

## BOOKS TO BUILD ON

# Teaching and Learning Ideas

**Thank you for downloading this Books to Build On Teaching and Learning "Seed" for you to plant in the garden of your professional practice! We are excited for you to use it in a good way to further Indigenous Education and reconciliation for you and your students. Please take them as inspiration and adapt them to your needs. See below for some important information.**



### Books to Build On: Indigenous Literatures for Learning

Okí, Ába wathtech, Danit'ada, Taanishi, Hello, Welcome!

What is this website?

#### Call for new lesson plan donations

Are you interested in contributing to the lesson plan selection available on Books to Build On? Have you written a lesson plan that accompanies an existing resource, or a resource you think we should include? Or, are you interested in creating a lesson plan for one of the resources? If you answered yes to any of these questions, the Books to Build On team would love to hear from you! We

These teaching and learning ideas originate from the Books to Build On: Indigenous Literatures for Learning website. Please check out the website, as well as the Indigenous Education resources at the Werklund School of Education, for more information on working with Indigenous literatures! We would love to hear your feedback on our educational materials! Please find our contact information on the website.

<https://werklund.ucalgary.ca/teaching-learning/indigenous-literatures-learning>

## Open Education Resource



Teaching and learning ideas have been gifted to Books to Build On and are free to use. In this spirit of giving, all of the lesson plans are Open Education Resources. They all have a Attribution-NonCommercial-ShareAlike 3.0 Unported (CC BY-NC-SA 3.0) License. For more information on what exactly this means, visit this website: <http://creativecommons.org/licenses/by-nc-sa/3.0/>. Under this license we welcome you to share the lessons with anyone you wish and adapt the lessons to your own unique needs for your own specific students and teaching situation. You may not, however, use these lessons in a commercial setting to earn money, and you must always credit Books to Build On when you share the lessons. Finally, remix, transform, or build upon the lesson; you must use the same Creative Commons licence as we picked.

## How do we engage with Indigenous literatures in teaching and learning?

By Erin Spring & Aubrey Hanson

“Starting with Story” allows us to centre Indigenous voices, knowledges, people, and experiences in our teaching and learning

Why do we believe in teaching and learning with Indigenous literatures? During our years of engagement with Indigenous knowledge systems, communities, literatures, and scholarship, we have come to know that stories are at the heart of our work. Stories embody communities and their ways of knowing, being, and doing in an appealing form—reaching the heart, not only the head. Stories are inherently relational, in that a teller and listener are drawn into relationship with each other and with the story being told. And because relationships call for mutual responsibility, storytelling as a mode of sharing knowledge draws people into reciprocal webs of connection. Stories are not just for entertainment; they are there to guide how we live our lives. Thomas King’s oft-repeated line at the end of each chapter in the Truth about Stories lecture series is an illustration of this principle. King (2003) tells the reader that the story is “yours. Do with it what you will . . . But don’t say in the years to come that you would have lived your life differently if only you had heard this story. You’ve heard it now” (p. 29). When deciding how to engage others in the work of Indigenous education, then, we believe in starting with story. We appreciate storytelling for how it respects Indigenous knowledge systems, ensures that knowledge remains rooted in context, and emphasizes the value of personal voice and collective listening. Stories are a key way into relational work in education.

## Social responsibility is at the heart of our work, we are working for better futures

Teaching and learning with Indigenous literatures is part of the broader work of Indigenous Education. We believe that work in education must be socially responsible and committed to communities. Significant social impact is being created by the process of reconciliation and with Indigenous-focused teaching and learning happening across the country. We see our task as working to nourish Indigenous communities and knowledge systems, while challenging racism and colonialism. This work is also about fostering open and reciprocal relationships between Indigenous and non-Indigenous peoples. This call for social responsibility informs our collaborations in the Books to Build On project.



## Historical Groundwork of Intergenerational Trauma

Resources used and possible concerns	<p><a href="https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act-">https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act-</a></p> <p>This lesson uses the blog post “21 Things You Didn't Know about the Indian Act” and its hyperlinked articles, written by Bob Joseph, and the team at Indigenous Corporate Training Inc (founded by Bob Joseph)</p> <ul style="list-style-type: none"><li>- One potential concern is the author(s) of the hyperlinked articles, as only about half of the team at Indigenous Corporate Training Inc. is Indigenous. Many of the hyperlinked articles that students will be reading do not have clearly identified authorship, so they can only be attributed to the team as a whole and not a particular person.</li></ul>
Author/creator and/or literature background	<ul style="list-style-type: none"><li>- Bob Joseph is a Canadian Indigenous Person. He is an initiated member of the Hamatsa Society and has inherited a chief's seat in the Gayaxala (Thunderbird) clan, the first clan of the Gwawa'enuxw one of the 18 tribes that make up the Kwakwaka'wakw. (Indigenous Corporate Training Inc., n.d.).</li><li>- Bob works with his company, Indigenous Corporate Training Inc., to improve Indigenous relations in a variety of settings, including large companies and governments. He has developed many training courses and lectured at numerous universities (Indigenous Corporate Training Inc., n.d.).</li></ul>
UPE course connections	<ul style="list-style-type: none"><li>- This lesson can be taught in two different courses within UPE:</li><li>- EDUC 450 Diversity in Learning: Understanding the origins of the intergenerational trauma many Indigenous peoples face is integral for the contemporary Albertan teacher. Much of the struggles that Indigenous families face as they enter a school can be approached through the lens of the Indian Act. Indigenous learners are an important part of a diverse Albertan classroom and pre-service teachers must know more about the historical position of Indigenous peoples in Canada to begin to teach them. This lesson will help pre-service teachers to better understand the origins of the intergenerational trauma their students may be grappling with.</li></ul>

	<ul style="list-style-type: none"> <li>- EDUC 525 Ethics and Law in Education: Many of the current stereotypes and struggles of Indigenous peoples in Canada can be traced back to the Indian Act. As a piece of Canadian law that not only affects and affected Indigenous relations within Canada, but especially the position of Indigenous peoples in education and how Indigenous children were treated, this lesson is important for pre-service teachers to experience so they gain a better understanding of their position in a political reality and history. This lesson will help pre-service teachers to better understand the origins of the intergenerational trauma their students may be grappling with.</li> </ul>
Materials	<ul style="list-style-type: none"> <li>- Internet connection</li> <li>- Devices to access internet for each group</li> </ul>
Rationale	<p>Big idea: Through this lesson pre-service teachers will explore realities of the Indian Act not generally known by the average Canadian. By becoming more informed about the laws that Indigenous peoples have suffered under historically, pre-services teachers are more capable of responding to the Indigenous families they will meet throughout their career. In particular, pre-service teachers need to be prepared and go into being part of the institution of education and possibly being government employees aware of the past actions that accompany those.</p>
Lesson/activities	<ol style="list-style-type: none"> <li>1. Prior to class, pre-service teachers should read the main blog post “21 Things You May Not Have Known About The Indian Act” and the <i>Visions Journal</i> article “Intergenerational Trauma and Indigenous Healing”  <a href="https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act-">https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act-</a>  <a href="https://www.heretohelp.bc.ca/visions/indigenous-people-vol11/intergenerational-trauma-and-indigenous-healing">https://www.heretohelp.bc.ca/visions/indigenous-people-vol11/intergenerational-trauma-and-indigenous-healing</a> </li> <li>2. There are 11 additional hyperlinked articles with further details for the pre-service teachers to explore in class. Depending on the size of the class, groups can be formed where each group is in charge of reading one particular article. Topics covered include: women’s status, residential schools, creating reserves, renaming, restricted movement, enfranchisement, alcohol, band council, outlawing ceremonies, denying the right to</li> </ol>

	<p>vote, and creating the permit system.</p> <ol style="list-style-type: none"><li>3. Each group will read the article assigned to their group and create a brief synopsis to share with the rest of the class. This way, each pre-service teacher becomes an “expert” in one particular area, as well as having an overview of each topic. Naturally, pre-service teachers can read more of the content later if they wish.</li><li>4. After the sharing is over, lead a whole class discussion around the following questions and prompts:<ul style="list-style-type: none"><li>- What information was completely new to you?</li><li>- How does this new knowledge about the Indian Act affect your perception of stereotypes you have heard about Indigenous peoples?</li><li>- As a Canadian teacher, how do you see your role in Education is affected by the history and reality of the Indian Act?</li><li>- What actions can you take to support students coming into your classroom with possible intergenerational trauma?</li></ul></li></ol>
--	---

Supporting Sources (APA):

Indigenous Corporate Training Inc. (n.d.). Bob Joseph - Indigenous Corporate Training Inc. President. Retrieved from <https://www.ictinc.ca/ict-team/bob-joseph>

Adams, E. (2016). Intergenerational Trauma and Indigenous Healing | Here to Help. *Visions Journal*, 11(4). Retrieved from <https://www.heretohelp.bc.ca>

## Interested in learning more? Resources for additional reading:

- Archibald, J.-a. (2008). *Storywork: Educating the heart, mind, body, and spirit*. UBC Press.
- Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Purich.
- Donald, D. (2016). From what does ethical relationality flow? An Indian Act in three artifacts. In J. Seidel & D.W. Jardine (Eds.) *The Ecological heart of Teaching: Radical Tales of Refuge and Renewal for Classrooms and Communities*. Peter Lang (pp.10-16).
- Garneau, D. (2012). Imaginary spaces of conciliation and reconciliation: Art, curation, and healing. *West Coast Line*, 46(2), 28-38.
- Hanson, A. (2017). Reading for reconciliation? Indigenous literatures in a post-TRC Canada. *English Studies in Canada*, 43(2-3), 69-90.
- Hanson, A. (2018). Relational encounters with Indigenous literatures. *McGill Journal of Education* 53(2), 312-330.
- Hanson, A. (2020). *Literatures, communities, and learning: Conversations with Indigenous writers*. Wilfrid Laurier University Press.
- Hanson, A., King, A.-L., Phipps, H., & Spring, E. (2020). Gathering stories, gathering pedagogies: Animating Indigenous knowledges through story. *Studies in American Indian Literatures*, 32(3-4), 63-87.
- Justice, D.H. (2018). *Why Indigenous literatures matter*. Wilfrid Laurier University Press.
- King, T. (2003). *The Truth About Stories: a Native Narrative*. House of Anansi Press.
- MacDonald, J., & Spring, E. (2021). Learning with the river: Honouring place as white women teaching Indigenous education. In J. Macdonald & J. Markides (Eds.), *Brave Work in Indigenous Education*. In press.
- Martin, K. (2016). On the hunting and harvesting of Inuit literature. In D. Reder & L. Morra (Eds.), *Learn, teach, challenge: Approaching Indigenous literatures* (pp. 445-458). Wilfrid Laurier University Press.
- Simpson, L.B. (2017). *As we have always done: Indigenous freedom through radical resistance* (pp. 191-210). University of Minnesota Press.
- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 1-40.
- Proulx, S. & Srivastava, A. (2002). A moose in the corridor: Teaching English, Aboriginal pedagogies, and institutional resistance. In R. Eigenbrod & J.-A. Episkenew (Eds.), *Creating community: A roundtable on Canadian Aboriginal literature* (pp 187-208). Penticton, Canada: Theytus Books.
- Truth and Reconciliation Commission of Canada. (2015). *Truth and reconciliation commission of Canada: Calls to action*.