

Safe and Caring Schools for Aboriginal Students



A guide for teachers

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Canadian
Heritage

Patrimoine
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Introduction

Many Aboriginal students face discrimination and prejudice in Alberta schools and communities every day. These actions and attitudes negatively effect students' academic achievement, self-esteem and ability to succeed. Teachers can be leaders in ensuring that all students learn to respect each other's culture, understand diverse points of view and model respect for everyone.

When asked how best to address discrimination and prejudice aimed at First Nations, Métis and Inuit students, a class of Aboriginal and non-Aboriginal education students at the University of Lethbridge provided some answers. From their research and personal experiences, the students identified two key factors in helping Aboriginal students succeed in school. First, the teacher's attitude is critical. Teachers who demonstrate genuine respect and caring for students, their families and their community are most likely to have a positive influence. Second, teachers who become informed and knowledgeable about Aboriginal culture, beliefs, traditions and world views and who integrate this knowledge into teaching practice and lesson planning are far more likely to see students succeed. The university students affirmed the importance of providing accurate, authentic, unbiased and balanced information about Aboriginal culture and history to all students, not just those who are Aboriginal.

This booklet offers suggestions and strategies for helping all students respect, value and appreciate Aboriginal culture and people so that classrooms and schools are safe, caring and inclusive places for Aboriginal students. The booklet

- dispels the myths and stereotypes and clarifies terminology related to Aboriginal students
- provides information about teaching strategies that work more effectively to improve academic achievement, build self-esteem and develop positive self-image; and
- provides resources and legislation relevant to improving Aboriginal student success and achievement in school.

Canada's *Constitution Act* (1982) defines Aboriginal people as those who are Indian (or First Nations), Métis or Inuit. Aboriginal peoples reflect diverse histories, interests and perspectives. Their languages, ethnicities and cultures vary widely, as do their beliefs, customs and traditions. What collectively defines Aboriginal people is their shared ancestry—they are the descendants of the original peoples of North America.

The Power of One

One caring adult can make a difference. The following story is based on the actions of one such adult—Ms Power, a non-Aboriginal teacher, at Miller Middle School in southern Alberta. Ms Power was saddened and discouraged by the lack of success experienced by her school’s Aboriginal students, who constituted 40 per cent of the student population. Ninety per cent of the students in her remedial-reading class were Aboriginal, and many were reading two or more grades below grade level. Reading problems were compounded by the social stigma attached to being assigned to the remedial class. Rather than face ridicule, many students skipped classes or didn’t come to school at all. Ms Power also found that she had little time to provide individual assistance in her large, mainstream social studies classes. Because she seldom heard back from parents, she wondered if they got the messages and letters she sent home.

In her five years at the school, Ms Power had dealt with a variety of learning needs and worked with students from troubled homes. She had even taught two courses in Native studies prior to teaching middle school. Ms Power noticed that some of the Aboriginal students were very knowledgeable about their culture and proud of their heritage, whereas others knew very little about their culture and even tried to hide that they were Native. Knowledge of the culture was especially minimal for those who lived in town or were in foster care.

Ms Power observed that many of the Aboriginal students rode the school bus for two and a half hours in the morning and didn’t arrive home until 6:30 p.m. It was no surprise that these students were hungry and tired before the school day even began. To make matters worse, her classes were large, and she had special needs students and little assistance from the overworked teacher’s aide.

What disturbed Ms Power most was the lack of mingling among Aboriginal and non-Aboriginal students. She overheard racist remarks, saw racist washroom graffiti and heard about race-motivated fights. All of these factors appeared to contribute to a pattern of absenteeism, failure and dropping out among the Aboriginal students.

Ms Power was very aware that her Aboriginal students didn’t fall into any single category—she knew that there is no stereotypical Native student. In fact, some Aboriginal students were very successful in school and were among the top academic achievers. Some excelled in sports, and others were committed to making a positive difference. However, many Aboriginal students experienced

academic difficulty, had low self-esteem and dropped out. Rather than accept this situation, Ms Power decided to make changes to rectify it.

She knew that helping her Aboriginal students to learn would require the sensitivity and understanding that could be gained only by becoming more involved and by learning more about the diverse cultures represented in her classes. She believed that everyone should appreciate and honour Aboriginal culture and history. She worked actively with the school's Native liaison worker to encourage parental involvement, encouraged other staff members to attend cultural-awareness classes and helped organize cultural activities for not just Aboriginal students but all students. Ms Power volunteered at the local Native friendship centre and was invited to attend social gatherings. She initiated a peer-mentorship program whereby older students acted as mentors and tutors for younger ones. The program was a powerful way to build self-esteem and encourage positive role-modelling.

As a result of Ms Power's actions, student success increased. Her commitment and role-modelling showed everyone the difference one person could make. Her actions spoke louder than words.

This story was contributed by Antelope Woman, Blackfeet/Blood and is based on actual experiences. Names of people and places have been changed to protect privacy.

The students who helped develop this booklet pointed out the irony that, even though Aboriginal cultures and individuals are extremely diverse, stereotyping, prejudice and discrimination persist. All children, Aboriginal and non-Aboriginal, are shaped by unique experiences. Some come from stable homes; others do not. Some have economic security; others do not. Some are supported and cared for; others are neglected and even abused. What is most important is that each student has unique talents, abilities, skills and attitudes, and it's the teacher's job to help all students reach their potential.

Useful Terms

It is important that we use the most appropriate and respectful terms when referring to any group of people. Selecting an umbrella term to refer to Aboriginal people is not easy, because not everyone agrees. Consider the terms in the list below and select those that are the most appropriate and respectful in your area.

Aboriginal

Should be used only as an adjective to describe individuals or mixed groups of First Nations, Métis or Inuit people. The term has been wrongly used by the news media as a noun, as in “The Aboriginals are . . .” The proper usage is “The Aboriginal peoples are . . .”

Indian

Was until recently commonly accepted and is still used in some circumstances. For example, it is generally appropriate to use the term *Indians* or *Indian peoples* when a generalization holds true for all Indian peoples, regardless of legal status. The term is used to define indigenous people under Canada’s *Indian Act* (1985)¹ and is part of the name of the federal department dealing with Aboriginal affairs—the Department of Indian and Northern Affairs. However, when the term *Indian* is used inappropriately, it can imply that indigenous peoples of the Americas are the same culturally, politically and historically. Also, it is an inaccurate description of who Aboriginal people really are. Christopher Columbus first used the term when he and his crew encountered inhabitants of the Americas. They thought they had landed in India!

First Nations

The term used by the Canadian Assembly of First Nations, a national representative/lobby organization of the Aboriginal people in Canada. The term is also used by those who want to reinforce that Aboriginal people were the original inhabitants of the Americas—they were the “first nations.”

Native

Has been used as a term of convenience to refer to all Aboriginal groups, regardless of legal, historical and political distinctions. Because the term also refers to any person who is born in a country, it can be misleading. The term *Native American* includes all peoples indigenous to the western hemisphere.

Indigenous peoples

The original people in any region on the planet. The term is usually used when referring to Aboriginal people in an international context.

The Métis

People of mixed European and First Nations ancestry beginning with the fur trade in early Canadian history. Métis people are a distinct group with a unique culture. According to the *Indian Act*, some people of Aboriginal ancestry may not be registered as Indians—this is the case with the Métis. The government of Canada did not sign treaties or establish reserves with Métis; rather, the Métis were allotted land scrip in the prairie provinces, the Yukon and parts of the Northwest Territories.

The Inuit

Aboriginal people who generally live north of the treeline in Canada. In 1996, 1,105 people who identified themselves as Inuit were living in Alberta (Department of Indian and Northern Affairs).

It is important to determine the appropriate contemporary terminology used by the people in each area. Terms that specify national origins and political and legal status serve to acknowledge diversity within the Aboriginal community. Terms that the people use to refer to themselves in their own languages are usually most appropriate. If you are in doubt, ask.

Status Indians: Indians registered under the *Indian Act*. The Act determines who is a status Indian.

Non-status Indians: Prior to 1985, the *Indian Act* allowed for the removal of Indian status and rights from registered/status/treaty Indians. Removal of status occurred when Indian women married non-Indian men. Other Indian people who are non-status Indians include those who were never registered or persons who had been allotted Métis land scrip.

Treaty Indians: Indians belonging to a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits.

Reinstated status Indians: Because the law on Indian status was challenged on constitutional grounds (it was discriminatory), on April 17, 1985, an amendment to the *Indian Act*—Bill C-31—allowed non-status Indians to regain their status on the Indian Register. To regain status, Aboriginal people were required to make application to specific bands, usually the band from which they were disenfranchised, to regain band membership. Reinstated status Indians are referred to as status Indians after being re-enfranchised.

First Nations and Métis Language Groups in Alberta

One way to be more respectful of the diversity that characterizes Aboriginal groups is to learn and use appropriate Aboriginal names to refer to various language groups.

- Woodland Cree
- Plains Cree
- Dene tha (Slavey)
- Dene Soultine (Chipewyan)
- Dunne'za (Beaver)
- Tsuu T'ina
- Sauteaux
- Nakoda (Stoney)
- Blackfoot (Siksika, Kainai, Piikani)
- Métis Cree
- Michif (French)

Some facts about Alberta's three treaties with First Nations People

In Alberta, there are

- 44 First Nations,
- 123 reserves, and
- approximately 700,537 hectares of reserve land.

There are eight Métis settlements in Alberta:

- Buffalo Lake Métis Settlement
- East Prairie Métis Settlement
- Elizabeth Métis Settlement
- Fishing Lake Métis Settlement
- Gift Lake Métis Settlement
- Kikino Métis Settlement
- Paddle Prairie Métis Settlement
- Peavine Métis Settlement

Métis Nation of Alberta:

Métis Nation of Alberta is a province-wide organization for Métis peoples who are not Métis settlement members.

There are approximately 1500 Inuit people living in Alberta (2003).

Treaty 6 was signed at Carlton and Fort Pitt in 1876. The territory covers central Alberta and Saskatchewan. There are 16 Treaty with 6 First Nations in Alberta.

Treaty 7 was signed at the Bowfoot Crossing of the Bow River and Fort Macleod in 1877. Treaty 7 covers southern Alberta and contains 5 First Nations.

Treaty 8 was signed at Lesser Slave Lake in 1899. Treaty 8 covers portions of northern Alberta, British Columbia, Saskatchewan and part of the North West Territories. There are 23 First Nations in this territory.

Source: Indian and Northern Affairs Canada (www.inac-ainc.gc.ca)

Misconceptions about Aboriginal people

The injustices done to Aboriginal people are a thing of the past and not an issue today.

Until the 1970s, many Aboriginal children were sent far away from their families to attend residential schools. In many residential schools, children were forbidden to speak their mother tongues, their cultures were condemned as barbaric and their spirituality was considered heathen. The negative impact of this period in Aboriginal history lives on. Some former students still bear the emotional and physical scars of the experience. Many parents and grandparents of today's youth went to residential schools (Abboud. et al. 2002).

All Aboriginal communities face living conditions similar to Third World countries.

No two communities are the same. Differences in geographic location (urban, rural or isolated) combined with access to economic development mean that economic disparities exist among Aboriginal communities. Aboriginal leaders are implementing many initiatives to improve living conditions on reserves. The goal is to increase the Aboriginal standard of living to Canadian standards in all communities.

All Aboriginal students are good at art.

As in any diverse population, Aboriginal individuals are different. Although many Aboriginal people value symbols and pictures as important expressions of spirituality and culture, not all Aboriginal people are artistic. It is important not to pigeonhole students and to stimulate all learning styles and interests.

The conditions Aboriginal people face in Canada are exaggerated. They aren't that bad.

Although Aboriginal people in Canada are making many positive strides, there is still a long way to go to eliminate the disparities between them and most Canadians. Many reserves are small, remote and deficient in resources. The average life expectancy of Aboriginal people is seven years below the Canadian average. In 1995, 40 percent of the Aboriginal population and 60 percent of Aboriginal children under the age of six lived below the poverty line, according to Statistics Canada (Abboud. et al. 2002).

Aboriginal people aren't doing much to make things better for themselves.

Aboriginal groups are getting more involved in working toward a better future. Many programs have been developed and implemented by Aboriginal youth and adults, geared toward increasing the life chances of future generations. Youth are increasingly becoming involved in politics and governance. They are joining councils so that their voice is heard and their issues and concerns are at the forefront (Abboud. et al. 2002).

Making eye contact is a universal communication skill.

Understanding protocol is very important because it indicates respect. Some Aboriginal people maintain the traditional way and avoid eye contact; others do not. The important thing is to not misinterpret lack of eye contact as a sign of disrespect. Discuss forms of nonverbal communication and their meanings so that everyone is aware of the nuances.

Aboriginal Students at Risk

According to the federal government's Report of *The Royal Commission on Aboriginal Peoples* (1996) and Alberta Learning's *First Nations, Métis and Inuit Education Policy Framework* (2002),

- the high school graduation rate of Aboriginal students in Alberta (1996) is 15 per cent less than that of non-Aboriginal students,
- about 4 per cent of Aboriginal learners complete university compared to about 14 per cent of non-Aboriginal people,
- Aboriginal people have lower literacy rates than non-Aboriginal people,
- over 30 per cent of Aboriginal people have disabilities (about 1.7 times more than non-Aboriginal people) that may limit both their physical wellness and their ability to participate fully in economic activities, (Diagnostic testing is geared to the majority culture and does not include traditional world views and ways of learning.)
- twice as many Aboriginal people as non-Aboriginal people have incomes under \$20,000 and about 34 per cent report no employment income compared to 26 per cent of non-Aboriginal people, and
- the rate of population growth for Aboriginal people is about twice the Canadian average and almost half of Aboriginal people are under 20 years old (compared with the Canadian average of about 30 per cent).

Disadvantages for Aboriginal students are compounded by the interconnectedness of illiteracy, poverty, poor health, and high unemployment and crime. Some Aboriginal people face health and social challenges that decrease their opportunities to participate in economic activities and to learn in school. These factors in combination make staying in school more challenging for Aboriginal students. When Aboriginal people move away from home to find employment, housing or education, they experience the loss of family and community support and have the burden of added expenses. Loss of language, culture and traditions all contribute to the loss of the sense of community (belonging) essential for healthy development.

On School Dropouts

Many schools off reserves don't reflect the cultural values of the minority Aboriginal student population. This is particularly true when Aboriginal students are bused to secondary schools in nearby towns. Sometimes the change from a rural to an urban setting accounts for some of the difficulties. It is not uncommon for Aboriginal students to attend elementary school on the reservation and secondary school in town. The transition is often difficult. (Government of Alberta 2000)

On Risk Factors

"Problems in education [related to Aboriginal people] are complicated by family breakdown, lack of cultural relevance in teaching style, few Aboriginal teachers and a high turnover of white teachers and an almost total absence of topics that deal with their lives and their culture. The rate of graduation from high school is 20% nationally." (Henry et al. 1995)

How Aboriginal culture influences student learning

Although each student is unique, culture does have a powerful influence on individuals behaviour. People with a common cultural background often have similar abilities, thinking styles and interests.

Learning related to both academics and positive social behaviour improves when Aboriginal culture is valued, the wisdom of elders is embedded and spirituality is integrated into daily learning and living. Students achieve academically and develop strong, resilient and caring identities when schools reinforce parents' efforts to pass on culture. This can best be achieved when teacher–parent partnerships exist and when teachers and other adults in the community understand and respect the cultural heritage of the students. The following information provides more details about what to consider when creating positive learning environments and appropriate unit and lesson plans.

Spirituality, reciprocity and interconnectedness.

Are basic to traditional Aboriginal learning. Find ways to incorporate these elements in the curriculum. For example,

- develop lessons that illustrate connections among people and nature,
- when teaching history try to illustrate the reciprocal contributions of all cultures in the formation of our local, regional and national identities, and
- incorporate the value of interconnectedness by honouring the important contributions of elders and families and learning some of the spiritual traditions of the local population.

Involve the *whole* child.

In most traditional aboriginal cultures learning meant involving the whole child in experiences to prepare him or her for adulthood. To be consistent with this expectation teachers should:

- evaluate and assess student learning by using a variety of measures—not just test scores (for example, use performance-based assessments and social skills tools to measure skills and attitudes), and
- involve students in school, extracurricular and outdoor activities.

Specific virtues.

Are valued in any community. Find out which virtues are most valued in your students' community. Reinforce these virtues to enhance academic mastery and teach social responsibility. For example,

- if a community tells you that they value respect, courage and generosity, consciously integrate these virtues into lessons;
- reinforce behaviours that illustrate these virtues; and
- spend time finding ways to strengthen the virtues in all school activities.

Making the context relevant enhances learning.

Learning activities should be constructed so that the student can master the task in a familiar way. Activities and problems should be presented in familiar contexts so that the student can make an immediate connection to what was learned.

- Aboriginal students learn best when teachers integrate traditional virtues such as courage and generosity, not as behavioural tools but as ways to give meaning to academic mastery and improve social responsibility.
- Find ways to situate learning by relating lessons to local places.

Constructivist pedagogy.

Occurs when teachers provide opportunities for students to create meaning from their own cognitive processes. Gregory Cajete (1994) says that “a primary orientation in Indigenous education is that each person is their own teacher and learning is connected to each individual’s life process.” Empower students to be responsible for their own and others’ learning. Where possible, incorporate student-directed activities into lessons in all subjects.

Learning is more likely to take place when lessons are relevant and meaningful for all students. Respect everyone’s heritage. Identify the values that each culture brings, and point out contributions from Aboriginal culture that have enhanced present-day culture. Bring the Aboriginal students’ cultural heritage and values into discussions in every subject whenever possible. Show them that you value and respect their heritage. Expand students’ capacity to appreciate and deal with the differences in others and help students to perceive themselves as belonging to a multicultural, multi-ethnic society.

Teaching positive social behaviour.

In regard to teaching positive social behaviour, research by Brendtro, Brokenleg and Van Bockern (1990) shows that the same approaches used to deal with at-risk children and youth work to correct antisocial behaviour and shape positive social behaviour in all students. They refer to the core principles or protective factors as belonging, mastery, independence and generosity. The Society for Safe and Caring Schools and Communities has adopted these as the four A's, attachment, achievement, autonomy and altruism respectively.

Toward a Safe and Caring Curriculum—Resources for Integration: K to Grade 6 is a curriculum resource that integrates safe and caring knowledge, skills and attitudes into all subject areas in the elementary curriculum. An adaptation to this resource that added an Aboriginal perspective was added in 2004. See resources for teachers.

Teaching and Learning Styles

Learning styles

Although individual needs must be considered, some cultural factors shape the way students learn. The following generalizations about learning styles can guide teachers in planning and implementing lessons that will better meet the learning needs of Aboriginal students.

Many Aboriginal students learn in the following ways:

- **Through visual/perceptual/spatial information processing.** When Aboriginal students are given a choice about how to process information, most select pictures and images rather than words or verbal cues.
- **By coding with imagery.** Many Aboriginal students frequently and effectively use coding with imagery to remember and understand words and concepts. That is, they use mental images rather than word associations to remember or understand.
- **By processing globally rather than analytically.** When teachers approach a new topic from a global perspective, they provide a “picture” of the end product at the outset.
- **By emphasizing cooperation and sharing.** In Aboriginal cultures, status is gained through generosity and cooperation, not thrift and competition.

Teaching Styles

Teaching methods should reflect the diversity of learning styles represented in any classroom. To learn more about the learning styles of students, teachers should find out as much as possible about students’ lives—their interests, preferences and ways of knowing. For example, teachers who are aware of the nature of family life and the community’s ways of teaching can apply this knowledge to planning more effective classroom activities. Talk to students about their preferred learning style, or use simple tests that indicate preferences. Allow students to experience a variety of activities that reflect different styles. Evaluate their work with them to identify what works best and why.

When teaching and learning styles match, student understanding and motivation increase. Studies show that most teachers use an analytic, sequential approach rather than a global, holistic approach. Thus, many students' learning styles are often mismatched with the teaching approach. To address this incongruity, make sure that the overall purpose and structure are apparent at the beginning of a unit or lesson, especially when the students have little direct experience with the concept or the topic is not culturally relevant.

Teaching methods that work

Cooperative learning.

Helps students work together to accomplish shared goals. When used effectively, cooperative-learning methods increase academic achievement, develop self-esteem, foster trust and understanding, and provide opportunities for building cross-ethnic friendships.

Group students heterogeneously for school and class activities. Segregating or grouping students by culture, race, gender or ethnicity reinforces differences. Encourage students to mix in informal situations as well as in class.

According to Spencer Kagan (1994), students choose more friends from other races and interact in a more integrated pattern when they are engaged in cooperative learning.

Robert E. Slavin concluded that cross-ethnic friendships increased in the cooperative-learning classrooms over the control classrooms in 14 experiments involving students from grades 3 through 12.

Games

Provide intrinsic motivation for learning and challenge physical, social and cognitive domains. Games can pique curiosity, provide a sense of accomplishment and provoke the desire to succeed. Games with clear rules, requirements and contracts can teach skills needed to accomplish a goal or task through fair play and fun. When students work in teams, they learn valuable social skills and develop more positive interactions. Some of the most effective games are those created by students based on their own experiences or culture. Games help students internalize and reflect on their learning.

Consider introducing Aboriginal games that fit with the curriculum. Many Aboriginal games promote cultural values, such as sharing, cooperative teamwork, hard work and respect. In using traditional Aboriginal games, teachers and students demonstrate respect for the knowledge of elders while promoting greater cultural understanding.

Experiential, activity-based, hands-on approaches.

Engage students in project work. Projects encourage students to interact with peers, instructors and their environment.

Anxiety-Reducing Strategies.

Competition in the classroom can cause anxiety. Rewarding cooperation instead of producing the correct answer first, will reduce the anxiety that some students feel.

Multiple Intelligences.

The theory of multiple intelligences was developed in 1983 by Howard Gardner, professor of education at Harvard University. It suggests that the traditional notion of intelligence, based on IQ testing, is far too limited. Instead, Gardner proposes eight intelligences to account for a broader range of human potential in children and adults: linguistic intelligence (“word smart”), logical–mathematical intelligence (“number/reasoning smart”), spatial intelligence (“picture smart”), bodily–kinesthetic intelligence (“body smart”), musical intelligence (“music smart”), interpersonal intelligence (“people smart”), intrapersonal intelligence (“self smart”) and naturalist intelligence (“nature smart”). Like all students, Aboriginal students will exhibit a wide range of intelligences. Teaching strategies that take this variety into account are effective in helping all students learn more.

Role Models

Be aware of the importance of role-modelling. Providing positive Aboriginal role models serves two purposes. First, it helps Aboriginal students see the possibilities for their own success. Second, it counters negative stereotypes that feed prejudice and discrimination. Seeing positive role models is important in the development of self-esteem and self-respect. Use Aboriginal role models to illustrate success, pride and accomplishment. Use a bulletin board, posters or a file to feature success stories. Encourage students to contribute and showcase work done by Aboriginal students in previous years.

Seekers and Storytellers: Aboriginal Role Models Share their Career Journeys (Government of Alberta, Human Resources and Employment 2002) provides good examples of young Aboriginal people successful in a variety of careers. See resources for teachers.

Indian and Northern Affairs Canada offers a website profiling prominent Aboriginal people. See resources for teachers. The following information has been adapted from that website.

Activists

Mary Two-Axe Earley, Giindajin Haawasti Guujaaw, Buffy Sainte-Marie

Actors

Gary Farmer, Chief Dan George, Graham Greene, Tina Keeper, Tanto Cardinal, Jay Silverheels

Architect

Douglas Cardinal

Artists

Dinah Anderson, Kenojuak Ashevak, Kiawak Ashoona, Pitseolak Ashoona, Ramus Avingaq, Dorothy Grant, David Hannan, Gilbert Hay, Shirley Moorhouse, Daphne Odjig, Bill Reid, John Terriak, Christine Sioui Wawanoloath

Athletes

Waneek Horn (water polo), Tom Longboat (track and field), Alwyn Morris (kayaking), Brian Trottier (hockey), Darren Zack (baseball)

Business

Wade Cachagee

Filmmakers

Alanis Obomsawin, Denis Arcand

Historian

Terry Lusty

Historical Figures

Joseph Brant (politician and missionary), Gabriel Dumont (military leader), Louis Riel (politician), Chief Crowfoot, Joseph Brant (Mohawk, Ontario)

Law

Rose Boyko, Roberta Jamieson

Medicine

Cornelia Weiman

Musicians

Susan Aglukark, John Kim Bell, Fara, Tom Jackson, Kashtin, Laura Vinson, Buffy Sainte-Marie

Politicians

John Amagoalik, Georges Erasmus, Simon Baker, Phil Fontaine, Ethel Blondin-Andrew, Dan Goodleaf, Abel Bosum, Elijah Harper, Matthew Coon Come, Ovide Mercredi, Tagak Curley, Mike Mitchell, Billy Diamond, Charlie Watt

Writers

Jeanette Armstrong, E. Pauline Johnson, Kateri Damm, Basil H. Johnston, Nora Dauenhauer, Mitiarjuk Nappaaluk, Joseph Dion, Drew Hayden Taylor, Tomson Highway, Thomas King, Carla Robinson

Native Wisdom

1. Give thanks to the Creator each morning upon rising and each evening before sleeping. Seek the courage and strength to be a better person.
2. Showing respect is a basic law of life.
3. Respect the wisdom of people in council. Once you give an idea, it no longer belongs to you; it belongs to everybody.
4. Be truthful at all times.
5. Always treat your guests with honor and consideration. Give your best food and comforts to your guests.
6. The hurt of one is the hurt of all. The honor of one is the honor of all.
7. Receive strangers and outsiders kindly.
8. All races are children of the Creator and must be respected.
9. To serve others, to be of some use to family, community or nation, is one of the main purposes for which people are created. True happiness comes to those who dedicate their lives to the service of others.
10. Observe moderation and balance in all things.
11. Know those things that lead to your well-being and those things that lead to your destruction.
12. Listen to and follow the guidance given to your heart. Expect guidance to come in many forms: in prayer, in dreams, in solitude and in the words and actions of elders and friends.

The Traditional Indian Code of Ethics. Reprinted with permission from the Four Worlds International Institute for Human and Community Development at the University of Lethbridge.

All life is sacred and all things are connected. Chief Seattle

We strive to live in harmony with one another and with all creation around us in this circle of life. In a circle no one is above another. There is the sense of belonging to a family and to a community and roots in a national identity.

What can I do in the classroom

There are many things teachers can do to counter the stereotyping, prejudice and discrimination that lead to conflict. The following suggestions are important to remember in teaching all students.

1. Be a positive role model.

Students watch teachers' reactions to students' behaviour. Teachers who model respect are teaching important lessons about how to treat others. Show Aboriginal students that you value their language by learning key phrases and incorporating them into teaching practice. Encourage all students to do the same. Where possible, nurture multilingual and multicultural perspectives.

2. Teach history accurately and critically.

Accurate portrayals of historical events are hard to find, especially long after an event is over. It is important to critically examine the perspectives of all those involved in writing or telling history.

- Research the traditions and histories, oral and written, of Aboriginal peoples before attempting to teach them. Ensure that understanding goes beneath the surface to explore deeper aspects of the cultures, beliefs and practices. Use materials and texts that outline the continuity of Aboriginal societies from past to present.
- Find primary sources and help students understand how history has been written, who wrote it and whose interest a particular interpretation serves.
- Invite elders to present oral Aboriginal histories. Beware of history books and stories that characterize conflicts between settlers and Natives as Indian massacres, or settlers' victories as conquests. These accounts colour the way descendants of both sides feel about each other and provide a one-sided perspective on what happened. Derogatory terms such as *wagon burner* reinforce the belief that Aboriginal people were aggressive, bloodthirsty and warlike.
- Encourage all students to know their roots, and give them opportunities to become involved in their native heritage.
- Present Aboriginal peoples as having unique, separate and distinct cultures, languages, beliefs, traditions and customs.
- Integrate contemporary issues with traditional Aboriginal history as a regular part of social studies.
- Avoid materials and texts that illustrate Aboriginal peoples as heroes only when they helped Europeans.

3. Understand the impact that history has had on your students.

Become informed about the history of Aboriginal people from multiple perspectives. Be aware of the biases inherent in looking only at the dominant perspective. Understand how this history has affected the students in your class, many of whom may have had parents who were separated from their own parents and sent to residential schools.

4. Take reports of bullying and harassment seriously.

It is difficult for a student to tell a teacher about bullying and harassment; however, small complaints or seemingly trivial concerns may be symptoms of a major problem. There is a fine line between friendly teasing among equals and taunting used to intimidate. Follow up on a student's anxieties or worries, and attempt to deal with them quickly.

5. Observe students and ask questions that show genuine caring and concern.

Building and nurturing positive relationships between you and your students is important in helping them succeed academically.

6. Be sensitive to cultural differences relating to time.

Focus on respectful behaviour. Guide the class in discussions about this issue and establish criteria for arriving at class, handing in assignments and providing enough time to complete assignments. Determine criteria for exceptional circumstances. Avoid hard-and-fast rules, but come to a consensus about what is reasonable and respectful. Make distinctions between transitions and appointments. Appointments require one to be punctual and, therefore, have set times. Transitions are movements from one event to the next or to different places. Approximate times are acceptable for transitions. Clarify which is the most appropriate.

7. Encourage full participation.

Wait for students to complete tasks, share control in the classroom, respond to nonverbal requests for help, and recognize that pauses and silence are okay.

8. Learn as much as you can about local Aboriginal culture, customs and protocols.

Body language and non-verbal messages are very strong in traditional First Nations, Métis, and Inuit cultures. Publicly acknowledge the importance of ceremonies and traditions that reflect spirituality, healing and living respectfully.

9. Deal with derogatory and demeaning language.

All students must understand the harm caused by using derogatory or demeaning language. The following words and phrases have connotations that reinforce negative stereotypes and perpetuate racism directed at Aboriginal people. Hurtful words used to refer to people include *papoose*, *squaw*, *savages*, *circle the wagons*, *bottom of the totem pole*, *sit Indian style*, *red man* and *red race*. The term *noble savage* and the phrase “*at one with nature*” are misleading and patronizing. Referring to Aboriginal cultures as *simple* or *primitive* fails to recognize their inherent richness, diverse histories and complex social organizations. Calling Aboriginal cultures *uncivilized*, aside from being false, diminishes accomplishments and paints the people as inferior.

10. Select appropriate resources.

An important way to counter the myth that traditional Aboriginal societies were uncivilized is to use materials that show respect for and understanding of the sophistication and complexities of Aboriginal societies. Help students understand that the spiritual beliefs of Aboriginal peoples are integral to the structure of our societies and that their beliefs are not superstitious or heathen. Select literature that is familiar and meaningful to students. Ask students about their interests and encourage them to create their own stories. Where possible, link language arts with other subjects. Involve parents, guardians and grandparents in students’ storytelling and reading. Use books and materials written and illustrated by Aboriginal people as primary source materials. Use speeches, songs, poems and writing that show the linguistic skill of a people from an oral tradition.

What to avoid

- Avoid using materials that offend Aboriginal students such as alphabet displays that show *I* is for *Indian* and *E* is for *Eskimo*. When using commercial displays, select those that include all races.
- Avoid naming teams or mascots Redskins, Indians, Chiefs, Braves, and so on. To many Aboriginal people, such references are offensive.
- Avoid singling out Aboriginal students and asking them to describe their families' traditions or their peoples' culture(s). This should be done voluntarily.
- Avoid assuming that there are no Aboriginal students in your class. Surnames do not always reveal ancestry.
- Avoid reciting rhymes or songs that use Aboriginal people as counting devices (for example, "One little, two little, three little . . .").
- Avoid materials that depict non-Aboriginal people or other characters dressed as Indians.
- Avoid craft activities that trivialize Aboriginal dress, dance or beliefs. For example, avoid craft activities such as making toilet-paper roll kachinas or Indian dolls, or paper bag and construction paper costumes and headdresses. Research authentic methods for constructing artifacts and, where possible, use the proper materials. Realize that many Aboriginal songs, dances, legends and ceremonies are considered sacred and should not be invented or portrayed as an activity.
- Avoid the assumption that an Aboriginal person knows everything about all Aboriginal people or has authority to speak on their behalf.

What the school can do

1. Involve the community in the school.

View all community members as potential teachers and all community events as potential learning opportunities. Create an open, welcoming atmosphere that invites parent and community support and involvement. Cosponsor activities and events with the community. Consider working with extended families to help with academics. Reinforce efforts to pass on culture. Seek partnerships with the community, and work with organizations that can offer support and programs.

2. Involve parents.

Invite Aboriginal parents to your school to share their skills and knowledge with the students. Ask them for specific assistance that taps their areas of expertise. Encourage them to share their stories.

3. Support Native liaison programs.

These programs provide a valuable link between the home, school and community. They can assist students making transitions required to succeed in school.

4. Create spaces for bulletin boards, displays and other visuals throughout the school.

Decorate the school with symbols and artwork relating to Aboriginal culture. Post the work of all students and encourage them to portray themselves and others positively.

5. Provide cultural, language and language-immersion programs.

A key step in preserving culture is maintaining the language.

6. Respect elders.

Elders are men and women chosen by the Aboriginal community to be the keepers and teachers of oral tradition and knowledge. They are recognized for having spiritual wisdom and cultural knowledge. Elders offer advice on traditional and contemporary issues. Asking for their guidance and recognizing their status is respectful. Encourage students to respect elders and to share the elders' wisdom.

7. Establish basic expectations in the school code.

Establish codes of conduct and ways to handle expressions that demean students. Be proactive.

8. Provide resources and training for teachers and school counsellors.

Reference materials and contact information for relevant organizations are imperative for those who work directly with students.

9. Be active in encouraging students to remain in school.

Provide reasons and relevance continually.

- Create flow charts and diagrams that display paths to successful school completion and career opportunities.
- Illustrate and feature successful role models.
- Allow for student input in selecting activities of interest. For example, outdoor education, survival training and field trips can be motivational and culturally relevant. Where possible, use traditional settings such as camps or historic sites.
- Provide work-experience placements. Work experience helps students set goals and makes education relevant.
- Invite guest speakers to provide workshops on self-esteem, humour, alcohol/drugs, health and teenage pregnancy.
- Offer scholarships for Aboriginal students that focus on a variety of skills and interest areas such as physical education, the arts or academics.

10. Hire teachers and administrators whose background is similar to the student.

Students identify with any good teacher, especially one from their own ethnic group.

11. Provide orientation for new teachers.

It is important for new teachers to learn about the cultural expectations of the school and community. The orientation should include explicit statements regarding the cultural values of the community in school policies, programs and plans.

12. Offer cultural-awareness seminars for professional-development days.

This idea should come from the staff rather than the administration. Find ways to encourage but not demand participation.

Legislation and Bylaws

The ATA Code of Professional Conduct

www.teachers.ab.ca/professional/code.html

(1) The teacher teaches in a manner that respects the dignity and rights of all persons without prejudice as to the race, religious beliefs, colour, gender, sexual orientation, gender identity, physical characteristics, disability, marital status, family status, age, ancestry, place of origin, place of residence, socio-economic background or linguistic background.

The ATA Declaration of Rights and Responsibilities

www.teachers.ab.ca/about/declaration.html

(9) Teachers have the right to be protected against discrimination on the basis on race, religious belief, colour, sex, sexual orientation, physical characteristics, age, ancestry or place of origin and have the responsibility to refrain from practising these forms of discrimination in their professional duties.

The Alberta School Act Section 45(8)

A board shall ensure that each student enrolled in a school operated by the board is provided with a safe and caring environment that fosters and maintains respectful and responsible behaviours.

Alberta Human Rights, Citizenship and Multiculturalism Act

www.albertahumanrights.ab.ca/

3(1) No person shall publish, issue or display or cause to be published, issued or displayed before the public any statement, publication, notice, sign, symbol, emblem or other representation that

- (a) indicates discrimination or an intention to discriminate against a person or a class of persons, or*
- (b) is likely to expose a person or a class of persons to hatred or contempt because of the race, religious beliefs, colour, gender, physical disability, mental disability, age, ancestry, place of origin, marital status, source of income or family status of that person or class of persons.*

This act contains similar clauses regarding the provision of goods and services, tenant rights, employment, advertisements and membership in organizations.

Canadian Charter of Rights and Freedoms

<http://laws.justice.gc.ca/en/charter/>

Section 15(1) Every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on *race*, national or ethnic origin, *colour*, religion, sex, age or mental or physical disability.

Canadian Multiculturalism Act

<http://laws.justice.gc.ca/en/C-18.7/index.html>

Universal Declaration of Human Rights

www.un.org/overview/rights.html

Article 2 Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as *race*, *colour*, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

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- Government of Alberta, Human Resources and Employment. *Seekers and Storytellers: Aboriginal Role Models Share Their Career Journeys*. Edmonton Alta.: Author, 2002.
Available at www.alis.go.ab.ca/pdf/cshop/seekersstorytellers.pdf.
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Resources for Teachers

Websites

The Society for Safe and Caring Schools and Communities

www.sacsc.ca

www.teachers.ab.ca/safe/index.html

The ATA's Diversity, Equity and Human Rights Homepage

www.teachers.ab.ca/diversity/index.html

The ATA's *Toward A Safe and Caring Curriculum—Resources for Integration: K–6: Aboriginal Perspectives*

www.sacsc.ca

www.teachers.ab.ca/safe/index.html

Aboriginal Canada Portal

www.Aboriginalcanada.gc.ca

Indian and Northern Affairs Canada

www.ainc-inac.gc.ca/ks/3000_e.html

Indian and Northern Affairs Canada

www.alis.gov.ab.ca/pdf/cshop/SeekersStoryteelers.pdf

Indian and Northern Affairs Canada's Kids, Stop: Resources for Teachers

www.ainc-inac.gc.ca/ks/index_e.html

Alberta Learning's *First Nations, Métis and Inuit Education Policy Framework* (February 2002)

www.learning.gov.ab.ca/nativeed/nativepolicy/Background.asp

Educational Resources Information Center (ERIC) Digests

<http://ericece.org/pubs/digests.html>

Coalition for the Advancement of Aboriginal Studies

www.edu.yorku.ca/caas

American Indian Learning Styles Survey: An Assessment of Teachers' Knowledge

www.ncbe.gwu.edu/miscpubs/jeilms/vol13/americ13.htm

Canadian Race Relations, Foundations Report *Learning About Walking in Beauty: Placing Aboriginal Perspectives in Canadian Classrooms*

www.crr.ca/EN/default.htm

Journal of American Indian Education

<http://jaie.asu.edu>

Multiple Intelligences

www.thomasarmstrong.com/multiple_intelligences.htm

Books

Derman-Sparks, L. *Anti-Bias Curriculum: Tools for Empowering Young Children*.

Gilliland, H. *Teaching the Native American*. (3rd ed.) Dubuque, Iowa: Kendall/Hunt, 1995.

Raffini, J. P. *Winners Without Losers: Structure and Strategies for Increasing Student Motivation to Learn*. Boston, Mass.: Allyn and Bacon, 1993.

Slapin, B., et al. *How to Tell the Difference: A Checklist for Evaluating Children's Books for Anti-Indian Bias*. Philadelphia, Pa.: New Society, 1992.

Washington, D.C.: National Association for the Education of Young Children, 1989.

Safe and Caring Curriculum Resources

Schroeder, D., W Holman, et al. *Toward a Safe and Caring Curriculum Resources for Integration—K–6, Aboriginal Perspectives*, The Alberta Teachers' Association 2004.

Secondary Lesson Plans and Strategies

www.sacsc.ca

www.teachers.ab.ca/safe/index

Articles

Nicholls, D. "Giftedness and Native Education: A Review of the Literature." *AGATE* 14, no. 1 (Spring 2000): 35–42.

Wilson, P., and S. Wilson. "Circles in the Classroom: the Cultural Significance of Structure." *Canadian Social Studies* 34, no. 2 (Winter, 2000).

"Views on First Nations Education in Alberta.", Special issue, *The ATA Magazine* 82, Summer, 2002.

Orr, J., and D. Friesen. "I Think That What's Happening in Aboriginal Education Is That We're Taking Control": Aboriginal Teachers' Stories of Self-Determination. *Teachers and Teaching: Theory and Practice* 5, no. 2, (June 1999): 219–42.

Kits

Abboud, R. et al. *The Kit: A Manual by Youth to Combat Racism Through Education*. Ottawa: United Nations Association in Canada, 2002. Available at www.unac.org/xfar/The_KIT.pdf.

Other booklets in the Respecting Diversity booklet series

Safe and Caring Schools for Students of All Races: A Guide for Teachers

Safe and Caring Schools for Newcomer Students: A Guide for Teachers

Safe and Caring Schools for Arab and Muslim Students: A Guide for Teachers

Safe and Caring Schools for Students of All Faiths: A Guide for Teachers

Safe and Caring Schools for Lesbian and Gay Youth: A Guide for Teachers

Films

Backbone of the World: The Blackfeet

Features the experiences and perspectives of the Blackfeet people of northern Montana. Available from the Peigan Institute in Browning, Montana. 55 minutes.

Transitions: The Destruction of a Mother Tongue

Deals with loss of language, residential schools, indoctrination, assimilation and attempts to recover the Blackfoot language. Available from the Peigan Institute in Browning, Montana.

Beating the Streets

This documentary from the National Film Board of Canada examines six years in the lives of two inner-city Aboriginal teenagers and the alternative high school teacher who made a difference in their lives. 48 minutes.

(www.nfb.ca) offers many other films, animations and documentaries related to Canadian Aboriginal experiences.

Locally Developed Resources

Many local school districts, universities, colleges and agencies have developed programs and resources for Aboriginal students. Go to relevant websites. For example, to find out more about the Circle of Connections program in Lethbridge, Alberta visit www.lethsd.ab.ca/district/content/programs/special.htm#circle.

The ATA's Safe and Caring Schools (SACS) Resources

The ATA's Safe and Caring Schools Project's resources and materials are available through Alberta Learning's Resources Centre (LRC), 12360 142 St. NW, Edmonton, Alberta, T5L 4X9. Tel: 427-5775 in Edmonton. Elsewhere in Alberta call 310-0000 and ask for the LRC or fax (780) 422-9750. To place Internet orders, visit www.lrc.learning.gov.ab.ca ***These materials are eligible for the Learning Resources Credit Allocation (25% discount). Contact the LRC for details.**

The ATA's SACS Project has four program areas and an inventory of promotional items:

I. SUPPORTING A SAFE AND CARING SCHOOL

This program area helps build a SACS culture. It includes information about SACS, an assessment tool to aid in planning and quick, easy-to-read booklets that review current research on SACS topics and successful programs.

Safe and Caring Schools in Alberta Presentation: video, overheads and 30 brochures

Q # 455297 \$15.00

The ATA's Safe and Caring Schools Project: An Overview (K-12) (Pkg of 30) Describes the origin and objectives of the project (2001, 4 pp.)

Q # 445298 \$ 6.80

Attributes of a Safe and Caring School (K-12) (Pkg of 30) A brochure for elementary, junior and senior high schools, describing the characteristics of a safe and caring school (1999)

Q # 445313 \$ 6.80

The ATA's Safe and Caring Schools Project: Elementary Booklet Series (16 booklets) (K-6) (see LRC website)

Q # 445610 \$11.50

The ATA's Safe and Caring Schools Project: Secondary Booklet Series (15 booklets) (7-12) (see LRC website)

Q # 445628 \$10.80

Preschool Bullying: What You Can Do About It—A Guide for Parents and Caregivers (1-6) Provides advice on what parents can do if their child is being bullied or is bullying others (2000, 24 pp.)

Q # 445347 \$1.43 ea for 10 or more \$2.85 ea

Bullying: What You Can Do About It—A Guide for Primary Level Students (K-3) Contains stories and exercises to help children deal with bullies and to stop bullying others (1999, 28 pp.)

Q # 445397 \$1.48 ea for 10 or more \$2.95 ea

Bullying: What You Can Do About It—A Guide for Parents and Teachers of Primary Level Students Contains tips to help teachers and parents identify and respond to children who are involved in bullying (2000, 12 pp.)

Q # 445454 \$1.33 ea for 10 or more \$2.65 ea

Bullying: What You Can Do About It—A Guide for Upper-Elementary Students and Their Parents Directed at students who are the victims, witnesses or perpetrators of bullying, and their parents (2000, 16 pp.)

Q # 445321 \$1.50 ea for 10 or more \$3.00 ea

CHECK LRC FOR CURRENT PRICING

Bullying in Schools: What You Can Do About It—A Teacher's Guide (1–6) Describes strategies that teachers can follow to stop bullying in schools (1997, 10 pp.)

Q # 445339 \$1.33 ea for 10 or more \$2.65 ea

Beyond Bullying: A Booklet for Junior High Students (7–9) Explains what students should do if they are being bullied or if they see someone else being bullied (2000, 12 pp.)

Q #445470 \$1.48 ea for 10 or more \$2.95 ea

Beyond Bullying: What You Can Do To Help—A Handbook for Parents and Teachers of Junior High Students (7–9) Defines bullying behaviors and suggests strategies that parents and teachers can follow to deal with it (1999, 16 pp.)

Q # 445488 \$1.33 ea for 10 or more \$2.65 ea

Bullying is Everybody's Problem: Do You Have the Courage to Stop It? (Pkg of 30) (7–12) A guide for senior high students, defines bullying and provides advice on how to respond to it (1999)

Q # 445305 \$4.76 for 10 or more pkgs \$6.80/pkg

Bullying and Harassment: Everybody's Problem—A Senior High Staff and Parent Resource (10–12) Provides advice for parents and teachers of high school students on how to deal with bullying (2000, 12 pp.)

Q # 445496 \$1.30 ea for 10 or more \$2.60 ea

Class Meetings for Safe and Caring Schools (K–12) Explains how regular class meetings can help teachers and students work out conflicts before they become major problems (1998, 20 pp.)

Q # 445587 \$1.33 ea for 10 or more \$2.65 ea

Expecting Respect: The Peer Education Project—A School-Based Learning Model (K–12) Provides an overview of Expecting Respect, a project that trains junior and senior high students to make classroom presentations on establishing healthy social relationships (1999, 16 pp.)

Q # 445462 \$1.33 ea for 10 or more \$2.65 ea

Safe and Caring Schools: Havens for the Mind (K–12) Reviews the role of SACS in healthy brain development and learning

Q # 445503 \$1.33 ea for 10 or more \$2.65 ea

Media Violence: The Children Are Watching—A Guide for Parents and Teachers (K-12) Contains tips for parents and teachers in countering the effects on children of media violence (1999, 12 pp.)

Q # 445511 \$1.35 ea for 10 or more \$2.70 ea

Peer Support and Student Leadership Programs (K-12) Describes a number of programs that have been used successfully at various grade levels to encourage students to help their fellow students (2000, 30 pp.)

Q # 445503 \$1.33 ea for 10 or more \$2.65 ea

Niska News (K–12) A collection of articles about SACS reprinted from *The ATA News* (1999, 36 pp.)

Q # 445529 \$1.33 ea for 10 or more \$2.65 ea

Principals' Best (K–12) Describes activities that various schools in the province have undertaken to create a safe and caring environment for students (1999, 16 pp.) See website.

Q # 445545 \$1.33 ea for 10 or more \$2.65 ea

CHECK LRC FOR CURRENT PRICING

Volunteer Mentorship Programs: (K–12) Describes a number of successful programs in which adult volunteers were assigned to serve as mentors to school-aged children (2000, 28 pp.)

Q # 445579 \$1.33 ea for 10 or more \$2.65 ea

Volunteer Mentorship Program: (K–12) A video portrays programs in which adults from the community work with children to help them develop various skills (1999, 9 ½ minutes)

Q # 445602 \$ 7.00

Volunteer Mentorship Program: A Practical Handbook (includes 3.5" disk) (K–12) Explains how to set up programs in which adults serve as mentors to school-aged children (1999, 44 pp. plus a computer disk containing sample documents used in the program)

Q # 445595 \$10.00

CHECK LRC FOR NEW TITLES

II. TOWARD A SAFE AND CARING CURRICULUM—RESOURCES FOR INTEGRATION

These resources are recommended and approved by Alberta Learning. They integrate violence prevention into all subjects K–6 and are divided into five topics: (approximately 85 pp.)

1. Building a Safe and Caring Classroom/Living Respectfully
2. Developing Self-Esteem
3. Respecting Diversity and Preventing Prejudice
4. Managing Anger and Dealing with Bullying and Harassment
5. Working It Out Together/Resolving Conflicts Peacefully

Student resource sheets are available in French. To order, check (F).

Kindergarten	Q # 445446	F Q	(Out of Province \$69.00)	\$49.00
Grade 1	Q # 445371	F Q	(Out of Province \$69.00)	\$49.00
Grade 2	Q # 445389	F Q	(Out of Province \$69.00)	\$49.00
Grade 3	Q # 445404	F Q	(Out of Province \$69.00)	\$49.00
Grade 4	Q # 445412	F Q	(Out of Province \$69.00)	\$49.00
Grade 5	Q # 445420	F Q	(Out of Province \$69.00)	\$49.00
Grade 6	Q # 445438	F Q	(Out of Province \$69.00)	\$49.00

Anti-Bullying Curriculum Materials: Social Studies Grades 10, 11, 12 Developed by Project Ploughshares Calgary, this booklet contains a series of exercises that teachers can use to incorporate the topic of bullying into the high school social studies curriculum (1999, 81 pp.)

Q # 445563 \$10.00

Classroom Management: A Thinking and Caring Approach Written by Barrie Bennett and Peter Smilanich, this manual outlines numerous strategies that teachers can use to cope with misbehavior in the classroom and create a learning environment that encourages student learning (1994, 342 pp.)

Q # 445660 \$31.60

SACS series of six full-color posters A series of six full-color posters highlighting the Project's key concepts.

Q # 444836 \$ 9.00

CHECK LRC FOR CURRENT PRICING

III. TOWARD A SAFE AND CARING PROFESSION

The ATA's SACS Project trains inservice leaders and workshop facilitators. The following workshops are designed to help teachers implement the curriculum resources.

Toward a Safe and Caring Curriculum—ATA Resources for Integration: Kindergarten to Grade 6*

Toward a Safe and Caring Secondary Curriculum—Approaches for Integration*

A series of short sessions focused on strengthening SACS teaching strategies is also available.

IV. TOWARD A SAFE AND CARING COMMUNITY

This program area is designed to help all adults who work with children—parents, teachers, coaches, youth group leaders, music instructors—model and reinforce positive social behavior, whether at school, at home or in the community. The community program includes a series of 2-2½ hour workshops for adults and older teens.

Living Respectfully*

Developing Self-Esteem*

Respecting Diversity and Preventing Prejudice*

Managing Anger*

Dealing with Bullying*

Working It Out Together - Resolving Conflicts Peacefully*

Who Cares? brochures (Pkg of 30) Provides background on the Safe and Caring Communities Project, a collaborative effort between the ATA and Lions Clubs of Alberta (1998)

Q # 444654

\$ 9.80

Who Cares? CD-ROM and brochure Describes the Safe and Caring Communities Project, a collaborative effort between the ATA and the Lions Clubs of Alberta (1998)

Q # 444646

\$ 4.35

Who Cares? video and brochure Describes the Safe and Caring Communities Project, a collaborative effort between the ATA and the Lions Clubs of Alberta (1997, 11 minutes)

Q # 444638

\$ 5.95

Toward a Safe and Caring Community Workshops Action Handbook: A Guide to Implementation Provides specific information about how to implement the ATA's Safe and Caring Schools Project—Toward a Safe and Caring Community Program. In addition, the handbook provides suggested activities and strategies to help communities continue to work on issues related to enhancing respect and responsibility among children and teens.

Q # 455304

\$ 7.00

Violence-Prevention Catalogue of Alberta Agencies' Resources Compilation of the information that was gathered from over 200 organizations and community groups who work in the area of violence prevention, and with children and youth in character development through community leadership.

Q # 455312

\$ 7.00

CHECK LRC FOR CURRENT PRICING

SACS PROMOTIONAL ITEMS

SACS cards with color logo and envelopes (Pkg of 40) Blank card and envelope, featuring the SACS logo □ # 444547	\$10.00
Niska hand puppet Featuring the Niska mascot. □ # 444555	\$14.00
Niska labels (800 peel & stick labels per pkg) Featuring the Niska mascot. □ # 444571	\$ 4.00
Niska mouse pad 8 ½" by 9 ½" featuring the Niska mascot. □ # 444563	\$ 6.00
Niska tattoos (125 per pkg) A 1½" by 1½" temporary tattoo featuring Niska □ # 444597	\$23.40
Niska water bottles (5 per pkg) 5 white plastic water bottles featuring the Niska logo. □ # 444612	\$ 8.50
Niska zipper pulls (5 per pkg) Bronze, featuring the Safe and Caring Schools Logo. □ # 444589	\$ 7.75
SACS award buttons (Pkg of 30–2 ¼" white buttons) □ # 444620	\$10.00
Safe and Caring Schools coffee mug □ # 444604	\$ 5.45
Safe and Caring Schools pencils (Pkg of 30) Inscribed with "Toward a Safe & Caring Community." □ # 444662	\$10.70
Niska T-Shirt (white, featuring the Niska mascot front and back) □ # 444745 adult X-large; □ # 444737 adult large; □ # 444729 adult medium; □ # 444711 adult small; □ # 444703 youth X-large; □ # 444696 youth large; □ # 444688 youth medium; □ # 444670 youth small	\$10.50
SACS men's golf shirt (white, featuring the Niska mascot) □ # 444787 X-large; □ # 444779 large; □ # 444761 medium; □ # 444753 small	\$24.95
SACS women's golf shirt (white, sleeveless, featuring the Niska mascot) □ # 444828 X-large; □ # 444810 large; □ # 444802 medium; □ # 444795 small	\$24.45

***All workshop materials can be ordered from the SACS office by inservice leaders and workshop facilitators who have successfully completed the training: e-mail <sacs@teachers.ab.ca> fax (780) 455-6481 or phone (780) 447-9487.**

CHECK LRC FOR CURRENT PRICING

Notes

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