

# In Our Own Words

Bringing Authentic First Peoples Content  
to the K-3 Classroom





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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 for Use in K-7 Classrooms* (FNESC, 2012). This guide is available online at [www.fnesc.ca](http://www.fnesc.ca).



## Personal Thanks

Debra Hooper

*I must begin by saying to the parents I have been blessed with; “kukwstum’ckal’ap / thank you” for without you I do not know where I would be. To the people I have met along my journey; Elders, teachers, resource people and children in the classroom, thank you for guiding me in a direction that has allowed me to be involved in helping others learn about, and understand First Peoples in our country. To the people at FNEESC, who do such amazing work, thank you so much for inviting me to be a part of the instrumental work you do to support teachers in British Columbia classrooms. And, last but not most definitely not least, to my amazing family and friends, you are the best and I thank you for always, always supporting me.*

Jacqueline Hunt

*I would like to thank my amazingly supportive family, friends, and mentors for their dedication, patience, time and encouragement. Thank you to our Elders, whom hold the key to our past, present, and gently guide us toward the future, my appreciation is beyond words. I would also like to thank the Grassroots Garden Society for including Wagalus School in their pilot project this project enriched our students’ lives and fostered a new love for learning. This project was the inspiration for the “Gifts from the Earth” unit. I am forever grateful to those who have passed on their knowledge, wisdom, and dedication to life-long learning.*

Jane Smith

*I would like to express my gratitude to the Gitxsan Elders who took the time to tell me stories and teach me to understand and speak Sim’algax. They are now in the spirit world, but their teachings live on. These exceptional individuals have been significant forces in my life. I thank them for their wisdom, their courage, their faith, their commitment, and their sense of humour, their generous sharing, and their tremendous patience with me throughout my life.*

# Contents

## 7 FAQs

- 7 Why has this resource been developed, and what can it contribute to my teaching practice?
- 8 What is meant by “First Peoples”?
- 8 What are First Peoples Principles of Learning, and why are they important?
- 9 What are authentic First Peoples texts?
- 9 Why is it important to use authentic resources?
- 9 How do I know if a resource is authentic?
- 10 What do I need to know about First Peoples stories?
- 11 What themes and topics might I encounter in First Peoples resources?
- 12 How do I find out which resources are appropriate for my local area?
- 12 I’ve encountered an unfamiliar Aboriginal language word. I’m afraid of being disrespectful if I mispronounce it. What should I do?
- 12 What other relevant terminology should I know?
- 13 What First Peoples pedagogies should I be trying to incorporate in my classroom?
- 16 What’s the most appropriate way to include local community resources?
- 16 What other resources and sources of information can I access?

## 18 Activity Snapshots

## 23 Classroom Units

- 25 Introduction to the Units
- 29 Unit 1: All About Me
- 49 Unit 2: Gifts from the Earth
- 71 Unit 3: Stories of the Seasons
- 79 Unit 4: Our Animal Neighbours
- 99 Unit 5: The Spirit of Celebration
- 107 Unit 6: The Power of Stories
- 137 Unit 7: Making Our Ancestors Proud
- 151 Unit 8: Stories from the Sky







## 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 Aboriginal students
- it is increasingly possible to personalize and customize learning experiences in response to class makeup and individual students' learning needs (e.g., due to rapid improvements in information technologies)
- 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
- many First Peoples communities, both on-reserve and off, are committed to making education a priority
- First Peoples 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 First Peoples issues and topics
- 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 First Peoples 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 First Peoples content 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 Peoples communities, teachers will benefit their students and expand their own comfort with this material. And while mistakes will inevitably occur (as in any undertaking), no mistake arising from application of the suggestions provided here will 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 Aboriginal learners.

## ► *What is meant by “First Peoples”?*

The term *First Peoples* refers to Aboriginal (First Nations, Métis, and Inuit) peoples in Canada, as well as to indigenous peoples around the world.

- **Aboriginal:** a term defined in the Constitution Act of 1982 that refers to all indigenous people in Canada, including status and non-status “Indians” (as identified by the *Indian Act*), Métis, and Inuit people.
- **First Nations:** the self-determined political and organizational unit of the Aboriginal community that has the power to negotiate, on a government-to-government basis, with BC and Canada.
- **Métis:** a person of French and Aboriginal ancestry belonging to or descended from the people who established themselves in the Red, Assiniboine, and Saskatchewan river valleys during the nineteenth century, forming a cultural group distinct from both European and Aboriginal peoples.
- **Inuit:** Aboriginal peoples whose origins are different from people known as “North American Indians.” The Inuit generally live in northern Canada and Alaska. Inuit has, in recent years, replaced the term Eskimo.

Students may sometimes encounter outdated terms such as “Native,” “Eskimo,” or “Indian” in relation to First Peoples. Where appropriate, use these as opportunities to teach the appropriate terms and the value of inclusive, respectful language.

## *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 British Columbia’s First Peoples communities.

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

- **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 (focussed 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.**

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 at [www.fnesc.ca](http://www.fnesc.ca).

## ► *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 Aboriginal 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, FNEESC 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 resource will benefit all students in BC:

- First Peoples students will see themselves, their families, their cultures, and their experiences represented as being valued and respected.
- Non First Peoples students will gain a better understanding of and appreciation for the significance of First Peoples 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 for Use in K-7 Classrooms* (FNEESC, 2012). This guide is available online at [www.fnesc.ca](http://www.fnesc.ca).

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

The current edition of guide lists only print resources (fiction and non-fiction) 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 Aboriginal 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?*

### *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.

### *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 legends, 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 Aboriginal 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.fphlcc.ca/>
- First Nations Peoples of British Columbia  
[www.bced.gov.bc.ca/abed/map.htm](http://www.bced.gov.bc.ca/abed/map.htm)

### *Story, Legend, and Myth*

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

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 came about 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:

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

## ► *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 for Use in K-7 Classrooms*, 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 Aboriginal contact or local Band council education co-ordinator. The Ministry of Education maintains an up-to-date list of school district Aboriginal contacts. This list is available online at [www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do](http://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 at grades 2 and 3 require a focus on “Aboriginal peoples of BC.” This also provides an opportunity to emphasize the diversity of First Peoples cultures 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 Aboriginal 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 web site is a valuable resource. This site contains audio clips and other language learning resources for a number of First Peoples languages in Canada. Visit [www.firstvoices.com/](http://www.firstvoices.com/)

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 other relevant terminology should I know?*

Specific terminology will vary by region, culture, and language, but the following general concepts are useful in understanding First Peoples resources and pedagogies.

### *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
- 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.

### **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 (e.g., regarding events and/or situations).

### **Trickster**

The trickster is an anthropomorphic character who disobeys normal rules and conventional behaviour, displaying cunning and artfulness. The trickster often has supernatural powers, and may play the role of transformer/creator, destroyer, clown, or magician. Storytellers may use the trickster archetype to teach lessons about the meaning of existence, introduce humour, act as a symbol, teach humility and the value of learning from mistakes, or provide social commentary.

The most common trickster characters in North American First Peoples stories are Coyote, Raven, and Rabbit. Other examples of trickster characters include Anansi the spider (in many African cultures) and the Fox (in many European cultures).

### **► What First Peoples pedagogies should I be trying to incorporate in my classroom?**

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 (e.g., 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.).

“Students do not learn only from what you do, but also from what you have them do.”

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

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.

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 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.
- Take advantage of the audio recordings provided on CD with some of the authentic texts.
- 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, read “Unit 2: The Oral Tradition” in the *English First Peoples 12 Teacher Resource Guide* (available online at [www.fnesc.ca/](http://www.fnesc.ca/)).

## 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 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.

Whenever possible, look for ways to incorporate thoughtful, meaningful listening activities in your classroom. One such strategy is to bring students to an isolated 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?

### **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?



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 the First Peoples 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 [www.bced.gov.bc.ca/abed/documents.htm](http://www.bced.gov.bc.ca/abed/documents.htm).)

### ***Connecting Learning to the Land***

Another principle of learning common to most First Peoples cultures is that of connection to the land. Wherever possible, look for opportunities to take learning outside. This may be as simple as a nature walk or an outdoor story reading, or 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 do 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.

### ***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.

## ► *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.

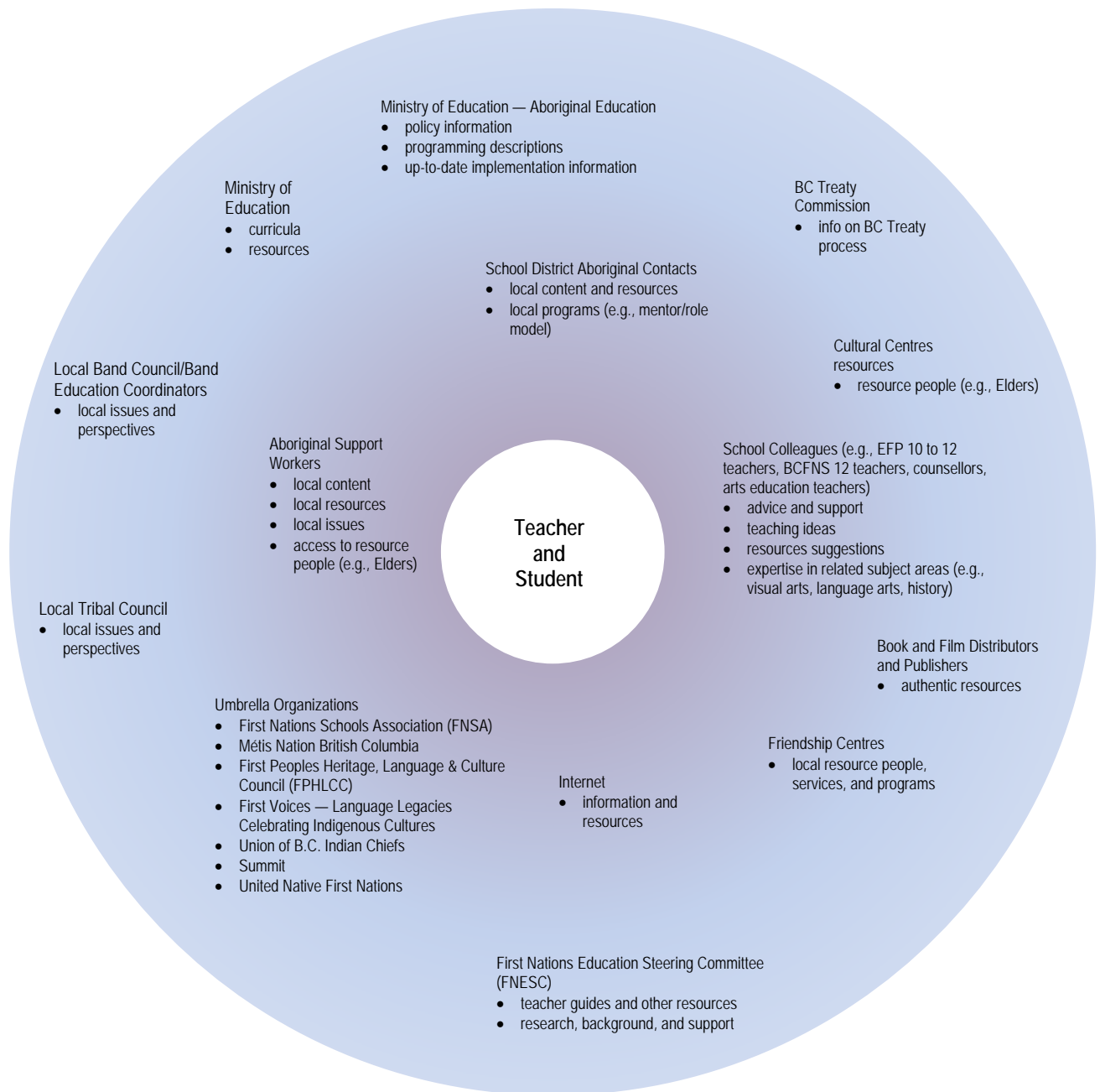
- Consult your local district Aboriginal contact to ensure that proper protocols are followed. Find out if your school or district has any support documents to assist teachers (*Power of Place: Curriculum Enhancement Toolkit* is one such example — available online at [www.ccl-cca.ca/pdfs/fundedresearch/Graham-Toolkit-AbL2006.pdf](http://www.ccl-cca.ca/pdfs/fundedresearch/Graham-Toolkit-AbL2006.pdf)).
- Determine the nature of the presentation (e.g., story reading, demonstration, interview, response to students' presentations, facilitating a simulation or case study). Ensure that the guest speakers are clear about their purpose, the structure, and the time allotted. There should be a direct relationship between the content of the presentation and the prescribed learning outcomes. 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 tape the visit. This can provide a valuable resource for later reference and for other classes.
- Have students give appropriate thanks to the guests.

The graphic on the next page illustrates some of the many sources of information and support related to First Peoples learning.

## ► *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)  
[www.fnesc.ca/](http://www.fnesc.ca/)
- Ministry of Education — Aboriginal Education  
[www.bced.gov.bc.ca/abed/](http://www.bced.gov.bc.ca/abed/)
- Métis Nation British Columbia (MNBC)  
[www.mpcbc.bc.ca/](http://www.mpcbc.bc.ca/)
- First Nations Schools Association (FNSEA)  
[www.fnsa.ca/](http://www.fnsa.ca/)
- First Peoples Heritage, Language & Culture Council (FPHLCC)  
[www.fphlcc.ca/](http://www.fphlcc.ca/)
- First Voices — Language Legacies Celebrating Indigenous Cultures  
[www.firstvoices.com/](http://www.firstvoices.com/)





# 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 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 for Use in K-7 Classrooms*, available online at [www.fnesc.ca](http://www.fnesc.ca).)

### ***Byron through the Seasons***

Use this book, which depicts seasonal practices of the Dene region, as a point of comparison to local seasonal practices.

### ***B Is for Basketball: An Alphabet Book***

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.

### ***The Littlest Sled Dog***

Before reading this story, ask students to brainstorm or create mind maps in relation to questions such as the following:

- What do dogs tell stories about?
- What do dogs dream about?

Use follow-up discussions to focus on the importance of “dreaming big,” and to emphasize that it’s okay if your goals and dreams change over time.

***The Lemonade Stand***

Use this book to talk about ways to reach financial goal.

***I Can't Have Bannock but the Beaver Has a Dam***

Reflection questions:

- What effect does a beaver dam have on the environment?
- Why might a beaver take down a power pole?
- We see beavers as part of our environment, does a beaver see us as part of their environment?
- Why does a beaver build a dam or lodge? What purpose does it serve to the beaver?
- The beaver is a symbol of Canada. What other animals would make good national symbols? Why?

As a follow-up to the book, the class can make bannock (recipe included in book), inviting someone from community to make their version of bannock or fry-bread.

***Jennelli's Dance and Dancing in My Bones***

Use in conjunction with lessons that teach traditional First Peoples dances. Focus on relationships in dance: sometimes you dance on your own, sometimes you dance with others. Discuss how dances are learned — springboard into a discussion of what knowledge or skills students have learned from an Elder, grandparent, or someone else in the community.

***The Little Hummingbird***

Use this book to focus on the idea that every little bit counts, and everyone has the power to do something. Ask students to name the many “little things” they can do to make their world a better place.

***Just a Walk***

Have students draw their own picture book of an adventure/walk in the local area.

***Shi-Shi-etko***

Use in conjunction with a nature walk, focussing on descriptive words for what students see hear and touch. Discuss: what are your special places?

***Alego***

- Use as part of a field trip to the beach with an Elder to find and identify sea life by name.
- Discuss the principle of taking only what you need and leaving the beach free of litter.
- Inquiry question: what was this sea life used for in traditional times? ...today? (e.g., edible vs. non-edible, different preparation techniques, uses for regalia, ...for medicine).
- Compare the beachscape in times past and in the present.

***Which Way Should I Go?***

Use this book for personal reading if a child is going through a loss or grieving process. The book can also be used for class discussions about life changes.

***Dean's Fish***

Use this 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 that fishing today remains very similar to what it was in hundreds of years ago.

***Mayuk the Grizzly Bear***

This book can be used to address themes such as

- safety in the outdoors
- respect for wildlife
- origins of names
- the concept of habitat and what it means for particular wildlife species (e.g., grizzly)
- human activities that affect the habitat of animals such as grizzly.

Follow-up activities for the book could include having students make posters about what the forest means to them.

***How the Fox Got His Crossed Legs,  
How the Coho Got His Hooked Nose,  
How the Robin Got Its Red Breast,***  
etc.

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







# Classroom Units



# Introduction to the Classroom Units

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

	Grade	English Lang. Arts	Drama	Dance	Health & Career Ed	Mathematics	Music	Science	Social Studies	Visual Arts
Unit 1: All About Me	K	✓			✓	✓		✓	✓	
Unit 2: Gifts from the Earth	K-1	✓			✓	✓		✓		✓
Unit 3: Stories of the Seasons	1	✓	✓	✓			✓	✓	✓	✓
Unit 4: Our Animal Neighbours	2	✓	✓						✓	✓
Unit 5: The Spirit of Celebration	2	✓		✓	✓		✓		✓	✓
Unit 6: The Power of Stories	2-3	✓	✓		✓	✓		✓		✓
Unit 7: Making Our Ancestors Proud	2-3	✓	✓		✓					✓
Unit 8: Stories from the Sky	3	✓						✓		✓

Each unit includes a focus on one or more of the texts identified in the FNESC resource guide, *Authentic First Peoples Resources for Use in K-7 Classrooms*. Consult this guide — available online at [www.fnesc.ca](http://www.fnesc.ca) — for detailed annotations of each text, including description, key features, reading level, and ordering information.



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

## 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 and other guest speakers. Consult your district's Aboriginal contact for assistance in identifying appropriate local resources. (An up-to-date list of district Aboriginal contacts can be found at [www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do](http://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?" in the FAQ section earlier in this resource.

## Shared Learnings

To help teachers bring authentic First Peoples knowledge into the classroom in a way that is accurate, and that reflects Aboriginals 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.

### 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.

### 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.

### 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.

### **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.

### **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.

### **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.

The full text of the *Shared Learnings* resource is available in schools, as well as online at [www.bced.gov.bc.ca/abed/documents.htm](http://www.bced.gov.bc.ca/abed/documents.htm). In addition to these Shared Learning statements, the resource contains activity suggestions by grade and curriculum area, as well as sample lesson plans (e.g., lessons on Listening, Storytelling, and Aboriginal 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.

### **Curriculum Connections**

This unit can be used to help students achieve Kindergarten curriculum expectations in the following areas:

#### English Language Arts

- speaking and listening activities to share ideas
- listening and speaking skills
- developing oral language use
- connecting known with new experiences
- responding to stories in a variety of ways
- creating simple messages
- simple printing

#### Health and Career Education

- personal interests and skills
- caring behaviours in families

#### Mathematics

- number sequence
- numerals from 1 to 10
- comparing quantities
- measurement — comparing

#### Science

- features of common animals

#### Social Studies

- gathering information from personal experiences and oral sources
- groups and places of personal significance
- similarities and differences among families
- work done in the community
- technologies in their lives

#### Visual Arts

- creating images from personal experience
- creating images that represent time and space
- using colour, shape, and line

### **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/Counting

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

**Approximate time required**

17-20 hours



## 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 him/herself; his or her English name and traditional name and its meaning, where she or he grew up, some of his or her favourite activities to do when she or he was growing up, share a few personal photos or a special story that was told when she or he was growing up.

If you are unable to find a suitable Elder, *Exploring Quatsino* by Marion Wright and Sara Child, pages 2-6 is a fantastic 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 [age 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* (pgs. 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 of 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 his/her story about his/herself. Ask students how they should behave when they have a special guest presenter.

Have Elder tell his/her story and respond to questions from the students at the end. Thank the Elder for his/her 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 3 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/eye colour, number of boys/girls).

### **Assessment**

See the Self-Portrait observation sheet (provided at the end of this unit).

### **Extension**

For the students who finish early, they can draw a background on the picture (trees, sun, clouds, etc.).

## Lesson 2 – Sorting/Counting

### **Materials and resources**

- one 3x3 inch blank copy paper per student
- tape

### **Procedure**

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.

Have students' pair with another student.

Hand out 3x3 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 them 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 Lesson 2 — Counting Assessment (provided at the end of this unit).

### **Extension**

Mathematics extension: 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 5X5 in 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 chart – with their information that students would like to include in their books about themselves.

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

#### **Part 1**

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.

#### **Part 2**

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).

### **Adaptation**

For any students that need extra assistance, provide them with name tags with their names already printed for them to copy.

## **Lesson 4 – Measurement**

### **Materials and Resources**

- one “Weight/Height” sheet per student, copied on coloured paper
- Unifix cubes
- scale
- magazine/Calendar pictures of wild animals (big and small)
- file folders

### **Preparation**

Make a page titled “Weight/Height” — on the top half of the page have 2 fill in the blank sentences: I am \_\_\_\_ Unifix cubes tall. I weigh \_\_\_\_ kg. On the bottom half of the page, write: I weigh less/more than a \_\_\_\_.

### **Procedure**

This math lesson will be a part of the book.

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 Unifix cubes, weigh themselves with on a scale and cut out a picture of an animal that they believe weighs less or more than themselves.

Read the “Weight/Height” sheet to the class.

Pair students and have them put Unifix cubes together to see how many Unifix cubes tall each other is and with assistance, record their answer on the “Weight/Height” sheet.

As they finish the height section, they can use the scale to find out how much they weigh in kilograms and record that as well.

Finally, students can find a picture of a wild animal that they like and glue it to the bottom of the “Weight/Height” sheet. Depending on the animal that they chose, they can then circle the appropriate: I weigh less than or more than (animal). Have students add this sheet to their file folders.

## Lesson 5 – Family

### Preparation

Make a page titled “My family” 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 his/her family, how many brothers/sisters s/he has, where s/he lived growing up, who lived with them, activities that his/her family did together, his/her favourite family memories.

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

### Materials and resources

- Local Elder or “*Exploring Tsax̓is*” pgs. 3-5 by Marion Wright and Sara Child
- 1 – “My Family” page on coloured photocopy paper per student
- 1 – 7X8 in. photocopy paper per student
- light coloured ink pads
- file folder

### Procedure

Today, students will focus on information about their families.

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 of 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/sisters they have, activities they do together, etc.

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

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

### Families Pictures

Have students stamp their thumb and/fingers on the inepad and place a thumb/finger print 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 thumb/finger print. 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 same/different number of brothers/sisters). Discuss the roles of the family members, things that families do together (ex. 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: Speaking Assessment (provided at the end of this unit).

## **Lesson 6 — Animals**

### **Preparation**

Invite a local First Peoples artist to the class to show examples of his/her artwork, to tell a legend about 1 or 2 animals in his/her artwork, to teach the students how to draw 1-2 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**

Remind students how to behave when there is a guest speaker in the class.

Invite the artist in to share his/her artwork, a brief history how s/he started in the art business, and a legend about an animal. Once finished, have a question and answer period.

Discuss the characteristics, similarities, and differences of the selected animals.

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) they just

learned how to draw. The students can complete their artwork by colouring it using the appropriate colours.

Have students add their completed artworks to their file folders.

### **Assessment**

See Lesson 6: Self-assessment on behaviour and participation (provided at the end of this unit).

### **Extension**

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 his/her community, its traditional name and meaning, how the community works together, and to describe some of the communities landmarks (totem 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 7x8 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 to be guided of the type of information that can be included in a book — for example, a picture of their house, neighbourhood, stores, totem poles, daycare centres, school, people who work in the community.

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 abilities (English Language Arts A4), observe the class and take notes while the Elder is speaking.

## **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
- picture number cards
- blank CD – 1 per student
- file folder

### **Procedure**

Today, the students will learn how to count to 5 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 First Peoples speaker teach the numbers 1-5. After practicing, the students can play the “popcorn number game.”

Popcorn number game: Number the students 1-5 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 5, arrange Part 2.

## **Part 2**

For the second part of the lesson, 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 using a program, such as, Audacity. Where the students can edit and add sound effects. Burn the final copy to a CD. Label with the students name and add to the file folder.

## **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. Create a pocket on the back cover to include the CD.

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

### **Materials and resources**

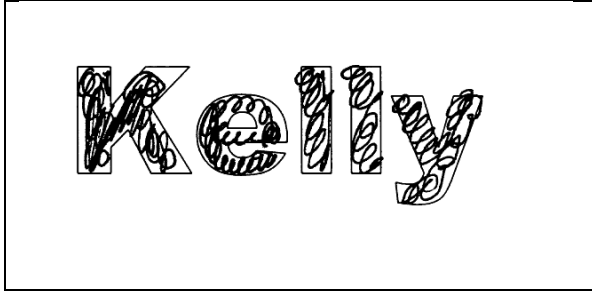
- blank paper, 1 sheet per student
- 2 sheets of coloured construction paper per student (multiple colours)
- markers
- file folder

### **Procedure**

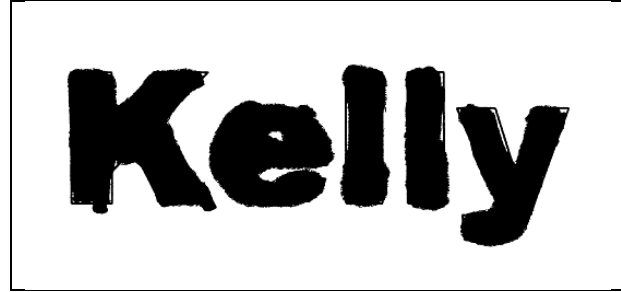
Demonstrate to the students how to make “fancy” lettering, such as bubble and block letters.

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 2 weeks to complete, allowing students to work on it during any extra time available.

### **Assessment**

Refer to Lesson 9 – Name Design Rubric (provided at the end of this unit).

### **Adaptation**

For students who are having difficulties with bubble lettering etc., 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.

## **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. Discuss the importance of being about to hear and understand them. Allow time for practice.

Invite local First Peoples singer(s) to sing one/two songs.

### **Materials and resources**

- student books
- tea/coffee
- desserts

### **Procedure**

Ask the singers to sing a welcome song.

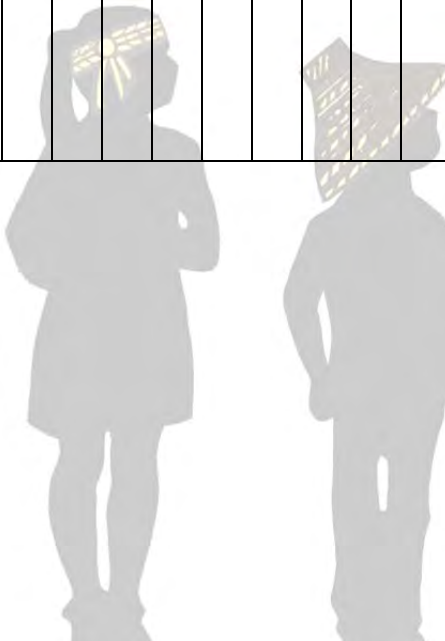
Welcome the guests. Thank the guests for their story contributions in teaching the children about themselves, their family and community.

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.

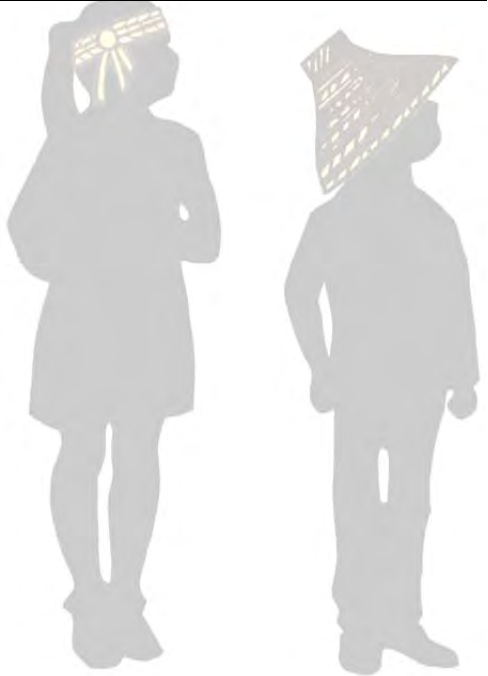
Ask singers to sing a closing or fun song to finish the afternoon.

# Self-Portrait Observation Sheet

Name																						
▪ included head																						
▪ included most facial features: eyes, nose, mouth																						
▪ included a body																						
▪ included arms and legs																						
▪ included clothes																						
▪ used a minimum of 3 colours																						
▪ used appropriate amount of glue																						
▪ used time effectively																						
▪ extended the activity by adding a background scene																						
Date:	Comments: 																					

# Lesson 2 — Counting

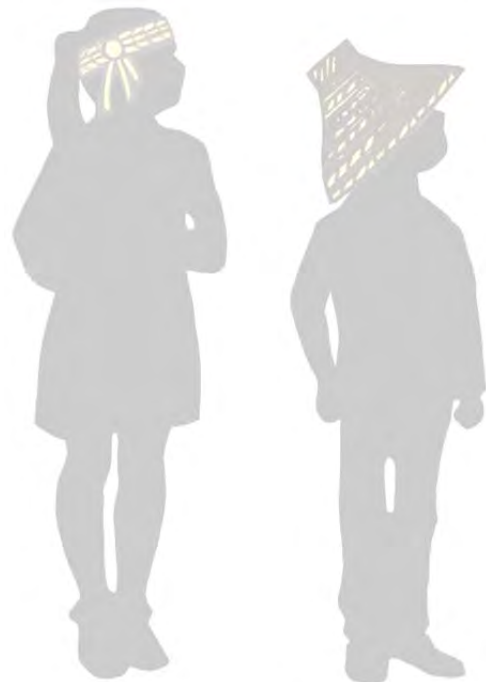
Name																								
▪ count 1-5																								
▪ counts 5-10																								
▪ counts to 11																								
▪ counts to 12																								
▪ counts to 13																								
▪ counts to 14																								
▪ counts to 15																								
▪ counts 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																								



## Lesson 3 – Name Assessment

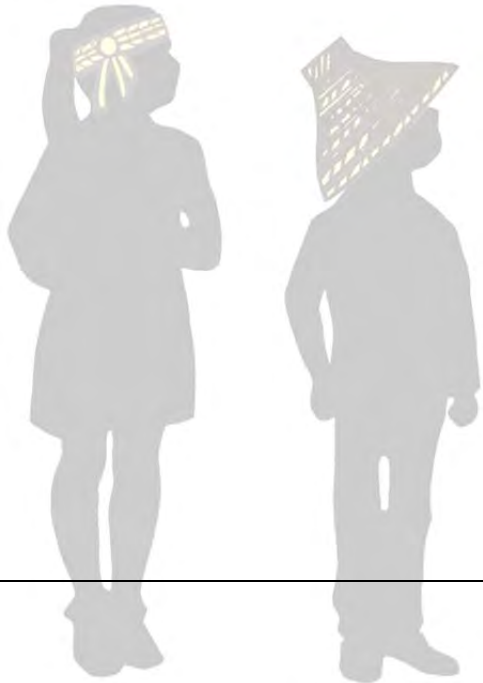
Key: 3=excellent, 2=satisfactory, 1=needs improvement, 0=not evident

Rating (0-3)	Criteria—To what extent does the student:	Comments
	<ul style="list-style-type: none"> <li>Print name with a capital letter</li> </ul>	
	<ul style="list-style-type: none"> <li>Use lower-cased letters for the remainder of his/her name</li> </ul>	
	<ul style="list-style-type: none"> <li>Use correct letters in his/her name</li> </ul>	
	<ul style="list-style-type: none"> <li>Print letters of his/her name in order</li> </ul>	
	<ul style="list-style-type: none"> <li>Use the Hat/Belt/Shoe line</li> </ul>	
	<ul style="list-style-type: none"> <li>Print legibly</li> </ul>	
	<ul style="list-style-type: none"> <li>Use the pre-printed nametag to copy his/her name</li> </ul>	



# Lesson 5: Speech/Language Assessment

Name																				
▪ stays on topic																				
▪ speaks clearly																				
▪ speaks fluently																				
▪ pronounced most sounds correctly																				
▪ used appropriate volume, tone, pace and intonation of voice																				
▪ talked about each family member																				
Date:	Comments:																			

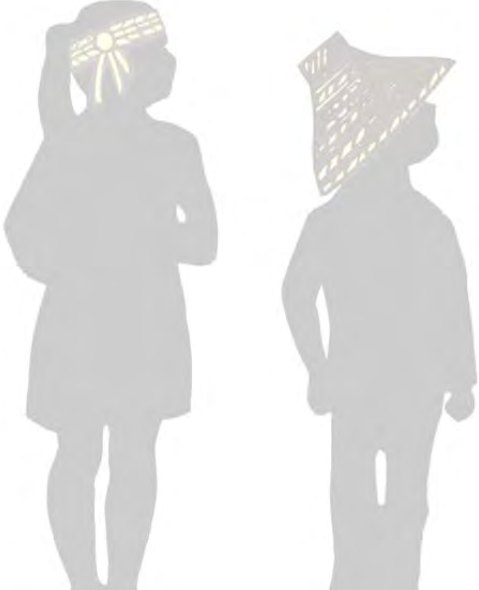


## Lesson 6: Behaviour and Participation

😊 – Good job!

☹️ – Could be better

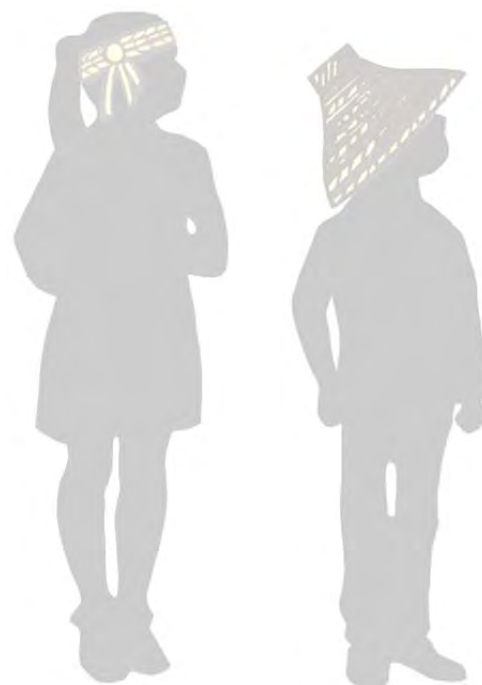
	Self-Assessment	Teacher Assessment
I listened.		
I asked questions.		
I tried my best.		
Teacher comments:		





## Lesson 9: Name Design

4 - Accomplished	3 - Acquired	2 - Developing	1 - Emerging
Student's design is complete with name completely coloured one colour	Student's design includes name that is mostly coloured one colour with a few white spots	Student's design includes name, coloured with spaces (spaghetti colouring)	Student's design includes name and/or some colour
Effective use of colour, shape and patterns	Mostly effective use of colour, shape and patterns	Minimal use of colour, shape and patterns	No effective use of colour, shape and patterns
Student's design makes effective use of the whole space	Student's painting mostly makes effective use of the whole space	Student's painting minimally makes use of the whole space	Student's painting makes no use of the whole space
Student offers positive comments about peers' work without being prompted	Student offers positive comments about peers' work with prompting	Student is guided to offer positive comments about peers' work	Comments are non-constructive





# 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. 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 Aboriginal tradition of saying “Thank you” for everything that has been provided.

### Curriculum Connections

This unit can be used to help students achieve Kindergarten and Grade 1 curriculum expectations in the following areas:

	<b>Kindergarten</b>	<b>Grade 1</b>
English Language Arts	<ul style="list-style-type: none"> <li>▪ speaking and listening to share ideas</li> <li>▪ listening and speaking skills</li> <li>▪ developing oral language use</li> <li>▪ connecting known with new experiences</li> <li>▪ responding to stories in a variety of ways</li> <li>▪ creating simple messages</li> </ul>	<ul style="list-style-type: none"> <li>▪ speaking and listening for specific purposes</li> <li>▪ listening and speaking skills</li> <li>▪ listening for specific purposes</li> <li>▪ reading grade-appropriate texts</li> <li>▪ responding to stories in a variety of ways</li> <li>▪ creating simple personal writing</li> </ul>
Health and Career Education	<ul style="list-style-type: none"> <li>▪ healthy practices</li> </ul>	<ul style="list-style-type: none"> <li>▪ sources of support at school and in the community</li> <li>▪ healthy practices</li> </ul>
Mathematics	<ul style="list-style-type: none"> <li>▪ number sequence</li> <li>▪ numerals from 1 to 10</li> <li>▪ measurement — comparing</li> </ul>	<ul style="list-style-type: none"> <li>▪ counting</li> <li>▪ comparing quantities</li> <li>▪ measurement processes</li> </ul>
Science	<ul style="list-style-type: none"> <li>▪ using senses to make observations</li> <li>▪ features of local plants</li> </ul>	<ul style="list-style-type: none"> <li>▪ classifying organisms</li> <li>▪ needs of local plants</li> <li>▪ how needs of plants are met in the environment</li> </ul>
Visual Arts	<ul style="list-style-type: none"> <li>▪ creating images from observation</li> <li>▪ using colour, shape, and line</li> <li>▪ experimenting with materials, technologies, and processes</li> </ul>	<ul style="list-style-type: none"> <li>▪ creating images from observation</li> <li>▪ using colour, shape, and line</li> <li>▪ experimenting with materials, technologies, and processes</li> </ul>

### Themes Addressed

- seasonal cycle, seasonal activities
- traditional knowledge
- relationship to the natural world

- Elders
- vitality
- ways of learning
- food
- ceremony

### **Lesson Plans in this Unit**

- Lesson 1 –Planning a Garden
- Lesson 2 – Planting seeds/bulbs and Measuring Height
- Lessons 3 and 4 – Recap/Measurement
- Lesson 5 – Measurement and Harvesting Vegetables
- Lesson 6 – Counting and Order by Size
- Lesson 7 – Washed Water Painting
- Lesson 8 – Thank You Card
- Lesson 9 – Vegetable Preparation and Lunch Feast

### **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” 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 1 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 if they are available.

As part of your pre-planning, ask the Elder to name the vegetables that your class will be planting in their language. Please note that some of the vegetables may not

have Aboriginal language names if the vegetables were not traditionally part of the local diet.

Also, ask the Elder 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. (An example book is listed below).

“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 at the garden site, or a planting site that you have created at your school.

Have a class discussion and list information about gardens with your local Elder:

- 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?

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. Explain to the students that on your next visit, they will be planting potatoes, carrots, and tomatoes. When planting these vegetables, they will be planted in rows. Show picture cards of the vegetables to be planted.

Ask your Elder to say the names of the vegetables in the local First Peoples language and have the students repeat the word(s). In Kwak’wala, they are:

- gwagwaxomas – things that grow
- kwu’si – potatoes
- xatam – carrots

(For a guide to pronunciation of Kwak’wala words, visit [www.firstvoices.com/en/Kwakwala/words](http://www.firstvoices.com/en/Kwakwala/words))

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).

Have students collect a few samples of the different types of flowers in the area.

Return to the classroom. Explain to the students that you are going to divide the class into 3 groups and each group has a different activity to complete and then they will rotate until they finish each group.

Divide the class into 3 groups:

Group 1 – Display the flower samples. Have students draw at least two examples of the different types of flowers they saw in the area. They should use a minimum of 3 colours, and include stems, leaves, and flower.

Group 2 – Have your local Elder read “*Giving Thanks*” by Chief Jake Swamp or tell their personal story that is relevant to gardening. 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?

Group 3 – Have students draw and colour a plan of the garden. For example, a row of potatoes, a row of carrots, etc. Alternatively, have students draw and colour a picture of one of the vegetables that will be planted on our next visit.

### **Assessment**

Please see Flower Criterion Observation Sheet (provided at the end of this unit) for Group 1 Project.

### **Extension**

A video version of the book *Giving Thanks* is available online from YouTube ([www.youtube.com/watch?v=Iz\\_aeyCbE6Y](http://www.youtube.com/watch?v=Iz_aeyCbE6Y)). In this video, students take 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.

## **Lesson 2 — Planting seeds/bulbs and measuring height**

### **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)
- Unifix cubes (linking cubes)
- 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 as the previous lesson. Ask the Elder if she or he has 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.)

### **Procedure**

In this lesson, the students measure the height of the stem using Unifix cubes.

### **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 Elder to say the words in the local aboriginal 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/bulb, plant the seed/bulb, cover the seed/bulb with soil.

Have students independently take turns planting a seed/bulb.

Once all students have planted their seeds/bulbs, ask them, “What do the seeds/bulbs need to grow?” (Water, sun, air).

Rotate the groups until everyone has planted at least one seed/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 Elder 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 Unifix cubes and bar graph (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.

## **Lessons 3 and 4 – Recap/Measurement**

### **Materials and Resources**

- Unifix cubes
- growth chart for each vegetable – 1 per pair of students

### **Preparation**

This lesson can take place at the end of June and the first week in September. Prior to the lesson, pre-date the growth bar graph.

### **Procedure**

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?
- 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 Unifix cubes and record the growth on a bar graph by shading in the number of Unifix cubes.

Pair students and give each pair a handful of Unifix cubes 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 Unifix cubes.

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 amount of Unifix cubes.

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

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 the Math Criterion Observation Sheet (provided at the end of this unit).



## Lesson 5 – Measurement and Harvesting Vegetables

### Materials and Resources

- Unifix cubes
- growth charts from previous lessons
- garden shovels – 1 per student
- plastic bags – 1 per student
- Caring for Me series: *Eat, Run, And Live Healthy* by Karen W. Olson

### Preparation

This lesson should take place in the middle of September. Invite the same Elder as the previous lessons.

Ask the Elder 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.

### Procedure

#### Part 1

Pair the students; distribute the Unifix cubes, growth charts, 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?

#### Part 2

Divide the students into 3 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?

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?

Explain to the class that next week, they will be joining the local high school students in their Foods 10, 11 or 12 classes to prepare the vegetables to feast on.

### Assessment

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

- focus attention on the speaker
- respond appropriately to dramatic or comedic moment with silence, laughter, and body language.

## Lesson 6 – Counting and Order by Size

### Materials and Resources

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

### Preparation

Invite the Elder back to the class to teach the students how to count from 1- 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 Elder to teach the students how to count from 1-10 in the local Aboriginal language. In Kwak'wala:

'N <u>a</u> m	one
Ma' <u>l</u>	two
Yud <u>a</u> xw	three
Mu	four
S <u>a</u> k'a	five
K' <u>a</u> t'la	six
A <u>d</u> labu	seven
Ma' <u>l</u> gwa'nal	eight
'na' <u>n</u> a'ma	nine
la'stu	ten

(For pronunciation of Kwak'wala numbers visit [www.firstvoices.com/en/Kwakwala/word-category/20c51d4e52e47c52/NUMBERS](http://www.firstvoices.com/en/Kwakwala/word-category/20c51d4e52e47c52/NUMBERS))

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.

### **Extension**

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

### **Assessment**

See the Checklist Assessment sheet for counting (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.

#### **Step 1**

Hand out paper and crayons. Students draw the vegetables.

#### **Step 2**

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.

### **Assessment**

See Washed Water Painting Rubric (provided at the end of this unit).

## **Lesson 8 — Thank-You Card**

### **Materials and Resources**

- 18"x24" construction paper
- 4.5"x6" yellow, red, orange, green, and brown construction paper – 1 per student
- glue
- 2"x2" 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 who has helped your class. The theme of the card is "Thank you for helping us grow."

Randomly hand out brown, red, yellow, orange and green 4.5"x6" 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" construction paper in half, at the top or bottom, write "Thank you for helping us grow."

Students' hand cutouts 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 the some finish early, hand out small pieces of 2" x 2" 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.

### **Assessment**

See Thank You Card observation sheet (provided at the end of this unit).

## Lesson 9 — Vegetable Preparation and Lunch Feast

### Materials and Resources

- ingredients for potato soup: olive oil, onions, carrots, potatoes, vegetable broth, cheese, light cream
- ingredients for baked potato: olive oil, seasoning salt, parsley
- ingredients for salsa: tomatoes, green peppers, green onion, jalapeño peppers, cilantro, lime juice, garlic cloves, salt
- buns
- paring knives – 1 per/pair of students
- cutting boards – 1 per/pair of students
- aprons – 1 per student
- soup pots
- baking pans
- serving bowls
- soup bowls, plates, cutlery, cups
- dish soap
- dish towels
- 6 – 2x4's – 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 Foods teacher, local singer(s), and Elder.

With the Foods teacher, plan to make baked potatoes, potato soup, and salsa. (Work with the Foods 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 Foods class prepare the soup in advance. Therefore, your class is just focussed on the baked potato and salsa.

Ask the Elder if s/he would be comfortable saying a prayer prior to eating.

Organize time, date, location (e.g., the Foods classroom).

Bring harvested vegetables to the Foods 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 a Welcome song, Feast Song, Closing Song and/or Fun dance. (Note: the timing of each song may vary according to tradition.)

For the extension activity, have enough materials to make 3-4 scarecrows to eventually place at the garden site.

### Procedure

Once everyone from all the classes are gathered together. Welcome everyone. Explain that all the students get to prepare the vegetables that they planted and harvested with the assistance of the Foods class. They are going to be chefs on this day and that requires them to have a lot of responsibility:

- First, they have to wash their hands.
- Second, put on an apron.

- Third, a teacher will help them find a partner or two (Place 1 Foods student with 1-2 students from your class).
- Forth, 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 Foods students:

- Students will wash the potatoes.
- Preheat the oven to 350 degrees. They cut the potatoes into ½ 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. Wash the dishes.

Set the tables for lunch.

Just before lunch. Have singers, open with a “Welcome Song.” Thank everyone involved in the occasion. Present the thank you card to the Elder. Ask Elder to say a prayer.

Have lunch. After lunch, the singer(s) will sing a “Feast Song.” Once lunch is completed, students can help with the clean-up and dishes.

### ***Extensions***

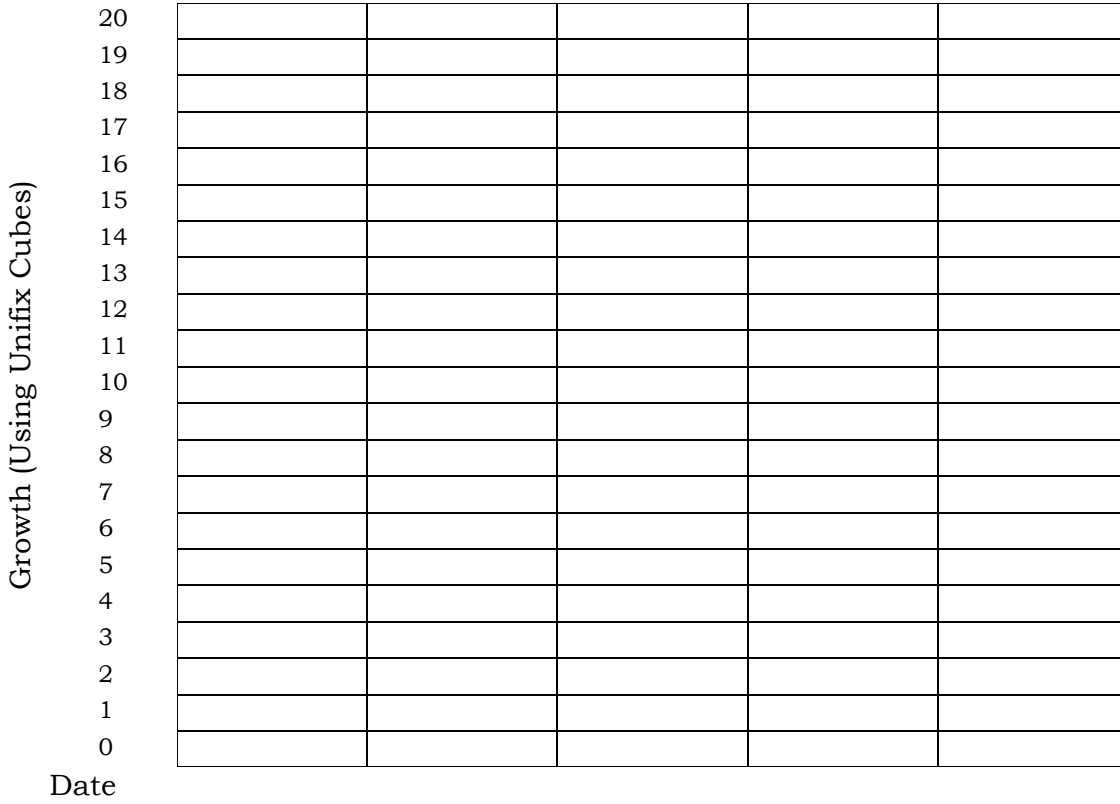
As students finish, they can work together on a group project: making a scarecrow. Students can dress, decorate, and display the scarecrow as they please, depending on the location of the garden site.

Once all students are finished. They can gather to dance to a “Fun Dance Song” to conclude the day.

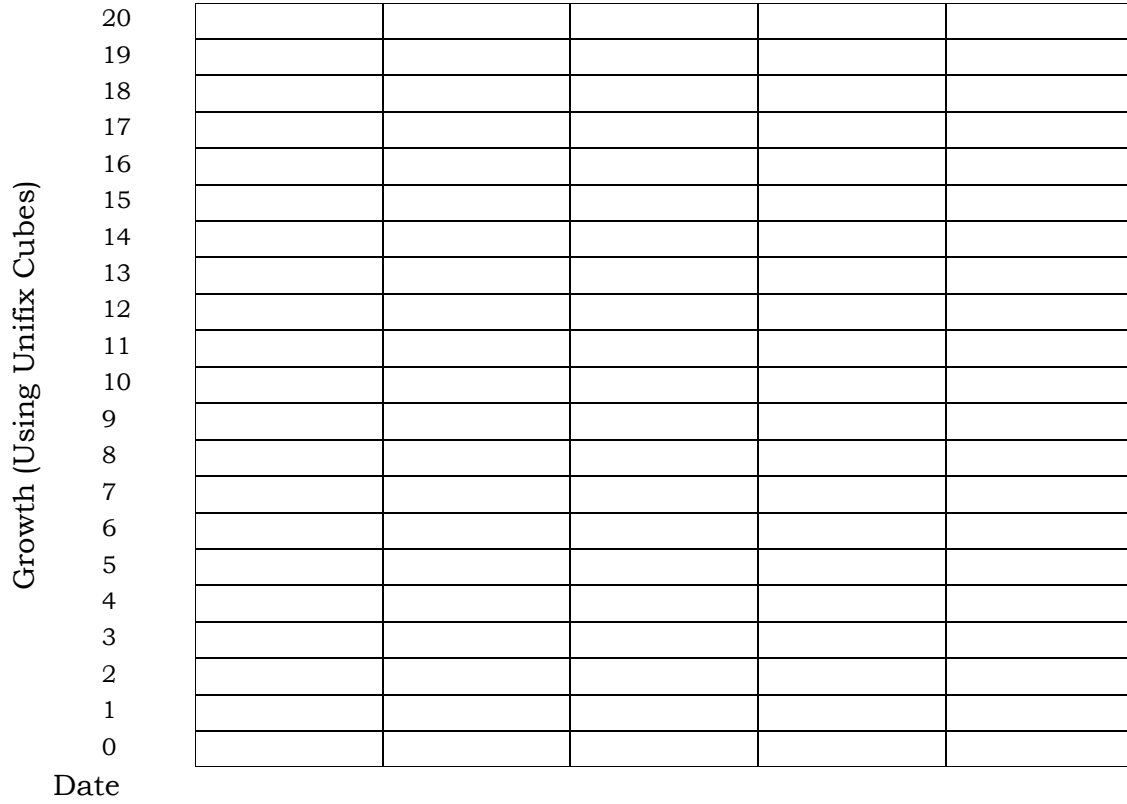
### ***Assessment***

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

# Potato – Bar Graph

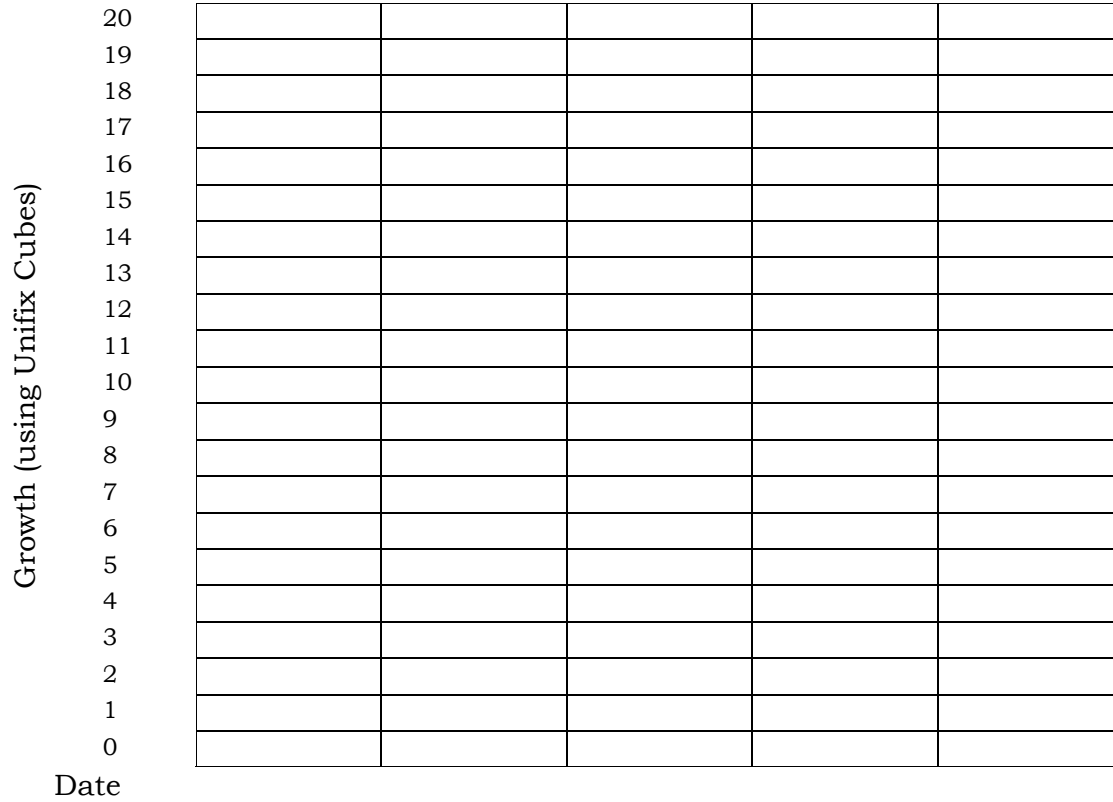


# Carrot – Bar Graph






# Tomato – Bar Graph





# Potato Math


Count the potatoes. Write the number on each line.


Extension: Colour each row of potatoes with an AB pattern.


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\_\_\_\_\_ 


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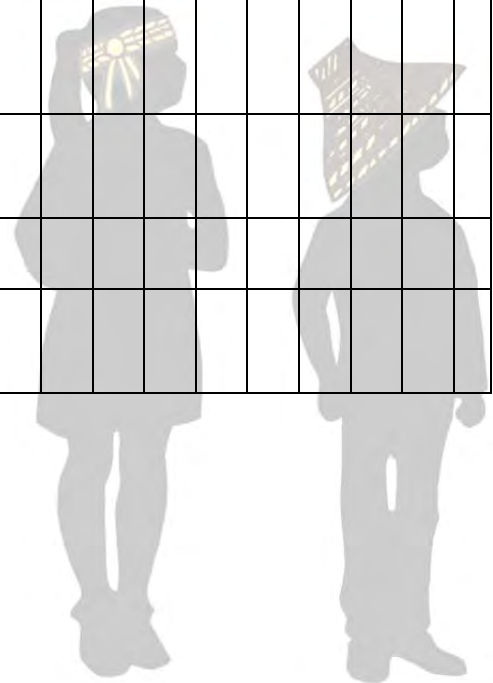
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## Lesson 1 — Flower Criterion Observation Sheet


Name																			
▪ drew a min. of 2 flowers																			
▪ used minimum of 3 colours																			
▪ picture includes a stem																			
▪ picture includes a leaf																			
▪ picture includes a flower																			

## Lessons 3/4/5 — Nonstandard Measurement and Graphing

Name																			
▪ measured stem with Unifix Cubes																			
▪ shaded in correct column																			
▪ shaded the correct number of Unifix cubes																			

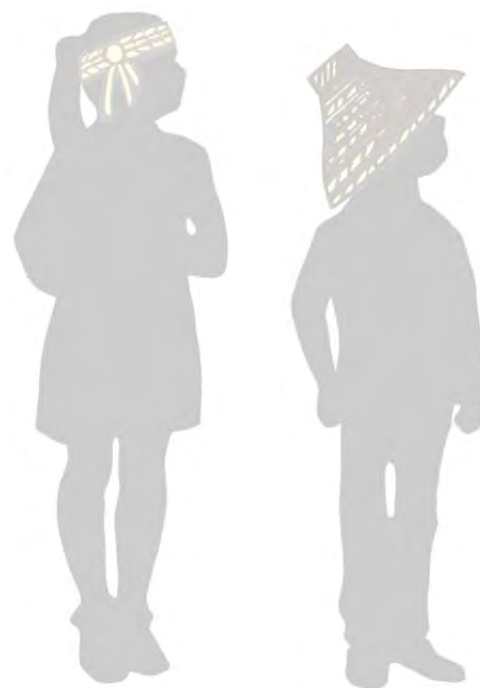


# Lesson 6 – Counting/Printing Numbers Checklist

Name																				
Counts 1-5																				
Counts 6																				
7																				
8																				
9																				
10																				
Record: last number counted																				
Prints digits 1-5																				
Prints digits 6-10																				
Matches corresponding number to picture																				
	<p>Comments:</p> <div style="text-align: right; margin-top: 20px;">  </div>																			

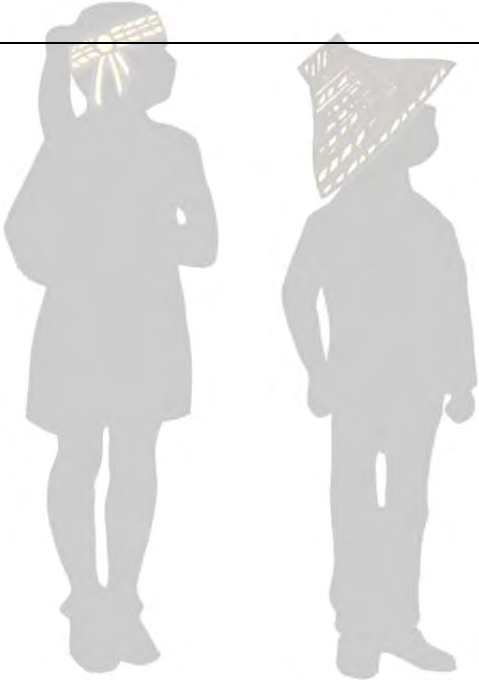
## Lesson 7: Washed Water Painting

4 - Accomplished	3 - Acquired	2 - Developing	1 - Emerging
Student's painting is complete with all 3 vegetables present and appropriate colours used	Student's painting includes 2 of the vegetables and appropriate colours used	Student's painting includes at least 2 of the vegetables; however, appropriate colours were not used	Student's painting includes 1 of the vegetables and/or appropriate colours were not used
Effective use of shape	Mostly effective use of shape	Minimal use of shape	No effective use of shape
Student's painting makes effective use of the whole space	Student's painting mostly makes effective use of the whole space	Student's painting minimally makes use of the whole space	Student's painting makes no use of the whole space
Student offers positive comments about peers' work without being prompted	Student offers positive comments about peers' work with prompting	Student is guided to offer positive comments about peers' work	Comments are non-constructive



# Lesson 8: Thank-You Card Observation Sheet

Name																				
<ul style="list-style-type: none"> <li>held scissors correctly</li> </ul>																				
<ul style="list-style-type: none"> <li>cut out hand effectively</li> </ul>																				
<ul style="list-style-type: none"> <li>used an appropriate amount of glue</li> </ul>																				
<ul style="list-style-type: none"> <li>printed name on hand</li> </ul>																				
<ul style="list-style-type: none"> <li>used time effectively</li> </ul>																				
<ul style="list-style-type: none"> <li>completed extension activity</li> </ul>																				
	Comments:																			

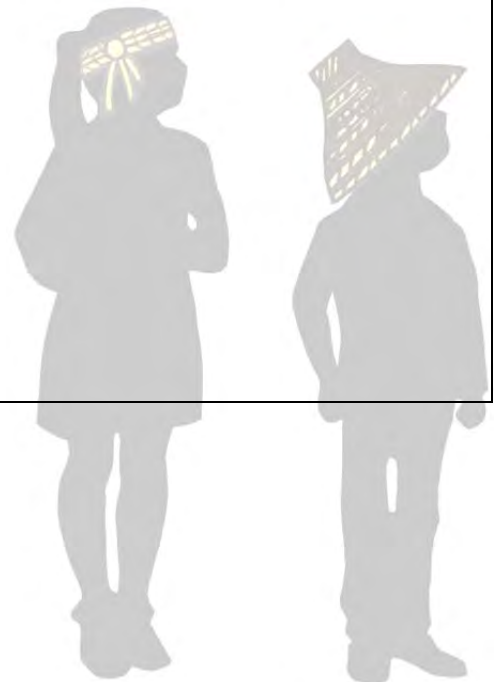


## Lesson 9: Meal Preparation — What I Learned

😊 – Good job!

☹️ – Could be better

	Self-Assessment	Teacher Assessment
I worked well with my partner.		
I shared the workspace.		
I respected my partners' ideas.		
I handled the cooking equipment with care.		
I had fun!		
Teacher comments:		







# Unit 3: Stories of the Seasons

Grade 1



## Overview

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

This unit is designed to be delivered incrementally over the course of the school year. In addition to addressing specific seasons in context, this approach also models a recursive approach to text, a key First Peoples learning methodology.

## Curriculum Connections

This unit can be used to help students achieve Grade 1 curriculum expectations in the following areas:

### English Language Arts

- speaking and listening for specific purposes
- listening and speaking skills
- reading grade-appropriate texts
- making text-to-self, text-to-text, and text-to-world connections
- making predictions and asking questions about texts
- responding to stories in a variety of ways

### Music

- creative process
- creating sounds to accompany stories
- performing rhythmic patterns

### Science

- classifying objects and events
- changes that occur in daily and seasonal cycles and their effects on living things
- activities of Aboriginal peoples in BC in each seasonal cycle

### Social Studies

- gathering information from personal experiences and oral sources
- changes in their lives
- characteristics of different environments

### Visual Arts

- creative process
- creating images in response to stories
- creating works collaboratively
- experimenting with materials and technologies

## Themes Addressed

- seasonal cycle, seasonal activities
- time and place
- traditional knowledge
- relationship to the natural world
- relationality & connectedness
- listening
- storytelling
- relationship with spirit world
- dreams & visions
- beliefs
- symbols and symbolism

## Lesson Plans in this Unit

- Introducing the Seasons
- Fall
- Winter
- Spring
- Summer

### **Authentic Texts**

- *Neekna and Chemai*, by Jeannette C. Armstrong
- “Spring Defeats Winter” from *Keepers of the Earth*, by Michael J. Caduto and Joseph Bruchac
- *I Help*, by Caitlin Dale Nicholson
- *Byron through the Seasons*, by Dene Children of La Loche and Friends
- additional resources depicting local seasonal practices — consult with your district Aboriginal contact for support



## **Suggested Instruction and Assessment Approach**

### **Introducing the Seasons**

As a class, brainstorm students’ favourite activities to do outside (e.g., fishing, berry-picking, hiking, biking, sledding, skiing, raking leaves, gardening, camping, snow-ball fights, picnicking, swimming).

Ask students:

- What are some things we do outside in the summer but not in the winter? Why might that be?
- What are some things we do outside in the winter but not in the summer? Why?

Create a class chart to show which of students’ brainstormed activities are done in which seasons. Copy this chart to 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 are discovered and discussed.

Read the book, *Byron through the Seasons*. As you read, take note of additional seasonal activities that are mentioned.

### **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). Have them identify the characteristics of the current season that they can see. Ask students to suggest what might be different about this location if they were to come back in another season.

Revisit the same location at various points during the year. Have students use sketches or photographs to take record of the seasonal changes they see.

To extend the activity, show the photo montage, “One Year in 40 Seconds” (found at [www.youtube.com/watch?v=lmIFXIXQQ\\_E](http://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?

### **Assessment**

Have students create a 4-page booklet titled “The seasons in [Community Name].” On each page, one page for each season, have them create a drawing or collage that depicts the natural location visited on their nature walk, and another drawing that depicts activities they like to do during that season.

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

Alternatively, students can complete their seasonal depictions in the form of a diorama.

### **Extension**

Unit 8 in this resource guide, Stories from the Sky, contains information about traditional First Peoples calendars based on the 13 Moons concept. Some of the material in that unit can be adapted for use with grade 1 classes.

### **Salmonids in the Classroom**

This activity requires co-ordination with your local salmon hatchery and/or First People salmon enhancement program, and may not be practical in all locations.

Explain to students that salmon were and continue to be a vital resource for many First Peoples in BC. Because of human activities such as population growth and pollution, many salmon habitats are threatened, and salmon populations are decreasing in some locations. One way to help the survival of the salmon is to grow them in a protected environment and then release them into the wild.

Obtain salmon eggs from the hatchery/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 their regular habitat)
- chart the growth of the fry.

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

A detailed resource to support salmonids in the classroom is available from Fisheries and Oceans Canada ([www.pac.dfo-mpo.gc.ca/education/lessonplans-lecons/sicprimary-secprimaire-eng.htm](http://www.pac.dfo-mpo.gc.ca/education/lessonplans-lecons/sicprimary-secprimaire-eng.htm)).

## 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 the “Fall” chapter from *Neekna and Chemai*. Discuss:

- 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 the “Winter” chapter from *Neekna and Chemai*. Discuss:

- 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

### *Soundscape*

Provide opportunities for students to explore the variety of sounds that instruments, body percussion and voices can produce, and to discuss their similarities and differences. Have students sort sounds from homemade or school instruments as well as body percussion and voice sounds to discover which ones represent aspects of weather through the seasons (e.g., patting legs or lightly tapping two fingers into palm to imitate a light spring shower, creating the sounds of light and heavy winds using their mouth sounds or rubbing hands together, tapping rhythm sticks together for hail).

Read the story “Spring Defeats Winter” (from *Keepers of the Earth*), and ask students to enhance it by choosing from the repertoire of sounds. Have them give reasons for their choices, and record their selections. Read the story again, while students perform their selected sounds as a soundscape to enhance the story.

### **Assessment**

Look for evidence that students are able to:

- identify the timbre of individual voices and instruments
- accurately sort and classify sounds
- experiment with vocal and body percussion sounds

## **Spring Activities**

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

- 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?

## **Summer**

Read “Summer” chapter from *Neekna and Chemai*. Discuss:

- 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)

## **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.)

Invite a guest from the local First Peoples community to talk about traditional berry harvesting and preservation practices.

Take students on an outing to pick berries. With the support of parents, high school Foods teachers, or others, facilitate making jam from the berries.

Invite the 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.

## **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)

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.

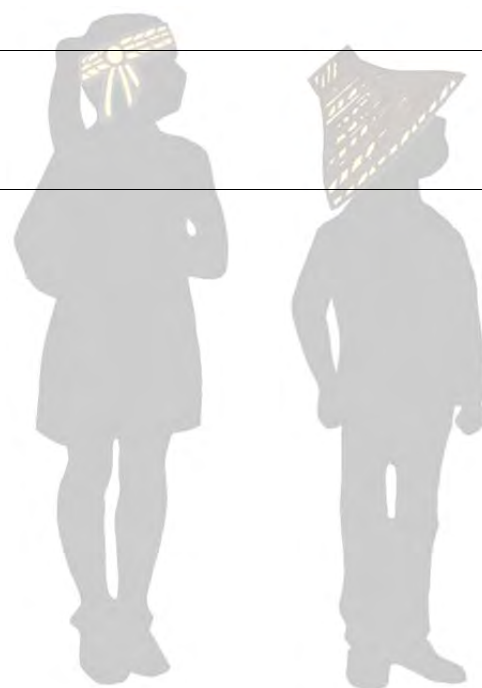
**Assessment**

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

## Seasons Booklet

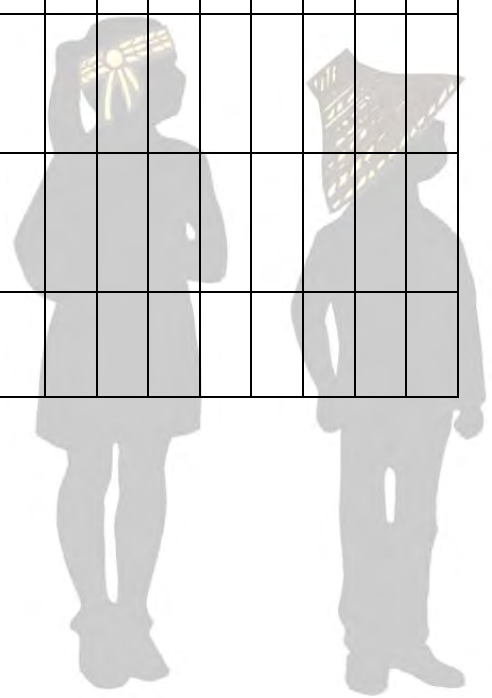
Key: 3=excellent, 2=satisfactory, 1=needs improvement, 0=not evident

Rating (0-3)	Criteria—To what extent do students' booklets:	Comments
	<ul style="list-style-type: none"> <li>describe the effects of weather on living things (e.g., migration of birds; leisure activities)</li> </ul>	
	<ul style="list-style-type: none"> <li>accurately depict activities and characteristics that pertain to daily and seasonal changes (e.g., new plant growth, snow melting, leaves falling, bears hibernating)</li> </ul>	
	<ul style="list-style-type: none"> <li>illustrate and record changes that occur throughout the seasons (e.g., flowers blooming, snow melting, leaves falling, lakes freezing, berries growing, salmon spawning)</li> </ul>	
	<ul style="list-style-type: none"> <li>identify seasonal patterns in weather</li> </ul>	
	<ul style="list-style-type: none"> <li>identify natural characteristics of physical environments (e.g., mountains, rivers, forests, marshes), and name them using appropriate terminology</li> </ul>	
	<ul style="list-style-type: none"> <li>describe in some detail changes in their lives (e.g., activities by season)</li> </ul>	



# Berry Painting

Name																			
<ul style="list-style-type: none"> <li>worked co-operatively — building on each other’s work and offering encouragement and support</li> </ul>																			
<ul style="list-style-type: none"> <li>create images that depict characteristics of their local environment (e.g., weather, plants and animals, physical geography)</li> </ul>																			
<ul style="list-style-type: none"> <li>create images that depict seasonal activities</li> </ul>																			
<ul style="list-style-type: none"> <li>use colour, shape, line, and pattern for particular effects</li> </ul>																			
<ul style="list-style-type: none"> <li>use materials and technologies appropriately</li> </ul>																			





# Unit 4: Our Animal Neighbours

Grade 2



## Overview

In this unit, students will learn to identify how animals were and continue to be relied upon and 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.

Sharing stories and teachings from various First Peoples of the province of British Columbia 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.

## Curriculum Connections

This unit can be used to help students achieve Grade 2 curriculum expectations in the following areas:

### English Language Arts

- speaking and listening for specific purposes
- listening and speaking skills
- responding to stories in a variety of ways

### Visual Arts

- creating images in response to stories, memory, and observation
- cultural significance of particular colours in visual works
- experimenting with materials, technologies, and processes

### Drama

- drama forms to represent ideas
- presenting drama

### Science

- similarities and differences in animals' appearance, behaviour, and life cycles
- changes that affect animals (e.g., hibernation, migration, decline in population)
- how animals are important in the lives of Aboriginal peoples in BC
- ways animals are important to other living things and the environment

## Themes Addressed

- seasonal cycle, seasonal activities
- sustainability & continuity
- relationship to the natural world
- respect
- community
- rights and responsibilities
- storytelling
- diversity
- collaboration and cooperation
- traditional technologies

## Lesson Plans in this Unit

- Animal Portrayals — Drama and English Language Arts
- Texture Animal Drawing — Visual Arts

- Animal Changes and Adaptations — Science
- Migration and Hibernation — Science
- Summary Activity — Science and English Language Arts

**Approximate time required:**

4-6 hours

**Authentic Texts**

- *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

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 Jeannette C. Armstrong



## Suggested Instruction and Assessment Approach

### Animal Portrayals

Drama 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 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 communication by means of gesture, facial expression, and “pretend” objects.

Demonstrate for students what mime might look like in what they will be doing. For example, mime 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.

## **Texture Animal Drawings**

Visual Art — 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
- shading/texture rubbing templates (items to create different textures/patterns — various grits of sandpaper, coins, tree bark, etc.)
- black construction paper
- yellow, red, and white paint
- cotton swabs
- glue stick

## Procedure

This project allows students explore simple shapes and textures. Students draw an outline shape of an animal (deer, elk, moose, salmon, rabbit etc.) then fill it in by rubbing a pencil crayon over textured templates. Remind students about the animals that were important to the survival of Aboriginal people paying particular attention to animals significant to the diversity of the peoples and their nation or territory. Have students think about what these animals might feel like to touch (soft, smooth, rough, fluffy etc.).

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

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.

(Note: 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.)

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 black 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 prescribed learning outcome are able to:

- view and describe images using simplification
- identify animals important to Aboriginal people 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)

## **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, or Aboriginal. If necessary, explain that First Peoples were the first people to live in North America (Turtle Island).

Ask students what they know about legends, myths, fables etc. Inform students of the information that will help them better understand traditional First Peoples stories.

Introduce your students to the fact that animals were an important part of First Peoples traditions and ways of life. Ask students what they know about First

Peoples and their means of survival before European settlers arrived with what was then, modern technologies (clothing, shelter, food). Record students' understanding as a means of measurement for assessment at the end of this 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 (geography, climate, weather, natural resources available).

Inform students they will be learning about how and why it was that animals were 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.

Emphasize that not all First Peoples are the same. Aboriginal peoples, though similar in many ways, differ from one another, as do European, Asian, African and other groups of people.

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 of the province and that they will be learning about the different animals of those areas and their importance to the people of that particular area; Northwest Coast; Shuswap Territory; Inuit/Nunavut. (or any other areas you may wish to include)

Tell students they will be creating a booklet to demonstrate their understanding of the importance of animals to the First Peoples from various nations / territories of the province. 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 students recognize the relationship between animals and First Peoples — identifying a variety of uses for various animals; food, clothing, tools, cultural activities etc.

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

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

## **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. Students must also write one or two sentences to go with each drawing.

### **Adaptation**

An alternative version of the same story that is told by Caduto and Bruchac can be [www.onceuponatoon.com/turtle.html](http://www.onceuponatoon.com/turtle.html).

### **Extension**

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

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

- stuffing pine cones with peanut butter, rolling them in birdseed, and hanging them from trees
- cutting “windows” out of 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

### **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 (e.g., [www.bced.gov.bc.ca/abed/map.htm](http://www.bced.gov.bc.ca/abed/map.htm)), 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 European, Asian, African, and other groups of people. Ask students how the Secwepemc people may differ from people of your local area. What animals might be different?

Share information with students about the Secwepemc people and the animals that were an important part of their lives; salmon, deer, bear and the reasoning behind the importance of these animals; food, clothing, household implements etc. (from overview of the Shuswap Cultural Series, provided at the end of this unit).

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, he or she will call “bingo” then tell which animals he or she has 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 sample assessment tool provided at the end of this unit can be used to assess students’ booklets.

### **Adaptation**

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

Invite a guest speaker to talk about ways in which animals are important to First Peoples today. (Consult the district Aboriginal contact or resource teacher 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

*(Note: 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***

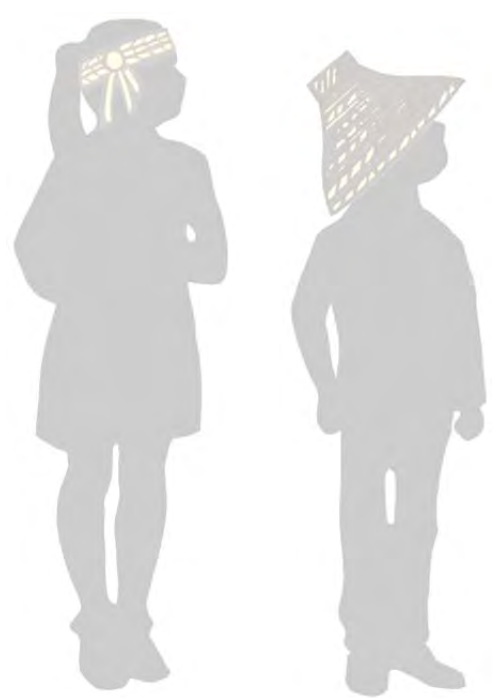
Many items from the plant and animal environment were put to use in the household of the Shuswap people. A bed consisted of a cushion of dry grass covered by raw or tanned deer, sheep or bear-skin. Blankets were softened bear-skin, woven lynx, or rabbit skins. The pillow was heaped up grasses or fine 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

Name																				
▪ Demonstrates understanding of migration																				
▪ Demonstrates 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																				





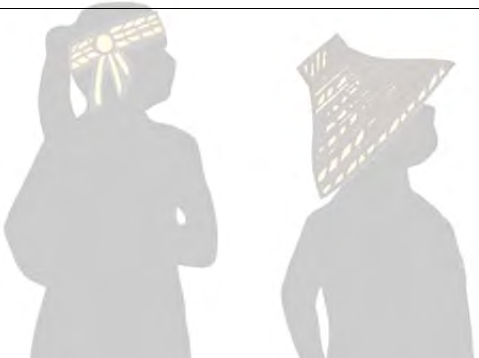
## Bingo Pieces

			deer	seal
			rabbit	sheep
		Free Space	salmon	coyote
		bear	beaver	fox
		clam	whale	eagle

B	I	N	G	O
		<b>Free Space</b>		

# Booklet: Aboriginal Connections to Animals

Key: 3=excellent, 2=satisfactory, 1=needs improvement, 0=not evident

Rating (0-3)	Criteria—To what extent does the student:	Comments
	<ul style="list-style-type: none"> <li>describes the relationship between animals and First Peoples</li> </ul>	
	<ul style="list-style-type: none"> <li>identified a variety of animals and their use to First Peoples</li> </ul>	
	<ul style="list-style-type: none"> <li>provided explanations of the importance of the animals cited</li> </ul>	
	<ul style="list-style-type: none"> <li>show how all parts of the animal were used</li> </ul>	
	<ul style="list-style-type: none"> <li>demonstrate an understanding of the significance of animals to First Peoples, (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)</li> </ul>	



# Unit 5: The Spirit of Celebration

Grade 2



## 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.

## Curriculum Connections

This unit can be used to help students achieve Grade 2 curriculum expectations in the following areas:

### English Language Arts

- speaking and listening for specific purposes
- listening and speaking skills
- reading grade-appropriate texts
- making text-to-self, text-to-text, and text-to-world connections
- responding to stories in a variety of ways

### Social Studies

- gathering information from personal experiences and oral sources
- changes that occur in the school and community
- ways individuals contribute to community
- factors influencing identity
- cultural characteristics of Canada

### Health and Career Education

- steps to achieve a goal

### Dance

- moving in a variety of levels, pathways, dynamics, and directions
- moving in time to a variety of rhythms, metres, and tempi
- awareness of a variety of dances and their purposes
- willingness to participate in dance

### Music

- performing rhythmic patterns
- singing simple songs
- participating in music activities from a variety of contexts
- appropriate performance skills

### Visual Arts

- creating images for specific purposes

## Themes Addressed

- ceremony
- tradition
- seasonal cycle, seasonal activities
- feasts
- family
- family and community roles
- performance (song, dance, drama, etc.)
- rites of passage

## Lesson Plans in this Unit

- Personal and Family Celebrations
- Comparing Ceremonies

- Inviting People to Our Celebration
- Gift Giving
- Dance and Music
- Bringing it All Together

**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” (DVD)

**Materials and Resources**

- materials for making posters (poster paper, pens/paint, etc.)
- materials for making gifts
- optional: food and drinks for the feast



## Suggested Instruction and Assessment Approach

### Personal and Family Celebrations

Write the word “Celebrations” on the board. Ask students:

- What celebrations do you and your family have?
- What other celebrations can you think of in our community?
- What other celebrations have you heard of?

Brainstorm and discuss what students do in their own celebrations and traditions. Build a class understanding that many celebrations include common features such as:

- a particular purpose or event
- food and drink
- music and dance
- costumes and clothing
- stories
- gift-giving.

These characteristics can be seen as a definition of “celebrations.”

### 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 (e.g., Christmas, Diwali, Ramadan, Vesak, Easter)
- community holidays (e.g., Halloween, Earth Day, Remembrance Day, Canada Day)
- naming ceremonies
- rites of passage (e.g., births, weddings, walking out)

## Comparing Ceremonies

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.

"Wherever there are people, there are stories."  
~ *Raven Tales — The Games*

Follow the same format for other books and stories. Suggested titles could include:

- *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

Help students locate the various nations from the stories on a map of Canada.

Compare the various ceremonies:

- What's the same? What's different?
- 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?

### Extension

Set up pen pals / key pals with students in another part of the province to talk about their celebrations.

## 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

Explain that an important part of many First Peoples celebrations was the giving of gifts. Bring in an Elder from the local First Peoples community 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., woven cedar bracelets, beaded necklace or bracelet in the form of a medicine wheel, calendars, medicine pouch). 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 Aboriginal 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
- abilities to move in time to the rhythm and metre
- abilities 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/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

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 his or her donation in a creative way. This portion of the feast was modified and used as a fundraiser for BC Children’s Hospital.

**Gweey'ya.** pronounced  
*GWAY-ee-ah*

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.

Assessment Tool

# Poster

Rating		Comments
	Student's poster includes complete and accurate information about the ceremony.	
	Student's writing is neat and legible, with well-formed and properly spaced letters.	
	Student's poster makes effective use of colour and shape.	
	Student's poster makes effective use of the whole space.	
	Student offers positive comments about peers' work without being prompted.	

## 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, he or she is the vehicle for the voices of the *Gitxsan* ancestors. The listeners become a part of many storytellers past, present and future.

*"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)

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. Since time immemorial the Gitxsan have told their stories. When the storyteller speaks, he or she is the vehicle for the voices of the Gitxsan ancestors. Gitxsan stories come from "the Breath of our Grandfathers." The storyteller and listeners become a part of many storytellers past, present and future.

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. It was like winning the lottery or bingo. Wiigyat would never be hungry again. He would never have to work. Wiigyat would just rent out the ball of light in exchange for food. The Trickster thought he could buy reputation and prestige.

**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 relies heavily on the Trickster stories of the Gitxsan peoples. Wherever possible, teachers are encouraged to adapt the unit to invite guests and incorporate stories representing their local culture(s). Consult your district's Aboriginal contact for assistance in this. (An up-to-date list of district Aboriginal contacts can be found at [www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do](http://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).

### **Authentic Texts**

The primary text for this unit is “Wiigyat — The Gitxsan Trickster” (provided at the end of this unit).

Additional texts include:

- The Adventures of Txamsm Series: *Txamsm and the Kingfisher*
- The Adventures of Txamsm Series: *Txamsm and the Children*
- The Adventures of Txamsm Series: *Txamsm Visits Chief Echo*
- *How the Fox Got His Crossed Legs*
- *Byron through the Seasons*
- Caring for Me series: *Eat, Run, and Live Healthy*
- Caring for Me series: *Healthy Choices, Healthy Lives*
- Caring for Me series: *Looking After Me*

### **Curriculum Connections**

This unit can be used to help students achieve Grade 2 and 3 curriculum expectations in the following areas:

	<b>Grade 2</b>	<b>Grade 3</b>
English Language Arts	<ul style="list-style-type: none"> <li>▪ speaking and listening for specific purposes</li> <li>▪ listening and speaking skills</li> <li>▪ making text-to-self, text-to-text, and text-to-world connections</li> <li>▪ responding to stories in a variety of ways</li> <li>▪ reading grade-appropriate texts</li> <li>▪ personal writing and representations that express connections to personal experiences and ideas</li> <li>▪ informational writing</li> </ul>	<ul style="list-style-type: none"> <li>▪ speaking and listening for specific purposes</li> <li>▪ listening and speaking skills</li> <li>▪ making text-to-self, text-to-text, and text-to-world connections</li> <li>▪ responding to stories in a variety of ways</li> <li>▪ reading grade-appropriate texts</li> <li>▪ personal writing and representations that express connections to personal experiences and ideas</li> <li>▪ informational writing</li> <li>▪ enhanced vocabulary knowledge and usage</li> </ul>
Drama	<ul style="list-style-type: none"> <li>▪ presenting drama</li> <li>▪ using drama to tell stories</li> <li>▪ voice, movement, and body skills in drama</li> <li>▪ purposes for drama</li> <li>▪ responding to drama performances</li> </ul>	<ul style="list-style-type: none"> <li>▪ presenting drama</li> <li>▪ using drama to tell stories</li> <li>▪ voice, movement, and body skills in drama</li> <li>▪ traditional drama forms</li> <li>▪ purposes for drama</li> <li>▪ responding to drama performances</li> </ul>

	<b>Grade 2</b>	<b>Grade 3</b>
Health and Career Education	<ul style="list-style-type: none"> <li>▪ personal skills and attributes</li> <li>▪ healthy practices; benefits of healthy practices</li> <li>▪ healthy friendships</li> <li>▪ assertiveness and refusal skills</li> </ul>	<ul style="list-style-type: none"> <li>▪ personal skills and attributes</li> <li>▪ healthy practices; benefits of healthy practices</li> <li>▪ assertiveness and refusal skills</li> </ul>
Mathematics	<ul style="list-style-type: none"> <li>▪ comparing objects by length and distance</li> </ul>	<ul style="list-style-type: none"> <li>▪ perimeter of regular objects</li> </ul>
Social Studies	<ul style="list-style-type: none"> <li>▪ changes that occur in the school and community</li> <li>▪ ways individuals contribute to community</li> <li>▪ roles, rights, and responsibilities within the classroom and school</li> </ul>	<ul style="list-style-type: none"> <li>▪ changes that occur in communities</li> <li>▪ importance of communities</li> <li>▪ characteristics of Canadian society</li> <li>▪ personal roles, rights, and responsibilities affecting school and community well-being</li> <li>▪ how needs and wants are met</li> </ul>
Science	<ul style="list-style-type: none"> <li>▪ similarities and differences in animals' appearance, behaviour, and life cycles</li> <li>▪ changes that affect animals (e.g., hibernation, migration, decline in population)</li> <li>▪ how animals are important in the lives of Aboriginal peoples in BC</li> <li>▪ ways animals are important to other living things and the environment</li> </ul>	
Visual Arts	<ul style="list-style-type: none"> <li>▪ creating images in response to stories</li> <li>▪ experimenting with materials, technologies, and processes</li> </ul>	<ul style="list-style-type: none"> <li>▪ creating images in response to stories</li> <li>▪ experimenting with materials, technologies, and processes</li> </ul>

**Themes Addressed**

- storytelling
- tricksters
- time and place
- sustainability & continuity
- well-being
- traditional knowledge
- identity
- relationality & connectedness
- wisdom
- relationship with spirit world

**Activities in this Unit**

- The First Lesson: Respect
- Wiigyat's First Lesson
- The Bones of the Story
- Wiigyat's Travels
- Village Diorama
- Design Activities
- Nutrition
- Properties of Light
- Drama Presentation
- Magic Paintbrush
- Picture This
- Cartoon Corner
- Wanted Poster
- The Discarded Box
- Extended Reading and Writing Activities
- Transformation
- Staying Healthy and Safe
- Don't Smoke!

- The Power to Make Good Choices for Change
- The Importance of Skills
- The Moral of the Story
- Button Blanket
- Reporting Skills
- Eulogy



## 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.

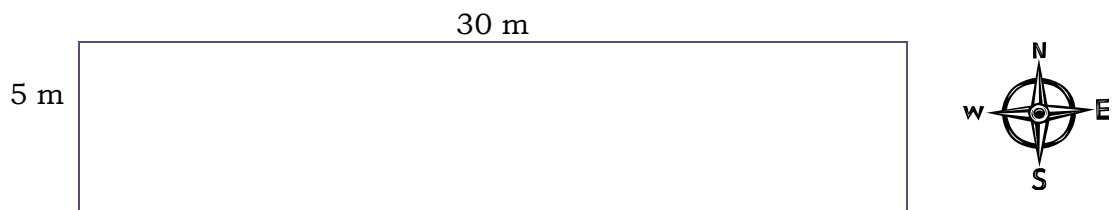
### Wiigyat’s First Lesson

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?





## 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. Students can brainstorm their ideas while the teacher writes them on the chalkboard 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

## 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.

### ***Mapping the School Yard***

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. Display the maps in the hallway.

## Village Diorama

### **Materials Required**

- Shoeboxes with a hole at one end for peeking in, 1 per student
- Pebbles for shoreline and to be placed around the fire
- Sticks for fireplace
- Construction paper for the background and objects:
  - 3 Different shades of blue for sky, mountain and river.
  - Brown for house fronts, canoe, totems, trunk of trees.
  - Yellow for sun and fire
  - Green for grass and trees
  - red for fire
- Blue Cellophane paper: cut off a strip off the top of the lid (roof) and tape on cellophane paper. This brightens the interior of the box
- Black marker to make cotton puffs look like smoke
- Red marker for designs on house front.
- Cotton puffs for smoke, clouds, snow
- Paper clips to tape to the backs of the trees, long houses, totems so they can stand.
- Scotch tape

### **Procedure**

Have a completed “village in a shoebox” for them to model.

Place all the materials on a table at the front of the classroom. Each student has a shoebox.

Instruct the students to:

- Line the sides of the shoebox with strips of blue paper which they have measured.
- Glue the strips on to the sides and back inside the box.
- Do not cover the end with the peep hole.
- Take a contrasting blue sheet and once again measure this time they draw and cut out mountains.

- Glue the mountains to the far end and to the sides.
- Cut out a yellow circle for the sun and glue it in place over the mountains at the far end. Using little bits of the cotton puffs, glue on top of the mountains as snow.
- Bits of cotton puffs can also be placed in the sky for wisps of clouds.
- Cut out a strip of green paper and glue this to  $\frac{3}{4}$  of the base of the shoebox.
- Measure out another shade of blue and glue this to the remaining  $\frac{1}{4}$  of the base. This is the river.
- Line the shoreline with little pebbles. These also need to be glued down.
- Make a circle of pebbles in the middle of the village. This is the fireplace.
- Place little bits of sticks and bits of red, blue and yellow paper to give the illusion of a fire.
- Use bits of cotton puffs again and dap it with a black marker to make smoke, glue this on top of the sticks and paper.
- Cut out house fronts from the brown paper.
- (optional) the house fronts can be designed with the local crests.
- Open a paper clip part way and tape on end on the house front and the other in position in the village.
- Cut out evergreen trees (triangles) and paper clip and taped into the far end of the village.
- Cut out a number of totems can be cut out and designed with different animals and glued in place.
- Cut out canoes and paper clip and placed by the shoreline.
- Cut out humans and have them doing different tasks, such as fishing or tending the fire.
- Draw animals and cut them out and paper clip them by the trees.
- Make a presentation to the kindergarten class explaining the events happening in your village.

## 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 shoebox village. The logo should be simple, yet inviting, and can incorporate images such as a totem, 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
  - 1<sup>st</sup> panel: Picture of the village, showing the long house, totem and river. Include Wiigyat's Village logo. The headline and picture should be very attractive.

- 2<sup>nd</sup> 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.
- 3<sup>rd</sup> 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.

### **Extension**

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 \$5.00 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.

### **Properties of Light**

Light is a form of energy. Sources of light include the Sun, the stars, light bulbs, and candles. Light travels in straight lines from its source. Light passes through some materials but not through others. For example, light passes through a glass window but not through a brick wall. A brick is opaque. Opaque materials do not allow any light to pass through them. Light rays that do not pass through a material reflect off it. Reflect means to bounce off a surface.

Bring in several flashlights and have the students experiment with different objects that light can pass through.

Create a class list of 5 things that allow light and 5 things that do not allow light to pass through.

### **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 “cast” older students to perform the drama for your class.

### **Procedure**

Everything that Wiigyat did was motivated by his desire to get free food. He was often very creative.

Select 6 students for the 2 narrators, Wiigyat, and 3 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

- headdresses
- 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 one does not already engage in regular physical activity, he or she 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?

The *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.

## Magic Paintbrush

### **Materials needed:**

- Paper
- Paint
- Brushes
- Newspapers or drop cloths
- Old shirts for students to cover their clothes

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 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 the students that using their magic paintbrushes, to paint 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   |

## 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 float  
He couldn't see the dock  
As he sank like a rock  
And he lost his brand 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 and 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 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

Have students create cartoons of themselves using one or more of the refusal statements.

## Button Blanket

### **Materials and Preparation**

You will need red, black and white construction paper, 30 buttons for each student, and glue.

Make a raven design from the red construction paper and center it on the 8 by 11 black construction paper. (Have students create their own flying or sitting raven design.) Or if preferred the blanket could be red and the trim and design black.

Cut red strips 6 cm wide for the border. Make round circles on the white the size of small buttons and glue on to the blanket as shown.

Copy the button blanket template, 1 per student (provided at the end of this unit)

**Procedure**

Read Chapter 3 (Wiigyat's Death).

If available, invite a guest from the First Peoples community to show a completed button blanket and talk about how they are made.

Distribute the template and the materials for students to make their blankets.

Demonstrate each step for constructing the blanket:

- Take the entire black sheet that is to be the blanket
- Glue the red strips to the top and the sides
- Glue 6 buttons spaced along the top of the blanket, with space for the neckline
- Glue 12 buttons evenly spaced along each sides of the blanket
- Take the previously raven prepared design and glue it to the center of the blanket
- Make sure there is one mistake made on the blanket.

**Reporting Skills**

Read the story of Wiigyat's Death 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 Gitxsan 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.

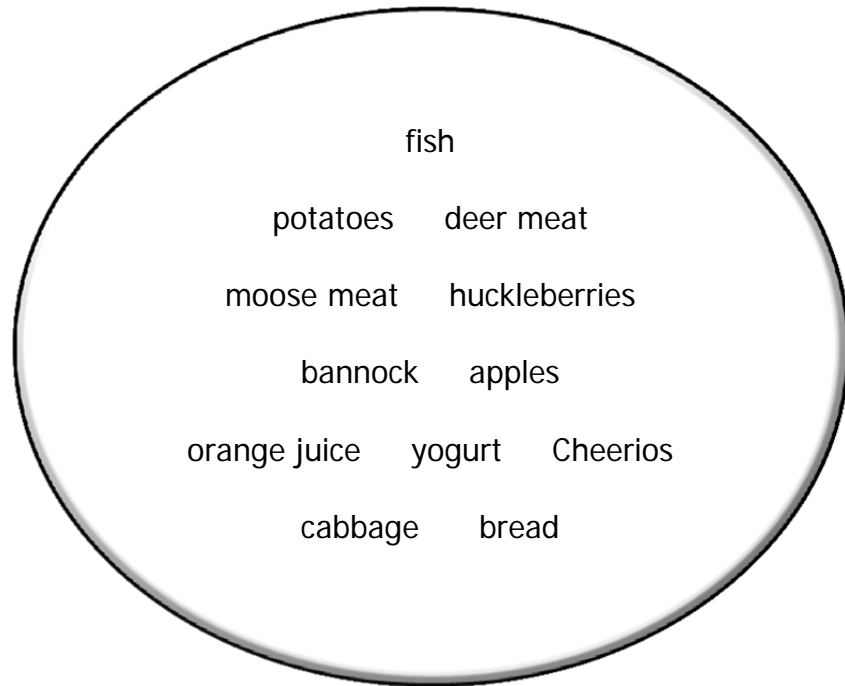


“Raven Stealing the Sun” artwork copyright © 1978 Ken N. Mowatt. (Mas lik<sup>1</sup>i<sup>1</sup>nsxw). Used with permission.

# 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.



<b>Meat &amp; Meat Products</b>	<b>Milk &amp; Milk Products</b>	<b>Bread &amp; Cereal</b>	<b>Fruits and Vegetables</b>



The fishermen pull down a “yes.”

1<sup>st</sup> 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)*

2<sup>nd</sup> 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)*

1<sup>st</sup> 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)*

2<sup>nd</sup> 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.

1<sup>st</sup> 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.

2<sup>nd</sup> Narrator Please, pleaseee, try not to be like Wiigyat. He is so bad.

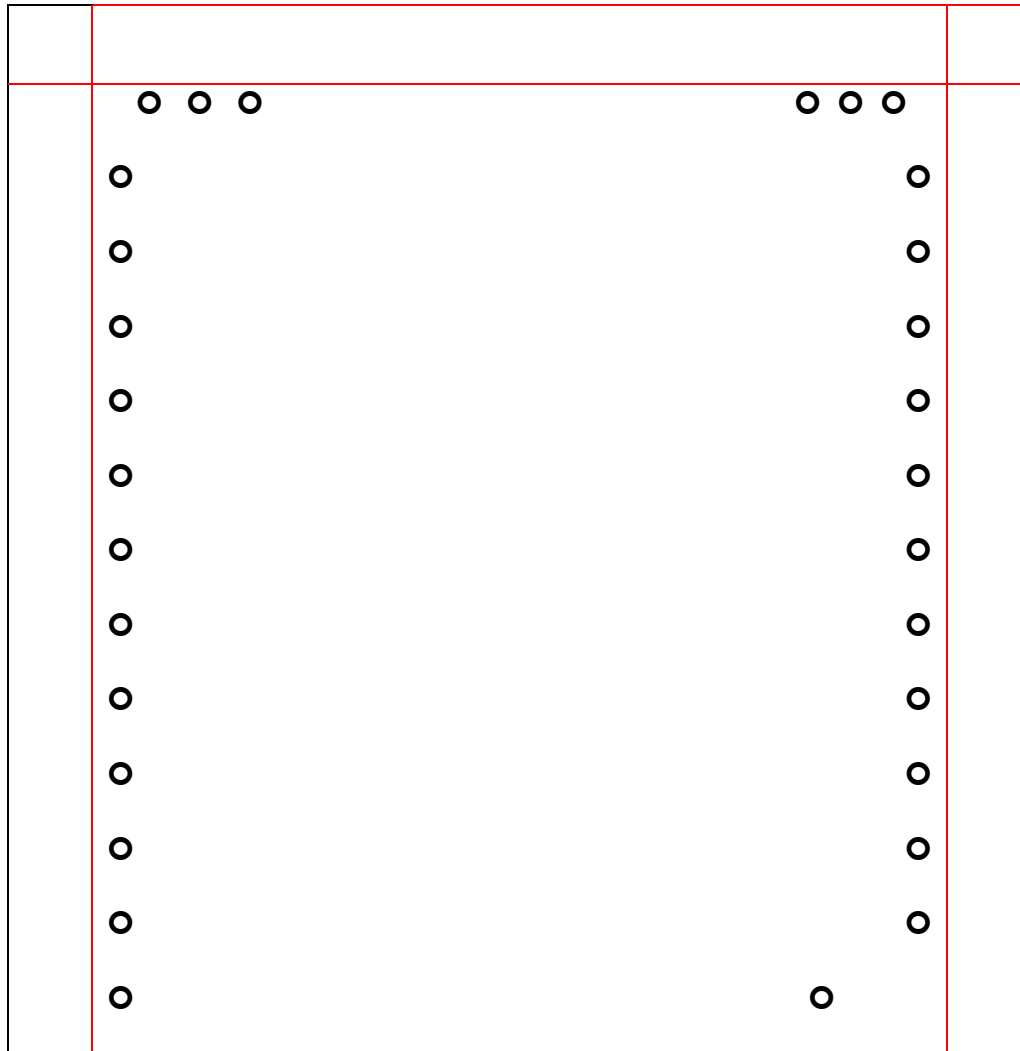
And to all of you, who could see the Nutrition Spirits, keep eating right, and exercise every day. Get 10 hours of sleep every night. We need to cheer up our Nutrition Spirits so they return to us. After all, where would we be without them?

**Sabax**, pronounced  
*sah-BA*, meaning “the end”

Sabax

# Button Blanket

The Gitxsan always leave one mistake on the blanket. They do not insist on perfection from anyone. In this way there will always be work for the future generations to do.



## Rating Scale — Personal Writing

Emerging	Developing	Acquired	Accomplished
<b>Meaning</b>			
<ul style="list-style-type: none"> <li>▪ topic may be hard to determine</li> <li>▪ often very short lacks details and descriptions</li> </ul>	<ul style="list-style-type: none"> <li>▪ some connections to experiences, offers some ideas and opinions</li> <li>▪ often irrelevant or repetitious</li> </ul>	<ul style="list-style-type: none"> <li>▪ makes connections to personal experiences,</li> <li>▪ a series of loosely related ideas and opinions</li> <li>▪ some relevant examples</li> </ul>	<ul style="list-style-type: none"> <li>▪ offers opinions and observations</li> <li>▪ sense of purpose; ideas are related to a central theme</li> <li>▪ relevant details, with examples</li> <li>▪ comes from thoughts, feelings, opinions, memories, and reflections</li> </ul>
<b>Style</b>			
<ul style="list-style-type: none"> <li>▪ Language is often unclear; may make errors in word choices</li> <li>▪ relies on short, simple sentence that have been provided</li> </ul>	<ul style="list-style-type: none"> <li>▪ Uses simple, basic language</li> <li>▪ often repetitive</li> <li>▪ relies on short, simple sentences or one or more long, rambling sentences</li> </ul>	<ul style="list-style-type: none"> <li>▪ conversational language; may include some description</li> <li>▪ some variety in sentence length; often short and abrupt; some long and run-on</li> </ul>	<ul style="list-style-type: none"> <li>▪ simple descriptive language with some variety</li> <li>▪ beginning to show some control of sentence structure; some variety in length and pattern</li> </ul>
<b>Form</b>			
<ul style="list-style-type: none"> <li>▪ topic is unclear</li> <li>▪ sequence is illogical</li> <li>▪ omits connecting words</li> </ul>	<ul style="list-style-type: none"> <li>▪ often has no beginning</li> <li>▪ may ramble without clear sequence or connections seldom uses connecting words</li> </ul>	<ul style="list-style-type: none"> <li>▪ opening sentence may signal the topic</li> <li>▪ ideas are loosely connected, often by time (e.g., same day)</li> <li>▪ repeats a few simple connecting words</li> </ul>	<ul style="list-style-type: none"> <li>▪ a title or opening sentence signals the topic</li> <li>▪ sequenced and connected</li> <li>▪ beginning to use a variety of connecting words</li> </ul>
<b>Conventions</b>			
<ul style="list-style-type: none"> <li>▪ errors make the writing difficult to read</li> <li>▪ not written in sentences</li> <li>▪ may omit letters and sounds</li> <li>▪ often omits or uses punctuation and capital letters inconsistently</li> <li>▪ frequent errors in pronouns and verbs</li> </ul>	<ul style="list-style-type: none"> <li>▪ frequent errors may interfere with meaning in places</li> <li>▪ some complete sentences</li> <li>▪ frequent spelling errors (but all sounds are represented)</li> <li>▪ inconsistent use of capitals and punctuation</li> <li>▪ some errors in pronouns and verbs</li> </ul>	<ul style="list-style-type: none"> <li>▪ several errors, but these do not interfere with the meaning</li> <li>▪ most sentences are complete</li> <li>▪ most common words are spelled correctly</li> <li>▪ occasional errors in end punctuation; uses capital letters correctly</li> <li>▪ most pronouns and verb forms are correct</li> </ul>	<ul style="list-style-type: none"> <li>▪ may include errors (particularly in more complex language); these do not affect meaning</li> <li>▪ written in complete sentences</li> <li>▪ most spelling is correct</li> <li>▪ uses capital letters and end punctuation correctly</li> <li>▪ uses correct pronouns and verb forms</li> </ul>

# Unit Assessment Criteria

## *Reading*

Assess the extent to which students are able to:

- Read orally with rhythm, flow, and expression showing understanding of punctuation and other conventions of print.
- Identify the main idea of a passage.
- Identify or describe problem and solution, main characters, and setting in fiction.
- Locate information explicitly stated in narrative and informational text to answer literal-comprehension questions.
- Self-monitor comprehension by making predictions or formulating questions while reading.
- Retell a story after reading it.
- Make connections between a text and personal experiences (e.g., this reminds me of when I gave my favorite toy away).
- Express own opinion about material read.
- Distinguish between fiction/ nonfiction, prose/poetry, and short story/ drama.
- Identify use of dialogue or rhyme in common forms of text.
- Read orally high-frequency words.
- Obtain information using text features including pictures cues.
- Self-monitor and self-correcting while reading (e.g., sounding words out, adjusting reading pace).

## *Mathematics*

Assess the extent to which students are able to:

- Understand and use numeration, including numbers, number systems, counting numbers, and whole numbers.
- Select and use appropriate systems, units, and tools of measurement, including estimation.
- Relate mathematical terms to everyday language.
- Clarify mathematical problems through discussion with others.
- Use mathematics in other curriculum areas.

## *Science*

Assess the extent to which students are able to:

- Develop an understanding of the structure, function, behavior, development, life cycles, and diversity of life forms.
- Develop an understanding of the theories regarding the origin and evolution of the universe.
- Develop an understanding that some individuals, cultures, and societies use other beliefs and methods in addition to scientific methods to describe and understand the world.
- Develop an understanding of the importance of recording and validating cultural knowledge.
- Develop an understanding that advancements in science depend on curiosity, creativity, imagination, and a broad knowledge base.



## ***Social Studies***

Assess the extent to which students are able to:

- Use historical perspective to solve problems, make decisions, and understand other traditions.
- Identify groups and places that are part of their lives.
- Gather information from personal experiences, oral sources, and visual representations.
- Present information using oral or visual representations.
- Interpret simple maps using cardinal directions, symbols, and simple legends.
- Create simple maps representing familiar locations.
- Gather information from a variety of sources for presentation.
- Present information using oral, written, or visual representations.
- Describe how the physical environment influenced early settlement in their local community.

## ***Health***

Assess the extent to which students are able to:

- Assess the effects of culture, heritage, and traditions on personal well-being.
- Develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures.
- 
- Understand how personal relationships, including those with family, friends, and co-workers, impact personal well-being.
- Communicate effectively within relationships.
- Evaluate how similarities and differences among individuals contribute to relationships.
- Make responsible decisions as a member of a family or community.
- Take responsible actions to be safe and healthy.

## ***Arts — Dance, Drama, Music, Visual Art***

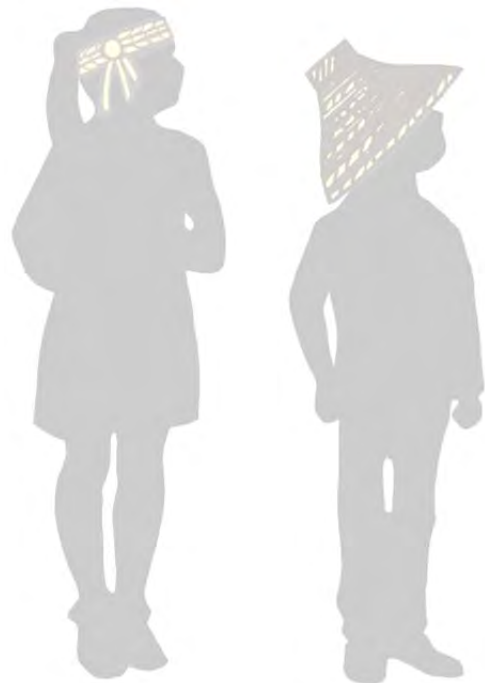
Assess the extent to which students are able to:

- Demonstrate willingness to participate in dance, drama, music and visual arts.
- Recognize First Peoples cultures and their arts.
- Recognize the role of tradition and ritual in the arts.
- Investigate the relationships among the arts and the individual, the society, and the environment.
- Recognize universal themes in the arts such as love, war, childhood, culture and community.
- Recognize specific works of art created by artists from diverse backgrounds.
- Respect differences in personal and cultural perspectives.
- Appropriately use new and traditional materials, techniques, and processes in the arts.
- Express and defend an informed opinion.
- Accept and offer constructive criticism.
- Exhibit appropriate audience skills.

## ***Social Responsibility***

Assess the extent to which students are able to:

- Reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them.
- Live in accordance with the cultural values and traditions of the local community and integrate them into their everyday behaviour.
- Practice their traditional responsibilities with their Elders.
- Make appropriate choices regarding the long-term consequences of their actions.
- Make constructive contributions to their community and the well-being of their family.
- Acquire in-depth cultural knowledge through active participation and meaningful interaction with their Elders.
- Recognize and build upon the interrelationships that exist among the spiritual, natural, and human realms in the world around them, as reflected in their own cultural traditions and beliefs.



# 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.

“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

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.

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 Aboriginal contact for assistance in this. (An up-to-date list of district Aboriginal contacts can be found at [www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do](http://www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do).)

### Curriculum Connections

This unit can be used to help students achieve Grade 2 and 3 curriculum expectations in the following areas:

	<b>Grade 2</b>	<b>Grade 3</b>
English Language Arts	<ul style="list-style-type: none"> <li>▪ speaking and listening for specific purposes</li> <li>▪ listening and speaking skills</li> <li>▪ reading grade-appropriate texts</li> <li>▪ making text-to-self, text-to-text, and text-to-world connections</li> <li>▪ responding to stories in a variety of ways</li> </ul>	<ul style="list-style-type: none"> <li>▪ speaking and listening for specific purposes</li> <li>▪ listening and speaking skills</li> <li>▪ reading grade-appropriate texts</li> <li>▪ making text-to-self, text-to-text, and text-to-world connections</li> <li>▪ responding to stories in a variety of ways</li> </ul>

	<b>Grade 2</b>	<b>Grade 3</b>
Drama	<ul style="list-style-type: none"> <li>▪ presenting drama</li> <li>▪ using drama to tell stories</li> <li>▪ voice, movement, and body skills in drama</li> <li>▪ purposes for drama</li> <li>▪ responding to drama performances</li> </ul>	<ul style="list-style-type: none"> <li>▪ presenting drama</li> <li>▪ using drama to tell stories</li> <li>▪ voice, movement, and body skills in drama</li> <li>▪ traditional drama forms</li> <li>▪ purposes for drama</li> <li>▪ responding to drama performances</li> </ul>
Health and Career Education	<ul style="list-style-type: none"> <li>▪ personal skills and attributes</li> <li>▪ healthy practices; benefits of healthy practices</li> <li>▪ healthy friendships</li> <li>▪ assertiveness and refusal skills</li> </ul>	<ul style="list-style-type: none"> <li>▪ personal skills and attributes</li> <li>▪ sources of support</li> <li>▪ effective work habits</li> <li>▪ healthy practices; benefits of healthy practices</li> <li>▪ consequences of bullying behaviours</li> <li>▪ assertiveness and refusal skills</li> </ul>
Social Studies	<ul style="list-style-type: none"> <li>▪ changes that occur in the school and community</li> <li>▪ ways individuals contribute to community</li> <li>▪ roles, rights, and responsibilities within the classroom and school</li> </ul>	<ul style="list-style-type: none"> <li>▪ changes that occur in communities</li> <li>▪ importance of communities</li> <li>▪ personal roles, rights, and responsibilities affecting school and community well-being</li> <li>▪ how needs and wants are met</li> </ul>
Visual Arts	<ul style="list-style-type: none"> <li>▪ creating images in response to stories</li> </ul>	<ul style="list-style-type: none"> <li>▪ creating images in response to stories</li> </ul>

### **Authentic Texts**

The primary texts for this unit are two Gitxsan stories (provided at the end of the unit) — “Wiigyat and the Star Belly Gazing Gitxsan” and “The Little Porcupine.” Additional texts for the unit include:

- *The Moccasins*
- *Rabbits’ Race*
- *Hockey Challenge*
- *The Littlest Sled Dog*
- *The Little Duck*
- *The Journey of Dog Salmon*
- *I Like Who I Am*
- *Raven Tales — The Games* (DVD)

### **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



## Suggested Instruction and Assessment Approach

### Courtesy and Respect

Invite a guest from the local First Peoples community to share common saying used to teach respectful behaviour to children. 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.

### Medicine Wheel

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.

(Note: 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.)

Brainstorm characteristics that could fit in the Medicine Wheel. For example:

- resilience
- courage
- patience

- honesty
- humility
- generosity
- integrity
- peacefulness

Have students create and colour a personal Medicine Wheel with their chosen characteristics.

## Bullying

What is a bully? Read *The Journey of Dog Salmon*. Discuss:

- What bullying behaviour was in this story?
- What could the bully 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:

- A bully is someone who throws little kids around.
- A bully is someone who punches small kids.
- I would try to help the little boy be safe around town.
- A bully is so bossy when 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.
- A bully is someone who needs to learn bad into good. If you're bullied tell an adult. A bully is someone who needs care and friends around. Everyone needs a friend in his/her life.

Have the students create a cartoon illustrating one of the views.

### Extension

Additional or alternative titles on the topic of bullying include

- *I Like Who I Am*
- *Hockey Challenge*

## Playing by the Rules

View the 2<sup>nd</sup> 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
- angry
- surprised
- silly
- unhappy
- loving
- very sad
- nervous
- embarrassed

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.

## Science — 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.

“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 definition 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.

Discuss the definition 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

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.

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/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 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.
- Identifying local plants collect 10 plants and 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 7 local birds and label them and include a few details like habitat, food source, migration patterns and present to the class (e.g., eagle, owl, robin, hummingbird, hawk, chickadee, raven, seagull, crow, swan).
- Do a give-away – give away 5 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. Invited Elders and other members of the community (particularly those who have benefits from students’ activities) to the ceremony.

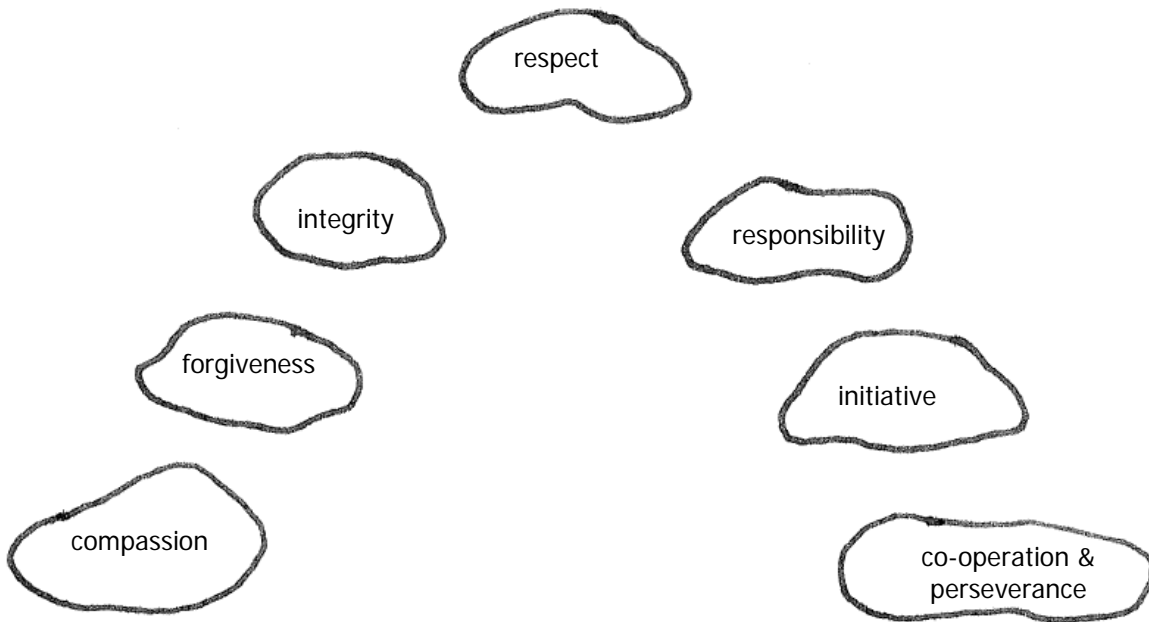
## Summary — School Slogan

List review and 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 Tsax̱is (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.*

1<sup>st</sup> 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.*

2<sup>nd</sup> 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.

1<sup>st</sup> 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.)*

2<sup>nd</sup> 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.)*

1<sup>st</sup> 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.

2<sup>nd</sup> 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.*

1<sup>st</sup> 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.*

2<sup>nd</sup> 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.*

1<sup>st</sup> 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.

2<sup>nd</sup> 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**, pronounced  
sah-BA, meaning "the end"

Sabax

# Social Responsibility — Self-Assessment Scale

	<b>Not Acceptable</b>	<b>Getting Better</b>	<b>Good Citizen!</b>
<b>Contributing to the Classroom and School Community</b>	<p>I am often unfriendly 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 usually friendly and, if asked will help others.</p> <p>I am usually willing to work with others in the classroom.</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>
<b>Solving Problems in Peaceful Ways</b>	<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.</p> <p>I try to decide when I need help from adults.</p> <p>I usually try to solve my problems.</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>
<b>Valuing Diversity and Defending Rights of Others</b>	<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 usually nice to others.</p> <p>Sometimes I need someone to explain to me how others are 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>
<b>Exercising Democratic Rights and Responsibilities</b>	<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 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.</p>



# Emotional Responses

<b>When this happens:</b>	<b>Use pictures or words to show how you feel:</b>
My friend invited me to a birthday party.	
My dog died.	
I am moving to another school.	
I did well on my math test.	

<b>When this happens:</b>	<b>Use pictures or words to show how you feel:</b>
I had to go to the detention hall.	
I made a basket during the basketball game.	
I caught a big trout.	
I fell off my chair.	

# The Little Porcupine

The Gitxsan storytellers tell this legend 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.

*Sdikyoodenax*,  
pronounced *steeg-YO-den*

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 Gitxsan say, are still easily irritated. At the slightest disturbance they will discharge their quills.



# Unit 8: Stories from the Sky

Grade 3



## 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 scientist 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 Aboriginal people.

**Note:** some of the activities in this unit include the use of internet sites 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.

## Curriculum Connections

This unit can be used to help students achieve Grade 3 curriculum expectations in the following areas:

### English Language Arts

- speaking and listening for specific purposes
- listening and speaking skills
- making predictions and asking questions about texts
- making text-to-self, text-to-text, and text-to-world connections
- responding to stories in a variety of ways
- reading grade-appropriate texts
- personal writing and representations that express connections to personal experiences and ideas
- enhanced vocabulary knowledge and usage

### Science

- significance of celestial objects for Aboriginal peoples
- characteristics and movements of objects in our solar system
- constellations

### Visual Arts

- creative process
- creating images from stories
- experimenting with materials, technologies, and processes

## 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

### **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* (DVD) (note that this story is also available in graphic novel form)
- “Why Coyote Howls: A Star Story” as retold by Lynn Moroney – oral story available online at [www.lpi.usra.edu/education/skytellers/constellations/preview.shtml](http://www.lpi.usra.edu/education/skytellers/constellations/preview.shtml)
- *The Thirteen Moons on Turtle’s Back*, by Joseph Bruchac
- “Oot-Kwah-Tah, The Seven Star Dancers,” from *Keepers of the Night* by Michael J. Caduto and Joseph Bruchac

### **Lesson Plans in this Unit**

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



## **Suggested Instruction and Assessment Approach**

### **Introduction to Celestial Objects**

Science, English Language Arts, and Visual Arts — 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* (DVD)
- Bentwood Box template, 1 copy per student (available at [www.wackykids.org/mini-bentwood\\_box.htm](http://www.wackykids.org/mini-bentwood_box.htm))

#### **Procedure**

Ask students why they feel the sun was so important to humankind; record students’ comments in the board. Ask students if they believe the sun was just as important thousands of years ago as it is today? Share with students that it is for many of these same reasons that the sun was so important to Aboriginal people in the past. Tell the students they will be hearing two stories today 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 Aboriginal 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 metaphysical world 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 (45 minutes)**

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 comments).

Brainstorm similarities and differences in the two stories, and record ideas on the board

On a blank sheet of paper, have students create a 3-circle Venn diagram. Have them record the similarities and differences in the first 2 circles of the Venn (leaving the third circle empty at this time — it will be filled in after watching the Raven Tales DVD in the next lesson).

### **Lesson Two (45 minutes)**

View the Raven Tales DVD: *How Raven Stole the Sun*. After watching the DVD; have students get their Venn Diagram out from the last Raven activity to record similarities and differences to the previous stories.

Distribute the Bentwood Box template and have students record (on three sides of the box) their favorite version of the story (book or DVD), title & characters, problem, solution and draw a picture on one side.

Once students have completed their written work on the boxes, they are to follow instruction for cutting out, and constructing the Bentwood Box.

### **Adaptations**

The bentwood box activity can be extended by following the directions and activity found at [www.wackyykids.org/mini-bentwood\\_box.htm](http://www.wackyykids.org/mini-bentwood_box.htm).

## **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.shtml](http://www.lpi.usra.edu/education/skytellers/constellations/preview.shtml)

## **Lesson One — Science, English Language Arts**

Ask students why they feel stars are an important part of our night sky; record students' comments in the board. Ask students how they think the stars came to be in the sky. Share with students that First Peoples of the past had different stories to help explain possible ways things came to be (legends). 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.

If not done in a previous lesson, 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 kind of understanding to the metaphysical world 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.

Ask students to put their heads on their desks and to use their imaginations as they listen to this story. Tell students they are to create a picture in their minds of what this story might look like in a story book.

When finished, the story, ask students to re-tell the story to a classmate. Once students have had a discussion, ask them to re-tell the story to you (teacher), and write the main ideas on the board.

Have students write their own story about constellations, or how the stars came to be in the sky. Tell students they 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.)

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, Visual Arts**

### **Authentic Text**

- "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.

Ask students why they feel stars are an important part of our night sky — record student's comments in the board. Ask students why stars might have been important to First Peoples thousands of years ago? Share with students that it is for many of these reasons that the stars were so important to Aboriginal people in

the past. 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 metaphysical world 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.

Ask students to put their heads on their desks and to use their imaginations as you read this story. Tell students you will not be showing them pictures as you want them to build a picture in their own minds.

Read the story. When finished, ask students to re-tell the story to a classmate. Once students have had a discussion, ask them to re-tell you (teacher) the story, and write the main ideas on the board.

Hand out blank paper and have students draw a picture that tells the story.

## **Aurora Borealis**

Visual Arts, 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

### **Teacher 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.

The following web site gives numerous stories to explain the northern lights:

- Legends and Folklore of the Northern Lights  
[www.indigenouspeople.net/aurora.htm](http://www.indigenouspeople.net/aurora.htm)
- An Ojibwa Legend  
[www.firstpeople.us/FP-Html-Legends/LegendOfTheNorthernLights-Ojibwa.html](http://www.firstpeople.us/FP-Html-Legends/LegendOfTheNorthernLights-Ojibwa.html)

### **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. (It is up to the individual teacher how much detail they would like to go into on this topic) If the classroom set up allows for it, show students some of the suggested web sites, or have information from those websites to share with the students in printed form.

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.

### **Adaptations**

Have students work individually or in groups to create poems to go with their artworks. Display students' work in the hallway or other exhibition space.

## **13 Moons**

### **Lesson One — Science, English Language Arts**

#### **Authentic Text**

- *The Thirteen Moons on Turtle's Back*, by Joseph Bruchac

#### **Teacher 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 identified today as a "solar-lunar calendar," where 365 days is the measure of the Earth going around the Sun (solar) 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 (lunar).

#### **Procedure**

Read aloud *The Thirteen Moons on Turtles Back*. When finished, ask students to re-tell the story to a classmate. Once students have had a discussion, ask for volunteers to re-tell the story, and record the main ideas on the board.

Ask students to draw and colour a picture of the story, and write a short paragraph underneath that explains their picture. When students have completed their work, they may share it with the rest of the class.

Tell the students they will be investigating the back of the turtle in an upcoming lesson. If any students have a 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.

### **Adaptation**

For students who are non-writers, they may demonstrate their learning by drawing a picture then verbally explain it, without writing a paragraph.

## **Lesson Two — English Language Arts**

### **Materials and Resources**

- Thirteen Moons on a Turtle’s Back ([www.rootsweb.ancestry.com/~mosmd/turtle.htm](http://www.rootsweb.ancestry.com/~mosmd/turtle.htm))
- two “Thirteen Moons on a Turtle’s Back” blackline masters, 1 copy of each per student (available online at [www.rootsweb.ancestry.com/~mosmd/turtle.htm](http://www.rootsweb.ancestry.com/~mosmd/turtle.htm))
- scissors and glue sticks

### **Procedure**

Remind students of the story *The Thirteen Moons on Turtles 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 they will be going on the internet to check out a website that has illustrations and information on the thirteen moons.

Have students access the web site, Thirteen Moons on a Turtle’s Back ([www.rootsweb.ancestry.com/~mosmd/turtle.htm](http://www.rootsweb.ancestry.com/~mosmd/turtle.htm)) through class or lab computers.

Have students read the information on the web page 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.

Have students return to desks, and hand out copies of the “cut and paste” activity. Students will complete this activity following the verbal instruction you give, as well as the written instruction on the handout. Early finishers can colour the blank copy of the turtle with the thirteen moons and twenty-eight segments on its back.

While students are quietly colouring, you can re-read aloud the 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.

### **Adaptation**

For struggling readers or non-readers, read the information from the website aloud as a class.

## **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 culture(s)
- Gitxsan Moons (handout provided at the end of this unit)
- 13 Moons of the Secwepemc (Connecting Traditions — Secwepemc Pre-Contact Village Life)  
[http://secwepemc.sd73.bc.ca/sec\\_village/sec\\_villfs.htm](http://secwepemc.sd73.bc.ca/sec_village/sec_villfs.htm)
- The 13 Moons of the Wsanec ( Saanich people)  
[www.racerocks.com/racerock/firstnations/13moons/13moons.htm](http://www.racerocks.com/racerock/firstnations/13moons/13moons.htm)
- Thirteen Moons and the Turtle (Anishinaabemdaa)  
[www.anishinaabemdaa.com/moons.htm](http://www.anishinaabemdaa.com/moons.htm)

### **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 — e.g., Remembrance Day, Halloween, Christmas, Diwali — and investigate what the First Peoples used to 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**

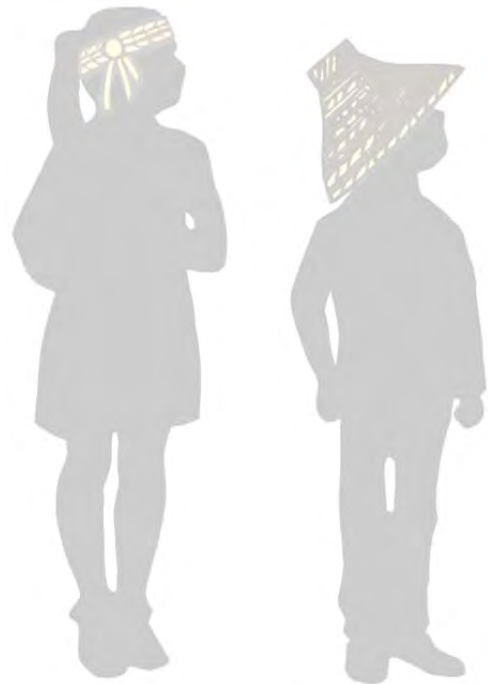
Assess students' work according to criteria such as those outlined in the assessment tool, *Relating to the 13 Moons* (provided at the end of this unit).

**Adaptation**

If sufficient computer resources are available, have students visit the other web sites listed and compare the “definitions” for each moon in other regions. What activities are most common? Which activities and concepts vary by region?

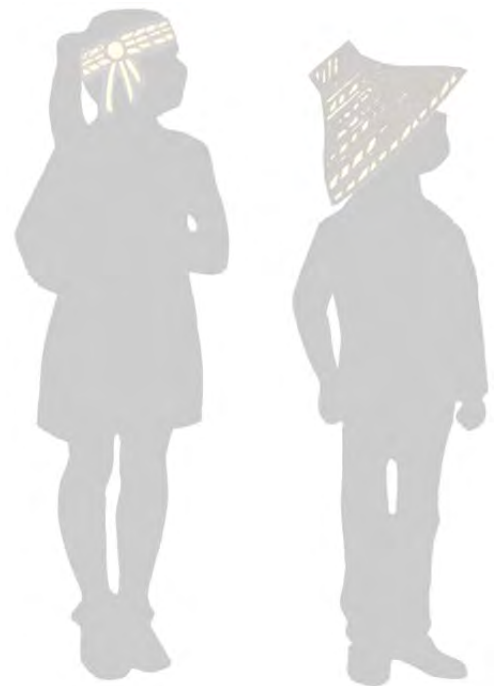
## Celestial Stories

<b>Emerging</b>	<b>Developing</b>	<b>Acquired</b>	<b>Accomplished</b>
Story is very brief	Story includes beginning, middle, and end	Story develops logically	Story develops smoothly from an engaging opening; tries to create suspense or interest; reaches a satisfying conclusion
Elements of story are loosely related events without an introduction	Story often loses focus and ends abruptly	Story includes sequenced events from a “story problem” to a reasonable solution	
Characters are not described	Characters are identified	Characters have some individuality	Characters are well-developed
Story has is no clear dialogue	Story may include dialogue	Story includes some variety of dialogue	Dialogue often sounds natural



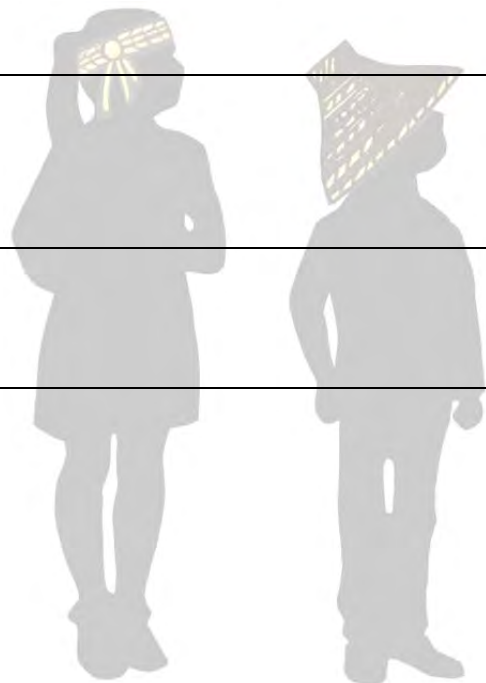
## Aurora Borealis Artwork

	1	2	3	4
<b>Elements of Design</b>	The student did the minimum, or artwork was never completed	The student did the assignment in a satisfactory manner, but lack of planning was evident	The art work shows that the student applied the principles discussed in class adequately	The art work shows that the student applied the principles discussing in class in unique manner
<b>Creativity</b>	The piece shows little or no evidence or original thought	The student's work lacked sincere originality	The student work demonstrated originality	The student work demonstrates a unique level of originality
<b>Effort</b>	The student did not finish the work in a satisfactory manner	The student finished the project, but it lacks finishing touches or can be improved upon with little effort	The student completed the project in an above average manner, yet more could have been done	The student gave an effort far beyond the requirements of the project



## Bentwood Box

Criteria	Rating	Comments
<ul style="list-style-type: none"> <li>▪ produces high quality, creative work</li> </ul>		
<ul style="list-style-type: none"> <li>▪ shows originality and take risks to demonstrate learning</li> </ul>		
<ul style="list-style-type: none"> <li>▪ applies all art concepts, especially those stressed for the project</li> </ul>		
<ul style="list-style-type: none"> <li>▪ solves problems him/herself</li> </ul>		
<ul style="list-style-type: none"> <li>▪ always participates in class and always use class time well</li> </ul>		
<ul style="list-style-type: none"> <li>▪ uses all materials appropriately with no reminders; always clean up</li> </ul>		
<ul style="list-style-type: none"> <li>▪ follows all classroom rules and never cause a classroom disturbance</li> </ul>		
<ul style="list-style-type: none"> <li>▪ is helpful</li> </ul>		



# 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 use to cold moon — **November**

A time of cold, but some warm days too.

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

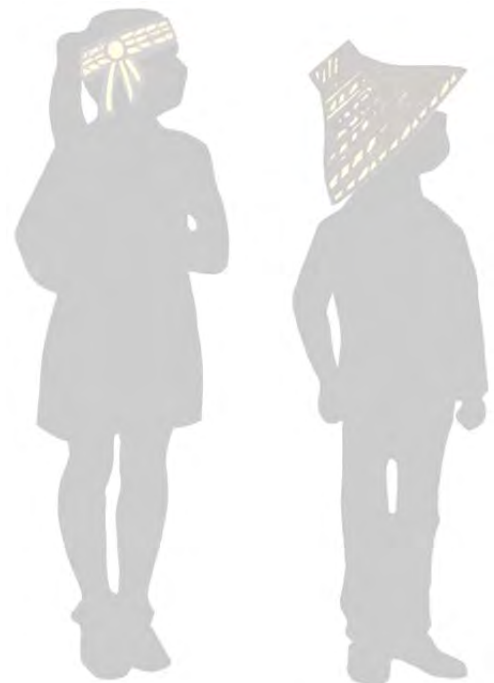
A time of extreme cold. Winter has no compassion.

▶ 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

	Emerging	Developing	Acquired	Accomplished
<b>Elements of Design</b>	The student did the minimum, or artwork was never completed	The student did the assignment in a satisfactory manner, but lack of planning was evident	The art work shows that the student applied the principles discussed in class adequately	The art work shows that the student applied the principles discussing in class in unique manner
<b>Creativity</b>	The piece shows little or no evidence or original thought	The student's work lacked sincere originality	The student work demonstrated originality	The student work demonstrates a unique level of originality
<b>Effort</b>	The student did not finish the work in a satisfactory manner	The student finished the project, but it lacks finishing touches or can be improved upon with little effort	The student completed the project in an above average manner, yet more could have been done	The student gave an effort far beyond the requirements of the project





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