# Digital Trickster: THE COMPLEX INTERACTION OF NEW MEDIA AND FIRST PEOPLES

From FNESC/FNSA English First Peoples 10-12 Teacher Resource Guide, 2008

### Course and Grade Level(s)

Suitable for the following English First Peoples courses:

* English First Peoples (EFP) 11: Literary Studies and New Media
* English First Peoples (EFP) 12

### Big Ideas

From English First Peoples 11: Literary Studies and New Media

* New media influence people’s understandings of community.
* Self-representation through authentic First Peoples text is a means to foster justice.

From English First Peoples 12

* The exploration of text and story deepens our understanding of diverse, complex ideas about identity, others, and the world.
* First Peoples texts and stories provide insight into key aspects of Canada’s past, present, and future

### Learning Standards

From EFP 11: Literary Studies and New Media

CURRICULAR COMPETENCIES

Specific competencies being summatively assessed will depend on the criteria for assessment co-created with students, and may include, for example:

* Access information for diverse purposes and from a variety of sources and evaluate its relevance, accuracy, and reliability
* Understand and evaluate how new media techniques and devices enhance and shape meaning and impact
* Recognize the complexities of being a digital citizen
* Demonstrate understanding of how new media affect First Peoples’ languages, cultures, and worldviews
* Understand how new media impacts social activism
* Respectfully exchange ideas and viewpoints from diverse perspectives to build shared understandings and extend thinking
* Use writing and design processes to plan, develop, and create engaging and meaningful multimedia and other texts for a variety of purposes and audiences
* Assess and refine texts to improve their clarity, effectiveness, and impact
* Use digital media to collaborate and communicate, both within the learning environment and larger communities
* Select and use a variety of digital media appropriate to purpose, audience,
and context

CONTENT

Specific content being summatively assessed will depend on the criteria for assessment co-created with students, and may include, for example:

* form, function, and genre of texts, including new media texts
* a wide variety of text forms and genres
* common themes in First Peoples texts
* oral language strategies
* metacognitive strategies
* writing processes
* multimedia presentation processes
* New Media functions
* advocacy
* community building
* manipulation

From English First Peoples 12

CURRICULAR COMPETENCIES

Specific competencies being summatively assessed will depend on the criteria for assessment co-created with students, and may include, for example:

* Access information for diverse purposes and from a variety of sources and evaluate its relevance, accuracy, and reliability
* Analyse how different forms, formats, structures, and features of texts reflect a variety of purposes, audiences, and messages
* Respectfully exchange ideas and viewpoints from diverse perspectives to build shared understandings and extend thinking
* Demonstrate speaking and listening skills in a variety of formal and informal contexts for a range of purposes
* Use writing and design processes to plan, develop, and create engaging and meaningful texts for a variety of purposes and audiences
* Assess and refine texts to improve their clarity, effectiveness, and impact
* Use the conventions of First Peoples and other Canadian spelling, syntax, and diction proficiently and as appropriate to the context

CONTENT
Specific competencies being summatively assessed will depend on the criteria for assessment co-created with students, and may include, for example:

* A wide variety of text forms and genres
* Common themes in First Peoples literature
* Form, function, and genre of texts
* Oral language strategies
* Metacognitive strategies
* Writing processes

## Core Competencies

### Communication

Communicating

* Connecting and engaging with others
* Acquiring and presenting information
* Focusing on intent and purpose

### Thinking

Critical and Reflective Thinking

* Analyzing and critiquing

Creative Thinking

* Generating and incubating

### Personal and Social

Social Awareness and Responsibility

* Contributing to community and caring for the environment
* Valuing diversity
* Building relationships

Postive Personal and Cultural Identity

* Recognizaing personal values and choices

## Overview

“New media” is an expression given to mass communications using digital means. It includes the various, rapidly changing ways in which information is sifted, gathered, and shared (e.g., blogging, microblogging, using or developing apps, podcasting, screen-casting, videogame design, filmmaking, and screenwriting).

Digital spaces can afford both benefits and challenges with respect to First Peoples cultures. As also reflected in the “Beats and Bytes” unit (included in the FNESC/FNSA English First Peoples 10-12 Teacher Resource Guide, 2018), new media and multimodal texts have created a space for traditional First Peoples storytelling and teaching to reach into contemporary society. There are also increased opportunities to use media for First Nations language revitalization. This helps non-Indigenous peoples learn about First Peoples cultures and communities, provides more venues for Indigenous voices, and supports social advocacy movements.

This unit explores the idea of the Trickster and digital media, and is guided by the following questions:

* What effects can new digital media have on First Peoples cultures?
* How do we navigate the differences between cultural appreciation and cultural appropriation with respect to First Peoples cultures?
* How does the increase of digital media potentially impact opportunities for self-representation in, and misrepresentation of, Indigenous cultures?
* How can social media and digital technologies be used to support cultural resistance and political advocacy for First Peoples?

While the digital world has benefits, it also can present significant challenges and is rapidly changing how people interact. This unit does not require previous learning about Trickster. However, it helps to know that the Trickster is an anthropomorphic character who often disobeys rules and conventional behaviour, displaying cunning and artfulness. The Trickster often has supernatural powers and may play the role of transformer/creator, destroyer, clown, or magician. Storytellers may use the Trickster archetype to teach lessons about the meaning of existence, introduce humour, act as a symbol, teach humility and the value of learning from mistakes, or provide social commentary.

This unit begins by briefly discussing the changing world of media and the concept of digital citizenship within that world. Students then examine the concepts of representation, cultural appropriation and appreciation, social and political advocacy, with options to also explore language revitalization. Throughout the unit, students use digital media extensively to read about various issues that resonate with many Indigenous peoples. In several extension options, students are also encouraged to use social media to engage with topics. Many lessons will take multiple classes to complete and most lessons also include choices between activities.

Note: If students have previously learned about the Trickster motif (also included in other units in the FNESC/FNSA English First Peoples 10-12 Teacher Resource Guide, 2018), they may have a better understanding of how the digital world could be understood as a new form of Trickster.

Lesson Plans in this Unit:

Lesson 1 – Examining the Idea of Digital Citizenship

Lesson 2 – I Am Not a Costume: What Is the Difference between Appreciation and Appropriation?

Lesson 3 – Representation and Misrepresentation

Lesson 4 – Resistance and Social Activism

Unit Summative Assessment Suggestions and Options

EXTENSIONS

Participatory Culture: Changing Media
Language Warrior: Using Digital Media to Revitalize and Renew First Nations Languages

Recommended Primary Texts

Thomas King, “You’re Not the Indian I Had in Mind” – or The Truth About Stories (CBC Massey Lectures)

Cyberwise – What is New Media?
[www.youtube.com/watch?v=sug7L4x5N1E](http://www.youtube.com/watch?v=sug7L4x5N1E)

About New Media
[www.youtube.com/watch?v=1GN8AKfRuIY](http://www.youtube.com/watch?v=1GN8AKfRuIY)

Digitally Preserving Squamish with Dustin Rivers
[www.cbc.ca/player/play/2208877138](http://www.cbc.ca/player/play/2208877138)

First Peoples Cultural Council, Report on the Status of B.C. First Nations Languages,
pages 7-10
[www.fpcc.ca/files/PDF/Language/FPCC-LanguageReport-141016-WEB.pdf](http://www.fpcc.ca/files/PDF/Language/FPCC-LanguageReport-141016-WEB.pdf)

Khelsilem Embraces Indigenous Languages as a Way to Decolonize Young Minds [www.straight.com/life/755566/khelsilem-embraces-indigenous-languages-way-decolonize-young-minds](http://www.straight.com/life/755566/khelsilem-embraces-indigenous-languages-way-decolonize-young-minds)

Reconciliation and Revitalization of Indigenous Languages – Speaking My Truth: <speakingmytruth.ca/?page_id=765>

Eulogy – Sherman Alexie
[lithub.com/eulogy-a-poem-by-sherman-alexie/](http://lithub.com/eulogy-a-poem-by-sherman-alexie/)

What’s Wrong with Cultural Appropriation? These 9 Answers Reveal Its Harm [everydayfeminism.com/2015/06/cultural-appropriation-wrong/#.WQlZdJfh1\_x.twitter](http://everydayfeminism.com/2015/06/cultural-appropriation-wrong/#.WQlZdJfh1_x.twitter)

Natan Obed on Cultural Appropriation Debate
[www.cbc.ca/player/play/944501827810](http://www.cbc.ca/player/play/944501827810)

Art, appropriation and the damaging economic effect on Indigenous artists
[www.cbc.ca/radio/unreserved/appreciating-culture-treaty-payments-problematic-colouring-books-and-getting-back-to-the-land-1.3675693/art-appropriation-and-the-damaging-economic-effect-on-indigenous-artists-1.3677636](http://www.cbc.ca/radio/unreserved/appreciating-culture-treaty-payments-problematic-colouring-books-and-getting-back-to-the-land-1.3675693/art-appropriation-and-the-damaging-economic-effect-on-indigenous-artists-1.3677636)

Headdress
[www.cbc.ca/shortdocs/shorts/headdress](http://www.cbc.ca/shortdocs/shorts/headdress)

Appropriation vs Appreciation
[www.powwows.com/appropriation-vs-appreciation/](http://www.powwows.com/appropriation-vs-appreciation/)

Cultural Appropriation vs Cultural Appreciation
[www.theodysseyonline.com/cultural-appropriation-vs-cultural-appreciation](http://www.theodysseyonline.com/cultural-appropriation-vs-cultural-appreciation)

Cue the eye rolls: this is a piece about cultural appropriation
[www.cbc.ca/news/opinion/cultural-appropriation-1.4119849](http://www.cbc.ca/news/opinion/cultural-appropriation-1.4119849)

The do’s, don’ts, maybes, and I-don’t-knows of cultural appropriation
[apihtawikosisan.com/2012/01/the-dos-donts-maybes-i-dont-knows-of-cultural-appropriation/](http://apihtawikosisan.com/2012/01/the-dos-donts-maybes-i-dont-knows-of-cultural-appropriation/)

Fake Feathered Chiefs – Let’s Talk
[notyouraverageindian.wordpress.com/2015/07/15/fake-feathered-chiefs/](http://notyouraverageindian.wordpress.com/2015/07/15/fake-feathered-chiefs/)

How to appreciate indigenous culture, without appropriating it
[ottawacitizen.com/news/local-news/how-to-appreciate-indigenous-culture-without-appropriating-it](http://ottawacitizen.com/news/local-news/how-to-appreciate-indigenous-culture-without-appropriating-it)

Think Before You Appropriate
[www.sfu.ca/ipinch/sites/default/files/resources/teaching\_resources/think\_before\_you\_appropriate\_jan\_2016.pdf](http://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

It may be harmless appropriation to you. But it’s our preservation [www.theglobeandmail.com/opinion/it-may-be-appropriation-to-you-but-its-our-preservation/article34981797/](http://www.theglobeandmail.com/opinion/it-may-be-appropriation-to-you-but-its-our-preservation/article34981797/)

DECOY: A portrait session with a twist
[www.youtube.com/watch?v=F-TyPfYMDK8](http://www.youtube.com/watch?v=F-TyPfYMDK8)

collection of Edward Curtis’s photos
[edwardscurtis.com/](http://edwardscurtis.com/)

ImagineNATIVE: Moving beyond the Hollywood Indian [www.cbc.ca/radio/unreserved/imaginenative-moving-beyond-the-hollywood-indian-1.3809142 – use only the section featuring Jesse Wente talking about the importance of Indigenous storytelling](http://www.cbc.ca/radio/unreserved/imaginenative-moving-beyond-the-hollywood-indian-1.3809142%20%20%E2%80%93%20use%20only%20the%20section%20featuring%20Jesse%20Wente%20talking%20about%20the%20importance%20of%20Indigenous%20storytelling)

Indigenous Storytelling: Who is controlling the narrative? [www.cbc.ca/radio/unreserved/indigenous-storytelling-who-is-controlling-the-narrative-1.3866126 – use only the sections with Dominic Gagnon and Jesse Wente](http://www.cbc.ca/radio/unreserved/indigenous-storytelling-who-is-controlling-the-narrative-1.3866126%20%E2%80%93%20use%20only%20the%20sections%20with%20Dominic%20Gagnon%20and%20Jesse%20Wente)

Scoop It: (MIS)representation of Indigenous Peoples in Canada and Beyond:
[www.scoop.it/t/mainstream-media-representation-of-indigenous-peoples](http://www.scoop.it/t/mainstream-media-representation-of-indigenous-peoples)

Social Media as a Formidable Force for Change
[www.huffingtonpost.com/ritusharma/power-of-social-media-dem\_b\_6103222.html](http://www.huffingtonpost.com/ritusharma/power-of-social-media-dem_b_6103222.html)

11 Indigenous Resistance Movements You Need To Know
<rabble.ca/news/2014/11/11-indigenous-resistance-movements-you-need-to-know>

Missing and Murdered Indigenous Women Inquiry: This is not an Indigenous problem, this is a Canadian problem,
[www.cbc.ca/news/politics/mmiw-inquiry-patty-hajdu-chris-hall-1.3359915](http://www.cbc.ca/news/politics/mmiw-inquiry-patty-hajdu-chris-hall-1.3359915)

We Matter Campaign speaks directly to Indigenous youth contemplating suicide, [www.cbc.ca/news/canada/north/we-matter-campaign-indigenous-suicide-1.3812037](http://www.cbc.ca/news/canada/north/we-matter-campaign-indigenous-suicide-1.3812037)

Recommended Supplementary Texts

First Voices
[www.firstvoices.com](http://www.firstvoices.com/)

First Nations Talking Circles
<firstnationspedagogy.ca/circletalks.html>

Socratic seminar
[hubpages.com/education/Socratic-Seminar-A-Practical-Guide](http://hubpages.com/education/Socratic-Seminar-A-Practical-Guide)

Reel Injun (film)

Blackline Masters (BLM)

1. Learning Journal
2. Types of Citizens

Note: If students are unfamiliar with the concept of New Media, teachers may find the optional lesson (found in the Appendix) “Participatory Culture – Changing Media” helpful.

# Lesson 1 – Examining the Idea of Digital Citizenship

The focus of this lesson is to assist students in determining the meaning of digital citizenship. One suggested approach is to ask students what they think “citizenship” means to them. (They may have discussed this in Social Studies classes.) Then ask students how they would define “digital citizenship.” To help focus their learning, a review of the types of digital citizens may be helpful. Black Line Master 2 –Type of Citizens offers a chart that compares types of citizens.

Review the Type of Citizens chart as a class, and then ask students to work individually, in pairs or in small groups to create a similar chart for:

* a personally responsible digital citizen
* a participatory digital citizen
* a justice-oriented digital citizen

For each type of digital citizen, students will create a brief description, propose sample actions, and outline core assumptions.

Formative Assessment Strategies

Educators may choose to ask questions to extend student thinking or provide descriptive feedback on their digital citizen charts to guide further learning. Note: the educator is not assessing the group itself, but rather suggesting and commenting on ways the student (or the group) may be able to create deeper or more comprehensive criteria.

# Lesson 2 – I Am Not a Costume: What Is the Difference between Appreciation and Appropriation?

This lesson will require multiple classes to complete. Begin by asking students: What is the difference between “cultural appropriation” and “cultural appreciation?” To contextualize the question, provide students with an image of what appears to be a non-Indigenous person wearing a First Nations headdress in an inappropriate situation.

If students are not aware of what cultural appropriation is, provide them with the following definition of cultural appropriation: Cultural appropriation involves members of one cultural group—usually a “dominant” cultural group—inappropriately using parts of the culture of another cultural group, usually a “minority” cultural group.

To help solidify understanding, ask students to:

* brainstorm potential examples of cultural appropriation.
* read the article, “What’s Wrong with Cultural Appropriation?”

Tell students they will be exploring several websites that refer to the topics of cultural appropriation versus cultural appreciation. They will be asked to summarize the following in their learning journals (see BLM 1 – Suggested Learning Journal Overview for more information):

* three things they learned or have come to understand at a deeper level
* two things they found interesting
* one question they still have

Students work in pairs and choose five articles/web pages from a teacher-selected list for study and response. The following is a recommended list:

Natan Obed on Cultural Appropriation Debate
[www.cbc.ca/player/play/944501827810](http://www.cbc.ca/player/play/944501827810)

Art, appropriation and the damaging economic effect on Indigenous artists [www.cbc.ca/radio/unreserved/appreciating-culture-treaty-payments-problematic-colouring-books-and-getting-back-to-the-land-1.3675693/art-appropriation-and-the-damaging-economic-effect-on-indigenous-artists-1.3677636](http://www.cbc.ca/radio/unreserved/appreciating-culture-treaty-payments-problematic-colouring-books-and-getting-back-to-the-land-1.3675693/art-appropriation-and-the-damaging-economic-effect-on-indigenous-artists-1.3677636)

Headdress
[www.cbc.ca/shortdocs/shorts/headdress](http://www.cbc.ca/shortdocs/shorts/headdress)

Appropriation vs Appreciation
[www.powwows.com/appropriation-vs-appreciation/](http://www.powwows.com/appropriation-vs-appreciation/)

Cultural Appropriation vs Cultural Appreciation
[www.theodysseyonline.com/cultural-appropriation-vs-cultural-appreciation](http://www.theodysseyonline.com/cultural-appropriation-vs-cultural-appreciation)

Cue the eye rolls: this is a piece about cultural appropriation [www.cbc.ca/news/opinion/cultural-appropriation-1.4119849](http://www.cbc.ca/news/opinion/cultural-appropriation-1.4119849)

The do’s, don’t maybes, and I-don’t-knows of cultural appropriation [apihtawikosisan.com/2012/01/the-dos-donts-maybes-i-dont-knows-of-cultural-appropriation/](http://apihtawikosisan.com/2012/01/the-dos-donts-maybes-i-dont-knows-of-cultural-appropriation/)

Fake Feathered Chiefs – Let’s Talk
[notyouraverageindian.wordpress.com/2015/07/15/fake-feathered-chiefs/](http://notyouraverageindian.wordpress.com/2015/07/15/fake-feathered-chiefs/)

How to appreciate indigenous culture, without appropriating it
[ottawacitizen.com/news/local-news/how-to-appreciate-indigenous-culture-without-appropriating-it](http://ottawacitizen.com/news/local-news/how-to-appreciate-indigenous-culture-without-appropriating-it)

Think Before You Appropriate [www.sfu.ca/ipinch/sites/default/files/resources/teaching\_resources/think\_before\_you\_appropriate\_jan\_2016.pdf](http://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

After student pairs have completed their work, organize a class discussion. Students can share what they have learned, what they have found interesting, and what they still have questions about.

Post and discuss the following questions:

* What effect can digital media have on appropriation of First Peoples cultures?
* What effect can digital media have on developing appreciation for First
Peoples cultures?

It may also be beneficial to post questions that students have shared regarding cultural appropriation and cultural appreciation.

The class discussion can take the form of a traditional First Nations Talking circle, or a Socratic seminar.

Formative Assessment Strategies

* Continue monitoring and providing feedback on students’ learning journal entries.
* Optional activity that can be used as a formative assessment tool: Have students write an essay or create a visual representation of what they have learned in the lesson, and respond to the questions:
* What is the difference between cultural appreciation and
cultural appropriation?
* How do we move from appropriation to appreciation?

Discuss criteria that students will use for their their essay or visual representation. Encourage students to use a digital medium to share their work.

# Lesson 3 – Representation and Misrepresentation

This lesson may take multiple classes to complete and includes several optional and extension activities to choose from, depending on interest and the time available.

How Are We Seen?

In this lesson, students explore the many faces of representation and misrepresentation in digital media, specific to the Indigenous experience.

One approach to this topic might be to discuss the following inquiry questions with students:

* If you were to describe yourself, would members of your family use the same description to describe who you are? Would your friends describe you as you describe yourself? Your teacher?

You may choose to poll students for their responses, or ask for a self-reflective piece, or perhaps have students in pairs or groups discuss the question then share out.

Students might then be asked to brainstorm answers to the question, “What might the terms self-representation and misrepresentation mean to Indigenous cultures?”

“DECOY” ([www.youtube.com/watch?v=F-TyPfYMDK8](http://www.youtube.com/watch?v=F-TyPfYMDK8)) is a video that may help inform the discussion. A portrait session with a twist. A follow-up might be to ask students to reflect on the statement made at the end of the video, “A photograph is shaped more by the person behind the camera than what is in front of it.”

Once students have completed researching and reviewing information on the representation and misrepresentation of Indigenous Peoples in digital media, the teacher may wish to explore the following prompts:

* What is meant by the statement, “A photograph is shaped more by the person behind the camera than what is in front of it”?
* Describe a time when you have been misjudged or inaccurately represented by another person (e.g., a rumour was spread about you or you were judged by someone else).

There are multiple ways students may respond to these prompts, such as participating in a free write, or communicating their understanding in a non-conventional digital format, or through whole-group discussion.

Cultural Representation

Have students read “You’re Not the Indian I Had in Mind” from The Truth About Stories by Thomas King. Share a collection of Edward Curtis’s photos (or examples online of his photography) to put Thomas King’s essay into perspective. Then choose one of these two activities:

* Option 1: Ask students to choose a paragraph or small section of the essay that resonates with them and write a personal response to the quote using one or more of the sentence starters included in their Learning Journal Overview.
* Option 2: Focus on the following lines from Thomas King’s essay:
* Racism is a funny thing, you know. Dead quiet on occasion. Often dangerous. But sometimes it has a peculiar sense of humour. The guys I ran with looked at Mexicans with a certain disdain. I’d like to say that I didn’t, but that wasn’t true. No humour here. Except that while I was looking at Mexicans, other people as it turned out, were looking at me.

Ask students what point King was making. Do they think King was making a commentary on people generally? Discuss.

### Misrepresentation

Story or Artifact

Have students bring to class something that is very important to their family, such as a family heirloom, a meaningful historical photograph, or a story that is important to their family history. In partners or small groups, have students share why it is important to them and to their family. Students then imagine that their treasured item is copied, dismissed, distorted, or altered—an action that either disrespects or doesn’t acknowledge the family history. Students share how this would make them feel.

Have students reflect on how it felt to be intentionally misrepresented by someone else. Ask students to either share their feelings orally in a class discussion or in their learning journals.

Who Is Telling the Story?

Have students work in small groups to conduct research on verified, credible sources that highlight Indigenous knowledge and ways of being. Examples are: ImagineNATIVE, by Jesse Wente, and Indigenous Storytelling, by Dominic Gagnon. Ask students to synthesize the ideas discussed by Jesse Wente and Dominic Gagnon and create a graphic representation to share with the rest of the class.

ImagineNATIVE: Moving Beyond the Hollywood Indian [www.cbc.ca/radio/unreserved/imaginenative-moving-beyond-the-hollywood-indian-1.3809142](http://www.cbc.ca/radio/unreserved/imaginenative-moving-beyond-the-hollywood-indian-1.3809142)
Use the section featuring Jesse Wente.

Indigenous Storytelling: Who is controlling the narrative? [www.cbc.ca/radio/unreserved/indigenous-storytelling-who-is-controlling-the-narrative-1.3866126](http://www.cbc.ca/radio/unreserved/indigenous-storytelling-who-is-controlling-the-narrative-1.3866126)
Use the sections featuring Jesse Wente and Dominic Gagnon.

Extension Options:

* Option 1: Have students research Indigenous artists, writers, journalists, or musicians who are creatively sharing through digital media, or who are working to ensure accurate portrayal of First Peoples in the media. Some possibilities could include:

Paul Seesequasis
Jesse Wente
Tracey Kim Bonneau
Connie Walker
Nadya Kwandibens
Redworks

Students share what they have learned in an essay or a visual representation. Students could also explore “Scoop It: (MIS)representation of Indigenous Peoples in Canada and Beyond” for more ideas.

* Option 2: Students watch the film Reel Injun and reflect on role the media has played on the perception the general public has about First Peoples.

Final Reflection Activity

Have students respond to the following questions:

*What is representation/misrepresentation of culture? How does the increased use of digital media potentially impact both the representation and misrepresentation of Indigenous cultures?*

Students may respond to the question through writing, orally (e.g., in a self-recorded video or podcast), or in another method of presentation (e.g., a blog post or article). Co-construct with students the criteria for assessing the assignment.

Formative Assessment Strategies

Provide feedback on students’ work:

* responses to free-write
* learning journal entries
* final reflection activity

# Lesson 4 – Resistance and Social Activism

Ask students to think about the challenges and benefits of the increased use of social media in the world. Use the following questions to generate a class discussion:

* What do the terms “social activism” or “social advocacy” mean to you?
* What do you know about the impact of social media and digital technologies on social activism in the world?
* What impact can social media have on people fighting against injustice in the world?

Introduce students to the Likert scale using the following:

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | strongly disagree |  | disagree |  | agree |  | strongly agree |

Ask students to respond to the following statement using the Likert Scale: The benefits of the use of social media for social activism or social advocacy outweigh the drawbacks of the use of social media.

Then have them read “Social Media as a Formidable Force for Change.” [www.huffingtonpost.com/ritusharma/power-of-social-media-dem\_b\_6103222.html](http://www.huffingtonpost.com/ritusharma/power-of-social-media-dem_b_6103222.html)

 Discuss the main points of the article. Ask students to also consider potential drawbacks to the use of social media for activism (they may want to search the word “slacktivism”). Have students work in pairs or small groups to create a graphic organizer to show the potential benefits and challenges with the use of social media for activism.

Follow up by having students read the following online articles to provide context for some issues that connect to First Peoples’ lives:

* 11 Indigenous Resistance Movements You Need to Know <rabble.ca/news/2014/11/11-indigenous-resistance-movements-you-need-to-know>
* Missing and Murdered Indigenous Women Inquiry: This is not an Indigenous problem, this is a Canadian problem
<rabble.ca/news/2014/11/11-indigenous-resistance-movements-you-need-to-know>
* We Matter Campaign
[www.cbc.ca/news/canada/north/we-matter-campaign-indigenous-suicide-1.3812037](http://www.cbc.ca/news/canada/north/we-matter-campaign-indigenous-suicide-1.3812037)
speaks directly to Indigenous youth contemplating suicide,

Have students research an issue of concern to First Peoples and share how advocacy for that issue has been supported through social media. Examples of issues could include:

* Missing and Murdered Indigenous Women
* Idle No More
* Pipeline protests
* Land-use protests
* Child welfare issues

Based on what they learned from the class discussion and their research, have students respond (by creating a formal piece of writing or a learning journal entry) to the question:

What impact is social media having on social activism for First Peoples?

Optional Extension Activity

Students could use social media to add their voices to a social issue. This could be done via blogging, tweeting, posting or another format. Generate criteria with students to ensure that the student voice is appropriate for the context (e.g., it shows that the student understands the issue and is engaging positively and is not “trolling”).

Formative Assessment Strategies

Provide descriptive feedback on student responses to the question, “What impact is social media having on social activism for First Peoples?”

# Unit Summative Assessment Options

Provide students with the following options:

Digital Representation of the Digital Trickster

Have students reflect on what they have learned in the lessons and use a digital platform to create a representation of the digital Trickster. The digital Trickster should represent a synthesis of what they have learned about how the digital world is being used to share and learn about First Peoples cultures. Also, to discuss issues and ideas important to First Peoples, and advocate for change. Students can create a literal representation but encourage them as well to use metaphor and symbolism in their depictions.

Students could consider digital platforms such as Tumblr or Glogster.

Written Expression

Students will need to understand the Trickster motif to grasp the metaphor to choose this option. Ask students to think about why social media and the digital world could be understood as the digital Trickster. Have them write an essay responding to the question: How is the digital world like a Trickster for First Peoples?

# EXTENSIONSParticipatory Culture: Changing Media

Introduction:
Introduce the concept of New Media. Some suggested resources can be the following videos:

* Cyberwise – What is New Media? [www.youtube.com/watch?v=sug7L4x5N1E](http://www.youtube.com/watch?v=sug7L4x5N1E)
* About New Media [www.youtube.com/watch?v=1GN8AKfRuIY](http://www.youtube.com/watch?v=1GN8AKfRuIY)

Invite students to think about all the different ways they communicate with others and the technology they use to communicate. In pairs or small groups, ask students to discuss what communication tools people used during their parents’ or previous generations. Some suggested questions to guide the discussion are:

* What is media?
* What is meant by “new media”? For whom is it “new”?
* What is digital media?
* What benefits and drawbacks might digital media have on society and on First Peoples cultures?

One option for formative assessment in this lesson will be for students to keep a learning journal. As a class, determine the focus and criteria for the Journal. For example, much of the work they will do will involve talking with classmates, and one option may be to self-assess their participation in small-group and large-group discussions. Should this be the case, participation in discussions may become a focus for co-creation of the criteria for the Journal.

The Learning Journal can be a written record of student learning. It is also an opportunity for the teacher to provide students with ongoing feedback and ask probing questions to help them clarify and/or extend their thinking. Students could also create their Learning Journal using a digital platform.

Once the criteria and focus of the learning journal is determined, the teacher can facilitate a whole-class brainstorming session to determine the inquiry questions to be addressed in the Learning Journal.

Some examples of questions could be:

* How is your life directly affected by what is called “new media”? What are the benefits and drawbacks associated with your use of media?
* How might new forms of media be affecting your relationships, family, community, or society in general?

### Formative Assessment Strategies

Educators may choose to provide descriptive feedback by asking questions to extend student thinking, comment on student self-reflections, or guide further learning by providing feedback on the nature of student self-reflection. Note: the educator is not assessing the self-reflection itself, but rather suggesting and commenting on ways the student may be able to drive deeper or more comprehensive reflection.

Language Warrior: Using Digital Media to Revitalize and Renew First
Nations Languages

Use the following questions to initiate a discussion of First Nations languages:

* What do you know about First Nations languages in BC?
* What is the state of the First Nations language in the traditional First Nations territory on which the school is located (or is closest to)? (i.e. are there ongoing efforts to revitalize that First Nations language?)
* What is meant by “revitalization”?
* What might it mean to revitalize a language?
* Why would First Nations languages need revitalization?

The following activity is ideally done in small groups to allow for students to discuss their ideas and learn collaboratively. Let students know that they will be creating concept maps based on the readings and websites that they will explore in this lesson. Concept maps are graphic tools for organizing information. They can be created digitally or with paper and ink. They focus on connecting various concepts and showing the relationship(s) among them.

More information about how to create a concept map can be found online: [library.usu.edu/instruct/tutorials/cm/CMinstruction2.htm](http://library.usu.edu/instruct/tutorials/cm/CMinstruction2.htm)

Ensure students know how to create a concept map prior to continuing with the following activities. Students will progress through the following activities, making notes of what they identify as the key ideas (concepts) around First Nations language revitalization and digital media. The overarching question they should focus on is, “How is digital media being used to help revitalize First Nations languages?”

Ask students to think first about potential benefits and drawbacks of digital media for First Nations language revitalization. Each group will then organize their notes on this issue into a concept map. Play “Digitally Preserving Squamish with Dustin Rivers.”

Then, provide the small groups with time to debrief what they heard and share their notes/concept maps with each other.

Next, set up four stations for each of the following texts:

* Pages 7-10 from the FPCC Language Report
* Khelsilem Embraces Indigenous Languages as a Way to Decolonize Young Minds
* Reconciliation and Revitalization of Indigenous Languages – Speaking My Truth (This text can be quite dense for some students to read, so shared readings may be appropriate for some readers.)
* Sherman Alexie – Eulogy

Print off the documents or place a computer at each station to access the texts online. Students then rotate through each station. The texts vary in complexity, so groups can decide to read individually or to take turns reading aloud to the group. Have students take notes based on what they see as the key ideas of each passage. These notes will be used to help them to create the group’s concept map. This process will take several class periods.

Once all groups have rotated through the stations, scaffold student learning by spending a full class discussing and reviewing what students read, heard, and discussed. This will help them further process the information.

Using their notes, each group creates a concept map that demonstrates what they have learned about the use of digital media to support First Nations language revitalization. Ask students to also think about the effects of digital media on First Nations languages that were not shared in the readings or on the websites.

Optional: Have students complete a self-assessment of their participation in the group work.

### Optional Extension Activity

Students create a twitter conversation (280 characters in each tweet) using the local Indigenous language. The tweet should support revitalizing and renewing Indigenous languages (e.g., “Language connects traditions, culture, history and future to the land”). If possible, have a local First Nations language speaker help students learn the phrase they want to tweet. Support for this process is found in the Introduction section of the FNESC/FNSA English First Peoples 10-12 Teacher Resource Guide, 2008. If no local person is available, students can access the First Voices website to help with the translation.

Remind students that it is important to treat other peoples’ languages with respect.

### Formative Assessment Strategies

Focus your descriptive feedback on students’ concept maps and group participation self-assessment.

### BLM 1 – Suggested Learning Journal Overview

Let students know the Learning Journals provide opportunities for them to think about and reflect on what they are learning and respond thoughtfully to learning experiences in and out of the classroom. It also provides evidence of what they are learning.

Writing about what they are learning is not just recording, “we learned about \_\_\_\_\_ today.” They should be sharing as much as possible based on the co-constructed criteria the class has developed. For example, they can explain:

* what their understanding was before a reading, video, class or experience
* whether or not their understanding has changed, and if so, how
* what was challenging for them in the learning.

Remind students to make as many connections as they can between what they are learning and their own experiences, values, and ideas. If students will be asked questions as prompts to answer in their journal, encouraged them to go beyond the prompt questions and share more of their own ideas. To differentiate and scaffold the self-reflective process, some sentence starters may also help, such as:

I found this reading/video/class/experience interesting because \_\_\_\_\_.

This makes me question/think about \_\_\_\_\_ because \_\_\_\_\_.

Some questions that this raises for me are \_\_\_\_\_.

\_\_\_\_\_ has helped me understand that \_\_\_\_\_.

I can now see the link between \_\_\_\_\_ and \_\_\_\_\_.

### BLM 2 – Types of Citizens

|  |  |  |  |
| --- | --- | --- | --- |
|  | Personally Responsible Citizen | Participatory Citizen | Justice-Oriented Citizen |
| Description | * Acts responsibly in the community
* Works and contributes back to the larger community
* Obeys laws
* Recycles
* Volunteers to lend a hand in times of crisis
 | * An active member of organizations and/or improvement efforts
* Organizes community efforts to care for those in need, promote economic development or clean up/protect environment
* Knows how governing agencies work
* Knows strategies for accomplishing collective tasks
 | * Critically assesses social, political, and economic structures to see beyond surface causes
* Seeks out and addresses areas of injustice
* Knows about democratic social movements and how to affect systemic change
 |
| Sample Action | * Contributes food to a food drive
 | * Helps to organize a food drive
 | * Explores why people are hungry and acts to solve root causes
 |
| Core Assumptions | * To solve social problems and improve society, citizens must have good character; they must be honest, responsible, and law-abiding members of the community
 | * To solve social problems and improve society, citizens must actively participate and take leadership positions within established systems and community structures
 | * To solve social problems and improve society, citizens must question and change established systems and structures when these reproduce patterns of injustice over time
 |

Adapted from Westheimer, J. Kahne, J. (2004) What kind of citizen? The politics of educating for democracy