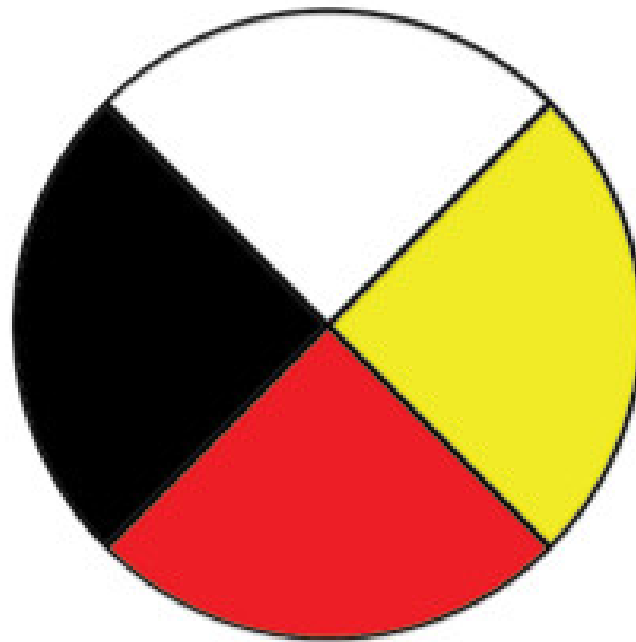


MILTON COMMUNITY RESOURCE CENTRE



INDIGENOUS RESOURCES GUIDE

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TRUTH AND RECONCILIATION

In 2008, the Truth and Reconciliation Commission (TRC) was created, and from 2008 to 2014, the commission heard stories from thousands of residential school survivors. In 2015, the TRC released a report based on those individual stories. From that came the 94 Calls to Action; individual instructions to guide government, communities and faith groups down the road to reconciliation.

Reconciliation is a process that will continue throughout generations and every person must acknowledge and participate in reconciliation for it to be effective. Upon release of the Calls to Action, the work of the TRC was transferred to the National Centre for Truth and Reconciliation.

www.nctr.ca



At MCRC, we strive to create a safe environment where everyone is encouraged to self-identify and celebrate their culture, languages and abilities as we embrace the diversity of our employees and families. We believe the healthy development of our children and youth is a shared responsibility nurtured through effective relationship building, guided by the Developmental Relationship framework.

As professionals in the early learning and childcare sector, we recognize the importance of working towards Truth and Reconciliation, and the significant role we have in responding to the Calls to Action.

We recognize this work is a journey and through creating dialogue, understanding each other, and our commitment to learning, we hope to increase our knowledge and spread awareness of Indigenous histories, cultures and perspectives.

To this end, MCRC endeavours to reflect the cultures, languages and abilities of the families we serve in our programs, services and employment practices.

INTERNAL SUPPORTS



The Halton Resource Connection (THRC)

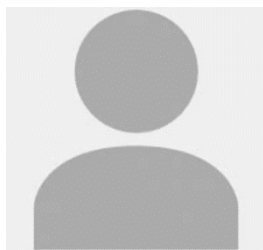
THRC provides a wide array of supports to Educators including curriculum resources and professional learning opportunities. Many of the books suggested in this guide are available to borrow, and the resource bins include a wide variety of Indigenous materials to support learning in the classrooms. THRC also has die cuts (eg. feathers, wolves, inukshuks, etc) that can be used to create resources and materials in your learning environments.

Artists and Children Together Initiative (ACT)

As MCRC embarks on our journey towards Truth & Reconciliation, ACT will also support educators in their learning along the way. ACT will support educators on how to implement ideas in this Resource Guide and how to do so in open-ended ways or using art materials. We will share our knowledge and learning to the best of our abilities, and when needed can connect educators with MCRC's Indigenous Consultant, Karen Marshall by inviting her to the classroom or to reflective meetings to think together about how to implement, or to reflect on an experience. With feedback or suggestions from educators, ACT will also host workshops geared towards Indigenous learning with support from Karen. Contact ACT Coordinator Vicky Jenkinson for more information. Ext. 243 or vicky.jenkinson@mcrc.on.ca



Karen Marshall, Indigenous Consultant



Originally from Nova Scotia, Karen is a Mi'kmaq woman who has been working to improve services and supports for Indigenous peoples in several parts of Canada. After working with the RCMP, she moved into Aboriginal child and family services with First Nations and the BC Ministry of Children and Family Services. Reconciliation work has always been embedded in her approach to relationship building, service delivery and negotiations. Karen is supporting MCRC's journey towards

Truth and Reconciliation as she shares her knowledge and experiences, provides professional learning opportunities, engages staff in talking circles, and assists in building relationships with the local Indigenous community.

TERMINOLOGY and DEFINITIONS

As we move forward in Truth and Reconciliation, it is essential that we maintain an awareness of terminology. It is so much more than just a word – it can represent painful histories and power dynamics. It can be used as a powerful method to divide people, misrepresent them, and control their identity.

Terminology is critical for building good relationships with Indigenous peoples, as the words used may not have been chosen by the people themselves but imposed on them. It is important to recognize the meaning these words hold, and to understand them well enough to use them to create dialogue.

First Nations – a term used to identify Indigenous peoples of Canada who are neither Metis nor Inuit. The term came into common usage to replace the term “Indian” which many find offensive. First Nations people are the descendants of the original inhabitants of Canada, and various nations, beliefs and languages exist within this group.

Metis – The Metis are post-contact Indigenous People with mixed European and Indigenous ancestry. Metis often refers to people with roots in the historic Red River community and in fur trade communities.

Inuit – Indigenous people from the Northern regions of Canada, Greenland, and Alaska. In Canada, Inuit live mainly in Nunavut, Northwest Territories, northern Quebec, and Labrador. Inuit is the plural form, while Inuk is the singular form.

Indigenous and Aboriginal – These are umbrella terms to include First Nations, Metis and Inuit in Canada. Both terms are used internationally to define the original habitants of colonized countries, with Indigenous being the most favoured term.

Native – an outdated collective term referring to First Nations, Metis and Inuit that has been largely replaced by Indigenous. While some individuals refer to themselves as Native, that does not give non-Indigenous people license to do so. For many, this term is considered derogatory, but the term can be used when working with or referring to organizations such as the Native Women’s Association of Canada.

Indian – When used in front of individuals, or when referring to individuals, it is considered derogatory and outdated by many. It is considered acceptable when used in direct quotations, when citing titles of books, works of art, etc. or when discussing history where it is necessary for clarity and accuracy.

Treaty – binding agreement made between the British Crown and/or the Government of Canada and Indigenous Nations. Treaties define ongoing rights and obligations on all sides.

Bands – a term the Canadian government uses to refer to certain First Nations communities. Bands are managed by elected councils according to the laws of the Indian Act. Today, many bands prefer to be referred to as First Nations and no longer use the term Band. Some

Nations have parallel traditional governance structures rather than just the imposed elected council system.

Reserve – a tract of land set aside under the Indian Act and treaty agreements for the exclusive use of a First Nation. They possess the right to live on the reserve lands but do not own them – they are held in trust by the Crown.

Indian Act – the primary document which defines how the Government of Canada interacts with the First Nations in Canada and their members. The Act was introduced in 1876, and has been amended several times, most significantly in 1951 and 1985, with changes mainly focusing on the removal of particularly discriminatory sections. The Act is wide ranging in scope, covering governance, land use, healthcare, education and more on reserves. It also defines who is, and who is not recognized as an “Indian”. It does not apply to the Metis or Inuit.

Eskimo – the word Eskimo has been used historically to describe the Inuit in the Arctic regions of Alaska, Greenland, and Canada. It is now considered an offensive term.

Residential School – residential schools were government sponsored religious schools that were established to assimilate Indigenous children into Euro-Canadian culture by separating them from their families, communities, and traditions. The schools disrupted lives and communities, resulting in inter-generational trauma among Indigenous peoples. The last residential school closed in 1996.

Smudging – a cultural ceremony practiced by a wide variety of Indigenous peoples in Canada. Although practices differ, smudging is used for medicinal and practical purposes as well as for spiritual ceremonies. The practice generally involves prayer and the burning of sacred medicines.

Four Medicines – Tobacco, sage, cedar and sweetgrass are referred to as the Four Sacred Medicines and are used in everyday life and in ceremonies.

Medicine Wheel - medicine wheels represent the alignment and continuous interaction of the physical, emotional, mental, and spiritual realities. The circle shape represents the interconnectivity of all aspects of one’s being, including the connection with the natural world. Medicine wheels are frequently believed to be the circle of awareness of the individual self; the circle of knowledge that provides the power we each have over our own lives.

LAND ACKNOWLEDGEMENT

Through the process of land acknowledgement, we can show our respect and recognition for Indigenous peoples and their relationship to the land. MCRC's Land Acknowledgement policy provides a guide to acknowledging the traditional and treaty lands of Indigenous peoples that we currently live and work on.

Land Acknowledgement for MCRC Programs in Halton Region

“We would like to begin by acknowledging that Indigenous peoples have lived on and cared for this land for time immemorial. They had and continue to have a deep abiding relationship with the land, the water and all living creatures. The land on which we gather is part of the traditional territory of the Haudenosaunee, Huron and Wendat, and is more recently Treaty Lands of the Mississaugas of the Credit First Nation. We are grateful for the opportunity to be living and working on this land.”

The Mississaugas of the Credit First Nation is part of the Ojibwe (Anishinaabe) Nation, one of the largest Nations in North America. In the Mid-Eighteenth Century, the Ojibwe occupied almost all of Southern Ontario. The Mississauga people's ancestors themselves owned all of the territory from Long Point on Lake Erie to the headwaters of the Thames, Grand, Humber and Rouge Rivers.

The Mississaugas of the Credit First Nation reserve near Hagersville, Ontario, is approximately 6,100 acres. This small land holding in Southwestern Ontario is all that remains of their once expansive property.



“Tree of Life” by Donald Chertien, Ojibwe Nation

December 21 – Winter Solstice

The winter solstice is typically a time for significant cultural ceremonies which may or may not be open to the public. It is a time to look forward to the days becoming longer and expressing gratitude and appreciation for community and family. Feasting is generally a main component and events may go on for several days.

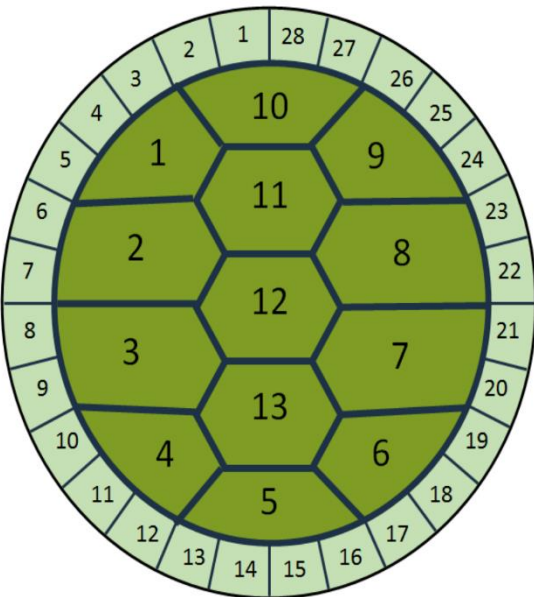
Indigenous Turtle Calendar

According to Ojibwe legend, the world was created when muskrat brought mud from the bottom of the flood to be placed on a turtle's back. The resulting island which formed from the mud was known as Turtle Island, now North America. The turtle is said to support the world and is an icon of life itself.



If you look at the shell of any turtle in North America, you will find that it has thirteen central plates, surrounded by 28 smaller plates. For First Nations people, the turtle's shell was the original calendar – the moon goes around the earth in 28 days, meaning that in one year, the moon goes around the earth 13 times. Giving us 13 lunar months of 28 days each.

The Ojibwe have given each moon a name which are influenced by natural phenomena, animal activity, and cultural beliefs and practices.

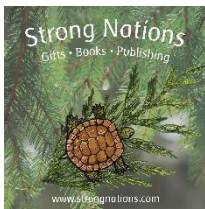


1. Mnido Giizis – Spirit Moon
2. Mkwa Giizis – Bear Moon
3. Ziissbaakdoke Giizas – Sugar Moon
4. Namebine Giizis – Sucker Moon
5. Waawaaskone Giizis – Flower Moon
6. Ode'miin Giizis – Strawberry Moon
7. Mskomini Giizis – Raspberry Moon
8. Datkaagmin Giizis – Blackberry/Thimbleberry Moon
9. Mdaamiin Giizis – Corn Moon
10. Biinaakwe Giizis – Falling Leaves Moon
11. Mshkawji Giizis – Freezing Moon
12. Mnidoons Giizis Oonhg – Little Spirit Moon
13. Mnidoons Giizis – Blue Moon/Big Spirit Moon

MATERIALS and RESOURCES

For children to feel a sense of belonging, we must foster their sense of self and identity. All children and families should see themselves and their culture reflected in classroom materials, décor and communications. THRC has a wide variety of Indigenous materials and resources available to borrow including resource bins, puppets, books and die cuts that will support creating diverse learning environments.

When purchasing Indigenous resources and materials, it is essential to use authentic materials from First Nations artists, authors and businesses wherever possible.



<https://www.strongnations.com/>

Strong Nation is a book and gift store, an online retailer, and a publishing house located in Nanaimo, BC, specializing in Indigenous literature and art. Their learning environment section has a wealth of classroom décor, toys, puppets, books, music and more.



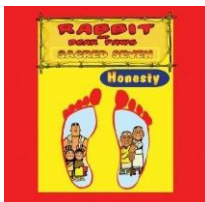
<https://www.nativenorthwestselect.ca/>

Native Northwest is located in Vancouver, BC and features materials designed by Indigenous artists. The “Kids” section features a variety of books, puzzles, toys and games.



<https://nativereflections.ca/>

Native Reflections Works with First Nations across Canada to create new materials that promote their values and traditional way of life. They strive to educate youth through new and innovative ways while preserving their culture, language and traditions.



<https://rabbitandbearpaws.com/>

A series of stories featuring the comical adventures of two brothers and based on traditional teachings. The books, graphic novels, hand and finger puppets provide an entertaining and informative way for people of all ages to learn about First Nations history, culture and traditions.



<https://passthefeather.org/i-s-crafts/>

Pass the Feather is an art shop and craft supply store located on the Six Nations of the Grand River Reserve near Brantford. Handmade crafts and jewelry are made onsite, and they offer a selection of craft supplies including natural gemstones, beads, stones, findings, feathers and more.



<https://louisekool.com/collections/indigenous>

Louise Kool and Galt features a variety of childcare and early years resources and materials to help connect children to the indigenous peoples and cultures through play.



<https://www.qualityclassrooms.com/shop/indigenous.html>

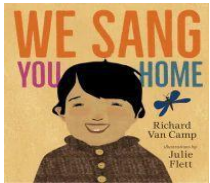
Quality Classrooms features a variety of art materials, instruments, books, etc. to celebrate and learn about different Indigenous cultures.

CHILDREN'S BOOKS

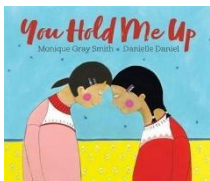
There are a wide range of stores and websites that carry books and music written or created by Indigenous authors, artists and musicians. Well known retailers like Indigo carry a large variety and are continuing to add more. Visiting a nearby First Nation community can also yield books and music from local Indigenous people. Below are a few well known titles you may want to add to your classroom library.



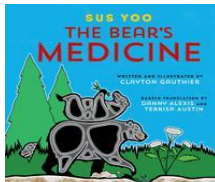
The Sharing Circle is a collection of seven stories about First Nations cultural and spiritual practices including the Eagle Feather, the Dream Catcher and more. Written by Mi'kmaw children's author Theresa Meuse-Dallien and illustrated by Mi'kmaw illustrator Arthur Stevens.



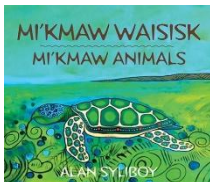
A rhyming board book about the unique relationship between parents and their children, in particular the bond new parents feel with their babies. Written by Richard Van Camp, a proud member of the Tlicho Dene Nation from Fort Smith, NWT.



You Hold Me Up is a foundational book about building relationships, fostering empathy and encouraging respect between peers, starting with our littlest citizens. Written by author Monique Gray Smith, a mixed heritage woman of Cree, Lakota and Scottish ancestry, this story prompts dialogue about the importance of connections with friends, classmates and families.



A story of a mother's love for her children as she teaches them how to survive and be grateful for all they have in the natural world. The Bear's Medicine shows the interconnectedness of all things in the world. Written and illustrated by Cree/Dakelh artist Clayton Gauthier.



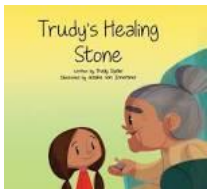
Colourful images depicting Canadian animals like moose, whales and caribou with English and Mi'kmaw translations for animal names on every page. Features the vivid paintings of Alan Syliboy, an established Mi'kmaq artist from Truro, Nova Scotia.



A captivating story that takes you on an unexpected journey of believing in yourself, with a little guidance. Written by Katherena Vermette, a Metis writer of poetry, fiction, and children's literature.



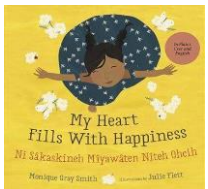
In this book, author Kevin Locke, shares with us that each feather on the eagle's wing represents a virtue that we can all learn from. Kevin is a world-renowned Hoop Dance, traditional storyteller and cultural ambassador from the Hunkpapa Band of the Lakota Sioux and Anishinabeis.



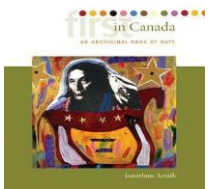
Everyone gets sad, angry, frustrated and disappointed. In this book, author Trudy Spiller shares a special teaching about a practice anyone can use to help them process their feelings with the help of Mother Earth. Trudy is part of the Gitksan Nation in British Columbia, and belongs to the House of Gwininitxw of the Wolf Clan.



An introduction to the Anishinaabe tradition of totem animals where young children explain why they identify with different creatures such as a deer, beaver or moose. The few lines of text on each page work as a series of simple poems throughout the book. Written by Danielle Daniel, a Metis author inspired to write in order to connect her son to his Indigenous roots.



The sun on your face. The smell of warm bannock baking. Holding the hand of someone you love. What fills your heart with happiness? This beautiful book reminds readers young and old to cherish the moments in life that bring us joy. Written by author Monique Gray Smith.



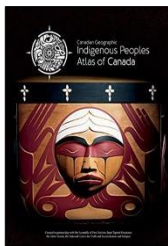
Written by Jonathan Anuiik, First in Canada is a unique expression of the many accomplishments Indigenous Canadians have made to Canadian society. As beautiful as it is informative, this perpetual calendar is a glimpse of 10 000 years in 365 days.

ADULT BOOKS

Non-Fiction and Resource Books:

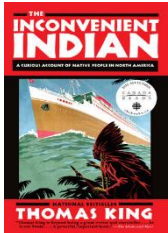


The Art of Land Based Early Learning documents and shares the experiences of children, artists, and educators as they learn about the emergence of natural materials, linking sensory experiences and ecological research through contextual, relational materials engagement. *Volumes 1 and 2 are available to borrow through ACT.*

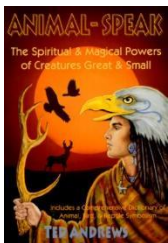


THRC.

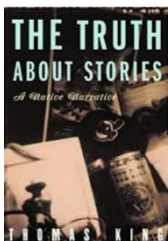
In partnership with Canada's national Indigenous organizations, the Royal Canadian Geographical Society has created a four-volume atlas that shares the experiences, perspectives, and histories of First Nations, Inuit and Métis peoples. It's an ambitious and unprecedented project inspired by the Truth and Reconciliation Commission's Final Report and Calls to Action, exploring themes of language, demographics, economy, environment, and culture, with in-depth coverage of treaties and residential schools, *Available in*



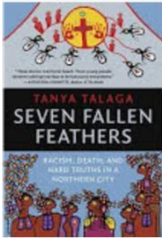
The Inconvenient Indian distills the insights gleaned from Thomas King's critical and personal meditation on what it means to be "Indian" in North America, weaving the curiously circular tale of the relationship between non-Natives and Natives in the centuries since the two first encountered each other. King is often described as one of the finest contemporary Indigenous authors in North America. *Available in THRC.*



Written by Ted Andrews and illustrated by Winston Allen, Animal Speak provides techniques for recognizing and interpreting the signs and omens of nature. Meet and work with animals as totems and spirit guides by learning the language of their behaviours within the physical world. *Available in THRC.*

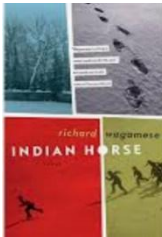


In The Truth About Stories, Indigenous novelist and scholar Thomas King explores how stories shape who we are and how we understand and interact with other people. From creation stories to personal experiences, historical anecdotes to social injustices, racist propaganda to works of contemporary Indigenous literature, King probes Indigenous culture's deep ties to storytelling. *Available in THRC.*

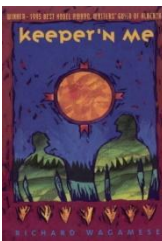


In *Seven Fallen Feathers*, Tanya Talaga delves into the lives of seven Indigenous students who died while attending high school in Thunder Bay over the first eleven years of this century. With a narrative voice encompassing lyrical creation myth, razor-sharp reporting, and a searing critique of Canada's ongoing colonial legacy, Talaga binds these tragedies — and the ambivalent response from police and government — into a compelling tapestry.

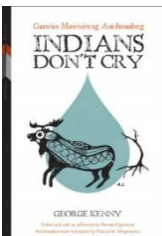
Fiction:



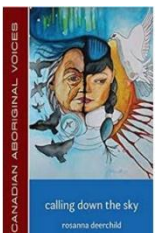
Saul Indian Horse has hit bottom and now he is a reluctant resident in a treatment centre for alcoholics, surrounded by people he's sure will never understand him. But Saul wants peace, and he grudgingly comes to see that he'll find it only through telling his story. With him, readers embark on a journey back through the life he has led as a northern Ojibwe, with all its joys and sorrows. Author Richard Wagamese was an Ojibwe author from the Wabaseemoong Independent Nations in northwestern Ontario.



When Garnet Raven was three years old, he was taken from his home on an Ojibway Indian reserve and placed in a series of foster homes. Having reached his mid-teens, he escapes at the first available opportunity, only to find himself cast adrift on the streets of the big city. By turns funny, poignant and mystical, *Keeper'n Me* reflects a positive view of Native life and philosophy--as well as casting fresh light on the redemptive power of one's community and traditions. *Available in THRC.*



George Kenny is an Anishinaabe poet and playwright who learned traditional ways from his parents before being sent to residential school in 1958. Hailed as a landmark in the history of Indigenous literature in Canada, *Indians Don't Cry* has inspired a new generation of Anishinaabe writers with poems and stories that depict the challenges of Indigenous people confronting and finding ways to live within urban settler society.



Cree broadcaster and poet Rosanna Deerchild is currently the host of *Unreserved* on CBC Radio One. Deerchild's second book, *Calling Down the Sky*, is a deeply personal poetry collection about the residential school experience. The book tells the story of her own mother, as well as Deerchild's struggles with the intergenerational trauma of residential schools.

NATURE EXPERIENCES

Children are innate scientists and love to experience the sights, scents, sounds and textures of the outdoors. Nature experiences are an integral part of the Reggio Emilia approach, and provide countless opportunities for discovery, creativity and problem solving. When exploring the outside world, or bringing nature into your classroom, consider including the natural elements that play a significant role in Indigenous culture, traditions, and beliefs.



The **cedar** is known as the “tree of life” because it provides so many uses:

- The wood was used to build canoes, paddles, totem poles, tools and more.
- The bark was used to baskets, blankets, clothing, fishing line and medicines.
- When placed in a fire with tobacco, cedar crackles, calling the attention of the spirits to the offering that is being made.
- Cedar is also used in sweat lodge ceremonies as a form of protection – cedar branches cover the floor, and a circle of cedar surrounds the lodge.

The **trembling aspen** is a great weather predictor – when the leaves turn upside down, it means rain is coming. The white powder on the bark can also be rubbed on your skin to act as a sunscreen.



Bulrushes (aka cattails) are very fibrous and easily pulled apart. They provide many uses including:

- Weaving the leaves to make blankets, capes and other clothing
- Using the fluff for mattresses, diapers and feminine hygiene
- Grinding the roots into a flour to thicken soups and stews
- When still green, the cob can be cooked like corn



The creeping juniper was often dried and used in a tea to treat back pain, and the berries were used for bith control. Placing the plant around your home also repels rodents and snakes.

The **Hawthorn bush** contains berries with magnesium and calcium and are considered good for the heart. The thorns were often used for fishing hooks and sewing needles.



Sage, along with sweetgrass, red cedar and tobacco, is one of the four plants considered sacred by First Nations and Metis peoples. It is generally employed as a means of releasing troubles from the mind and removing negative energies. Sage is used most commonly for smudging. It is believed to be a potent cleanser for homes and sacred items.

COOKING ACTIVITIES

Cooking and baking are common activities in our classrooms and provide wonderful opportunities for the development of a wide range of skills. It also provides an opportunity for children to explore and learn about foods from cultures other than their own. Below are a few traditional Indigenous recipes that can be created with the children or added to the childcare menu.

Bannock

Bannock is a yeast free bread that can be either fried or baked and is a staple in the diets of many First Nation peoples. Most Indigenous Nations in North America have some form of bannock, including the Inuit and Metis. Though thought of as a traditional food, it was brought by early Scottish explorers, trappers and settlers but was quickly adopted by Indigenous peoples.

Ingredients:

6 cups flour
6 tbsp baking powder

3 ½ cups milk, warmed
¼ cup vegetable oil

Directions:

In a large bowl, mix the flour, baking powder, milk and oil. Stir until the dough comes together in a ball and do not overmix. Drop by large spoonful's on baking sheet. Bake at 400 degrees until a beautiful golden brown – about 12 to 15 minutes. Or heat oil in a fry pan until hot and fry, turning once, until golden.

Bannock can be served warm or cooled and tastes great with butter or jam. It is also used in place of tortillas to make tacos and you would see these for sale at many cultural events.



Wild Rice and Blueberry Pancakes

Ingredients:

3 eggs, lightly beaten
2 tsp brown sugar
2 cups milk
1 tsp vanilla extract
½ cup rolled oats
1 ½ cups whole wheat flour

1 tsp salt
2 ½ tsp baking powder
2 tbsp butter, melted
1 ¾ cups cooked wild rice
1 cup blueberries, fresh or frozen

Directions:

Whisk eggs and sugar in a medium bowl. Add milk and vanilla, stir until combined. In a separate bowl whisk together the oats, flour, salt and baking powder. Stir the milk and egg mixture into the dry mixture. Avoid overmixing and stir just enough to get the batter wet. Fold in melted butter, then fold in the blueberries and wild rice.

Heat a griddle or frying pan over medium heat until hot. Ladle a quarter cup of batter for each pancake. Let the pancake cook until bubbles start popping in the centre – approx. 3 minutes. Flip pancake and cook for an additional minute on the other side.



Three Sisters Soup

There is an Iroquois legend about the three sisters who were very different but relied on each other to grow. In a three sisters garden, corn, beans, and squash are planted together to help each other grow strong. The beans take nitrogen from the air and uses it to keep the other sisters healthy. The corn grows tall stalks that the beans can climb, holding the plants together. And the squash grows big leaves that cover the grounds keeping it moist and preventing weeds from growing. Cooked together, they make a delicious and hearty soup!

Ingredients:

2 lbs winter squash (butternut or acorn)	1 tsp pepper
2 tbsp olive oil	1 ½ cups corn
1 small yellow onion, diced	2 cans cannellini beans, rinsed and drained
2 garlic cloves, minced	1 bunch green onions, sliced
1 tsp dried thyme	1 quart vegetable broth or water
1 tsp salt	

Directions:

Preheat oven to 375 degrees. On a large baking sheet, places the squash chunks flesh side down and roast for 25 minutes, or until soft. Meanwhile, in a large stockpot, add the oil and place over medium heat. Sauté the onions until lightly brown. Add the garlic and cook, stirring for 1 minute. Add the remaining ingredients and cook, stirring frequently for 20 minutes. Remove the squash from the oven. Let cool for a few minutes then scoop the flesh and add to a blender. Add 1 cup of water and blend until pureed. Add the squash to the soup, stir well and simmer for 5 minutes more.



ATTENDING POWWOWS



Powwows are celebrations that showcase Indigenous music, dances, regalia, food and crafts. Commonly hosted by First Nation communities or Indigenous organizations (either on reserve or in urban settings), powwows are open to the public and are a wonderful opportunity for non-Indigenous people to experience the richness of an Indigenous traditional gathering.

If you have never attended one, there are some protocols that must be respected, but keep in mind, protocols vary from region to region. If unsure about something it is a good idea to find one of the organizers and ask. Questions are always welcomed.

Below are a few protocols to be aware of if planning to attend a powwow in your area:

1. The Emcee

The emcee has a deep understanding of powwow protocols, ceremonies and traditions and will announce the contests and explain protocols to visitors – such as when to stand, when to join in and dance, etc.

2. Photography

In general, taking pictures of the dancers during competitions is allowed, but, during any ceremonial portions, put your camera away. If you see dancers around the powwow grounds, always ask permission before taking photos.

3. Regalia

Dancing attire is referred to as regalia. Many dancers are proud to show off their feathers and beadwork but resist the urge to touch. These items are ceremonial and touching them without permission is considered impolite. Never refer to regalia as “costumes”.

4. Alcohol

Powwows are spiritual as well as cultural gatherings, and no alcohol or drugs are permitted at the events.

5. Grand Entry

Powwows officially open with the Grand Entry, where all dancers enter the dance area behind people carrying flags and the Eagle Staff, military veterans or active duty soldiers, elders, honoured guests, and head dancers. Audience members generally stand during the Grand Entry, and at many powwows, photography is not permitted during this portion of the event.



ADDITIONAL RESOURCES

Mississaugas of the Credit First Nation

<http://mncfn.ca/>

MCRC is on the treaty land of the Mississaugas of the Credit First Nation. Their website provides detailed information on their culture, history, events and more.

Indigenous Corporate Training, Inc.

<https://www.ictinc.ca/>

Indigenous Corporate Training (ICT) was founded by Bob Joseph, a Gwawaenuk Nation member. ICT shares knowledge and information through training courses, blogs and a variety of free resources on their website.

CBC Kids Explore

<https://www.cbc.ca/kidscbc2/explore/indigenous>

The CBC Kids Explore website has a section dedicated to Indigenous topics. With a wealth of information on everything from Indigenous food and crafts to totem poles and inukshuks.

CBC News – Indigenous

<https://www.cbc.ca/news/indigenous>

CBC News has a section dedicated to Indigenous news and current events in Canada.

Aboriginal Peoples Television Network

<https://www.aptn.ca/>

APTN is the first national, Indigenous broadcaster in the world and has served Canadian audiences for over two decades. Programming includes news, entertainment and children's shows with a mission to "share our Peoples' journey, celebrate our cultures, inspire our children, and honour the wisdom of our Elders."

Orange Shirt Day

<https://www.orangeshirtday.org/>

<https://www.cbc.ca/kidscbc2/the-feed/what-is-orange-shirt-day>

National Centre for Truth and Reconciliation

<https://nctr.ca/map.php>

Government of Ontario – Ministry of Indigenous Affairs

<https://www.ontario.ca/page/ministry-indigenous-affairs>

Government of Canada – Indigenous and Northern Affairs

<https://www.canada.ca/en/indigenous-northern-affairs.html>

Toronto Zoo Turtle Island Activities

<http://www.torontozoo.com/zootoyou/TurtleIslandActivities.pdf>