



# Indigenous Studies 120

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Department of Education and Early Childhood Development  
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## Table of Contents

<b>Acknowledgments .....</b>	<b>3</b>
<b>1. Introduction .....</b>	<b>6</b>
1.1 Mission and Vision of Educational System .....	6
1.2 New Brunswick Global Competencies .....	6
<b>2. Pedagogical Components .....</b>	<b>7</b>
2.1 Pedagogical Guidelines .....	7
<i>Diverse Cultural Perspectives .....</i>	<i>7</i>
<i>Universal Design for Learning .....</i>	<i>7</i>
<i>English as an Additional Language Curriculum.....</i>	<i>8</i>
2.2 Assessment Guidelines .....	9
<i>Assessment Practices .....</i>	<i>9</i>
<i>Formative Assessment .....</i>	<i>10</i>
<i>Summative Assessment .....</i>	<i>10</i>
<i>Cross Curricular Literacy .....</i>	<i>10</i>
<b>3. Subject Specific Guidelines .....</b>	<b>11</b>
3.1 Rationale .....	11
3.2 Course Description.....	12
3.3 Curriculum Organizers and Outcomes.....	13
<i>Organizers.....</i>	<i>13</i>
<i>Outcomes.....</i>	<i>19</i>
<i>Learning Outcomes Summary Chart.....</i>	<i>20</i>
<b>4. Curriculum Outcomes .....</b>	<b>22</b>

	<b>GCO 1</b> .....	22
	<i>Students will apply their knowledge of worldview to understand Indigenous perspectives.</i> .....	22
	<b>GCO 2</b> .....	33
	<i>Students will investigate the history and culture of Wabanaki societies.</i> .....	33
	<b>GCO 3</b> .....	40
	<i>Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada. .</i> ..	40
	<b>GCO 4</b> .....	49
	<i>Students will recognize the importance of Indigenous advocacy as agents of social change.</i> .....	49
<b>5.</b>	<b>Bibliography</b> .....	<b>54</b>
	<i>Common Content</i> .....	54
	<i>Subject Specific</i> .....	54
<b>6.</b>	<b>Appendices</b> .....	<b>55</b>
	6.1 New Brunswick Global Competencies .....	55
	6.2 Universal Design for Learning (UDL) .....	56
	6.3 Sample Questions for Historical Thinking Concepts .....	59

# 1. Introduction

## 1.1 Mission and Vision of Educational System

The New Brunswick Department of Education and Early Childhood Development is dedicated to providing the best public education system possible, wherein all students have a chance to achieve their academic best. The mission statement for New Brunswick schools is:

*Each student will develop the attributes needed to be a lifelong learner, to achieve personal fulfillment and to contribute to a productive, just and democratic society.*

## 1.2 New Brunswick Global Competencies

New Brunswick Global Competencies provide a consistent vision for the development of a coherent and relevant curriculum. The statements offer students clear goals and a powerful rationale for school work. They help ensure that provincial education systems' missions are met by design and intention. The New Brunswick Global Competencies statements are supported by curriculum outcomes.

New Brunswick Global Competencies are statements describing the knowledge, skills and attitudes expected of all students who graduate high school. Achievement of the New Brunswick Global Competencies prepares students to continue to learn throughout their lives. These Competencies describe expectations not in terms of individual school subjects but in terms of knowledge, skills and attitudes developed throughout the curriculum. They confirm that students need to make connections and develop abilities across subject boundaries if they are to be ready to meet the shifting and ongoing demands of life, work and study today and in the future.

**See Appendix 6.1.**

## 2. Pedagogical Components

### 2.1 Pedagogical Guidelines

#### Diverse Cultural Perspectives

It is important for teachers to recognize and honour the variety of cultures and experiences from which students are approaching their education and the world. It is also important for teachers to recognize their own biases and be careful not to assume levels of physical, social or academic competencies based on gender, culture, or socio-economic status.

Each student's culture will be unique, influenced by their community and family values, beliefs, and ways of viewing the world. Traditional aboriginal culture views the world in a much more holistic way than the dominant culture. Disciplines are taught as connected to one another in a practical context, and learning takes place through active participation, oral communication and experiences. Immigrant students may also be a source of alternate world views and cultural understandings. Cultural variation may arise from the differences between urban, rural and isolated communities. It may also arise from the different value that families may place on academics or athletics, books or media, theoretical or practical skills, or on community and church. Providing a variety of teaching and assessment strategies to build on this diversity will provide an opportunity to enrich learning experiences for all students.

#### Universal Design for Learning

The curriculum has been created to support the design of learning environments and lesson plans that meet the needs of all learners. Specific examples to support Universal Design for Learning for this curriculum can be found in the appendices. The **Planning for All Learners Framework** will guide and inspire daily planning.

**See Appendix 6.2**

## English as an Additional Language Curriculum

Being the only official bilingual province, New Brunswick offers the opportunity for students to be educated in English and/or French through our public education system. The EECD provides leadership from K-12 to assist educators and many stakeholders in supporting newcomers to New Brunswick. English language learners have opportunities to receive a range of instructional support to improve their English language proficiency through an inclusive learning environment. EECD, in partnership with the educational and wider communities offer a solid, quality education to families with school-aged children.



## 2.2 Assessment Guidelines

### Assessment Practices

Assessment is the systematic gathering of information about what students know and are able to do. Student performance is assessed using the information collected during the evaluation process. Teachers use their professional skills, insight, knowledge, and specific criteria that they establish to make judgments about student performance in relation to learning outcomes. Students are also encouraged to monitor their own progress through self-assessment strategies, such as goal setting and rubrics.

Research indicates that students benefit most when assessment is regular and ongoing and is used in the promotion of learning (Stiggins, 2008). This is often referred to as formative assessment. Evaluation is less effective if it is simply used at the end of a period of learning to determine a mark (summative evaluation).

Summative evaluation is usually required in the form of an overall mark for a course of study, and rubrics are recommended for this task. Sample rubrics templates are referenced in this document, acknowledging teachers may have alternative measures they will apply to evaluate student progress.

Some examples of current assessment practices include:

• Questioning	• Projects and Investigations
• Observation	• Checklists/Rubrics
• Conferences	• Responses to texts/activities
• Demonstrations	• Reflective Journals
• Presentations	• Self and peer assessment
• Role plays	• Career Portfolios
• Technology Applications	• Projects and Investigations

## Formative Assessment

Research indicates that students benefit most when assessment is ongoing and is used in the promotion of learning (Stiggins, 2008). Formative assessment is a teaching and learning process that is frequent and interactive. A key component of formative assessment is providing ongoing feedback to learners on their understanding and progress. Throughout the process adjustments are made to teaching and learning.

Students should be encouraged to monitor their own progress through goal setting, co-constructing criteria and other self-and peer-assessment strategies. As students become more involved in the assessment process, they are more engaged and motivated in their learning.

Additional details can be found in the Formative Assessment document.

## Summative Assessment

Summative evaluation is used to inform the overall achievement for a reporting period for a course of study. Rubrics are recommended to assist in this process. Sample rubrics templates are referenced in this document, acknowledging teachers may have alternative measures they will apply to evaluate student progress.

For further reading in assessment and evaluation, visit the Department of Education and Early Childhood Development's Assessment and Evaluation site [here](#).

## Cross Curricular Literacy

Literacy occurs across learning contexts and within all subject areas. Opportunities to speak and listen, read and view, and write and represent are present every day -in and out of school.

### 3. Subject Specific Guidelines

#### 3.1 Rationale

Mi'kmaq, Peskotomuhkati, and Wolastoqiyik nations have occupied the territories presently known as Newfoundland, New Brunswick, Nova Scotia, Prince Edward Island, and parts of northern Maine and eastern Quebec for many thousands of years. These nations each have their own traditional institutions, borders, cultures, and languages. The Wabanaki Confederacy is an important regional organization that consists of the Peskotomuhkati, Mi'kmaq, Wolastoqiyik, Abenaki, and Penobscot nations. This confederacy was formed for kinship, trade, and defence. International trade was conducted between these nations and with large nations outside of the confederacy, such as the Mohawks and the Iroquois. The Wabanaki nations have historically and generally continue to have individual forms of spirituality, systems of justice, education, economics, and governance that may share some similarities with each other, but they are individually distinctive. As this course will be taught in New Brunswick provincial schools, the focus should be on the Mi'kmaq, Peskotomuhkati, and Wolastoqiyik nations.

European perceptions upon contact were inaccurate; Wabanaki nations (and all other Indigenous nations) had a relationship with Mother Earth that was based on understanding and respect. Wabanaki nations also clearly understood the concept of land ownership, contrary to European beliefs. Wabanaki borders were well-defined and were defended. Contrary to European custom, private land ownership was an alien concept to Peskotomuhkati, Wolastoqiyik, and Mi'kmaq nations. Ownership was held by the nations themselves, and land was for communal—sometimes familial—usage, rather than individually owned. Also, contrary to European perceptions, Indigenous nations owned land even when they did not occupy it year-round. Some nations, such as the Wolastoqey and Mi'kmaq, would hold assemblies of Elders in the autumn, during which time property rights and hunting territories would be assigned to family hunting units. Permission was required by others to pass through or make use of this land. Today, an invitation to visit a territory is still a welcome practice among some Wabanaki peoples.

Early contact with Europeans brought some new opportunities for trade; however, contact proved disastrous as Indigenous populations decreased by as much as 90% in many areas because of the spread of disease during the 1600s. During this time, the Hurons were quoted as saying that “death and the company (the Jesuits) march hand-in-hand”. Membertou, in what is now Nova Scotia, was quoted as saying that, in his youth, the number of his people were “as thick as the hairs on his head,” implying that

contact in the 1500s had decimated his people. The Beothuk nation, in modern day Newfoundland, was entirely eliminated by the 1800s.

Following a series of colonial wars ending in 1760, the British signed a series of Peace and Friendship treaties with Wabanaki Nations. This guaranteed the right to hunting, fishing, trade, and co-existence between the British and Wabanaki nations. These treaties did not cede any Indigenous lands; however, these territories were seized and occupied by colonial authorities and settlers whose numbers were rapidly increasing. With larger, permanent populations of European settlers, relations between the colonial authorities and the Indigenous nations deteriorated. The new dynamic that emerged as a result of European expansion, land theft, and racism threatened to destroy Indigenous nations, their system of governance, and their cultural and linguistic identities.

Despite what was at times a deliberately genocidal program intent on destroying the fabric of Indigenous societies, Indigenous peoples remain highly resilient and have continuously resisted colonization. Today, there continues to be many Indigenous movements to reclaim land, language, spirituality, and governance.

Indigenous Studies 120 is designed not only to promote understanding of Wabanaki perspectives of life in the Maritimes but also to provide a lens to better understand Indigenous history, culture, and contributions across Canada—past, present, and future. While commonalities exist, Indigenous nations are as diverse as the nations on any other continent. This curriculum focuses on the five Wabanaki nations while also including content related to other Indigenous nations in Canada.

## **3.2 Course Description**

Indigenous Studies 120 provides students with the opportunity to learn about Wabanaki cultures, history and contributions before European contact, as well as to learn about the shameful legacy of colonization and the genocide that ensued. This course also seeks to explore contemporary expressions of Indigeneity.

### 3.3 Curriculum Organizers and Outcomes

#### Organizers

The general curriculum outcomes (GCOs) for the social studies curriculum are organized around six conceptual strands. These general curriculum outcomes statements identify what students are expected to know and be able to do upon completion of study in social studies. These strands are elaborated upon in the Foundation for the Atlantic Canada Social Studies Curriculum document.

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**1. Citizenship, governance, and power:**

*Students will be expected to demonstrate an understanding of the rights and the responsibilities of citizenship and the origins, functions, and sources of power, authority, and governance.*

**2. Individuals, societies, and economic decisions:**

*Students will be expected to demonstrate the ability to make responsible economic decisions as individuals and as members of society.*

**3. People, place, and environment:**

*Students will be expected to demonstrate an understanding of the interactions among people, places and the environment.*

**4. Culture and Diversity:**

*Students will be expected to demonstrate an understanding of culture, diversity, and world view, recognizing the similarities and differences reflected in various personal, cultural, racial, and ethnic perspectives.*

**5. Interdependence:**

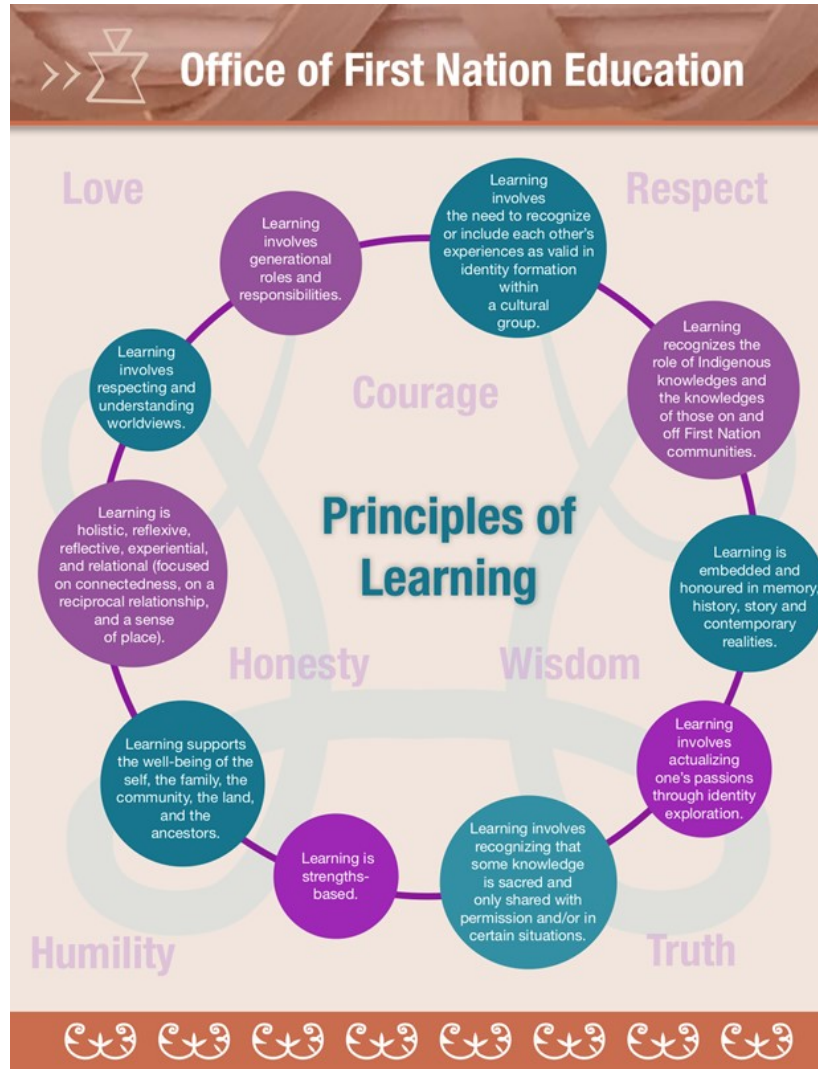
*Students will be expected to demonstrate an understanding of the interdependent relationship among individuals, societies, and the environment – locally, nationally, and globally – and the implications for a sustainable future.*

**6. Time, Continuity and Change:**

*Students will be expected to demonstrate an understanding of the past and how it affects the present and future.*

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## Indigenous Principles of Learning



## A Thinking Focus

Deep learning in a social studies course occurs when other key dimensions, such as historical thinking, geographical thinking and critical inquiry are considered and implemented. Indigenous Studies 120 provides students with relevant, current issues, as well as relevant resources that will allow students to apply these approaches.

### Indigenous Ways of Knowing (zoom to view)



## Historical Thinking

Six historical thinking concepts have been identified by Peter Seixas through his work at the University of British Columbia's Centre for the Study of Historical Consciousness.

These six historical thinking concepts are designed to help students think more deeply and critically about the past as well as their own relationship to the past, including how it can be linked to the present. Teachers can use these historical thinking concepts to extend and deepen the learning of the specific curriculum outcomes. A brief description of the concepts follows:

**Historical Significance** – looks at why an event, person, or development from the past is important. E.g., what is the significance of a particular event in history? What would have happened if this person [historical figure] had not existed?

**Evidence** – looks at primary and secondary sources of information. To learn from a piece of evidence we must learn to ask appropriate questions. Different questions would be asked about a diary entry, for example, than would be asked about an artefact.

**Continuity and change** – considers what has changed with time and what has remained the same (e.g., what cultural traditions have remained the same and what traditions have been lost over time?). Includes chronology and periodization, which are two different ways to organize time and which help students to understand that —things happen between the marks on a timeline.

**Cause and Consequence** – examines why an event unfolded the way it did and asks if there is more than one reason for this (there always is). Explains that causes are not always obvious and can be multiple and layered. Actions can also have unintended consequences (e.g., how has the exchange of technologies over time changed the traditions of a culture?). This concept includes the question of – agency, that is, who (what individual or groups) caused things to happen the way they did?

**Historical Perspective** – any historical event involves people who may have held very different perspectives on the event. For example, how can a place be found or – discovered if people already live there? Perspective taking is about trying to understand a person's mind set at the time of an event, but not about trying to imagine oneself as that person. The latter is impossible as we can never truly separate ourselves from our 21<sup>st</sup> century mindset and context.

**Ethical Dimension** – assists in making ethical judgments about past events after objective study. We learn from the past in order to face the issues of today. Perspective taking and moral judgement are difficult concepts because both require suspending our present day understandings/context.

Seixas, P. (2006). *Benchmarks of historical thinking: A framework for assessment in Canada*. UBC: Centre for the Study of Historical Consciousness.



For more information on historical thinking and for access to valuable lesson ideas for this and other social studies courses, teachers may go to [The Historical Thinking Project](#) or [The Centre for the Study of Historical Consciousness](#) or [The Critical Thinking Consortium](#).

### **Geographical Thinking**

Inspired by the work of Peter Seixas in historical thinking, these six portals of geographical thinking were developed to engage students in critical thinking about geography and geographical issues rather than memorization of information alone. Relationship to place plays a fundamental role in how we understand the world and should be considered central to the social studies.

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**Spatial significance** – *The central question about matters of geographical importance is: How do we determine and assess the features that make particular geographical phenomena and locations worthy of attention or recognition?*

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**Patterns and trends** – *This portal raises the question: What can we conclude about the variation and distribution of geographical characteristics over time and space?*

**Interrelationships** – *This portal raises the question: How do human and natural factors and events connect with and influence each other?*

**Geographical perspective** – *The key question in understanding the geography of a place is: What are the human and physical features and identities, as understood through various lenses, that characterize a place?*

**Evidence and interpretation** – *This portal raises the questions: What information can be used as evidence to support ideas about geography, and how adequately does the geographical evidence justify the interpretations offered?*

**Ethical judgment** – *The central question invoked by ethical judgement is: How desirable and responsible are the practices and outcomes associated with particular geographical actions and events?*

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Sharpe, B., Bahbahni, K., & Tu Huynh, N. (2016). *Teaching geographical thinking (revised and expanded edition)*. The Critical Thinking Consortium/ The Royal Canadian Geographical Society.

For more information on geographical thinking and for access to valuable lesson ideas for this and other social studies courses, teachers may go to [The Critical Thinking Consortium](#) or [Canadian Geographic Education](#).

## **Critical Inquiry**

In order to focus the exploration of ideas, it is good practice to identify the key questions that need to be addressed. When students are invited to investigate and resolve their queries, the learning is enriched. It is the ideal, of course, to have students create their own critical questions. But, students may need direction and practice to arrive at the point where they are formulating quality questions that will spark curiosity and involvement. The following may be used as criteria for the construction of solid critical inquiry questions:

### **A Good Critical Inquiry Question:**

1. The question should be one that the learner is interested in. The ideal level of interest would be such that the student feels a need to find answers to satisfy a real curiosity.
2. The question is open to research. This means that a) there is a need to dig deeper to find the answer, and that credible sources are needed to find the answers; b) in most cases the research is accessible within the classroom environment.
3. The learner does not already know the answer or has not already decided on the answer before doing the research.
4. The question is an 'open' one. This is to suggest that the question calls for an extensive explanation that is multi-layered. The explanation shows its complexity by referring to various viewpoints and angles. There may be more than one explanation.
5. The question has a clear focus. The question can be framed by the teacher, the student or the student and teacher together. There needs to be enough focus to be directive, allowing productive research. Questions are often seen as stepping stones to the work, but it is likely that the original question(s) might need to be adjusted as research is conducted.
6. It can be the case that an initial question requires identified sub-questions and that the explanation is the sum of the responses to the sub-questions.

(Adapted from Dale Roy, Erika Kustra, Paola Borin, 2003, McMaster University)

For further resources and professional learning in inquiry learning and critical thinking, please visit [The Critical Thinking Consortium](#).

For additional Social Studies teaching resources, teachers may wish to visit the [Social Studies ONE site](#).

## Outcomes

The New Brunswick Curriculum is stated in terms of general curriculum outcomes, specific curriculum outcomes and achievement indicators.

**General Curriculum Outcomes (GCO)** are overarching statements about what students are expected to learn in each strand/sub-strand. The general curriculum outcome for each strand/sub-strand is the same throughout the grades.

**Specific Curriculum Outcomes (SCO)** are statements that identify specific concepts and related skills underpinned by the understanding and knowledge attained by students as required for a given grade.

## Learning Outcomes Summary Chart

<b>GCO 1</b>	<b>Students will apply their knowledge of worldview to appreciate Indigenous perspectives.</b>
SCO 1.1	Students will analyse various perceptions of identities in Canada.
SCO 1.2	Students will be able to identify biases.
SCO 1.3	Students will summarize the components of oral traditions.
SCO 1.4	Students will explore the significance of stories to Indigenous worldviews.
SCO 1.5	Students will describe the importance placed on interdependence within the natural world.

<b>GCO 2</b>	<b>Students will investigate the history and culture of Wabanaki societies.</b>
SCO 2.1	Students will identify and investigate traditional Wabanaki territories and their governance before European colonization.
SCO 2.2	Students will demonstrate an understanding of social relationships within Wabanaki societies and the importance of the roles of Elders.
SCO 2.3	Students will research aspects of the organization of Mi'kmaq, Wolastoqey, and Peskotomuhkati societies.
SCO 2.4	Students will examine the Wabanaki territories and how this has both shaped social relationships and identity, and informed resource management and land stewardship.

<b>GCO 3</b>	<b>Students will examine the relationship of Indigenous peoples to non-Indigenous peoples in New Brunswick and in Canada.</b>
SCO 3.1	Students will examine the period of initial contact with Europeans.
SCO 3.2	Students will apply their understanding of the sacred treaty-making process to the Peace and Friendship Treaties made in agreement with Europeans.
SCO 3.3	Students will examine how discriminatory legislation, Indian Residential Schools, and other means were used to undermine family and social structure and to destroy Indigenous languages and cultures.
SCO 3.4	Students will examine the experiences of Indigenous Peoples as they have participated in Canadian events, including global conflicts.
SCO 3.5	Students will analyze current Indigenous and non-Indigenous relations.

<b>GCO 4</b>	<b>Students will recognize the importance of Indigenous advocacy and act as allies for social change.</b>
SCO 4.1	Students will investigate significant Indigenous lead movements for social change.
SCO 4.2	Students will describe the tools for systemic and societal change including the national inquiry process.
SCO 4.3	Students will identify local initiatives that are addressing systemic and social inequities in First Nation realities.
SCO 4.4	Students will take action in ways that reflect their learning and context.

Students will apply their knowledge of worldview to understand Indigenous perspectives.

## 4. Curriculum Outcomes

### GCO 1 Students will apply their knowledge of worldview to understand Indigenous perspectives.

#### SCO 1.1 Students will use the seven elements of worldview to examine their own worldview.

##### Concepts and Content (including but not limited to...)

- Why do I believe what I believe? How is it that others believe what they believe?
- Learn to apply the 7 elements (from Alberta via TC2):
  - View of human nature
  - View of the good life
  - Equality with others
  - Responsibilities to others
  - Relationship between the individual and the state (government and society)
  - Relationship of humans with nature
  - Sources of ethical wisdom

##### I Can – exemplars:

- I can describe how my view of the world has been shaped.
- I can appreciate ambiguity in worldviews.
- I can empathize with alternative worldviews.
- I can recognize the power of language choice in shaping ideologies.
- I can use the 7 elements to examine ideas and issues and understand perspectives other than my own.

#### Resources

##### Video

Indigenous Canada course: Indigenous worldviews

<https://www.coursera.org/lecture/indigenous-canada/indigenous-worldviews-xQwnm>

A brief overview of Indigenous Worldviews with examples from Inuit, Nehiyawak, Kaniien:keha'ka and Tlingit peoples (requires free sign-up).

##### Website

Alberta Education: Exploring Worldview

[http://www.learnalberta.ca/content/sssm/html/exploringworldview\\_sm.html](http://www.learnalberta.ca/content/sssm/html/exploringworldview_sm.html)

Wabanaki Collection: Category Search of Wabanaki Worldview

<https://www.wabanakicollection.com/category/wabanaki-worldview/>

University of Toronto OISE Indigenous Worldviews modules

<https://www.oise.utoronto.ca/abed101/indigenous-worldviews/>

##### Document

Alberta Education: Worldviews and Aboriginal Cultures

[http://www.learnalberta.ca/content/aswt/indigenous\\_pedagogy/documents/worldviews\\_aboriginal\\_culture.pdf](http://www.learnalberta.ca/content/aswt/indigenous_pedagogy/documents/worldviews_aboriginal_culture.pdf)

Students will apply their knowledge of worldview to understand Indigenous perspectives.

<b>SCO 1.2 Students will be able to identify biases.</b>	
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>Terminology of harmony and respect (e.g., "First Nation" versus "Indian" and "Reserve" versus "Community").</li> <li>Terminology of power relations (e.g., "Tribe" versus "Nation" and privileging Western perspectives).</li> <li>Contemporary and historic examples of discrimination and racism within contemporary forms of media including popular culture, movies and literature.</li> <li>The effects of colonization in the construction of art and history.</li> </ul>	<p>I can critically examine biases.</p> <p>I can recognize the differences between other types of biases and racism.</p> <p>I can identify examples of discrimination and racism in contemporary forms of media, including popular culture, movies, and literature.</p> <p>I can evaluate the effects of colonization in the construction of history and art.</p> <p>I can critique myths of Indigenous Identity.</p> <p>I can apply the language of harmony and respect in my choice of words.</p>

Students will apply their knowledge of worldview to understand Indigenous perspectives.

Resources		
Video	Website	Document
<p><b>National Screen Institute: I'm not the Indian You Had in Mind</b></p> <p><a href="https://vimeo.com/39451956">https://vimeo.com/39451956</a></p>	<p><b>Myths and Realities Facing First Nations People (Professional Learning Module)</b></p> <p><a href="https://collabe.nbed.nb.ca/sites/OFNEPL/Mod1/_layouts/15/start.aspx#/SitePages/Home.aspx">https://collabe.nbed.nb.ca/sites/OFNEPL/Mod1/_layouts/15/start.aspx#/SitePages/Home.aspx</a></p> <p><b>Teaching Tolerance: Test Yourself for Hidden Bias</b></p> <p><a href="https://www.tolerance.org/professional-development/test-yourself-for-hidden-bias">https://www.tolerance.org/professional-development/test-yourself-for-hidden-bias</a></p> <p><b>Teaching Tolerance: Stereotypes and Tonto</b></p> <p><a href="https://www.tolerance.org/classroom-resources/tolerance-lessons/stereotypes-and-tonto">https://www.tolerance.org/classroom-resources/tolerance-lessons/stereotypes-and-tonto</a></p> <p><b>Common Portrayals of Aboriginal People</b></p> <p><a href="http://mediasmarts.ca/diversity-media/aboriginal-people/common-portrayals-aboriginal-people">http://mediasmarts.ca/diversity-media/aboriginal-people/common-portrayals-aboriginal-people</a></p> <p><b>Racism: Tami Pierce</b></p> <p><a href="https://indigenouspeoplesatlasofcanada.ca/article/racism/">https://indigenouspeoplesatlasofcanada.ca/article/racism/</a></p> <p>A short article on the racism Indigenous people face.</p>	<p><b>Indigenous Studies Module 1: Demythologizing Identities</b></p> <p><b>Terminology of Harmony and Respect Handout</b></p> <p><a href="https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Terminology%20of%20Harmony%20and%20Respect.docx">https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Terminology%20of%20Harmony%20and%20Respect.docx</a></p> <p>Stolen Lives: Section 1 Reading 1: Culture, Stereotypes, and Identity p. 74.</p>



Students will apply their knowledge of worldview to understand Indigenous perspectives.

<b>SCO 1.3 Students will summarize the components of oral traditions.</b>	
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Elders as knowledge keepers who share the history of their people and lands.</li> <li>• Oral tradition as valid and legal evidence.</li> <li>• Oral tradition shapes identity and connects to the past, present, and future.</li> <li>• Oral tradition provides guiding principles for living.</li> <li>• The skills of oral language that are central to learning and knowledge:               <ul style="list-style-type: none"> <li>○ The role of legends &amp; images in enhancing memory.</li> <li>○ The power of observation.</li> </ul> </li> </ul> <p><b>Note:</b> Oral traditions are not simply “myths” or “legends”; the term “A’tugwaqann” in Mi’kmaq better captures the important role of stories than the English term. Oral traditions are known in Mi’kmaq as “A’tugwagann” which can be translated as “stories” or “legends” but the Mi’kmaq term does not imply that the story is untrue or that it is just something made up or invented.</p> <p>A’tugwaqann are important ways to teach about worldviews, history and the responsibility we share to the land and future generations.</p>	<p>I can recognize the components of oral tradition.</p> <p>I can explain how oral traditions are passed down.</p> <p>I can explain the skills that oral cultures possess.</p> <p>I can explain the role of oral tradition in Indigenous societies.</p>

Students will apply their knowledge of worldview to understand Indigenous perspectives.

Resources		
Video	Website	Document
<p><b>Indigenous Canada course: Storytelling</b></p> <p><a href="https://www.coursera.org/lecture/indigenous-canada/storytelling-o7dpm">https://www.coursera.org/lecture/indigenous-canada/storytelling-o7dpm</a></p> <p>The video begins with the Nehiyawak Creation Story and then goes on to explore the significance and roles of stories for Indigenous peoples.</p>	<p><b>The Memory Code: How oral cultures memorise so much information</b></p> <p><a href="http://theconversation.com/the-memory-code-how-oral-cultures-memorise-so-much-information-65649">http://theconversation.com/the-memory-code-how-oral-cultures-memorise-so-much-information-65649</a></p> <p><b>First Nation Legends</b></p> <p><a href="https://www.nfb.ca/subjects/literature-and-language-canada/first-nations-legends/">https://www.nfb.ca/subjects/literature-and-language-canada/first-nations-legends/</a></p> <p><b>Koluskap: Stories from Wolastoqiyik</b></p> <p><a href="http://website.nbm-mnb.ca/Koluskap/English/Stories/StoryList.php">http://website.nbm-mnb.ca/Koluskap/English/Stories/StoryList.php</a> (a series of more than a dozen Wolastoqiyik stories)</p> <p><b>Legends of the Mi'kmaq</b> (podcast)</p> <p><a href="https://www.cbc.ca/radio/ideas/legends-of-the-mi-kmaq-1.2913362">https://www.cbc.ca/radio/ideas/legends-of-the-mi-kmaq-1.2913362</a> (includes 4 bilingual stories)</p> <p><b>Siwal Si'Wes Library, Oral Traditions</b> by Dr. Jo-Ann Archibald</p> <p><a href="https://swwlibrary.com/meaningful-contributions/oral-traditions/">https://swwlibrary.com/meaningful-contributions/oral-traditions/</a></p> <p>Includes videos and student learning activities from Blackfoot, Cree, Ojibwe, Mi'kmaq and Mohawk.</p> <p><b>Mi'kmaw Culture- Oral Tradition</b></p> <p><a href="http://www.muiniskw.org/pgCulture3.htm">http://www.muiniskw.org/pgCulture3.htm</a></p>	
<p><b>Learn Alberta Walking Together: Respecting Wisdom</b></p> <p><a href="http://www.learnalberta.ca/content/aswt/oral_tradition/#respecting-wisdom">http://www.learnalberta.ca/content/aswt/oral_tradition/#respecting-wisdom</a></p>		

Students will apply their knowledge of worldview to understand Indigenous perspectives.

**Stories of the Dawnland**

<http://www.arcgis.com/apps/MapJournal/index.html?appid=2b167c2e12f4442f8db853e10516b488>

An interactive map with stories telling of how rivers, islands and mountains were formed; the connections between people, animals and place; and the role of the land in Wabanaki history.

**Medoonak the Stormmaker**

<https://www.wabanakicollection.com/videos/medoonak-the-stormmaker/>

A Mi'kmaq legend.

Students will apply their knowledge of worldview to understand Indigenous perspectives.

<b>SCO 1.4 Students will explore the significance of legends to Indigenous worldviews.</b>	
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Legends shape and are shaped by culture.</li> <li>• Legends contain both practical knowledge for day-to-day living as well as cultural knowledge for social relationships and identity.</li> <li>• Alphabetic versus logographic writing systems and their relationship to story.</li> <li>• Legends and the metaphors within them.</li> <li>• The importance of listening.</li> <li>• Elder story telling.</li> </ul>	<p>I can explain my own perspective on story telling.</p> <p>I can draw conclusions about the importance of story to communicating ideas.</p> <p>I can explain the relationship of stories to the Wabanaki Peoples worldview.</p> <p>I can interpret the significance of Elders stories.</p>

Students will apply their knowledge of worldview to understand Indigenous perspectives.

Resources		
Video	Website	Document
<p><b>How Glooscap brought the Summer</b></p> <p><a href="https://www.wabanakicollection.com/videos/su-mmer-legend/">https://www.wabanakicollection.com/videos/su-mmer-legend/</a></p> <p><b>Ancestors Live Here- Mi'kmawey Debert Culture Centre</b></p> <p><a href="http://www.mikmaweydebert.ca/home/ancestors-live-here/#">http://www.mikmaweydebert.ca/home/ancestors-live-here/#</a></p> <p>A collection of short films and information on sites of cultural significance in Minas Bay and the Bay of Fundy</p> <p><b>Mi'kmaq Creation Story</b></p> <p><b>Part 1:</b> <a href="https://www.youtube.com/watch?v=rQvup95nhvk">https://www.youtube.com/watch?v=rQvup95nhvk</a></p> <p><b>Part 2:</b> <a href="https://www.youtube.com/watch?v=VHRfv2ADqH8">https://www.youtube.com/watch?v=VHRfv2ADqH8</a></p> <p>Hereditary Chief on the Mi'kmaq Grand Council and Associate Vice President at Cape Breton University Stephen Augustine tells the Mi'kmaq creation story.</p>	<p><b>Abbe Museum: People of the First Light Interactive Map with stories of the Dawnland</b></p> <p><a href="http://www.arcgis.com/apps/MapJournal/index.html?appid=2b167c2e12f4442f8db853e10516b488">http://www.arcgis.com/apps/MapJournal/index.html?appid=2b167c2e12f4442f8db853e10516b488</a></p>	<p>Sium &amp; Ritskies. (2013). <b>Speaking truth to power: Indigenous storytelling as an act of living resistance.</b></p> <p>A useful article for teachers to gain knowledge</p> <p><a href="https://jps.library.utoronto.ca/index.php/des/article/view/19626/16256">https://jps.library.utoronto.ca/index.php/des/article/view/19626/16256</a></p> <ul style="list-style-type: none"> <li>- A short academic paper discussing the significance of Indigenous storytelling that can be used to help teachers build background knowledge.</li> </ul>

Students will apply their knowledge of worldview to understand Indigenous perspectives.

<b>SCO 1.5 Students will explore the significance of legends to Indigenous worldviews.</b>	
<b>Concepts and Content (including but not limited to...)</b>	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Interdependence—M’sit Nogema (All my relations).</li> <li>• Eptuaptmumk (Two Eyed Seeing).</li> <li>• Medicine wheel teachings—Sacred ways of life. Different title/ form some Nations/make the priority the teaching of the medicine wheel:               <ul style="list-style-type: none"> <li>○ Cycle of life.</li> <li>○ Cycle of seasons.</li> <li>○ The four directions.</li> </ul> </li> <li>• Importance of rivers, waterways and the natural environment to the Wolastoqey, Mi’kmaq and Passamaquoddy Peoples.</li> <li>• Significance of legends in capturing information about the natural world.</li> <li>• Locations of First Nation territories.</li> <li>• Significance of Indigenous place names and related legends.</li> </ul>	<p>I can identify Indigenous perspectives on the cycles of life.</p> <p>I can explain the importance of the Wolastoq river for Wolastoqey people, and all other people.</p> <p>I can explain the importance of the natural environment to Wolastoqey, Mi’kmaq and Passamaquoddy Peoples.</p> <p>I can identify First Nation territories on a map and explain the significance of the location.</p> <p>I can describe the significance of place names.</p>

Students will apply their knowledge of worldview to understand Indigenous perspectives.

Resources		
Video	Website	Document
<p><b>How Glooscap brought the Summer</b></p> <p><a href="https://www.wabanakicollection.com/videos/summer-legend/">https://www.wabanakicollection.com/videos/summer-legend/</a></p> <p><b>Ancestors Live Here- Mi'kmawey Debert Culture Centre</b></p> <p><a href="http://www.mikmaweydebert.ca/home/ancestors-live-here/#">http://www.mikmaweydebert.ca/home/ancestors-live-here/#</a></p> <p>A collection of short films and information on sites of cultural significance in Minas Bay and the Bay of Fundy</p> <p><b>Mi'kmaq Creation Story</b></p> <p><b>Part 1:</b></p> <p><a href="https://www.youtube.com/watch?v=rQvup95nhvk">https://www.youtube.com/watch?v=rQvup95nhvk</a></p> <p><b>Part 2:</b></p> <p><a href="https://www.youtube.com/watch?v=VHRfv2ADqH8">https://www.youtube.com/watch?v=VHRfv2ADqH8</a></p> <p>Hereditary Chief on the Mi'kmaq Grand Council and Associate Vice President at Cape Breton University Stephen Augustine tells the Mi'kmaq creation story.</p>	<p><b>Winona LaDuke on Indigenous Knowledge</b></p> <p><a href="https://soundcloud.com/greenpeace-canada/winona-laduke-on-indigenous-knowledge">https://soundcloud.com/greenpeace-canada/winona-laduke-on-indigenous-knowledge</a></p> <p><b>Mapping the Wabanaki canoe routes of yesteryear</b></p> <p><a href="https://www.cbc.ca/news/canada/new-brunswick/wabanaki-canoe-routes-mapping-1.4601748">https://www.cbc.ca/news/canada/new-brunswick/wabanaki-canoe-routes-mapping-1.4601748</a></p> <p><b>Changes in the Dawnland</b></p> <p><a href="https://www.wabanakicollection.com/links/changes-in-the-dawnland/">https://www.wabanakicollection.com/links/changes-in-the-dawnland/</a></p> <p><b>The Four Corners Outbreak: Traditional Knowledge in our Modern Times</b></p> <p><a href="https://chrishibbard.wordpress.com/2008/10/31/the-four-corners-outbreak/">https://chrishibbard.wordpress.com/2008/10/31/the-four-corners-outbreak/</a></p> <p>-An article discussing how Navajo knowledge was utilized to stop a dangerous infection</p> <p><b>The Surprisingly Accurate Myth of the Creation of Crater Lake</b></p> <p><a href="https://knowledgenuts.com/2014/05/09/the-surprisingly-accurate-myth-of-the-creation-of-crater-lake/">https://knowledgenuts.com/2014/05/09/the-surprisingly-accurate-myth-of-the-creation-of-crater-lake/</a></p> <p>Scientists have only recently learned of the volcanic origins of Crater Lake, something the Klamath people have known about for thousands of years.</p> <p><b>Franklin Find Proves 'Inuit Oral History is Strong': Louie Kamookak</b></p>	<p><b>Making a human Medicine Wheel lesson plan</b></p> <p><a href="https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Making%20a%20human%20medicine%20wheel.docx">https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Making%20a%20human%20medicine%20wheel.docx</a></p> <p>Michell, Vizina, Augustus, &amp; Sawyer. (2008). <b>Learning Indigenous Science from Place.</b></p> <p><a href="https://aerc.usask.ca/downloads/Learning-Indigenous-Science-From-Place.pdf">https://aerc.usask.ca/downloads/Learning-Indigenous-Science-From-Place.pdf</a></p> <p><b>Cultural Importance of River Herring to the Passamaquoddy People</b></p> <p><a href="http://www.wabanaki.com/wabanaki_new/documents/Passamaquoddy%20and%20River%20Herring-Cultural%20Importance%20v5.pdf">http://www.wabanaki.com/wabanaki_new/documents/Passamaquoddy%20and%20River%20Herring-Cultural%20Importance%20v5.pdf</a></p> <p><b>Resources for professional learning on this subject:</b></p> <p>R.W Kimmerer (2013) <b>Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants</b></p> <p>Glen Aikenhead &amp; Herman Michell (2011). <b>Bridging Culture, Indigenous and Scientific Ways of Knowing.</b></p> <p><b>BC Science First Peoples Teachers Resource Guide:</b></p> <p><a href="http://www.fnesc.ca/wp/wp-content/uploads/2015/08/PUBLICATION-61496-Science-First-Peoples-2016-Full-F-WEB.pdf">http://www.fnesc.ca/wp/wp-content/uploads/2015/08/PUBLICATION-61496-Science-First-Peoples-2016-Full-F-WEB.pdf</a></p>

Students will apply their knowledge of worldview to understand Indigenous perspectives.

<https://www.cbc.ca/news/canada/north/franklin-find-proves-inuit-oral-history-is-strong-louie-kamookak-1.2761362>

**Mi'kmawey Debert Cultural Centre: Mi'kmawe'l Tan Teli-kina'muemk (Teaching about the Mi'kmaq) Resource book:**

<http://www.mikmaweydebert.ca/home/sharing-our-stories/education-and-outreach/school-curriculum/>

Contains activities for up to grade nine, but may be suitably modified for grade 12. Contains lessons on Indian Residential Schools, land loss and displacement, traditional knowledge, mapping stories, and others.

**Indigenous Knowledge & Our Connection to the Land**

[http://www.kenjgewinteg.ca/uploads/1/4/7/8/1478467/indigenous\\_knowledge\\_volume1\\_print\\_version\\_.pdf](http://www.kenjgewinteg.ca/uploads/1/4/7/8/1478467/indigenous_knowledge_volume1_print_version_.pdf)

A large volume of Ojibway stories and associated lessons revealing the deep knowledge the Ojibway nation has of the natural world. Contains lessons related to mathematics, social studies, health and other subjects. Many lessons are for younger grades, but a number can be adapted for high school.



Students will investigate the history and culture of Wabanaki societies.

## GCO 2 Students will investigate the history and culture of Wabanaki societies.

SCO 2.1 Students will describe the basic features of Canada's landscape and climate.	
Concepts and Content (including but not limited to...)	I Can – exemplars:
<ul style="list-style-type: none"> <li>• Governance before the <i>Indian Act</i>.</li> <li>• The structure and role of the Wabanaki Confederacy, and other Indigenous confederacies such as the Haudenosaunee (Iroquois) Confederacy.</li> <li>• Role of Elders, Chiefs and Grand Chiefs.</li> <li>• The Grand Council—power, defense, democracy.</li> <li>• The concept of nationhood.</li> <li>• Relations between Nations—Treaties and Wampum belts.</li> <li>• The shared history between Indigenous and non-Indigenous Peoples in Canada.</li> </ul>	<p>I can explain the organization of the Wabanaki Confederacy and how it was established.</p> <p>I can describe the interactions and protocols between nations.</p> <p>I can compare and contrast the Wabanaki governance structures to other governments.</p> <p>I can infer how traditional alliances have impacted First Nations in New Brunswick.</p> <p>I can describe how colonization affected self-determination.</p>

Students will investigate the history and culture of Wabanaki societies.

Resources		
Video	Website	Document
<p><b>Indigenous Canada Course: Indigenous Political Structures</b></p> <p><a href="https://www.coursera.org/lecture/indigenous-canada/indigenous-political-structures-gwovs">https://www.coursera.org/lecture/indigenous-canada/indigenous-political-structures-gwovs</a></p> <p><b>Wabanaagig (Series)</b></p> <p><a href="https://aptn.ca/wabanaagig/video/">https://aptn.ca/wabanaagig/video/</a></p> <p>Contains a series of videos showcasing various aspects of Wabanaki societies including Episode 10—The Augustine Mound, a short film about the community's history.</p> <p><b>Wabanaki Confederacy: 'We're not dead, our fires are still burning strong'</b></p> <p><a href="https://aptnnews.ca/2014/08/11/wabanaki-confederacy-dead-fires-still-burning-strong/">https://aptnnews.ca/2014/08/11/wabanaki-confederacy-dead-fires-still-burning-strong/</a></p> <p>A short video and article discussing the history and current development within the Wabanaki confederacy.</p> <p><b>The Iroquois Confederacy</b></p> <p><a href="https://www.youtube.com/watch?v=S4gU2Tsv6hY">https://www.youtube.com/watch?v=S4gU2Tsv6hY</a></p> <p>A video discussing the history of the Haudenosaunee Confederacy</p>	<p><b>Timeline of First Nations governance</b></p> <p><a href="http://www.fngovernance.org/timeline/timelinewindow">http://www.fngovernance.org/timeline/timelinewindow</a></p> <p><b>Canada's History lesson plan: Walking on the Lands of Our Ancestors</b></p> <p><a href="https://www.canadashistory.ca/education/lesson-plans/walking-on-the-lands-of-our-ancestors">https://www.canadashistory.ca/education/lesson-plans/walking-on-the-lands-of-our-ancestors</a></p> <p><b>An interactive Google Earth map with original, Indigenous names for places in Canada</b></p> <p><a href="https://earth.google.com/web/@55.95077294,-79.32640954,-3.37038313a,5664994.70106378d,35y,23.89356515h,0t,0r/data=Cj4SPBlgYmVjMmFjMDczMzhIMTFIOGEzYTFmZjM4NTk0YmQ5ZmEiGGVmZWVvX3JjZ3NfcGxhY2VfbmFtZXNfMA">https://earth.google.com/web/@55.95077294,-79.32640954,-3.37038313a,5664994.70106378d,35y,23.89356515h,0t,0r/data=Cj4SPBlgYmVjMmFjMDczMzhIMTFIOGEzYTFmZjM4NTk0YmQ5ZmEiGGVmZWVvX3JjZ3NfcGxhY2VfbmFtZXNfMA</a></p> <p><b>Koluskap: Stories from Wolastoqiyik</b></p> <p><a href="http://website.nbm-mnb.ca/Koluskap/English/index.php">http://website.nbm-mnb.ca/Koluskap/English/index.php</a></p> <p>Features sections on historical perceptions, stories, creative traditions and Wolastoqiyik people today.</p> <p><b>Wolastoqiyik: Portrait of A People</b></p> <p><a href="https://www2.gnb.ca/content/dam/gnb/Departments/thc-tpc/pdf/Arch/POP-Wolastoqiyik.pdf">https://www2.gnb.ca/content/dam/gnb/Departments/thc-tpc/pdf/Arch/POP-Wolastoqiyik.pdf</a></p> <p>A photographic journey into the lifestyles, landscapes, technologies and spoken histories of the Wolastoqiyik people.</p> <p><b>Metepenagiag: New Brunswick's Oldest Village</b></p>	<p><a href="#">Indigenous Studies Module 2: Wabanaki Peoples Living in New Brunswick</a></p> <p><b>Historical Overview: Histories of Wolastoqi and Mi'kmaq by David Perley – (beginning on page 19)</b></p> <p><a href="https://www.wabanakicollection.com/wp-content/uploads/2018/02/Teacher-Curriculum-Handbook.pdf">https://www.wabanakicollection.com/wp-content/uploads/2018/02/Teacher-Curriculum-Handbook.pdf</a></p>

Students will investigate the history and culture of Wabanaki societies.

<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/metepenagiag/frames.html>

**Exploring the Wabanaki (People of the Dawn land) Confederacy**

<https://nbcc.ca/indigenous/did-you-know/wabanaki-confederacy>

Students will investigate the history and culture of Wabanaki societies.

<b>SCO 2.2 Students will demonstrate an understanding of social relationships within Wabanaki societies and the importance of the roles of Elders.</b>		
<b>Concepts and Content</b> (including but not limited to...)		<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Central roles of Elders, Knowledge Keepers, women, and men.</li> <li>• The central role of spirituality.</li> <li>• Concept of seven generations (preserving the physical and social environment - environmental stewardship, language and culture).</li> <li>• Structure of clans in society.</li> <li>• Indigenous spirituality.</li> </ul>		<p>I can describe the role of Elders in Wabanaki societies.</p> <p>I can explain the structure and purpose of clans.</p> <p>I can apply my understanding of the Seven Generations to make connections to present circumstances.</p>
<b>Resources</b>		
<p><b>Video</b></p> <p><b>Wabanaki Collection: The Girls of St. Mary’s documentary</b>  <a href="https://www.wabanakicollection.com/videos/the-girls-of-st-marys/">https://www.wabanakicollection.com/videos/the-girls-of-st-marys/</a></p> <p><b>Algonquin College: Seven Generations</b>  <a href="https://www.algonquincollege.com/sustainability-toolkit/2017/10/seven-generations/">https://www.algonquincollege.com/sustainability-toolkit/2017/10/seven-generations/</a></p> <p><b>TedXStika: Winona LaDuke “Minobimaatisiwin - the good life”</b>  <a href="https://www.youtube.com/watch?v=pPJ3nrsCcrE">https://www.youtube.com/watch?v=pPJ3nrsCcrE</a></p>	<p><b>Website</b></p> <p><b>Mi’kmaw Daily Life: Organization</b>  <a href="http://www.muiniskw.org/pgCulture1b.htm">http://www.muiniskw.org/pgCulture1b.htm</a></p> <p><b>Wapna’kikewi’skwaq: Women of First Light</b>  <a href="https://www.womenoffirstlight.com/">https://www.womenoffirstlight.com/</a></p> <p><b>Mi’kmaw Culture- Spirituality</b>  <a href="http://www.muiniskw.org/pgCulture2.htm">http://www.muiniskw.org/pgCulture2.htm</a></p>	<p><b>Document</b></p> <p><b>Native Women’s Association of Canada: Aboriginal Women and Aboriginal Traditional Knowledge (ATK)</b>  <a href="https://www.nwac.ca/wp-content/uploads/2015/05/2014-NWAC-Aboriginal-Women-and-Aboriginal-Traditional-Knowledge-Report1.pdf">https://www.nwac.ca/wp-content/uploads/2015/05/2014-NWAC-Aboriginal-Women-and-Aboriginal-Traditional-Knowledge-Report1.pdf</a></p>

Students will investigate the history and culture of Wabanaki societies.

<b>SCO 2.3 Students will research economic organization of Mi'kmaq, Wolastoqey, and Peskotomuhkati societies.</b>	
<b>Concepts and Content (including but not limited to...)</b>	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Aspects of Wabanaki civilizations:               <ul style="list-style-type: none"> <li>○ Medicines and wellbeing.</li> <li>○ Ceremony.</li> <li>○ Language.</li> <li>○ Education.</li> <li>○ Agriculture.</li> <li>○ Trade.</li> <li>○ Defense.</li> <li>○ Self-determination.</li> </ul> </li> <li>• Economic history and resiliency.</li> <li>• Current economic activities.</li> </ul>	<p>I can identify significant aspects of Wabanaki civilizations.</p> <p>I can describe the importance of significant aspects of Wabanaki civilizations.</p> <p>I can recognize the resiliency of Wabanaki nations and peoples.</p> <p>I can describe the economic activities of Wabanaki nations.</p>

Students will investigate the history and culture of Wabanaki societies.

Resources		
<b>Video</b>	<b>Website</b>	<b>Document</b>
<p><b>Wabanaki Collection: Finding our Talk episodes</b>  <a href="https://www.wabanakicollection.com/videos/finding-our-talk/">https://www.wabanakicollection.com/videos/finding-our-talk/</a></p>	<p><b>CBC: Mapping the Wabanaki canoe routes of yesteryear</b>  <a href="https://www.cbc.ca/news/canada/new-brunswick/wabanaki-canoe-routes-mapping-1.4601748">https://www.cbc.ca/news/canada/new-brunswick/wabanaki-canoe-routes-mapping-1.4601748</a></p>	<p><b>Nova Scotia Department of Education Wabanaki learning guide</b>  <a href="https://novascotia.ca/abor/docs/Wabanaki-Learning-Guide.pdf">https://novascotia.ca/abor/docs/Wabanaki-Learning-Guide.pdf</a></p>
<p><b>Wabanaki collection: My Father's Tools documentary</b>  <a href="https://www.wabanakicollection.com/videos/my-fathers-tools/">https://www.wabanakicollection.com/videos/my-fathers-tools/</a></p>	<p><b>Economy: Darren Googoo</b>  <a href="https://indigenouspeoplesatlasofcanada.ca/article/economy/">https://indigenouspeoplesatlasofcanada.ca/article/economy/</a></p>	
<p><b>Early Trade Between the Mi'kmaq and the Basque- A short talk by Stephen Augustine</b>  <a href="https://www.youtube.com/watch?v=oj8vZt6kvc4">https://www.youtube.com/watch?v=oj8vZt6kvc4</a></p>	<p>A short article by Darren Googoo on the economic turn-around at Membertou Mi'kmaq First Nation</p>	
<p><b>My Father's Tools</b>  <a href="https://www.wabanakicollection.com/videos/my-fathers-tools/">https://www.wabanakicollection.com/videos/my-fathers-tools/</a>            A short film focused on the Mi'kmaq tradition of black ash rib basket weaving.</p>	<p><b>Village of Thirty Centuries</b>  <a href="https://www.metpark.ca/village-of-thirty-centuries/">https://www.metpark.ca/village-of-thirty-centuries/</a>            A brief history of Metepenagiag</p>	
<p><b>Wabanaagig (Series)</b>  <a href="https://aptn.ca/wabanaagig/video/">https://aptn.ca/wabanaagig/video/</a>            Contains a series of videos showcasing various aspects of Wabanaki societies including economic issues and activities. Episode 3: Epegoit—Lennox Island, Episode 7—Sagsigoemg- Episode 10—The Augustine Mound, The Eel Hunt, Episode 11—The Mi'kmaq Iron Workers, Episode 12—Sitanisk-A band on the Move (St. Mary's).            Episode 12 discusses some of the economic history and current development at St. Mary's First Nation.</p>		

Students will investigate the history and culture of Wabanaki societies.

<b>SCO 2.4 Students will examine the Wabanaki territories and how this has shaped social relationships and identity, informed resource management and land stewardship.</b>		
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>	
<ul style="list-style-type: none"> <li>• Significance of wampum.</li> <li>• Treaty chains.</li> <li>• The emotional impact of loss of land.</li> <li>• Connection to land and mental health.</li> </ul>	<p>I can identify key elements that impact mental health.</p> <p>I can describe the effects of losing connection with the land.</p> <p>I can describe the benefits of land-based healing.</p>	
<b>Resources</b>		
<p><b>Video</b></p> <p><b>Wabanaki Collection: The Penobscot – Ancestral River, Contested Territory</b> documentary</p> <p><a href="https://www.wabanakicollection.com/videos/the-penobscot-ancestral-river-contested-territory/">https://www.wabanakicollection.com/videos/the-penobscot-ancestral-river-contested-territory/</a></p> <p><b>Wampum Belts:</b></p> <p>Stephen Augustine discusses the importance of the wampum belt. He specifically discusses a wampum that tells the story of Membertou’s baptism.</p> <p><a href="https://www.youtube.com/watch?v=kvDNAiZA6I&amp;list=PLKwFc3w2QPHCd_93vtOuTfZYS6yAH2nSg&amp;index=3">https://www.youtube.com/watch?v=kvDNAiZA6I&amp;list=PLKwFc3w2QPHCd_93vtOuTfZYS6yAH2nSg&amp;index=3</a></p>	<p><b>Website</b></p> <p><b>TVO: What a connection to the land means for Indigenous mental health</b> <a href="https://tvo.org/article/current-affairs/what-a-connection-to-the-land-means-for-indigenous-mental-health">https://tvo.org/article/current-affairs/what-a-connection-to-the-land-means-for-indigenous-mental-health</a></p> <p><b>The Conversation: Back to the land: How one Indigenous community is beating the odds</b></p> <p><a href="https://theconversation.com/back-to-the-land-how-one-indigenous-community-is-beating-the-odds-81540">https://theconversation.com/back-to-the-land-how-one-indigenous-community-is-beating-the-odds-81540</a></p> <p><b>Teen Mental Health curriculum &amp; resources</b></p> <p>Partnership Foundation: Wellness on the Land</p> <p><a href="https://thunderbirdpf.org/wellness-on-the-land/">https://thunderbirdpf.org/wellness-on-the-land/</a></p> <p><b>Wabanaki Collection: Contemporary Communities</b></p> <p><a href="https://www.wabanakicollection.com/links/wabanaki-today/">https://www.wabanakicollection.com/links/wabanaki-today/</a></p> <p><b>Wabanaki Collection: Wolastoqiyik: Portrait of a People</b></p> <p><a href="https://www.wabanakicollection.com/links/wolastoqiyik-portrait-of-a-people/">https://www.wabanakicollection.com/links/wolastoqiyik-portrait-of-a-people/</a></p>	<p><b>Document</b></p> <p>Hamell (2016). <b>Wampum belts: Messages coded in symbolism (e-book).</b></p> <p><a href="http://www.wampumbear.com/2016%20Wampum%20Belt%20Publication%20Hamell.pdf">http://www.wampumbear.com/2016%20Wampum%20Belt%20Publication%20Hamell.pdf</a></p>

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

### **GCO 3 Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.**

<b>SCO 3.1 Students will examine the period of initial contact with Europeans.</b>	
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• First contact between Europeans and Indigenous Peoples.</li> <li>• The fur trades.</li> <li>• Dispossession of Indigenous Lands.               <ul style="list-style-type: none"> <li>○ Colonization. Types of colonization: extractive, settler, etc.</li> </ul> </li> </ul>	<p>I can define the term colonialism.</p> <p>I can explain the process of colonization and its widespread effects on the Earth.</p> <p>I can describe initial contact between Indigenous Peoples and Europeans.</p>



Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

Resources		
Video	Website	Document
<p><b>Indigenous Canada course: Colonization and the Fur Trade</b></p> <p><a href="https://www.coursera.org/lecture/indigenous-canada/colonization-7y7wG">https://www.coursera.org/lecture/indigenous-canada/colonization-7y7wG</a></p> <p><b>Lesson Plans:</b></p> <p><b>GCO 3.1 Lesson Plan: Accounts of First Contact between the Wabanaki and the Europeans</b></p> <p><a href="https://collabe.nbed.nb.ca/res/sa/fn/fndocs/GCO%203.1%20Accounts%20of%20First%20Contact.docx">https://collabe.nbed.nb.ca/res/sa/fn/fndocs/GCO%203.1%20Accounts%20of%20First%20Contact.docx</a></p> <p><b>GCO 3.1 Dispossession of Indigenous Lands Primary Source Lesson Plan</b></p> <p><a href="https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Dispossession%20of%20Indigenous%20Lands%20Primary%20Sources.docx">https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Dispossession%20of%20Indigenous%20Lands%20Primary%20Sources.docx</a></p>	<p><b>A Typology of Colonialism</b></p> <p><a href="https://www.historians.org/publications-and-directories/perspectives-on-history/october-2015/a-typology-of-colonialism">https://www.historians.org/publications-and-directories/perspectives-on-history/october-2015/a-typology-of-colonialism</a></p> <p><b>Centre for First Nations Governance: Timeline</b></p> <p><a href="http://www.fngovernance.org/timeline/timelinewindow">http://www.fngovernance.org/timeline/timelinewindow</a></p> <p><b>Kairos Blanket Exercise</b></p> <p><a href="https://www.kairosblanketexercise.org/">https://www.kairosblanketexercise.org/</a></p> <p><i>To host a blanket exercise, please contact your First Nation Education Subject Coordinator.</i></p> <p><b>Facing History: Stolen Lives Colonization section</b></p> <p><a href="https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/historical-background/colonization">https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/historical-background/colonization</a></p> <p><b>Colonial Germ Warfare</b></p> <p>An article on the practice of eliminating Indigenous populations through the distribution of infected blankets</p> <p><a href="https://www.history.org/foundation/journal/spring04/warfare.cfm">https://www.history.org/foundation/journal/spring04/warfare.cfm</a></p> <p><b>Where the Buffalo No Longer Roamed</b></p> <p>An article on the destruction of the buffalo as a means of eliminating essential resources for Indigenous survival.</p> <p><a href="https://www.smithsonianmag.com/history/where-the-buffalo-no-longer-roamed-3067904/">https://www.smithsonianmag.com/history/where-the-buffalo-no-longer-roamed-3067904/</a></p> <p><b>Clearing the Plains- Presented by James Daschuk</b></p>	<p><b>Alberta Education: Fur Trade lesson (designed for Grade 7, can be adapted)</b></p> <p><a href="http://www.learnalberta.ca/content/ssmt/html/docs/consideringtheimpactonissuesorevents.pdf">http://www.learnalberta.ca/content/ssmt/html/docs/consideringtheimpactonissuesorevents.pdf</a></p> <p><b>Dismantling the Doctrine of Discovery</b></p> <p><a href="https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf">https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf</a></p> <p>Andrea Bear Nicholas: <b>The Role of Colonial Artists in the Dispossession and Displacement of the Maliseet</b></p> <p><a href="https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf">The Role of Colonial Artists in the Dispossession and Displacement of the Maliseet 1790s-1850s</a></p>

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<https://www.youtube.com/watch?v=c2IUCd4yX6E&feature=youtu.be>

Dr. James Daschuk presents his research on the role that old world diseases, climate and Canadian politics had on the ethnocide of Indigenous peoples in Western Canada.

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

SCO 3.2	Students will apply their understanding of the sacred treaty-making process to the Peace and Friendship Treaties made in agreement with Europeans.		
<p><b>Concepts and Content</b> (including but not limited to...)</p> <ul style="list-style-type: none"> <li>Treaties with Europeans.</li> <li>Sacred nature of treaties.</li> <li>Concept of nation-to-nation relationships.</li> <li>Treaty making prior to European arrival.</li> <li>The foundational and ongoing influence of Indigenous Nations on the development of Canada (agriculture, governance, culture, language).</li> </ul>	<p><b>I Can – exemplars:</b></p> <p>I can describe what a treaty is.</p> <p>I can relate to the sacred nature of treaties.</p> <p>I can describe the Peace and Friendship Treaties.</p> <p>I can conceptualize the contemporary significance of the Peace and Friendship Treaties.</p> <p>I can explain the concept of nationhood.</p> <p>I can explain how the Wampum connects to nationhood.</p>		
Resources			
<p><b>Video</b></p> <p><b>Indigenous Canada course: Perspectives on Treaty-making</b>  <a href="https://www.coursera.org/lecture/indigenous-canada/perspectives-on-treaty-making-AZAU6">https://www.coursera.org/lecture/indigenous-canada/perspectives-on-treaty-making-AZAU6</a></p> <p><b>Treaty-Making Prior to European Arrival</b>  <a href="https://www.youtube.com/watch?v=TBZ92tMRuP8&amp;list=PLKwFc3w2QPHD1ePxAXantn9xPq8z5j4bc&amp;index=2&amp;t=0s">https://www.youtube.com/watch?v=TBZ92tMRuP8&amp;list=PLKwFc3w2QPHD1ePxAXantn9xPq8z5j4bc&amp;index=2&amp;t=0s</a></p> <p>A short clip from Unama’ki College discussing treaty making before contact with Europeans.</p> <p>Hayden King, Director of the Centre of Indigenous Governance at Ryerson University discusses Indigenous and Crown views on treaties. He also discusses treaty making before European arrival.</p> <p><a href="https://www.youtube.com/watch?v=6niWvsqV_oM&amp;list=PLKwFc3w2QPHD1ePxAXantn9xPq8z5j4bc&amp;index=3&amp;t=0s">https://www.youtube.com/watch?v=6niWvsqV_oM&amp;list=PLKwFc3w2QPHD1ePxAXantn9xPq8z5j4bc&amp;index=3&amp;t=0s</a></p>	<p><b>Website</b></p> <p>Educational posters highlighting a number of Peace and Friendship Treaties including the text of several of the most important:</p> <p><a href="https://www.wabanakicollection.com/wp-content/uploads/2018/08/Treaties-1.pdf">https://www.wabanakicollection.com/wp-content/uploads/2018/08/Treaties-1.pdf</a></p>	<p><b>Document</b></p> <p><a href="#">Indigenous Studies Module 3: Understanding Living Treaties in Atlantic Canada</a></p>	

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<b>SCO 3.3</b>	<b>Students will examine the intent of discriminatory legislation and the role of education to undermine family and social structure, and to destroy Indigenous languages and cultures through the Indian Residential Schools and by other means.</b>	
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>	
<ul style="list-style-type: none"> <li>• The <i>Indian Act</i>, legislation and policy impacting Indigenous Peoples.</li> <li>• The purpose and structure of Indian Residential and Day Schools.</li> <li>• The social impact of Indian Residential and Day Schools on First Nation languages, culture, families and communities.</li> <li>• The locations of the Indian Residential Schools and Indian Day Schools in New Brunswick.</li> </ul>	<p>I can describe the treatment of children at the Indian Residential and Indian Day Schools.</p> <p>I can identify why the Indian Residential and Indian Day schools were created.</p> <p>I can describe the effects of Indian Residential schools and Indian Day Schools on children and communities.</p>	

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<b>Resources</b>		
<p><b>Video</b></p> <p><b>CBC: The Eyes of Children – Life at a Residential School</b></p> <p><a href="https://www.cbc.ca/player/play/2566948097">https://www.cbc.ca/player/play/2566948097</a></p> <p><b>Historica Canada Heritage Minutes: Chanie Wenjack</b></p> <p><a href="https://www.historicacanada.ca/content/heritage-minutes/chanie-wenjack">https://www.historicacanada.ca/content/heritage-minutes/chanie-wenjack</a></p>	<p><b>Website</b></p> <p><b>21 Things You May Not Know About the Indian Act</b></p> <p><a href="http://rabble.ca/podcasts/shows/face2face/2018/08/21-things-you-may-not-know-about-indian-act-bob-joseph-and">http://rabble.ca/podcasts/shows/face2face/2018/08/21-things-you-may-not-know-about-indian-act-bob-joseph-and</a></p> <p><b>Residential Schools in Canada: Education Guide</b></p> <p><a href="https://tce-live2.s3.amazonaws.com/media/studyguides/ResidentialSchools_English.pdf">https://tce-live2.s3.amazonaws.com/media/studyguides/ResidentialSchools_English.pdf</a></p> <p><b>Legacy of Hope: Education resources</b></p> <p><a href="http://legacyofhope.ca/education/">http://legacyofhope.ca/education/</a></p> <p><b>Facing History and Ourselves: Stolen Lives teaching resource</b></p> <p><a href="https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools">https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools</a></p> <p><b>The Bryce Report summary and contemporary news coverage</b></p> <p><a href="http://www.fnesc.ca/wp/wp-content/uploads/2015/07/IRSR11-12-DE-1906-1910.pdf">http://www.fnesc.ca/wp/wp-content/uploads/2015/07/IRSR11-12-DE-1906-1910.pdf</a></p> <p><b>Banning of the potlatch</b></p> <p><a href="https://www.cbc.ca/news/indigenous/historical-ban-spirituality-felt-indigenous-women-today-1.4036528">https://www.cbc.ca/news/indigenous/historical-ban-spirituality-felt-indigenous-women-today-1.4036528</a></p>	<p><b>Document</b></p> <p><a href="#">Indigenous Studies Module 4: Government Legislation and Policies Impacting Relations</a></p> <p><a href="#">Indigenous Studies Module 5: Indian Residential and Day Schools</a></p> <p><b>History of Indian Residential School and how it affects today's youth (Power Point)</b></p> <p><a href="https://collabe.nbed.nb.ca/res/sa/fn/fndocs/PPT-%20Residential%20Schools-%20for%20high%20school.pptx">https://collabe.nbed.nb.ca/res/sa/fn/fndocs/PPT-%20Residential%20Schools-%20for%20high%20school.pptx</a></p> <p><b>National Centre for Truth and Reconciliation: The Ryerson Report</b></p> <p><a href="http://nctr.ca/assets/reports/Historical%20Reports/Ryerson%20Report.pdf">http://nctr.ca/assets/reports/Historical%20Reports/Ryerson%20Report.pdf</a></p> <p>Stolen Lives Section 1: “I lost my talk” p. 89 Stolen Lives Section 3: The Indian Act and the Indian Residential Schools p. 112 Stolen Lives Section 4: The Residential School Experience pp. 128–149</p>

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

SCO 3.4 Students will examine the experiences of Indigenous Peoples as they have participated in Canadian events, including global conflicts.		
Concepts and Content (including but not limited to...)		I Can – exemplars:
<ul style="list-style-type: none"> <li>Voting rights.</li> <li>Contributions of Indigenous People during the First and Second World Wars.</li> <li>The significance of the <i>Indian Act</i> for those who volunteered.</li> <li>Indigenous past and current experiences serving in policing and the Canadian Forces.</li> </ul>		<p>I can describe Indigenous experiences at home and abroad during global conflicts.</p> <p>I can identify Indigenous Peoples' contributions to Canada's military and policing.</p>
Resources		
Video	Website	Document
<p>Historica Canada Heritage Minutes: Tommy Prince</p> <p><a href="https://www.historicacanada.ca/content/heritage-minutes/tommy-prince">https://www.historicacanada.ca/content/heritage-minutes/tommy-prince</a></p> <p>Historica Canada Heritage Minutes: Queenston Heights</p> <p><a href="https://www.historicacanada.ca/content/heritage-minutes/queenston-heights">https://www.historicacanada.ca/content/heritage-minutes/queenston-heights</a></p>	<p>The Canadian Encyclopedia: Indigenous Peoples and the World Wars <a href="https://www.thecanadianencyclopedia.ca/en/article/indigenous-peoples-and-the-world-wars">https://www.thecanadianencyclopedia.ca/en/article/indigenous-peoples-and-the-world-wars</a></p> <p>CBC Opinion: First Nations Contributions to WWI and WWII: Lest we forget <a href="https://www.cbc.ca/news/indigenous/first-nations-contributions-to-ww-i-and-ww-ii-lest-we-forget-1.2830332">https://www.cbc.ca/news/indigenous/first-nations-contributions-to-ww-i-and-ww-ii-lest-we-forget-1.2830332</a></p> <p>Indigenous justice and policing <a href="https://www.aadnc-aandc.gc.ca/eng/1461949658561/1461949678271">https://www.aadnc-aandc.gc.ca/eng/1461949658561/1461949678271</a> A Report on the Relationship between Restorative Justice and Indigenous Legal Traditions in Canada <a href="https://www.justice.gc.ca/eng/rp-pr/jr/rjilt-jrtja/p2.html">https://www.justice.gc.ca/eng/rp-pr/jr/rjilt-jrtja/p2.html</a></p> <p>Indigenous military members endure 'systemic' racism, report claims <a href="https://www.cbc.ca/news/canada/ottawa/canada-military-indigenous-racism-report-1.3891862">https://www.cbc.ca/news/canada/ottawa/canada-military-indigenous-racism-report-1.3891862</a></p>	<p><a href="#">Indigenous Studies Module 6: Indigenous Veterans and Global Conflicts</a></p>

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<b>SCO 3.5 Students will analyze current Indigenous and non-Indigenous relations.</b>	
<b>Concepts and Content (including but not limited to...)</b>	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Natural resource and land management including water rights, shale gas, hunting and fishing right and others.</li> <li>• Court challenges and rulings.</li> <li>• Education, healthcare, children in care, and Missing and Murdered Indigenous Women and Girls.</li> <li>• Self Determination and nationhood.</li> <li>• Relations between Indigenous and non-Indigenous governments, societies and individuals.</li> </ul>	<p>I can independently research a contemporary issue impacting Indigenous and non-Indigenous relations.</p> <p>I can describe the relationship between Indigenous and non-Indigenous Peoples.</p>

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<b>Resources</b>		
<b>Video</b>	<b>Website</b>	<b>Document</b>
<p><b>First Contact</b></p> <p><a href="https://aptn.ca/firstcontact/">https://aptn.ca/firstcontact/</a></p> <p>A three-episode series taking six Canadians with strong opinions about Indigenous Peoples on a 28-day journey into Indigenous Canada.</p> <p><b>Wabanaki Collection: Our Nationhood film</b></p> <p><a href="https://www.wabanakicollection.com/videos/our-nationhood/">https://www.wabanakicollection.com/videos/our-nationhood/</a></p> <p><a href="http://mediasmarts.ca/diversity-media/aboriginal-people/common-portrayals-aboriginal-people">http://mediasmarts.ca/diversity-media/aboriginal-people/common-portrayals-aboriginal-people</a></p> <p><b>Land Claim and Aboriginal Title in New Brunswick</b></p> <p><a href="https://globalnews.ca/news/3057843/mikmaq-first-nation-files-land-claim-for-vast-portion-of-new-brunswick/">https://globalnews.ca/news/3057843/mikmaq-first-nation-files-land-claim-for-vast-portion-of-new-brunswick/</a></p> <p><b>Shale Gas in New Brunswick:</b></p> <p><a href="https://www.thestar.com/news/canada/2013/12/25/shale_gas_conflict_in_new_brunswick_undercores_historic_grievances_rights_of_first_nations.html">https://www.thestar.com/news/canada/2013/12/25/shale_gas_conflict_in_new_brunswick_undercores_historic_grievances_rights_of_first_nations.html</a></p> <p><a href="https://www.theglobeandmail.com/news/national/mantioba-chief-en-route-to-newbrunswick-to-join-shale-gas-protest/article14948744/">https://www.theglobeandmail.com/news/national/mantioba-chief-en-route-to-newbrunswick-to-join-shale-gas-protest/article14948744/</a></p>	<p><b>The Daniel's Decision</b></p> <p><a href="http://www.mmf.mb.ca/daniels_decision.php">http://www.mmf.mb.ca/daniels_decision.php</a></p>	<p><a href="#">Indigenous Studies Module 8: Contemporary Indigenous Issues Project</a></p>



Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

## **GCO 4 Students will recognize the importance of Indigenous advocacy as agents of social change.**

<b>SCO 4.1 Students will examine the period of initial contact with Europeans.</b>	
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• The Red River Resistance: Resistance or Rebellion?</li> <li>• The Kanesatake Resistance (Oka Crisis).</li> <li>• Idle No More.</li> <li>• United Nations Declaration on the Rights of Indigenous Peoples.</li> </ul>	<p>I can define what activism is and describe the activities of an activist.</p> <p>I can describe the relationships between Indigenous peoples and the Government of Canada and its representatives.</p> <p>I can identify how language use shapes how we think about events.</p>

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<b>Resources</b>		
<b>Video</b>	<b>Website</b>	<b>Document</b>
<p><b>CBC News: The Oka Legacy Documentary</b>  <a href="https://www.cbc.ca/firsthand/episodes/the-oka-legacy">https://www.cbc.ca/firsthand/episodes/the-oka-legacy</a></p> <p><b>Historica Canada Heritage minutes: Louis Riel</b>  <a href="https://www.historicacanada.ca/content/heritage-minutes/louis-riel">https://www.historicacanada.ca/content/heritage-minutes/louis-riel</a></p> <p><b>Wabanaki Collection: Incident at Restigouche film</b>  <a href="https://www.wabanakicollection.com/videos/incident-at-restigouche/">https://www.wabanakicollection.com/videos/incident-at-restigouche/</a></p> <p><b>Is the Crown at War with Us?</b>  <a href="https://www.nfb.ca/film/is_the_crown_at_war_with_us/">https://www.nfb.ca/film/is_the_crown_at_war_with_us/</a></p> <p><b>Lesson Plans</b>  <u>GCO 4 Unit Plan on Indigenous advocacy and activism. Includes lessons on Louis Riel and the Red River Rebellion, the Oka Crisis, Idle No More, and others.</u>  <a href="https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Indigenous%20Studies%2012.0%20GCO%204%20SCO4.1.docx">https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Indigenous%20Studies%2012.0%20GCO%204%20SCO4.1.docx</a></p>	<p><b>Indigenous Peoples Atlas of Canada: Red River Resistance</b>  <a href="https://indigenouspeoplesatlasofcanada.ca/article/red-river-resistance/">https://indigenouspeoplesatlasofcanada.ca/article/red-river-resistance/</a></p> <p><b>Indigenous Peoples Atlas of Canada: 1885 Northwest Resistance</b>  <a href="https://indigenouspeoplesatlasofcanada.ca/article/1885-northwest-resistance/">https://indigenouspeoplesatlasofcanada.ca/article/1885-northwest-resistance/</a></p> <p><b>Indigenous Peoples Atlas of Canada: Métis activism 1950s to 1970s</b>  <a href="https://indigenouspeoplesatlasofcanada.ca/article/activism-1950s-to-1970s/">https://indigenouspeoplesatlasofcanada.ca/article/activism-1950s-to-1970s/</a></p> <p><b>The Canadian Encyclopedia: The Oka Crisis</b>  <a href="https://www.thecanadianencyclopedia.ca/en/article/oka-crisis">https://www.thecanadianencyclopedia.ca/en/article/oka-crisis</a></p>	<p><a href="#">Indigenous Studies Module 9: International Contexts of Indigenous Rights</a></p> <p><b>United Nations Declaration on the Rights of Indigenous Peoples</b>  <a href="https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf">https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf</a></p> <p><b>Adolescent-friendly version of the United Nations Declaration on the Rights of Indigenous Peoples</b>  <a href="http://files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf">http://files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf</a></p> <p><b>Stolen Lives Section 8: Civic Choices p. 199-210</b></p>

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

SCO 4.2		Students will describe the tools for systemic and societal change including the national inquiry process.	
Concepts and Content (including but not limited to...)		I Can – exemplars:	
<ul style="list-style-type: none"> <li>Royal Commission on Aboriginal Peoples.</li> <li>National Truth and Reconciliation Commission.</li> <li>Missing and Murdered Indigenous Women.</li> </ul>		<p>I can identify the processes and tools used for positive societal change.</p> <p>I can describe how grassroots social movements begin.</p> <p>I can describe the scope and effect of the national inquiry processes.</p>	
Resources			
Video	Website	Document	
<p><b>APTN InFocus: Missing and Murdered Indigenous Women</b></p> <p><a href="https://aptnnews.ca/2017/10/04/infocus/">https://aptnnews.ca/2017/10/04/infocus/</a></p> <p>(01:06-39:00)</p>	<p><b>The National Centre for Truth and Reconciliation: Reports</b></p> <p><a href="http://nctr.ca/reports.php">http://nctr.ca/reports.php</a></p> <p><b>Library and Archives Canada: Report of the Royal Commission on Aboriginal Peoples</b></p> <p><a href="https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx">https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx</a></p> <p><b>National Inquiry Into Missing and Murdered Indigenous Women</b></p> <p><a href="http://www.mmiwg-ffada.ca">http://www.mmiwg-ffada.ca</a></p> <p><a href="https://www.zinnedproject.org/wp-content/uploads/2012/03/dirty_oil_xl_pipeline.pdf">https://www.zinnedproject.org/wp-content/uploads/2012/03/dirty_oil_xl_pipeline.pdf</a></p> <p>A lesson plan based on a debate over the Keystone XL pipeline and the oil sands—requires a free membership</p>	<p><a href="#">Indigenous Studies Module 7: National Inquiries, Healing, and Reconciliation</a></p> <p>Stolen Lives Section 6: Truth and Reconciliation p.166- 184</p>	

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<b>SCO 4.3 Students will identify local initiatives that are addressing systemic and social inequities in First Nation realities.</b>	
<b>Concepts and Content</b> (including but not limited to...)	<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Recognize activism and acclaim.</li> <li>• Examples of projects—Project of Heart, We Matter.</li> <li>• Orange Shirt Day.</li> <li>• Red Shawl Campaign.</li> <li>• Mi'kmaq history month.</li> <li>• The Moose Hide Campaign.</li> </ul>	<p>I can define what activism is and describe the activities of an activist.</p> <p>I can describe the unique characteristics of Indigenous activists and Indigenous activist movements.</p> <p>I can describe activist projects that have taken place in my community.</p>
<b>Resources</b>	
<b>Video</b>	<b>Website</b>
<p>Global News: Red Shawl campaign supports missing and murdered Indigenous women in Fredericton</p> <p><a href="https://globalnews.ca/video/2988267/red-shawl-campaign-supports-missing-and-murdered-indigenous-women-in-fredericton">https://globalnews.ca/video/2988267/red-shawl-campaign-supports-missing-and-murdered-indigenous-women-in-fredericton</a></p>	<p><b>We Matter: Indigenous Youth website</b> <a href="https://wemattercampaign.org">https://wemattercampaign.org</a></p> <p><b>Project of Heart</b> <a href="http://projectofheart.ca">http://projectofheart.ca</a></p> <p><b>Orange Shirt Day Lesson Plans and information</b> <a href="https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Orange%20Shirt%20Day%20lesson%20plans%20and%20information%20Grades%2010,%2011,%2012.docx">https://collabe.nbed.nb.ca/res/sa/fn/fndocs/Orange%20Shirt%20Day%20lesson%20plans%20and%20information%20Grades%2010,%2011,%2012.docx</a></p>
<b>Document</b>	

Students will examine the relationship of Indigenous Peoples to non-Indigenous Peoples in New Brunswick and in Canada.

<b>SCO 4.4 Students will take action in ways that reflect their learning and context.</b>		
<b>Concepts and Content (including but not limited to...)</b>		<b>I Can – exemplars:</b>
<ul style="list-style-type: none"> <li>• Westheimer and Kahne’s model for citizenship:               <ul style="list-style-type: none"> <li>○ Reflect on recommendations—what is at the political level? What is something that individuals can do in their daily practice?</li> </ul> </li> <li>• Investigating privilege.</li> <li>• Amplifying Indigenous voices.</li> <li>• Recognizing types of activism and acclaim:               <ul style="list-style-type: none"> <li>○ What are other people like me doing?</li> </ul> </li> <li>• Avoiding deficit thinking.</li> </ul>		<p>I can identify actions at the three levels of citizenship.</p> <p>I can identify the different types of privilege that exist.</p> <p>I can examine the types of privilege that I possess.</p> <p>I can discuss ways to amplify Indigenous voices.</p> <p>I can define deficit thinking.</p>
<b>Resources</b>		
<b>Video</b>	<b>Website</b>	<b>Document</b>
<p><b>TEDxCharlotte: Using Your Privilege to Fight Racism</b></p> <p><a href="https://www.youtube.com/watch?v=O9muRHgp1NI">https://www.youtube.com/watch?v=O9muRHgp1NI</a></p>	<p><b>UBC Privilege Walk</b></p> <p><a href="http://timeandplace.ubc.ca/user-guide/theme-ii/privilege-walk-version-1/">http://timeandplace.ubc.ca/user-guide/theme-ii/privilege-walk-version-1/</a></p> <p>(Some of the language will have to be adapted for high school, but this is a very good activity)</p>	<p>Westheimer &amp; Kahne: <b>Kinds of Citizens</b></p> <p><a href="http://www.democraticdialogue.com/DDpdfs/WhatKindOfCitizenAERJF.pdf">http://www.democraticdialogue.com/DDpdfs/WhatKindOfCitizenAERJF.pdf</a></p> <p>(This is the original paper—the overview chart is on p. 27)</p> <p><a href="#">Indigenous Studies Module 8: Contemporary Indigenous Issues Project</a></p>

## 5. Bibliography

### Common Content

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### Subject Specific

Seixas, P. (2006). *Benchmarks of historical thinking: A framework for assessment in Canada*. UBC: Centre for the Study of Historical Consciousness.

Sharpe, B., Bahbahni, K., & Tu Huynh, N. (2016). *Teaching geographical thinking (revised and expanded edition)*. The Critical Thinking Consortium/ The Royal Canadian Geographical Society.

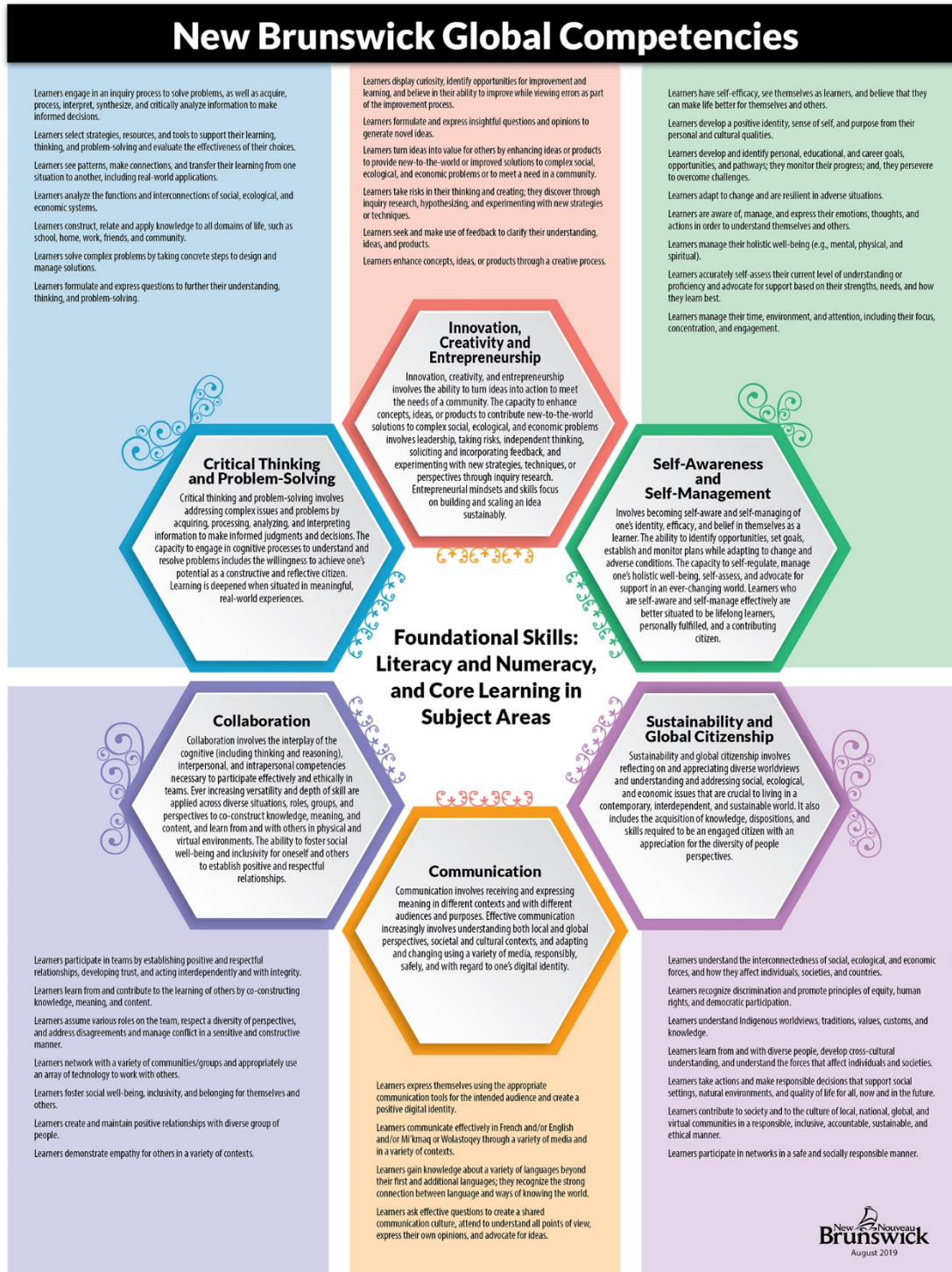
[Stolen Lives: The Indigenous Peoples of Canada and the Indian Residential Schools](#)

[Indigenous Studies Modules](#)

[Office of First Nation Education Professional Learning](#)

## 6. Appendices

### 6.1 New Brunswick Global Competencies



## 6.2 Universal Design for Learning (UDL)

UDL helps meet the challenge of diversity by suggesting flexible instructional materials, techniques, and strategies that empower educators to meet these varied needs. UDL research demonstrates that the challenge of diversity can and must be met by making curriculum flexible and responsive to learner differences. UDL provides guidelines to minimize barriers and maximize learning for all.

<p>Is there a form of <b>assistive technology</b> that could be used to enhance/facilitate this lesson?</p>	<p>Screen readers, screen magnifiers, speech-to-text, text-to-speech, etc.</p>
<p>Are there <b>materials which can appropriately challenge</b> readers to enhance this learning?</p>	<p>The <a href="#">Social Studies ONE site</a> offers resources which can extend learning for students who require more challenging course material.</p>
<p>Are there students in this group who cannot <b>access this learning (PLP background)</b> and whose needs I must revisit before teaching?</p>	<p>Teachers should view previous PLP information for considerations.</p>
<p>Are there other <b>choices</b> that can be provided in this learning opportunity?</p>	<p>Learning can be differentiated for outcomes as well as for depths of learning and methods of demonstrating learning.</p>
<p>Is there another/a <b>variety of media</b> available? Only paper-based? Can it be listening? Can I add a visual component?</p>	<p>The <a href="#">Social Studies ONE site</a> offers resources that include visual and auditory means of learning about Social Studies topics.</p>



Can <b>movement</b> be involved?	Students can perform this learning on any device.
<b>Grouping and regrouping?</b>	Learning can be cooperative and team-based. Learning can be demonstrated using virtual means and in games and competitions.
Teacher versus non- teacher centered? <b>Instructional design strategies –...</b>	Learning always revolves around the teacher, but opportunities exist for students to be more self-directed and self-paced using online resources and project-based learning. Students can self-initiate projects.
Opportunities for students to <b>propose variations</b> to the assignments/projects?	Students may propose any variations that will demonstrate achievement of the curriculum outcomes in this course.
Use of <b>art /music / technology?</b>	Almost all student resources for this course are available online. There are many additional online resources, including web sites and videos, listed on the <a href="#">Social Studies ONE site</a> .
Can I use <b>drama?</b> Art....	Multiple modes of artistic expression can be used both to understand, explain, and demonstrate learning about Social Studies topics including ethical, historical, geographical, cultural, sociological, and philosophical elements.
Is there a plan to support the student/s who might already know this subject matter? <b>Enrichment</b>	Students can prove prior learning and have opportunities to advance and enrich their own learning. This can be through self-initiated project proposals at various degrees of independence.

<p>Does the <b>language level</b> need to be adjusted for the student to access this learning?</p>	<p>This course is highly dependent on the use of the English language. While students can use online translators for context, the demonstrations of learning are usually done in English. The teacher may wish to search for online lessons that are multi-lingual dealing with big concepts in the Social Studies such as justice, citizenship, etc.</p>
<p>Is there an <b>independent or collaborative activity-project</b> that would be better meet the needs of one or more students?</p>	<p>This course is best taught using an inquiry approach, which lends itself to project-based learning. Course work can be done independently or collaboratively, based on the needs of the student.</p>
<p>Are there any <b>experts</b> that I could bring into the classroom electronically or as a guest speaker?</p>	<p>There are many experts available, locally and online, as well as seminar and lecture videos such as TED talks, etc.</p>
<p>Have I linked the goal to as current event or a cultural event in the student's lives? Can I make the learning more <b>relevant</b>?</p>	<p>Create, start, and adjust the unit based on the students' interests. There may be many different entry points to a topic based on student readiness, background, and interest, as well as local connections.</p>
<p>Is there a <b>hands-on experience</b> that we could do to launch this lesson or this learning?</p>	<p>Learning in the Social Studies is effective when planned through local, place-based approaches. Teachers should seek out opportunities to connect curriculum content and concepts with experiences in the local community.</p>

## 6.3 Sample Questions for Historical Thinking Concepts

Author: Alan Sears, Ph.D.

HT Concept	Questions
Significance	<p>Are the issues and event covered in this unit historically significant? What makes them so?</p> <p>How and why might their significance be judged differently by different groups, for example, Indigenous Peoples, non-Indigenous Canadians, newcomers to Canada, politicians, etc? Why might they be significant for Canadian students to learn?</p>
Evidence	<p>What evidence do we have about these events or issues?</p> <p>Are there areas where the evidence is spotty, missing altogether, or might lead to contradictory conclusions?</p> <p>What evidence might be used to engage students in investigations of these events or issues?</p>
Continuity and Change	<p>Where do we see examples of continuity in, for example, government attitudes toward and treatment of Indigenous Peoples or the attitudes of non-Indigenous Canadians to the issues and events?</p> <p>Where do we see examples of change in any or all of the above?</p> <p>In what ways is the relationship between Indigenous and Settler Peoples better, worse or unchanged over time?</p> <p>How might students be engaged in the consideration of continuity and change with regard to these events or issues?</p>
Cause and Consequence	<p>What are the causes and consequences of the policies and programs considered or specific incidents within them?</p> <p>Can you see examples of both intended and unintended consequences?</p> <p>How might students be engaged in thinking through cause and consequence with respect to these events and issues?</p>
Historical Perspective	<p>What explains the thinking and actions of the various participants of the events we are considering?</p> <p>How can we better understand their thinking and actions in the context of the times in which they lived?</p> <p>How can we help students develop a deeper sense of historical perspective about this period in history and the thinking and actions of the people involved?</p>
The Ethical Dimension	<p>What moral or ethical judgements can we make about the actions of the governments, churches, Indigenous communities and non-Indigenous communities?</p> <p>What on-going obligations or responsibilities might flow from our knowledge and understanding of the events and people studied?</p> <p>How can we better engage students in the consideration of potentially controversial ethical and moral questions about the past?</p>