**Will Pacey – Grade 1 Learning Centre Write-up**

**Lesson Title:** Wolastoq Past Present & Future

**Grade Level:** Grade 1 Social Studies / Literacy

**Lesson Topic:** Wolastoqeyik & their relationship to the land & river

**Objectives:** Students will become aware / learn more about the indigenous people of the Wolastoq valley, and that their relationship with the land & the river has changed over time. The learning centre addresses the SS learning outcome 1.4.3: “Students will be expected to recognize that Aboriginal peoples’ relationship with place has changed over time”*;* and 1.2.5: “students will be expected to describe how people depend upon and interact with different natural environments.” (New Brunswick Department of Education, 2005, p.102; 80).

**Materials:**

* Vocabulary words printed on cardstock – “Wolastoq (Wool-*ahs-*took)” and “Indigenous”
* Visual aides: A picture of Wolastoqey people in birchbark canoes on the riverbank. A drawing of fiddlehead ferns, a salmon, and a frog.
* Timer
* Crayons (for colouring, but only if by some fluke we have a full minute at the end)

**Procedure:** In this learning centre, I will:

* Begin by telling students I want to talk about the river that flows through Fredericton, explaining that it has more than one name – that it has a name given to it by the people who lived here first - Wolastoq. Ask them to say it with me. Explain the word “Indigenous”. Explain who the people who lived here first are in relation to the settlers who would come here later, and why the river was important to them. (~2 mins.)
* Explain the third people to live here – The English – and how they agreed to live in peace and friendship, but then treated the indigenously people unfairly. (~45 sec.)
* Tell a legend of the creation of Wolastoq - orally, from memory. (2 - 2.5 mins.)
* Explain that each legend teaches a lesson. Ask the students what they think the lesson might be – then giving them my interpretation. (~1 min.)
* Tie the lesson of the legend to the English people’s promise to live in peace and friendship, prompting the students to give answers that demonstrate an understanding that indigenous people’s way of life has changed over time – and that they can no longer depend on the river for water to drink and food to eat. **“Do you think you could drink out of the river today? - No, you’d get sick! Do you think you’d want to eat a fish from that river, if the water would make you sick? - I don’t think so. Do you think the people of Wolastoq can depend on the river for food to eat and water to drink? Why not? Isn’t that what they used to do? What happened?”** I will assess students’ abilities to answer this question as a group on a scale of 1 to 3. (~1 min.)
* I will end by telling the students that it’s up to all of us to learn from the legend and share what we have with everyone, and to respect and protect the water and the land, like the English promised to do. (20 – 30 secs.)
* If there’s any time left, I’ll draw their attention to the drawings, and ask if they can identify what they represent. (40 secs. or less). If there’s a minute left, I’ll instruct students to colour in one of the drawings.

**Post-Learning Centre Extension Ideas:**

* Have an elder come in and teach more about the ways of life of the Wolastoqeyik.
* Have an indigenous person come conduct a blanket exercise with the whole school, to demonstrate how land was taken away – I think this could be very effective, especially as students are grouped into grades that would beome separated from each other. If this were a yearly occurance, children progressing K to 5 could really get a sense for what the exercise represents.
* In another lesson, explain who the Mi’gmaq are, and their relationship to the land – maybe by using their creation legend. To tie it back to the Wolastoqeyik, explain that the Mi’gmaq had their own name for Wolastoqeyik, and it was “Maliseet,” and that they are still known as Maliseet to this day.
* A colouring exercise with paper print out of a map of traditional territories of the Maritimes – the Mi’gmaq, Wolastoqeyik and Passamaquoddy traditional territories. A further step could be to superimpose the borders of Maine, NB, and NS onto the map, perhaps on a smart board for the class to see and compare.
* Colouring a map of the Wolastoq watershed. Identifying each Wolastoq First Nation community with a point or a star to be coloured in – explain that they used to travel freely up and down the river, and live in the woods in the winter, but then they were forced to live on lands “reserved” for them when the British took control through military force.

**Resources:**

The legend of the creation of Wolastoq can be found many places. One such location is here:

**https://www.firstpeople.us/FP-Html-Legends/TheEmpoundedWater-Malecite.html**