

In Our Own Words: Bringing Authentic First Peoples Content to the K-3 Classroom

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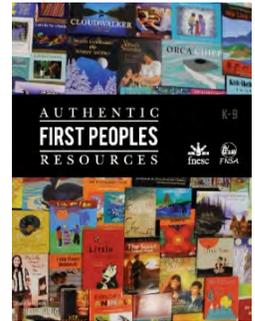
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- the other individuals, communities, and organizations who provided the authentic content that enriches the material included in this teacher resource

Many of the strategies and unit plans in this guide incorporate the use of grade-appropriate story books and other learning resources identified in *Authentic First Peoples Resources K-9* (FNEESC, 2016). This guide is available online at fnesc.ca/authenticresources.



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FAQs



► *Why has this resource been developed, and what can it contribute to my teaching practice?*

This resource has been developed in response to desire on the part of teachers for more guidance and information on how to incorporate First Peoples materials into their instruction and assessment practices. Educators and communities have long recognized a need for increased information and support in the use of culturally appropriate and meaningful First Peoples content, materials, and teaching methods. This desire for support reflects an awareness and recognition that

- there is value for all students when First Peoples content and worldviews are incorporated in classroom learning experiences in a meaningful and authentic way
- there is a need to continue developing educational approaches that better meet the needs of Indigenous students
- it is important to personalize and customize learning experiences in response to class makeup and individual students' learning needs
- First Peoples literature, creative works, role models, and other learning resources are more widely available now than in the past, and this availability is continuing to improve
- Indigenous communities in Canada, both on-reserve and off, continue to make education a priority
- Indigenous communities themselves contain the most accurate and authentic source of teaching about First Peoples – their traditions, environments, ecologies, directions, priorities, etc.

At the same time, many teachers are aware

- of limitations in their own knowledge of Indigenous peoples, cultures, and histories
- that there exists considerable diversity among First Peoples in BC, and that it is often inappropriate to base teaching on broad generalizations

Teachers are often anxious about perpetuating misconceptions, making mistakes, or giving offence when approaching First Peoples topics. And while they may be willing to engage with their local Indigenous communities, they recognize the importance of keeping their primary focus on day-to-day student learning and are acutely aware of how challenging and time consuming the necessary networking can be.

That is why this guide has been developed. It provides an array of ideas and suggestions that can be applied in whole or in part to incorporate local Indigenous content and authentic First Peoples texts into a K-3 classroom. By following the suggestions provided here and remaining open to respectful dialogue and consultation with members of the local First Nations communities, teachers will benefit their students and expand their own comfort with this material. And while mistakes will inevitably occur (as in any undertaking), a mistake arising from application of the suggestions provided here will not prove as serious as the mistake of failing to work toward a more accurate portrayal of First People realities in the classroom or a pedagogy that is more inclusive of Indigenous learners.

► *What is meant by “First Peoples”?*

The term “First Peoples” refers to Indigenous (First Nations, Métis, and Inuit) peoples in Canada, as well as to Indigenous peoples around the world.

- **Aboriginal:** an umbrella term used in the *Constitution Act*, 1982, to refer to three distinct categories of Indigenous peoples: First Nations, Inuit, and Métis. Often the term Aboriginal is used interchangeably with the terms “Indigenous” or “First Peoples.” Using the term Aboriginal is growing in disuse as people are encouraged to specify First Nations, Inuit, or Métis, or use Indigenous.
- **First Nations:** the self-determined political and organizational unit of the Indigenous community that has the power to negotiate, on a government-to-government basis, with BC and Canada. Many First Nations prefer “First Nations” rather than “First Nations community.”
- **Indian:** A term that has been used historically by explorers and settlers to identify Indigenous peoples in South, Central and North America. In Canada, the term has legal meaning in the *Indian Act*, which defines who has Indian “status” for purposes of the Indian Act. For some Indigenous peoples, the term “Indian” confirms their ancestry and protects their historic relationship to with the federal Crown. For others, the definitions set out in the *Indian Act* are not affirmations of their identity. In terms of these curricular resources, Indian is used in historical and legal contexts. For example, it is the *Indian Act* which still has legal and governmental importance today.
- **Indigenous:** the original people of a territory or region. In Canada, the term may be used interchangeably with “First Peoples” or “Aboriginal” and has increased in popularity in recent years.
- **Inuit (singular: Inuk):** original peoples whose origins are different from other Indigenous peoples in North America. The Inuit generally live in northern Canada and Alaska. The word Inuit means “the people” in the Inuit language of Inktut.
- **Métis:** a person of European and First Nations ancestry. The Métis established homelands in various parts of Canada, with unique traditions, language (Mishif), ways of life, collective consciousness, and a distinct nationhood.

Students may sometimes encounter other outdated terms such as “Native” or “Eskimo” in relation to First Peoples. Where appropriate, use these as opportunities to teach the appropriate terms and the value of inclusive, respectful language. When referring to specific First Nations, it is preferable to use the name of the nation.

► *What are First Peoples Principles of Learning, and why are they important?*

First identified in relation to the English 12 First Peoples curriculum, the “First Peoples Principles of Learning” articulate an expression of the shared wisdom of Elders and educators within First Peoples communities in BC.

The following First Peoples Principles of Learning apply to all areas of curricula from Kindergarten to Grade 12:

First Peoples Principles of Learning

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

These principles were first articulated by a diverse team of Indigenous educators, scholars, and knowledge-keepers during the development of English 12 First Peoples.

Teachers across the province are encouraged to look for opportunities to use these principles to guide their classroom practice.

A poster form of the Principles of Learning is available online (www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf).

► *What are authentic First Peoples texts?*

Authentic First Peoples texts are historical or contemporary texts that

- are created by First Peoples or through the substantial contributions of First Peoples
- depict themes and issues that are important within First Peoples cultures (e.g., identity, tradition, role of family, importance of Elders, connection to the land, the nature and place of spirituality as an aspect of wisdom, the relationships between individual and community, the importance of oral tradition – see Themes and Topics later in this section for more examples)
- incorporate First Peoples story-telling techniques and features as applicable (e.g., circular structure, repetition, weaving in of spirituality, humour)

► *Why is it important to use authentic resources?*

In the past, resources dealing with Indigenous content have contained inaccurate information, and/or have not fairly represented the unique experiences and worldviews of First Peoples. Regardless of how well-intentioned or well researched these resources may be, FNEC advocates that only authentic resources be used in the classroom to ensure that First Peoples cultures and perspectives are portrayed accurately and respectfully.

An increased use of authentic First Peoples resources will benefit all students in BC:

- Indigenous students will see themselves, their families, their cultures, and their experiences represented as being valued and respected.

- Non-Indigenous students will gain a better understanding of and appreciation for the significance of First Nation, Métis, and Inuit peoples and cultures within the historical and contemporary fabric of this province.

► *How do I know if a resource is authentic?*

Identifying authentic texts can sometimes be a challenge. To assist in this process, FNEESC has published the resource guide, *Authentic First Peoples Resources K-9* (FNEESC, 2016). This guide is available at the FNEESC website: fnesc.ca/authenticresources.



All of the resources listed in this resource guide are authentic and acceptable for use in educational settings.

The current edition of guide lists only print resources that are written for a **student** audience and that are available province-wide. Future editions of this guide may be produced to include additional media, as well as teacher resources and new print titles that become available.

Educators wishing to conduct their own evaluations of additional resources should consider the following guidelines:

- Consult with your local school district Indigenous contact to determine what locally developed texts are available.
- Ensure that proper copyright protocol have been respected, particularly when using resources (e.g., songs, artwork) found online.

► *What do I need to know about First Peoples stories or narratives?*

Story is one of the main methods of traditional Indigenous learning and teaching. Combining story and experience is a powerful strategy that has always been used and continues to be used by First Peoples, and its power can also be brought into the classroom.

Stories enable holistic learning. They meld values, concepts, protocol, practices, and facts into narratives. Stories also develop important skills of listening and thinking.

Purposes and Forms

Different stories have different purposes. Traditional and contemporary First Peoples stories are told for

- teaching – life lessons, community responsibilities, rites of passage, etc.
- sharing creation stories
- recording personal, family, and community histories
- “mapping” the geography and resources of an area
- ensuring cultural continuity (e.g., knowledge of ancestors, language)
- healing
- entertainment

Where appropriate, talk with students about the purposes of specific stories used in the classroom.

First Peoples stories also take many forms. Although most of the stories used in this guide are in prose form, stories can also be told in song, dance, poetry, theatre, carvings, pictures, etc.

First Peoples Worldviews

Although First Peoples worldviews vary from community to community, the following elements have a place within the worldviews of many First Peoples:

- connection with the land and environment
- the nature and place of spirituality as an aspect of wisdom
- the nature of knowledge – who holds it, what knowledge is valued
- the role of Elders and knowledge-keepers
- the relationships between individual, family, and community
- the importance of the oral tradition
- the experience of colonization and decolonization (e.g., residential schools, the reserve system, land claims)
- humour and its role

Elements of First Peoples worldviews are reflected in authentic texts.

Copyright and Protocol

It is important to recognize that local cultural protocols exist. Permission for use of First Peoples cultural materials or practices such as stories, songs, designs, crests, photographs, audiovisual materials, and dances should be obtained from the relevant individuals, families, Elders, hereditary chiefs, Band Councils, or Tribal Councils. This authorization should be obtained prior to the use of any educational plans or materials. Consult your local district Indigenous contact for advice and assistance in approaching the appropriate person(s).

All of the stories and resources cited in this teacher resource have been cleared for classroom use, and **no additional permission is required**. However it is still important to acknowledge the source of every story shared in the classroom, both author (where applicable) and region. For maps showing First Peoples of BC, consider one of the following resources:

- First Peoples Languages Map of British Columbia
<http://maps.fpcc.ca/>
- First Nations of British Columbia
www.aadnc-aandc.gc.ca/DAM/DAM-INTER-BC/STAGING/texte-text/fnmp_1100100021018_eng.pdf

Story, Legend, and Myth

Because of the connotations often associated with the terms “legend” and “myth” (i.e., that they are fiction), it is preferable to use the terms “story,” “traditional story,” or “narrative.”

If students ask “Is it true? Did this really happen?” there are a number of responses that might be appropriate, depending on the specific story, the context, and the age of the children. Consider the following replies:

- Sometimes you have to figure out for yourself what you believe to be true. Here’s what I think is true ...
- The purpose/moral of this story is ____, and that’s the most important truth.

- Many of the Chehalis people [for example] believe this story to be true.
- This story is so old that no one can say if it is true or not.
- I wasn't around when this story was first told so I cannot tell you if it is or is not true, but I hope you enjoyed it, or learned something from it.
- (Of particular relevance when discussing any differences in the teachings of two or more stories) The great spirit gave us all the gifts that we have, and we are all individuals with different ways of seeing. That's why we have differing beliefs, practices, clans, crests, and Nations.

► *What themes and topics might I encounter in First Peoples resources?*

An effective integration of authentic First Peoples resources will draw attention to recurring themes topics that are characteristically part of the worldview of many Indigenous peoples. The fact that many of these are consistent with themes that primary teachers already use in their classrooms facilitates the integration of First Peoples content. Using these identified themes in a deliberate and thoughtful way can serve to address multiple curriculum areas at the same time.

Though not a finite list, the following identifies a range of these themes and topics:

- | | |
|--|--|
| ▪ art | ▪ racism & stereotypes |
| ▪ balance | ▪ relationality & connectedness |
| ▪ beliefs | ▪ relationship to the natural world |
| ▪ ceremony | ▪ relationship with spirit world |
| ▪ citizenship & service | ▪ respect |
| ▪ collaboration and co-operation | ▪ rights and responsibilities |
| ▪ competition | ▪ rites of passage |
| ▪ conflict & conflict resolution | ▪ roles of teacher & learner |
| ▪ decision making | ▪ seasonal cycle, seasonal activities |
| ▪ diversity | ▪ self-reliance |
| ▪ dreams & visions | ▪ sharing, fairness |
| ▪ Elders and knowledge-keepers | ▪ storytelling |
| ▪ family | ▪ structure and hierarchy |
| ▪ family and community roles | ▪ sustainability & continuity |
| ▪ feasts | ▪ symbols and symbolism |
| ▪ feelings | ▪ time and place |
| ▪ food | ▪ tradition |
| ▪ games | ▪ tradition and modernity |
| ▪ generosity | ▪ Traditional Ecological Knowledge |
| ▪ grief & loss | ▪ traditional knowledge |
| ▪ humour | ▪ traditional technologies |
| ▪ identity | ▪ (transportation, tools, food gathering prep & storage) |
| ▪ inclusivity & belonging | ▪ Tricksters |
| ▪ language | ▪ vitality |
| ▪ listening | ▪ ways of learning |
| ▪ nurturing | ▪ well-being |
| ▪ ownership | ▪ wisdom |
| ▪ performance (song, dance, drama, etc.) | ▪ worldview |
| ▪ protocol | |

► *How do I find out which resources are appropriate for my local area?*

Wherever possible, you are encouraged to use resources representing your local area. It is important for all students in BC to have an understanding of the culture(s) of the First Peoples in the area in which they live.

The FNEC resource, *Authentic First Peoples Resources K-9*, provides region of origin information for all the resources it cites. For additional support in identifying resources local to your area, consult with your district Indigenous contact or local Band council education co-ordinator. The Ministry of Education maintains an up-to-date online list of school district Indigenous contacts: www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do.

At the upper primary grades, as students begin to expand their horizons beyond their local communities, it is appropriate to bring in resources from other areas as a point of comparison. Indeed, some curriculum expectations require a focus on “Indigenous peoples of BC.” This also provides an opportunity to emphasize the diversity of First Peoples cultures within British Columbia and Canada, and across North America.

The classroom units contained in this teacher resource suggest some of the many ways these themes can be addressed using specific strategies and authentic texts.

► *I’ve encountered an unfamiliar Indigenous language word. I’m afraid of being disrespectful if I mispronounce it. What should I do?*

If the language is from your local area, try to find a speaker of the language to teach you.

If this option is not available to you, or if the language is not local, the First Voices website (firstvoices.com) is a valuable resource. This site contains audio clips and other language learning resources for a number of First Peoples languages in Canada.

If all else fails, make your best guess, and tell your students that it might be wrong. In addition, know that, just like English, many First Peoples languages have local dialects, and pronunciation may vary from one area to another.

► *What First Peoples pedagogies should I try to incorporate in my classroom?*

This learning resource is guided by the recognition of ways of learning inherent in First Peoples’ world views. While each First Nation has its own unique identity, values and practices, there are commonly held understandings of how we interact and learn about the world.

An effective integration of First Peoples learning methods will include

- a commitment to learner-centredness, supporting students in developing their own personal learning, while encouraging a sense of personal responsibility for learning

- a focus on experiential learning rather than an exclusive reliance on teacher-led discussions (for example, having students engage directly with the local First Peoples community through field studies, interviews, and the involvement of guest speakers)
- an emphasis on awareness of self and other in equal measure (for example, establishing a classroom environment that respects the contributions of each member and provides time and opportunity for even the more reticent students to contribute to group processes)
- a recognition of the value of group process (for example, being especially sensitive to the time it takes for groups to come to consensus or to the teachable moment)
- a recursive approach to resources – revisiting the same text or activity more than once over the course of the school year
- support for varied forms of representation (for example, providing ample opportunity for students to demonstrate their understanding through the use of drama, art, media, dance, song, music, etc.)

Many of these approaches are simply a matter of good teaching practice, and are reflective of what educators are already doing in classrooms across the province.

Oral Tradition

Oral tradition is a means by which cultural transmission occurs over generations (other means include written records and physical artefacts). Among First Peoples, oral tradition is extremely important and may consist of told stories, songs, and/or other types of wisdom or information, often incorporating dance or various forms of visual representation such as carvings or masks. In addition to expressing spiritual and emotional truths (e.g., via symbol and metaphor), oral tradition provides a record of literal fact – including laws, beliefs, customs, histories, and other forms of cultural knowledge.

The maintenance of oral tradition is considered critical in virtually all First Peoples cultures, and effective integration First Peoples texts will include opportunities for student to experience stories in their oral form. In this way, students will come to fully appreciate the significance of a living oral tradition.

One Teacher’s Experiences: Strategies for Reading Aloud

In teaching my students, I often guide them by examining the lessons from the stories with them. I teach my students to think about the lessons and apply them to their own experiences.

To begin my story in the classroom, I turn off the lights. I instruct the children to follow me with their eyes while I move about in the telling. Their hands are on their desks and no one speaks except for the storyteller. I finish the telling and switch on the lights.

I then help the children re-write the story. I point out to the children how to look at the story from the differing perspectives of the various characters. For example, Wiigyat was driven by his hunger and the Gitxsan were defending their food. How would the students feel if someone was stealing their food? What should they do if they are hungry like Wiigyat?

Although the authentic texts cited here are primarily print resources, the classroom units in this guide allow for a number of ways to incorporate the oral tradition. Consider the following approaches:

- Invite an Elder or other community member to read the story aloud to the class.
- Have students take turns reading a story, in whole or in part, to the whole class or to smaller reading groups.

- Invite older students in the school to create audio recordings (e.g., podcasts) of the stories for use in your classroom.

For more information about the oral tradition in the classroom, refer to the unit “The Oral Tradition” in the FNESC/FNSA *English First Peoples 10-12 Teacher Resource Guide* (available online: fnesc.ca/learningfirstpeoples/efp).

Listening

As part of the oral tradition, listening skills are paramount to First Peoples teaching and learning. Listening was and continues to be critical in traditional First Peoples cultures as the first step in committing something to memory and for

- language learning
- learning the geographical features that delineate the food gathering boundaries of one’s territory
- learning the proper protocols to follow in a variety of situations
- hearing the sound of changing weather conditions that might affect personal safety
- picking up the sound of a game animal in time of hunger
- hearing the approach of an enemy
- making thoughtful decisions in collaborative settings

Whenever possible, look for ways to incorporate thoughtful, meaningful listening activities in your classroom. One such strategy is to bring students to a quiet spot (preferably outdoors), and have them imagine themselves in a situation where listening really matters. Students should assume a comfortable position, free their hands of any objects, and observe five minutes of absolute silence. They may close their eyes or concentrate on a single point during this time, but they must not move, speak, or make eye contact with each other. When five minutes have passed, ask students to share their immediate impressions of the experience. What sounds did they hear? Did they learn anything about the surrounding area from listening intently? Were any sounds surprising or unexpected? What was going through their minds as they listened and concentrated? Were they relieved or disappointed when the listening time was over?

As part of listening activities, talk about the importance of silence. In traditional First Peoples cultures, silence has a particular value and purpose of silence (e.g., to demonstrate respect, to train and discipline warriors and hunters, to strengthen the body and mind). Silence also offers opportunities for personal reflection. Recognize that some Indigenous students in your classroom may come to classroom activities in a more reflective way, and may incorporate silence often as part of their thinking and learning processes.

(For one example of an activity focussing on listening, see “Sample Lesson Plan 1 – Listening: The First Lesson for Aboriginal Children” in *Shared Learnings*, available online www2.gov.bc.ca/assets/gov/education/kindergarten-to-grade-12/teach/pdfs/shared.pdf.)

Connecting Learning to the Land and Place

Connection with place, with the land, is the foundation of Indigenous knowledge. This means that each Indigenous group holds unique worldviews, technologies and pedagogies according to their environment and territories. Indigenous knowledge, passed on through the generations, was and is essential for sustaining life. Survival for First Peoples depends on their particular knowledge of the land, their unique relationship with the environment, and their shared values and practices through which they made sense of the world.

The concept of place goes far beyond the physical space. It includes a crucial sense of place – the memories, emotions, histories, and spiritualities that bind people to the land.

Five concepts of place have been identified, common to most First Peoples:

- Place is multidimensional. More than the geographical space, it also holds cultural, emotional and spiritual spaces which cannot be divided into parts.
- Place is a relationship. All life is interrelated. Relationship encompasses both human relationships and the relationships between people and the land.
- Place is experiential. Experiences a person has on the land give it meaning.
- Place is local. While there are commonalities, each First Nation has a unique, local understanding of place. Stories are connected to place.
- Place is land-based. Land is interconnected and essential to all aspects of culture. Making connections with place in English First Peoples courses is an integral part of bringing Indigenous perspectives into the classroom. Peoples' perspectives are influenced by the land they are connected to. That means including experiential learning in local natural and cultural situations.

(Adapted from Michell et al., *Learning Indigenous Science from Place*, p. 27-28.)

Wherever possible, look for opportunities to take learning outside in order for students to make connections with the land and place they are situated on. This may be as simple as a nature walk or an outdoor story reading, or it may involve a more complex study of a local habitat or environment.

Particularly for older students, a more structured outdoor education program can provide additional opportunities to

- address the learning needs of students who may not thrive in a conventional classroom setting
- engage in experiential learning
- nurture respect for the natural environment
- foster healthy living practices
- teach self-discipline and instil pride

Traditional Ecological Knowledge

Traditional Ecological Knowledge, or TEK, is the most popular term to denote the vast local knowledge First Peoples have about the natural world found in their traditional environment.

Some people consider the term misleading because “traditional” suggests that the knowledge is stuck in the past, where in fact it is dynamic and continually being renewed. As well, the use of “ecological” can be seen as limiting, for the knowledge referred to is holistic and goes beyond the discipline of ecology, and embraces many topics such as spirituality, astronomy, medicine, and technology. However, “ecological” in its broader usage can refer to the idea that TEK is rooted in the local landscape.

One way of understanding TEK is to consider it not as just a database of collected information, but as a process of participating in relationships, as explained in this quote:

Native understandings of TEK tend to focus on relationships between knowledge, people and all of creation (the “natural” world as well as the spiritual). TEK is viewed as the process of participating (a verb) fully and

responsibly in such relationships, rather than specifically as the knowledge gained from such experiences. For First Peoples, TEK is not just about understanding relationships, it is the relationship with Creation.

(Deborah McGregor, "Linking Traditional Ecological Knowledge and Western Science: Aboriginal Perspectives from the 2000 State of the Lakes Conference." *Canadian Journal of Native Studies* XXVIII, 1(2008):139-158. Page 145.)

TEK is, above all, local knowledge based in people's relationship to place. It is also holistic, not subject to the segmentation of Western science disciplines (botany, zoology, astronomy, physics, etc.). Knowledge about a specific plant may include understanding its life cycle, its spiritual connections, its relationship to the seasons and with other plants and animals in its ecosystem, as well as its uses and its stories.

TEK is widely used in biological and environmental sciences, and is largely considered to be complimentary to, and equivalent with, Western scientific knowledge. The environmental knowledge of generations is important to fields such as resource management, climate change, and sustainability. For example, at the federal level, a TEK subcommittee reports to the Committee on the Status of Endangered Wildlife in Canada, which makes recommendations to the Minister – based on TEK in their own local regions – about species that may need to be listed.

It is important to recognize that TEK is the intellectual property of the First Nation that holds it. Many people share much of their knowledge with others, but some knowledge and wisdom, due to cultural protocols, is considered private and is not shared.

Teacher Reflection

For classroom teachers, assessment is an ongoing practice. Apart from providing feedback for students and parents, it can yield information about their own teaching practice. By reflecting on the results of their assessments, teachers are able to adjust their teaching practice to find the best way of meeting students' learning needs. When delivering these units it is a good idea for teachers to ask themselves the following questions:

- What worked well?
- What didn't work so well?
- What would I do differently next time?

Since many of the resources and approaches to teaching contained in this resource may be new or unfamiliar, teachers are encouraged to engage in conscious and structured reflection throughout the units. This will help build comfort with these topics and allow teachers to adjust their delivery of these lessons in ways that serve both them and their students.

► *How do I make connections with the local First Nations communities?*

Bringing in First Peoples perspectives into the classroom means in part connecting with the local First Nations community. It is important to understand, respect and practice the local protocols when:

- inviting Elders and other knowledgeable community members into the classroom to speak
- interacting with the natural world when going out on field trips

- visiting local First Nations lands and territories
- holding special events such as a celebratory feast

Most communities have protocols in place to be followed when working with Elders and knowledge-keepers. This may include showing respect by offering a gift to the person, or perhaps to the land when on a field trip.

Make contact with the local First Nations through workers in schools or through the local Band Council. There may be a school district staff member such as an Indigenous district principal, Indigenous support worker, resource worker or other liaison person to help with the initial contact. (A list of Indigenous contacts by district is available at www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do). Guidance can also be sought from local learning centres and community organizations such as friendship centres, First Nations offices, Tribal Councils, or cultural centres.

► *What protocols should I follow when inviting First Peoples guest speakers into the classroom?*

It is important to follow protocols when inviting a member of a First Nations community or Indigenous organization to a classroom or school. Below are some general considerations and processes. There are also often protocols specific to local communities. School district Indigenous contacts or community education departments can also provide guidance regarding those specific protocols.

These considerations can also be adapted when taking students on field trips or into field learning experiences that will be led or facilitated by member of a First Nation or Indigenous organization.

Before the visit

- Determine the purpose of the visit (how it is connected to the curriculum or learning standards for the class or course). If it is not directly connected to the curriculum, be clear about the intended learning standards so that the guest visit is meaningful experience for all involved.
- It is a culturally appropriate protocol for guest speakers to be provided with a gift and/or honorarium for sharing their time and knowledge.
 - Consult with the school district's Indigenous contact or First Nations community to determine the appropriate amount or gift (if the speaker has not already indicated an amount for an honorarium).
 - Determine where funds will come from in advance. Check to see if the school or PAC can contribute.
 - If the school and/or school district requires any paperwork to be completed before payment can be issued, ensure that this is done well in advance of the visit so that payment can be issued at the time of visit or as soon as possible afterward.
- Talk with the speaker about the details of the visit:
 - date and time of the visit
 - the course and grade levels of the students, and approximate number of students
 - the content and learnings that have led up to the visit.
- Ask the speaker about any specific needs:
 - Are there any hand-outs that need to be photocopied in advance, or any equipment or supplies needed?
 - Is there any specific information that students should know before the visit?

- Are there any specific protocols that the students and adults need to follow during the visit?
- Is there anything else that will help make the visit more comfortable for the speaker (especially if it is an Elder)?
- Would it help to have the classroom space organized in a specific way?
- Ask for permission to take photos or make audio or video recordings (if desired).
- Ask the speaker for some background information that can be used to introduce the speaker to the students (for example, where the speaker is from, their role or occupation, noteworthy experiences or accomplishments).
- Arrange arrival details: Ensure everyone knows where the speaker will be met. For example, arrange to have the speaker met in the parking lot, at the front door of the school, or in the main office. In some situations, the speaker may need transportation from home. If possible, include students in the greeting.
- Ensure the students are prepared prior to the visit:
 - Connect speaker's visit to students' previous learning.
 - Review respectful behaviour with students, including non-verbal communication.
 - Model for students how to introduce themselves.
 - Brainstorm with students questions that they can ask.
 - Prepare students to provide a thank-you to speaker.
- Ensure office staff and administrators know that a guest is expected.

Day of visit

- Prepare physical space of classroom. Set up any necessary equipment.
- Welcome guest, offering water/tea/coffee. Let them know where washrooms are located.
- Introduce speaker to students and if appropriate do acknowledgment of territory.
- If students will be introducing themselves to the speaker, consider a talking circle format, saying name and where they are from. Ensure there is time for questions/discussion at the end of the session.
 - Have student(s) formally thank the speaker and present gift or honorarium.
 - If possible, debrief the session with speaker.
 - Walk the guest out.

* It is important that the teacher stay present for the session, as this models for the students a valuing of the knowledge and time of the speaker. If any behavioural challenges occur, it is the teacher's responsibility to address them, not the speaker's.

After the visit

- Debrief the session with the students.
- Do follow-up activity with students.
- Have students follow up with thank-you letter.
- Touch base with the speaker to ensure that honorarium was received (if not presented on day of session).

► What's the most appropriate way to include local community resources?

Community resources are integral to creating a learning environment that is consistent with First Peoples ways of learning. In addition to providing rich learning experiences for students, community resource people are sometimes the only available source of oral texts. However, to ensure that these experiences are educationally relevant and culturally appropriate, teachers are encouraged to consider the following guidelines:

- Consult your district Indigenous contact to ensure that proper protocols are followed. Find out if your school or district has any support documents to assist.
- Determine the nature of the presentation (e.g., story reading, demonstration, interview, response to students' presentations). Ensure that the guest speakers are clear about the structure and purpose of their visit, and the time allotted. There should be a direct relationship between the content of the presentation and the curricular learning standards. Review any materials they may use, especially any handouts, for appropriateness.
- Be aware of any district guidelines for external presenters, and ensure that guests have met these guidelines.
- Provide time for students to prepare for the guest by formulating focus questions.
- If the guests are willing, ask students to audio- or video-record the visit. This can provide a valuable resource for later reference and for other classes.
- Have students give appropriate thanks to the guests.

► *What other resources and sources of information can I access?*

Consult the following organizations for information on a wide range of First Peoples education initiatives and topics:

- First Nations Education Steering Committee (FNESC)
fnesc.ca
- Ministry of Education – Indigenous Education
www2.gov.bc.ca/gov/content/education-training/k-12/administration/program-management/indigenous-education
- Ministry of Education – Indigenous Education Resources
curriculum.gov.bc.ca/curriculum/indigenous-education-resources
- First Nations Schools Association (FNSEA)
fnsa.ca
- First Peoples' Cultural Council (FPCC)
fpcc.ca
- First Voices
firstvoices.com
- Métis Nation British Columbia (MNBC)
mnbca.ca



Activity Snapshots



The eight units in this teacher resource guide illustrate examples of how authentic resources can be incorporated in primary classrooms. These units, however, represent only a small fraction of the possible ways in which authentic texts can be used to address a range of curricular areas.

The following pages identify some additional quick “snapshot” ideas for teachers wanting to use more First Peoples texts in their classrooms. (For detailed information about each title – including reading level, Nation of origin, and publisher – refer to *Authentic First Peoples Resources K-9*, available online at fnesc.ca/authenticresources.)

► ***B is for Basketball: An Alphabet Book*** – Robert Davidson, Students and Teachers of School District No. 50 (Haida Gwaii)

Prior to reading, ask students if they have heard of or attended the All Native Basketball Tournament in Prince Rupert. Discuss the history and cultural importance of the tournament. After reading the book as a class, select a sport or activity enjoyed locally, and have students work in groups to produce their own pages for a similar alphabet book.

► ***Birdsong*** – Julie Flett

► ***Dancing with the Crane*** – Jeannette Armstrong

Use the books for personal reading if a student is going through a loss or grieving process. The books can also be used for class discussions about birth, death, intergenerational relationships, life cycles, seasonal changes, and grief.

► ***Dipnetting with Dad*** – Willie Sellars

Use this book as preparation for or follow-up to a fishing trip. Discuss purposes of fishing, water safety, fishing techniques, and fish preparation techniques. Point out that fishing today remains very similar to what it was hundreds of years ago while emphasizing the importance of multi-generational teachings, family values, and community living. The book includes a glossary that can be used to teach young readers about looking up new words.

► ***From the Mountain to the Sea: We Live Here; From the Mountains to the Sea: We Share the Seasons; From the Mountains to the Sea: We Are a Community*** – Brenda Boreham & Terri Mack

Use this large-format book series, which focuses on the journey of a river from its source in the mountains to the sea, to compare seasonal changes, local wildlife, local plants, and seasonal practices. Themes include change, salmon cycles, river ecosystems, seasonal cycle, Kwakwaka'wakw ways of life, stewardship, culture, values, and talking circle structures. Extend into place-based learning (see *Connecting Learning to the Land and Place* on page 15).

► ***Gifts from Raven*** – Kung Jaadee

Use this book to focus on the idea that everyone is unique and has a special gift to share with the world. Students can research the local First Peoples language(s) in and/or around their community and compare them with the Haida words located in the book's glossary.

► ***Go Show the World: A Celebration of Indigenous Heroes*** – Wab Kinew

This book, based on the lyrics of a rap song, celebrates a variety of contemporary and historic heroic Indigenous people in North America. Discuss the message of the story: “We are people who matter, yes, it’s true; now let’s show the world what people who matter can do”. Students could then brainstorm names and attributes of people who inspire them.

► ***How the Fox Got His Crossed Legs*** – Collected by Virginia Football, translated by Rosa Mantla & Mary Siemens

► ***How the Coho Got His Hooked Nose*** – Laverne Adams, as told by Teresa Michell

► ***How the Robin Got Its Red Breast*** – Collected by Virginia Football, translated by Rosa Mantla & Mary Siemens

Brainstorm with students what they wonder about animals (e.g., why does a skunk smell, why does the fox have a bushy tail). Select other stories that answer these questions. Students can then create their own stories to explain other animals they wonder about.

► ***Janneli’s Dance*** – Elizabeth Denny

► ***Dancing in My Bones*** – Wilfred Burton and Anne Patton

► ***I Like Who I Am*** – Tara White

► ***Powwow Dancing with Family*** – Perry Smith

Use these texts in conjunction with lessons that teach traditional First Peoples dances. Discuss how dances are learned, and then expand into a discussion of what knowledge or skills students have learned from an Elder, grandparent, or someone else in the community. Link dancing with cultural diversity, identity, relationships, and belonging.

► ***Just a Walk*** – Jordan Wheeler

Have students draw their own picture book of an adventure or walk in their community. Prior to the walk, brainstorm the types of local wildlife and habitats they may encounter. After the walk students could create a map of the community they live in that depicts the distance they walked and what wildlife and/or habitats they encountered.

► ***The Little Hummingbird*** – Michael Nicoll Yahgulanaas

Use this book to focus on the idea that every little bit counts and everyone has the power to do something. Discuss the natural environments and the different types of natural hazards found in the province. Ask students to name the many “little things” they can do to make their world a better place. The book could be used in conjunction with the animated film version of the story, *Flight of the Hummingbird*: mny.ca/en/video/33/flight-of-the-hummingbird-video.

► ***Magical Beings of Haida Gwaii K-3*** – Sara Davidson & Terri-Lynn Williams-Davidson

Prior to reading the book, ask students the following questions: What are supernatural beings? What are ways we can connect to the land and to place? After reading the book revisit the above questions and discuss ways students can make connections to the land and place.

► ***Nunavummi Reading Series: Inuit Games*** – Thomas Anguti Johnston

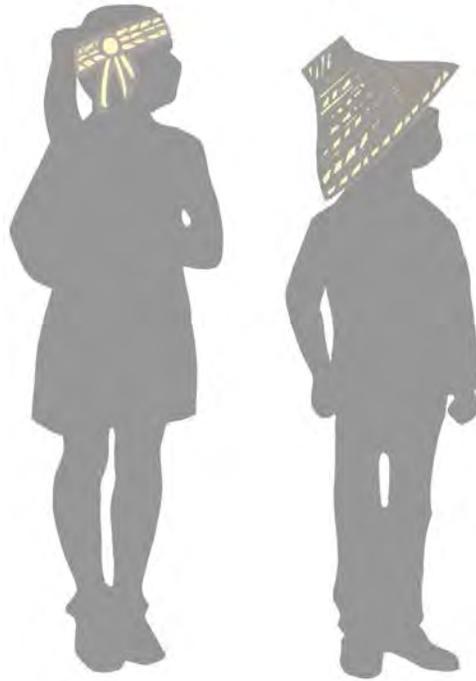
Discuss the types of games students like to play, the types of games that are popular in their community, and why it is important to stay physically active. Students could research one or more the First Peoples games from their community and compare them to the games in the book. As a follow-up, students could teach one or two of the games they learned about, and its cultural significance, to another class.

► ***Orca Chief*** – Roy Henry Vickers

Use this book to discuss themes such as Pacific Ocean species, human impacts on marine life and habitats, respect for the environment, cultural teachings, and forgiveness. Follow-up activities for the book could include learning about the bodies of water located in or near your community as well as the wildlife and habitats connected to them. Students could also research natural resources found in the community, and brainstorm ways they could show respect for the environment.

► ***Shi-shi-etko*** – Nicola I. Campbell

Use this book to discuss themes such as family, traditional knowledge, and residential schools. Use in conjunction with a nature walk, focusing on descriptive words for what students see hear and touch. Ask students to share the special places they like to visit.



Classroom Units



Introduction to the Classroom Units

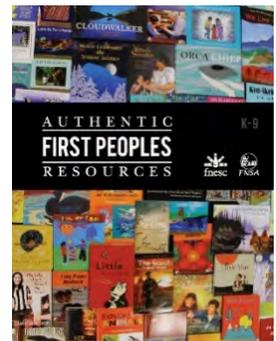


There are eight unit plans in this teacher resource, each designed to illustrate how authentic texts and local community resources can be used in classroom practice. These units can be used to help students achieve K-3 curricular competencies in the following areas:

	Grade	English Language Arts	Social Studies	Science	Mathematics	Arts Education	Physical & Health Education
Unit 1: All About Me	K-1	✓	✓		✓	✓	✓
Unit 2: Gifts from the Earth	K-1	✓		✓	✓	✓	✓
Unit 3: Stories of the Seasons	K-1	✓		✓	✓	✓	
Unit 4: Stories from the Sky	1	✓		✓		✓	
Unit 5: Our Animal Neighbours	2-3	✓	✓	✓		✓	
Unit 6: The Power of Stories	2-3	✓	✓		✓	✓	✓
Unit 7: Making Our Ancestors Proud	2-3	✓	✓			✓	✓
Unit 8: The Spirit of Celebration	3	✓	✓			✓	✓

Details about BC’s curriculum requirements can be found at curriculum.gov.bc.ca/curriculum.

Each unit includes a focus on one or more of the texts identified in the FNEsc resource guide, *Authentic First Peoples Resources K-9*. Consult this guide – available online at fnesc.ca/authenticresources – for detailed annotations of each text, including description, key features, reading level, and ordering information. All of the authentic texts listed in the units are books unless otherwise noted.



The emphasis in each unit is on establishing a First Peoples context for learning. The units vary widely in scope and approach, designed to reflect a wide range in teaching styles. You are encouraged to select, adapt, modify, organize, and expand on the units to meet the needs of your students, to

respond to local requirements, and to incorporate additional relevant learning resources as applicable.

Core Competencies

Core Competencies are sets of intellectual, personal, and social and emotional proficiencies that all students need in order to engage in deep, lifelong learning. Along with literacy and numeracy foundations, they are central to British Columbia's K-12 curriculum and assessment system and directly support students in their growth as educated people. The Core Competencies areas are:

- Communication
- Thinking
- Personal and Social

Within each lesson, students will be able to explore a variety of profiles associated with each competency. Facets highlighted are embedded into the curriculum connections and lessons. Core competency are not assessed but rather reflected on to help the student understand what they can do to deepen the learning. This involves "I can ..." statements in addition to "Next time I will"

Further information about Core Competencies can be found at curriculum.gov.bc.ca/competencies.

Local Contexts

Wherever possible, you are encouraged to use resources representing your local area. It is important for all students in British Columbia to have an understanding of the culture(s) of the First Peoples in the area in which they live.

To represent local contexts, consider both available print resources, as well as oral resources from Elders, knowledge-keepers, and other guest speakers. Consult your district's Indigenous contact for assistance in identifying appropriate local resources. (An up-to-date list of district Indigenous contacts can be found at www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do.)

When adapting texts and procedures for local relevance, ensure that you explain any variations and diversity within and across First Peoples cultures. For example, if one guest speaker teaches something that differs from something a printed resource or another guest taught at another time, it doesn't mean one is necessarily "wrong." As one teacher put it: "The Great Spirit gave us all the gifts that we have, and that's why each group saw it differently. That's why we have different beliefs, practices, clans, crests, and Nations."

For more information, see *What's the most appropriate way to include local community resources?* on page 19.

Shared Learnings

To help teachers bring authentic First Peoples knowledge into the classroom in a way that is accurate, and that reflects Indigenous concepts of teaching and learning, the BC Ministry of Education published *Shared Learnings: Integrating BC Aboriginal Content K-10*. You are encouraged to reflect on these shared learnings statements for various K-3 areas of learning as you teach about First Peoples in your classroom.

Please note: the following statements are organized into curricular areas that have been reorganized since the publishing of the *Shared Learnings* document. In addition, “Aboriginal” is used here because it is the term used in the original document.

Dance

- Aboriginal dance is performed in many Aboriginal communities.
- There are many kinds of Aboriginal dance.
- Dance is performed for specific purposes in Aboriginal cultures.

Drama

- Drama is an important aspect of Aboriginal tradition.
- Storytelling is an important form of Aboriginal drama.
- Traditional and contemporary Aboriginal dramas are performed within many Aboriginal communities.
- Traditional and contemporary Aboriginal drama is based on specific themes.

English Language Arts

- Aboriginal cultures pass knowledge from generation to generation through an oral tradition.
- Storytelling is an important activity in Aboriginal cultures.
- Participation in Aboriginal storytelling and other group activities requires effective and responsible listening behaviours.
- Aboriginal peoples create stories, poems, plays, and legends based on specific themes.
- Many Aboriginal stories, poems, plays, and legends have been written down and published by Aboriginal authors.

Health and Career Education

- The family is an important social structure in Aboriginal cultures.
- Elders have an important role in the Aboriginal community.
- Knowledge and practical skills are learned by Aboriginal young people from older Aboriginal family and/or community members.
- Listening skills and patience are highly valued in many Aboriginal cultures.
- The Aboriginal concept of sharing has a specific importance and meaning.

Mathematics

- Patterns are important in Aboriginal technology, architecture, and artwork.
- Aboriginal peoples used specific estimating and measuring techniques in daily life.
- Specific exchange items in traditional Aboriginal cultures had specific values.

Music

- Traditional Aboriginal music is performed in many communities.
- There are many styles of Aboriginal music.
- Traditional Aboriginal music is created and performed for specific purposes in many Aboriginal cultures.

Physical Education

- There are many traditional Aboriginal games and sports.
- Games and sports have specific values in Aboriginal cultures.
- Traditional Aboriginal dance is based on specific movement elements.

Science

- The Aboriginal concept of respect for the environment has a specific importance and meaning.
- Traditional Aboriginal cultures used natural resources for transportation, shelter, and food gathering.
- Traditional Aboriginal activities and lifestyles changed with the seasons.

Social Studies

- Aboriginal peoples are unique and diverse.
- Elders have an important role in traditional Aboriginal societies.
- The family is an important social structure in Aboriginal societies.
- The Aboriginal concept of respect has specific meaning and value.
- The Aboriginal concept of sharing has specific meaning and value.
- Aboriginal peoples developed distinct foods, medicines, and clothing.
- Traditional Aboriginal tools are used in many Aboriginal communities.
- Aboriginal peoples developed many technologies used today.
- Traditional Aboriginal activities and lifestyles changed with the seasons.
- Aboriginal communities have distinct forms of local government.

Visual Arts

- There are many distinct types of Aboriginal art.
- Aboriginal artists and their work can be found in local communities.
- Art has specific purposes in Aboriginal cultures.
- Aboriginal art is based on traditional Aboriginal themes.
- Ownership of art or images has a unique meaning in Aboriginal cultures.

The full text of the *Shared Learnings* resource is available in schools, as well as online at www2.gov.bc.ca/assets/gov/education/kindergarten-to-grade-12/teach/pdfs/shared.pdf. In addition to these shared learning statements, the resource contains activity suggestions by grade and curriculum area, as well as sample lesson plans – including lessons on listening, storytelling, and Indigenous teaching and learning.



Overview

In this unit, students will create their own “All About Me” book – about themselves, their families, and their community. They will be gathering information over several weeks and storing it in their own individual file folders. They will have special visitors and visit local landmarks in the community. In the end, they will put all their work together to create a book. They will celebrate the completion of their book at a “Meet the Author” afternoon with their caregivers.

Key Big Ideas

	Kindergarten	Grade 1
English Language Arts	<ul style="list-style-type: none"> Stories and other texts help us learn about ourselves and our families. Stories and other texts can be shared through pictures and words. Everyone has a unique story to share. 	
Social Studies	<ul style="list-style-type: none"> Our communities are diverse and made of individuals who have a lot in common. Stories and traditions about ourselves and our families reflect who we are and where we are from. 	<ul style="list-style-type: none"> Healthy communities recognize and respect the diversity of individuals and care for the local environment. We shape the local environment, and the local environment shapes who we are and how we live.
Mathematics	<ul style="list-style-type: none"> Objects have attributes that can be described, measured, and compared. 	<ul style="list-style-type: none"> Objects and shapes have attributes that can be described, measured, and compared.
Arts Education	<ul style="list-style-type: none"> People create art to express who they are as individuals and community. 	
Physical and Health Education	<ul style="list-style-type: none"> Learning about ourselves and others helps us develop a positive attitude and caring behaviors, which helps us build healthy relationships. 	

Key Curricular Competencies

	Kindergarten	Grade 1
English Language Arts	<ul style="list-style-type: none"> Engage actively as listeners, viewers, and readers, as appropriate, to develop understanding of self, identity, and community Recognize the importance of story in personal, family, and community identity Create stories and other texts to deepen awareness of self, family, and community 	
Social Studies	<ul style="list-style-type: none"> Explain the significance of personal or local events, objects, people, or places 	
Mathematics	<ul style="list-style-type: none"> Use mathematical vocabulary and language to contribute to mathematical discussions Represent mathematical ideas in concrete, pictorial, and symbolic forms 	
Arts Education	<ul style="list-style-type: none"> Explore artistic expressions of themselves and community through creative processes Describe and respond to works of art 	
Physical and Health Education	<ul style="list-style-type: none"> Develop and demonstrate respectful behavior when participating in activities with others Identify personal skills, interests, and preferences 	

Learning Goals

- Develop an understanding of self, identity, and community through First Peoples stories and other texts.
- Develop the ability to represent and communicate personal interests, experiences, and connections to the local community, land, and place through writing, oral language, mathematical concepts, and artistic expressions.
- Develop listening and speaking behavior during discussions, activities, and guest speaker presentations to express their thoughts, generate ideas, and to deepen their learning.

Learning Outcomes

- Students will communicate their personal interests, experiences, and connections to the local environment, people, and events using First Peoples stories, oral and written language, mathematical language and concepts, and artistic expressions.
- Students will use reading, listening, and speaking skills to discuss, make connections to, and interpret First Peoples stories and other texts.
- Students will use respectful listening and speaking skills to express their thoughts, ideas, and understandings of self, identity, and community during class discussions, activities, and guest speaker presentations.

Themes Addressed

- identity
- family
- family and community roles
- ways of learning
- listening
- decision making
- nurturing
- diversity
- respect
- storytelling
- traditional technologies
- collaboration and cooperation
- art
- symbols and symbolism

Lesson Plans in this Unit

- Lesson 1 – All About Me
- Lesson 2 – Sorting and Counting
- Lesson 3 – All About Me continued
- Lesson 4 – Measurement
- Lesson 5 – Family Pictures
- Lesson 6 – Animals
- Lesson 7 – Community
- Lesson 8 – Numbers in the Local First Peoples Language
- Lesson 9 – Name Design
- Lesson 10 – Meet the Author

Assessment

Most lessons are supported with a summative checklist. Formative assessment can be completed in the form of “I can ___” statements to support core competencies and learning standards addressed.

- Lesson 1: Self Portrait Observation Sheet
- Lesson 2: Counting
- Lesson 3: Name Assessment

- Lesson 5: Family Picture Assessment
- Lesson 6: Participation Self-Assessment
- Lesson 9: Name Design

Approximate time required

17-20 hours

Authentic Texts

Use the following texts if you are unable to find a suitable Elder or suitable local texts:

- *Exploring Quatsino* by Marion Wright and Sara Child
- *Exploring Tsaxis* by Marion Wright and Sara Child
- *Exploring Tsulquate* by Marion Wright and Sara Child



Suggested Instruction and Assessment Approach

Lesson 1 – All About Me

Preparation

Invite a local Elder to visit the class for a short presentation (approximately 3-5 minutes) to talk about themselves; their English name and traditional name and its meaning (if applicable), where they grew up, some of their favourite activities to do when growing up, share a few personal photos or a special story that was told when they were growing up. Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.

If you are unable to find a suitable Elder, *Exploring Quatsino* by Marion Wright and Sara Child, pages 2-6 is an excellent resource for this lesson.

Make a page titled: “This is a picture of me.”

Materials and Resources

- chart paper/marker
- file folder per child
- local Elder
- blank page titled “This is a picture of me”
- one 4¼ x 5½ inch blank copy paper per student
- one coloured construction paper, slightly bigger than the copy paper
- mirror(s) – full length and/or handheld
- optional: *Exploring Quatsino* (pp. 2-6) by Marion Wright and Sara Child

Procedure

Introduce the unit by telling the students that they are going to create their own book about themselves, their family and their community. They will be gathering information over several weeks and storing it in their own individual file folders. In

the end, they will put all their work together to create a book. They will celebrate the completion of their book at a “Meet the Author” afternoon with their family.

Today, they are going to focus on information about themselves.

Ask students, “What kind of information would they like to share about themselves in their books?” Record their responses on one chart paper. Students may need to be guided in the type of information that can be included in a book. For example, their name, a picture of themselves, a self-portrait, their physical features, some of their favourite activities, books, food, television show, etc.

“When I was a boy, my grandfather always had a story for every occasion. He told me that while some stories are meant to be enjoyed, others have a lesson to help you grow. So, I’m going to do what my grandfather did with me when I was growing up. I’m going to tell a story.”
– from *The Rabbits’ Race* by Deborah L. Delaronde

Today, they will get to meet an Elder from the local community who will tell their story about themselves. Ask students how they should behave when they have a special guest presenter.

Have the Elder tell their story and respond to questions from the students at the end. Thank the Elder for their story. Recap any important information.

Self-Portrait

Have students examine their faces/bodies in a mirror, taking note of the colour of their hair, eyes, and the position of their eyes, eyebrows, nose, mouth, and ears.

Demonstrate how to draw a self-portrait with the students guidance on what physical features should be included: head, eyes, ears, nose, mouth, hair (optional: eyebrows), body: arms, hands, legs, feet and clothes. Once finished, they should colour their portraits using at least three colours.

Have students draw and colour their own self-portrait.

Glue it to the construction paper and then glue it to the page titled “This is a picture of me.”

Hand out a file folder to each child to add their self-portrait. Explain that this file-folder will keep all their information together and safe until they are ready to put their books together.

Discuss the similarities and differences between students (e.g., hair colour, eye colour).

Assessment

See Lesson 1 – Self-Portrait Observation Sheet (provided at the end of this unit).

Optional Activities

For the students who finish early, they can draw a background on the picture (trees, sun, clouds, etc.) or they can draw a picture of the Elder. This page could be part of the book.

Lesson 2 – Sorting and Counting

This lesson is a continuation of Lesson 1 where the students discussed similarities and differences about themselves. This will not be a part of the final book.

Materials and Resources

- one 3 x 3 inch blank copy paper per student
- tape

Procedure

Have students pair with another student.

Hand out 3 x 3 inch paper to each student. Have the students examine their partners' eye colour. Ask the students to colour a circle on the paper of their partners eye colour.

Draw a 3-4 column chart on the board. Once everyone is finished, with the students help, fill in the headings on the chart of the different eye colours in the classroom.

Give each student a piece of tape and, one at a time, have students place their coloured paper under the correct eye colour column. Once everyone has placed their paper on the chart, ask students how the pieces of paper were sorted.

As a group, count how many eye colours in each column.

Ask for a volunteer to write the correct digit under each column.

Assessment

As students are working on other projects throughout the day; individually ask students to count the number in each column and write the digit below. See the assessment tool, Lesson 2 – Counting (provided at the end of this unit).

Optional Activities

Mathematics extension: Look at the chart. What do you notice? How many more brown eyes are there than blue eyes in the class? How many more blue eyes than green eyes? Are there any eye colours that have the same number in the classroom? Etc.

Lesson 3 – All About Me continued

This lesson will depend on the information that the students brainstormed in the first lesson. However, here are some examples that may be included.

Preparation

Make a fill-in the blank interview form that includes the information that the students brainstormed about their favourites. For example: My favourite book to read is _____. Leave the bottom half of the page empty to add in a picture.

Make a pencil-shaped nametag with interlined space for students to print their names.

Make a page titled: “Hello, My Name is ... and this is how I printed my name:” where students can glue on their pencil shaped nametag. Optional: Having the title “Hello, My Name is ...” in the local traditional language.

Materials and Resources

- chart paper with information that they would like to include about themselves
- file folder per child
- pencil -shaped name tag
- name title page on coloured copy paper
- one 5 x 5 inch copy paper per student
- one interview sheet per student on a different coloured copy paper
- *Exploring Quatsino* (pgs. 2-6) by Marion Wright and Sara Child

Procedure

Review the earlier brainstorm and the information students said they would like to include in their books about themselves.

Read or re-read “*Exploring Quatsino*” pages 2-6, pointing out important information about the main character.

Show and read the Title page to the students. Have students print their name on the pencil-shaped nametags. Have them chose the medium that they would like to print their name with. Remind students to use the “Hat/Belt/Shoe” lines (change the terminology to your own) to help them print their name with their best printing.

Remind students to begin their name with a capital and then use lower-case letters.

Have students glue the tags onto their title pages, and put this page in their file folder.

Next, have students draw and colour a picture of their favourite ____ (have them choose one from the list on the interview questions). They should then glue it to the bottom of the “Favourite” interview sheet and add it to their file folder.

While students are working on their picture, you and/or your assistant can interview each student recording their information.

Assessment

See Lesson 3: Name Assessment (provided at the end of this unit).

Optional Activities

For any students that need extra assistance, provide them with name tags with their names already printed for them to copy, or provide a dot tracer of their name to trace.

Lesson 4 – Measurement

Materials and Resources

- one “Height” sheet per student (see Preparation), copied on coloured paper
- linking blocks
- scale
- magazine/calendar pictures of wild animals (big and small)
- file folders

Preparation

Make a page titled “Height.” On the top half of the page create the following fill-in-the-blank sentences:

- I am ____ blocks tall.
- My foot is _____ blocks.

On the bottom half of the page, write: I am taller than a _____. I am shorter than a _____.

Procedure

This math lesson will be a part of students’ books.

Tell students that they are going to be adding another page into their All About Me books.

Today, they are going to measure how tall they are using linking blocks, and figure out how long their feet are using linking blocks. They will cut out a picture of an animal that they believe is shorter than themselves.

Read the Height sheet to the class.

Pair students and have them link blocks together to see how many blocks tall each other is and with assistance, record their answer on the Height sheet.

Do the same thing for measuring their foot.

Finally, students can find a picture of a wild animal that they like and glue it to the bottom of the Height sheet. Depending on the animal that they chose, they can then circle the appropriate: I am taller than a (animal) I am shorter than a (animal). Have students add this sheet to their file folders. Optional: Include the local First Nations word for the animal.

Optional Activities

Have students trace their foot. Trace the tower of linking blocks that is laid out next to their drawing, and have students answer “My foot is ___ blocks long.” Students can repeat this process to measure their hand.

Lesson 5 – Family Pictures

Preparation

Invite a local Elder to visit the class for a short presentation (approximately 3-5 minutes) to talk about their family, how many brothers and sisters they have, where they lived growing up, who lived with them, activities that their family did together, their favourite family memories.

If you are unable to find a suitable Elder, *Exploring Tsaxis* by Marion Wright and Sara Child, pages 3-5 is a fantastic resource for this lesson.

Materials and Resources

- Local Elder or *Exploring Tsaxis* pp. 3-5 by Marion Wright and Sara Child
- 1 – “My Family” page on coloured photocopy paper per student
- 1 – 7 x 8 inch photocopy paper per student
- light coloured ink pads
- file folder

Procedure

Today, students will focus on information about their families. Remind students that families are not all the same. Some of us may have big families, small families, families with one mom or families with two dads, but what is important to remember is that we have the family that is just right for us.

Ask students, “What kind of information would they like to share about their families in their books?” Record their responses on chart paper. Students may need to be guided on the type of information that can be included in a book – for example, a picture of their family, how many people live in their home, how many brothers and/or sisters they have, activities they do together.

Today, they will get to meet an Elder from the local community who will tell their story about their family. Ask students how they should behave when they have a special guest presenter.

Have the Elder tell their story and respond to questions from the students at the end. Thank the Elder for their story. Recap any important information.

Family Pictures

Have students stamp their thumb and fingers on the inkpad and place a fingerprint to represent each of their family members. When students are finished, they can wash their hands before continuing.

Then, have students add facial features and bodies to each fingerprint. Depending on students' ability level, you or the student can label each family member with their name.

Have students glue their family portrait onto the My Family page. Tell the students to think about 1-2 sentences they would like to say about their family and when you have extra time, you will write the sentences down for them.

Hand out a file folder to each child to add their family portrait.

Discuss the similarities and differences between families (e.g., number of people in each family, the number of siblings). Discuss the roles of the family members, things that families do together (birthday celebrations, eat together, go for walks, etc.).

Ask student volunteers to show their picture to the class and to tell something about each family member. When they are finished, they can ask the class if they have any questions or comments.

Assessment

See the assessment tool, Lesson 5 – Family Picture Assessment (provided at the end of this unit).

Optional Activities

Students can make a family page for the Elder and title it “Elder’s Family.”

Lesson 6 – Animals

Preparation

Invite a local First Peoples artist to the class to show examples of their artwork, to tell a story about one or two animals in their artwork, to teach the students how to draw one or two simple shapes, and about the use of colour. Ask the artist to prepare the basic shape of an animal, leaving spaces where the students can draw in the shapes that they will learn about.

Materials and Resources

- a local First Peoples' artist
- animal art – prepared by artist
- blank photocopy paper
- file folder

Procedure

As a class, discuss listening and speaking strategies they can use when there is a guest speaker in the classroom. Inform students that they will complete a self-assessment on their listening and speaking skills after the activity. Refer to the participation self-assessment tool (provided at the end of this unit).

Invite the artist in to share their artwork, a brief history how they started in the art business, and a story about an animal. Once finished, have a question and answer period.

Discuss the characteristics, similarities, and differences of the selected animals. Share the word for each animal in the local First Nations language.

Then, the artist can proceed to teach the students 1-2 basic shapes and about the use of colour in the artwork.

Students can practice the shapes on photocopy paper. The artist can then introduce the art piece that the students will complete using the shape(s) that they learned about. The students can complete their artwork by colouring it using the appropriate colours. Before students begin, review student expectations based on the participation self-assessment tool.

Have students add their completed artworks to their file folders. Work with students either as a class, in groups, or individually to complete their self-assessments.

Assessment

See Lesson 6 – Participation Self-Assessment Tool (provided at the end of this unit).

Optional Activities

Students who finish early can create their own animals using the shapes and colours they learned about.

Lesson 7 – Community

Preparation

Make a page titled “My Community,” leaving the page blank except for a line at the bottom to write a sentence or two about the picture that will be drawn by the student.

Invite a local Elder to visit the class for a short presentation (approximately 3-5 minutes) to talk about their community, it’s traditional name and meaning, how the community works together, and to describe some of the communities landmarks (poles, buildings, historical sites). If your school is close enough to the community, have a mini-field trip to visit 1-3 of the landmarks and ask the Elder to talk about the significance of each one. (Follow your districts’ guidelines for field trips.)

If you are unable to find a suitable Elder, *Exploring Tsulquate* by Marion Wright and Sara Child, pages 12-23, is a fantastic resource for this lesson.

Materials and Resources

- local First Peoples’ Elder
- optional: *Exploring Tsulquate* by Marion Wright and Sara Child
- “My Community” page on coloured copy paper, one per student
- one 7 x 8 inch photocopy paper per student
- file folder

Procedure

Today students will focus on information about their community.

Ask students, “What kind of information would they like to share about their community in their books?” Record their responses on chart paper. Students may need guidance on the type of information that can be included in a book. For example, a picture of their house, neighbourhood, stores, poles, daycare centres, school, people who work in the community. Students can include information about the landscape and wildlife of the community (e.g., nearby bodies of water, common plants and animals, location in BC, types of weather during the seasons).

Remind students how to behave when there is a guest speaker. If you are taking the students on a field trip, review safety rules.

If your class had the opportunity to go on a mini-field trip, discuss the importance of each landmark. Depending on the information the students wanted to include: one possibility would be to have the students draw a picture of one of the landmarks.

If your class listened to the Elder in the classroom and/or read *Exploring Tsulquate*, ask the students to brainstorm the local landmarks in your community: daycare centers, your school, their house, the beach, stores, etc. Discuss how each of them is important to the people who live in the community, including themselves. Then ask them to pick one and visualize what it looks like and draw it. Think about adding the extra details and colours.

Assessment

To assess students’ listening and speaking abilities, observe the class and take notes while the Elder is speaking.

Optional Activities

Students who are able can complete a web that shows the things in their neighborhood community. They can draw the pictures and get help, if necessary, to label their web (e.g., park, school, store, streets, apartments).

Lesson 8 – Numbers in the Local First Peoples Language

Preparation

Invite a local First Peoples speaker in to the class to teach the students how to count 1-10 in the First Peoples language.

Arrange for a visit to the local high school Technology Education class where the students will partner with a high school student to record themselves counting 1-5 in the First Peoples language. (Follow your districts’ guidelines for field trips.)

Materials and Resources

- local First Peoples language speaker (or internet access for firstvoices.com)
- picture number cards (1-10 in a local First Peoples language)
- file folder

Procedure

Today, the students will learn how to count to 10 in the local First Peoples language. They will have a special guest from the local community to teach them. Remind student how to behave with a guest speaker.

Have the First Peoples speaker teach the numbers 1-10. After practicing, the students can play the popcorn number game: Number the students 1-10 in the language. Call out a number in the language and those students who are that number, stand up and say the number then sit back down. Start the numbers in order and eventually start mixing the numbers up. Once the students feel confident with their numbers, try having the students say the numbers in order. Example, group 1, stand and say 1, then group 2 stand and say 2, then group 3 stand and say 3, etc. As time permits, mix the students up and renumber.

Throughout the rest of the year, practice counting in the language whenever you can – during Calendar time, when passing out supplies, etc.

Once you feel the students are comfortable counting to 10, arrange Part 2.

Part 2

For the second part of the lesson, arrange for a visit to a local high school technology Education class where the students will partner with a high school student to record themselves counting 1-10 in the First Peoples language using a digital editing program. The students can edit and add sound effects. Alternatively, students can use a program such as Book Creator (bookcreator.com) to illustrate and record audio of numbers 1 through 10.

Lesson 9 – Name Design

After the students create the front cover of their book, glue it to construction paper and laminate the front and back covers. A printed copy of their number book can go in their book.

After all the material has been gathered, 3 hole punch or use a binding machine to bind the book together.

Materials and Resources

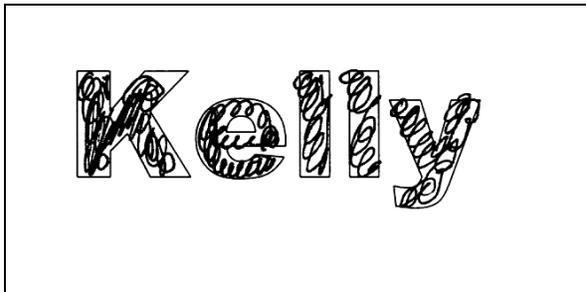
- blank paper, 1 sheet per student
- 2 sheets of coloured construction paper per student (multiple colours)
- markers
- file folder

Procedure

Demonstrate to the students how to make “fancy” lettering, such as bubble and block letters.

Have the students turn their paper in the landscape direction. They can print their name across the paper using bubble or block letters.

Using markers, the students can choose one colour to colour their name. Making sure not to “spaghetti” colour. Demonstrate “spaghetti” colouring versus “non-spaghetti” colouring.



spaghetti



non-spaghetti

Once, students have coloured in their name, have them draw wavy lines to create medium to large sized patches over their paper. Students can decorate each patch with a different colour and or pattern. Example, colour one patch yellow and then add polka dots, or fill in a patch with “peace” signs, lines, little people, hearts, etc. Challenge the students to fill the whole paper.

Note: this artwork may take several sessions or blocks to complete, allowing students to work on it during any extra time available.

Assessment

Refer to the assessment tool, Lesson 9 – Name Design, provided at the end of this unit.

Optional Activities

For students who are having difficulties with bubble lettering, use the text effects feature of a word processing program to print their names for them. Students can then use these as templates to copy their names.

Students who finish quickly can work collaboratively to create a thank-you poster for the Elder who has made classroom visits. Help students brainstorm ways in which the Elder shared their knowledge. They can complete these sentence fragments: “Thank you for” and then copy them onto a poster. A photo of the Elder can be inserted in the middle. To represent themselves or the Elder each student could do a thumbprint drawing (see lesson 5) on the poster. This is presented at the Meet the Author day (see lesson 10).

Lesson 10 – Meet the Author

Preparation

Invite the Elders, artists, speakers, and caregivers to a “Meet the Author” afternoon.

Prepare the students to present their books, have them read (tell about) it to themselves, a partner, and then to a small group of 3-4 students. Discuss the importance of listening and speaking skills during the presentations. Allow time for practice.

Invite local Indigenous singer(s) to sing one or two songs.

Materials and Resources

- student books
- refreshments (tea/coffee, desserts, etc.)

Procedure

Have the host (typically it would be the teacher who organized the event) acknowledge the traditional territories. Prior to the event and if appropriate, invite the singers to sing a welcome or opening song after the acknowledgment. If the singers have consented to sing a welcome or opening song, have them do so and share any relevant information about the song(s) to the guests. Introduce the Elder and have students present the Elder with the thank-you poster they created. Inform parents that students were able to learn from the Elder and that their books highlight what they learned during the unit.

Welcome the guests. Thank the guests for their story contributions in teaching the children about themselves, their family and community.

Introduce and congratulate the authors and their books. Talk about the process of completing their books. Ask the students to take their books to pre-assigned spots around the classroom. Tell the guests to feel free to visit, read and discuss the books with the authors.

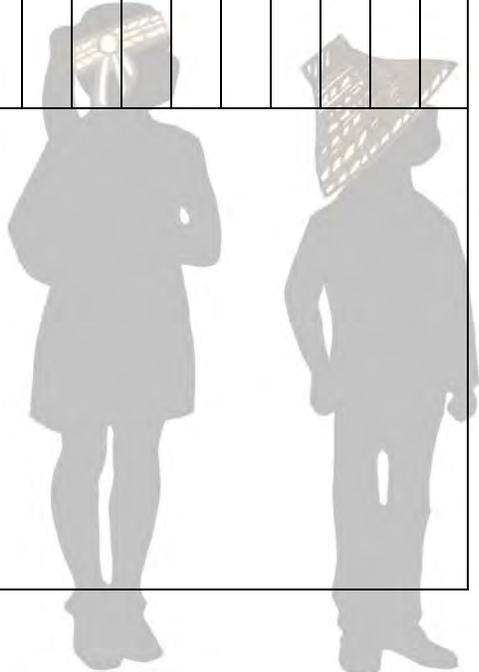
Have the refreshments available at the end.

Prior to the event and if appropriate invite the singers to sing a closing song to finish the afternoon. If the singers have consented to sing a closing song, have them do so and share any relevant information about the song(s) to the guests.

Self-Portrait Observation Sheet

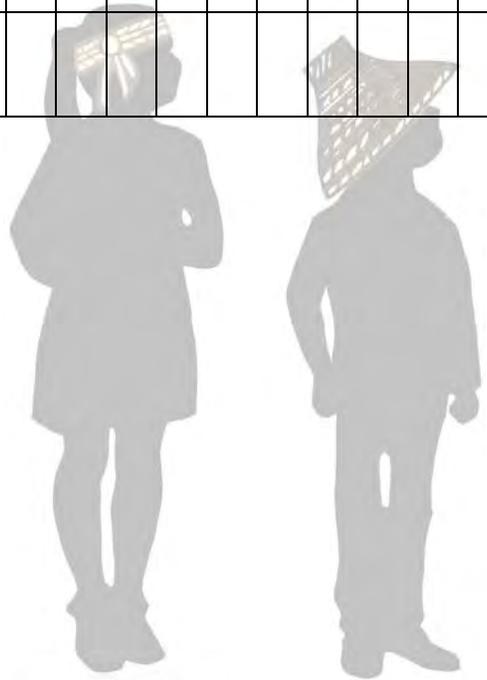
Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Name																			
Included the following elements: head, most facial features, body, arms, legs, and clothes																			
Used a minimum of 3 colours																			
Expressed themselves using a variety of colour, lines, shapes, and textures																			
Extended the activity by adding a background scene																			
Identified 1-2 similarities and/or differences between student portraits (e.g., hair and eye colour)																			
<p>Date:</p> <p>Comments:</p>																			



Lesson 2 – Counting

Name																				
Counts 1-5																				
Counts 5-10																				
Counts to 11																				
Counts to 12																				
Counts to 13																				
Counts to 14																				
Counts to 15																				
Counts to 16																				
Counts to 17																				
Counts to 18																				
Counts to 19																				
Counts to 20																				
Counts 20 +																				
Highest number counted																				
Wrote the correct corresponding digits																				
If applicable – specify which digits were incorrect																				
Date:																				
Comments:																				

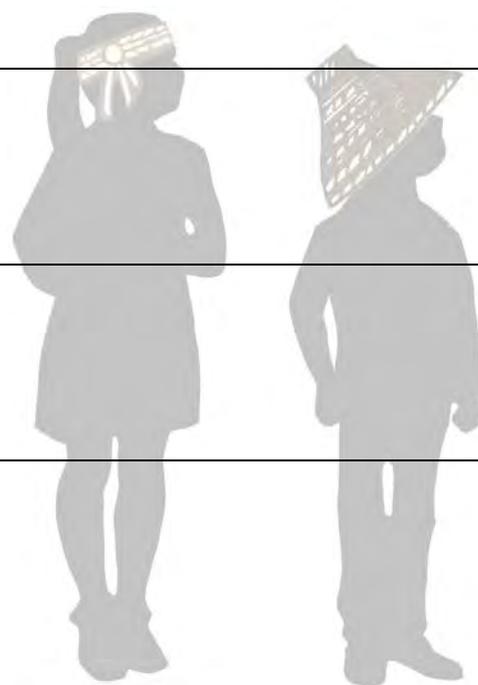


Lesson 3 – Name Assessment

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

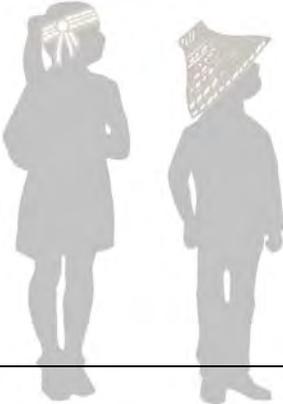
Name: _____

Rating (1-4)	Criteria – To what extent does the student:	Comments
	Print name with a capital letter	
	Use lower-cased letters for the remainder of their name	
	Use correct letters in their name	
	Print letters of their name in order	
	Use the Hat/Belt/Shoe line	
	Use the pre-printed nametag to copy their name	



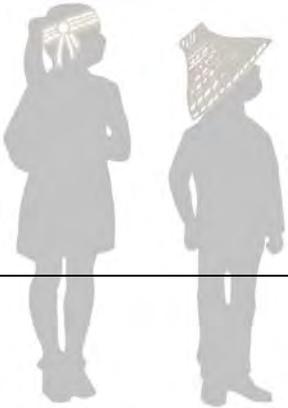
Lesson 5: Family Picture Assessment

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Name																			
Provided 1-2 examples of how families are the same and/or different																			
Described 1-2 roles family members can have																			
Labeled each family member shown in the picture																			
Verbally shared 1-2 sentences about their family members.																			
Listened when others spoke and respected their contributions																			
Remained focused and encouraged others to stay on task																			
<p>Date:</p> <p>Comments:</p> 																			

Lesson 6: Participation Self-Assessment

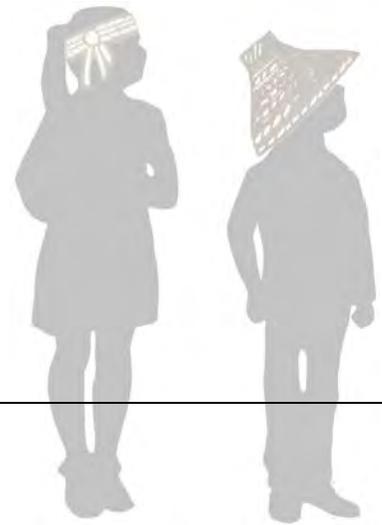
Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

	Self-Assessment	Teacher Assessment
I listened to the artist and to others when they were talking.		
I asked questions to the artist.		
I shared 1 or more ideas and/or thoughts I had with the class and the artist.		
I tried using two or more shapes that I learned from the artist in my artwork.		
I stayed on task and encouraged others to stay on task.		
Teacher comments: <div style="text-align: right; margin-top: 20px;">  </div>		

Lesson 9: Name Design

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Name																	
Printed their name using block or bubble letters																	
Used the text effect features of a word processing program to print their name																	
Used correct spelling																	
Used the correct letters in their name																	
Filled in their name completely with colour																	
Used a variety of colour, shapes, and patterns																	
Offered one or more positive comments about a peers' work																	
Date:																	
Comments:																	



Unit 2: Gifts from the Earth

Kindergarten – Grade 1



Overview

This is a hands-on unit that focuses on living things – specifically, plants. Although the duration of this unit is approximately three months, it is split into two school years due to the planting season being at the end of the school year and the harvesting season at the beginning of the following school year. (Note that this will require someone – you, another teacher, and/or parent volunteers – to have access to the garden over the summer to water the plants.) Alternatively, the unit can be the main focus for two to three months in the classroom by growing the vegetables in the classroom and then purchasing store-bought vegetables for the meal preparation as the final celebration.

Students will learn about the importance of nature, to compare local plants, plant, harvest, and prepare a meal using their own vegetables, graph the growth of the plants, listen to an Elders’ stories, draw and paint their experiences with different mediums, and to learn the local Indigenous tradition of saying “thank you” for everything that has been provided.

Key Big Ideas

	Kindergarten	Grade 1
English Language Arts	<ul style="list-style-type: none"> Through listening and speaking, we connect with others and share our world. 	
Science	<ul style="list-style-type: none"> Plants and animals have observable features. Daily and seasonal changes affect all living things. 	<ul style="list-style-type: none"> Living things have features and behaviors that help them survive in their environment. Observable patterns and cycles occur in the local sky and landscape.
Mathematics	<ul style="list-style-type: none"> Numbers represent quantities that can be decomposed into smaller parts. Objects have attributes that can be described, measured, and compared. 	<ul style="list-style-type: none"> Numbers to 20 represent quantities that can be decomposed into 10s and 1s. Objects and shapes have attributes that can be described, measured, and compared.
Arts Education	<ul style="list-style-type: none"> People connect to others and share ideas through the arts. 	
Physical and Health Education	<ul style="list-style-type: none"> Knowing about our bodies and making healthy choices helps us look after ourselves. 	

Key Curricular Competencies

	Kindergarten	Grade 1
English Language Arts	<ul style="list-style-type: none"> Use sources of information and prior knowledge to making meaning Use developmentally appropriate reading, listening, and viewing strategies to make meaning Use personal experience and knowledge to connect to stories and other texts to make meaning 	

	Kindergarten	Grade 1
Science	<ul style="list-style-type: none"> • Experience and interpret the local environment • Recognize First Peoples stories (including oral and written narratives), songs, and art, as ways to share knowledge • Share observations and ideas orally 	<ul style="list-style-type: none"> • Experience and interpret the local environment • Recognize First Peoples stories (including oral and written narratives), songs, and art, as ways to share knowledge • Communicate observations and ideas using oral or written language, drawing, or role-play
Mathematics	<ul style="list-style-type: none"> • Use mathematical vocabulary and language to contribute to mathematical discussions • Represent mathematical ideas in concrete, pictorial, and symbolic forms • Incorporate First Peoples worldviews and perspectives to make connections to mathematical concepts 	
Arts Education	<ul style="list-style-type: none"> • Express feelings, ideas, stories, observations, and experiences through the arts • Describe and respond to works of art 	
Physical and Health Education	<ul style="list-style-type: none"> • Identify and explore a variety of foods and describe how they contribute to health 	

Learning Goals

- Develop place-based knowledge of living things by experiencing and interpreting the local environment through the planting, growing, and harvesting of vegetables throughout several seasons.
- Develop an understanding of the importance of gratitude in connection to living things, specifically plants, through First Peoples knowledge, teachings, and stories of living things.
- Develop an understanding of healthy eating and collaboratively prepare a healthy meal for an end of the unit final celebration activity.

Learning Outcomes

- Students will collaboratively plant, grow, and harvest vegetables using their understanding of the local land, plant features, and the impact seasons have on living things.
- Students will use reading, listening, and speaking skills to discuss, make connections to, and interpret First Peoples stories and other texts.
- Students will communicate their ideas and understandings of First Peoples gratitude for living things, specifically plants, using First Peoples stories, writing, oral language, and artistic expressions.
- Students will communicate their understanding of plants and healthy eating using First Peoples stories, mathematical concepts, writing, oral language, and artistic expressions.

Themes Addressed

- seasonal cycle, seasonal activities
- connections to the land/place
- traditional knowledge
- relationship to the natural world
- Elders and knowledge-keepers

- vitality
- ways of learning
- food
- ceremony

Lesson Plans in this Unit

- Lesson 1 – Planning a Garden
- Lesson 2 – Planting and Measuring
- Lessons 3 and 4 – Measuring Growth
- Lesson 5 – Measuring and Harvesting Vegetables
- Lesson 6 – Counting and Ordering by Size
- Lesson 7 – Washed Water Painting
- Lesson 8 – Thank-You Card
- Lesson 9 – Vegetable Preparation and Lunch Feast

Assessment

Each lesson is supported with a formative assessment. When possible, students should co-create the expectations and framework for assessment. The formative assessment focuses on the process of learning throughout the unit. The following student handouts and assessment tools are included at the end of the unit:

- Potato Bar Graph
- Carrot Bar Graph
- Tomato Bar Graph
- Potato Math
- Lesson 1 – Flower Criterion Observation Sheet
- Lesson 3/4/5 – Nonstandard Measurement and Graphing
- Lesson 6 – Counting and Printing Numbers Checklist
- Lesson 7 – Washed Water Painting
- Lesson 9 – Meal Preparation

Approximate time required

15-20 hours over a 2-3 month period

Authentic Texts

- *Giving Thanks: A Native American Good Morning Message* by Chief Jake Swamp
- Caring for Me series: *Taking Care of Mother Earth* by Leanne Flett Kruger
- Caring for Me series: *Eat, Run, And Live Healthy* by Karen W. Olson



Suggested Instruction and Assessment Approach

Lesson 1 – Planning a Garden

Materials and Resources

- one strip of large white rolled paper per group of 2-3 students
- one 5.5 x 4 inch copy paper per student

- *Giving Thanks: A Native American Good Morning Message* by Chief Jake Swamp
- picture cards of potatoes, tomatoes, and carrots (from gardening magazines, seed packages, or online image banks)

Preparation

Have an area set aside for planting a garden for three types of vegetables. (You may choose to just plant one vegetable. In this case, potatoes are recommended).

This lesson should take place at the beginning of the spring planting season.

This lesson may include pre-planning and organization with the guest Elder or knowledge-keeper if they are available.

As part of your pre-planning, ask the guest to name the vegetables that your class will be planting in their language. Please note that some of the vegetables may not have First Nations language names if the vegetables were not traditionally part of the local diet.

Ask the Elder or knowledge-keeper if they have a “planting” story that they would like to tell the class. If not, ask them if they would like to read a book to the class that you can give them ahead of time to pre-read. (See Optional Authentic Texts for book suggestions or connect with the school librarian to choose a relevant book to read that authentically integrates First Peoples perspectives and knowledge about plants). Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.

“To be a human being is an honor, and we offer thanksgiving for all the gifts of life. Mother Earth, we thank you for giving us everything we need.”
~ from *Giving Thanks*, Chief Jake Swamp

Procedure

Plan to meet the local Elder or knowledge-keeper at the garden site or a planting site that you have created at your school. Before visiting the site, identify whose Indigenous territory the school and garden site is on. Use a map of the local area to show students where the location of the garden site is in relation to the school. Discuss the importance of being respectful to nature.

Explain to your class: “Today, we are going to have a look at the site where we are going to plant vegetable seeds and bulbs.”

Take students to the garden site. Incorporate land acknowledgment using local protocols. Many school districts have protocols for land acknowledgment. Check with your district Indigenous contact and/or the local Indigenous Peoples of the area.

Have a class discussion and list information about gardens with the guest:

- What type of vegetables would you expect to see in a garden?
- What do the vegetables start out as?
- What do the vegetables need to grow?
- What are the four seasons?
- What season is it now?
- What happens to plants in the spring? Summer? Fall? Winter?
- How do you plant vegetable seeds?

- How do you take care of a garden?
- How do you harvest vegetables?

Explain to the students that on your next visit, they will be planting vegetables (e.g., potatoes, carrots, and tomatoes). Ask students to name some vegetables they eat at home. Discuss the importance of eating healthy foods such as vegetables.

When planting the vegetables, they will be planted in rows. Show picture cards of the vegetables to be planted. Review some of the responsibilities students will have in planting, taking care of, and harvesting the vegetables in the garden.

Ask the Elder or knowledge-keeper to say the names of the vegetables and seasons in the local First Peoples language and have the students repeat the word(s). Request this information from the guest prior to the trip. If the guest does not have this information, connect with the district Indigenous contact or use the FirstVoices website (firstvoices.com) to find local First Peoples words and pronunciations. For example, in Kwak'wala, they are:

- *gwagwaxomas* – things that grow
- *kwu'si* – potatoes
- *xatam* – carrots

Pronunciation guides are also available at firstvoices.com.

For the second part of the trip ask students to describe the area.

- What does it look like? (Plain, dirt, nothing in it, brown, etc.)
- What do you see in the whole area? (Grass, trees, flowers, rocks, dirt, etc.)
- How many different types of flowers do you see in this area? (Make sure to look closely, you may be surprised to see the number of different kinds in a small area).
- What does the sky look like? (sunny, cloudy, raining, etc.)
- How do you feel when you look at the land around you? (happy, sad, tired, etc.)
- Have you been here before? If so, what memories do you have of this place?

Have students collect a few samples of the different types of flowers in the area. Remind students of the importance of being respectful of nature when collecting the flowers. For example, flowers may be taken in small amounts and only with permission.

Any or all of the next remaining activities can be done after the fieldtrip in the classroom.

Flower drawing – Display the flower samples and discuss some of the structural features of the flowers (stem, leaves, petals, etc.). Have students draw at least two examples of the different types of flowers they saw in the area. They should use a minimum of three colours, and include stems, leaves, and flower. Students can label the plants (name of the flower and its parts). Optional: provide printouts of the plant labels for students to cut and paste onto their drawings.

Giving thanks – Have the Elder or knowledge-keeper read *Giving Thanks* by Chief Jake Swamp or tell their personal story that is relevant to gardening and giving thanks. If reading the book, some possible questions are:

- What is the title of the book?
- Why should we give thanks?
- What did the plants need to grow?
- What else needs water to grow?

Garden plan drawing – Have students draw and colour a plan of the garden: for example, a row of potatoes, a row of carrots, etc. Alternatively, students can draw and colour a picture of one of the vegetables that will be planted on their next visit to the garden. Optional: ask student to describe and/or write one sentence explaining the importance of eating healthy to go with their picture.

Assessment

Use the Flower Criterion Observation Sheet (provided at the end of this unit) for the flower drawing activity.

Optional Activities

A video version of the book *Giving Thanks* is available online: www.youtube.com/watch?v=Iz_aeyCbE6Y. This video shows students taking turns reading lines from the book while their own original artworks are displayed.

Use this video as the introduction to an extension lesson where your students create their own images inspired by the book.

Ask the Elder or knowledge-keeper to bring in books or pictures that relate to locate plants that were used for food and/or medicine. Ask the guest to talk about protocols around harvesting and sustainability practices. Relate it to our garden: for our vegetables to grow, we need to take care of the earth, give back to it (natural fertilizers).

Lesson 2 – Planting and Measuring

Materials and Resources

- vegetable pictures from lesson 1
- potato bulbs
- carrot seeds
- tomato seeds
- child-sized gardening shovels
- watering cans/water
- growth chart for each vegetable – 1 per pair of students (included at the end of this unit)
- linking blocks
- Caring for Me series: *Taking Care of Mother Earth* by Leanne Flett Kruger

Preparation

This lesson should take place at the beginning of June. Invite the same Elder or knowledge-keeper as the previous lesson. Ask the guest if they have another

“planting” story to tell the class. If not, ask them if they would like to read a book to the class that you can give them ahead of time to pre-read. (*Taking Care of Mother Earth* is one possible book to use here.) Other books could include titles from Strong Readers (e.g., *How Do Plants Grow*).

Procedure

In this lesson, the students measure the height of the stem using linking blocks.

Part 1

At the garden site or in your class, review the previous lesson: planning the garden by showing the pictures they drew of the plan of the garden.

Remind students of the vegetables that they will be planting on this day: potatoes, carrots, and tomatoes by showing them the pictures. Ask the guest to say the words in the local First Peoples language and have the students repeat the word(s).

Divide the students into 3 groups (or by the number of types of vegetables to be planted).

Explain to the students that each group will rotate so that each student will have a chance to plant each type of vegetable.

In each group, have one adult demonstrate how to dig a hole for the seed or bulb, plant it, and cover it with soil.

Have students independently take turns planting a seed or bulb.

Once all students have planted their seeds and bulbs, ask them:

- What do the seeds need to grow? (water, sun, air).
- What did the earth feel like when you planted the seeds? (dry, wet, hard, soft, etc.)
- What emotions did you feel when planting the seeds? (happy, sad, excited, tired, etc.)

Rotate the groups until everyone has planted at least one seed or bulb of each vegetable.

On the last rotation, each group will be responsible for watering the plant bed.

Gather all the students and ask the guest to read *Taking Care of Mother Earth* or tell another local story about “planting” vegetables. Possible questions could include:

- What is everything connected to?
- Why is water important?
- What are some ways that we can do to help our vegetables grow?
- Why is it important that we grow our own vegetables?

Part 2

Explain to the students that the class is going to keep track of the growth of the vegetables by measuring the stem.

Pair students and provide each pair with a few linking blocks and bar graph handout (included at the end of the unit). Date, measure, record the measurement as 0 on each of the graphs.

Explain to the students that over the summer, there will be someone (you and/or parent volunteers) who will be monitoring the garden and watering the vegetables.

Assessment

This lesson is a hands-on lesson. Assessment of students can be observation: students are participating in the planting of the seeds/bulbs, responding and asking appropriate questions regarding gardening.

Co-create assessment criteria with students for their graphs.

Optional Activities

Have students illustrate what the seeds looked like before they were planted (start a plant diary). Get them to label their picture including seed colour, texture, and date planted. Ask them again to look around the area. What are they noticing (leaves on trees, flowers, things are green)? What are they hearing, feeling, and seeing?

Lessons 3 and 4 –Measuring Growth

This lesson can take place at the end of June and the first week in September.

Materials and Resources

- linking blocks
- vegetable bar graphs

Preparation

Prior to the lesson, pre-date the growth bar graph.

Procedure: Lesson 3

Have a class discussion: planning, planting and measuring the height the vegetable seeds/bulbs. Display pictures that were taken as a visual.

At the garden site, ask the students:

- What do they see? Hear? Smell? Feel?
- What is different about the area?
- What is different about the garden?

Tell the class that each group will be responsible for measuring the stems of one type of vegetable with linking blocks and record the growth on a bar graph by shading in the number of blocks.

Pair students and give each pair a handful of blocks and the vegetable bar graphs (provided at the end of this unit) to record the height of the stem of the assigned vegetable using the blocks.

Gather students and compare the graphs. Ask the students how much the stems grew. Group the students according to how much their stems grew and count how many stems grew X number of blocks.

- What is the measurement of the tallest stem?
- What is the measurement of the shortest stem?

Procedure: Lesson 4

After the vegetable have had more time to grow (e.g., over the summer), repeat the measuring and graphic activity.

Explain to the class that on the next visit, they will be harvesting the vegetables in preparation for preparing the vegetables to eat.

Assessment

Refer to Lesson 3/4/5 – Nonstandard Measurement and Graphing assessment tool (provided at the end of this unit).

Optional Activities

Get students to add to their plant diary noting what was changed, and record the date. Have them include a labelled and coloured illustration. Ask students to look around the garden again. What do they notice? (leaves are changing colours, grass is a little brown, etc.) How do they feel when they are in the garden?

Lesson 5 – Measurement and Harvesting Vegetables

This lesson should take place in the middle of September.

Materials and Resources

- linking blocks
- vegetable bar graphs
- garden shovels – 1 per student
- plastic bags – 1 per student
- Caring for Me series: *Eat, Run, And Live Healthy* by Karen W. Olson

Preparation

Invite the same Elder or knowledge-keeper as the previous lessons.

Ask the guest if they have a harvesting story that they would like to tell the class. If not, ask them if they would like to read *Eat, Run, and Live Healthy* to the class that you can give them ahead of time to pre-read. This particular book is not about harvesting; however, it is a good resource as to why it is important to choose healthy foods.

Ask the guest to talk about harvesting protocols and practices for the local Indigenous People (e.g., only take what you need, be sure to not take out of season). Discuss healthy eating and describe some of the healthy plants and vegetables commonly found in the local area.

Procedure

Part 1

Pair the students; distribute the linking blocks, bar graphs, and pencils. Have the students take the last measurement of the stems and record on the bar graph.

Compare measurements: How much did the stems grow since the last measurement? Refer to Lesson 3/4/5: Nonstandard Measurement and Graphing assessment tool provided at the end of the unit.

Part 2

Divide the students into three groups, one for each plant type (carrots, potatoes, tomatoes). Distribute a shovel and bag to each student to harvest the vegetables. Have students rotate to harvest some from each group.

Discussion during the harvesting may include:

- What did the vegetables need to grow?
- What should we do with the vegetables after we harvest them?
- How do you think we should store them until we are ready to prepare them to eat?
- How did it feel to harvest the vegetables?

Once all the vegetables have been harvested, compare the plant stems and leaves from each type of vegetable.

- How is the potato leaf different than the carrot leaf? (Potato to tomato, etc.).
- How are all the vegetables the same?
- Why are some leaves smaller or larger than others?

Ask the students what they would do differently if they were going to plant and harvest vegetables next year.

Explain to the class that next week, they will work with the local high school students to prepare the vegetables to feast on. Connect with your school district's Indigenous contact to find out if the Indigenous People whose traditional territory the school is on hold feasts. If so, find out what the purposes and protocols of the feasts are. Share this information with the class.

Assessment

This lesson is also a hands-on lesson. Whether the story is told by an Elder or knowledge-keeper, or the guest reads a storybook, assess the students' listening skills. Specifically, look for evidence of their abilities to

- focus attention on the speaker
- takes turns when speaking and/or asking questions
- uses prior knowledge to make meaning
- uses personal experiences to connect to the story

Refer to Lesson 3/4/5 – Nonstandard Measurement and Graphing assessment tool provided at the end of the unit.

Optional Activity

Have students draw a picture of their favourite vegetable. It should include labels, show what we can see above the ground, and if applicable what we might see under the ground. Have students describe and/or write one sentence explaining why it is important to eat healthy food to go with the picture.

Lesson 6 – Counting and Ordering by Size

Materials and Resources

- harvested potatoes
- Potato Math handout (provided at the end of this unit)

Preparation

Invite the Elder or knowledge-keeper back to the class to teach the students how to count from 1 to 10 in the local language.

Procedure

(Note: This lesson can be split into two lessons: 1. Counting 2. Order by size.)

Using the potatoes to help count, invite the guest to teach the students how to count from 1 to 10 in the local First Peoples language. For example, in Kwak'wala:

ᑕᑕᑕ	one
ᑕᑕᑕ	two
ᑕᑕᑕᑕ	three
ᑕᑕ	four
ᑕᑕᑕᑕᑕ	five
ᑕᑕᑕᑕᑕᑕ	six
ᑕᑕᑕᑕᑕᑕᑕ	seven
ᑕᑕᑕᑕᑕᑕᑕᑕ	eight
ᑕᑕᑕᑕᑕᑕᑕᑕᑕ	nine
ᑕᑕᑕᑕᑕᑕᑕᑕᑕᑕ	ten

(Pronunciation of Kwak'wala numbers is available at the FirstVoices website:
www.firstvoices.com/explore/FV/sections/Data/Kwak'wala/Kwakwala/Kwakwala)

In small groups, place a pile of potatoes in the centre. Have students take and count 5-10 potatoes each (depending on skill level).

Have students put the potatoes in order from smallest to largest.

- How many potatoes altogether in each group?
- How many potatoes altogether in the whole class?

Count forward and backward.

Pair students, have them count how many potatoes they have all together. Have them order their potatoes from smallest to largest.

Distribute the Potato Math handout (provided at the end of this unit). Have students count the potatoes in each row and write the number on the line.

Optional Activities

Have students colour the potatoes with an A-B pattern using any two colours for each row.

Assessment

See Lesson 6 – Counting and Printing Numbers Checklist provided at the end of this unit.

Lesson 7 – Washed Water Painting

Materials and Resources

- crayons
- paint pucks
- water
- paint brushes
- paper

Procedure

Explain to the students that they are going to make a special painting of the vegetables that they have planned, planted and harvested.

Demonstrate drawing the vegetables with a crayon (must press hard). Paint vegetables the appropriate colours. Paint the sky, blue. Paint the soil, brown. Exclude the brown coloured paint puck. Have students mix the colours to make their own shade of brown. This should be the last painted colour. There should be no white spots left on their artwork.

Hand out paper and crayons. Students draw the vegetables.

Next, place paint pucks and water at tables. Explain to the students that the paint brush must be soaked with water and to only add a little bit of paint to get the washed out effect. Paint the vegetables. Paint the background: sky and dirt. Let dry. Display.

Once all the artwork is displayed, have a class discussion about the colours and shapes used, feelings, and positive comments. Possible questions:

- What do you notice about the colours?
- What shapes were used?
- How did it feel to make the brown colour?

After the discussion, have each student make one positive comment about another students' artwork, being specific about the colours and shapes used to represent vegetables.

Optional Activity

Look at samples of art that have been inspired by nature. Why might some cultures, like First Peoples, include so many features from the environment in their art?

Assessment

See Lesson 7 – Washed Water Painting rubric provided at the end of this unit.

Lesson 8 – Thank-You Card

Materials and Resources

- 18 x 24 inch construction paper
- 4.5 x 6 inch yellow, red, orange, green, and brown construction paper – 1 per student
- glue
- 2 x 2 inch white copy paper – 1 per student
- pencil crayons

Procedure

Explain to the students that they are going to make a thank-you card to the local Elder or knowledge-keeper who has helped the class. The theme of the card is “Thank you for helping us grow.” Find out how to say and print “thank you” in the local Indigenous language by consulting with your district Indigenous contact and/or the guest.

Randomly hand out brown, red, yellow, orange and green 4.5 x 6 inch construction paper. Have students trace their hands and cut it out. Have students print their name at the bottom of their hand cut-out.

Fold a 18 x 24 inch piece of construction paper in half, at the top or bottom, write “Thank you for helping us grow.” Have student write “thank you” in the Local First Peoples language and in English on the card.

Students’ hand cut-outs can be combined in the shape of a tree. Brown hands will be the trunk and the coloured leaves will form the bush of the tree.

Extension

If some students finish early, hand out 2 x 2 inch pieces of copy paper. Have the students draw and colour a picture of their favourite part of the unit: planning, planting, and harvesting. Randomly glue these to the card.

Lesson 9 – Vegetable Preparation and Lunch Feast

Materials and Resources

- ingredients for potato soup: olive oil, onions, carrots, potatoes, vegetable broth, cheese, light cream
- baking pans
- serving bowls
- soup bowls, plates, cutlery, cups
- dish soap

- ingredients for baked potato: olive oil, seasoning salt, parsley
- ingredients for salsa: tomatoes, green peppers, green onion, jalapeño peppers, cilantro, lime juice, garlic, salt
- buns
- paring knives – 1 per pair of students
- cutting boards – 1 per pair of students
- aprons – 1 per student
- soup pots
- dish towels
- 6 – 2 x 4s – premade in 3 crosses
- 3 pillow cases
- white synthetic filling
- markers
- 3 old jeans
- 3 old shirts
- old hats
- old scarves

Preparation

This lesson will involve coordination with the high school food studies teacher, local singer(s), and Elder or knowledge-keeper.

With the food studies teacher, plan to make baked potatoes, potato soup, and salsa. (Work with the high school teacher to figure out the proportions and who will be responsible for purchasing the ingredients).

Due to time constraints, you may want to have the high school class prepare the soup in advance. Therefore, your class is just focussed on the baked potato and salsa.

Ask the Elder or knowledge-keeper to say a prayer or blessing prior to eating (if comfortable doing so).

Organize time, date, location (e.g., the high school classroom kitchen). Bring harvested vegetables to the high school teacher. Make sure there are enough cutting boards, knives, and aprons for the students.

Have the singer(s) meet your class at the desired location to sing (where appropriate) a welcome song, feast song, closing song and/or fun dance. (Note: the timing of each song may vary according to tradition.)

Procedure

Once everyone from all the classes are gathered together, do a land acknowledgment and explain whose traditional territory the vegetables grew on if it is different from the school. Many school districts have protocols for land acknowledgment. Please note it is the host's responsibility to do the land acknowledgment.

Explain that all the students get to prepare the vegetables that they planted and harvested with the assistance of the high school class. They are going to be chefs on this day and that requires them to have a lot of responsibility:

1. First, they have to wash their hands.
2. Second, put on an apron.
3. Third, a teacher will help them find a partner or two (place 1 high school student with 1-2 students from your class).
4. Fourth, they have to handle the knives with care and safety.

Have students disperse to wash their hands, put on their aprons and break into groups.

Under the support and guidance of the high school students:

- Students will wash the potatoes.
- Preheat the oven to 350 degrees. They cut the potatoes into $\frac{1}{2}$ in. cubes.
- Place in a bowl, sprinkle with olive oil and seasoning salt. Toss to mix.
- Place on baking sheet and place in preheated oven for 45 minutes.
- Place all dishes by the sink. Wash the dishes.

While the potatoes are in the oven, the students can start on the salsa. Dice the tomatoes, green peppers, and onions. Place in a bowl. Add the spices. Mix until well blended. Place all dishes by the sink and wash them. Before this activity discuss mathematical concepts and language relating to measurement. Review the mathematical concepts and language during the measurement of ingredients.

Set the tables for lunch.

Just before lunch. Have singers, open with an appropriate opening song. Thank everyone involved in the occasion using the Indigenous word(s) for “thank you” learned in the previous activity. Present the thank you card to the guest. If the guest is comfortable and has agreed to beforehand, invite the guest to say a blessing or prayer. Ensure that the guest receives their food first.

Have lunch. After lunch, the singer(s) could sing, where appropriate, a feast song. Once lunch is completed, students can help with the clean-up and dishes.

Optional Activities

As students finish, they can work together on a group project: making a scarecrow. Students can dress, decorate, and display the scarecrow as they please, depending on the location of the garden site.

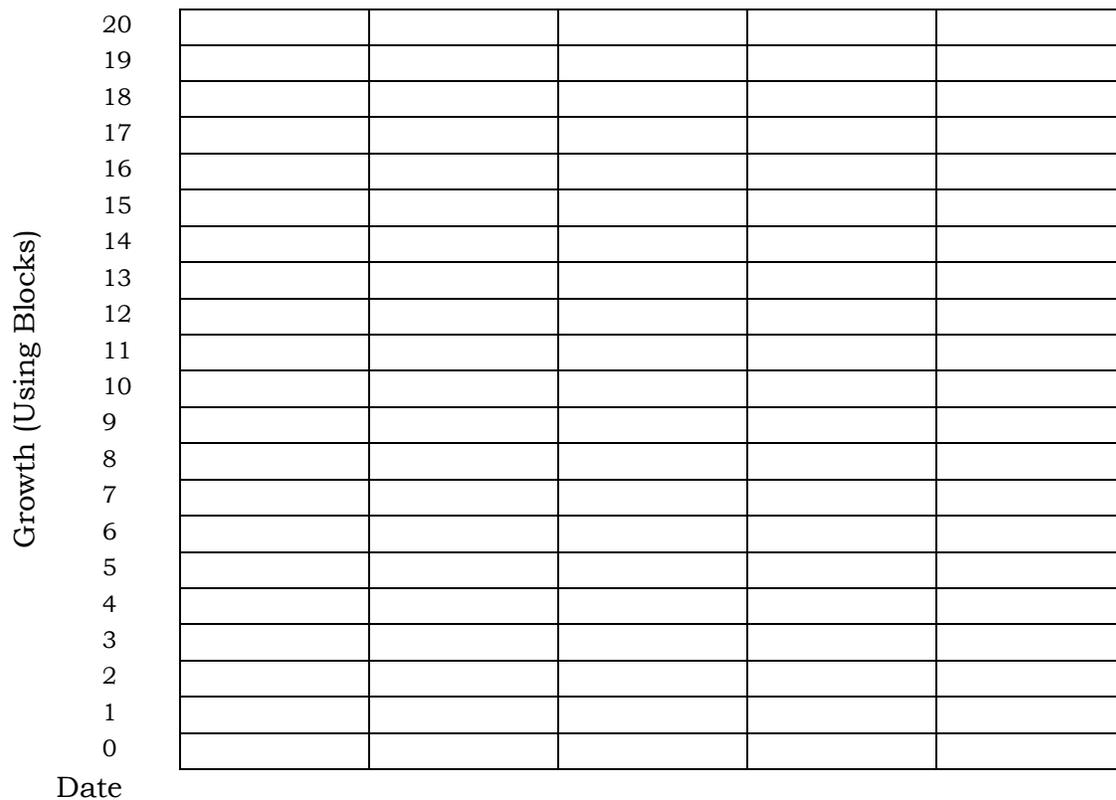
Once all students are finished. They can gather to dance to a fun dance song to conclude the day.

Students can help in the preparation of the salsa and potato soup by working with older buddies to measure and mix ingredients. Students could also copy out the recipe to take home and share with their families.

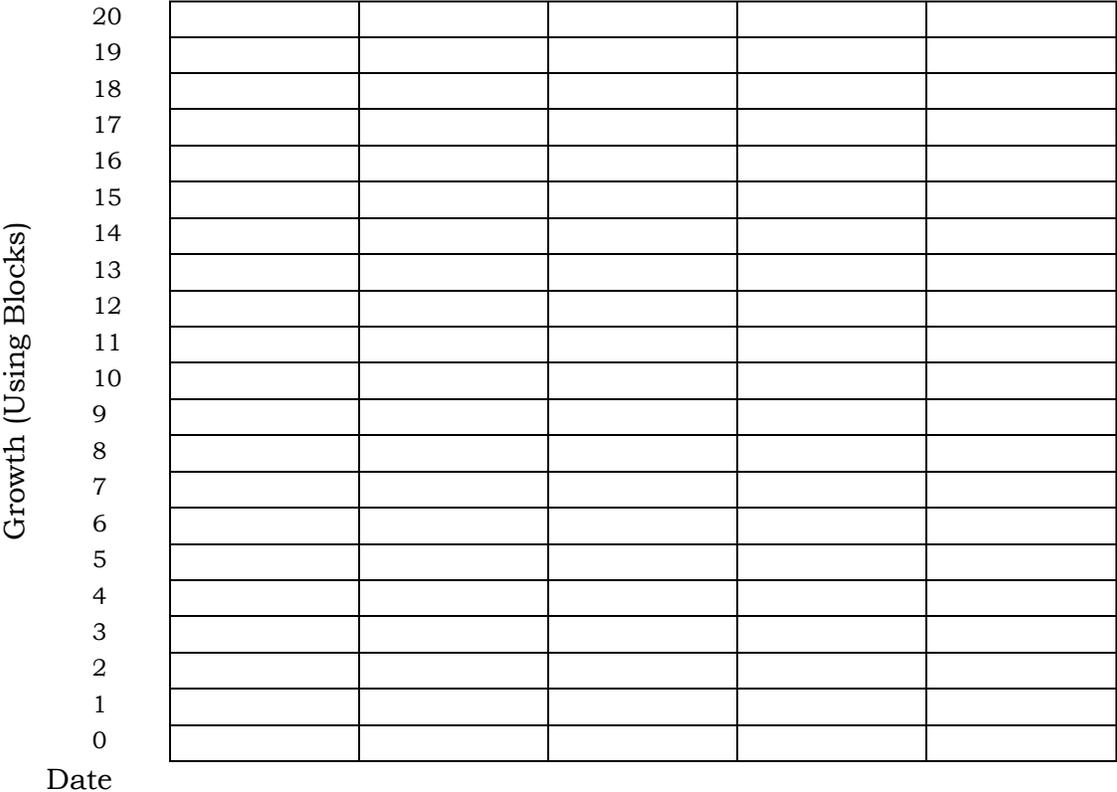
Assessment

See Lesson 9 – Meal Preparation self-assessment tool (provided at the end of this unit).

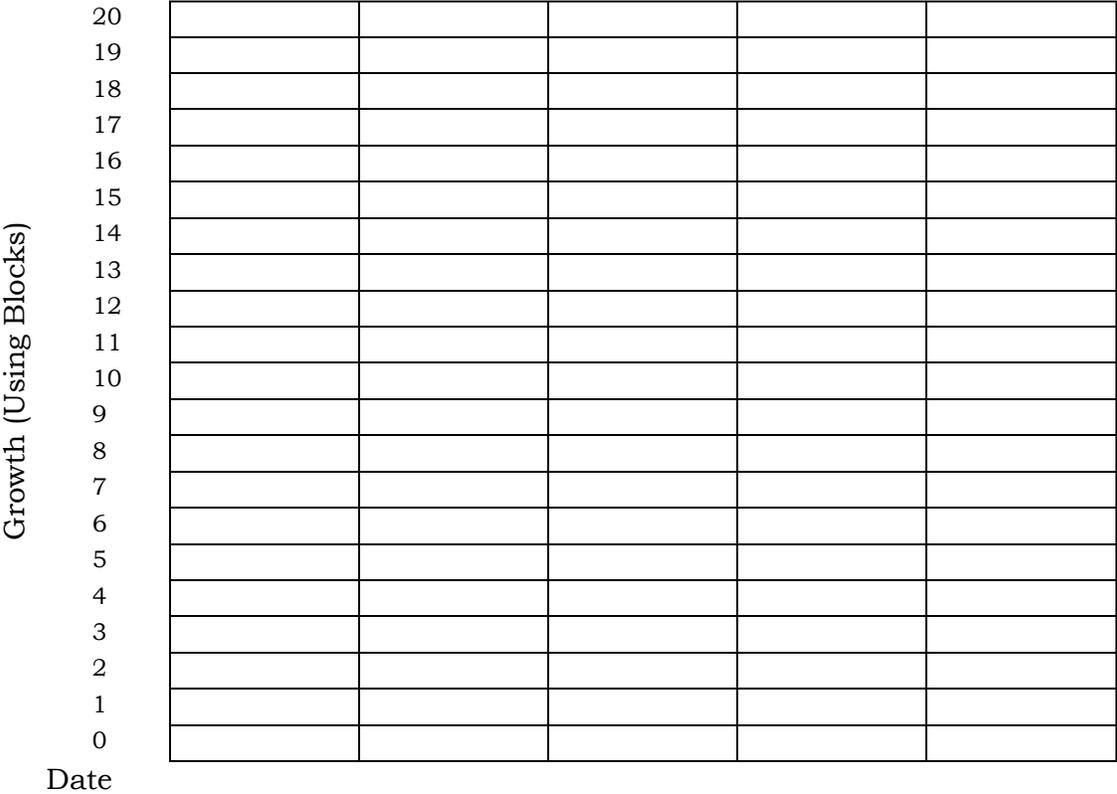
Potato Bar Graph



Carrot Bar Graph



Tomato Bar Graph



Potato Math

Count the potatoes. Write the number on each line.

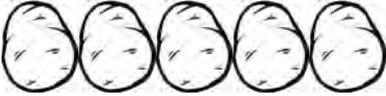
Extension: Colour each row of potatoes with an A-B pattern.

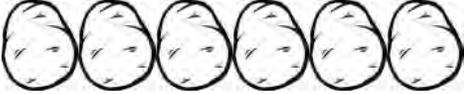
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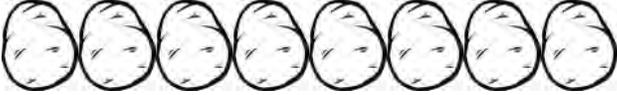
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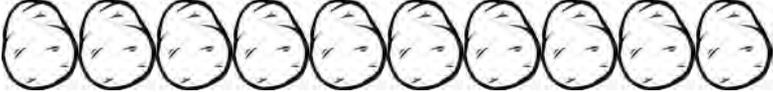
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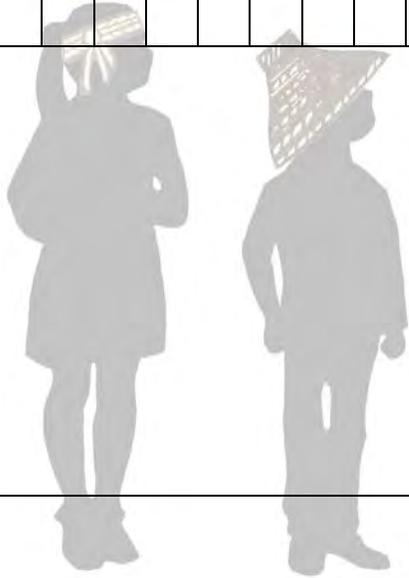
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Lesson 1 – Flower Criterion Observation Sheet

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

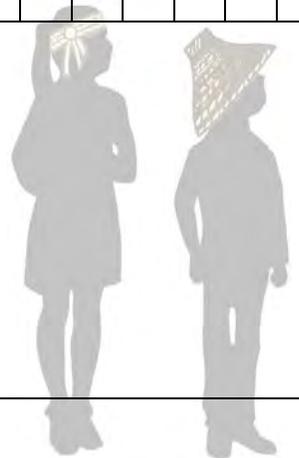
Name																			
Drew a minimum of 2 local flowers																			
Used a minimum of 3 colours																			
Included a flower, stem, and leaf																			
Correctly labelled the flower																			
Named 1-2 flowers common in the community																			
Described 1-2 basic needs of plants																			
Provided 1-2 examples of what happens to the flower during different seasons																			
Date:																			
Comments:																			



Lessons 3/4/5 – Nonstandard Measurement and Graphing

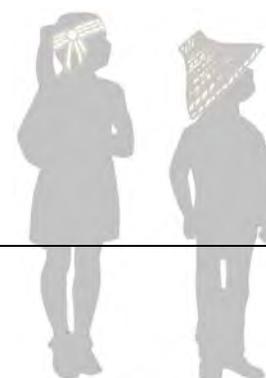
Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Name																				
Measured stem with linking blocks																				
Correctly counted the linking blocks																				
Shaded in the correct column in the bar graph																				
Correctly identified the tallest stem																				
Correctly identified the shortest stem																				
Correctly compared measurements to determine how much the stem grew since the last measurement																				
Provided 1-2 examples of what vegetables need to grow																				
Date:																				
Comments:																				



Lesson 7: Washed Water Painting

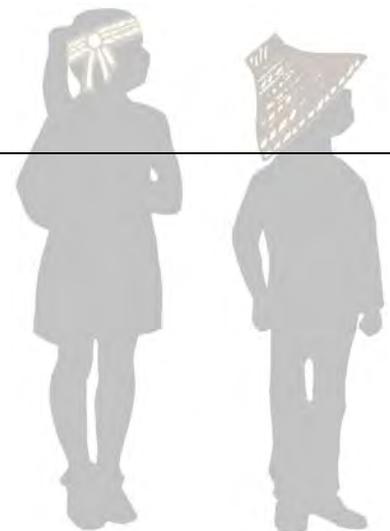
4 – Extending	3 - Proficient	2 - Developing	1 - Emerging
<ul style="list-style-type: none"> ▪ Includes variety of vegetables depicted and appropriate colours used ▪ Includes structural features of the vegetables/plants 	<ul style="list-style-type: none"> ▪ Includes 2-3 of the vegetables and appropriate colours used ▪ Includes structural features of the vegetables/plants 	<ul style="list-style-type: none"> ▪ Includes at least 2 of the vegetables; however, appropriate colours were not used ▪ Includes some of the structural features of the vegetables/plants 	<ul style="list-style-type: none"> ▪ Includes 1 of the vegetables; however appropriate colours were not used ▪ Includes little to no structural features of the vegetables/plants
<ul style="list-style-type: none"> ▪ Creates a variety of shapes without support 	<ul style="list-style-type: none"> ▪ Creates 1-2 shapes without support 	<ul style="list-style-type: none"> ▪ Creates 1-2 shapes with some support 	<ul style="list-style-type: none"> ▪ Creates shapes with support
<ul style="list-style-type: none"> ▪ Independently mixes the paint to make the colour brown 	<ul style="list-style-type: none"> ▪ Requires minimal support in mixing the paint to make the colour brown. 	<ul style="list-style-type: none"> ▪ Requires support in mixing the paint to make the colour brown 	<ul style="list-style-type: none"> ▪ Requires explicit guidance in mixing the paint to make the colour brown
<ul style="list-style-type: none"> ▪ Makes effective use of the whole space. 	<ul style="list-style-type: none"> ▪ Makes effective use of most of the whole space 	<ul style="list-style-type: none"> ▪ Makes minimal use of the whole space 	<ul style="list-style-type: none"> ▪ Makes very limited use of the space
<ul style="list-style-type: none"> ▪ Actively participates in the class discussion about the colours 	<ul style="list-style-type: none"> ▪ Participates in the class discussion about the colours 	<ul style="list-style-type: none"> ▪ Participates in the class discussion about colours with some assistance 	<ul style="list-style-type: none"> ▪ Participates in the class discussion about colours when prompted
<ul style="list-style-type: none"> ▪ Offers positive comments about peers' work without being prompted 	<ul style="list-style-type: none"> ▪ Offers positive comments about peers' work with minimal prompting 	<ul style="list-style-type: none"> ▪ Offers positive comments about peers' work with prompting 	<ul style="list-style-type: none"> ▪ Requires direct support in offering positive comments about peers' work
<p>Date:</p>			
<p>Comments:</p>			



Lesson 9: Meal Preparation

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Name:	Self-Assessment	Teacher Assessment
I listened to the instructor and followed instructions.		
I listened to my partner.		
I shared the workspace.		
I respected my partners' ideas.		
I washed my hands and the vegetables properly.		
I handled the cooking equipment safely and with care.		
<p>Date:</p> <p>Comments:</p>		



Unit 3: Stories of the Seasons

Kindergarten – Grade 1



Overview

Relationship to the seasons and seasonal cycles are foundational to many First Peoples. This unit uses a range of resources and activities to introduce students to seasons, seasonal cycles, the importance of seasonal cycles to First Peoples, and some of the seasonal activities practiced by First Peoples.

This unit is designed to be delivered incrementally over the course of the school year and whenever possible into the following school year. The activities focus on connecting learning to a sense of place (connecting with place and with the land), a foundation of Indigenous knowledge. For more information on the above concepts refer to *Connecting Learning to the Land and Place* on page 15.

Key Big Ideas

	Kindergarten	Grade 1
English Language Arts	<ul style="list-style-type: none"> Stories and other texts help us learn about ourselves, our families, and our communities. Through listening and speaking, we connect with others and share our world. Curiosity and wonder lead us to new discoveries about ourselves and the world around us. 	
Science	<ul style="list-style-type: none"> Daily and seasonal changes affect all living things. 	<ul style="list-style-type: none"> Daily and seasonal changes affect all living things.
Mathematics	<ul style="list-style-type: none"> Objects have attributes that can be described, measured, and compared. 	<ul style="list-style-type: none"> Objects have attributes that can be described, measured, and compared.
Arts Education	<ul style="list-style-type: none"> People create art to express who they are as individuals and community. Dance, drama, music, and visual arts express meaning in unique ways. 	

Key Curricular Competencies

	Grade 1	Grade 2
English Language Arts	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Use personal experience and knowledge to connect to stories and other texts to make meaning Use language to identify, create, and share ideas, feelings, opinions, and preferences 	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Use personal experience and knowledge to connect to stories and other texts to make meaning Show awareness of how story in First Peoples cultures connects people to family and community.
Science	<ul style="list-style-type: none"> Experience and interpret the local environment Recognize First Peoples stories (including oral and written narratives), songs, and art, as ways to share knowledge Express and reflect on personal experiences of place 	

Mathematics	<ul style="list-style-type: none"> • Use mathematical vocabulary and language to contribute to mathematical discussions • Incorporate First Peoples worldviews and perspectives to make connections to mathematical concepts
Arts Education	<ul style="list-style-type: none"> • Explore artistic expressions of themselves and community through creative process • Reflect on creative processes and make connections to other experiences • Express feelings, ideas, stories, observations, and experiences through the arts

Learning Goals

- Develop an understanding of a sense of place, its significance to First Peoples, and how to use it to deepen their understanding of the natural world.
- Foster a connection with place and the land in the context of the local environment in order to gain a deeper understanding of seasons and living things.
- Develop an understanding of the importance of seasons and seasonal cycles to First Peoples.

Learning Outcomes

- Students will use reading, listening, and speaking skills to discuss, make connections to, and interpret First Peoples stories, knowledge, and teachings.
- Students will communicate their ideas, reflections, and understandings of First Peoples stories, knowledge, and teachings through writing, oral language, and visual arts.
- Students will communicate their understandings of the impacts of seasons and seasonal cycles on themselves and living things in the local environment using mathematical concepts, written language, oral language, and artistic expression.
- Students will create a Seasons Booklet that journals their connections to land and place, their experiences, and their learning.

Themes Addressed

- | | |
|---|-------------------------|
| ▪ seasons, seasonal cycles, seasonal activities | ▪ listening |
| ▪ land and place | ▪ storytelling |
| ▪ relationship to the natural and spiritual world | ▪ dreams & visions |
| | ▪ symbols and symbolism |

Lesson Plans in this Unit

- Connecting with Place and the Land
- Introducing the Seasons
- Fall
- Winter
- Spring
- Summer

Assessment

- Seasons Booklet
- Berry Painting

Authentic Texts

- *A Day with Yayah* by Nicola Campbell
- *Lessons from Mother Earth* by Elaine McLeod
- *A Walk on the Shoreline* by Rebecca Hainnu
- *A Walk on the Tundra* by Rebecca Hainnu
- *Neekna and Chemai* by Dr. Jeannette Armstrong
- *Byron through the Seasons* by Dene Children of La Loche and Friends
- *From the Mountains to the Sea: We Share the Seasons* by Brenda Boreham and Terri Mack
- Strong Readers books: *Spring, Summer, Fall, and Winter* – these could be displayed while students make their seasons books
- additional resources depicting local seasonal practices – consult with your district Indigenous contact for support



Suggested Instruction and Assessment Approach

Connecting with Place and the Land

“Place is any environment, locality, or context with which people interact to learn, create memory, reflect on history connect with culture, and establish identity. The connection between people and place is foundational to First Peoples perspectives of the world.”

(BC Ministry of Education Science Learning Standards 2016)

Ask students: What is land? What is place? As a class brainstorm a definition for both terms.

Discuss why it is important to respect the land. Define “respect” to the class. Read a story that illustrates why the land or environment needs to be respected. It could be a picture book, such as *Lessons from Mother Earth* by Elaine McLeod, or a local traditional narrative that demonstrates what happens if people don’t respect the land. Consult with your district’s Indigenous contact for assistance in finding traditional narratives from the local First Peoples in your community.

Discuss the question “What do we need to know about the land in order to live on it?” After students have shared their ideas, explain that First Peoples lived on their territories from one generation to the next over thousands of years. Identify the traditional territory the school and/or community is located on. Brainstorm what types of things the First Peoples needed to know about the local land to survive on it for thousands of years. Indicate that this knowledge was passed down from generation to generation. That this knowledge does not stay the same, it changes, and grows over time.

Find resources that illustrate how First Peoples used to live on their traditional territories before European contact. Share them with the class. Create a class list of

the different types of things First Peoples learned about to survive on the land. Highlight Indigenous perspectives on taking care of the land, water, plants, and animals. Let students know that Indigenous knowledge also emphasizes a focus on the relationships between plants, animals, habitats, seasonal changes, and weather.

Read the following books to the class over several days or weeks.

- *A Day with Yayah* by Nicola Campbell
- *Lessons from Mother Earth* by Elaine McLeod
- *A Walk on the Shoreline* by Rebecca Hainnu
- *A Walk on the Tundra* by Rebecca Hainnu

During the readings, review the significance to First Peoples of connecting with land and place. In addition, highlight some of the examples of how the characters from the books showed respect for the land.

Share other resources with students that show examples of local First Peoples connections with place and the land. Consult with your district Indigenous contact for support in finding additional resources specific to the local First Peoples.

Create a class definition of “connecting with place and the land” to post in the classroom. Inform students that they will create a Seasons Booklet to record their learning throughout the unit.

Assessment

Have students create a large Seasons Booklet. Ensure pages can be added to it throughout the unit. Title the booklet “The Seasons in ____ (community name).” Include a title page that has the name of the student, the name of the school, and the name(s) of the First Peoples whose traditional territory the school and community is on. The title page can also include a student drawing of themselves and their favourite season.

Add the class definition of connecting with place and the land in the student Seasons Booklets. The definition of connecting with place and the land can be cut and pasted on a page and students can add a drawing to go with it.

See the assessment tool, Seasons Booklet, provided at the end of this unit for sample assessment criteria.

Introducing the Seasons

Begin by identifying the traditional territory the school is located on and the traditional place name for the school location and/or community location.

Traditional place names provide information about First Peoples and their relationship with the land. Traditional knowledge is often embedded in place names. Paying attention to the name of places in traditional territories can lead to a wealth of information about local ecosystems, land use or plant and animal behaviour. Many First Nations communities have documented the traditional place names of their traditional territories and they may be available as a classroom resource.

However, some place names may be considered private and to be used only by community members.

As a class, brainstorm favourite activities students like to do outside during the different seasons (e.g., fishing, berry-picking, hiking, biking, sledding, skiing, raking leaves, gardening, camping, snow-ball fights, picnicking, swimming). Brainstorm some First Peoples events, ceremonies, and/or activities that happen during different seasons of the year.

Ask students:

- What are some things we do outside in the summer but not in the winter? Why?
- What are some things we do outside in the winter but not in the summer? Why?
- What are some First Peoples events, ceremonies, and/or activities that happen in the summer?
- What are some First Peoples events, ceremonies, and/or activities that happen in the winter?

Create a class chart to show what activities students prefer to do and examples of First Peoples events, ceremonies, and/or activities in each season. Copy this chart to a poster board or other sturdy material, and keep it posted over the course of the year. Invite students to add words and pictures to the chart as new activities, events, and ceremonies are discovered and discussed.

Read the books, *Byron Through the Seasons* and *From the Mountains to the Sea: We Share the Seasons*. As you read, take note of additional seasonal activities that are mentioned. Ask students to think about their own community. Which First People live here and what kind of activities do you think they used to do in the past? What activities helped the First Peoples survive on the land and or connect with the land? Do you think they still do these activities now? How do seasons influence what we do?

Assessment

Have students create a page or several pages to add to their Seasons Booklet showcasing what activities they prefer to do and examples of First Peoples events, ceremonies, and/or activities in each season. The page(s) could include drawings and 1-2 sentences. Optional: scribe the sentences for students that have difficulty with printing and writing.

See the assessment tool, Seasons Booklet, provided at the end of this unit for sample assessment criteria.

Nature Walk

Take students to an outdoor setting that includes features that change with the seasons (e.g., a location that includes deciduous trees, flowers, berry-bearing bushes). Ensure school fieldtrip protocols are followed.

Prior to the visit, identify the traditional territory of the location and the place name for it. Use a map of the local area to identify the location of the outdoor setting in relation to the school. Tell students that as a class they will visit this place several

times throughout the school year. Ask students to think about the place, the place name, their background knowledge of it, and their predictions of what it will be like at the location. Ask students: Who has been to this place before? How did you get there? What is it like there? What do you think we will see there? Smell? Hear? Feel? What memories of the place do you have? Record this information on a chart paper and refer back to it after returning to the classroom.

Upon arrival at the fieldtrip location, do a land acknowledgment and remind students of the place name for the location. Most school districts have land acknowledgment protocols. Have students identify the characteristics of the current season that they can see on the land. Ask students to suggest what might be different about this location if they were to come back in another season. What changes will they see? How has the weather changed? How have the local plants changed? What kind of resources could be harvested? Do you see things that could be eaten? Things to make shelter or tools from? What do you smell, hear, and feel while on the land?

Have students lie down on the ground and look up to the sky. (Ensure they are not looking directly at the sun.) Ask students to identify characteristics of the current season they see in the sky. Have students share what they see, hear, feel, and smell. What memories do you have of the place from your last visit? What connections did you make to the land then? Have you made any new connections to the land now?

Revisit the same location at various points during the year. Have students sketch or take photographs of the location in order to record the seasonal changes they see and the connections they made to the land during their visits. Include 1-2 descriptive sentences. Optional: scribe the sentences for students that have difficulty printing and writing.

Assessment

Add all student drawings and/or photographs to their student Seasons Booklet.

See the assessment tool, Seasons Booklet, provided at the end of this unit for sample assessment criteria.

Optional Activity

To extend the activity, show a time-lapse photo montage depicting the same location over the course of a year (for example, “One Year in 40 Seconds” – www.youtube.com/watch?v=lmIFXIXQQ_E). Ask students:

- What do you see that shows the seasons changing?
- What do you hear?
- How is this like the location we visited on our nature walk? How is it different?

Unit 4 in this resource guide, Stories from the Sky, contains information about traditional First Peoples calendars based on the 13 Moons concept.

Additional activities relating to seasonal rounds could be included. The Race Rocks website (www.racerocks.ca/the-13-moons-of-the-wsanec/) shares the 13 moons of the Wsanec (Saanich people).

Salmonids in the Classroom

This activity requires coordination with your local salmon hatchery and/or First Peoples salmon enhancement program, and may not be practical in all locations. If this is the case, there are other activities in this section that can still be used for this unit.

Begin by assessing students' prior knowledge. Show an image or several images of salmon to the class. Ask students: What do you see? Where do salmon live (habitats)? Who has eaten salmon before? Who likes to eat salmon? Whose family likes to cook salmon? Who has seen salmon for sale in a grocery store? Who has gone fishing for salmon with their family? Where did you go fishing and how did you catch the salmon? Is salmon a healthy food to eat?

Review the importance of food for human survival. Discuss how salmon is a healthy food to eat. Talk about how many people throughout the world eat salmon. Then explain to students that salmon were and continue to be an important food for many First Peoples in BC.

Discuss how human activity (e.g., population increase, over-fishing, pollution) have harmed many salmon habitats and how this has caused the number of salmon to decrease or get smaller (population decrease). Define "habitats" to the class. Explore why it is important to protect the habitats or homes of salmon so that their numbers get larger or continue to grow. Tell the students that one way to help the survival of the salmon is to grow them in a protected environment and then release them into the wild. Let students know that by protecting salmon they are showing respect for salmon. This is the same for water.

Next, engage students in one or more activities such as the following that expand on the importance of salmon:

- Invite an Elder or knowledgeable community member to the class to speak about the importance of salmon culturally and economically. Discuss local First Peoples events, ceremonies, or activities that relate to salmon and/or revolve around the salmon life cycle. Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.
- If available, visit a local stream or river during spawning time, or a salmon hatchery.
- Read local First Peoples stories or other texts that focus on salmon and/or make connections between seasonal cycles and salmon life cycles.
- Research local First Peoples salmon recipes and share them with the class. Ask students to share and compare their family salmon recipes with the salmon recipes from the local First Peoples.
- Research the stories, songs, and art of First Peoples throughout BC that focus on salmon. Share them with the class and compare them with local First Peoples stories, songs, and art.
- Connect with the school district's Indigenous contact or local First Nation(s) to find out if there are any First Peoples events, ceremonies, or activities relating to salmon that the students can attend. Ensure permission to attend and/or participate in the event, ceremony, or activity is provided by the First People hosting it.

Afterwards, obtain salmon eggs from the hatchery or enhancement program. Work with students to

- check temperature daily
- change the water in the tanks, getting fresh water from a river or creek (explain to students that using tap water won't work – the water must have the same characteristics of the salmon's regular habitat)
- chart the growth of the fry
- draw or take photographs of the salmon eggs throughout the different stages of their growth-link to seasonal cycles (add them to the student Seasons Booklet)

Release the salmon into the river on Earth Day. Invite members of the local First Peoples community to participate in a salmon release ceremony.

Ask students to share how they felt taking care of the salmon eggs and when they released them into the river. Discuss why it is important to respect and protect salmon and the water they live in. Have students record their responses using drawings and/or photographs along with 1-2 sentences. Ensure students include information on what season it was when they released the salmon. Add the student observations to their Seasons Booklet.

Resources to support salmonids in the classroom are available from Fisheries and Oceans Canada (www.pac.dfo-mpo.gc.ca/education/resources-ressources-eng.html).

Assessment

Throughout the activities, have students document what they learned and/or did using drawings, photographs, or artwork that includes 1-2 sentences describing the images. Include them in the student Seasons Booklet.

See the assessment tool, Seasons Booklet, provided at the end of this unit for sample assessment criteria.

Fall

Introduce the book *Neekna and Chemai*. Explain that this book is about two girls growing up in the Okanagan area of the province. Each chapter talks about their traditional practices they participate in during the various seasons. You will be revisiting this book over the course of the year.

Read and discuss the “Fall” chapter from *Neekna and Chemai*:

- What activities do Neekna and Chemai do in the fall?
- What activities do you do in the fall?
- What pictures from the book show that fall is coming?
- What do we see in our community that shows fall is coming?

Winter

Read and discuss the “Winter” chapter from *Neekna and Chemai*:

- What activities do Neekna and Chemai do in the winter?
- Many of the activities the community does during winter are done inside. Why might that be?
- What activities do you do in the winter?
- What pictures from the book show that winter is coming?
- What do we see in our community that shows winter is coming?
- Why is it necessary to dress appropriately for the weather when winter comes?

Spring

Read and discuss the “Spring” chapter from *Neekna and Chemai*:

- What activities do Neekna and Chemai do in the spring?
- What activities do you do in the spring?
- What pictures from the book show that spring is coming?
- What do we see in our community that shows spring is coming?
- What did Neekna and Chemai learn that helped them connect with place and the land?

Summer

Read and discuss the “Summer” chapter from *Neekna and Chemai*:

- What activities do Neekna and Chemai do in the summer?
- What activities do you do in the summer?
- What pictures from the book show that summer is coming?
- What do we see in our community that shows summer is coming?
- What precautions should we take when we spend time outside in the summer? (e.g., sun hats, sun screen, insect repellent)
- What activities do the local First Peoples do in the summer?
- What did Neekna and Chemai learn that helped them connect with place and the land?

Berry Picking

Note: depending on when particular berries are ready for harvest in your area, this activity may be appropriate for fall instead of summer. Ensure school fieldtrip protocols are followed.

Invite a guest from the local First Peoples community to talk about traditional berry harvesting and preservation practices. Ask the Elder or knowledge-keeper to talk about why berries were an important food source and to talk about sustainable practices for harvesting from the land. Invite the guest to share their connections to place and land, specific to the fieldtrip location and/or community.

Prior to the visit, discuss the outdoor location and the traditional territory it is on. Use a map of the local area to identify the location of the outdoor setting in relation to the school. Ask students to think about the place, their background knowledge of

it, and their predictions of what it will be like at the location. Questions can include: Who has been to this place before? How did you get there? What is it like there? What do you think we will see there? Smell? Hear? Feel? What memories do you have of the place? Record this information on a chart paper and refer back to after returning to the classroom.

Inform students that they are going to pick berries so that they can make jam with them afterwards. Let students know that they cannot pick or taste any berries without permission during the trip. Discuss the importance of respecting nature: pick only what you need without damaging the natural resource and the surrounding area.

Take students on an outing to pick berries. Upon arrival do a land acknowledgment. Most school districts have land acknowledgement protocols. Have students identify the characteristics of the current season that they can see on the land. Ask students to suggest what might be different about this location if they were to come back in another season. Ask students to share with the class what they see, hear, feel, and smell.

Then have students lie down on the ground and look up to the sky. (Ensure they are not looking directly at the sun.) Ask students to identify characteristics of the current season they see in the sky. Have students share what they see, hear, feel, and smell.

Review respectful harvesting practices and ensure students follow them while they pick the berries. Remind students not to pick or taste any berries without permission. As a class harvest the berries.

Before, during, and after picking the berries integrate measurement language and concepts. Place measurement labels on the containers used to collect the berries that relate to what was taught before the berry picking fieldtrip.

Students can draw and label pictures of the berries they are going to harvest. Either before or after picking the berries, have students draw or take pictures of what they see in the area including what season it is.

After the outing, with the support of parents, high school Food Studies or Culinary Arts teachers, or others, facilitate making jam from the berries at the school. Go over some of the simple measurements required to make the jam with the students prior, during, and after the activity. Have students draw and label their drawings of the ingredients they need to make jam. Students can also draw pictures that include 1-2 descriptive sentences highlighting their jam making experiences. Optional: scribe sentences for students that have difficulty printing or writing.

Invite guests from the First Peoples community to share in a class “jam feast.” Alternatively, jars of jam can be given in a traditional gift-giving ceremony. A visit to a local Elders group would be appropriate. Students could share their Seasons Book and gift the jam to the Elders. Elders could teach students some of the local words for various berries and share their connections with the local place and land.

Assessment

Add the student pictures that include 1-2 sentences from the above activities to their Seasons Booklet.

See the assessment tool, Seasons Booklet, provided at the end of this unit for sample assessment criteria.

Berry Painting

Materials and Resources

- berries (gathered by students or purchased), crushed in bowls
- twigs of different thicknesses and textures
- large roll of mural-sized paper, divided into four sections (Fall, Winter, Spring, Summer)

Procedure

Explain to students that many First Peoples used berries as paint for many purposes, including to create images and to decorate functional items such as clothing and baskets.

Roll out the paper on the floor or a long table, and distribute the twigs and bowls of crushed berries. Explain to students that they are going to paint a mural that depicts the seasons in their community. Remind students of the various characteristics of each season that they have learned about over the course of the year. As they paint the mural, they should consider:

- physical characteristics of each season (e.g., weather, changes in plant and animal life)
- seasonal activities done by First Peoples
- their own favourite activities for each season

Allow time for students to move around and contribute images to each season.

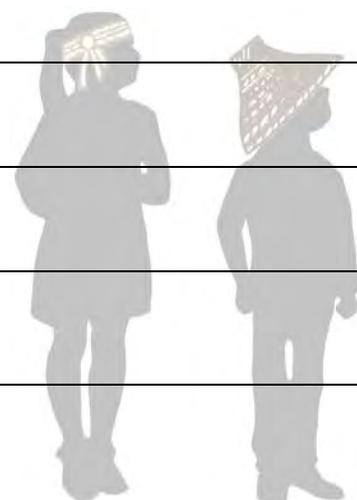
Assessment

See the assessment tool, Berry Painting (provided at the end of this unit).

Seasons Booklet

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Rating (1-4)	Criteria – To what extent do students’ booklets:	Comments
	Depict activities that pertain to daily and seasonal changes (e.g., swimming in the summer, sledding in the winter)	
	Illustrate the student’s favourite season(s) and seasonal activities	
	Depict observable changes that occur throughout the seasons (e.g., flowers blooming, snow melting, leaves falling, lakes freezing, berries growing)	
	Depict First Peoples events, ceremonies, and/or activities for each season	
	Illustrate student understanding of connecting with place and the land	
	Illustrate student understanding of the need for respect for the land and/or the environment	
	Illustrate student understanding of the importance of seasons and seasonal cycles to First Peoples	
	Illustrate student understanding of the importance of salmon to First Peoples	
	Illustrates student understanding of how salmon and seasonal cycles are connected	
	Illustrate what the student saw, felt, and heard during the nature walks	
	Illustrate seasonal patterns and weather in the sky that the student observed during the nature walks	
	Accurately depict the activities the student participated in throughout all four seasons	
Date:	Name:	



Berry Painting

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Name																		
Works co-operatively with others by offering encouragement and support																		
Creates images that depict the characteristics of each season in their local environment																		
Creates images that depict seasonal activities done by First Peoples																		
Uses colour, shape, line, and pattern for particular effects																		
Uses materials and technologies appropriately																		
Correctly names depicted local plants, animals, and seasonal characteristics																		
<p>Date:</p> <p>Comments:</p> 																		

Unit 4: Stories from the Sky

Grade 1



Overview

Long ago, First Peoples had an understanding of celestial objects that allowed them to make decisions crucial to sustainability. Through storytelling, the people were able to explain that which might otherwise not be understood. The metaphysical existence of the sun, moon and stars was important and relevant to the people in ways that science today portrays on a different level.

Long before modern day science and technology, First Peoples relied on celestial objects in many facets of life. These lessons will help students understand the importance of the sun, moon and stars to First Peoples long ago and today.

Note: some of the activities in this unit include the use of websites for student content. If you are unable to facilitate student internet use (e.g., using a smartboard or computer lab), the activities can be modified by using the other resources cited, or by providing selected internet content in handout form.

Key Big Ideas

	Grade 1
English Language Arts	<ul style="list-style-type: none">• Stories and other texts help us learn about ourselves and our families.• Stories and other texts can be shared through pictures and words.• Through listening and speaking, we connect with others and share our world.
Science	<ul style="list-style-type: none">• Observable patterns and cycles occur in the local sky and landscape.
Arts Education	<ul style="list-style-type: none">• Dance, drama, music, and visual arts express meaning in unique ways.

Key Curricular Competencies

	Grade 1
English Language Arts	<ul style="list-style-type: none">• Use developmentally appropriate reading, listening, and viewing strategies to make meaning• Recognize the structure and elements of story• Show awareness of how story in First Peoples cultures connects people to family and community• Identify, organize, and present ideas in a variety of forms• Explore oral storytelling processes
Science	<ul style="list-style-type: none">• Make and record observations• Recognize First Peoples stories (including oral and written narratives), songs, and art, as ways to share knowledge• Sort and classify data and information using drawings, pictographs, and provided tables• Identify simple patterns and connections• Communicate observations and ideas using oral or written language, drawing, or role-play

Grade 1	
Arts Education	<ul style="list-style-type: none"> • Explore elements, processes, materials, movements, technologies, tools, and techniques of the arts • Create artistic works collaboratively and as an individual, using ideas inspired by imagination, inquiry, experimentation, and purposeful play

Learning Goals

- Develop the habits of mind associated with science – a sustained curiosity; a valuing of questions; an openness to new ideas and consideration of alternatives; a seeking of patterns, connections, and understanding; and a consideration of social, ethical, and environmental implications.
- Develop place-based knowledge of the natural world and experience the local area in which they live by accessing and building on existing understandings, including those of First Peoples.

Learning Outcomes

- Students will have a deeper understanding of First Peoples’ knowledge and teachings of the solar system.
- Students will have a deeper understanding of the importance of the solar system in the lives of many First People.
- Students will communicate their ideas and understanding of First Peoples’ knowledge and teachings of the solar system through speaking, writing, and creating art.

Themes Addressed

- seasonal cycle, seasonal activities
- sustainability & continuity
- relationship to the natural world
- relationality & connectedness
- language
- worldview
- beliefs
- art
- symbols and symbolism
- tradition and modernity

Lesson Plans in this Unit

- Introduction to Celestial Objects (Science, English Language Art, Arts Education)
- Stars (Science, English Language Art, Arts Education)
- Aurora Borealis (Arts Education)
- 13 Moons (Science, English Language Arts)

Assessment

Assessment tool provided at the end of this unit include:

- Celestial Stories
- Aurora Borealis Artwork
- Relating to the 13 Moons

Authentic Texts

- The Adventures of Txamsm Series: *Txamsm Brings Light to the World* by Mildred Wilson
- *How Raven Stole the Sun* by Maria Williams
- *Raven Tales: How Raven Stole the Sun* (film) (this story is also available in graphic novel form)
- “Why Coyote Howls: A Star Story” – oral story, as retold by Lynn Moroney (www.lpi.usra.edu/education/skytellers/constellations/preview/)
- “Oot-Kwah-Tah, The Seven Star Dancers,” from *Keepers of the Night* by Michael J. Caduto and Joseph Bruchac
- *The Thirteen Moons on Turtle’s Back* by Jonathan London and Joseph Bruchac
- Anishinaabemdaa: Thirteen Moons (www.anishinaabemdaa.com/#/storybook/13_moons)
- 13 Moons of the Wsanec (www.racerocks.ca/the-13-moons-of-the-wsanec/)
- 13 Moons of the Secwepemc – Connecting Traditions – Secwepemc Pre-Contact Village Life (secwepemc.sd73.bc.ca/sec_village/sec_villfs.html)
- local stories depicting knowledge of the moons – consult with your district Indigenous contact for support in finding these resources



Suggested and Assessment Approach

Introduction to Celestial Objects

Science, English Language Arts, and Arts Education – two 50-minute lessons

Materials and Resources

- The Adventures of Txamsm Series: *Txamsm Brings Light to the World* by Mildred Wilson
- *How Raven Stole the Sun* by Maria Williams
- *Raven Tales: How Raven Stole the Sun* (film)

Procedure

Ask students why they think the sun is important to humans; record students’ comments on the board. Ask students if they think the sun is just as important to humans today as it was to humans thousands of years ago? Share with students that it is for many of these same reasons that the sun was and still is important to Indigenous people. Tell the students they will hear two stories about the sun and what Raven did to make sure the people had the sun. One of these stories is from the Tsimshian peoples and the other is from the Tlingit.

Share with students that for thousands of years Indigenous people shared the oral traditions and stories, and that some of these stories and teachings allowed the people to put some kind of understanding to the space beyond Earth’s surface. These stories also allowed the people to pass on their understanding of the world, as well as other knowledge and wisdom to the younger generations.

Lesson One – Science, English Language Arts

Explain that this lesson and the next will look at variations of a popular First Peoples traditional story, that of “Raven Stealing the Light.” This story appears in different forms in many North American First Peoples’ cultures.

Introduce and read *Txamsm Brings Light to the World*. While reading the story, draw students’ attentions to the clothing the characters are wearing, as well as the animals that are native to the region. Have students share their thoughts on the story. Record their comments on the board.

Introduce and read *How Raven Stole the Sun*. Have students share their thoughts on the story. Record their comments on the board. Ask students to generate text to text connections. Record their connections on the board. Ask students to generate differences they noticed between the texts. Record their comments on the board.

On a blank sheet of paper, have students draw and write about one text to text connection or one difference between the two books. Writing can be labeling their drawing, writing sentences about their drawing, or both.

Lesson Two – Science, English Language Arts

View the Raven Tales film: *How Raven Stole the Sun*. After watching the film, have students get their drawing and writing out from the last Raven activity to record another connection (similarity) or difference to the previous stories.

Ask students to generate connections between the books and the film. Record their connections on the board. Ask students to generate differences they noticed between the books and the film. Record their comments on the board.

On a blank sheet of paper, have students draw and write about one book to film connection or one difference between one of the books and the film. Writing can be labeling their drawing, writing sentences about their drawing, or both.

Once students have finished their writing and drawing from today they can choose their favourite work they did from either of the two lessons and show and share it with the class. Students can show and share their work by having the class sit in a circle. Each student takes a turn to speak and show their creations.

Stars

Materials and Resources

- “Why Coyote Howls: A Star Story” as retold by Lynn Moroney – oral story available online at www.lpi.usra.edu/education/skytellers/constellations/preview/

Note: share only the audiorecording of the oral story with students and not the full webpage, as the heading and description on the page uses the word “myth.” This word should be avoided when sharing traditional stories with students because of its connotation that the story is fictional. For more information, see *Story, Legend, and Myth* on page 11.

Lesson One – Science, English Language Arts

Ask students why they think stars are an important part of our night sky. Record their comments on the board. Ask students how they think the stars came to be in the sky. Record their comments on the board. Share with students that First Peoples of the past had different stories to help explain possible ways things such as the stars came to be. Tell the students they will be hearing a story today “*Why Coyote Howls: A Star Story*,” as told by Lynn Moroney (Chickasaw). Tell the class that Moroney’s version of this story is a blend of tales found in several North American First Peoples oral traditions.

Share with students that for thousands of years First Peoples shared oral traditions and stories, and that some of these stories and teachings allowed the people to put some understanding to space beyond Earth’s surface. These stories also allowed the people to pass on their understandings of the world, as well as other knowledge and wisdom to the younger generations.

Ask students to close their eyes and to use their imaginations as they listen to this story. Encourage students to visualize by creating a picture in their minds of what this story might look like as they listen to it.

After listening to the story have students get into partners. With their partner they quickly decide which one of them is partner A and which one of them is partner B. Partner A has two minutes to retell the story to partner B. After the two minutes the B partners stand up and share with the class the retell they heard their A partner tell them. Record their comments on the board. Then they switch and A partners listen to B partners and report out on what they heard. Record their comments on the board. Review the comments on the board as a class and identify the beginning, middle, and ending of the story.

Have students write their own story about how the stars came to be in the sky. Tell students their stories must have a beginning, middle and end to their story, along with a picture. (This writing will probably take longer than one session and could be completed later if necessary.) Alternatively, students can draw and label three pictures, one for the beginning, middle, and ending of their story.

When students have completed their stories, they may share them with the rest of the class.

Assessment

Refer to the assessment rubric, *Celestial Stories* (provided at the end of this unit).

Lesson Two – Science, Arts Education

Materials and Resources

- “Oot-Kwah-Tah, The Seven Star Dancers,” from *Keepers of the Night* by Michael J. Caduto and Joseph Bruchac

Procedure

If you have not already discussed constellations as a class, spend a few minutes talking with students about constellations and what they are. Ask students if they have heard of a few common constellations, such as the Big Dipper, Little Dipper, Cassiopeia, and Orion. Show images of constellations if you have them available.

Ask students why they think stars are an important part of our night sky. Record their comments on the board. Ask students why stars might have been important to First Peoples thousands of years ago. Record their comments on the board. Tell the students they will be hearing a story today that was told by the Onondaga (Eastern Woodland peoples) about the forming of the constellation Pleiades.

Share with students that for thousands of years First Peoples shared their oral traditions and stories, and that some of these stories and teachings allowed the people to put some kind of understanding to the space beyond Earth's surface. These stories also allowed the people to pass on their understanding of the world, as well as other knowledge and wisdom to the younger generations.

Tell students you will not be showing them pictures as you read the story. Ask students to close their eyes and to use their imaginations as they listen to the story. Encourage students to visualize by creating a picture in their minds of what this story might look like as they listen to it.

Read the story. After listening to the story have students get into partners. With their partner they quickly decide which one of them is partner A and which one of them is partner B. Partner A has two minutes to describe the images they imagined to partner B. After the two minutes the B partners stand up and share with the class what they heard their A partner tell them. Record their comments on the board. Then they switch and A partners listen to B partners and report out on what they heard. Record their comments on the board.

On blank paper have students draw a picture that tells the story and what they visualized while listening to the story. Invite them to label it or add sentences at the bottom if it helps them convey their thinking.

Aurora Borealis

Arts Education, 45 minutes

Materials and Resources

- crepe paper or tissue paper (different colours – greens, blues, reds, orange/yellow)
- bowls of water mixed with vinegar (1 Tablespoon / 15 mL vinegar to 1 cup / 250 mL water), 1 bowl per group
- paint brushes, 1 per student
- white construction paper

Background

Although science has declared the northern lights to be electrically charged particles from the sun deflected by Earth's magnetic field, First Peoples of the past had their own ideas as to what the northern lights were. As with many diverse concepts from First Peoples, the meaning and understanding of the northern lights differs.

Find out local stories and beliefs about the northern lights. Consult your local district Indigenous contact for assistance.

Procedure

Inform the students that they will be doing an art project today that will reflect images of the aurora borealis (northern lights). Share with students that different people around the world have had different ideas as to what exactly the aurora borealis are, and where they come from.

Have students work in small groups if possible as this will allow for fewer bowls of water and students can share their thoughts on their creative process.

Hand out white construction paper and pieces of crepe paper, or tissue paper. Have students spread the crepe paper, or tissue paper out on top of the white construction paper.

Once the white construction paper has been covered, put bowls of water (mixed with vinegar) and paint brushes on the tables. Have students brush the water mixture over the crepe paper, or tissue paper. Caution students not to use too much water as it will soak right through the crepe paper as well as the construction paper.

Once the papers are all wet, set them aside and let them dry. Clean up.

Once papers have dried (the next day) gently remove the crepe paper or tissue paper and see the beautiful creations.

Assessment:

Refer to the assessment rubric, Aurora Borealis Artwork, provided at the end of this unit.

13 Moons

Lesson One – Science, English Language Arts

Materials and Resources

- *The Thirteen Moons on Turtle's Back* by Jonathan London and Joseph Bruchac

Background

Long before the arrival of European settlers to North America, First Peoples had their own ways of looking at and understanding the world in which they lived. Key to sustainability for the people was having an understanding of the sky and all the information it presented to them. First Peoples did not use the typical calendar that we use today; their understanding was one with nature and could be described today

as a “solar-lunar calendar,” where 365 days is the measure of the Earth going around the sun and 28 days is the average measure of the moon's synodic (the time period between two successive astronomical conjunctions of the same celestial) and sidereal cycles.

Procedure

Read aloud *The Thirteen Moons on Turtles Back*. When finished, ask students to retell the story to a classmate. Once students have had a discussion, ask for volunteers to retell the story, and record the main ideas on the board. This can also be done in A-B partner talk as explained in previous lessons.

Ask students to draw and colour a picture of the story, and write one or two sentences underneath to explain their picture. When students have completed their work, they may share it with the rest of the class.

Tell the students they will investigate the back of the turtle in an upcoming lesson. If any students have a pet turtle at home, ask them to count the large sections on its back (shell), as well as the small sections that surround the shell and have them report back to the class their findings.

Lesson Two – English Language Arts

Materials and Resources

- Anishinaabemdaa: Thirteen Moons (www.anishinaabemdaa.com/#/storybook/13_moons)
- turtle model template (<http://sites.rootsweb.com/~mosmd/turtle.jpg>), 1 copy per student
- Thirteen Moons on a Turtle’s Back colouring template (<http://sites.rootsweb.com/~mosmd/13moons.jpg>), 1 copy per student
- scissors and glue sticks
- crayons, pencil crayons, etc.

Note: only the two templates from the rootsweb.com website are to be used; do not use the other content from this website.

Preparation

Find local resources (e.g., stories, Elders or knowledge-keepers) for local knowledge about the moon. Consult with your district Indigenous contact for support in finding these resources.

Procedure

Remind students of the story *The Thirteen Moons on Turtle’s Back* from the previous lesson. Ask students if anyone has ever had the opportunity to check the back of a turtle to see if it did indeed have thirteen large sections and twenty eight smaller sections. Let students know that today we will look at a website that has illustrations and information on the thirteen moons.

Access and project the story from the Anishinaabemdaa Thirteen Moons website, (www.anishinaabemdaa.com/#/storybook/13_moons) on your classroom computer

and projector. Read the information aloud to the class. Explain that this version of the Thirteen Moons story comes from the Anishinaabe peoples of the plains and Great Lakes region of Canada and the United States, and that this information may be different from what is understood by First Peoples locally.

Share local stories and knowledge about the moons, and discuss: What is the same? What is different? The purpose of this activity is to develop an understanding that although First Peoples differ from one another, there are many aspects of their lives that are similar.

Ask students if they see a pattern (similarity) between the moons of the First Peoples, and the pattern on the back of the turtle. Hand out copies of the turtle model template. Students will complete this activity following the verbal instruction you give, as well as the written instruction on the handout. Distribute the Thirteen Moons colouring template as well – early finishers can colour the turtle with the thirteen moons and twenty-eight segments on its back.

While students are quietly colouring, you can re-read aloud the Jonathan London and Joseph Bruchac story of *The Thirteen Moons on Turtle’s Back*.

Inform students that during our next lesson we will be learning about some of the activities First Peoples did during the various “moons” of the year. Students should come prepared to compare what they and their families do during the various “months” of the year.

Lesson Three – Science, English Language Arts

Materials and Resources

Stories and calendars representing the 13 moons concept, one or more of the following:

- resources from the local First Peoples
- Gitxsan Moons (handout provided at the end of this unit)
- 13 Moons of the Secwepemc (Connecting Traditions – Secwepemc Pre-Contact Village Life)
secwepemc.sd73.bc.ca/sec_village/sec_villfs.html
- The 13 Moons of the Wsanec (Saanich people)
<https://www.racerocks.ca/the-13-moons-of-the-wsanec/>
- Anishinaabemdaa – 13 Moons
www.anishinaabemdaa.com/#/storybook/13_moons.htm
- Oneida – 13 Moons Turtle Island
oneidalanguage.ca/wp-content/uploads/2012/06/13-moons-on-turtles-back.pdf

Preparation

Preview the various 13 Moons resources available (see preceding list), and determine which you will use with your class. Ideally, local resources will be used, but if these are not available any of the others will work as alternatives.

Procedure

Remind students of the story “The Thirteen Moons on Turtle’s Back,” and let them know that today we will be dividing those moons up into seasons. Ask students to

think about some of the things they, and their families, do during the different seasons. On the board, write the names of the season (winter, spring, summer, fall), and under each heading make a list of things the students identify. Be sure to include things that adults must do to be prepared for the upcoming seasons. For example:

- In late fall we prepare for winter by cleaning up the yard, getting winter tires put on our vehicles.
- In spring we bring out our bikes and check that they're in working order.

Facilitate access of the relevant resource(s) for the 13 Moons. For the resource chosen, have students begin by investigating which “moon” they were born under. Ask students what they usually do at that time of year.

Then have students look at the remaining moons, and the seasonal activities that take place in each. Check out some of the months where certain holidays take place – such as Remembrance Day, Halloween, Christmas, Diwali – and investigate what the First Peoples used to do and/or currently do during those months (moons).

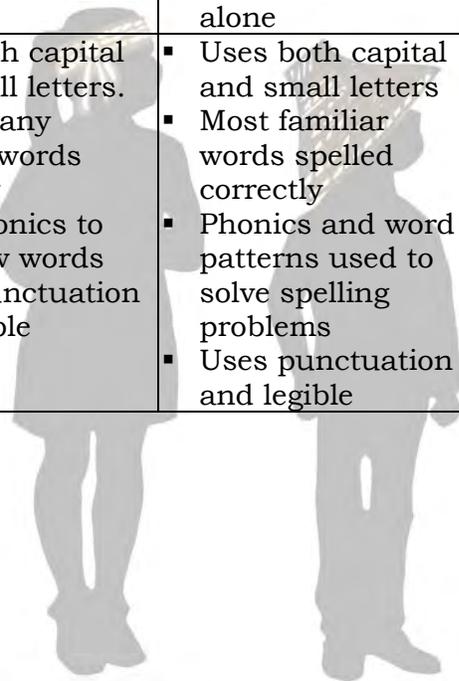
When the resources have been investigated, have students look at the lists on the board (that you recorded during the introduction) and draw a picture that demonstrates what it is they, or their family, do during a particular moon or month.

Assessment

Assess students' work according to criteria such as those outlined in the assessment tool, *Relating to the 13 Moons* (provided at the end of this unit).

Celestial Stories

1-Emerging	2-Developing	3-Proficient	4-Extending
<ul style="list-style-type: none"> May be able to “read” own writing, but meaning often changes each time 	<ul style="list-style-type: none"> Often retells another story Recognizable story situation Little development and few details 	<ul style="list-style-type: none"> Some individuality Begins with characters and situation Had a problem and solution; few details 	<ul style="list-style-type: none"> Some individuality Begins with characters and situation Has a problem and related solution Includes a variety of details that add to the story
<ul style="list-style-type: none"> Simple words used When “reading” or dictating, may be one long sentence or a series of short stilted sentences 	<ul style="list-style-type: none"> The style is conversational Repeats simple patterns and favourite words 	<ul style="list-style-type: none"> Style is mostly conversational; may include some “story language” Some simple description is used and repeats simple patterns 	<ul style="list-style-type: none"> Uses descriptive language and attempts dialogue description Takes risks to use new words or patterns
<ul style="list-style-type: none"> Usually a drawing with a string of letters or one or two dictated sentences 	<ul style="list-style-type: none"> May be very brief. String of loosely related events—mostly “middle” Uses <i>and</i> to connect ideas Drawing may tell much of the story 	<ul style="list-style-type: none"> Includes beginning, middle, and end Most events are in logical sequence Repeats the same connecting words Writing can stand alone 	<ul style="list-style-type: none"> Includes beginning, middle, and end Events are in logical sequence Uses a variety of connecting words Writing can stand alone
<ul style="list-style-type: none"> Strings of capital letters May show correct initial consonant Not yet able to use phonics and no punctuation May be copied or dictated to another person 	<ul style="list-style-type: none"> Mostly capital letters and some words spelled conventionally Many words spelled phonetically and may experiment with punctuation Parts are legible 	<ul style="list-style-type: none"> Uses both capital and small letters. Spells many familiar words correctly Uses phonics to spell new words Some punctuation and legible 	<ul style="list-style-type: none"> Uses both capital and small letters Most familiar words spelled correctly Phonics and word patterns used to solve spelling problems Uses punctuation and legible



Aurora Borealis Artwork

1	2	3	4
Elements of Design			
Student needed support in adding elements of line, shape, and texture into their work.	Student needed some support in adding elements of line, shape, and texture into their work.	Student used elements of line, shape, and texture into their work with little support.	Student used elements of line, shape, and texture into their work with no support.
Use of Materials			
Student needed a lot of reminders on proper use of materials.	Student used materials appropriately with some reminders.	Student used materials appropriately with little reminders.	Student used materials appropriately with no reminders.
Creativity			
Student needed support in thinking of ideas.	Student needed some support in thinking of ideas.	Student used their own ideas and imagination most of the time.	Student used their own ideas and imagination.



Gitxsan Moons

As in many First Peoples cultures, the Gitxsan calendar was created by the events of the seasons.

▶ The stories and feasting moon – **January**

Rainbow ring around the moon. The ring represents the circle of stories. The stories are told and retold and customs and traditions are perfected during this quiet time of winter.

▶ The cracking cottonwood trees' and opening water trails' moon – **February**

When the cottonwood trees snap because of the bitter cold. When the false thaw comes and ice melts and canoes can be used on the rivers.

▶ The black bear's waking moon – **March**

The bears sit in front of their den in the early Spring, trying to wake up and get accustomed to the daylight and fresh air. They are safe from the hunters because they are thin after their long winter's sleep.

▶ The Spring Salmon's returning home moon – **April**

Spring salmon return to the rivers of their birth.

▶ The budding trees' and blooming flowers' moon – **May**

Trees wake up and start to come into bud, flowers are blooming. Nature is reborn.

▶ The gathering and preparing the berries moon – **June**

The season begins for berry picking and preserving for the long winter months ahead.

▶ The fisherman's moon – **July**

Season of moving to the fish camps to preserve salmon for the winter months.

▶ The grizzly bear's moon – **August**

The grizzly bears are fishing and eating spawning salmon, fattening up for the long winter months ahead.

▶ The groundhog hunting moon – **September**

Gitxsan go to the mountains for the groundhogs. The groundhogs are easy to hunt. They are slow moving and fat from eating all summer.

▶ The catching lots of trout moon – **October**

The Gitksan are finished with all the preparations for winter and take time to go trout fishing. Trout fishing signifies the completion and celebration of the summer work. The trout are plentiful, hungry and easy to catch.

▶ The getting used to cold moon – **November**

A time of cold, but some warm days too.

▶ The severe snowstorms and sharp cold moon – **December**

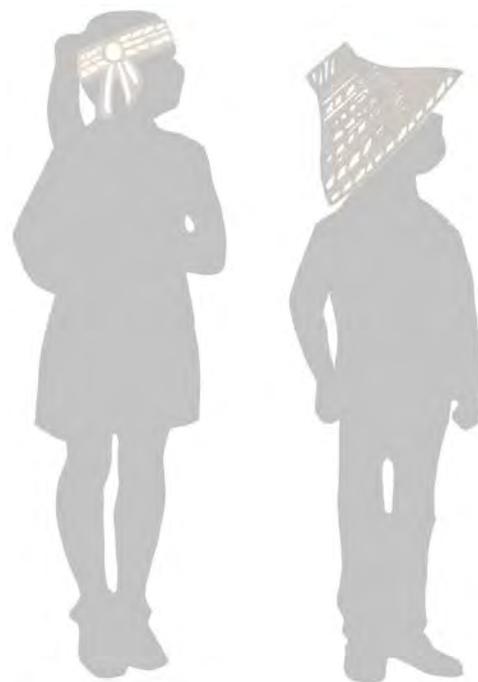
A time of extreme cold. Winter has no compassion.

▶ The Shaman's moon

The blue moon, or the 13th moon. The most powerful moon, not named. The Shaman uses this moon to cleanse and practice good luck. Fasting, praying, sleeping alone in the four directions around the fire and gathering at the sweat lodge daily. A powerful moon for the dreamtime.

Relating to the 13 Moons

1 – Emerging	2 - Developing	3 - Acquired	4 - Accomplished
Following Project Directions			
Work does not demonstrate what they, or their family, do during a particular moon or month.	Work somewhat demonstrates what they, or their family, do during a particular moon or month.	Works mostly demonstrates what they, or their family, do during a particular moon or month.	Work demonstrates what they, or their family, do during a particular moon or month.
Elements of Design (line, shape, and colour)			
Student needed support in adding elements of line, shape, and colour into their work.	Student needed some support in adding elements of line, shape, and colour into their work.	Student used elements of line, shape, and colour into their work with little support.	Student used elements of line, shape, and colour into their work with no support.
Creativity			
Student needed support in thinking of ideas.	Student needed some support in thinking of ideas.	Student used their own ideas and imagination most of the time.	Student used their own ideas and imagination.



Unit 5: Our Animal Neighbours

Grades 2-3



Overview

In this unit, students will learn to identify how animals in the past were an important part of the lives of First Peoples – furs and skins for clothing and shelter, meat for food, bone and antler for tools and weapons, etc. It is important to note that animals continue to be an important part of the lives of many First Peoples today. The unit also incorporates Traditional Ecological Knowledge (TEK) to enhance student learning. For more information on TEK refer to *Traditional Ecological Knowledge* on page 16.

Sharing stories and teachings from various First Peoples will shed light on the diversity of the peoples, as well as a range of concepts in understanding the important role animals played in the beliefs, traditions and lives of the peoples. The resources used in this unit represent a variety of regions, including the Northwest Coast, Shuswap (Secwepemc), and Nunavut (Inuit), and the relevance of different animals in each location. To supplement these resources, teachers are encouraged to look for relevant oral and printed texts from the local region.

Key Big Ideas

	Grade 2	Grade 3
English Language Arts	<ul style="list-style-type: none">• Stories and other texts connect us to ourselves, our families, and our communities.• Through listening and speaking, we connect with others and share our world.	<ul style="list-style-type: none">• Stories and other texts help us learn about ourselves, our families, and our communities.• Stories can be understood from different perspectives.
Social Studies	<ul style="list-style-type: none">• Canada is made up of many diverse regions and communities.	<ul style="list-style-type: none">• Learning about Indigenous peoples nurtures multicultural awareness and respect for diversity.• Indigenous knowledge is passed down through oral history, traditions, and collective memory.• Indigenous societies throughout the world value the well-being of the self, the land, spirits, and ancestors.
Science	<ul style="list-style-type: none">• Living things have life cycles adapted to their environment.	<ul style="list-style-type: none">• Living things are diverse, can be grouped, and interact in their ecosystem.
Arts Education	<ul style="list-style-type: none">• Dance, drama, music, and visual arts are each unique languages for creating and communicating.	<ul style="list-style-type: none">• Dance, drama, music, and visual arts are each unique languages for creating and communicating.

Key Curricular Competencies

	Grade 2	Grade 3
English Language Arts	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Show awareness of how story in First Peoples cultures connects people to family and community 	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Develop awareness of how story in First Peoples cultures connects people to the land Explore and associate aspects of First Peoples oral traditions
Social Studies	<ul style="list-style-type: none"> Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions Explain why people's beliefs, values, worldviews, experiences, and roles give them different perspectives on people, places, issues, or events 	
Science	<ul style="list-style-type: none"> Make and record simple observations Recognize First Peoples stories (including oral and written narratives), songs, and art, as ways to share knowledge 	<ul style="list-style-type: none"> Make observations about living and non-living things in the local environment Identify First Peoples perspectives and knowledge as sources of information
Arts Education	<ul style="list-style-type: none"> Interpret symbolism and how it can be used to express meaning through the arts Express feelings, ideas, stories, observations, and experiences through creative works 	<ul style="list-style-type: none"> Interpret and communicate ideas using symbolism in the arts Express feelings, ideas, and experiences in creative ways

Learning Goals

- Develop an understanding of the historic and present use of animals as a natural resource for a variety of First Peoples located in British Columbia and Nunavut.
- Develop an understanding of the importance Traditional Ecological Knowledge in learning about animals and their cultural relevance to Indigenous Peoples.

Learning Outcomes

- Students will use reading, listening, and speaking skills to discuss, make connections to, and interpret First Peoples stories, knowledge, and teachings.
- Students will communicate their ideas, reflections, and understandings of the present and historic use of animals for a variety of First Peoples through writing, oral language, and visual arts.
- Students will communicate their understanding of Traditional Ecological Knowledge, in relation to animals, and its cultural relevance to Indigenous Peoples through writing, oral language, and visual arts.

Themes Addressed

- Traditional Ecological Knowledge
- seasonal cycle, seasonal activities
- living things, living life cycles
- sustainability & continuity
- relationship to the natural world

- respect
- community
- rights and responsibilities
- storytelling
- diversity
- collaboration and cooperation
- traditional technologies

Lesson Plans in this Unit

- Introducing the Concept of Traditional Ecological Knowledge
- Animal Portrayals – Arts Education and English Language Arts
- Texture Animal Drawing – Arts Education
- Animal Changes and Adaptations – Science
- Migration and Hibernation – Science
- Summary Activity – Science and English Language Arts

Assessment

- Migration and Hibernation
- Booklet: First Peoples Connections to Animals

Approximate time required

8-10 hours

Authentic Texts

- *A Traveller’s Guide to Aboriginal B.C.* by Cheryl Coull
- FirstVoices website – firstvoices.com
- *Sharing Our World: Animals of the Native Northwest Coast* – Native Northwest
- “How Turtle Flew South for the Winter” from *Keepers of the Earth* by Michael J. Caduto and Joseph Bruchac
- Secwepemc Beliefs for Good Living – www.simpcw.com/secwepemcstin_beliefs.htm
- optional: *All Creation Represented: A Child’s Guide to the Medicine Wheel* by Joyce Perreault

In addition, the following supplemental texts may be used to adapt or extend the unit:

- *Alego* by Ningeokuluk Teevee
- *Mayuk – The Grizzly Bear – A Legend of the Sechelt People* by Charlie Craigan
- *How The Robin Got Its Red Breast – A Legend of the Sechelt People* by Charlie Craigan
- *Salmon Boy – A Legend of the Sechelt People* by Charlie Craigan
- *The Legend of the Caribou Boy* by John Blondin
- *The Old Man with the Otter Medicine* by John Blondin
- “Chapter 4 – Winter” from *Neekna and Chemai* by Dr. Jeannette Armstrong
- Strong Readers has numerous books that would be good for animal study (*Eagle Facts, Bear Facts, Raven Facts*)



Suggested Instruction and Assessment Approach

Introducing the Concept of Traditional Ecological Knowledge

English Language Arts and Science – 40-60 minutes

Materials and Resources

- *A Traveller’s Guide to Aboriginal B.C.* by Cheryl Coull
- FirstVoices (an online database for First Peoples languages: firstvoices.com)

Background

Traditional Ecological Knowledge is simply stated, but it encompasses many different, and at times, complex strands. These activities will help to establish a basic understanding and valuing of Traditional Ecological Knowledge in learning about living things.

Some key features of Traditional Ecological Knowledge include the following:

- It is a system of knowledge.
- It is specialized knowledge of the interconnectedness of all aspects of the world.
- It connects with worldviews, values and beliefs shared by a group of First Peoples.
- It is local place-based knowledge about ecosystems in a particular territory.
- It is cumulative, having been learned and passed on over a long period of time.
- It enables a sustainable use of resources.
- It holds knowledge about how to survive in a specific territory from one generation to the next.
- It enables people to be adaptable, dynamic, and resilient in the face of change.

For more information on this topic refer to *Traditional Ecological Knowledge* on page 16.

Procedure

Begin by asking students, what local knowledge do you use when you go about your daily life? After students have shared their ideas, define “local knowledge” for them. Explain that we all have local knowledge that we use to go about our daily life. It’s different for everyone depending on where someone lives. For some it might include knowing how to fix a snowmobile when it breaks down; for other it may include knowing how to navigate a subway system.

Part of this knowledge, or understanding of the world, is ecological knowledge. For Indigenous peoples around the world, whose survival depended and still depends on their relationship with the land, ecological knowledge is everything. Without a good knowledge about the land and all its resources survival would not be possible. This knowledge is called “Traditional Ecological Knowledge” and it is passed down from generation to generation.

Ask students, “What do we need to know to survive in this world? Define “survive” for the class. Once students have shared their answers go over some of the basic survival needs of humans (e.g., water, food, clothing, shelter). Provide some

examples of how people meet their basic needs (learn skills and gain knowledge to work at a job, to buy food, grow gardens, use technology, raise a family, etc.).

Next, ask students what would happen if the power went out for good. What would they need to survive without electricity? How is this different from what they need to survive if they had electricity? Record the information on a chart and place it up on the wall. Throughout the unit students can refer to and add information onto the chart.

Let students know that throughout this unit they are going to learn about Traditional Ecological Knowledge (TEK). Explain that at present we have much to learn from the Traditional Ecological Knowledge of Indigenous peoples of the world and specifically Canada. Highlight how TEK is, in many ways, crucial to humanity's survival and well-being.

First Peoples lived on their territories from one generation to the next over thousands of years. Invite students to share what "traditional territories" means to them. Share ideas and come up with a consensus for the meaning. Post the class definition up on the wall for students to refer and add to throughout the unit.

Note that traditional territories may be interpreted at different levels:

- The traditional territories of a First Peoples or language group, such as Tahltan, Dakelh, or Nuxalk.
- The traditional territories of a local First Nation, band, or community, such as Kwadacha, Tk'emlúps, or Tsawwassen First Nations.
- The traditional territories of a family or clan group within these broader groups.

In addition, traditional territories referred to in this context may not be the same as those lands under legal or political considerations such as land claims. Boundaries between territories are not precise.

Map some important locations within the traditional territories, using the First Nations names. Emphasize the importance of using the traditional names of territories. Map places such as lakes and rivers, communities within the territories, and significant cultural locations. There may be maps and other resources available from the local First Nations community or your district's Indigenous contact. Another resource is *A Traveller's Guide to Aboriginal B.C.* by Cheryl Coull.

As an additional activity, students can learn to pronounce some of the important place names. Work with a language teacher or other community member to learn the correct pronunciation. Or, help students find websites that provide the pronunciation of words in some First Nations languages. One such resource students is *First Voices* (firstvoices.com).

Next, discuss the traditional territories that your school or community sits on. Your discussion will depend on your location; if you are in or near an Indigenous community the answer may be clearer than in an urban setting. Brainstorm what types of things the local First Peoples needed to know to survive on the land for thousands of years. Find resources that illustrate how the local First Peoples used to live on their traditional territories before European contact. Share them with the

class. Create a class list of the different types of TEK that First Peoples learned in order to survive on the land.

Emphasize that TEK:

- is important for survival
- is the local knowledge of First Peoples
- is passed down from generation to generation
- does not stay the same – it changes, and grows over time
- is about taking care of the land, water, plants, and animals
- focuses on the relationships between plants, animals, habitats, seasonal changes, landforms, and weather (aspects of the local ecosystem)

Create a class definition of TEK to post in the classroom. Students can refer to and add onto this definition throughout the unit.

Optional Activities

Invite a local First Peoples community member to the class to share information on their traditional territory and to provide some examples of TEK specific to their community. Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.

Share other resources with students that show examples of local First Peoples TEK. Consult with your district Indigenous contact for support in finding additional resources specific to the local First Peoples.

Animal Portrayals

Arts Education and English Language Arts – 30-40 minutes

Materials and Resources

- *Sharing Our World – Animals of the Native Northwest Coast* or other resources depicting local animals
- animal cards (see Preparation)

Preparation

Prepare “animal cards” – photos and quick factual information. Use animals relating to the story *Sharing Our World – Animals of the Native Northwest Coast* – deer, moose, elk, bear, salmon, and rabbit. If you substitute a local story, modify the animal cards accordingly.

Procedure

Inform students they will be doing an activity known as “mime” to communicate by means of gesture, facial expression, and pretend objects.

Demonstrate for students what mime might look like for an everyday activity like brushing teeth or taking a dog for a walk.

Read *Sharing our World – Animals of the Native Northwest Coast* as a class and lead a class discussion on the animals depicted and their importance or significance to the First Peoples.

Explain to students that they will work in groups to portray an animal (possibly one that has just been discussed) and its importance or significance to the First Peoples.

Divide the class into groups (e.g., 2-3 students) and hand out one animal card to each group. These cards will help guide students in their efforts to demonstrate the importance, or significance of the animal to the people. Explain that the cards are to be kept secret.

Demonstrate how to mime a creature by presenting a familiar one, such as a moose. Tell students they can use one or two simple props if necessary (e.g., moose antlers, rabbit ears).

Give students about 10 minutes to prepare their mimes and help them to visualize the way they will create their animals. Then have each group take turns miming their animal while the other groups take turns trying to guess what animal it might be.

Assessment

Assess students' dramas, looking for evidence that students

- demonstrate concentration and engagement to sustain belief in and maintain a role for short periods of time; sustain attention when others are taking on a role
- show interest and curiosity about a variety of roles
- apply vocal and movement elements to portray and interpret a character
- apply simple production elements (e.g., props) to support engagement in role
- express feelings, ideas, stories, observations, and experiences through the arts
- use drama elements, including but not limited to character, time, place, place, and plot

Texture Animal Drawings

Arts Education – 40-60 minutes

Materials and Resources

- white drawing paper
- water-based markers in yellow, red and black (colours from the medicine wheel)
- pencil or wax crayons
- texture rubbing templates (items to create different textures or patterns – various grits of sandpaper, coins, tree bark, etc.)
- black construction paper
- yellow, red, and white paint
- cotton swabs
- glue stick
- optional: *All Creation Represented: A Child's Guide to the Medicine Wheel* by Joyce Perreault

Procedure

This project allows students to explore simple shapes and textures. Students draw an outline shape of an animal (e.g., deer, elk, moose, salmon, rabbit) then fill it in by rubbing a pencil crayon over textured templates.

Remind students about the animals that were important to the survival of First Peoples, paying particular attention to animals significant to the diversity of the peoples and their nation or territory. Indicate which animals are still important to the survival of First People in the present day. Have students think about what these animals might feel like to touch (soft, smooth, rough, fluffy, etc.).

Note: the following activity refers to the medicine wheel – a structure used by many, but not all, First Peoples. Find out if it is used by local First Peoples, and if so, what variations may apply. The quadrants and colours don't mean exactly the same thing in every culture. If the local First Peoples do not use the medicine wheel, explain this to students and share which First Peoples do use it.

Inform students they will be creating a piece of art using colours of the medicine wheel (red, yellow, black, white), and representing some of the animals that are important to many First Peoples.

If students are not already familiar with the medicine wheel, explain the significance of the four colours to some First Peoples:

- White: north – Elders, winter, intellectual
- Yellow: east – children, spring, physical
- Red: south – youth, summer, emotional
- Black: west – adults, fall, spiritual

The four colours of the medicine wheel are intended to represent all humankind.

Procedure for textural drawing:

- Using a pencil, draw the outline of an animal on a sheet of blank paper. The animal should be large and fill at least half of the sheet of paper.
- Using the pencil or wax crayons, fill in the outline of the animal by selecting a textured rubbing template (e.g., sandpaper, coins) and placing it under the outline of the animal, and rubbing over top with the pencil or wax crayon.
- Using a black marker, trace over the pencil outline of the animal.
- Make a colourful outline around the animal with the red and yellow watercolour markers.
- Cut out the animal.
- On a piece of black construction paper, use a cotton swab to place red, yellow, and white polka-dots (not too close together) sporadically on the paper. Let dry.
- Glue the animal onto the black construction paper.



Variations:

- Use patterns, cut and paste origami paper designs.
- Work with abstract shapes and design patterns in open spaces – use coloured pencils.
- Cut animals out and arrange them on a hanging cloth or large piece of banner paper. Use coloured pencil designs.
- Texture construction paper with crayons and texture plates; cut out shapes to add to animal.

Assessment

Students who have fully met the learning outcome are able to:

- identify animals important to First Peoples as well as the significance of the animals
- create a simple outline of an animal important to First Peoples of a particular area
- create an image using simplification as an image-development strategy (e.g., make a stencil or silhouette to create an animal shape)
- create images featuring line (e.g., thick, thin, contour)
- use various lines, contours, shading and rubbing create a pattern image to fill the simple outline they have created
- create images featuring pattern (e.g., alternating and repeating shapes, alternating and repeating colours)
- use the colours of the medicine wheel (yellow, red, black, and white) in their images
- discuss the significance a selected artwork (e.g., the significance of medicine wheel colours)

Optional Activities

Read the book *All Creation Represented: A Child's Guide to the Medicine Wheel* by Joyce Perreault to the students before, during, and after the project. Review the different teachings, learnings, and concepts connected to the medicine wheel and how they link to TEK.

Find out where north, east, south, and west are in relation to your classroom walls. Take coloured paper (white, yellow, black, and red) and place each one on the appropriate wall in the classroom. Students can choose a direction that is relevant to them and post their artwork on the corresponding wall. Have students, in writing, explain why they chose the direction, why they chose the animal in their art, and something they learned about that direction, colour, and animal during the lesson. Student write-ups can be displayed with their artwork on the wall.

Animal Changes and Adaptations

Science – 30-40 minutes

Materials and Resources

- *Sharing Our World – Animals of the Native Northwest Coast*
- “Secwepemc Territory and Animals” – provided at the end of this unit (or another comparable resource representing the local First Peoples cultures)

- blank booklet for students to draw pictures to demonstrate their understanding the significance of particular animals, to First Peoples; ideally booklets will be expandable so pages can be added with each additional lesson as students learn about different animals from different nations / territories
- pencil crayons

Procedure

Ask students if they are familiar with the terms First Peoples, First Nations, Indigenous, or Aboriginal. If necessary, explain that First Peoples were the first people to live in North America (known as Turtle Island to some First Peoples in North America).

Introduce your students to the fact that animals were and are an important part of First Peoples traditions and ways of life. Ask student what they know about First Peoples and their means of survival before European settlers arrived (culture, governance, traditions, clothing, shelter, food, etc.). Record students' understanding as a means of measurement for assessment at the end of the unit.

Make sure students understand that **not all First Peoples are the same**; there are many similarities in the cultural beliefs and traditions, yet many differences as well. Where people lived in the province often made a difference to their ways of life.

Discuss different areas of the province and how the needs for the people in northern British Columbia would differ from those on the Coast of Vancouver Island, and from those of the Interior of British Columbia. Discuss differences in geography, climate, weather, natural resources available, etc.

Inform students they will be learning about how and why animals were and are such an important part of the lives of First Peoples. Tell students that today they will be learning about some beliefs people of the Northwest Coast had when it came to understanding animals in their territories, and the importance of animals to the people's ways of life.

Read *Sharing Our World – Animals of the Native Northwest Coast* to the class. Share with students the words of Terry Starr, which are printed on the inside of the front cover: "For thousands of years we have lived side by side with animals in the forest and sea. Our ancestors . . ."

A group discussion will allow students to share their understanding of what has been read, and allows you, the teacher, to go over important aspects of the reading that may have been missed by students.

Tell students you will be reading stories or texts from three areas (e.g., Northwest Coast, Shuswap territory, Inuit/Nanavut, or any other areas you may wish to include). Inform them that they will be learning about the different animals located in each region and their importance to the First Peoples of that particular area. Emphasize how the animals adapted to their environment and that all living things are diverse, can be grouped, and interact in their ecosystem.

Then review the term Traditional Ecological Knowledge (TEK). Underscore that TEK is specialized knowledge specific to the traditional territories of each First Peoples, and that it is passed on from generation to generation over a long period of time. Inform students that part of TEK includes the following practical knowledge and skills:

- biology of species of plants and animals
- understanding of life cycles
- whether species are edible or poisonous
- harvesting and processing skills
- using natural resources to make tools and other material goods

Tell students they will be creating a booklet to demonstrate their understanding of the importance of animals to the First Peoples from various territories. Let students know this project will not be completed in one day, and that when they are finished they will have a nice booklet to show what they have learned about First Peoples and their connections with animals.

Share with students the expectation for the booklet: let students know you will be looking for evidence that they recognize the relationship between animals and First Peoples, as well as a variety of uses for various animals; food, clothing, tools, cultural activities, etc.

Hand out blank booklets. Collecting booklets at the end of each lesson will keep the books in good condition for additions throughout the unit.

Have students work on their booklets. Students will share their booklets with classmates once they have completed this assignment.

Assessment

Assess student booklets, looking for evidence that students recognize the relationship between animals and First Peoples. Have students identify a variety of uses for various animals; food, clothing, tools, cultural activities.

A sample assessment tool for students' booklets has been provided at the end of this unit.

To assess students in relation to their abilities to understand the texts, look for the extent to which they

- make reasonable predictions about what to expect of a text
- make personal connections with a text (e.g., how their family compares with a family in a story) and elaborate when prompted
- show a knowledge of story structure by describing characters and events (e.g., answer “who,” “what,” “where,” and “why” questions; identify beginning, middle, and end of story)
- make inferences about characters' feelings or the story problem
- select a personally significant idea from a text and describe why it is significant
- participate in creative retelling of a familiar text (e.g., participate in a circular storytelling activity, demonstrating ability to add appropriate story details)

- describe main ideas in an information text and ask questions that have not been answered by text
- identify and describe examples of Traditional Ecological Knowledge in information texts, stories, or other texts

Migration and Hibernation

Science – 50 minutes

Authentic Text

- “How Turtle Flew South for the Winter” from *Keepers of the Earth* by Michael J. Caduto and Joseph Bruchac

Procedure

Ask students what they know about changes that animals make in their efforts to survive the cold months of winter. For example:

- Some grow thicker coats and keep active to keep warm.
- Some animals go into a deep sleep (hibernate) for the winter.
- Some animals coats change colour to make them camouflage to predators.
- Some animals gather extra food in the fall and store it for winter.
- Some insects winter as an egg and some burrow deep into the soil.
- Some insects cluster together in hollow logs and trees and survive by their collective body heat.
- Some “migrate” to other places where the weather is warmer and food is readily available.

Inform students you will be reading them a story titled “How Turtle Flew South for the Winter.” Ask students:

- Can turtles really fly?
- Knowing turtles cannot fly, why do you think this story is titled “How Turtle Flew South for the Winter?”

Ask students to put their heads on their desks and close their eyes while you read them the story; ask students to really use their imagination while you are reading this story.

After reading the story, have a class discussion about the turtle’s determination to do something that he is not meant to do; this can lead to a discussion in patience and determination. (A group discussion will allow students to share their understanding of what has been read, and allows you, the teacher, to go over important aspects of the reading that may have been missed by students.)

After a group discussion, have students draw a picture that tells something about “How Turtle Flew South for the Winter.”

As the birds in this story explain, winter is snowy and cold and food is scarce. Day length also grows shorter. Animals must adapt to these changes by either staying active and surviving the winter, hiding in a sheltered area, hibernating during the

stressful months, wintering as an egg or other resting stage or migrating to warmer climates.

Have students draw two pictures; one to demonstrate their understanding of hibernation, and one to demonstrate their understanding of migration. Encourage students to write one or two sentences to go with each drawing. Optional: copy/write student sentences for them if they require additional support in printing. Students could also type their sentences on a computer, print, and then paste them onto their drawings.

Optional Activities

Find and share local First Peoples stories and Traditional Ecological Knowledge about animals that include information relating to migration and hibernation. Review the importance of hibernation or migration to the survival of some animals.

Discuss how, in some urban environments, some non-migrating animals may have difficulty getting the food they need to survive.

Have students work as a class or in small groups to create simple bird feeders. There are a number of different templates and instructions available online, such as

- stuffing pine cones with peanut butter, rolling them in birdseed, and hanging them from trees
- cutting “windows” out of 1 L or 2 L milk cartons and filling them with seed

If possible, hang the feeders near classroom windows so that students can watch the results.

Summary Activity

Science, English Language Arts – 90 minutes

Materials and Resources

- “Secwepemc Territory and Animals” (provided at the end of this unit); alternatively use information provided by a guest speaker – see Adaptation at the end of this lesson)
- bingo handouts (provided at the end of this unit; 1 copy of each per student)
- students’ Animals booklets – continued from previous activities
- Secwepemc Beliefs for Good Living (www.simpcw.com/secwepemcstin_beliefs.htm)

Preparation

Photocopy the two bingo handouts (provided at the end of this unit), enough for each student to have one blank sheet, and one of the game pieces with images and text.

For your own use, prepare 5 copies of the bingo pieces in 5 different colours. Colours used in the game instructions are as follows, but these can be changed according to colours of paper available: blue = B; pink = I; green = N; yellow = G; coral = O

Cut these sheets into individual squares for the game pieces to be drawn from a box or bag.

Procedure

Inform students they will continue learning about animals that were and are important to First Peoples, this time the Secwepemc (Shuswap) peoples.

Ask students what they remember from the first lesson, and record responses on the board (this can be used to compare differences and likeness from the previous teachings).

Inform students they will be learning about the relationships the Secwepemc (Shuswap) people had with animals and why animals were an important part of their lives.

Using a map of British Columbia (such as www.aadnc-aandc.gc.ca/DAM/DAM-INTER-BC/STAGING/texte-text/fnmp_1100100021018_eng.pdf), show students where the Secwepemc (Shuswap) territory is located and ask if they know what animals might live in this area of the province. Emphasize again that not all First Peoples are the same. First Peoples, though similar in many ways, differ from one another, as do groups and peoples from Europe, Asia, Africa, and other areas.

Show students the one-minute video, Secwepemc Beliefs for good living (www.simpcw.com/secwepemcstin_beliefs.htm). Discuss the 7th belief – Have Reverence for the Earth and All Life – and how it connects to Traditional Ecological Knowledge.

Then, using the overview of the Shuswap Cultural Series provided at the end of this unit, share information with students about the Secwepemc people and the animals that were an important part of their lives in the past. Include information about the salmon, deer, and bear, and the reasoning behind the importance of these animals. Also discuss food, clothing, household implements, etc. Discuss whether students think these animals are still important to the Secwepemc people and why.

Group discussion allows students to share their understanding, and allows you, the teacher, to go over important aspects students may have missed, as well as answer questions students may have.

Tell students they will have an opportunity to add to their booklet to demonstrate their understanding of the importance of animals to the Secwepemc (Shuswap) people.

Bingo

Distribute bingo sheets. Have students cut out the individual squares (images and texts) from the Bingo Pieces sheet and glue them onto the blank bingo card you have provided in any order they wish.

Have students colour each column on their game cards: Blue = B; Pink = I; Green = N; Yellow = G; Coral = O (or your own colour scheme – see Preparation).

Explain to students that, in order for them to win the game, the selected pieces have to match exactly: not only the correct animal, but the version (picture or word) and the correct colour. If for example you draw a blue deer picture, only students who have the deer picture in the B (blue) column can claim that square.

Retain one blank bingo sheet for yourself. Pull game pieces out of the bag one at a time, and call out, being sure to specify the colour and whether or not it is a picture or a word for the animal.

When a student fills a line, they will call “bingo” then tell which animals they have covered, and give one example of how or why that animal was important to First Peoples. (Prizes are optional!)

(Optional: You can speed up the game by allowing either the word or picture version of the selected animal to count as.)

Provide time (e.g., 15 minutes) for students to add any additional animals to their booklets. Students will share their booklets with classmates once they have completed this assignment.

Assessment

Share with students the expectation for the booklet; evidence that students recognize the relationship between animals and First Peoples – identifying a variety of uses for various animals; food, clothing, tools, cultural activities etc.

The Booklet assessment tool provided at the end of this unit can be used to assess students’ booklets.

Optional Activity

There is no better way for children to learn about the history and tradition of local First Peoples than to have an Elder or knowledge-keeper from the community come into the classroom and share their wisdom with the students.

Invite a guest speaker to talk about ways in which animals are important to First Peoples today. (Consult the district Indigenous contact for assistance in drawing on the local First Peoples community.)

Have students generate questions to ask the speaker in advance of the visit.

Examples of student questions:

- Why is the moose (or another animal) an important animal for First Peoples?
- What other animals do you use in your area for food or other cultural activities?
- What other animals do you use in First Peoples celebrations?
- What other uses are there for animals other than food and clothing?
- Do you know of any animal stories that tell about First Peoples customs as they relate to animals?

Secwepemc – Territory and Animals

*(The information here is comes from the **Shuswap Cultural Series** and was created by Secwepemc Cultural Education Society.)*

The majority of the Shuswap people lived a nomadic lifestyle, moving from place to place as foods became available in different areas. The Shuswap people had to devote a great deal of their lives to satisfying their basic needs, but they did so very successfully, developing a unique culture that was totally self-sufficient. This manner of living required a great deal of knowledge about the surroundings, the workings, of nature and the skills of the generations that had come before them. To live comfortably in their environment, the Shuswap people had to develop as capable and strong individuals. Every aspect of the traditional Shuswap society was directed toward this goal to create knowledgeable, responsible and independent people, who could look after all of their personal needs and be aware of the needs of the whole Shuswap people. (Book 1, p. 4).

The Shuswap people of the interior relied on a wide variety of plants, animals, and fish to provide them with food. Although the people of the Fraser River division relied more heavily on salmon as the main source of food, the Shuswap people generally made meat the biggest part of their diet.

The continual search for food lead to a nomadic lifestyle for most of the Shuswap people. They traveled, throughout the spring, summer and fall, to areas where they knew certain plant, animal or fish foods were available. Because this search was more difficult during the long, interior winter, many items of food were preserved and stored, to ensure a winter food supply. From the time of the first snow to the earliest thaw, the Shuswap people lived together at the winter villages. Even in the winter, however, food was secured. Fish were caught from the nearby river, many animals were hunted, trapped and snared within a short distance of the winter villages, and the men made longer hunting trips for larger game. (Book 2, p. 1)

Fish Foods of the Shuswap People

The Shuswap people depended heavily on supplies of fish from the rivers, lakes and streams for food. The people of the Fraser River and the Canon divisions made the salmon their main source of food. They lived within range of the best interior location available for fishing the salmon that migrated up-river from the sea; the area surrounding the mouth of the Chilcotin River.

Although the other Shuswap people did not rely so heavily on salmon, they still regarded them as an important part of their diet, and moved into fishing areas as the salmon moved up-stream. The Lake divisions of the Shuswap people used large supplies of land-locked salmon, or kokanee, which they took from the large lakes in their areas. Many Shuswap people also fished the rivers, lakes and streams for trout, catfish, sturgeon, and a variety of white fish. But the greatest quantity of fish was taken from the Thompson and Fraser Rivers, and the most important food fish was the sockeye salmon. It was a supply of dry, stored salmon that helped the people through the winters when food was scarce, providing needed protein and vitamins to maintain strength in difficult times. (Book 2, p. 10)

Shuswap Fishing Methods

Many methods were used by the Shuswap people to catch a wide variety of fish. They chose from many different methods, and used specially developed materials; to make sure that their fishing efforts would be successful.

A variety of spears, hooks, nets and traps were made for fishing. Nets were constructed with the use of awls, and needles made of wood and bone. Holes were drilled in them to draw the thread through.

Salmon fishing was often done with a fish spear. The spear head was made of deer antler, sharpened to points. The prongs were attached to a long fir handle with twine of braided Indian hemp bark. (Book 2, p. 11)

A shorter three-pronged spear was used when fishing for trout from a canoe. Single pronged spears were also used, as were hook and line. The small hooks were made of stone and floats were made of dry reeds. (Book 2, p. 12)

Animal Foods of the Shuswap People

Animals of the interior supplied the greatest quantity of food for most of the Shuswap people. Although the Fraser and Canon division people relied more on their excellent salmon fishery, all of the others secured large supplies of deer, caribou, and elk meat to feed their people. They used a wide variety of mammals and birds to supplement their diet. Those they included, in the order of frequency and quantity of use were: deer; elk; caribou; marmot; mountain seep; rabbit; beaver; grouse; bear; moose; duck; good; crane; squirrel; porcupine; and a few turtles. (Book 2, p. 12)

Shuswap Hunting Methods

The Shuswap people devised a great many hunting methods for the large animals that made up most of their food supply; the deer, elk and caribou. For successful hunting of these animals, many skills were required of the hunter. He needed the fitness and knowledge to track them, and the ability to get close enough to them to use a weapon. Being within range, he had to have a dependable weapon and needed to use it with skill, before he had secured his food. Although spears and clubs were in use, the most important weapon of the hunt was the bow and arrow. Every hunter learned how to manufacture the tools needed for successful hunting. (Book 2, p. 13)

The arrow, or spearheads, were chipped and flaked from stone, usually basalt, but many other stones as well. Arrowheads could also be made from beaver teeth and bone. They were carefully shaped with stone hammers, arrow flakers and sharpened with whetstone to a razor edge. The spear and arrowhead was hafted to the arrow shaft with a winding of deer sinew, glued into place with pitch. A blunt arrowhead was used to hunt birds.

The arrow was made of Saskatoon or rosewood, cut about sixty-five centimeters long. It was grooved along its length with a bone-grooving tool, to allow blood to escape, which helped with tracking a wounded animal. The arrows were polished smooth with an arrow smoother to ensure swift flight.

The arrow was assisted in its flight by the even attachment of bird feathers around the end. The feathers were held in place with wrapping of fine sinew smeared with glue or gum from balsam poplar tips ... Arrows were carried in a quiver made of wolverine or fisher skins, with the tails left on. In the Kamloops areas, quivers of buffalo hide were used.

The bow string was made of sinew, from the back of a deer, strengthened by rubbing it with glue, made from salmon or sturgeon skin. If sinew was not available, twisted Indian hemp bark was used. The Shuswap bow was reported to be the strongest in the interior.

Clubs were used in hunting and war. These were made of stone, some of jade, and could be used to kill food or foe. A tomahawk of stone with a wooden handle was used as well. Clubs made of whale bone, incised with designs were used in the Kamloops Shuswap area. Bone and antler daggers were used. Some of the daggers were designed with lines and circles. Beaver spears, with detachable handles, were made of bone or antler. (Book 2, p. 14)

Traditional Shuswap Clothing and Adornment

The Shuswap people long ago were totally self-sufficient. They used the resources in their environment to fulfill all of their needs. This was a particularly challenging task when it came to the people of making clothing. In order to be comfortable during all season in their temperate climate, the Shuswap needed a wide variety of clothing.

Most clothing was made from the hides of the same animals that were used as food. Occasionally, the Shuswap used the hides raw, but usually they were made soft and pliable by the tanning process. After tanning, the buckskin was carefully cut into various shapes and sewn into a wearable item. When hides were scarce the people used different kinds of plants, woven or braided, to make clothing. (Book 4, p. 1)

Clothing was made from the hides of all hair and fur bearing animals. Those used included deer, elk, caribou, moose, beaver, wolverine, muskrat, rabbit, marmot, coyote, mink, marten, otter, squirrel, ground squirrel, fox and lynx. (Book 4, p. 2)

Articles of Clothing included moccasins, shirts, skirts, dresses, pants, capes and ponchos, robes, caps, and headbands.

Methods of Sewing

Awls and needles were made from the fine leg bone of the deer. Sinew and thread of eleagnus bark were used for sewing. (Book 4, p. 4)

The materials used for most clothing was buckskin. Buckskin is deer hide, which has been softened and preserved through the tanning process. Many implements were used to make clothing and other useful items. The knife was used in the skinning of the animal; the hair was then removed with the knife. Bone from the ulna of a deer was used to scrape the hides clean. The hide was stretched and softened with a tanning tool made of stone, which was attached to a wooden handle with buckskin wrapping. (Book 5, p. 7)

Winter Wear

Besides the warm moccasins, pants and robes, the Shuswap people had other ways of keeping warm in the winter. They made mittens from furs, wearing them fur side in. The mittens were sometimes attached to the winter robe at the shoulders by long thongs so that they would not be lost. They also made neck wraps of small fur, sometimes woven to wear with their robes. Winter socks were made by cutting small animals furs to the shape of the foot and sewing them together, fur side in, to be worn inside the moccasins. (Book 5, p. 9)

Adornment of Clothing and Body

Animal teeth, feathers, quills, claws and bone were some of the materials used to decorate clothing or make jewelry. (Book 5, p. 9)

Technology

Food Gathering Implements

Many implements of bone, antler and wood were used in the gathering of food. The knife, was an item carried by each person, for use whenever cutting was necessary. Another common item in use was the root digging stick. This tool was made of elk or deer antler and used to expose the many roots gathered throughout spring and summer.

The sap scrapers, used to collect sap for food, were made of caribou antler. Others were made of the shoulder blade of black bear or deer, or the leg bone of a deer. These were used to collect the sap from the cambium layer of yellow pine, lodge pole pine and black cottonwood for food. (Book 5, p. 2)

Fishing technology

Salmon fishing was often done with a fish spear. The spear head was made of deer antler, sharpened to points. The prongs were attached to a long fir handle with twine of braided Indian hemp bark.

A shorter three prong spear was used when fishing for trout from a canoe. Single pronged spears were also used, as were hook and line. The small hooks were made of hare, dog, and deer bone and the lines of Indian hemp bark. Sinkers on lines were made of stone and floats were made of dry reeds. (Book 5, p. 2-3)

Food Storage

Several kinds of bags were made for food storage. Meat and fat were stored in pouches made of goat skin or bear skin. Marrow from the deer was kept in the cleaned out stomach of a deer or caribou, which was sewn up on one end. Deer fat was stored in a cleaned and sewn deer bladder. The open end was tightened with twine. Raw hides of different animals were sewn on three sides for storage of various foods. Bottles made of dried salmon skin sealed at the ends with glue and twine were used to store salmon oil. (Book 5, p. 5)

Household and other manufactured goods

Many items from the plant and animal environment were put to use in the household of the Shuswap people. A bed consisted of a cushion of dry grass covered by raw or tanned deer, sheep or bear-skin. Blankets were softened bear-skin, woven lynx, or rabbit skins. The pillow was heaped up grasses or fine brush under the bottom blanket. Floor mats made of hides were used.

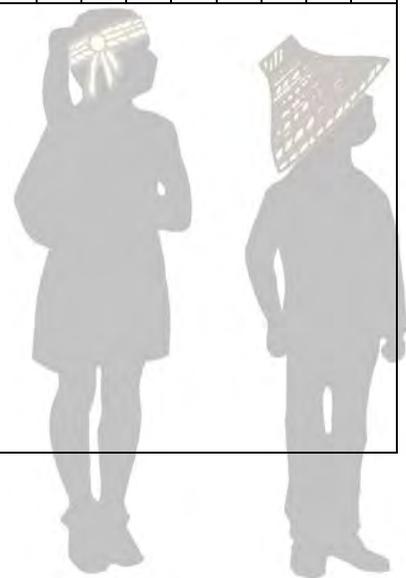
Different types of bags were used. Household articles were stored in bags of woven Indian hemp or eleagnus bark laced up the wised with buckskin. A bag of sewing supplies was made from tanned buckskin. Needles and awls were also kept in a container made of a hollow elk antler. (Book 5, p. 7)

Bags made of caribou leg skins sewn together and finished around the top with a bear skin strip were used to store personal items and for travel. Smaller raw hide bags were also used for storage of personal goods. (Book 5, p. 8)

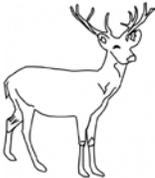
Migration and Hibernation

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Name																				
Demonstrates an understanding of migration																				
Demonstrates an understanding of hibernation																				
Uses tools and media appropriately																				
Completes given task in a timely manner																				
Developing use of image and visual representation																				
Works independently on assigned projects																				
Date:																				
Comments:																				



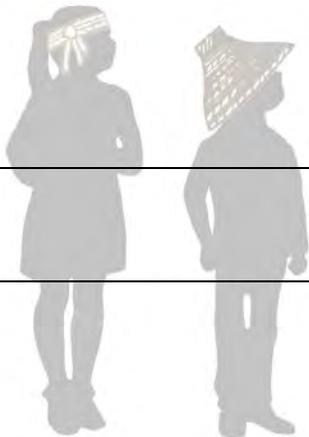
Bingo Pieces

			deer	seal
			rabbit	sheep
		Free Space	salmon	coyote
		bear	beaver	fox
		clam	whale	eagle

B	I	N	G	O
		Free Space		

Booklet: First Peoples Connections to Animals

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Rating (1-4)	Criteria – To what extent do students’ booklets:	Comments
	Provides several detailed examples and/or descriptions of the relationship between animals and First Peoples	
	Identify a variety of animals and their use to First Peoples (past and present)	
	Provides examples of how all parts of the animal were used by First Peoples from several areas in the province	
	Demonstrates an understanding of the significance of animals to First Peoples historically, (e.g., The wolf is a great hunter, provider and protector; Salmon have always been the most important food source; all parts of an animal were used and respected when they gave their life for the survival of the people)	
	Demonstrates an understanding of the significance of animals to First Peoples in the present day	
Date:		Name:

Unit 6: The Power of Stories

Grades 2-3



Overview – Gitxsan Worldview

The Gitxsan concept of non-linear time emerges from the worldview of the co-existence of the realms of the physical and supernatural worlds and our belief in reincarnation. In addition, Gitxsan stories, laws, songs, and language that shape the Gitxsan worldview come from the Breath of the Grandfathers. Since time immemorial the stories have been passed down. When the storyteller speaks, they are the vehicle for the voices of the Gitxsan ancestors. The listeners become a part of many storytellers' past, present, and future.

The key elements of Gitxsan storytelling that emerge from the voices of the Elders include the past and present definition and purpose of the story, the potential of storytelling, the power of storytelling, and the characteristics of Gitxsan stories. Within the Gitxsan community, storytelling is personal, interpretative, and uniquely cultural. Gitxsan storytelling is by design a co-creative process.

"If the oral stories of the Gitxsan can survive all the betrayal that the culture has endured, then the stories must have power."
~ Dr. Jane Smith (Xsiwis)

Wiigyat, the Gitxsan Trickster, felt that once he possessed the coveted ball of light the Gitxsan would respect him and bring him food and gifts. Wiigyat would never be hungry again.

Wiigyat. pronounced We-GET, meaning "big handsome man"

The Elders teach that balance comes from trusting one's intuition and one's reason. Hear with open ears. See with clear eyes and a good heart.

The Elders teach that a person is responsible for all the choices they make. Discuss the areas in the young lives where they can make positive choices for themselves

Local Context

This unit relies heavily on the stories of the Gitxsan peoples. Wherever possible, adapt the unit to invite guests and incorporate stories representing their local culture(s). Consult your district's Indigenous contact for assistance in this. (An up-to-date list of district Indigenous contacts can be found at www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do.)

About the Trickster

A Trickster is an anthropomorphic character who plays tricks or otherwise disobeys normal rules and conventional behaviour. The Trickster often has supernatural powers, and sometimes plays the role of transformer/creator, sometimes destroyer, and sometimes clown or magician. The Trickster archetype may be used by writers to teach lessons about the meaning of existence, introduce humour, act as a symbol, and provide social commentary. The most common Trickster characters in North American First Peoples stories are Raven, Coyote, and Rabbit, all of whom are known by many local names. Other examples of Trickster characters include Anansi the spider (in many African cultures) and the Fox (in many European cultures).

Key Big Ideas

	Grade 2	Grade 3
English Language Arts	<ul style="list-style-type: none"> Stories and other texts connect us to ourselves, our families, and our communities. Through listening and speaking, we connect with others and share our world. 	<ul style="list-style-type: none"> Stories and other texts help us learn about ourselves, our families, and our communities. Stories can be understood from different perspectives.
Social Studies	<ul style="list-style-type: none"> Canada is made up of many diverse regions and communities. 	<ul style="list-style-type: none"> Learning about Indigenous peoples nurtures multicultural awareness and respect for diversity. Indigenous knowledge is passed down through oral history, traditions, and collective memory. Indigenous societies throughout the world value the well-being of the self, the land, spirits, and ancestors.
Mathematics	<ul style="list-style-type: none"> Development of computational fluency in addition and subtraction with numbers to 100 requires understanding of place value. Objects and shapes have attributes that can be described, measured, and compared. 	<ul style="list-style-type: none"> Development of computational fluency in addition, subtraction, multiplication, and division of whole numbers requires flexible decomposing and composing. Standard units are used to describe, measure, and compare attributes of objects' shapes.
Arts Education	<ul style="list-style-type: none"> Dance, drama, music, and visual arts are each unique languages for creating and communicating. 	<ul style="list-style-type: none"> Stories and other texts help us learn about ourselves, our families, and our communities. Stories can be understood from different perspectives.
Physical and Health Education	<ul style="list-style-type: none"> Adopting healthy personal practices and safety strategies protects ourselves and others. Our physical, emotional, and mental health are interconnected. 	

Key Curricular Competencies

	Grade 2	Grade 3
English Language Arts	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Plan and create a variety of communication forms for different purposes and audiences Explore oral storytelling processes 	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Plan and create a variety of communication forms for different purposes and audiences Explore and associate aspects of First Peoples oral traditions
Social Studies	<ul style="list-style-type: none"> Explain why people, events, or places are significant to various individuals and groups Recognize causes and consequences of events, decisions, or developments Explain why people's beliefs, values, worldviews, experiences, and roles give them different perspectives on people, places, issues, or events 	

	Grade 2	Grade 3
Mathematics	<ul style="list-style-type: none"> • Represent mathematical ideas in concrete, pictorial, and symbolic forms • Incorporate First Peoples worldviews and perspectives to make connections to mathematical concepts 	
Arts Education	<ul style="list-style-type: none"> • Express feelings, ideas, stories, observations, and experiences through creative works 	<ul style="list-style-type: none"> • Express feelings, ideas, and experiences in creative ways
Physical and Health Education	<ul style="list-style-type: none"> • Explore strategies for making healthy eating choices • Explore and describe components of healthy living • Identify and describe characteristics of positive relationships 	<ul style="list-style-type: none"> • Explore and describe strategies for making healthy eating choices in a variety of settings • Explore and describe strategies for pursuing personal healthy-living goals • Describe and apply strategies for developing and maintaining positive relationships

Learning Goals

- Appreciate the power of language in First Peoples’ stories as a way of sharing knowledge and values.
- Understand that language can be used to design and share information interpersonally, interculturally, and globally; language can strengthen their understanding of themselves and First Peoples’ knowledge and perspectives.
- Develop place-based knowledge of the natural world and experience the local area in which they live by accessing and building on existing understandings, including those of First Peoples.

Learning Outcomes

- Students will have a deeper understanding of First Peoples’ knowledge and teachings imbedded in their stories
- Students will have a deeper understanding of the importance of First Peoples’ traditional practices of sharing knowledge by passing down stories to other generations
- Students will communicate their ideas and understanding of First Peoples’ knowledge and teachings through experiencing, documenting, and creating work in a variety of ways
- Students will reason mathematically and explore the connections between mathematics and First Peoples’ knowledge and ways of knowing

Themes Addressed

- | | |
|-------------------------------|----------------------------------|
| ▪ storytelling | ▪ traditional knowledge |
| ▪ Tricksters | ▪ identity |
| ▪ time and place | ▪ relationality & connectedness |
| ▪ sustainability & continuity | ▪ wisdom |
| ▪ well-being | ▪ relationship with spirit world |

Lesson Plans in this Unit

- The First Lesson: Respect
- Wiigyat's First Lesson
- The Bones of the Story
- Wiigyat's Travels
- Visualizing a Story of Wiigyat – The Gitxsan Trickster
- Design Activities
- Nutrition
- Drama Presentation
- The Power to Make Good Choices for Change
- The Importance of Skills
- The Moral of the Story
- Painting the Sunset
- Picture This
- Cartoon Corner
- Wanted Poster
- The Discarded Box
- Extended Reading and Writing Activities
- Transformation
- Staying Healthy and Safe
- Don't Smoke!
- Button Blanket
- Reporting the Story
- Eulogy

Assessment

This unit covers a variety of activities to engage students in understanding the power of story. Rating Scale – Personal Writing (provided at the end of the unit) is available for summative assessment as the unit continues. Formative assessment can be completed in the form of “I can” statements.

Authentic Texts

The primary text for this unit is “Wiigyat – The Gitxsan Trickster,” which is provided at the end of this unit.

Additional texts:

- The Adventures of Txamsm Series:
 - *Txamsm and the Children* by Henry Tate, retold by Pauline Dudoward
 - *Txamsm Visits Chief Echo* by Henry Tate, retold by Biatrice Robinson
- *How the Fox Got His Crossed Legs* collected by Virginia Football
- Caring for Me series by Karen W. Olsen, Denise Lecoy, and Leanne Flett Kruger:
 - *Eat, Run, and Live Healthy*
 - *Healthy Choices, Healthy Lives*
 - *Looking After Me*



Suggested Instruction and Assessment Approach

The First Lesson: Respect

Model what respect looks like, sounds like, and feels like (e.g., take turns, listen without interrupting, ask for and provide help, smile, use people's names, disagree politely, adapt tone of voice, avoid “name calling” and unkind criticism of others).

Discuss and provide examples of treating others as one would like to be treated. Then discuss what would happen if people did not treat each other with respect.

Explore the different types of feelings that are promoted when someone is treated respectfully and disrespectfully. Brainstorm structures in the classroom, school, and or community that promote treating others with respect. Include the concept of respecting the diverse cultural practices of class, school, and community members.

Optional Activity

Take or find pictures of people showing respect. Make a respect wall with the pictures and have students label the pictures with what characteristic of respect is being demonstrated.

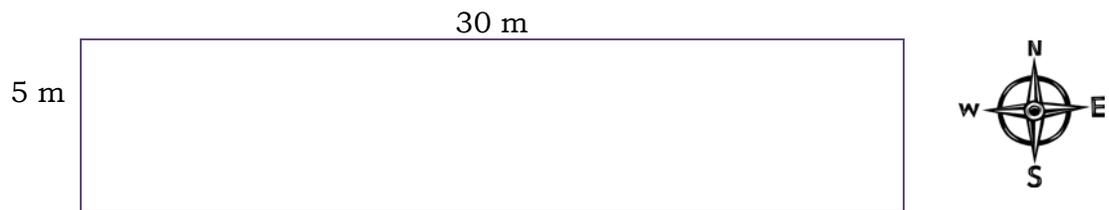
Wiigyat's First Lesson

Read “Wiigyat – The Gitxsan Trickster” Chapter 1 (Wiigyat Visits the Shining Village) and Chapter 2 (Raven’s Accident).

In the big house, newly-weds slept on a platform on the east side of the great house, away from the others and a great distance from the warm fire. The elderly and those with young children slept close to the fire in the cooking area. The unmarried girls slept on the southern platform and the young men on the northern platform.

If the long house was 30 meters long and 20 meters wide, what is the perimeter?

The young men slept on the northern platform. If the platform was 30 meters long and 5 meters wide, what is the perimeter?



Optional Activity

Take a picture of a longhouse or bighouse and place a transparent grid paper over top. Students count how many squares there are around the longhouse.

The Bones of the Story

To help your students grasp the structure of Gitxsan Storytelling and prepare them for writing their own, create a table for the “bones” of the story. Have students brainstorm their ideas, and record them on the board or chart paper. For example:

Possible titles:

- The Ball of Light
- Raven Steals the Ball of Light

Characters:

- Wiigyat
- Mother
- Chief
- Granny
- Gitxsan

Setting:

- Village
- Fish Camp

Problem:

- Wiigyat wants to possess the ball of light

Events:

- He watches the village
- He turns into a pine needle
- He swims into the chief's daughter's hand
- She swallows the pine needle
- Wiigyat is born
- He grows quickly
- He cries for the ball of light
- He plays nicely with the ball of light
- He flew away with the ball of light

Ending:

- His grandfather, the chief, is very angry

Optional Activity

Give students a premade list of story elements, like above, and have them highlight the ones they want to use for their own story.

Wiigyat's Travels

Wiigyat did not have a map for his travels, but he knew the cardinal directions. Have the students draw a map of the schoolyard for Wiigyat.

Background

Traditional place names provide information about First Peoples and their relationship with the land. Traditional knowledge is often embedded in place names. Paying attention to the name of places in traditional territories can lead to a wealth of information about local ecosystems, land use or plant and animal behaviour. Many First Nations communities have documented the traditional place names of their traditional territories and they may be available as a classroom resource. However, some place names may be considered private and to be used only by community members.

Mapping the School Yard

Begin by identifying the traditional territory the school is located on and the traditional place name for the school location and/or community location.

Draw a rough map of the schoolyard on the chalkboard before taking the students out doors to study the school grounds. Instruct the students to bring a pencil and a notebook outside to sketch a map.

Once outside show them which direction is north. If students are having trouble remembering the order of directions, teach them a mnemonic (e.g., **N**ever **E**at **S**our **W**atermelons).

Put a marker in the center of the field. Instruct the students to walk 25 steps to the north and return to center. Have students skip 25 steps to the south and back to the centre. Have students run 25 steps to the east and back to the centre. Have students walk backwards for 10 steps to the west and back to the centre.

Ask the students to point and show you from which direction the sun comes up and which direction it sets.

Instruct the students to draw a map of the school complete with landmarks they want to add, for instance the playground, flagpole, basketball court. Include the name(s) of the traditional territory the school is located in. Include any relevant place names. Display the maps in the hallway.

Optional Activity

Create a template for students to add in the details of their school landmarks.

Visualizing a Story of Wiigyat – The Gitxsan Trickster

Materials and Resources

- Wiigyat – The Gitxsan Trickster (provided at the end of this unit)
- a quiet indoor or outdoor space

Procedure

Explain to students that visualizing is the process of forming pictures in the mind to imagine what the story looks like as they listen. Visualizing can be a relaxing and enjoyable form of brain exercise that strengthens our comprehension of the learning material. The pictures that students form in their minds are unique to them. Students use their prior knowledge and experiences to make connections while visualizing, which enriches their learning experiences.

Have students position themselves in a comfortable space not too close to others. They can put their heads down on their desk, sit cross legged, or lay on the carpet or grass. Ask them to take a few deep breaths and close their eyes. Encourage them to keep their eyes closed as much as possible through the exercise and “turn on the movie screen in their minds.”

Read chapters 1, 2, and 3 of “Wiigyat – The Gitxsan Trickster” aloud to the class in a slightly slower voice than usual. Pause after each paragraph and ask students to notice what they see, hear, smell, and feel in their imaginations. Ask the students to notice as many details as they can about what they imagine it is like to be in the story. Also, highlight words or phrases in the story that you think are descriptive and will enhance their visions.

After the story is finished students can be given the opportunity to talk about their visualizing experiences. This can be done as class discussion or by having students partner talk with a peer about their experiences.

Give each student a blank piece of paper and ask them to draw and/or write what they visualized. Some students will draw several smaller images and others might create one large image. The story can be read again aloud to the students as they work on their drawings and writing.

After the students have completed their images they can share what they visualized with the class.

The image of Raven Stealing the Sun (provided at the end of this unit) can be displayed in the classroom during this lesson, or distributed to students.

Design Activities

Building on the ideas from the Wiigyat stories, students can work in groups on any of the following design activities:

- Bring in the school or town logo to show the students what a logo is. Have students design a logo for Wiigyat’s village. The logo should be simple, yet inviting, and can incorporate images such as a pole, house, sun, canoe, fisherman, hiker, or camper.
- Bring in a tri-fold brochure to have on hand for the students to see (e.g., from your town, for a special event). Challenge students to create a brochure to entice visitors to come to Wiigyat’s village. The brochure should convey a direct message, and should be visually attractive. After reading your brochure your potential visitors should know where you are located and be eager to visit. The three panels of the brochure could include
 - 1st panel: Picture of the village, showing the bighouse, the pole, and river. Include Wiigyat’s Village logo. The headline and picture should be very attractive.
 - 2nd Panel: Describe the activities to attract visitors such as, canoeing, fishing, hiking. Draw a small icon with a caption to show each activity. Maybe the world’s largest fish was caught here.
 - 3rd Panel: Draw a map to show where the village is located. Include the name, address, phone number and email address of a contact person.
- Bring in examples of postcards from the local area. Challenge students to create a postcard that could be sent from Wiigyat’s Village.

Optional Activities

As mathematics extension, set up “Wiigyat’s Gift Store.” Using manipulatives have students work on problems such as

- If the postcards sold for \$1.00 each, how many could you buy if you had \$5.00?
- If you had a \$5 bill and you bought 2 cards, how much money would you get back in change?
- If a stamp was 50 cents, how many stamps could you buy if you had \$1.50?

Nutrition

Read *Eat, Run, and Live Healthy*, from the Caring for Me series.

Instruct the students on the importance of good nutrition. Help your students understand the basic daily food requirements.

Use the student handout, Wiigyat’s Plate, to test students’ knowledge of foods and food groups.

Optional Activity

Plan a healthy meal using the *Healthy Food Guidelines for First Nations Communities* from the First Nations Health Authority –

www.fnha.ca/documents/healthy_food_guidelines_for_first_nations_communities.pdf.

Drama Presentation

Preparation

This activity uses the drama “Wiigyat and the Nutrition Spirits” provided at the end of this unit. Preview the text to determine if the level is appropriate for your students. An alternate methodology would be to bring in older students to perform the drama for your class. Depending on their background knowledge, students may or may not know about residential schools (referred to in the reading). They may need age-appropriate information about the issue.

Procedure

Everything that Wiigyat did was motivated by his desire to get free food. He was often very creative.

Select six students for the two narrators, Wiigyat, and three nutrition spirits. Divide the remainder of the class into fishermen, grannies, and hunters.

Supply the required props, some you can have the students make, such as

- green nutrition robes
- platters of food
- fishing nets, rods, and platters
- an empty box of chips
- platter of bannock piled with icing)
- kerchiefs and aprons for the Grannies

- a book and pencil for Wiigyat
- a platter of deep fried garlic grouse wings and sweet and sour moose ribs
- red jackets and spears for the hunters

Allow time for students to prepare the drama. You may wish to invite other classes for the presentation.

The Power to Make Good Choices for Change

Read *Healthy Choices, Healthy Lives* from the Caring for Me series.

Discuss making changes with your students. For example, if they do not already engage in regular physical activity, they can start small, starting by walking or biking to school. Stress how important it is to make good choices in life.

Remind the students about the negative behaviour they have learned about Wiigyat, then write a different story about Wiigyat. Then ask them to write a few sentences that show Wiigyat if he made proper choices for himself. Assign positive attribute words for them to use in their writing to show how he changed his character, such as

- respect
- positive
- honesty/honest

Example: One sunny day a stranger came to the banks of the Skeena River. He had an honest face, and he smiled a lot. He spoke gently to the children and showed them respect. He told the children that his name was Wiigyat. The children followed him up to the village. The children thought he had a good attitude because he took the time to play with them.

The Importance of Skills

Review the skills of Wiigyat with the students. He knew the ways of the animals. He knew the Gitxsan stories. He could transform into raven. He had good manners.

Create a worksheet for the students and brainstorm the skills of Wiigyat. Have the students illustrate one of Wiigyat's skills and one of theirs. Display on a bulletin board.

Wiigyat had many skills list three skills that you consider important in Wiigyat's life.

List three skills that you have learned that you consider very important. Who taught you these skills?

The Moral of the Story

Discuss the word "moral" with the students. What stories have they read or heard that have morals?

Read *Txamsm and the Children* from the Adventures of Txamsm Series. What is the moral of this story?

Read *Txamsm Visits Chief Echo* from the Adventures of Txamsm Series. What is the moral of this story?

Generate a class list of morals. Have students each select one moral and create a decorated card or poster to illustrate the moral. Examples could include:

- Work hard for what you want.
- Be kind to others.
- See the good in others.
- Give compliments.
- Have good manners.
- Respect the rules.

Painting the Sunset

Materials and Resources

- paper
- paint
- brushes
- newspapers or drop cloths
- old shirts for students to cover their clothes

Procedure

Explain to the students that the Gitxsan believe that the colour of sunset is the Sun taking her children to bed. Wiigyat has the sun in the sky, so it has to set each evening.

Brainstorm with the students their thoughts about what the sun would say to them at sunset. (e.g., It's time to go to bed children. Another day is over, were you kind? Sweet dreams.)

Instruct students to paint a picture of a sunset behind the mountain. Have them write the messages that painting would say if they could speak.

Picture This

Provide students with sheets of paper with the caption typed at the bottom. Brainstorm each caption with them by drawing pictures on the board. For example:

- Wiigyat began his journey to the village of the chief who owned the ball of light.
- Wiigyat was blinded by the brightness of the surrounding area.
- Wiigyat turned into a pine needle and he drifted towards the young girl.
- Wiigyat was born after a few short weeks.
- Wiigyat would cry as he pointed to the bent box that contained the ball of light.
- Wiigyat wished himself into raven and flew away with the ball of light.

Have them draw a picture to go with each caption. Cut out the pages to make a book. Then make a title page for your book. Then present the finished booklet to a younger class.

Cartoon Corner

Provide the students with sheets of paper with possible cartoon captions inspired by the Wiigyat stories. For example:

- “Help,” cried Wiigyat. “I’m stuck in this mud hole.”
- “You look funny stuck in that mud hole,” said the wolf.
- “You need a bath,” laughed the snake.
- “You should watch where you are going,” advised the moose.
- “I’ll get you all later,” vowed Wiigyat to himself.

Brainstorm ideas and draw them on the board for some students to copy. Have the students draw pictures that go along with this funny story. Then cut out the strips and staple together and make a little comic book for others to read.

Wanted Poster

Remind the students of the Trickster’s crime of stealing the ball of light. Have the students make a “Wanted Poster” of Wiigyat.

Discuss details to include on the poster. For example:

- Where was Wiigyat last seen?
- Who is offering a reward
- What is the reward?

Brainstorm ideas for visuals. They could have Raven flying away with the ball in his mouth or a man looking at the sun in the sky. He is wanted for stealing the ball of light.

The Discarded Box

After Wiigyat flew off with the ball of light, the box was empty.

To help struggling students add the following words on a wall word bank. When the students are familiar, write the words with a picture on index cards put them in a decorated ball of light box. Students can take turns reaching in for a card and reading it to the class.

After Wiigyat lost the ball of light, the empty box needed to be put to good use. Have the students decorate a box with pictures of raven, the sun, the moon and the stars. With the struggling students, make up a game where students go to the box and take out a word and read it to the class. The students can try to make a sentence with their word.

Sample words for word bank:

- | | | |
|------------|------------|-----------|
| ▪ basket | ▪ gift | ▪ raven |
| ▪ beak | ▪ grow | ▪ return |
| ▪ blanket | ▪ light | ▪ scoop |
| ▪ bright | ▪ moon | ▪ sky |
| ▪ chief | ▪ pine | ▪ stars |
| ▪ darkness | ▪ plan | ▪ sun |
| ▪ fell | ▪ play | ▪ tantrum |
| ▪ fly | ▪ pleading | ▪ water |

Optional Activities

Have students pick three words from the box, and then use the words in a three-line poem (e.g., basket, moon, stars – The moon shone / the basket full / stars twinkling).

Write a cooperative class story or poem using one word each and taking turns adding a line.

Extended Reading and Writing Activities

Dialogue

Have students work in groups to create a dialogue inspired by “Wiigyat Visits the Shining Village.”

Brainstorm what Wiigyat’s mother and her father the chief would say as the mother defends her son and the chief does not want to share his ball of light.

Each group can assign a writer and a presenter. Each group can present their script to the class.

Write a dialogue between the doting mother and her father the chief.

Mother: “Let him play with the ball of light.”

Chief: “No way.”

Mother: “I am sad when he cries.”

Chief: “He might break it.”

Song Writing

Have the students write a song about the sun. Suggest familiar tunes from classroom repertoire, folk songs, etc.

Example:

(Tune: New Moon on the Rise)

The sun walks in the sky

The sun dances in the sky

The sun swings in the sky

fog can't even put it out
rain can't chase it away
it's not afraid of thunder
Wiigyat has given us the sun.

Divide the class into two groups and have them stand in groups at opposite ends of the room. Have one group sing while the second group echoes each line sung. When the students are familiar with the song, provide drums so the children can beat out the rhythm. A paper plate and pencil can be used for a drum and drumstick if drums are not available.

Use a small ball and have everyone move along with the actions in the song. The spatial concepts, shapes and body awareness are here as everyone moves. For example:

The sun walks in the sky – throw the ball in the air as you walk forward
The sun dances in the sky – throw the ball from one hand to the other as you boogie backwards
The sun swings in the sky – bounce the ball as you sway
The fog can't put it out – hide the ball behind your back
Rain can't chase it – roll the ball on the floor in front of you and chase after it
It is not afraid of thunder – throw the ball up and miss it and act frightened
Wiigyat has given us by the sun – stand tall and put your arms up over your head, place the ball in your cupped hands.

Poetry Forms

Review or instruct the rules for different poetry forms (e.g., cinquain, rhyming couplet, limerick, title poetry). Have students write poems inspired by the Wiigyat stories.

Example – title poetry:

W wanders
I in the forest
I interesting life
G goes looking for his people
Y yells a lot
A abandoned by his people
T tells a good story

Example – rhyming couplets:

Wiigyat loves being free
He sits under a tree
He looks at the sky
And eats his pie.

Example – cinquain:

Wiigyat
Tall, handsome
Walks, tricks, eats
All alone and sad
Trickster

Example – limerick:

Wiigyat fell out of the boat
He could not swim or float
Couldn't see the dock
As he sank like a rock
And he lost his lovely new coat

Vocabulary Building

Provide students with a printout of the Wiigyat stories, and have them highlight any unfamiliar words. Working in groups, have them look up and record the definitions for each word. Examples:

- semi-darkness
- possessed
- spirit world
- supernatural
- disposing
- reputation
- prestige

Transformation

Remind the students that Wiigyat had the ability to transform into raven. With each event Wiigyat would transform the lives of those around him.

Read *How the Fox Got His Crossed Legs* for an additional example of transformation.

Brainstorm with the students a major event that might have occurred in their lives, such as starting at a new school, a new baby in the house, a family member moving away, or getting a puppy.

Have students select one major event from their lives and create a short journal entry to answer the following questions:

- What was the change in your life?
- What happened after the change?
- How did you feel about the change?

Volunteers can read their charts to the class.

Continue by reminding students that Wiigyat's timeline extends over many centuries, and the Wiigyat stories live on.

Have students continue their significant events list by creating a timeline of milestones in their lives.

Staying Healthy and Safe

Wiigyat was very healthy. He walked every day and he ate healthy foods like fish and berries.

Brainstorm and discuss the people who keep us healthy. For example:

- parents and caregivers
- Elders, knowledge-keepers, and other community members
- PE teachers and coaches
- doctors and nurses
- dentists
- gardeners
- fishermen and hunter
- school cafeteria staff

Wiigyat's family abandoned him because of he could not stop eating and he was stealing and lying. Wiigyat had to fend for himself; there was no one to keep him safe.

Continue by talking about those people who keep us safe. For example:

- parents and caregivers
- Elders, knowledge-keepers, and community members
- teachers
- janitors
- fire fighters
- police

Have student select three people who help them stay healthy and safe, draw a picture of each, and explain what healthy practices they promote.

Wiigyat practiced 3 out of 4 of the healthy habits. He didn't brush his teeth.

Brainstorm all the good habits that contribute to good health with the students. For example:

- eating healthy foods
- getting 9 hours sleep
- jogging everyday
- brushing my teeth 2 times a day
- eating an apple every day
- humming a little tune every day
- biking every day in the summer

Have students select four good habits they currently practice. The students can fold their paper in half then half again and draw one of their selections in each square. Display the worksheets on the bulletin board.

Don't Smoke!

The children loved playing with Wiigyat because he was so adventurous and creative. Wiigyat would play with the children if they had food, so the children would find food for so Wiigyat would play with them.

One day Wiigyat wanted to teach them a new activity. He called it the 'To make smoke' game. Wiigyat took the children to a patch of dried cow's parsnip. Wiigyat cut the skinny stalks that were not hollowed out and cut them into 6 cm lengths and gave them to the children. Wiigyat took a burning piece of wood and lit up the cow's parsnip. Wiigyat showed them how to puff on the stalk and blow out smoke. The children enjoyed the "To make smoke" game. Wiigyat showed them how to shape his lips so they could make circles. The children knew if Wiigyat was the teacher, their parents would not approve.

Discuss the harmful effects of smoking. Brainstorm refusal statement students can use if someone tries to get them to smoke. For example:

- No thank you
- I'm not allowed
- I will get grounded
- My parents won't let me
- No thanks, I'm allergic
- I don't want to smell like smoke
- No thank you, it isn't good for me

Have students create cartoons of themselves using one or more of the refusal statements.

Button Blanket

Materials and Resources

- online images, museum images, and/or books depicting button blankets (such as *Robes of Power* by Doreen Jensen and Polly Sargent or the Museum of Anthropology's online collection at <http://collection-online.moa.ubc.ca>)
- modelling clay
- pencils, markers, or crayons
- paper

Preparation

Consult with your district Indigenous contact for support in finding out whether the local First Nation(s) make and use button blankets. If an Indigenous artist or knowledge-keeper is available, that person could help students understand how designs for button blankets are created and their cultural relevancy.

Background

Button blankets are ceremonial robes that developed after European contact. Prior to European contact, comparable blankets were made from other materials such as mountain goat wool cedar bark, animal skins and/or fur. Following European

contact and the introduction of manufactured cloth to the west coast in the 1700s, these items began being made from wool blankets.

Button blankets are worn for ceremonies such as feasts, naming ceremonies, memorials, pole raisings, and weddings. They are also given as gifts. Button blankets were originally made from wool blankets or dark blue duffel blankets. They used abalone or dentalium shells for the buttons and red flannel for the design and borders.

The blankets constitute traditional regalia for coastal First Peoples: Gitxsan, Haida, Haisla, Heiltsuk, Kwakwaka'wakw, Nisga'a, Nuu-chah-nulth, Tagish, Tahltan, and Tlingit Nations.

Every nation has its own protocols in place for the making, use, and storage of the robes. The robes are a visual reminder of family and clan history, providing a clear statement of identity and of the power and prestige that go along with being member of a clan. For the individual wearer, they denote specific community rights and privileges that are affirmed through feasting and are acknowledged by the guests who witness the clan rights to the history and territory perpetuated through time.

Procedure

Read Chapter 3 (Wiigyat's Death). During the reading, help students understand the significance of button blankets and share the history of how they have come to be in First Peoples contexts.

Explain to students that button blankets are sacred and significant in Gitxsan culture. Button blankets are for ceremonial purposes rather than for sleeping. They are traditionally made of wool with shell buttons. Their designs represent the heritage and identity of the family members who wear them. Gitxsan button blankets often have a deliberate mistake on them as an invitation for the next generation to mend it and therefore keep the blanket alive.

If available, invite a guest from the local First Peoples community to show a completed button blanket, and to talk about how blankets are made and their cultural significance. Alternatively, ask students if they or any of their family members have their own button blanket. If so, invite the student and/or their family member to share information about their button blanket with the class. Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.

Display images of button blankets for students to look at. Ensure the button blanket designs have several easily recognizable shapes in them (circle, square, rectangle, oval, etc.). Tell students that they are going to make connections between button blankets and math. As a class discuss and compare the attributes of the shapes and three-dimensional objects. Invite students to identify any familiar shapes depicted in the button blanket designs and go over their characteristics or attributes. Highlight how the shapes are used to create a larger visual image. Discuss any symbols used in the designs and whether any animals or humans are depicted.

Choose one of the shapes found in a button blanket and ask students to imagine what it would look like if it were a three-dimensional object. Demonstrate how to transform a two-dimensional shape into a three-dimensional object using modelling clay and go over the characteristics or attributes of the three-dimensional object. Choose another two-dimensional shape and distribute clay to the students. As a class, transform that shape into a three-dimensional object. Explain its characteristics or attributes. Then have students select one or more two-dimensional shapes to transform on their own.

Next, review how Gitksan button blanket designs are reminders of the wearer's identity and family. Ask students to imagine what two-dimensional shapes, symbols, and designs they would use in a drawing to represent themselves and their family. As a class brainstorm a variety of two-dimensional shapes, symbols, and designs students can include in their drawing. Have students use pencils, crayons, or markers to create a visual representation of themselves and their family on a piece of paper. Ensure students include several two-dimensional shapes. Students can write 2-3 sentences about their drawings and/or verbally describe it to you or a partner. Once completed students can show and share their drawings with the class or do a gallery walk.

Optional Activity

Invite students to take one or more of the two-dimensional shapes in their drawing and transform them into three-dimensional objects using modelling clay.

Reporting the Story

Read the story of Wiigyat's Death (Chapter 3) to the class. Have the students working in pairs and using the questions you have composed, assign a reporting paper to the students. The students can interview each other and write the last interview conducted with Wiigyat and the two mountain lions.

Brainstorm with the students what some of the answers might be. The students present their reports to the class.

Sample questions:

- Do you consider it an honour to be chosen by Wiigyat?
- Do you like being a mountain lion?
- If you could be another animal, what would that be?
- Wiigyat, were you surprised to learn that you had a brother?
- Wiigyat, what was the highlight of your life?
- Wiigyat, do you have any regrets?
- What would you change?
- Wiigyat, what do you want to say to the children of the future?

Possible answers:

- I consider it an honour to be chosen to guard Wiigyat forever.
- I love being a mountain lion but I would love to be like the eagle and fly so high.
- I was shocked and thrilled to learn that I had a brother. I cried when I heard because I really wanted to be with my family.

- The highlight was when the sun flew into the sky and there was light for everyone.
- I regret the bad things I have done. I would learn all the skills my parents tried to teach me.
- To the children of the future listen to your teachers, your parents, and your Elders.

Eulogy

Have the students write a eulogy for Wiigyat. Include his creations, his skills, his hobbies, his talents, his strengths, the purpose of his life and what he left behind. With a eulogy, the Gitxsan never dwell on the negative. Wrap up Wiigyat's life in a powerful closing sentence. You might want to read the eulogy of a well-known personality to the students, such as Terry Fox, and then assign the eulogy writing.

Examples:

Wiigyat was born at the dawn of time. His Grandfather gave him everything he wanted.

Wiigyat took the ball of light from his Grandfather and then he dropped it and created the sun, the moon and the stars. Wiigyat was a great storyteller and he could sing and dance.

He was very charming and very handsome. He left many stories behind for the Gitxsan, so they could learn from his mistakes.

The history of the Gitxsan was more colourful because Wiigyat walked on this good earth.

He created the sun, moon and stars.

He was able to transform.

He was a great storyteller.

He was a singer and dancer.

He was very charming.

He was very handsome.

The stories that he left behind are lessons for everyone.

The history of the Gitxsan was more colourful because Wiigyat walked on this good earth.

Wiigyat – The Gitxsan Trickster

Introduction: Origin of a Gitxsan Trickster

The story tells that a baby boy was found by a fisherman near a pile of driftwood on the shores of the Skeena River. The fisherman took the baby back to their village. The chief and his wife did not have any children, so they adopted him. The chief's wife named the baby Wiigyat. It was soon discovered that Wiigyat could not or would not eat, but he continued to grow. The chief and his wife were very concerned because the Gitxsan were always whispering about their strange child. The chief offered a reward to anyone who could entice the child to eat. All attempts were unsuccessful.

Then one day a tall dark stranger with skinny, scabby legs arrived by canoe to Wiigyat's adopted village. The stranger would pull scabs off his skinny legs and place them in Wiigyat's mouth when he thought no one was looking. The children ran to their parents to tell of the stranger's actions but no one would believe them.

It was then that Wiigyat started to eat. The mysterious stranger, who was really a raven, refused any gifts for his kindness. The chief and his wife were very pleased that their problem was solved and their child was now eating.

It was soon discovered that Wiigyat's ravenous appetite could not be satisfied. He ate all the food in his parent's home. He went and stole food from the other smokehouses and food caches. The chief gave away all his belongings as retribution for Wiigyat's stealing. Wiigyat's eating was out of control.

In the early morning the chief assembled all his people very quietly. It was time to leave the village and Wiigyat. Wiigyat awoke as the canoes were leaving. Wiigyat shouted for his parents to come back for him. The canoes disappeared into the morning mist. Wiigyat was all alone. Wiigyat thought that they did not hear him. So he planned to set off on a journey to find them. A journey that involved stealing, lying, cheating, bullying, greed and poverty.

Characteristics of Wiigyat Stories

Much of the popularity of the Wiigyat stories is that they are amusing. The stories combine mischief with creativity. Another reason is that the listeners can relate to the Trickster or to the one that is being deceived. In addition, who among us does not enjoy eating? The Wiigyat stories teach lessons about the ineffective risks of being inexperienced in the ways of the world. It is important to be disciplined and learn the skills so one can be independent. Within the layers of the lessons, Wiigyat stories stresses the values of co-operation, the wisdom of looking at problems from different perspectives and emphasizes the importance of accepting the lessons life deals you, because that is life.



Chapter 1: Wiigyat Visits the Shining Village

Wiigyat's father, the chief, gathered the people together. It was time to leave the village and Wiigyat. His eating was out of control and the resources were at running low. In the early morning while Wiigyat slept, after a night of stealing and eating, the canoes

silently slipped away. Wiigyat's mother had left some food for Wiigyat. He quickly gobbled it up and looked around for more. There was nothing left in the village.

One evening when he still had a home, Wiigyat had been outside the smokehouse waiting for the women to leave so he could fill his stomach. Wiigyat remembered the storyteller among them talking about a chief, in a northern village, who would not share the ball of light he owned. It was a time when the Gitksan Territories were still in semi-darkness. Wiigyat knew if he possessed the ball of light it would change his life for the better.

Wiigyat began his journey through the vast wilderness to the village of the chief who owned the ball of light. Along the way he ate berries and drank lots of water to fool his grumbling stomach. One day he came to a steep canyon. Discouraged and not knowing how to get across; he sat down and wishing that he could fly. He felt a strange sensation as his body transformed into a raven. It dawned on Wiigyat that he had supernatural power. It was a great discovery. Raven flew to the other of the canyon and wished himself back to human form.

After several days Wiigyat came to the outskirts of a village. Wiigyat was blinded by the brightness of the surrounding area. He remained in the wooded area and spied on the activities of the people. Throughout the day a group of young girls would come to the river to fetch water and have a drink. The girls would scoop up the water with their hands and drink and then fill their water baskets and return to the village.

Wiigyat decided that he would wish himself into a pine needle and he drifted towards the daughter of the chief who owned the ball of light. The young girl scooped water into her hand and she noticed the pine needle, instead of disposing of it she just blew it to one side. She drank the water and the pine needle slipped down her throat. On the same day, the young girl was pregnant. The people were amazed with the short duration of the girl's pregnancy. Wiigyat was born after a few short weeks and he started to grow at an amazing rate.

The new mother loved her strange son who ate everything she prepared for him. Before long Wiigyat was walking and the first word he uttered was Ye'e (Grandfather). "Ye'e, Ye'e," Wiigyat would cry as he pointed to the bent box that contained the ball of light. Wiigyat threw tantrums and cried for the ball of light, but the chief who owned the ball of light did not trust anyone with his prized possession.

Wiigyat's mother and grandmother pleaded with the chief to let the child play with the ball of light. After all, what harm could a little boy do to the precious ball of light? Finally, fed up with the crying and tantrums, and secretly pleased that the first word his grandson spoke was Ye'e, the chief reluctantly gave in to the pleadings of his wife and daughter. Wiigyat brushed away his large tears and started playing very nicely with the ball. Wiigyat politely thanked his Ye'e, the chief and went to play with the other children. He had suddenly started speaking in full sentences. The beaming mother was so proud of her son. "Look at him," the grandmother, scolded the chief, "he is so charming and smart and you wouldn't let him play with the ball of light."

Each day Wiigyat would ask for the ball of light and he would return it. One day when Wiigyat was bouncing the ball down the path that led to the river the chief did not pay any attention, after all his favorite grandson would bring it back.

Wiigyat wished himself into raven and flew away with the ball of light. Wiigyat's grandfather, the chief, was screaming, "I knew it was you Wiigyat, who doesn't know you?" Of course, he did not know it was Wiigyat, but he wanted others to think he did. The village was blanketed in darkness as raven flew away.

Chapter 2: Raven's Accident

Wiigyat flew towards the Kisgegas River where he knew the Gitxsan would be busy with their salmon harvest. Wiigyat saw people below, there was not much light, except for the shiny ball in his mouth. Wiigyat did not realize that he was in 'the land in between'. This was where spirits that denied their deaths worked preparing their salmon. The spirits went about doing the same tasks they did while they were still alive. They were doomed to repeat these tasks until they surrendered to their deaths. These were the living dead, who refused to enter into the spirit world. They liked the semi-darkness in which they existed. They were not ready to go to the light.

Not realizing this, Wiigyat opened his mouth to ask if they would like to use his ball of light the ball, it fell and broke. The ball shattered into a million pieces. The larger pieces became the sun and moon and the smaller pieces filled the sky with stars. Wiigyat took a few pieces and placed them in his robe. Raven accidentally gave the gift of light to the Gitxsan. He shrugged his shoulders and wandered on devising yet another plan to ease his great hunger.

Chapter 3: Wiigyat's Death

Wiigyat was very tired. He walked towards the West; this was to be his final journey. He was told that he had a brother living there in a western village amongst the Tsimshian. After Wiigyat was reunited with his brother, he felt that he had a sense of family and identity. His search was over. Wiigyat climbed the mountain and found a cave. He took two young mountain lions into the cave and sat one on either side. Wiigyat was a supernatural being. He willed that they be turned into stone. And there they sit to this very day.

Raven Stealing the Sun

As Raven (Wiigyat) releases the sun from the box, he exemplifies the eternal curiosity of the human mind. The world of knowledge is the world of light.

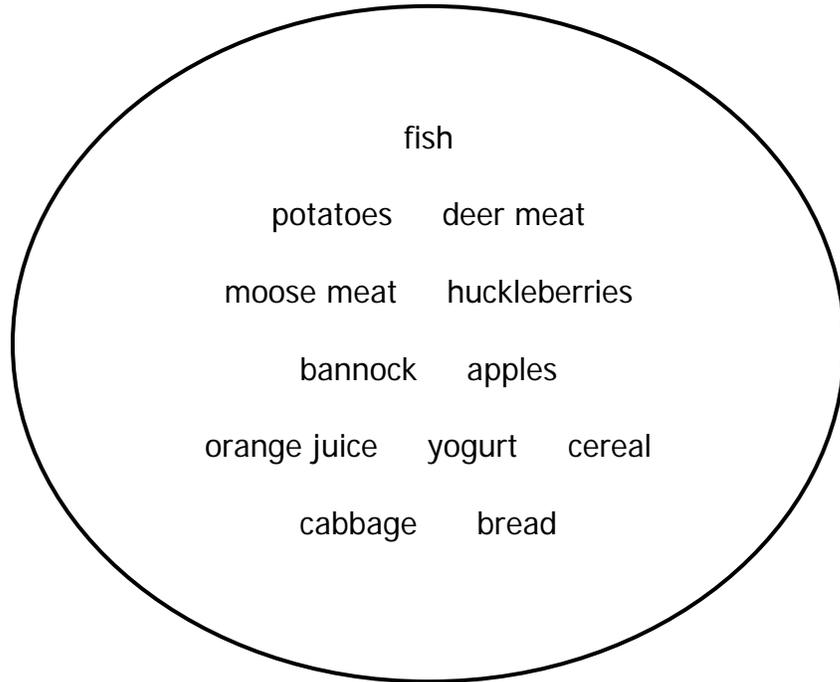


“Raven Stealing the Sun” artwork copyright © 1978 Ken N. Mowatt. (Mas lik'i'nsxw). Used with permission.

Wiigyat's Plate

Wiigyat always took more food than anyone. He also finished everything on his plate!

Take the foods from Wiigyat's plate and list them in the proper food groups.



Protein foods	Grain foods	Fruits and vegetables

The fishermen pull down a “yes.”

1st Narrator Well the fishermen are in, much to the disapproval of the Nutrition Spirits. Next up are the Gitxsan Grannies. I just know they will stick to traditional Gitxsan foods. They are so wise.

*(Enter Grannies with platter of bannock piled with icing)
(Grannies are wearing kerchiefs and aprons)*

Goodness Sakes, they have plastered their bannock with icing and sprinkled it with huge flakes of chocolate and slivers of hazelnuts.

*(Wiigyat sniffs at the bannock, has a taste and writes in cook book)
(Grannies high-five each other)
(Spirits put their noses in the air and do a blocking hand)*

2nd Narrator Oh dear, the Grannies are so happy they don’t even care that they have offended the Nutrition Spirits. Oh, here come the hunters. They have their entry of deep fried garlic grouse wings and sweet and sour moose ribs. Yummy, that looks good!

*(Wiigyat is nodding, eating then he licks each finger and writes in his book)
(The Spirits are shaking their fingers in a scolding way at the hunters)
(The hunters pat each other on the back)
(The hunters are wearing red jackets carrying spears and platters)*

1st Narrator Wow, all the recipes made it into Wiigyat’s cookbook. I’d like to try those recipes myself. They are all very creative. Wiigyat is going to eat all that food himself and he’s going to make a lot of money with that cookbook. Look, the Nutrition Spirits are leaving.

(Nutrition Spirits leave crying)

2nd Narrator Look, the Gitxsan are following the Nutrition Spirits. I think they are afraid because they have offended them. I hear the Nutrition Spirits are easily offended. Mark my words; there is going to thunder and lightning tonight.

1st Narrator Goodness, Wiigyat learned a lot of bad habits at Residential School; I thought he was learning math and reading. He has upset the Nutrition spirits and he even corrupted the Gitxsan Grannies. I never thought I would see the day.

2nd Narrator Please, pleaseeee, try not to be like Wiigyat. He is so bad.

And to all of you, who could see the Nutrition Spirits, keep eating right, and exercise every day. Get 10 hours of sleep every night. We need to cheer up our Nutrition Spirits so they return to us. After all, where would we be without them?

Sabax. pronounced
sah-BA, meaning “the end”

Sabax

Rating Scale – Personal Writing

1-Emerging	2-Developing	3-Proficient	4-Extending
Meaning			
<ul style="list-style-type: none"> ▪ Topic may be hard to determine ▪ Often very short. Lacks details and descriptions 	<ul style="list-style-type: none"> ▪ Some connections to experiences, offers some ideas and opinions ▪ Details often irrelevant or repetitious 	<ul style="list-style-type: none"> ▪ Makes connections to personal experiences ▪ A series of loosely related ideas and opinions ▪ Some relevant examples 	<ul style="list-style-type: none"> ▪ Offers opinions and observations ▪ Sense of purpose; ideas are related to a central theme ▪ Relevant details, with examples ▪ Comes from thoughts, feelings, opinions, memories, and reflections
Style			
<ul style="list-style-type: none"> ▪ Language is often unclear; may make errors in word choices ▪ Relies on short, simple sentence that have been provided 	<ul style="list-style-type: none"> ▪ Uses simple, basic language ▪ Often repetitive ▪ Relies on short, simple sentences or one or more long, rambling sentences 	<ul style="list-style-type: none"> ▪ Conversational language; may include some description ▪ Some variety in sentence length; often short and abrupt; some long and run-on 	<ul style="list-style-type: none"> ▪ Simple descriptive language with some variety ▪ Beginning to show some control of sentence structure; some variety in length and pattern
Form			
<ul style="list-style-type: none"> ▪ Topic is unclear and sequence is illogical ▪ Omits connecting words 	<ul style="list-style-type: none"> ▪ Often has no beginning and may ramble without clear sequence or connections seldom uses connecting words 	<ul style="list-style-type: none"> ▪ Opening sentence may signal the topic ▪ Ideas are loosely connected, often by time (e.g., same day) ▪ Repeats a few simple connecting words 	<ul style="list-style-type: none"> ▪ Title or opening sentence signals the topic ▪ Sequenced and connected ▪ Beginning to use a variety of connecting words
Conventions			
<ul style="list-style-type: none"> ▪ Errors make the writing difficult to read. ▪ Not written in sentences. ▪ May omit letters and sounds. ▪ Often omits or uses punctuation and capital letters inconsistently. ▪ Frequent errors in pronouns and verbs 	<ul style="list-style-type: none"> ▪ Frequent errors may interfere with meaning in places. ▪ Some complete sentences. ▪ Frequent spelling errors (but all sounds are represented). ▪ Inconsistent use of capitals and punctuation. ▪ Some errors in pronouns and verbs 	<ul style="list-style-type: none"> ▪ Several errors, but these do not interfere with the meaning. ▪ Most sentences are complete. ▪ Most common words are spelled correctly. ▪ Occasional errors in end punctuation; uses capital letters correctly. ▪ Most pronouns and verb forms are correct 	<ul style="list-style-type: none"> ▪ Most pronouns and verb forms are correct ▪ May include errors (particularly in more complex language); these do not affect meaning ▪ Written in complete sentences ▪ Most spelling is correct ▪ Uses capital letters and end punctuation ▪ Uses correct pronouns and verb forms

Unit 7: Making Our Ancestors Proud

Grades 2-3



Overview

The Gitxsan Elders teach that balance comes from trusting one’s intuition and one’s reason. Hear with open ears. See with clear eyes and a good heart.

Developing personal and social responsibility is more than learning and changing behaviour – it is changing of the mind, the spirit, and the will; with the use of stories this goal can be accomplished.

Storytelling is a favorite way to develop personal and social responsibility. Stories teach by attraction rather than by compulsion. They invite rather than impose. Stories capture the imagination and stir strong feelings. Stories give hope and encouragement. They stir minds to think about other ideas and choices that are possible.

“By lifting our vision, the petty quarrels of our daily existence will be overcome by a view of our future, and then our communities will emerge as sacred places.” ~ Vine Deloria, Jr. (Lakota), in *American Indians, American Justice*, 1983

The personal and social responsibility characteristics that form the basis of this unit are based on the Gitxsan understanding of seven foundation traits – the “seven Grandfathers shown on seven stones.” These foundation traits are:

- compassion
- forgiveness
- integrity
- respect
- responsibility
- initiative
- cooperation & perseverance

Although these traits are universal, there may be local variations on the concept of “foundation traits.” Wherever possible, teachers are strongly encouraged to adapt the unit to invite guests and incorporate stories representing their local culture(s). Consult your district’s Indigenous contact for assistance in this. (An up-to-date list of district Indigenous contacts can be found at www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do.)

Key Big Ideas

	Grade 2	Grade 3
English Language Arts	<ul style="list-style-type: none"> • Stories and other texts connect us to ourselves, our families, and our communities. 	<ul style="list-style-type: none"> • Stories and other texts help us learn about ourselves, our families, and our communities.
Social Studies	<ul style="list-style-type: none"> • Canada is made up of many diverse regions and communities • Individuals have rights and responsibilities as global citizens. 	<ul style="list-style-type: none"> • Learning about Indigenous peoples nurtures multicultural awareness and respect for diversity. • Indigenous societies throughout the world value the well-being of the self, the land, spirits, and ancestors.
Arts Education	<ul style="list-style-type: none"> • Dance, drama, music, and visual arts are each unique languages for creating and communicating. 	<ul style="list-style-type: none"> • Dance, drama, music, and visual arts are each unique languages for creating and communicating.

	Grade 2	Grade 3
Physical and Health Education	<ul style="list-style-type: none"> Adopting healthy personal practices and safety strategies protects ourselves and others. Having good communication skills and managing our emotions enables us to develop and maintain healthy relationships. 	

Key Curricular Competencies

	Grade 2	Grade 3
English Language Arts	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Engage actively as listeners, viewers, and readers, as appropriate to develop understanding of self, identity, and community Explore oral storytelling processes 	<ul style="list-style-type: none"> Use developmentally appropriate reading, listening, and viewing strategies to make meaning Engage actively as listeners, viewers, and readers, as appropriate to develop understanding of self, identity, and community Explore and associate aspects of First Peoples oral traditions
Social Studies	<ul style="list-style-type: none"> Recognize causes and consequences of events, decisions, or developments Explain why people's beliefs, values, worldviews, experiences, and roles give them different perspectives on people, places, issues, or events 	
Arts Education	<ul style="list-style-type: none"> Express feelings, ideas, stories, observations, and experiences through creative works 	
Physical and Health Education	<ul style="list-style-type: none"> Explore and describe components of healthy living Identify and describe characteristics of positive relationships Identify and describe feelings and worries, and strategies for dealing with them 	<ul style="list-style-type: none"> Explore and describe strategies for pursuing personal healthy-living goals Describe and apply strategies for developing and maintaining positive relationships Identify and apply strategies that promote mental well-being

Learning Goals

- Gain an understanding of personal and social responsibility characteristics based on the Gitksan teachings of the seven foundation traits, the seven Grandfathers shown on seven stones.
- Develop and utilize citizenship and conflict resolution skills, including those of First Peoples, which connect the mind, spirit, and will.
- Foster an appreciation of the power of storytelling as a way of gaining new understandings, building on existing understandings, developing skills, and foster personal and social awareness. Storytelling is a main focus in many First Peoples teaching and learning methodologies.

Learning Outcomes

- Students will communicate their ideas and understanding of First Peoples' knowledge of the Gitksan teachings of the seven foundation traits, the seven Grandfathers shown on seven stones, through oral language, writing, and creative expressions.
- Students will demonstrate their understandings of citizenship and conflict resolution, including those of First Peoples, through in-class peer interactions, writing, oral language, and creative expressions.

- Students will use reading, listening, and speaking skills to discuss, make connections to, and interpret First Peoples stories, other texts, knowledge, and teachings.

Themes Addressed

- rights and responsibilities
- citizenship & service
- collaboration and co-operation
- inclusivity & belonging
- well-being
- traditional knowledge
- identity
- conflict & conflict resolution
- respect
- ways of learning
- sharing, fairness

Lesson Plans in this Unit:

- Courtesy and Respect
- Medicine Wheel
- Bullying
- Playing by the Rules
- Emotional Responses
- Truthful Reporting of Data
- Prejudice and Discrimination
- Drama Presentations
- Certificates of Merit
- Summary: School Slogan

Assessment

This unit focuses on the development of personal and social awareness. The culminating activities lead to the assessment performance standard and a variety of reflective responses. A Personal and Social Awareness self-assessment tool is provided at the end of the unit.

Authentic Texts

The primary texts for this unit are two Gitksan stories – “Wiigyat and the Star Belly Gazing Gitksan” and “The Little Porcupine” – both provided at the end of this unit.

Additional texts for the unit include:

- *The Moccasins* by Earl Einarson
- *Rabbits’ Race* by Deborah L. Delaronde
- *Hockey Challenge* by Katherine Maximick
- *The Littlest Sled Dog* by Michael Kusugak
- *The Little Duck* by Beth Cuthand
- *The Journey of Dog Salmon* by Bruce Martin, adapted by Donna Klockars and Terri Mack
- *I Like Who I Am* by Tara White
- *Raven Tales – The Games* (film)
- *All Creation Represented: A Child’s Guide to the Medicine Wheel* by Joyce Perreault



Suggested Instruction and Assessment Approach

Courtesy and Respect

Invite a guest from the local First Peoples community to share common sayings used to teach respectful behaviour to children. Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.

For example, Gitksan sayings:

- Walk gently in the forest.
- Respect the forest and all things in it.
- When you arise in the morning give thanks for food and the joy of living.

Other possibilities:

- Be independent. Paddle your own canoe.
- Your actions reflect on the members of your family and clan.
- When problems and life close in around you, wait it out.
- Believe in yourself.
- Be kind.
- Forgive others.
- Help others.
- Be caring.
- Laugh often.
- Respect all things.

Have students select one of the sayings (or create a new one) make a poster to promote this characteristic. Display posters throughout the school.

Optional Activity

Students select one the sayings (or create a new one) and create a drama to promote this characteristic. Dramas can be videoed or performed live for a variety of audiences within the school.

Medicine Wheel

Preparation

Find out what variations of the medicine wheel apply locally. The medicine wheel is used in various ways in many, but not all, BC First Peoples cultures, and the colours don't mean exactly the same thing in every culture.

In addition, see the information and activities for the medicine wheel in Unit 5: Our Animal Neighbours.

Procedure

If students are not already familiar with the medicine wheel, explain the significance of the four colours:

- White: north – Elders, winter, intellectual
- Yellow: east – children, spring, physical
- Red: south – youth, summer, emotional
- Black: west – adults, fall, spiritual

The four colours of the medicine wheel represent all humankind.

Brainstorm characteristics that could fit in the medicine wheel. For example:

- resilience
- courage
- patience
- honesty
- humility
- generosity
- integrity
- peacefulness

Ask the students, which way is north? East? West? South? As a class create labels to post on the wall indicating these directions. Place large pieces of coloured paper (white, yellow, red and black) on the wall that corresponds with the direction. As a class brainstorm and add what they have learned about each direction onto each paper (written or visual) throughout class discussions and the below readings.

Have students create and colour a personal medicine wheel with their chosen characteristics.

Optional Activity

Read the book *All Creation Represented: A Child's Guide to the Medicine Wheel* by Joyce Perreault to the students before, during, and after the project. Review the different teachings, learnings, and concepts connected to the medicine wheel. Where applicable, compare the local First Peoples use of the medicine wheel with the teachings in the book.

Bullying

Discuss as a class: what is bullying? Read *The Journey of Dog Salmon*. Discuss:

- What bullying behaviour was in this story?
- What could the bully in this story have done differently?
- What do people feel like when they are bullied?

Read the following statements aloud, and explain that these are quotations from grade 4 and 5 students about bullying:

- Someone who bullies will hurt little kids.
- I would try to help the little boy be safe around town.
- A kid is bullying you if they yell at you until you go with them to play. Then when you don't go they tell their mom and their mom tells you to go play with them when you don't want to.
- Someone who bullies needs to learn bad from good.
- If you're bullied, tell an adult.
- Someone who bullies needs care and friends around. Everyone needs a friend in their life.

Have the students create a cartoon illustrating one of the views.

Optional Activity

Additional or alternative titles on the topic of bullying include

- *I Like Who I Am*
- *Hockey Challenge*

Playing by the Rules

View the second half of *Raven Tales – The Games* (beginning at approximately 12:28, “Hey kids, having a good time?”).

Discuss:

- Do you think games and competitions are good ways to resolve conflict?
- Why do you think rules are important?
- What happens if someone doesn’t follow the rules?
- Do you agree that trying your best is as important as winning? Why or why not?

Ask students to remember a time when they tried their best but didn’t necessarily “win.” Have them draw a picture of themselves, with thought bubbles showing how they felt.

Emotional Responses

Remind students that we all feel emotions at various times in our lives, and how we act on those emotions. On a daily basis, we might encounter situations that make us feel

- | | |
|-------------|---------------|
| ▪ happy | ▪ loving |
| ▪ angry | ▪ very sad |
| ▪ surprised | ▪ nervous |
| ▪ silly | ▪ embarrassed |
| ▪ unhappy | |

Knowing how situations make us feel, and responding appropriately, is an important skill.

Have students complete the Emotional Responses worksheet (provided at the end of this unit), and then share with a partner.

Truthful Reporting of Data

Read the story of “The Little Porcupine” (provided at the end of this unit).

Assignment

- You are a reporter and you arrive at the scene on the mountain. You find the remains of Mr. Porcupine scattered all over the mountainside.
- You talk to the witnesses: creek and the little rocks.
- They say that Mr. Porcupine stormed over to them screaming and drank up the creek and licked the rocks dry.
- The witnesses say that Mr. Porcupine was alone.

- The witnesses say that it was early afternoon.
- The witnesses say that Mr. Porcupine was very angry.

G.T.V. News Report

This is Johnny reporting to you from a mountain near Hazelton where there has been a fatality. The police tapes are down and no arrests were made. They have considered it an accident.

The only witnesses who would talk to us are the Rock Group and Mrs. Creek. Both stated that Mr. Porcupine was very angry for no apparent reason.

Mrs. Creek said that Mr. Porcupine had arrived on the mountain early in the afternoon and went right to sleep under a little tree.

The Rock group said Mr. Porcupine woke up and was drinking a lot. He seemed very thirsty.

The Rock group said Mr. Porcupine made very nasty remarks to them and Mrs. Creek.

Mrs. Creek reported that Mr. Porcupine was headed back for his nap when he exploded.

His next of kin has been notified and are expected to arrive soon. The Father Clan is expected to pick up the remains of Mr. Porcupine. We will give them some privacy.

This is Johnny signing off. Back to you Lisa.

Prejudice and Discrimination

Despite the efforts of many parents and schools, children still learn prejudice and practise discrimination. We must teach our children that there is no place for prejudice or discrimination in our communities, homes, schools or places of work. Teachers must prepare children to live and work harmoniously and productively alongside others who represent various cultural groups, backgrounds and abilities in our society.

Discuss the meaning of prejudice:

- Prejudice is attitudes or opinions about a person or group simply because the person belongs to a specific religion, race, nationality, or other group.
- Prejudices involve strong feelings that are difficult to change.
- Prejudice is pre-judging. A person who thinks, "I don't want (that person) living in my neighborhood," is expressing a prejudice.

"Children get constant reinforcement from their peers for negative actions. There must be adult reinforcement to counter-balance this effect. Ceremonies are needed in each phase of a child's life to celebrate their positive actions."
~ Dr. Jane Smith (Xsiwis)

Discuss the meaning and examples of discrimination:

- Discrimination is when a person is treated unfairly because they are a member of a particular group.
- Some people are called hurtful names or are excluded from participating in events
- Some people are unfairly excluded from jobs.
- Some people are attacked and beaten.
- Some people's homes, places of worship, or cemeteries are vandalized.
- Some people are unfairly paid less than others for doing equal work.

Read one or more of the following stories to further examine the themes of prejudice – and its opposite, acceptance.

- *The Moccasins*
- *Rabbits' Race*
- *Hockey Challenge*
- *The Littlest Sled Dog*
- *The Little Duck*

Drama Presentations

Preparation

This activity uses the drama “Wiigyat and the Star Belly Gazing Gitxsan” provided at the end of this unit. Preview the text to determine if the level is appropriate for your students. An alternate methodology would be to “cast” older students to perform the drama for your class.

Procedure

Allow time for students to prepare the drama. Supply simple props and costumes to help students prepare the drama. You may wish to invite other classes for the presentation.

Discuss: What lessons do we learn from this story? Has there ever been a time when you've been treated unfairly? How did it make you feel?

Certificates of Merit

The merit certificate is an attempt to help the students accept the challenges of the culture and environment and gain confidence like the purpose of the “rites of passage” of old. It is believed that creating these foundations in a child's life is critical in leading them towards a positive future and will give them the necessary tools to proceed positively in their academic studies if they so choose.

Provide students with a list of activities they could accomplish to earn merit certificates. For example:

- Chopping wood and building a fire – go to the campsite and collect and chop dry wood and driftwood and build a fire.
- Donate to a charitable organization – participate in a fundraiser activity such as the Terry Fox Run and collect pledges.
- Recycling – take the class recycling to the bins and sort. Give clothes and toys to a charity thrift store.
- Serve at an event (feast, tea, party, banquet) – bring goodies to an event and serve.
- Visit a patient at the hospital – make a card for a patient at the hospital and go and give this card.
- Build a cedar bough shelter – class project so only one shelter is made.
- First aid kit – identify the items in a first aid kit.
- Local plants – collect 10 plants, label them, and present to the class.

- Wilderness survival – make a kit, include items that you think are important for wilderness survival.
- Bird study – select photographs of seven local birds and label them and include a few details like habitat, food source, migration patterns and present to the class.
- Do a give-away – give away five items that you own or something you have made and present them at the Elders ceremony.

Plan a ceremony for the end of the year to present certificates. Invite Elders, knowledge-keepers, and other members of the community (particularly those who have benefits from students' activities) to the ceremony.

Summary: School Slogan

Review the various characteristics of personal and social responsibility that have been discussed over the course of the unit. Add to the list as necessary.

Challenge students to work in groups to create a slogan or logo for the classroom or school that demonstrates the characteristics of personal and social responsibility they feel are most important.

For example, from Wagalus School in Tsaxis (Fort Rupert), “Our School R.O.C.K.S – **R**espect, **O**wnership, **C**o-Operation, **K**indness, **S**uccess.” Or the Gitxsan seven Grandfathers shown on seven stones:



Wiigyat and the Star Belly Gazing Gitxsan

Two narrators wearing star blankets and stars on their bellies stand at the front looking at their bellies.

Wiigyat is sitting in a chair deep in thought. He has lots of stars on his belly and wearing a black robe with more stars.

Background is black with different colour stars.

All the Aadixs (stuck up) and the Gweey's (poor) are wearing the same colour tops.

Wiigyat takes a flashlight out of a small designed box and puts it back. Wiigyat jumps up looking startled holding his head.

1st Narrator Long ago, at the dawning of time, Wiigyat had an idea. Wiigyat was always thinking and getting into trouble. He had a chunk of light that he had rescued the morning when the ball of light fell and broke into a million pieces. Wiigyat sent out a message that anyone who brought him food would get a star on their belly. Word went around the village that Wiigyat is trading stars for food.

Smoke signals go up with a star dangling from it, add drum beats here. He dances and is fluttering a blanket over the fireplace. Wiigyat is dancing around the fireplace and hugging and kissing his box.

2nd Narrator Now what was never told, and it should be told about that great event is that not all the stars flew up to the heavens. Some landed on the bellies of the Gitxsan who were out and about. Those who were lazy and still on their very own sleeping mats making Z's did not get stars on their bellies. And this was too bad and this was too sad.

1st Narrator Well it is told and I know it's true that those with stars started the aadixs society. There is a border in the village with aadixs and gweey' people Duuuuuuu.

(Enter the group of four with stars on their bellies heads held high and walking aadixs with marshmallow sticks and bags of fish strips.)

2nd Narrator The ones who were sleeping and didn't get the stars on their bellies are called the gweey' bunch. The look sad, sad, sad indeed.

(Enter group of five with no stars looking at the ground and looking really gweey' carrying bags of goodies. They point at those having fun and look sad).

1st Narrator The Aadixs group never invited the Gweey's to their fish strips parties and s'mores picnics. Oh, I see that the Gweey's brought goodies, they must have read the Smoke signals. The Gweey's are desperate for a solution to their depressing state.

2nd Narrator I remember the time after Wiigyat stole the ball of light from the Wolf Chief. Wiigyat was raven at the time and he opened his big mouth and dropped the ball of light. Lucky for us or we would still be in black darkness.

Meanwhile Wiigyat is taking the bags of goodies and shining his flashlight on the bellies of the Gitxsan with no stars. Wiigyat removes one of his stars and sticks it on the belly of the gweey'. The gweey' acts happy, tall and strong.

1st Narrator Oh, look the Gweey's are going over to the s'mores picnic. Goodness, I can't tell who is in the aadixs society anymore. They all look the same.

The original aadixs society head over to Wiigyat. They give him bags of hooxs. Wiigyat shines the light on their bellies and the stars disappear.

The Gweey's are still having s'mores and are laughing and happy.

2nd Narrator Look, the Gweey's don't realize what has happened. Now the "no stars on their bellies group" is the high society.

The happy Gweey's stand and look depressed then drop their s'mores stick and run over to Wiigyat.

Soon a circle is going around Wiigyat, his light is blinking on and off. Stars are on. Stars are off. Then Wiigyat's flashlight won't go on.

WIIGYAT (hollers) HEY!! HAW IT (stop it)

Everyone stops. Wiigyat starts handing out goodies from the bags and pointing in a direction. Wiigyat leads everyone off the stage.

1st Narrator Oh, look they are all going over to the smokehouse to have a hooxs party. Wiigyat always has the bad things told about him. Wiigyat never worries, he doesn't care; his light is dim.

2nd Narrator History does not mention that it was Wiigyat who started treating everyone all the same. Now the Gitxsan high society is a myth. The rewards are greater if you treat each other with love and respect. So let's get rid of our stars. Let's put them in jars and save them as a reminder of the unhealthiness of having an aadixs society.

Sabax

Sabax. pronounced
sah-BA, meaning "the end"

Personal and Social Awareness Self-Assessment Scale

1-Emerging	2-Developing	3-Proficient	4-Extending
Contributing to the Classroom and School Community			
<p>I am often unfriendly and disrespectful of others.</p> <p>I don't like to work in groups.</p> <p>I have a hard time following rules.</p>	<p>I am friendly and, if asked will help others some of the time.</p> <p>I am willing to work with others in the classroom some of the time.</p>	<p>I am friendly, kind, and helpful most of the time.</p> <p>I participate in and contribute to classroom activities and I volunteer to do extra things most of the time.</p>	<p>I am friendly, kind, and helpful.</p> <p>I participate in and contribute to classroom activities and I volunteer to do extra things.</p>
Solving Problems in Peaceful Ways			
<p>I usually blame other for things I have done.</p> <p>Sometimes I cannot articulate the problems I am having and cannot solve them.</p>	<p>I work hard to explain how I feel and to control my anger some of the time.</p> <p>I sometimes try to decide when I need help from adults.</p> <p>I sometimes try to solve my problems.</p>	<p>I try to control my anger and also try to use clear thinking to solve my problems most of the time.</p> <p>I can come up with thoughtful ways to solve my problems most of the time.</p>	<p>I try to control my anger and also try to use clear thinking to solve my problems.</p> <p>I can come up with thoughtful ways to solve my problems.</p>
Valuing Diversity and Defending Rights of Others			
<p>I am not nice to people.</p> <p>I am more concerned about what I want than what others want or need.</p>	<p>I am nice to others some of the time.</p> <p>I usually need someone to explain to me how others are being treated unfairly</p>	<p>I am nice to others and treat them fairly most of the time.</p> <p>I often stick up for others when I see them being treated unfairly.</p>	<p>I am nice to others and treat them fairly.</p> <p>I stick up for others when I see them being treated unfairly.</p>
Exercising Democratic Rights and Responsibilities			
<p>I can repeat school rules but not explain why we have them.</p>	<p>When explained to me I feel a responsibility to follow class rules.</p> <p>I sometimes have ideas for making the school and community a better place.</p>	<p>I want to follow class rules and do most of the time.</p> <p>I can think of way to make the world a better place and can help make plans most of the time.</p>	<p>I want to follow class rules and do all of the time.</p> <p>I can think of ways to make the world a better place and can help make plans.</p>

Emotional Responses

When this happens:	Use pictures or words to show how you feel:
My friend invited me to a birthday party.	
My dog died.	
I am moving to another school.	
I did well on my math test.	

When this happens:	Use pictures or words to show how you feel:
I had to speak to a teacher about my behaviour during lunch.	
I made a basket during the basketball game.	
I caught a big trout.	
I fell off my chair.	

The Little Porcupine

Sdikyoodenax.
pronounced *steeg-YO-den*

The Gitksan storytellers tell this story to illustrate the importance of respect for all things. One beautiful summer day, as the story goes, a young porcupine was up on *Sdikyoodenax*. He had been eating all day and was feeling like he should take a nap. Porcupine found a shady place by the scrubby fir bushes. He settled down for what he thought would be a long nap and pleasant dreams.

Then Porcupine woke up. Something or someone was making an irritating noise. Porcupine looked around with his beady little eyes and saw what it was that had awoken him. Creek was trickling peacefully over on her way to the lake. Over Porcupine strutted, very annoyed. He drank up Creek and licked all the rocks dry. After all was quiet once again, Porcupine went to the shade under the fir bushes once again to continue his nap and sweet dreams.

Just as Porcupine was dozing off, Creek started her journey down the mountainside again. Porcupine was really angry this time. He went and drank up the creek and licked all the rocks dry. He went back to dream in the shade of the scrubby fir trees. This happened two more times, and each time Porcupine got angrier and angrier.

After drinking up Creek for the fourth time Porcupine was so full of water, he needed to relieve himself. He waddled toward another clump of bushes. But he did not get there. In the stillness of the afternoon, Porcupine exploded, with fur and quills falling on the nearby bushes.

Creek once again started her journey down the mountain.

Porcupines, the Gitksan say, are still easily irritated. At the slightest disturbance they will discharge their quills.

Unit 8: The Spirit of Celebration

Grade 3



Overview

Ceremonies and celebrations are integral to all cultures, include First Peoples. This unit looks at the traditions associated with wide range of personal and community celebrations.

This unit can be developed over the course of the whole school year, particularly if the final celebration has an end-of-year focus. Alternatively, the unit can be the primary focus of study for a period of one to three months.

Key Big Ideas

	Grade 3
English Language Arts	<ul style="list-style-type: none">• Stories and other texts help us learn about ourselves, our families, and our communities.
Social Studies	<ul style="list-style-type: none">• Learning about Indigenous peoples nurtures multicultural awareness and respect for diversity.• Indigenous knowledge is passed down through oral history, traditions, and collective memory.• Indigenous societies throughout the world value the well-being of the self, the land, spirits, and ancestors.
Arts Education	<ul style="list-style-type: none">• Dance, drama, music, and visual arts are each unique languages for creating and communicating.
Physical Education and Health	<ul style="list-style-type: none">• Movement skills and strategies help us learn how to participate in different types of physical activity.

Key Curricular Competencies

	Grade 3
English Language Arts	<ul style="list-style-type: none">• Use developmentally appropriate reading, listening, and viewing strategies to make meaning• Engage actively as listeners, viewers, and readers, as appropriate to develop understanding of self, identity, and community• Show awareness of how story in First Peoples cultures connects people to family and community
Social Studies	<ul style="list-style-type: none">• Explain why people, events, or places are significant to various individuals and groups
Arts Education	<ul style="list-style-type: none">• Explore identity, place, culture, and belonging through arts experiences• Explore relationships among cultures, communities, and the arts
Physical Education and Health	<ul style="list-style-type: none">• Develop and apply a variety of fundamental movement skills in a variety of physical activities and environments

Learning Goals

- Strengthen their understanding of First Peoples family structures and cultural traditions by learning about a variety of First Peoples ceremonies; who hosts them, why they are conducted, who participates in them, and their cultural significance.

- Develop the ability to compare and contrast their own family structures, traditions, and ceremonies with First Peoples family structures, traditions, and ceremonies. Understanding family structures, traditions, and ceremonies can strengthen their understanding of their own identity and the identities of First Peoples.

Learning Outcomes

- Students will use reading, listening, and speaking skills to discuss, make connections to, and understand First Peoples family structures, ceremonies, and cultural traditions.
- Students will communicate their ideas, reflections, and understandings of First Peoples family structures, ceremonies and cultural traditions through writing, oral language, dance, and visual arts.
- Students will organize and participate in a class or school celebration that incorporates aspects of First Peoples cultural traditions and ceremonies, specifically gift giving and dancing.

Themes Addressed

- family, house group, clan
- ceremony, feast, potlatch
- traditions
- protocols
- gift giving
- performance (song, dance, drama, etc.)
- rites of passage

Lesson Plans in this Unit

- Family, House Groups, and Clans
- Comparing Ceremonies
- Inviting People to Our Celebration
- Gift Giving
- Dance and Music
- Bringing it All Together

Assessment

This unit requires participation. The activities are mostly group based and there is one individual poster project that can be used as a summative assessment. Formative assessment can be completed in the form of “I can” statements.

An assessment tool for the poster activity is also provided at the end of this unit.

Approximate time required

6-8 hours

Authentic Texts

- *The Secret of the Dance* by Andrea Spalding and Alfred Scow
- *The Powwow*, from “Set B” by Lorraine Adams
- *My Elders Tell Me* by Marion (Roze) Wright
- *Raven Tales – The Games* (film)
- *I Like Who I Am* by Tara White

- Celebrations – Gitxsan Gweey’ya (provided at the end of this unit)
- additional local texts depicting ceremonies and celebrations

Materials and Resources

- materials for making posters (poster paper, pens/paint, etc.)
- materials for making gifts (see the Gift Giving lesson)
- optional: food and drinks for the feast



Suggested Instruction and Assessment Approach

Family, House Groups, and Clans

Background

In many First Peoples societies, celebrations are often interconnected with family, House group, or clan structures as well as the spiritual, social, legal, political and economic systems.

The family is the foundation of the society for many First Peoples. It includes multiple generations of relatives, including parents and children, aunts and uncles, grandparents and great grandparents.

In the past, a family had a leader who may have inherited the position or may have been chosen through consensus by the rest of the family.

Usually the family lived together, often in one large house. On the Northwest Coast, as many as 100 related people may have lived in one longhouse or bighouse during the winter. In the Interior Plateau, smaller groups of families lived together in the winter in pit houses or kekuli. Families in some Nations are called house groups in English, though each First Nation has proper words in their own language.

In these societies, stewardship of the land and its resources was often the responsibility of families which had their own particular territories for harvesting different resources throughout the wider territories of their people.

Families moved from site to site over the seasons to harvest and process resources as they became available. Families depended on their lands to provide food and other necessities, and also as sources of economic wealth. Families could build wealth and power through hard work and the benefits of resource-rich lands.

Many societies also have a clan system that organizes people into larger groups based on certain family lines or kinship. Each First Peoples has its own words to describe their clans, and its own understanding of the role of the clan in their society.

Clans are almost always given names from the natural world; commonly they are named for animals, but a few are named for plants or features of the sky. Each family, clan, and village has a history passed down through the oral tradition of the

Nation. Most trace the origins of the group to the time of transformations, when animals could take human form, or when the land as we know it was created. Dances, regalia, and ceremonial items usually connect back to the clan's origin stories.

In some First Peoples communities, house groups are a form of social organization in which large extended families are connected by shared territories, oral traditions, and inherited names.

For many First Peoples today, families, house groups, and clans continue to hold a lot of responsibility within their societies, especially when it comes to the governance of the land and its resources.

For more information about the type(s) of family, house groups, or clan structures found within the First Peoples of your community or territory contact your district's Indigenous contact.

Procedure

Write the word "Family" on the board. Ask students:

- What does family mean to you?
- Who are the people in your family?
- Who can be a member of a family?

Brainstorm and discuss what "family" means to students. Then ask students if they have heard of the term "house group." If students have heard this term before invite them to share what they know about house groups. Repeat with the term Clan.

Using a map of the area highlight the First Peoples traditional territory or territories the community and school is situated in. Share any information you have about the family, house group, or clan structures of the First Peoples from your community with the class.

Create a class definition of "family" that include the local First Peoples understandings of the concept. If the First Peoples from your community have a house group or clan structure, create a class definition of them as well. Post the definition(s) on the wall for students to refer to during the unit.

Interview

Provide students with questions to ask their parents, grandparents, or other older family members about what kinds of celebrations they had when they were young. For example:

- What was your favourite celebration when you were my age?
- When did this celebration take place?
- What was the reason for this celebration?
- Was there any special food for this celebration?
- Were there any special dances or music for this celebration?
- Were there any special stories told at this celebration?
- Do you still have this celebration today?

Based on the earlier brainstorm and the results of the interviews, create a class list of ceremonies. For example:

- birthdays
- religious holidays
- community holidays (e.g., Halloween, Earth Day, Remembrance Day, Canada Day)
- rites of passage (e.g., births, naming ceremonies, weddings, walking out)

Comparing Ceremonies

Materials and Resources

- *The Powwow*
- *I Like Who I Am*
- *Secret of the Dance*
- “Potlatch Ceremony” from *My Elders Tell Me*
- *Raven Tales – The Games* – first part (up to 12:28, “...and the two villages came together in friendship.”)
- Celebrations – Gitxsan Gweey’ya (provided at the end of this unit)
- additional local texts depicting ceremonies and celebrations

Background

When settlers first came to what we now call British Columbia they often only saw the surface of First Peoples ceremonies. They had little understanding of the protocols nor empathy for the deep cultural meaning. They interpreted the ceremonies through their own worldview, which saw the gift giving as an extravagant waste and the performances as pagan rituals. The Canadian government made these important institutions illegal through the *Indian Act*. The ban on these ceremonies was only repealed in 1951.

Despite being banned, and in some cases people being sent to prison, feasts and potlatches have endured. In some communities they were conducted in secret, or disguised as other types of community gatherings.

Today ceremonies like feasts, potlatches, and public witnessing have largely returned to prominence as key cultural institutions.

First Peoples have words in their own language to describe ceremonies or public gatherings, often called feasts in English. The words used to name them depends on their purpose. For example, it could be a wedding feast, a naming feast, a memorial feast, or a settlement feast.

Feasts were, and still are, public institutions that connect First Peoples spiritual lives, governance, economy, politics, land management, and family or clan history through ceremony, oratory and public witness.

In some First Peoples cultures, certain feasts are called potlatches. This is a well-known aspect of many coastal First Peoples cultures.

Feasts and potlatches all are built around cultural protocols, sometimes called “laws of the feast house.” Each First Nation has its own laws and customs that are important for passing on its identity.

Generally, the laws of the feast house express who the people are, their stories that connect them to their ancestors, and acknowledge their lands and resources.

Most feasts and potlatches include the important feature of food, gifts and witnesses. Guests to the feast house are served with bountiful amounts of food. Often the food has been harvested from the territories of the host family or clan. The hosts announce publicly the source of the food served to the guests.

Part of the proceedings includes the passing out of gifts from the host family or clan to its guests. Depending on the nature of the potlatch, these gifts can have great value.

The role of the guests is to act as witnesses to the important events that take place, and therefore guests are key players in oral traditions. By accepting the gifts, guests acknowledge, recognize, and remember the events. For example, they acknowledge the host’s rights to manage their resources and territories. As well, the gifts are seen as an investment. There is an expectation that they will be returned to the hosts in the future.

Through feasts and potlatches, family and clan histories are kept alive. Sacred stories linking ancestors and territories are performed in dance and song for the guests. Artists create masks and regalia that dancers wear to create the dramatic performances.

Preparation

Research what ceremonies are held in your community by the local First Peoples. Find out their purposes, who hosts them, what protocols are associated with them, what traditions they include, and if witnesses are involved. Consult your district’s Indigenous contact for support in finding this information. Alternatively, connect with the local First Peoples directly. Refer to *How do I make connections with the local First Nation communities?* on page 18.

Procedure

Begin by showing students the book *The Powwow*. Walk through the pictures as a class. Ask students to predict what might be happening in the story.

Read the book as a class, or have students read the book in small groups.

Follow the same format for other books and stories (listed at the beginning of this activity).

Help students locate the various nations from the stories on a map of Canada. Share information on the types of ceremonies held by the local First Nations from your community.

“Wherever there are people, there are stories.”
– *Raven Tales – The Games*

Compare the various ceremonies:

- What's the same? What's different?
- What is the purpose of the ceremonies?
- Who were the hosts of the ceremonies?
- Were there any witnesses?
- What cultural traditions were shared during the ceremonies?
- How are adults and children expected to behave in First Peoples ceremonies?
- Have you ever attended a First Peoples ceremony?
- What about the ceremonies you do with your families? (e.g., baby naming ceremony, walking out ceremony, birthday, blessing of a new building, wedding, family reunion) What's the same? What's different?
- How are you expected to behave at these ceremonies? Is it different for children than it is for adults?

Optional Activities

Set up pen pals or key pals with students in another part of the province to talk about their celebrations.

Connect with a local First Nation band or tribal council to find out if there are any First Peoples ceremonies happening in the community. Explain the significance of the ceremony and the protocols linked associated with it to the class. Check with the First Nation to see if the class can attend or participate in any of the upcoming ceremonies.

Invite a local First Peoples community member to the class to share information on the types of ceremonies held throughout the year. Refer to *What protocols should I follow when inviting First Peoples guest speakers into the classroom?* on page 18.

Inviting People to Our Celebration

Explain that the class is going to work together to plan and hold a celebration later in the year. Determine the focus and purpose of the celebration (e.g., mid-winter feast, beginning of spring, recognizing a school or community milestone or anniversary).

Ask: Who do we want to invite to our celebration? Discuss the protocols for who should be invited.

Have students work individually or in groups to create a poster to advertise the celebration. As a class, brainstorm the information that needs to be on the poster.

Assessment

Use criteria such as those outlined in the Poster assessment tool (provided at the end of this unit) to assess students' work.

Gift Giving

Materials and Resources

- materials for making gifts (e.g., thank-you cards, artwork, calendars, woven cedar items)

Procedure

Explain that an important part of many First Peoples celebrations is the giving of gifts. Bring in an Elder or knowledge-keeper from the local First Peoples community member to talk about the relationship between gifts and celebrations, the significance of giving a gift, and the protocols associated with gift giving (e.g., thanking the participant for witnessing the ceremony, and passing on the responsibility for remembering and respecting the ceremony).

As a class, decide what gifts students will make as part of their celebration (e.g., thank-you cards, woven cedar items, artwork, calendars marked with the local First Peoples events and languages, cards describing something they learned during the unit). Discuss the significance and purpose of the particular gift, as applicable.

Dance and Music

Invite a guest (e.g., district cultural teacher – consult your district Indigenous contact for support) to teach a local dance or song to the students. (Note: Guest instructors should choose a dance that is allowed to be shared and danced by the students – i.e., not owned by a particular individual or group.)

Assessment

Assess students on their

- willingness to participate
- ability to move in time to the rhythm and metre
- ability to accurately perform rhythmic patterns

Bringing It All Together

Hold the celebration, incorporating the elements you have prepared (e.g., welcoming invited guests, gift-giving ceremonies, performance of the song or dance). Depending on the time you wish to dedicate to the activity, you may also include elements such as traditional foods, music or dance by local First Peoples performance groups, etc.

Celebrations – Gitxsan Gweey'ya

Gweey'ya. pronounced
GWAY-ee-ah

Within the feast system of the Gitxsan is an event called the Gweey'ya. A Gweey'ya is a lighthearted song used by the Gitxsan to solicit extra funds from the spouses of the hosting clan. The song is sung by the host clan, “Poor, poor me, I am greedy, I want more money, so I remember, and they insert the name of the spouse.” The spouse dances up wearing a costume and presents their donation in a creative way. This portion of the feast was modified and used as a fundraiser for BC Children’s Hospital.

The Gweey'ya song was rewritten and modified for the occasion. The Ksan Performers came with their drums and singers. The Gitxsan children were listed under their clans, Frog (Lax See'l), Fireweed (Giskaast) and Wolf (Lax Gibuu). All the non-Gitxsan staff and children were divided equally among the three clans.

The theme of the first Gweey'ya was “Children are the Flowers of the Gitxsan.” Flower seeds were donated by seed stores and packages of flower seeds were mailed out with the invitations to the local businesses and other schools.

Each class had to decide a name incorporating the theme. The children decided on a costume and made a huge cheque that the entire class had to dance up with and present. The huge building was decorated with flowers that the children had made.

Since the Lax Gibuu was hosting the Gweey'ya feast, the children belonging to the clan had to bring juice and bannock and serve the seated Giskaast and Lax See'l.

This event opened the doors for the Gitxsan culture to be acted out in the school system. It has always been my belief that the Gitxsan children’s culture be accepted and recognized in the schools, in order to motivate the Gitxsan learners. Children must first know who they are and be established in their identity before they can fully appreciate and desire to learn about others.

The Gweey'ya creates the reality of the feast. The Gweey'ya brings the abstract teaching about the culture alive and allows the children to witness and be a part of the real thing. The Gweey'ya also empowers students who have participated in a traditional feast that was held for such reasons as death, name giving, pole raising, and gravestone raising. At the Gweey'ya these students are recognized for their knowledge of the proper way that events should be directed.

The Gweey'ya teaches all about the value of giving to those who are less fortunate. It has made our students aware that they must go beyond their community and help others. The students have watched their community give, and from this they will learn to help others who are in need, even if they themselves are in need. For this is the true nature of giving. At the Gweey'ya the education of the students went beyond the classroom, as they were given the opportunities to learn and value cooperation, caring, empathy, generosity and concern for others. All the students, Gitxsan and non-Gitxsan were given the opportunity to participate in an afternoon of cultural immersion. The students were a part of an event that showed them that anything is possible.

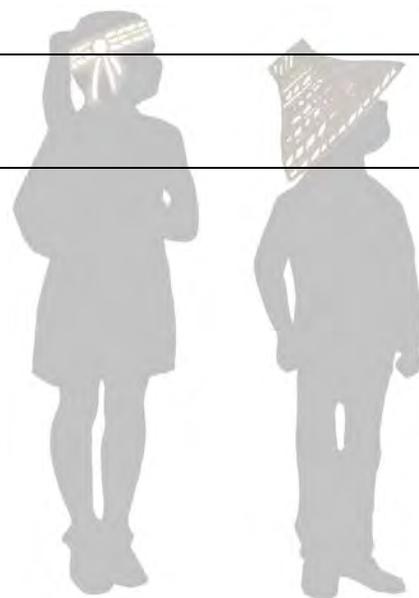
By undertaking the Gweey'ya, the children are allowed to incorporate their culture into their education. The Gweey'ya takes a portion of the Gitksan feast and allows the learners to experience a sense of identity, the importance of culture and the knowledge that we are all connected. In order that the students learn effectively they must be participants and not only spectators. The Gweey'ya connects the Gitksan curriculum to the school lives of children. The opportunity to make a contribution to BC Children's Hospital helps the children to practice meaningful involvement with the world around them.

The Gweey'ya is an event that has enhanced the education at our school. The idea that was born to comfort the friends of Matthew has been of great benefit to BC Children's Hospital and the learners at our school. In paying a tribute to Matthew's memory, our school recognized the educational value in accepting the Gitksan children as learners and teachers.

Poster

Proficiency Scale: 1: Emerging 2: Developing 3: Proficient 4: Extending

Rating (1-4)	Criteria – To what extent do students:	Comments
	Include complete and accurate information about the ceremony	
	Use writing that is neat and legible, with well-formed and properly spaced letters	
	Use correct sentence structures and conventions	
	Make effective use of elements of design (line, colour, and, shape)	
	Provide detailed information and answers peer’s questions about their work	
	Offer constructive comments and feedback about peers’ work	
Date:		Name:





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