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| R E S O U R C E T O O L K I T O V E R V I E W | |
| GRADE 5 SOCIAL STUDIES    THEME: Investigating Indigenous Knowledge across Turtle Island  TOPIC: Medicine Wheel Teachings and Seven Generational Thinking | |
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| **Toolkit Objectives** By the end of this study, students should understand that diverse First Nations and Inuit societies existed in what later became  Canada. First Nations and Inuit societies were influenced by their environment. Students should also understand that social structure influenced decision-making in First Nations and Inuit societies and learn about the significance of the medicine wheel and seven generational thinking. | **Curriculum Points** 5.4.1 Demonstrate an understanding of the diverse societies of First Nations and Inuit, in what later became Canada (pg 60)  5.4.2 Examine decision-making practices in First Nations and Inuit societies in what later became Atlantic Canada. (pg 64) |

**Introduction and Intention**

**Territorial acknowledgement: ​**We recognize and respectfully acknowledge that our UNB course interactions take place on the unsurrendered and unceded traditional lands of the Wolastoqiyik and Mi’kmaq, known as Wolastokuk and Mi’kmaki.

We recognize that teaching Indigenous history, culture, communities in an elementary social studies context can feel like a challenging or sensitive task for settler teachers who want to integrate Indigenous Education in their classrooms as much as possible, but may feel hesitant in doing so, unsure how to teach the material appropriately, concerned with not telling whole truths, or simply feeling lost as to where to begin.

Our intention for this Teacher’s Toolkit is to provide some guidance, resources, and knowledge to help the elementary social studies teacher feel more confident teaching the very important and often hidden histories of the Indigenous Peoples of Canada.

As important as it is that settler teachers should teach indigenous history in their classrooms, it is even more important that Elders from local First Nations communities be involved in the teaching process. Many schools are aware of Elders in their area, have contacts for them and have invited them to their schools before. You would do well to include an Elder in at least one aspect of a unit on Indigenous education, as an Elder’s responsibility is to transmit knowledge, and giving an Elder the opportunity to transmit knowledge to public school students is a very important step in decolonizing education.

Our hope is that some elements of this tool kit may be of use to you in your teaching careers. Our toolkit is designed to support the New Brunswick Grade 5 Social Studies Curriculum.

**Before Getting Started** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If you’re not sure what to say…

Terminology can be a difficult sea to navigate as a settler teaching about Indigenous Peoples’ studies, so we have included a resource that will serve as your compass (see: Additional Resource #4).

“Indigenous peoples” is one of the safest terms to use when referring to the first peoples of Turtle Island, as it encompasses Inuit and Métis peoples and can be used interchangeably with First Nations, First Peoples, and Aboriginal peoples. Some Indigenous peoples prefer not to be called Aboriginal Peoples, as the term has fallen out of favour. Ensure you always include the word “peoples” and avoid simply “indigenous” or “aboriginals.”

**Lesson Plan**

Medicine Wheel Teachings and Seven Generational Thinking

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| **Outcomes:** | 5.4.1 Demonstrate an understanding of the diverse societies of First Nations and Inuit, in what later became Canada  5.4.2 Examine decision-making practices in First Nations and Inuit societies in what later became Atlantic Canada. |

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| **Lesson Objectives:** | * Students will develop basic understanding of Indigenous use of Medicine Wheel and how these teachings represent creation and life balance * Students will have basic understanding of sacred medicines and how they are gathered, and the importance of seven generational thinking and living to sustain for the future generations * Students will understand the relationship Medicine Wheel Teachings have with Life Cycles and Life Teachings. |

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| **Materials and Resources:** | |  |  | | --- | --- | | * Glue * Scissors * Sharpies (multicolour) * Crayons * Markers * Charcoals * Paint (watercolours and acrylic) | * Water in Jars (for paint) * Paintbrushes * Paper Towel * Magazines (for collage) * Class Set of Medicine Wheels * Medicine Wheel Visual * 4 Sacred Medicines | |

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| **Notes:** | \*This section is to be used to keep reminders while preparing the lesson and to use before beginning the lesson. Ex: what students will work in what groups, which students you will be assessing that day if applicable, etc. |

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| **Introduction:**  *(5 minutes)* | * Use a visual representation of a Medicine Wheel (A picture on the board, a painting on a drum, etc.) and ask students if they know what is being represented or what the colours represent. Students will raise their hand if they want to participate and this should be used to gauge prior knowledge of the learner before beginning the lesson on Medicine Wheels and 7 Generational thinking. |

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| **Main Lesson:**  *(24 minutes)* | Discuss Medicine Wheel Teachings   * Explain how Medicine Wheel teachings live across many indigenous nations. You may see different versions. The Medicine Wheel we will be using is the Wabanaki version from this territory. The Medicine Wheel teaches about the circle of life, and can be representative of many cycles. * The creation of all things is represented in the medicine wheel. * The life cycle is circular from birth to childhood to youth to adulthood to old age and finally to death and rebirth. Ask the students if they can think of any similar cycles. Examples include: the four seasons, the cycle of day & night. * These teachings are divided into the four directions. The medicine wheel teaches about wholeness; how each individual piece is needed to complete the circle and to obtain balance. * **Introduce the 4 sacred medicines and where they fit in the medicine wheel. This is where the idea of 7 generations thinking will be explained and the ideas of living in moderation and making sure there will be enough resources for 7 generations after us, just like there are resources for us because of our ancestors. Explain how medicines are gathered by counting 7 and picking every 8th, to leave enough for future generations.** * **The medicine wheel is divided into our spiritual, physical, mental, and emotional being (from north to west). These are important values that must be in balance & harmony. Ask students how they satisfy these 4 quadrants.** * Ask students to create their own medicine wheel, using the same colours represented in the Wabanaki Medicine Wheel from this area. Encourage students to represent their own identities in their personal wheel * Present your own personal Medicine Wheel that you created (represent your own individual values. Use mixed media, collage, inspire students to think in whatever way they wish) |

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| **Closure:**  *(5-10 minutes)* | * Once the students have created their own medicine wheels, decide if they want to share their medicine wheel with the classroom and what they have chosen to place as values in their own in addition to noting the medicines, directions. * Students will be encouraged to keep their medicine wheels in their classroom portfolios, to display it around the room, or to take it home. They will have any and all of these choices. |

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| **Assessment:** | * Each medicine wheel will be photographed by the teacher for her own record, especially since some students will wish to bring them home. * Teachers should be looking to make sure student used proper colours in the proper quadrants, and labelled them correctly to the colour they correspond with. |

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| **Reflection:** | \*This space is to be used after the lesson to mark down what worked well, what did not. It is to be used to reflect on the content of the lesson after it is complete. This does not have to be filled out during class time but can be done after school where a proper reflection can take place. Small notes can be taken at the time of the lesson to jog your memory before a full and developed reflection. |

Appendix

Appendix A: Blank Medicine Wheel with extra quadrants to write cardinal directions and spiritual, mental, physical, emotional



**Resources**

**Language, Terminology, and Territory.**

1. Maliseet- Passamaquoddy Dictionary

<https://pmportal.org>

A great resource for teachers to learn the pronunciation of Wolastoqey words. Words are given alone and in example sentences, which have been recorded by language speakers and can be played. The documentation took place at the Passamaquoddy communities of Pleasant Point and Indian Township, and the Wolastoqiyik community of Neqotkuk (Tobique First Nation). Based in Maine, it began in 2006 as a project to save endangered languages, and has since evolved into a community documentation resource that includes the Maliseet-Passamaquoddy Language Portal. The Portal integrates dictionary development with media archives of Maliseet-Passamaquoddy language and culture to create a resource that encourages language use, language learning, research, and continuing documentation.

1. Mi’kmaq Dictionary

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

Online talking Dictionary for the Mi’kmaq language. Started in 1997 and based in Listuguj (in the Gespe'g territory of the Mi'gmaw; located on the southwest shore of the Gaspè peninsula), the site has over 3900 headwords spoken by multiple speakers, which allows one to hear differences and variations in how a word is pronounced. Each recorded word is used in an accompanying phrase. This permits learners to develop the difficult skill of distinguishing individual words when they are spoken in a phrase. The project was initiated in Listuguj, therefore all entries have Listuguj speakers and Listuguj spellings. In collaboration with Unama'ki (a Mi’gmaq territory known in English as Cape Breton) the site now includes a number of recordings from Unama'ki speakers.

1. Wolastoqey Latuwewakon (App for Android and Apple)

<https://itunes.apple.com/ca/app/wolastoqey-latuwewakon/id1324181619?mt=8>

Developed by the Mi’kmaq Wolastoqey Centre at the University of New Brunswick, this app uses strong visuals and Elder narration to teach about the Wolastoqiyik Language. Imelda Perley, UNB’s Elder-in-Residence and a fluent speaker of Maliseet, narrates hundreds of Wolastoqey words and phrases to immerse listeners in Wolastoqey language and culture. This is an excellent resource for teachers and students.

1. Indigenous Peoples Terminology Guidelines <https://www.ictinc.ca/blog/indigenous-peoples-terminology-guidelines-for-usage>

Find what are the appropriate terms you should use while teaching about indigenous cultures in Canada. This resource gives the reasons why certain terms are adequate, specific to what peoples, their meanings to Indigenous peoples, and gives examples of appropriate words to use. This is important for both teachers and students.

1. Whose Land Are You On?

https://[native-land.ca](https://native-land.ca/)

An online resource showing the traditional territories of the world, the languages spoken by the indigenous people of that territory, and which treaties govern that territory.

**Reading for Teachers:**

1. Indigenous Nationhood—Empowering Grassroots Citizens by Pamela Palmater

A collection of blog posts by Pamela Palmater, a Mi’kmaw lawyer and indigenous activist. Palmater compiles important issues relating to indigenous peoples and her opinions on them. A great read for teachers who wish to broaden their knowledge on indigenous issues.

1. Indigenous Writes by Chelsea Vowell

A guide to First Nations, Metis, and Inuit issues in Canada. “In *Indigenous Writes*, Chelsea Vowel, legal scholar, teacher, and intellectual, opens an important dialogue about these (and more) concepts and the wider social beliefs associated with the relationship between Indigenous peoples and Canada. In 31 essays, Chelsea explores the Indigenous experience from the time of contact to the present, through five categories – Terminology of Relationships; Culture and Identity; Myth-Busting; State Violence; and Land, Learning, Law, and Treaties. She answers the questions that many people have on these topics to spark further conversations at home, in the classroom, and in the larger community.

1. We Were Not The Savages by Daniel N. Paul

Subtitled “A Mi'kmaq Perspective on the Collision Between European and Native American Civilizations,” this book examines the history of the traditional territory of the Mi’kmaq (Mi’kmaki) and its colonization by the British. From the introduction: “I cannot help but wonder if the failure of Caucasian Americans and Canadians to reveal and teach about the horrors their ancestors carried out against North American First Nation Peoples is a deliberate cover-up, or an indication they hold within their minds a notion the life of a First Nation person is valueless–not worthy of human considerations. The latter is probably the more plausible, because it is an unchallengeable fact that the crimes against humanity committed against our peoples over the centuries by people of European descent are not viewed with the same abhorrence by Caucasians that such crimes against other races of people are viewed. If such were the case there would be unconditional condemnation of it, and the knowledge would be readily available and taught in schools.”

**Reading for Students:**

*Graphic Novels for your Classroom*

1. Lost Innocence by Brandon Mitchell

<https://thehealthyaboriginal.net/wp-content/uploads/2014/04/Lost-Innocence.pdf>

“*Lost Innocence* tells the story of Umqui and Maltaless, a brother and sister whose happy childhood in a warm family is suddenly interrupted when they are taken to a residential school. The siblings escape and return home, but only after experiencing and witnessing beatings, malnutrition, death from disease and other horrors at the hands of the clerics who run the school.”

1. Betty — The Helen Betty Osborne Story by David Robertson

The story of a young indigenous woman who became the face for Missing and Murdered Indigenous Women and Girls when she was taken while studying to become a teacher at a residential school. “Helen Betty Osborne, known as Betty to her closest friends and family, dreamed of becoming a teacher. She left her home to attend residential school and high school in a small town in Manitoba. On November 13, 1971, Betty was abducted and brutally murdered by four young men. Initially met with silence and indifference, her tragic murder resonates loudly today. Betty represents one of almost 1,200 Indigenous women in Canada who have been murdered or gone missing.”

1. The Ballad of Nancy April — Shawnadithit by David Robertson

“When a mishap delays Jessie at the end of a school day, she takes a shortcut home. But the shortcut turns into an adventure, as Jessie is transported through time and space, to early 19th-century Newfoundland. There she meets Shawnadithit who, as the last surviving member of the Beothuk, has witnessed the end of a once-great people.”

1. A Girl Called Echo by Katherena Vermette

“Echo Desjardins, a 13 year-old Métis girl, is struggling with her feelings of loneliness while attending a new school and living with a new foster family. Then an ordinary day in Mr. Bee's history class turns extraordinary and Echo's life will never be the same. During Mr. Bee's lecture, Echo finds herself transported to another time and place–a bison hunt on the Saskatchewan prairie and back again to the present. In the following weeks, Echo slips back and forth in time. She visits a Métis camp, travels the old fur trade routes, and experiences the perilous and bygone era of the Pemmican wars.”

**Resources for Teachers & Students**

1. The Wabanaki Collection

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

An educational portal that connects post-secondary educators, school teachers, and the public with a variety of resources that support enhanced relationships between all the peoples of Eastern Canada and Northeastern United States. It includes documents, video, music and other primary sources about the Wabanaki or *People of the Dawn* - which include Mi’kmaq, Wolastoqiyik, Abenaki, Penobscot and Passamaquoddy.

1. Wolastoqiyik - Portrait of a People <https://www2.gnb.ca/content/dam/gnb/Departments/thc-tpc/pdf/Arch/POP-Wolastoqiyik.pdf>

A photographic journey into the lifestyles, landscapes, technologies and spoken histories of the Wolastoqiyik - the people of the beautiful, bountiful river. The content of the project is centered on 130 historic photographs collected from various archives, from museums and from the communities themselves.The photos range in date from the 1860s to the 1950s and illustrate old camps; seasonal settlements; activities such as birch bark canoe making, basketry, fishing, and hunting; religious ceremonies; and family gatherings. In addition, spoken histories and traditional songs are incorporated. This was an art exhibit, and would make for an interesting exploration with your students on a SmartBoard.

**Culminating Project**

**Title:** Creating a Medicine Bundle/Offering

**Description:**

A field trip to the UNB Mi’kmaq Wolastoqey Centre’s medicine garden. Students will use their knowledge of the medicine wheel and seven generation thinking in creating bundles/offerings. A meeting with UNB Elder-in-Residence Imelda Perley should be arranged, not only out of respect for visiting the garden and picking medicines, but also because involvement of an Elder (a knowledge-keeper) in the process of teaching Indigenous knowledge and culture to public school students is crucial for deeper, meaningful understanding of the subject. Moreover, it is an Elder’s responsibility to transmit knowledge, so giving an Elder the opportunity to transmit knowledge to your students is a very important step in decolonizing education.

**Components:**

Students will:

* Create a bundle/offering that will incorporate all, some, or one of the medicines from the medicine wheel.
* The bundles/offerings can be made with any of the four medicines (tobacco, sweetgrass, cedar, and sage).
* They will learn the idea of gifting the bundles/offerings. Students will be encouraged to gift their bundle to someone, however, these can also be kept for their classroom portfolio, or taken home if the students wish. Teacher will photograph the bundles of the students for her records.