

Title: Worldviews

<p>Resources used and possible concerns</p>	<p><i>Keepers of the Earth</i> (Caduto & Bruchac, 1997) <i>Seven Sacred Teachings</i> (Bouchard & Martin, 2009)</p>
<p>Author/creator and/or literature background</p>	<p>Authors: <i>Keepers of the Earth</i> (Caduto & Bruchac, 1997) Caduto:</p> <ul style="list-style-type: none"> ● An award-winning author, master storyteller, ecologist, and educator, who has been featured on educational television. ● He is of Italian ancestry. ● He has worked with many Indigenous peoples over the past 25 years. ● Teaches at numerous colleges and universities throughout North America ● In 1984 founded the service called P.E.A.C.E. (Programs for Environmental Awareness and Cultural Exchange, n.d.) <p>Bruchac:</p> <ul style="list-style-type: none"> ● Nulhegan Abenaki citizen and respected Elder ● Lives with his family in the Adirondack mountain foothills town of Greenfield Center, New York, where he was raised. ● Education- B.A. from Cornell University, an M.A. in Literature and Creative Writing from Syracuse and a Ph.D. in Comparative Literature from the Union Institute of Ohio ● An award-winning author who “work(s) extensively in projects involving the preservation of Abenaki culture, language and traditional Native skills, including performing traditional and contemporary Abenaki music with the Dawnland Singers” (para. 2). (Joseph Bruchac, n.d.) <p>Authors: <i>Seven Sacred Teachings</i> (Bouchard & Martin, 2009) Bouchard:</p> <ul style="list-style-type: none"> ● Metis award-winning author ● Written over 50 books in both English and French. ● He frequently writes about his heritage and Aboriginal culture. ● Named to the Order of Canada in 2009 for “his achievement and advocacy in literature for Canadian children.” (David Bouchard, 2010) <p>Martin:</p> <ul style="list-style-type: none"> ● Professor of First Nations Studies in the

	<p>Anthropology Department of the University of Toronto</p> <ul style="list-style-type: none">• Has lived and trained with Elders in the three Americas since he was seven.• Was adopted into the Mohawk Nation as a young man. <p>(Bouchard & Martin, 2009)</p>
UPE course connections (not exhaustive)	<ul style="list-style-type: none">• EDUC 535 Specialization II - Social Studies: This lesson plan opens up a conversation about what perspectives are unique to many Indigenous communities, which is an issue discussed in EDUC 535. It also provides an example of how we can avoid teaching Indigenous perspectives in ways that are superficial with the aid of authentic resources such as the two resources listed here. Therefore, both the resources and a plan such as this could be included in EDUC 535 to address further ways in which pre-service teachers can adequately address Indigenous content in a social studies classroom.• EDUC 520 Interdisciplinary Learning: EDUC 520 addresses how teachers can “integrate ideas to connect learning and knowledge between subject specializations in attending to complex forms of learning and understanding” (University of Calgary, n.d., EDUC Interdisciplinary Learning). This resource provides a great example that could be used for Interdisciplinary learning. In this case, the lesson could cover outcomes in social studies and ELA (as noted in the K-12 connections) and Art if the beautiful illustrations were also considered.• EDUC 530 Indigenous Education: This lesson includes two books that could be used for the resource evaluation task, so pre-service teachers can assess their suitability based on Appendix 6 in Our Words, Our Ways: Teaching First Nations, Métis, and Inuit Learners (Alberta Education, 2017). <i>Keepers of the Earth</i> (Caduto & Bruchac, 1997) contains several different stories and associated activities, so it would be a great book to take up as a class to assess. In addition, the <i>Seven Sacred Teachings</i> (Bouchard & Martin, 2009) is a resource that could assist pre-service teachers with acquiring further “understanding [of] the histories and diversity of the First Nations, Métis and

	<p>Inuit peoples of Canada and the concomitant implications that this has for education policy and practice”(University of Calgary, n.d., EDUC 530 Indigenous Education) because it addresses the views that are considered relatively universal among Indigenous groups in Canada, which is not usually the case.</p>
<p>K-12 connection</p>	<p>This lesson is designed for grade 8 Social Studies to help address the rationale, which states that:</p> <ul style="list-style-type: none"> ● students will learn how intercultural contact between societies leads to significant change and alters each society's worldview (Alberta Education, 2007, p. 1). <p>While this lesson does not cover any Specific Outcomes for Knowledge and Understanding in the grade 8 POS, it can help students better understand different worldviews and address:</p> <ul style="list-style-type: none"> ● the TQS requirements to “apply foundational knowledge about First Nations, Métis and Inuit for the benefit of all students” (Alberta Education, 2018, p. 6) ● Local and Current affairs ● Specific Outcomes for Values and Attitudes, such as: <ul style="list-style-type: none"> ○ 8.1.4 appreciate how a society’s worldview shapes individual citizenship and identity ○ 8.2.2 demonstrate a willingness to consider differing beliefs, values and worldviews ○ 8.3.1 appreciate how a society's worldview influences the society's choices, decisions and interactions with other societies <p style="text-align: right;">(Alberta Education, 2007)</p> <p>It could also address ELA outcomes grades 7-9 such as:</p> <ul style="list-style-type: none"> ■ 1.1 Discover and Explore; Express Ideas and Develop Understanding; ■ 1.2 Clarify and Extend: Consider the ideas of Others; ■ 2.2 Respond to Texts: Experience a Variety of Texts <p style="text-align: right;">(Alberta Education,2000)</p>
<p>Materials</p>	<ul style="list-style-type: none"> ● <i>Keepers of the Earth</i> (Caduto & Bruchac, 1997) ● Graphic organizers ● PDF version of the <i>Seven Sacred Teachings</i> (Bouchard & Martin, 2009) (available online http://www.btgwinnipeg.ca/uploads/5/2/4/1/52412159/the_seven_sacred_teachings_.pdf)

<p>Rationale</p>	<p>Big idea: To aid students in acquiring a better understanding of different worldviews, including those present in Canada.</p> <p>Purpose: Analyzing worldviews and attaining an appreciation of the differences that exist and how that affects the world we live in, as well as our perception of citizenship and identity is one aim of grade 8 social studies. The grade eight POS overview states that “through this inquiry, students will reflect on their own worldviews and assess the influence that the past has had on the present” (Alberta Education, 2007, p. 1). It seems that including information about Indigenous worldviews in Canada should be a crucial part of that inquiry to ensure they are understood in Canadian society.</p> <p>Including a creation story, such as the one in <i>Keepers of the Earth</i> (Caduto & Bruchac, 1997) is a good resource to begin with when discussing Indigenous worldviews, although you do need to make it clear whose creation story it is, and ensure the students understand that each culture has different stories they share. Starting with a creation story and the associated questions may also encourage students to share aspects of their cultures or beliefs that they may have in common or that are different, which encourages a sense of belonging and inclusion in the classroom.</p> <p>Then, the <i>Seven Sacred Teachings</i> (Bouchard & Martin, 2009) provide a beautifully illustrated explanation of some of the shared values and views among many Indigenous cultures. The resources and discussions can then aid students in analyzing and understanding either their own worldview or one that is different but part of our society here in Canada. This lesson may take more than one day to complete depending on the length of the class, especially if step #10 is included. However, taking that time could potentially encourage even more understanding regarding issues that are currently occurring in Canada.</p>
<p>Lesson/activities</p>	<ol style="list-style-type: none"> 1. Begin the lesson by reviewing what the students have learned about Western worldviews. 2. Explain that you will be reading an Indigenous creation story by the Onondaga, in the Northeast Woodlands. Show students the location on a map. 3. Read “The Earth on Turtle’s Back” from <i>Keepers of the Earth</i> (Caduto & Bruchac, 1997)

4. Explain that this is just one example of an Indigenous creation story about how the Earth was made. Ask students:
 - If they know any other creation stories, and if so how do they differ from “The Earth on Turtle’s Back” (Caduto & Bruchac, 1997)
 - What does this creation story tell the students about Indigenous worldviews? Remind students that there will be differences among Indigenous cultures, but that there are many similarities as well.
 - What can be gained from listening to the different stories?
5. After discussing the creation story, read the Introduction to the *Seven Sacred Teachings* (Bouchard & Martin, 2009). Explain that the class will explore Indigenous worldviews by analyzing *The Seven Sacred Teachings* (Bouchard & Martin, 2009) in a Jigsaw activity, as explained in [Our Words. Our Ways](#) (Alberta Education, 2017, pp. 98-99). They will also be using the graphic organizer from Alberta Education (2014) for [Analyzing Worldviews](#).
6. Review the [Clues for Identifying Worldviews](#) from Alberta Education (2014) before starting the Jigsaw activity if it hasn’t already been used in class before.
7. Split the class into seven groups to analyze each of the *Seven Sacred Teachings* (you may want to put extra students in groups that may have a student who requires additional assistance so that they can be paired with a stronger group member when divided into new groups for the next round). The teacher should also circulate and talk with each group to assess whether they understand the task.
8. After an adequate amount of time, regroup the class so that each group has one or two individuals that analyzed each of the *Seven Sacred Teachings* and ask them to work together to fill in the organizer based on what each group learned about their topic.
9. After the second round, discuss what elements of a worldview each group discovered as a whole-class, to ensure that everyone can finish filling in their organizer and has a good understanding of Indigenous Worldviews.
10. Additionally, the teacher may also consider discussing

	<p>Little Bear's (2000) views on Indigenous Worldviews in his article Jagged Worldviews Collide. Little Bear (2000) also addresses misunderstandings between Indigenous and Western cultures that have caused many of the issues Indigenous peoples face in Canada today.</p>
Content Creator Biography	<p>I am a graduate of the Olds College Fashion Merchandising program with a major in apparel production who worked for 23 years in that field before entering the Community-based Bachelor of Education program with the University of Calgary in 2016. I am excited to begin my new career this fall, teaching the CTF/CTS programs for Home Economics and Fashion in my small community, which has been my dream since graduating from Olds. I hope to bring my experience as a mother, volunteer, tailor, and small business owner, as well as the knowledge and experience I have attained during my studies with the Werklund School of Education, into the classroom this fall to address the needs of my students successfully.</p>

Supporting Sources (APA):

49th Shelf. (n.nd.). About: Dr. Joseph Martin. Retrieved from

<https://49thshelf.com/Contributors/M/Martin-Joseph>

Alberta Education. (2000). English Language Arts K-9. Retrieved from

<http://www.learnalberta.ca/ProgramOfStudy.aspx?lang=en&ProgramId=404703#>

Alberta Education. (2007). Social Studies Kindergarten to Grade 12. Retrieved from

<https://education.alberta.ca/media/3273004/social-studies-k-6-pos.pdf>

Alberta Education. (2014). Support Material: Exploring Worldview. Retrieved from

http://www.learnalberta.ca/content/sssm/html/exploringworldview_sm.html

Alberta Education. (2018). *Teaching quality standard*. Retrieved from

<https://d2l.ucalgary.ca/d2l/le/content/294429/viewContent/3881044/View>

Alberta Education. (2017). *Our words, our ways: Teaching First Nations, Métis, and Inuit learners*. Retrieved from

<https://open.alberta.ca/publications/9781460134757#summar>

Bouchard, D., & Martin, J. (2009). *Seven Sacred Teachings*. Victoria, Canada: Crow Cottage Publishing.

Caduto, M.J., & Bruchac, J. (1997). *Keepers of the Earth*. Golden, CO: Fulcrum Publishing.

David Bouchard. (n.d.) About David Bouchard. Retrieved from

<http://davidbouchard.com/about>

Joseph Bruchac. (n.d.) Biography. Retrieved from

https://www.josephbruchac.com/bruchac_biography.html

Little Bear, L. (2000). Jagged worldviews colliding. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 77–85). Vancouver: UBC Press.

Programs for Environmental Awareness and Cultural Exchange. (n.d.). About Michael

Caduto. Retrieved from <http://www.p-e-a-c-e.net/About.html>

University of Calgary. (n.d.) Education EDUC. Retrieved from

<https://www.ucalgary.ca/pubs/calendar/current/education-educ.html#39646>