Mi'kmaw Studies 11

Guide

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This is the most recent version of the current curriculum materials as used by teachers in Nova Scotia.

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CURRICULUM GUIDE

2016–2017 IMPLEMENTATION DRAFT

NOVA SCOTIA

Mi'kmaw Studies 11

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Acknowledgements

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Introduction

The Nature of Mi'kmaw Studies 11

Mi'kmaw Studies 11 is a course that serves not only to highlight the Mi'kmaw experience, but also to provide opportunities for learners to gain an understanding how they are connected to the history and culture of the First Peoples of the Maritimes.

Mi'kmaw Studies 11 is based on a holistic perspective that integrates the past, present, and future. The course incorporates an inquiry-based approach and examines broad concepts such as governance, culture, spirituality, education, and social justice. Students will analyze historical and contemporary Mi'kmaw issues, which will enable them to achieve a greater understanding of, and respect for, both Mi'kmaw society and Mi'kmaw contributions to Canadian society.

Mi'kmaw Studies 11 is an eligible credit for the Canadian history graduation requirement.

Key Principles of Mi'kmaw Studies 11

The key principle for Mi'kmaw Studies 11 is that through inquiry into Mi'kmaw issues past, present, and future students will be able to answer the question, "How am I connected to the First Peoples of Nova Scotia?" Through taking this course students should become more informed, active citizens who have a holistic understanding of the relationship among Aboriginal and non-Aboriginal people in Nova Scotia and Canada.

The course incorporates an inquiry-based approach and considers broad concepts such as governance, culture, education, spirituality, and social justice. Students analyze historical and Mi'kmaw issues, which will enable them to achieve a greater understanding of, and respect for, both Mi'kmaw society and Mi'kmaw contributions to Canadian society.

Reflections on the future are integral to each concept. Although particular structures and sequences have been created for the course, students and their teachers are encouraged to draw connections between and among the various modules so that learning takes place in a context that makes the most sense for them. The course can be structured into the units designated in this curriculum document or into a chronological study.

Course Design and Components

Features of Mi'kmaw Studies 11

Mi'kmaw Studies 11 is characterized by the following features:
- Outcome-based curriculum
- historiography, historical method, and historical and geographic inquiry are embedded throughout the curriculum
- multiple perspectives, especially Mi'kmaw perspectives, on issues are reflected in curriculum, resources, and pedagogy

Mi'kmaw Studies 11 has been developed within an outcomes framework and is centred on an essential question.

The curriculum outcomes for this course are organized into the following units of study:

- Introductory
- Independent Study
- Culture

- Governance
- Education
- Spirituality

Format

Outcomes

The curriculum outcomes state what students are expected to know and be able to do upon completion of the course.

Inquiry and Enduring Understanding

These sections provide teachers and students with a detailed explanation of the outcome. They identify what teachers are expected to focus on in this outcome and gives direction to that focus. The enduring understanding tells teachers what students will be expected to know or be able to do at the end of the study. The inquiry focuses on historical and/or geographical skills that will help teachers set the focus for the students' thinking around this particular topic. These sections are not intended to limit what is taught but, rather, to help provide focus for teachers and students.

Suggestions for Assessment and Learning

This section provides teachers with suggestions to support assessment for and of learning. Suggested strategies and experiences can be used in various combinations to help students achieve an outcome. It is not necessary to use all or any of these suggestions.

Notes and Resources

The Notes and Resources section provides links to other curriculum areas and suggested supplementary resources (including groups and agencies). Suggestions for print text on the Authorised Learning Resource List (ALR) are available through the Nova Scotia School Book Bureau and are accompanied by the NSSBB#. Suggested video resources are available through Learning Resources and Technology Services and are accompanied by the LRTS code.

Mi'kmaw Studies 11 Curriculum Outcomes

Students will be expected to:

UNIT: Introductory

I1: Demonstrate an understanding of the importance of worldview and perspective on interpretations of history and culture.

I2: Demonstrate an understanding of Mi'kmaw society before European contact.

I3: Explore the different relationships that were forged by the Mi'kmaq with other First Nations and with the French and the English.

UNIT: Independent Study

IS1: Critically investigate and inquire into historical and/or contemporary Mi'kmaw issues by designing and conducting a research project.

UNIT: Governance

G1: Investigate the early territories and complexities of pre-contact Mi'kmaw civilization.

G2: Investigate the inherent rights of the Mi'kmaq as the first occupants of the land.

G3: Compare the pre-contact and post-contact Mi'kmaw governing structures.

G4: Investigate historical and contemporary issues, including the concept of pre-Contact Mi'kmaq Nationhood, related to the Concordat of 1610, the Treaties of Peace and Friendship, and other proclamations.

G5: Evaluate the adverse effects of discriminatory policies, legislation, and social injustices (including those faced by women and veterans) on First Nations in Canada.

UNIT: Culture

C1: Analyze how cultural biases have impacted views of First Nations peoples both in the past and in the present.

C2: Investigate the role oral tradition plays in the maintenance of Mi'kmaw cultural continuity and identity.

C3: Demonstrate an understanding of the importance of the roles Mi'kmaw Elders continue to have in maintaining cultural values.

C4: Explore traditional and contemporary expressions of Mi'kmaw art, crafts, music, dance, and literature.

UNIT: Education

E1: Investigate traditional educational practices within Mi'kmaw culture with a focus on how these practices changed over time.
E2: Investigate the origins, goals, and impacts of the Indian Residential School System.
E3: Demonstrate an understanding of the efforts of First Nations communities to regain control of their own education.

UNIT: Spirituality

S1: Demonstrate an understanding of the beliefs, customs, and values of traditional Mi'kmaw spirituality.
S2: Demonstrate an understanding of the significance of the creation stories within Mi'kmaw spirituality, identity, and sense of place in the world.
S3: Compare 17th century Roman Catholicism and traditional Mi'kmaw spirituality so as to better understand the unique blend of the two that exists in many communities today.

Mi'kmaw Studies 11 Essential Question

"How are we connected to the history and culture of the First Peoples of Nova Scotia?"

The Mi'kmaw Studies 11 course should be centred on this question. As new concepts and information are introduced, students should be asked to reflect on how they relate to the Essential Question. This question should also be used at the end of the course to refocus students and teachers.

Essential Graduation Competencies

Essential Graduation Competencies articulate the interrelated sets of attitudes, skills, and knowledge learners need to successfully participate in lifelong learning and life/work transitions. The Essential Graduation Competencies are Citizenship, Communication, Creativity and Innovation, Critical Thinking, Personal Career Development, and Technological Fluency. They are cross-curricular in nature. Programs and courses, expressed through general and specific curriculum outcomes, provide the context for development of these competencies over time.

Citizenship

Learners are expected to contribute to the quality and sustainability of their environment, communities, and society. They analyze cultural, economic, environmental, and social issues, make decisions, judgment, solve problems, and act as stewards in a local, national, and global context.

Personal–Career Development

Learners are expected to become self-aware and self-directed individuals who set and pursue goals. They understand and appreciate how culture contributes to work and personal life roles. They make thoughtful decisions regarding health and wellness, and career pathways.

Communication

Learners are expected to interpret and express themselves effectively through a variety of media. They participate in critical dialogue, listen, read, view, and create for information, enrichment, and enjoyment.

Creativity and Innovation

Learners are expected to demonstrate openness to new experiences, to engage in creative processes, to make unexpected connections, and to generate new and dynamic ideas, techniques, and products. They value aesthetic expression and appreciate the creative and innovative work of others.

Critical Thinking

Learners are expected to analyze and evaluate evidence, arguments, and ideas using various types of reasoning and systems thinking to inquire, make decisions, and solve problems. They reflect critically on thinking processes.

Technological Fluency

Learners are expected to use and apply technology to collaborate, communicate, create, innovate, and solve problems. They use technology in a legal, safe, and ethically responsible manner to support and enhance learning.

The Essential Graduation Competencies are a framework for the development of programs and courses. Development within this framework ensures that curriculum outcomes align with the competencies and provides opportunities for interdisciplinary learning. The Mi'kmaw Studies 11 curriculum is designed to support the attainment of the essential graduation competencies.

Contexts for Learning and Teaching

Equity and Diversity

The Mi'kmaw Studies 11 curriculum is designed to meet the needs and interests of all students. The curriculum should provide for the inclusion of the interests, values, experiences, and language of each student and of the many groups within our local, regional, national, and global communities.

The society of Atlantic Canada, like all of Canada, reflects a diversity of race, ethnicity, gender, ability, values, lifestyles, and languages. Schools should foster the understanding of such diversity. Mi'kmaw Studies 11 promotes a commitment to equity by valuing, appreciating, and accepting the diverse and multicultural nature of our society, as well as by fostering awareness and critical analysis of individual and systemic discrimination.

In a school setting characterized by mutual trust, acceptance, and respect, student diversity is both recognized and valued. All students are entitled to be respected and valued and, in turn, are responsible for respecting and valuing all other people. They are entitled to an educational system that affirms their gender, racial, ethnic, and cultural identity, and promotes the development of a positive self-image. Educators should ensure that classroom practices and resources positively and accurately reflect diverse perspectives, and reject prejudiced attitudes and discriminatory behaviours.

Principles Underlying the Social Studies Curricula

Empowering and effective social studies is meaningful, significant, challenging, active, integrative, and issues-based.

- *Meaningful* social studies encourages students to learn through purposeful experiences designed around stimulating ideas, social issues, and themes, and discourages the memorization of disconnected pieces of information.
- *Significant* social studies is student centred and age appropriate. Superficial coverage of topics is replaced by emphasis on the truly significant events, concepts, and principles that students need to know and be able to apply in their lives.
- *Challenging* social studies involves teachers modelling high expectations for their students and themselves, promoting a thoughtful approach to inquiry, and demanding well-reasoned arguments supported by evidence.
- *Active* social studies encourages students to assume increasing responsibility for managing their own learning within the classroom and in secure interactive online environments. Exploration, investigation, critical and creative thinking, problem solving, discussion and debate, decision making, and reflection are essential elements of this principle. This active process of constructing meaning encourages lifelong learning.

- *Integrative* social studies crosses disciplinary borders to explore issues and events, while using and reinforcing informational, technological, and application skills. This approach facilitates the study of the physical and cultural environment by making appropriate and meaningful connections to the human disciplines and to the concepts of time, space, continuity, and change.
- *Issues-based* social studies considers the ethical dimensions of issues, and addresses controversial topics. It encourages consideration of opposing points of view, respect for well-supported positions, sensitivity to cultural similarities and differences, research, and a commitment to social responsibility and action.

The Social Studies Learning Environment

With the accelerating pace and scope of change, today's students cannot prepare for life by merely learning isolated facts. Access to well-selected multimedia, print, and interactive resources and environments, problem solving, critical and creative thinking, and informed decision making are essential for success in the future. The social studies learning environment comprises both digital and classroom contexts, and contributes significantly to the development of these critical attributes.

The Effective Social Studies Classroom

An effective instructional environment incorporates principles and strategies that recognize and accommodate varied learning styles, multiple intelligences, and abilities that students bring to the classroom. Teaching approaches, strategies, and print, multimedia, and digital resources foster a wide variety of experiences to actively engage all students in the learning process. The nature and scope of social studies provide unique opportunities to do this.

To meet these challenges, the social studies program reflects a wide range of elements.

Respectful of Diversity

Students come to the classroom from backgrounds that represent the reality of Canada's diversity, whether it is in terms of social identity, economic context, race/ethnicity, or gender. The social studies learning environment attempts to affirm the positive aspects of this diversity and foster an understanding and appreciation of multiple perspectives through access to information and human and cultural resources available within the classroom and accessible through interactive online technologies. Regardless of backgrounds, students should be given equal access to educational opportunities. Technological access can be a key equitable access strategy for urban and rural students in Nova Scotia.

Inclusive and Inviting

The social studies classroom should be a psychologically safe place in which to learn. It should be free from bias and unfair practices that may arise from perceptions related to ability, race, ethnicity, culture, gender, or socioeconomic status. Students come with different attitudes, levels of knowledge, and points of view. These differences should not be obstacles, but opportunities to rise above stereotypes and to develop positive self-images. Students should be provided collaborative learning contexts through which they can become aware of and transcend their own stereotypical attitudes and behaviours.

Engaging and Interactive

If classrooms are to be places where there is respect for diversity and where learning is engaging and interactive, students will be expected to participate in inquiry and problem-solving situations. Students will be provided with direct and vicarious experiences to which they can apply social studies skills, strategies, and processes for purposeful ends. Rather than assume a passive role, students will bring their critical faculties to information and knowledge to shape information into meaningful patterns. They will collaborate with students and experts close to home, and at a geographic remove, through classroom interactive technologies. They will communicate their understandings to audiences beyond the classroom.

Relevant and Significant

The Mi'kmaw Studies 11 curriculum should provide learning situations that incorporate student interests and encourage students to question their knowledge, their assumptions, and their attitudes. In so doing, they will come to understand and appreciate their own heritage and culture at a deeper level. Historical and contemporary studies play a key role since they provide the building blocks of social studies. In addition, the students' rational and critical involvement in learning about these plays an integral part in development of the person and citizen.

Social Studies for EAL/ESL Learners

The social studies curriculum is committed to the principle that learners of English as an additional or second language (EAL/ESL) should be full participants in all aspects of social studies education. English proficiency and cultural differences must not be a barrier to full participation. The social studies curriculum provides materials that reflect accurately and fully the reality of Canada's diversity and fosters respect of cultural differences as an essential component. All students should study a comprehensive social studies curriculum with high-quality instruction and coordinated assessment.

Foundation for the Atlantic Canada Social Studies Curriculum emphasizes communication, inquiry, and participation as essential processes in the social studies curriculum. All students and EAL/ESL learners in particular, need to have opportunities and be given encouragement and support for speaking, writing, reading, listening, interpreting, analyzing, and expressing ideas and information in social studies classes. Such efforts have the potential to help EAL/ESL learners overcome barriers that will facilitate their participation as active citizens in Canadian society.

To this end,
- schools should provide EAL/ESL learners with support in their dominant language and English language while learning social studies
- teachers, counsellors, and other professionals should consider the English-language proficiency level of EAL/ESL learners as well as their prior course work in social studies
- the social studies proficiency level of EAL/ESL learners should be solely based on their prior academic record and not other factors
- social studies teaching, curriculum, and assessment strategies should be based on best practices and build on the prior knowledge and experiences of students and on their cultural heritage

- the importance of social studies and the nature of the social studies program should be communicated with appropriate language support to both students and parents/guardians
- to verify that barriers have been removed, educators should monitor enrolment and achievement data to determine whether EAL/ESL learners have gained access to, and are succeeding in, social studies courses

Resource-Based Learning

Effective social studies teaching and learning actively involves students, teachers, and teacher-librarians in the effective use of a wide range of print, multimedia, online digital and interactive resources, and human resources. Resource-based learning fosters the development of individual students by accommodating their diverse backgrounds, learning styles, needs, and abilities. Students who use a wide range of resources in various media and using a range of classroom technologies have the opportunity to approach a theme, issue, or topic in ways that allow for differences in learning styles and abilities.

Resource-based learning supports students as they develop information literacy: accessing, interpreting, evaluating, organizing, selecting, producing, and communicating information in and through a variety of media and digital technologies and face-to-face secure and online contexts. When students engage in their own research with appropriate resources, technologies, and guidance, they are more likely to take responsibility for their learning and to retain the information they gather for themselves.

In a resource-based learning environment, students and teachers make decisions about appropriate sources of information and tools for learning and how to access these. A resource-based approach raises the issues of selecting and evaluating a wide variety of information sources, with due crediting of sources and respect for intellectual property. The development of critical skills needed for these tasks is essential to the social studies processes of 21st-century learners.

The range of possible resources include
- print—books, magazines, newspapers, documents, and publications
- visuals—maps, illustrations, photographs, pictures, and study prints in paper and digital formats
- artifacts—concrete objects and games
- individuals and community—interviews, museums, field trips
- multimedia—digital audio, video and interactive media, television, and digital repositories and collections
- information and communication technology—computers and hand-held digital devices, computer software, email and data feeds, databases, and secure online interactive environments provided by school boards and the Department of Education and Early Childhood Development.

Literacy through Social Studies

Literacy has always been an important component of social studies education. In recent years, however, through the promotion of research in critical theory, the meaning of literacy has broadened to encompass all media and forms of communication. In today's social studies classrooms, learners are encouraged to examine, compose, and decode spoken, written, visual, and multimedia texts and secure, collaborative, interactive environments to aid in their understanding of content and concepts and to better prepare them for full and effective participation in local and global communities. Additionally, the goals of literacy include not only language development, but also critical engagement with text, visuals, and auditory information. These goals have implications for the role of the social studies teacher.

The ability to read is critical for success in school. Therefore, it is vital that social studies teachers develop and use strategies that specifically promote students' abilities to read, comprehend, and compose a full range of traditional print and newer digital texts appropriate for students at this level. Similarly, writing as a process should be stressed as a means that allows students to critically inquire and communicate effectively what they have learned and what further questions they need to ask.

Critical literacy in social studies curriculum addresses several goals. Through the implementation of various strategies, teachers will develop students' awareness of stereotyping, cultural bias, author's intents, hidden agendas, silent voices, and omissions. Students are encouraged to be aware that authors construct texts with specific purposes in mind. Further critical literacy helps students comprehend texts at a deeper level by encouraging them to view content and ideas from a variety of perspectives and to interpret the various levels of meaning, both explicit and implicit, in a given text.

In this regard, the level and focus of questioning becomes very important. The depth of student response will often be determined by the depth of questioning and inquiry. Teachers need to pose high-level, open-ended questions that allow students to use their prior knowledge and experiences and provide opportunity for sustained engagement before, during, and after reading or viewing text.

Strategies that promote literacy through social studies include helping students comprehend the meaning of words, symbols, pictures, diagrams, and maps in a variety of ways. Students will engage in many learning opportunities designed to challenge and enhance their communication in a variety of modes (such as writing, debating, persuading, and explaining) and in a variety of mediums (such as the artistic and technological). In the social studies classroom, all literacy strands are significant—reading, writing, speaking, listening, viewing, and representing.

In the context of social studies, literacy also addresses the promotion of citizenship. Literacy for active citizenship involves understanding different perspectives on key democratic struggles, learning how to investigate current issues, and participating creatively and critically in community problem solving and decision making. Exercising civic rights and responsibilities is a practical expression of important social values and requires specific personal, interpersonal, and advocacy skills. Through this important focus, the social studies program will help students become more culturally sensitive and effective cross-cultural communicators in a world of increasing cultural and linguistic diversity.

Integration of Technology

Technology, including Information and Communication Technology (ICT), plays a major role in the learning and teaching of social studies. Computers and related technologies are valuable classroom tools for the acquisition, analysis, and presentation of information. These technologies provide further opportunity for communication and collaboration, allowing students to become more active participants in research and learning.

ICT and related technologies (digital video and digital cameras, scanners, CD-ROMs, DVD-ROMs, word-processing software, graphics software, video-editing software, HTML editors, and the Internet (including the World Wide Web, databases, electronic discussions, email, audio, and video conferencing) afford numerous possibilities for enhancing learning. Computers and other technologies are intended to enhance the learning of social studies. In that context, technological resources can provide a variety of opportunities.

- The Internet increases access to extensive and current information. Research skills are key to efficient use of these resources. Questions of validity, accuracy, bias, interpretation, and intellectual property use must be applied to all information sources.
- Interactions and conversations via email, video and audio conferencing, student-created websites, and online discussion groups provide connections between students and people from cultures around the world. This exposure to first-hand information will enable students to directly employ inquiry skills.
- Students present what they have learned in a wide variety of forms (e.g., audio recordings, graphs, maps, text, graphic organizers, websites, multimedia presentations) that fit their learning styles. These presentations can be shared with others, both in their classroom and beyond.
- Students are actively involved in their learning through original research and observation, information gathering, processing, and presentation. For example, Geographic Information Systems (GIS) software enables students to collect data on a community, plot the data using Global Positioning Systems (GPS), and analyze and present their findings by creating maps that demonstrate their learning.

Instructional Approaches

Mi'kmaw Studies 11 builds an active learning approach for students, supporting lifelong learning skills such as problem solving, critical thinking, creative thinking, information analysis, and informed decision making. This course introduces methods and skills for social studies research and provides a context in which students can analyze and evaluate historical evidence and make their own interpretations.

It is recognized that the most effective instructional approach is one that is eclectic in nature. The classroom teacher employs those instructional strategies deemed most appropriate given the needs of the learner, the learning outcomes, and the resources available. One cannot be prescriptive in favour of any single teaching method in Mi'kmaw Studies 11 since students differ in interests, abilities, and learning styles, and components of the course differ in terms of intent, level of conceptual difficulty, and the relative emphases on knowledge, skills, and values. Therefore, the discerning teacher will use a variety of methods in response to a variety of instructional situations.

Social studies teachers have long emphasized a strong transmission approach. Content was heavily factual and descriptive, and instruction relied upon direct instructional methods such as lecture, didactic questions, and drill, and independent study methods such as homework and responding to recall-level questions. Curriculum developers see the need for transactional and transformational orientations in instruction.

These approaches deliberately engage the learner through use of experiential methods such as historical drama, role-play, and visits to historical sites, museums, and archives; indirect instructional strategies such as problem solving, document analysis, and concept formation; and interactive strategies such as debating, brainstorming, discussing, and interviewing.

The rationale for a balance of transmissional, transactional, and transformational approaches rests on the following assumptions:
- Knowledge deemed to be of most worth rests less on the memorization of facts and more on the process of knowing.
- The process of knowing relies largely upon accessing and organizing information, detecting patterns in it, and arriving at generalizations suggested by the patterns.
- Transformational and transactional approaches bring high motivational value to the classroom since they give students a high degree of ownership in the learning process.
- Transformational and transactional approaches allow for the active participation of students as they evaluate the relevance of what they are learning, bring their perspectives and prior knowledge to the process, and are involved in decisions about what they are learning.

In spite of the merits of transactional and transformational orientations, transmission still has a place in Mi'kmaw Studies 11. Direct instruction may be used to introduce or review a topic, break down a complex concept into simpler constructs, or prepare for a comprehensive assessment.

A number of strategies can be used to support the program goals and active learning approaches. Fundamentally, Mi'kmaw Studies 11 supports a resource-based approach. The authorized text and resources for teachers and students are intended as sources of information and organizational tools to guide study, activities, and exploration of topics. Teachers and students can integrate information drawn from varied local and regional sources.

Effective social studies teaching creates an environment that supports students as active, engaged learners. Discussion, collaboration, debate, reflection, analysis, and application should be integrated into activities when appropriate. Teaching strategies can be employed in numerous ways and combinations. It is the role of the teacher to reflect on the program outcomes, topics, resources, and nature of the class and individual students. They can then select approaches best suited to the circumstance.

In this regard, students will be introduced to the constructivist approach to learning where student knowledge is built upon so that students can derive answers to inquiry questions based upon prior and new knowledge. Teachers will lead students so that students can question and then search for answers as they move through the curriculum. While students need a background to understand new ideas, they should also be given many opportunities to construct new meaning as they examine the stories of exploration; evaluate

how humans have impacted earth; and identify why people, events, and ideas in our history were significant.

The Mi'kmaw Studies 11 curriculum challenges students to think critically. The course is structured so that students can begin to inquire into why events or people or ideas in our history are significant, what has changed over time, and why that change has occurred. Students will also examine the significance of place and the interaction of humans and the environment. These opportunities to inquire into our past as a way to understand the present are enhanced by a hands-on approach to teaching, learning, and assessment where students use both traditional and non-traditional methods to show their understanding of the concepts.

This curriculum guide will provide teachers with both historical and geographic inquiry questions for each specific curriculum outcome to engage students in inquiry. Teachers may use these questions to focus a study.

Historical Thinking Concepts

Six historical thinking concepts called "Benchmarks of Historical Thinking" have been identified by Dr. Peter Seixas through his work at the University of British Columbia's Centre for the Study of Historical Consciousness. These six concepts were designed to help students think more deeply about the past and how it can be linked to the present. Teachers can use these Historical Thinking Concepts to extend and deepen the learning of the outcomes. The concepts are noted in applicable explorations and best achieved when embedded within the lessons. The six concepts include:

1. **Historical Significance**—looks at why an event, person, or development from the past is important (e.g., What is the significance of a particular person in history? What would have happened if this person had not existed? Compare two places and develop arguments on which place had a greater significance.)

2. **Evidence**—looks at primary and secondary sources of information (e.g., What do primary artifacts tell about living in a particular time period?)

3. **Continuity and Change**—considers what has changed with time and what has remained the same (e.g., What cultural traditions have remained the same and what traditions have been lost over time? Includes chronology and periodization, which are two different ways to organize time and which help students to understand that events happen between marks on a timeline.)

4. **Cause and Consequence**—examines why an event unfolded in a particular manner and investigates the possibility of a number of causes (There is almost always more than one cause for an event. Explain that causes are not always obvious and can be varied and interwoven; (e.g., How has the exchange of technologies over time changed the traditions of a culture?)

5. **Historical Perspective**—any historic event involves people who may have held different perspectives on an event (e.g., How can a place be found or *discovered* if people already live in that location? Perspective taking is about trying to understand a person's perspective of an event as it happened.)

6. **Moral Dimension**—assists in making ethical judgments about past events after objective study. (We strive to learn from the past in an effort to understand how events occurred and how they continue to influence our lives. Moral judgment, within a historical context, is a difficult concept as it requires a suspension in present-day understandings and concepts; e.g., the Canadian government issuing a formal apology in 2006 to the Chinese Canadian community for the use of a head tax and the exclusion of Chinese immigrants to Canada.)

Geographical Thinking Concepts

As with the Historical Thinking Concepts, the Critical Thinking Consortium has identified six (6) Geographical Thinking Concepts to help students think about geography. Teachers are encouraged to use the Geographic Thinking Concepts to extend and deepen specific geographic skills. Concepts are noted in applicable elaborations and are best achieved when embedded within the lessons. The six concepts include the following:

1. **Geographical Importance**—assesses the absolute or relative significance of geographic places, features, and phenomena and determining the weight that various geographic factors or considerations deserve when making decisions (Students can look at where a geographic location is within the hemispheres and consider the impact and/or relevance of climate and physical environment upon the location.)

2. **Evidence and Interpretation**—examines how adequately the geographic evidence justifies the interpretations offered and what interpretations might be made from the evidence provided (Students will be exploring the use of geographic data in making determinations and interpretations; e.g., given a set of statistics about an unidentified country, what can you tell about the place? What reliable conclusions can you draw about it?)

3. **Patterns and Trends**—considers what changes and what remains constant over a particular time period (Students will explore how geographic data can emerge as a pattern; e.g., given a set of data for various time periods, what trends can you identify? What changes have taken place in a particular area? What has remained the same?)

4. **Interactions and Associations**—identifies significant factors that influence the interaction of the physical and human environments and the impact of these factors on these environments (Students need to consider how humans and environmental factors influence each other; e.g., how will hurricanes affect the Atlantic region as the climate changes?)

5. **Sense of Place**—looks at the uniqueness and connectedness of a particular location—the perspective of a place (Students will consider basic characteristics of a geographic location with a particular focus on landforms, climate, and vegetation; e.g., How do images of a place identify its sense of place?)

6. **Geographical Value Judgments**—assesses what should or should not be (e.g., Should the oil sands operations be stopped? A geographic value judgment is a higher-order geographic inquiry portal. Students will be considering many of the factors that are used in geographic value judgments but will not necessarily engage in making these judgments.)

Assessing and Evaluating Student Learning

Assessment is the systematic process of gathering data on student learning. Evaluation is the process of analyzing patterns in the data, forming judgments about possible responses to these patterns, and making decisions about future actions.

An integral part of the planned instructional cycle is the evaluation *of* learning and evaluation *for* learning. Evaluation *of* learning focuses on the degree to which students have achieved the intended outcomes and the extent to which the learning environment was effective toward that end. Evaluation *for* learning, given what evaluation of learning reveals, focuses on the designing of future learning situations to meet the needs of the learner.

The quality of assessment and evaluation has a link to student performance. Regular monitoring and feedback are essential to improving student learning. What is assessed and evaluated, how it is assessed and evaluated, and how the results are communicated send clear messages to students and other stakeholders about what is really valued—what is worth learning, how it should be learned, what elements of quality of performance are most important, and how well students are expected to perform.

Assessment

To determine how well students are learning, assessment strategies are used to systematically gather information on the achievement of curriculum outcomes. In planning assessments, teachers should use a broad range of data sources, appropriately balanced, to give students multiple opportunities to demonstrate their knowledge, skills, and attitudes. Many sources of assessment data can be used to gather such information. Some examples include, but are not limited to the following:

- anecdotal records
- case studies
- checklists
- conferences
- debates
- essay writing
- formal and informal observations
- graphic representations
- interviews
- learning journals and blogs
- multimedia presentations
- oral presentations and recordings
- panel discussions
- peer and self-assessments
- performance assessments
- portfolios
- questioning
- questionnaires
- rating scales
- reflective audio/video recordings
- role-play
- rubrics
- script writing
- simulations
- teacher-made and other tests
- wiki contributions
- work samples

Evaluation

Evaluation is a continuous, comprehensive, and systematic process. It brings interpretation, judgments, and decisions to data collected during the assessment phase. How valid and reliable are the data gathered? What do the data suggest in terms of student achievement of course outcomes? Does student performance confirm instructional practice or indicate the need to change it? Are students ready to move on to the next phase of the course or is there need for remediation? Teacher-developed assessments and the evaluations based on them have a variety of uses:

- providing feedback to improve student learning
- determining whether curriculum outcomes have been achieved
- certifying that students have achieved certain levels of performance
- setting goals for future student learning
- communicating with parents/guardians about their children's learning
- providing information to teachers on the effectiveness of their teaching, the program, and the learning environment
- meeting goals of guidance and administrative personnel

Evaluation is conducted within the context of the outcomes, which should be clearly understood by learners before teaching and evaluation take place. Students must understand the basis on which they will be evaluated and what teachers expect of them. The evaluation of a student's progress may be classified as pre-instructional, formative, or summative—depending on the purpose.

Pre-instructional evaluation is conducted before the introduction of unfamiliar subject matter or when learners are experiencing difficulty. It gives an indication of *where students are* and is not a measure of what they are capable of doing. The purpose is to analyze the student's progress to date in order to determine the type and depth of instruction needed. This type of assessment is mostly conducted informally and continuously.

Assessment for learning is conducted throughout the process of instruction. Its primary purpose is to improve instruction and learning. It is an indication of *how things are going*. It identifies a student's strengths or weaknesses with respect to specific curriculum outcomes so that necessary adaptations can be made.

Assessment of learning occurs at the end of a designated period of learning. It is used, along with data collected during the formative stage, to determine learner achievement. This assessment is used in order to report the degree to which curriculum outcomes have been achieved.

Guiding Principles

In order to provide accurate, useful information about the achievement and instructional needs of students, certain guiding principles for the development, administration, and use of assessments must be followed.

Principles for Fair Student Assessment Practices for Education in Canada (1993) articulates five basic assessment principles:

- Assessment strategies should be appropriate for and compatible with the purpose and context of the assessment.
- Students should be provided with sufficient opportunity to demonstrate the knowledge, skills, attitudes, or behaviours being assessed.
- Procedures for judging or scoring student performance should be appropriate for the assessment method used and be consistently applied and monitored.
- Procedures for summarizing and interpreting assessment results should yield accurate and informative representations of a student's performance in relation to the goals and objectives of instruction for the reporting period.
- Assessment reports should be clear, accurate, and of practical value to the audiences for whom they are intended.

These principles highlight the need for assessment that ensures

- the best interests of the student are paramount
- assessment informs teaching and promotes learning
- assessment is an integral and ongoing part of the learning process and is clearly related to the curriculum outcomes
- assessment is fair and equitable to all students and involves multiple sources of information

While assessments may be used for different purposes and audiences, all assessments must give each student optimal opportunity to demonstrate what he or she knows and can do.

UNIT: Introductory

UNIT: Introductory

Mi'kmaw Studies 11 essential question:
"How are we connected to the history and culture of the First Peoples of Nova Scotia?"

Students will be expected to:

I1: Demonstrate an understanding of the importance of worldview and perspective on interpretations of history and culture.

I2: Demonstrate an understanding of Mi'kmaw society before European contact.

I3: Explore the different relationships that were forged by the Mi'kmaq with other First Nations and with the French and the English.

Skills and Processes

Communication

Read critically; express and support a point of view.

Inquiry

Frame questions or hypotheses that give a clear focus on an inquiry, gather, record, evaluate, and synthesize information; identify and explore options from various groups' perspectives; draw conclusions that are supported by evidence.

Participation

Engage in a variety of learning experiences that include both independent study and collaboration.

I1: Demonstrate an understanding of the importance of worldview and perspective on interpretations of history and culture.

Historical Inquiries

- *Historical Perspective*—How can differing perspectives on the past impact how we interpret and appreciate the histories and cultures of societies?
- *Ethical Dimension*—Why is it important to examine and acknowledge one's worldview before engaging in the study and interpretation of the past?
- *Historical Significance*—How can bias impact how the past is examined, constructed, and represented?

Enduring Understanding

- A person's background and culture shape their perspective.
- Not recognizing your own worldview can lead to increased bias when studying a culture.
- The nature of a person's language impacts their way of thinking and worldview.

Assessment and Learning

- Students can make predictions and inferences about an image given to them by the teacher. The image selected by teachers can either be complete or missing some details but should allow for students to infer what is going on in the image. Once students have made predictions teachers will explain what is actually happening in the image. After a brief discussion, student can write a reflective piece on how their worldview shaped their interpretation of the image.
- Students can create an image representing their worldview. This image should clearly identify components of culture and worldview. An accompanying presentation or reflection regarding how their background and culture shape their worldview and influence their interpretations of history can also be included.
- Teachers can read *Encounter* by Jane Yolen with their classes wherein the author looks at the arrival of Christopher Columbus in North America from the perspective of the indigenous population. The class can discuss the ways Columbus' arrival would have traditionally been taught and write a reflection on how perspective and worldview affect how history is interpreted. Alternatively, students could create their own picture books or storyboards about a well-known event in the news or in history from a perspective other than the one from which it is usually portrayed, similar to the way Yolen does in her book.

Notes and Resources
Encounter (Yolen 1996; NSSBB# 1002274)

I2: Demonstrate an understanding of Mi'kmaw society before European contact.

Historical Inquiries

- *Evidence*—Why is it important to use and interpret archaeological and oral traditions as key components in the investigation of early Mi'kmaq society?
- *Historical Significance*—From a national historical perspective, why is it important to consider the significance of first nation societies/histories before European contact?

Enduring Understanding

- The Mi'kmaq had an oral culture. The Mi'kmaw language was, and is, verb based and descriptive in nature; the nature of the language was integral to the existence of an oral culture. Mi'kmaw oral culture was more than just the absence of writing; it was based on interaction, demonstration, hands-on learning, and including teaching and learning in all aspects of life.
- The Mi'kmaq already had a sophisticated governance structure prior to contact with Europeans. Mi'kma'ki was governed by the Santé Mawiomi (Grand Council) and was divided into seven districts, each with its own chief.
- Basic understanding of Mi'kmaw way of life and connection to nature.

Assessment and Learning

- Students can work in learning centres where they will watch one of the five videos in *the Mi'kmaq* video series. At each centre students will make notes and discuss what they learn about Pre-Contact Mi'kmaw Society. Each group will then report their findings about traditional ways of Mi'kmaq life and society to the class.
- Students can read "Early Mi'kmaq Lifestyle" in *Mi'kmaq Past and Present* as well as any other similar articles about pre-contact life and create a representation of their understanding of Pre-Contact civilization through various media (visual, audio, electronic, etc.).

Notes and Resources

Mi'kmaq Past and Present: A Resource Guide (*MPP*) (Nova Scotia Department of Education and Culture 1995; NSSBB# 22305) Section 2, p. 4–6

The Mi'kmaq (Learning Resources and Technology 1981; LRTS video: V8156)

The Language of This Land, Mi'kma'ki (Francis and Sable 2012; NSSBB# 1002768)

I3: Explore the different relationships that were forged by the Mi'kmaq with other First Nations and with the French and the English.

Historical Inquiries

- *Cause and Consequence*—What were the circumstances around the development of the relationships between the Mi'kmaq and other First Nations and the French and English? How did the relationships impact Mi'kmaw society, over time?
- *Historical Perspective*—How did the Mi'kmaq represent/interpret their interactions/relationships with other First Nation communities? How did the French and English represent/interpret their interactions/relationships with the Mi'kmaq? How did the Mi'kmaq represent/interpret their relationships with Europeans?
- *Historical Evidence*—How is information about the relationships between the Mi'kmaq and the Europeans represented in European and Mi'kmaw histories? How is information about the relationships between the Mi'kmaq and other First Nation communities represented in other First Nation and Mi'kmaw histories?

Enduring Understanding

- The Mi'kmaq entered into treaties with other First Nations long before European contact (i.e., Wabanaki Confederacy).
- French settlers (Acadians) had a relationship that was mostly positive with the Mi'kmaq to the point that the Mi'kmaq aided the Acadians during the Expulsion. This relationship necessitated each group to learn or become familiar with the language of the other.
- British settlers had a more contentious relationship with the Mi'kmaq than the Acadians did which resulted in the need for treaties.

Assessment and Learning

- After briefly studying samples of Mi'kmaw wampum belts (L'napsku'l), students will create (either individually or in groups) their own wampum belts representing the relationship between the Mi'kmaq and another nation. Student wampum belts can be drawn instead of woven for this exercise. A key must accompany the wampum belt. Students will present wampum belt and relationship details aloud to the class.
- In small groups students will examine the relationship between the Mi'kmaq and another nation. Each group will be assigned a nation to examine and will answer questions similar to the ones below. A class discussion and comparative chart can be completed based on the findings of groups. Sample Questions:
  - Describe the relationship between the Mi'kmaq and the assigned nation.
  - What were the historical impacts of this relationship?
  - What might the modern day impacts of this relationship be?

Notes and Resources

Mi'kmaq Past and Present: A Resource Guide (*MPP*) (Nova Scotia Department of Education and Culture 1995; NSSBB# 22305) Section 4, p. 12–14.
The Mi'kmaw Concordat (Henderson 1997; NSSBB# 22905)
Honouring 400 Years: Kepmite'tmnej (Battiste ed. 2010; NSSBB# 2001344)

UNIT: Independent Study

UNIT: Independent Study

> *Mi'kmaw Studies 11 essential question:*
> **"How are we connected to the history and culture of the First Peoples of Nova Scotia?"**

> *Students will be expected to:*
> **IS1:** Critically investigate and inquire into historical and/or contemporary Mi'kmaw issues by designing and conducting a research project.

Skills and Processes

Inquiry

Recognize significant issues and perspectives in an area of inquiry; gather, record, evaluate and synthesize information; form questions or hypotheses that give a clear focus to an inquiry; draw conclusions that are supported by evidence.

Communication

Effectively and creatively express findings from investigation.

Participation

Engage in a variety of learning experiences that include both independent study and collaboration.

IS1: Critically investigate and inquire into historical and/or contemporary Mi'kmaw issues by designing and conducting a research project.

Inquiry

When helping students to design and work on their independent study, it will be important to ensure that teachers understand the level of skill that can be expected of at this grade level. The table below identifies the summary and scope of inquiry skills that students will need to use and demonstrate as over the course of completing this study.

The grade 10 skill levels have been included so that teachers understand what to expect from students upon entering the course and the grade 11 skill levels have been included so that teachers can help guide students to the appropriate skill level for the completion of grade 11.

The independent study is intended to be worked on for the duration of the course. Students will conduct a research project where they demonstrate their research findings in any number of ways. Often when we hear the word "research" a term paper comes to mind. With this independent study students should also have the opportunity to demonstrate their findings through artistic presentation, audio/video presentations, dramatic presentations, physical models, experiments, demonstrations, creation of documents using primary and secondary sources, interviews, etc. Student projects should be designed so that they are connected to the essential question for the course and to key elements covered during the course.

The independent study should begin by students and teachers establishing work plans that enable time management, monitor progress, and contribute to the criteria for evaluation. Students and teachers should work together to establish the criteria for evaluation. Students will need to formulate a question for research or a thesis and then develop and refine a proposal for their project. Organizing research findings using a variety of methods and forms (e.g., note taking, graphs and charts, maps, and diagrams) will be an essential part of the research process and will allow students to conduct organized research, using a variety of information sources (e.g., primary and secondary sources, audio-visual materials, Internet sites) that present a diverse range of perspectives on historical and/or contemporary Mi'kmaw issues. In order for students to draw conclusions based on the effective evaluation of sources, analysis of information, and awareness of diverse interpretations, they will also need to be able to identify bias, prejudice, stereotyping, or a lack of substantiation in statement, arguments, and opinions and compare key interpretations of Mi'kmaw and First Nation history.

Summary of Scope and Sequence of Social Studies Skills

	Ask questions for various purposes	Locate and select appropriate sources	Access ideas from oral, written, visual, and statistical sources	Uncover and interpret the ideas of others	Assess options and formulate reasoned opinions	Present ideas to others	Act cooperatively with others to promote mutual interests
Grade 10	Formulate and reformulate effective informational and critical questions including sub-questions to guide formal research and as follow-up questions in oral discussion.	Use sophisticated textual and reference aids to efficiently locate, screen and reference a variety of primary and secondary sources; and assess strengths and weaknesses in light of relevance, utility, reliability, and credibility.	Apply a comprehensive range of visual and print reading strategies and understanding of various text structures to locate main and subsidiary ideas and appropriate supporting details, identify supporting and contradictory arguments and evidence, and recognize subtle conclusions in a wide range of oral, written, visual and statistical sources.	Concisely restate in own words a complex account, judge the significance of various details, decipher communicative techniques used in sophisticated genres, to construct a thoughtful and detailed interpretations of the message, perspective and bias represent, and explain in detail complex comparative, causal and chronological relationships.	Identify and explore options from various group's perspectives, assess the relevance, importance and adequacy of support for each argument, and reach a fair-minded conclusion, supported with multiple evidence-based arguments and occasional counter-arguments.	Competently apply appropriate conventions and techniques for a growing array of communications forms, including digital and multimedia, use a range of preparation and presentations strategies to select and produce sustained presentations that are focused, engaging and meet the intended purpose.	Make self-regulated use of a wide range of collaborative strategies and simple negotiating strategies; and assume shared group leadership for multifaceted projects within the school community.
Grade 11	Formulate and reformulate empathic, insightful, and effective informational, critical and probing questions, including sub-questions to guide formal research and as follow-up questions in oral discussion.	Use sophisticated textual and reference aids to efficiently locate, screen and reference non-conventional/non-obvious primary and secondary sources; and assess strengths and weaknesses in light of relevance, utility, reliability and credibility.	Working with discipline-specific sources, apply a comprehensive range of visual and print reading strategies and understanding of diverse text structures to locate main and subsidiary ideas and appropriate supporting details, identify supporting and contradictory arguments and evidence and recognize subtle conclusions.	Use varied interpretative tools with advanced discipline-specific primary and secondary materials to construct probing, detailed, and well-supported interpretations and explanations that go beyond the obvious conclusions, and are sensitive to the historical, political and geographical contexts and to the influence of the medium on the message.	Identify and explore options from various group and/or disciplinary perspectives, assess the relevance, importance and adequacy of support for each argument, and reach a fair-minded, carefully-argued conclusion, supported with multiple evidence-based arguments and counter-arguments.	Competently apply appropriate conventions and techniques for a growing array of communications forms, including digital and multimedia, use an array of advanced preparation and presentation strategies to select and produce sustained presentations that are focused, engaging and meet the intended purpose.	Collaborate within and outside the school community by making self-regulated use of a wide range of collaborative strategies and simple negotiating strategies; and undertake detailed planning, delegation, implementation and assessment of multifaceted projects.

UNIT: Governance

UNIT: Governance

Mi'kmaw Studies 11 essential question:
"How are we connected to the history and culture of the First Peoples of Nova Scotia?"

Students will be expected to:

G1: Investigate the early territories and complexities of pre-contact Mi'kmaw civilization.

G2: Investigate the inherent rights of the Mi'kmaq as the first occupants of the land.

G3: Compare the pre-contact and post-contact Mi'kmaw governing structures.

G4: Investigate historical and contemporary issues, including the concept of pre-Contact Mi'kmaq Nationhood, related to the Concordat of 1610, the Treaties of Peace and Friendship, and other proclamations.

G5: Evaluate the adverse effects of discriminatory policies, legislation, and social injustices (including those faced by women and veterans) on First Nations in Canada.

Skills and Processes

Communication

Read critically; present a summary report or argument; employ active listening skills; describe physical characteristics of a region.

Inquiry

Frame questions or hypotheses that give a clear focus to an inquiry; gather, record, evaluate and synthesize information; draw conclusions that are supported by evidence.

Participation

Actively participate in a variety of collaborative working groups using cooperative skills and strategies; work independently.

G1: Investigate the early territories and complexities of pre-contact Mi'kmaw civilization.

Historical Inquiries

- *Historical Evidence*—How has evidence/information regarding pre-contact Mi'kmaw civilization evolved, over time?

Geographic Inquiries

- *Sense of Place*—How did geographic locations impact upon early Mi'kmaw culture and society?

Enduring Understanding

- Traditional Mi'kmaq territory (Mi'kma'ki) encompassed all of the Maritimes and parts of Quebec and was divided into districts, possibly influenced by a number of geographic features.
- The Mi'kmaq had numerous technological developments prior to contact with Europeans. These technologies were based on need, geographic influences, materials available, and a variety of other factors.
- The Mi'kmaq had an economy influenced by their unique worldview and based on trade within Mi'kma'ki and on trade with other First Nations.
- The Mi'kmaq had a unique relationship with the land that influenced all aspects of their society. This relationship is reflected in the descriptive and verb-based nature of the Mi'kmaw language.

Assessment and Learning

- Students will be expected to examine the traditional names of Mi'kmaw territories in relation to specific land features and uses. Students will be provided with traditional names of territories and translations along with the Eurocentric names. Students will be given a map which includes European names and be asked to rename each territory based on their understanding of how the Mi'kmaw assigned place names.
- In groups, students can research the districts of Mi'kma'ki prior to contact with Europeans using a variety of source material. Students will need to make inferences about how the land and geographic features affected pre-contact Mi'kmaw society with respect to territorial boundaries, governance structure, methods of travel, methods of communication, as well as any other aspects or pre-contact civilization. Students can then share in a museum-style format, with artifacts and write-ups, and complete a review of all of the presentations for a final product. Students could create the review questions that other student would have to complete for the final piece. This would entail students reviewing all of the research pieces and interviewing the various research teams to gain a thorough understanding.

Notes and Resources

Ta'n Weji-sqalia'tiek: Mi'kmaw Place Names (Mi'kmaq-Nova Scotia-Canada Tripartite Forum, Culture and Heritage Committee, Place Names Subcommittee 2010; http://mikmawplacenames.com/)
Mi'kmaq Past and Present: A Resource Guide (*MPP*) (Nova Scotia Department of Education and Culture 1995; NSSBB# 22305) Section 2. p. 3-6.
The Language of This Land, Mi'kma'ki (Francis and Sable 2012; NSSBB# 1002768)
Wabanaki: People of the Dawn: Part 1 (Nova Scotia Office of Aboriginal Affairs 2005; LRTS video: V2650)

G2: Investigate the inherent rights of the Mi'kmaq as the first occupants of the land.

Historical Inquiries

- *Historical Evidence*—How do oral traditions and First Nation treaties speak to the rights of Mi'kmaw people?
- *Historical Significance*—How would First Nation treaties and other agreements identify Mi'kmaw rights as first people?
- *Historical Perspective*—Why and how would there be different interpretations of Mi'kmaw rights by the Mi'kmaq and Europeans?

Enduring Understanding

- As descendants of the first inhabitants of the land, Aboriginal people in Canada have Aboriginal title to the land. Aboriginal title is recognized by the constitution and its legal definition is being decided by the courts.
- The relationship between the Mi'kmaq and Europeans was impacted by the fundamental differences between how the two viewed land.
- Historically, the Canadian government and Aboriginal Canadians have had different interpretations regarding the meaning and existence of Aboriginal title thereby impacting the recognition of Aboriginal rights.

Assessment and Learning

- Students can read the following quote and
    1) Analyze (explain what the quotation is saying),
    2) Critique (tell whether they agree or disagree with the quotation) it, and then
    3) Defend their opinion that is, give arguments to support their views. Students can use examples from class, from research, from their lives, or from the media for support.
    "*What are Aboriginal rights? Aboriginal rights are the rights Indians have because they are the original inhabitants of the land. They have a prior interest because they were here first, long before the French and English arrived.*" from *Mi'kmaq aqq 'tplulagan – Mi'kmaq and the Law* (Mi'kmaw Resource Centre, UCCB) http://www.cbu.ca/mrc/on-reflection#.VLknLUfF_Nw
- Students can examine modern cases involving Aboriginal title to land and the government's duty to consult with Aboriginal title holders regarding land use. Students can then participate in Socratic circles wherein the idea of Aboriginal title is explored.

Notes and Resources

Tsilhqot'in Nation v. British Columbia (Canada 2014; http://scc-csc.lexum.com/scc-csc/scc-csc/en/item/14246/index.do?r=AAAAAQANVHNpbGhxb3TigJlpbgAAAAB)

G3: Compare the pre-contact and post-contact Mi'kmaw governing structures.

Historical Inquiries

- *Continuity and Change*—What were the underlying principles of Mi'kmaq governance and did they provide avenues for change or alteration of governing practices?
- *Cause and Consequence*—How did European contact and influence alter Mi'kmaq governing structures and practices?

Enduring Understanding

- Mi'kmaq Grand Council was the governing body for the Mi'kmaq before European contact. After contact, specifically post-confederation, the political power of the Grand Council was stripped away in favour of a band chief and council system.
- Pre-contact governance reflected Mi'kmaq values and worldview (consensus decision making, egalitarian society, interconnectedness).
- The current Band Chief and Council system is a result of the Indian Act and other legislation.

Assessment and Learning

- Teachers will provide students with a scenario in which students have to make a decision based on consensus. Afterwards, students will write a reflection on the difficulties of consensus decision making and how European settlers would have interpreted this type of decision making used by the Mi'kmaq.
- Students will create a graphic organizer outlining the duties of the various members of the Grand Council prior to contact. They will include Kji'keptin, Smagn'ss, Putus, Kji'saqamaw and make reference to, the characteristics required to fill those positions. Students will then create a second organizer for post contact governing structures, as well as a Venn diagram comparing the two governing structures.

Notes and Resources

Mi'kmaq Past and Present: A Resource Guide (*MPP*) (Nova Scotia Department of Education and Culture 1995; NSSBB# 22305) Section 3.

G4: Investigate historical and contemporary issues, including the concept of pre-Contact Mi'kmaq Nationhood, related to the Concordat of 1610, the Treaties of Peace and Friendship, and other proclamations.

Historical Inquiries

- *Historical Significance*—Why were various agreements and treaties important in recognition of the Mi'kmaq as a nation?
- *Evidence*—How does the interpretation of primary documents (treaties) have an impact on First Nation rights?
- *Cause and Consequence*—How did the creation/signing of various agreements impact (and continue to Impact) upon Mi'kmaq rights?
- *Continuity and Change*—How did agreements with various governing powers impact (and continue to impact) upon Mi'kmaq rights?
- *Historical Perspectives*—How could politics have played as important a role as spiritual beliefs in entering into the Concordat of 1610?

Enduring Understanding

- The impact of entering into the Concordat with the Vatican (Mi'kmaq seen as humans by Europeans, first agreement of its kind, impact on Mi'kmaq society).
- Based on common definitions and understandings of the term "nation," the Mi'kmaq were a nation at the time of contact with Europeans. Rights and responsibilities were given to both signatory nations.
- The treaties that the Mi'kmaq entered into with the British and American governments impacted the signatory nations of those treaties.
- Entering into treaties was a complex process. The Mi'kmaq involved would return to their communities during the negotiation process to ensure that all aspects were given adequate consideration.
- Treaties were recorded on wampum belts and passed down through oral tradition. Mi'kmaw oral tradition allows for as accurate an interpretation of the treaties as do the written treaties themselves. Sometimes the spirit of the treaties is better represented through oral tradition, as some aspects were not recorded fully in written treaties. There was also a trust placed on those recording the written treaties that what was agreed upon during negotiations would be accurately reflected in the written documents.
- When the Constitution was patriated in 1982 it recognized the existence of treaties between First Nations and the British as still being in effect. This has had many modern-day impacts on Aboriginal and non-Aboriginal Canadians.

Assessment and Learning

- In pairs students will create a treaty agreement without words. Teachers should show students the Concordat of 1610 and explain the symbols on the Wampum Belt. Students' belts should have a minimum of five points of agreement regarding issues nations would face or discuss, for example conditions for peace or sharing of resources. Wampum agreements will be presented with an explanation and a rationale for the choices of issues.
- Divide the class in groups and assign each group one of the following documents; the Concordat of 1610, sections of the Indian Act, treaty of 1725, 1752, 1760-61, 1776, and the Royal Proclamation. Considering Section 35 of the Constitution Act, identify five rights that are guaranteed to the Mi'kmaq and what are the implications of these rights today. Each group will present their findings to the class.

Notes and Resources

The Mi'kmaw Concordat (Henderson 1997; NSSBB# 22905)

Honouring 400 Years: Kepmite'tmnej (Battiste ed. 2010; NSSBB# 2001344)

Constitution Act 1982 (Canada 1982; http://laws-lois.justice.gc.ca/eng/const/page-15.html#docCont)

"Indigenous Legal Traditions in Canada" (Borrows 2006; http://publications.gc.ca/collections/collection_2008/lcc-cdc/JL2-66-2006E.pdf)

Paul Prosper on Aboriginal and Treaty Rights (Nova Scotia Department of Education 2001; LRTS video: V2450)

G5: Evaluate the adverse effects of discriminatory policies, legislation, and social injustices (including those faced by women and veterans) on First Nations in Canada.

Historical Inquiries

- *Cause and Consequence*—How did various policies/laws impact upon (and continue to impact upon) the lives of First Nation peoples in Canada?
- *Moral Dimension*—What responsibility does the government of Canada have to re-dress the impact of discriminatory policies upon First Nations peoples?
  - How can Canadian citizens act to redress the impact of discriminatory policies on First Nation peoples?

Enduring Understanding

- The origins, goals, and effects of the Indian Act on First Nations and the rest of Canada.
- The great extent to which the effects of the Indian Act permeate all First Nations issues in Canada. First Nations in Canada have struggled and continue to struggle in their efforts to regain their right to self-determination. The discriminatory aspects of the Indian Act were especially discriminatory toward women. Bill C-31 was created to fix the discriminatory policies of the Indian Act but also resulted in new forms of discrimination.
- Upon return from war, Aboriginal veterans faced discrimination by the government and did not have the same access to services from the government and Veteran's Affairs as non-Aboriginal veterans.
- As a result of past and present government policies, living conditions on many reserves in Canada are poor (e.g., lack of clean drinking water, inadequate housing, poverty, etc.)

Assessment and Learning

- An annotated timeline is a visual timeline with notes, explanations, pictures (or any combination of these) that illustrates a series of events. Students can create an annotated timeline of the major effects of discriminatory policies and legislation such as: various versions of the Indian Act, Indian Status Card, Enfranchisement, Gradual Act of Civilization, Centralization, White Paper, Residential Schools Act, and Bill C-31. It is important to create this timeline from a First Nations perspective. This could also be presented in a variety of formats utilizing technology (PowerPoint, Prezi, and Smart Notebook).
- As a class, students will create a "Book of Honour." Begin by identifying members of the Mi'kmaw community who actively promote, or have promoted, the preservation of Mi'kmaw rights and freedoms. In groups students will then choose one activist and research the issues surrounding their campaign to preserve rights and freedoms. These will then be compiled into a class "Book of Honour."

Notes and Resources

An Act to amend and consolidate the laws respecting Indians (Canada 1876; www.aadnc-aandc.gc.ca/eng/1100100010252/1100100010254)

Indian Act (Canada 1985; http://laws-lois.justice.gc.ca/eng/acts/i-5/)

Mi'kmaq Past and Present: A Resource Guide (*MPP*) (Nova Scotia Department of Education and Culture 1995; NSSBB# 22305) Section 6.

Real Justice: Convicted for Being Mi'kmaq, The Story of Donald Marshall Jr. (Swan 2013; NSSBB# 2001465)

Justice Denied (National Film Board of Canada 1989; LRTS video: 22383)

The Spirit of Annie Mae (National Film Board of Canada 2002; LRTS video: 23471)

UNIT: Culture

UNIT: Culture

Mi'kmaw Studies 11 essential question:
"How are we connected to the history and culture of the First Peoples of Nova Scotia?"

Students will be expected to:

C1: Analyze how cultural biases have impacted views of First Nations peoples both in the past and in the present.

C2: Investigate the role oral tradition plays in the maintenance of Mi'kmaw cultural continuity and identity.

C3: Demonstrate an understanding of the importance of the roles Mi'kmaw Elders continue to have in maintaining cultural values.

C4: Explore traditional and contemporary expressions of Mi'kmaw art, crafts, music, dance, and literature.

Skills and Processes

Communication

Read critically; express and support a point of view; organize data with visual representation; present a summary report or argument.

Inquiry

Formulate questions or hypotheses that provide a clear focus to an inquiry; gather, record, evaluate and synthesize information; draw conclusions based on evidence, considering and valuing cultural perspectives.

Participation

Engage in a variety of learning experiences that include both independent study and collaboration; function in a variety of group settings using collaborative and cooperative skills and strategies.

C1: Analyze how cultural biases have impacted views of First Nations peoples both in the past and in the present.

Historical Inquiries

- *Ethical Dimension*—How has the media/social media contributed to biased interpretations/representations of First Nation peoples?
- *Cause and Consequence*—What are the consequences of stereotyping in literature, media, and governance policies on First Nation peoples?

Enduring Understanding

- Everyone has a bias and these personal biases can affect how other cultures are viewed.
- The negative biases European settlers had regarding Mi'kmaw culture led to the development of negative stereotypes and to misinterpretations of Mi'kmaw culture that still impact the Mi'kmaq today.
- Stereotypes do not only affect non-Aboriginal views; they also affect the way Aboriginals see themselves.
- Many stereotypes of First Nations and Aboriginal people are created in and perpetuated by mass media.

Assessment and Learning

- Students can be put into groups and each group given an Aboriginal stereotype to analyze that is commonly reflected in the media. Each group will find examples in past and modern media that demonstrate this stereotype and examine how the stereotype is/was harmful both to Aboriginal and non-Aboriginal society. Groups can examine depictions of Aboriginals in advertisements, television, film, sports team logos and mascots, print and television news reports, as well as any other depictions of Aboriginal people in the media. Each group will present their findings to the class.
- Students can research major Mi'kmaq events and their depictions in the news media. Students will critically examine how First Nations people and perspectives were portrayed in these news stories as well as how biases affected those involved as well as the events themselves, news coverage, and court cases (where applicable). Students can present their findings either in an oral presentation to the class or in a written reflection. Examples of major events could include Membertou Reserve's move from King's Road, Annie Mae Aquash, Oka, Donald Marshall Jr. murder trial, Charisma Denny disappearance, Marshall and Sylliboy Hunting and fishing cases, etc.

Notes and Resources

Wabanaki: People of the Dawn: Part 2 (Nova Scotia Office of Aboriginal Affairs 2007; LRTS video: V2696)

Wabanaki: People of the Dawn: Part 3. Dreamcatchers (Nova Scotia Office of Aboriginal Affairs 2008; LRTS video: V2764)

The Spirit of Annie Mae (National Film Board of Canada 2002; LRTS video: 23471)

Justice Denied (National Film Board of Canada 1989; LRTS video: 22383)

R. v. Marshall (Canada 1999; http://scc-csc.lexum.com/scc-csc/scc-csc/en/item/1740/index.do?r=AAAAAQAOci4gdi4gbWFyc2hhbGwB)

C2: Investigate the role oral tradition plays in the maintenance of Mi'kmaw cultural continuity and identity.

Historical Inquiries

- *Evidence*—What has a greater focus/study of traditional stories revealed about Mi'kmaw culture and learning?
- Continuity and Change—What role has oral tradition played in maintaining/preserving Mi'kmaw culture?
- Cause and Consequence—How does a focus on oral tradition strengthen both an understanding and an appreciation of Mi'kmaw culture and heritage?
- Moral Dimension—Why is it important to equate oral tradition to written history?

Enduring Understanding

- Oral tradition is more than just storytelling. It is a way of life that permeates the entirety of a culture. The term includes oral history, spirituality, legends, hunting, fishing, powwows, talking circles, etc.
- The Mi'kmaw language is the way in which Mi'kmaw values, customs, beliefs, and attitudes are passed on from generation to generation. The Mi'kmaw language is verb-based, descriptive, and uses free word order. To learn the language, therefore, is to deepen one's understanding of Mi'kmaw consciousness and identity.
- As a means of transmitting history, oral tradition has both strengths and shortcomings.
- Mi'kmaw culture is rich and multi-faceted including many different aspects, some of which were lost after European contact.
- Oral history was, and is, less valued by non-Aboriginal society but is becoming increasingly recognized today, especially by courts and historians.

Assessment and Learning

- Students can create their own petroglyphs to tell traditional Mi'kmaw stories. These petroglyphs should reflect their understanding of the meaning and purpose of Mi'kmaw petroglyphs to Mi'kmaw culture.
- Students can research Mi'kmaw oral traditions and legends focusing on how they relate to modern scientific or archeological evidence and create video presentations of their findings.

Notes and Resources

The Mi'kmaq Anthology (Choyce and Joe ed. 1997; NSSBB# 22559)
Mi'kmawey Debert Cultural Centre (Mi'kmawey Debert Cultural Centre 2016;
www.mikmaweydebert.ca/home/)
Eskasoni, The Trailblazers (Tripartite Forum Secretariat 2014) (Available to stream on Learn360)

C3: Demonstrate an understanding of the importance of the roles Mi'kmaw Elders continue to have in maintaining cultural values.

Historical Inquiries

- *Evidence*—What are the various roles and influences of Mi'kmaw Elders within the on-going preservation of Mi'kmaw culture and heritage?

Enduring Understanding

- Because of the virtues associated with becoming a Mi'kmaw Elder, special esteem and honour are to be given to the Elders within Mi'kmaw society.
- Elders have a vital role in the preservation of the Mi'kmaw language.
- Traditionally, women have always held prominent and important roles in Mi'kmaw society. This is believed to be part of the reason they faced added levels of discrimination from the government in the Indian Act.
- Students should be familiar with respected Elders from nearby communities.

Assessment and Learning

- Students can create a profile of a Mi'kmaw Elder. Profiles should include visuals, biographical information, and their importance to their community and/or Mi'kmaw society. Whenever possible, students should try to conduct personal interviews of, or conversations with, Elders while being aware of proper protocols associated with this.
- Students can write reflections on the qualities of Elders, on their importance in Mi'kmaw society and culture, as well as on their understanding of how one becomes a Mi'kmaw Elder.

Notes and Resources

Song of Eskasoni (National Film Board of Canada 1993; LRTS video: 22043)
Sarah Denny, Keeper of the Culture (Folkus Atlantic n.d.; LRTS video: V1790)
The Mi'kmaq Anthology (Choyce and Joe ed. 1997; NSSBB# 22559)

C4: Explore traditional and contemporary expressions of Mi'kmaw art, crafts, music, dance, and literature.

Historical Inquiries

- *Continuity and Change*—How has Mi'kmaw artistic traditions changed over time?
- *Historical Significance*—How has the evolution of Mi'kmaw artistic tradition reflected the evolution of Mi'kmaw culture and cultural expression?

Enduring Understanding

- Prior to contact with Europeans, Mi'kmaw art was expressed in baskets, tools, canoes, clothing, etc. Function was of equal importance to artistic expression. Today, art has developed many similarities to Western Art in terms of media used and purpose for creation but differs many times with regards to style and form. Today's Mi'kmaw art is influenced by traditional art.
- Many of the things that are considered Mi'kmaw crafts today evolved from practical tools and technologies of the past (e.g., baskets, canoes, quillwork, etc.)
- Contemporary dance and drumming is rooted in traditional dance and drumming but has changed and developed over time (e.g., war dance).
- Recent Mi'kmaw literature is a growing celebration of Mi'kmaw culture. Today, there are many successful First Nations poets and authors.

Assessment and Learning

- Teachers can create a series of learning centres for students. At each station students will be presented with traditional and modern examples of Mi'kmaw artistic expression. These examples can include photographs, videos, songs, poetry, paintings or any others that teachers deem appropriate. After visiting all stations, students can do a written reflection on how one or more of the stations demonstrated the evolution of Mi'kmaw artistic expression over time.
- Students can research traditional Mi'kmaw art forms (including art, crafts, music, dance, and literature) and recreate one of them using traditional methods and/or materials. Re-creations can be done either alone or in small groups and should be accompanied by an explanation that not only explains how their research is reflected in their creations, but also how the art form they researched evolved over time. Creations and explanations could also be done in a multimedia format and hosted on a class moodle or on OurTube.

Notes and Resources

The Blind Man's Eyes: New and Selected Poetry (Joe and Caplan 2015; NSSBB# 2001683)
The Mi'kmaq Anthology (Choyce and Joe ed. 1997; NSSBB# 22559)
The Mi'kmaq Anthology Volume 2: In Celebration of the Life of Rita Joe (Meuse, Choyce, and Swan 2011; NSSBB# 2001462)
Generations Re-merging (Joudry 2014; NSSBB# 2001458)
Clay Pots and Bones: Poems (Marshall 2014; NSSBB# 2001464)

Song of Rita Joe: Autobiography of a Mi'kmaq Poet (Joe 1996; NSSBB# 2001401)

Rita Joe National Song Project (National Arts Centre 2016; http://nac-cna.ca/en/ritajoesong)

UNIT: Education

UNIT: Education

Mi'kmaw Studies 11 essential question:
"How are we connected to the history and culture of the First Peoples of Nova Scotia?"

Students will be expected to:

E1: Investigate traditional educational practices within Mi'kmaw culture with a focus on how these practices changed over time.

E2: Investigate the origins, goals, and impacts of the Indian Residential School System.

E3: Demonstrate an understanding of the efforts of First Nations communities to regain control of their own education.

Skills and Processes

Communication

Read critically; present a report or argument; employ active listening techniques.

Inquiry

Recognize significant issues and perspectives in an area of inquiry; gather, record, evaluate and synthesize information; draw conclusions that are supported by the evidence; frame questions or hypotheses that give a clear focus to an inquiry.

Participation

Function in a variety of groupings using collaborative and cooperative skills and strategies.

E1: Investigate traditional educational practices within Mi'kmaw culture with a focus on how these practices changed over time.

Historical Inquiries

- *Continuity and Change*—How have Mi'kmaw educational practices changed, overtime?

- *Historical Perspective*—How did traditional Mi'kmaw educational practices reflect and support Mi'kmaw culture and society?

Enduring Understanding

- Although no schools existed in pre-contact Mi'kmaw society, an elaborate and effective system of education was in place. Oral tradition was the cornerstone of this system.
- The role of education was to give the child a sense of identity as a Mi'kmaw person and to provide the child with the knowledge, skills, attitudes, and beliefs necessary to allow them to be contributing member of the community.
- Education in Mi'kmaw society, as in all societies, is necessary to ensure the survival of a way of life—with a particular focus on science and technology.
- After contact with Europeans, Mi'kmaw education changed to more formal schooling—a change that continues to affect Mi'kmaw people.

Assessment and Learning

- Alone or in small groups, students can use traditional Mi'kmaw teaching methods to teach a skill or concept to the rest of the class. Students can discuss the differences between traditional Mi'kmaw education practices and those that are used in schools today.
- In small groups students can create annotated timelines of changes imposed on the Mi'kmaq since contact with Europeans. Student can then write individual reflections about what it would have been like to experience those changes and the impacts they have had on Mi'kmaw people.

Notes and Resources

The Mi'kmaq Anthology (Choyce and Joe ed. 1997; NSSBB# 22559)
An Act to amend and consolidate the laws respecting Indians (Canada 1876; www.aadnc-aandc.gc.ca/eng/1100100010252/1100100010254)
Indian Act (Canada 1985; http://laws-lois.justice.gc.ca/eng/acts/i-5/)
National Centre for Truth and Reconciliation (University of Manitoba 2016; http://umanitoba.ca/nctr/)
Legacy of Hope Foundation (Legacy of Hope Foundation 2015; http://www.legacyofhope.ca/)

E2: Investigate the origins, goals, and impacts of the Indian Residential School System.

Historical Inquiries

- *Continuity and Change*—How did traditional Mi'kmaw education change over time?

- *Historical Significance*—What was significant about the changes to Mi'kmaw education?

- *Moral Judgement*—How were changes to Mi'kmaw education practices justified by the colonial and Canadian governments? What were the immediate consequences of the changes?

- *Cause and Consequence*—What was the impact of Eurocentric education practices (residential schools) for Mi'kmaq society, over time?

- *Evidence*—What information is derived from first-hand accounts of educational change (residential schools) in Mi'kmaw society?

- *Historical Perspectives*—What was the rationale for residential schools? Why was there no protection for traditional Mi'kmaw educational practices?

Enduring Understanding

- Residential schools were church run and government legislated institutions designed to "kill the Indian in the child" through extreme abuse (physical, mental, and sexual).

- Residential schools were mainly negative and traumatizing experiences for the children forced to attend which has impacted First Nations across Canada to this day.

- Many Mi'kmaw students who did not go to Indian residential schools were sent to Indian day schools whose intent were similar to residential schools and had similar impacts.

- Residential school survivors began to speak out about their experiences en masse in the late 1990s. This led to lawsuits against the federal government, an apology from the prime minister on behalf of the federal government, and the establishment of the Truth and Reconciliation Commission.

Assessment and Learning

- The class can brainstorm about aspects of life that could have been affected by attending residential school. Students can then write a journal entry from the perspective of a residential school survivor at least 30 years after leaving the school. Journal entries should be focused on what life has been like since leaving the school. Students should write about what life has been like for them and how they have coped, or been unable to cope, with life after residential school. Journals should focus more on the impact of the experience than on the actual residential school experience itself.

- Students can be given pictures of students and/or staff in residential schools. Students can then create 10-20 lines of dialogue (or internal monologue) based on the picture they have been given.

Notes and Resources

Out of the Depths: 4th Ed. (Knockwood 1992; NSSBB# 22383)
National Centre for Truth and Reconciliation (University of Manitoba 2016; http://umanitoba.ca/nctr/)
Legacy of Hope Foundation (Legacy of Hope Foundation 2015; http://www.legacyofhope.ca/)

E3: Demonstrate an understanding of the efforts of First Nations communities to regain control of their own education.

Historical Inquiries

- *Cause and Consequence*—What impact has the recent efforts of First Nation communities to take control over education had on First Nation education?

- *Moral Dimension*—Why is it important for First Nation communities to have control over education?

Enduring Understanding

- The nature of schooling is one that did not exist in North America before contact with Europeans and is imposed on First Nations peoples by the dominant society.
- Many First Nations communities are attempting to regain control of their own education (Mi'kmaw Education agreement, Mi'kmaw Education Act, Education Act of Nova Scotia, Mi'kmaw Kina'matnewey).
- Varying levels of control have been reclaimed by First Nations regarding control over their own education.
- Inclusion of First Nations and Indigenous knowledge in curricular materials is important, and has increased, but still needs to be improved.
- The nature of language has a great impact on worldview and ways of thinking. As a result, Mi'kmaw language has been a major factor in shaping the way that Mi'kmaw people learn. This is one reason that it is important for the Mi'kmaq to have control over their own education.

Assessment and Learning

- Students can be broken into groups to participate in a jigsaw activity. Groups will be given statutes and legal agreements involving Mi'kmaw education to examine. Groups will report their findings to the larger class.
- Students can draft short proposals for points to be included in new legislation regarding Mi'kmaw education. Proposals should address all issues the Mi'kmaw have with current legislation and be practical solutions that could easily be adopted by both the Mi'kmaq and the government.

Notes and Resources

Mi'kmaq Education Act (Canada 1998; http://laws-lois.justice.gc.ca/eng/acts/m-7.6/FullText.html)

UNIT: Spirituality

UNIT: Spirituality

Mi'kmaw Studies 11 essential question:

"How are we connected to the history and culture of the First Peoples of Nova Scotia?"

Students will be expected to:

S1: Demonstrate an understanding of the beliefs, customs, and values of traditional Mi'kmaw spirituality.

S2: Demonstrate an understanding of the significance of the creation stories within Mi'kmaw spirituality, identity, and sense of place in the world.

S3: Compare 17th century Roman Catholicism and traditional Mi'kmaw spirituality so as to better understand the unique blend of the two that exists in many communities today.

Skills and Processes

Communication

Read critically; present a summary report or argument; employ active listening techniques.

Inquiry

Recognize significant issues and perspectives in an area of inquiry; gather, record, evaluate, and synthesize information; draw conclusions that are supported by the evidence; frame questions or hypotheses that give clear focus to an inquiry/focus of investigation.

Participation

Function in a variety of groupings. Using collaborative and cooperative skills and strategies, respond to global issues.

S1: Demonstrate an understanding of the beliefs, customs, and values of traditional Mi'kmaw spirituality.

Historical Inquiries

- *Historical Significance*—How have traditional Mi'kmaw spiritual beliefs and way of life influenced the Mi'kmaw world view?

- *Historical Perspective*—Why is it important to understand traditional Mi'kmaw spiritual values and practices?

Enduring Understanding

- Traditional Mi'kmaw spirituality was not an organized religion, but a set of beliefs (e.g., the belief that all aspects of creation are interconnected and have a place in traditional spirituality), customs (e.g., the sweat lodge), and values (e.g., the seven sacred virtues) that permeated all aspects of Mi'kmaw life.

- Mi'kmaq practicing traditional spirituality were guided throughout their lives by belief in their Creator (Kisu'lkw) and their unique relationship.

- Traditions and beliefs have been passed from generation to generation through oral tradition and, in particular, Mi'kmaw Elders have a special place in transmitting spiritual beliefs.

Assessment and Learning

- Students can create an artistic representation (poem, visual, song, etc) that demonstrates their understanding of the elements of traditional Mi'kmaw Spirituality. A variation could be that students, alone or in small groups, each create an artistic representation of one element of Mi'kmaw Spirituality that is then combined into a larger class artistic piece representing all elements studied.
- After learning about Mi'kmaw Protocols, students can design an interview with an Elder about Mi'kmaw Spirituality. After the interview students can create a report or other form of presentation about their findings. Questions should be vetted by the teacher first and respect for Elders and Mi'kmaw culture should be emphasized with students.

Notes and Resources

Song of Rita Joe: Autobiography of a Mi'kmaq Poet (Joe 2011; NSSBB# 2001401)

S2: Demonstrate an understanding of the significance of the creation stories within Mi'kmaw spirituality, identity, and sense of place in the world.

Historical Inquiries

- *Evidence*—How does oral tradition preserve traditional Mi'kmaw spirituality?

- *Historical Significance*—How do oral traditions preserve, educate, and celebrate Mi'kmaw spirituality, identity, and place in the world?

Enduring Understanding

- The Mi'kmaw Creation Story is the foundation of Mi'kmaw spiritual beliefs and the seven levels of creation in the story reflect the seven sacred virtues. It also helps the Mi'kmaq to understand their place in relation to the rest of creation.

Assessment and Learning

- Teachers can either read aloud the Mi'kmaw creation story or play the audio version found on the Four Directions Teachings website by Stephen Augustine, which is divided into different sections. Allow time intervals between the readings of each section for the students to rewrite/rephrase the storyline in their own words. Another option would be for the students to create a storyboard using visual symbols or pictures as the storyline is told.
- Students will demonstrate their understanding of the Mi'kmaw creation story when they create a visual/audio art piece of their choice. Examples include collages, drawings, paintings, cartoon strips, a play, videos, dance performances, poems, and songs.

Notes and Resources

Four Directions Teachings (4D Interactive Inc. 2015; http://www.fourdirectionsteachings.com/main.html)

S3: Compare 17th century Roman Catholicism and traditional Mi'kmaw spirituality so as to better understand the unique blend of the two that exists in many communities today.

Elaboration
Historical Inquiries

- *Cause and Consequence*—How would 17th century Catholicism align or support traditional Mi'kmaw spirituality?

- *Continuity and Change*—How would 17th century Catholicism alter traditional Mi'kmaw spirituality?

- *Historical Perspectives*—What would be the benefits of the Mi'kmaw conversion to Christianity? Could this conversion have been influenced just as much by political decision making as by spiritual belief?

Enduring Understanding

- There were similarities between Mi'kmaq spirituality and Roman Catholicism with respect beliefs and structural elements.

- Despite the many differences between Roman Catholicism and Mi'kmaw spirituality, there were enough similarities to allow the Mi'kmaq to adopt Roman Catholicism (within the framework of the Concordat).

- The blend of traditional spirituality and Catholicism did not happen to the extent that was promised. In fact, for most of the last 400 years many traditional spiritual practices were seen as being heathen and were banned. However, the Mi'kmaq have been heavily influenced by both.

- Traditional spirituality is becoming more prevalent within Mi'kmaw communities and is also being increasingly incorporated into Catholic services. These have not been easy transitions and continue to face challenges.

- Today, many Mi'kmaq people have gone back to practicing elements of traditional spirituality, yet most Mi'kmaw people still identify as Roman Catholic.

Assessment and Learning

- After examining articles, poetry, videos, and other sources of information about traditional Mi'kmaw spirituality and 17th century Catholicism, students can create a T-chart comparing the religious beliefs and practices of Christianity and Mi'kmaw spirituality. Charts should include the following categories for comparison: narratives, ceremonies, artifacts, spiritual teachers, sacred music and symbols. Students will then write a reflection that addresses how Mi'kmaw spirituality and Christian doctrines contain similar elements that would have eased the conversion to Christianity and differing elements that would have hindered the conversion.

- The students will participate in a Socratic circle about Mi'kmaw spirituality. Teachers will provide information articles about Mi'kmaw Spirituality and Catholicism to students (which will need to be read and annotated ahead of time). Students will then participate in a Socratic circle wherein the discussion will be guided by a series of questions like the ones below.

  - How is spirituality connected to the daily lives of the Mi'kmaq (i.e., the significance of giving thanks to the Creator for the gifts of nature)?
  - What is role of Elders in the emotional and spiritual welfare of the community as represented in the depiction of grandparents, parents/guardians, uncles, aunts, and siblings in "The Creation Story"?
  - Think of both the promises made in the Concordat of 1610 that were kept and those which weren't. How did these impact Mi'kmaw spirituality?
  - How would you describe modern Mi'kmaw spirituality? What would be the most important determining factors in its development?

Notes and Resources

Song of Rita Joe: Autobiography of a Mi'kmaq Poet (Joe 2011; NSSBB# 2001401)
Honouring 400 Years: Kepmite'tmnej (Battiste ed. 2010; NSSBB# 2001344)
Murdena and Elizabeth Marshall on Death and Dying in the Mi'kmaq Community (Nova Scotia Department of Education 2001; LRTS video: V2451)
Spirit World: The Story of the Mi'kmaq (McNabb & Connolly 2003; LRTS video: V2577)