

Integrating First Nations and Metis Content and Perspective

Grade 2

Social Studies

Power and Authority

Goal: To investigate the processes and structures of power and authority, and the implications for individuals, communities, and nations. (PA)

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Rationale:

By adding Aboriginal content and perspective, students will expand their knowledge of good leadership and effective conflict resolution. Through the experiences of chiefs and leaders in the Aboriginal community, students will learn attributes and skills of good leadership. Students will better understand the role of diversity in making decisions and solving conflicts.

The Traditional Worldview of Saskatchewan First Nations

“The Creator gave humans laws and various forms of governments, according to their cultures, to provide guidance for them and for their environments. The duties and responsibilities of leadership are formulated from the natural laws, ceremonies and traditions which guide all life and relationships. Through positive spiritual leadership, strong and vibrant societies are protected, nurtured, and maintained. Unity, security, and good relations are stressed among one another; harmony and peace should guide nations in their decision making.” Treaty Essential Learnings: We are all Treaty People (Appendix A: Natural Laws)

Incorporating Medicine Wheel Philosophy

Spiritual

Students will begin to appreciate the value of each person’s opinion in making decisions and resolving conflicts. They will become aware of the role of individual rights and responsibilities in order to keep harmony in the community. The Tipi Teachings are the core values upon which communal decision making is based. (Appendix A: Tipi Teachings)

Physical

Students will share experiences, role play, use talking circles, to be actively involved in decision making and conflict resolution. (Appendix B: Talking Circles)

Emotional

Students will reflect on their learning experiences of decision making and resolving conflict. They will appreciate the responsibility that comes with leadership and being part of a community, where everyone has value and an important voice.

Mental

Students will understand the benefits of learning new leadership and conflict solving skills to create harmony and balance in the community. They will better understand the balance of rights and responsibilities of all citizens in their daily living, in their community, and in understanding that we are all treaty people.

Deeper Understanding Questions

- Who helps you to make your decisions?
- What makes a good leader?
- How do your decisions affect others – in your family/school/community?
- What is the difference between a right and a responsibility?
- Why is it important for everyone to be satisfied when solving a conflict?
- Why is it important to understand treaties?
- How do you feel when decisions don't go your way?

Unit Outcomes

PA2.1 *Analyze how decisions are made within the local community.*

PA2.2 *Assess and practice various approaches to resolving conflicting interests within the community.*

PA2.3 *Analyze rights and responsibilities of citizens in the school and local community.*

Engaging Activities

- In a talking circle read a book/story/legend with a leadership focus and connect to the students' knowledge of leaders they know in their family, school, classroom, community. What does the book/story/legend teach us about leadership? (Appendix B: Talking Circle)
 - Legends of the Elders (Friesen, 2000)
 - "Strength in Unity"

Suggested Resources

Blondin, J. (2007). *The Old Man with the Otter Medicine*. Penticton, BC: Theytus Books.

Bouchard, D. (2007). *Nokum is my teacher*. Calgary: Red Deer Press.

Bruchac, J. (1998). *A Boy Called Slow*. Putnam and Grosset Group.

Eyvindson, P. (1996). *Red Parka Mary*. Winnipeg: Pemmican Publications.

Friesen, J. W. (2000). *Legends of the Elders*. Calgary: Detselig Enterprises Ltd.

Friesen, J. W. (2000). *Legends of the Elders*. Calgary: Detselig Publishers.

McDermott, B. (1999). *Famous Canadians from Saskatchewan*. Edmonton: Reidmore Books.

Office of the Treaty Commissioner. (2008). *Teaching Treaties in the Classroom: A treaty Resource Guide for Grade 2*. Saskatoon: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We are all Treaty People*. Saskatoon: Office of the Treaty Commissioner.

Outcome

PA 2.1 Analyze how decisions are made within the local community

- Invite an Elder, chief, or band counsellor to discuss their leadership role in the community. (Appendix C: Protocol for Inviting Elders)
 - Appendix on role of elder in aboriginal community p. 40 Treaty Essential Learnings from OTC. (Office of the Treaty Commissioner, 2008)
 - Nokum is My Teacher (Bouchard, 2007) by David Bouchard (seeking answers from elders)
 - Red Parka Mary (Eyvindson, 1996)(Elder helps an aboriginal boy)
 - The Old Man with the Otter Medicine (Blondin, 2007)

- List of aboriginal leaders: Find out what they did for their people/community:
Poundmaker, Almighty Voice, Chief Seattle, Louis Riel, Chief Sitting Bull
 - A Boy Called Slow. (Bruchac, 1998) The story of Chief Sitting Bull.
 - Famous Canadians from Saskatchewan (McDermott, 1999) (Eyvindson, 1996)
 - (Allen Sapp, Tom Jackson)

- www.edukits.ca/aboriginal/leadership/teachers/circle.htm (resource for teachers that describes the use of the talking circle to reach a decision by consensus.)

PA 2.2 Assess and practice various approaches to resolving conflict within the community.

- Legend: “Strength in Unity” p. 41 from Legends of the Elders (Friesen, 2000)

PA2.3 Analyze rights and responsibilities of citizens in the school and local community

- Teaching Treaties in the Classroom: A Treaty Resource Guide for Grade 2 (Office of the Treaty Commissioner, 2008)

Appendices Table of Contents

Appendix A: Natural Laws [http://naicam.nesd.ca/~currcorner/files//u6/TradFNSpirit\(2\).ppt](http://naicam.nesd.ca/~currcorner/files//u6/TradFNSpirit(2).ppt)

Appendix B: Tipi Teachings

Appendix C: Talking Circle

Appendix D: Protocol for Inviting Elders

Appendix A Traditional First Nations Spirituality

To access information on Natural Laws and Traditional First Nations Spirituality by Lamarr Oksasikewiyin please follow the link below:

[http://naicam.nesd.ca/~currcorner/files//u6/TradFNSpirit\(2\).ppt](http://naicam.nesd.ca/~currcorner/files//u6/TradFNSpirit(2).ppt)

Appendix B Tipi Teachings

To access information about “Cree Teachings” by Elder Mary Lee regarding Tipi Teachings please follow the link below:

www.fourdirectionsteachings.com

Appendix B

Talking Circles

The Talking Circle is an excellent teaching strategy which is consistent with First Nations values. The circle symbolizes completeness.

"When you put your knowledge in a circle, it's not yours anymore, it's shared by everyone."

- Douglas Cardinal, architect (*Regina Leader Post*, November 28, 1995).

In a Talking Circle, each one is equal and each one belongs. Students in a Talking Circle learn to listen and respect the views of others. A stick, stone or feather (something that symbolizes connectedness to the land) can be used to facilitate the circle. Whoever is holding the object has the right to speak and the others have the responsibility to listen. Those who are hesitant to speak may eventually speak because of the safety of the Talking Circle. The object "absorbs" the words said in the Circle. This emphasizes that what is shared in the Circle is not to be spread around outside the Circle. Many Talking Circles begin with words which foster the readiness of the Circle. This is an excellent opportunity to have Elders involved in the classroom. The intention is to open hearts to understand and connect with each other.

Guidelines for Talking Circles:

(Adapted from The Sacred Tree Teachers' Guide (1982) published by the Four Worlds Development Project).

- if using a large group of students (thirty or more, perhaps) it is recommended that they are organized into an inner circle and an outer circle. Whoever is sitting in the inner circle can speak while those in the outer circle listen. Students can take turns being in the inner circle.
- during the circle time, people are free to respond however they want as long as these basic considerations are followed:
- all comments are addressed directly to the question or the issue, not to comments another person has made. Both negative and positive comments about what anyone else has to say should be avoided.
- only one person speaks at a time. Generally the person holding the object speaks. Students can indicate their desire to speak by raising their hands.
- silence is acceptable. There must be no negative reactions to the phrase, "I pass."
- going around the circle in a systematic way invites each person to participate without a few vocal people dominating the discussion.
- the group leader facilitates the discussion in non-judgmental way. In other words, instead of responding with words like, "great" or "good", the leader can acknowledge or clarify comments, such as, "I understand you are saying that..."
- speakers should feel free to express themselves in any way that is comfortable: by sharing a story, a personal experience, by using examples or metaphors, and so on.

Talking Circles last, in general from eight to fifteen minutes at the start of the lesson or to bring it to closure. Positively-focused topics can include:

- a success you recently had
- where you would live if you could live anywhere in the world
- something you would like to achieve in the next few years
- something you like about yourself
- something you wish you could do better
- something you wished for that came true

(Reprinted from the document *The Circle of Life: First Nations Content & Perspective for Middle Years Students*, an inservice, February 23, 1996, Maureen Johns Simpson, Indian and Métis Consultant, Regina Public Schools. *Used with permission.*)

To teach students about the concepts of the Talking Circle, have them work on the [**Talking Circle learning object**](#).

http://www.saskschools.ca/curr_content/aboriginal_res/supplem.htm "first nations talking circle accessed on 01/13/09

For more information on talking circles see;

<http://www.danielnpaul.com/TalkingCircle-FirstNations.html> "talking circle first nations" accessed on **01/13/10**

Appendix C

The Invitation of Elders

The following information is reprinted from the Saskatchewan Education *Evergreen* Curriculum website (<http://www.sasked.gov.sk.ca/docs/native10/invit.html>).

All cultures are enriched by certain valuable and unique individuals. Such individuals possess a wide range of knowledge - knowledge that once shared, can expand students' insight beyond the perspectives of the teacher and classroom resources.

Indian and Métis Elders in particular are integral to the revival, maintenance, and perservation of Aboriginal cultures. Elder participation in support of curricular objectives develops the positive identity of Indian and Métis students and enhances self-esteem. All students may acquire a heightened awareness and sensitivity that inevitably promotes anti-racist education. It is important to note that the title *Elder* does not necessarily indicate age. In Aboriginal societies, one is designated an Elder after acquiring significant wisdom and experience.

When requesting guidance or assistance there is a protocol used in approaching Elders, which varies from community to community. The district chiefs' office, tribal council office, or a Reserve's band council or education committee may be able to assist you. Prior to an Elder sharing knowledge, it is essential that you and your students complete the cycle of giving and receiving through an appropriate offering. This offering represents respect and appreciation for knowledge shared by and Elder. One must ascertain the nature of the offering prior to an Elder's visit as traditions differ throughout Aboriginal communities. In addition, should your school (or school division) normally offer honoraria and/or expense reimbursement to visiting instructors it would be similarly appropriate to extending such considerations to a visiting Elder.

To initiate the process of dialogue and participation, a letter should be sent to the local band council requesting Elder participation and indicating the role the Elder would have within the program. The band council may then be able to provide the names of persons who have the recognized skills that would meet your specific needs. It is recommended that prior consultation occur with the Elder to share expectations for learning outcomes.

Friendship Centres across the province are active at the community level and often present cultural workshops and activities in co-operation with Elders and other recognized resource people. Teachers and schools may wish to contact the following organizations and institutions in Regina:

[Gabriel Dumont Institute of Metis Studies and Applied Research](#)

3737 Wascana Parkway
Regina, SK S4S 0A2
(306) 347-4100

[Saskatchewan Indian Federated College](#)

College West, University of Regina
Regina, Sask. S4S 0A2
(306) 584-8333

http://www.saskschools.ca/curr_content/aboriginal_res/supplem.htm#talk accessed on 01/13/10