

Using First Nations Children's Literature in the Classroom:
Portfolio of Learning

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Submitted in partial fulfillment
of the requirements for the degree of
Masters of Education

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CHAPTER ONE: INTRODUCTION TO THE PORTFOLIO

Prior to discussion, it is necessary to understand that “First Nations,” “Aboriginal,” “Native,” and “Indigenous” are used interchangeably within the literature about to be reviewed and shared. Their meanings are the same and include other Indigenous groups from around the world.

Preamble

This proposal outlines a portfolio of the artifacts which surround the topic of using First Nations children’s literature in the classroom. Artifacts in the portfolio support the notion of using First Nations children’s literature to improve literacy levels within the Aboriginal population. A review of the history of education will be shared, making use of the artifacts, to allow educators to understand some of the problems faced by Aboriginal students both on reserves throughout Canada, as well as in urban situations. Suggestions made for literacy development in the *Guide to Effective Instruction in English* (Ontario Ministry of Education, 2003) are reviewed in the artifacts. Many of the suggestions made in the *Guide to Effective Instruction in English* are embedded in the development of many of the artifacts shared in this portfolio. The portfolio and its artifacts are intended to be useful as a guide to educators interested in developing comprehensive literacy programs that address the needs of First Nations students.

Purpose

The purpose of the portfolio is to share the knowledge gained through the development of a variety of artifacts during and following my enrolment in the Master’s

of Education program at Brock University. The artifacts have been produced in accordance with guiding beliefs about how students, specifically First Nations students, learn. The use of First Nations children's literature in the classroom will be explored with an emphasis on how using this literature will assist in improving literacy levels and the self-esteem of First Nations students.

Context/Background

To understand the need for using First Nations children's literature, an educator needs to be aware of the large gap in achievement and attainment levels that exist when comparing our First Nations populations to those of mainstream Canada. Statistics Canada (2011) indicates there exists a very large disparity in attainment levels between Canada's mainstream non-Aboriginal and Aboriginal populations. The number of non-Aboriginal individuals graduating from college or university is 64.7% as compared to 48.4% of the Aboriginal populations (Statistics Canada, 2011). In addition, Statistics Canada (2006) reports that the high-school completion rate of Aboriginal adults as compared to non-Aboriginal adults varies by 20 %, with 33% of the Aboriginal population aged 25-54 not completing high-school as compared to 13% of the non-Aboriginal population.

Much of this gap can be understood if a person is knowledgeable about the federal government's history of assimilation of First Nations individuals through its control of the education system. Education was administered to First Nations peoples in Canada in the form of The Residential School System (Ballentine, 1997; Royal Commission on

Aboriginal Peoples [RCAP], 1996). The RCAP provides a detailed explanation of the Residential School System, describing how children were mandated by the Government of Canada, beginning as early as 1891, to be removed from their families and sent away to residential schools at the age of seven, continuing until they were 15 years old. While being a part of the federal government's plans regarding assimilation into mainstream Canadian culture, this system led to many Aboriginal students being exposed to sexual, physical, and mental abuse (RCAP, 1996). The Canadian Council on Learning [CCL] (2009), in *The State of Aboriginal Learning in Canada*, reports that "many of the current challenges facing Aboriginal communities, including violence, alcoholism and loss of identity, spirituality and language, can be tied to the residential school experience." (p.30).

The first residential schools opened in Canada in 1880 (Thunderbird, 2009) and the last residential school closed in Ontario in 1980 (CCL, 2009). For nearly one-hundred years, First Nations students were separated from their families and forced to attend schools far away from their homes (RCAP, 1996). As a result, many scars exist among Aboriginal persons, and the view of what is considered Western education can still be seen and felt in many First Nations communities and schools. As a result of several generations of maltreatment in federal and provincial schools, negative stigma associated with schooling continues to be observed in First Nations communities (Hall, 2000). There are many more consequences from the Canadian government's efforts to assimilate the Aboriginal population into mainstream Canadian culture. These schooling

efforts have diminished trust in, and the importance assigned to, education among the Aboriginal population. This negative association with schooling is partially, if not fully, responsible for the marked difference in achievement and attainment levels within First Nations communities.

Conceptual Framework

In order to plan for Aboriginal children in the classroom, an understanding of the beliefs held by the Aboriginal community in regard to schooling needs to be shared. Indigenous pedagogy continues to be examined and shared by a variety of institutes and Aboriginal scholars. The Aboriginal Education Research Centre of Canada [AERC] (2007) refers to Indigenous pedagogy as providing students with experiential learning that is individualized and, thus, is enjoyable for the learner. One of the main features of this form of pedagogy is the concept that students learn by watching and doing. AERC (2007) also reports that the goal of Indigenous pedagogy is to encourage a student to internalize his/her own beliefs in relation to what he/she is experiencing, such that the learning is more meaningful. Indigenous pedagogy is described by AERC (2007) as being “both empirical (that is, based on experience) and normative (that is, based on social values)” (2008).

Kooy and Vizina (2006) also examine Indigenous pedagogy, stating the importance of teaching the learner to recognize his/her interconnectedness with the environment and the earth. The belief that an individual’s actions today will affect the environment for the next seven generations is very much an underlying principal in

Indigenous knowledge. Kooy and Vazina also share that, “[o]ne’s personal set of kinship, experiences, relationships, knowledge of community practices, spirituality and history are all part of Aboriginal epistemology” (p. 5). The importance of children realizing their interconnectedness to the world around them supports the notion of utilizing First Nations children’s literature in the classroom. If the children can see themselves and identify with the pictures and stories of their culture within the literature that they are exposed to, they will be more interested in the text being presented to them. A keen interest in what they are reading can, in turn, lead to greater success with literacy activities associated with a given text. Children seeing themselves in the curriculum is vital.

Brant-Castellano (2000) identifies three sources of knowledge: “traditional knowledge, empirical knowledge, revealed knowledge” (p. 24). Traditional knowledge is passed on from generation to generation, empirical knowledge is that knowledge that is gathered through observation, and revealed knowledge is the knowledge that is spiritual in nature and comes from such things as dreams, visions, and what Brant-Castellano (2000) refers to as “intuition” (p. 24). Presenting traditional stories in the classroom can provide students with a greater understanding of much of the traditional knowledge associated with a variety of Aboriginal groups, including their own. Many First Nations children’s literature pieces provide teachings within the text. An example of this is in the story, *Giving Thanks*, by Jake Swamp (1995). This story is beautifully told and illustrated, and is very similar to any other children’s storybook that you might see on a

shelf; however, the teachings associated with this storybook are significant. Jake Swamp was a Mohawk chief from the Akwasasne First Nations Community, and his story shares what the Haudensaunee (Iroquois) call their Thanksgiving Address. The Thanksgiving Address is used to open all political gatherings or social gatherings within the Haudenosaunee (Six Nations or Iroquois) people's communities. The traditional teachings associated with Swamp's book can lead to a heightened sense of self and improved success in school.

In addition to these pedagogical beliefs, and traditional, empirical, and revealed knowledge, it is important to consider the inclusion of elders and storytelling in the classroom. Elders are considered the keepers of knowledge within the Aboriginal community and it is their responsibility to pass on their knowledge to children. The CCL (2009) reports that, "[t]he changing demands on education are affected by the increased importance of all community members including elders in the education of today's youth" (p. 55). A more detailed overview of Indigenous pedagogy and some common beliefs within the Aboriginal community about how Aboriginal students learn best will be shared during the review of literature at a later time.

The artifacts presented in the portfolio are embedded in the pedagogical beliefs mentioned above. Much of the traditional, empirical, and revealed knowledge (Brant-Constallano, 2000) of Canada's Aboriginal peoples is displayed in the First Nations literature shared in the artifacts.

Artifact Selection and Objectives of the Portfolio

This study will provide background knowledge as to the difficulties experienced within the education systems of First Nations reserve schools and urban schools that First Nations students attend. The creation of a portfolio for teachers to use in the implementation of programming in classrooms including First Nations students will be developed. Suggestions made can also be utilized in mainstream multicultural classrooms. Children of all cultures can benefit from the addition of literature about their own cultures, histories, and peoples, and in such inclusive environments, they will feel a connection to the programming provided.

Specific Objectives of this Portfolio

- To review the history of schooling of First Nations students
- To examine the present situation of schooling in relation to literacy development in First Nations Communities and urban school settings
- To describe present-day Indigenous epistemology and pedagogical beliefs in regard to the schooling of an Aboriginal student
- To provide recommendations of quality First Nations children's literature for programs spanning kindergarten to grade three
- To provide an overview of the components of a comprehensive literacy program
- To share a variety of artifacts that have been produced during my educational journey in the Masters of Education program, specifically regarding the use of First Nations children's literature in the classroom

- To provide a rationale for using First Nations children's literature in the classroom

Rationale for Research

To address the problems First Nations students are experiencing, we must ask ourselves this question: how do we improve the achievement and attainment levels of at-risk First Nations students? Improving student achievement and success rates has become one of the Ontario government's underlying goals in all areas of its curricula and is revealed in the Ontario Ministry of Education's (2008) document entitled *Reach Every Student*, which stresses the importance of providing an inclusive educational program in Ontario that reaches every child (p. 2). Aboriginal children are present in nearly every classroom across Ontario and Canada. We have previously discussed the need to assist this at-risk population. *Reach Every Student* only clarifies the need to provide an inclusive education; the Ontario Ministry of Education states how the "implementation of our new Aboriginal education strategy is so important (p. 8). This might hold true for the Aboriginal child or any child in the classroom. Children who can see themselves in the curricula can better identify with the content being taught, and they will be more successful in this inclusive environment. Incorporating literature into the curriculum that shows images that are reflective of students' personal beliefs, histories, and values will increase the feeling that the curriculum is related to them and includes them, including Aboriginal children.

A second Ministry of Education (2004), *Literacy for Learning*, provides an exceptional rationale for using First Nations children's literature in the classroom:

Literacy is closely linked to culture. The texts that children see, use, and create in the junior grades send a strong message about the culture of learning in their school and in Ontario. Students who see themselves reflected and affirmed in classroom texts and in instruction (that is, those who experience language, culture, and identity engagement) come to appreciate that reading and writing are genuinely for them and about them. (p. 6)

Literacy for Learning shares the importance of a child seeing him- or herself in the texts and instruction. This supports the argument advocating the addition of First Nations children's literature to the curricula and everyday practices in the classroom.

An exploration of the concept of adding First Nations children's literature as a means to improve teacher, child, and peer relationships in urban school settings, as well as First Nations community-school settings will be examined through the development of the artifacts within this portfolio. This will, in turn, help to improve the view that First Nations parents and students have of education. This improvement may lead to higher success and completion rates at all levels of schooling for presently identified at-risk populations. This knowledge will help to focus attention on the areas that need further development in First Nations communities, schools, and educational institutions.

Scope and Limitations of the Study

The basic scope and sequence of this study are provided. First, an extensive historical retelling of the schooling of First Nations students in Ontario and Canada is shared. A comparison of the current levels of literacy development is examined in relation to mainstream provincial schools and on-reserve schools. An exploration of the theoretical framework associated with Indigenous knowledge and pedagogy is shared. An argument is provided addressing the need for incorporating key cultural, First Nations content literature in the classrooms in which First Nations students are taught. The above research data is then used to develop a portfolio of artifacts that includes suggestions regarding how to incorporate First Nations content in the classroom and curricula through the use of the provided literature selections.

A limitation of this study is that the majority of the artifacts are geared towards elementary students. There are resources among the artifacts for secondary-level students, but the concentration has been geared towards the elementary-level child.

Importance of the Portfolio

Through the development of this portfolio, the goal is to provide a resource that will assist in the development of activities that will help educators of any culture incorporate First Nations content into the curriculum. The portfolio will serve as a tool to aid in the provision of an inclusive educational approach that will, in turn, help to improve the view that First Nations students, parents, and community members have of

education. This improved view will help to increase the achievement and success rates of First Nations students in Ontario schools.

Outline of the Document

In chapter one, an introduction of the topic and portfolio is provided. The purpose of the portfolio artifacts in relation to the area of academic focus is shared. Chapter two begins with an autobiographical sketch sharing my personal philosophy of education and how this relates to the overall development of the artifacts in the portfolio. In addition, an overview of the literature related to the education and the historical aspects of education of Canada's First Nations peoples is shared in chapter two. Chapter three of the portfolio outlines each of the artifacts and their purpose in the professional development and learning that took place during their development.

CHAPTER TWO: BACKGROUND

A portfolio was developed to encourage teachers of Aboriginal children to include First Nations mentor texts into their daily teaching practices. A mentor is a person who informs our thinking to help shape our understanding of a topic or concept. First Nations children's literature can be used throughout the curriculum to do exactly that, shape our understanding and deepen our knowledge about specific topics. The following review of the literature is intended to deepen readers' knowledge about the key historical, present-day, and future implications of schooling that have affected and continue to affect the feeling that the Aboriginal community has about schooling. Prior to sharing an academic review of the related literature, I begin with my personal autobiography to outline some of my life experiences that fueled a passion about using First Nations children's literature in the classroom. Twenty four years of working with Aboriginal students at the elementary and post-secondary levels of education and completing an undergraduate degree in Indigenous Studies have contributed to my awareness of the topics being explored. The artifacts being presented are a consolidation of knowledge gained over a very long period of time. As Appendix A I have included a current résumé that shares a more detailed overview of my schooling and work experiences.

Personal Autobiography



Robin I. Staats
Autobiography
2014

My English name is Robin Irene Staats and my Ongweho:weh (Indian) name is Tsisko:ko. I am Mohawk, wolf clan of the Six Nations Territory. I am Rotinoshonni (Mohawk) with a rich heritage spanning thousands of years in ceremony, tradition, and language.

I did not know who I was as a young child. My first experience with formal education came from books and teachers who knew nothing about who I was as an Ongweho:weh person. My early years were spent in schools off-reserve because my mother was going to school in order to complete post-secondary education. I grew up with the same stereotypes that all other Aboriginal children of my age were experiencing in the media, in history books, and through teachers. My parents and grandparents had lost their language and cultural understandings at an early age due to the policies and actions of the Federal government; these policies were designed to take the “Indian out of the child” and to assimilate them into the mainstream culture of Canada.

As I grew older, I began to attend schools on-reserve in grade three. My education continued to perpetuate the notion of assimilation. Books like *Dick and Jane*,

which displayed pictures of the supposedly ideal family, though it was not similar to mine, were utilized in the classrooms that I attended. The curriculum and its resources continued to be manufactured and developed for mainstream society. I was unable to identify and see myself in the curriculum. I often struggled in school through the elementary grades, feeling unconnected to the literature that was being presented to me both in on-reserve schools, as well as in the urban schools that I attended. I often felt like the “red apple” so to speak...one that is red on the outside, meaning Aboriginal in appearance, and white on the inside due to a lack of cultural teachings. My grandmother had not taught my mother the language and customs of her ancestors because in the residential school that she had attended she had been made to feel that our language and traditional ways were pagan and not worthy of passing on to her children.

At the same time, Native leaders across the country were taking notice of the kind of curricula being taught and the kind of teachers who were teaching in the on-reserve schools. Action was taken by the National Indian Brotherhood (now called the Assembly of First Nations) to educate people instructing Aboriginal children. The Brotherhood’s goal was to change the course of history concerning education for Indians and education about Indians. Thus, the document *Indian Control of Indian Education* (1972) was produced and accepted by Indian and Northern Affairs Canada. This document initiated a change in the direction of education for children on-reserve and in provincial schools. From 1972 to the present day, the impetus to incorporate cultural content and language into the Ontario Curriculum was prompted by the actions of a variety of groups, one

being The National Indian Brotherhood [NIB]. The National Indian Brotherhood (1972) shares its philosophy of education: “[w]e want education to give our children the knowledge to understand and be proud of themselves and the knowledge to understand the world around them” (p.1).

At that time, a growing cultural awareness began and First Nations groups began creating more specific curricula that addressed the needs of Canada’s First Nations students. A transition within First Nations communities to return to their traditional teaching methods began. My grandmother was one of the individuals who felt a renewed pride as it became more acceptable to be Ongweho:weh. It was not until I was nearly the age of eight my grandmother felt it appropriate to begin sharing the stories and ways of our Rotinoshonni ancestors. She began speaking to us in the language and teaching us our traditional dances. She was at that time a Christian, so the spiritual aspects of being Ongweho:weh were omitted from her teachings. I still, at that time, felt that there was something missing in my education. Traditional teachings are embedded in spiritual beliefs that accompany these teachings. Because my grandmother was Christian, our spirituality stemmed from the church and I felt a great divide in my spirituality.

As I moved through this time in history, I worked toward getting my post-secondary education and becoming a teacher. My teaching career began in a small, isolated, northern Ojibway community. While teaching in this northern community, I became painfully aware of how much of a need there was to introduce cultural content and cultural resources into the curricula. In this community, there was little evidence of

cultural content in the school and community. Nearly 95% of the teaching staff was non-Aboriginal. There were no pictures, books, or resources related to who the residents of this community were; I was concerned. I immediately began to include Aboriginal texts and cultural content in my daily lessons, beginning early in the school year. My students enjoyed the inclusion of cultural activities and blossomed in the room.

Being one of the two Aboriginal teachers among a teaching staff of over 30, I was approached by the education authority to coordinate the annual Treaty Days celebrations. This individual reported that he was impressed with the teachings that I was providing and wanted to know if I would be able to provide cultural experiences for the children for this year's celebration. Prior to this, Treaty Days celebrations consisted of activities with balloons, clowns, and cotton candy.

Ojibway traditional activities were planned, one was a children's *pow wow*. Ojibway singers, drummers, and dancers were brought into the community and demonstrations took place. The acceptance of the drum from the children at the school was amazing to witness. They crowded around the large drum as the singers let them take turns singing and drumming. The local pastor and many elders from the community came with their lawn chairs and witnessed the event from the borders of the school yard. A teacher from the school reported that, on the local radio station, community members were being instructed to not attend this year's Treaty Day celebrations as the drum was of the devil. The younger community members did not listen and the planned events were well attended.

At the end of the week-long celebration, an elderly man in a wheelchair entered my classroom and shook my hand. He thanked me for bringing the drum back to his community. He said that he remembered the day that the federal government took their drums away, telling the members of this First Nations community that the drums were pagan and were no longer allowed in their community. He said he had always longed to hear the sound of the drum one more time and he thanked me for giving him that gift. To this day, this community has an annual children's powwow at which they celebrate their traditional songs, dances, and their drum. I told myself then that I would make it my mission to incorporate cultural teachings into all areas of the curricula.

Teaching for me led to a discovery of the wonderful resources that can be incorporated into the curricula. I began by adding cultural content and books that were being produced by lead publishers and significant Native authors to my everyday teaching. It was 1992, and books by Native authors were becoming more readily available through publishers. Curriculum resources were being developed in consultation with cultural advisors, elders, and traditional knowledge-keepers. Children started seeing themselves in the curricula. Much has been accomplished since the first *Indian Control of Indian Education* paper was acknowledged and accepted by the federal government.

At this time, a review of the academic literature is necessary that identifies and organizes this portfolio and the artifacts according to past, present, and future implications regarding the education of First Nations children. One must have a clearer picture of the varied reasons why some First Nations communities still have a negative

stigma associated with the schooling of Aboriginal populations. This will, in turn, provide a basis for the knowledge shared in the artifacts presented later.

Review of Related Literature

This review of the literature examines the concept of using First Nations children's literature as a means to improve teacher, child, and peer relationships in urban school settings, as well as in First Nations community schools. An examination of the historical, present-day, and future implications of the schooling of Canada's First Nations students will be presented. Discussion will begin with an overview of the history of schooling of First Nations students. Next, an examination of the present situation of schooling in relation to the literacy development of First Nations students will be shared. Present day Indigenous epistemology and pedagogical beliefs in regard to the schooling of First Nations children will be described. In addition, recommendations for future developments in the schooling of First Nations individuals will be provided. Future developments in the schooling of First Nations students must include culturally relevant, quality instruction. The components of a comprehensive literacy program are shared through this review of the literature to display the type of quality programming that should be included while using First Nations literature in a literacy program.

An Overview of the History of Schooling of First Nations Students

Education was administered to First Nations peoples in Canada in the form of *The Residential School System* (Ballentine, 1997; RCAP, 1996). In the early 1800s, church-run schools began a course of religious indoctrination (Aboriginal Institutes [AI], 2005).

In 1848, Indian and Northern Affairs began building schools for the Aboriginal population with the set purpose of assimilating “the Indian.” This assimilation policy, mandated by the federal government in 1856, described the education of Canada’s Indian population as a means to assimilate Canada’s Aboriginal population into Canadian culture (AI, 2005).

Through the formation of Canada’s *British North American Act* (BNA) (1967) the federal government was given the authority to make laws in relation to all aspects of Canada’s Aboriginal population. The most pronounced of these laws are noted in *The Indian Act* of 1876, which gave power to the Catholic, Anglican, Presbyterian, and United churches in the formation of educational institutions for First Nations individuals (Williams, 1997; Baxter, 2006). These educational institutes were referred to as residential schools. *The Royal Commission on Aboriginal People* (RCAP) (1996) provides a detailed explanation of the Residential School System, describing how children were mandated by the federal government, beginning as early as 1891, for removal from their families and sent away to residential schools beginning at the age of seven and continuing until they were 15 years old.

A second and even more devastating revision to the Indian Act was the 1891 *Mandatory Attendance Policy*. This policy allowed officials to remove children from their families and communities without parental consent or knowledge. (CLL, 2007; Axelrod, 1997; Baxter 2006). Children were abducted and taken to residential schools now being built far away from First Nations communities to eliminate the influence of

families on the assimilation process. Many students were never seen again after being separated from their families; this process began in 1891 and continued until around 1970 (CCL, 2007; MacDonald, 2007; Thunderbird, 2009).

A 1909 report completed by Deputy Superintendent General of Indian Affairs was retrieved through archival documents. This report provided a *Residential School Fatality Rate* as “an average death rate in western Indian Residential Schools of between 35% and 60%, during the period 1894-1908” (The Truth Commission into Genocide in Canada [TTC], 2001: p. 4). In 1920, Deputy Superintendent General of Indian and Northern Affairs, Duncan Campbell Scott, informs the public of his intentions as supervisor of the Indians by stating:

Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department. (as cited in Henderson, 1985, p.3)

A third and very disturbing revision to *The Indian Act* that requires mention is *The Sexual Sterilization Act of 1928*. This policy allowed officials within any residential school the authority to sterilize Indian students once they reached puberty (TTC, 2001).

With the beginning of the integration of Indian children into mainstream schools in the early 1950s, residential schools began to close (Baxter, 2006; Thunderbird, 2009). Jean Chretien (1969), Minister of Indian and Northern Affairs, presented his *White Paper Policy* with the mandate to abolish all rights of the First Nations population of Canada. Harold Cardinal wrote *The Red Paper* in 1970 as a response that gave rise in Canada to

the “Red Power Movement” and the formation of the National Indian Brotherhood (Williams, 1977; AI, 2005). The National Indian Brotherhood developed the policy entitled *Indian Control of Indian Education*, which mandated the transfer of control of Indian education to First Nations communities and organizations (Williams, 1977; AI, 2005). The transfer of control began and band-operated schools became widespread throughout Canada. The last residential schools closed in Ontario in 1988 (CCL, 2008).

While being subjected to the federal government’s plans regarding assimilation into mainstream Canadian culture, many Aboriginal students were exposed to sexual, physical, and mental abuse (CLL, 2014; Axelrod, 1997). The Truth Commission into Genocide revealed that over 50,000 Indigenous students were either murdered or disappeared while in the residential school system (TTC, 2001).

The most expensive and extensive report on the condition of Aboriginal peoples in Canada, including the state of education, began in 1991 shortly after the OKA crisis. The Royal Commission on Aboriginal Peoples completed its final report in 1996, by providing a summative investigation of the state of Aboriginal Canada. A very large portion of this report centered around findings concerning the Residential School Experience. The findings of the *1996 Report of the Royal Commission on Aboriginal Peoples* (RCAP) are shared by CLL (2007) and state that “[m]any of the current challenges facing Aboriginal communities, including violence, alcoholism and loss of identity, spirituality and language, can be tied to the residential school experience” (p.10).

As a result of the RCAP's (1996) multi-million-dollar report, a statement of reconciliation was given by the federal government and a \$960 million dollar healing fund was formed. Formal apologies were received from organizations such as the Anglican Church in 1993, the United Church in 1998, and the Presbyterian Church in 2001. The federal government provided an official full apology in 2008 (Thunderbird, 2009); however, Thunderbird notes that "[t]he Catholic Church, the biggest religious perpetrator has never apologized!" (p. 25).

The path of education of Canada's First Nations students has not been an easy one, as is revealed in this historical overview. Antone, Gamlin, Provost-Turchetti, and Lois (2003) state that "the dominant Western school system failed the Aboriginal people" (p. 24). Some recent trends that situate the present state of schooling and literacy development of First Nations students will now be shared.

The Present Situation of Literacy Development of First Nations Students

Statistics Canada share several findings in the 2011 *National Household Survey*, which outlines the present state of literacy levels of the Aboriginal population in Canada. One component of this household survey measured the post-secondary attainment levels of Canada's population. Statistics Canada's (2011) National Household Survey reveals that there exists a very large gap in attainment levels between Canada's mainstream non-Aboriginal and Aboriginal populations. The number of non-Aboriginal individuals graduating from college or university is 64.7% compared to 48.4% for Aboriginal populations (Statistics Canada, 2011). Statistics Canada (2007) also indicates that the

high-school completion rate of Aboriginal adults as compared to non-Aboriginal adults varies significantly. 41% of the Aboriginal population does not complete high-school as compared with only 18% of the non-Aboriginal population. In addition, CLL (2007) indicates that at age 16, the literacy levels of the Aboriginal population are 20-30 % lower than those of non-Aboriginal students. In relation to early literacy development, CLL (2007) indicates that, according to the Early Development Index, “39 % of Aboriginal children are ‘not ready’ for school in at least one of the five domains of development, compared to 25% of non-Aboriginal children” (p.11). Henchey (2005) indicates that “[s]ix in ten Aboriginal students quit school before Grade 12.”

Since 2007, a marked increase in educational attainment had been recorded, as noted in the National Household Survey (Statistics Canada, 2011). The survey indicates that the post-secondary educational attainment level of Aboriginal people in Canada has increased from 38% to 48.4%. It is important to note, when comparing Statistics Canada results on any survey, that there is a component of self-identification. Those of Aboriginal, Métis, or Inuit descent have the choice to identify themselves as belonging to any one of these affiliations. Many First Nations persons do not self-identify or participate in these surveys, especially on reserves where many of these individuals live. I know this to be true because I have not completed one census survey in my lifetime. I do not ever recall seeing what one looks like, nor have I ever received one in the mail. An argument can be made that this is not a true picture of the attainment or literacy levels

of Canada's First Nations peoples. I am educated and have never viewed a census form, therefore, I have to conclude that the reported levels are conservative.

Clement (2008) states that, in relation to the university-degree attainment of the younger population of 20-29 year-olds, there were slight improvements in the attainment levels of the Aboriginal population, though these improvements were not comparable to those of the non-Aboriginal population. What was of interest in Clement's (2008) report was that when compared for the gender of Aboriginal graduates, the number of Aboriginal women completing their degrees is double their male counterparts (p. 36).

When looking at the present state of literacy development of Canada's First Nations population, it can be concluded that there are some next steps for improvement needed system-wide. An exploration of present-day Indigenous epistemology and pedagogical beliefs will be explored with the purpose of providing suggestions for the improvement of the educational practices that take place in classrooms that include Canada's First Nations students.

Indigenous Epistemology and Pedagogical Beliefs

Prior to beginning a discussion of Indigenous epistemology and the pedagogical beliefs of Canada's First Nations peoples, it is important to recognize "that there are learning issues unique to each of the three Aboriginal groups of Canada's First Nations, Inuit, and Metis" (Battiste, 2005, p. 3). For the purpose of this discussion, First Nations epistemology and pedagogy will be the concentration.

Many scholars, including Battiste (2005), identify an underlying principle of Aboriginal learning as child-centered learning. The view that “Indigenous pedagogy values a person’s ability to learn independently by observing, listening and participating with a minimum of intervention or instruction” is shared by Battiste (2005, p. 15). This student-centered learning style can be compared to that outlined in constructivist pedagogy. Constructivist pedagogy in educational literature is often referred to as child-centered, based on the premise that children’s knowledge stems like building blocks from the knowledge that they already possess (Battiste, 2005).

Aboriginal knowledge is outlined by the CCL (2009) report *The State of Aboriginal Learning*. This report outlines a holistic approach to learning based on the notion that knowledge is shared through storytelling, songs, and ceremonies. CCL (2014) also shares its Aboriginal vision of learning as:

- Holistic
- Lifelong
- Experiential
- Spiritually orientated
- Community based
- Rooted in Aboriginal languages and cultures, and
- An integration of Aboriginal and Western knowledge. (p. 10)

Jones (2003) shares the view of the importance of balance in *The Wholistic Approach* to literacy development where, in order to be a competent member of society,

one must be aware of the four domains of learning: spiritual, mental, physical, and emotional. These four domains are very common in Indigenous knowledge perspectives (Paulsen, 2003; Jones, 2003). In order for a person to be successful in literacy development, educators should be aware of these four domains of learning and be able to keep balance in the growth and nourishment of each area.

Antone (2003) discusses these four areas of development in detail in the *Wholistic Approach or the Medicine Wheel of Learning*. Antone refers to the “spiritual self” as being related to beliefs and values that make a person who he/she is. The “mental self” is described as being the academic side of a person. The “physical self” is described as being related to all things having to do with the body and health issues. The “emotional self” deals with the inner feelings of a person (Jones, 2003; Antone, 2003).

Antone (2003) shares the works of Hill (1999) in relation to these four areas of development and to the *Wholistic Approach*. Hill (1999) describes the spiritual self as the ability to see, the emotional self as the ability to feel, the mental self as the ability to know, and the physical self as the ability to do. There must be balance within all four areas in order for a person to be considered whole or complete (Antone, 2003).

As previously mentioned, each nation or Indigenous group may have very different characteristics defining their epistemological beliefs in regard to educating their youngsters; however, a very common theme amongst all groups, whether they be First Nations, Inuit, or Métis, is the importance of the telling of stories and the appreciation of elders as those who pass on traditional beliefs (Tuhiwai Smith, 1999; Brant Castellano,

2000; Battiste, 2005; McKeogh et al., 2008). Tuhiwai Smith (1999) emphasizes the importance of storytelling by saying that, “[f]or many indigenous writers, stories are ways of passing down the beliefs and values of a culture in the hope that the new generations will treasure them and pass the story down further” (pp. 144-5). Brant-Castellano (2000) shares the view that stories were once considered the foundation of all Aboriginal knowledge, with the purpose of informing, entertaining, holding up models of behavior, and sounding warnings to others of dangers (p. 31). McKeough et al. (2008) refers to storytelling as being a “traditional Aboriginal teaching tool and, as such, is familiar and culturally relevant to the children” (p. 148).

After reviewing a fraction of the many underlying principles associated with Indigenous pedagogy, exploring some of the recommendations being made by Indigenous scholars in relation to future developments in the schooling of First Nations students is required.

Future Developments in the Schooling of First Nations Students

Many recommendations for the schooling of First Nations students have been made in the recent decade. Only a few of these can be addressed in this review of the literature. The most pronounced of these concern the revitalization of Indigenous knowledge through the acquisition of the language, culture, and identity of the peoples who have been so abruptly forced to relinquish their ability to practice these human rights.

Ten successful band-operated schools were examined by Bell et al. (2004) and some key literacy instruction methods were noted in their study. These successful Aboriginal schools were found very culturally oriented, meaning they offered cultural teachings and second-language instruction to the students. In addition to providing a comprehensive literacy model of instruction, a balanced literacy instructional method was noted in all 10 studies to include such elements as reading-ability grouping, small-group instruction, blocked literacy instruction times, and commercial reading programs (Bell et al., 2004).

Battiste (2005) notes the importance of blending Indigenous and Eurocentric knowledge systems to create a respectful learning place for First Nations children. Battiste (2005) and Talouse (2008) share the view that providing culturally based literacy resources can and will improve the self-esteem of the Aboriginal child. In discussing ways to integrate Aboriginal teaching into the classroom, Talouse views high self-esteem as a key indicator of success for the Aboriginal child.

In contrast to Battiste's (2005) and Talouse's (2008) beliefs regarding integrating Indigenous knowledge with Eurocentric methods are those of Taiaiake Alfred (2009). Alfred calls for a segregated approach to regaining Aboriginal traditions, rather than a balance with Eurocentric views as the others scholars indicated previously. Taiaiake Alfred states that:

there is really no way to heal all of the trauma that our people are going through, whether it is social, psychological or even health related, without taking the

approach of looking at ourselves as Ongwehonweh people and redefining ourselves, and attempting to live our lives differently, according to our own teachings” (p. 11).

As scholars, we have the responsibility to assist in the revitalization of Aboriginal cultures through education. A heartfelt statement is provided by Antone (2003) as she explains that “[t]he principle goal is to make Aboriginal people proud of who they are and raise their self-esteem so that they have the skills to learn and succeed in their lives” (p. 14). To assist in this revitalization, a comprehensive literacy program that addresses the needs of the Aboriginal learner needs to be shared. The components of a comprehensive literacy program are examined as best-practice suggestions for all educators, not just specifically the Aboriginal child. The Ontario Ministry of Education has developed a variety of resources with a number of authors like Fauntas and Pinell (2011).

Comprehensive literacy. Comprehensive literacy in the past has been given many similar titles; some have understood it to be very similar to *Four Blocks Literacy* (Cunningham, Hall, & Sigmon, 1999) or *Balanced Literacy* (Trehearne, 2006) and more recently *The Continuum of Literacy Learning* (Pinell & Fauntas, 2011). All of these models describe a method of instruction that provides comprehensive coverage of the components that allow for successful literacy development. *The Early Reading Strategy* (2003) holds that “[c]omprehensive reading instruction teaches the child to use a variety of skills to decode, read fluently, and understand text”(p. 22). The Independent Distance

Education Associates argues that “[t]he central focus of comprehensive literacy instruction is helping learners construct meaning through reading, writing, listening, viewing, speaking, and/or representing” (Visited March 17, 2009).

Cunningham et al. (1999) have separated their Four Blocks Literacy Model into four distinct blocks, which they refer to as “guided reading, self-selected reading, writing, and working with words” (p. 3). Their model suggests that a balanced day consists of instruction in each of the above teaching blocks on a daily basis in the kindergarten to grade-three classrooms (Cunningham et al., 1999).

In *Comprehensive Literacy Resource: for Grades 3-6 Teachers*, Trehearne (2006) provides a detailed explanation of comprehensive literacy programs. Trehearne shares the view that comprehensive literacy programs should include a wide scope of activities from a variety of areas including:

- Reading and writing modeled for students
- Reading and writing done with students
- Reading and writing done by students
- Word work
- Visual literacy
- Oral language (pp. 7-8)

Trehearne indicates that many people refer to this model of instruction as being “a balanced literacy program” (p.8).

The National Institute for Literacy (2003) completed a report in entitled *Put Reading First*. This national panel, with the mandate of improving literacy development nationwide, developed some key areas of literacy instruction that it felt should be a part of a comprehensive literacy program. The panel's findings suggest that literacy instruction should include five key areas, these being phonemic awareness, phonics, fluency, vocabulary, and text comprehension (p. iii).

The Ontario Ministry of Education (2003) has released a very useful tool in providing a comprehensive literacy model of teaching in the classroom. *A Guide to Effective Instruction in Reading: Kindergarten to Grade 3* was released in 2003 and provides a wealth of suggestions as to how to provide a comprehensive literacy model of instruction in the primary grades. This guide is shared in detail.

A Guide to Effective Instruction in Reading: Kindergarten to Grade 3 (2003).

This text is arranged in 13 parts, with each providing a wealth of instructional strategies for successful literacy instruction in kindergarten to grade-three programs. A wealth of suggested literacy activities for each area of reading development is provided, including many blackline masters. The subsections of this support document, *A Guide to Effective Instruction in Reading* are:

Part 1 - Improving Student Achievement

Part 2 - Effective Reading Instruction

Part 3 - Oral Language and Reading

Part 4 - Read-Alouds

Part 5 - Shared Reading

Part 6 – Guided Reading

Part 7- Independent Reading

Part 8 – Reading Comprehension

Part 9 – Phonemic Awareness, Phonics, and Word Study

Part 10 – The Role of Writing in Reading Instruction

Part 11 – The Role of Technology in Reading Instruction

Part 12 – Assessment

Part 13 – Classroom Organization (Ontario Ministry of Education, 2003)

The *Guide to Effective Instruction in Reading* (2003) provides a comprehensive approach to literacy development that can and will assist teachers through the delivery of the 13 components mentioned. The wealth of suggestions provided in this guide acts as a valuable tool that can assist any teacher in providing the essential skills of literacy development to any group of individuals in the classroom.

The Continuum of Literacy Learning. This resource developed by Fauntas and Pinell (2011) is based on a continuum of literacy learning with the main components of:

Interactive Read-Aloud and Literature Discussion

Shared and Performance Reading

Writing About Reading

Oral, Visual, and Technological Communication

Phonics, Spelling, and Word Study

Guided Reading (p. 3)

This continuum provides teachers with a valuable tool full of suggestions as to how to deliver a comprehensive literacy program. Each of these previous components of a literacy program are valuable tools when educating a child in any classroom. The purpose of this portfolio is to address the need to develop a comprehensive literacy program using a variety of mentor texts drawn specifically from First Nations literature.

Using First Nations Children's Literature within the Literacy Program

Many scholars argue it is important to incorporate First Nations children's literature into mainstream classrooms and schools. Talouse (2007) discusses the importance of "[a]n educational environment that honors the culture and worldview of the Aboriginal student" (p. 10). Talouse also discusses best-practice techniques when working with Aboriginal children, sharing her view that "[t]he library has a broad range of Aboriginal books and resources" (p. 12). Talouse holds that aboriginal children need to see themselves in the literature presented in the classroom; as she argues "[t]his is why it is so important that the Aboriginal student see themselves (history, origins, culture) in the classroom" (p. 12).

Antone, Gamlin, Provost-Turchetti, and Lois (2003) state that "[e]ffective and successful programs and practices were those that learners perceived to be directly relevant to their own environments and cultural traditions and, consequently, those in which they are motivated to participate " (p. 21). A student is more apt to participate and succeed in an environment in which he/she can see his/her own cultural traditions. This view supports my belief that the use of First Nations children's literature in the

classrooms where First Nations students are present is vital. Books full of the pictures, histories, and stories relating to their own lives can allow them to relate to what they are learning and, therefore, feel connected to the literature being presented.

Fine (2007) reports: “I think a big part of making literacy successful for Aboriginal children is that they need to see themselves and their experiences in what they read” (p. 21). This supports the notion that for Aboriginal children to be successful in today’s classrooms, they need to see themselves in the literature presented.

Chapter Summary

The portfolio being presented was developed with the understanding that aboriginal children need to encounter representations of aboriginal children and culture embedded within and throughout the artifacts shared in the classroom. It is a compilation of the knowledge gained during my educational journey through the Master of Education Program at Brock University and includes artifacts that were created as I returned to work using the knowledge that I had acquired. I continued to develop my philosophy that children need to see themselves in the books that they read as many of the artifacts were created. I have also included a current résumé that provides a more detailed overview of my career path. I am sure that there will be many more artifacts created before I retire from the professional field of education. Beyond my career, I will continue to be one of those educators who has the responsibility of sharing Indigenous knowledge, customs, and language with our First Nations children. I will no longer have the title of “teacher,”

but rather “Elder,” as such, I will have the responsibility to share what I know with the seven generations to come.

CHAPTER THREE: REFLECTION ON THE COLLECTION OF ARTIFACTS

In what follows, I will present a reflection on the artifacts I have collected that evoke and provide examples of the types of aboriginal cultural literacy required for effective pedagogy.

Process of Artifact Selection

Artifacts in the presented portfolio demonstrate the importance of using First Nations children's literature to improve literacy levels within all classrooms, particularly those with Aboriginal students. Suggestions made for literacy development in the *Guide to Effective Instruction in Reading* (2003) are reviewed in the artifacts. These artifacts are useful as a guide to educators interested in developing comprehensive literacy programs that address the needs of First Nations students.

These artifacts are arranged in the order they were created. Many were produced as course assignments, while others were based on the knowledge that I acquired in the research process. A description of each artifact is provided and they are included as Appendices at the end of the portfolio.

Artifacts

In what follows I will provide a list of the artifacts (listed by number), as well as a brief description of the contents of the artifact. All actual artifacts can be found in the Appendices and will be listed in appropriate order relative to their presentation below.

a. Chronological Overview: *A Chronological Overview of the Schooling of First Nations Students in Ontario and Canada*

This artifact was created as partial fulfillment of the Masters of Education Program at Brock University in the *Independent Study (EDUC 5P98)* course in March of 2009. This chronological overview outlines the history of the schooling of Aboriginal students in Canada (see Appendix B). An analysis of the Education Act of Canada revealed many of the disturbing facts regarding the schooling of First Nations students in Canada. I felt it important to share with educators working in Ontario schools many of the historical assimilation efforts of the federal government during their efforts to “civilize the Indian.” Many of the current difficulties present in the education systems of First Nations students are a consequence of decades of maltreatment as outlined in the literature. It became even more apparent while researching the archival documents that many of the horrific “educational” practices that took place in residential schools need to be shared. More importantly, teachers who may be instructing Aboriginal students suffering from the many intergenerational effects of residential schools need to be educated about this history.

b. PowerPoint Presentation: *Using First Nations Children’s Literature across the Curriculum.*

This artifact is a compilation of much of the knowledge I gained through experience and gathered through research in relation to using First Nations children’s literature. *Using First Nations Children’s Literature Across the Curriculum* (2009) has been presented to a variety of audiences. I presented it to satisfy the partial requirements of the Masters of Education Program in a 2009 presentation entitled *The Reflective*

Practitioner (EDUC 5P85). The presentation was improved and slightly revised for delivery in workshop form to teachers, educational assistants, and principals of First Nations schools, with the most recent presentation given to principals in July of 2012 (see Appendix C).

The PowerPoint presentation provides a summary of the key components of a comprehensive literacy program. A comprehensive literacy program should include the components of a balanced literacy program, such as oral language, writing, and guided reading to name a few. Using First Nations children's literature as mentor texts is a concept shared in this PowerPoint. A mentor text is used to inform and shape our understanding of a topic or concept. Ways of incorporating First Nations children's literature into the curriculum were modeled to participants as a part of the presentation. This PowerPoint is also a consolidation of much of the knowledge gained during classes during the Masters of Education Program.

c. Annotated Bibliography: *First Nation's Literature Selection – An Annotated Bibliography for Grades K-3*

In order to incorporate First Nations children's literature in the classroom, the need continues to exist to identify quality literature that is sensitive to the culture and values of the Aboriginal population. A First Nations bookstore, located in Brantford, Ontario, *Goodminds.com*, employs a panel of staff-members to critique and provide bias-free First Nations literature (Burnham, 2008). To compile a list of suggested literature pieces in the form of an annotated bibliography, it was important to review the suggested

books and ensure that they were culturally relevant to the populations that they were depicting. This artifact contains a compilation of pieces of quality literature I suggest be introduced to schools and libraries, as a part of their collection of First Nations children's literature. The collection is a result of several years of experience using choice selections suggested by Goodminds.com, as well as my own choices of quality literature within a comprehensive literacy program. A brief description of each selection is provided along with the intended grade levels. In addition, this resource includes CDs, CD ROMs, DVDs, websites, and Aboriginal newspapers. This annotated bibliography was completed during the *Educational Internship (EDUC 5P96)* during the Masters of Education Program at Brock University in April of 2009 (See Appendix D). This annotated bibliography was provided to workshop participants as a part of the presentation *Using First Nations Children's Literature Across the Curriculum (See Appendix C)*.

d. Essay: *Using First Nations Children's Literature to Improve Literacy Levels of Ontario's Aboriginal Population*

This artifact was produced in partial fulfillment of the Master's of Education Program at Brock University in the *Educational Internship (EDUC 5P96)* in April of 2009. The essay shares present trends in literacy development and can be reviewed in Appendix E. A review of comprehensive literacy resources, such as the Ontario Ministry of Education resource binder entitled *The Guide to Effective Instruction in English*

(2003), are summarized. In addition, some current literacy levels are reviewed within the Aboriginal population of Canada.

A rationale for adding First Nations children's literature to a comprehensive literacy program was shared in this essay. A review of a variety of resources suggesting the importance of providing an inclusive education in which all children are accommodated is provided. Using First Nations children's literature is argued to be a valuable teaching method when working in classrooms where First Nations children are present.

e. Essay: *Schooling of Canada's First Nations Students - An Examination of Historical, Present Day, and Future Implications*

This artifact was completed in partial fulfillment of the Masters of Education Program at Brock University in an *Independent Study* (EDUC 5P98) in May 2009. A review of the education of First Nations students in Canada is shared and can be found in Appendix F. In reviewing the history of the education of Canada's First Nations students, one can begin to understand the negative stigma that has developed over the years as a result of the assimilation process orchestrated by the federal government in the form of residential schools. In order to understand the need for culturally diverse curricula in classrooms that include First Nations students, there is a need to know the historical events that caused a negative association with schooling. This essay addresses those events and provides a summary for educators to view.

A rationale for adding First Nations literature to the classroom is addressed and shared as a means to improve the negative stigma regarding education that has developed in our First Nations communities. The idea is that children who see themselves in classroom books, pictures, and curriculum can and will feel that the education that they are receiving is for them and about them. Identifying with the literature that they are reading can only lead to a heightened sense of self and identity. This heightened sense of self can lead to a love of reading and therefore improved performance in the reading program.

f. Aboriginal Curriculum Development: *Language and Literacy: Development and Practice - Aboriginal Teacher Education Program*

This artifact outlines the curriculum I wrote and taught as a part of two university-level language and literacy courses in an Aboriginal teacher-education program. The courses were delivered with an emphasis on using First Nations children's literature within a mainstream literacy classroom as well as a First Nations immersion literacy program. One of the major assignments for these literacy courses emphasized how important it is to utilize First Nations children's literature when teaching Aboriginal children. This course was developed, written, and taught over a one-year period. The course outline for the program is included as Appendix G and the assignment template that was developed for students in the program is listed as Appendix H.

The course outline was included in the portfolio as much of the knowledge gathered during the Masters of Education program is embedded in the delivery of this

language and literacy course. The assignment template was included to share the development of an instructional activity as a part of the program that was related to incorporating First Nations children's literature into daily teaching methods.

g. Workshop Presentation PowerPoint: *Assessment Based Instruction: Helping Our Children Succeed*

This artifact is a record of a workshop provided to principals, teachers, and educational assistants to encourage the use of First Nations children's literature in their normal classroom methods of assessment. The workshop was presented to a variety of different audiences on different occasions while I was acting as a resource teacher within my district. Much of the knowledge gained during the Masters of Education Program was used in the preparation and implementation of this workshop. A review of best-practice assessment-based instruction methods was shared as a part of this presentation and can be viewed as Appendix I.

During this workshop presentation, a test-practice book was shared with educators as a sample of how to use any First Nations children's literature pieces in classroom assessment practices. In addition, educators were asked to choose from a variety of Aboriginal literature pieces, provided during the workshop, to use in the formulation of EQAO-style literacy questions in reading and writing. It was explained to workshop participants that this is a strategy that I utilize as a part of everyday teaching and assessment procedures.

Chapter Summary

The development of the artifacts has been an enjoyable experience. The amount of knowledge I have gained is overwhelming. I can now state that I have a better understanding of the components of a comprehensive literacy program. Knowledge about choosing culturally appropriate teaching practices has been acquired. The ability to choose quality literature that is depictive of the stories, histories, and peoples of a varied group of Aboriginal peoples has been explored.

CHAPTER FOUR: SUMMARY, IMPLICATIONS AND CONCLUSION

In what follows, I present a summary of the portfolio, as well as consider the implications for the use of the artifacts. In the end, I will assess the uses of this portfolio and conclude by providing others with guidance as to how to continue this valuable work.

Summary of the Portfolio

A portfolio was developed after several years of teaching and experience working with Aboriginal children in the classroom. Brant-Costellano (2000) reveals three types of Aboriginal knowledge or ways of knowing. These three forms of knowledge are: traditional, empirical, and revealed (and are examined in relation to the knowledge acquired to complete this *Portfolio of Learning* as a part of the requirements of the Masters of Education Program. Brant-Costellano refers to traditional knowledge as knowledge passed on from generation to generation; empirical knowledge comes from observation, and spiritual knowledge comes from dreams and visions and can sometimes be referred to as intuition” (p. 24). I can relate Brant-Costallano’s “ways of knowing” to the knowledge that I have acquired over the years and have utilized in the development of this portfolio.

Traditional Knowledge

Much of the traditional knowledge that I have acquired over the years was provided by my mentors, with the first being my grandmother. She provided me with a wealth of knowledge surrounding the values and beliefs involved in being Rotinoshonni

(Mohawk). My grandmother shared stories of our traditions, such as the dances and meaning behind the clothing that we once wore as a part of our ceremonies. My grandmother shared her stories of residential schools and how she lost her language as a result of the then-government policy not to speak the language while attending a residential school.

Secondly, my mother, who was also an educator, guided my early years of teaching and learning and provided me with the values of the Rotinoshonni people to the best of her knowledge. The importance of planning for future generations and making sure to instill these values in my everyday teaching took on the utmost importance.

A third and very valuable source of my traditional knowledge came from elders who influenced my knowledge base throughout the years. During my teens and into early adulthood, I would visit my elders whenever I could, asking questions about my culture as the need arose. I would attend elders' conferences and walk away with an abundance of knowledge and suggestions that I could use in the classroom. I have, over the years, consulted traditional chiefs, faithkeepers, and clan mothers on best-practice methods when it comes to traditional knowledge that is relevant for the classroom. I often asked about culturally appropriate practices for the classroom. My knowledge of relevant traditional teaching methods in the classroom expanded.

Empirical Knowledge

To review, empirical knowledge is reported by Brant-Castellano (2000) as knowledge gained through direct observation (p.24). The empirical knowledge that I

acquired as a basis for the planning and development of this portfolio came from a number of places. The first was the direct observation of my mother as an educator. I often observed her classroom-preparation activities and interactions with Aboriginal children at a very early age; I often felt her to be gifted and sensitive to the population she was instructing. She displayed a sensitivity to the needs of the Aboriginal children in her classroom and eventually in her school as she undertook an administrative role within First Nations communities. She modeled high self-esteem as an Aboriginal woman and upheld culturally appropriate practices within her classroom and school. In one school, she implemented a yearly children's *pow wow*, bringing the traditions of the Ojibway nation into the school and community. The pictures, books, and resources that she brought into the school depicted the population that she was teaching. I was impressed and awed by her dedication. This modeled sensitivity lit my interest to do the same when I later became a teacher; that is, I wanted to provide culturally sensitive teachings in each classroom.

A second source of empirical knowledge was gained during the Aboriginal Teacher Education Program offered through Nipissing University. There, I experienced instruction from a variety of wonderful Aboriginal educators, all sharing their best practices in teaching the Aboriginal child. I walked away from this program with a solid foundation in the learning styles of the Aboriginal child. One of the foundations that I remember echoing in my teaching style was shared by an instructor from this Aboriginal teacher-education program - the works of Dr. Pamela Talouse (2007). While attending

the teacher-education program, I remember agreeing with Talouse's message of how important it is to raise a child's self-esteem to encourage him/her to be successful.

Talouse shared, during the 2007 Ontario Education Research Symposium, her discussion paper entitled *Supporting Aboriginal Students Success; Self-esteem and Identity, the Living Teachings*. In it, she stresses the importance of providing "[a]n educational environment that honours the culture, and worldview of the Aboriginal student" (p. 10).

A variety of techniques were discussed by Talouse in this discussion paper. Her conclusion was that, in order for the Aboriginal child to succeed, it is important to raise his/her sense of self and self-esteem. One necessity in improving the Aboriginal child's self-esteem is to ensure that "[t]he library has a broad range of Aboriginal books and resources" (p. 12). Talouse's work inspired me to want to do the same. I wanted to assist in raising the self-esteem of Aboriginal children. I began my collection of First Nations children's literature during that first year of my teacher-education program.

A third and pronounced form of empirical knowledge that assisted in my development of this portfolio was the knowledge I gained about the customs, traditions, and political bodies associated with a variety of First Nations groups in Canada. I completed the *Indigenous Studies Program* at McMaster University in Hamilton, Ontario. While attending, I gained a tremendous amount of knowledge that I now carry with me. This included such items as Indigenous research methods and Mohawk Language, to name a few. I felt a heightened sense of self while completing my undergraduate degree. Elders, faithkeepers and traditional chiefs were often guest speakers in the classes that I

attended, and my knowledge base expanded. One of the courses I took while attending the university was Aboriginal Literature. During this course, we were asked to critique a variety of Aboriginal literacy pieces for biases and cultural relevancy. I found that the lens that I use to view First Nations literature and make judgments about what quality literature pieces are widened. When critiquing the literature, we were asked to search for and make sure that the stories, pictures, and language in the pieces were culturally relevant to the groups they were depicting. I walked away from this course and program with a broader and more knowledgeable view as to what culturally appropriate literature is.

Revealed Knowledge

Revealed knowledge is the knowledge that I have gathered in relation to my spirituality. Brant-Costallano (2000) refers to revealed knowledge as that which is acquired through dreams or visions, and has referred to this revealed knowledge as being related to intuition. (p. 24). I feel I have acquired revealed knowledge, but would refer to it as more of an intuition that I abide by whenever needed. I feel that this is a strength of mine - to utilize my intuition or visions about the world. It was my aunt who first alerted me to the power of intuition while she was assisting me to understand the world around me. Basically, it is the value that we must do onto others as we would have them do onto us. My traditional belief as a Rotinoshonni (Mohawk) is the practice of having a good mind. Having a good mind is explained by Rick Hill (2013), in an *Idle No More* lecture series at Laurier Brantford, as being “a Haudenosaunee (Iroquois) term for the discipline

of reacting with respectful, loving intentions.” These are values that I carry with me and try instill in my students in the classroom at all times. The First Nations children’s literature that I choose must contain the value of depicting a good mind.

The Portfolio Process

The knowledge derived from the traditional, empirical, and revealed sources mentioned provided the foundation for the portfolio being shared (Brant-Costallano, 2000). The ideas presented in this portfolio *Using First Nations Children’s Literature in the Classroom* began long before entering into the Masters of Education Program at Brock University.

As I mention in my autobiography, my love of First Nations children’s literature developed early in my career as a teacher. It was during my first-year teaching assignment in a northern First Nations community that I first felt the need to develop culturally relevant instructional practices in the classroom. I began utilizing First Nations books and stories in the curricula whenever possible.

My career in teaching began in 1990 and the Ontario Ministry of Education had not yet developed the wonderful resources that are present in today’s schools. I felt the need to incorporate cultural teachings into my classroom through the use of First Nations children’s literature selections. My collection of First Nations literature expanded in that first year of my teaching.

As I continued through my educational career, I was often asked to deliver professional development to other teachers who observed the positive learners and

literacy levels of the students leaving my classroom. My collection of First Nations literature expanded as the curriculum expanded to include such things as critical literacy pieces, media literacy, poetry, and graphic texts, such as brochures and maps.

It was not until my entering into the Masters of Education program at Brock University that the formal artifacts presented in this portfolio took their form. Several years of acquired knowledge were the basis of their development, as previously mentioned. The portfolio *Using First Nations Children's Literature in the Classroom* was then developed to encourage teachers of Aboriginal children to include First Nations mentor texts in their daily teaching practices. A mentor, as previously mentioned, is a person who informs our thinking to help shape our understanding of a topic or concept. I have had many mentors throughout the years who have shaped my understanding of the knowledge being presented in the form of this portfolio. It is my understanding that using First Nations children's literature can be used throughout the curricula to shape our understanding and deepen our knowledge about a specific topic.

Implications

On the basis of the evidence presented in this portfolio and through the review of related literature, we can safely conclude that First Nations students in Canada have endured centuries of maltreatment within the Canadian education systems (RCAP, 1996). Negative stigma associated with schooling continues to be felt as a result of generations of children being forced to attend residential schools in the colonization process of the federal government (Battiste, 1998, p. 16). Clearly, it is time for change. In order for

Aboriginal students to succeed in today's society, we must raise the bar. By this, it is meant that we must assist in improving aboriginal views of education by changing education. Centuries have passed, and as Antone et al. (2003) state, "[t]here is no thought given to the fact that the dominant Western school system failed the Aboriginal people" (p. 24). Much of what is felt within the Aboriginal population is often overlooked. If a people has for centuries been mistreated within an education system, the trust for that system disintegrates. I argue that this trust needs to be restored. A community will only support an education system that they feel has the best interests of their children in mind. Talouse (2007) reports that "[a]n educational environment that honors the culture, and worldview of the Aboriginal student is critical" (p. 10). Due to historical realities, this trust in education has been lost and needs to be restored. Fine (2007) states that Aboriginal students need to "see themselves and their experiences in what they read" (p. 21). It is my feeling that incorporating quality First Nations literature pieces into the classroom will fulfill some of this need.

Doige (2003) states how important it is to realize that "not all Aboriginal students know their cultural heritage and that they hold differing ideas about spirituality" (p. 151). As previously mentioned, the importance of adding First Nations children's literature to the classroom is crucial for the improved development of the whole self of the Aboriginal child. In order to improve children's concepts of identity, educators must allow children's learning processes to be centered within themselves. A child who can see him- or herself in the literature that he/she is reading will affirm that his/her schooling is

individualized and about him- or herself (Literacy for Learning, 2004). An Aboriginal child who can see him- or herself in the pictures, texts, and stories being shared with him or her in the classroom can better relate to what he/she is reading. A classroom and school that includes stories that depict who Aboriginal students are can raise their sense of belonging and can lead to revitalization in that educational institution. This revitalization of spirit can improve children's sense of self and confidence that will assist them in succeeding in today's schools.

Much discussion has been presented, revealing information to support the argument that the Aboriginal population is "producing standardized provincial scores in the bottom percentile" (Redwing-Saunders & Hill, 2007, p.1035). An argument can be made this is not the case in all schools that house First Nations students. In fact, I feel it is important to report the literacy levels of my most recent grade three classroom. My teaching has evolved through 24 years in the classroom. All of the underlying themes that have been mentioned in this review of the literature were utilized in my classroom. First Nations literature was incorporated into daily lessons, as well as Native literature for practice tests. A mentor First Nations text was used within every unit, wherever possible, including such subjects as mathematics, social studies, reading, writing, and science. Students were even provided with bonus points if they choose a First Nations story to retell during their oral communications assignments. This on-reserve First Nations classroom exceeded the province on all three of the reading, writing, and mathematics

tests on the 2012-2013 Education Quality and Accountability Office [EQAO] Grade three test.

My philosophy of education is related to the thesis of this paper. Native education or Aboriginal education will continue to evolve and Rotinoshonni, Anishnabe (Ojibway), and other First Nations children will continue to see themselves in the curriculum. I believe that children will experience success in literacy if they develop positive self-esteem through positive self-identity. Children need to be able to identify with the literature they are reading and be able to identify with the curriculum being taught. As my grandmother used to tell me when I was just a little girl, “you need to hold your head high and always be proud of who you are and be proud of being an Indian.” I want all Ogweho:weh children to have a sense of pride when they read books such as *Where Did You Get Your Moccasins* by the Ojibway author Berneda Wheeler or when they read *Giving Thanks* by the late Mohawk Chief Jake Swamp. I want them to feel pride in knowing their dances and ceremonies. I want them to identify with the images and stories found in the books they read.

Conclusion

The opportunity to deliver professional development through the creation of the many artifacts as a part of the Masters of Education Program at Brock University has been an enjoyable experience for me. Through the process of compiling this portfolio, I have come to realize my knowledge not only of the current curriculum trends in the area of literacy has expanded, but my overall knowledge of educational practices as a whole

has increased as well. I walk away with a greater understanding of the components of a successful literacy program. My understanding of Indigenous pedagogy in relation to planning for Aboriginal children has increased due to the amount of research completed in creating the artifacts. I am now more knowledgeable about certain historical realities and how they continue to affect Canada's First Nations populations and their success rates in Ontario schools. My ability to provide key successful assessment practices will improve with the information I have learned through my research on EQAO strategies.

I continue to hold onto the belief that incorporating literature into the classroom that is full of the stories, traditions, and culture of the students involved can only improve a student's love of reading and his/her ability to see him- or herself within the curriculum. A love of the literature being utilized within the classroom can only have the end result of readers being more engaged and involved in the literacy program being delivered. A love of reading and the programming allows students to enjoy school and their classroom environment. A heightened sense of self leads to a heightened self-esteem. Improved self-esteem is a known indicator of success, as reported by Talouse (2007), who states that "[a] growing body of research demonstrates that Aboriginal students' self-esteem is a key factor in their school success" (p.10).

I walk away from the process of compiling this portfolio and reflecting on my work knowing that my teaching methods have and will improve as I employ many of the strategies reviewed, learned, and shared as a part of my studies. I know that the learning of the children within my classroom will continue to show improvement as I incorporate

all of the knowledge that I now carry with me. I will be proud to continue to share the artifacts that I have developed in this portfolio long after I have graduated from the Teaching and Learning Master of Education program at Brock University. I hope that others will use the suggestions offered in the artifacts when incorporating First Nations children's literature into their classrooms.

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**Appendix A:
Resume of Robin I. Staats**

**ROBIN I. STAATS
CALEDONIA, ONTARIO
N3W 2M4**

WORK EXPERIENCES:

- | | |
|------------------------|---|
| Sep/14-Present | <p><u>CURRICULUM RESOURCE TEACHER</u> – Aboriginal and Northern Development Canada, Six Nations, ON</p> <p>-Presently working as a resource teacher in an administrative mentorship program often taking on the role as teacher in charge.</p> |
| Sep/11- June/12 | <p><u>CLASSROOM TEACHER</u> – Aboriginal and Northern Development Canada (formerly named Indian and Northern Affairs Canada), Six Nations, ON</p> <p>- Presently teaching Grade 3 including some supervisory work as teacher in charge</p> |
| Jul/11-Apr/12 | <p><u>INSTRUCTOR</u> – Aboriginal Teacher Education Program, Queens University, Six Nations Polytechnic, Ohsweken, ON</p> <p>-Taught Curriculum Studies to adults in the Teacher Education Program</p> |
| Sep/10-Jun/11 | <p><u>DISTRICT STUDENT SUCCESS TEACHER</u> - Indian and Northern Affairs Canada, Six Nations, ON</p> <p>- Full time district teacher working in all elementary district schools</p> |
| Sep/09-Aug/10 | <p><u>DISTRICT LITERACY TEACHER</u> - Indian and Northern Affairs Canada, Six Nations, ON</p> <p>- Full time district teacher working in all elementary district schools</p> |
| Sep/01- Aug/08 | <p><u>CLASSROOM TEACHER</u> - Indian and Northern Affairs Canada, Six Nations, ON</p> <p>- Full time teaching positions including some supervisory work as teacher in charge</p> |
| Sep/98-Jun/00 | <p><u>CLASSROOM TEACHER/ACTING PRINCIPAL</u> - Mississauga of the New Credit First Nations, Hagersville, ON.</p> |

- Held various teaching positions including acting principal

- Apr/97-Aug/98** **COORDINATOR - First Nations Centre -Fanshawe College, London, ON**
 - Functioned as Coordinator of the First Nations Centre with some instructional duties
- Sep/91-Apr/97** **CLASSROOM TEACHER - Indian and Northern Affairs, Six Nations, ON**
 - Full time teacher for various grades including Primary Special Education
- Jul/92-Aug/98** **INSTRUCTOR - Native Classroom Assistant and Native Tutor Escort Program, Nipissing University, North Bay, ON**
 - Taught English, Special Education, and Physical Education to adults in the above stated summer programs
- Sep/90-Jun/91** **CLASSROOM TEACHER - Enchokay Birchstick School, Pikangikum, ON**
 - Taught grade 6 full time and grade 7 Health

EDUCATION:

- 2008-Present** **MASTERS OF EDUCATION – Brock University, St. Catharines, ON**
 - Presently working on major research project to meet degree requirements
- 2013** **PRINCIPALS OF FIRST NATIONS – Six Nations Polytechnic, Ohsweken, ON**
 - Completed Part II
- 2004-2008 and Brock** **ADDITIONAL QUALIFICATIONS – Nipissing University**
 - Completed Reading Part II and Special Education I.5
- 1999-2001** **BACHELOR OF ARTS IN SOCIOLOGY AND INDIGENOUS STUDIES - McMaster University, Hamilton, ON**
 - Degree achieved

- 1990 - 1992** **ONTARIO TEACHER' S CERTIFICATE - Nipissing University, North Bay, ON**
- Certificate achieved
- 1988 - 1989** **CLASSROOM ASSISTANT CERTIFICATE - Nipissing University, North Bay, ON**
- Certificate achieved
- 1987 - 1989** **DEVELOPMENTAL SERVICES WORKER - Fanshawe College London, ON**
- Received diploma with a deaf major

VOLUNTEER WORK:

- Sep/91-Present** **EXTRA CURRICULAR ACTIVITIES - Six Nations Schools, Six Nations, ON**
- Have taken part in many extra curricular activities such as: coaching various sports, Six Nations and New Credit Sport Committee Member, Heritage Day Committee Member, Iroquois Singing Group, Christmas Concert Committee, District Literacy Committee, Cultural and Curricular Connections Committee, Safe and Caring School Committee, Six Nations Special Education Committee, etc.
- Sep/96-Aug/97** **COACH AND FUNDRAISER - North American Indigenous Games, Victoria. BC**
- Coached Bantam Girls Volleyball Team

REFERENCES: Are Available upon Request

Appendix B:
Chronological Overview: A Chronological Overview of the Schooling of First Nations Students in Ontario and Canada

A Chronological Overview of
The Schooling of First Nations Students in Ontario and Canada

By

Robin Staats

Independent Study - EDUC 5P98

For

Michael Manley-Casimir

3161692

March 26, 2009

**A Chronological Overview
of
The Schooling of First Nations Students in Ontario and Canada**

- | | |
|---------|--|
| 1763 | Royal Proclamation - The British Crown formulates the proclamation to manage the new settlement of colonies arriving in the United States and Canada. It states that lands have been reserved for the Aboriginal population residing there. (Maton, William, 1996) |
| 1820-40 | Church Run Schools – Religious groups begin running schools near First Nations communities in Canada. (Aboriginal Institutes 2005) |
| 1847 | Religious Instruction – Church run schools are initiated where religious instruction becomes the focus of education of First Nations individuals (AI, 2005) |
| 1848-51 | Construction of Schools - Indian and Northern Affairs sets aside property and builds schools with the purpose of assimilating First Nations youth. (AI, 2005) |
| 1856 | Assimilation Policy – Indian and Northern Affairs recommends a policy of the education of First Nations individuals. The purpose of schooling now is defined as a means to assimilate First Nations youth into mainstream Canadian culture. (AI 2005) |
| 1857 | The Gradual Civilization Act: The Gradual Civilization act was passed with the purpose of assimilating and civilizing Indians. First Nations men who were educated and over the age of 21 could become enfranchised. Enfranchisement was considered the privilege of being non-Indian for such benefits as being able to legally own land. (Baxter, 2006) |
| 1867 | British North American Act – With the formation of Canada the federal government sets forth an assimilation policy in the 1867 BNA act. (Williams, 1997; Baxter, 2006; Burrows, 2002) |
| 1876 | Indian Act – The Indian Act was formed allowing the control of Indian education to be administered by the federal government. This act gave power to The Catholic, Anglican, Presbyterian and United churches in the formation of educational institutions for First Nations individuals. There were many amendments to this act that contributed to the dehumanization of Canada's First Nations people. (Williams, 1997, Baxter, 2006) |

- 1880 Residential Schools Created – Industrial like residential schools now become institutionalized and policy formation begins. Schools were created far away from First Nations communities so as separate them from their families and culture. (Williams, 1997; Thunderbird, 2009)
- 1891 Indian Act Mandatory Attendance Policy - Indian and Northern Affairs mandates that children may now be removed from their families and sent away to residential schools beginning at the age of seven and continuing until the age of 15. (CLL, 2007; Axelrod, 1997; Baxter 2006).
- 1891-1970 Children Separated From Parents – An estimated 25,000 children are abducted from their homes and communities and taken to residential schools without parent permission or acknowledgement. Many were never seen again. (CCL, 2007; MacDonald, 2007; Thunderbird, 2009)
- 1905 Treaty Promises to Education – Treaty # 9 was formed with the Nishnawbe-Aski Nation by the federal government promising to pay the salaries of teachers to instruct Indian children and provide buildings and educational equipment in the instruction of these Indian children. (Powless, 2004)
- 1909 Residential School Fatality Rate – Deputy Superintendent General of Indian Affairs cited in his 1909 report of Indian residential schools, “an average death rate in western Indian Residential Schools of between 35% and 60%, during the period 1894-1908.” (TTC into Genocide 2001: pp.4)
- 1920 Duncan Campbell Scott (Deputy Superintendent General of Indian Affairs) - Cambell, then Deputy Superintendent declares that, “Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department.” (Henderson, 1996)
- 1928 Sexual Sterilization Act – It became policy in Canada that any residential school could sterilize students once they reached puberty.
(TTC into Genocide, 2001)
- 1946 Indian Act Joint Committee – The integration of First Nations students begins. They are now allowed to attend public schools near their homes.
(Williams, 1997)
- 1950 Automatic Enfranchisement for a University Degree – This amendment to

the Indian Act was abolished that stipulated that any First Nations individual who completed a university degree or college diploma automatically became enfranchised and lost their Indian status.
(Mendelson, 2008)

- 1950 Indian Integration Into Mainstream Schools – The recognition that residential schools are not successful in the assimilation process begins. Aboriginal students are therefore starting to be integrated into public schools in the surrounding areas. (Baxter, 2006; Thunderbird, 2009)

- 1969 White Paper Policy – The White Paper Policy brought about by Jean Chretien, Minister of Indian and Northern Affairs was written to abolish all prior treaties and agreements of First Nations individuals and the federal and provincial governments. Its purpose was to create a just society where all are equal and First Nations individuals will no longer receive special treatment from government authorities that has made them become dependent and impoverished. The paper became a controversial document bringing rise to much controversy within First Nations communities across Canada. (Chretien, 1969)

- 1970 The Red Paper – Harold Cardinal, president of the Indian Association of Alberta writes a response to the White Paper titled, ‘The Unjust Society’. This paper discusses the importance of Canada recognizing Indian people as a distinct culture whom should be able to run their own institutions including schools and political organizations. Harold’s work contributed to the rise of the ‘Red Power Movement’ and the formation of the National Indian Brotherhood.

- 1970 Residential Schools Begin To Close – due to First Nations communities developing community schools. (Williams, 1997)

- 1971 Band Controlled School – A school named Blue Quills in Alberta became the first band operated and controlled school in Canada. (Williams, 1997)

- 1972 Indian Control of Indian Education – This document was brought about by National Indian Brotherhood with the mandate of transferring control of Indian education to First Nations organizations and communities.
(Williams, 1977; AI, 2005)

- 1973 White Paper Policy Abolished– Due to much debate the White Paper Policy was abolished in the courts and formally withdrawn. (Henderson, 1985)

- 1973 Indian Control of Indian Education Policy Accepted - Indian and Northern Affairs accepts policy presented by the National Indian Brotherhood requesting the formation of band controlled schools.
(Williams, 1977; AI, 2005)
- 1974 Band Operated Schools – The federal government begins to fund band operated schools on reserves. (Mendelson, 2008)
- 1977 Post Secondary Support Policy - Indian Affairs establishes a policy that supports First Nations post secondary students. (Williams, 1997)
- 1987 Local Education Agreements – (Negotiations begin to support band control of education with school boards. (Williams, 1997)
- 1988 Residential School Closes – The last federally funded residential school closed in Ontario. (CCL, 2008)
- 1989 Funding Formula - The province signs an agreement with the federal government allocating dollars to First Nations elementary schools according to school enrolment. Their allocated dollars has not since changed since 1989. (AIC, 2005)
- 1989 Master Tuition Agreement is Capped – Restrictions are placed on the support given to First Nations student attending post secondary institutions.
(AIC, 2005)
- 1989 Indian Studies Support Program (ISSP) – Support is now being granted by the federal government to mainstream post secondary institutions for the development of programs for Aboriginal students.
- 1991 Royal Commission on Aboriginal People – Commission was mandated by the federal government to examine issues in relation to Aboriginal peoples of Canada including education. (The Mandate, RCAP, 1991)
- 1991 Aboriginal Post-Secondary Education and Training Strategy – Strategy was formulated by the provincial government of Ontario to ensure Aboriginal voice within post secondary institutions. (AIC, 2005)
- 1993 Anglican Church Apology – An apology is given by Arch Bishop Michael Peers of the Anglican Church for the infliction of pain caused by church run residential schools against First Nations people of Canada.
(Thunderbird, 2009).

- 1996 Last Saskatchewan Residential School Closes – The last federally funded residential school in the province of Saskatchewan closes. (Baxter, 2006)
- 1996 Royal Commission on Aboriginal Peoples - The most comprehensive study in history released its final report making recommendations for the improvement of relations between the federal government and First Nations communities including suggestions for education. This report has taken 5 years to finalize and cost nearly \$58 million dollars in its completion. Few of the recommendations to this date have been implemented or mandated as policy within the federal government.
(Powless, 2004; Thunderbird, 2009)
- 1998 Indian Residential Schools Resolution Unit – The Assembly of First Nations forms the unit with the purpose of forming policy to address the Historical effects of residential schools. (Baxter, 2006)
- 1998 Statement of Reconciliation - The Canadian government released a statement of reconciliation' to First Nations people of Canada for the generations of mistreatment of individuals within the federal government's assimilation policy and residential schools.
(Thunderbird, 2009)
- 1998 350 Million Dollar Healing Fund – In addition to the federal government's apology a \$350 million dollar healing fund was announced to deal with the intergenerational affects of residential schools. (Thunderbird, 2009)
- 1998 United Church of Canada Apology – An apology is received from the United Church of Canada for the implementation of residential schools to First Nations students.
(Thunderbird, 2009)
- 2001 Presbyterian Church Confession – apology is received for residential school abuse. (Thunderbird, 2009)
- 2001 High School Completion Rates – According to the 2001 Stats Canada report nearly 60% of First Nations on-reserve adults between the ages of 20-24 do not complete high school. (Mendelson, 2008)
- 2001 The Truth Commission Into Genocide – Commission publishes a document stating that their research using government documents shows that over 50,000 Indigenous students were either murdered or disappeared while in the residential school system. (Truth Commission, 2001)

- 2003 International Adult Literacy Survey – The 2003 adult literacy survey completed by the federal government indicates that areas such as Manitoba, Saskatchewan, The Yukon and Northwest Territories have a literacy level approximately 20 – 40 % lower than the non-aboriginal population in these areas. (Statistics Canada, 2003)
- 2004 Auditor General Reports Concerns – Report states that First Nations educational institutions are unacceptable and criticizes the federal government for their absence of appropriate policies in improvement of education on reserves. (Mendelson, 2008)
- 2007 Indian Residential School Settlement Agreement - \$960 million dollars is allocated to compensate individuals who have been either sexually or physically abused while attending residential schools. Many of these funds to date have not been allocated to the residential school survivors. (Thunderbird, 2009).
- 2007 Native Education and In-Classroom Coalition Building – Saunders and Hill conclude that, “As long as Native students are attending schools with insufficient resources, that are often not safe, where some teachers are untrained/uncertified, and are producing standardized provincial scores in the bottom percentile, we must fight and fight hard for the future generations’ educational opportunities. (Redwing Saunders & Hill, 2007, pp. 21-22)
- 2007 Ontario First Nation, Metis, and Inuit Education Policy Framework – This policy has been developed to address achievement, retention, and attainment levels of Ontario’s Aboriginal population both on reserve as well as in urban areas. Some of the key issues included in this policy are the hiring of Aboriginal staff involved in the education of First Nations students, appropriate teaching methods for Aboriginal students, and parental involvement in education. (Aboriginal Education Office, 2007)
- 2008 Canadian Government Full Apology – A full and formal apology is given by the federal government for their involvement in the mistreatment through education of Canada’s First Nations people. (Thunderbird, 2009)
- 2008 Catholic Church – “The Catholic Church, the biggest religious perpetrator has never apologized!” (Thunderbird, 2009,pp.25)
- 2009 Six Nations Elementary Schools – One of the largest First Nations communities in Ontario continues to have their education system

controlled and funded by Indian and Northern Affairs. They have never allowed Indian and Northern Affairs to reject their promise to fund the schooling of the First Nations students that live in their territory. They are the only non-band controlled education system in Ontario.

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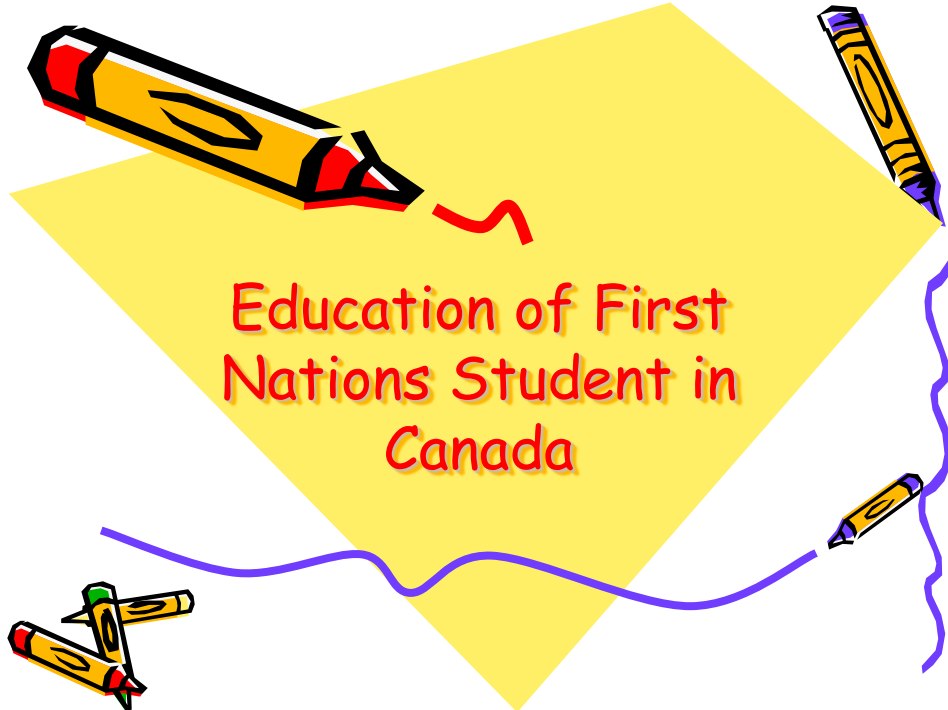
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Appendix C:
Powerpoint Presentation: Using First Nations Children's Literature Across the Curriculum



Agenda

- Historical Overview of Education of First Nations Students in Canada
- Discussion
- Using First Nations' Literature
- Demonstration
- A Comprehensive Literacy Program
- Group Activity
- Reflection

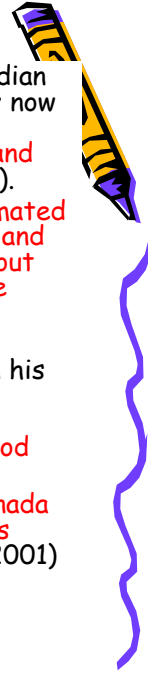


1891 Indian Act Mandatory Attendance Policy - Indian and Northern Affairs mandates that children may now be removed from their families and sent away to residential schools beginning at **the age of seven and continuing until they are 15 years old.** ((CCL, 2007).

1891-1970 Children Separated From Parents - **An estimated 25,000 children were abducted from their homes and communities and taken to residential schools without parent permission or acknowledgement. Many were never seen again.** (CCL, 2007)

1909 Residential School Fatality Rate - Deputy Superintendent General of Indian Affairs cited in his 1909 report of Indian residential schools, "**an average death rate in western Indian Residential Schools of between 35% and 60%, during the period 1894-1908.**" (TTC into Genocide 2001: 4)

1928 Sexual Sterilization Act - **It became policy in Canada that any residential school could sterilize students once they reached puberty.** (TTC into Genocide, 2001)



1988 Last Residential School Closes - The last federally funded residential school closes in Ontario. (CCL, 2008)

1996 Royal Commission on Aboriginal Peoples share the fact that while being apart of the governments plan to be assimilated into mainstream Canadian culture, many First Nations students were exposed to sexual, physical and mental abuse. **The report claims that many of the current challenges facing Aboriginal communities, including violence, alcoholism and loss of identity, spirituality and language, can be tied to the residential school experience** (RCAP, 1996).



As a result of several generations of maltreatment within our federal and provincial schools, a negative stigmatism associated with schooling is often felt in First Nations communities. This in turn has affected the feeling of importance that the Aboriginal population feels towards education and schooling.



Discussion

Share your views of how you feel that the negative stigmatism that has been created in Aboriginal communities towards schooling can be repaired or corrected?

(Turn and discuss with a person beside you)

A Guide to Effective Instruction in Reading States



"The challenge is to reach more children more effectively. To do this, we need to create a vision for learning that makes every child feel included." (pp.1 - Volume Three, 4-6)



Literacy is closely linked to culture. The texts that children see, use, and create in the junior grades send a strong message about the culture of learning in their school and in Ontario. *Students who see themselves reflected and affirmed in classroom texts and in instruction* (that is, those who experience language, culture and identity engagement) *come to appreciate that reading and writing are genuinely for them and about them.*



(Literacy for Learning, (2004) pp.6)

Literacy Development and First Nations Children

Using First Nations' literature in the classroom provides text to self relationships for students. Students are given a heightened sense of self and can better identify with what they read.



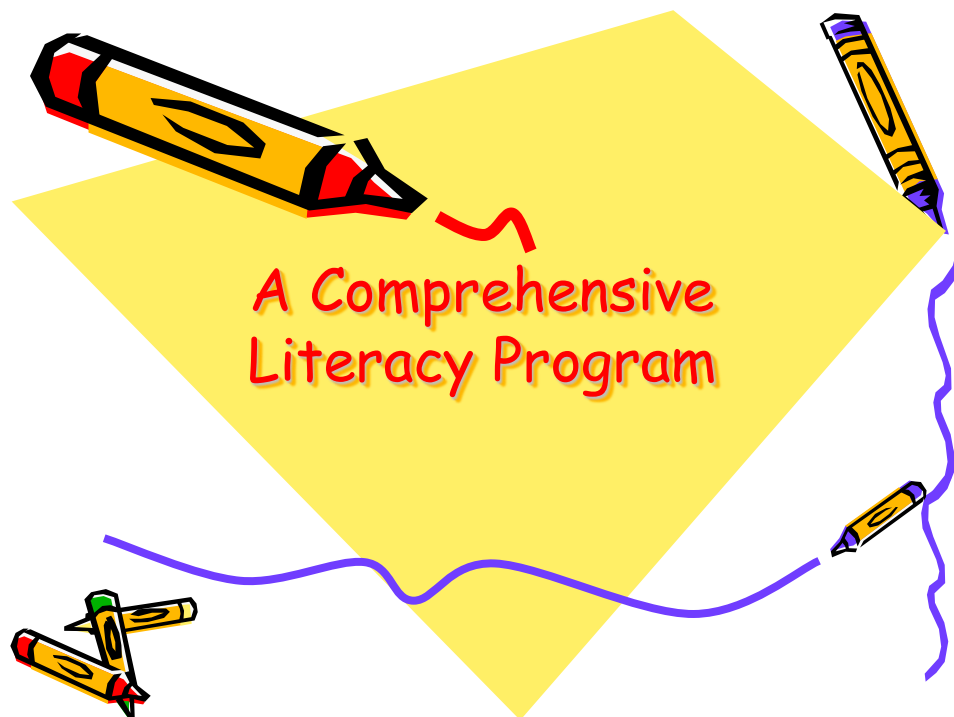
First Nations Literature As Mentor Texts

- A mentor is a person who informs our thinking to help shape our understanding or beliefs about something. A mentor text is exactly that text that help to inform or shape our understanding of a topic or concept. First Nations Children's Literature can be used throughout the curriculum to do exactly that.



Demonstration

Using First Nations
Children's Literature



Comprehensive Literacy Programs

- Involve:
 - reading and writing *modelled* for students
 - reading and writing done *with* students
 - reading and writing done *by* students
 - word work & oral language



An effective, comprehensive literacy program is driven by assessment and comprises the following elements:

- Oral language
- Read-aloud/modelled writing
- Shared reading/writing
- Guided reading/writing
- Independent reading/writing
- Word study

ORAL LANGUAGE

Students need to be taught specific listening, speaking and viewing strategies. We often assume that they already possess these skills when they enter our classroom. This is a misconception. It is my belief that oral language skills are the foundational building blocks of each child's educational experience.

Robin Staats



Oral Language in a Comprehensive Literacy Program

During Read Alouds: talk about books, pose questions, make predictions, make inferences, make connections

During Shared Reading: discuss before, during and after reading, picture walks, predictions, brainstorming, questioning

During Guided Reading: picture/book walks, predictions, questioning, metacognition- reflect on reading, retell, read aloud

During Independent Reading: book talks, questioning, think/pair/share, listening stations, literature circles



A Framework For Effective Speaking and Listening

- When I talk I:
 - Look at the class
 - Speak clearly Think about what I am going to say
 - and slowly
- When I listen I:
 - Look at the person who is speaking
 - Sit still
 - Think about what the person is saying
 - Think about questions to ask
- When I tell my news I:
 - Tell it in the order it happened
 - Include interesting details
 - Tell why it is important
 - Explain what it means



Read-Aloud

- Purpose:
 - Entice students
 - Demonstrate
 - Promote the love of reading
 - Introduce student to new authors/genres
- Frequency and grouping:
 - Daily
 - Whole class or small group
- Materials:
 - Variety of text
 - Related to the content areas



Shared Reading

- Purpose:
 - Read whole text or parts in a supported, low risk environment
 - Reinforce comprehension strategies
 - Observe reading behaviours
 - Supports readers
 - Demonstrate writer's craft
 - Exposure
 - Enhance oral language development
- Frequency and Grouping:
 - Regularly
 - Whole class, small groups

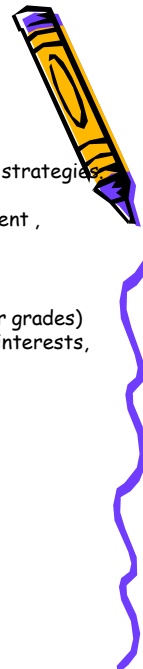
- Materials:

- Enlarged text - big book, chart, overhead, or individual copies
 - Variety (fiction/nonfiction)



Guided Reading

- Purpose:
 - Support students at their instructional level as they apply reading strategies
 - Extend reading comprehension
 - "Teachable moments" - provide immediate feedback & encouragement , ongoing assessment
- Frequency and Grouping:
 - Two -Three 15-20 min. sessions per week is ideal (longer for upper grades)
 - Usually 4-6 students in a group (flexible) based on need, abilities, interests, text level
 - Change is based on observation and assessment.
- Materials:
 - Chart paper, stand, chalkboard or whiteboard
 - Multiple copies of a range of levelled material (unfamiliar)
 - Sticky notes, highlighters, markers or pencils
 - Clipboard, anecdotal form, binder
 - Anecdotal Forms



Independent Reading

- Purpose:
 - Practice strategies and skills learned during read-alouds, shared and guided reading
- Frequency:
 - Daily
- Planning/Organization:
 - Mini lesson
 - Conference
 - Demonstrate problem-solving strategies
 - Time for sharing and reflecting on the reading.
- Materials:
 - Reading material should reflect levels, interests, culture, etc.
 - Organized into bins by author, subject, genre, classroom-created, recommended, etc.
 - Display



Modelled Writing

- Teacher writes (scribe) during think-aloud (write-aloud)
- Usually done with the whole class
 - Daily - primary
 - Regularly - junior
- Demonstrates (focus):
 - Conventions
 - Using words walls
 - Reread to see if your writing makes sense
 - Word choices
 - Varying sentence length
 - Coming up with ideas
 - Creating a good title
 - Revising/editing
- Provides a focus for future writing conferences.



Guided Writing

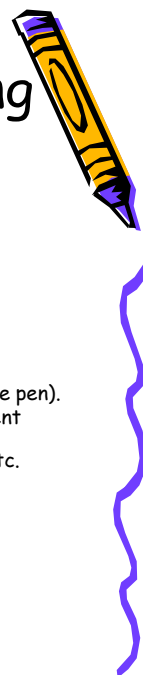
Purpose: to provide additional opportunities to apply specific writing skills/ strategies prior to writing independently

- Small groups are brought together for a mini-lesson based on the strategy just taught (ie. complete sentences, elements of writing, writing a research project)
 - Students write in collaboration with the group & teacher, but create their own text.
 - Students are grouped based on need, ability or interest.
 - 5-15 min. Per group
- Through discussion of models (writing frames, forms, templates, graphic organizer) students work together to compose a text and then the teacher guides students to write an independent text.
- The rest of the class may be involved in,
 - Independent writing
 - Word study activities
 - Work stations
 - Cross-curricular projects



Shared/Interactive Writing

- Shared Writing:
 - Daily with primary students and regularly with junior
 - Teacher and students compose the text together
 - Teacher does the most work (write-aloud)
 - Daily is ideal, but may take place 2-3 times per week (10-15 min.)
 - Teaching Points - text forms, genre, format, elements of writing, sentence/paragraph structure, letter-sound relationship, print directionality
- Interactive Writing:
 - Teacher guides the students to actively compose together (share the pen).
 - Ideally once a day, but it may be 2-3 times a week or based on student need.
 - Teaching Points - high-frequency words, use of spelling resources, etc.
- Small group or whole class



Independent Writing

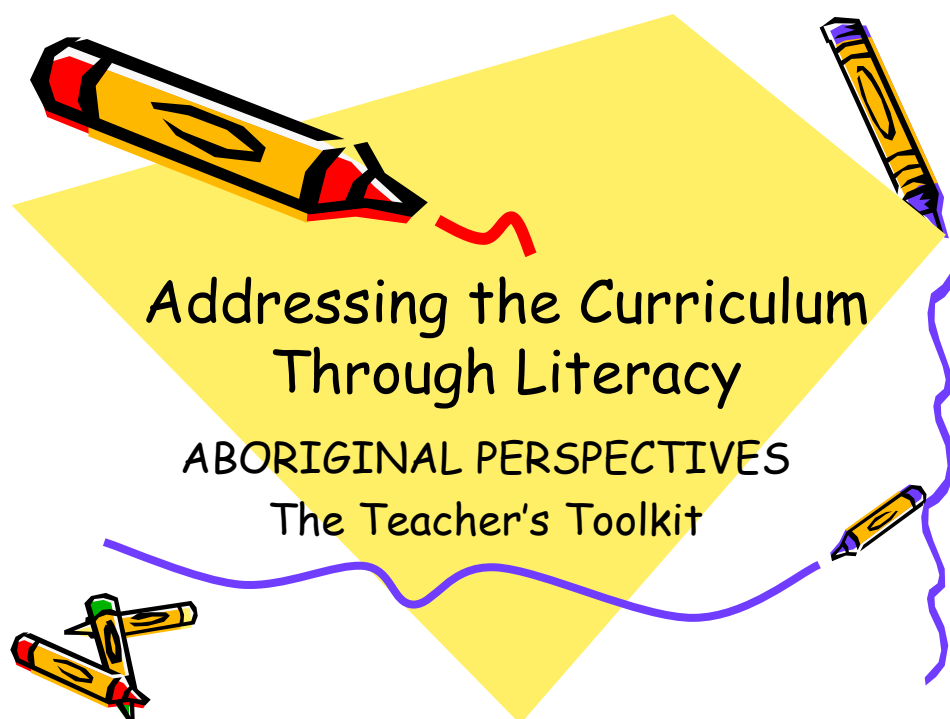
- Need a large block of uninterrupted time (35-40 min.) Daily
- The teacher conferences with students before, during and after writing to encourage the writing process.
- Includes Authentic Writing Activities:
 - Retellings - graphic organizers
 - Author studies - students gain a deeper understanding of the writer's craft
 - Journal entries, newspaper articles, poems, reports, create posters, comic strips , readers theatre scripts
- Materials:
 - Writer's note book
 - Personal materials
 - Graphic organizers
- Students may be involved in word work or research projects (content area), writing a reflection/learning logs, work stations.



Word Study

- Daily focus to support an effective reading and writing program.
- Planning:
 - collect baseline data
 - integrate into reading and writing
 - ongoing formative assessment
 - word walls
- **Primary Classrooms** - phonics, word study and vocabulary.
- **Junior Classrooms** - vocabulary building, word solving strategies and language conventions.
- **Intermediate Classrooms** - vocabulary building (terminology in all subject areas), word solving strategies, word choice and language conventions.
- Suggested activities:
 - Voc Tableaux
 - Word Charts
 - ABC Books





GROUP ACTIVITY

USING FIRST NATIONS
CHILDREN'S LITERATURE

In Closing

- My personal reflection on Using First Nations Children's Literature.

In 2-3 sentences reflect on what you have learned today.

- Retell something you learned.
- Relate to something you learned.
- Reflect on something you learned.

Appendix D:
Annotated Bibliography: First Nation's Literature Selection – An Annotated
Bibliography for Grades K-3

FIRST NATIONS CHILDREN'S LITERATURE
AN ANNOTATED BIBLIOGRAPHY FOR GRADES K-3

By

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Brock University

Masters of Education Program

Educational Internship

EDUC 5P96

Anne Elliott

April 29, 2009

Acknowledgements

A special Nya:weh (thank you) goes out to the staff and owner Jeff Burnham of Goodminds.com for their assistance in the development of this bibliography.

All of the resources listed in this bibliography, with the exception of the suggested newspapers are available by contacting

Goodminds.com

For more information contact the President, Jeff Burnham, at:

GoodMinds.com
Six Nations of the Grand River Territory
188 Mohawk Street
Brantford, Ontario
N3S 2X2
Canada

<http://goodminds.com/>

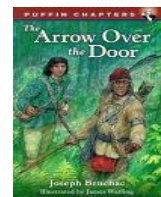
Phone: (519) 753-1185
Toll Free: 1-877-8NATIVE or (1-877-862-8483) (Canada & USA only)
Fax: (519) 751-3136

E-mail: burnhamj@goodminds.com

FIRST NATIONS CHILDREN'S LITERATURE SELECTION AN ANNOTATED BIBLIOGRAPHY FOR GRADES K-3

Bruchac, J. (1999). *The Arrow Over the Door*. Penguin Canada.

This fictional novel shares two youths varying stories related to early settler contact with Aboriginal Peoples. The themes of courage, peace and anti-war are developed through the story line. This novel would be a good addition to a grade 3 Heritage and Citizenship: Early Settlements in Upper Canada unit. This text is recommended for grades 3-6.



Bruchac, J. (1994). *A Boy Called Slow: The True Story of Sitting Bull*. Penguin Books.

This non-fiction biography offers the reader an early account of how a young boy grew up to be a well renowned leader. Sitting Bull was known by many in history to be a great Lakota warrior. This picture book is recommended for grades 2-5.



Bruchac, J. (1996). *Children of the Longhouse*. Penguin Canada.

This historical fiction novel includes a 153 page story of 11 year old brother and sister twins who overcome the bullying antics of an older youth in their village. The themes of courage, strength and peace are evident throughout the story. The Great Law of Peace which is the underlying principals of the Haudenosaunee people is shared by the characters in this story. The game of lacrosse is introduced by an elder to act as a bond of peace between the youth in this longhouse village. A beautiful tale revealing much of the customs and traditions of the Haudensaunee or Iroquois is enjoyed by the reader. This text is recommended for grades 3-6.



Bruchac, J. (1998). *The Earth Under Sky Bear's Feet: Native American Poems of the Land*. Penguin Books.

This beautifully illustrated non-fictional poetry book shared by Bruchac is wonderfully told to represent a variety of First Nations groups. The illustrations are picturesque and appealing to the reader. The suggested grade level for this text is 2-5.



Bruchac, J. (1998). *The First Strawberries: A Cherokee Story*. Penguin Canada.

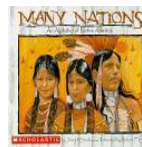
This non-fictional legend offers an explanation as to the origin of the first strawberries. The story offers teachings related to the theme of friendship,



respect, and love as being the underlying principals in a relationship. The suggested grade level for this text is K-3.

Bruchac, J. (2004). *Many Nations: An Alphabet of Native America*. Scholastics Inc.

This non-fictional ABC book offers beautifully alphabetized pictures of a variety of First Nations groups performing many traditional activities across a variety of settings. The suggested grade levels for this text are JK-3.



Bruchac, J. (2000) *Pushing Up the Sky: Seven Native American Plays for Children*. Penguin Putnam.

This wonderful non-fictional resource includes 7 plays told in legend form that are suitable for classroom use. The book comes with photocopy rights for classroom use. A wealth of ideas for carrying out the performances including information regarding props, scenery, stage directions and costumes is provided. The suggested level for this resource is grades 3-6.



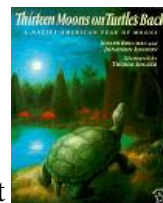
Bruchac, J. & Bruchac, J. (2004). *Raccoon's Last Race*. Dial Books For Young Readers.

This traditional legend comes from the Abenaki nation and explains how the raccoon was transformed from a swift, long legged runner to a chubby short legged traveler. Themes of honesty and keeping your word are shared through this non-fictional story. The recommended level for this text is JK-3.



Bruchac, J. (2002). *Thirteen Moons on Turtle's Back: A Native American Year of Moons*.

This non-fictional text tells of a variety of different First Nations' activities in relation to the thirteen moons that exist in our calendar year. Bruchac provides descriptions of the types of activities that a variety of groups would do during that specific time of the year. This text is suggested for grades K-4.



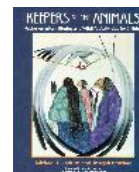
Bruchac, J. (2005). *Turtle's Race With Beaver: A Traditional Seneca Story*. Penguin Canada.

This traditional Seneca legend explains how a tortoise wins a race over the much faster animal, the beaver. The author explains that this is just one version of this story that is very similar to the Aesop tale, The Tortoise and The Hare. Themes of



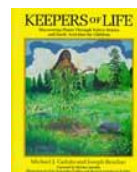
fairness and humility could be used with this story. The recommended grade level for this text is JK-3.

Caduto, M., Bruchac, J. (1997). *Keepers of the Animals: Native Stories and Wildlife Activities for Children*. Fulcrum Publishing.



This non-fictional resource accompanies the stories told in *Keepers of the Animals* and *Native Stories* from *Keepers of the Animals*. Numerous activities provide the learner with ample educational experiences to explore our connection to creatures of nature. The suggested level for this resource is K-8 and beyond.

Caduto, M., Bruchac, J. (1994). *Keepers of Life: Discovering Plants Through Native Stories and Earth Activities for Children*. Fulcrum Publishing.



This non-fictional resource accompanies the stories told in *Keepers of Life* and *Native Plant Stories*. Numerous activities provide the learner with ample educational experiences to explore our connection to the plant world. The suggested level for this resource is grades 3-8 and beyond.

Caduto, M. (1995). *Native Plant Stories Told by Joseph Bruchac from Keepers of Life*. Fulcrum Publishing.



This non-fictional text is retold by Joseph Bruchac and explains how a variety of First Nation groups relate to the plant world and creation. This book is accompanied by a resource guide full of activities to accompany the provided stories. A 2 set of audio cassettes is available to accompany this text. See the audio selection of this bibliography. The suggested level for this text is K-8.

Caduto, M., Bruchac, J. (2008). *Native Stories from Keepers of the Animals*. Fifth House.



This non-fictional text is retold by Joseph Bruchac and explains how a variety of First Nation groups relate to the animal world and creation through legends. This book is accompanied by a resource guide full of activities to accompany the provided stories. The suggested level for this text is K-8.

Eyvindson, P. (1999). *Jen and the Great One*. Pemmican Publications Inc.

This fictional text provides a strong message to the reader of the importance of taking care of the environment. The devastation by consumers who cut down



trees is stressed along with the importance to plant new trees for future generations. The recommended grade level for this text is K-4.

Gibson, K. (2005). *Longhouses: Native American Life*. Capstone Press.

This 24 page non-fiction text provides information regarding the construction of traditional Iroquoian longhouses. Six Nations Iroquois or Haudenosaunee are discussed in regards to the development of their confederacy. The recommended grade level for this text is 3-6.



Hunter, S. (1997). *Four Seasons of Corn: A Winnebago Tradition*. Lerner Publications.

This non-fictional text tells of a Winnebago tradition of planting corn and the importance of corn to the First Nations peoples. Colour photographs are provided throughout. A young urban boy is taught his families traditions of how to plant corn, take part in Green Corn Ceremonies, and how to dry corn for storage. The recommended grade level of this text is 3-6.



Koestler-Grack, R. (2003) *The Iroquois: Longhouse Builders*. Capstone Press.

This 32 page non-fiction text provides information regarding the Haudenosaunee, (People of the Longhouse) often referred to as the Iroquois. Information is provided regarding the building of a longhouse, life inside the longhouse, winters in the longhouse, various customs such as the dice game, and the making maple candy. The recommended grade level for this text is 2-5.



Kruger, L. (2009). *Taking Care of Mother Earth*. Theytus Books.

This fictional story depicts the importance of taking care of Mother Earth and our environment. The topics of recycling, composting, planting and useful fishing are discussed through the development of the story line. The recommended grade level for this text is JK-2.

Joosse, B. (1991) *Mama, Do You Love Me?* Chronicle Books.

The themes of caring, compassion, love and peace are depicted in this beautifully illustrated fictional book about a young Inuit girl who requires affirmation that her mother will truly love her no matter her actions. The setting takes place in an arctic region and traditional Inuit clothing are displayed throughout. The recommended grade level for this text is JK-1.



Leitch Smith, C. (2000). *Jingle Dancer*. Harper Collins Canada.

This fictional story tells of a young urban girl's journey to becoming a jingle dress dancer. Her journey of creating her dress is shared through a wonderful story depicting the themes of sharing and respect. The recommended grade level for this text is K-5.



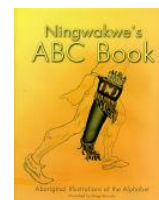
Lunge-Larson, L. (1999). *The Legend of the Lady Slipper: An Ojibwe Tale*. Houghton Mifflin Company.

This beautifully illustrated non-fictional legend tells how a young Ojibwe girl helped her people overcome an illness by travelling through a wintery storm to gather an herbal medicine from a neighbouring village. The young girl lost her moccasins along the way and beautiful flowers bloomed in that spot and are now known as the lady slippers. The recommended grade level of this text is K-4.



Maracle, D. (2001). *Ningwakwe's ABC Book: Aboriginal Illustrations of the Alphabet*. Ningwakwe Learning Press.

This 56 page non-fiction ABC book portrays beautiful pictures from a variety of First Nation and Inuit groups, including Indigenous Peoples from Tibet and Africa. The recommended grade level for this text is JK-2.



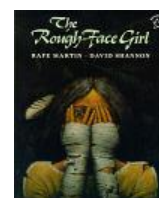
Levine, M. (2007). *The Ojibwe (Native American Histories)*. Lerner Publications Company.

This non-fiction text provides detailed information regarding the Ojibwe and many relevant historical facts related to them. The book can be used in the lower grades as an informational text or read aloud. The colour photographs make this an interesting text for the recommended grade levels of 3-6.



Martin, R. (1992). *The Rough-Faced Girl*. Scholastics Inc.

This beautifully illustrated Algonquin fictional version of Cinderella is told in a village located near Lake Ontario. The author provides his version of the story using First Nations characters to make it appealing to young audiences. The recommended grade level of this text is 2-5.



Munsch, R. (1999). *Ribbon Rescue*. Scholastic Canada Ltd. ISBN: 0-590-03871-0

This beautifully illustrated fictional story is told by the famous children's author Robert Munsch. Munsch tells a story of a young Mohawk girl who shares the



ribbons of her dress as offerings to those in need. Themes of caring, sharing, thankfulness and compassion are shared through this story. The recommended grade level for this text is JK-3.

Olson, Karen. (2009). *Eat, Run, and Live Healthy*. Theytus Books. ISBN: 1-894778-32-4

This fictional story depicts the importance of staying healthy through good habits such as: eating breakfast, not eating junk foods, resting, sleeping, exercising, and drinking plenty of water. Discussion through the characters is carried out in regards to diabetes and heart disease. This recommended grade level for this text is JK-2.



Olson, Karen. (2009). *Healthy Choices, Healthy Lives*. Theytus Books.

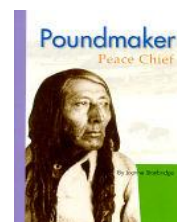
This fictional story depicts the importance of staying healthy by abstaining from such things as doing illegal drugs, drinking alcohol, and smoking. Discussion through the characters is carried in regards to choosing alternative choices to healthy living such as: skateboarding, basketball, and powwow dancing. The recommended grade level for this text is JK-2.

Olson, Karen. (2009). *Living Safe, Playing Safe*. Theytus Books.

This fictional story depicts the importance of child safety issues such as: using seatbelts, hanging on hands in parking lots, not touching strange animals, school pick-ups, using sharp objects, electrical devices, hand-washing, poisonous materials, dialing 911, and playground safety. The recommended grade level for this text is JK-2.

Stanbridge, J. (2005). *Poundmaker: Peace Chief*. Pearson Education Canada.

This non-fiction biography is suggested in the Reach Readers series offered by Pearson. The biography of this Cree Canadian leader offers some historical facts surrounding the Canadian Prairies. This chaptered text is suggested for the grade 3 level and Pearson has provided a Guided Reading Level of O-P and a DRA Level of 34-38.



Swamp, Chief Jake. (1995). *Giving Thanks: A Native American Good Morning Message*. Lee & Low Books Inc.

This non-fictional text shares the Iroquois version of the Ganohonyohk.



The Ganohonyohk is a good morning address that is also used to open and close gatherings of the Iroquois people. Giving thanks to all things in nature are beautifully illustrated in this picturesque version of this very important tradition held by the Iroquois people. The recommended grade level of this text is K-6.

Wheeler, B. (1992). *Where Did You Get Your Moccasins?* Peguis Publishing.

This beautifully illustrated fictional black and white picture book depicts a young boy's story of how his moccasins were made. He shares the techniques used by his Kokum (grandmother) for the making of leather and his father for hunting the deer to make the leather for his moccasins. The setting takes place in a multi-cultural urban classroom. The boy shares his commonality with his non-first nations classmates that indeed his family does shop at a store just like other families may. The recommended grade level for this text is JK-1.

Audiocassettes/ CD Selection

Bruchac, J. (2000). *Iroquois Stories CD*. Good Mind Records.

A number of Iroquois stories are retold by author and storyteller, Joseph Bruchac. Included stories on this CD are: Creation, How Buzzard Got His Feathers, Turtle's Race with Bear, Raccoon and Crayfish, The Wife of Thunderer, and The Brave Woman and the Flying Head.

Bruchac, J. (1994). *Keepers of Life: Native Plant Stories Audiobook* (CD audiocassettes). Fulcrum Publishing.

This set of 2 audio cassettes accompanies the stories told in the book titled, *Keepers of Life: Native Plant Stories*.

Bruchac, J. (1998). *Northeastern Native American Animal Stories CD*. Good Mind Records.

This audio CD recorded by Jim Bruchac is intended for children in grades 3-8 and is provided in non-fictional legend form. The audio CD is 47 minutes in length.

Munsch, R. (2004) *Smelly Socks: Tell Me A Story Kit*. (CD and Book). Scholastic Canada Ltd.



This fictional text is humorously told by Robert Munsch about a Dene girl from the Northwest Territories who does not want to change her socks. Beautifully told and an accompanying audio CD make it a welcome addition to any primary classroom. The suggested grade level for this text is JK-4.

CD ROM Collection

Burnham, Jeff. (1999) *Great Peace... The Gathering of Good Minds*.

This interactive CD ROM provides a comprehensive look at the life, history, beliefs and traditions of the Iroquois People. The development of the Great Law and the journey of The Peacemaker are revealed in the formation of the Iroquois Confederacy. The CD ROM incorporates teachings of morals and values through interaction. Its content is research based and validated by qualified individuals within the Iroquois Nations. This non-fictional historical and informational resource is available in a variety of versions, licensing options and a 250 page teacher resource guide. Contact Goodminds.com for more information.

Wikwemikong Heritage Organization. (2005). *Anishnaabemeowin Interactive CD-ROM*.

This interactive CD-ROM provides the learner with the basic vocabulary related to the development of the Ojibwe language. Consultation in its development was gathered from a variety of elders, community members and instructors of the language. A 13 page manual accompanies this PC compatible resource. The intended audience is all levels of people wanting to acquire the Ojibwe language.

DVD/Video Collections

Mulligan, D. (2000). *Our Children, Our Ways: Exploring The Natural World* Video. Duval Publishing.

This 19 minute resource is intended for early education or Kindergarten teachers in the implementation of outdoor educational activities with young children. The resource video is suggested for use with JK-K level students.

Mulligan, D. (2000). *Our Children Our Ways: Speaking Our Languages* Video. Duval Publishing.

This 18 minute video is intended for teachers of early education or Kindergarten classrooms. The video shares a number of educational activities in the development and implementation of First Nations languages within the classroom. The resource is suggested for the teachers of JK-K level students.

Farmer, G. (1998) *The Gift*. National Film Board of Canada.

This 48 minute documentary in VHS form provides a wonderful explanation of the importance of corn to many First Nations groups. It is suggested for higher level classrooms but is also suitable for the younger grades as a selected resource for discussion on planting.

Jackson, D. (1964). *Lacrosse*. National Film Board of Canada.

This 14 minute DVD or VHS documentary shares the history of the sport of lacrosse along with the manufacturing of the wooden lacrosse sticks made by Mohawks from the Cornwall area in Ontario. The video is intended for older viewers, but may be used as a resource in the younger grades.

Obomsawin, A. (1987). *Poundmaker's Lodge – A Healing Place*. National Film Board of Canada.

This 29 minute video provides information about the Cree leader, The Poundmaker. The film is suggested for an older audience, but may be suitable for informational purposes for grade 3.

Bloomer, S. (1993). *Raven's Feather Dance*. National Film Board of Canada.

This 9 minute animated legend tells the story of how the people of the world were separated into 4 distinct areas. This video is recommended for grades 3-6.

Leaf, Caroline. (1995). *Native Legends (Compilation)*. National Film Board.

This 24 minute video is a compilation of 3 Mi'kmaq legends that include: The Owl Who Married a Goose, Summer Legend, and The Owl and the Raven. The video is recommended for grades K-6.

Ipellie, A. (1994). *Toonik Time: An Inuit Spring Festival*. National Film Board.

This 12 minute children's video shares an Inuit Spring Festival. Viewers will see the traditions that the Inuit share during this festival such as throat singing, igloo

building, drum dances, and making bannock. Available in DVD as well as VHS format and is intended for grades 1-4.

Stewart, M. (2004). *The Drum*. Ojibway Cree Cultural Centre.

This 30 minute DVD shares Ojibway and Iroquois traditions and importance of the drum to their cultural activities. The origin of music is shared by Tom Porter. The differences and types of drums within the varied nations are shared. The DVD is suggested for grade level 4 and up, but would be an accompaniment to an earlier level music class.

Web Site Collection

Aboriginal Links: Canada & U.S. <http://www.bloorstreet.com/300block/aborcan.html>

This is a wonderful website that links to almost any subject in relation to Aboriginal Peoples of Canada and USA. A must see sight.

Aboriginal Portal Canada: Teacher Resources.

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/index.html>

This website links to teacher resources that can assist in all areas of the curriculum surrounding the topic of Aboriginal Peoples of Canada.

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao31045.html>

Aboriginal Resource & Services at the National Library of Canada.

<http://www.nlc-bnc.ca/aboriginal/>

This government websites provides a wealth of published resources and links to additional sites that can be useful in the instruction First Nations Students.

American Indian Studies. http://www.digital-librarian.com/american_indian_studies.html

The Digital Librarian-Native American Resources provides wonderful links to information sites that students may use. This site is maintained by Margaret Vail Anderson, a librarian in Cortland, New York

Selective Bibliography and Guide for "I" IS NOT FOR INDIAN: THE PORTRAYAL OF NATIVE AMERICANS IN BOOKS FOR YOUNG PEOPLE.

<http://www.nativeculturelinks.com/ailabib.htm>

This website provides an evaluation of a number of texts in relation to their authenticity as texts depicting appropriate content reflecting Aboriginal Peoples.

Ohwejagehka: Ha`degaenage. <http://www.ohwejagehka.com/>

This website provides useful information about Six Nations of the Grand River Territory Iroquois music and songs. Some useful links are provided that provide additional information about the people residing in this area.

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao31045.html>

Ontario Newspapers

Anishinabek News

Nipissing First Nation, P.O. Box 711
North Bay ON P1B 8J8
Canada
Telephone: 705-497-9127
Telephone2: 1-877-702-5200
Fax: 705-497-9135
Email: news@anishinabek.ca

Tekawennake

P.O. Box 130
Ohsweken ON N0A 1M0
Canada
Telephone: 519-753-0077
Fax: 519-753-0011
Email: teka@tekanews.com

Turtle Island News

P.O. Box 329
Ohsweken ON N0A 1M0
Canada
Telephone: 519-445-0868
Fax: 519-445-0865
Email: news@theturtleislandnews.com

Wawatay News / Wawatay Native Communications Society

16-5th Avenue, P.O. Box 1180
Sioux Lookout ON P8T 1B7
Canada
Telephone: 807-737-2951
Telephone2: 1-800-243-9059 / Timmins Office - 705-360-4556 / Thunder Bay Office 807-344-3022
Fax: 807-737-3224
Email: christinec@wawatay.on.ca

Manitoulin Expositor

PO Box 369
Little Current ON P0P 1K0
Canada
Telephone: 705-368-2744
Fax: 705-368-3822
Email: expositor@manitoulin.ca
Website: www.manitoulin.ca/

Territory Newsletter

Mohawk Band Office, RR #1
Deseronto ON K0K 1X0
Canada
Telephone: 613-396-3424
Fax: 613-396-3627
Website: www.mbg-tmt.org/

Métis Voyageur

500 Old St.Patrick Street, Unit D
Ottawa ON K1N 9G4
Canada
Telephone: 613-798-1488
Telephone2: 800-263-4889
Fax: 613-722-4225
Email: marcs@metisnation.org

Appendix E:
Essay: Using First Nations Children's Literature to Improve Literacy Levels of
Ontario's Aboriginal Population

USING FIRST NATIONS CHILDREN'S LITERATURE TO IMPROVE
LITERACY LEVELS OF ONTARIO'S ABORIGINAL POPULATON

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USING FIRST NATIONS CHILDREN'S LITERATURE TO IMPROVE LITERACY LEVELS OF ONTARIO'S ABORIGINAL POPULATION

Introduction

As a result of several generations of maltreatment within our federal and provincial schools, a negative stigmatism associated with schooling is often felt in First Nations communities (Hall, 2000). This in turn has affected the feeling of importance that the Aboriginal population feels towards education. As a result there is a marked difference in literacy levels within our First Nations' Communities as outlined by the *2001 Statistics Canada Report*. The *Canadian Council on Learning* (2007) outlines the present state of literacy levels of our Aboriginal population in Canada. CLL (2007) report that according to Statistics Canada (2001) there exists a very large gap in literacy levels of mainstream non-Aboriginal Canada and our Aboriginal population. Statistics Canada (2001) report that the number of non-Aboriginal population of individuals graduating from college or university is 61% as compared to 38% of the Aboriginal populations (CCL, 2007). The CCL (2007) indicate that in 2001 the high-school completion rate of Aboriginal adults as compared to non-Aboriginal adults varies by 2.5, meaning 41% of the Aboriginal population did not complete high-school as compared to 18% of the non-Aboriginal population. The CLL (2007) also indicate that at age 16 the literacy levels of the Aboriginal population are 20-30 % lower than non-Aboriginal students. In relation to early literacy development the CLL (2007) share that according to the Early Development Index, "39 % of Aboriginal children are "not ready" for school in

at least one of the five domains of development, compared to 25% of non-Aboriginal children”, (p.11).

With these challenges in literacy development in mind we need to address the problem at hand. How do we improve literacy levels of First Nations students? The purpose of this paper is to explore the concept of adding First Nations children’s literature as a means to improve teacher, child and peer relationships in urban school settings as well as First Nations community schools. The components of a comprehensive literacy program will be shared through a review of the literature. A detailed overview of the components of: *A Guide to Effective Instruction in Reading: Grades K-3* (2003) in relation to comprehensive literacy will be shared. A review of the literature in relation to present trends in successful literacy development will be revealed. The anticipation is to provide a rationale for using First Nations children’s literature within a comprehensive literacy model in the classroom. This inclusion of literature will in turn help to improve the view that our First Nations’ students have towards school and education. This improved view will in turn help to increase the literacy levels and completion rates at all levels of schooling of Canada’s First Nations people.

Comprehensive Literacy

Comprehensive Literacy has in the past been given many similar titles; some have understood it to be very similar to *Balanced Literacy* or *Four Blocks Literacy* (Cunningham, Hall and Sigmon, 1999). All of these models describe a delivery method of instruction that provides a comprehensive coverage of the components that allow for

successful literacy development. *The Early Reading Strategy* (2003), shares their view that, “Comprehensive reading instruction teaches the child to use a variety of skills to decode, read fluently, and understand text.”(p.22). The Independent Distance Education Associates share their view that, “The central focus of comprehensive literacy instruction is helping learners construct meaning through reading, writing, listening, viewing, speaking, and/or representing.” (Visited March 17, 2009).

In her 2006 book titled, *Comprehensive Literacy Resource: for Grades 3-6 Teachers*, Trehearne provides a detailed explanation of comprehensive literacy programs. Trehearne (2006) shares her view that comprehensive literacy programs should include a wide scope of activities from a variety of areas including:

- *Reading and writing modeled for students*
- *Reading and writing done with students*
- *Reading and writing done by student*
- *Word work*
- *Visual literacy*
- *Oral language*

(Trehearne, 2006, p.7-8)

Trehearne (2006) shares that fact that many people refer to this model of instruction as being, “a balanced literacy program”. (p.8)

A Four Blocks Literacy Model (Cunningham, Hall and Sigmon, 1999) provides a very similar model of literacy instruction. Cunningham et al (1999) have separated their

Four Blocks Literacy Model into four distinct blocks in what they refer to as: Guided Reading, Self-Selected Reading, Writing, and Working with Words (p.3). Their model suggests that a balanced day consists of instruction in each of the above teaching blocks on a daily basis in the elementary K- 3 classroom (Cunningham et al, 1999).

The National Institute for Literacy completed a report in 2003 titled, *Put Reading First*. This national panel with the mandate of improving literacy development nation wide developed some key areas of literacy instruction that they felt should be apart of a comprehensive literacy program. Their findings suggest that literacy instruction should include five key areas, these being: phonemic awareness, phonics, fluency, vocabulary, and text comprehension. (p.iii)

The Ministry of education has released a very useful tool in providing a comprehensive literacy model of teaching in the classroom. *A Guide to Effective Instruction in Reading: Kindergarten to Grade 3* was released in 2003 and provides a wealth of suggestions of how to provide a comprehensive literacy model of instruction in the primary grades. This guide is shared in detail.

A Guide to Effective Instruction in Reading: Kindergarten to Grade 3(2003)

A Guide to Effective Instruction in Reading: Kindergarten to Grade 3 (2003) is arranged in 13 parts, each providing a wealth of instructional strategies for successful literacy instruction in the elementary Grades K-3 program. A wealth of suggested literacy activities for each area of reading development are provided including many

blackline masters. The subsections of this support document, A Guide to Effective Instruction in Reading are outlined:

Part 1 - Improving Student Achievement in Reading provides an overview of a number of strategies that schools can implement in an overall school improvement plan with the goal of improving student achievement in literacy.

Part 2 - Effective Reading Instruction outlines a variety of effective strategies that can help to increase comprehension, fluency and a child's motivation to read.

Part 3 - Oral Language and Reading stresses the importance of incorporating specific instruction in the development of oral language skills throughout all subject areas. Oral language is considered to be the foundation of all development in other areas of reading and writing.

Part 4 - Read-Alouds shares strategies that teachers could use to develop critical reading strategies before, during and after reading. These strategies are presented orally using a think aloud method to model key strategies while reading out loud.

Part 5 - Shared Reading is described as a process where the teacher provides all students with the text and an interactive approach with the text is used in the development of key reading strategies. The text can take the form of a repetitive books, big books, overheads, charts, posters, pattern books, word walls, poetry, songs, graphs, charts, maps etc.

Part 6 – Guided Reading is described as small group instruction with text that students are able to read at a particularly accomplished level. A teacher may have several

guided reading groups within any grade. The importance is to instruct students with text that they are able to read effectively to help build on knowledge they already possess.

Part 7- Independent Reading is described as providing students with or guiding students with the ability to choose text that they can read independently with at least a 95% accuracy rate. This interaction with text that is at their readability level before, during and after reading is encouraged during the Independent Reading Block.

Part 8 – Reading Comprehension stresses the importance of metacognition in the development of a number of strategies. 7 “thinking strategies” are outlined in the guide by Keene and Zimmerman (1997) as follows:

- *Activating prior knowledge before, during and after reading*
- *Determining the most important ideas*
- *Asking questions of themselves, the author and the texts*
- *Visualizing and creating other sensory images*
- *Inferring*
- *Synthesizing, and*
- *Using ‘fix-up’ strategies to repair comprehension.*

(A Guide to Effective Instruction in Reading, 2003, 8.3)

Part 9 – Phonemic Awareness, Phonics, and Word Study shares a number of strategies that teachers may use to develop skills that will allow them to “identify words and decode texts” (National Reading Panel, 2000).

Part 10 – The Role of Writing in Reading Instruction outlines the relationship of writing to reading development and provides suggestions for writing strategies that will improve written communication skills. The use of graphic organizers in planning writing is emphasized in this section.

Part 11 – The Role of Technology in Reading Instruction is shared in the guide as a useful tool for developing literacy skills. The guide explains that a teacher should focus on 3 information technology areas when planning. These are: telecommunications capabilities, features of electronic texts, and computer software. (p.11.4)

Part 12 – Assessment outlines three main areas or types of assessment that should be used with a successful literacy program. These are outlined in this section as:

diagnostic assessment that occurs prior to teaching, ***formative*** assessment that occurs during teaching and ***summative*** assessment that occurs after teaching. (p.12.5)

A more detailed explanation of each of these types of assessment strategies can be found in the guide along with numerous valuable black-line masters for use.

Part 13 – Classroom Organization shares some key strategies to organize a classroom that maximizes students' potential for learning. Included in this section are sample day plans, timetables, and floor plans.

(A Guide to Effective Instruction in Reading: Kindergarten to Grade 3, 2003)

The Guide to Effective Instruction in Reading (2003) provides a comprehensive approach to literacy development that can and will assist teachers through the delivery of the 13 components mentioned. The wealth of suggestions provided in this guide act as a

valuable tool that can assist any teacher in providing the essential skills of literacy development to any group of individuals in the classroom.

In order to better understand why comprehensive literacy is crucial in the improvement of literacy levels of Ontario's Aboriginal population, I would like to discuss some recent trends in literacy development that have led to the development of many of the above resources mentioned.

Present Trends in Successful Literacy Development

The Ministry of Education in Ontario has through the recent decade developed several documents in its efforts to improve literacy development. The most recent of these is the *Reach Every Student [RES]: Energizing Ontario Education* that was released in the Winter of 2008. This document stresses the importance of closing the gap by providing an equal education to all students in Ontario. RES (2008) shares its 3 main priorities in reaching every child, these being:

- 1) High levels of student achievement,
- 2) Reduced gaps in student achievement, and
- 3) Increase public confidence in publicly funded education (p.4)

RES (2008) outlines their vision to provide a quality education to students with the end result of providing an inclusive society where all cultures are embraced within a common set of values. (p.8). RES (2008) gives mention to a previously developed document in the efforts to reach every child through an inclusive education titled, *Ontario First Nation, Metis, and Inuit Education Policy Framework* (2007).

The *Ontario First Nation, Metis, and Inuit Education Policy Framework* (2007) was developed with the purpose of providing an inclusive educational approach in Ontario schools. This document shares Ontario's Ministry of Education's vision for improved literacy in all students, however, provides a more detailed look at the vision for improvement of the Aboriginal population. The document suggests awareness of cultural values as being supported in mainstream schools. A wide range of strategies to accomplish this are suggested including the integration of: "content that reflects First Nation, Metis, and Inuit histories, cultures, and perspectives throughout the Ontario curriculum and related resources." (p.18). This policy framework also states that schools in Ontario should strive to, "acquire and provide access to a variety of accurate and reliable Aboriginal resources such as periodicals, books, software , and resources in other media, including materials in the main Aboriginal languages" (p.19).

A third document that outlines the importance of providing a culturally relevant and comprehensive program is the newly released 2008 document titled, *Aboriginal Perspectives: The Teacher's Toolkit*. This document was formulated from the suggestions made by the previously mentioned Reach Every Child (2008) document and the *Ontario First Nation, Metis, and Inuit Education Policy Framework* (2007). The Aboriginal Perspectives Toolkit (2008) was developed by the Ministry of Education with the purpose of incorporating Aboriginal content throughout the curriculum in Ontario schools. The toolkit provides mainstream teachers with suggestions of how to

incorporate Aboriginal content into key areas within the Language and Social Studies program for Grades 1 through 11.

In order to provide an inclusive education that reflects the beliefs, values, and customs of the Aboriginal population in Canada it is important to discuss why the inclusion of First Nations' children's literature is crucial to the literacy development of Ontario's First Nations population.

A Rationale For Using First Nations Children's Literature In The Classroom

The Ministry of Education released the document titled *Literacy for Learning* (2004) that outlines the importance of adding culturally relevant literature within the junior grades. This 2004 Ministry document reads:

Literacy is closely linked to culture. The texts that children see, use, and create in the junior grades send a strong message about the culture of learning in their school and in Ontario. Students who see themselves reflected and affirmed in classroom texts and in instruction (that is, those who experience language, culture, and identity engagement) come to appreciate that reading and writing are genuinely for them and about them.

(Literacy for Learning, 2004, p. 6)

This statement alone provides a very strong message as to the importance of providing literature in the classroom that is meaningful to the Aboriginal student.

In the document titled, *A Guide to Effective Literacy Instruction: Grades 4 to 6, Volume Three, Planning and Classroom Management* (2006), the view is shared that, “we need to create a vision for learning that makes every child feel included.” (p.1). Providing children of any culture with stories where their own values and beliefs are depicted allows them to relate to the characters within, making them feel as equals since they are important enough to be depicted in the stories they read.

Black (2008) shares her view explaining that it is critical that students see themselves in the literature they come in contact with. In order for students to feel the importance of what they are learning they need to see their own culture(s) represented in what they read. Black (2008) shares the view that when this inclusion of culture within the literature is achieved, “children develop a strong sense of self as individuals, as members of a family, as members of an ethnic group, and as citizens of a country” (p.314). Black (2008) discusses the importance of using picture books in order to share the culture and customs of a variety of peoples. She explains that in order for a teacher to make cultural connections they can and should rely on children’s literature as a valuable teaching tool.

Kilbourne (2008) also discusses the importance of using children’s literature in order to exemplify the expectations addressed in today’s curriculum. Kilbourne (2008) explains that for those teachers who may not be very knowledgeable about Canada’s Arctic regions, incorporating valid children’s literature selections into the program in the area of Social Studies will assist teachers in providing an informed curriculum.

Closing Remarks

The Ministry of Education can be commended for their efforts in providing resources that are full of suggested activities that address Aboriginal content in key areas of the curriculum. However: being a teacher of 18 years, I find much of the literature reviewed, thus far, is not what I would call, teacher friendly. Teaching has become an overwhelming circle of trying to keep up with the ever changing demands of our present curriculum. One takes the effort to learn the new and most recent revisions to our Ontario Curriculum only to have it replaced and revised as quickly as one absorbs the changes. By this I mean it is very difficult for a teacher to pick up the documents mentioned in this review and use them to provide a comprehensive literacy model that is inclusive of all cultures that are present in Ontario schools. The development of a teacher friendly resource document that is full of easy to use activities and suggestions of how to include First Nations children's literature as a means to incorporate Aboriginal content into a comprehensive literacy model is much needed in Ontario schools. The inclusion of literature that affirms a child's cultural values and beliefs will in turn improve the view that our First Nations' students have towards school and education. Students who feel that their education is centered around them are more apt to continue with their educational endeavors. This improved view will in turn help to increase the literacy levels and completion rates at all levels of schooling of Canada's First Nations people.

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Appendix F:
Essay: Schooling of Canada's First Nations Students- An Examination of Historical,
Present Day and Future Implications

An Examination Of The Historical, Present Day And Future Implications Of Schooling
Of Canada's First Nations Students

By

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Independent Study - EDUC 5P98

For

Michael Manley-Casimir

3161692

May 25, 2009

AN EXAMINATION OF THE HISTORICAL, PRESENT DAY AND FUTURE IMPLICATIONS OF SCHOOLING OF CANADA'S FIRST NATIONS STUDENTS

Introduction

It is important to understand prior to discussion that the terms First Nations, Aboriginal, and Indigenous are used interchangeable within the literature about to be reviewed. In addition the Aboriginal Education Office clearly defines and differentiates the usage of the above terms in the 2007 Ministry of Education document titled, *Ontario First Nations, Metis and Inuit Education Policy Framework*. The policy states that Aboriginal peoples is a term used to include Indian, Inuit and Metis groups. The policy framework also states that, "These separate groups have unique heritages, languages, cultural practices and spiritual beliefs. Their common link is their indigenous ancestry."(p.36).

This review of the literature will examine the concept of adding First Nations children's literature as a means to improve teacher, child and peer relationships in urban school settings as well as First Nations community schools. An examination of the historical, present day and future implications of schooling of Canada's First Nations students will take place. Discussion will begin with an overview of the history of schooling of First Nations students. Next, an examination of the present situation of schooling in relation to literacy development of First Nations students will be shared. Present day Indigenous epistemology and pedagogical beliefs in regards to schooling of

the First Nations child will be described. In addition, recommendations for future developments in the schooling of First Nations individuals will be reviewed.

An Overview of The History of Schooling of First Nations Students

Education was administered to First Nations' peoples in Canada in the form of *The Residential School System*. (Canadian Council in Learning [CCL], 2007; Ballentine, 1997). In the early 1800s church run schools began instructing students in religious indoctrination. (Aboriginal Institutes [AI], 2005). In and around 1848 Indian and Northern Affairs begins building schools for the Aboriginal population with the set purpose of assimilating the Indian. This assimilation policy that was mandated by the federal government in 1856 describes the education of Canada's Indian population as a means to assimilate Canada's Aboriginal population into Canadian culture. (AI, 2005).

Through the formation of Canada's British North American Act, (BNA, 1967) the federal government is given the authority to make laws in relation to all aspects surrounding Canada's Aboriginal population. The most pronounced of these laws are noted in The Indian Act of 1876 that gives power to The Catholic, Anglican, Presbyterian, and United churches in the formation of educational institutions for First Nations individuals. (Williams, 1997; Baxter, 2006). These educational institutes are referred to as residential schools. The CCL (2007) provide a detailed explanation of the Residential School System, describing how children were mandated by the federal government beginning as early as 1891 to be removed from their families and sent away

to residential schools beginning at the age of seven and continuing until they were 15 years old.

A second and even more devastating revision to the Indian Act was the 1891 Mandatory Attendance Policy. This policy now allowed officials to remove children from their families and send them away to the residential schools without parent consent or acknowledgement that the children had been taken. (CLL, 2007; Axelrod, 1997; Baxter 2006). Children were abducted from their homes and communities and taken to residential schools that were now being built far away from First Nations communities so as to eliminate the influence of their families in this assimilation process. Many students were never seen again after being separated from their families beginning in 1891 and continuing until around 1970. (CCL, 2007; MacDonald, 2007; Thunderbird, 2009)

A 1909 report completed by Deputy Superintendent General of Indian Affairs was retrieved through archival documents. This report provided a Residential School Fatality Rate reporting that, “an average death rate in western Indian Residential Schools of between 35% and 60%, during the period 1894-1908.” (The Truth Commission Into Genocide in Canada into Genocide [TTC], 2001: pp.4). In addition a very famous quote is provided by Deputy Superintendent General of Indian and Northern Affairs, Duncan Campbell Scott in 1920 as he informs the public of his intention as supervisor of, The Indians. Campbell Scott as cited in Henderson (1996) states:

“Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department.”

(Henderson, 1996).

A third and very disturbing revision to The Indian Act that needs to be mentioned is, The Sexual Sterilization Act of 1928. Policy began providing officials within any residential school the authority to sterilize students once they reached puberty. (TTC, 2001).

With the integration of Indian children into mainstream schools beginning in 1950, residential schools began to close. (Baxter, 2006; Thunderbird, 2009).

In response to Jean Chretien, Minister of Indian and Northern Affairs 1969, *White Paper Policy*, with the mandate to abolish all rights of the First Nations population, Harold Cardinal wrote, *The Red Paper* in 1970. The Red Paper gave rise in Canada to the ‘Red Power Movement’ and the formation of the National Indian Brotherhood. (Williams, 1977; AI, 2005). The National Indian Brotherhood developed the policy, Indian Control of Indian Education, which mandates the transfer of control of Indian education to First Nations communities and organizations. (Williams, 1977; AI, 2005). The transfer of control now begins and band operated schools become widespread throughout Canada. It is important to note that the last residential schools closed in Ontario in 1988 (CCL, 2008).

While being apart of the federal governments plan of assimilation into mainstream Canadian culture, many Aboriginal students were exposed to sexual, physical and mental abuse. (CLL, 2007; Axelrod, 1997). The Truth Commission IntoGenocide shares their findings of their research revealing that over 50,000 Indigenous students were either murdered or disappeared while in the residential school system. (TTC, 2001)

The Royal Commission on Aboriginal Peoples completed their report in 1996, with the purpose of investigating the present state of Aboriginal Canada. Part of their report shared findings of the residential school experience. The findings of the *1996 Report of the Royal Commission on Aboriginal Peoples* (RCAP) are shared by CLL (2007) and state that:

Many of the current challenges facing Aboriginal communities, including violence, alcoholism and loss of identity, spirituality and language, can be tied to the residential school experience (CCL, 2007, p.10).

As a result of the RCAP (1996) multi-million dollar report, a statement of reconciliation is given by the federal government and a \$ 960 million dollar healing fund is formed. Formal apologize began to arise from organizations such as the Anglican Church in 1993, the United Church in 1998, the Presbyterian Church in 2001, and finally the federal government provides an official full apology in 2008. Thunderbird (2009) states that, “The Catholic Church, the biggest religious perpetrator has never apologized!” (Thunderbird, 2009, pp.25) At this time I would like to share some recent trends that situate the schooling and literacy development of First Nations Students.

The Present Situation of Literacy Development of First Nations Students

The Canadian Council on Learning [CCL] (2007) outline the present state of literacy levels of our Aboriginal population in Canada. CLL (2007) report that according to the 2001 Statistics Canada Report there exists a very large gap in literacy levels of mainstream non-Aboriginal Canada and our Aboriginal population. Statistics Canada report that the number of non-Aboriginal population of individuals graduating from college or university is 61% as compared to 38% of the Aboriginal populations (CCL, 2007). The CCL (2007) indicate that in 2001 the high-school completion rate of Aboriginal adults as compared to non-Aboriginal adults varies by 2.5, meaning 41% of the Aboriginal population did not complete high-school as compared to 18% of the non-Aboriginal population. The CLL (2007) also indicate that at age 16 the literacy levels of the Aboriginal population are 20-30 % lower than non-Aboriginal students. Henchey (2005) indicate that “Six in ten aboriginal students quit school before Grade 12”. In relation to early literacy development the CLL (2007) reports that according to the Early Development Index, “39 % of Aboriginal children are “not ready” for school in at least one of the five domains of development, compared to 25% of non-Aboriginal children”, (p.11).

Much discussion is presented revealing the belief that the Aboriginal population is, “producing standardized provincial scores in the bottom percentile” (Redwing Saunders and Hill, 2007). I must argue that this is not the case in all schools that house Aboriginal students. In comparing one school within a First Nations Community located

in Southern Ontario in relation to the 2007-2008 Education Quality and Accountability Office [EQAO] grade 3 & 6 Testing, the school being mentioned came very close to provincial standards in relation to reading, writing and math. In fact this school actually scored higher than most schools in its education district in at least 2 out of 3 areas being tested in each of the EQAO 2007 -2008 Grade 3 and 6 tests. (Personal Communication, Staats, 2009).

Clement (2008) shares his findings in his document titled, *University Attainment of the Registered Indian Population, 1981-2001*. Clement (2008) states that in relation to university degree attainment of our younger population of 20-29 year olds, there are slight improvements in the attainment levels of the Aboriginal population, but not as improved as that of the non-Aboriginal population. What is of interest within Clements (2008) report is that when comparing the gender of the Aboriginal population completing a university degree, the population of women completing their degree is double that of their male counterparts. (p. 36).

Present Day Indigenous Epistemology and Pedagogical Beliefs in Regards to Schooling of the First Nations Child

Prior to beginning discussion in relation to Indigenous Epistemology and Pedagogical beliefs of Canada's First Nations peoples, it is important to share as Battiste (2005) states that, "recognizing that there are learning issues unique to each of the three Aboriginal groups of Canada – First Nations, Inuit, and Metis." (p.3). For the purpose of this paper First Nations epistemology and pedagogy will be the concentration.

Aboriginal knowledge is outline by the Canadian Council on Learning (2008) as being, “based on observation, direct experience, testing, teaching and recording in the collective memory through oral tradition, storytelling, ceremonies and songs. (11/11/08). Some key principals associated with Aboriginal learning are reported by CLL (2008) as:

- Learning is holistic.
- Learning is a lifelong process.
- Learning is experiential in nature.
- Learning is rooted in Aboriginal languages and cultures.
- Learning is spiritually orientated.
- Learning is a communal activity, involving family, community and Elders.
- Learning is an integration of Aboriginal and Western knowledge.

(CLL, 2008, 11/11/08)

Jones (2003) shares her understanding of the importance of balance within, *The Wholistic Approach* to literacy development. She shares the view that in order to be a competent member of society one must be aware of the 4 domains of learning, these being: Spiritual, Mental, Physical, and Emotional. In order for a person to be successful in literacy development they should be aware of these 4 domains of learning and be able to keep balance in the growth and nourishment of each area.

Recommendations for Future Developments in the Schooling of First Nations Students

Ten successful band operated schools were examined by Bell, Anderson, Fortin, Ottmann, Rose, Simard et al. (2004) and some key literacy instruction methods were noted in their study. The common elements of all 10 of these schools were:

- a) ability grouping with leveled reading materials,
 - b) small group instruction
 - c) block scheduling either across the primary grades or all grades school/primary wide, and
 - d) the use of commercial reading programmes (e.g., SRA, Mastery Reading, Accelerated Reading Recovery, and Nelson Benchmarks)
- (Bell et al. 2004, p149)

Battiste (2005) shares the view that when, “identifying indicators of successful Aboriginal learning echoes the call for culturally based literacy resources.” (McKeogh et al, 2008)

Battiste (2005) indicates the importance of, “the necessary first step in remedying the failure of the existing First Nations educational system and in bringing about a blended educational context that respects and builds on both Indigenous and Eurocentric knowledge systems. Therefore the inclusion of First Nations children’s literature within a comprehensive literacy model can only benefit a child by adding balance in the child’s literacy development.

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Appendix G Curriculum Development: Language and Literacy

CURR ____/0.5

Language and Literacy: Development and Practice Aboriginal Teacher Education Program Cohort

Instructor: Robin I. Staats
Telephone:
e-mail:

Course Description

Teacher candidates will be introduced to instructional practice in the language arts. The course will examine instructional principles for the teaching of the following components of literacy: phonemic awareness, phonics, fluency, vocabulary and reading comprehension, the writing process, the use of informational and narrative texts from JK to grade 8. Teacher candidates will be introduced to the Ontario literacy documents and Language curriculum.

Aboriginal Teacher Education Focus

Through the use of a variety of educational resources, students will examine the theoretical and practical applications involved in planning a Comprehensive Literacy Program that correlates with recent trends provided by the Ministry of Education. The components of a Comprehensive Literacy Program will be examined with an emphasis on using success criteria when planning for the Language Arts Program. A Continuum of Literacy Learning will be investigated to illustrate the key areas of literacy development such as: the Oral, Visual, and Technology Continuum, Reading Continuum, Writing Continuum, and Phonics, Spelling and Word Study Continuum. The importance of utilizing First Nations children's literature in classroom programming will be shared. Assessment based literacy instruction will be examined with an emphasis on assessment For, As, and Of learning. An introduction to the *Growing Success – Assessment, Evaluation and Reporting in Ontario Schools* will be provided with an emphasis on reporting in the literacy program. .

The following topics through the development of this course will be covered:

- ✓ Comprehensive Literacy Programs
- ✓ Success Criteria and its use in programming
- ✓ A Continuum of Literacy Learning
- ✓ Literacy Profiles
- ✓ Using First Nations Children's Literature in the Classroom
- ✓ Components of the Language Arts Curriculum
- ✓ Using the Guides to Effective Instruction in Reading and Writing
- ✓ Assessment Based Literacy Instruction
- ✓ Growing Success and Reporting in the Literacy Programs
- ✓ Assessment For, As, and Of Learning
- ✓ Oral/Visual, and Technological Continuum

- ✓ Reading Continuum
- ✓ Differentiating Literacy Instruction for the Struggling Reader
- ✓ The Writing Continuum
- ✓ Phonics, Spelling, and Word Study Continuum

Overall Expectations of CURR 335 – Language and Literacy

The expectations for this course align with the Ontario College of Teachers Standards of Practice: *“Together, the ethical standards and the standards of practice provide the foundation for pre-service and in-service teacher education. These principles of practice are based on the premise that personal and professional growth is a developmental process. Teacher candidates in a pre-service teacher education program pursue professional learning consistent with the standards at an appropriate level for beginning teachers.”*

Expectations Covered Through the Development of this Course

Commitment to Students and Student Learning: Students will examine the importance of incorporating equitable literacy programs that are reflective of all cultures.

Leadership in Learning Communities: Students will work collaboratively in to meet the expectations laid out throughout the course. This collaboration will take place in the form of a group project where members will share in the responsibility of reporting on an education topic related to literacy development.

Ongoing Professional Learning: Students will be provided with a valuable data resource full of professional reading and learning opportunities to help them prepare their students for success in today's schools.

Professional Knowledge: Students will reflect and share their understanding of educational theories as provided by experts in the field of education.

Professional Practice: Students will explore the pedagogy involved in utilizing assessment 'For, As and Of learning. Practice using success criteria to guide evaluation will be provided.

Texts

Required Readings:

Pinell, G., S., and Fauntas, I. C. (2010). *The Continuum of Literacy Learning, K-8, 2nd Ed.* Portsmouth, NH: Heinemann.

Provided Resources:

Growing Success – Assessment, Evaluation and Reporting in Ontario Schools, First Ed. Covering Grades 1-2 (2010) Ministry of Education, Ontario.

Guide to Effective Instruction in Reading K-3 (2003). Ministry of Education, Ontario.

Guide to Effective Literacy Instruction, 4-6 (2008). Ministry of Education, Ontario.

Education For All. (2005). Expert Panel on Literacy. K-6. Ministry of Education, Ontario.

Language, The Ontario Curriculum, Grades 1-8 (2006) Ministry of Education, Ontario.

Suggested Readings:

Biggam, S., Itterly, K. (2008). *Literacy Profiles*. Pearson. Allyn andm Bacon
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Class Sessions

Session 1 -- Summer Term (9 hours) **Session 2** -- Fall Term (18 hours) **Session 3** -- Winter Term (9 hours)

SESSION OVERVIEW/SUGGESTED READINGS

Session 1: CURR –A Topics		Related Readings
Sept. 17 9:00-12:30	<ul style="list-style-type: none"> ✓ Introductions/Course Overview/Evaluation ✓ Success Criteria and its use in programming ✓ Student Success Resources ✓ A Continuum of Literacy Learning 	
Sept. 17 1:30-5:00	<ul style="list-style-type: none"> ✓ Using First Nations Children’s Literature in the Classroom 	Trip to Goodminds in Brantford
Sept. 18 9:00-12:30	<ul style="list-style-type: none"> ✓ Comprehensive Literacy Programs ✓ A Continuum of Literacy Learning ✓ Literacy Profiles 	<i>The Continuum of Literacy Learning. K-8, Introduction</i>

Session 2: CURR ---B – Topics		Related Readings
Sep. 6:00-9:00	<ul style="list-style-type: none"> ✓ Components of the Language Arts Curriculum ✓ Using the Guides to Effective Instruction in Reading and Writing 	<i>The Ontario Curriculum, Grades 1-8 (2006).</i> <i>Guides to Effective Instruction in Reading and Writing (2003-2007)</i>
Oct. 9:00-12:30 1:30-5:00	<ul style="list-style-type: none"> ✓ Assessment Based Literacy Instruction ✓ Growing Success and Reporting in the Literacy Programs ✓ Assessment For, As, and Of Learning 	<i>Growing Success – Assessment, Evaluation and Reporting in Ontario Schools (2010)</i>
Oct. 9:00-12:30 1:30-4:30	<ul style="list-style-type: none"> ✓ Oral/Visual, and Technological Continuum ✓ Phonics, Spelling, and Word Study Continuum ✓ Differentiating Literacy Instruction for the Struggling Reader 	<i>The Continuum of Literacy Learning. K-8, Module 5 – Kristen and Kory</i> <i>Module 6 –Donna and Sharon</i> <i>Education For All. (2005)</i>

Session 3: CURR---C – Topics		Related Readings
Mar. 6:00-9:00	<ul style="list-style-type: none"> ✓ Interactive Read-Aloud/Literature Discussion Continuum ✓ Shared and Performance Reading 	<i>The Continuum of Literacy Learning. K-8,</i> <i>Module 1- Sara and Lori</i>

	Continuum	<i>Module 1 – Cassey and Erin</i> <i>Module 2 – Jessica and Sonya</i>
Mar. 9:00-12:30	✓ Guided Reading Continuum	<i>The Continuum of Literacy Learning, K-8,</i> <i>Module 7- Velma, Kristin J.</i> <i>Module 7- Aisha, Megan</i>
April 9:00-12:00	✓ Writing About Reading Continuum ✓ Writing Continuum	<i>The Continuum of Literacy Learning, K-8, Module 3 – Katie and Melissa</i> <i>Module 4- Jennifer and Val</i>

Evaluation and Tasks/Assignments

Assignment/Evaluation	Detailed Description	Weight	Due Date
1) Document Review	Students will be asked to critique and provide a 2 page written reflection of one of the Curriculum, Ministry of Education Resources, or Educational Resources made available on the Student Success Resource memory stick. Please include in your critique how this resource will affect how you instruct in the area of Language Arts.	20 %	Sept. Submitted via email
2 A) Literacy Profile For A Children's Book	2 A) Students will be asked complete a Literacy Profile for a First Nations children's book. This profile should be full of activities they can use to teach literacy with an emphasis on oral communication, reading, writing, word study, and media works. See attached " <i>Literacy Profile</i> ". Students are asked to bring copies of their profile to distribute to the class on March 30 th .	15 %	Oct. Submit Profile via email
2 B) Samples of Student Work in Relation to Profile	2 B) Students will provide samples of classroom activities or student work that demonstrate their use of the profile in their teaching practice. Multiple copies of classroom activities and/or student samples of work are NOT required.	10 %	March
3) Literacy Continuum Review and Presentation	Students will be asked to examine one of the Modules from the Continuum of Literacy Learning and present a brief summary of the continuum in the form of a one page written summary. They will then be asked to share a sample of a classroom activity or student's work that demonstrates their use of the continuum in teaching practice. Presentations are expected to be brief and no longer than 10 minutes in length. Students are asked to bring copies of	20 %	Various Oct. Mar. Mar. Apr.

	their summary to distribute to the class on the day of their presentation.		
4) For Learning Plan – Unit Plan	Students will be asked to pick a grade and complete a unit following suggestions made in regards to Planning For Learning. They will be asked to work with Language Curriculum Expectations and Literacy Profiles to plan a comprehensive language unit with integration into a variety of subject areas. See attached “ <i>For Learning Plan</i> ”.	25 %	Apr. Submitted in class
5) Participation	A mark for attendance and participation in group and class discussions will be provided during this last component to be included in the overall grade for this course.	10%	Apr.

Success Criteria will be developed as a group for each assignment, along with a rubric for evaluation.

Course Evaluation/Grading Policy

The grades for all courses or components of the BEd and DipEd programs are:

<i>Letter Grade</i>	<i>Grade Point</i>	<i>Descriptor</i>	<i>Percentage</i>
A	4.0	Excellent	80-100
B	3.0	Very Good	70-79
C	2.0	Adequate	60-69
D	1.0	Marginal	50-59
F	0	Unsatisfactory/Failure	0-49
P		Pass; no grade assigned. Reserved for Practica courses only or as approved by the Dean	

Appendix H:
Literacy Profile for a Children's Book

**LITERACY PROFILE
FOR A CHILDREN'S BOOK**

TITLE: _____ **AUTHOR:** _____

SYNOPSIS OF BOOK : _____

SUGGESTED GRADE LEVEL: _____

Component	Teaching/Learning Activities	Assessment/Evaluation
Read Aloud/ Think Aloud		
Shared Reading		
Guided Reading		
Independent Reading		
Modeled Writing		
Shared/ Interactive Writing		

Guiding Writing		
Independent Writing		
Word Study		
Media Literacy		

Appendix I
Workshop Presentation Powerpoint: Assessment Based Instruction - Helping Our
Children Succeed



Assessment Based
Instruction
Helping Our Children Succeed

By Robin Staats

Agenda

- Assessment For Success - Animal School
- Types of Assessment
- Taking the Test
- Strategies For Improvement
- Aboriginal Content
- New Ontario Report Card
- Growing Success Document
- Online Resources
- Computer Time



Assessment For Success

Animal School Video

Sample Types of Assessment

- CASI - Comprehension, Attitude, Strategies, Interest
- DRA2 - (K-3) (4-8) - Development Reading Assessment
- Running Records - With Any Text
- Gates (Reading)
- Reading a-z
- Brigance
- Print Awareness
- Sound/Letter Recognition
- PM Benchmarks
- Ontario Writing Assessment (OWA)
- EQAO
- Ontario Numeracy Nets (Math)



CASI

Comprehension, Attitude,
Strategies, Interest)

Intended for Junior Grades (but testing
materials available for Grade 3)



Comparing the Use of CASI

Diagnostic	Evaluative
Purpose: is for strategic planning -Completed twice a year (beginning and end) -Students choose story -Don't take up with students - Difficult for norm comparisons across classroom due to varrying selection of books	Purpose: is for strategic planning and learning -Completed each term -Teacher chooses story i.e. Fiction, Non-fiction, Poetry -Take up with students and use exemplars for metacognition, goal setting and learning opportunities -Can use cross evaluation and norms across class due to one text being used

Review the Components of CASI

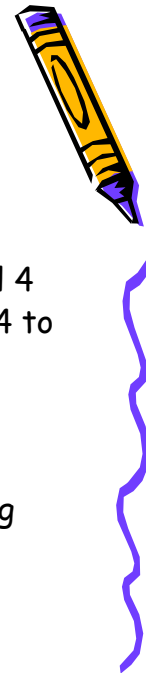
- Teachers Guide That Includes:
 - Reading Interview
 - Reading Attitude Survey
 - Reading Interest Inventory
 - Also many planning forms
- Student Reading Passages
- Student Question Sheets
- Scoring Guide
- Assessment Schedule



DRA2 - Developmental Reading Assessment

Some Key Notes to Administration

- There are 2 main components
 - Running Record
 - Word Analysis
- Teacher introduces the text at all levels
- Students begin picking their own text at level 4
- You will need a stopwatch beginning at level 14 to time oral reading rate
- Students predict what the story is about beginning at level 18 for non-fiction prior to reading
- Students reads the rest of text after reading record is completed beginning at level 18



Classroom Management

- It might be helpful to assess 2 students a day during independent reading
- Using a calendar showing an assessment schedule might help
- Planning with a neighbouring teacher or TA for class coverage while you complete the assessment might be helpful
- Should completing the assessment in a timely manner become difficult for whatever reason, the use of a one day supply teacher might be helpful to teachers in dire need



Word Analysis

You do not have to administer to all students

- Intended for emerging readers in Kindergarten to Grade 1 and
- Intended for struggling readers in Grade 2-5
- Do not begin Word Analysis until you have an established independent reading level
 - see attached word analysis sheets





What EQAO does:

- EQAO conducts **four provincial assessments** each year.
 - the Assessment of Reading, Writing and Mathematics, Primary Division
 - the Assessment of Reading, Writing and Mathematics, Junior Division
 - Grade 9 Assessment of Mathematics
 - Ontario Secondary School Literacy Test
- **Coordinates Ontario's participation in national and international assessments**
- **Develops and implements indicators to strengthen school and school board accountability**
- **Reports to parents and public about student achievement and education quality in Ontario**
- **Makes recommendations for system improvement**



Why?

- Provide a focus for parents, teachers, and boards to discuss students' achievement
- Assessment data is used to inform practice



EQAO Assessments

“closely resemble what students do in class everyday.”

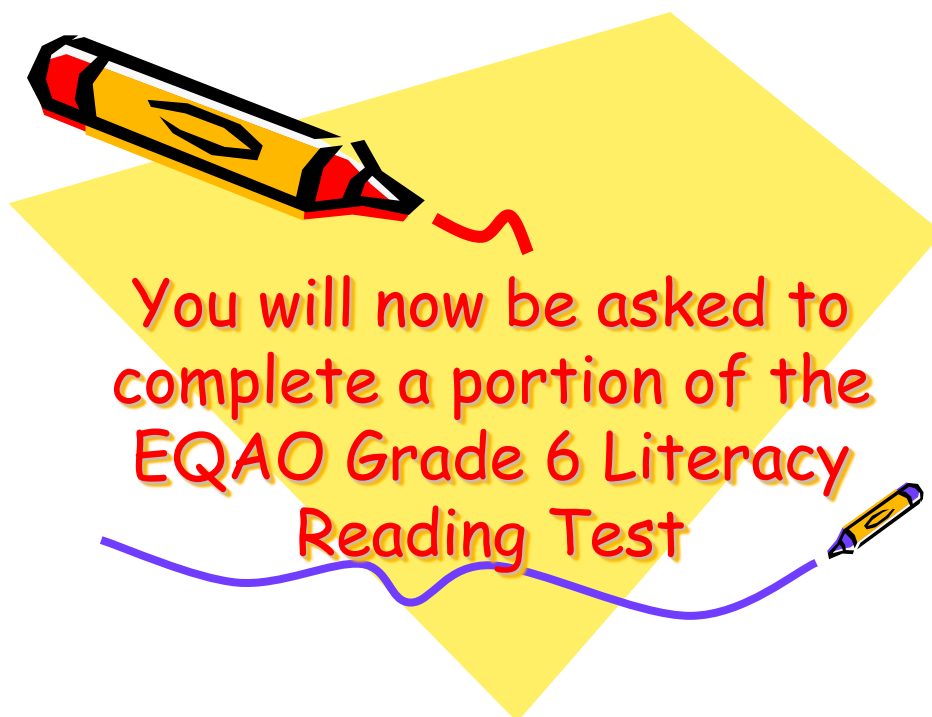


Program

- Is based on *The Ontario Curriculum*
- Regularly requires students to...
 - Read and respond to a variety of materials
 - Write for different purposes and audiences
 - Solve mathematical problems, apply procedures and explain their answers
 - Apply their knowledge and skills to real-world problems and tasks
- Should interest and motivate students
- Is appropriate for students of varying abilities

Assessment

- Is based on *The Ontario Curriculum*
- At a specific point in time, requires students to...
 - Read and respond to a variety of materials
 - Write for different purposes and audiences
 - Solve mathematical problems, apply procedures and explain their answers
- Gives concrete indicators of what students know and can do at a given point in time
- Allows accommodations for students of varying abilities



You will now be asked to
complete a portion of the
EQAO Grade 6 Literacy
Reading Test

Let's Look At The Scoring Guide For The Reading Passage



1. Examine the scoring guide and level the questions you completed.
2. What level is your answer for each question?
3. What skills and knowledge do students need to demonstrate in order to achieve a level 3 or 4 on these questions?

(Suggestion: Check your scoring guide for specific details.)

Share your findings. Be prepared to justify your choices.



Examine the Curriculum Expectations

- Which overall reading expectations match each of the 6 questions?

Work with a partner. Share your findings. Be prepared to justify your choices.



Classroom Strategies
to Prepare Students
For Testing



Preparing For the Test

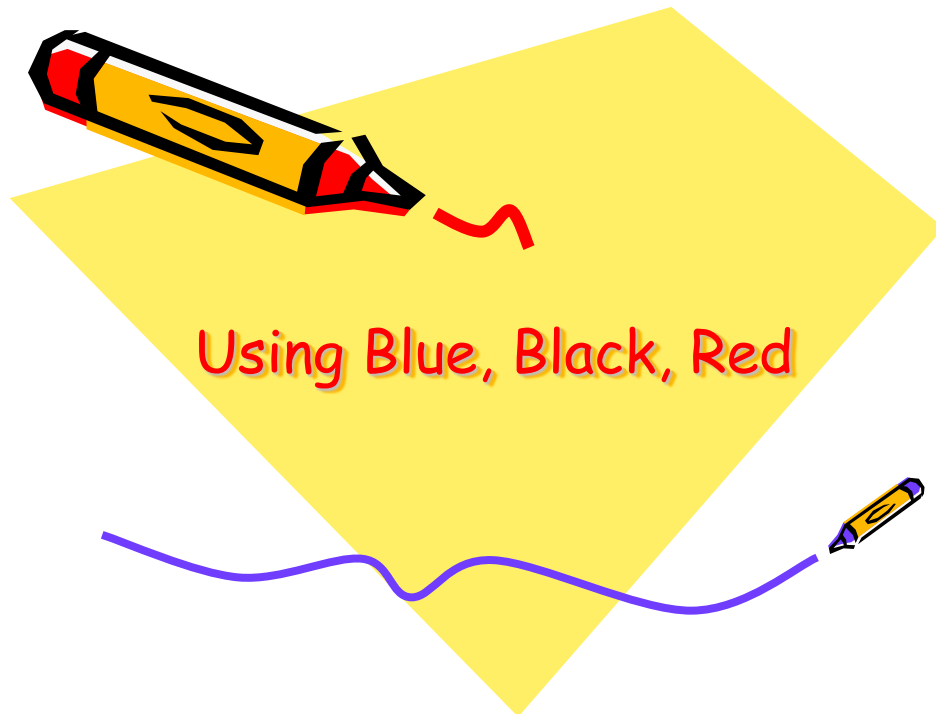
- Prior to testing it is important to prepare students
- Review oral language guidelines with the class i.e. quiet voices
- Provide ample opportunities for purposeful talk
- Practice retelling stories through oral language and modeled writing activities
- Expose students to a variety of genres of texts and text features



Providing Students With the Tools for Success

- sticky notes
- highlighters
- dictionary usage
- spell checking on computer
- setting a purpose for reading
- summarizing
- modeled, shared, and independent reading and writing
- Calculator usage





Anchor Charts

Create anchor charts with students and post them where students can see them. Revisit and edit as needed.

Use anchor charts to:

- reference prior learning
- describe procedures
- outline processes
- synthesize ideas



EQAO Exemplars

Use student work:

- as models
- to facilitate student reflection
- to identify next steps for improvement



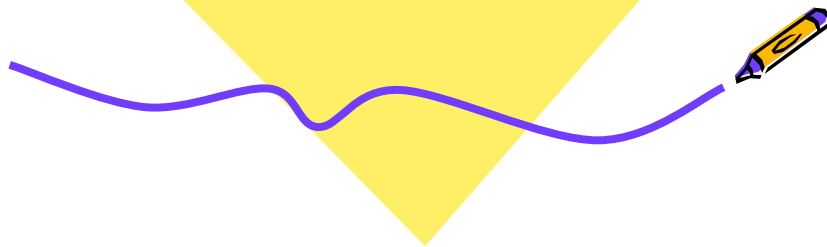
Questioning

Use higher-order questions on a regular basis.

- Expose students to questions that require them to explain their *thinking*, orally and in *written form*.



EQAO Aboriginal Perspectives
Literacy Test Booklet



Self Identity and Reading

Students who see themselves reflected and affirmed in classroom texts and in instruction (that is, those who experience language, culture, and identity engagement) come to appreciate that reading and writing are genuinely for them and about them.

(Literacy for Learning, 2004, p. 6)



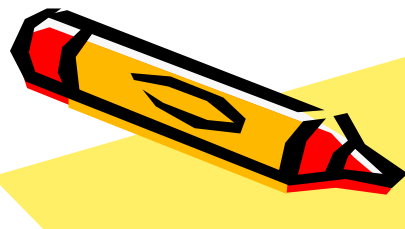
Rationale For Booklet

- Practice test taking skills using content that is culturally relevant to Aboriginal students as a strategy to improve Aboriginal student self-esteem.
- Building Your Own Practice Activities



Rationale For Booklet Continued

- Visit www.eqao.com for sample booklets
 - student resources / educator resources
- Choose a story to use as your model
- Recreate EQAO format using your own content at appropriate grade level
- Mirror the focus of each question as you write
- Be conscious of copyright laws



Creating Your Own Literacy
Test Question
Using First Nations Children's
Literature



In Summary

Students don't only need these skills to help them succeed on standardized tests. These skills are essential in order to be successful in everyday life. As teachers, we can provide them with these tools. Our Ontario Report Card is a measurement of our teaching as well as the child's learning.



Ontario Elementary Report Card Changes

Commencing September 2010



Growing Success

Assessment, Evaluation, and
Reporting in Ontario Schools
First Edition - Grades 1 to 12
2010

- <http://www.edu.gov.on.ca/eng/policyfunding/growSuccess.pdf>



Summary of Changes

- Reporting Periods
- Format
- Progress Report
- Response Form
- Learning Skills
- IEP
- Letter Grades
- Term Report Card Subject Guidelines

