keep.

Man Who Chooses the Bush: filmed at Fort Chipewyan, AB, 40 years ago.

Métis, The: Alberta-Glenbow historical film for High Schools.

Métis Fiddling: exciting NFB documentary of this unique Métis talent.

Micmac Family: cultural changes in a Cape Breton Island Mik'maq family.

More Than Bows and Arrows; American produced film that shows nine distinct cultural contributions of the First Nations of the Americas—including agriculture, art, architecture, etc.

Native Legends: NFB collection—*The Owl who Married a Goose* (Inuit), *Summer Legend* (Mik'maq), and *The Owl and the Raven* (Inuit).

New Moon: A Gift for the Spirit: documentary on West Coast spiritual beliefs and practices.

No Turning Back: documentary of the federal government's response to the 1996 Commission on Aboriginal Peoples of Canada.

Nomadic Indians of the West: Excellent history of North American Plains First Nations.

Other Side of the Ledger: Native Reaction to the 300 anniversary of the Hudson's Bay Company.

Our City: Our Voices: includes a commentary on the importance of elders in First Nations communities.

Plains Indian Cultural Survival School: documentary made by PICSS in Calgary before its closure a decade ago.

Raven Tales: How Raven Stole the Sun: Northwest Coast entertainment legend of Raven, the eternal trickster!

Raven's Canoe: A Tour of the Grand Hall: excellent documentary of the Grand Hall at the Ottawa Museum of Civilization.

Sacred Circle and Sacred Circle Recovery: two films depicting Cree spirituality among Alberta Cree First Nations.

Sigwam and the Animals (Ojibway children's legend).

Standing Alone: A 1980s film that follows up *Circle of the Sun* on the Kainai (Blood) First Nation; narrated by Elder Pete Standing Alone.

Urban Elder: tells the story of an elder who works in prisons and other urban institutio

Women in the Shadows: One Métis woman's search for family history.

When Raven Stole the Sun.

V. BOOKS ABOUT RESIDENTIAL & OTHER SCHOOLS

Barman, Jean. et. al. (1986-87). *Indian Education in Canada: two volumes.*
Vancouver, BC: University of British Columbia Press.

Binda, K. P., and Sharilyn Calliou. (2001). *Aboriginal Education in Canada: A Study in Colonization.*

Cooper, Michael L. (1999). *Indian School: Teaching the White Man's Way.* New York: Clarion Books.

Dyck, Noel. (1997). *Differing Visions: Administering Indian Residential Schooling in Prince Alberta, 1867-1995.* Prince Albert, SK: Fernwood Publishing.

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Haig-Brown. (1993). *Resistance and Renewal: Surviving the Indian Residential School.* Vancouver, BC: Tillacum.

King, Richard A. (1967). *The School at Mopass: A Problem of Identity.* New York: Holt, Rinehart & Winston.

Knockwood, Isabelle. (1992). *Out of the Depths: The Experience of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia.* Lockeport, NS: Roseway Publishing.

Miller, J. R. (1997). *Shingwauk's Vision: A History of Residential Schools.* Toronto, ON: University of Toronto Press.

Milloy, John S. (1999). *A National Crime: The Canadian Government and the Residential School System, 1879-1986.* Winnipeg, MB: Univ. of Manitoba Press.

Philips, Susan Urmston. (1993). *The Invisible Culture: Communication in Classroom and Community on the Warm Springs Indian Reservation.* Prospect Heights, IL: Waveland Press.

Reyhner, Jon, ed. (1990). *Teaching American Indian Students.* Norman, OK: University of Oklahoma Press.

Wolcott, Harry F. (1967). *A Kwakiutl Village and School.* New York: Holt, Rinehart & Winston.

VI. THE ABORIGINAL CHILD IN THE CLASSROOM By Fraser Pakes

Teachers may sometimes witness contemporary displays of an Aboriginal child's traditional past. The following examples may be illustrative of a variety of Plains Indian tribal backgrounds and/or the degree to which the child's family adheres to their traditional ways. (Source: Fraser Pakes)

Effect

1. Child does not answer when teacher asks question.
2. Child does not look teacher in the eye.
3. Child will not point at some one even when instructed to do so.
4. Child sees nothing wrong in copying answers from others.
5. Older student spends time writing lists of names.
6. Five against one in a fight
7. Child may be absent from school (many times and is known to be home.
8. Younger relatives in classroom does not answer questions.
9. Child will not tell teacher his/her name.
10. Child refuses to be displayed for "good work."
11. Child wants to kill bird that has flown into classroom.
12. Girls hold hand in front of mouths when laughing.
13. Girls are more willing to do chores.

Cause

- One does not make a response unless one is sure of the answer.
- This is a mark of respect for older people or those in authority.
- Never point at anyone; it's bad luck
- Work together with others in solving problems; older relatives help.
- You have to know who is in your family; you have obligations to them.
- You have the right to expect support
- Social priority: (i) any family matter (ii) school (iii) job (adult: (i) family (ii) community (iii) job).
- Older siblings do the talking.
- Others in community provide you With your identity.
- You can be "pulled down" unless display is "officially" sanctioned.
- This must happen; someone may suffer--owls, are "negative" birds.
- Women cannot show public emotion
- Women, not men, traditionally did Chores; some communities still practice this.

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| 14. Child is angry when teacher does not act on teasing complaint. | Teasing is very serious offence. |
| 15. Child refuses to be paired with another student. | Kinship question; there are taboos about cooperating outside of kin. |

VII. ABORIGINAL PEOPLE IN CANADA: VARYING PERSPECTIVES

- 1900-1930 Public Pity: Image of Aboriginals as poor doomed savages sentenced to assimilation by incursion of AngloSaxon paternalism
- Three view promulgated by national poplar media:
- 1) First Nations are incapable of warding off assimilation.
 - 2) Aboriginals are viewed as children of nature.
 - 3) Europeans have corrupted Aboriginal culture and have responsibility to raise Aboriginals to new levels.
- 1930-1960 Public Philanthropy: Social Humanitarianism
Writers concentrated on the “plight of the Indian,” and thus public guilt prevailed. Do-gooders sought to assist Aboriginals.
- 1960-1970 Public Protests: Civil rights, Black Power, Red Power, Vietnam.
Emphasis: encourage Native people to participate in larger society— integration. Educational advancements began with advisory committees, then a sit-in, then local control was granted.
- 1971-2000 Public Perplexity-Confusion: Aftermath of White Paper-Red Paper, discussions of Aboriginal Self-government, emphasis on Canadian multiculturalism.
- 2000-2012 Mixed public and government perceptions. Limited federal government involvement; some provincial governmental involvement. General public and media ignorance and disinterest.

Course Topics, EDUC 505, Native Education in Canada		
Dr. J.W. Friesen & Dr. V. Lyons Friesen, Instructors, Fall, 2012		
Topics	Corresponding chapters in:	
	<i>First Nations in the 21st Century</i>	<i>Aboriginal Education In Canada</i>
1. Introduction: Educational theory & Socialization; historical data, geography, language	1	
2. Mandatory vocabulary: Culture, anthropological views, reserves, treaties, the Indian Act, Status & nonStatus, Government policies	2-3	
3. Cultural/historical/educational highlights: Maritime, Woodland, Plateau, West Coast, Northern perspectives		1-2
4. First Nations of the Plains: Assiniboines, Blackfoot Confederacy, (Kainai, Siksika, Plains and Woodland Crees, Ojibway, Stoney & Tsuu T'ina		
5. Aboriginal philosophy/pedagogy	4-5	3-4
6. Evolution of First Nations Education in Canada: early day schools, residential schools, White Paper-Red Paper controversy, NIB Report Quick fixes and local control	6-9	5-6
7. The story of the Métis people: defining Métis, Métis history, Louis Riel, resettlement, Metis education		7
8. Related topics: Bill C31, land claims, economic development, etc.	8	8