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EDCP 333 301
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Final Assignment
December 11th, 2020

SS10 Curriculum Resource Guide: Indigenous Peoples, Perspectives & Worldview

Rationale:

This resource guide incorporates authentic and relevant resources that primarily focusses on Indigenous peoples, perspectives and worldview. Since I will be teaching social studies 10 for the long practicum, I selected resources that I believe would provide teachers an entry point into Indigenous history and issues, while also reflective of the content and curricular competencies required for grade 10. Within social studies 10, there are complex issues, themes and history that teachers have to cover throughout the course. The following areas examined throughout the social studies 10 curriculum include topics that cover Indigenous governance, identities, discriminatory policies and injustices, advocacy for human rights, and environmental, political and economic policies. Concerns that have been present for teachers when incorporating Indigenous perspective, history or worldview stem from fear of doing or saying something incorrectly, or not having the proper knowledge or lived experiences to teach this content or perspective authentically and meaningfully. As a future Indigenous educator, I am incredibly dedicated in dismantling this fear. There is specific content and topics within the social studies 10 curriculum that are difficult and sensitive issues, that I can understand a non-Indigenous educator finding difficult or challenging in addressing. The sources I have selected for this resource guide address crucial topic areas that examine and analyze the Indian Act and its policies and practices; residential schools, the sixties scoop, and the Truth and Reconciliation Commission; and Indigenous advocacy and resistance moments such as the Red Paper and the Oka Crisis. Additionally, I have also incorporated articles and sources that discusses frameworks of Indigenous teaching methodology, pedagogy and worldview in much more depth.

The scope of this resource guide will allow teachers to gain a stronger understanding in regard to the context and complexity of this history. I made sure to select resources for this guide that are contemporary and created from the perspectives and experiences of Indigenous scholars, writers, teachers, artists, filmmakers and organizations. When bringing in Indigenous resources within the classroom, it is important for teachers to have awareness that there are crucial themes relevant to historical and contemporary Indigenous perspectives and experiences. These core themes incorporate articulations of identity, politics and cultural traditions, activism, the experience of colonization, decolonization and self-determination, resurgence, healing, connection to the land, spirituality and oral traditions, and

relationships between the individual and community. Many of these core themes are also prevalent and relevant within the underlying themes and concepts found within the social studies 10 curriculum.

Annotated Bibliography:

Bonspille-Boileau, S (Director). (2017). *The Oka Legacy* [Motion picture]. Retrieved from <https://gem.cbc.ca/media/firsthand/season-1/episode-6/38e815a-00955a0afc8>.

In this documentary, Mohawk filmmaker Sonia Bonspille Boileau addresses the legacy of the Oka Crisis in 1990 and her memories of the events that took place when she was a young girl. The Oka Crisis was a pivotal moment in which there was a standoff between Mohawk warriors and land defenders and the town of Oka in Quebec. This event is incredibly significant in regards to land dispute and rights and title. The Mohawk never ceded the disputed lands in which the town of Oka was attempting to develop into a parking lot extension for a golf course. What makes the events of the Oka Crisis also significant in that it was the first time tensions, as well as violence between First Nations and non-Indigenous peoples was highly broadcasted and publicized across the nation. The Oka Crisis was the tipping point of built up tension and frustration felt among various First Nations communities. The Oka Crisis became a catalyst in which injustices and disregard for Indigenous peoples across Canada could no longer be ignored, bringing to light various issues that would eventually be addressed in the report by the Royal Commission on Aboriginal Peoples created in 1996. This film is only forty four minutes in length, which would work well in a classroom setting. This resource would be useful for educators because the Oka Crisis is a topic that should be covered within the social studies 10 curriculum.

Chrona, J.L. (2014). Background of FPPL and Current Contexts [Web blog post]. Retrieved from <https://firstpeoplesprinciplesoflearning.wordpress.com/background-and-current-context/>.

This blog site was created by Jo-Anne L. Chrona (Ts'msyen), as an online resource in which educators in British Columbia could gain support and understanding in regards to the First Peoples Principles of Learning. The blog site itself is divided into various sections that discuss the background and current contexts of the First Peoples Principles of Learning, making distinctions between authentic resources and appropriation, as well as a professional development activity for teachers. On the home page of the blog, Chrona (2014) addresses that the First Peoples Principles of Learning are not to be used as lesson or unit plans and that authentically and meaningfully integrating the FPPL requires educators to have a much deeper understanding of the contexts in which these principles are the foundation. In regards to this resource relating to the overall topic of Indigenous peoples, perspectives, and worldviews within the grade 10 social studies curriculum, it is crucial for teachers to first have a solid foundation and understanding of the FPPL. Throughout her blog, Chrona (2014) addresses that "creating teaching and learning environments that reflect the FPPL has as much to do with an educator's philosophy about education, and disposition, as it has to do with curricular content." I found this statement powerful

because as discussed in the blog, teachers often believe that the integration of Indigenous knowledge and worldview means incorporating just history and content. I believe that this blog would be incredibly beneficial to educators, especially those who are new British Columbia, in gaining an entry point in better understanding the contexts of the FPPL.

First Nations Education Steering Committee, & First Nations Schools Association. (2019). *BC First Nations Land, Title, and Governance Teacher Resource Guide*. Retrieved from <http://www.fnesc.ca/wp/wp-content/uploads/2019/08/PUBLICATION-61949-FNESC-FNLTG-FINAL-WEB-2019.pdf>.

This publication was created by the First Nations Education Steering Committee as a teaching guide that addresses Indigenous governance, land stewardship, and inherent rights and title. FNESC is a provincial First Nations run educational organization that develops teaching guides, professional development and programming initiatives that focus on strengthening Indigenous education. The teaching guide incorporates lesson and unit overviews at both elementary and secondary levels. The units are divided into the various sections that discuss governance in First Nations communities, governance overtime, pathways back to self-governance, and reconciling Indigenous rights and title. This resource also incorporates activity worksheets and templates within each unit. Within the social studies 10 curriculum, areas of focus include Indigenous governance structures and Indian Act policies. Teachers may have difficulty in approaching these topic areas and I believe this teaching guide provides a very accessible entry point. There is one particular activity template I hope to incorporate into a lesson. The template is called the First Nations Governance Profile (2019, p. 17). Students would research a First Nation and build their governance profile, indicating their traditional and current governance structure. This template could frame the skeleton of a larger research project and presentation.

First Nations Education Steering Committee and First Nations Schools Association. (2015). *Indian Residential Schools & Reconciliation: Teachers Resource Guide 10*. <http://www.fnesc.ca/wp/wp-content/uploads/2015/07/PUB-LFP-IRSR-10-2015-07-WEB.pdf>.

This teaching guide was developed by the First Nations Education Steering Committee and is geared directly for addressing residential schools within the social studies 10 curriculum. As a teaching guide, this resource incorporates case studies, blackline masters and assessment activities that teachers are able to use in developing a residential school unit. The resource also has a very informative introduction that addresses background knowledge teachers should know prior to planning for instruction. There's a section that guides teachers in approaching and addressing difficult and sensitive topics to their students and how to facilitate and model a classroom environment that is emotionally safe. Since the teaching of residential schools is required in the social studies 10 curriculum, it will be crucial for teachers to acquire resources that are authentic and meaningful. This resource is appropriate because it was developed by an Indigenous controlled educational organization who are constantly developing incredible teaching guides and kits. This resource will be incredibly beneficial to anyone who may not have much prior knowledge of the Indian residential school system in Canada, and would find the resource very accessible in obtaining that understanding.

Gaudry, A., & Lorenz, D. (2018). Indigenization as Inclusion, Reconciliation, and Decolonization: Navigating the Different Visions for Indigenizing the Canadian Academy. *AlterNative*, 13(3), 218-227. DOI: 10.1177/1177180118785382

As teachers begin to adapt their teaching methodologies and incorporate new ways of learning, they will also need to decolonize education. In this article, Gaudry and Lorenz (2018, p. 218) discuss that Indigenous scholars are arguing for an “Indigenized” curriculum that “provokes a foundational, intellectual and structural shift.” They further discuss that this type of framework would require a complete rebuild of academic norms in order to better reflect a more meaningful relationship with Indigenous peoples. In the article, Gaudry and Lorenz (2018, p. 219) argue that a “decolonial Indigenization” of education would have the potential to establish transformation and resurgence. As addressed in the article, this framework challenges the “injustices of colonialism, dispossession, and racist oppression while reaffirming the worldviews of our ancestors” (Gaudry & Lorenz 2018, p. 223). Indigenizing the curriculum requires schools to recognize, respect and support these processes and frameworks, and that implementing a “one-size-fits-all model” (Gaudry & Lorenz 2018, p. 222) must be avoided when addressing the needs of Indigenous communities who have very unique and varied histories. I found the information within this article to be incredibly informative. Gaudry and Lorenz analyze the different interpretations and definitions that institutions have when they think of the term “Indigenization.” This would be useful for educators in regard to learning and understanding the different interpretations that have emerged for the term and framework of Indigenization.

Hatcher, A., Bartlett, C., Marshall, A. & Marshall, M. (2009). Two-Eyed Seeing in the Classroom Environment: Concepts, Approaches, and Challenges. *Canadian Journal of Science, Mathematics and Technology Education*, 9(3), 141-153. DOI: 10.1080/14926150903118342

This article discusses the Two-Eyed Seeing Approach, which is a teaching methodology that was a term coined by Mi'kmaw Elder, Albert Marshall in 2004. Two-Eyed Seeing is referred to as *Etuaptamunk* in the Mi'kmaw language. The ideology behind Two-Eyed Seeing is “learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and using both of those eyes together for the benefit of all” (Hatcher et al., 2009, p.146). Hatcher et al. (2009, p. 146) discuss in the article that the Two-Eyed Seeing Approach has the ability to transform educational practice into incorporating “a more holistic mindset and is transcultural as well as multidisciplinary, multidirectional, and multisensory.” This article also argues that there are many different ways of knowing that co-exist within our learning environments, and that this requires the bridging of gaps between knowledge systems. The Two-Eyed Seeing Approach has been a teaching methodology that I have come to connect with intimately. I find this framework and understanding to be incredibly beneficial because I believe it is imperative to find common ground between Indigenous and Western knowledge systems and cultures.

Joseph, B. (2018). *21 Things You May Not Know about the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality*. Port Coquitlam, BC: Indigenous Relations Press.

Similar to Chelsea Vowel's book *Indigenous Writes*, this resource by Bob Joseph is another book that I always suggest to educators as a must have to their resource collection. Similar to Vowel, Bob Joseph does a powerful job in addressing various sections of the Indian Act in a way that is accessible in gaining a better understanding of the various policies and amendments. As discussed in the book, understanding the policies and practices of the Indian Act gives insight and better understanding to the complexities of Canada's history and the relationship between the federal government and First Nations peoples. Within the social studies 10 curriculum documents, the Indian Act is a topic that should be addressed and covered when discussing government, Indigenous governance and ideologies. The Indian Act is one of the oldest pieces of legislation within Canada and its paternalistic policies continue to control the lives of First Nations peoples still to this day, myself included. This resource is valuable for teachers because in order to teach the Indian Act, there needs to be a strong foundation and understanding of the history and policies that still to this day regulate and categorize First Nation identity.

Manuel, G., & Posluns, M. (2019). *The Fourth World: An Indian Reality*. Minneapolis, MN: University of Minnesota Press.

This book discusses Indigenous governance structures as well as political activism and the history of Indigenous political organizations such as the North American Indian Brotherhood and the National Indian Brotherhood, which is now known as the Assembly of First Nations in Canada. Within the book, George Manuel discusses the concept of the "Fourth World," which he describes as being the place and space that Indigenous nations hold within a settler-colonial state. George Manuel was a very well-known Indigenous political leader and activist and this book would help teachers gain an Indigenous perspective, especially in regard to government policy during the 1960's and 70's. The book also addresses longstanding misconceptions and myths that have been perpetuated throughout Canadian history regarding the federal government's relationship with First Nations peoples. In the book, Manuel (2019, p. 221) discusses that "the political and social dilemmas meet every time the Canadian taxpayers are told of the vast sums spent by their Department of Indian Affairs. Led to believe that the spending of this money is somehow directed for our benefit, the taxpayer resents the expenditure and wonders how people can be so foolish they fail to benefit when so many hundreds of millions of dollars are spent on their behalf." It is through this myth that Manuel is addressing in which negative attitudes and assumptions are formed through misinformed understandings. As educators, we have the responsibility to deconstruct and reconstruct the negative attitudes and assumptions that continue to perpetuate themselves throughout Canadian society. In *The Fourth World*, Manuel (2019, p. 221) asserts that it is through these "racial myths that were created to justify the seizure of our land base," and that these notions "will only be fully dispelled when we have received the legal recognition of our effective title to the lands that remain to us." This book is a great resource for teachers, in which they can familiarize themselves of this history through the narrative of such an influential leader like George Manuel.

Monkman, K. (2018). *The Scoop* [Painting]. Retrieved from <https://www.kentmonkman.com/painting/2018/8/7/the-scoop>.

This painting, by Cree artist Kent Monkman, currently is part of a larger exhibition called *Shame and Prejudice: A Story of Resilience*. In this particular painting, Monkman is depicting the dark history of Canada, especially through the removal of First Nations children from their families by the RCMP and missionaries. What is interesting about this painting is that it is reflective of both the time periods of the residential school system, as well as the sixties scoop. One policy just replaced the other, but with the same intent and purpose. The painting itself is emotional and would be a powerful image to have displayed as a hook and have students analyze for the beginning of a unit on residential schools. I think this painting does an incredible job at demonstrating a visual representation in how the history is deeply rooted and interconnected within the present. This painting is a powerful image, but also could give a very emotional response to students. It will be important for teachers to address these topics sensitively and also provide students with some pre-teaching approaches in discussing on how to deal with sensitive or difficult topics. Teachers will have the responsibility in establishing a learning environment that feels safe and culturally responsive.

Truth and Reconciliation Commission of Canada. (2012). *They Came for the Children: Canada, Aboriginal Peoples, and Residential Schools*. Winnipeg, MB: Author.

This resource was developed by the TRC as an educational resource that reflects the dark history of the Indian residential school system in Canada. The resource is divided into various sections that to discuss the events and attitudes leading up to the creation of residential schools, such as the Davin Report, in which the report ultimately determined that Indigenous peoples needed to be civilized through Christianity. The resource then moves into the section that discusses the residential school experience and what life was like attending these schools. The resource also discuss the residential school experience for Inuit and Metis peoples. Lastly, the final sections of the resource also address the continuing legacy of the Indian residential school system. This resource would be useful for teachers because there a lot of historical photos within the resource that students would find very interesting. These photographs could be used within lesson activities that address historical evidence, as well as working with primary and secondary documents. This resource also gives insight into the historical attitudes held by government officials at the time, such as Deputy minister of Indian Affairs, Duncan Campbell Scott. There is a quote within the resource from 1920, in which Duncan Campbell Scott states that he was for the day in which “there is not a single Indian in Canada who has not been absorbed into the body politic” (TRC, 2012, p. 12). This resource will be valuable to teachers because it provides a great amount of depth in how government policy was used as a mechanism in attempting to assimilate Indigenous peoples.

Vowel, C. (2016). *Indigenous Writes: A Guide to First Nations, Metis & Inuit Issues in Canada*. Winnipeg, MB: Highwater Press.

There are not enough good things I can say about this book. This book was part of my book list of an Indigenous Foundations course I took, and it has become one the books that I will keep in my toolkit for a long time. I believe that every teacher needs to have a copy of this book, because

that's how truly valuable I find this resource. This book serves as a guide to First Nations, metis and Inuit issues within Canada and discusses not only the complex history of these issues, but also makes critical connections in how this history is directly linked to ongoing contemporary issues. The way Chelsea Vowel addresses these crucial issues through her writing is so powerful, because she is able to convey her writing very accessibly. I have had colleagues read this book with very little prior knowledge to some of these issues and discussing with me that this book was incredibly eye opening and engaging. What I find useful about this resource is that teachers can use this book solely as a teacher's guide, or use as resource in which they can pull particular chapters to distribute as a reading that provides greater context to students. I have used this book within a social studies context, as well as in an English literature. I cannot emphasize enough how valuable and important I find this book, especially in regard to the content and issues Vowel addresses and how it fits well with the content required for social studies 10.

Vowel, C. (2014, July 9). The Level Playing Field Myth [Web blog post]. Retrieved from <https://apihtawikosisan.com/2014/07/the-level-playing-field-myth/>.

This blog post by Metis writer Chelsea Vowel, was written in response to a newspaper article printed in the Province by Gordon Clark in 2014. In her blog post, Vowel (2014) addresses that Clark's article is in response to the Tsilhqot'in decision, and that he argues that this decision threatens modern democracy. Vowel (2014) connects Clark's sentiments to the "western liberal myth of a level playing field," in which she discusses that Clark's argument "appeals to the progressive desire for equality within a liberal, wherein all people are created equal and deviations from that philosophy constitute the real justice." Vowel continues to discuss the complexities of the history of Indigenous peoples in Canada as well discusses more in depth Aboriginal rights and title within a Canadian context. I find this blog post powerful and I believe that teachers would find the way Vowel writes about these very complex issues incredibly accessible. This blog post brings in the varying and contrasting perspectives of Aboriginal rights and titles through a settler and Indigenous lens. In the social studies 10 curriculum documents, the Tsilhqot'in decision, rights and title, and land claims are all suggested content topics. Teachers could potentially begin a lesson on this topic by having students read Vowel's blog post and Clark's article and compare and contrast the varying perspectives on this topic. I believe this activity could be engaging as an entry point into understanding the complexities of rights and title.

Williams, A. (Producer & Director). (2016). *The Pass System* [Motion Picture]. Retrieved from <http://thepasssystem.ca>.

This film produced and directed by Alex Williams and discusses the pass system that was implemented in Canada through Indian Agents as a mechanism to segregate and keep First Nations peoples from leaving their reserves. Through the pass system, a First Nations person required written permission by their Indian agent granting them approval to leave the reserve. The pass system was implemented by the federal government in 1885 and as discussed in the film, lasted as policy for over 60 years. The film discusses the struggles many communities faced in obtaining permits from their Indian Agent and that the pass system further marginalized and

isolated those living on reserves. Since the Indian Act and its policies and practices are suggested as a topic relative to the required content area of government, policy and ideologies within the socials 10 curriculum, this film would be useful for teachers to have their students watch. The film itself is fifty minutes in length, which could be shown in its entirety, especially within the quarter system. An interesting and engaging lesson activity could also incorporate students in analyzing a primary document of a pass permit that would be given out and signed by an Indian agent.