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TMC5
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Facilitating Reconciliation through the Library Learning Commons

"It is precisely because education was the primary tool of oppression of Aboriginal people, and miseducation of all Canadians that we have concluded that education holds the key to reconciliation."

Honourable Justice Murray Sinclair
Chair, Truth and Reconciliation Commission of Canada

After five long, painful years of hearing the heart-wrenching stories of more than six thousand survivors of the Canadian Indian residential school system, the commissioners of the Truth and Reconciliation Commission of Canada in their document, *Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada* (2015), outlined ninety-four *Calls to Action*. The purpose of the report's *Calls to Action* were two-fold: 1) To make amends for the damage done to those who attended residential schools in Canada; and 2) To set in motion constructive and tangible ways to move reconciliation between Indigenous and non-Indigenous peoples in Canada forward (TRCC, 2015, p. 319). Although all of the TRCC's *Calls to Action* are significant, *Calls to Action, 14* (valuing and preserving Indigenous languages, p. 210), *62 and 63* (developing age-appropriate curricula and learning resources, sharing best teaching practices relating to residential schools, treaties, Aboriginal history and contemporary contributions, building student capacity for intercultural understanding, empathy and mutual respect, and providing appropriate teacher education to facilitate Indigenous perspectives and teachings, p. 295-296) are three of the report's action items that educators across Canada must begin to address in a meaningful way if reconciliation is to move forward.

Since the TRCC's *Calls to Action* were published, numerous Indigenous leaders from across Canada have stepped up their pleas for all Canadians to begin the process of individual and collective reconciliation with Canada's Indigenous peoples. As leaders within schools, what role do teacher-librarians in the context of the Library Learning Commons play in facilitating reconciliation within themselves and within their learning communities? If there is a role to play, how can teacher-librarians encourage and facilitate reconciliation efforts in their respective schools through the Library Learning Commons? Based on my formal teacher-librarian training at the University of Alberta, professional research and personal experience as a teacher-librarian in a large suburban high school in Winnipeg, the purpose of this paper is to begin the conversation about the connection between teacher-librarians, the Library Learning Commons and reconciliation. As a settler to Canada, I in no way profess to have any or all of the answers. However, as a settler to Canada and acknowledging what I now know about the treatment of Indigenous peoples in Canada since the first settlers appeared on Turtle Island, my heart and mind both say it is time for me to encourage this conversation in schools across Canada and to be part of the change needed to create a better life for all of Canada's first peoples.

According to a recent study conducted by Emily Milne, assistant professor of sociology at MacEwan University in Edmonton, even if teachers understand the need to educate students about Indigenous culture, history and worldviews (and many in the study indicated that they were unaware of this need or just recently learned about it), often they do not because they are intimidated about what to teach and how to teach the

material (2017, p. 9). Given that the vast majority of teachers in Canada, including teacher-librarians such as myself, were educated in the highly Eurocentric public education and university system, it's not surprising to read the results of this study. However, if teachers continue to ignore Indigenous worldviews and knowledge in their classrooms, the stereotypes of Indigenous peoples, racism they encounter on a daily basis, and the inequality they experience in education, health care, employment opportunities and standard of living will continue. In a country that prides itself on being a just and fair society for all, this needs to stop. How, then, do teacher-librarians first help themselves to become more educated about the true history of Canada and Indigenous ways of knowing and then work with their fellow educators to become involved, educated and committed to building student capacity for intercultural understanding, empathy and respect in their classrooms?

Teacher-librarians in Canada are called upon to be leaders within their learning communities. Branch and Oberg (2001) state unequivocally that to be effective, teacher-librarians must be instructional leaders. Due to their unique training and the fact that teacher-librarians are one of the few educators to have contact with the entire teaching staff and student body, teacher-librarians are in an excellent position to play a significant role in creating whole school change. As stated in *Leading learning: Standards of practice for school library learning commons in Canada* (2016), "Teacher-librarians have the specialized skills, knowledge and training to implement needed change. Volumes of research point to the positive influence excellent teacher-librarians have on teaching and learning" (p. 21).

To become instructional leaders focusing on reconciliation, it stands to reason that a teacher-librarian's journey has to begin with their own learning about Canadian history and Indigenous culture from an Indigenous perspective. There are many paths teacher-librarians can take to achieve this learning from personal reading, to formal university coursework and conferences, to school division/district and department of education professional development sessions and learning communities, to less formal opportunities offered within the community and online networking. Although it's not necessary to take everything in, if teacher-librarians are to be agents for change, they must be committed to understanding the issues, knowing why change is necessary and ultimately how to bring about this change in their learning communities.

Since the TRCC's report and calls to actions were published, there has been no shortage of opportunities to become educated on Indigenous issues in Canada. Even in a relatively small city such as Winnipeg, in a one year span I was able to attend numerous events that helped me develop a greater understanding of the past and current challenges of Indigenous peoples. Some of these events included attending a taping of the CBC's *The Current* which focused on missing and murdered Indigenous women and girls, participating in tours of the National Centre for Truth and Reconciliation at the University of Manitoba, the Canadian Museum for Human Rights, the Manitoba Métis Federation and the Manitoba First Nations Resource Centre, taking part in a Blanket Exercise at my school, attending various book talks by several Indigenous authors at a local bookstore, participating in numerous professional development sessions featuring well-known Indigenous speakers and scholars offered by my school division, attending several screenings of films by Indigenous filmmakers,

and participating in a think tank hosted by an Indigenous magazine for youth called *Red Rising*. Although I have not participated in this to date, in Manitoba, teachers have the opportunity to take a two-day professional development workshop entitled, *We Are All Treaty People* presented by the Treaty Relations Commission of Manitoba (2017). Once teachers have completed this training, a fully equipped Treaty kit is sent to their school Library Learning Commons for all teachers to use with their students under the guidance of the teacher who took the initial training.

In addition to attending various educational opportunities, another way for teacher-librarians to become educated about Indigenous history, culture and ways of knowing is by forming professional learning communities within their schools, across schools or beyond using various social media tools. My learning path began with a small group of teacher-librarians who applied for and received an *Aboriginal Practice Grant* offered by the Manitoba Teachers' Society. This grant allowed our group to attend a national Canadian Education Association conference focusing on Indigenous education at the Musqueam Cultural Centre in Vancouver. Our small group was so moved by what we heard at the conference that upon our return, we invited all the teacher-librarians in our school division to join us on our learning journey. The result was a group of seven teacher-librarians who formed a Professional Learning Community where we read and discussed books focusing on Canada's history and contemporary issues from an Indigenous point of view. Included in Appendix 1 is the reading list from our larger PLC. Funding for this PLC was provided by our school division's Joint Professional Development Fund. Since many provincial education departments, teacher organizations and schools divisions/districts are supportive of the TRCC's *Calls to*

Actions, teacher-librarians should seek out similar sources of funding to support their own or their colleague's professional learning goals as they pertain to reconciliation.

Recognizing that a teacher-librarian's education will never be complete, the work that teacher-librarians do either individually or with a group of teachers should give them at least some confidence and knowledge to move the discussion of reconciliation into the wider school community. The Canadian School Libraries' document, *Leading learning: Standards of practice for school library learning commons in Canada (2016)*, is an excellent resource for moving this conversation forward. An ideal place to start with this document is with the second standard: *Advancing the Learning Community to Achieve School Goals* and its first theme: *Vision for Learning* (p. 13-14). Working within the Library Learning Commons Leadership Team model, the most effective way to create a whole school approach to learning is to ensure that reconciliation becomes part of the school goal or vision for learning. It is critical in this step that the idea of facilitating reconciliation becomes not only a teacher-librarian goal but a goal for the entire school. This is the true power of a learning commons - where everyone in the learning community works together to "drive future-oriented learning and teaching throughout the entire school" (CLS, p. 5).

Once a vision for learning has been established, the tangible work of reconciliation in the school can begin. The fourth standard: *Fostering Literacies to Empower Life-Long Learners* and the growth indicators in the sixth theme: *Cultural Literacy* are a good starting places for teacher-librarians:

- LLC collection reflects cultural diversity, points of view and equity (emerging);
- LLC collection builds connections to Canadian identity (evolving);

- LLC program infuses cultural literacy (established);
- LLC program contributes to the co-creation of cultural literacy (leading into the future). (p. 18)

I began the work in this theme by collaborating with the Indigenous Student Success teacher in my school division who helped me weed materials in the collection that contained false information about Canadian history and/or was disrespectful toward Indigenous peoples. For teacher-librarians without this luxury, I suggest using the Western and Northern Canadian Protocol, *Common tool for assessing and validating teaching and learning resources for cultural appropriateness and historical accuracy of First Nations, Métis and Inuit content* (2011), to help weed your collection.

After the weeding of our school library collection was complete, I began to seek out suitable fiction and non-fiction books by Indigenous authors that reflect and celebrate the vast cultural, spiritual, social and historical significance of Indigenous peoples in Canada. The list of resources provided by Laura Cowie, Director of the Media Centre in the Winnipeg School Division that I have shared with you (with permission) in Appendix 2 was instrumental in getting me started. With a mother tongue book collection grant I received from our school division, I also purchased several books that were written in Indigenous languages. Throughout the year, I also connected some of the teachers in my staff with the Manitoba Education Library which has several books and materials in Indigenous languages that they were able to borrow to support the learning of their students. To further support Indigenous languages and *Call to Action 14*, in the future, I hope to purchase several audio books that feature the Indigenous languages spoken by our students, their parents or grandparents.

Another standard in *Leading Learning* that teacher-librarians can use to facilitate Indigenous literacy is *Cultivating Effective Instructional Design to Co-Plan, Teach and Assess Learning*. There are three themes in this standard that give teacher-librarians permission to become instructional leaders on Indigenous education in their schools, collaborate with others and develop engaging lessons to support *Calls to Action 62 and 63*:

- Instructional Leadership (LLC leadership team empowers personalized professional learning of inquiry approaches);
- Instructional Partnerships (Teacher-librarians are active participants with all faculties in the design of guided inquiry to plan, teach, assess and reflect on effective learning experiences);
- Engaging with Inquiry Approaches (Learning experiences are co-designed and planned with students to empower real-world and relevant learning experiences) (p. 15-16).

Part of being a leader in the area of Indigenous education is to be able to reassure teachers that even though they may not be Indigenous, it is acceptable for them to teach about Indigenous history, culture and perspectives. Several Indigenous educators interviewed in the Milne study mentioned previously stated that as long as the material was approached in a respectful manner and from an Indigenous point of view, it didn't matter who was teaching it (p. 7). As a result of the numerous Indigenous learning opportunities I have attended, I have been fortunate enough to make connections with several Indigenous educators and they have reassured me that it is acceptable for non-Indigenous educators like myself to teach about Indigenous issues. The key, they say, is for teachers to know who to contact when Indigenous teachings and ceremonies require an elder or another knowledgeable member of the Indigenous community to perform, where to find Indigenous-focused support documents

and how teachers can access them. These are all things that the teacher-librarian can help to facilitate within their schools.

The aim of the teacher-librarian is to help infuse cultural literacy throughout the entire school. It has been my experience as a teacher-librarian, however, that making significant changes throughout the entire school is a very lofty ideal. I have always approached change by collaborating with one teacher, team or grade at a time and through word of mouth, having things grow from there. For example, last year I began my collaboration on an inquiry unit about residential schools with one of our Grade 11 Canadian History teachers. This year, I hope to work with several other history teachers and classes on the same topic. In various English classes, I have introduced several books written by Canadian Indigenous authors for independent reading. This has led to me collaborating with numerous teachers to add books with various Indigenous themes into many of their literature circles and discussing how to use picture books written and illustrated by Indigenous authors and illustrators as a way introducing topics such as residential schools and human rights to the students.

It is my belief that as teacher-librarians, we should always be looking for ways to add evidence-based value to the education of our students (see theme: *Evidence-Based Practice*, p. 16). Based on the work I had been doing in my professional PLC, when an email was sent to our high school staff in September, 2016 by Order of Canada recipient, Strini Reddy, asking if any of our teachers would be interested in participating in a program called *Breaking Barriers Building Bridges*, as teacher-librarian, I jumped at the chance. The purpose of the ongoing *Breaking Barriers Building Bridges* program is

“to break down barriers of class, geography, and race” in Winnipeg’s “divided city” (CCPA, 2012, p. 19). It was initiated by the Canadian Centre for Policy Alternatives-Manitoba and its many community partners including CEDA Pathways, the Rotary Club of Winnipeg and the Winnipeg Foundation which financed the program. The *Breaking Barriers Building Bridges* program invites non-Indigenous and Indigenous high school students from various high schools to meet several times throughout the year to learn from elders, to discuss the damaging effects of colonization, racism, stereotyping and poverty in Winnipeg and to envision a better life for all.

It is easy to see how standard: *Facilitating Collaborative Engagement to Cultivate and Empower a Community of Learners* and the following themes fits with this initiative:

- Vision for Learning (LLC builds learning communities and is responsive to evolving school, district and global changes);
- Design for Collaboration (LLC is an active participatory learning centre modelling and celebrating collaborative knowledge building, play, innovation and creativity);
- Partners in Collaborative Learning (LLC leadership team and teacher-librarian work with teachers to design challenges to empower student-led collaborative learning. Students learn how to build personal learning networks;
- Student and Community Partnerships (Students and community lead special projects and initiatives in the LLC) (p. 11-12).

Throughout the program, I was incredibly impressed by the deep discussions the students from various schools had with each other. As the year progressed, the most powerful contributions of the *Breaking Barriers Building Bridges* meetings came from the students when they were given the opportunity to plan how the meetings would unfold. It is often said that at the heart of reconciliation is in the relationships we make. If this is the case, then the contacts that both the teachers and students made from participating in this program will help plan and sustain reconciliation efforts well into the future.

The *Breaking Barriers, Building Bridges* initiative is just one example of how teacher-librarians and Library Learning Commons leadership teams can make a tremendous impact on the learning within a school and within an entire community. As part of the evidence of the success of this program, the leaders of the program gathered written feedback and interviewed several of the students who participated. If you would like to hear the comments of some of the students and elders who took part in this program, go to: <https://vimeo.com/216238902>

When thinking about creating space for reconciliation, it is critical that teacher-librarians and the Library Learning Commons leadership team consider standard: *Designing Learning Environments to Support Participatory Learning* and theme: *Designing for a Participatory School Culture* (p. 19-20). This standard and theme invite the entire school community to participate in building the culture of the school, presumably one that recognizes and values multiple ways of knowing and seeing the world. As teacher-librarian Deborah McCallum from the Simcoe County District School Board writes:

The education system perpetuates bias and racism towards Aboriginal peoples in a variety of ways, but particularly in the ways that our curriculum is presented from a settler perspective. Therefore, the Library Learning Commons can play a central role in affecting change by doing more than just ensuring access to culturally relevant books, but also by working to make the tools, technologies, and people in the space reflect the knowledge and perspectives of those people that were first on the land we now call Canada (2017, p. 35).

If we are to move to a place of reconciliation, educators cannot continue to teach using the same methods and worldviews. Although the list of science and math materials from an Indigenous perspective I have included in Appendix 3 (courtesy once again of Laura Cowie) is not exhaustive, it does demonstrate to teacher-librarians that these

materials are available. One document that supported my learning about Indigenous culture, traditions and ways of knowing is a Manitoba curriculum support document, *Integrating Aboriginal perspectives into curricula: A resource for curriculum developers, teachers, and administrators* (2003). This document has helped me to envision how Indigenous perspectives can be infused into the curriculum from Kindergarten to Grade 12. Other ministries of educations throughout Canada have similar documents. I encourage all teacher-librarians to become familiar with these documents in their own provinces.

In order to help build student capacity for alternative ways of knowing, in the 2016-17 school year, the Library Learning Commons at my high school hosted an Indigenous Human Library. Although as teacher-librarian I planted the seed, the Indigenous Human Library project, which brought together fourteen Indigenous elders and youth leaders from our community to our Learning Commons to have small group conversations with students, was entirely run by our extra-curricular Amnesty International student group. Giving the students in the Amnesty group an opportunity to develop their leadership skills by planning and hosting the Human Library event was one of my proudest moments as a teacher-librarian. Whether as a planner or participant, the students in our school continue to talk about this life-changing experience. If you would like to hear more about this Human Library initiative, please watch this video: https://youtu.be/f_YOrtEpeH4 and view this Google slide presentation: <http://bit.ly/2xbVHJY>

As instructional leaders, teacher-librarians should always be thinking about ways to integrate reconciliation and Indigenous cultures within their schools. Some examples include creating bulletin boards with Indigenous themes, setting up reading areas that feature books written by Indigenous authors, speaking about collaborative efforts or special programs in staff meetings, offering to help plan professional development sessions for teachers, acknowledging treaty lands every morning in the daily announcements and staff meetings, connecting classes with Indigenous presenters, making connections with the Indigenous Students Association in the school or if one doesn't exist, forming an Indigenous club where all are welcome to learn more about the culture and history of Indigenous peoples in Canada, sharing the work teacher-librarians are doing on reconciliation at divisional library meetings or divisional/district professional development sessions, or starting a teacher, support staff and/or student Indigenous book club.

Clearly, there is no one path to facilitating reconciliation efforts in your school. The important thing is to just get started. If you are not far along on your reconciliation journey or even if you are, I hope that this paper has convinced you of the importance of teacher-librarians at all levels taking on a leadership role in furthering reconciliation within your school community. I also hope that I have given you a glimpse as to how you might use the *Leading Learning* document to justify and plan your reconciliation efforts and some ideas on how to begin. As educators, we have a tremendous role to play in the shaping of the Indigenous narrative in Canada. What we do, say, or don't do and say, how we teach or the perspectives we champion in our Library Learning

Commons have a tremendous impact on our students - Indigenous and non-Indigenous, alike. As teacher-librarian, I invite you to become part of the Truth and Reconciliation Commission's *Calls to Action* and help bring meaningful change to how your learning community welcomes, respects, learns from, learns with, and creates opportunities for all members of Canada's Indigenous peoples.

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Appendix 2

2016 Building Collections of Indigenous Materials

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2017.09.22

Assessing and evaluating student material for Indigenous content:



The Common Curriculum Framework for the WNCP Common Tool for Assessing and Validating Teaching and Learning Resources for Cultural Appropriateness and Historical Accuracy of First Nations, Métis and Inuit

Content : http://wncp.ca/media/49329/wncptool_%20assessing_validating.pdf

The Framework contains checklists and evaluation criteria created by representatives from across Western Canada and the North to support teaching and library staff in assessing the validity of Indigenous resources for use with students.



OISE.utoronto.ca: Deepening Knowledge
<http://www.oise.utoronto.ca/deepeningknowledge/>

Teacher Resources/Recommended Literature for Students.html

The Ontario Institute of Education features this resource page evaluating and recommending certain core resources for various grade levels.



Oyate.org:

<http://oyate.org/index.php/resources/41-resources/how-to-tell-the-difference>

Indigenous educators Beverly Slapin, Doris Seale, and Rosemary Gonzales collaborated to produce a useful checklist on how to assess children's and youth books for bias. Why is one book hurtful in its presentation of Indigenous children, and why does one book uplift?

Resource lists:



Canadian Aboriginal Books for Schools, 2016 – 2017:

http://books.bc.ca/wp-content/uploads/2016/10/AbCat_2016_Final_forWeb.pdf

This annual list is produced by the Association of Book Publishers of BC, and includes resources selected and evaluated by teacher-librarians.

Books included come from publishing houses across Canada. Grade level recommendations and annotations make it a very useful resource.



Hear our Stories: Celebrating First Nations, Inuit and Metis Literature:

<http://bookcentre.ca/files/ThemeGuide2015.pdf>

Produced by the Canadian Children's Book Centre in 2015, this resource includes Canadian books published in English and French, honouring and exploring Indigenous cultures. Includes annotations, interviews with authors, and suggested age and grade levels.

Publishers:



Dominique et compagnie. Collections Premières Nations

http://www.dominiqueetcompagnie.com/catalogue/categorie.asp?id_cat=4

Very simple information texts in French about Mohawk First Nations' traditions. Text is accompanied by appealing watercolour illustrations.



Gabriel Dumont Institute:

<https://gdins.org/shop-gdi/>

Based in Saskatchewan, the Gabriel Dumont Institute actively promotes Metis culture and heritage, especially in the Prairie Provinces. Resources offered include lovely picture books and information books about Metis life and families, now and in history. Many of the picture books come with CDs in the back pocket so you can hear the Michif language reading of a story, as well as see the English/Michif text.

The GDI also offers kits, including a levelled reading series (F & P levels A-L) :
<https://gdins.org/product/taanishi-books/> , Metis history in prints
<https://gdins.org/product-category/poster/#store-tabs> and stunning Medicine Plant prints by renowned artist Christi Belcourt : https://gdins.org/product-category/study_prints/#store-tabs . Metis sashes and flags are also available to purchase.



HighWater Press (a division of Portage & Main Press):
<http://www.portageandmainpress.com/product-category/indigenous-literature/>

HighWater Press is a local publisher that offers a wide variety of books exploring indigenous cultures and life experiences. HighWater's collections include not only picture books and novels, but graphic novels and biographies. Look for books by David Robertson and Scott Henderson, powerful intergenerational graphic novels' *Seven Generations*, or his newest picture book about the residential school experience, *When We Were Alone*, sensitively illustrated by Cree artist Julie Flett.



InhabitMedia:
<http://inhabitmedia.com/>

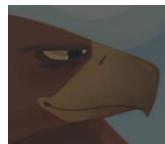
InhabitMedia is headquartered in Iqaluit, Nunavut, and seeks to tell the stories of Inuit people, and of Canada's north. Most of their writers and illustrators are Inuit. The materials they public focus on current Inuit life, anchored in Inuit traditions. Titles are available in English and French. The Fall 2016 catalogue is available online:
<http://inhabitmedia.com/wp-content/uploads/2016/06/Fall-2016-Canadian-Catalogue-FINAL-reduced-size-01.pdf>



Manitoba First Nations Education Resource Centre:
<https://mfnerc.org/>

MFNERC has resources perfectly fit for Manitoba! Serving First Nations schools across the province, MFNERC also has many resources available for all schools to purchase. Most titles are in English, but there are also many books in Cree, Ojibway and Dakota. Check out **Treaty Tales**, a new trilogy for elementary students about treaties, and

Weeneepog, about how the capital city got its name. Many Manitoba –specific posters are available, including Values posters (7 teachings, from an Ojibway point of view, a Cree point of view and a Dakota point of view), Traditional Indigenous names of places in a large map of Manitoba, and a map of First Nations of Manitoba. All very authentic! <http://mfnerc.org/the-shop/>



Medicine Wheel Education:
<http://medicinewheel.education/>

This new publishing company aims to promote stories in picture book form by Indigenous authors. Haida storyteller Roberta Kennedy and hoop dancer Teddy Anderson are two of the authors sharing stories, with **Raven's Feast** and **The Medicine Wheel: Story of a Hoop Dancer**. Curriculum connections and posters are included. Books are available in French and English.



Native Reflections:
http://www.nativereflections.com/search_results.php?ui_search=nrpb

This Winnipeg-based company offers a wide selection of materials to support creating Indigenous kits and displays, like posters, stickers, games, rugs, puppets, as well as DVDs, and books. Some of the material is very commercial in nature, so careful consideration is key.



Pemmican Publications:
<http://www.pemmicanpublications.ca>

Pemmican Publications is part of the education arm of the Manitoba Metis Federation. Most authors and illustrators are Metis. Pemmican specializes in picture books about contemporary Metis life, rooted in traditions. <http://www.pemmicanpublications.ca/Pemmicans-Catalogue.page>



Rabbit and Bear Paws:
<http://rabbitandbearpaws.com/>

Author/illustrator Chad Solomon has created a series of popular graphic novels that highlight the Seven Teachings from Anishinaabe culture, featuring the humourous antics of two friends, Rabbit, and Bear Paws. Each book is prepared with extensive consultation from community elders.



Strong Nations Publishing:
<https://www.strongnations.com/>

Founded by BC Indigenous educators, Strong Nations has grown from being a bookstore, to being a publishing house, with over 150 titles produced. All books are soon to be available in French, as well as English and other Indigenous languages. Leah Marie Dorion's **Metis Series**, available in French and English, is a leveled reading set carefully detailing Metis cultural traditions with her signature light-filled illustrations. Michael Kususgak has co-created an Arctic-based leveled book **Northern Series**.

Some further reading:

Books for Indigenous People's Day www.hbook.com/2016/10/using-books-for-indigenous-peoples-day A good all round list from Horn Book magazine. You'll notice some titles use the word Indian, because they come from US publishers. The word is used by Indigenous people in the US.

For Native American Heritage Month, Professor Deb Reese compiled a list of 30 "must-read" books for Indigenous children and youth. Many Canadian books are featured.
<http://indiancountrytodaymedianetwork.com/2016/11/22/heritage-month-first-nations-development-institutes-30-must-reads-children-and-teens>

Suggested book seller:



Goodminds <http://www.goodminds.com/>

This bookseller is based in Ontario, and founded and managed by Indigenous staff. All material on the GoodMinds' site has been read and vetted by their staff as being

authentic. Materials for students of all grade levels are available, in multimedia and book formats.

Appendix 3

Indigenous Perspectives on Science and Mathematics (2017)

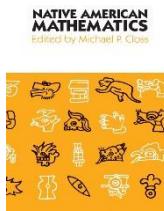
Laura Cowie (MLIS), Library Manager, Library Support Services,
Winnipeg School Division lcowie@wsd1.org @LHCowie
2017.09.22

Books



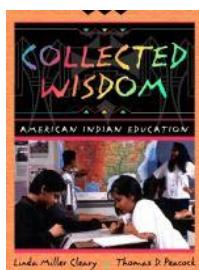
Cajete, Gregory A. Ph.D. **Native Science: Natural Laws of Interdependence.** Clear Light Publishing, 2000.

Dr. Cajete explores and documents the indigenous view of reality, examining the multiple levels of meaning that inform the first people's thinking in astronomy, cosmology, psychology, agriculture, and the healing arts.



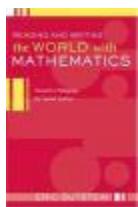
Closs, Michael P. **Native American mathematics.** Austin: University of Texas Press, 2014.

Spanning time from the prehistoric to the present, the thirteen essays in this volume attest to the variety of mathematical development present in the Americas.



Collected Wisdom: America Indian Education. Toronto: Allyn & Bacon, 1998.

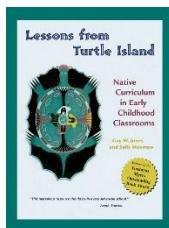
How do cultural differences and real-world issues affect the education of students, in this case, aboriginal American students? What approaches have real teachers found that work well? This book answers these and more thoughtful questions about teaching in today's diverse school communities.



Gutstein, Eric. Reading and Writing the World with Mathematics: Toward a Pedagogy for Social Justice. Routledge, 2006.

A professor of Mathematics Education and middle school teacher, Gutstein argues that math educators can connect schooling to larger socio-political contexts. Based on research, he explains how to teach mathematics to

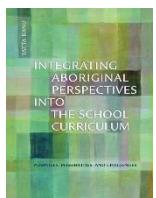
develop students' awareness of themselves as people who can contribute to meaningful social change.



Jones, Guy W. and Sally Moomaw. **Lessons from Turtle Island: Native curriculum in early childhood classrooms.** Redleaf Press, 2002.

How do you help young children learn more about Native Americans than the cultural stereotypes found in children's books and in the media?

The authors show ways to incorporate authentic learning experiences about Native Americans into your curriculum. This book is organized around five cross-cultural themes—Children, Home, Families, Community, and the Environment. The authors present activities, from children's books they recommend, to develop skills in reading and writing, science, math, make-believe, art, and more.



Kanu, Yatta. **Integrating Aboriginal perspectives into the school curriculum: purposes, possibilities, and challenges.** Toronto: University of Toronto Press, 2016.

From improved critical thinking to increased self-esteem and school retention, teachers and students have noted many benefits to bringing Aboriginal viewpoints into public school classrooms. Kanu provides the first comprehensive study of how these frameworks can be effectively implemented to maximize Indigenous students' engagement, learning, and academic achievement.



Perspectives on indigenous people of North America. (series: *Changing the Faces of Mathematics*) National Council of Teachers of Mathematics, 2002.

Designed to help develop a deeper understanding of indigenous mathematics and pedagogy for elementary, middle, and secondary teachers, this book addresses the issue of portfolio assessment and includes classroom lessons and activities.



Preparing Mathematics and Science Teachers for Diverse Classrooms: Promising Strategies for Transformative Pedagogy. Lawrence Erlbaum Associates, 2005.

Using inquiry-based pedagogical approaches in culturally and gender-inclusive ways, this collection of essays by educators feature rich narratives of real experiences in teaching for diversity in math and science contexts.

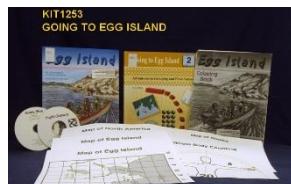
Science and Mathematics through Native Eyes: twelfth annual science and mathematics conference, February 1-3, 2002. Tucson, AZ: University of Arizona, 2002

Featuring presentations by various indigenous educators, including Dr. Gregory Cajete.

Math Kits with Indigenous Perspectives



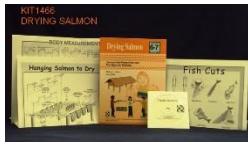
Building a Fish Rack: Investigations into Proof, Properties, Perimeter, and Area. Calgary: Detselig Enterprises, 2003. Supplemental math curriculum based on the traditional wisdom and practices of the Yup'ik Inuit people of southwest Alaska. The modules explore the everyday application of mathematics skills such as grouping, approximating, measuring, proportional thinking, informal geometry, and counting in base twenty and then presents these in terms of formal mathematics. Grade 6.



Going to Egg Island: Adventures in Grouping and Place Values. Calgary: Detselig Enterprises, 2003. Supplemental math curriculum based on the traditional wisdom and practices of the Yup'ik Inuit people of southwest Alaska. This curriculum is a problem and literacy-based supplement math module for grades one and two. The background story will draw students into the life of a second-grade girl living in a Yup'ik Inuit community. Based on her experiences, students will learn as they use novel math tools and (such as a Yup'ik abacus) and group objects in a variety of ways. Grade 1 & 2.



Star navigation: explorations into angles and measurement. Calgary: Detselig Enterprises, 2007. Students learn ways of observing, measuring, and navigating during the day and at night, including specific details of the location and orientation of the Big Dipper and Cassiopeia. They refine their understanding of angle measurements and how they differ from linear measures throughout the activities. Package includes the star navigation reader with traditional stories and personal accounts related to navigating.



Drying Salmon: journeys into proportional and pre-algebraic thinking. Calgary: Detselig Enterprises, 2007.

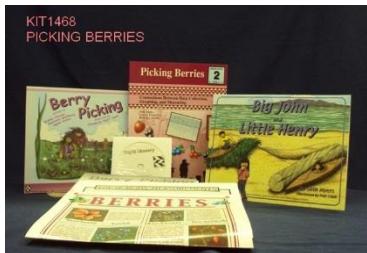
Students learn of a body measurement systems constructed by Mary George and its relationship to typical sizes of salmon while in the drying process. Students transform their own measurements into mathematical symbols as a way to investigate variables, relationships, proportions, and algebraic thinking.



Patterns and parkas: investigating geometric principles, shapes, patterns, and measurement.

Calgary: Detselig Enterprises, 2007.

The traditional repeating geometric border patterns sewn on Yup'ik fur parkas provide the basis for a series of activities on patterns and shapes. Grade 2.



Picking berries: connections between data collection, graphing and measuring. Calgary: Detselig Enterprises, 2007.

Students engage in a series of hands-on activities that help them explore data, graphic representation, and linear measuring. Grades 2 to 4.



Salmon fishing: investigations into probability.

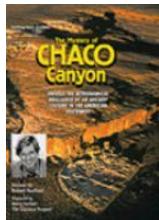
Calgary: Detselig Enterprises, 2007.

Students use activities based on subsistence and commercial fishing in Southwest Alaska to investigate various topics within probability, such as experimental and theoretical probability, the law of large numbers, sample

space, and equally and unequally likely events. Grades 6 & 7.

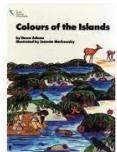
DVDS

Honoring Ute ways: Elementary Mathematics Activities Incorporating Ute Culture. Utah: Utah State University, Dept. of Elementary Education, 2001. Designed to help teachers enhance their mathematics curriculum as they with their students learn more about the Native American people - the Ute, after which the state of Utah is named using specially designed elementary mathematical activities.

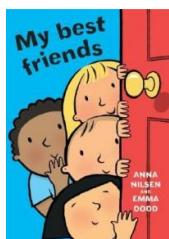


The Mystery of Chaco Canyon. Oley, PA: Bullfrog Films, 2003. 56 minutes
Examines the deep enigmas presented by the massive prehistoric remains found in Chaco Canyon in northwestern New Mexico. Between 850 and 1150 AD, the Chacoan people designed and constructed massive ceremonial buildings in a complex celestial pattern throughout a vast desert region. Aerial and time lapse footage, computer modeling, and interviews with scholars show how the Chacoan culture designed, oriented and located its major buildings in relationship to the sun and moon, and time. Pueblo Indians, descendants of the Chacoan people, regard Chaco as a place where their ancestors lived in a sacred past. Pueblo leaders speak of the significance of Chaco to the Pueblo world today.

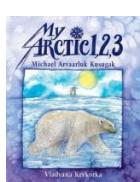
Counting Books for Students



Adams, Dawn. Colours of the islands. Vancouver: Pacific Educational Press, 1987.
Counting through a journey in the Queen Charlotte Islands.

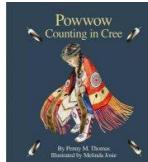


Hadubiak, Maxine. A number journey: an Aboriginal story. Once long ago, in a place called Kanata, there was one boy named One Eagle, who followed one trail. While walking on the trail, One Eagle meets different animals. A number book (1-20) describes and illustrates the journey of an Aboriginal boy, who lives during the fur trade era.



Kusugak, Michael. My Arctic 1, 2, 3. Toronto: Annick Press, 1997.

Using Arctic animals as a focus, this counting book presents the numbers one through ten, 20, 100, & a million in both English & the Inuit language.



Thomas, Penny M. **Powwow counting in Cree**. Winnipeg : HighWater Press, 2013.

This unique counting book introduces Cree numbers, from one to ten.

Featuring powwow imagery that reflects the rich culture and tradition of the Cree people, rhyme, rhythm, and glowing illustration combine to make language learning a joyful experience for young readers. A pronunciation guide is included in the back of the book.

Selected Websites

[Integrating Aboriginal perspectives into curricula: a resource for curriculum developers, teachers and administrators.](#) Winnipeg, Manitoba Education and Youth, 2003.

To enable teachers to facilitate students' understanding of Aboriginal perspectives in Manitoba.



Math Catcher:
Mathematics Through Aboriginal Storytelling

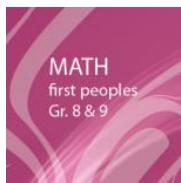
[MathCatcher: Mathematics through Aboriginal Storytelling.](#)

Project from Simon Fraser University

includes the creation of a series of short animated films that accompany picture books, as well as the development of related activities that introduce math topics and techniques through stories that follow Aboriginal storytelling formats and contain elements of Aboriginal traditions and cultures.

[Multicultural Math: Lessons from the Maya](#). National Education Association.

Mayan mathematics constituted the most sophisticated mathematical system developed in the Americas.



[Teaching Mathematics in a First Peoples Context: Grades 8 and 9.](#)

Vancouver: First Nations Education Steering Committee, 2011.

By bringing content, perspectives, and teaching approaches associated with First Peoples into the math classroom, teachers will help all students better appreciate the presence and importance of mathematics and

mathematical thinking within all human cultures and activities as well as give all students a better sense of the significant place of First Peoples within the historical and contemporary fabric of BC. The intent is also to enable Aboriginal students in particular to feel more comfortable in mathematics learning situations and more motivated to participate and focus – thus becoming able to learn more effectively, experience increased academic success, and develop numeracy concepts and skills.

[Using Native American Legends to Teach Mathematics](#). University of Wisconsin. Anishinabe legends retold by students as a means of illustrating math concepts. Other related articles available on the [Ethnomath](#) site, focused on closing the math achievement gap with at-risk students.