

EDUC 346 – Teacher-Candidate Aboriginal Resource Recommendations – FULL Sep 29, 2017

TC	#	APA Source/s	Synopsis
01. Alvssa	01.1	<p>Gray, Lynda. 2011. <i>First Nations 101: tons of stuff you need to know about First Nations people.</i> Vancouver, BC: Adaawx Publishing. http://www.firstnations101.com/</p> <p>01.1 Link</p> <p>Type: Online & Book</p>	<p>http://www.firstnations101.com/</p> <p>Gray wrote <i>First Nations 101</i> to “restore First Nations communities to our former healthy, independent, and proud selves and to move towards reconciliation between First Nations and non-First Nations people.” She was tired of “(re)educating people about First Nations issues.” <i>First Nations 101</i> is written in the form of a novel, though is an informative and easy-to-read guide. Gray’s goal is to inform both First Nations and non-First Nations people about how to work together towards a mutual understanding for, and respect of the past, present, and future. Her purpose behind writing <i>First Nations 101</i> is to educate the masses. She states, “...if we do not agree with much of the information that is out in the world about First Nations people, then we need to be willing to do something about it.” This book is available at book stores and galleries across Canada and online for the United States. Lynda Gray is a member of the Tsimshian First Nation, has a Bachelor’s degree in Social Work from UBC and is a very active voice on several committees for Aboriginal issues as well as the Vancity Community Foundation (http://www.firstnations101.com/about-the-author.html). I believe <i>First Nations 101</i> to be a credible source considering the aforementioned points. It is also full of other resources! At the end of every chapter Gray offers a list of resources for further reading. I have yet to read this resource in its entirety, but have read small sections throughout it as a resource for many of my courses. So far, I am impressed because of the blunt nature in which Gray writes – there is no sugar coating on the issues she mentions; they are very real and very pertinent to educating the masses on Aboriginal topics. So, even though <i>First Nations 101</i> is less a resource for teaching a specific subject to a specific age of school children, it is nevertheless a great resource for teaching with Aboriginal mindfulness, and that can be applied to any subject for any age. If Aboriginal education is infused into everyday teaching, its effectiveness would be lost without any sort of Aboriginal mindfulness, so I think this book helps [and] can act as a tool in building that foundation.</p>
	02. Cat	02.1	<p>Git Hayetsk video blog #1 [vimeo 41855868]. Retrieved from http://www.githayetsk.com/about/ or https://vimeo.com/41855868</p> <p>Type: YouTube Time: 6:45 mins</p>

	02.2 .	https://vimeo.com/41855868	<p>revitalize their art this way was awe inspiring and should be shared to all colleagues. This particular resource on the topic of Aboriginal Education is mostly valuable because it shows that aboriginal culture is thriving, a source of healing, and connected deeply to our northwest region. The access to this video is easy, and one can read up on the details of this mask-dancing group some more, via their website. In addition, on the “about” page, a short introduction of their group is offered in the Sm’algyak language, by Mique’l Dangeli’s voice, with the help of a podcast. A slide show of intricate pictures of their performances, exemplified in <i>Figure 1</i>, further illustrates the strength of their aboriginal art. Commenting on the leaders, husband and wife Mike and Mique’l Dangeli, is well worth doing. Mike is internationally renowned as a carver, singer, songwriter, and dancer. His voice is so powerful, walls in a room will shiver. He is of the Nisga’a, Tlingit, Tsetsaut, and Tsimshian Nations. He grew up on the traditional territory of his ancestors, in Southeast Alaska and Northwest British-Columbia. Mique’l is also a strong role model, she grew up on the Indian Reserve of Alaska. She is of the Tsimshian Nation of Metlakatla. What is truly inspiring about Mique’l’s story constitutes the incredible outcome of years of struggles as a dyslexic child, in a restraining school system. She was told she would never graduate high school by her principle as a young student. She has now obtained her PhD in Art History, Visual Art and Theory from UBC! When she shares her story during their performances, she inspires spectators of all ages.</p> <p>Dear colleagues, please take the time to explore their website, admire their artistic endeavors, and share the empowering story of cultural revitalization of the People of the Copper Shield. Please use this resource in your diverse classrooms, it is appropriate for all ages. Included is a poster of this resource that can be attached to the wall of your lunch room, at your future school. The revival of aboriginal culture with a modern twist, that is refreshed through the newly choreographed dances of very old sacred ancestral songs of the northwest region of our coast, is well worth watching.</p>
03. Jessica	03.1 .	<p>TEDx Talks. (n.d.). Courage: Going Forward in Aboriginal Education Brad Baker TEDxWestVancouverED. Retrieved from https://www.youtube.com/watch?v=5Wk48muy4oM</p> <p>Type: YouTube Time: 11:50 mins</p>	<p>The title of the resource recommendation that I chose is “Courage: Going Forward in Aboriginal Education,” I found this on YouTube it is a TEDx Talks. The TEDx Talks are a type of TED Talk that is organized by a community; the community that organized this TEDx Talk was West Vancouver. The URL for this video is: https://www.youtube.com/watch?v=5Wk48muy4oM. The speaker of this TEDx Talk is Brad Baker and he is a District Principal for the North Vancouver School District. I am recommending this resource on the topic of Aboriginal Education because it demonstrates a personal self-confliction with culture identity. Baker shares his fathers struggle with residential school, his own struggle with claiming his cultural identity to his peers, and his hope for his grandson’s to take pride in their culture as they go through school. I found that this presentation enabled me to better understand how an Aboriginal student may feel going through the school system. I found Baker’s presentation to be very powerful as he attempts to instill courage in past, present and future Aboriginal students while going through their education to be proud of their heritage. I rated this video’s strength based on my own personal opinion of TED Talks and TEDx Talks, also that it is the personal reflection of a now educator’s experience through school; which I find to be extremely valuable. I enjoyed the part near the end of the presentation when he stated how his father did not have a great school experience, he did not either but his was better then his fathers, and he hopes that his grandson’s will have a better experience then him. This portion resonated with me because I believe education is at a turning point, and things are changing for the better; schools and education are becoming more accepting and encouraging of diversity and are adapting to new ways of teaching.</p>

04.1	<p>Eggertson, L. (2015). The Bridge. UCObserver, October 2015. Retrieved from http://www.ucobserver.org/justice/2015/10/bridge/ Type: Article Online</p>	<p>The resource that I am pointing to is a difficult one, an article that ran in “The Guardian” on August 30th, 2017, titled “‘Our Society is Broken’: What can Stop Canada’s First Nations Suicide Epidemic?” It can be found at https://www.theguardian.com/inequality/2017/aug/30/our-society-is-broken-what-can-stop-canadas-first-nations-suicide-epidemic</p> <p>As much as I think the Hazelton Hagwilget Canyon and the Hagwilget bridge that crosses it are incredibly beautiful, I can’t drive over it without a twinge of sadness for those who have, at a point of utter despair, decided to take their own lives there. In 2007, for example, Hazelton doctors reported 111 suicide attempts and 8 deaths. For a community of only 7000 people, this is a staggering number (Eggertson, 2015). In one such case, where a youth did end up taking his life at the Hagwilget bridge, a bystander, stuck in traffic as police tried to intervene, was reported to have yelled “get it over with so we can get to work!” Disgusting, if true.</p> <p>While Eggertson reports that suicide attempts in the Hazeltons are way down in recent years, the suicide numbers among First Nations people in Canada as a whole are still out of control. In her <i>Guardian</i> article, Selena Randhawa states that “Suicide and self-harm is the leading cause of death for indigenous Canadians up to the age of 44”. This statistic is shocking, but after year spent listening in horror to the situation unfolding in Attawapiskat, where suicide pacts led eleven young people to attempt suicide in a single night, I am unfortunately not surprised by it.</p> <p>CONTINUED...</p>
04.2	<p>Randhawa, S. (2017). ‘Our Society is Broken’: What can Stop Canada’s First Nations Suicide Epidemic? The Guardian, Wednesday August 30, 2017. Retrieved from https://www.theguardian.com/inequality/2017/aug/30/our-society-is-broken-what-can-stop-canadas-first-nations-suicide-epidemic Type: Article Online</p>	<p>Randhawa goes on to chronicle similar situations on other reserves that garnered less attention than the Attawapiskat case. In the Pimicikamak Cree community Manitoba, six people took their own lives in three months. Another reserve in Northern Ontario had three twelve-year old girls took their own lives as the result of a suicide pact. Indigenous males are 10 times more likely to take their own lives than are non-indigenous, and indigenous females are <u>twenty-one times</u> more likely than non-indigenous females. These numbers point to a huge problem. A problem that many people are happy to pin on Indigenous people themselves, unfortunately. Digging a little deeper reveals that there are over 100 reserves that lack housing, electricity or running water, and almost 90 reserves are still being told to boil their water before drinking it. While what we have seen in our class visits to GWES and the Haisla School are very encouraging, on the national average, secondary schools on reserve are two grades behind the schools in larger centers (Randhawa, 2017). Even if graduates want to go to college after high school, they are often too overwhelmed with the level and pace of the work and drop out. Imagine trying to go to college after Grade 10! It is no wonder, then, that hopelessness is pervasive in so many communities, where children, whose parents were raised by residential school survivors, scarred by their own trauma, look ahead and see little hope for their own future. Many of these communities have been ignored or abandoned (at best – that’s when the government wasn’t dragging their children away for reprogramming) for generations, and let down time and again by governments over the years. There is only so much individuals can do for their communities without proper government support, although I am sure that some community members have gone through heroic efforts to help their struggling communities. In the end, however, one line from Randhawa’s article sticks out: “Our society is broken. We are failing our future generations- this is unacceptable and it’s time for change”. This failing, however will be difficult to change without getting some basics in place as a foundation. As stated in the article, “We need to empower our communities to be prosperous and independent, and the only way to do that is create programmes where we all benefit from the resources,” “[Our young people] need stable housing and running water before they can make the most of any opportunity afforded to them....Before we can address this crisis, we need to solve the underlying issues so other communities do not go through the same things. We are putting a Band-Aid over the symptoms, and not getting to the root causes of why this is happening.”</p> <p>In her <i>Guardian</i> article, Selena Randhawa states that “Suicide and self-harm is the leading cause of death for indigenous Canadians up to the age of 44”. This statistic is shocking...Attawapiskat, where suicide pacts led eleven young people to attempt suicide in a single night...Randhawa goes on to chronicle similar situations on other reserves that garnered less attention than the Attawapiskat case.</p>

05.1	<p>[NCSA Video Channel]. (2017, Sept 22). Home Fire - Ending the Cycle of Family Violence [Video File]. Retrieved from https://www.youtube.com/watch?v=lmstyXc6FnI</p> <p>Type: YouTube Time: 37:00 mins</p>	<p>The documentary I found is entitled, "Home Fire - Ending the Cycle of Family Violence". The general synopsis given is:</p> <p>Home Fire explores family violence and restorative justice from an Aboriginal perspective. Featuring commentary from Elders, community leaders, and members of the western justice system, Home Fire examines the colonization of Canada, historic trauma, the western justice system and grassroots healing programs in Aboriginal communities. (NCSA Video Channel, 2017)</p> <p>The video is made available through Youtube, the National Film Board of Canada and is included in the Truth and Reconciliation Commission's permanent archives/records.</p> <p>Given that there is no formally required First Nation's historical education being given to most students and teachers I believe this documentary fulfills a basic understanding of historical effects many First Nation's people are living with today. I am recommending this documentary because I do not believe enough people have spoken with First Nation's peoples regarding the effects that colonization and residential schools have had. The passing judgments regarding alcoholism and abuse continue in our society in great part because there being a lack of quality engagement with people and their stories. Our local community has such ties to the First Nation's peoples who call this place home that it would be a disservice to them if we didn't recognize the issues that have burdened their communities. The children we will teach may come from homes that are a product of these issues. I have not encountered many people who are willing to share their stories and I found this film was able to provide a very personal and painful account that speaks through the philosophy of the human condition thereby making it accessible to all regardless of their own upbringing or bias.</p> <p>Much of the documentary explores the resulting behaviors of abuses and suggests reconciliation through unconventional methods. While I would say that not all of the documentary is pertinent to the world of education, I was fascinated by how these people were trying to create solutions grounded in their way of life. Ultimately any exposure to their world and their schools of thought provide grounds for understanding and respect, which as a teacher I believe is an extremely important role in our general philosophy.</p> <p>I found this by searching through a credible resource (the National Film Board of Canada). The documentary was not available directly without purchase but with little effort I managed to find it on Youtube for free. Assessing the credibility of this video was initially made by the sources who held it in their libraries and catalogues. Upon retrieving the video and subsequently googling it I found more literature and support for it from counselling services as well as First Nations groups deeming it an important film.</p> <p>This film was produced by the Native Counselling Services of Alberta in conjunction with the Law Foundation of Ontario to produce an evidence-based documentary on domestic violence, historic trauma and Indigenous people.</p>
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06.1	<p>http://localeye.ca/2016/01/02/819/</p> <p>Types: Article, Online, & Shift Video & Websites</p>	<p>The Story Trails and Single Track to Success Programs</p> <p>Cowichan's School District 79 knew it was facing a challenge when statistics showed that only 54% of it's aboriginal youth were graduating (Down, 2016). Inspired by the success of Carcross, YT Single Track to Success program, Riley McIntosh proposed an interdisciplinary program that would take First Nations youth out of the classroom and onto the local mountain bike trails. Along with support from Hiiye'yu Lelum (House of Friendship) and the School District, McIntosh runs a five month long program that allows youth to earn high school credits while mixing traditional knowledge, culture, and trail building. The planning of the trails requires students to learn geography, math, and biology. Elders are consulted on the locations of new trails. Students assist a master-carver with the building of totem poles which will be placed at the entrance of the trails. Students who tended to disconnect with the regular school program now have an option to go out on the land and create something they are proud of all while learning and acquiring their credits (Down, 2016; How Singletrack is Changing the Lives of First Nations Youth, 2017)</p> <p>The alternative school program in Cowichan was inspired by the Single Track to Success program out of Carcross, YT. Created by the Carcross-Tagish Management Corporation in 2005 (Joannou, 2016), the program was designed to motivate the area's First Nations youth and reconnect them to the land. The Carcross- Tagish transformed traditional hunting trails into single track mountain bike routes gaining international reputation. In 2016, Outside Magazine claimed Carcross was home to the best mountain biking in the world (Pearson, 2016). Many of the native youth who</p>
06.2	<p>http://mountainculturegroup.com/single-track-changing-first-nations-youth/</p>	
06.3	<p>http://www.yukon-news.com/business/documentary-celebrates-carcross-trailblazing-youth/</p>	
06.4	<p>https://www.youtube.com/watch?v=f6cPgG6dm1Q</p>	

06.5 .	https://www.outsideonline.com/2089071/new-yukon-gold-rush-mountain-biking	<p>have worked on these trails admit that mountain biking and trail building has turned their life around. Where many were drawn towards alcohol and drugs, the program has given them hope and they've created something they are immensely proud of. Last year, the documentary SHIFT told the stories of many of these youth.</p>
06.6 .	http://www.shiftthefilm.info	<p>While I was made aware about both the Story Trails and Single Track to Success programs in magazine articles, documentaries, and blogs, I found it difficult to more information about them. Neither have their own website. Both programs are supported by The Aboriginal Youth Mountain Biking Program, but yet again there was a lack of information on their website. Most of the previous information was gathered through various articles and videos.</p>
06.7 .	http://www.aymbp.ca/home.html	<p>I find these programs fascinating as they combine a multitude of elements with the goal of helping aboriginal youth through school. Mountain biking appeals to youth with its "cool" status and many of the students felt they reconnected with the land and their culture by being outside on their traditional territory. I think such interdisciplinary programs are indispensable as schools seek new ways to engage students in learning. The success rates of Story Trails speaks for itself as it prepares itself for its third intake of students next spring (Down, 2016). Both of these programs have also helped attract tourists to their respective areas (Down, 2016; Joannou, 2016; Pearson, 2016).</p> <p>While I find these programs very interesting and inspiring, I believe an official website with information all in one area would help promote such programs and facilitate other regions starting their own alternative school programs.</p> <p>In conclusion, Single Track to Success's success in motivating aboriginal youth and connected them to their land and culture inspired multiple similar program all across British Columbia down to Arizona (Pearson, 2016). In Cowichan, B.C, the School District, along with Hiiye'yu Lelum, has turned this mountain bike venture into an interdisciplinary school program aiming to boost First Nations school attendance and the number of First Nations graduates (Down, 2016). Finding innovative ways to mix education, land connection, traditional culture, and outdoor sports is proving promising in instilling a sense of pride and hope amongst First Nation youth. However, an easier access to information on such program could be beneficial for promotional reasons and to help establish more alternative school programs.</p>

07.1	<p>Bearhead, C. (Christine Martin). (2016, September 3). <i>Information Morning Fredericton</i>. [Radio Broadcast]. Fredericton, NB: CBC Radio.</p> <p>http://www.cbc.ca/news/canada/new-brunswick/trc-education-indigenous-history-1.3746214</p> <p>Type: News Article & Radio Broadcast Time: 13:21 mins</p>	<p>Native Inclusion- Charlene Bearhead</p> <p>CBC Information Morning Audio</p> <p>Found online-http://www.cbc.ca/news/canada/new-brunswick/trc-education-indigenous-history-1.3746214</p> <p>I recommend listening to this news story, as it is relevant to all of us in becoming teachers. Charlene Bearhead is the education lead for the National Center For Truth and Reconciliation; therefore, her opinion is to be trusted. She travels around the country supporting teachers in changing the Eurocentric teaching approaches to adapt to an Indigenous teaching method. Throughout the interview she makes so many strong points on why this needs to change completely rather than slowly incorporating Indigenous history and pieces to the big idea. The famous “but why” question is thoroughly answered throughout this audio. When we think about the Indigenous culture and how we should be adding it to the curriculum, people think of the history of abuse and assimilation the culture endured. Indeed this needs to be part of what we teach our children, but we need to be teaching that this is not only one cultures history, this is our collective history (Bearhead, 2016). For all the while the Indigenous culture was being abused in everyway and failed time after time, the non-Indigenous people were strongly impeded as well. In a much different way, but both outcomes we see prevalent in society today. The non- Indigenous children, and adults were engraved with the notion that the Indigenous people are less than, resulting in the condescending attitude that still exists. Teachers themselves were taught in an old system that placed little value on Indigenous culture and history (Bearhead, 2016). Both results are systemically failing society today. Charlene talks about how this is apparent when we look at our environmental, education, and socio-economic issues today. The way we teach today needs to be through the Indigenous lenses in arts, sciences, socials, communications, humanities and just about everything else. We so often hear “closing the achievement gap”, but this statement itself suggests that they are failing; the gap is within the system for not emplacing Indigenous education sooner (Bearhead, 2016). Up until this point, and still today, these children don’t see themselves in the Eurocentric ways of school. Rightfully so, as residential schools devastated their parents and generations of grandparents; schools were built on pain and broken promises, teachers were authoritarians, and the subjects have had a European taste (Bearhead, 2016). Their identity is being misrepresented. The education system needs to change to be respectful and inclusive of all. First off, teachers need Indigenous education. In person, real life stories, teachings and communications with elders and people within the community that you are teaching. Teachers need to make the commitment as educators to teach the truth, and in finding the truth, we need to respectfully reach out to the people and ask for help (Bearhead, 2016). This will foster an accommodating relationship between the teacher and the community. One of the impacts of residential schools is the broken relationship between Indigenous and non-Indigenous people. In recreating the reciprocal relationship, we open the classroom and opportunities for all children to receive first hand oral history, traditional language, accurate teachings and their methods (Bearhead, 2016). This will allow parents and grandparent’s to be teachers of their expertise, drawing a positive, encouraging, trusting connection between school and traditional beliefs. This will close the gap of misrepresentation, change the school environment that Indigenous children did not feel a part of and open us all to a world of improvement, respect and inclusion.</p>
08.1	<p>First Peoples' Cultural Council. (2016). Retrieved from First Peoples' Cultural Council: http://www.fpcc.ca/</p> <p>Type: Website</p>	<p>My aboriginal Educational Resource is a series of websites. The first website is called <i>First Voices Kids</i>. The link is http://www.firstvoiceskids.com/. (First Peoples' Cultural Foundation, 2003) This website is organized through the First Peoples’ Cultural Foundation, based in Victoria, B.C. Their mission statement is “working to revitalize BC’s First Nations languages, art, and culture” (First Peoples' Cultural Foundation, 2013).</p>
08.2	<p>First Peoples' Cultural Council. (2017). Retrieved from First Voices: http://www.firstvoices.com/ Type: Website & Video</p>	<p>Language is a key component to learning, respecting, and understanding cultures. This website contains 49 different languages or dialects of aboriginal languages, all from British Columbia. Each language has an option to explore pictures, which allows you to click on pictures and learn the phrases associated with the items in the picture, or colouring pictures, where you can click on colours as you are learning the names of different animals and items.</p> <p>Kids enjoy learning new languages, and this is a tool for us as teachers, to develop some new language skills, or for the children to access in the classroom or at home to learn languages. While the</p>

08.3	First Peoples' Cultural Foundation. (2003). Retrieved from First Voices for Kids: http://www.firstvoiceskids.com/ Type: Website	<p>activities are geared towards lower elementary because of their ease, the website could be used as a tool for all ages and grade levels. I would not have my upper elementary or high school students scrolling around and colouring on the site, but I could ask them to use it as a reference for learning the words for some specific items in the classroom or the world. The added bonus is that because the website contains many languages or dialects it can be used anywhere in the province.</p> <p>The website was easy to find. I stumbled across it while searching for a different topic related to aboriginal education. While the site was from 2003, I feel that the content would still be relevant because the language most likely would not have varied too much in fourteen years.</p>
08.4	First Peoples' Cultural Foundation. (2013). Retrieved from First Peoples' Cultural Foundation: http://fpcf.ca/ Type: Website	<p>The organization, First Peoples' Cultural Foundation, is a not-for-profit organization that works with the First Nations to document their history and record it. Their major project, which ties into the FirstVoices Kids, is their website http://www.firstvoices.com (First Peoples' Cultural Council, 2017). This website acts as a digital archive for First Nations across Canada to record their language. There are currently 30 links to different languages on the website.</p> <p>Like the FirstVoices Kids, this website is a valuable tool for educators who are looking to indigenise their classroom and lessons through the use of language. The website contains written text and sound clips so the teacher and the students can learn spelling of words, as well as proper pronunciation. The organization that runs FirstVoices, The First Peoples' Cultural Council, is based in Brentwood Bay, BC. They are a First Nations-run Crown Corporation with a mandate to support the revitalization of Aboriginal language, arts and culture in British Columbia. They provide funding and resources to communities, monitor the status of First Nations languages and develop policy recommendations for First Nations leadership and government (First Peoples' Cultural Council, 2016).</p>
08.5	Knowledge Network. (2017). <i>First Voices</i> . Retrieved from Knowledge Network: https://www.knowledge.ca/program/our-first-voices Type: Website	<p>These websites could be used in conjunction with the Knowledge Network series, <i>First Voices</i>, which highlight 13 languages spoken in British Columbia in a video series. The link is https://www.knowledge.ca/program/our-first-voices (Knowledge Network, 2017). By using the websites in conjunction with the video series, students could learn and hear specific words from the website and then listen to the stories and videos and find out if they recognize any of the words, phrases, or conversations.</p> <p>Language is a relatively easy tool for teachers to indigenise their classrooms, lessons, and school. The websites above provide details and links on how to access language samples from around the province in fun, educational, and age appropriate ways for young children and older learners. The Knowledge Network series provides examples of how the languages sound when spoken in conversation, in song, or instruction from one person to another. I recommend all of these tools to be used together to create language lessons for aboriginal culture.</p>
09.1	FNESC. (2015). Indian Residential Schools and Reconciliation Resources. Retrieved September 23, 2017, from http://www.fnesc.ca/irst/# Type: Website	<p>Form of medium:</p> <p>Upon the recommendation of the Truth and Reconciliation committee, First Nations Schools Association (FNSEA) and the First Nations Education Steering Committee (FNESC) Developed the Indian Residential Schools and Reconciliation Resources (IRSR) The IRSR consists of three primary parts:</p> <ul style="list-style-type: none"> - A Grade 5 booklet to introduce residential schools in a sensitive and appropriate way. The book, while primarily for Grade 5, is designed to be teachable to Grades 3-7 (FNESC, 2015) - A Grade 10 booklet, accompanied by a series of videos from Residential school survivors (FNESC, 2015). - Two Grade 11/12 booklets. One explores the popular views of First Nations issues from early colonization to the modern era. The Other booklet is filled with documentary evidence from confederation (FNESC, 2015)
09.2	FNESC. (n. d.). About FNESC. Retrieved September 27, 2017, from http://www.fnesc.ca/about-fnesc/	<p>Where to find it?</p>

09.3
FNSA. (2017). About
The First Nations
Schools Association
(FNSA). Retrieved
September 25,
2017, from
<http://www.fnsa.ca/about-2>

It can be found as a PDF or as a book order on the FNEC website here:
<http://www.fnesc.ca/irsr/>

Why you are recommending this particular resource on the topic of Aboriginal Education to your colleagues?

To me, it's important that people know the full history of Canada. If this happens, then people can begin to heal. I feel these resources will help my colleagues learn how to talk to students about important issues central discourse here in BC. These booklets are flexible within a curriculum. This flexibility allows teachers to use parts of them to teach students certain parts as they become relevant to their studies. It also allows teachers to use the whole booklet to teach students the full history of BC's relations with its First Nations. The booklets challenges the students to think about reconciliation and how they can play a role in it. It doesn't matter whether one is Aboriginal or not, anyone of any age can use and learn from this material.

How did you access and rate its credibility, worth, and/or its strength?

One can see the credibility by the sheer number of references at the end of each booklet. It can also be seen in how many accredited individuals used in the resource. Each of these add to the strength of the whole set. Especially important for this is the Grade 12 booklet 2. Within that booklet is a wealth of documented evidence.

A comment on the author, source, and/or creator.

FNEC is a provincial recognized education group for First Nations (FNEC, n. d.). On my personal experience in the observations we have done in schools, they have done amazing work funding and researching First Nations education. As for FNSA, I am not as well versed in their work. Their website states that they represent over 130 First Nations schools across the province. It also states that they lead many research projects with the aim of promoting awareness for First Nations culture and schools (FNSA, 2017)

Final Thoughts

I find this resource to be vital to our work as teachers in BC and Canada as a whole. We will need to be able to understand where our First Nations students are coming from and relay that understanding to each of our students. Residential schools are a horrid piece of our history but hiding them does not solve anything. Once we bring this issue to our students, then we as teachers can begin to help in the national healing process.

10.1	<p>Sterritt, A. (2017, 09, 17). A punch in the gut': Mother slams B.C. high school exercise connecting Indigenous women to 'squaw'. Canadian Broadcasting Corporation (CBC) News. Retrieved from: http://www.cbc.ca/news/canada/britis-h-columbia/susanna-moodie-roughing-it-in-the-bush-racists-language-vancouver-school-board-1.4294224</p> <p>Type: News Article</p>	<p>In this day and age many people obtain current their news via social media. Recently, I was scrolling through my Facebook newsfeed and came across a current and relevant article regarding a relevant Indigenous education news story. The title of the article: "A punch in the gut: Mother slams BC high school exercise connecting Indigenous women to 'squaw" is what first captured my attention. Shortly thereafter, I noticed that the article had been shared amongst hundreds. Being exposed to social media makes it widely and easily available for the general public to access, share and comment. I initially questioned the credibility of the source, because I came across the article on Facebook. I quickly realized that the original source of the article in fact Canadian Broadcasting Corporation (CBC) news, which is typically my main source of information. I find this national public broadcaster to be fairly unbiased and is believe to be a reputable information outlet by many. A quick google search informed me that the author of this article Angela Sterritt, is a local award-winning Gitxsan journalist who has over twenty years of experience. I was please to realize that she of Gitxan origin as</p> <p>All Canadians natives and non-natives deserve to know the truth about Canada's dark history. I strongly believe it is the duty of all Canadian to implement the recommendation made in the United Nation's Truth and Reconciliation Commission. This includes, but is not limited to, the implementation of Indigenous content into the education system with the aim of increasing general awareness of Canada's history which includes educating the youth about Canada's oppression and assimilation of Indigenous Peoples. Education is a strong weapon therefore it must be used appropriately. The implementation of residential schools was an intentional cultural genocide "killing the child within." Canada's education system is largely responsible for the current unequal state of affairs amongst Indigenous Peoples but can also play an important role in reconciliation. Exposing children to such realities will lead to further understanding thus, to positive changes.</p>
10.2	<p>The United Nations Truth and Reconciliation Commission of Canada (2015). Truth and reconciliation; Calls to action. Retrieved from: www.trc.ca</p> <p>Type: Website</p>	<p>I believe it would be worth discussing this article amongst colleagues because it starts an important conversation: How should we include culturally appropriate Indigenous content into the education system? Reconciliation is about respect and for this reason, I believe it is equally important to ask Indigenous people that same question as I believe it is important to take for consideration Indigenous people's perspectives. Furthermore, as non-native and future educator, I believe it is important to be open to feedback in this subject matter as it is important to honor the Indigenous People's perspectives. This included the seeking the opinion of Elders, educators, parents of different communities.</p> <p>The Ministry of Education starting to improve the curriculum in a big first step.</p> <p>However, in order to create lasting meaningful institutional change, reconciliation though education must include improving the education experience for native people as well as improvement in what non-natives learns about Indigenous Peoples, as this fosters mutual respect and encourages reciprocity.</p> <p>Finally, this is a quote taken from a posted found by the entrance of our classroom:</p> <p style="padding-left: 40px;">"It is precisely because education was the primary tool of oppression of Aboriginal people, and miseducation of <u>all Canadians</u>, that we have concluded that education holds the key to reconciliation." -Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission of Canada</p>

11.1	Rhoad, M. (2013, February 5). Human Rights Watch: Those Who Take Us Away: Abusive Policing and Failures in Protection of Indigenous Women and Girls in Northern British Columbia, Canada. Retrieved from https://www.hrw.org/report/2013/02/13/those-who-take-us-away/abusive-policing-and-failures-protection-indigenous-women	The aboriginal resource that I chose focuses on aboriginal human rights issues in Canada. The reference is a report called <i>Those Who Take Us Away</i> . The Human Rights Report produces “recommendations to the government of Canada” (Rhoad, 2013) signifying the urgency to find out what is going on with aboriginal women and children. The research was done by many employees at the Human Rights Watch office and two indigenous leaders who are both attorneys at law Sharon McIvor and Mavis. For this reference paper I will expand on Sharon McIvor because I had the opportunity to meet Sharon McIvor in March 2015. Her passion and knowledge about the human rights issues toward aboriginal people in Canada is landmark. Sharon McIvor is an activist and Human Rights advocate for the injustices to aboriginal people in this country and the person who fought for BC31. BC31 is a teaching opportunity, references about BC31 can be found once you open the link Those Who Take us Away. Sharon McIvor is an influential person to learn about and with this reference there are many opportunities to link to.
11.2	https://www.hrw.org/report/2013/02/13/those-who-take-us-away/abusive-policing-and-failures-protection-indigenous-women	<p>This report branches off in many other valuable teaching moments such as Bill C31. As a student in College we learned about BC31 and the impact Sharon McIvor had on the Government of Canada to have the bill amended. As it was, BC31 discriminated against aboriginal people (Rhoad, 2013). BC31 connects with “sex-discrimination in the Indian Act” (Rhoad, 2013). Another teaching moment would be to discuss status and non-status and the role Indian and Northern Affairs plays on every aboriginal person living in Canada.</p> <p>I would like to recommend this resource due to endless opportunity to gain knowledge on violence, the constitution, human rights, government policy, racism, discrimination, documented fight for equal rights, as well as documentation for Human Rights violations, child abuse and neglect, and residential schools. The Human Rights Report is quite valuable for students wanting to learn more about Aboriginal people in this country and contains numerous links to other resources. The content is also relevant to Northern BC and impacts where we live.</p> <p>Murdered and missing women were our neighbours, school friend, niece, cousin, daughters, and wife. The report touches on a lot of sensitive truths about aboriginal treatment and policing abuse. Women fear being in custody of police. Some of the horrific brutalities are all included in this report lining further research opportunities with the click of the mouse. This documentation also brought transparency to an institution that turned its eyes to the abuse toward aboriginal women, aboriginal people in general, the RCMP.</p> <p>The report will open some minds to reflect on the treatment of aboriginal people and see that discrimination still exists in this country. For those of us who are of aboriginal descent it’s not news to us. We know that racism and discrimination are still alive in our society. Reports such as this could assist learners to further understanding of the situation aboriginal people live. Poverty, homelessness, access to clean water or shelter, children in care, alcoholism, and drug addiction can also be found through this reference. As well as “Human Rights violations against teens in Northern BC” (Rhoad, 2013) and the “Report Justice for Girls” (Rhoad, 2013) can also be found in this report. Reports such as these may create opportunities to learn about topics and is relevant for aboriginal education today.</p> <p>The people involved from beginning to fruition of the report number in the thousands. People needed to be interviewed, families traced, pictures taken, statements found, references found, legal documents completed and filed, final paperwork edited and presented. I strongly see this reference as a valuable teaching tool.</p>

Type: Website

12.1	Jordan-Fenton, C., & Pokiak-Fenton, M. (2010). <i>Fatty Legs: True Story</i> . Toronto, New York, Vancouver: Annick Press.	While driving home with my children a few days I asked my 10 year-old what he wanted to learn about Aboriginal Education. I was hoping to get some insight into an idea for the tabletop presentation, what I got instead was something else entirely. His answer was blunt and full of anger. "I want to know whose stupid idea it was to start Residential Schools." I can tell you right now that would not have been my answer had that question been posed to me at his age. It let me know that the education that is currently being provided is making an impact.
12.2		
12.3	Fatty Legs: True Story. (2010, November 17). Retrieved September 25, 2017, from https://quillandquiere.com/review/fatty-legs-true-story/	For the Resource Recommendation, I am going to suggest the book <i>Fatty Legs: True Story</i> by Christy Jordan-Fenton and Margaret Pokiak-Fenton. In addition to being a story that gives some glimpse residential schools I am choosing this book for a few other reasons; the first, being the impact that it has made on so many children, both Aboriginal and non. It forces the children reading it to question history and allows them to see the bigger picture. My son remembers the story vividly and being a foreigner to Canada was appalled that someone would even think to take away his culture. Books, like <i>Fatty Legs</i> , start the discussions. My son is angry that his people, the Europeans, did that to other human beings and went on to say that <i>Fatty Legs</i> is not the type of book he likes to read. "It's sad mum, and no child should ever have to live like that." Although it is not a normal read for my son, "it is a book" he says "that everyone should study."
12.4	QUILL, G. (2012, February 25). Residential school memoir <i>Fatty Legs</i> signals a future for First Nations literature. <i>The Toronto Star</i> . Retrieved from https://www.thestar.com/entertainment/books/2012/02/25/residential_school_memoir_fatty_legs_signals_a_future_for_first_nations_literature.html	The second reason I am choosing this book is because of its accessibility. It is on the First Nations Community Read initiative recommendation list and the mother/daughter-in-law team has "transcended its children's literature status and has taken on residual value as inspiring evidence of the wealth of stories and writing talent of the under-represented First Nations People" (Quill, 2012). It has been translated into many different languages, has won several accolades and the authors have gone on to write three more thought-provoking novels about the life of Margaret Pokiak-Fenton. On YouTube, it is possible to find stories about Margaret, trailers and projects that have been made about the stories and their importance in the education system today. For me all these factors make this a credible source and a significant literary impact into the issues surrounding residential schools and the struggles of the students within.
12,4	Shaw TV Northern BC. (n.d.-a). <i>Fatty Legs</i> . Retrieved from https://www.youtube.com/watch?v=7qyVWvmhP64	The third reason I am choosing it is because it is truly Canadian. Not only is it Canadian, but it is written by two women who reside in British Columbia. The residential school in question is located in northern Canada. Margaret herself, alive and well, is living proof of how powerful stories are, especially those stories within the First Nations Culture. "Margaret's story was the first story I ever heard about residential schools that had any triumph in it, or that could be told broadly to children." remarks author Christy (Smith, 2012).
	Smith, R. (2012, July 30). "Fatty Legs": A Residential School Story Kids Love. Retrieved September 25, 2017, from http://thetyee.ca/Blogs/2012/07/30/Fatty-Legs/	The final reason I am recommending this book is because it contains real pictures of Margaret and her time before and at the residential school. For children who are visual, pictures help bring her story to life. Together with the footnotes, the book has a rather textbook feel; highlighting its connection between education and entertainment (" <i>Fatty Legs</i> ," 2010). Knowing she would endure hardships, but determined to learn how to read and write, Margaret shares her story with the world, and the world is better off for it.
	Types: Book, Book review, News Article, & YouTube	

13. Shavla	13.1 .	<p>Teachers lack confidence to talk about residential schools, study says - Edmonton - CBC News. (n.d.). Retrieved September 29, 2017, from http://www.cbc.ca/news/canada/edmonton/residential-schools-edmonton-1.4254947</p> <p>Type: News Article</p>	<p><i>Teachers lack confidence to talk about residential schools, study says: 'We have educators that may not be doing it at all'</i></p> <p>Online CBC News article from The Canadian Press</p> <p>I am recommending this article because it concerns us as future educators, who will be expected to teach content on First Nations history and culture. The article mentions the Truth and Reconciliation Commission's report recommendations to incorporate First Nations history and culture into the curricula. As you can tell by the name of this article, it talks about teachers that are uncomfortable teaching First Nations subject matter, especially when it comes to residential schools. The major concern is that some teachers might be avoiding the topic altogether. I think this article is important because it will relate to us, and our ability to deliver the content.</p> <p>The article mentions that professional development and support is needed for teachers in learning how to teach students about residential schools. Not only did Emily Milne, an assistant professor at McEwan University, find that some teachers didn't know anything about residential schools or the indigenous peoples of Canada. In her report, she recommended that the school use "indigenous coaches" as a teaching tool. In Milne's study, she asked indigenous parents if it was acceptable for non-indigenous teachers to educate students about First Nations culture. She learned that parents were open to it, and mentioned that the parents thought that sometimes teachers relayed the information incorrectly and often made generalizations. This tells me that we have a special privilege to educate children on this matter and we need to do that to the best of our abilities. This tells me that we have to make connections, to ensure that we too are not incorrectly presenting information or generalizing. There will be times when we will need to bring in another voice; whether it is because we are uncomfortable speaking to someone else's experiences, or because it will enhance the quality of our lesson, either reasoning being completely acceptable. Since the need for support has been brought to attention, the Edmonton Public School Board now have "consultants to provide support on how to build relationships with elders, knowledge keepers and cultural survivors". This is important because now that the door is open, teachers are aware that they are fully supported.</p> <p>The Canadian Press is a credible source and I think this article is definitely worth a read, especially because as future educators, we will have similar concerns. The Canadian Press is Canada's leading news source that employs about 180 journalists. The Canadian Press prides themselves on being authentic, unbiased, timely, and accurate.</p>
14. Teana	14.1 .	<p>Aboriginal Tourism BC. (n.d.). Exploring Aboriginal Culture on the Pacific Coast. Retrieved from https://www.youtube.com/watch?v=KOTd_ih7nSQ&feature=youtu.be</p> <p>Type: YouTube</p>	<p>I recommend the Aboriginal Tourism BC series I found on YouTube. There are three short episodes that make up this series: <i>Exploring Aboriginal Culture on the Pacific Coast: Episode 1</i>- https://youtu.be/KOTd_ih7nSQ, <i>Aboriginal Spirituality Sparks Inspiring Experiences in British Columbia: Episode 2</i>-https://youtu.be/8PEslksO7RU, and <i>Inspiration Found for Canada's Top Aboriginal Chef: Episode 3</i>-https://youtu.be/_V-1Gm9nkTQ.</p> <p>I believe that in order to teach you have to use multiple tools, including digital. These videos are short enough for those with smaller attention spans, and they provide great talking points. I watched each one multiple times and picked up on something new each time. They touch on topics such as cedar rope building, drumming and singing (how it relates to the transfer of knowledge and lessons), traditions, spirituality, native plant use, preparation of food and more. The topic of lost languages, traditions and culture are also identified. I liked this resource because I think I could show it to students in many grade levels and create discussion. Some of the questions I might ask my students are; what similarities did you notice with aboriginals in our nations? What are some differences? If you traveled there what would you want to learn and why? What are some edible plants in our area and how are they used? What kind of species live in the intertidal zone? When was the last time you harpooned a whale? What foods have you tried that other students may not have? What about in other countries?</p>
	14.2 .	<p>Aboriginal Tourism BC. (n.d.). <i>Aboriginal Spirituality Sparks Inspiring Experiences in British Columbia</i>. Retrieved from https://www.youtube.com/watch?v=8PEslksO7RU&feature=youtu.be</p> <p>Type: YouTube</p>	<p>We could also compare geographically how aboriginal lives may have been different, discuss available resources, and the similarities and differences in the art. Students could be given the project of</p>

	14.3	<p>Aboriginal Tourism BC. (n.d.). Inspiration Found for Canada's Top Aboriginal Chef. Retrieved from https://www.youtube.com/watch?v=V-1Gm9nkTQ&feature=youtu.be</p> <p>Type: YouTube</p>	<p>recording, documenting their experiences with elders, traditional knowledge and the lessons they have learned. I think the possibilities are endless.</p> <p>Each video has a description below with a link to the website https://www.aboriginalbc.com. As far as the videos' and website's credibility, there was a page added to the blog on September 21, 2017 on the Gitxan, with beautiful pictures of the 'Ksan historical village: a place visited by our cohort only two weeks ago. The videos, along with the website, are for tourism. They are not highly technical, nor do they go into details about the history or future of the aboriginal people. If one was looking for a specific topic, they would not find it here, however, they have the power to light a spark. One spark can light a fire, and as teachers our goal should be to light as many sparks as possible (metaphorically speaking of course). If the videos or website draws someone's interest, then they may visit it on their next trip. It is on these tours that a greater knowledge can be achieved, and understanding can begin. The website offers 'Places To Go" and "Things To Do" pages that give readers a variety of options to choose from throughout the province. As well as packages for those seeking a more in-depth experience, which I will now research more when planning any future vacations.</p> <p>The videos I am recommending, along with the website they are produced for, are great stepping stones for sparking interest in aboriginal studies. Just as many of the courses and school trips I am taking to become a teacher have started a fire within me, I think these have the potential to do the same. They will appeal to a large audience, are put together well, and can start discussions.</p>
15. Tom	15.1	<p>Grass, S. (2017, September 26). Reconciliation and Education. Lecture presented at TEDxWestVancouverED in British Columbia, Vancouver. https://www.youtube.com/watch?v=fu0alw1vdiE</p> <p>Type: YouTube Time: 7:37 mins</p>	<p>For the resource that I choose, I picked a Ted Talk on lessons to remember before teaching about residential schools. This video is called "Reconciliation and Education" and is presented by Starleigh Grass. This video is easily accessible on YouTube under the URL https://www.youtube.com/watch?v=fu0alw1vdiE.</p> <p>I chose this article for a number of reasons, the first and foremost being that I feel it has incredible practical relevancy to the class and to the profession my cohort has chosen to pursue. In our future careers as teachers we will be required to talk about residential schools and their history in Canada. In doing so we must ensure that we are doing so in a way that is culturally sensitive for the first peoples of Canada. In this video the presenter, Starleigh Grass, outlines three points that she feels are especially important before "thinking about, talking about, or teaching about residential schools" (Grass, 2015). To paraphrase she says we must remember that the first peoples of Canada had their own rich concept of knowledge and communication before contact with Europeans. This must be remembered because we cannot appreciate what was lost without first recognizing what was there before hand. Next she talks about remembering to celebrate the strengths of the survivors of the residential school system. We must remember that they were not passive in this process and resisted in their own way to keep their culture alive, and we must be incredibly respectful of the amount of strength this must have taken. Lastly she points out that it is vital to always be looking towards reconciliation. As education professionals we must be cognoscente of this and ensure that our lessons are geared towards working to reconciliation (Reconciliation and Education, 2015). I feel that these three points can help to guild our future thought process and lesson planning when we are trying to create a lesson or lessons to talk about residential schools and their impacts.</p> <p>In order to determine if this resource was credible or not I first looked at the qualifications of the guest speaker. Starleigh Grass is the Senior Policy Analyst for the First Nations Education Steering Committee. She sits on the Province of BC's Curriculum Advisory Committee, Advisory Group on Provincial Assessment, and Competencies Consulting Group. I feel that these positions add weight and credibility to her voice. Her working with the Province of BC's Curriculum advisory Committee adds a career specific focus to her words as well. She is also an Aboriginal person whose mother was a residential school survivor. This adds a personal history and understanding to the topic that she is speaking to that many people will never be able to fully understand.</p> <p>To conclude, I feel this video is a very valuable resource that I recommend to the members of my cohort. It provides valuable insight into the proper way to frame our thinking when we inevitably discuss residential schools in our own class room to ensure that we are framing our lesson in a culturally respectful manner.</p>

16.1 16x9onglobal.
 . "FULL STORY:
 Failing Canada's
 First Nations
 Children." YouTube,
 YouTube, 5 Mar.
 2016,
[www.youtube.com/
 watch?v=xhEh-
 D7IRQc&t=380s](http://www.youtube.com/watch?v=xhEh-D7IRQc&t=380s)
 Type: YouTube
 Time: 33:00 mins

The resource I chose to recommend is a video I found on Youtube.com, and is titled, *FULL STORY: Failing Canada's First Nation's Children*, this report was done by Global news 16x9. I chose this this video because people are generally more willing to watch a video, than read an article. The concerns, and information presented in this report is educational and beneficial for us to know as student candidates. This report is done in a documentary style, and real facts are stated, which would make this a credible source in my opinion. This video is also a recent news story, so it applies to students today.

This video explains the condition of schools on First Nation's reserves, concerns about the level of education students receive on the reserve prior to venturing off to high-school, the amount of funding they receive compared to school's off reserve, and what students and families face as they have to leave or send their children off to a city to access education from grades eight to twelve. This video also touches on what the students face while they are in the city attending school, and students express their feelings about the whole process, which gives this resource more strength by tying in emotion. The empathy from the reporter is also noticeable in this video.

This video mainly concentrates on a community in northern Ontario known as, Kingfisher Lake. The population in this community is under 500 and about 150 of that are under the age of fourteen, in fact the reporter Vassy Kapelos' mentioned that First Nation's children are the fastest growing demographics in Canada, growing at 3.5 times the rate of Canada's non-indigenous population. One would think there would be high-schools on First Nation's reserves due to the high percentage of students, but that isn't the case. More than half First Nation's communities don't have high-schools and in communities like Kingfisher Lake, the primary/elementary schools are condemned or are located in portables, not to mention that although these schools are federally funded, they are given thirty-percent less than students get in the Ontario school system. This results in the lack of funds to support their primary schools, lack of materials, and infrastructure that is not safe. This also results in these schools having the lowest literacy rates, which leads to bigger problems as children go to the city and fail to succeed in high-school. A father from the community of Kingfisher Lake told the reporter that his son committed suicide after attempting to go to school in the nearest city, and wasn't successful so he returned home. The interviewee expressed how his son couldn't handle the culture shock and peer pressure he faced, and this is a typical story for families from this community.

This report focuses on a school in Thunderbay, Ontario called, Dennis Franklin Cromarty (DFC) High school, and this is where students from twenty-three First Nations communities, including Kingfisher Lake, would attend. This school is also federally funded and is a school specifically for First Nations students. When students would leave their homes to attend this school they expressed they have experienced culture shock, racism, bigotry, and loneliness. Many times, these students are boarded in houses with strangers, and sometimes students don't return home because they commit suicide or pass away due to alcohol related accidents. It's stated that students would turn to alcohol to help them deal with their loneliness and everything else they were facing while being away from their families. DFC is a unique high-school with hours from 7:30 am- 8pm, and they have patrol teams to try to ensure the students are kept safe.

This video highlights Trudeau's commitments of 2.6 billion dollars over four years to close the funding gap in First Nation's education, 515 million dollars per year, over four years in core funding, and 500 million dollars over three years for First Nations infrastructure, so this is something teachers and teacher candidates should be aware of and follow. These issues presented in this video are real life issues that families are facing right now and as teacher candidates, these are students and families we will soon be working with. It's important to know and understand what these students are dealing with, so we can have the knowledge to support them as best we can. This video took place in Ontario, but we have to keep in mind that Terrace is a hub and we are also surrounded by many First Nations communities and many students from the surrounding First Nations communities come to Terrace for high school.