

EDUCATOR'S GUIDE

STORYTELLING

activating

KNOWLEDGE SHARING

the heart

AND RELATIONSHIPS

JULIA CHRISTENSEN, CHRISTOPHER COX,
AND LISA SZABO-JONES, EDITORS

EDUCATOR'S GUIDE

activating the heart

STORYTELLING
KNOWLEDGE SHARING
AND RELATIONSHIPS

2019

Created for Wilfrid Laurier University Press by
Mandisa Bromfeld and Robert Durocher



TABLE OF CONTENTS

About the Writers	3
Introduction	4
Acknowledging the Land	4
Curriculum Connections	5
Format of the Educator's Guide	5
Culminating Activity	5
Key Terms	6
Sources	6
Concepts of Settler, Settler Colonialism, and Settler Privilege	8
Possible Teaching Strategies for Decolonizing/Indigenizing the Classroom	10
Talking Circles	10
Curriculum Link to the Truth and Reconciliation Commission (TRC) Calls to Action	11
Lesson Plans for <i>Activating the Heart</i>	
Learning Experience 1 Storytelling to Understand	13
Learning Experience 2 Storytelling to Share	15
Learning Experience 3 Storytelling to Create	17
Further Links/Extensions for Curriculum	20
Special Education Accommodations	22

ABOUT THE WRITERS

MANDISA BROMFIELD has been with the Toronto District School Board (TDSB) for over fifteen years. She is currently an Early Ready Coach, and has worked in a variety of other teaching roles. She has also developed, written, and reviewed Africentric curriculum, and was a teacher at the Africentric Alternative School, the first publicly funded Afrocentric school in Canada. Mandisa completed a master's degree (MA) at OISE/UT, for which she explored her role as a non-Indigenous person working in urban Indigenous spaces. Much of her present work involves learning through Black Student Success and Excellence (TDSB) as well as teachings within the Urban Indigenous Education Centre (TDSB). Her primary focus is infusing language instruction (in English and French) with anti-racism education and Indigenous perspectives.

ROBERT DUROCHER (Métis/French-Canadian) has been with the Toronto District School Board (TDSB) for over almost two decades. For the past three years he has worked as a Learning Coach supporting schools in working toward their equity, well-being, and student achievement goals. During this time, Robert learned teachings and perspectives from the Urban Indigenous Education Centre (TDSB) on how to embed Indigenous perspectives and work toward Truth and Reconciliation in the schools that he supported. Previous to this role, Robert was a Seconded Faculty Member at York University's Faculty of Education, and worked in a variety of teaching roles in schools. He completed a master's degree (MA) from OISE/UT, and regularly presents at conferences in embedding equity, anti-oppression and Indigenous perspectives across the curriculum, and how to incorporate the Arts into learning.

INTRODUCTION

This Educator's Guide was created to supplement the text *Activating the Heart: Storytelling, Knowledge Sharing, and Relationship* (Waterloo, ON: Wilfrid Laurier Press, 2018) edited by Julia Christensen, Christopher Cox, and Lisa Szabo-Jones. The book is divided into three sections: Storytelling to Understand, Storytelling to Share, and Storytelling to Create. In each section is a collection of chapters that address the theme of the section, how it relates to storytelling, the importance of relationships, and Indigenous knowledge frameworks and ways of knowing. This Educator's Guide is set up to address the big ideas in each of the sections through learning experiences that are presented through suggested provocations and learning activities.

We hold that storytelling's emphasis on listening creates a reflective, responsive space that opens up the problem to dialogue and to processual and adaptive thinking. In this way, *Activating the Heart* pays specific attention to the significance of storytelling in Indigenous knowledge frameworks ...
(xiii)

In thinking about the quotation above, we ask that as educators we are mindful of our own relationship to stories and storytelling in our lives. As part of the learning to navigate this book, teachers are encouraged to reflect upon their own relationship to stories and storytelling. The following guiding questions can facilitate teachers to be reflective upon the ways in which stories are told throughout the book:

- What is story? Why do stories matter?
- Whose stories are being told? By whom?
- How does relationship to land, self, and others influence the “creation, performance, re-narration, and sharing of stories” (Todd, p. 161) in your life?
- Whose voices, stories, and beliefs are present? And whose voices, stories, and beliefs are missing?
- How can Indigenous voices remain authentic when Indigenous stories are told by the settler other?

ACKNOWLEDGING THE LAND

In many of the chapters the authors talk about places, spaces, locations and/or land, and the relationship between the land, themselves, and the Indigenous and non-Indigenous people historically and currently living on the land they write about. Part of the work of Reconciliation is to engage in acknowledging the Indigenous land (territory) on which we currently live, learn, and stand. Acknowledging the land is a tradition that Indigenous Peoples on Turtle Island (North America) have engaged with for centuries, and is a practice that should be embedded in schools. As part of both the teacher's and students' learning, it is highly recommended they learn the Land Acknowledgement where they are situated, and to reflect upon the significance of this act so that it goes beyond mere words on a page or words spoken. It is also

suggested they acknowledge the lands and territories where the research, writing, and storytelling took place (Northwest Territories, British Columbia, and Alberta).

CURRICULUM CONNECTIONS

This document was created to support the First Nations, Métis, and Inuit Studies Grades 9–12 Curriculum (Ontario Ministry of Education, Revised 2019). Courses include Understanding Contemporary First Nations, Métis and Inuit Voices (Grade 11 NBE3U), Contemporary First Nations, Métis and Inuit Issues and Perspectives (Grade 11 NDA3M), and Contemporary Indigenous Issues and Perspectives in a Global Context (Grade 12 NDW4M).

Activating the Heart would also support learning in college and university courses based in First Nations, Métis, and Inuit perspectives as well as learning in qualitative methodologies undergraduate and graduate courses.

FORMAT OF THE EDUCATOR'S GUIDE

In each of the three sections of the Guide is a Learning Experience that is divided into Before, During, and After tasks. Each task has suggested key questions for journaling prompts, and in some places there are suggested learning activities. There is also an inquiry-based Culminating Activity for students to engage in sharing their learning and understanding of the themes of the text: story, storytelling (to understand, share, and create), and Land.

Reflective Journalling

It is recommended that students keep a reflective journal (in book form or digitally) to document their learning, questions, and thoughts by means of writing and/or sketching as they read through the book. By engaging in this process, students have the opportunity to think about their learning and understandings, which can facilitate deeper and more meaningful engagement in group tasks. It will also scaffold and construct their learning to facilitate their engagement with the culminating activity. In addition, the goal of reflective journalling is for students to gain a greater understanding of themselves and the complexities surrounding identity in relation to Indigenous Peoples and location.

Suggested Learning Activities

These activities are designed to further collaborative learning and discussion in creative ways. Ideally, teachers and students should document the learning, questions, and ideas from these activities through chart paper, graffiti walls, pictures/video, etc.

CULMINATING ACTIVITY

In the culminating activity, students are asked to create their own story of how they came to occupy the space they are currently in. As many of the stories within *Activating the Heart* explore space and location, students are asked to think deeply and critically about how they came to where they are, why they are where they are, and what that means for reconciliation with Indigenous Peoples.

Because students will be involved in reflective journalling throughout the exploration of *Activating the Heart*, students should be given the culminating activity prior to reading the text, so that they are aware of their journey of self-reflection. This awareness will assist them in documenting their learning, thinking, and work, as well as provide context as they journal throughout their reading of the text.

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

Ultimately, the culminating task is for students to engage in researching who they are, where they are from, and their story in relation to the land that they currently occupy. Students may also choose to research the Indigenous Peoples that have been and continue to be there. In order to create their own story of how they have come to occupy the space that they are in, students may choose the medium in which they want to create, whether spoken word, written story, rap, a musical piece, visual art explorations, cartographical infographic, a combination of these, or other forms. Because the range of forms is so vast, the success criteria for the culminating activity should be co-created with students to allow for the creative process to be authentic and for student ownership over their learning and how it is represented.

KEY TERMS FOR ACTIVATING THE HEART

Indigenous Peoples

Indigenous peoples is a collective name for the original peoples of North America (Canada, USA, Mexico) and their descendants. Often “Aboriginal peoples” is also used.

Source: Indigenous and Northern Affairs Canada

Aboriginal

The Canadian Constitution (Section 35) recognizes three groups of Aboriginal Peoples: Indians (more commonly referred to as First Nations), Inuit, and Métis.

Source: Indigenous and Northern Affairs Canada

First Nations

A term that came into common usage in the 1970s to replace the word “Indian,” which many found offensive. First Nations people include Status and non-Status Indian.

Source: *Indigenous and Northern Affairs Canada* and *KAIROS: Canadian Ecumenical Justice Initiatives*, Third edition, revised August 2013, and the Ontario FNMI Education Policy, 2007

Métis

The term “Métis” in section 35 does not encompass all individuals with mixed Indigenous and European heritage; rather, it refers to distinctive peoples who, in addition to their mixed ancestry, developed their own customs, way of life, and recognizable group identity separate from those of their Indigenous or Inuit and European forebears. Métis communities evolved and flourished prior to the entrenchment of European control, when the influence of European settlers and political institutions became preminent.

Source: *R. v. Powley*, [2003] S.C.R. 207

Inuit

Inuit are the Indigenous people of the Arctic. The word Inuit means “the people” in the Inuit language of Inuktitut. The singular of Inuit is Inuk.

Source: Indigenous and Northern Affairs Canada

Native

A person born in a specific place; a local inhabitant; a member of an Indigenous people of a country.

Source: *KAIROS: Canadian Ecumenical Justice Initiatives*, Third edition, revised August 2013, and the Ontario FNMI Education Policy, 2007

Indian

A term whose meaning may depend on context. Under the *Indian Act*, it means “a person who pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian.”

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

Source: *KAIROS: Canadian Ecumenical Justice Initiatives*, Third edition, revised August 2013, and the Ontario FNMI Education Policy, 2007

Medicine Wheel

The medicine wheel is an ancient symbol of a set of teachings that has many interpretations. The medicine wheel is a circle divided into parts (usually four) that can represent a wide variety of teachings and meanings, but which all relate or counterbalance one another to form a whole—as with the four cardinal directions, the seasons, times of day, or stages of life. Other medicine wheels represent the many aspects of creation, such as the races of people, plants, the natural elements, aspects of being or character, animals and other living beings, and so on.

Source: Four Directions Teacher Resource Kit

Self-Determination and Sovereignty

In the traditional governments of Aboriginal peoples, sovereignty is based on a spiritual understanding that the Creator gives human beings responsibility for governing themselves and taking care of the natural environment. In current discussions about sovereignty, Aboriginal peoples assert that this understanding is within themselves and that self-determination is basic to the needs of all human beings.

Source: Ontario Native Studies curriculum

Appropriation

Throughout this curriculum we ask teachers and students to be mindful and honour the Indigenous symbols and cultures explored in order to avoid appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

SOURCES

Indigenous and Northern Affairs Canada

<http://www.aadnc-aandc.gc.ca/eng/1100100010002/1100100010021>

KAIROS: Canadian Ecumenical Justice Initiatives, Third edition, revised August 2013

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

Ontario FNMI Education Policy, 2007

<http://www.edu.gov.on.ca/eng/aboriginal/fnmiFramework.pdf>

R. v. Powley, [2003] S.C.R. 207

<https://scc-csc.lexum.com/scc-csc/scc-csc/en/item/2076/index.do>

Indian Act

<http://laws-lois.justice.gc.ca/eng/acts/i-5/>

Four Directions Teacher Resource Kit

http://www.fourdirectionsteachings.com/Teacher_Resource_Kit.pdf

Ontario Native Studies Curriculum

<http://www.edu.gov.on.ca/eng/curriculum/secondary/nativestudies1112curr.pdf>

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

CONCEPTS OF SETTLER, SETTLER COLONIALISM, AND SETTLER PRIVILEGE

Many of the authors in *Activating the Heart* self-identify as a settler, which is an important distinction to make with regard to honouring Truth and Reconciliation and the relationship to land and Indigenous Peoples. Throughout this Educator's Guide you will find many questions that ask teachers and students to reflect on their understanding of story, storytelling, land, and relationship, and what this means for someone who is a settler or Indigenous. Acknowledging being a settler, and the privilege that comes with that, can feel hurtful and cause discomfort and guilt, but it is a necessary step toward Reconciliation.

SETTLER

Basically, anyone that is non-Indigenous is a Settler despite whether your ancestors were the early colonizers or you recently arrived. Enslaved Africans were not settlers, nor are the descendants of slaves considered settlers as they were violently taken from their homeland (which was also being colonized) and forced to work to exploit the resources of Indigenous Land. Today, all non-Indigenous people benefit from settler-colonial privilege, but it is important to note that White people of European ancestry continue to benefit more from this privilege.

Teaching Tolerance: What Is Settler Colonialism? And Who Is a Settler, According to Indigenous and Black Scholars

SETTLER COLONIALISM

On Turtle Island (North America), the goal of settler-colonization is the removal and erasure of Indigenous Peoples in order to take the land for use by settlers in perpetuity. Historically, the settler-colonial agenda of the British (and later the Canadian government) involved committing genocide by murdering Indigenous Peoples (Residential Schools, 60's Scoop, the *Indian Act*). This agenda was furthered by the stealing of lands through treaties that were later broken or ignored. Currently, settler colonialism happens through the erasure and/or misrepresentation of Indigenous Peoples historically and contemporaneously. Settler colonialism upholds the structures, privilege, and power of the colonizer.

Teaching Tolerance: What Is Settler Colonialism?

SETTLER PRIVILEGE

When people refer to "Settler privilege," they are referring to the unearned benefits to live and work on Indigenous lands, and to the unequal benefits accrued through citizenship rights within the settler state.

Privilege vs. Complicity: People of Colour and Settler Colonialism

SOURCES AND FURTHER READINGS

Imagining a Better Future: An Introduction to Teaching and Learning about Settler Colonialism in Canada
<https://www.unwrittenhistories.com/imagining-a-better-future-an-introduction-to-teaching-and-learning-about-settler-colonialism-in-canada/>

Global Social Theory: Settler Colonialism
<https://globalsocialtheory.org/concepts/settler-colonialism/>

Teaching Tolerance: What Is Settler-Colonialism?
<https://www.tolerance.org/magazine/what-is-settlercolonialism>

Who Is a Settler, According to Indigenous and Black Scholars
https://www.vice.com/en_ca/article/gyajj4/who-is-a-settler-according-to-indigenous-and-black-scholars

Decolonizing and Unsettling Settler Privilege
<https://decolonization.wordpress.com/2013/03/15/decolonization-and-unsettling-settler-privilege/>

Privilege vs. Complicity: People of Colour and Settler Colonialism
<https://www.ideas-idees.ca/blog/privilege-vs-complicity-people-colour-and-settler-colonialism>

TedTalk: I Am a Settler-Colonizer, by Dr. Amanda Morris
<https://www.youtube.com/watch?v=Rsn3BnMnCGM>

POSSIBLE TEACHING STRATEGIES FOR DECOLONIZING/ INDIGENIZING THE CLASSROOM

Circles represent important principles in many Indigenous world views and belief systems, namely, interconnectedness, equality, and continuity. According to traditional teaching, the seasonal pattern of life and renewal and the movement of animals and people were continuous, like a circle, which has no beginning and no end. Circles suggest inclusiveness and the lack of a hierarchy. They are found throughout nature—for instance, in the movement of the seasons and the sun’s movement from east to west during the day. Circles are also used in the construction of teepees and sweat lodges; and the circular willow hoop, medicine wheel, and dream catcher are powerful symbols.

TALKING CIRCLES

Talking circles symbolize completeness and equality. All circle participants’ views must be respected and listened to. All comments directly address the question or the issue, not the comments another person has made. In the circle, an object that symbolizes connectedness to the land—for example, a stick, a stone, or a feather—can be used to facilitate the circle. Only the person holding the “talking stick” has the right to speak. Participants can indicate their desire to speak by raising their hands. Going around the circle systematically gives everyone the opportunity to participate. Silence is also acceptable—any participant may choose not to speak.

Using Talking Circles in the Classroom

Have students sit in a circle and ask them to identify circles that they have noticed in nature during each season. Discuss the significance of the circle to Indigenous peoples. Introduce the talking circle and the talking stick, and discuss appropriate behaviour in the circle. Have students discuss how to be a responsible member of a talking circle, and use a Y-chart to record their ideas.

Possible Prompts for Facilitation

What should a talking circle sound like? How should it feel to participate in one?

Conduct talking circles in the classroom to discuss current issues, build trust among students, and/or discuss responses to stories. Talking circles should last from seven to ten minutes, but could be longer if an issue or topic requires more time. Sample topics: what makes me happy, sad, angry, or excited; my favourite activities and why they are favourites; why my friend is special; why my family is important to me; what this story reminds me of; who this character reminds me of; which other book this one reminds me of and why.

Source: Aboriginal Perspectives—The Teacher’s Toolkit
www.edu.gov.on.ca/eng/aboriginal/strategygr01lancircle.pdf

CURRICULUM LINK TO THE TRUTH AND RECONCILIATION COMMISSION (TRC) CALLS TO ACTION

By critically exploring the Calls to Action of the Truth and Reconciliation Commission and listening to the perspectives of Indigenous Peoples, readers will be able to deepen their understanding of current Turtle Island Indigenous perspectives in order to be responsive to all learners, particularly those who are First Nations, Métis, or Inuit.

This document is in direct relation to the Truth and Reconciliation Commission (TRC) Calls to Action for Education 62 and 63:

Education for Reconciliation

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above.

TRC Calls to Action

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

Ontario's Well-Being Strategy for Education

<http://www.edu.gov.on.ca/eng/about/WBDiscussionDocument.pdf>

Ontario's Education Equity Action Plan

http://www.edu.gov.on.ca/eng/about/education_equity_plan_en.pdf

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

Please note: In thinking about some of the key ideas talked about in Truth and Reconciliation, and about settler privilege, throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

LEARNING EXPERIENCE 1

STORYTELLING TO UNDERSTAND

Chapter 1: “Finding My Way: Emotions and Ethics in Community-Based Action Research with Indigenous Communities” (Leonie Sandercook)

Chapter 2: “Notes from the UNDERBRIDGE” (Christine Stewart with Jacquie Leggatt)

Chapter 3: “Re-valuing Code-Switching: Lessons for Kaska Narrative Performances” (Patrick Moore)

TASK	KEY QUESTIONS FOR REFLECTIVE JOURNALLING	SUGGESTED LEARNING ACTIVITIES
Before	<ul style="list-style-type: none"> • What is your understanding of storytelling? • What are your experiences with storytelling? • What is story? What does story mean to you in your life? • Why have told you stories? • Who would have the right to tell your story? • What might you learn after reading this section? 	<p>Before starting the book, a whole-class Land Acknowledgement should be done for the place in which the classroom/school is located. This should be followed by guiding questions (either as small- or whole-group discussion).</p> <ul style="list-style-type: none"> • What is the significance of the land acknowledgement? • What stands out for you, or what do you connect with? • What’s missing? What do you feel should be changed or added?
During	<ul style="list-style-type: none"> • Whose voices are missing? • What more do we need to know? • Whose voices do we need to hear? 	<p>Students will start with a partner, and talk about the following questions:</p> <ul style="list-style-type: none"> • What is a place that is important or significant to you? Why? • How do you care for this place? Have you cared for it? <p>Ask for students to share with the whole class. (Students or teacher should document the responses on chart paper or whiteboard.)</p>

table continued from page 13

TASK	KEY QUESTIONS FOR REFLECTIVE JOURNALLING	SUGGESTED LEARNING ACTIVITIES
During		<p>Afterward, whole-class moderated discussion:</p> <ul style="list-style-type: none"> • How might you feel if someone trashed this place? Or said you can no longer visit it or be there, and prevented you from doing so? • How does this connect to the experiences of some First Nations, Métis, and Inuit Peoples past and present? <p>If possible, doing whole-class activities with <i>Canadian Geographic's Indigenous Peoples Atlas of Canada Giant Floor Map</i> would be of benefit to the learning about place and land. (It is available for loan through the CGwebsite; see Further Links at the end of this guide.)</p>
After	<ul style="list-style-type: none"> • What are authentic ways that you come to understand your existence and the existence of others? • How have the authors suggested ways to come to understand story? • Are there voices that would help you understand your perspective in the space that you occupy? Whose might they be? • Are there voices that would help you understand Indigenous perspectives in a more authentic way? 	<p>In class, students should read <i>Who Is a Settler, According to Indigenous and Black Scholars</i> (either shared online or prepared as a printed document) and/or watch TedTalk "I Am a Settler-Colonizer," by Dr. Amanda Morris. In groups of 3–4, students should discuss and document the suggested prompts:</p> <ul style="list-style-type: none"> • According to the various scholars we heard from, how would you describe who is a settler? • How are their points of view similar? How are they different? • Why should we think about who is a settler? How does this help us understand and further reconciliation? • If someone feels discomfort and/or guilt about being a settler, whose responsibility is it to help the person to deal with these feelings? What actions might one take to shift these feelings?

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

LEARNING EXPERIENCE 2

STORYTELLING TO SHARE

Chapter 4: “Art, Heart, and Health: Experiences from Northern British Columbia”
(Kendra Mitchell-Foster and Sarah de Leeuw)

Chapter 5: “‘Grandson, / This is meat’: Hunting Metonymy in François Mandeville’s *This Is What They Say*”
(Jasmine Spencer)

TASK	KEY QUESTIONS FOR REFLECTIVE JOURNALLING	SUGGESTED LEARNING ACTIVITIES
Before	<ul style="list-style-type: none"> • What does it mean to share? • Does sharing our own ideas and experiences mean that someone else can use them? • What do you understand about well-being? • Have your ideas about what it means to share changed since hearing the ideas of others in the talking circle? (Respond to this question only in a journal.) 	<p>Have students respond to reflective questions in a talking circle prior to journalling.</p>
During	<ul style="list-style-type: none"> • Are there aspects of your identity that you feel are more significant to who you are in your current place? Less significant? • How do you feel about sharing your identity map with others? • What might you learn about yourself from reading the identity map of someone else? <p>Reading Response Questions</p> <ul style="list-style-type: none"> • How might cultural appropriation affect storytellers? • Discuss some of the messages in the article that resonated with you. 	<p>Students create an identity map in their journals in which their name is in the middle of a paper and the following character traits surround it: family, spirituality/religion, culture, race, personality, ethnicity, nationality, integrity, clothing, talents, appearance, hobbies, etc. https://bohemianfaces.files.wordpress.com/2014/03/original-mind-map.png</p> <p>Students share their identity maps with a partner.</p> <p>Students read “How to Avoid Cultural Appropriation & Promote Cultural Awareness Instead”: https://www.commisceo-global.com/blog/how-to-avoid-cultural-appropriation-promote-cultural-awareness-instead</p>

table continued from page 15

TASK	KEY QUESTIONS FOR REFLECTIVE JOURNALLING	SUGGESTED LEARNING ACTIVITIES
After	<ul style="list-style-type: none"> • What are ways in which you, your family, and/or friends manage stress? • How might you share knowledge about well-being? • “Perhaps the point is not so much where one ends up but that one is in motion” (p. 139). What does the author mean by this statement? 	<p>Facilitate a class discussion about the “ArtDays” project mentioned in chapter 4. Possible points of discussion can include:</p> <ul style="list-style-type: none"> • What barriers might exist that get in the way of your well-being or of your feeling balanced and well? • What activities do you do to make sure your well-being is looked after? • What traits and actions help to build a relationship where people share parts of themselves through artistic expression such as drawing? <p>Students create their own works to share in a small-scale “ArtDays.”</p> <p>Brainstorm with students the types of creative expression they wish to share. Some examples: sharing stories, collaging, crafts, music, food, etc.</p>

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

LEARNING EXPERIENCE 3

STORYTELLING TO CREATE

Chapter 6: “sleepless in Somba K’e” (Rita Wong)

Chapter 7: “Old Rawhide Died” (Bren Kolson)

Chapter 8: “Métis Storytelling across Time and Space: Situating the Personal and Academic Self Between Homelands” (Zoe Todd)

TASK	KEY QUESTIONS FOR REFLECTIVE JOURNALLING	SUGGESTED LEARNING ACTIVITIES
<p>Before</p>	<ul style="list-style-type: none"> • What does it mean to be “creative”? • How do stories get created? Who creates stories? • Who has the right to create stories about you, your family, and your background? 	<p>Students will work in groups of 3 or 4.</p> <p>To prepare: on large sheets of paper (11 x 17 or larger) write one word per sheet: <i>land, place, relationship, reciprocity, storytelling, truth, reconciliation</i>.</p> <p>Steps:</p> <ol style="list-style-type: none"> 1. Each group is given one of these words. As a group, students are given 3–4 minutes to collaboratively use words, pictures, and/or symbols to explain what that word means to them. 2. After the time is up, groups pass the paper to another group. The group gets a minute to look over the previous group’s ideas. They are given 3–4 minutes to add what they feel the word means. They can also jot down questions from the previous group’s ideas. 3. Once more, after the time is up, groups pass the paper to a different group. The group gets a minute to look over the previous groups’ ideas. They are given 3–4 minutes to add what they feel the word means. They can also jot down questions from the previous groups’ ideas. 4. The words are returned to the group where they originated to look over and to add any more ideas or answer questions.

table continued from page 17

KEY QUESTIONS FOR REFLECTIVE JOURNALLING		SUGGESTED LEARNING ACTIVITIES
		<p>5. All of the words/papers should be displayed for a group debrief. Suggested prompts:</p> <ul style="list-style-type: none"> • What was the process like, to think and create meaning with others? • Describe the feeling or thoughts when you had to add to someone else's ideas. • How does this activity relate to some of the readings we've done in the previous two sections?
During	<ul style="list-style-type: none"> • Who am I in relation to others? • Who am I in relation to the spaces, places, and land where I live and learn? • How do we engage in co-creating and sustaining reciprocal relationships? 	<p>Zoe Todd writes, "Storytelling also enabled those who might not be considered official holders of knowledge by those in power within the community to impart their own knowledge outside of boardrooms" (p. 167).</p> <p>Small-group discussion where students unpack the above quote and think about what it means to them within their family, community and school. Suggested guiding questions include:</p> <ul style="list-style-type: none"> • What does the author mean by this? • Who might have more power/privilege in your family, community, school, and society? • What type of knowledge gets privileged? How does this knowledge get transmitted (shared)? • What are some of the ways in which Indigenous knowledge is shared? <p>Facilitate whole group sharing.</p>
After	<ul style="list-style-type: none"> • What are different ways to share stories? (Think about some of the ways the authors and participants in studies shared their stories.) • What story of you would you feel comfortable sharing? • Which way of sharing your story would be most meaningful to you? Why? • If you could learn a different way to tell your story, what would it be? Why? 	<p>Students should be asked to tell the story of something that has happened to them recently, either at school, home, or work. Let the students know the incident can be as simple as walking to school or something much more profound.</p> <p>Have students:</p> <ul style="list-style-type: none"> • Brainstorm some possible ideas for a story of something recent.

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

table continued from page 18

TASK	KEY QUESTIONS FOR REFLECTIVE JOURNALLING	SUGGESTED LEARNING ACTIVITIES
After		<ul style="list-style-type: none"> • Once they pick an idea, they should elaborate on the details of the story (reference the details in both Kolson and Todd's chapters). • Tell students they can share their story through various forms of writing (poetry, prose, journal entry, article), video, graphic text, or song. • Ideally, students would share their ideas with a few others and get descriptive feedback. <p>HIGHLY RECOMMENDED: If possible, a First Nation, Métis, or Inuit storyteller should be invited into the class to share their stories.</p>

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

FURTHER LINKS / EXTENSIONS FOR CURRICULUM

- Toronto's Indigenous history:
<http://www.cbc.ca/news/canada/toronto/first-story-toronto-indigenous-history-1.4170290>
- Books and resources, Aboriginal perspectives, from GoodMinds: The Teacher's Toolkit:
<http://www.goodminds.com/>
- Indigenous cinema from the National Film Board:
www.nfb.ca/indigenous-cinema
- "The Truth about Stories: A Native Narrative," the 2003 CBC Massey Lectures, by Thomas King:
<http://www.cbc.ca/radio/ideas/the-2003-cbc-massey-lectures-the-truth-about-stories-a-native-narrative-1.2946870>
- "What Is the Significance of Acknowledging the Indigenous Land We Stand On?":
<http://www.cbc.ca/news/canada/toronto/territorial-acknowledgements-indigenous-1.4175136>
- Ontario treaties:
<https://www.ontario.ca/page/treaties>
- Native land:
<https://native-land.ca/>
- *Colonization Road*, a film by Michelle St. John:
<http://www.cbc.ca/firsthand/episodes/colonization-road>
- "Canada 150 Marked by Celebration and Activism in the GTA":
<https://www.thestar.com/news/gta/2017/07/01/everything-you-need-to-know-to-mark-canada-day-in-toronto.html>
- "Listening to History: Correcting the Toronto Metis Land Acknowledgement":
<http://activehistory.ca/?s=listening+to+history&submit=Search>
- "Getting Ready for Treaties Recognition Week":
<http://etfvoice.ca/feature/getting-ready-treaties-recognition-week>
- "Settlers with Opinions," by Daniel Heath Justice:
https://theconversation.com/all-mouth-and-no-ears-settlers-with-opinions-83338?utm_source=facebook&utm_medium=facebookbutton
- "Beyond Territorial Acknowledgments":
<http://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>
- Treaty Education Initiative:
<http://www.trcm.ca/treaty-education-initiative/k-12-treaty-education-continuum/>

- “Indigenous Languages Are Not Dialects”:
<https://rising.globalvoices.org/blog/2013/12/04/indigenous-languages-are-not-dialects/>
- Egale: Canada Human Rights Trust: “Two Spirits, One Voice”:
<https://egale.ca/portfolio/two-spirits-one-voice/>
- Giant floor maps, Canadian Geographic Indigenous Peoples Atlas of Canada:
http://www.canadiangeographic.com/educational_products/ipac_floor_map.asp
- “Canada 150: Toronto Traces Its Indigenous History Back 11,000 Years”:
<https://www.toronto.com/community-story/7218897-canada-150-toronto-traces-its-indigenous-history-back-11-000-years/>
- “Aboriginal Languages of Canada,” by Eung-Do Cook and Darin Flynn:
<https://www.ucalgary.ca/dflynn/files/dflynn/CookFlynn08.pdf>
- “Aboriginal Perspectives: A Guide to The Teacher’s Toolkit”:
<http://www.edu.gov.on.ca/eng/aboriginal/toolkit.html>
- Indigenous Perspectives Education Guide:
<http://education.historicacanada.ca/en/tools/493>
- Links to Medicine Wheel teachings:
<http://www.fourdirectionsteachings.com>
- “How Indigenous and Black Artists Are Using Science Fiction to Imagine a Better Future”:
<https://www.cbc.ca/radio/thecurrent/the-current-for-november-14-2017-1.4400378/how-indigenous-and-black-artists-are-using-science-fiction-to-imagine-a-better-future-1.4400425>
- “Indigenous Futurism: Transcending the Past, Present and Future”:
<https://www.gallery.ca/magazine/in-the-spotlight/indigenous-futurism-transcending-the-past-present-and-future>
- “Indigenous Futurisms”:
https://en.wikipedia.org/wiki/Indigenous_Futurism
- “Aboriginal Perspectives on Self Determination”:
https://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr6/blms/6-4-3d.pdf
- “Rethinking Resilience from Indigenous Perspectives”:
[https://dandeneau.uqam.ca/upload/files/pdfs/Kirmayer%20et%20al\(2011\)%20-%20Rethinking%20resilience.pdf](https://dandeneau.uqam.ca/upload/files/pdfs/Kirmayer%20et%20al(2011)%20-%20Rethinking%20resilience.pdf)
- “Painting the Path of Indigenous Resilience,” a TEDx UofT talk by Lisa Boivin:
https://www.youtube.com/watch?v=GX_TIFeVxGk
- “An Introduction to the Health of Two-Spirit People”:
https://www.familieslgbt.org/documents/pdf/HealthTwoSpirit_ENG.pdf

NOTE: Throughout this curriculum we ask teachers and students to be mindful and honour the symbols and cultures explored in order to avoid Indigenous appropriation. Appropriation refers to using Indigenous symbols or cultural practices in a way that may cause emotional, spiritual, or cultural harm. It is therefore important to know and understand the stories in order to honour and show respect.

SPECIAL EDUCATION ACCOMMODATIONS

Accommodations refer to learning strategies, tools, supports, and/or services that are required in order for a student to access the curriculum and demonstrate learning. *Instructional Accommodations* refer to changes in learning and teaching strategies that allow the student to access the curriculum. *Environmental Accommodations* refer to changes that are required to the classroom and/or school environment so that the students can learn in a safe and inclusive environment. *Assessment Accommodations* refer to changes and flexibility in assessment strategies that are required in order for the student to demonstrate learning.

EXAMPLES OF ACCOMMODATIONS

Instructional Accommodations

- Buddy/peer tutoring
- Note-taking assistance
- Duplicated notes
- Contracts
- Reinforcement incentives
- High structure
- Partnering
- Ability grouping
- Augmentative and Alternative Communications systems
- Assistive technology, such as text-to-speech software
- Graphic organizers
- Non-verbal signals
- Organization coaching
- Time-management aids
- Mind maps
- Increased breaks
- Concrete/hands-on material
- Manipulatives
- Tactile tracing strategies
- Gesture cues
- Dramatizing information
- Visual cueing
- Gesture cues
- Dramatizing information
- Visual cueing
- Large-size font
- Tracking sheets
- Colour cues
- Reduced/uncluttered format
- Computer options
- Spatially cued formats
- Repeated information
- Reworded/rephrased information
- Processing time allowed
- Word retrieval prompts
- Taped texts

Environmental Accommodations

- Alternative workspace
- Strategic seating
- Instructor proximity
- Reduced audio and visual stimuli
- Study carrel
- Minimized background noise
- Quiet setting
- Use of headphones
- Special lighting
- Assistive devices or adaptive equipment
- Extended time limits
- Verbatim scribing
- Oral responses, including audiotapes
- Alternative settings
- Increased breaks
- Assistive devices or adaptive equipment
- Prompts to return students' attention to task

Assessment Accommodations

- Augmentative and Alternative Communications systems
- Assistive technology, such as speech-to-text software
- Large-size font
- Colour cues
- Reduced/uncluttered format
- Computer options
- Processing time allowed



WILFRID LAURIER
UNIVERSITY PRESS
www.wlupress.wlu.ca

Copyright © 2019 Wilfrid Laurier University Press

The Press acknowledges the support of the Canadian Books in Ontario Schools fund,
an initiative of Ontario Creates

978-1-77112-466-9 paper
978-1-77112-467-6 PDF