

Dene Kede

Dene Zhatie • Dene Náoweré Dahk'é
Dene Yatí • Dinjii Zhuh Ginjik • Dq Naáwo k'è



Education: A Dene Perspective

Letter from the Minister



A citizen of Fort Good Hope was quoted in *Learning, Tradition and Change in the Northwest Territories* and in *Our Students, Our Future*, as saying "There is a tremendous amount of knowledge about the Dene view of the world that is learned on the land. This knowledge is our

philosophy. To prevent it from being lost, it must become an integral part of our school program." It is my pleasure to introduce a major step by my department in this direction.

The Dene Kede curriculum was developed over a three year period and involved elders and teachers selected to represent each of the five Dene Regions. It was understood from the beginning that, to be consistent with the philosophy of community-based curriculum, it was essential that

as many communities as possible and especially the elders must be involved in every stage of its development. Many elders participated, each contributing in their area of expertise, and I offer a special thanks to all of them.

The Dene Kede curriculum encompasses culture, language and the Dene perspective on education. It enables children to understand their identity as individuals and as members of a community. At a time when the environment is under considerable stress, it teaches our children the interdependence of nature and their responsibility to conserve and protect it. In this way, Dene Kede will help to ensure that our children become equal, respectful and contributing members of society.

A handwritten signature in black ink, appearing to read 'Richard Nerysso'. The signature is fluid and cursive, with a large initial 'R'.

Richard Nerysso
Minister of Education, Culture and Employment

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Special Acknowledgements

Dene Kede has come to be what it is because of a core group of elders who guided the project and the thinking of all involved in it. They committed themselves to do the work necessary to make Dene Kede a reality for the education system, for the Dene communities and, most of all, for the children who will carry on the skills, beliefs and perspectives.



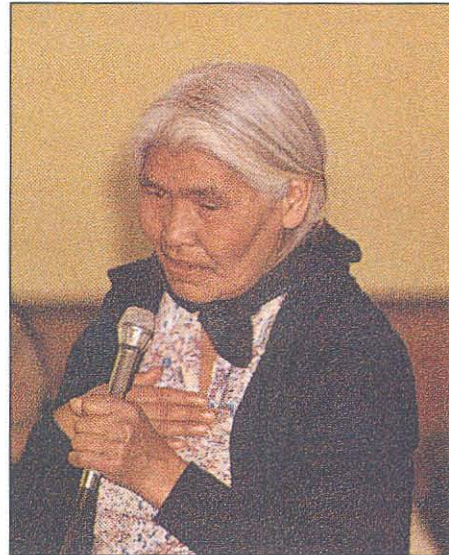
George Blondin

George Blondin was born on Horton Lake in May 1922, and spent his first twenty years in the Hottah Lake area near Great Bear Lake. In 1942, he moved to Norman Wells and worked as a guide for the surveyors on the Canol Pipeline project.

He returned to the area around Fort Franklin in 1944, and for the next ten years worked and travelled between there and Port Radium. Later he moved to Yellowknife where he worked for Giant Mines from 1956 to 1975.

Upon retiring from the mine, Mr. Blondin took up trapping again around McGill Bay. From 1982 to 1984, he served as the Chief of Fort Franklin, and later, from 1987 to 1989, he was the Northern Vice President of the Dene Nation.

Since 1989, Mr. Blondin has been the elected chairperson of the Denendeh Elders' Council. Besides these responsibilities, he works part-time with the Dene Cultural Institute and also finds time to write articles and columns for local newspapers.



Mary Firth Sr.

Mary Firth was born Mary Wilson on April 3, 1916 in the Yukon, the child of Andrew and Lillian Wilson. Her mother died when Mary was 12 years old, leaving her to raise her brother and sister. While her father trapped, she taught herself how to tan moosehides, to sew, and to do bead and quill work. In 1933, when she was 16, Mary married William Firth and moved with him to Fort McPherson, where they raised 14 children - four girls and ten boys. Her husband died in July 1979.

Although Mary never attended school, she gained invaluable experience while attending meetings at the community, territorial and national levels. Her eldest son, Wally, a member of Parliament, taught her to read and write. For many years in Fort McPherson, Mary worked on many projects and charities for the Women's Auxiliary and for the church.

Mary Firth's kindness brought her many friends, and her wisdom and wit and great love for the outdoors were an inspiration to all. She passed away while working on this project.

Special Acknowledgements

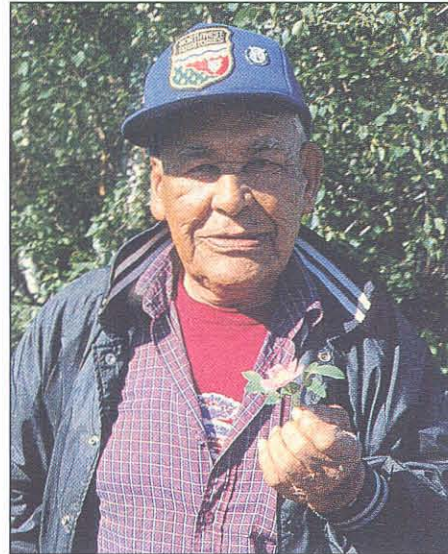


Judith Catholic

Judith Catholic was born into a strong, traditional family on September 9, 1933. She spent her childhood around Fort Reliance and Artillery Lake (Da Cho). The family moved to Lutsel K'e after the deaths of her father Pierre Drybone and brother Gabriel. There she married Pierre Catholic, a well known craftsman, who still lives in the traditional way on the land. Together they raised six children.

Judith has been involved with the Lutsel K'e Dene school, as both a cultural instructor and as a member of the Community Education Committee. She and Pierre teach students all aspects of living out on the land. They learn how to make camp, to hunt caribou, to trap and to make drymeat.

Considered one of the best tanners in Lutsel K'e, Judith has turned this traditional skill into a viable business practice. She started her own tannery, and fixes hides as her mother taught her by using wood and animal parts. Her knowledge of traditional ways makes her a valuable member of the community. Judith Catholic is one of the few women in Lutsel K'e still expert in crafts, and continues to pass on her wisdom today.



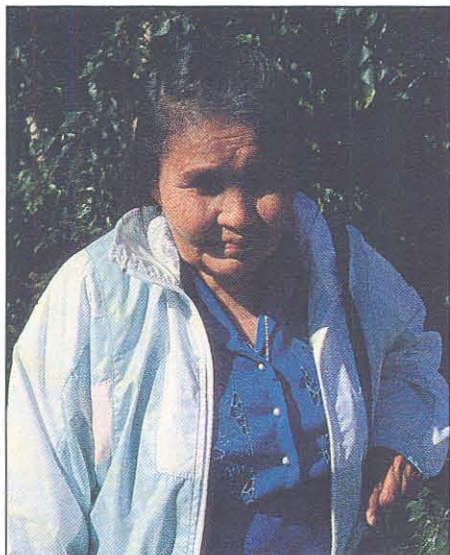
Joe Boucher

Joe Boucher (Gha Cha) was born in Deninoo (Fort Resolution) on January 1st, 1911, and was adopted by Tsel Kes and Juli Cho after his parents died. Gha Cha spent his youth around Deninoo Kue' and Thebacha (Fort Smith) before settling in Lutsel K'e (Snowdrift). He married Husdi, who passed away some years ago, and raised four children, all still living today.

Gha Cha's persistence and determination made him a good hunter and provider. He travelled many miles by dog team, canoe and on foot. In this way, he became very familiar with the best areas for hunting, trapping and camping. Of those hard times, he would say: " People didn't have much, but they were happy."

Gha Cha is an elder who travels to many places now, sometimes for conferences and meetings and sometimes just for fun. His home in Luts'el K'e is a drop in centre where visitors come for tea, and to tell stories and play cards. He keeps busy with crafts, and by passing on his knowledge about life in the good old days.

Special Acknowledgements



Bella Ross

Bella Ross was born in Fort McPherson on January 8, 1924, the daughter of Sarah and Peter Drymeat. She had five brothers and five sisters. Bella was eight years old when she went to school in Hay River. During her three years there, she lost her language and had to re-learn it upon her return.

In 1941, Bella married George Ross and moved with him to Aklavik where she raised her family and worked at different jobs. She taught her children Gwich'in as they were growing up, and moved to Fort McPherson when they attended school.

Over the years, Bella has worked hard to encourage Gwich'in language and culture, including translation and reporting for the Gwich'in program on CBC radio in Inuvik. She also serves on the Fort McPherson Elders' Committee which was set up in 1993.

In 1977, Bella and Mary Kendi from Aklavik were sponsored by the Women's Institute to attend a United Nations conference on decertification in Nairobi. She has received letters of commendation from the Department of Justice and from the Gwich'in Language Centre. Bella is known as a very nice and friendly person.



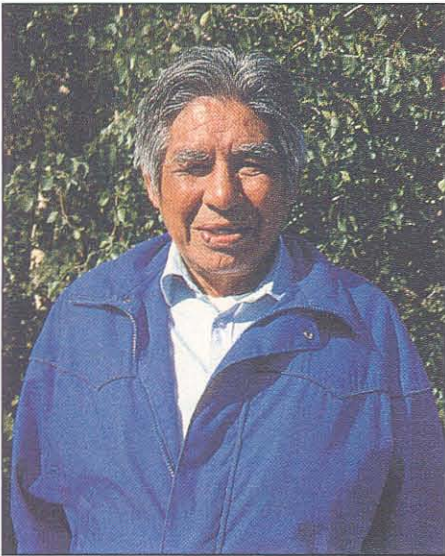
Elizabeth Mackenzie

Elizabeth Mackenzie was born on October 30, 1917, one of the seven children of Jeremy and Liza Chocolate. She went to school in Fort Resolution for four years. Elizabeth's mother died when she was fourteen, so she was raised by her older sister Maria who taught her many survival skills for life on the land.

Elizabeth married Louis Mackenzie at the age of 25, and spent the next 40 years with him travelling, trapping and hunting in the bush. When her seven children began school, she settled in Rae where she worked at the hospital.

Elizabeth has always had a great interest in the education of Dogrib youth, and played a central role in the Rae-Edzo School Society for twenty years. She was briefly a Justice of Peace for the Dogrib region, and was active in the Native Women's Association and in her local church.

Special Acknowledgements

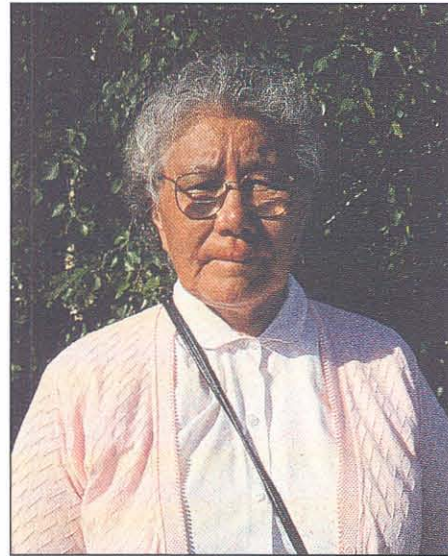


Joseph Jerome Bonnetrouge

Joseph Jerome Bonnetrouge was born in Fort Good Hope on October 8, 1925. At the age of two, his family moved to Fort Providence while his father worked on the boat called the Distributor. He is married with eight children and nine grandchildren.

Joseph has a long work history with the federal, territorial and community governments. He has rough necked for an exploration company, trained as a surveyor for the building of the Yellowknife Highway, and also served as an Alcohol and Drug Counsellor for the Dene Band. Since he retired from Government in 1985, he has devoted his time to his grandchildren and to hunting and trapping.

In Joseph's words: "I am thankful for having lived this long and for the Creator allowing me to participate in such an important task as this curriculum. The children, our future, must have an education or their future will be rocky."



Marie Cadieux

Marie Cadieux was born at Jiewatue on Great Bear Lake in 1920. In her early years she travelled widely on the land with her family, trapping, hunting and gathering food for the winter. Marie married at 20, and has 9 surviving children and many grandchildren. Because of her family, she didn't venture far from home, except to work as a cook's helper.

Marie has travelled throughout her life and lived in many communities. She is wellknown and respected both for her kindness and for her artistry as a seamstress. She also finds work as a consultant due to her knowledge of traditional Dene ways.

Special Acknowledgements



Adele Hardisty

Adele Hardisty was born at Pedezh Ké (Old Fort Wrigley) on April 15, 1925, and has spent most of her life in Wrigley. She spent two years at the mission school in Fort Providence, but family responsibilities required her to return home. The experience of trapping with her father and of growing up in the traditional way has had a lasting impact upon Adele's life.

Adele is very knowledgeable in the ways of the land, and continues to practice the laws of nature as she was taught. She still treats various illnesses by harvesting her own remedies in the bush. Over the years, she has developed many skills especially in preparing hides and in making rabbitskin clothing, and is also known for her fine beadwork.

Adele has been very active in education, raising her own children and extended family in the Dene ways, teaching cultural programs in the the school, and serving on the Community Education Council. Always she stresses the importance of young people learning to live according to the traditional Dene spiritual values. This is how they will develop respect, strength of character and the ability to make sound moral decisions.



Alphonse Eronchi

Alphonse Eronchi was born in Rae in 1919 and spent his first nine years there. In 1928, he was sent to school in Fort Providence where he stayed for three years. By the time he returned home, Alphonse could not communicate with his own people. It took him a year to re-learn his own language and traditional bush skills.

When he was 19, Alphonse moved to Yellowknife where he did various odd jobs - dynamiting, assessment work, staking claims, and unloading cargo from supply ships. After three years, he obtained a job at Con Mine and worked there for four years.

Alphonse returned home to Rae in 1958, and in 1964, he was married. He held several jobs, working as a Community Health Worker for seven years, and at the school for another nine years. He was injured on the job, and on his doctor's advice has not worked since.

Alphonse's best friend for many years was Joe Tobie. He says: "The best time of my life was going for muskrat hunting in the spring time - cooking muskrat over an open fire, muskrat fat dripping, listening to all kinds of birds chirping and singing. All the wild animals returning to the north made us very happy."

Acknowledgements

Regional/community Elders

The core group of Elders was assisted by elders from many of the Dene communities in the Western Arctic. These people supported and sustained the work of the Elders and other members of the curriculum development team.

Lutsel K'e

- George Marlowe
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- Mary Louise Nitah
- Joe Fat
- Lorraine Catholic

Sabtu

- George Kodakin
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- Louie Taniton
- William Sewi

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The Department of Education, Culture and Employment acknowledges with appreciation the contributions of all those who participated in the development of Dene Kede.

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Helena Tutcho has been instrumental in the development of Dene Kede by providing support, advice and reviewing drafts of the curriculum.

Tłı̨cho/Dogrib Region

Participants of Dene Kede Curriculum

TLC staff

- Mary Siemens
- Philip Huskey
- Lucy Lafferty
- Rosa Mantla

Recorders

- Philip Rabesca
- Camilla Nitsiza

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- Dene Cultural Institute
- Arctic College
- Department of Culture and Communications
- Department of Renewable Resources

A very special thank you to John Bekale for consistently supporting the work on Dene Kede.

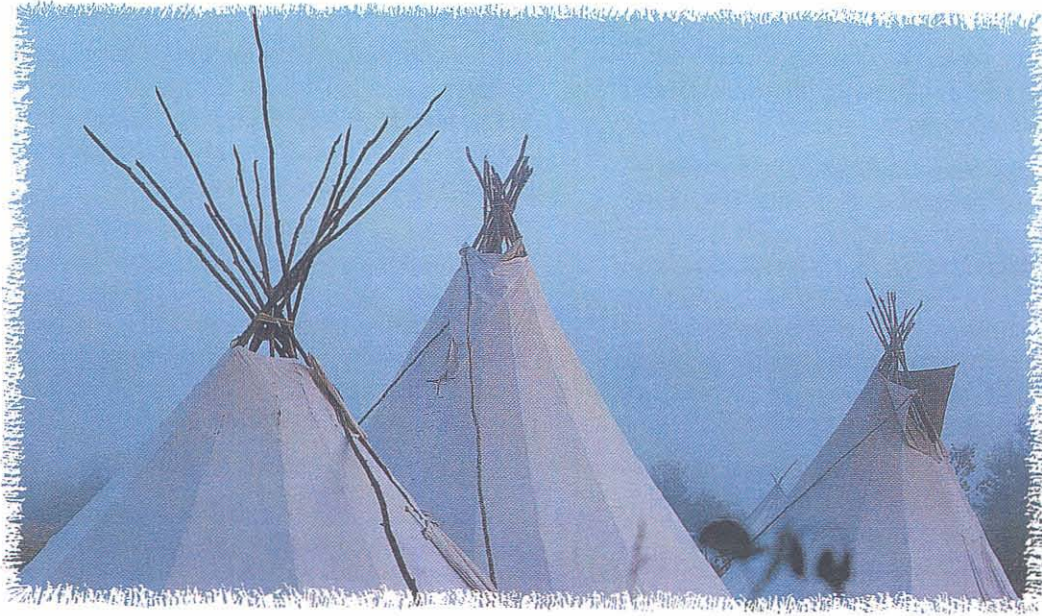
Photographs

- Tessa Macintosh, GNWT - *pages iii, xvi, xxi, 5, 9, 15, 22, 37, 42, 48, 64, 91, 139, 143, 157, 161, 166, 171, 175, 183, and 196.*
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Foreword



In the Beginning

This Dene Kede Curriculum represents for the Dene a very important step in the evolution of Dene culture and language use in the classrooms of the N.W.T. Many attempts have been made in the past to incorporate our culture and language into schools. We Dene teachers have participated in activities such as taking students onto the land for a few days each year, teaching Dene language classes, and making bannock in schools. Over the past fifteen years, there has been an unspoken unease on our part with what has been projected to our children and the world as “us” through these isolated activities. Was this to be the sum total of our culture and identity?

Political movements have pressured the Government for some time to make Dene education more meaningful. The Department of Education, Culture and Employment has responded in large part by putting energy into teacher education. This response has been based upon the belief that trained and qualified Dene teachers would know how and what to teach of our culture. Unfortunately, the teacher training programs did not have us ask these questions of ourselves, nor did they provide us with the time or the resources to search for the answers. For many of us, day-to-day survival in the classroom submerged the political will and the need to look for the answers once we became teachers.

What became apparent in time, however, was that

with each passing year, our elders were dying. We were moving away from our communities and we saw our cultures passing before our eyes. It was this awareness perhaps which created the sense of urgency that moved us as Dene educators to begin work with the elders to create this curriculum.

The time had come to identify and in some instances, to disclose for all to see, what we Dene know and feel about ourselves and our land. We had to acknowledge that we were not simply teachers. As Dene, we were also leaders. As leaders we would have to take a role in shaping our future. In the past, our elders were our teachers and leaders. But the circumstances of today require us to be messengers, to become a link between the elders and the Dene children, a link between our past and our future.

The Challenge

Dene educators and elders from each of the five Dene regions were brought together to develop a Dene curriculum. After years of experience with the term “Dene Education” we had a sense that some critical component was missing. It had to be more than simply our language or what we loosely termed cultural skills.

We asked ourselves this question: is there such a thing as a Dene perspective on life and if there is, what is it? It became immediately clear that the answer could not be easily identified.

Foreword

The Process

As Dene we had to commit ourselves to two principles of process: involvement of our elders and communities, and consensus.

The initial meetings tested our patience, our trust in each other and the principles of process. We were fortunate to have the elders with us to guide us on this journey. They had come out of a commitment to see the development of a Dene curriculum, but they did not commit themselves to the working group immediately. As elders tend to do, they let us struggle through the conflicts which arose as we worked with the question, "what is a Dene perspective".

Their commitment to the group came only after there was evidence that we teachers could agree upon the task at hand and were serious about our own commitment to it. Once agreement was obtained, the elders became fully committed to guiding us in the complete development of the Dene Kede Curriculum.

For two years, we worked together in communities such as Rae Edzo, Fort Simpson, Deline and Fort McPherson. We also worked separately in our own regions and communities, gathering data for our curriculum. In each community, elders and other interested people came to listen, to comment and to give their support.

As the regions sent in their data, other regions would validate the information and a consensus would be reached as to what was equally applicable or important to all. After examining the contents of fifty thematic units from each of the five regions, general and generic expectations as to what should be taught were identified. These became the backbone of the Dene Kede Curriculum. In a very basic way, these expectations form the core of what we identified as the Dene perspective.

The Contents of Dene Kede

In times past, culture was understood to be simply the traditional knowledge and skills of the Dene people. It encompassed such skills as hunting caribou, tanning hides, and sewing slippers. In this curriculum such land skills are considered important to learn because they enable the student to become capable on the land while learning to enjoy, understand, respect and appreciate the land. Having such a relationship with the land ensures that the student will understand that it is life-giving and must therefore be protected and preserved. This is why we teach land skills, and this is

the place of "culture" in the Dene Kede Curriculum.

As we reviewed all that the elders were saying, it became clear that culture is larger than this. Culture is more than land skills. Culture is the Dene community. Culture is the spiritual world of the Dene. And culture is the way of perceiving oneself.

The elders presented us with the knowledge, skills and attitudes that Dene should strive toward in order to become "capable". The kind of Dene that we were being asked to help create with this curriculum were capable people, ones who had integrity in their relationships with the spiritual world, the land, other people, and themselves.

The Purpose of Dene Kede

In the final analysis, our elders were telling us that as individuals, as a people, and as a species, we must become "capable" in order to survive. This can be narrowly understood to mean survival of a person on the land, but it also means survival of all humankind on this planet.

The Dene Kede Curriculum works for survival through our children. The children are viewed as our pathway into the future. It is hoped that if our children are given Dene perspectives to guide them in establishing good relationships with the land, the spiritual world, other people, and themselves, not only will our identity be maintained, but we will all be closer to survival.

Integrity in Implementation

The Dene Kede Curriculum in this, its first form, has been a major accomplishment. It is recognized however that the curriculum must be implemented in a fashion which is consistent with the desire of the Dene elders and educators for a comprehensive approach to Dene education. To ensure this, as much effort and resources are being put into the orientation of the communities, teachers and administrators as went into the development of the curriculum. It is not in the interests of the Dene or of people in general to allow inaccurate interpretation of the curriculum, be it through lack of training, resources or good will. It is owed to the elders who trusted the developers to ensure that the curriculum is implemented with integrity.

Fibbie Tatti
Curriculum Development Coordinator
Yellowknife, N.W.T.
August, 1993

The Dene Kede Mission Statement

The Creation Story

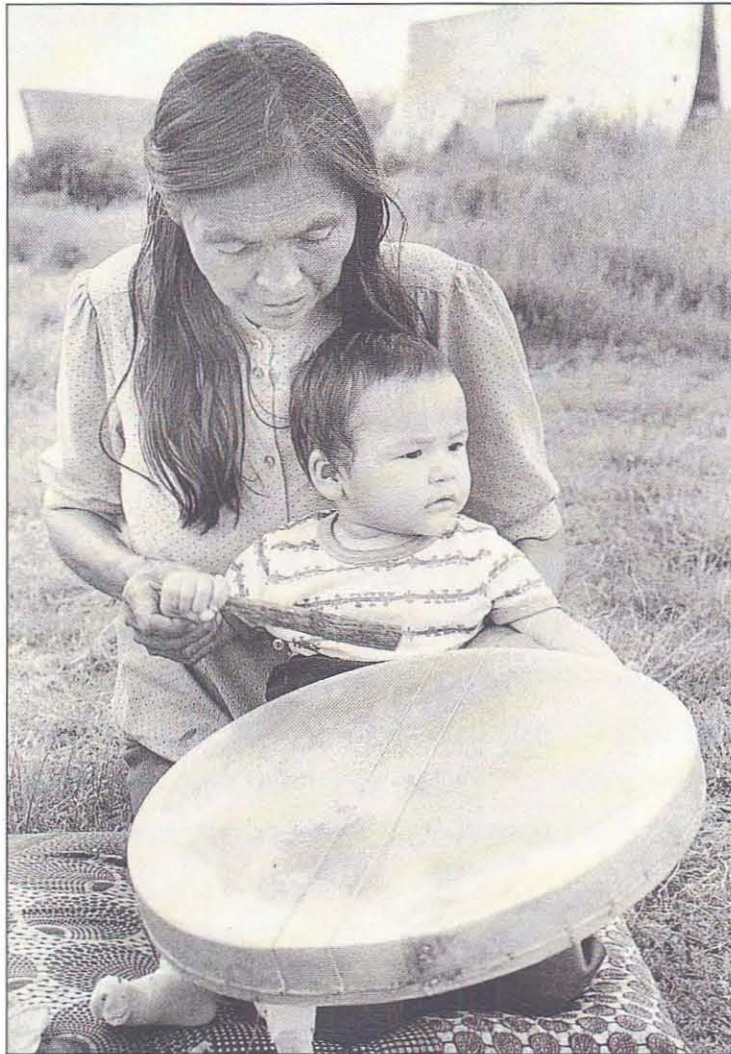
It is said that when the world first began, all things on earth were people. But the original people felt that they should know what their different roles and purposes were to be. A meeting was called and everyone attended. They set out to determine their future existence on earth. They began by creating a few essentials which they tied up into bundles. And they decided that everyone should abide by certain universal laws. Finally they decided that each person should choose the family to which they would belong. Those people who wanted to be a part of the bird family declared their intentions. Those who did not want to be a part of the bird family made their intentions clear. . .

And so the Dene story of creation goes...

The creation story provides the basic philosophic principle for this curriculum. The creation story tells us that because we were created last of all beings, our continued survival requires us to be in respectful relationship with the land and all of its animals, the spiritual world, other people and ourselves.

This is the Dene perspective. The purpose of this curriculum is to give this perspective back to our children. There is a need to root ourselves in tradition not for the sake of the past but for the sake of the future. Our children, with the gift of their culture, can work towards ensuring our future survival as well as the survival of humankind.

The Dene Kede Mission Statement



The Child

Among the Dene, it is said the child is born with a Drum in its hand....

The child is born with integrity.

The child has worth.

It is the birthright of the Dene child to be acknowledged and respected for this.

The child who is not respected cannot become what it is meant to be.

The Dene Kede Mission Statement



The Drum

It is said that the drum is the Dene culture.

The drum represents unity of self, others, the spiritual world and land.

The Dene must grasp the drum and be in respectful relationship with themselves,
with others and with Mother Earth.

To grasp the drum is to maintain integrity and to live life to its fullest.

The drum is the Dene culture.

The drum is the voice and the language of the elders speaking to the Dene.

Two strings, side by side and yet apart, work together like the Dene, to amplify the voice of the elders.

The Dene Kede Mission Statement



The Drum Dance

When a Dene dances with the drum, it is a time of reflection and self-evaluation.

To dance the drum dance is to know oneself.

When the Dene dance the drum dance, they are at their closest to the Creator.

When the Dene dance with the drum, they dance separately but together in harmony.

To dance as one requires respectful relationships.

Yet they dance separately respecting the spirit of one another.

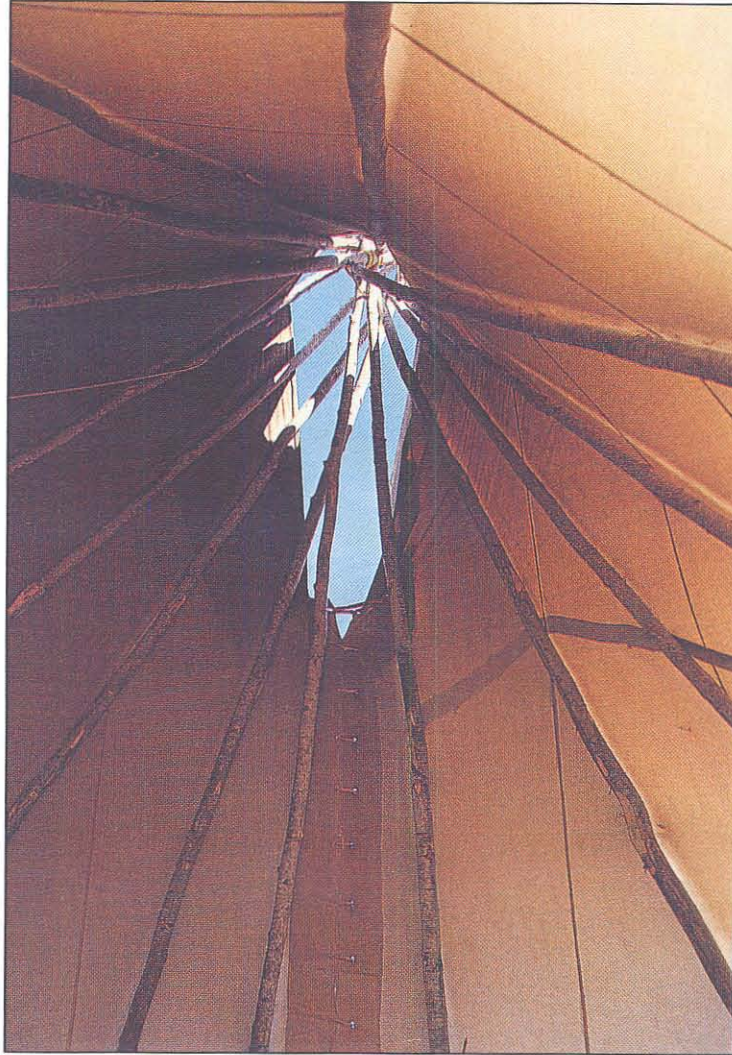
There is no desire to control or to have power over another.

The power comes from the voice of the drum.

They dance in a circle, like the drum and like the earth.

To dance as one means survival as a people.

The Dene Kede Mission Statement



The Tipi

It is said that the tipi is like the education that is given to our children.
The poles represent the basic Dene perspectives lived around the children.

Each of the poles is firmly grounded in the land which nurtures life.

The poles hold the child close to family until the child is ready to fly.

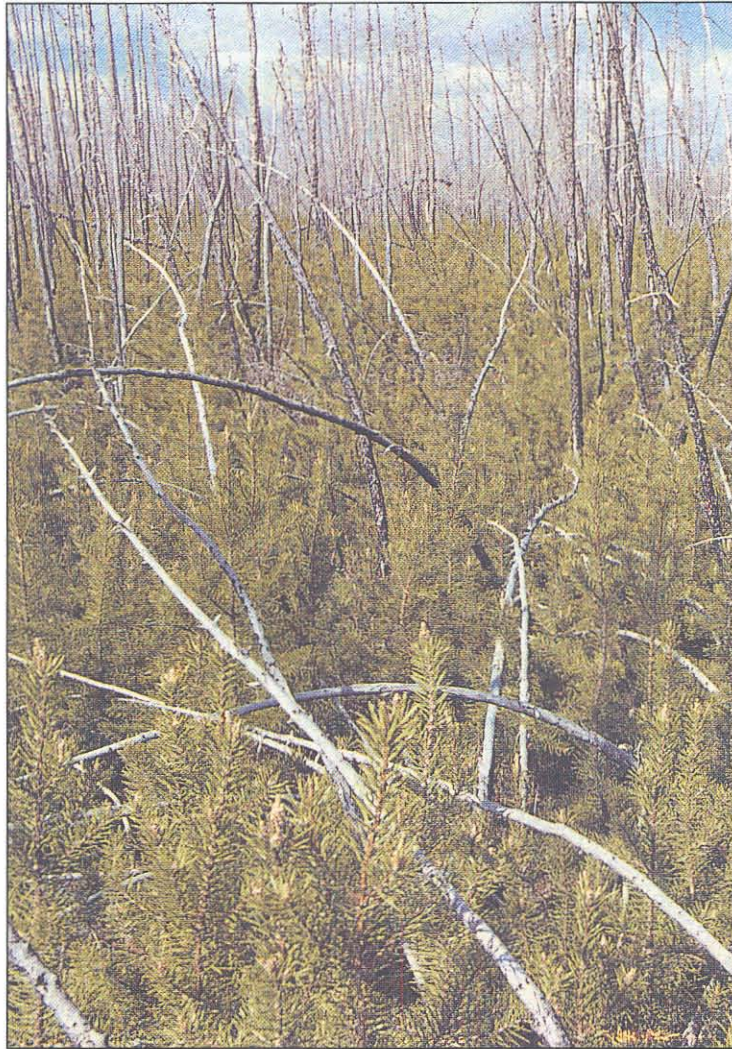
The poles must guide the education of the Dene children.

The mowa is the passage into life as a capable adult.

The child that is respected will eventually come to the mowa.

When all of the perspectives come together in one place and become alive in the child,
the child can fly off to be on its own.

The Dene Kede Mission Statement

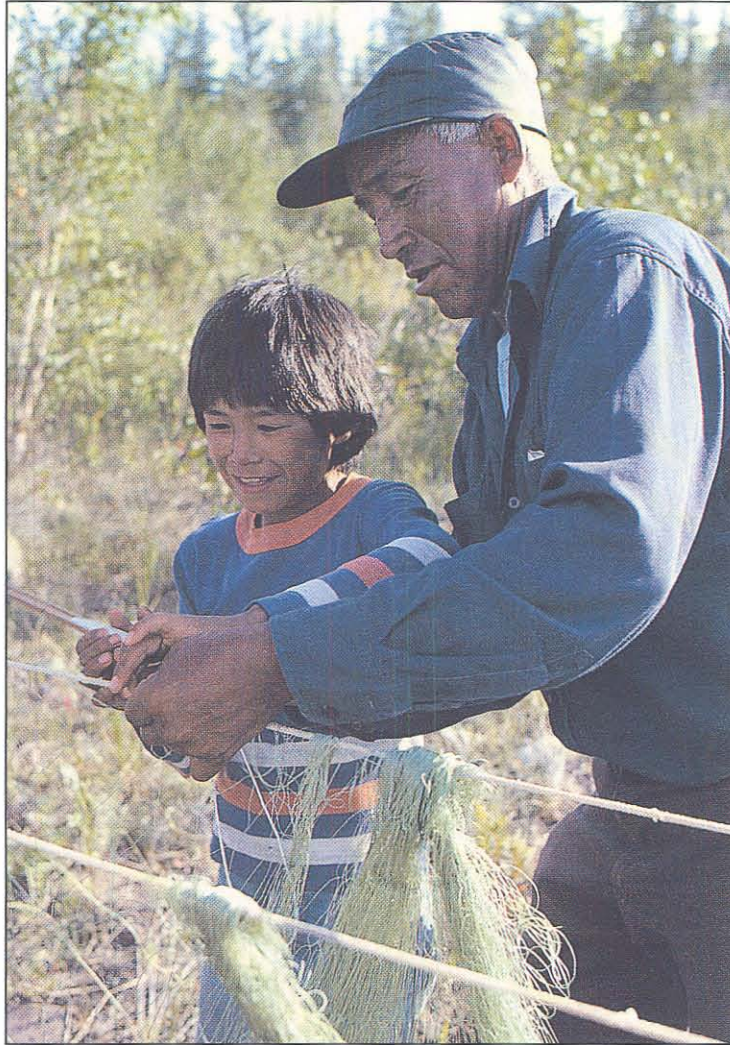


Survival

The elders have said that the Dene must live in a respectful relationship with the land, the spiritual world, other people and oneself. This is necessary in order to survive as a people.

This Dene Kede Curriculum aims not only at the survival of the Dene but also the survival of all humankind. Humankind is beginning to understand that such a commitment is necessary in order to ensure the survival of all people on earth.

The Dene Kede Mission Statement



Dene Education

Dene education means the teaching of the language and culture of the Dene based upon the foundation of Dene perspectives or world view. This is what the elders speak of when they refer to traditional education.

In the Dene curriculum which follows, an attempt is made to bring this perspective back into the education of young Dene children. Dene language and culture taught without this perspective lacks purpose. The purpose of this curriculum is not simply the survival of Dene culture or language, but the survival of its people into the future - survival based upon integrity borne of respectful relationships with self, others, the spirit world and the land.

Dene Kede Concepts

Dene Perspective

All the world has laws. There are many thousands of different animals on this earth and they all have their own laws. When we walk in the bush we think about all of them. This is how we learn the way of all life and the things we don't know. (Jimmy B. Rabesca in Rae-Edzo, Nov. 1990)

A little bit of suffering had to be taught. (Joe Boucher in Ft. Franklin, Jan. 1991)

[There are] things unseen, the sounds of animals, the wolf's cry, echoes wailing around us. We hear these things unseen. These were believed. Now we only believe what we see, not what we don't see. That is why things have been destroyed. The spiritual world is unseen. This comes to us from our ancestors. The spiritual world has to be made clear to our children. We have to make our children believers again. They have to learn to interpret the unseen. (Elizabeth Mackenzie in Yellowknife, June 1991)

God didn't create the world so that only man can teach us. (Jimmy Rabesca in Rae-Edzo, Nov. 1990)

How are we going to improve our lives if we are always poking our heads above the crowd, selfish and not respecting other people's opinions, but wanting to be our own boss? (Jimmy B. Rabesca in Rae-Edzo, Nov. 1990.)

Every culture has a world view whether it is stated or not. It gives people a characteristic perspective of things which runs through every aspect of their lives. This perspective tells the people what is important and why. It tells the people how they must behave in life. Perspective explains life for a people and gives it meaning.

The Creation Story

The Creation story is fundamental for the Dene, for in it, the order of our universe is laid out. The order enables us to see ourselves as a people in relationship to the world. This is our world view - our perspective, the perspective from which we see life and all things around us.

In the Creation story, people are the last to be made. The land and the animals made before us did not really need people and therefore people had no reason to exist. When Dene were created, they were the only people that relied upon everyone else for their survival. They were the weakest of all creatures: hence, the Dene perspective is that survival would be difficult and people, in their relationship to the land, would have to be humble and respectful.

As each of the animal people was being defined, a special spiritual relationship between these animal people and all others was defined. For example, as the spider was given its special identity, it was decided that this creature would be the most powerful of people. It would have powers that transcended the earth. Its webs would create beautiful rainbows and be able to capture rain in the heavens enabling the Dene to survive: hence, the Dene perspective that the small, the unseen and the seemingly most insignificant all possess power and thus deserve respect.

As each of the animal people was being defined, a decision also had to be made as to the role it would play in life. Each animal person had to ensure its own survival without being in conflict with the survival of others, including the Dene. Although each was perfect in its own way, disagreements would arise among them about how they were to relate to each other. There were some that were greedy. Some wanted more power than others.

In order to survive they had to learn to cooperate and to think about the welfare of the group. It was agreed that they would use consensus to settle conflicts, and if consensus could not be reached, a contest would be held. It was also agreed that whatever decision was reached, it would not be final. Laws could be changed if they were not workable. These together became the basis for the Dene perspective on how to settle conflicts and make decisions.

Dene Kede Concepts

Survival

How do generations after generations replace one another?...It is possible only through teaching each other. (Jimmy B. Rabesca in Rae-Edzo, Nov. 1990)

We have to listen to the elders, even though the elder is not our father or our mother. We have to respect those people by word and attitude. We haven't yet benefitted from our own experiences. If we keep their words well, we will save ourselves through them. They relate to us their experiences of how they lived and worked. (Jimmy B. Rabesca, in Rae-Edzo, Nov. 1990)

Aboriginal people, when the world started, had their own law given from the Creator.... Dene Laws don't mean the justice of the White Man's laws. They have different consequences: good words and good life versus jail. How do we choose which laws to teach our children, with what kind of enforcement? . . . There are a lot of Dene Laws which conflict with modern times.

The creation of the Raven is an important part of the Creation story. The Raven was created the leader among leaders. It was the most powerful and clever of persons and its knowledge and experience were sought by one and all. But it was also vain and selfish. When the birds were being painted, it insisted that it should be painted better than all the other birds. Its reward was of course to be painted black. The Raven's weakness was that it did not see itself in relationship with others around it. It saw itself as complete and finished. From the Raven story we derive the Dene perspective that we must continually push ourselves to grow rather than remain complacent and smug in what we are or have become.

Before the Coming of the Non-Dene

For generations and generations, before the coming of the non-Dene, the Dene were able to survive on this land. They were able to survive in the harshest of climates because of the accumulated experience, knowledge and wisdom of the Dene combined with their self-discipline. It was a matter of life or death for each individual to learn as much as possible from the elders and others around them.

Survival Today

In the recent past, the young Dene have sometimes questioned the value of the traditional knowledge and skills of our people. They see technology from the south as having replaced most of the traditional skills and knowledge. In many ways it has seemed as though, in today's world, our survival no longer depends upon Dene knowledge and skills.

What many have finally come to understand, however, is that the Dene teachings have very much to do with survival. What we look to now is the very core of what it is to be Dene - our perspective, our world view. We are just beginning to understand that our survival as a people depends very much upon a change in our way of relating with the land, the spiritual world, with others and with ourselves.

Survival of all Humanity

We are beginning to understand that these perspectives, which have been at the root of all Dene teachings since time immemorial, have a timeless quality which can be applied to any situation, any place, any people. We understand that we cannot simply talk about Dene survival. In order for us to survive as a people, we recognize the need for the survival of all people and for the survival of the earth.

Indeed, in today's world, the Dene perspective is sorely in need. Changes and crises have forced many who are not Dene to recognize the need for a new way of looking at life. People are losing touch with each other and their communities and, in the

Dene Kede Concepts

... What is the purpose? Survival of the group. Without rules, there is no group. Everyone is surviving individually. The laws enable group survival and we want to get back to that. (George Blondin in Yellowknife, June 1991)

The Child

If a child is born, he is human, just in being born one minute. . . Everyone born is a miracle. . . beautiful mind, gentle heart. . . The child has everything, and he will have everything if he is respected and respects. (Elizabeth Mackenzie in Fort Franklin, Jan. 1991)

process, gradually losing touch with whom they are as individuals, as a people and as human beings. As people move away from the heart of the land and as they become deaf to the spiritual sounds around them, they are destroying that which gives life.

Dene Perspective

The four fundamental Dene perspectives that are given us in the Creation story have to do with our relationships.

- In our relationship with the land we should strive for respect and a sense of humility.
- Our relationship with the spiritual world is based upon acceptance of things that can neither be seen nor touched.
- Our relationship with other people is based upon cooperation and consensus and the welfare of the group.
- And finally, our relationship with ourselves is one which requires continual self-evaluation and growth while accepting our inherent self-worth.

Dene life has been guided since time immemorial by these basic perspectives. And it is these perspectives which we must pass on to the succeeding generations.

The Child is Our Future

Dene elders have said that the child is born grasping the Drum. The child is holding in the palm of its hands the accumulated knowledge, skills and perspectives of the Dene. This drum ensures the continuation of the Dene as a people. The child becomes the community and the community is the future of the people. The child is therefore the future.

The Child is Born with Integrity

In the spring, nature inevitably comes to life, providing that the nurturing winds and rains are there. The things of nature have in their smallest seeds, the forms that they will become. Elders say that a child is like a seed, born with all that it is meant to be, born with integrity. Recognizing this integrity in a child enables the child to remain true to itself as it grows.

Each Child is Unique

Each child is unique in talents and abilities. The task of those around the growing child is to provide experiences which will enable the child to become what it is meant to be. The right way is shown and explained to the child, and in some cases, decisions must be made for the child to ensure survival. But, in the end, it will be up to each child to choose what is right for itself. If the appropriate experiences are given the child, the child will develop the basic skills required for survival, as well as those special gifts that make him or her unique. It must be remembered that the gifts come in many forms. For some it may be the gift of special skills on the land, and for another it may be the gift of laughter.

Dene Kede Concepts

Affirm that you are Dene. As a Dene, you search for yourself. You seek those who are skilled and pattern yourself after them. Learn the skills they have. You will become the Dene envisioned. The Real Person, The Dene. (Elizabeth Mackenzie in Yellowknife, April 1990)

Education

What do the young people know? What do the old people know? We teachers must go between them with this curriculum. We are the link between the children and the elders and the future. We need to hold onto each other. We talk about the kinds, principles, etc. We are talking about the future. (Fibbie Tatti in Fort Franklin, Jan. 1991)

Once we [elders] speak in the presence of the children, it will be their responsibility. When we have talked to them clearly and they have been taught both Dene and non-Dene cultures completely, it will be up to themselves. It will be their fault if they become poor for not acting on our words. (Johnny Eyakfwo in Rae-Edzo, Nov. 1990)

Trust in the Child

Because there was a belief in the inherent integrity of the child, from the time it could walk the child was given the respect of being its own person. This respect took the form of trust in the child's natural curiosity to learn and the child's need to learn. The Dene child responded to this trust by constantly challenging and motivating itself to new levels of accomplishment. In any experience, the child could be trusted to learn what it was ready for. Rather than focusing on what the child had not yet learned or mastered, attention was given to what the child had accomplished. Because of the constant focus upon survival, there were few children who did not rise to the challenge of becoming fully who they were meant to become.

Education for Survival

There is a Dene way of understanding education. Education consists of providing the skills, knowledge and perspectives that will enable survival. The educational content has come down to us from generation to generation through our elders in the oral tradition. Our elders are the primary source for any real Dene-based education.

Learning through Experience

Traditionally, education was not schooling. Learning for survival happened during all the waking hours, each and every day, and all life long. Learning occurred through life experience - not in abstraction or set apart from on-going life activities.

Cyclical Learning

Also, learning occurred in a cyclical fashion. Through repeated exposure to experiences, children began to learn at their own rate of readiness. Reality was not hidden from children because it was thought they were not ready for it. Children were constantly learning as they lived life.

Self-Motivation

In this kind of education, the children were always very aware of why they were learning something. This was fundamental to their self-motivation. Very rarely was motivation to learn based on simple interest or pleasure. Most often it was based on an acute sense of the importance of learning any one thing.

The task for those around the growing child was and is to provide experiences which will enable the child to become what it is meant to be. Behaviour and skills are modelled and explained. In some cases, decisions are made for the child to ensure survival. In the end, however, it is left up to the child to choose what is right for itself.

Introduction to Dene Kede

The Place of Dene Learning Resources in Dene Kede

For years now, Dene teachers have been actively creating Dene language and culture learning resources for schools and classrooms in the N.W.T. Each of these resources is valuable for the skills and knowledge it imparts, and for the effort and time it represents on the part of the developers. The Dene Kede Curriculum, with its broad Dene goals and perspectives, gives a place to each of these resources. All resource materials that have been produced to date have an important role to play in the successful implementation of Dene Kede. As the various regions and schools develop teaching units using the Dene Kede curriculum, it is hoped that they will incorporate the many existing resources as well as develop new ones. A preliminary attempt has been made by the developers of Dene Kede to mention relevant resource materials in each of the thematic units contained in this curriculum.

The Place of Academic Subjects in Dene Kede

At one time in the formal school system, the academic subjects were very much tied to purpose. Numbers and math had to be learned to enable students to engage in money transactions or for particular kinds of jobs. Literacy was important for reading the Bible or for reading instructions. Today, some subjects have become so abstract that often our students lose sight of why they must learn them.

Dene Kede attempts to give some perspective as to why these subjects are important. Science and geographic knowledge are important in giving us a greater understanding of the land. Knowledge about our physical bodies and well-being (health) is an important part of our being capable on the land and surviving. The study of other tribes and people with respect to their similarities and differences (social studies) is an important aspect of establishing good relationships with other people. Knowledge and skills such as these, taken together, are vital for our survival.

Scope and Sequence

The scope and sequence of learning expectations in past curricula have been based upon a learning model which is linear and comparative. Learning was outlined in steps and stages. Students were expected to follow through these stages together, and at the end were compared in terms of how well they mastered the content. For example, reading was divided into mastery of phonics, then reading of a word, then a sentence, then a paragraph.

In keeping with a Dene perspective on education, this curriculum subscribes to a cyclic and individualized learning model which more closely parallels the traditional model for learning. Children were exposed repeatedly to a holistic and authentic experience from the culture (experiences such as spring camping or making dry meat). A child and an adult would have the same experience but through years of experience, the adult would be more proficient in the experience than the child. Each person would get from any experience that for which he or she was ready. For example, young girls were exposed to sewing or beading and allowed to try a simple project rather than being kept at parts of the project.

The scope of the expectations for the children is provided in four categories: in their relationships with the spiritual world, other people, the land and themselves. The expectations are sequenced with culturally accepted levels of "proficiency" or awareness (e.g. "seeking opportunities to learn from respected individuals in the community" grades 4-6).

General Learner Expectations

Dene Kede Eribtl'e: Dene Language and Culture, General Expectations

In order to survive and to live life to the fullest, Dene students must develop respectful relationships with the Land, the Spiritual World, Other People and

Themselves. These relationships are best developed with the aid of the Dene Elders and their voice which is the Dene Language.

The Land

In their relationship with the Land, students are expected to, with the aid of the Dene Language:

- Enjoy the Land.
- Become capable on the Land.
 - Understand the Land.
- Appreciate and respect the Land.
- Be familiar with the Dene history of the Land.

The Self

In their relationship with Themselves, students are expected to, with the aid of the Dene Language:

- Work to maintain integrity in their relationships.
- Know and respect themselves.
- Maintain humility.
- Be aware of how one's behaviour affects others.

The People

In their relationship with Other People, students are expected to, with the aid of the Dene Language:

- Learn from and respect their Elders.
 - Be generous to others.
- Work with others putting group needs before personal needs
 - Accept and enjoy others.
- Know the traditional relationships and changes in these over time.
 - Recognize similarities and differences between Dene and others.

The Spiritual World

In their relationship with the Spiritual World, students are expected to, with the aid of the Dene Language:

- Recognize powers greater than themselves.
- Recognize what is spiritual in the world around them.
- Appreciate and respect the spiritual forces.
- Recognize and develop their personal spirituality.

*Specific
Cultural Expectations*

The Spiritual World

Students are expected to:

Recognize powers greater than themselves.

Recognize what is spiritual in the world around them.

Appreciate and respect the spiritual forces.

Recognize and develop their personal spirituality.

(K-6)	1. Be familiar with the following Dene spiritual concepts:	(K-6)	2. Be able to show respect to the spiritual world around them using:
(K-6)	• Medicine power: the strength and the danger.		• Prayer
(K-6)	• Living forces in the land and water: the strength, the danger, the beauty, the lifegiving.		• Prayer songs sung by elders
(K-6)	• "The One Who Circled the Earth" ^{Er. DK} (Yamoreya, Yamodezhaa, etc.)		• The drum
(K-6)	• Dene Laws recognize and respect the spiritual forces as they exist all around us. They govern the way that Dene are to relate to people and things in the environment:	(2-3)	3. Understand and participate in spiritual ceremonies:
(K-6)	• People relationships.	(K-6)	• First successful hunt.
(K-6)	• Relationships with animals.	(K-6)	• Birth ceremonies.
(5-6)	• Hunting rules.	(K-6)	• Weddings.
(K-6)	• The creation story:	(K-6)	• Death ceremonies.
	• People depend on the land and its creatures in order to survive.	(K-6)	• Community hunting ceremonies.
	• People must therefore maintain an attitude of humility towards all things in nature.		4. Recognize and develop their personal spirituality.
	• All creatures and things have spiritual qualities and characteristics as told in:	(K-6)	• Use Dene spirituality to help form personal ideas.
	• Legends	(5-6)	• Practise self-discipline in developing spirituality.
	• Water and ice		
	• Animals		
	• Northern lights		
	• Heavenly bodies		
(K-6)	• The drum.		

The Land

Students are expected to:

Enjoy the land.

Become capable on the land.

Understand the land.

Appreciate and respect the land.

Be familiar with the Dene history of the land.

- | | | | |
|-------|---|-------|--|
| (K-6) | 1. Enjoy the Land. <ul style="list-style-type: none"> • Be aware of the sights, sounds, smell and feel of the land. • Appreciate the challenge of land experiences. • Recall personal land experiences. • Enjoy and retell others' stories about the land. | (5-6) | 7. Know history of the land and be able to identify significant locations and learn Dene names of locations. |
| (K-6) | 2. Show increased self-confidence on the land as a result of new land skills being learned or mastered. | (K-6) | 8. Demonstrate increasing skills in land survival: <ul style="list-style-type: none"> • Trapping and fishing. • Hunting. • Familiarity with layout of land. • Finding direction. • Making camp. • Camp etiquette. • Bush safety. • Navigation routes and water travel. • Overland travel in all seasons. • Trapping, fishing, hunting trails and areas. • Travel greater distances, longer periods. • Familiarity with the land in all seasons. • Familiarity with all weather conditions. • Observing habitats and habits of plants and animals. • Familiarity with how Dene use plants and animals. • Observing nature and its ways. • Working with hides and sewing. • Working with food. • Using and understanding Dene technology. |
| (K-6) | 3. Be healthful. <ul style="list-style-type: none"> • Bodily fitness, strength, endurance, skill. • Cleanliness. • Healthful diet. | (5-6) | 9. Be familiar with traditional ways of being on the land. |
| (5-6) | 4. Understand the importance of the land for survival. <ul style="list-style-type: none"> • Know how the land has enabled survival, past and present. • Be familiar with the concept of aboriginal rights to land and to hunting. • Explore ways in which land can be protected and conserved. • Practise conservation and land etiquette. • Explore ways in which to use the land for economic possibilities without hurting the land. • Research with elders as to why land claims are important. | | |
| (5-6) | 5. Appreciate land-based food and Dene technology. | | |
| (3-6) | 6. Appreciate land-based art and craft of Dene. <ul style="list-style-type: none"> • Understand design concepts of Dene. • Enjoy and create land-based art and craft. | | |
| (6) | | | |
| (K-6) | | | |
| (4-6) | | | |
| (K-6) | | | |

The People

Students are expected to:

Learn from and respect their elders.

Be generous to others.

Work with others, putting group needs before personal needs.

Accept and enjoy others.

Know the traditional relationships and changes over time.

(K-6)	1. Learn from and respect elders.		3. Understand ways in which family and tribal camps traditionally worked together:
(3-6)	• Listen actively to stories and advice.	(4-6)	• Leadership and elders.
(K-6)	• Go to elders for information and advice.	(4-6)	• Men and women's roles and special skills and abilities.
(K-6)	• Use advice or knowledge given by elders.	(K-6)	• Training of children.
(K-6)	• Offer assistance to elders.		
(K-6)	• Offer food to elders.		4. Understand traditional relationships between the tribes:
	2. Understand the importance of group identity and group cooperation for survival:	(5-6)	• Alliances
(K-3)	• With others in the extended family, community and tribe and	(5-6)	• Trade
(4-5)	Dene Nation.		
(6)	• With others on the land, in the school, and at home.		5. Recognize similarities and differences between the Dene and people of other cultures.
(4-6)	• Work within a group with assigned responsibilities:		
(K-6)	• Be aware of the workload generally.	(K-6)	6. Enjoy others:
(K-6)	• Show responsibility for personal tasks.	(K-6)	• While working and travelling.
(K-6)	• Volunteer to take on more tasks if possible.	(K-6)	• During group celebrations.
(K-6)	• Help others, guide others or teach others.	(K-6)	• During recreation.
(K-6)	• Take instruction accurately.	(K-6)	• Using humour.
(K-6)	• Anticipate when others need help.	(K-6)	• By story telling.
(K-6)	• Help elders, the needy and the confined.	(K-6)	• By accepting others for what and who they are.
(K-6)	• Share, be generous.		
(K-6)	• Acknowledge the strengths and special talents of others and recognize superior ability for sake of the group.		7. Understand changes in traditional culture due to the coming of the whiteman.
(K-6)	• Make decisions based on group needs rather than individual needs.	(3-6)	• First and early contact stories.
(K-6)	• Protect one another.		• Issues regarding land use.
(K-6)	• Strive to earn leadership roles within a group:		• Issues regarding relationships among Dene.
(K-6)	• Be aware of Dene leaders and heroes.		
(K-6)	• Recognize qualities of leadership.		

The Self

Students are expected to:

Work to maintain integrity in their relationships.

Know and respect themselves.

Maintain humility.

Be aware of how their own behaviour affects others.

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| <p>1. Take control of maintaining their own integrity by being responsible and respectful in their relationships with people, the land, and the spiritual world. They will show that they appreciate the need to be responsible by:</p> <ul style="list-style-type: none">(K-6) • Self-monitoring or self-evaluating.(K-6) • Setting personal goals and standards.(K-6) • Seeking challenges.(4-6) • Seeking opportunities to learn from respected individuals in the community.(K-6) • Completion of projects or tasks. | <p>3. Strive for self-knowledge and self-respect.</p> <ul style="list-style-type: none">(K-6) • Enjoy being alone to work or to relax.(K-6) • Seek to discover or develop personal strengths or talents.(3-6) • Explore Dene identity and what it means regarding personal decisions.(K-6) • Find personal satisfaction in having learned new Dene skills or having had new Dene experiences. |
| <p>2. Know the things that get in the way of maintaining integrity:</p> <ul style="list-style-type: none">(4-6) • Bad medicine• Money• Drugs• Alcohol | <p>4. Maintain sense of humility in all relationships.</p> <ul style="list-style-type: none">(K-6) • Pray in recognition of powers greater than you.(K-6) • Resisting aggressive behaviour toward others and things in nature. <p>5. Become increasingly aware of how others are affected by one's own behaviour.</p> <ul style="list-style-type: none">(K-6) |

***Specific
Language Expectations***

*Dene as a First Language
Dene as a Second Language*

Dene as First Language Expectations

K-1	2-3	4-5	6
<p>Language Function: To Get Things Done: <i>listening, speaking, reading, writing</i></p> <p>In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to:</p> <ul style="list-style-type: none"> • give and get directions • take instructions • give and get assistance • understand and give warnings 			
<p>Language Function: To Give and Get Information: <i>listening, speaking, reading, writing</i></p> <p>In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to:</p> <ul style="list-style-type: none"> • accurately understand information (who, what, where, when, why); • report, describe, and/or explain information (who, what, where, when, why); • use knowledge of vocabulary or grammar to accurately understand or convey cultural concepts arising from the key experience; • use the context of language and situation in order to increase accurate understanding. 			
K-1	2-3	4-5	6
<ul style="list-style-type: none"> • convey short messages • research with family member or elder in class • translate simple messages from and into English for grandparent 	<ul style="list-style-type: none"> • convey longer messages • research with family member or elder in class • translate simple messages from and into English for someone in family 	<ul style="list-style-type: none"> • convey the important information from a long message • research with community elder identified by teacher • translate simple messages from and into English for elder in community • approach elders for information and advice • ask questions to clarify • rework ideas or information to clarify 	<ul style="list-style-type: none"> • convey the important information from a long message • research with community elder or community resource people identified by teacher • translate information for elder to English and from English on topics familiar to students • approach elders for information and advice • ask questions to clarify • rework ideas or information to clarify

Dene as First Language Expectations

K-1

2-3

4-5

6

Language Function: To Socialize: *listening, speaking*

In the context of key experiences, the student will demonstrate an ability to:

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|--|--|---|--|
| <ul style="list-style-type: none"> • introduce self | <ul style="list-style-type: none"> • introduce self, elaborating on kinship | <ul style="list-style-type: none"> • introduce self, elaborating on kinship | <ul style="list-style-type: none"> • introduce self, elaborating on kinship |
| <ul style="list-style-type: none"> • invite participation | <ul style="list-style-type: none"> • invite participation | <ul style="list-style-type: none"> • invite participation | <ul style="list-style-type: none"> • invite participation |
| <ul style="list-style-type: none"> • in informal interaction <ul style="list-style-type: none"> - ask about others - be humble | <ul style="list-style-type: none"> • in informal interaction <ul style="list-style-type: none"> - enjoy humour - ask about others - be humble | <ul style="list-style-type: none"> • in informal interaction <ul style="list-style-type: none"> - ask about others - be humble - use humour - engage in story telling | <ul style="list-style-type: none"> • in informal interaction <ul style="list-style-type: none"> - ask about others - be humble - use humour - engage in story telling - confide in another or give advice |

Language Function: To Spiritualize: *listening, speaking*

In the context of key experiences, the student will demonstrate an ability to:

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| <ul style="list-style-type: none"> • say a standard prayer on land | <ul style="list-style-type: none"> • say a standard prayer on land | <ul style="list-style-type: none"> • say a standard prayer on land | <ul style="list-style-type: none"> • say a personal prayer on land |
| <ul style="list-style-type: none"> • say a standard prayer prior to eating | <ul style="list-style-type: none"> • say a standard prayer prior to eating | <ul style="list-style-type: none"> • say a standard prayer prior to eating | |
| <ul style="list-style-type: none"> • say a short personal prayer at the beginning of the school day | <ul style="list-style-type: none"> • say a short personal prayer at the beginning of the school day | <ul style="list-style-type: none"> • say a personal prayer at the beginning of the school day | <ul style="list-style-type: none"> • say a personal prayer at the beginning of the school day |
| <ul style="list-style-type: none"> • understand prayers of adults prior to school events | <ul style="list-style-type: none"> • understand prayers of adults prior to school events | <ul style="list-style-type: none"> • understand prayers of adults prior to school events | <ul style="list-style-type: none"> • understand prayers said by adults and elders during community events |

Language Function: To Express and Understand Attitudes and Feelings: *listening, speaking, reading, writing*

In the context of key experiences, the students will demonstrate an ability to express the following feelings and attitudes:

- | | | | |
|--|---|--|--|
| <ul style="list-style-type: none"> • love | <ul style="list-style-type: none"> • regret | <ul style="list-style-type: none"> • dis/like | <ul style="list-style-type: none"> • fear or worry |
| <ul style="list-style-type: none"> • un/happiness | <ul style="list-style-type: none"> • anger | <ul style="list-style-type: none"> • surprise | <ul style="list-style-type: none"> • preference or desire |
| <ul style="list-style-type: none"> • admiration | <ul style="list-style-type: none"> • dis/agreement | <ul style="list-style-type: none"> • hope | <ul style="list-style-type: none"> • gratitude |
| <ul style="list-style-type: none"> • praise | <ul style="list-style-type: none"> • un/certainty | <ul style="list-style-type: none"> • disappointment | |

Dene as First Language Expectations

K-1	2-3	4-5	6
<p>Function: To Engage in the Oral Tradition: <i>listening, speaking</i></p>			
<p>In the context of key experiences, the student will demonstrate an ability to:</p>			
<ul style="list-style-type: none"> • understand and appreciate stories told by elders of up to 5 min. • react during a story telling • visualize parts of story • recall story • produce 2 minute story • sequence action • identify main idea • use facial expression • use emotion in voice • use gestures • appreciate humour as exaggeration of truth • use humour • incorporate songs • develop characters as well as actions • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories 	<ul style="list-style-type: none"> • understand and appreciate stories told by elders of up to 10 min. • react during a story telling • visualize parts of story • recall story • produce 3 minute story • sequence action • identify main idea • use facial expression • use emotion in voice • use gestures • appreciate humour as exaggeration of truth • use humour • incorporate songs • develop characters as well as actions • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories • summarize stories • become aware of other dialects 	<ul style="list-style-type: none"> • understand and appreciate stories told by elders of up to 20 min. • react during a story telling • visualize parts of story • retell story • produce 5 minute story • sequence action • identify main idea • use facial expression • use emotion in voice • use gestures • appreciate humour as exaggeration of truth • use humour • incorporate songs • develop characters as well as actions • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories • summarize stories • apply parts of story to real life • precision and economy of words • attain vividness • connect ideas and parts of story for flow • know how to involve audience • recognize other dialects 	<ul style="list-style-type: none"> • understand and appreciate stories told by elders of up to 30 min. • react during a story telling • visualize parts of story • retell story • produce 5 minute story • sequence action • identify main idea • use facial expression • use emotion in voice • use gestures • appreciate humour as exaggeration of truth • use humour • incorporate songs • develop characters as well as actions • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories • summarize • apply parts of story to real life • precision and economy of words • attain vividness • connect ideas and parts of story for flow • involve audience • translate elder's story • understand patterns to other dialects

Dene as First Language Expectations

K-1	2-3	4-5	6
Literacy Skills: <i>reading, writing</i>			
The student will demonstrate the following literacy skills:			
<p><i>Readiness</i></p> <ul style="list-style-type: none"> • distinguish and form shapes and patterns • form lines and circles • read books, left to right • front to back <p><i>Recognize sight words</i></p> <ul style="list-style-type: none"> • personal names • words from key experiences <p><i>Be familiar with alphabet focusing on:</i></p> <ul style="list-style-type: none"> • monograph consonants • vowels • digraph, trigraphs, quadrigraphs and consonants • glottals • diphthongs • nasals <p><i>Syllables</i></p> <ul style="list-style-type: none"> • read and write syllables <ul style="list-style-type: none"> - v - cv - vh - cvh • hear differences between syllables with high or low tone 	<p><i>Increasing skill with alphabet focusing on:</i></p> <ul style="list-style-type: none"> • digraphs, trigraphs and quadrigraphs • glottals • diphthongs and long vowels • nasals <p><i>Syllables</i></p> <ul style="list-style-type: none"> • read and write syllables <ul style="list-style-type: none"> - v - cv - vh - cvh • read and write syllables including where tone contrasts are obvious 	<p><i>Mastery of alphabet focusing on:</i></p> <ul style="list-style-type: none"> • trigraphs and quadrigraphs • vowel length • nasalization <p><i>Syllables</i></p> <ul style="list-style-type: none"> • read and write syllables <ul style="list-style-type: none"> - v - cv - vh - cvh • read and write syllables including where tone contrasts are obvious 	

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Dene as First Language Expectations

K-1	2-3	4-5	6
<p><i>Write words and short sentences</i></p> <ul style="list-style-type: none"> • personal names • common and short sight words • words of 2-3 syllables containing monograph consonants. • common particles • common post position words • words and sentences relating to key experiences and language functions 	<p><i>Write words and short sentences</i></p> <ul style="list-style-type: none"> • words containing long vowels, digraphs, trigraphs, and quadrographs and glottals • verbs with 2-3 prefixes • simple compound and complex sentences • with increasing speed and accuracy • words and sentences relating to key experiences and language functions 	<p><i>Write sentences and paragraphs</i></p> <ul style="list-style-type: none"> • sentences and paragraphs relating to key experiences and language functions • with increasing speed and accuracy 	<p><i>Write sentences and paragraphs</i></p> <ul style="list-style-type: none"> • sentences and paragraphs relating to key experiences and language functions • with increasing speed and accuracy
<p><i>Be familiar with the existence of word patterns as an aid to reading and spelling</i></p> <ul style="list-style-type: none"> • look for noun and verb stems • stems • identify some verb affixes 	<p><i>Be familiar with the existence of word patterns and spelling consistencies</i></p> <ul style="list-style-type: none"> • noun affixes • verb affixes • number • person • tense 	<p><i>Identify and use word patterns to help in spelling</i></p> <ul style="list-style-type: none"> • noun affixes • verb affixes • number • person • tense • adverbs • object markers 	<p><i>Identify and use word patterns to help in spelling</i></p> <ul style="list-style-type: none"> • noun affixes • verb affixes • number • person • tense • adverbs • object markers
<p><i>Read</i></p> <ul style="list-style-type: none"> • break words into syllables to read • look at pictures for clues • look at sentence context for clues to meaning of word • can read and understand a series of 1-2 short simple sentences 	<p><i>Read</i></p> <ul style="list-style-type: none"> • look at pictures for clues • look at sentence context for clues to meaning of word • can read and understand a series of paragraphs consisting of 4-5 simple sentences 	<p><i>Read</i></p> <ul style="list-style-type: none"> • break words into stems and prefixes to read • look at sentence and paragraph context for clues to meaning of word • can read and understand a series of paragraphs consisting of 5-8 simple and complex sentences 	<p><i>Read</i></p> <ul style="list-style-type: none"> • break words into stems and prefixes to read • look at sentence and paragraph context to get meaning of word • can read and understand a series of paragraphs consisting of 8-12 simple and complex sentences

Dene as Second Language Expectations

K-1	2-3	4-5	6
General Communicative Skills			
In the context of age-appropriate key experiences in the second language, the students will demonstrate the ability to:			
<i>Through listening and speaking:</i>	<i>Through listening and speaking with reading and writing in grade 3:</i>	<i>Through listening, speaking, reading and writing:</i>	<i>Through listening, speaking, reading and writing:</i>
<ul style="list-style-type: none"> • understand <ul style="list-style-type: none"> - key words - key phrases - common expressions - common sentences • in order to interact meaningfully, will spontaneously produce: <ul style="list-style-type: none"> - key words - key phrases - common expressions - 1-2 simple and common sentences at a time • with enough grammatical accuracy to get meaning across to a sympathetic listener • with advanced preparation, produce a series of 3-4 simple and common sentences with relative grammatical accuracy • can ask questions or make statements to indicate lack of understanding or needing clarification 	<ul style="list-style-type: none"> • understand <ul style="list-style-type: none"> - key words - key phrases - common expressions - simple sentences • in order to interact meaningfully, will spontaneously produce: <ul style="list-style-type: none"> - key words - key phrases - common expressions - 2-3 simple and common sentences at a time • with enough grammatical accuracy to get meaning across to a sympathetic listener • with advanced preparation, produce a series of 3-4 simple and common sentences with relative grammatical accuracy • can ask questions or make statements to indicate lack of understanding or needing clarification 	<ul style="list-style-type: none"> • understand <ul style="list-style-type: none"> - common words - common phrases - common expressions - simple sentences - complex sentences • in order to interact meaningfully, will spontaneously produce: <ul style="list-style-type: none"> - common words - common phrases - common expressions - 2-4 simple and complex sentences at a time • with enough grammatical accuracy to get meaning across to a less familiar listener • with advanced preparation, produce a series of 5-6 simple and complex sentences on a topic with relative grammatical accuracy and fluency of ideas • can ask questions or make statements to indicate lack of understanding or needing clarification 	<ul style="list-style-type: none"> • understand <ul style="list-style-type: none"> - words and phrases which convey concepts important to the experience - complex sentences • in order to interact meaningfully, will spontaneously produce: <ul style="list-style-type: none"> - words and phrases which convey concepts important to the experience - 4-5 simple and complex sentences at a time • with enough grammatical accuracy to get meaning across to an objective listener • with advanced preparation, produce a series of 7-8 simple and complex sentences on a topic with relative grammatical accuracy and fluency of ideas • can ask questions or make statements to indicate lack of understanding or needing clarification

Dene as Second Language Expectations

K-1	2-3	4-5	6
Language Function: To Get Things Done			
In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to:			
<ul style="list-style-type: none"> • take instructions • get and give assistance • give and get suggestions • understand warnings 	<ul style="list-style-type: none"> • get directions • take instructions • give and get assistance • give and get suggestions • understand warnings 	<ul style="list-style-type: none"> • give and get directions • take and give instructions • give and get assistance • give and get suggestions • understand and give warnings 	<ul style="list-style-type: none"> • give and get directions • take and give instructions • give and get assistance • give and get suggestions • understand and give warnings

Language Function: To Give and Get Information			
In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to:			
<ul style="list-style-type: none"> • understand messages containing who, what, when, where <i>or</i> why information • convey messages containing who, what, when, where <i>or</i> why information • research with family member or other teachers in school or other students 	<ul style="list-style-type: none"> • understand messages containing a combination of <i>any two</i> kinds of the following information: who, what, when, where, why • convey messages containing a combination of <i>any two</i> kinds of the following information: who, what, when, where, why • research with family member or other teachers in school or other students 	<ul style="list-style-type: none"> • understand messages containing a <i>combination of any</i> of the following information: who, what, when, where, why • convey messages containing a <i>combination of any</i> of the following information: who, what, when, where, why • research with family elder • translate simple messages from and into English for someone in family • edit and re-work ideas or information to clarify in report 	<ul style="list-style-type: none"> • understand messages containing <i>any or all</i> of the following information: who, what, when, where, why • convey messages containing <i>any or all</i> of the following information: who, what, when, where, why • research with elder in class • obtain advice from family elder • translate simple messages from and into English for someone in family • edit and re-work ideas or information to clarify in report

Dene as Second Language Expectations

K-1	2-3	4-5	6
<p>Language Function: To Socialize</p>			
<p>In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to:</p>			
<ul style="list-style-type: none"> • introduce self • in informal interaction <ul style="list-style-type: none"> - ask about others - be humble 	<ul style="list-style-type: none"> • introduce self • in informal interaction <ul style="list-style-type: none"> - ask about others - be humble 	<ul style="list-style-type: none"> • introduce self • invite participation • in informal interaction <ul style="list-style-type: none"> - ask about others - be humble 	<ul style="list-style-type: none"> • introduce self, elaborating on kinship ties • invite participation • in informal interaction <ul style="list-style-type: none"> - ask about others - be humble - use humour - confiding in another, or give advice
<p>Language Function: To Spiritualize</p>			
<p>In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to:</p>			
<ul style="list-style-type: none"> • say a standard prayer on land • say a standard prayer prior to eating 	<ul style="list-style-type: none"> • say a standard prayer on land • say a standard prayer prior to eating • say a standard prayer at school events 	<ul style="list-style-type: none"> • say a standard prayer on land • say a standard prayer prior to eating • say a standard prayer at school events • say a short personal prayer at the beginning of the school day 	<ul style="list-style-type: none"> • say a standard prayer on land • say a standard prayer prior to eating • understanding personal prayers of adults prior to school events • say a short personal prayer at the beginning of the school day

Dene as Second Language Expectations

K-1	2-3	4-5	6
<p>Language Function: To Express and Understand Attitudes and Feelings</p>			
<p>In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to express the following feelings and attitudes:</p>			
<ul style="list-style-type: none"> • love • un/happiness • praise • anger • un/certainty • dis/like • surprise • hope • disappointment • fear or worry • preference or desire • gratitude 	<ul style="list-style-type: none"> • love • un/happiness • admiration • praise • anger • un/certainty • dis/like • surprise • hope • disappointment • fear or worry • preference or desire • gratitude 	<ul style="list-style-type: none"> • love • un/happiness • admiration • praise • anger • dis/agreement • un/certainty • dis/like • surprise • hope • disappointment • fear or worry • preference or desire • gratitude 	<ul style="list-style-type: none"> • love • un/happiness • admiration • praise • regret • anger • dis/agreement • un/certainty • dis/like • surprise • hope • disappointment • fear or worry • preference or desire • gratitude
<p>Language Function: To Engage in the Oral Tradition</p>			
<p>In the context of key experiences appropriate for the age of the students, the students will demonstrate the ability to express the following feelings and attitudes:</p>			
<ul style="list-style-type: none"> • understand and appreciate short and simple stories adapted from elders • recall story • produce short story with series of simple and common sentences 	<ul style="list-style-type: none"> • understand and appreciate simple stories adapted from elders • recall story • produce short story with series of simple sentences 	<ul style="list-style-type: none"> • understand and appreciate simple stories told by elders • react during a story telling • visualize parts of story • retell story • produce story with series of 5-8 simple and complex sentences 	<ul style="list-style-type: none"> • understand and appreciate simple stories told by elders • react during a story telling • visualize parts of story • retell story • produce story with series of 8-12 simple and complex sentences

Dene as Second Language Expectations

K-1	2-3	4-5	6
<ul style="list-style-type: none"> • sequence action • provide title to a story • use facial expression • use emotion in voice • use gestures • appreciate and use simple humour • learn songs to accompany stories • identify characters and actions • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories 	<ul style="list-style-type: none"> • sequence action • identify main idea • use facial expression • use emotion in voice • use gestures • appreciate and use simple humour • incorporate songs during story telling • develop characters as well as actions in a story • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories • summarize 	<ul style="list-style-type: none"> • sequence action • identify main idea • use facial expression • use emotion in voice • use gestures • appreciate and use simple humour • incorporate songs • develop characters as well as actions • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories • summarize • know how to involve audience • become aware of other dialects 	<ul style="list-style-type: none"> • sequence action • identify main idea • use facial expression • use emotion in voice • use gestures • appreciate humour as exaggeration of truth • use humour • incorporate songs • develop characters as well as actions • use fantasy • use real experience • tell funny stories • tell scary stories • tell adventure stories • summarize • apply parts of story to real life • work for precision and economy of words • work for vividness • connect ideas and parts of story for flow • involve audience • translate elder's story • identify other dialects when heard

Dene as Second Language Expectations

K-1	2-3	4-5	6
Language Patterns			
<p><i>Students will demonstrate a familiarity with and an attempt to use the following Dene language patterns:</i></p> <ul style="list-style-type: none"> • syntax for simple sentences • sound system • prefixes on nouns to indicate possession 	<p><i>Students will demonstrate familiarity with and attempt to use the following Dene language patterns:</i></p> <ul style="list-style-type: none"> • syntax for simple sentences, and simple compound sentences • sound system • prefixes on nouns to indicate possession • consistent prefixes on verbs to indicate adverbs and objects • particles (to join parts of sentences) • post positions to indicate location 	<p><i>Students will demonstrate increasing accuracy in the use of the following Dene language patterns:</i></p> <ul style="list-style-type: none"> • syntax for simple sentences, and simple compound and complex sentences • sound system • other noun prefixes • prefixes on verbs to indicate subject, number, tense, object and adverbs • particles (to join parts of sentences) • post positions to indicate location 	<p><i>Students will demonstrate increasing accuracy in the use of the following Dene language patterns:</i></p> <ul style="list-style-type: none"> • syntax for simple sentences, and simple compound and complex sentences • sound system • other noun prefixes • prefixes on verbs to indicate subject, number, tense, object and adverbs • particles (to join parts of sentences) • post positions to indicate location

Literacy Skills

The students will demonstrate the following literacy skills:

<p>Reading and writing skills to take place in English.</p> <p>Kindergarten through Grade 2 of 2nd language teaching should be primarily oral.</p> <p><i>Recognize sight words</i></p> <ul style="list-style-type: none"> • personal names • some key words from cultural experiences 	<p><i>Recognize sight words</i></p> <ul style="list-style-type: none"> • names • sight words <p><i>Be familiar with parts of the alphabet</i></p> <ul style="list-style-type: none"> • initial consonants which occur in English • vowels • digraph consonants • glottals • diphthongs • nasals 	<p><i>Increasing accuracy with spelling through knowledge of the alphabet focusing on:</i></p> <ul style="list-style-type: none"> • digraphs, trigraphs and quadrigraphs • glottals • diphthongs and long vowels • nasals 	<p><i>Increasing accuracy with the alphabet focusing on:</i></p> <ul style="list-style-type: none"> • trigraphs and quadrigraphs • vowel length • nasalization
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Dene as Second Language Expectations

K-1	2-3	4-5	6
Literacy Skills			
<p><i>Syllables</i></p> <ul style="list-style-type: none"> • read and write syllables <ul style="list-style-type: none"> - v - cv • hear differences in tone of syllables, high or low tone <p><i>Read and write words and simple sentences</i></p> <ul style="list-style-type: none"> • personal names • common short sight words • words of 2-3 syllables containing monograph consonants • key words relating to cultural experiences • simple sentences which relate to cultural experience and which students have learned orally first • text consisting of 1-2 simple sentences <p><i>Read</i></p> <ul style="list-style-type: none"> • break words into syllables to read • look at pictures for clues 	<p><i>Syllables</i></p> <ul style="list-style-type: none"> • read and write syllables <ul style="list-style-type: none"> - v - cv - vh - cvh • hear differences in tone of syllables, high or low tone <p><i>Read and write words and simple sentences</i></p> <ul style="list-style-type: none"> • words of up to 5 syllables • key words relating to cultural experiences • simple sentences which relate to cultural experience and which students have learned orally first • text consisting of 3-4 simple sentences <p><i>Read</i></p> <ul style="list-style-type: none"> • break words into syllables to read • look at pictures for clues 	<p><i>Syllables</i></p> <ul style="list-style-type: none"> • read and write syllables <ul style="list-style-type: none"> - vh - cvh • hear differences in tone of syllables, high or low tone <p><i>Read and write words and simple sentences</i></p> <ul style="list-style-type: none"> • words of any length • key words relating to cultural experiences • simple compound and complex sentences which relate to cultural experience and which students have learned orally first • text consisting of 6-8 simple compound and complex sentences • use of familiar word patterns to aid in spelling and reading <ul style="list-style-type: none"> - noun, verb affixes - number - person - tense <p><i>Read</i></p> <ul style="list-style-type: none"> • break words into stems and prefixes to read • look at sentence context for meaning of a word 	

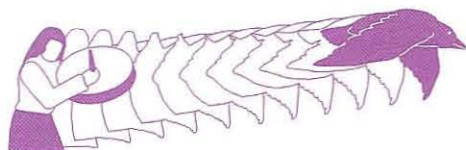
Thematic Units

Introduction

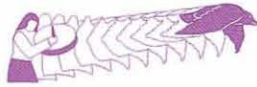
Each Thematic Unit is presented in the form of a chart. Charts are organized around the four basic Dene Kede concepts - The Spiritual World; The Land; The People; and, The Self.

Every chart has three columns. The narrow column on the left lists the grade level at which students are expected to learn the contents of the Unit. The middle column describes particular knowledge and skills which students are expected to acquire. Finally, the right-hand column sets out some experiences to which children should be exposed, to help them learn what is expected in the Unit.

At the end of each chart are two more specialized sections, entitled: "Suggested Teaching Activities and Resources for Subject Integration" and "Special Information for the Teacher." These give special information and suggestions to teachers to assist them in teaching each Thematic Unit.



Spirituality



Spiritual Power

"The drumming and players which my brother gave us are very important. It is the one by which we live. If our children learn to play it would serve them well."

– Terry Simpson "Strong like two people". Nov. 1990



Primary Objective:

Students should understand that although Spiritual Powers were a gift for survival from the Creator, they were given with Rules of Conduct. Students should be aware of the rules of conduct and the implications of adhering or not adhering to those principles.

The Dene youth of today hunger for this kind of information and it is important that they be given the proper information.

The Spiritual World

Gr.

Students will:

4-6

- Be familiar with the story of the origin of Spiritual Powers:
 - The Creator gave Spiritual Powers because the Dene had no means of survival in the beginning (long before the coming of the white people). With this gift the Dene could survive.
 - The gift of Spiritual Power was given with Rules of Conduct which explained the consequences of not following the rules.
 - The Powers began to diminish as the Dene began to disregard the rules.

Experiences:

- Hear elders speak about Dene Spiritual Powers. (3-6)
 - Spiritual Powers and Rules of Conduct.
 - Leaders who had powerful Spiritual Powers.
- Have the students read stories from George Blondin's book, "When the World was New". (5-6)
- Have available tapes of stories of people with strong Spiritual Powers. (4-6)

Spiritual Power

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Know that the Rules of Conduct affect all aspects of life: <ul style="list-style-type: none"> • Rules governing women, marriages. • Rules governing the use of the land and hunting. • Long life was promised to those who adhered to the rules. • See other themes under Spiritual World for Rules of Conduct. • See attached for examples of Rules of Conduct. 	<ul style="list-style-type: none"> • Hear legends about Spiritual Powers: (4-6) <ul style="list-style-type: none"> • Legend of “Ehke Tsilure”: a boy who was covered with scabs but he was so powerful that he saved his people.
K-4	<ul style="list-style-type: none"> • Know that everything has a spirit and respect the power that lies in all things. 	
4-6	<ul style="list-style-type: none"> • Seek to hear the Medicine Revelations. 	
K-6	<ul style="list-style-type: none"> • Know there is good and bad Spiritual Power. 	
4-6	<ul style="list-style-type: none"> • Know that Holy Spiritual Power was also used to help people. 	
4-6	<ul style="list-style-type: none"> • Know that outward appearance does not determine whether a person has Spiritual Power. 	
4-6	<ul style="list-style-type: none"> • Know that if one does not have Spiritual Power, the power of others cannot harm you. Any power can be challenged making the person with Spiritual Power susceptible to the powers of others. 	
4-6	<ul style="list-style-type: none"> • Know about Dene prophets. They were holy men who had the Spiritual Power to see into the future in order to help the Dene. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Know that Spiritual Powers helped the Dene with all animals. The skill has been passed down for generations. 	<ul style="list-style-type: none"> • Have an elder come in to speak about a historical person with strong powers who was able to survive on the land and help others to survive because of his or her powers. (4-6)
5-6	<ul style="list-style-type: none"> • Know that the Dene ancestors had knowledge of the future as a part of their Spiritual Powers. It was predicted there would be less hunting and trapping in the future. 	

Spiritual Power

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none">• Know that Spiritual Powers were placed on earth to help people to be friends with each other, to like each other and to not argue with each other.	<ul style="list-style-type: none">• Students with the help of the teacher identify members of the community they would like to have come to class to talk about Spiritual Powers. (5-6)• Hear stories of people who have been considered to have holy Spiritual Powers. (5-6)
5-6	<ul style="list-style-type: none">• Know who has Spiritual Powers (medicine person) in the community and learn how he or she obtained them.	
5-6	<ul style="list-style-type: none">• Respect those who have holy Spiritual Power.	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none">• Be willing to hear stories and legends about people with Spiritual Powers.	<ul style="list-style-type: none">• Have a discussion circle about Spiritual Powers and Rules of Conduct, and allow students to ask their own questions and express their concerns before study begins and periodically throughout unit. (5-6)• Have the students keep a journal of their interests and questions regarding Spiritual Powers. Have them also make entries regarding their personal feelings and actions with respect to the information they are given. (5-6)
5-6	<ul style="list-style-type: none">• Be willing to learn from elders about Spiritual Powers and Rules of Conduct.	
5-6	<ul style="list-style-type: none">• Be willing to choose Rules of Conduct which they think are important to their lives and try to follow them.	
5-6	<ul style="list-style-type: none">• Be willing to show respect for those who have holy Spiritual Power.	

Spiritual Power

Suggested Activities and Resources for Subject Integration:

- Have the students collect stories about Spiritual Powers and make a book which can be left in the library.

Special Information for the Teacher:

Examples of Rules of Conduct

- Brothers and sisters who talk with each other are forbidden Spiritual Powers.
- Rules governing women during menstruation:
 - food was brought in the side of the tipi
 - women had their own entrance
 - women wore hood/long hats because light-like beams came from their eyes. Hoods discouraged the light beams which could explode and cause hunger to arrive
 - never placed wood in the fire
 - broken rules would result in illness when they became old
- Eat for the right reasons - not out of idleness.
- Do not sleep long.
- Rat root protects you from disaster.



Living Force

"It is no good to be scared of the land. We are from the land. We come from it. Why are we scared of ourselves . . . We are the land." – Elizabeth Mackenzie, April 4, 1990



Primary Objective:

The students should experience the Living Force in its concrete and powerful form so that they can come to understand and accept the force. If the students are involved in the rituals which acknowledge the Living Force, they will come to see the land, water and air differently. They will become more connected to the land and have a stronger commitment to it. They will come to respect the land and to protect it from pollution. The experiences for the Living Force unit should be integrated into the activities which take place on the land in other thematic units.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Know the significance of the Living Force for the Dene: land and water generally are living things and are powerful.	<ul style="list-style-type: none">• Elders tell legends or stories of Living Forces.<ul style="list-style-type: none">• e.g. Young Boy Who Rescues his People by Wearing Beaver Teeth.• George Blondin's book, "When the World was New".
K-6	<ul style="list-style-type: none">• Know how to approach the Force or how to behave in its presence.	
4-6	<ul style="list-style-type: none">• Know the history and origin of the presence: long ago, strong medicine was all around and the Dene lived by	<ul style="list-style-type: none">• Elders teach words of giving thanks to the Living Forces.

Living Force

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<p>medicine laws. Today, the medicine is not as strong but it is evident in special locations. Respect is shown to the medicine forces by "paying" them.</p>	<ul style="list-style-type: none"> • Research with elders the history of the places of the Living Forces and their physical descriptions. (This should be done at actual sites if possible.) • Have students start their school day by having them pray for a good day.
K-6	<ul style="list-style-type: none"> • Show acceptable (according to local custom) behavior in the presence of the Force. 	
K-6	<ul style="list-style-type: none"> • Show respect by "paying" the Force. Know the kinds of things that can be made from the land to offer as gifts (e.g. decorated willows). 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know where the Living Force is evident: e.g. Chipewyan know of an area in the River; Dogrib know of a whirlpool; Sahtu know their lake (Great Bear) as having a Living Force. 	<ul style="list-style-type: none"> • Sensitize children to the forces of nature (smells, sounds, sights, tastes, feelings) by taking them outside even only a few minutes a day. • Offer gifts from the land to the Living Forces, e.g. decorated willow wreaths. • See other thematic units pertaining to "The Land and the Sky".

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Pass on knowledge of the Living Force to others. • Know that there are locations of Living Forces in other regions. 	<ul style="list-style-type: none"> • Ask parents to identify and describe places of the Living Force, proper behaviours. • Have students exchange stories about the Living Forces in their region with students in other regions.

Living Force

The Self

Gr. Students will:

- 2-6 • Be willing to independently show respect to the Living Force, either in the land or waters, or in special places near the community.
- K-6 • Identify feelings they have when they pray to or pay the Living Forces in the land and waters about them.
- 5-6 • Explore or research, on their own with elders they know, the spiritual Living Forces all around them.
- K-6 • Develop greater self-reliance as they learn how to maintain a relationship with the Living Force on their own (how and what to pay the Living Force, how to make requests). (K-6)

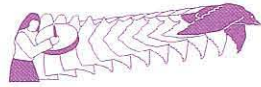
Suggested Teaching Activities and Resources for Subject Integration:

- Locate on maps the places of Living Force of your region, then of other regions.

Experiences:

- Develop self-expression by encouraging children to make private requests to the Living Force. Use self-expression envelopes or help students to make their own gifts for the Living Forces. (K-6)
- Exercise making own words of thanks. (4-6) Use self-expression envelopes.

Special Information for the Teacher:



One Who Circled the Earth

Yamozha - Dogrib
Yamodezhaa - South Slavey
Yamoreya - North Slavey
Ehtachobka'e - Gwich'in
Yabatheya - Chipewyan



Primary Objective:

The story of Yamozha ties the Dene to the land and to each other. Dene students will develop a sense of unity through the universal story about "The One Who Circled the Earth". The legend of "The One Who Circled the Earth" is common to all five Dene tribes. Thus, it ties the tribes together into the Dene Nation. "The One Who Circled the Earth" not only ties the Dene Nation together, it ties the Dene Nation to the whole world because this greatest of medicine men circled the planet. Students must begin to recognize that their tribe is a part of something bigger and greater. They must begin to recognize who they are a part of and together with. Students will understand the nature of Dene laws and where they have come from, and as a result come to respect the laws.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-4</i>	<ul style="list-style-type: none">• Be familiar with the regional legend about "The One Who Circled the Earth".	<ul style="list-style-type: none">• Request elders for stories about "The One Who Circled the Earth". (4-6)

One Who Circled the Earth

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> • Be familiar with the concept of medicine power and that "The One Who Circled the Earth" was the greatest of medicine men. 	<ul style="list-style-type: none"> • Listen to elders' stories about "The One Who Circled the Earth". (K-6)
4-6	<ul style="list-style-type: none"> • Be familiar with the different forms of power told about in the story. 	<ul style="list-style-type: none"> • Research with elders the different powers of each different form of Yamoreya. (5-6)
4-6	<ul style="list-style-type: none"> • Be familiar with and respect and obey the spiritual laws he ("The One Who Circled the Earth") gave the Dene in the legend. 	<ul style="list-style-type: none"> • See "When the World was New" by George Blondin for stories about Yamoreya. • List/chart other significant characters and their characteristics. (4-6) • Discuss why Yamoreya took seemingly cruel actions vs others (in "Why the Raven Has Three Toes"). (5-6)

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Know the landmarks identified in the story. 	<ul style="list-style-type: none"> • Recognize and/or locate landmarks referred to in the story. (4-6)
K-4	<ul style="list-style-type: none"> • Know which animals are significant in the story. 	<ul style="list-style-type: none"> • Tell stories using the different names for Yamoreya. (5-6)
4-6	<ul style="list-style-type: none"> • Know in what ways Yamoreya ties the people to the land. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Know that there are regional variations of the legend. Each of the five groups that comprise the Dene Nation have their own versions. 	<ul style="list-style-type: none"> • Recognize and/or locate landmarks referred to in the story. (4-6)
4-6	<ul style="list-style-type: none"> • Know similarities and differences between the regional stories and their own. 	<ul style="list-style-type: none"> • Tell stories using the different names for Yamoreya. (5-6)
5-6	<ul style="list-style-type: none"> • Know in what ways Yamoreya ties people to each other: he came to cleanse the world of giant animals who were killing the Dene when the land had been given to them. 	<ul style="list-style-type: none"> • Retell stories to other classmates. (K-6) • Demonstrate respect for other tribes by practising protocol in greeting visitors from other communities/regions, demonstrating an acceptance of

One Who Circled the Earth

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> Understand the implication of the story regarding regions and tribes and travel around the world: that the different tribes are to be respected as equals and part of the whole Dene Nation, and that the Dene Nation is part of the whole world which Yamozha circled. 	<p>relationship with each other. (4-6)</p> <ul style="list-style-type: none"> shaking hands, offering tea, feast, dance, handgames
K-4	<ul style="list-style-type: none"> Know that it is the responsibility of the elders and teachers to pass on the story of "The One Who Circled the Earth" to the children. 	<ul style="list-style-type: none"> Exchange information about each other (unique designs from your region, family ties, etc.) recognizing them as gifts to each other. (K-6)
K-6	<ul style="list-style-type: none"> Respect the story tellers. 	<ul style="list-style-type: none"> Make family charts showing how each are related by Yamozha's story. (4-6)

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> Explore what the spiritual laws in the legend mean to them personally. 	<ul style="list-style-type: none"> Give a beginning of a story, finish in your own way. (K-6)
3-6	<ul style="list-style-type: none"> Identify themselves as part of a larger whole, a tribe, the Dene Nation and the world. 	<ul style="list-style-type: none"> Research with family who/how related to other people. (4-6)
2-6	<ul style="list-style-type: none"> Enjoy and respect the story and enjoy retelling the story for the enjoyment of others as well as to promote unity and Dene spirituality amongst people. 	<ul style="list-style-type: none"> In journal, write about personal identification with the characters in Yamozha stories. (4-6)
<p>Suggested Teaching Activities for Subject Integration:</p> <ul style="list-style-type: none"> Have students do a character sketch of Ehtachohka'e. Retell story with puppet plays. (K-3) Retell story through dramatization. (4-6) Make a story-map - what happened where (e.g. beaver pelts on Bear Rock, perpetually burning fire in earth past Ft. Norman). Compare stories about the giant animals in "The One Who Circled the Earth" story, to the stories about dinosaurs. (5-6) 		<p>Special Information for the Teacher:</p>



Drum

"Just listening to the drums, even from long distances, lifts your spirit and it makes you feel good . . . your whole being listens to the drums." – Elizabeth Mackenzie, April 4, 1990



Primary Objective:

To give students the sacred gift of the drum which can be used for creating a sense of unity with other Dene, and to help the students in their prayers and meditations as well as for recreational enjoyment.

The Spiritual World

Gr. Students will:

- K-6* • Know the origin of the drum: a gift given to the first people to help them sing for medicine and prayer; spiritual activities using the drum.
- K-6* • Be willing to experience the spiritual uses of the drum today: through prayer and in ceremonies.
- 5-6* • Know that in the past, the drum had its own medicine but today, the thoughts and intentions of the people holding the drum are more important than the drum itself.
- K-6* • Be able to care for the drum as a sacred object, which must always be put away or hung up.

Experiences:

- Hear an elder speak about the origins of the drum. (K-6)
- Have resource people come to school on special occasions to drum. (K-6)
- Have morning and quitting prayers with drums. (K-6)*
- Care for any drum left in the school. (K-6)

Drum

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
6	<ul style="list-style-type: none"> • Know what materials are used in making the drum. 	<ul style="list-style-type: none"> • Go out onto the land to identify the right kind of wood. (6)
6	<ul style="list-style-type: none"> • Know how to gather and prepare the materials. 	<ul style="list-style-type: none"> • Work with resource person to prepare hide and strings. (6)
6	<ul style="list-style-type: none"> • Know generally how the drum is made. 	<ul style="list-style-type: none"> • Work with resource person to build the drum. (6)

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be able to behave appropriately at gatherings where drums are used (recreation, prayer, celebration). 	<ul style="list-style-type: none"> • Discuss appropriate behavior before and after taking class to a gathering where the drum is used. (K-6)
K-6	<ul style="list-style-type: none"> • Be willing to experience dancing to a drum with others and feel the sense of unity that is created. 	<ul style="list-style-type: none"> • Have drum dancing at the school on special occasions or prepare students prior to community event so that they can report on their experiences. (K-6)
K-6	<ul style="list-style-type: none"> • Identify community people who are recognized for having ability in drumming and singing, in making drums, or in telling stories about the drum. Access these people to learn from them. 	<ul style="list-style-type: none"> • Have students identify and approach community resource people with a formal invitation. (4-6)
K-6	<ul style="list-style-type: none"> • Recognize different rhythms that are used for different purposes. 	<ul style="list-style-type: none"> • Have students identify and talk about people in the community they know to be good at drumming, singing, or making drums and why. (K-6)
5-6	<ul style="list-style-type: none"> • Recognize differences in tribal rhythms and songs. 	<ul style="list-style-type: none"> • Have a guest come to the classroom to play different rhythms. (K-6)
6	<ul style="list-style-type: none"> • Work with others in learning to make a drum. 	

Drum

The Self

Gr. Students will:

- K-6* • Be aware of new skills and knowledge.
- K-6* • Be aware of the meaning or effect of the drum one's self (oneness, peacefulness, strength, ability).
- K-6* • Be aware of the effect of one's behavior on others at gatherings where the drum is being used for spiritual or recreational purposes.
- 5-6* • Pursue interest in the drum on their own.

Suggested Teaching Activities and Resources for Subject Integration:

- Listen to tapes or see videos of dancing and drumming to discern differences in rhythms and to learn their purposes. (4-6)

Experiences:

- Prior to and after any event discuss individually with teacher personal feelings and ideas. (K-6)
- Keep a diary or journal about personal feelings associated with drumming experiences. (1-6)
- With help of teacher, identify people whom students can visit on their own. (5-6)

**** Special Information for the Teacher:***

Some schools have had the students sit in a circle and pray while the drum is passed around. If girls will be handling the drum, the elders of the community should be consulted first to ask if this would be permissible. Reference can be made to Rae-Edzo (Elizabeth Mackenzie School) where elders have given such consent.



Fire

*"For restoring its life, the first smoke that rises from the fire is the fire's gift to you for good health."
– George Kodakin, April 17, 1991*



Primary Objective:

Fire is considered a living force which enables the Dene to survive. The students learn to respect fire for its spiritual meaning as well as for the practical uses and for fire safety.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Know that fire is a gift from the Creator that has enabled the survival of the Dene. Fire did not come from the earth. Fire has great power because it comes from the sun. It can only be controlled with great power.	<ul style="list-style-type: none">• Hear and tell stories about origins of fire. (K-6)<ul style="list-style-type: none">• "Lightning that Touched the Earth".
K-6	<ul style="list-style-type: none">• Fire is a living force which has declared that all men will live and survive with it till the end of time. To show our respect to the gift of life, we pay the fire.	<ul style="list-style-type: none">• Hear and tell stories about fire. (K-6)<ul style="list-style-type: none">• "How Fire Melted the Snowman" (Johnny Neyelle).• How a man surrounded by fire who prays and changes the direction of wind causing rain to fall.
3-6	<ul style="list-style-type: none">• People with lightning or the sun medicine can start fires.	<ul style="list-style-type: none">• How a man kept fires going for two weeks when out of flint.

Fire

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Fire can give the gift of health. 	<ul style="list-style-type: none"> • Listen to and appreciate the sound of fire. (K-6)
2-6	<ul style="list-style-type: none"> • Fire appreciates the person who restores life to it. It will prolong the life of the person who lights it early in the morning because it is a hungry person and likes to be lit early. A fire can never be filled. It has been fed since the beginning of time. 	<ul style="list-style-type: none"> • Feed fire. (K-6)
2-6	<ul style="list-style-type: none"> • The first smoke of a fire that is lit is the strongest. This is a gift from the fire and should be put in your hair. 	<ul style="list-style-type: none"> • Practice fire ceremonies and obey rules. (K-6)
2-4	<ul style="list-style-type: none"> • Experience using fire to predict the arrival of visitors by trying what was done in the past: by placing a knotted caribou shoe lace into the fire and seeing the distance it shoots. 	<ul style="list-style-type: none"> • Have students fan themselves with the first smoke of a fire. (K-6)
2-5	<ul style="list-style-type: none"> • Be familiar with protocol respecting fire: <ul style="list-style-type: none"> • Don't stare into a fire. • During first menses, a woman should touch wood with gloved hands only when feeding fire; otherwise, as she gets older, her hand will take on the appearance of wood (bark). 	<ul style="list-style-type: none"> • Use of fire to predict when people will arrive. (3-4)

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
2-6	<ul style="list-style-type: none"> • Know the importance of taking matches and an axe or knife when going into the bush. • Be able to start a campfire and keep it going. 	<ul style="list-style-type: none"> • Make a campfire. <ul style="list-style-type: none"> • Find a good location for a campfire. (K-6) • Gather proper kindling for starting a fire. (K-3) • Gather firewood for different purposes. (K-5) • Light fire and follow the steps to keep it going. (2-6) • Maintain constant heat. (5-6) • Follow steps to clean up fire before leaving camp. (K-6)
2-6	<ul style="list-style-type: none"> • Know where to place a campfire. 	
K-3	<ul style="list-style-type: none"> • Identify good kindling for starting a fire. 	
2-4	<ul style="list-style-type: none"> • Know where to light the fire. 	
2-5	<ul style="list-style-type: none"> • Identify and know where to find good firewood. 	
5-6	<ul style="list-style-type: none"> • Maintain constant heat. 	
5-6	<ul style="list-style-type: none"> • In summer and in winter. 	
5-6	<ul style="list-style-type: none"> • Know how to heat a tipi safely. 	<ul style="list-style-type: none"> • Find materials to make fires for different purposes. (4-6)

Fire

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none">• Know the different kinds of fire and fire wood for different purposes:<ul style="list-style-type: none">• warmth• cooking• smoking meat• tanning hides• sacred fire• ceremonial fire (death)	<ul style="list-style-type: none">• Collect birch bark fungus and use it to light a campfire. (5-6)
3-6	<ul style="list-style-type: none">• Know how to clean up campfire before leaving camp.<ul style="list-style-type: none">• Disposing of animal bones.• Burning all remains including hair and nails.• Making sure fire is out.	<ul style="list-style-type: none">• Research from elders where flint can be found and practice lighting fires without matches. (6)• Use fires for heating and cooking. (K-6)<ul style="list-style-type: none">• Make tea.• Cookibannock.• Cook meat.• Heatstones.
5-6	<ul style="list-style-type: none">• Know how to make fire on the barrenlands.<ul style="list-style-type: none">• Use bones for fuel.• Bundle willows so they last longer.• Pack wood.	<ul style="list-style-type: none">• Clean up campfire before leaving camp. (3-6)
K-4	<ul style="list-style-type: none">• Know how to prevent unwanted fires.<ul style="list-style-type: none">• Know the danger of fire, and fire prevention.• Know about forest fires.	<ul style="list-style-type: none">• Make fire on the barrenlands. (5-6)
4-6	<ul style="list-style-type: none">• Know how Dene traditionally started a fire without matches. Know how to start a fire in the bush without matches.<ul style="list-style-type: none">• White stone and birch gum.• Birch bark fungus and containers for carrying.	<ul style="list-style-type: none">• Clean stoves and stove pipes. (5-6)
5-6	<ul style="list-style-type: none">• Know how to clean stoves and stove pipes.	<ul style="list-style-type: none">• Use campfire ashes to:<ul style="list-style-type: none">• Clean metal. (4-6)• Use charcoal as marker to write and draw. (K-3)
4-6	<ul style="list-style-type: none">• Know the uses of campfire ashes.<ul style="list-style-type: none">• May be useful medicine: e.g., . aling cold sores.• To clean metal.• Charcoal to leave messages.	

Fire

The People

Gr. Students will:

- K-6* • Know that at a camp, everyone has responsibilities. It is the responsibility of the children to gather good firewood as required for different purposes.
- K-6* • Know that campsites are always left with wood and kindling for the use of the next traveller.

Experiences:

- When leaving a campsite, have students leave kindling and wood for the next traveller. (K-6)

The Self

Gr. Students will:

- 2-6* • Know the importance for each individual to be self-reliant when it comes to surviving in the bush:
 - To plan ahead and take what is required to start a fire if necessary.
 - To learn the skills for starting a fire.

Experiences:

- Reflect on the feel and sounds of a campfire and how it makes you feel. (K-6)
- Make personal commitments to being self-reliant and prepared when going onto the land. (2-6)

Suggested Teaching Activities and Resources:

Special Information for the Teacher:



Prayer

*"If you don't know who the Creator is, just go outside."
— Joe Boucher, in Fort Franklin, Jan. 1991*



Primary Objective:

The Dene have always prayed to the Creator to show respect and to give thanks for all life around them. They prayed before the coming of Non-Dene and their prayers were important to them. The prayers given by the missionaries and churches were a different language but they serve a similar purpose. It is important for children to realize that prayers come in many forms, but all should be respected for they all are attempting to speak to the Creator.

The Spiritual World

Students will:

- Know that the Creator has always been important to the Dene as a group and as individuals.
- Understand the power of the Creator as being something greater than oneself. Understand that the purpose of prayer is to recognize that greatness, and to be thankful for it and for the life it provides.

Experiences:

- As morning ritual, have students sit in a circle and pass a drum around while they pray.
- Learn prayers said before and after a meal.
- Learn a morning prayer - one said before the rising of the sun.
- Read and learn prayers from Chief Dan George in his books "My Heart Soars" and "My Spirit Weeps".

Prayer

Students will:

- Know who is being prayed to and what the prayers are for. They are not for material things, but rather for giving thanks and hope for others, for the land, their own spiritual growth, etc.
- Understand the value of prayers said in both Dene and English as opposed to prayers in English only.
- Know that people should humble themselves before the Creator with their behavior and clothing as much as their words.
- Know that some prayers are sung.

Experiences:

- Put prayers on the walls of the school for students to read and consider.
- (See themes : "Spiritual Power" and "The Drum")
- Be exposed to and try the different kinds of prayers:
 - feeding the fire
 - drumming songs
 - individual prayers
 - family prayers
 - group prayers
 - sung and spoken prayers
 - silent prayers

The Land

Students will:

- Know that the Dene show respect to the spiritual forces of the land with prayers.

Experiences:

- Integrate prayers as a part of the activities in other thematic units, such as when hunting or being on the land.

The People

Students will:

- Know that certain kinds of people are called on to say prayers before a group or audience.
- Show respect for the prayers of all people.
- Know that the Dene had ideas about the Creator and prayer long before the coming of the white people.
- Know that ideas about God and Jesus were not totally foreign to the Dene, so it was easy for them to accept the words of the ministers and priests.

Experiences:

- Have students share the kinds of prayers that are done in their homes.
- Have elders begin assemblies with a prayer.
- Compare and contrast prayers said before the coming of Christianity and after.

Prayer

The Self

Students will:

- Become comfortable with the act of saying personal prayers (silently).

Suggested Teaching Activities and Resources for Subject Integration:

Process for Learning to Pray Individually:

- First, teacher prays while students listen
- in time, students may repeat parts of the teacher's prayer
- teacher then tells individual students what they might want to say in their own prayer
- finally, teacher asks students to say their own personal prayer

A Note of Caution:

The elders have emphasized that there is value in mixing native prayer with church prayers. Nonetheless there may be concern with this in individual communities or families. The teacher should work closely with the CEC and parents so that there is no mis-communication.

Experiences:

- Expose students to adults saying personal prayers.
- Have students say silent personal prayers.

Special Information for the Teacher:

Elders of the community should be consulted about the possibility of girls handling the drum in activities such as a morning prayer described above.

Reference to Rae-Edzo school should be made, where girls have been allowed to handle drums by the elders.

If a student appears to be uncomfortable with prayer, the teacher can take the student aside to talk with him or her about it. The teacher should express concern about student's feelings. Discuss the feelings and make a mutual decision about how to deal with the discomfort. The student should *not* be forced to participate in prayer activities.



The Land and the Sky



Geography and Land Use

*"Please open my tent flap so I can see my land once more before I die."
(from a story told by George Blondin: Délı̄ne, Jan. 1991)*



Primary Objective:

The Dene elders have said that the land, Mother Earth, is life itself. If life is to continue, the land must be cared for. Students will understand the importance and meaning of their relationship to the land. The land has meant life and death to the people.

The story of Dene people is told in the names given to places on the land including historically used places, and in the stories which come from there. Students will know that there are places identified in legends that have a 'living force', places that are sacred. The elders see that the children must become keepers of the land. Children must be given love of the land. From love will come respect, care, a sense of responsibility, a pride of tribe and homeland, and identification with the ideals connected to it.

The Spiritual World

Gr.

Students will:

K-6

- Know that the land, Mother Earth, is life itself.
- Land provides life for the Dene.
- Land is a gift for the Dene given by the Creator.
- Respect and love of land is shown in various ways with various customs.

Experiences:

- Visit sacred places and show special respect and love of land as practised in the community. (4-6)
- Hear the Creation story that tells about the origin of the land. (K-6)

Geography and Land Use

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Dene lived in harmony with the land: they practised conservation. • The land does not belong to people. It can't be bought or sold. 	<ul style="list-style-type: none"> • Map local sacred places and learn stories about these places. (4-6) • Hear stories of people who have been considered to have holy spiritual powers (5-6)
K-6	<ul style="list-style-type: none"> • Be familiar with the Creation story about origin of land (tribal stories about creation). 	
4-6	<ul style="list-style-type: none"> • Know that there are places identified in legends that are sacred, places with a 'living force'. <ul style="list-style-type: none"> • Know the history and/or stories attached to places important to the Dene. • Develop a sense of respect for the land. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • See the land as full, rich and life giving. 	<ul style="list-style-type: none"> • Visit, explore and study important landmarks around the community. (K-6)
K-6	<ul style="list-style-type: none"> • Know that traditional land etiquette protected the land in the same way as environmental practices of today intend to protect the land. • Know that the Dene have always attached much importance and meaning to the land. The land has meant life and death to the people. Most areas that were named were somehow significant to the survival of the people. Know the Dene names: 	<ul style="list-style-type: none"> • Mapping with elders. (5-6) • Begin student involvement in research for Dene land use. (5-6) • Spend quiet and reflective time on the land during changes in seasons and/or in weather so that students can see, taste, feel, hear and smell the land and its subtle changes. (K-6) • Have students keep a record of all that they see which comes from the land over a period of time. (K-4)
K-3	<ul style="list-style-type: none"> • Important landmarks around the community. 	
5-6	<ul style="list-style-type: none"> • Traditionally important hunting areas. 	
3-6	<ul style="list-style-type: none"> • Places where people camp frequently. 	<ul style="list-style-type: none"> • Students sit in their own space in the bush very quietly for some time, and then go back to class to report on what they saw, felt, heard. (K-6)
6	<ul style="list-style-type: none"> • Historically used trails. 	
5-6	<ul style="list-style-type: none"> • Places where significant things happened long ago. 	
5-6	<ul style="list-style-type: none"> • Understand the Dene perspective in which land is something to be respected and adapted to, rather than conquered. 	<ul style="list-style-type: none"> • Students, with the help of the teacher, identify members of the community they would like to have come to class to talk about Spiritual Powers of the land. (5-6)

Geography and Land Use

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
6	<ul style="list-style-type: none"> • Be aware of economic factors relating to demand for land and use of land. 	<ul style="list-style-type: none"> • Research ways of using the land which are in keeping with the Dene perspective about the land (e.g. resource and trapping outposts). (6) • Write stories that describe use and preservation of the land into the future. (6) • Describe what can be done to attract tourists to the local area. (6)
K-6	<ul style="list-style-type: none"> • Be familiar with environmental practices. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Know that each region was occupied by certain tribes. <ul style="list-style-type: none"> • Tribes were named after the region they occupy. • Collective history of Dene land use. 	<ul style="list-style-type: none"> • Visit historically significant and important places and learn their story. (5-6) • Locate historically important places on a map of the region. (5-6) • Have students exposed to and interact with artifacts from the land. These can be obtained in the form of kits from the Prince of Wales Museum in Yellowknife. (3-6) • Have members of student's family come to class to mark family hunting or trapping territory on a class map. This can be done during parent teacher meetings. (3-6) • Compare the way that Dene traditionally named land with the way that the non-Dene have named land. (5-6) • Share information with others about historical geography and names. (5-6) • Compare Dene situation with southern Canadian native land situation. (6) <ul style="list-style-type: none"> • reserve lands • use of land
5-6	<ul style="list-style-type: none"> • Know that place names are evidence of a history and a past with the land. It is the most important piece of evidence the Dene have to show that they have used the land since time immemorial. This is what gives the Dene rights as users of the land, and has been crucial in the land claims negotiation process. Dene place names are a form of recorded Dene history. 	
3-6	<ul style="list-style-type: none"> • Be familiar with the concept of "user's right": families tend to use their own space for hunting and trapping over the years. 	
5-6	<ul style="list-style-type: none"> • Know that the Dene have traditionally named places by describing them rather than after people. Naming after people appears somewhat arrogant to the Dene. 	

Geography and Land Use

The Self

Gr. Students will:

- K-6 • Develop a sense of respect for the land and a sense of identity and pride in being Dene.
- K-6 • Be willing to know and express respect for land in culturally appropriate ways.
- 4-6 • Know that knowledge of land enables them to use the land more confidently for hunting and enjoyment.
- 3-6 • Identify with their tribe and with the Dene Nation.
- Know that as one becomes more capable on the land, one must maintain a sense of humility.

Suggested Teaching Activities and Resources for Subject Integration:

Experiences:

- Have each person express their feelings for the land in their own way through music, dance, story and art. (K-6)

Special Information for the Teacher:

Specific Information from the Gwich'in Region

The Gwich'in had occupied, named and been familiar with every feature of their territory long before the arrival of the Non-Dene who established their trading posts and proceeded to give their own names to lakes and rivers and landmarks.

- *Zheb Gwajat* (Old Fort) and *Chii Tsal Dik* (Fort McPherson) The first trading post. This site was abandoned in time in favour of another location six kilometres down river to where *Chii Tsal Dik* (Fort McPherson) is now located. The site was left because it had become very crowded. Also, the ground was beginning to sink and people wanted to move to higher ground.
- *Nitainlaih* (12 km) This camp is 8 miles (12 km) upriver from McPherson. Most of the elders stay there year round as it is good for fishing and a few of them do some trapping. It is also where the ferry crosses.

Geography and Land Use

- *Shildii, Shildii Nju* (Shilt'ee Rock and Shilt'ee Island) Shildii is on Shildii Nju. The island is where the people fish in the summer and the rock is considered a sacred place. There is a story behind this rock.
- *Chik Gwaazreii* (Black Mountain) People travel to the mountain to hunt caribou. They get to the mountain by travelling up a creek which is about 80 km down river from McPherson.
- *Nagwichooshik* (Mouth of the Peel) Nagwichooshik is the place where the Mackenzie River and Peel River join. In the early days of the traders, there was a small Indian village at this location where the steam boat would pass. The people did a lot of fishing and it was also good for moose hunting.



Water and Rivers

*"The waterfall began to speak to her . . . why are you afraid of me?
We are here for you to hear our song. It is music to people's ears so you shouldn't be afraid."
– Elizabeth Mackenzie, April 4, 1990*



Primary Objective:

Since time immemorial, the Dene have had a very deep respect for water and rivers as a living force and spirit. Lack of respect has meant death for individuals and the threat of death for many more because of actions and attitudes which pollute or harm our access to water. If the students can learn how important water is for life then perhaps not only will the life of an individual be saved, but that of all mankind. In the North, knowing the habits of water and rivers has been a matter of survival. Navigational skills will give students a greater sense of security on the land which in turn will make them feel more at one with the land and its water.

The Spiritual World

Gr.

Students will:

K-6

- Be familiar with stories about important local bodies of water or rivers.

K-6

- Know that the Dene consider the waters and rivers to be a living force which is very strong and powerful. It has the ability to change its form from liquid to solid. Some rivers are blessed by the

Experiences:

- Hear stories told by elders about lakes and rivers. (K-6)
 - Legend of the man who lived with the fish.
 - How the Dehcho River was formed.
- Hear stories of personal experiences with water. (K-6)

Water and Rivers

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<p>Creator (Lutsel K'e: Parry Falls and Holy Water). Water is a world of its own, a level lower than the one people are familiar with, and where water people live.</p>	<ul style="list-style-type: none"> • Show respect for water as part of the land: <ul style="list-style-type: none"> • Care for the water. (K-6) • Thank the water with prayers. (K-6) • Pay the water when travelling to ask for calm waters. (K-6)
3-6	<ul style="list-style-type: none"> • Know that traditionally, the Dene with the most power were the ones with medicine toward water. 	
K-3	<ul style="list-style-type: none"> • Know that the Dene believe that if water is not respected, it will take life (you cannot breathe in the water). 	
K-3	<ul style="list-style-type: none"> • Know that blessed water can be used to heal. Water for cleansing. 	
K-6	<ul style="list-style-type: none"> • Be familiar with local customs and beliefs about water: <ul style="list-style-type: none"> • Dispose of waste water with payment, paying water with moss makes the water lighter, place cloth under a cup of drinking water to show respect, the human body is based on water (Lutsel K'e). • A teenage girl should never be left unattended on the water. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
3-5	<ul style="list-style-type: none"> • Understand that all living things need water. The Dene traditionally always made their camps beside bodies of water (for drinking, for cooking, for fishing, hunting and travel). 	<ul style="list-style-type: none"> • Hear elders' stories about personal experiences with rivers or lakes. (K-6) • Research with elders to predict time of breakup/freeze-up and learn what criteria are used. (5-6) • On field trips, observe effects of water erosion on land and rocks, and discover the power of water. (5-6) • Make travel safety posters with admonitions about water and ice conditions in different seasons. Put up in nursing stations, stores, etc. (4-6)
3-5	<ul style="list-style-type: none"> • Know ways in which water can provide a living for some people (river boat pilots, fishermen, etc.). 	
5-6	<ul style="list-style-type: none"> • Know that water changes from liquid to solid and expands in the process. 	
5-6	<ul style="list-style-type: none"> • Recognize different kinds of water: muskeg water, ice water, spring water, chemically-treated water. 	

Water and Rivers

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> • Be able to recognize good drinking water. 	<ul style="list-style-type: none"> • Travel on rivers and lakes near the community to learn simple navigational skills. (5-6)
K-4	<ul style="list-style-type: none"> • Understand the concepts of floating and sinking: what things float, what sink, and implications for water safety. 	<ul style="list-style-type: none"> • Research and map Dene names of waterways and bodies. (4-6)
K-3	<ul style="list-style-type: none"> • Know about basic water safety: <ul style="list-style-type: none"> • Do not play in water along shore unless accompanied by adult. • Do not play with toy boats in the water unless accompanied by an adult. 	<ul style="list-style-type: none"> • Follow ancestral portage trails. (5-6) • Locate burial grounds along river routes. (5-6)
4-6	<ul style="list-style-type: none"> • Know rules for safety when on rivers and lakes e.g. during breakup, deadheads, wind, boat launching, different ice conditions, freeze-up. 	<ul style="list-style-type: none"> • Research and locate dangerous water areas on a map. (5-6) • Carve small paddles and observe how they were made traditionally in their regular size. (5-6)
6	<ul style="list-style-type: none"> • Know the strength of water movements in lakes and rivers based on season and shape of shoreline. 	<ul style="list-style-type: none"> • Observe the different life forms in various depths and locations of a body of water. (3-6)
5-6	<ul style="list-style-type: none"> • Become skillful with water craft: <ul style="list-style-type: none"> • boat launching • paddling and maneuvering • paddling on fast rivers • finding direction • knowing where currents or large waves are • knowing signs for depth of water 	<ul style="list-style-type: none"> • Have the students imagine they are in a boat – how to pack, where people are to sit. (K-3) • Report on advantages and disadvantages of dams built on rivers. (5-6)
5-6	<ul style="list-style-type: none"> • Be able to recognize and interpret water conditions: for fishing, travelling, changes and dangers. 	<ul style="list-style-type: none"> • Make posters on taking care of rivers or lakes. (K-6)
K-6	<ul style="list-style-type: none"> • Know the shape and names of local lakes and rivers. Know the names for water bodies (lakes, rivers, streams, etc.). Know the characteristic vegetation and other life forms along the shores and identification marks (falls, islands, banks, shoals, peninsulas, etc.). 	<ul style="list-style-type: none"> • Enjoy a picnic with the children by the water. (K-6) • Observe films on water conservation in California (information about scarcity of fresh water). (6)
4-6	<ul style="list-style-type: none"> • Be aware of the lakes and rivers as being the same ones that our ancestors travelled on. They have histories. 	
K-6	<ul style="list-style-type: none"> • Know the characteristics of the rivers and lakes in different seasons, i.e. the animals hunted and the condition of the river. <ul style="list-style-type: none"> • Spring: water levels, breakup and ice conditions, beaver, ducks, fish spawning grounds 	

Water and Rivers

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Winter: ice conditions, fish, which rivers do not freeze over • Fall: freeze-up and ice conditions, ducks, geese, moose • Summer: windy and calm, fish 	
5-6	<ul style="list-style-type: none"> • Become familiar with ways of river trapping. 	
K-3	<ul style="list-style-type: none"> • Know that rivers and lakes can be so polluted that people and animals can no longer use them. 	
4-6	<ul style="list-style-type: none"> • Identify possible ways that pollution of community water can occur: <ul style="list-style-type: none"> • rotting carcasses • human garbage • raw sewage • industrial chemicals • gasoline from barrels or vehicles • pesticides • distant pulp mills 	
K-6	<ul style="list-style-type: none"> • Know ways in which students can prevent pollution. 	
5-6	<ul style="list-style-type: none"> • Know that fresh water is increasingly becoming scarce in the world and that our local waters must be protected. 	
5-6	<ul style="list-style-type: none"> • Know effect of dams on rivers. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> • Be aware of how the seasonal changes of rivers or lakes near a community affect the mood and activity in a community: summer traffic and travel, threat of flooding, etc. 	<ul style="list-style-type: none"> • Hear elders' stories about a lake or river near the community and how it affected the people. (K-6)
5-6	<ul style="list-style-type: none"> • Know that today's communities like camps of past are always situated near a waterway for transportation reasons. 	<ul style="list-style-type: none"> • Enjoy the river or lake with a group of students, picnicking by the water, or swimming, or boating. (K-6)
K-6	<ul style="list-style-type: none"> • Know and experience the fun of using the lake or river for recreation: sports and boating. 	<ul style="list-style-type: none"> • Have students engage in seasonal river or lake activity that people in the community tend to do such as net or ice fishing, travelling, etc. (K-6)

Water and Rivers

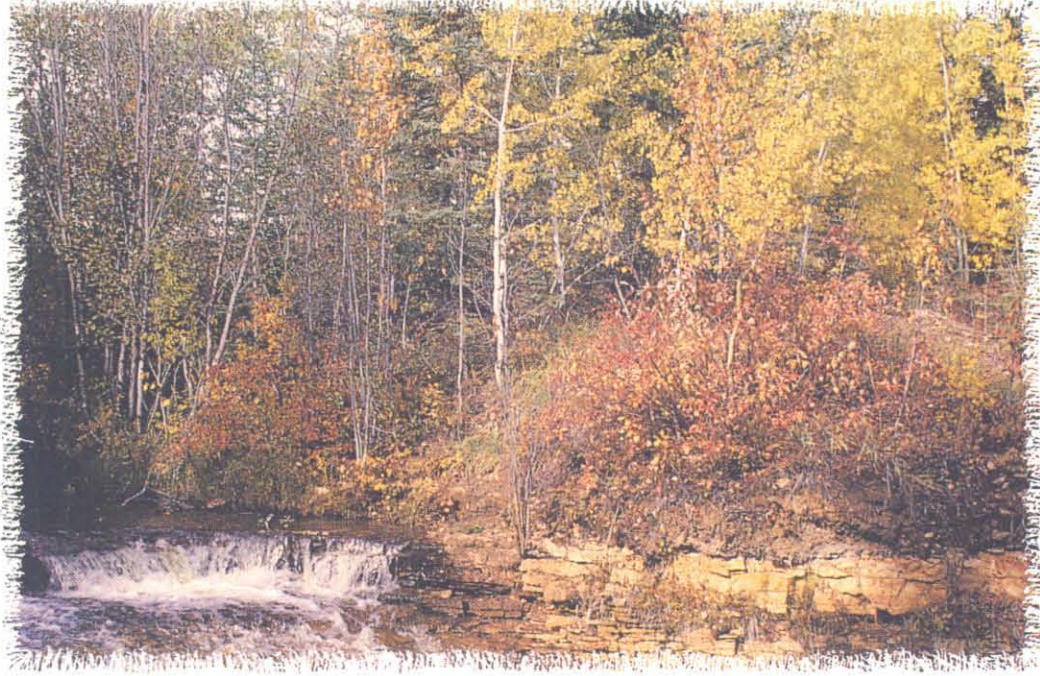
The Self

<p><i>Gr.</i></p> <p>5-6</p> <p>K-6</p> <p>4-6</p> <p>K-6</p> <p>5-6</p> <p>1-6</p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Make a connection between their own lives and those of their ancestors by experiencing the same river and portage trails. • Be willing to practise care on or around water. • Know when water is dangerous to themselves and practise a method to distract the water. • Show humility by being respectful to water. • Show personal talents or strengths in water travel or understanding of the water. • Determine personal ways of making sure that pollution of community water source does not occur. <hr/> <p><i>Suggested Teaching Activities and Resources for Subject Integration:</i></p> <ul style="list-style-type: none"> • Resources: <ul style="list-style-type: none"> • John T'sellie three part series, Johnny Klondike's spruce bark canoe (PIDO) • Rene Fumoleau photos • Press Independent • Beaver magazines • Tape: "How the Mackenzie River Was Formed" • Do experiments with water to show the force and strength of freezing water. (Science activities) • Have the students drink different waters, ice water, snow water, river/spring water, muskeg water, rain water, churned water. (Science activities) • Make a picture map with lakes and rivers and land showing people, plants and animals all using water in various ways. (1-3) 	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • In a journal, or through talks with the teacher and other students, individually make commitments and plans about one's relationship with water. (K-6) • In a journal or through talks with the teacher reflect on what water has come to mean to the student after learning about it. (1-6) <hr/> <ul style="list-style-type: none"> • Have the students study past, present and future of water use. • Research water transportation and compare past and present with a mural, in the form of a booklet, or with models. • Have the students make models of different kinds of boats and identify their uses. • Paint murals of community and the important river or lake near it in different seasons: what people are doing, conditions of weather and of the lake or river, expressions on people's faces. • Compare river damming with beaver dams.
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Trees

*"It is believed that the trees are very happy when it is windy. The movement of the tree, caused by the wind, enables the sap to run through the tree and rejuvenate it, therefore bringing it much joy
Wind has its purpose." – Francis Tatti, April 1991*



Primary Objective:

To enable students to use and protect trees. Trees have been important to the survival of the Dene as well as of many animals upon which the Dene rely for food and for a livelihood.

Also, trees are a vital part of what the Dene consider their home. It is hoped that if the students are given familiarity with trees and working with wood, they will see the need to conserve and protect the trees.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Be familiar with local beliefs regarding how trees should be treated.	<ul style="list-style-type: none">• Hear elders speak about masks and their significance. Make masks from birch bark. (4-6)
<i>4-6</i>	<ul style="list-style-type: none">• Know that trees symbolize the continuation of life. The destruction of trees indicates a lack of respect for possibility of life in the future.	<ul style="list-style-type: none">• Decorate willow sticks to pay water and land.
<i>K-6</i>	<ul style="list-style-type: none">• Know that trees are living things from the Creator which must be protected.	<ul style="list-style-type: none">• Hear elders' stories about trees. (K-6)
<i>K-6</i>	<ul style="list-style-type: none">• Experience the soothing and calming effect of the sound of trees.	<ul style="list-style-type: none">• Hear why trees should not be recklessly destroyed when students are spending time in the bush. (K-6)

Trees

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be familiar with the kinds of spiritual tools made with parts of trees. e.g. decorated willow for paying water, drums, and masks. 	
K-4	<ul style="list-style-type: none"> • Know that the birch with its many uses is respected and considered a sacred tree. The poplar on the other hand is not used as much and is considered to bring bad luck. 	
4-6	<ul style="list-style-type: none"> • Know that trees hit by lightning make important medicine. 	
4-6	<ul style="list-style-type: none"> • Know that the wind rejuvenates the trees. 	
K-6	<ul style="list-style-type: none"> • Be familiar with the Dene belief that spruce trees have memories and therefore they should not be cut down unless they are needed. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know about trees and forests. • Know kinds of trees in local area. 	<ul style="list-style-type: none"> • Identify trees while out in the bush. (K-6)
K-3	<ul style="list-style-type: none"> • Know the parts of a tree. 	<ul style="list-style-type: none"> • Recognize animal homes in trees. (K-6)
4-6	<ul style="list-style-type: none"> • Know growing cycle of the tree. 	<ul style="list-style-type: none"> • Look for and identify bear markings on trees that indicate the presence of bear dens. (4-6)
5-6	<ul style="list-style-type: none"> • Know about the process of natural reforestation. 	<ul style="list-style-type: none"> • Look for and identify other animal markings on trees. (4-6)
K-6	<ul style="list-style-type: none"> • Know how to protect trees, and conserve and manage forests. 	<ul style="list-style-type: none"> • Grow seedlings to plant. (K-6)
K-6	<ul style="list-style-type: none"> • Know how trees enable animals to survive. 	<ul style="list-style-type: none"> • Plant trees to reforest. (K-6)
5-6	<ul style="list-style-type: none"> • Recognize various land characteristics based on the kind of trees growing in places (e.g. Jack pine grows in sandy soil, cranberries can be found where spruce trees grow, etc). 	<ul style="list-style-type: none"> • Identify Dene beliefs that led to conservation practices. (4-6)
4-6	<ul style="list-style-type: none"> • Dene beliefs about plants, including trees, led to conservation practices. <ul style="list-style-type: none"> • Because trees breathe, we breathe. 	<ul style="list-style-type: none"> • Collect kindling and start a fire. (K-3) • Collect spruce boughs and weave a floor. (K-4) • Make willow whistles. (K-3)

Trees

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Because spruce trees have memories, we cannot cut down more than we need. • When we take something from the land, the land must be paid. • Know how the Dene use trees. 	<ul style="list-style-type: none"> • Identify and collect samples of wood for fires, smoking, cooking, making snowshoes, etc. (3-6) • Do birchbark chewing art. (4-6) • Make tools with wood, or baskets. (4-6)
K-3	<ul style="list-style-type: none"> • Know the qualities and uses of different kinds of trees (see attached information). 	<ul style="list-style-type: none"> • Draw sap, gather spruce gum and use them as the Dene traditionally used them (e.g. gum rolling). (K-6)
4-6	<ul style="list-style-type: none"> • Know when and how to harvest depending on purpose of the wood: effect of season on condition of the wood. (e.g. In the spring, wood tends to be waterlogged. In the spring, when the sap begins to run, the wood tends to be pliable. After a tree loses all of its needles and falls over, it becomes good firewood). 	<ul style="list-style-type: none"> • Gather roots and make a fishing net. (5-6) • Identify parts used for medicinal purposes. (5-6) • Identify trees used to provide temporary shelter and tipis. (4-6)
K-4	<ul style="list-style-type: none"> • Know that the birch is considered the most useful of trees: snowshoe frames, baskets, syrup, firewood, stems for scraping hides, etc. 	<ul style="list-style-type: none"> • Make a beading loom with a willow branch. (3-6)
4-6	<ul style="list-style-type: none"> • Be aware of and appreciate the traditional technology of the Dene which involved use of trees. 	
K-6	<ul style="list-style-type: none"> • Be able to work with parts of trees to make simple objects, both traditional and contemporary. 	
K-6	<ul style="list-style-type: none"> • Be able to work with parts of trees to create crafts or art. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be able to identify the people in the community who work with wood, especially local wood, and appreciate their skills. 	<ul style="list-style-type: none"> • Students identify people they know who work with wood, both traditional and contemporary skills.
K-6	<ul style="list-style-type: none"> • Be able to identify people in the community who do craft and art with wood or bark. 	<ul style="list-style-type: none"> • Make a display of things made with local wood by local people. Students can add to the display by bringing things from home. (K-4)

Trees

Gr. *Students will:*

- K-6*
- Know about games people enjoyed playing using trees or objects made from trees.

Experiences:

- e.g. toys, tools, picture frames, hide frames, baby swings, photos of homes, snowshoes, willows for tracing.

The Self

Gr. *Students will:*

- K-6*
- Appreciate the importance of trees and make personal decisions about how students will respect them in the future.

Experiences:

- Ask children to grow seedlings and plant trees on their own. (K-6)
- Ask children to care for trees around the community (e.g. not to harm them unnecessarily). (K-6)
- While in the forest or soon after the experience, students express their personal feelings about how trees make them feel. (K-6)
- Talk with individual students who seem destructive in nature, about the need to respect the trees and plants. (K-6)

Trees

Suggested Teaching Activities and Resources to Support Key Experiences:

- After all other experiences and activities about trees have been completed, have students sit amongst the trees and think about what the trees mean to the Dene. Record the sound of trees and use it to create calm and relaxation in the classroom. (K-6)
- Research beaver dens: what wood is used, where, and how. (K-4)
- Make posters of fire safety rules. (K-4)
- Identify people who work in forestry, and use as resource people. (5-6)
- Research uses of birch fungus and set up a display (burned to chase away bears, traditionally left smouldering so that fires could be started from them, ashes mixed with chewing tobacco). (5-6)
- Organize project to save South American Rainforest where aboriginal people live. (5-6)
- Students collect a display of things made with wood by people in the community (traditional and contemporary things, tools as well as arts and crafts). (K-6)

Special Information for the Teacher:

Specific Information from Lutsel K'e

Birch: has a lot of water, most useful of all trees (for baskets, syrup, firewood, stems for scraping hides, fungus for burning to chase away bears, chewed as snuff, left smouldering to start fires, ashes used to mix with chewing tobacco, used as poultice).

Pine: good for fires in a tent because it does not make sparks, but makes a lot of soot and black smoke, slow burning.

Spruce: gum for waterproofing, roots for making nets, branches for making mats and carpets, snowshoes made from spruce are very light.

Poplar: does not make sparks, slow burning. Tamarack: medicinal uses for treating cuts to stop blood flow, and for treating sores.

Dewe: for making wooden shovels and pots.

Red Willow: good medicine for urinary problems. The bark, when peeled and boiled, has a nice smell and taste.

K'ia: Used as a dye, found along lake shores and in ponds.

What wood is used for: firewood, canoe portages, cooking, medicinal value (tamarack), tools, insulation, tanning, shelter, syrup, nets, pails, cradles, snowshoes, plywood, canoes, paddles, dugouts, sleds, axe handles, arrows, frames, bows, toys.



Earth Medicine

"Earth Medicine came as a contribution from the Aboriginal Peoples."

– George Blondin, April 18, 1993



Primary Objective:

Earth medicine is a gift from the Creator which has enabled the Dene to survive. The students learn to respect the gift for its spiritual meaning as well as for its practical uses. Students also learn to respect the elders as those who carry this knowledge from the past.

The Spiritual World

Gr. Students will:

- 4-6 • Respect the land as being the main source of medicine for remedies and healing.
- 4-6 • Know how to thank and praise the gifts that have helped them to survive.
- 5-6 • Know how to approach the land or animals before taking the medicine, e.g. talking to animals before taking medicine and telling them why they are being killed; what to pay the land.

Experiences:

- Approach land in a culturally acceptable way while searching for earth medicine with an elder. (4-6)
- Hear elder speak on earth medicines and their healing powers. (4-6)

Earth Medicine

The Land

Gr.

Students will:

- 4-6 • Know that the medicine taken by the Dene from their environment has enabled the Dene to survive as a people.
- 4-6 • Be familiar with medicines from the land which promote overall health.
- 5-6 • Recognize sickness or accidents that can be treated easily in emergency situations.
 - heavy blood flow from a cut
 - pain from open wounds
- 5-6 • Be familiar with earth medicines for common ailments.
 - Be able to identify the different types of plants that were used for the medicine.
 - Know the parts of animals that are used for medicine.
 - Know what illnesses those medicines treat.
 - Know how to prepare various medicines.
- 5-6 • Know what to pay for taking medicine from the land.
- 5-6 • Know never to take more or less of herbs, plants, roots.
- 4-6 • Know that today's medicine comes from the land, and understand how much is being destroyed by modern lifestyles.

Experiences:

- Go out onto the land with an elder and search out earth medicine. (4-6)
- Have the students collect labrador tea and rosehips, dry them, and make tea and serve. (4-6)
- Gather ratroots with the students while discussing their medicinal value. Talk about these as "Protectors". (4-6)
- Collect flowers, leaves and make uppers and art work, using spruce needles to hold flowers in place. (4-6)
- Have students pick berries to make medicine. (4-6)
- Have students collect sap to make medicine. (4-6)
- Have students find correct medicines to deal with sickness or accidents that can be treated easily in emergency situations. (5-6)
 - heavy blood flow from a cut
 - pain from open wounds
- Have students identify and collect earth medicines which are being destroyed by our modern lifestyles. Ask the question, "What cures for modern diseases are being destroyed?" (5-6)
- Make a First Aid kit for the classroom which consists of common Dene earth medicines. (K-6)

Earth Medicine

The People

<p><i>Gr.</i></p> <p>4-6</p> <p>4-6</p> <p>4-6</p> <p>5-6</p> <p>4-6</p> <p>K-6</p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Hear personal stories of healing power. • Identify people who have healing knowledge and ability. • Understand that Dene elders have a lot to contribute to our society with their knowledge of earth medicine. • Understand the importance of group co-operation for survival and the contribution of Dene elders with their knowledge of earth medicines. • Understand the Dene are returning to the old ways of doing things, to a form of self-help. • Know that students must not take or use earth medicines without the knowledge of an adult. 	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • Research earth medicines using elders who are recognized for their knowledge of earth medicines. (5-6) • Have an elder demonstrate how medicine is made. (4-6) • When students have common ailments, suggest a community elder who they can go to for earth medicine. (K-6) • Identify people in the community who are recognized for their knowledge of earth medicines. (4-6)
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The Self

<p><i>Gr.</i></p> <p>K-6</p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Show in some way that they value the knowledge they have gained about earth medicine: <ul style="list-style-type: none"> • Indicate greater self-respect for the knowledge they have gained. • Gather or use earth medicine on their own. • Continue to pursue interest in earth medicine outside of the school by approaching elders. 	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • Give students an opportunity to express how they feel about having learned about earth medicines using a circle sharing time or in their journals. (4-6) • Have students share personal experiences with Dene earth medicines used on them by adults. (K-6)
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Earth Medicine

Suggested Teaching Activities and Resources for Subject Integration:

- Make a first aid book.
- Press flowers/plants, and name. Describe how to prepare medicine from each.
- Chief Dan George's book, "My Heart Soars, My Spirit Soars".
- Make potpourri.
- See pamphlet *Dene Medicine Book*, Gwich'in Language and Culture Program, Fort McPherson, N.W.T., 1989.

Special Information for the Teacher:

Specific Information on Earth Remedies and Healing from Délı̄ne Elders'

Workshop

- *Kweb tsib*: This rock is found in the Mackenzie Mountains, Port Radium and around Fort Rae. It can be found between split rocks. It looks like gold but, when added to water and boiled, it melts. When the boiled substance becomes yellow, apply with a feather to the infected areas and let it sit on the sores for as long as you can. When the white substance on the cold sores starts falling off, remove till the mouth is completely red. It takes about one and a half days for recovery.
- *Eke ghalere*: Boil with water till it turns black. Consume for tuberculosis and cancer.
- *Ech'ire*: Uncooked muscles of moose or caribou legs are eaten to destroy worms.
- *Aju Dek'ale* (used by caribou for food): Boil it and drink it for stomach ache and for ulcers.
- Fish oil was believed to protect you from all sickness.
- *K'ak'odze*: Pick along the shore, boil and use for a cold. This is also very good for diarrhea. It can also be drunk when a person is not urinating well.
- Tamarack fat: Used to staunch blood flow.
- Remove the long hair from a beaver pelt, place grease on the pelt, and place on open wound.
- *Dzidi*: Helps breathing if you are short of breath. Also used for open sores and for aches in your body.
- *K'aagoka*: It's like black birchbark with white dots found around Fort Smith. Boil the roots of this tree and use as eye drops for infected eyes.

Earth Medicine

- *Goka*: Use the part of the tree as described above. Boil and drink to maintain your strength and to regain your appetite. Goka, without the bark, when sap is running, is used for dyeing hides red for decoration.
- *Dzeb kw'ele tu*: Boil this for a long time until it turns yellow. It is used to treat shortness of breath and constant coughing. Drink for a period of time. It can also be used as an ointment for other aches and pains.
- There is a little plant which when stepped on, releases a powder-like substance. Boil for a while and drink. It helps you when you are short of breath.
- A plant that grows about 10-12 cm and has berries on it. This can also be boiled and used as a washing solution for open sores.
- Thick green plants that grow on the land are used as a pad and placed on the wound as a poultice. It sucks out the pus and infected substance from the wound.
- *Aju Dek'ale*: Used for colds. Boil and drink half a cup.
- For stroke victims when the eye and mouth are not in normal appearance. Cut the thorn bush into small short pieces and boil for one hour. Because it is believed to be a pure plant, say a few words of confession to purify yourself before dealing with this plant. Rub the affected areas on your face and drink one cup three times a day. There has to be genuineness on your part.
- *Tsenibt'e ele he ts'elohju*: Boil these two together and use as a mouth wash.
- *Elegare*: Chew for cold sores.
- *Ts'uwa ele*: Boil, then use as a mouth wash for toothaches.
- *T'eoladze*: Boil with some grease till it is thickened, then apply with a feather to the infected areas.

Specific Information from the Lutsel K'e Elders' Workshop

- Spruce gum: Good for cuts, wounds, rashes and cold (drink broth).
- Labrador tea: Leaves and twigs to make a tea or broth to clean out kidneys.
- Blue/blackberries' stems: Good for colds, good for all ailments.
- Birch buds: Boil with grease. Good for sores.
- Green leaves from ground: Boil with grease, good for sores.
- Raspberry stems: Boil with water tomato berries, good for sore eyes.
- Spruce buds: Boil with water. Good for sore mouth.
- Ashes from burning wood: Good for pain.
- Beaver and caribou hide: Good for stopping the flow of bleeding.
- Heated rocks: Good for flu, phlegm.
- Baby spruce tree roots: Good for any illness. Boil with water.
- *Kli kos, k'ilesber - kot*: Good for bad indigestion. Look at the natural root to determine the correct age to select for use.
- Trees struck by lightning: Boil with water. Good for anything.

Specific Information on Earth Remedies and Healing from Debcho Elders' Workshop

- Red willow: Boiled for sore throats, stomach ailments, colds. Chewed for sore throats.
- Rat root: For sore throats and colds.
- *Dabmbaye/Silver Willow Berries*
- *Dzebth'i /Yellow Spruce Gum*: Boiled with grease, to make ointment.
- *Edehpoh ts'ahpoya - ts'ahpogha*: Boil and drink broth, or chew the roots for throat irritation.

Earth Medicine

- *Ts'uk'a*: Boiled bark good for stomach ailments and diarrhea.
- Beehives and Clamshells: For sores. Clamshells are baked to a powder and applied to the sore.
- *Ts'enehxob chie*: Boil, strain, drink broth.
- *Mebpi jie*: Boiled branch broth good for sore eyes.
- *Ndeb gok'eathet'i*: Cut up, boil and apply to joints that are swollen.
- Spruce needles: Chew and swallow juices for sore stomach.
- *Gots'ago/Labrador tea*: Boil and drink broth for sore throats and colds.
- *Ladzee/tips of black poplar tree*: Boil, strain, and drink for colds.
- Caribou droppings: Broth good for cold or flu.
- White caribou moss: Broth good for cancer.
- Broth of wild chicken: For colds.
- Moss: For gauze or bandaids.
- Beaver pelt: Fur side down on open wound helps to close the wound and prevent a vivid scar.
- Goose grease: Used like "Vicks", rub on chest and throat, also good for sores.
- Glands in ducks/chicken and geese: Used as a cream to get rid of white spots on the face.



Sun

"April is the month of the geese. This is the nearest moon to Easter, or the day the sun dances."
– John Tetso, *Trapping is My Life*, 1970



Primary Objective:

Knowledge of the spiritual nature of the sun and the gifts it gives to people will give students a greater appreciation of it. Learning the survival skills which use the sun will help them when on the land.

The Spiritual World

Gr. *Students will:*

- K-6
 - Know that the sun is seen as powerful because it can change its form from season to season.
- 4-6
 - Know that the sun is a symbol of eternity: It is used in the quotation, "As long as the sun shall rise..." in the signing of Treaty #11.
- K-6
 - Know that the sun is associated with re-birth (spring and morning).

Experiences:

- Hear elders tell legends and stories about the sun. (K-6)
 - How the Raven Stole the Sun Back (North Slavey)
 - The Squirrel and the Bear (Chipewyan and Dogrib)
 - The Sun and the Moon
 - The Boy and the Sunbeam (Chipewyan)
- Dance with the drum in the direction that the sun travels. (K-6)

Sun

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> Know that the sun is a gift from the Creator which should not be taken for granted because it can be taken away. <p>Disrespect for nature can hurt our relationship with the sun. All living things need the sun. It is there for all people, good or bad.</p>	<ul style="list-style-type: none"> Hear stories from elders about how they felt with the comings and goings of the sun. (K-6) Research the local customs and beliefs associated with the eclipse of the sun.
K-6	<ul style="list-style-type: none"> Know that the sun is a source of medicine power. 	
K-3	<ul style="list-style-type: none"> Know that the sun brought the gift of "fire" to the people. 	
K-3	<ul style="list-style-type: none"> Know that the person who rises with the sun is given the gift of long life. 	
4-6	<ul style="list-style-type: none"> Know the local customs and beliefs regarding eclipses of the sun. 	
K-4	<ul style="list-style-type: none"> Know how to ask the sun for good weather, and things can be done as planned. 	
K-6	<ul style="list-style-type: none"> Be familiar with legends which tell about the sun and its power. 	
K-6	<ul style="list-style-type: none"> Be aware of the joy that the Dene feel with the sun as it rises or when it comes back in the Spring. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> Identify the different positions of the sun during the day. 	<ul style="list-style-type: none"> Go for field trips in the early spring to feel the warmth of the sun and to look for signs of re-birth (buds, sap, melting snow). (K-4)
K-4	<ul style="list-style-type: none"> Be familiar with different sun phenomena in Winter: <ul style="list-style-type: none"> sundogs sun dancing 	<ul style="list-style-type: none"> Dry muskrat or beaver hides in the sun. (4-6)
K-6	<ul style="list-style-type: none"> Understand ways in which the sun is connected to all living things. 	<ul style="list-style-type: none"> Bleach hides in the sun. (5-6)
4-6	<ul style="list-style-type: none"> Be able to use the sun to tell the time, find direction, and forecast weather. 	<ul style="list-style-type: none"> Approach elders to research sun signs for predicting weather: (5-6) <ul style="list-style-type: none"> sky colour sundogs
K-4	<ul style="list-style-type: none"> Be able to use the sun to tell the five seasons (Sahtu and Dehcho): 	

Sun

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • early spring when the sun “dances” with the rebirth of the earth. There is warmth in the sun, the ice begins to melt, the sap begins to run, and the leaves begin to form. • spring • summer • fall • winter 	<ul style="list-style-type: none"> • Look for muskrat push-ups in the spring. (K-3)
<i>K-6</i>	<ul style="list-style-type: none"> • Be able to use the sun to tell the six seasons (Gwich'in and Dogrib): <ul style="list-style-type: none"> • early spring • spring • summer • real summer • fall • winter 	
<i>K-6</i>	<ul style="list-style-type: none"> • Know ways in which the Dene used the sun to survive: making dry meat, making fire, preparing hides 	
<i>K-6</i>	<ul style="list-style-type: none"> • Know how the light that was available affected hunting, travelling and sewing. In the Spring, as the ice and snow began to melt, the men would hunt and travel at night while snow hardened and rest during the day. The women would sew during the longer daylight hours. This was the best sewing time. 	
<i>K-4</i>	<ul style="list-style-type: none"> • Know ways in which carelessness can lead to the sun taking your life: sunstroke, sunburn, skin cancer, snow-blindness, forest fires, etc. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>5-6</i>	<ul style="list-style-type: none"> • Know that the activities of the Dene have been determined by the seasons as they come and go with the sun. <ul style="list-style-type: none"> • in early spring, they travelled to fishing camps. 	<ul style="list-style-type: none"> • Hear stories from elders about how they travelled about from season to season and the kinds of activities they engaged in as the sun came and went. (K-6)

Sun

<p>Gr.</p> <p>4-6</p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • in summer they had large gatherings of many camps. • in fall they moved to smaller hunting and fishing camps. • in winter they travelled around as small families. <p>• Know that the Dene and some other people in other northern parts of the world share similar sun patterns.</p>	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • Write to students in other circumpolar communities around the world to learn their sun stories. (4-6)
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The Self

<p>Gr.</p> <p>K-6</p> <p>4-6</p> <p>3-6</p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Thank the sun for each new day, and use it well. • Challenge self to rise early each day. • Become aware of the sun, and give words to the feelings it creates. 	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • Say prayers which include thanks to the sun. (K-6) • Have students write poems about how they feel as the seasons change and the feel of the sun changes. (4-6)
	<p><i>Suggested Teaching Activities and Resources for Subject Integration:</i></p> <ul style="list-style-type: none"> • Make lists of the kinds of activities that traditional Dene did during the different seasons as light and temperatures changed. • Make dioramas of the traditional camps in different seasons. • Do light experiments in class (see Science curriculum). • Students select a micro-environment (a part of a shore, side of the school, patch in the bush) and observe the effects of the sun during a period of time. 	<p><i>Special Information for the Teacher:</i></p>



Moon and Stars

*"Do not cry for me mother. Long after you are gone and till the end of time, people will gaze at me."
(The Boy in the Moon's parting words to his mother.) – Francis Tatti, April, 1991*



Primary Objective:

The moon and stars were traditionally used as clocks, compasses and calendars. It is still an important skill to be able to use the moon and the stars for direction and time while travelling.

It could mean survival for the student. But also, the student should know how the Dene traditionally found their way and told the time, and take pride in that knowledge.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Be familiar with legends about the moon and stars. (Dehcho: About a boy holding a birchbark pail on the moon who made blood soup. About two sisters who were taken to the stars.)	<ul style="list-style-type: none">• Hear elders tell legends about the moon and stars. (K-6)• About a boy holding a birchbark pail on the moon who made blood soup. (Dehcho)
K-6	<ul style="list-style-type: none">• Special local beliefs and customs. (Dehcho: Stars were never counted because if they were pointed at, a person would develop warts. People chose one particular star as their own.)	<ul style="list-style-type: none">• About two sisters who were taken to the stars.• About a woman with a pail.• About the sun and moon marrying.• Eclipse stories.• "The tail of the big dipper is the arrow with which the Dene shot the star men away from the earth."

Moon and Stars

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Be able to use the moon and stars to make weather forecasts. <ul style="list-style-type: none"> • Cloud in front of the moon means nice weather the next day. Twinkling stars mean wind the next day. White moon means cold weather. Direction of a falling star indicates the direction of wind. (Dehcho) • Rings around the moon in winter mean snow. When the last quarter of the moon ends upward, cold weather will come. (Lutsel K'e) 	<ul style="list-style-type: none"> • Observe the night sky (the moon and stars). <ul style="list-style-type: none"> • the phases of the moon. (K-3) • the constellations. (K-6) • position in the sky. (4-6) • the associated weather. (4-6) • Hear elders talk about how they used the night sky to travel. (4-6) • Make a Dene calendar which names the seasons. (4-6) • Have students try to use signs from the moon to predict weather. (4-6) <ul style="list-style-type: none"> • moon lying on its back means cold weather. • moon sitting straight means warmth.
4-6	<ul style="list-style-type: none"> • Be able to use the moon and stars (Big Dipper) to tell time. 	
4-6	<ul style="list-style-type: none"> • Be able to use the moon to tell direction. <ul style="list-style-type: none"> • A bright star which does not move can be used to give direction. • If the moon and stars are clouded over, it is best not to travel because you cannot tell direction. 	
K-3	<ul style="list-style-type: none"> • Know that the Dene used to travel by the light of the moon and stars. 	
K-3	<ul style="list-style-type: none"> • Name the phases of the moon: full, new, quarters. 	
4-6	<ul style="list-style-type: none"> • Be familiar with the Dene calendar based on the lunar cycle. 	
K-6	<ul style="list-style-type: none"> • Identify Dene constellations. 	
4-6	<ul style="list-style-type: none"> • Be able to tell the season by the cycles of the moon. Five days before New Year's Day, the moon and sun start to separate. 	
4-6	<ul style="list-style-type: none"> • Know effect of the moon on: <ul style="list-style-type: none"> • bodies of water - tides • possibly people because they are made of water. 	
K-6	<ul style="list-style-type: none"> • Understand how people and the land are affected by the moon and the stars even though they are a part of another world. 	

Moon and Stars

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
3-6	<ul style="list-style-type: none"> Know that they are responsible for passing on the traditional knowledge about the moon and stars that is given to them by the elders. 	<ul style="list-style-type: none"> Hear elders tell stories of their personal experiences with the moon or stars. (K-6)
K-6	<ul style="list-style-type: none"> Hear and enjoy personal stories from elders about the moon or stars: <ul style="list-style-type: none"> Love stories and the power of the moon. Experiences on nights when moon is bright. Effects of the moon on behavior of people. Effects of the moon on animals or the land. 	<ul style="list-style-type: none"> Hear stories from adults about how they are affected by the moon and the stars. (4-6) Hear from elders love songs and stories prompted by the moon. (K-6) Have elder who is known for predicting weather make predictions. Share these with students frequently during the routine weather report each day. (K-6)
K-6	<ul style="list-style-type: none"> There are some people who are very good at looking at signs and predicting the weather. 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> Recognize the importance of learning night navigational skills for self-reliance on the land. 	<ul style="list-style-type: none"> Set personal goals to learn and share stories, or learn night navigational skills. (2-6)
K-6	<ul style="list-style-type: none"> Recognize how people are dependent upon the “other world”. 	<ul style="list-style-type: none"> Offer to tell moon and star stories to younger children. (2-6)
3-6	<ul style="list-style-type: none"> Recognize the importance of learning traditional knowledge and stories so that they can be passed on to future generations. 	<ul style="list-style-type: none"> Share with classmates or family things learned or experienced personally about moon and stars. (K-6)
2-6	<ul style="list-style-type: none"> Become more aware of the size and beauty of the skies and be able to express or share feelings. 	

Moon and Stars

Suggested Teaching Activities and Resources for Subject Integration:

- Resources:
 - Star and moon books
 - Poem: Adze Adze (moon poem)
Little Star
 - Dene Calendar
- Make a Dene calendar and record phases of the moon on it.
- Make models of the Dene constellations to accompany stories. Use pin holes on black paper with a light source.
- Compare solar and lunar calendars.

Special Information for the Teacher:



Northern Lights

"It was one of those clear, cold nights, and the aurora borealis put on a magnificent display of white, roving fingers across the night sky as we lay in our beddings."

– John Tetso, Trapping is My Life, 1970



Primary Objective:

The Northern Lights have been an important source of light for travelling and hunting in the darkness. Also the dancing Northern Lights create a mood of happiness for the Dene. The students will come to appreciate the way that the Dene perceive the Northern Lights.

The Spiritual World

Gr.

Students will:

K-6

- See the Northern Lights as the Dene see them: smell, sounds, movement, colour.

K-6

- Know that the Dene belief is that the Northern Lights are a living force: unusual colours and patterns can indicate omens good and bad. The Lights can be made to dance or to go away.
 - Dehcho: Red indicates war. Clapping, rubbing fingernails together or whistling can make the Lights dance.

Experiences:

- Listen to elders' stories about the Lights and what they mean to the Dene. (K-6)
- Know the story about the five hunters in the Hay River area who died because the bells on their dog harnesses caused the Northern Lights to come really low. Even though they lay flat beside the sleds they still inhaled and they perished.

Northern Lights

Gr.

Students will:

- Dogrib: They must not be whistled at. The Lights are attracted to the noise and movements of animals such as caribou herds and dog teams.
- Sahtu: One is not supposed to whistle when the Northern Lights are low.
- Lutsel K'e: They can bring danger to people. The Lights are related to fire and to people. They are sometimes referred to as "caribou fire".
- Sahtu: If you inhale the smell you won't live long.
- Know that when the Northern Lights are low they smell really bad and if you inhale, you can die.
- Know that it is a belief of the Dene that Northern Lights eat clouds, and therefore cause cold weather.

Experiences:

- Hear personal stories about the Northern Lights.
- Have students record when Northern Lights appear and the weather conditions under which they appear.

The Land

Gr.

Students will:

- Know that in the south, people rarely see Northern Lights and they are never as bright as in the North.
- 4-6
- Know when to expect Northern Lights: time and season, weather and temperature.
- 6
- Know the scientific causes of the Northern Lights.

Experiences:

- Observe the Lights and describe their characteristics: their colour, their movement, the weather and time conditions when they appeared, their sounds, their smell. (K-6)
- Try taking pictures of the Northern Lights.
- Make drawings of the Northern Lights.
- Hear other stories from other cultures about their perception of Northern Lights.

Northern Lights

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none">• Know that the Dene view the Northern Lights as things which have enabled the Dene to find their way and to hunt in the dark times.	<ul style="list-style-type: none">• Exchange stories about what one sees and what one can do when the Northern Lights brighten the sky.
K-3	<ul style="list-style-type: none">• Know that generally the dancing Northern Lights are viewed as beautiful and make the Dene happy about life.	
K-3	<ul style="list-style-type: none">• Know that the Northern Lights act like moonlight and enable travel at night.	

The Self

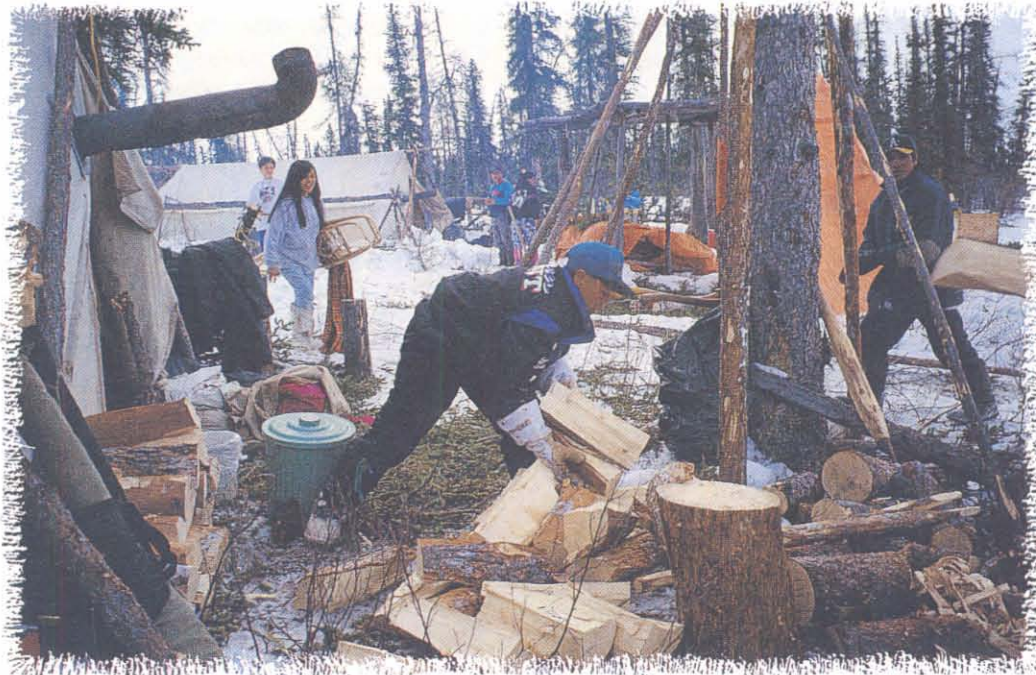
<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Express personal feelings that are created by the Northern Lights.	<ul style="list-style-type: none">• Have the students express how they feel when they have the chance to observe the phenomenon.• Have students view Lights, hear stories from elders about Lights and compare their feelings about the Lights to those of the elders. (4-5)
	<hr/> <i>Suggested Teaching Activities and Resources to Support Key Experiences:</i> <ul style="list-style-type: none">• Draw the Lights to relay the feelings created.• Resources:<ul style="list-style-type: none">• NWT Department of Education Information Bulletin for teachers• Yellowknife Films, movie titled Northern Lights	<hr/> <i>Special Information for the Teacher:</i>



Camping

"The native people look at the land as their view of living, surviving."

– Rosa Mantla, April 4, 1990



Primary Objective:

To enable students to become skillful on and respectful of the land. The student should learn the basic camping skills as a matter of survival in case he or she is ever lost or left alone in the bush. Camping skills are basic to becoming a good hunter or trapper and will enable students to become independent and self-sufficient. Students with camping skills earn respect from their peers and adults. The camp environment is a good one for learning traditional Dene knowledge and skills, and for learning why things are done as they are. Finally, the cultural attitudes that are developed with the camping skills will enable students to live in both worlds.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Be familiar with local customs and beliefs with respect to being on the land. (See themes on Geography and Land Use for specific beliefs and customs.)	<ul style="list-style-type: none">• Give opportunity for students to pay respect to the land through offerings, to pay respect to the water through offerings, and to pay respect to the fire through offerings as occasions arise to do so.
2-6	<ul style="list-style-type: none">• Know how to leave a camp to show respect for Mother Earth.• Experience the peace that comes with being on the land.	

Camping

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Know how to leave a camp to show respect for other hunters and campers. • Know that rat root is used for protection and medicinal purposes (if used for medicinal purposes avoid using non-Native medicines). 	<ul style="list-style-type: none"> • Have an elder along on a camping trip to say the prayers, to point out the living forces, to show and explain the various customs with regard to the land and the animals. • Encourage self reflection and prayer to the Creator to become a part of daily life in camp. • Upon full explanation of its use encourage students to carry rat root. • Prior to a camping trip, conduct a planning session with the students to discuss: responsibilities, proper behaviour and manners, safety practices, bush survival.

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Recognize and value the need for careful planning and foresight when camping: 	<ul style="list-style-type: none"> • Go on day-long excursions close to the community for picnics, nature walks, fishing, or observation of some cultural activity. (K-3) • Invite the families of students on picnics. • Go on overnight camping trips close to the community in spring, summer or fall. (3-4) • Go on camping trips further from the community for several days at a time in all the seasons. (4-6) • Camp with drum stove and care for it. (5-6) • Have students identify a good camping area. What identifies a good camp area e.g. water, wood supply. • Have the students choose a suitable location for a bathroom.
K-6	<ul style="list-style-type: none"> • Recognize the need for self-discipline when camping. 	
K-3	<ul style="list-style-type: none"> • Be able to help in packing for a camp. <ul style="list-style-type: none"> • for picnics and short camps • for longer term camps • packing food and stove • folding tents • minimizing bulk and maximizing compactness (knowing what the basic survival needs are) 	
3-6		
K-4		
2-5		
4-6	<ul style="list-style-type: none"> • minimizing bulk and maximizing compactness (knowing what the basic survival needs are) 	
K-2	<ul style="list-style-type: none"> • Be willing to stay on the land for a day for a picnic, snaring or fishing trip when weather is nice in spring or fall. 	
3-4	<ul style="list-style-type: none"> • Be willing to stay in a camp overnight close to the community in the spring, summer or fall to hunt small game and/or to fish. 	

Camping

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Be willing to spend two or more days on a camping trip in early spring and early winter: <ul style="list-style-type: none"> • to go fishing • to hunt small or big game 	<ul style="list-style-type: none"> • Have the students find and prepare tent poles and drying poles for camp. • Have the students gather the proper wood needed for a campfire.
4-6	<ul style="list-style-type: none"> • Know what factors are important in choosing a camp location in winter and summer: <ul style="list-style-type: none"> • locating fire in relation to place of tent • kind of game available • availability of fresh water • availability of wood for fires • not too close to water in summer to avoid dew • for protection from wind 	<ul style="list-style-type: none"> • Have the students gather spruce boughs and practise placing them properly in the camp area.
	<ul style="list-style-type: none"> • Be able to help in setting up a camp. 	<ul style="list-style-type: none"> • Have the students construct a tripod for cooking.
	<ul style="list-style-type: none"> • Be able to care for a camp: <ul style="list-style-type: none"> • cleaning 	<ul style="list-style-type: none"> • Have the students erect a tipi for a cooking area. • Have the students practise proper storage of equipment when not in use.
K-6	<ul style="list-style-type: none"> • making and keeping fires 	<ul style="list-style-type: none"> • Have the students make a traditional sleeping hut and emergency shelter.
2-6	<ul style="list-style-type: none"> • kinds of wood for heating, cooking • spruce bough mats 	<ul style="list-style-type: none"> • Have the students practise basic land survival skills <ul style="list-style-type: none"> i.e. - making a fire - avoid eating snow (this saps energy)
K-3	<ul style="list-style-type: none"> • Practise personal hygiene: <ul style="list-style-type: none"> • going to bathroom 	
5-6	<ul style="list-style-type: none"> • Be able to camp with a drum stove. 	
5-6	<ul style="list-style-type: none"> • Find animal trails around a camp. <ul style="list-style-type: none"> • back packing, tumpline packing and packing for these • packing meat back to camp • sub-camping, satellite camps 	
5-6	<ul style="list-style-type: none"> • Know how to leave a camp location in good condition. Be familiar with environmental consequences of not doing so. 	
5-6	<ul style="list-style-type: none"> • Knowing what and how to leave things in camps that will be revisited, such as along traplines. 	
5-6	<ul style="list-style-type: none"> • Be familiar with how camps were made long ago. 	
5-6	<ul style="list-style-type: none"> • Be aware of traditional campsite locations and hunting trails. 	

Camping

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Be familiar with regulations that make camping in the North a unique experience, and different from camping in the South: <ul style="list-style-type: none"> • use of firearms • making fires • camp locations • Discuss the suitability of camp location and choose an appropriate site. • Recognize which water/snow is good for drinking and ensure that enough fresh quantities are available at camp. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> • Know that traditionally camping was a way of life for the Dene. People were always on the move following game throughout the seasons. 	<ul style="list-style-type: none"> • On trips onto the land, have a variety of people so students can experience the many roles played in camp life: for example, men, women, young children, young men, young women, elders.
5-6	<ul style="list-style-type: none"> • Know the location of family hunting areas. 	
K-6	<ul style="list-style-type: none"> • Appreciate and enjoy story-telling and other traditional leisure activities while at camp. 	<ul style="list-style-type: none"> • Have students research family hunting areas with hunters in the family using a large scale map of the area around the community. (5-6)
K-6	<ul style="list-style-type: none"> • Know about traditional customs regarding camps for: <ul style="list-style-type: none"> • menstruating women • initiation of young men • Know that in order for a camp to run smoothly and enjoyably, all members must cooperate and be responsible. • Know that traditionally, one person was assigned to be the last one to leave the camp. That person would do the final "clean-up" by putting away poles, disposing of bones properly, etc. • Recognize that camping is a communal experience. • Be willing to share food, the fire (everything at camp belongs to everyone). 	<ul style="list-style-type: none"> • After camping, assign one person to stay behind to do the final clean up. (K-6) • Have the students choose a camp leader. Have the camp leader designate chores as diplomatically as possible. Leaders can be changed so other students have a turn as well to experience the responsibilities of a camp leader. • Have students observe their camp and identify what requires more attention. • Have students design a plan prior to going camping, what they would do in the case of an emergency. • Have one student designated to take care of and ration the food.

Camping

The Self

Gr.

Students will:

- K-6
 - Be willing to rise early at camp and be helpful, getting the work done early in the day so that the rest of the day can be enjoyed.
- K-6
 - Be willing to carefully obey the instructions of adults while at camp.
- K-6
 - Make efforts to be careful, patient, persistent and responsible in doing any task given at a camp (e.g. carrying wood).
- K-6
 - Attempt self-discipline in interacting with others while at camp. Practise sensitivity and thoughtfulness.
- K-6
 - Be willing to share while at camp.
- K-6
 - Show respect for the land and the animals.
- K-6
 - Be willing to share knowledge and skills of camping with peers who are less knowledgeable.
- K-6
 - Be willing to plan and prepare carefully for camping trips.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Draw the Lights to relay the feelings created.
- Resources:
 - NWT Department of Education Information Bulletin for teachers
 - Yellowknife Films, movie titled Northern Lights

Experiences:

- Rise early in the morning. Each student takes responsibility for monitoring their own schedule.
- List items required for camping.
- Practise packing items (materials for camping).
- Compare life in the bush with life in town.

Special Information for the Teacher:



Plants

"Replace the plant with a gift for its use." – William Sewi, April 18, 1993



Primary Objective:

The Dene rely heavily upon the use of plants in their daily lives. The Dene had many uses for plants in the past, both domestic and medicinal. Plants were also appreciated for their beauty in summer, indicating new life and plentiful food. The students will recognize the different kinds of plants in their area and know what their uses are.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Know that plants have life which must be respected.	<ul style="list-style-type: none">• Students address plants for medicinal purposes.
<i>5-6</i>	<ul style="list-style-type: none">• Recognize and name which plants (or parts) are used for ceremonial purposes.	<ul style="list-style-type: none">• Students exchange gifts with the plant for its use.

Plants

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
1-3	<ul style="list-style-type: none"> Name the parts of a plant (stem, leaves, roots, flowers, berries). 	<ul style="list-style-type: none"> Students research from elders or grandparents where to go for certain plants. If not too far away, ask an elder to come along to help in identifying plants and their uses. (4-6)
K-6	<ul style="list-style-type: none"> Recognize, name and pick local plants (or parts) used for food, and prepare and taste the food. 	<ul style="list-style-type: none"> Collect many different kinds of plants, dry and mount them, and then research names and uses of the plants. Have students do their own research and compare findings. Keep a record on a map to show where plants were found and record how abundant the plants were at those locations. (4-6)
K-6	<ul style="list-style-type: none"> Recognize and name local plants which are harmful to people. 	<ul style="list-style-type: none"> While out on the land for picnics in the fall, choose one or two plants that children can collect for cooking. (K-4)
4-6	<ul style="list-style-type: none"> Recognize, name and pick local plants used for dyes and use them to colour cloth, yarns, etc. 	<ul style="list-style-type: none"> Go berry picking and make jams or pies or other desserts. (K-4)
4-6	<ul style="list-style-type: none"> Recognize, name and pick local plants used for various medicines. (See theme Earth Medicine.) 	<ul style="list-style-type: none"> Hear elders speak about the feelings they have for the summer and the peak of plant life. (K-6)
4-6	<ul style="list-style-type: none"> Recognize, name and pick local plants which are used for other domestic purposes. 	<ul style="list-style-type: none"> Take the time to be on the land simply to appreciate plant life in the summer when school first begins. (K-6)
3-5	<ul style="list-style-type: none"> Recognize the various plants on which animals feed and be able to locate these plants. 	<ul style="list-style-type: none"> Collect moss and experiment with its properties and its possible uses.
3-6	<ul style="list-style-type: none"> Recognize behaviour which can lead to careless destruction of plants and identify how these can be prevented. <ul style="list-style-type: none"> use of herbicides or other chemicals fire 	<ul style="list-style-type: none"> Collect and use plants for dyeing.
K-6	<ul style="list-style-type: none"> Know that many people, especially elders, find great joy on the land during the summer when the plants are full of life. Know that local plants are used daily by the Dene, i.e. moss for diapers, doing dishes, brushes for floors, insulation (chinking log houses) 	<ul style="list-style-type: none"> Collect muskeg lily pads to be used for decorative purposes.

Plants

The People

<p><i>Gr.</i> <i>K-4</i></p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Know that the Dene particularly enjoy tasks like plant or berry picking because it allows them to enjoy one another while they work. • Know that the origin of a handicraft can be identified by its floral design. • Know that labrador tea was used by Dene people 	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • Go on berry picking picnics with mothers or grandmothers. (K-4) • Identify and pick labrador tea to prepare and share with others • Practice the traditional way of collecting moss by placing it in a tree to dry for a period of time. • Students participate in a field trip to observe natural floral arrangements • Observe natural floral arrangements and incorporate in individual/personal design
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The Self

<p><i>Gr.</i> <i>K-6</i> <i>K-6</i></p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Become aware of the joy and peace that can be experienced by being among the sights and smells of plants in the summer time. • Become more aware of the variety of plants, their many uses as well as their esthetic value. <hr/> <p><i>Suggested Teaching Activities and Resources to Support Key Experiences:</i></p> <ul style="list-style-type: none"> • Take responsibility for the care of one's own plant. • Choose an area in the bush and study the plants and organisms within the earth. 	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • Express personal feelings in a journal or in a sharing circle about how one feels about being on the land when all the plants are full of life. (2-6) • Give students an opportunity to show their parents or elders all that they have learned about the land and its plants in order to give them a sense of accomplishment and pride. (K-6) • Encourage students to collect moss and offer as a gift to grandparents <hr/> <p><i>Special Information for the Teacher:</i></p>
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Animals



Bear

"If you are going to hunt for the bear and work with it, you must not talk about it before you do, because it was given its own entity by the Creator and can hear you."

– George Kodakin, April 16, 1991



Primary Objective:

The bear is considered the most respected animal of the animal world. The students will learn to respect the bear as the leader amongst leaders and as having great powers in the human world. It is important to have a good relationship with the animals but especially with the bear.

The Spiritual World

Gr.

Students will:

K-3

- Be familiar with local legends and stories about bears.

4-6

- Know that the bear is the most powerful of the animals and as such, has been given autonomy by the Creator. The bear has powerful medicine even in the world today, and it is believed that it can retaliate against people spiritually.

3-6

- Know about the spiritual powers of the bear.
 - It is one of the animals that can read the minds of people.

Experiences:

- Hear local legends about the Bear. (K-6)
 - How the Raven Took Back the Sun from the Bear (Dél̄ne)
 - The Man that Lived with Bear (Dél̄ne)
 - How the Raven Took Back the Fox's Arm from the Bear (includes a song) (L. Taniton, Dél̄ne)
 - The Talking Bear of Saoyu (Wm. Sewi, Dél̄ne)

Bear

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • The bear has the power to see the future. • The bear has the power to avenge itself. • The bear has the power to change the mind of his seekers and therefore cannot be found. (Délıne) • The bear has the power to disappear when it is angered by your words. (Délıne) 	<ul style="list-style-type: none"> • Share stories from personal experience. (K-6) <ul style="list-style-type: none"> • Bear cub climbed a tree and heard itself served as a meal and disappeared. (G. Kodakin, Délıne) • A man angered the bear and therefore the bear disappeared. (G. Blondin) • Joe Suzie Mackenzie's story of an infected arm healed by the power of the bear. • How as a young man a bear nearly killed him. (SJ Mackenzie) • Speaking to four bears. (G. Blondin)
<i>K-6</i>	<ul style="list-style-type: none"> • Be familiar with local knowledge about how the spiritual powers of the bear can be used. <ul style="list-style-type: none"> • In bad weather the head of a bear is placed on a pole with a stick in its mouth to keep it open. If it is addressed properly, and if it is pleased, it will grant you good weather. (Délıne) • If certain parts of the human body need medical attention, the corresponding part of the bear can be removed. A message is given to the bear for its help, the bear part is eaten, and with the bear's help that person can be healed. (Délıne) • Dogrib: gall bladder for open sores. 	<ul style="list-style-type: none"> • Identify landmarks referred to in bear stories while on the land. (3-6) • Students retell legends. (K-6)
<i>K-3</i>	<ul style="list-style-type: none"> • Be able to address the bear properly (?ehtsee) Respected Grandfather and K'aowe (leader of animals). 	
<i>5-6</i>	<ul style="list-style-type: none"> • Know that the disappearance of bears from earth means the disappearance of all. 	
<i>K-4</i>	<ul style="list-style-type: none"> • Know which parts of the bear you cannot eat. 	
<i>K-4</i>	<ul style="list-style-type: none"> • Be able to give thanks to the Creator for the bear. 	
<i>K-4</i>	<ul style="list-style-type: none"> • Respect bears when they are hibernating. • Bear hide never used for clothing (taboo of South Slavey Dene). • Bear hide not to be handled by women. 	

Bear

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Know where the bear tends to be found. 	<ul style="list-style-type: none"> • Hear bear hunting or bear encounter stories gathered by students. (K-6)
4-6	<ul style="list-style-type: none"> • Identify landmarks associated with bear legends. 	<ul style="list-style-type: none"> • Hear a hunter talk about how to deal with a bear if encountered unexpectedly. (2-6)
5-6	<ul style="list-style-type: none"> • Know the parts of the bear and their medicinal qualities. <ul style="list-style-type: none"> • <i>Sabtleh</i> used as ointment for open sores. 	<ul style="list-style-type: none"> • Research how the community is involved in sport hunting for bears. (5-6)
K-6	<ul style="list-style-type: none"> • Be familiar with bear behaviour. <ul style="list-style-type: none"> • The bear does not attack a person in its den. • Never run away from a bear. • They tend to really care for their cubs. • Know appropriate moments to address the bear. • Weather patterns are associated with behaviours of the bear. <ul style="list-style-type: none"> • Warm weather in January is an indication that the bear has turned around and faces the other way. • Warm weather, and dripping of water in the den, cause bear to stir and face the other way. • When a bear hibernates, it is equivalent to one night's sleep for a bear. • Bear kinds: grizzly, black and brown. 	<ul style="list-style-type: none"> • Research economic benefits or disadvantages to the community arising from sport hunting for bears. (5-6)
K-6	<ul style="list-style-type: none"> • Be able to describe its habitat and seasonal habits (cubs, diet, hibernation). <ul style="list-style-type: none"> • Diet: vegetation, insects, fish 	
6	<ul style="list-style-type: none"> • Know methods of hunting, trapping, and butchering. 	
5-6	<ul style="list-style-type: none"> • Be familiar with bear sport hunting in local area. • Bears are not commonly eaten anymore. 	

Bear

The People

Gr. Students will:

- 4-6 • Be willing to approach elders for stories about the bear.
- K-6 • Be willing and able to listen to the legends and stories told by the elders about the bear.
- K-3 • Know that men are the key hunters of bear.
- K-6 • Share with others the stories that are heard.

Experiences:

- Ask grandparents or familiar elder for stories about the bear. (K-6)
- Share with one another bear stories they have heard. (K-6)

The Self

Gr. Students will:

- K-6 • Ask parents or grandparents about student's own relationship, if any, to the bear.
- 2-6 • Be willing to share personal experiences about the bear.
- 4-6 • Share personal feelings about the bear and be willing to change feelings based on new information about the bear and its spiritual significance.

Experiences:

- Share personal experiences with bear, if any. (K-6)
- Reflect on what feelings they have toward the bear after having learned about the spiritual significance of bear. (K-6)

Suggested Teaching Activities and Resources for Subject Integration:

- Retell legends with dramatization.
- Videotape elders telling stories and legends about bears. Use tapes for producing books, plays, or for transcribing practice.
- Make Bear Booklets using stories that students tell about their personal experiences with bears or stories they have heard before.
- Make Bear Booklets to record information researched about bear behaviour and habits.

Special Information for the Teacher:

Bear

- Students draw bear landmarks and place these on maps.
- Students retell origins and history of the bear using maps.
- Research how bears are treated in zoos and how this compares with the spiritual respect the Dene have for bears.
- Share stories about how, traditionally, children would hold on to the end of bear's intestines and run with it. How soon the intestines break indicates the life span of the carrier.
- How the Bear lost its tail. (Dehcho)



Beaver

"It is the Beaver who taught the Dene how to store and ration food."

– George Blondin, April 17, 1991



Primary Objective:

The beaver is valued by the Dene because it has the gift of intelligence. It is the boss of intelligence. The beaver's existence on this land is very important to the shaping of Dene history.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be familiar with local legends about the beaver. 	<ul style="list-style-type: none"> • Have elders come into the class and tell legends about the beaver and have students retell the stories. (K-6)
K-6	<ul style="list-style-type: none"> • Know the spiritual characteristics of the beaver. <ul style="list-style-type: none"> • Was granted the gift of intelligence and is therefore the most intelligent of all animals. • It controls its environment by being a very precise builder. It measures the water it will require in making its dam. It measures the food it will require for the winter, harvests and rations food. • The beaver conserves the food near its lodge by foraging farther afield. 	<ul style="list-style-type: none"> • Yamoreya and the Giant Beavers. (G.Blondin) • Yamoreya's Marriage to the Eldest Daughter of the Beaver. (Wm. Sewi) • Traditionally there were no beavers. Yamoreya always married the eldest daughter in this case. (<i>Tsa Ekuu</i>) • Why the Beaver Has a Fat Stomach. (C. Neyelle) • The Children that Became Beavers because of a Broken Rule. (Bella Modeste)

Beaver

Gr.	Students will:	Experiences:
K-6	<ul style="list-style-type: none"> • Mother Beaver was very verbal. The beavers were very disciplined people and spanked their children like people. • Be familiar with the beliefs and customs with respect to the beaver. <ul style="list-style-type: none"> • Eating uncooked beaver eye gives strong eyesight. • Eating beaver brain with appropriate thoughts and words during pregnancy can result in the unborn child being granted intelligence from the beaver. • Beaver wishbone: beavers have a hole in the hip bone. When it is cleaned a person tries to put their finger through that hole above their head without looking. You can make a wish. (Neil Colin, McPherson) • Certain bone structure within intestines shaped like a little worm with a head. This object can predict what your next kill will be. • If bladder bursts when cleaning, you should not eat any part of that meat. • Beavers are guarded by other animals like <i>daibdue,?obk'a</i>. • The larger beavers come from the place where all other beavers come from. 	<ul style="list-style-type: none"> • Why the Beaver has the Muskrat's Tail and the Muskrat has the Beaver's Tail. (Rachel Stewart, McPherson) • Why the Beaver Has Only Two Teeth. When Ataachookaii asked the beaver how it was killing humans, it answered "with my teeth". Ataachookaii knocked out all but two of the beaver's teeth. (Bella Ross, McPherson)
K-4	<ul style="list-style-type: none"> • Know the history of the very strong identifiable landmarks left by the beaver for the Dene. 	

The Land

Gr.	Students will:	Experiences:
4-6	<ul style="list-style-type: none"> • Recognize the landmarks left by the beaver for the Dene. 	<ul style="list-style-type: none"> • Have the students go on a field trip to see a real dam. (K-2)
3-5	<ul style="list-style-type: none"> • Identify different kinds of beaver - <i>Tsa bena?ereede</i> (beaked beaver). 	<ul style="list-style-type: none"> • Observe the beaver, how it works, communicates, and trains its young. (K-6)

Beaver

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Identify the characteristics of the beaver.<ul style="list-style-type: none">• Very clean animal.• Use shavings for their mattress and sleep on white barkless poles.• They do not go to the bathroom in this house. They build separate houses for this.• Dangerous when out of the water and can attack. The beaver knows how to protect itself.• Never have more than eight babies.• Build their dams facing the sun.	<ul style="list-style-type: none">• Have a trapper bring in some beaver tails and have a cook-out. (Prior to asking for a cook-out, get permission from parents because some people can not eat beaver.) (K-6)• Have demonstrations on working with beaver. Give students who are ready, opportunities to have hands-on experience at working with beaver. (2-6)<ul style="list-style-type: none">• Skinning a beaver.• Cutting up a carcass.• Dissecting the beaver and identifying the internal organs, e.g. gallbladder and its uses.• Making stretching frames.• Drying the skin.• Softening the hide.• Cooking the beaver.• Have the students identify the landmarks where beaver can be found when they are on the land. (3-5)• Have the students make traditional tools using parts of the beaver. (5-6)• Have the students bring pelts to the store to negotiate prices. (5-6)
3-4	<ul style="list-style-type: none">• Know the skills that the beaver uses to control its environment in order to survive.<ul style="list-style-type: none">• Measures the water it will require in making its dam.• Measures the food it will require for the winter.• It harvests and rations food, collecting willows in the fall and saving them.	
K-2	<ul style="list-style-type: none">• Be able to identify a beaver dam.	
2-4	<ul style="list-style-type: none">• Know difference between old and new dens.	
3-4	<ul style="list-style-type: none">• Identify the different parts of the beaver.	
K-3	<ul style="list-style-type: none">• Know that the winter season is best for hunting beavers.	
4-6	<ul style="list-style-type: none">• Know how to capture beavers.<ul style="list-style-type: none">• Using wooden traps, nets.• Not using green wood for trapping because the beaver tends to chew on it.• Special tools for hunting beaver.	
5-6	<ul style="list-style-type: none">• Identify the different uses of the beaver.<ul style="list-style-type: none">• Meat along shoulder is very tough because it carries large logs all the time.• Stomach fur used as a bandage.• Bladder can be used for pain.• Dried castor is used for bait.• Tails can be singed, smoked under dry willows. Tails used for snack especially when travelling.	

Beaver

Gr.

Students will:

- Footwear, gloves, mitts, jackets, *tsawe tsa*, trimmings.
- Use of beaver parts for making traditional tools.
- Be familiar with how to skin and cut up a beaver. Be familiar with the fact that when cutting beaver, every part of bone structure is attached to the meat and often has to be cut with meat still attached.
- Be familiar with how to make a drying frame and to dry the skin of a beaver.
- Be familiar with how to soften the hide of a beaver.
- Be familiar with how to cook beaver.
- Understand the need for conservation of beavers and how this is done.
- Be familiar with the fur industry as it relates to the beaver pelt market today.

Experiences:

The People

Gr.

Students will:

- Identify elders, community people who can tell stories and legends about the beaver.
- Listen to stories about the fur trade and how it affected the history of the Dene people.
- Be able to explain how Dene history was shaped by the beaver's existence on this land, and by the consequent fur trade.

Experiences:

- Listen to the elders and trappers tell stories of how they were affected by the fur trapping industry.
- Have the students write the script for and/or do a dramatization of fur trading history.
- Visit old trading posts/buildings.

Beaver

The Self

Gr.

Students will:

- Reflect on what is common between the beaver and the student's own behaviour.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Have the students dramatize the stories that are told to them.
- Have the game warden bring in a dry mount of a beaver if possible.
- Students collect and make a display of all the things that are made with the beaver.
- Make a map of the landmarks which were left for the Dene by the beaver.
- Build a model of a beaver dam and den and the different compartments.
- Obtain from the local Renewable Resources office the following publications: Let's Go Hunting, Let's Go Fishing, Let's Go Trapping.

Experiences:

- Have the students write a story about which of the beaver's characteristics they can identify with or admire.

Special Information for the Teacher:



Birds

*"It is said that a Beaver den is very well guarded by the Bird family."
- George Blondin, April 17, 1991*



Primary Objective:

The students will begin to notice and appreciate the many birds found in the North and their value to the Dene both past and present. The students will also become familiar with bird legends which will give students a deeper understanding of the value of birds to the Dene.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be familiar with local legends about birds. 	<ul style="list-style-type: none"> • Listen to elders' stories about the original birds, the bird people. (K-6)
K-3	<ul style="list-style-type: none"> • Know that bird sounds create feelings of happiness for the Dene. 	<ul style="list-style-type: none"> • Legend: How envy entered the world. Raven becomes envious of Grebe's hair. (Kwele)
K-6	<ul style="list-style-type: none"> • Know that parts of specific birds hold a special spiritual significance. The claws and feathers were used by the shaman for decorative/ceremonial purposes. 	<ul style="list-style-type: none"> • Choose a safe place or way in which to display feathers to show respect for the feathers. (K-6)
4-6	<ul style="list-style-type: none"> • Know which bird feathers are respected and why. 	<ul style="list-style-type: none"> • During outdoor experiences, feed the whiskey jack for this will prolong life.
4-6	<ul style="list-style-type: none"> • Know the relationship between the killing of certain birds and the weather. 	

Birds

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Know how and why large bird carcasses should be disposed of properly. • Know that it is detrimental to an individual and their immediate family to look upon robin's eggs. (Dél̄ine) 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Identify edible and non-edible birds in local area, and describe their habits or characteristics. 	<ul style="list-style-type: none"> • Identify and observe birds in nature. (K-6)
K-4	<ul style="list-style-type: none"> • Identify bird parts (wings, gizzards, beak, etc.) and their common uses. 	<ul style="list-style-type: none"> • Clean, gut, cut and cook a ptarmigan, duck or goose. (K-6)
4-6	<ul style="list-style-type: none"> • Know how to hunt birds for food. Know their feeding areas and where they can be found, know their breeding cycles and migration times, recognize their sounds, recognize their colours and markings in different seasons. 	<ul style="list-style-type: none"> • Make loon bags and blankets. (4-6) • Do bird calls with students. (K-6)
K-6	<ul style="list-style-type: none"> • Know how to fix and prepare various birds for food. 	<ul style="list-style-type: none"> • Harvest seagull eggs (Dél̄ine, Rae-Edzo) or mallard eggs (Fort Simpson) and prepare a meal.
5-6	<ul style="list-style-type: none"> • Know migratory bird laws. 	<ul style="list-style-type: none"> • Students collect the geese fat and experiment with its use.
4-6	<ul style="list-style-type: none"> • Know kinds of signals given by birds to indicate weather changes (Lutsel K'e: loons indicate windy weather). 	
3-6	<ul style="list-style-type: none"> • Know which birds tend to be bothersome to traps or food. • Know how various bird parts can be used. <ul style="list-style-type: none"> • Apply medicine to sores with a feather. • Use of a feather to remove snow fleas from an individual suffering from snow blindness. • In the spring collect fat from the geese, or oil from the glands of the duck or goose tail, to be used for dry skin, skin protection, and to maintain a youthful appearance. Its pure quality makes it an ideal salve for sores. 	

Birds

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Learn crafts using bird parts from various people in the community who still know how.	<ul style="list-style-type: none">• If there is someone in the community who can make loon bags, have them come in and talk to the students about where they learned the craft. (4-6)
K-6	<ul style="list-style-type: none">• Understand the morals behind the bird legends which have to do with how people should act (e.g. through the raven stories we learn that we should not be overly proud of ourselves).	<ul style="list-style-type: none">• Listen to stories about the spruce chicken dance. Encourage students to learn the dance.• Collect and separate feathers for making pillows, blankets and sitting mat.• Make a hand held sweeper using the lower portion of a goose wing, and present it to an elder as a gift.• Make a rattle and balloon using the "pouch" situated in the chicken's throat.• Make an arrow using an eagle, owl or hawk feather. (These feathers move without noise when the arrow is in flight and will not frighten the animals.)

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Seek challenge and opportunity in learning about birds.	<ul style="list-style-type: none">• Have students challenge themselves in being able to sit very quietly outdoors to observe birds. Compare their behavior to the way that hunters in the past had to be in order to understand birds and to hunt them. (K-4)
3-6	<ul style="list-style-type: none">• Seek challenge in beginning and completing independent projects for researching birds.	<ul style="list-style-type: none">• Have students find their own personal resource person who knows about birds. (K-6)• Meet with each student and have them evaluate themselves in terms of the challenges they set, or the responsibilities they were given. (K-6)

Birds

Suggested Teaching Activities to Support Key Experiences:

- First Language: Give students a picture showing wetland, trees, bush and grass. On a walk, have students draw in the kinds of birds they see and where. From a bird book, copy pictures of birds seen. Have students colour them correctly and take them home to research Dene names. Have students each choose one bird to research habits or stories.
- Second Language: Give students a picture showing wetland, trees, bush and grass. On a walk, have students draw in the kinds of birds they see and where. From a bird book, photocopy pictures of birds seen. Have students colour them correctly and take them home to research Dene names. Use pictures as flash cards and to review names. Make sentences such as "The raven is on the stump", "The Canada goose is in the lake", "The ptarmigan is on the bush" in order to make a booklet.
- Brainstorm and experiment uses for various bird parts, or cooking of edible birds.
- Make a recording of bird sounds and identify birds with the help of a resource person.

Special Information for the Teacher:



Caribou

"The boy had asked his caribou friends to come and get him. He was too strongly attached to them to stay human, and had decided to become a caribou."

– George Blondin, When the World Was New, 1990



Primary Objective:

To give students skills for physical survival, to give students understanding and appreciation of the caribou as a spiritual entity, to give students an appreciation of Dene hunting technology in the past, to give students ideas for possible uses of caribou for economic development. By giving students a respect for the caribou, the caribou will continue to provide for the Dene.

Disrespect will mean their extinction.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the Dene Laws: not clubbing caribou, burying or putting bones on a stage. 	<ul style="list-style-type: none"> • Hear elder explain the Dene laws regarding the caribou and the consequences of breaking the laws. (K-6)
K-6	<ul style="list-style-type: none"> • Know special characteristics of caribou. Caribou take care of their feet because they are walking people. The "Bible" in their jaws has a special message for those who can read it. Can talk to each other over long distances to organize themselves during mi-grations; each herd has a leader. Meaning attached to sketch 	<ul style="list-style-type: none"> • Gather bones around town and bury them with the help of an elder in the proper way they are to be handled. (K-6) • Hear legends about caribou. (K-6) <ul style="list-style-type: none"> • The boy who went to live with the caribou. • Personal caribou hunt stories.

Caribou

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<p>on the caribou's skull. The Creator's message to caribou that it is to be main source of food for Dene. (Dogrib)</p> <ul style="list-style-type: none"> • Know that some people share dreams with the caribou. This is a gift which the person might not be able to share with others. These people get their medicine power from the caribou. Know parts of caribou that can be used for medicine. Know that the gift must be given to you through a dream or vision before one can practise such medicine. 	<ul style="list-style-type: none"> • Identify if possible someone in the community who shares dreams with the caribou. Have them talk to children about parts of the caribou which can be used for medicine. Do this in conjunction with other experiences where parts of the caribou are brought into the class. (5-6)

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none"> • Know kinds of caribou, their habitat, migration patterns, life cycles and kinds within a herd. 	<ul style="list-style-type: none"> • Field trip to craft shop to identify products made with material from caribou. (K-3)
<i>K-3</i>	<ul style="list-style-type: none"> • Know what caribou eat: <ul style="list-style-type: none"> • Barrenland eat moss and lichens. • Woodland eat tender leaves. 	<ul style="list-style-type: none"> • Make sinew thread or weave rope. (K-6)
<i>5-6</i>	<ul style="list-style-type: none"> • Know how to butcher caribou. If caribou are left for a half hour after being killed, the muscles relax and the meat is tender. 	<ul style="list-style-type: none"> • Make buttons with antlers. (K-3)
<i>5-6</i>	<ul style="list-style-type: none"> • Know the parts of a caribou including its stomach's four parts. 	<ul style="list-style-type: none"> • Observe making of babiche. (4-6)
<i>K-6</i>	<ul style="list-style-type: none"> • Be able to help in the preparation of caribou meat and hides. 	<ul style="list-style-type: none"> • Make caribou skin ball, pucks and other sporting equipment. (5-6)
<i>K-6</i>	<ul style="list-style-type: none"> • Be able to work with caribou hide and antlers: drums, clothing, etc. 	<ul style="list-style-type: none"> • Make drymeat and pemmican and share with elders in the community. (Students to be responsible for drying process or making pemmican.) (K-6)
<i>K-6</i>	<ul style="list-style-type: none"> • Be familiar with the history of caribou as told by elders. 	<ul style="list-style-type: none"> • Make flour soup to share with resource/parents or elders in the classroom. (K-6)
<i>5-6</i>	<ul style="list-style-type: none"> • Know when and how to hunt caribou: finding, tracking. 	<ul style="list-style-type: none"> • Hear stories about traditional caribou hunting. (4-6)
<i>5-6</i>	<ul style="list-style-type: none"> • Be able to participate helpfully in a caribou hunt. 	<ul style="list-style-type: none"> • Prepare for a caribou hunt. (6)
		<ul style="list-style-type: none"> • Participate in a caribou hunt. (6)

Caribou

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Know how the seasons affect the meat, hides and bones. 	
5-6	<ul style="list-style-type: none"> • Know the precautions that must be taken in using fresh caribou hides in winter, e.g. not to wrap around yourself or it will freeze together. 	
6	<ul style="list-style-type: none"> • Be able to help in the preparations for a caribou hunt. 	
4-6	<ul style="list-style-type: none"> • Know about traditional hunting techniques: corrals, in water, etc. It may be necessary to store caribou meat on the land for a short period. To protect it from other animals, it may be submerged in the water or placed in a chamber made of logs. • Know that when hunting barrenland caribou one should not use materials from the woodland caribou and vice versa. 	
6	<ul style="list-style-type: none"> • Be able to help pack meat for travelling. 	
4-6	<ul style="list-style-type: none"> • Explore possibilities for economic development using caribou as a resource. 	
5-6	<ul style="list-style-type: none"> • Be familiar with local hunting regulations regarding caribou. 	
3-6	<ul style="list-style-type: none"> • Know that killing and wasting caribou will endanger the herd. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that meat must be shared because caribou is a spiritual gift that must not be used for personal gain. 	<ul style="list-style-type: none"> • Prepare for and participate in a caribou hunt and work cooperatively in the group. (5-6)
K-6	<ul style="list-style-type: none"> • Know that meat must be distributed in the community according to custom. 	<ul style="list-style-type: none"> • Play the role of helper at a community or school feast. (K-6)
K-6	<ul style="list-style-type: none"> • Know the role and meaning of the server during a feast. Be familiar with protocol in serving which includes asking in the proper way. 	<ul style="list-style-type: none"> • Organize a mini-feast in class or school using caribou meat. (K-6) • Students bring food to school to share. Have elders present to talk to students about sharing. Elders partake in feast. (K-6)

Caribou

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Know who in the community is known for caribou hunting stories, or working with caribou hide, etc. 	<ul style="list-style-type: none"> • Observe and participate in the cutting up and distribution of meat after a group or community hunt. (K-6) • Avoid eating caribou meat that has been touched by dogs or wolves. • Invite elder to tell stories about traditional caribou hunting. (4-6) • Play traditional games with caribou pucks and balls. (K-6)
4-6	<ul style="list-style-type: none"> • Know about the group and individual discipline that was required of traditional hunters when they hunted caribou. 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Be able to evaluate personal performance while preparing for a hunt, being on a hunt, or working with caribou products. 	<ul style="list-style-type: none"> • Make a checklist of the kinds of discipline that are required of individuals involved in a caribou hunt: e.g. being aware of all that has to be done, showing responsibility for personal tasks, volunteering to help, guiding or teaching others, taking instruction accurately, anticipating when others need help. (5-6) • Each student identifies one or more of the items on the checklist with which they feel they would like to challenge themselves. (5-6) • Learn whether self or family members are not allowed to eat parts of caribou for medicine reasons. (K-6)
6	<ul style="list-style-type: none"> • Know the kind of self-discipline that is required for successful caribou hunting and be personally prepared and committed to this. 	
K-6	<ul style="list-style-type: none"> • Know if they have personal medicine connections to the caribou and what kind of behavior is required. 	
4-6	<ul style="list-style-type: none"> • Know the historical relationships of their own family with caribou. • Be willing not to be wasteful. • Mentally and spiritually prepare for a hunt. Take time to reflect, ponder and relate to the animal the reasons for hunting it. This will result in the animal willingly giving of itself during the hunt. 	

Caribou

Suggested Teaching Activities and Resources for Subject Integration:

- Illustrate the spiritual characteristics of caribou described in legends.
- Identify life stages of a caribou using film or video. (4-6)
- Compare nutritional value of store-bought meat to caribou meat. (5-6)
- Collect caribou clothing or sew clothing for a fashion show or display where clothes are actually worn. (K-6)

Special Information for the Teacher:

When any animal part is to be handled or eaten by the class, parents should be notified so that individual children can be made exempt in case it is connected with their personal medicine.

Specific Information from Communities:

- Warbles on back and in nostrils are there to protect caribou from sickness.



Dog

"We will be a people's dog. Our existence is going to depend on these people called the Dene," declared the Dog People. – Francis Tatti, The Sahtuotine Long Ago, 1991



Primary Objective:

The dog has played an important role in the survival of the Dene on the land. The students should be made aware of the positive value of dogs on the land.

The Spiritual World

Gr.

Students will:

- K-6 • Be familiar with legends about dogs.
- 4-6 • Dispose of dog carcasses with respect.
- 5-6 • Be aware of the taboos surrounding dog.
 - Women during menses are not allowed near dogs.

Experiences:

- Hear elders tell legends. (K-6)
 - Women and Her Pups.
 - How a dog warned people of approaching enemy and prevented their being killed.

Dog

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the ways in which the dog was used by the Dene to survive (transportation, hauling fish and wood, signalling for the presence of animals or strangers, thin ice, tracking for animals, etc.) with their keen hearing and smelling. 	<ul style="list-style-type: none"> • Hear stories from elders about times when dogs were used instead of skidoos. (K-6) • Observe people who know how to handle dogs and help as much as is possible. (4-6) <ul style="list-style-type: none"> • harnessing • feeding • driving
4-6	<ul style="list-style-type: none"> • Know the different breeds and ages of dogs. 	
5-6	<ul style="list-style-type: none"> • Know how to care for dogs. <ul style="list-style-type: none"> • sickness or injuries • food for puppies and adults (must not feed jackfish to dogs) • footwear for dogs • female dogs in heat 	<ul style="list-style-type: none"> • Make a dog whip. (4-6) • Experience ride with dog team. (K-6)
K-6	<ul style="list-style-type: none"> • Be familiar with how dogs are trained. 	
5-6	<ul style="list-style-type: none"> • Know how to harness dogs. 	
5-6	<ul style="list-style-type: none"> • Be familiar with how sleds and harnesses are made. 	
4-6	<ul style="list-style-type: none"> • Compare and contrast value of dogs to skidoos on the land (gas, skidoo parts, break downs, speed, distances possible). 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that historically, the dog has meant different things to the Dene. Traditionally, the dog was the Dene's best friend, companion, and protector. More recently, it fulfilled other roles: as a means of transportation (dog team), as a pet, and for racing. 	<ul style="list-style-type: none"> • Identify people in the community who still use dog sleds or dogs for hunting. (K-6) • Make rules about keeping dogs as pets respecting the expectations of others in the household. (K-6) <ul style="list-style-type: none"> • Allowed in house only to be fed. • Do not feed while others are eating. • Do not use people's dishes to feed dog.
K-4	<ul style="list-style-type: none"> • Know the dangers of dogs to people. 	
1-6	<ul style="list-style-type: none"> • Know the bylaws regarding dogs in the community. 	

Dog

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none">• Be familiar with aspects of dog sled competitions.	
K-4	<ul style="list-style-type: none">• Understand the value of the dog as a pet.	
K-6	<ul style="list-style-type: none">• Know what is considered proper behavior of dogs as pets in the community and in homes.	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Take more personal responsibility for care and safety of family dogs.	<ul style="list-style-type: none">• Hear stories from elders about how they travelled about (by dog team) from season to season and the kinds of activities they engaged in as the sun came and went. (K-6)
K-5	<ul style="list-style-type: none">• Self-expression. Tell stories about their own dogs: how they were named, why, experiences with them.	
	<hr/> <i>Suggested Teaching Activities and Resources to Support Key Experiences:</i> <ul style="list-style-type: none">• Make model dog teams with harnesses and sleds using cardboard or lard containers.	<hr/> <i>Special Information for the Teacher:</i>



Fish

"I tried to go to the Heart of the Water but the passage was guarded by giant fish, said Dagbuzhea of his stay with the fish people." – William Sewi, April 16, 1991



Primary Objective:

The students must appreciate that fish have been one of the main sources of food for the Dene and will continue to be. Fish have therefore played a large role in the lives of the people.

The Spiritual World

Gr.

Students will:

- K-6 • Be familiar with local legends about fish.
- K-6 • Know that fish are unlike other animals because they do not leave tracks. They must therefore be treated with special respect. (Rae-Edzo)
- K-6 • Know that fish are the water people. They say where they are going every season and they practise recreation and sports. Like the Dene they also migrate according to the seasons. (Dél̄ne)
- K-6 • Know that fish, like all other animals, had grandparents. (Rae-Edzo)

Experiences:

- Hear elders' legends about fish. (K-6)
- Hear "Legend of the Trout who took Caribou Legs and Axe".
- Find the different "tools" in the fish according to local legends. (See attached information from McPherson and Dél̄ne on pages 126 and 127.) (K-4)
- Discuss appropriate behaviour expected in places where there are nets being used. (K-4)

Fish

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the Dene laws regarding fish. Exercise care in handling fish and fish parts. (Rae-Edzo: jackfish head or liver on a stick to prevent bad weather, jackfish cooked on open fire brings bad luck.) (Lutsel K'e: deformed fish means bad news.) (McPherson: eating loche makes you sleepy because loche are lazy; eating loche head will cause dreams.) 	
K-6	<ul style="list-style-type: none"> • Be able to follow Dene laws regarding behavior around a net. 	
K-6	<ul style="list-style-type: none"> • Know the different personalities of fish (e.g. loche are very lazy). 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Appreciate fishing experiences as joyous and challenging. 	<ul style="list-style-type: none"> • When on the land, point out good fishing locations of different fish in different seasons. (K-6)
K-6	<ul style="list-style-type: none"> • Know the different fish and subspecies of fish found in the local area. 	<ul style="list-style-type: none"> • Make, mend, set nets. (4-6)
K-3	<ul style="list-style-type: none"> • Know the life cycles of different species and their feeding habits. Fish run from little rivers to join main water bodies in the fall. In winter they say it is windy and they move to a warmer place in deep waters. They behave much like the Dene. In the early spring, the fish begin to move because the waters running from the smaller rivers into the main water bodies carry food for the fish. In mid to late summer, the fish return to the shore where the heat is. (Délı̄ne) 	<ul style="list-style-type: none"> • Make fishing hooks. (3-6) • Make traditional fishing tools. (4-6) • Go hook fishing. (K-6) • Catch minnows and observe. (K-3) • Go net fishing in fall. (3-6) • Go net fishing in early winter. (5-6)
4-6	<ul style="list-style-type: none"> • Know that preferred fishing locations determined the movement of the Dene in the past. 	<ul style="list-style-type: none"> • Scale and clean fish. (K-6) • Cook fish. (K-6) • Make dry fish. (2-6)
4-6	<ul style="list-style-type: none"> • Be familiar with traditional fishing techniques and technology. 	<ul style="list-style-type: none"> • Make bannock with fish liver or fish eggs. (K-6) • Dry back bone muscle and pound like dry meat. (4-6).
K-4	<ul style="list-style-type: none"> • Be able to help in the preparation of fish for eating (cleaning, cutting, open fire cooking, boiling, frying and baking). 	<ul style="list-style-type: none"> • Make fish combs. (K-3) • Make fish bags. (4-6)

Fish

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Be able to help in the preservation and storing of fish (dryfish, semi-dry fish, stick fish, split fish, fish pemmican, cache).	<ul style="list-style-type: none">• Participate in making, setting and keeping a willow net. (5-6)
K-6	<ul style="list-style-type: none">• Know the parts of the fish and their value to the Dene: which are considered edible, which are delicacies, medicinal uses, tools, etc.	
4-6	<ul style="list-style-type: none">• Be able to prepare fish for dog food.	
5-6	<ul style="list-style-type: none">• Be aware of how different commercial fishing enterprises work.	
K-4	<ul style="list-style-type: none">• Know when and where to fish for different kinds of fish.<ul style="list-style-type: none">• Know where the different fish can be found seasonally.• Know locations where fish can be found year round.• Know the migration routes of fish.	
4-6	<ul style="list-style-type: none">• Be familiar with landmarks or markers left by Dene ancestors to indicate fishing locations.	
5-6	<ul style="list-style-type: none">• Know the different techniques used to fish (ice fishing, ice hook fishing, spearing, netting, fishing weirs with sticks or poles).• Know that just as the Dene and the bear feed on fish, likewise, other living things live off the fish (i.e. worms in the outer flesh). They can be washed away before the fish is prepared.	
K-6	<ul style="list-style-type: none">• Be able to help in the preparation for going hook fishing both in early spring and in late spring and fall.	
K-6	<ul style="list-style-type: none">• Be familiar with how and where to fish with hooks in water and in ice.	
4-6	<ul style="list-style-type: none">• Be able to make hooks and tools for fishing, make and mend a net.	
4-6	<ul style="list-style-type: none">• Be able to set nets in different seasons. Know where nets are set and how to avoid these places.	
K-6	<ul style="list-style-type: none">• Be able to prepare bait.	
3-6	<ul style="list-style-type: none">• Know that fish have been and continue to be a main source of food for the Dene as well as for many other animals.	

Fish

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be familiar with the concept of aboriginal fishing rights. 	<ul style="list-style-type: none"> • Conduct field research in the community to learn how industrial waste, chemicals and pollution affect fish and life in the water.
4-6	<ul style="list-style-type: none"> • Know the importance of keeping all rivers and lakes pollution-free to avoid damaging fish stocks. Good fish come from good waters. 	
5-6	<ul style="list-style-type: none"> • Know and respect the need to conserve fish: to take only what is needed. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Work with others to catch and clean fish. 	<ul style="list-style-type: none"> • Work with others in a cooperative group situation to clean and prepare fish. (K-6) • Work with others in a cooperative group situation to prepare a feast for students' families. (K-6) • Work with others in a cooperative group situation to mend or make a net. (4-6) • Enjoy the company of others in sharing food and telling stories about fish and fishing.
K-4	<ul style="list-style-type: none"> • Share fish with others. Know the rules of etiquette regarding who gets what part of the fish, what not to eat, and how to eat. 	
K-6	<ul style="list-style-type: none"> • Know that knowledge of where and when to catch fish is passed on from generation to generation. This was knowledge crucial to the survival of the Dene in the past. 	
K-6	<ul style="list-style-type: none"> • Be aware of and appreciate those who have traditional Dene fishing knowledge. 	
K-6	<ul style="list-style-type: none"> • Hear personal fishing stories from people in the community (e.g. first net brought by steam ship). 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Understand that learning fishing skills can mean survival. 	<ul style="list-style-type: none"> • Have students set goals for themselves prior to an experience working with fish or with nets. (K-6)
K-6	<ul style="list-style-type: none"> • Challenge themselves to work hard to catch and to clean fish, and to learn the best ways to do so from the resource people and elders. 	

Fish

Gr. *Students will:*

- K-6 • Find personal satisfaction in having learned new fishing skills or having had new fishing experiences.
- K-6 • Be willing to behave in ways that will keep the waters clean and pollution-free for the sake of the fish.
- Know how to attend to a situation where a fish bone is lodged in the throat. The bone can be dislodged by eating bannock or bread.

Specific Information from Lutsel K'e:

Trout: Tusanze

Whitefish: Tue

Jackfish: Od'ie

Maurie: Th'kille

Grayling: S'iet'e

Coney: Beyule

Pickerel: E'chue

Sudler: Geanchay

Uses of Fish: fish eggs or liver for bannock, back bone muscle for pounding, fish eyes for pounding.

Specific Information from Fort McPherson:

Legends

Medicine story about a man who became a fish and chased the fish to the waiting people.

Legend about the sucker that stole a rabbit skin which is why its mouth is shaped as it is.

Uses

- Loche and trout liver and cranberries mixed together for dessert.
- Loche stomach used as bait, loche liver oil as medicine.
- Loche given to dogs to fatten them in the spring.

Experiences:

-
- Fish head and guts removed and boiled. Extracted oil used to supplement dog food or for broth. Good for health.
 - Tail of coney used as a comb.
 - Fish skins used for bags.
 - Fish scales used for decorating clothing.
 - Fish scales left in the sun changed colors and were used for making earrings and necklaces.

Migration, Location and Habits

- Each spring (end of May and June), fish go up the Dehcho and Peel River and return in the fall (Sept. - Nov.). Best time for fishing is August.
- Some whitefish migrate up river in the spring and come back in the fall. When whitefish leave in the fall, the loche return. Loche are lazy and therefore take their time.
- The crooked back go up from Arctic Red about 3 kilometres, not further.
- Chii fish return in the spring and then go back up the coast.
- Trout trails are obvious: they return south in the spring and go north in the fall.

Fish

- Rat River: coney, whitefish, crooked back, trout and herring.
- Arctic char are rubbery in the spring because they are “underground” all winter. By fall, they are fat. Occasionally arctic char come from Rat River.
- Fish come into McPherson region in July from the Peel, the coast, the Mackenzie and Arctic Red River. Fish pit at Snake River where Gwich'in go to fish until fall.

Fishing Methods

- Sweep Net: people hold nets on opposite shores.
- Fish weir made with peeled willows and used to block fish as they travelled upstream.
- Spears were used to catch loche. Whitefish intestines and stomach used for bait.
- Fish wheels: idea came from Yukon. Wheel made from wood like a wheel boat. Used in strong and rushing rivers. Placed in the water, the wheel would turn and blades on the wheel would catch the fish and deposit fish into a box.
- Three steady work days to knit one net.
- In earlier times, Sunday was left as a day of rest. Nets were removed on Friday and not reset until Monday.

Special Cultural Knowledge and Beliefs

- The coney have tools in their heads: a ladle, shovel, knife, fork, its teeth are files, its eyes are pills.

Preparation

- Herrings: because of their size, two are attached together for drying.

Specific Information from Délne:

Spiritual Knowledge

Sahtu is said to have a centre which is called the heart of the water. The fish go there as a place to retreat. Only the loche know the route to the centre. Though the loche is considered lazy, it plays an important role in the survival of the fish community.

Legend: A medicine man placed fish in strategic lakes for the survival of the Dene.

Legend: An old lady fell into the lake and fish took the following things from her:

- Trout: knife, wolverine's..... located at the top of the trout's mouth, axe, tehgho, ice chisel, moose's foot, small dipper.
- Grayling: Took the tipi and carried it on its back.
- Loche: Took the fat and that is why he has the liver.
- Jackfish: Took the tehgho.

Specific Information from Rae-Edzo:

Spiritual Knowledge

Legend about when fish were created. Fish were the last to talk when the world was created. The selfish jackfish were fed leftovers; good-hearted fish were given good fresh food.

Another legend about a man who used blackmail to become a fish so that he could observe them.

Use of Fish Parts

Liver for medicine, loche stomach for drum strings and window patches on tents, loche liver for softening caribou hides for clothing, fish eggs for baking, fish oil for fuel.

Specific Information from Debcho:

Use of fish parts: scales for decorative craft designs, fish oil and bile for medicinal purposes.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Make/read/hear/chart stories or story books based on legends. (K-6)
- Have students identify circumstances under which they might find themselves needing to know how to fish. (K-6)

Fish

- Illustrate steps in setting a net. (4-6)
- Prior to going out to fish, identify clearly to students where they will be going, and the kind of fish they are likely to catch. (K-6)
- When back from fishing trip, identify with maps the route taken, the migration patterns of the fish that were caught, and where you will go in a different season to get the same fish. (3-6)
- Make maps of fishing locations and migration routes of different fish in different seasons. (4-6)
- Set up and maintain an aquarium to have students understand the needs of fish and to develop responsibility. (K-6)
- Have students collect data or information from the Science Institute Project which operates a fishing camp at Rae-Edzo. (5-6)
- Make models of fish weirs, fish spears and ice chisels.
- Use photocopier to make enlarged copies of fish pictures which can be obtained from Renewable Resources.
- Mounted fish can possibly be obtained from Renewable Resources.
- Photos of fish camps can be obtained from Northern Star.



FOX

"Raven, instead of placing Fox's arm on properly, threw it unceremoniously through the air and as a result it landed crookedly. Now the fox's arm is crooked."

- Louie Taniton, Tatso Nogere Gone Naarichu, 1983



Primary Objective:

The fox contributes significantly to the Dene. The fox is trapped, but it gives itself willingly to ensure that life is sustained. The fox therefore must be sincerely respected at all times.

The Spiritual World

Gr. Students will:

- K-6* • Know the qualities of the fox as described in legends: clever, shy, quick and busy.
- K-6* • Be familiar with local beliefs and customs with respect to the fox. (Rae-Edzo: barking in the evening is an omen. Carcass should be hung on a branch or rock so scavengers can not eat it. Those who dream can travel by the fox's spirit. Lutsel K'e: when a fox floats on ice and won't go onto land, there will not be fox the next fall. Never walk over their blood, bones or carcasses.)

Experiences:

- Hear elders tell legends about foxes. (K-6)
- How the Fox Regained Its Arm. (K-6)
- How the Fox saved the people from starvation by rescuing the caribou from the raven.
- Have students follow rules of conduct with respect to fox trapping. (5-6)

FOX

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> Identify the different kinds of fox found in the region and their physical characteristics. 	<ul style="list-style-type: none"> Identify fox territory. (K-3)
K-3	<ul style="list-style-type: none"> Identify fox tracks. 	<ul style="list-style-type: none"> Identify tracks and other traces. (K-3)
4-6	<ul style="list-style-type: none"> Know the value and use of each kind of fox. 	<ul style="list-style-type: none"> Make models of deadfall traps.
K-6	<ul style="list-style-type: none"> Be familiar with the habits of the fox: what it eats, where it can be found, behaviour, life stages. 	<ul style="list-style-type: none"> Go on trapping trips. (4-6) <ul style="list-style-type: none"> identify best place to set trap learn to make bait best time to trap protocol of fox trapping
6	<ul style="list-style-type: none"> How to trap fox. 	<ul style="list-style-type: none"> Experience skinning fox. (4-6) <ul style="list-style-type: none"> how to repair and prepare fox fur
6	<ul style="list-style-type: none"> How to skin, make stretchers, and dry the pelt. 	<ul style="list-style-type: none"> Make stretchers. (4-6)
K-6	<ul style="list-style-type: none"> Use fox fur to make crafts. (Rae-Edzo: headdress for dog harness out of fox tail.) 	<ul style="list-style-type: none"> Go to local store or contact a fur auction and compare prices they will pay for pelt. (5-6)
4-6	<ul style="list-style-type: none"> Know that the long hair of the fox is valued for its use as trim. It is not used for clothing because it is soft and tears easily. 	<ul style="list-style-type: none"> Invite game warden to speak about population trends. Also show and tell (e.g. samples of different types of fox furs). (5-6)
5-6	<ul style="list-style-type: none"> Be familiar with the varying value of the pelt in the fur trade. 	<ul style="list-style-type: none"> Have elder or resource person come to class to talk about the fox: whether we can eat it, what its behaviours are, tips on trapping, stories about fox trapping. (K-6)
5-6	<ul style="list-style-type: none"> Be familiar with traditional snare and deadfall traps used to get fox. 	
5-6	<ul style="list-style-type: none"> Fox teeth were traditionally used as awls and for making snowshoes. 	
5-6	<ul style="list-style-type: none"> Know that tents should not be placed over fox dens for this can cause sickness. 	
5-6	<ul style="list-style-type: none"> Know that fox populations rise and fall in cycles. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> Identify a sick fox by its appearance and behaviour (rabies) and take the necessary precautions when handling the animal. 	<ul style="list-style-type: none"> Invite game warden to offer information about rabies and other diseases affecting the fox.
5-6	<ul style="list-style-type: none"> Work with others on a trapline and take responsibility for some part of it. 	<ul style="list-style-type: none"> Take personal responsibility for some tasks while on the trapline. (5-6)

FOX

The Self

Gr.

Students will:

- (see trapping)
- Examine personal traits to see if there is anything in the fox's character which matches own and the lessons that one can learn.
- 5-6 • Be willing to listen, watch, follow instructions and learn from a trapper while on the line without being impatient or lazy.
- 5-6 • Be able to identify more strongly with the land as a result of trapping.

Specific Information from "The Land" Component of the Fox:

- Different kinds of fox.
 - black, silver, white, red, blue and cross fox
- Identify the different kinds of fox found in the region and their physical characteristics.
 - males are larger
- Be familiar with the habits of the fox.
 - what it eats: mice, muskrats, fish, birds and rabbits
 - marks muskrat lodges with its feces and urine
 - its life cycle
 - where it lives (in dens underground along treeline and near cliffs)
 - identifies location of its prey by its keen sense of hearing

Experiences:

- Share with class personal experiences with foxes, or trapping.
- Begin study with what students know about the fox.
- Have students fill in the blank "I am _____ like the fox," and describe more completely how this is so.
- Keep a daily journal while on the land: write about activities, what you learned, what you want to learn or do, about the land and your feelings. (5-6)

Suggested Teaching Activities and Resources to Support Key Experiences:

- Students keep a diary or journal of their trips onto the trapline. (4-6)
- Make fox booklets to record characteristics or stories. (K-3)
- See filmstrips to research information about habits of the fox. (1-6)
- Have a set of different kinds of fur and have students distinguish the animals they come from. (K-2)
- Make casts of fox tracks. (K-2)
- Map traplines of family or resource person. (5-6)



Moose

"On and on we called each other, I and the bull moose." – John Tetso, *Trapping is My Life*, 1970



Primary Objective:

Moose meat and moose hides are prized by the Dene. Students will assist in hunting and skinning a moose. In learning these skills, students are also carrying on the knowledge and wisdom of a particular teacher, and taking part in an important Dene tradition. Students must also become familiar with the spiritual relationship of the Dene to the moose, and learn how to respect the moose. Respect means preservation of the moose; lack of respect means its extinction.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Be familiar with elders' legends and stories about the moose.	<ul style="list-style-type: none">• Hear legends and stories about the moose.<ul style="list-style-type: none">• Legend about Moose Hide
K-6	<ul style="list-style-type: none">• Be familiar with local spiritual beliefs about the moose.<ul style="list-style-type: none">• The moose is able to hear people talk about it. That is why a moose's ears are cut off and buried during butchering.	<ul style="list-style-type: none">• Experience and follow traditional practices, customs and beliefs regarding the handling of the moose. It is believed that by showing respect for the moose it will freely give of itself to you in the future.

Moose

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • The bones of a moose must be disposed of properly (different customs for different regions) out of respect for the moose. Using the skull as a trophy by sport hunters is considered disrespectful to the moose. (Dogrib Dene believe that bones should not be thrown into a fire because the animals see themselves and how they are being handled. Once bones are thrown into the fire, the animal is considered dead. It is best to dispose of the bones in hidden places in the bush.) • Drinking the blood of a moose gives strength. • If the moose is not shared, the hunter will have bad luck. • Women must not walk over the blood or meat of a moose because women have strong medicine when they are in menses. Their medicine conflicts with the medicine of the moose, and the moose may give bad luck to the hunter. It is out of respect for the hunter that women do not walk over hunted game. • Know that certain people are forbidden to eat certain parts of the moose because of their medicine. Students should learn who and what parts. 	<ul style="list-style-type: none"> • Proper disposal - ears, bones. • When cutting the meat, placing it on spruce boughs to keep it clean. • Use a knife, not an axe, when cutting the meat to practise respectful behavior. • Hang the skull of the moose from a tree to face the rising sun in the east as was practised traditionally out of respect for the moose.
<i>K-3</i>	<ul style="list-style-type: none"> • Ask an adult whether or not he/she can eat moose (referring to student's medicine). • Know that there is a reason for various weather patterns. In early fall when rain drizzles at a steady pace, it is believed that this occurs to wash the blood from the rack of the moose. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-3</i>	<ul style="list-style-type: none"> • Know how moose care for their young. 	<ul style="list-style-type: none"> • Participate in a moose hunt.

Moose

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the moose's habits (it is very intelligent), and use this knowledge in tracking, calling and hunting a moose. <ul style="list-style-type: none"> • The sounds made by moose: ears make clapping sound, nose snorts when full of flies. • Dried shoulder blade of a moose used to scrape on trees to attract other moose. • Know the diet of the moose (e.g. water plants). 	<ul style="list-style-type: none"> • Hear stories from hunters about their moose hunting experiences, particularly tracking of the moose. (5-6) • Examine the parts of a moose which has been hunted and brought back to the community. (5-6) • Cook moose meat in various ways, on a stove or over a campfire. (3-6) • Students plan and prepare a video of a moose hunting trip. Leave the video in the library for other students to see, or exchange with other schools working on this unit. (6) • Observe somebody in the community who happens to be preparing a hide. (5-6) • Participate in hide preparation: cutting off the hair and fleshing. (5-6) • Do moose hair tufting. (5-6) • Identify parts of the moose that can be used for various purposes. • Construct tools and other traditionally useful items. <ul style="list-style-type: none"> • flesher • stomach bag for storing delicacies • Identify the different groups of moose using the correct Dene terminology.
6	<ul style="list-style-type: none"> • Know where a moose can be found, by the kind of trail it makes. (For example, a moose will always move downwind but rest upwind. Students should also know how to react when being chased by a moose.) 	
6	<ul style="list-style-type: none"> • Be familiar with traditional moose hunting techniques, including the use of dogs (in deep snow the moose will sink whereas the dog can run on the crust and trap the moose). 	
5-6	<ul style="list-style-type: none"> • Know the stages of growth of a moose. A moose must be taken at the right age at the right time of year. (A prime male moose is very strong and fast in deep snow. In the open, its tracks are very far apart. Only the most determined hunter with large snowshoes will be successful.) • Know that moose are very dangerous during the mating season. • Know that there are specific Dene terms for various groupings of moose (i.e. cow with calf, cow with first year calf and second year calf, two cows together). 	
5-6	<ul style="list-style-type: none"> • Know the moose body parts and butchering techniques. Moose meat, because of the size of the animal, goes a long way. The meat also provides a welcome variety in the diet of the Dene. 	
4-6	<ul style="list-style-type: none"> • Know how moose body parts are used for tools and food. 	
4-6	<ul style="list-style-type: none"> • Be familiar with the various ways of cooking the different parts of the moose. Know the edible and non-edible parts. Know the parts considered delicacies. 	

Moose

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Know how to prepare moose hide in comparison to caribou hide. Know that moose hide is important to the Dene for its strength and size. 	
3-6	<ul style="list-style-type: none"> • Know that the diet of the moose includes a wide variety of vegetation. This diet differs in summer and winter (e.g. in summer they eat a lot of plants not available in winter such as grasses and aquatic plants). They also eat certain kinds of willows, which gives their meat a different flavour than caribou meat. Also, it is not as filling. 	
5-6	<ul style="list-style-type: none"> • Be familiar with current hunting laws regarding moose in the region. 	
5-6	<ul style="list-style-type: none"> • Know that hunters should not be wasteful when hunting moose. They should never kill more than they can use. 	
K-6	<ul style="list-style-type: none"> • See the need for preserving the environment and the population of moose for future generations. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> • Know that in the past, there were hunters who specialized in moose hunting. These were known to be very skilled hunters because hunting of moose requires great skill. 	<ul style="list-style-type: none"> • Collect stories from hunters about their first moose hunt or kill. (5-6)
K-3	<ul style="list-style-type: none"> • Identify who are the good moose hunters in your community. 	<ul style="list-style-type: none"> • Observe how moose meat is distributed in the community. (3-6)
3-6	<ul style="list-style-type: none"> • Be familiar with the special ways and rituals that your community uses to celebrate the first moose killed by a young hunter. 	<ul style="list-style-type: none"> • Discuss and debate to compare and contrast the traditional and contemporary methods of hunting the moose.
3-6	<ul style="list-style-type: none"> • Share knowledge about moose with others. 	
K-3	<ul style="list-style-type: none"> • Know that moose meat should be shared with others. • Know that the Dene share their first moose kill with elders. 	

Moose

The Self

Gr. Students will:

- 5-6 • Decide for themselves whether they feel they would like to become moose hunters.
- 5-6 • Challenge themselves to learn as much as possible about moose hunting.
- 5-6 • Challenge themselves to work with moose hide, even though it requires more effort and skill than caribou hide.
- 2-6 • Reflect on what they have learned about moose and how it has changed their perception of it.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Photographs on the topic of “Moose” are available from the Resource Centres.
- National Film Board movie called “The Last Moose Skin Boat”.

Experiences:

- If there are students who have been on moose hunts, give them the opportunity to tell the class about their experience, or if the student is shy, he/she can write about the experience for a student newspaper or as a story for other students to read. (5-6)

Information Specific to the Communities:

- The moose is the main source of food for the South Slavey Dene.
- The Mountain Dene were famous for their moose skin boats.



Muskox

"He stood outside for a day and a half and people tried to talk to him but his medicine turned him to a muskox and he returned to the muskox." – Suziekwi



Primary Objective:

The Dene have depended on the muskox for food and clothing for thousands of years.

Careful study by the students will encourage ways to preserve the traditional use of the muskox. The muskox is respected as having the special power of being able to understand Dene. People can talk to them.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Be familiar with the legends about muskox.• The mystical ways of the muskox.• Muskox can understand Dene. People can talk to them.	<ul style="list-style-type: none">• Hear and retell legends about muskox.<ul style="list-style-type: none">• Legend of the muskox in human form• Research information from elders about muskox.
<i>5-6</i>	<ul style="list-style-type: none">• Be aware of and practise the spiritual customs for hunting muskox.	<ul style="list-style-type: none">• Hear from elders the Dene laws for the muskox.

Muskox

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Be familiar with the history of the Dene with respect to muskox hunting and the hunting territory. 	<ul style="list-style-type: none"> • Research with elders how muskox were traditionally hunted, killed and how they were used. (5-6)
5-6	<ul style="list-style-type: none"> • Know reasons why muskox hunting was banned early in this century. 	<ul style="list-style-type: none"> • Go on a muskox hunting party. (Chipewyan) (6)
5-6	<ul style="list-style-type: none"> • Know the different names (female, male, yearling, etc.) for muskoxen. 	<ul style="list-style-type: none"> • Use knowledge to pre-plan hunting activities.
5-6	<ul style="list-style-type: none"> • Be familiar with how muskoxen are hunted. <ul style="list-style-type: none"> • How animals to be shot are identified. • When and where to hunt by knowing: <ul style="list-style-type: none"> – its life cycle (when rutting season is) – where it roams – its behaviour (why they form a circle) – its characteristics (the dangers) 	<ul style="list-style-type: none"> • Students will be able to identify muskox tracks. • Observe an animal to predict its movements. • Be patient and self-disciplined while hunting. Muskoxen are tenacious when protecting their young. Hunters must be equally tenacious in their pursuit.
5-6	<ul style="list-style-type: none"> • Be familiar with how muskoxen are skinned, especially the female, how to fix the hide and what the skins are used for. (How it differs from other animals.) 	<ul style="list-style-type: none"> • Hear and tell stories about muskox sightings or muskox hunting. (4-6)
5-6	<ul style="list-style-type: none"> • Be familiar with how to preserve the meat. 	<ul style="list-style-type: none"> • Make traditional muskox spoons using the horns wherever possible. (5-6)
5-6	<ul style="list-style-type: none"> • Identify ways in which interest in muskox hunting and use can be rekindled. 	<ul style="list-style-type: none"> • On the barrenland, use muskox legs for fuel. (6)
		<ul style="list-style-type: none"> • Have the students write a letter to the students of the central coast and east, asking for samples of muskox products, stories of the land related to muskoxen. (5-6)
		<ul style="list-style-type: none"> • Use raw muskox wool and have the students spin it into thread to make or knit something. (5-6)
		<ul style="list-style-type: none"> • Purchase meat and research how it was cooked. (5-6)
		<ul style="list-style-type: none"> • Identify on the map where muskox can be found. (5-6)
		<ul style="list-style-type: none"> • Using a cast, learn how to identify muskox tracks. (5-6)

Muskox

The Land

Gr.

Students will:

- 5-6 • Be familiar with the history of the Dene with respect to muskox hunting and the hunting territory.
- 5-6 • Know reasons why muskox hunting was banned early in this century.
- 5-6 • Know the different names (female, male, yearling, etc.) for muskoxen.
- 5-6 • Be familiar with how muskoxen are hunted.
 - How animals to be shot are identified.
 - When and where to hunt by knowing:
 - its life cycle (when rutting season is)
 - where it roams
 - its behaviour (why they form a circle)
 - its characteristics (the dangers)
- 5-6 • Be familiar with how muskoxen are skinned, especially the female, how to fix the hide and what the skins are used for. (How it differs from other animals.)
- 5-6 • Be familiar with how to preserve the meat.
- 5-6 • Identify ways in which interest in muskox hunting and use can be rekindled.

Experiences:

- Research with elders how muskox were traditionally hunted, killed and how they were used. (5-6)
- Go on a muskox hunting party. (Chipewyan) (6)
 - Use knowledge to pre-plan hunting activities.
 - Students will be able to identify muskox tracks.
 - Observe an animal to predict its movements.
 - Be patient and self-disciplined while hunting. Muskoxen are tenacious when protecting their young. Hunters must be equally tenacious in their pursuit.
- Hear and tell stories about muskox sightings or muskox hunting. (4-6)
- Make traditional muskox spoons using the horns wherever possible. (5-6)
- On the barrenland, use muskox legs for fuel. (6)
- Have the students write a letter to the students of the central coast and east, asking for samples of muskox products, stories of the land related to muskoxen. (5-6)
- Use raw muskox wool and have the students spin it into thread to make or knit something. (5-6)
- Purchase meat and research how it was cooked. (5-6)
- Identify on the map where muskox can be found. (5-6)
- Using a cast, learn how to identify muskox tracks. (5-6)



Rabbit

"Rabbit is a gift from the Creator and comes to us pure, therefore it must never suffer at the hands of man when it offers itself." – George Kodakin, April 16, 1991



Primary Objective:

The student will respect the rabbit as being a gift from the Creator. It was the rabbit that gave the gift of dance to the Dene. The student will appreciate the rabbit for being an important source of food when large game could not be found. The student will obtain the skills required to snare and prepare rabbit for its many uses. People who go on the land bring fixings for rabbit snaring as a matter of course (like bringing matches). This is survival that children can learn at a very early age because of the safeness of the equipment.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none">• Know that people share the world with the rabbit. The rabbit is a gift from the Creator and must be respected.	<ul style="list-style-type: none">• Hear legends about the rabbit told by elders. (K-6)<ul style="list-style-type: none">• Story about Ehtsee Gah• Stories about the rabbit and snowshoes• Hear and learn traditional songs that accompany stories about the rabbit. (K-4)<ul style="list-style-type: none">• "I'll Give You My Marten Teeth If You Give Me Your Rabbit Teeth." This song can be sung to the children who have lost some baby teeth. (Déljine)
K-6	<ul style="list-style-type: none">• Show respect to the rabbit.<ul style="list-style-type: none">• To the blood and carcass of rabbit.• Must not allow a rabbit to suffer.• Must never hit with a stick.	
K-3	<ul style="list-style-type: none">• Respect those who will not eat rabbit.	

Rabbit

Gr. Students will:

K-6

- Be familiar with local stories and beliefs about the rabbit.
 - Rabbits travel with the wind. When a large wind comes, the rabbits may disappear. (Gwich'in)
 - Rabbits can be snared if they are sung to. (Gwich'in)
 - If you can put your finger through the hole of the thigh bone of a rabbit, your wish will come true. (Gwich'in)
 - The rabbit's feet were rubbed and, as a result, they are smooth and pink today. (Gwich'in)
 - When the Creator provided the rabbit as a gift in times of food shortage, there was always a loud bang. (N. Slavey)
 - The rabbit gave the Dene the gift of dance. (Gwich'in belief: the rabbit joined the spruce grouse to dance in unison because it was a good dancer.)

Experiences:

The Land

Gr. Students will:

K-3

- Know how the rabbit's body helps it to stay alive.
 - Feet like snowshoes for walking on snow.
 - Back legs strong for hopping away from predators quickly.
 - Ears long for hearing danger.
 - Teeth strong and sharp for eating tough willow bark and pine needles.
 - Fur turns white in winter for hiding in the snow and brown in summer for hiding in the bush.
 - Eats and plays at night so that predators will not see him. Sleeps during the day.
 - Has babies in the spring and summer so that they will not freeze.
 - Has lots of babies in case some of them die.

Experiences:

- Hear the Dene story about how the rabbit got its shape. (K-3)
- Observe or recall rabbits in nature. (K-6)
- Identify rabbit tracks and trails. (K-2)
- Make a snare and find a good place to set it. (2-4)
 - Identify presence of rabbits: tracks, nibbling of willows.
 - How, when (types of weather) and where to set snare (at the cross on the figure 8 of tracks), check snares, adjust snares in case of snowfall.
- Learn rabbit calling. (2-4)
- Make and set a traditional snare. (4-6)

Rabbit

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> When predators come near, it stays very still. 	<ul style="list-style-type: none"> Clean and cut up a rabbit. (3-6) <ul style="list-style-type: none"> So that pelt can be cut for weaving. Identification of internal parts. Care in avoiding rupturing of gall bladder.
4-6	<ul style="list-style-type: none"> Know that rabbits were a main source of food for the Dene when caribou were not available. 	<ul style="list-style-type: none"> Make rabbit stew. (K-6)
4-6	<ul style="list-style-type: none"> Know habits and habitat of the rabbit: trails, plant eater, not a swimmer, 7 year cycle, 2-4 litters a year, creatures of the dark, enjoy playing, use of special breeding grounds. In the darkest months, the rabbit lives alongside the willows rather than in the bush because it is cold, and because they use the moonlight to get around. 	<ul style="list-style-type: none"> Demo of blanket making with child participation including curing skins, cutting strips, and weaving. (4-6)
1-4	<ul style="list-style-type: none"> Know what other animals depend on the rabbit as a major source of food. 	<ul style="list-style-type: none"> Make decorated items using rabbit bones. (K-4)
2-6	<ul style="list-style-type: none"> Know how to trap rabbits both with snare wire and as it was done traditionally (with sinew snare and by calling male hare with a whistle). 	
2-6	<ul style="list-style-type: none"> Know how to skin a rabbit. 	
K-6	<ul style="list-style-type: none"> Know how to prepare rabbit meat for food: brains for baby food, bone grease made by chopping up leg bones and boiling. 	
K-6	<ul style="list-style-type: none"> Know how to use the skin and bones for things (clothing, duffles, blankets, necklaces, sinews for snares). Know that a tribe of people was named Hareskin because of the clothing they wore. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> Share rabbit meat with others. 	<ul style="list-style-type: none"> Discussion of behaviour of students before and after field trip to set snares. (2-6)
K-6	<ul style="list-style-type: none"> Learn about rabbits and about snaring from resource people in the community. 	<ul style="list-style-type: none"> Prepare feast (rabbit soup with bannock) for invited guests. (K-6)
K-6	<ul style="list-style-type: none"> Show respectful behaviour toward those who teach or share knowledge. 	

Rabbit

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
		<ul style="list-style-type: none"> • Discuss appropriate behaviour towards elders in asking questions, greetings, thanking. (K-6) • Games: using bone for making wishes. (K-6)

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Know that they can rely on themselves for survival in the bush. 	<ul style="list-style-type: none"> • Goal-setting: determine what students have to learn to be more successful at snaring rabbits, cooking, etc. (2-6)
K-6	<ul style="list-style-type: none"> • Know that sharing brings respect from others and results in feelings of increased self-worth. 	<ul style="list-style-type: none"> • Checking snares early in the morning. • Be responsible in gathering things necessary for snaring.
3-6	<ul style="list-style-type: none"> • Know that the rabbit's character is worthy of copying. 	<ul style="list-style-type: none"> • Children can bring various items as contribution to feast in the spirit of sharing. (K-6)
K-4	<ul style="list-style-type: none"> • Understand that the rabbit is more than a cute cartoon-like animal. The rabbit is a gift from the Creator to enable people to survive, and is a creature which is given a certain kind of respect. 	<ul style="list-style-type: none"> • Self-evaluate whether one feels more self-reliant or confident in the bush than before. (2-6)
K-6	<ul style="list-style-type: none"> • Be willing to share rabbit stories and songs with others. 	<ul style="list-style-type: none"> • Demonstrate newly acquired skills to parents and other people in the community in order to gain their respect. (4-6) • Encourage students to tell rabbit stories and sing rabbit songs to their younger brothers and sisters. (K-6)
<i>Suggested Teaching Activities and Resources to Support Key Experiences:</i>		
	<ul style="list-style-type: none"> • Refer to the Teacher Resource Manual for a detailed rabbit unit. • Bring recipes from home to share with rest of class. (2-6) • Contribute to a display of items to do with rabbits (clothing, snares, decorated items). (K-6) • Use photos, videos, audio tapes, sequence 	<ul style="list-style-type: none"> books to reinforce skills for snaring. (2-6) • Use Koyere story books to develop reading skills on the topic of rabbits. (1-4) • Bring a real rabbit to class and have students describe its body. (K-4) • Video: White Fur Cloud (rabbit weaving process).



Raven

"Artistically they outdid themselves painting the Raven but still he was not pleased."

– Francis Tatti, April 16, 1991



Primary Objective:

Raven stories can help students understand themselves and their behaviour better. Raven stories are also a good example of how things are perceived quite differently by the Dene and other cultures. Children are exposed to a lot of raven stories.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Be familiar with legends about the raven.	<ul style="list-style-type: none">• Experience elders' stories about the raven.
K-6	<ul style="list-style-type: none">• Know that ravens, seagulls and flies are germ killers.	<ul style="list-style-type: none">• Legend about how the raven came to be black, and was left with dirty chores. (Because it was so proud and dissatisfied with what it was given, it was thrown into ashes and made black.)
K-6	<ul style="list-style-type: none">• Know that ravens are believed to have special powers: bearing bad news when crowing at night, a source of healing, able to calm windy weather, bring good luck.	<ul style="list-style-type: none">• Legend: the raven and the woman's daughter too beautiful for any man to marry.
K-6	<ul style="list-style-type: none">• Know that the raven's character is a reflection of human beings: independent, generous, kind, helpful, vain, mischievous, conniving and manipulative.	<ul style="list-style-type: none">• Legend: the raven cooks his intestines.• Legends about what different raven voices mean.

Raven

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> Know that even in today's world the raven deserves respect, because it is our connection with the past and the Real People. It is the only person who still speaks the language of the time when the world was first created. It is the only animal which can change into human form. Because it still exists, we can say that all the other animal creatures are our brothers. 	<ul style="list-style-type: none"> Legend: the raven loses its beak. Legend: the raven hid the caribou from the people. Prepare cut-up herring to feed to ravens. (K-4) Learn how to make special requests of the raven. (K-6) Hear and sing the raven's song. (K-6)
K-3	<ul style="list-style-type: none"> Know how to address the raven in the traditional Dene way. 	<ul style="list-style-type: none"> Students will research and imitate the way the raven speaks according to elders. (2-6) Address the raven in the traditional Dene way. (K-6)

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> Know that ravens provide a useful service by cleaning the remaining caribou blood after a hunt and disposing of the unwanted carcasses of animals. Know that the presence of ravens signals that caribou are near. Know that the raven eats the eggs of other birds. Know life cycle of the raven. 	<ul style="list-style-type: none"> Observe ravens and document their behaviour (how they fly, how high they fly, leader, child rearing system). (K-6) Hear stories about why ravens do not migrate. (K-6) Invite community resource person to tell about the raven (life cycle, behaviour, character). (K-6)

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> Know this lesson from the raven: it was once a powerful bird who lost its position in the world because it was arrogant. People are bound to make mistakes and be imperfect but we must understand our place and take our skills and gifts seriously. 	<ul style="list-style-type: none"> Students tell raven stories to other students. (2-6) Traditional string game - Raven's Feet. (K-6) Hear stories about the raven from an elder. (K-6)

Raven

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Give recognition to the Dene story tellers in the community. 	<ul style="list-style-type: none"> • Have the students visit with an elder or know how to receive the visit of an elder.
2-6	<ul style="list-style-type: none"> • Recognize special talents that some students may have in telling a story. • Recognize the various ways that ravens play. 	<ul style="list-style-type: none"> • Students will learn and practice how to address an elder properly. (K-6) • Students will know how to ask questions of an elder properly. (K-6) • Students will learn how to serve an elder properly. (K-6)

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
3-6	<ul style="list-style-type: none"> • Identify with the raven's character and reflect on how this might change oneself or help one appreciate oneself more. 	<ul style="list-style-type: none"> • Write or talk about how the raven is like or unlike oneself. (3-6)
2-6	<ul style="list-style-type: none"> • Acknowledge personal talent in story telling and set goals in becoming better by spending time with story tellers and by telling stories to others. 	<ul style="list-style-type: none"> • Reflect on personal strengths or desires to be a story teller by writing in a journal or by talking with teacher. (2-6)
<p><i>Suggested Teaching Activities to Support Key Experiences:</i></p> <ul style="list-style-type: none"> • Take students on a walk and have them make casts of raven tracks. • Have students do a character sketch; describe in words what the raven is like, and what it likes. • Have students make a raven mobile. • Have students record stories about the raven. • Have students use the filmstrips available telling of the raven legends. • Have students make raven cut-out booklets. • When having a circle discussion, use a raven feather to indicate the speaker. 		<ul style="list-style-type: none"> • Record the raven, tape, photographs, imitate the raven. • Have the students do a puppet play. • Have the younger students do the puppet play using a flannel board. • Have the students do a dramatization of a legend (Christmas play). • Create a learning centre and listen to your own raven stories. • Puppet plays to demonstrate different characteristics - vanity, greed, helpful, reliable, mischievous, trickster.



Shrews and Mice

"The shrew, although disguised in the form of an insignificant being, is believed to be so powerful that it straddles the entire earth." – Lucy Tatti, April, 1991



Primary Objective:

Students should understand that all living things, no matter what the size, have a purpose and special qualities. Individual worth, inner strength and determination do not depend on size and outward appearance. Always maintain respect for others regardless of how they look and are perceived.

The Spiritual World

Gr.

Students will:

K-6

- Know the characteristics of shrews and mice as described in legends.
- The shrew is very powerful but assumed an insignificant body. Stands guard over the earth. Many times in history, shrews and mice, seemingly the most insignificant of creatures, helped the Dene when there was nobody else to help them. Many times the powerful must depend on the small and seemingly insignificant creatures for help.

Experiences:

- Hear legends about shrews and mice. (K-6)
 - Legend where Yamoza calls upon the shrew to help him by eating the fur over the heart of an animal in order to make a target for his weapon.
 - Shrew and Mice Snaring the Sun. (Liard)
 - Legend about the raven who married many young women and hid them, but the mice rescued them by digging a hole to their prison. (Délne)

Shrews and Mice

<i>Gr.</i>	<i>Students will:</i> <ul style="list-style-type: none">• The shrew is referred to as the rescuer and the one with very quick hands.	<i>Experiences:</i> <ul style="list-style-type: none">• The legend about the mice who ate through the fur of an animal and restored water to the land.
<i>K-4</i>	<ul style="list-style-type: none">• Know that shrews and mice teach us that, no matter what the size, all living things must be respected.	
<i>K-4</i>	<ul style="list-style-type: none">• Know that shrews and mice are thought to come from the same family and are considered very clean animals.	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-4</i>	<ul style="list-style-type: none">• Recognize the differences between shrews and mice.	<ul style="list-style-type: none">• Know the signs that indicate the presence of shrews and mice. (K-4)
<i>K-4</i>	<ul style="list-style-type: none">• Know the eating habits of the shrew and how it stores food for winter.	<ul style="list-style-type: none">• Hear about their habits and behaviours. (K-4)
<i>K-4</i>	<ul style="list-style-type: none">• Know where and how the shrew lives.	
<i>K-4</i>	<ul style="list-style-type: none">• Know that bears feed on shrews.	
<i>K-4</i>	<ul style="list-style-type: none">• Mice bones were used to create a "telephone" by the Dene long ago.	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Know that the Dene accept and appreciate one another without considering bodily beauty or size. Instead, they look for special qualities or talents in people.	<ul style="list-style-type: none">• Have children identify with shrews and mice by giving and eliciting examples of how small children do small things to get big things going. (Children gather twigs and wood chips to start fires, get water for tea, get snow for tea.) (K-4)

Shrews and Mice

The Self

Gr.

Students will:

K-6

- Recognize in themselves or in others the possibility that, though their physical size may not be great, their power could very well be.

Experiences:

- Make a list of things that people say just because someone is small or young. (K-4)
- Discuss how each child contributes to the daily life at home, community. (K-4)

Suggested Teaching Activities and Resources to Support Key Experiences:

- Character profile of mouse and shrew in legends.
- Make a shape book using a shape that reinforces the concept of smallness.
- Make a shape book of a shrew or mouse and record in it all the information about the habits of these animals.
- Imagine what you would do if you were a mouse.

Special Information for the Teacher:



Spider

"Grandfather spider's net, Grandfather spider's net." This is what the children chanted as they asked Grandfather Spider to stop the rain and create a rainbow. – A Dene truth



Primary Objective:

To give students the perspective that even though the spider is a very small and seemingly insignificant creature, it has an important and even powerful place in the Dene universe. The spider is so highly honoured by the Dene that it is referred to as “ŋehtsée” (grandfather) even today. A grandfather possesses all the qualities that one should strive to imitate in their own life.

The Spiritual World

Gr. Students will:

- K-6*
- Know that the spider's contribution to the Dene is its net. As an animal it was a capable fisherman who could net ducks and other waterfowl. The spider has power beyond the earth. The leader of the spiders sets its net in the universe and can capture the rain and make it stop. The rainbow is created when it does this. During the last flood, the spider set its net and stopped the rain to help the Dene survive. Because it is so highly respected the spider is called Grandfather. People with medicine for spider webs are very powerful. When found in the house,

Experiences:

- Hear spider legends as told by elders. (K-6)
- Tell spider legends in books, drama or oral form. (K-6)
- Learn traditional spider fingerplay. (K-3)

Spider

<i>Gr.</i>	<i>Students will:</i> the spider will prolong the life of those in it. The spider is a future seeker and thus it is a gift to you. It is a good sign if it sits on your body.	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Be willing to respect the spider for its place in the Dene world as a very powerful person, even though it appears to be a small and insignificant insect.	
<i>K-6</i>	<ul style="list-style-type: none">• Be able to show respect to the spider by not killing it or playing with it. Be able to show respect to the spider's web by not walking over it. Be able to listen to and retell legends about the spider.	
<i>K-6</i>	<ul style="list-style-type: none">• Be thankful for the spider whenever the rain stops and a rainbow appears.	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Know that the spiders in the North are not harmful. They make their webs with secretions from their mouth. The webs are sticky and capture insects which land on them. The spider feeds on what it catches. Know the different kinds of spiders in the North. Know where they tend to be found.	<ul style="list-style-type: none">• Observe spiders in nature. (K-4)• Have a resource person talk to students about spiders in nature. (K-4)
<i>K-6</i>	<ul style="list-style-type: none">• Be willing to observe a spider and understand its habits.	
<i>K-6</i>	<ul style="list-style-type: none">• Be able to describe the spider and its parts, its habits and habitats. Be able to describe the web and how it is made and the kinds of things that the spider eats.	

Spider

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Know that elders have been given spider legends from generations before.	<ul style="list-style-type: none">• Behave respectfully when being told a legend by an elder. (K-6)
K-6	<ul style="list-style-type: none">• Be willing and able to listen to the stories told by elders about the spider and tell others the stories that are heard.	<ul style="list-style-type: none">• Request an elder to tell a story about spiders. (5-6)
4-6	<ul style="list-style-type: none">• Be willing and able to approach an elder for stories about the spider.	<ul style="list-style-type: none">• Thank the elder for giving the gift of a story. (K-6)• Share the story with others during camp-outs, or in free time or with family members at home. (K-6)

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Feel small and insignificant in the face of the powers of even small insects such as the spider.	<ul style="list-style-type: none">• Have students draw themselves with a spider without giving them too much guidance. Let the children interpret their relationship to the spider on their own and share with the teacher or classmates. (K-6).
K-4	<ul style="list-style-type: none">• Identify with the tiny spider. Size can be deceiving!	
K-6	<ul style="list-style-type: none">• Reflect on how your behaviour with spiders has been and may change.	<ul style="list-style-type: none">• Have students tell personal stories about their experiences with spiders and discuss what changes you might expect the next time a spider is met. (K-6)

Suggested Teaching Activities and Resources to Support Key Experiences:

- Make a spider tank. (K-6)
- Research information on spiders in an encyclopedia. (3-6)
- Do spider web art. (K-6)

Special Information for the Teacher:



Wolverine

"Wolverine mistakenly threw his pants in the fire and got tricked by his brother in law."

– Neil Colin, May 22, 1991



Primary Objective:

The Dene respect the wolverine as a smart, fierce and strong animal.

Students familiar with the wolverine, and with Dene ways of showing respect for it, will help to support its continued existence in the future and, if they wish, will have the opportunity of trapping it. The wolverine's fur was valued by the Dene traditionally for its use as trim and for its trading value.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Be familiar with local legends about the wolverine.	<ul style="list-style-type: none">• Hear and retell legends about the wolverine. (K-6)
<i>K-3</i>	<ul style="list-style-type: none">• Know it is called "Brother-in-law". (Gwich'in)	<ul style="list-style-type: none">• The Wolverine and its Brother-in-Law, the Wolf.
<i>5-6</i>	<ul style="list-style-type: none">• Be aware of and practise the local customs for hunting wolverine: hang carcass on tree limbs or willows, properly dispose of blood, never laugh at the wolverine, talk to it.	<ul style="list-style-type: none">• The Wolverine that burned his brother-in-law's pants.• The Wolverine that stole and raised children for food.

Wolverine

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be familiar with how the Dene characterizes the wolverine: smart, strong, likes to steal, fierce, persistent. 	
5-6	<ul style="list-style-type: none"> • Pay the wolverine, which is also known as "The Stealer", to keep it away from caches. • Know that wolverine fur is never used for children's clothing. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> • Be able to identify the wolverine and its tracks, describe its physical features, identify its body parts. 	<ul style="list-style-type: none"> • Have elder tell stories about personal experiences with the wolverine. (K-6) • Students share personal experiences with, or observations of wolverine. (K-6) • Invite game warden as a "Show and Tell" resource - pelts, stuffed wolverine, trackprints. (4-6) • Show and tell samples of things brought from home made with wolverine fur or pelt. (K-3)
5-6	<ul style="list-style-type: none"> • Know how to trap the wolverine: know when and where to trap the wolverine by knowing its life cycle and habitat; know what it eats; know the behaviour and characteristics of the wolverine - smart, strong (because it will defend itself and is very strong it can be dangerous to people), fierce, persistent; know that it will steal other game from traps; know the kinds of traps that can be used, and the kinds of baits and scents. 	
5-6	<ul style="list-style-type: none"> • Compare wolverine to other fur bearing animals. 	
K-4	<ul style="list-style-type: none"> • Know how the Dene use wolverine fur: trim for parkas, mitts and shoes, collar of leader dogs, crafts. 	
6	<ul style="list-style-type: none"> • Be familiar with the trade value of wolverine furs and how to prepare skins for trade. 	
6	<ul style="list-style-type: none"> • Be familiar with traditional wolverine hunting techniques. 	

Wolverine

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-5	<ul style="list-style-type: none">• Know that people who can trap the wolverine are respected trappers because the wolverine is difficult to trap.	<ul style="list-style-type: none">• Identify and use as a resource person a trapper in the community who is recognized as being able to trap wolverines. (4-6)

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Learn something about his or her own personality by learning about the wolverine's personality (i.e. the tenacity of the wolverine teaches us that, with perseverance and steady work, goals are accomplished).	<ul style="list-style-type: none">• Share with others times that students have felt like the wolverine. (K-6)
5-6	<ul style="list-style-type: none">• Consider trapping as a possible career.	<ul style="list-style-type: none">• After having experiences with trapping, and either selling or using the skins for something, students will write about what they feel about trapping as a possible way of living. (5-6)

Suggested Teaching Activities and Resources to Support Key Experiences:

- Character sketch of wolverine as suggested by legends.
- A drum made with a wolverine hide reverberates sound throughout the land for a length of time.

Special Information for the Teacher:



Wolf

"The wolf is about to take your child, hurry up and light the fire." – George Kodakin, April 16, 1991



Primary Objective:

Though the wolf may appear to tolerate people, it is a powerful animal which can be very dangerous. The Dene must remind themselves that the wolf is not a friend, and maintain distance from it. Nonetheless, the wolf is a creature which must be respected.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Be familiar with legends about the wolf.	<ul style="list-style-type: none">• Hear legends and stories about the wolf.<ul style="list-style-type: none">• The man who lit the fire using wolf medicine and lost it.
K-6	<ul style="list-style-type: none">• Be familiar with special beliefs or rules of conduct regarding the wolf.<ul style="list-style-type: none">• The wolf can understand people.• Respect its blood.• Do not take what the wolf kills because it brings bad luck.• Some people may have a spiritual relationship with an individual wolf and, therefore, will not kill that wolf.	<ul style="list-style-type: none">• Hear and retell legends from elders.<ul style="list-style-type: none">• About the wolf that wanted to be a man. (Gwich'in)• About Attaachookaii's wife who was killed by a wolf. (Gwich'in)• How the wolves killed a bear. (Gwich'in)• Hear and retell stories from elders about experiences with wolves.• Hear and learn the traditional sayings, eg. "The wolf is about to take your child - hurry and light the fire."

Wolf

The Land

Gr.

Students will:

- Know the characteristics and behaviour of wolves.
 - Never leave their cubs behind.
 - Attack in packs.
 - Have strong eyesight.
 - Signal to each other with their howling.
 - Can be found where there are lots of caribou (Gwich'in area has many wolves because it is on the migration route of caribou).
 - Where they live and how many cubs they have.
 - They teach their cubs how to survive in the wilderness.
- Know that the Dene value wolf fur for clothing. The long hair of the fur is good around the face as trim to break the wind.
- Be familiar with cautions regarding wolves.
 - If they hang around camps, they can be very sneaky and dangerous.
 - Never take a wolf cub because the mother will follow no matter where you go.
 - Wolves are afraid of fire. A match can fool them.
 - Wolves are not necessarily afraid of people. That does not mean they are friendly. They are not trustworthy. It is important to always maintain distance because they are dangerous.
 - Be able to tell the difference between a wolf and a dog.
- Be familiar with the place of the wolf in the fur trade, past and present.
 - Bounties
 - Prices of fur
- Be familiar with hunting and trapping of wolves.
 - Tracking
 - Skinning
 - Making stretchers

Experiences:

- Students collect stories or observations about wolves from their families and share them with others.
- Since observation of wolves is difficult, after stories from the community are collected and shared, have students watch a film on wolves and their behaviours and habitat.

Wolf

The People

Gr.

Students will

- The wolf is likened to some people. They appear friendly but cannot be trusted. A relationship of distance is maintained out of necessity because it is understood that not all people can be friends.

Experiences:

- Identify and use as a resource person a trapper in the community who is recognized as being able to trap wolf.
- Students will develop individual research skills, report findings and thereby contribute to the group knowledge about the wolf.

The Self

Gr.

Students will

- Know that it is alright to be different and still be a part of the community like the wolf.
- Students will develop a curiosity about the wolf and seek information or skills on their own.

Experiences:

- Have the students discuss how a wolf lives in its own community and relate to personal feelings about being a part of the community, and yet, different or separate.
- Allow students to explore or describe times that they felt separate/different from those around them.
- Leave audio tapes of legends, pictures, books and magazines about the wolf in the library so students can access them on their own.

Suggested Teaching Activities and Resources to Support Key Experiences:

Special Information for the Teacher:



Muskrat

"Muskrat...aab to be named after an animal is such a great honour". – Elizabeth Mackenzie, 1991



Primary Objective:

From a spiritual perspective, the students will learn to appreciate the value of the muskrat to the Dene as the person who reconstructed land and gave it back to the people. The muskrat is also a behavioural model for the students: he is persistent and determined. Students must understand and appreciate the role and place of the muskrat in the Dene world. Students must be given the knowledge and skills to be able to hunt the muskrat. Trapping muskrat is an important part of being a trapper. Learning to hunt muskrat is important because the meat is an important part of food and excellent in terms of nutritional value. Also, by learning how to work with muskrat hides, the students will have skills that can later be used in craftwork or in the fur business. Learning about the muskrat will also help the students to appreciate the muskrat's role in keeping the rivers and lakes flowing.

The Spiritual World

Gr.

Students will:

K-4

- Know that muskrats are the animal that restored the land after a flood. They used just a tiny piece of land to begin with.

K-3

- Know that muskrats are considered clean animals, always washing.

Experiences:

- Hear elders' legends and stories about the muskrat. (K-6)
 - How the land was restored after a flood.
 - Trading of tails between the muskrat and beaver.

Muskrat

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> Muskrats have much will-power and are very persistent. 	<ul style="list-style-type: none"> Retell legends and stories about the muskrat. (2-6)
3-6	<ul style="list-style-type: none"> Muskrats and beavers are brothers. A wise beaver will send its brother, the muskrat, up to the surface to detect danger. They will often share a beaver lodge. 	<ul style="list-style-type: none"> In retelling stories, imitate the muskrat. (2-6)
4-6	<ul style="list-style-type: none"> Know that each community has beliefs about the use of the parts of a muskrat. The students should learn those of their community. <ul style="list-style-type: none"> Muskrat skins around the wrist of babies will help prevent colic. (Dogrib) Muskrat feet on the wrist of a baby will ensure that it grows to be good with its hands. (Gwich'in) Muskrat mouths wrapped around a rock will calm rough waters. (South Slavey) 	
4-6	<ul style="list-style-type: none"> Know that muskrat bones should be disposed of respectfully (on scaffolding). 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
3-5	<ul style="list-style-type: none"> Know characteristics of the muskrat. <ul style="list-style-type: none"> The powerful teeth of the muskrat can cut through 20 cm of ice and are very difficult to pry open once they get hold of something. (If a muskrat bites you, throw a glove or hat at it to distract it.) They eat various kinds of pond vegetation. They live under the shoreline banks throughout the winter. 	<ul style="list-style-type: none"> Observe muskrats in nature. (K-6) Hunt muskrat in different seasons with a trapper. (5-6) Observe a demonstration of skinning and cleaning muskrat. (K-4) Participate in skinning and cleaning muskrat. (5-6) Use muskrat as trim in articles of clothing. (4-6)
4-6	<ul style="list-style-type: none"> Know how muskrats help the land. <ul style="list-style-type: none"> They keep the rivers and lakes flowing. 	<ul style="list-style-type: none"> Learn to use muskrat in various marketable craft items with the cooperation of a local craft shop. (5-6)
4-6	<ul style="list-style-type: none"> Know how muskrats differ by age and sex. 	<ul style="list-style-type: none"> Hear stories from elders and trappers about muskrats and hunting. (4-6)
4-6	<ul style="list-style-type: none"> Know the seasonal habits of muskrat and how this affects hunting techniques. <ul style="list-style-type: none"> In early spring, muskrat are trapped 	

Muskrat

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<p>under the ice. In spring, their houses disintegrate and are rebuilt so the traps must be reset.</p> <ul style="list-style-type: none"> • In late spring, muskrats are hunted by boat in open water. • In late spring, the hides usually have holes resulting from fights. 	<ul style="list-style-type: none"> • Share personal stories about experiences or observation of muskrats. (K-6)
K-6	<ul style="list-style-type: none"> • Recognize landmarks that indicate good muskrat locations. 	
5-6	<ul style="list-style-type: none"> • Recognize signs that indicate that muskrats are present. 	
5-6	<ul style="list-style-type: none"> • Be able to set muskrat traps and call muskrats. 	
5-6	<ul style="list-style-type: none"> • Know about traditional hunting and use of muskrat. <ul style="list-style-type: none"> • Snares, food, drymeat, blankets. • The wealthy used muskrat to line their hats and coats. • When the trapping economy began, muskrat were an important part of the Dene economy. Hides were used like money to trade for goods. 	
5-6	<ul style="list-style-type: none"> • Be able to skin muskrats and clean their hides. 	
5-6	<ul style="list-style-type: none"> • Be able to cook muskrat in different ways (delicious when smoked, then boiled). • Know that a muskrat tail is considered to be a delicacy or special treat. 	
5-6	<ul style="list-style-type: none"> • Be able to sew clothing using muskrat hides. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Be willing to learn from the muskrat. To ensure survival the Dene must work as a team. • Know that, like the muskrat, the Dene are a strong-willed people. 	<ul style="list-style-type: none"> • Work in teams on projects to practise sharing, persistence and patience.

Muskrat

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Know that when the name “muskrat” is bestowed upon an individual in the Dene language, it is an honour. • Know that muskrat hunting requires determination, teamwork, patience. 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Be willing to learn new skills and knowledge related to the muskrat. 	<ul style="list-style-type: none"> • Students demonstrate to parents or other community members their newly acquired knowledge and skills about muskrat. (K-6)
K-6	<ul style="list-style-type: none"> • Reflect on one’s character and compare it with that of the muskrat. 	<ul style="list-style-type: none"> • Think of times each student has been persistent or determined in a task, and share those with the teacher or other students in a sharing circle or in their journals. (K-6) • Identify tasks or times that students will try to be determined or persistent in the future. (K-6) • Use tool to call muskrats.
<hr/> <p><i>Suggested Teaching Activities and Resources to Support Key Experiences:</i></p>		<hr/> <p><i>Special Information for the Teacher:</i></p>



Trapping

"It does not take one day or one trip on a trapline to learn everything about it, but the knowledge is accumulated down through the years."— John Tetso, Trapping is My Life, 1970



Primary Objective:

Trapping has always been a way of life for the Dene. Trapping can be a means of earning or supplementing an income in the North. There are Dene who have trapping skills and knowledge which can be passed on to students so that they too can take advantage of this kind of living if they wish to or have to in the future.

The Spiritual World

Gr.

Students will:

K-3

- Know that the Dene respect the animals which they trap. Out of respect, they traditionally trapped only what they needed.

4-6

- Know the local beliefs and customs regarding the trapping of certain animals and how to deal with the carcasses, skins, etc.
 - Certain animals must not be dispatched by clubbing on the head. Stretchers should not be stepped over. Carcasses must be hung in the bush. (Dehcho)

Experiences:

- Hear elders and others who have had extensive experience with trapping, particularly from long ago. Ask especially how the animals were treated or shown respect. (5-6)

Trapping

The Land

Gr.	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> • Know the kinds of animals that are trapped, know their habits and characteristics, and what their skins or fur are used for. (See sections on various furbearers.) • Identify by the quality of the fur in what season it was harvested. • Identify the seasonal differences of fur. 	<ul style="list-style-type: none"> • Hear the personal experiences of trappers. (K-6) • Spend time on a trapline with a respected trapper. (5-6) • Know how to use bait. (5-6) <ul style="list-style-type: none"> • Prepare bait the traditional way. • Use bait which has been purchased.
4-6	<ul style="list-style-type: none"> • Know what to pack to take on a trapping trip, and how to care for traps. 	<ul style="list-style-type: none"> • Go out on the land with a game warden to examine different ways of trapping. (5-6)
5-6	<ul style="list-style-type: none"> • Be familiar with the land and how to find one's way around it. 	<ul style="list-style-type: none"> • Hear a resource person talk about pelts: quality, prices, etc. (5-6)
5-6	<ul style="list-style-type: none"> • Know how to trap. 	<ul style="list-style-type: none"> • Take pelts to a store and negotiate prices. (6)
5-6	<ul style="list-style-type: none"> • Know how to skin an animal and dry the skin with a stretcher. Know how to make the right kind of stretcher for different animals. 	<ul style="list-style-type: none"> • Watch demonstration of skinning, and apply/practise the skills involved. (5-6)
6	<ul style="list-style-type: none"> • Know how to prepare furs for trade, who the buyers are, and what the value of the furs is. 	<ul style="list-style-type: none"> • Examine a film about the activities of Greenpeace and discuss issues and the implications of their methods. Write letters to Government officials reflecting discussion. (6)
6	<ul style="list-style-type: none"> • Know how to tan and sew skins. 	<ul style="list-style-type: none"> • Have someone from the Hunter and Trappers Association come to talk to students about being a trapper. (6)
5-6	<ul style="list-style-type: none"> • Know the kinds of laws (traditional and current) which regulate trapping (i.e. traditionally it was an extreme offence to take a pelt from another's trapline). 	<ul style="list-style-type: none"> • Discuss land use through hunting and trapping, and their implications for land claims. (7-9)
5-6	<ul style="list-style-type: none"> • Know the difference between modern traps and traditional capture methods such as snares and deadfalls. 	<ul style="list-style-type: none"> • Research the lifestyles of other people who harvest furs.
4-6	<ul style="list-style-type: none"> • Know that there are cycles in populations of fur bearing animals. They tend to become fewer in number and become plentiful again after several years. 	
4-6	<ul style="list-style-type: none"> • Understand ways in which trapping is important to the local economy. How many people trap? How much fur is sold, and how much is kept for personal use? 	

Trapping

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Be familiar with how trapping began in the local area and in the North generally. Understand the kinds of changes that affected the Dene with the introduction of trapping. (Dehcho: In the beginning of the fur trade, there was no money. Fur was traded for food supplies or materials such as guns and tea.) 	
5-6	<ul style="list-style-type: none"> • Be familiar with the position of the anti-fur trapping movements. • Identify other people in the world for whom trapping is a lifestyle. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know who in the community are considered trappers and learn from them. 	<ul style="list-style-type: none"> • Show respect to trappers who are teaching skills on the trapline. (5-6)
5-6	<ul style="list-style-type: none"> • Work with others on a trapline and take responsibility for some part of it. 	<ul style="list-style-type: none"> • Take personal responsibility for some tasks while on the trapline. (5-6)
5-6	<ul style="list-style-type: none"> • Recognize the hard work involved in trapping in the bush. People cannot be lazy or neglect their equipment. • Know that trappers must respect the traditional trapping area of others and inform them if they want to use another's territory. • Recognize the other land survival skills required of a successful trapper (i.e. hunting skills, fishing skills, location of cabins in trapping areas, awareness of animal behaviour, knowledge of plants for medicine, weather forecasting). 	

Trapping

The Self

Gr. *Students will:*

- 5-6 • Be willing to listen, watch, follow instructions and learn from a trapper while on the line without being impatient or lazy.
- 5-6 • Be able to identify more strongly with the land as a result of being on it to trap.

Specific Expectations from "The Land" Component of Trapping:

- Know what to pack to take for trapping, and how to care for traps. (4-6)
 - Gun, traps, rabbit snares, babiche, fish hooks, ropes, food supplies, net, bullets, axe, matches, snowshoes, sled, ice chisel, planer, drying racks, candles, bed roll, spare parts for skidoo, battery, screwdriver and wrench
- Identify different kinds of traps and their uses. (4-6)
- Recognize tracks of fur-bearing animals. (3-6)
- Know where to set traps for specific animals. (5-6)
 - Cover trap with grass.
 - Marten may be found where squirrel dens are.
 - Muskrats can be attracted by whistling to them.
 - Otters can trick you into going on thin ice.
 - Muskrats trapped near streams and checked every night.
- When to trap each kind of animal. (5-6)
- When to check traps. (5-6)
 - When there are a lot of tracks, check within a day of setting the trap.
 - Foxes are easy to trap because they are meat eaters but the traps must be checked at short intervals so other meat eaters will not get them first.

Experiences:

- Keep a daily journal while on the land: write about activities, what you learned, what you want to learn or do, about the land and your feelings. (5-6)

Suggested Teaching Activities to Support Key Experiences:

- Resources:
 - Dene Nation, *"This Land is My Life"*
 - Johnny Tetso, *"Trapping is My Life"*
 - Renewable Resources, *"Trapline Lifeline"*
 - Renewable Resources, *"A Way of Life, Let's Go Trapping"*
- Make a display of different pelts. These might be obtained from Renewable Resources.
- Identify and map traditional areas of family trapping (information can be obtained from band office).
- Make plaster casts of the tracks of animals which are trapped by the Dene.

Trapping

- What kind of bait to use. (5-6)
 - Caribou fur or fish can be used to bait marten traps.
 - Perfume, bright string, fish or mice can be used to bait fox.
 - Fox traps can be set in four corners with bait in the middle.
 - Animal carcasses can be used for bait.
- What kinds of animals can spoil your traps (wolves, ravens, whiskey jacks) and how to prevent this. (5-6)
- Where and how to travel in different seasons and how to set traps. (5-6)
- Snaring rabbits for food on trapline. (4-6)
- Safety practices.
 - Never go too close to an animal with your snowshoes on because they can catch the shoes.
 - Certain animals can have fleas so take care in handling them.
 - Approach a trapped animal with care.



People



Family

*"We listened to our parents, our grandparents and to the elders.
We listened to our family, in the old days." – Marie Cadieux, April 16, 1991*



Primary Objective:

Traditionally, the extended family was the basic unit of survival in Dene culture. The extended family is still important to the Dene today. Students will develop a clearer understanding of the role the family plays in shaping the identity of individuals. This will also help them understand their own role as family members. Knowing bloodlines is important because it enables people to avoid marrying close relations.

The Spiritual World

Gr. Students will:

- K-6* • Understand that each of us belongs to our own family as well as to bigger families made by the Creator: community, tribe, Dene Nation, world.
- K-6* • Understand that members of families have special talents that are given them from the Creator.
- 5-6* • Know that spiritual knowledge is passed on through special families.
- Understand that reincarnation of deceased family members can occur.

Experiences:

- Have students identify and describe through research the ways in which special talents were passed to the next generation within a family (learning as an apprentice).
- Respect the reincarnated person in the same manner as if he/she were the deceased.
- Listen to stories and recall special deeds of deceased family members.
- Research the life of a deceased family member and share information with others.

Family

The Land

Gr.

Students will:

4-6

- Know that the Dene were able to survive on the land by working together as a family. Family members helped each other.
- Know that the family members trusted each other and put the family needs ahead of their own needs.
- Know that family members helped each other.

Experiences:

- Research where families have tended to camp and hunt for as far back as can be recalled. (5-6)
- Hear stories and legends about how people trust or depend upon their family members. (K-6)
- Research stories about how family members have helped each other. (3-6)
- Visit a family campsite and observe how things have been left for the people coming next: moss and wood gathered, things left tidy. (K-6)
- When using a campsite, ensure that things are left in good condition for the next family coming in.

The People

Gr.

Students will:

K-6

- Know members of one's nuclear and extended family.

K-6

- Identify proudly with one's family.

K-6

- Know that family members should work together to make the work easier.

K-6

- Know that family members must share and support one another: that in order to receive, one must give.

K-6

- Teach things to younger members of the family.

K-6

- Learn things from other members of the family.

K-3

- Know that the family is extended through marriage.

Experiences:

- Research family history and traditional names and relations.
 - Immediate family (K-3)
 - Extended family (4-6)
- Research the origin and significance of family names that are no longer commonly used.
- Have students write letters to government offices to lobby for the use of native names. (5-6)
- Encourage family reunions. (K-6)
- Plan a school picnic on the land with families of children in the class. Prior to picnic have the students discuss roles and responsibilities within their families. (K-6)

Family

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
2-6	<ul style="list-style-type: none"> • Know that the family is also part of a larger community. A community is made up of family groups which work together and enjoy one another. 	<ul style="list-style-type: none"> • Think of ways to support or help family members, and follow-up. (K-6)
4-6	<ul style="list-style-type: none"> • Know how to deal with children who have lost their families. 	<ul style="list-style-type: none"> • Identify a family member who is able to do something special. (K-6)
4-6	<ul style="list-style-type: none"> • Know how people in the past survived by working together and trusting one another as a family unit. 	<ul style="list-style-type: none"> • Discuss what it means to “stay family” through changes. (K-6)
3-6	<ul style="list-style-type: none"> • Accept traditional names with pride. • Understand that historic events impacted significantly on the lives of the Dene (i.e. flu epidemic, TB epidemic). 	<ul style="list-style-type: none"> • Research how events such as epidemics affected former and present generations of family (i.e. interfered with transmission of knowledge).

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Students will articulate the value of belonging to their own family. 	<ul style="list-style-type: none"> • Have students identify and describe a person or persons in their family whom they consider to be a model. (K-6)
K-6	<ul style="list-style-type: none"> • Students will come to understand how important it is for them to take their role in their families responsibly. 	<ul style="list-style-type: none"> • Have a special sharing time each day where children talk about what special things or changes happened in their family, or to their family. (K-3)
K-6	<ul style="list-style-type: none"> • Accept that they are an important part of their own families. • Realize that the actions/attitudes of one member of a family will reflect on the entire family. 	<ul style="list-style-type: none"> • When traumatic things happen to a student’s family, involve an appropriate counsellor or resource person to talk to the student and to have class discussions or projects. (K-6) • Make a special effort to use resource people who are a part of the students’ families. (K-6) • Use peer-pair counselling as a way of getting individual students to work through their relationships with their families. (K-6)

Family

Suggested Teaching Activities and Resources to Support Key Experiences:

- Have students use fan-folded cut-out people to show the kinds of families they belong to. (K-3)
- Identify children in class or in school who come from families that regularly go out on the land. Study what these families do: roles, activities, relationships. (K-6)
- Work on a “HOME” project where students identify people who live in their homes, describe them, and describe what they do together. (K-3)
- Talk about personal feelings when someone in the family leaves. Imagine what it is like for others in the family when you are not there. (K-6)
- Map traditional family camp areas. (5-6)
- Invite family members into the classroom: big sister day, little brother day, etc. Play games, have tea. (K-6)
- Make a class graph of family sizes. (3-4)
- Each student will make a pictorial or written report on a family member who is considered to be a model. (K-6)

Special Information for the Teacher:



Grandparents

*There is a saying: "By living with a child your hands will stretch into the future."
For the grandparent it ensures that their knowledge, skills, and values will live on
in new generations. For the youngsters the nurturing and loving relationship will give them
a strong sense of identity and self-worth. – The Elders*



Primary Objective:

Students should know about the traditional role of grandparents in Dene cultures, and how important they are for transmitting the knowledge, skills and attitudes of our ancestors. Our importance comes from the grandparents and because of them our minds become stronger and stronger. Students should learn correct behaviour with grandparents and know the importance of having a good relationship with them.

The Spiritual World

Gr.

Students will:

4-6

- Respect grandparents as transmitters of knowledge from great grandparents and ancestors. Their words are strong because they come to us from very long ago.

5-6

- Realize that our identity and importance come from them.

Experiences:

- Invite grandparents into school for tea, stories, performances and treat them with respect. (K-6)
- Invite grandparents as resource people for other thematic units and treat them with respect. (K-6)

Grandparents

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that grandparents teach good living habits. 	<ul style="list-style-type: none"> • Hear stories about grandparents and their relationships with their children. (K-6)
4-6	<ul style="list-style-type: none"> • Know the spiritual value of preserving the cultural activities of their ancestors as learned from their grandparents: <ul style="list-style-type: none"> • identity • spiritual strength given by the land, replacing fear of or indifference to the land • spiritual powers through knowledge of ancestors 	<ul style="list-style-type: none"> • Hear legends about old people or grandparents. (K-6) • Of the old man who tried to kill a bull with his bare hands. The lesson is that old people are always learning, and they can still make mistakes.
5-6	<ul style="list-style-type: none"> • Respect grandparents as being able to predict future using good medicine. 	<ul style="list-style-type: none"> • Learn prayers from the elders. (K-6)
K-6	<ul style="list-style-type: none"> • Learn to pray from and for their grandparents. 	
K-6	<ul style="list-style-type: none"> • Learn from grandparents the cultural laws (taboos) for being on the land. (See other thematic units for specific cultural laws.) 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Begin to realize and appreciate how much their grandparents know about the land and hunting for food. • Realize and appreciate how much grandparents know the language of the land. • Realize and appreciate how much grandparents know about the history of the land. 	<ul style="list-style-type: none"> • Have a grandparent come into the class and use a map to identify water routes that were used by surrounding tribes, their traditional place names, and stories about the land. (5-6) • Have a writers' workshop with a grandparent, produce a book of places, paths and stories. (5-6) • Use grandparents as resource persons when learning land skills in other thematic units. (K-6)

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know how Dene view grandparents. <ul style="list-style-type: none"> • Known as <i>ʔehtsée</i> (the "nicest old man"). 	<ul style="list-style-type: none"> • Have students think of individual study projects to do with grandparents. (K-6)

Grandparents

Gr.	<i>Students will:</i>	<i>Experiences:</i>
6	<ul style="list-style-type: none"> • Known as fun-loving, adventurous, good, hard working, caring, and loving. • Know that grandparents are the best Dene teachers. <ul style="list-style-type: none"> • Have retired from everyday pursuits and can take time to demonstrate all that is necessary. • Have the broad perspective that age gives, making their wisdom very valuable: teaching about marriage, advising on every day living, etc. • Are not as judgmental about students' efforts as the parents. They accept whatever effort is given, and children react by wanting to please and give their best effort. • Have good language skills and are good language models. • Have special skills which could be passed down to the next generation. 	<ul style="list-style-type: none"> • Buddy up with an elder in an extended care home. (K-6) • Prepare "Elder of the Week" biographies for use in local radio broadcasts, or as poster displays at school. At the end of the year gather the biographies together and produce a book. (5-6) • Send radio messages to grandparents. (K-4) • Grandparents week, students make goodies for their grandparents. (K-4) • Invite grandparents and provide feast, plays and songs. (K-6) • Display pictures of grandparents using Dene names, and have their grandchildren listed beneath them. (4-6) • Research own grandparent's background and bring to school. (4-6) • Gather photos of grandparents as children, young adults and older people. (K-4) • Prepare information for grandparents about other grandparents of the world. (5-6) • Interview a grandparent about life styles in the old days. (4-6) • Have the grandparents teach how to play traditional card games. (3-6)
K-3	<ul style="list-style-type: none"> • Know that any elderly person is considered a grandparent. 	
K-6	<ul style="list-style-type: none"> • Be familiar with and appreciate the ways of oral tradition as practised by grandparents. <ul style="list-style-type: none"> • Good storytellers • Take their time in telling a whole complete story 	

The Self

Gr.	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> • Be willing to behave properly in the presence of grandparents. 	<ul style="list-style-type: none"> • Have students think of individual study projects to do with grandparents. (K-6)
K-6	<ul style="list-style-type: none"> • Be willing to be with and care for grandparents. <ul style="list-style-type: none"> • Cook and clean for them and help in any way. • Enjoy their company. 	<ul style="list-style-type: none"> • Take time to play games, checkers, cards with grandparents. (K-6)

Grandparents

Gr.

Students will:

4-6

- Recognize the value of the advice of grandparents on matters which concern the students.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Resources:
 - Grades 4, 5, 6 main reader
 - Fort Resolution elders' books
 - Gwich'in elders' books
 - Fort Providence elders' book

Experiences:

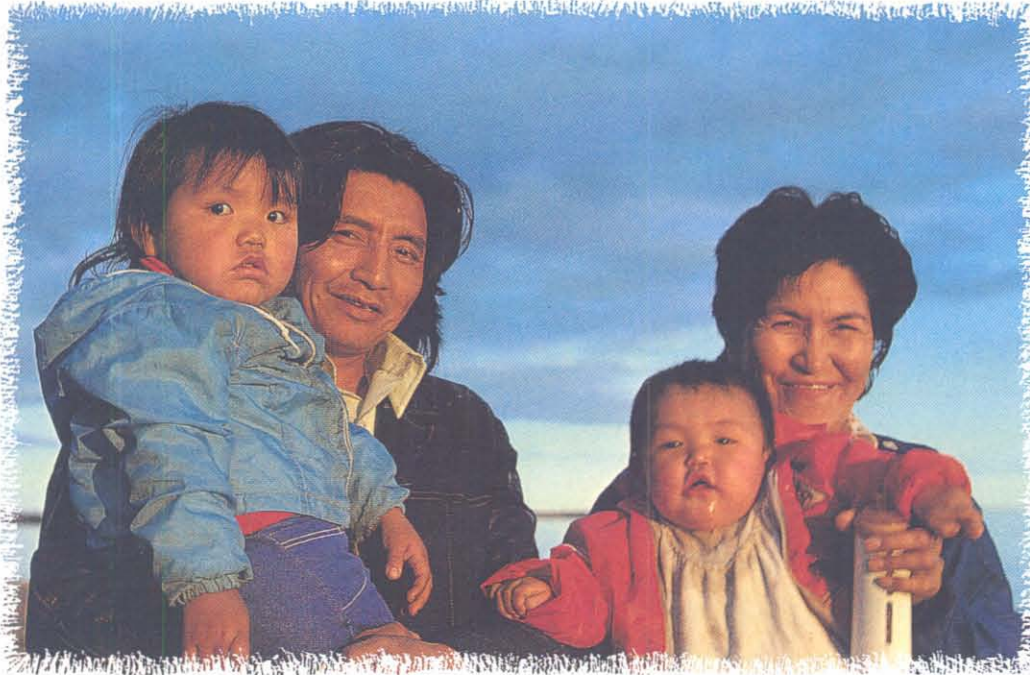
- Students write about how they would like to be as grandparents in the future, what their role would be, their behaviour, their feelings. (4-6)

Special Information for the Teacher:



Parents

*"If you don't have respect for your parents you can't have respect for yourself."
– Elizabeth Mackenzie, D line workshop, January, 1991*



Primary Objective:

Parenting is an important part of a Dene child's development. From the Dene parents come the values, teaching and perspective of a Dene society. Students will learn about the traditional Dene way of parenting, and also begin to explore new ways of parenting based on today's needs. Before students can choose the way they will be parents, they have to know the way it used to be.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none">• Respect and honour parents.	<ul style="list-style-type: none">• Listen to parents tell stories that teach lessons about behaviour. (K-6)
<i>4-6</i>	<ul style="list-style-type: none">• Learn ancestral values, teachings and perspective of Dene society from parents. Learn these through stories and legends.	<ul style="list-style-type: none">• Hear legends with lessons about parents. (K-6)
<i>K-6</i>	<ul style="list-style-type: none">• Learn prayers from parents.	<ul style="list-style-type: none">• Legend of Dziliho and how his mother failed to provide. Because his mother refused to give him snowshoe bindings, he had to stop and re-tie his short laces and was killed by a pursuing enemy. As a result his mother had no one left to provide for her.

Parents

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
		<ul style="list-style-type: none"> • Legend of the young boy who was raised by a wolverine, to teach the importance of bonding between a father and son. • Have each child bring to class a prayer/knowledge taught him/her by their parents. (K-6)

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that the traditional role of parents was to teach survival on the land. 	<ul style="list-style-type: none"> • Organize a family-based spring or fall camp. Explain to students why discipline was required traditionally when on the land. Ask students to adhere as much as possible to traditional family behaviour while at camp. Explain the purpose of this camp to the parents as well. (4-6) • Observe nature films showing bears with their cubs, beavers with their kits, etc. and have students notice that all parents discipline their young ones. It is necessary and natural in order to teach the young ones to survive. (K-4)
K-6	<ul style="list-style-type: none"> • Know what traditional discipline consisted of. <ul style="list-style-type: none"> • What parents expected of their children. • What children expected of their parents. 	
4-6	<ul style="list-style-type: none"> • Know consequences of obedience and disobedience. <ul style="list-style-type: none"> • Survival in the world • Avoid trouble • Happy life 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Be aware that the advice parents offer is based on many years of experience. • Know that parenting was traditionally done by the extended family including grandparents, uncles, aunts. 	<ul style="list-style-type: none"> • Create conditions that will enable bonding between children and parents. <ul style="list-style-type: none"> • Invite parents to class to help with teaching or reviewing lessons. (K-3) • Invite members of extended family to school in order to appreciate and learn from their special skills. (K-6) • Ask parents to bake cakes for children's birthdays. (K-3)
K-4	<ul style="list-style-type: none"> • Parents were not always available because they were very busy getting food. 	
K-4	<ul style="list-style-type: none"> • Children learned from others in the camp who had special skills. 	
5-6	<ul style="list-style-type: none"> • Group parenting frequently occurred when men had more than one wife. 	

Parents

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> • Know that traditionally, the father was in charge of the training of sons. The mother would not get involved when the father disciplined his son. 	<ul style="list-style-type: none"> • Have students write a letter to parents telling them of their school activities as a means of increasing communication. (4-6)
K-4	<ul style="list-style-type: none"> • Know that traditionally, the mother was in charge of the training of daughters. When the mother disciplined a daughter, the father would not become involved. 	<ul style="list-style-type: none"> • Compare roles of parents today and yesterday. (5-6)
4-6	<ul style="list-style-type: none"> • Understand that speaking in the Dene language enables better communication with parents and grandparents. 	<ul style="list-style-type: none"> • Study the history and practice of polygamy in other cultures. (6)
6	<ul style="list-style-type: none"> • Be aware of the effect of government and schools on parenting roles. <ul style="list-style-type: none"> • Parents decide that their children go to school instead of staying at home to learn traditional skills. 	<ul style="list-style-type: none"> • Compare traditional Dene families with families of other traditional cultures. (4-6)
K-4	<ul style="list-style-type: none"> • After parents have raised their children, there is an expectation that children will care for their parents. 	
5-6	<ul style="list-style-type: none"> • Identify how families have changed since traditional times and how this might affect ways of parenting. <ul style="list-style-type: none"> • Single parents • Divorced parents • Separated parents • Teenage parents • Mixed marriages 	
6	<ul style="list-style-type: none"> • See how the traditional ways can be changed to meet today's needs, and see how today's ways of parenting can be changed to be closer to traditional values. 	
4-6	<ul style="list-style-type: none"> • Know that families in storybooks are not necessarily what Dene families are like, and that the ways of Dene families are not wrong. 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Show respect by helping parents and grandparents in various ways, listening to 	<ul style="list-style-type: none"> • Try new ways of interacting with their families to show what they have

Parents

Gr. *Students will:*

- their advice and hearing their stories, learning their language.
- K-6 • Show respect for other parents and elders.
- 3-6 • Accept parental discipline more readily.
- 3-6 • Make an attempt to speak in the Dene language to facilitate communication between self and parents or grandparents.

Traditional Behaviour/Family Relationships:

Parenting: Traditionally, parents used knowledge given by ancestors. Children were taught as soon as they could talk. Repetition was very important. It was felt that to be without parents was to be lost. The major role of parents was to teach survival skills. Discipline was very important. In the past, the Dogrib parents did not spoil their children. They didn't believe in making a bed for their children. They believed that that would cause children to be disobedient. Parents always pushed children to their limit to achieve their goal.

- Parents give advice in marriage.
- Parents should always tell stories about how they were raised and about their grandparents. Parents should always teach children their mother tongue.
- Parents teach children how to survive, the difference between right and wrong, and prayers.

As parents, you should never give up on your children when teaching.

Role of Dene father: The father is in charge of the son's training. The mother does not get involved when the son is being disciplined by the father.

- Fathers have to teach their boys how to survive on the land (kill an animal, skin fur, make tools, etc).

Experiences:

- learned, and see the value in some aspects of the traditional ways of parenting. Record results in personal journals or at circle sharing time. (K-6)
- Have parents report on efforts of student at home. (K-6)
- Have students self evaluate how well they have listened to their parents and cooperated during a given week.

Role of Dene mother: The mother is in charge of the daughter's training. The father does not get involved when the daughter is being disciplined by the mother.

- Mothers taught cooking, cleaning, sewing, fixing a hide, etc.

Role of Dene child: The Dene child should learn to honour parents in special ways, respect the traditional role of parents and grandparents, and learn good parenting skills. Children should help their parents voluntarily and look after their well-being in later years. A child who does that will never be poor or sick.

- Speak in parents' language.
- Identify what is good/bad parenting.
- obey parents, listen to their advice, never talk back.
- Always show affection for your parents.
- Spend time with parents, hear their stories, learn their language.
- Help parents by washing dishes, sweeping floor, chopping wood.

Parents

Expectations of Parents: After raising children, parents expect their children to take care of them.

Changes

- single parents
- separation
- mixed, inter-racial marriages
- divorce
- teenage parents

Attitudes

- Historically, girls do not have as much freedom.
- Historically, parents are easier on boys because of the physical work done by boys.
- Parents in the past were stricter than in today's society.

Suggested Teaching Activities and Resources to Support Key Experiences:

Special Information for the Teacher:



The Child

"It was said that one day a Child will be born among the Dene who will change the world. This child will be born with a drum held in his hands. He will help us to regain our strength as a people." – (Izi) Joe Naedzo, The Sahtuotine Long Ago, 1991



Primary Objective:

It is hoped that through the development of this curriculum the children will realize how valuable they are to the Dene culture, elders and people. Students should learn how children were viewed and brought up traditionally. They should evaluate child-rearing methods in the past, and compare them with present methods. They will understand the importance of sharing, being self-disciplined, and learning from their elders.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that the Dene believe that children are a direct link to the Creator. (K-6) 	<ul style="list-style-type: none"> • Hear stories from elders about what the child means to the Dene. (K-6)
K-6	<ul style="list-style-type: none"> • Know that children are born complete and perfect. 	<ul style="list-style-type: none"> • Hear legends about babies. (K-6) <ul style="list-style-type: none"> • The raven who became a baby.
5-6	<ul style="list-style-type: none"> • Know that people who are able to maintain childlike innocence go to the Creator. 	<ul style="list-style-type: none"> • Birthmarks are caused by unborn children throwing mud and pushing at each other. This is done out of an eagerness to be born first.
2-6	<ul style="list-style-type: none"> • Know that elders refer to children as extensions of their walking sticks. 	

The Child

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that it is the job of each child to become what he or she was meant to be upon birth. Each child is born with a definite personality and talents. 	
K-6	<ul style="list-style-type: none"> • Know that grandparents traditionally named a child and gave it a song based on what they perceived the child's personality to be. • Be familiar with local beliefs about babies and children. (4-6) <ul style="list-style-type: none"> • Children should not be kissed on the palm of their hand or they become lazy. (Déljine) • Caps left on children slow down their development. • Children do not have a clear perception of danger. • If a child has growing pains during periods of rapid growth, coal marks are put on the bottom of its feet and they are placed next to a fire to remove the pain. • Children should not be kissed on the soles of their feet as it affects the feelings in the bones. • Know that a willow placed in a sled/boat on a child's first ride, ensures that they sleep or remain calm on the journey. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> • Know that traditionally, babies were kept in bags which restricted movement to prevent overactive children. Toddlers' snowsuits were made with the wrists and ankles sewn shut to restrict movement. 	<ul style="list-style-type: none"> • Hear stories from elders about their childhood and how they learned their skills. (K-6)
K-3	<ul style="list-style-type: none"> • Know that traditionally, moss was gathered by men and women in the fall, enough to last the winter. This was used for diapers. 	<ul style="list-style-type: none"> • Attempt to learn some skill or do some work that traditionally, children were able to do at the same age.

The Child

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the levels of skill and kinds of work traditionally done by children of their age. 	
4-6	<ul style="list-style-type: none"> • Know that traditionally discipline was important. Children were not spoiled for fear they would become disobedient. 	
4-6	<ul style="list-style-type: none"> • Know that young people were traditionally given rigid and stringent training. <ul style="list-style-type: none"> • Young people were pushed to their limit to achieve their best. • Young men lived about 1 km from camp until they were married. They spent their leisure hours engaged in traditional games of strength or skill such as running at -50 C without footwear. 	
K-6	<ul style="list-style-type: none"> • Know that they should help their parents with routine household duties. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that children were taught skills as soon as they could talk. 	<ul style="list-style-type: none"> • Use traditional expressions of encouragement with children.
K-6	<ul style="list-style-type: none"> • Know that young children were traditionally brought up by their grandparents because the parents were kept very busy with the daily chores of survival. <ul style="list-style-type: none"> • Grandparents taught daily camp skills to children (gathering wood, spruce boughs, getting water, cleaning fish, snaring rabbits). • Boys slept with grandfathers, girls with grandmothers to encourage visions. • Grandparents tended to be patient because they had more time. They taught children to be patient and to finish a task. • Grandparents encouraged children to learn skills but also to use their minds in whatever they were doing. 	<ul style="list-style-type: none"> • Hear stories told by elders about their childhood. (K-6) • Play traditional children's games and sing traditional children's songs. (K-4) • Play traditional games of skill and endurance. (5-6) • Engage in various work activities following the traditional models of behaviour. Students should be aware of the kind of self-discipline the children had while undertaking those activities. (K-6)

The Child

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Know that young men were traditionally given individual training depending on what seemed to be their talent or strength. 	<ul style="list-style-type: none"> • Have students identify people (role models) they admire and explain why. • Compare child-rearing methods of the past and present, and recognize old ways still in use today. (4-6) • Have students identify their role in the family.
K-6	<ul style="list-style-type: none"> • Begin to interact more frequently with elders or grandparents. Behave in an appropriate way in the company of elders. 	
K-6	<ul style="list-style-type: none"> • Be aware that what is considered appropriate behaviour for children in other cultures is not necessarily applicable to the Dene (focusing attention on oneself by raising one's hand in school). 	
K-6	<ul style="list-style-type: none"> • Be aware of people outside their families and what can be learned from them. 	
K-6	<ul style="list-style-type: none"> • Understand their roles in the family and participate in household or camp chores. 	
K-6	<ul style="list-style-type: none"> • Know that they should spend time with parents to hear stories or learn language. 	
K-6	<ul style="list-style-type: none"> • Know that they should show affection and respect to parents. 	
K-6	<ul style="list-style-type: none"> • Listen to the advice given by parents without talking back. 	
4-6	<ul style="list-style-type: none"> • Be familiar with missionary schooling and the hardship experienced by children: being separated from their families, not allowed to speak their native language, etc. 	
3-6	<ul style="list-style-type: none"> • Be familiar with how orphaned children were handled. 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Become aware how much children are valued by their parents and other adults. 	<ul style="list-style-type: none"> • Make a list of the positive traits or skills of each child, compiled by the parents, teacher and other students. (K-6)
K-6	<ul style="list-style-type: none"> • Be familiar with various circumstances where personal needs must come second to group needs. 	

The Child

Gr.

Students will:

- K-6 • Know the kinds of skills or talents that are helpful to the family or community, and try to develop those skills for the sake of the group, not just for personal profit.
- 4-6 • Understand and be willing to accept personal responsibility in learning Dene ways from elders.
- 2-6 • Judge for themselves time well spent.
- K-6 • Accept and feel good about their own bodies.
- K-6 • Be aware of personal feelings and be able to share these with others.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Brainstorm with students about why a particular skill such as sewing was important to the survival of the group. (4-6)
- Write biographies of elders and stories about their childhoods. (3-6)
- Plan and participate in a children's concert based on traditional stories, games, and songs to share with parents, grandparents and elders. (K-6)
- Organize an "Honour the Child" week in the school or in cooperation with the community. Have students collect quotations from elders about children to use for making posters. Study children around the world. Have students collect traditional games, toys, clothing, etc. to set up a display. Learn traditional children's songs. (K-6)

Experiences:

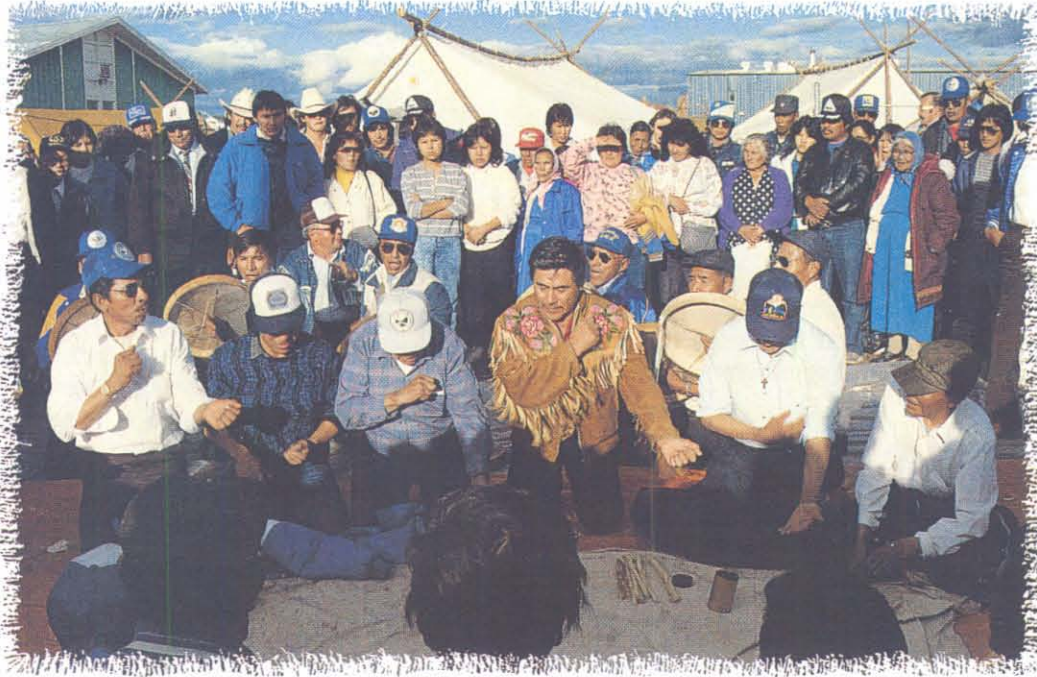
- Make a list of personal strengths and weaknesses, skills or talents. Identify skills or interests to develop in the future. (K-6)
- Take time for each student to reflect on how he or she spends his or her free time. Discuss whether it is time well spent. (2-6)
- Employ activities from the Health curriculum concerning bodily awareness and acceptance. (K-6)
- Help students make lists of things they like to do when they feel a certain way. (K-6)
- Institute peer counselling in the school or a buddy system where younger children are matched with older ones to enable them to help one another and become familiar with each other. (K-6)

Special Information for the Teacher:



Tribes

"A handshake of greetings makes you feel like you've been there before and it invites and welcomes the newcomer to the history and the community." – George Marlowe, April 5, 1990



Primary Objective:

The Dene tribes together have used one land since time immemorial. They and the Inuit are the indigenous peoples of the Northwest Territories. The Dene tribes, though different in many ways, have had very similar lifestyles and all consider themselves a part of the Dene Nation. Students should understand the long history of their people as told by their elders.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none">• Be familiar with stories about how the tribes began.	<ul style="list-style-type: none">• Hear local creation legends and stories (how the world and all of its different people and languages began). (K-6)
5-6	<ul style="list-style-type: none">• Be familiar with similarities and differences in spiritual beliefs of the Dene tribes.	<ul style="list-style-type: none">• Learn from elders how to pay respect when travelling, and when entering the land of other tribes. (4-6)
6	<ul style="list-style-type: none">• Respect the differences in beliefs or practices.	<ul style="list-style-type: none">• Welcome new people into the school and community (staff, students). (K-6)
4-6	<ul style="list-style-type: none">• Know how to pay respect when entering the land of another tribe.	

Tribes

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> Identify and be familiar with the general geography of the different Dene tribes. 	<ul style="list-style-type: none"> Research stories about the history of different Dene tribes and their hunting territories. (5-6)
5-6	<ul style="list-style-type: none"> Understand the concept of indigenous people: that the tribes together have used the land since time immemorial. They have shared one land with each other and shared the land's resources with the animals. 	<ul style="list-style-type: none"> Learn Dene names for different communities. (4-6)
5-6	<ul style="list-style-type: none"> Be familiar with and appreciate the similarities and differences in the economic bases of the different tribes: what they hunted, where, tools used, etc. 	<ul style="list-style-type: none"> Identify, show and talk to classmates about artifacts from other tribes (clothing, tools, samples of language, etc.). (4-6)
4-6	<ul style="list-style-type: none"> Be familiar with and appreciate the craft forms and design concepts of other tribes. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-2	<ul style="list-style-type: none"> Identify the Dene tribes from which students come. 	<ul style="list-style-type: none"> Students use the radio to create community enthusiasm and awareness. (Report events, give news, tell stories, educate on interesting matters.) (4-6)
K-3	<ul style="list-style-type: none"> Identify the five major Dene tribes. 	
5-6	<ul style="list-style-type: none"> Be familiar with and appreciate each of the tribes for the games they play, their singing and dancing, their language and legends. 	<ul style="list-style-type: none"> Have the game warden set up a bush radio so that students can listen to people from the community who are out hunting. (5-6)
3-5	<ul style="list-style-type: none"> Know that today, because of intermarriage, tribes are no longer as distinct as they once were. 	<ul style="list-style-type: none"> Hear stories from elders about experiences from long ago when people from different tribes would come together for different reasons. (K-6)
5-6	<ul style="list-style-type: none"> Look for commonalities among tribes. 	
4-6	<ul style="list-style-type: none"> Know that children from different tribes are brought up believing and learning in slightly different ways, but that all ways are good. 	<ul style="list-style-type: none"> Identify people they know and the tribes they represent. (2-6)

Tribes

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
6	<ul style="list-style-type: none"> • Be familiar with the ways in which historically the tribes traded with each other, made alliances, learned from each other. 	<ul style="list-style-type: none"> • Research family trees to see which tribes students are related to by marriage. (2-6)
5-6	<ul style="list-style-type: none"> • Be familiar with the great leaders of each tribe. 	<ul style="list-style-type: none"> • Organize student exchanges with other tribes. Incorporate a formal welcome, and celebrations which include the customs and games of both tribes. Expand to include the Navajo nation. (4-6)
4-6	<ul style="list-style-type: none"> • Know that when tribes come together they celebrate their reunion. 	<ul style="list-style-type: none"> • Organize tribal (rather than regional) friendship games. (5-6)
4-6	<ul style="list-style-type: none"> • Be involved in projects which bring people of different tribes together. 	<ul style="list-style-type: none"> • Learn about other tribes by inviting members to talk about drumming, language or dialect differences, designs and crafts, cooking, etc. Also learn from each other about travel routes used in common for hunting. (4-6)
6	<ul style="list-style-type: none"> • Begin to learn the language of another tribe. 	<ul style="list-style-type: none"> • When people from other tribes come to the school to do presentations or to visit, greet them properly. (3-6)
5-6	<ul style="list-style-type: none"> • Know that in order for the Dene to survive, all tribes must work together as one community. • Know that, in order for the Dene to survive, they need people of the world to work together with them to survive. 	<ul style="list-style-type: none"> • Listen to stories of elders from other tribes by exchanging tapes. (5-6) • Reporting how personal ideas about other tribes have changed. (5-6)

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Be aware of personal prejudices, hatreds, judgments made about other tribes, and understand the value of acceptance and pride in being Dene together. 	<ul style="list-style-type: none"> • Have students examine evidence of prejudice.
2-6	<ul style="list-style-type: none"> • Identify someone from another tribe that students can befriend and from whom they can learn something about the other tribe. 	<ul style="list-style-type: none"> • Correspond with an individual from another community.

Tribes

Suggested Teaching Activities and Resources to Accompany Key Experiences:

- Identify the communities and approximate geographical areas/locations of the tribes. Identify similarities and differences in the hunting practices and other economic activities, past and present.
- Map Dene language areas and the various communities.
- Dramatize or role play how to greet visitors from other tribes or lands. Make sure the proper greetings are used.
- Be penpals with students from other tribes. Exchange photos, videos and books about people from your respective tribes.
- Research the history of the Dene Nation.
- Research goals of other indigenous groups and identify common goals among all.

Specific Information from Délne:

- The real traditional Dene were called Ts'ineke.
- It is believed that because of wars, people dispersed from this mother group and became 3 different tribes: the Sahtuot'ine, the K'achot'ine and the Ts'oot'ine. Those divided into 100 or more separate groups, but when the treaty parties (Treaty 8 and Treaty 11) came, tribes were created from them.
- At the time that Akaitcho and Edzeho made peace, the Sahtuot'ine and the K'achot'ine were hunting caribou on the barrenlands. The Chipewyans were also hunting caribou on the barrenlands in close proximity to the Sahtuot'ine. There are many tribal stories told about these tribes at that time.
- Legend from William Sewi: When the world was new, the Dene people were all one. There were a lot of people on the Barrenlands without any food. There were two children who got a whiskeyjack and one ate a bigger piece than the other. This caused an argument amongst the people and caused the breakup creating different people and languages.
- Legend from George Kodakin: Story explaining how the Inuit began.



Birth and Death

"In those days if your parents died, your first child is believed to be your mother or father living again and you love and cherish them all the more." – Julie Lacorne, Nabecho Keh, 1987



Primary Objective:

Understand that the Dene believe that life in its beginning has integrity. Students will understand the Dene way of understanding life, birth and death.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Understand that the Dene believe that life is a gift from the Creator; therefore, pregnant women are given special respect, and every precaution is taken when a woman is expecting a baby. Birth is a joyous occasion. • See the theme "Children" for more on babies. 	<ul style="list-style-type: none"> • Hear elders speak about birth and the gift of life. (4-6) • Collect and discuss sayings about babies and life from elders (mid-wives and grandmothers). (4-6) <ul style="list-style-type: none"> • Never watch a dying dog. • Were you born with fat in your mouth that you should talk that way? • If you see yourself, you will live. If you grab it, you will live long. • Legend: She Women and the pups.
K-3	<ul style="list-style-type: none"> • Understand that when a person dies, the person goes back to the Creator. 	
5-6	<ul style="list-style-type: none"> • Be familiar with local beliefs and customs about birth and death. <ul style="list-style-type: none"> • The unborn baby is said to have powerful medicine. (Délıne) 	<ul style="list-style-type: none"> • Have stories told to the students about how the Dene receive children upon exchange with land marks associated

Birth and Death

Gr.

Students will:

- Black marks are put on a baby's forehead to keep away the spirit of death.
- The afterbirth is given to the father to set in a tree for the child's spiritual animal protector. (Liidli Koe)
- The water, mucus and afterbirth are believed to be gifts from the Creator. They are touched for gifts of new life and opportunity to make amends.
- A spiritual animal protector is identified for each baby.
- Each child is usually given a song at birth.
- When people die, they go to the spirit world. All of their belongings are given away or disposed of so that the dead people will not have to carry them into the spirit world. Dead people live amongst us in a parallel world. They enjoy receiving gifts of food. They like being visited and talked to. In times of hardship they will listen to people and grant favours. (Délþne)
- "Disease" is wanting fresh meat.
- Reincarnation: the mother usually knows who is being reincarnated in her baby. The blue mark is caused by others bumping the baby while competing to be reborn.
- Expectant fathers must not go near a bear or the bear will take revenge.
- The spirit of a person who drowns stays on earth for three years.
- People in this world can see and communicate with people from the spirit world.
- Those who prepare the grave or prepare the body for burial are using an opportunity to work for the Creator.
- Understand that tears dropped on a deceased person is a bad omen for the immediate family.
- Understand that deceased persons remain on earth for a year and pay a visit to living relatives between October 31 and November 1 before their final journey to the Creator.

Experiences:

- with the birth of children. i.e. The hill that gave twins to a woman. The island that belongs to children. If you want a boy, a hunting tool is placed on the shore. If you would like a daughter, a sewing article is placed on the shore. (Délþne)
- Have students set plates outside for their dead relatives before their final journey.

Birth and Death

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be familiar with customs for those that have died. <ul style="list-style-type: none"> • Body prepared in fetal position. • Fire. • Feast. • Mass at graveyard. • Clean and repair grave site annually. • Cut hair to mourn. • When people die, the person is mourned by others. Traditionally people screamed and then did not sleep for 3 days and a very large fire was made. It was not uncommon for people to mourn for 2-3 years. • Be familiar with the custom of burning discarded hair and nails because of the belief that before one journeys to the Creator one must collect all belongings on earth. 	<ul style="list-style-type: none"> • Have students practise burning their hair and nails collected from brushes.
5-6	<ul style="list-style-type: none"> • Know that life is meant to be enjoyed. 	
4-6	<ul style="list-style-type: none"> • Be familiar with local beliefs about babies. <ul style="list-style-type: none"> • Child's hair and nails are not cut. • Child's cradle is its nourishment. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none"> • Be familiar with traditional ways of birthing and taking care of babies. <ul style="list-style-type: none"> • Preparation for birth: warm rocks, moss, cloth, warm sand after delivery. • Rattles and toys. • Moss diapers. • Baby bags and swings. • Baby straps. • Baby food and soothers: masticated rabbit brains were used as baby food. It was believed that it was food which would stay in the stomach longer and prevent starvation during lean times. Babies were also given broth rather than cold water. 	<ul style="list-style-type: none"> • Make baby rattles. (K-3) • Collect and prepare moss to be used for diapers. (K-6) • Set up a baby swing. (4-6) • Make or see a display of traditional baby bags, straps, etc. (4-6) • Hear a midwife talk about how to care for oneself when pregnant. (5-6) • Make traditional baby food. (4-6) • Practise packing a baby. (K-6)

Birth and Death

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Baby clothing using baby caribou skin, not smoked skins. 	
5-6	<ul style="list-style-type: none"> • Know the kinds of sickness that can cause death and how this might be prevented. 	
6	<ul style="list-style-type: none"> • Know what a healthy diet for expectant mothers consists of. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Help women who are pregnant. 	<ul style="list-style-type: none"> • Honour the birth of brothers and sisters in class with a class gift or card. (K-6)
5-6	<ul style="list-style-type: none"> • Know the traditional role of mid-wives. 	<ul style="list-style-type: none"> • Bring a new baby to class and sing baby songs or lullabies to honour the baby. (K-4)
K-3	<ul style="list-style-type: none"> • Be able to sing songs or lullabies meant for babies. 	<ul style="list-style-type: none"> • Make something to contribute to the feast for someone in the community who has died. (K-6)
K-6	<ul style="list-style-type: none"> • Be familiar with how local people deal with birth and death. 	<ul style="list-style-type: none"> • Invite a midwife to talk about the kinds of experiences she had in the past. (5-6).
5-6	<ul style="list-style-type: none"> • Be familiar with present careers in mid-wifery. Compare and contrast present and past methods. 	<ul style="list-style-type: none"> • Invite medical staff to class to talk about present practices in mid-wifery and about mid-wifery as a career. (5-6)
5-6	<ul style="list-style-type: none"> • Be able to show sympathy to families of those that have died. • Understand that weeping holds relatives from their journey to the Creator. 	<ul style="list-style-type: none"> • Think of ways that students can be helpful to expectant or new mothers, or to people who have had death in their families.
K-3	<ul style="list-style-type: none"> • Know that the Dene traditionally did not bury their dead but placed them on platforms. • Be familiar with the practice that people always address the deceased before burial and on different occasions following. 	
3-6	<ul style="list-style-type: none"> • Be of assistance to families who have had someone die. Know that the Dene help families of those who have died not only because they care, but also because they see the need for life to continue. • Understand that walking is discouraged the evening following a death, because it might lead you to cross paths with the deceased spirit which is retracing its steps. 	

Birth and Death

Gr. *Students will:*

- When helping prepare a body, like washing the body, you must not sleep for a night following that event.

Experiences:

The Self

Gr. *Students will:*

- K-6* • Express personal feelings about birth or death as students have experienced them in their families.
- K-6* • Seek personal opportunities to help new mothers or people who have had death in their families.
- Understand that if you led a good life, you will have no fear of dying.

Experiences:

- Students ask their mothers for stories about how things were when they were in the womb. Students share these stories with others in class. (4-5)
- Students ask parents if they have a birth song. (K-6)
- Students bring baby pictures and have others guess who they are. (K-6)
- Have class discussions about feelings when someone is born or dies.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Show the video "Beginning to Birth".
- Compare moss, cloth and paper diapers in terms of their effect on environment, ease of finding, and other pros and cons.
- Compare traditional and contemporary mourning customs and talk about the possible spiritual or emotional value of each way. (6)
- Resources:
 - Lynn Atwood Ghotsi, "*Dogrib Gospel Songs*"

Special Information for the Teacher:



Men and Women

"Each had a role. The men hunting in the lead would place a marker on the path to indicate to the women where the camp should be set up." – George Kodakin, September 9, 1989



Primary Objective:

Students should understand that men and women rely on each other and share work equally. Students will recognize that Dene can still follow traditional ways and that this is essential to survive in today's world. Students should understand and respect the modern and traditional roles of men and women, and realize that they themselves will need these skills in order to teach future generations.

The Spiritual World

Gr.

Students will:

4-6

- Be aware that men and women play special roles in spiritual ceremonies (e.g. drumming and burial ceremonies).
- Know that the Creator placed men and women on earth to prolong human life.

Experiences:

- Play the drum, hand games. (4-6)

Men and Women

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the traditional roles of men and women and how people relied on each other's skills to survive on the land. • Know that men and women must restore the land to its original state once used by them. • Know that it is believed by the Dene that men who make a kill on hunting trips return to their animal state and must cleanse themselves upon their return. • Know that it is expected that men and women should be able to perform basic household maintenance functions i.e. women should be able to get wood and check the nets; men should be able to sew and cook. 	<ul style="list-style-type: none"> • Go on outings on the land and give the boys and girls differentiated, traditional roles. (K-4) • Spend time on the land or engage in some traditional land-based activity. Boys and girls are given their own duties and become familiar with the duties of others. (5-6) <ul style="list-style-type: none"> • Go hunting on the barrenlands. • Butcher a caribou. • Set traps for beaver or muskrat, snares for rabbits. • Set fishnets. • Have the students set up a mock camp and take on traditional roles. The leader of the camp is called <i>hæh'k'e</i> and the head lady is assigned duties. Have students research chores of the camp prior to setting up. They should make a check list of all the work that needs to be done, and who is responsible for it traditionally. In this way the students will discover their own capabilities and deficiencies, and learn new responsibilities. (4-6)

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Understand the ways in which the traditional family and groups worked together, and relied on one another: 	<ul style="list-style-type: none"> • Observe the activities of men and women in a community. (2-6) • Engage in projects to learn traditional skills in order to support the idea that traditional skills are valuable to have. (4-6) <ul style="list-style-type: none"> • Make traditional clothing. • Cook traditional foods. • Tan hides. • Sew moccasins and mitts. • Beading and mending.
5-6	<ul style="list-style-type: none"> • Know the roles of men and women in the family group and in the community. 	
5-6	<ul style="list-style-type: none"> • Know the roles and relationships amongst women. 	
5-6	<ul style="list-style-type: none"> • Know the roles and relationships amongst men. 	

Men and Women

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Know ways in which the Dene have kept their way of life despite great changes. 	<ul style="list-style-type: none"> • Have students debate the pros and cons of working outside the home or staying at home. (5-6)
5-6	<ul style="list-style-type: none"> • Understand changes in traditional roles and activities due to the coming of the non-Dene, but also understand that it is essential to maintain both cultures in order to survive. 	<ul style="list-style-type: none"> • Have students research how modern technology affects the roles at home. This can be done in picture form with a particular device being shown on one side, and on the other the change it has created. (6) • Have two students exchange roles. Discuss how it felt to assume the roles of the other sex. (6) • Identify activities that were special to women and are now normal for men, and vice versa. (6) • Have students examine and discuss their own attitudes towards each other. Have them discuss how much choice they have or should have in determining their attitudes. (6) • Identify and examine the things that students feel should change with regard to male and female roles today. (5-6) <ul style="list-style-type: none"> • Men should participate in caring for their children. • Men and women should understand and support each other's viewpoints.

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be willing to help with household or camp activities by being thoughtful and attentive. • Be willing to experience and maintain traditional activities and roles by: 	<ul style="list-style-type: none"> • Give students an opportunity to try new experiences with traditional activities and roles. Reflect on how it made them feel to have new experiences, learn new skills, and have definite roles. (K-6) • Students examine the benefits of life on the land. (4-6) <ul style="list-style-type: none"> • Physical, emotional, mental. • Learn to negotiate with others.

Men and Women

Gr. *Students will:*

- K-6 • Participating in new experiences with others or on their own.
- K-6 • Trying their best and asking for help if needed.
- 4-6 • Commit themselves to becoming increasingly self-reliant and self-confident by learning traditional skills.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Resources:
 - *Elders of Fort Providence*
 - *Debcho: "Mom, We've Been Discovered"*
 - *Denendeh: "History of Dene Nation"*
 - *This is the way we lived: Fort Resolution*
- Research from books about elders the traditional roles of women. Prepare pictures, charts, descriptions.
- Have students visualize chores of 50 years ago. Make a list of what they imagine and depict their imaginings with paintings or drawings.
- Have students create a model home, keeping in mind all of the necessary chores and duties. Compare with traditional camps.

Experiences:

- Supporting others helps develop a good attitude towards men and women.
- Recognize and appreciate the roles of others and develop a good attitude toward them.
- Recognize and appreciate one's role and accept the role.
- Students commit themselves to trying to maintain traditional roles and skills in their present lifestyle.

Duties of Men and Women:

Men

- provide for self, family and community
- hunting, trapping and fishing skills
- craft skills (snowshoes, sleds, dog collars, dog bells, ice scoops, etc.)
- knowledge of environment, animals and weather, location of animals
- prepare ground for burial
- oversee needs of community (politics, feast, marriage, quarrels, etc.)
- only men play drums, sing traditional songs, and play handgames

Women

- provide physical and emotional needs and support
- skills needed to clothe family for various seasons
- skills needed to feed, cook, and preserve food
- sewing clothes, beading, mending and quiltwork (dog blanket)
- share knowledge with other women
- get along with other women to learn their skills
- prepare packs for a long trip and carry them
- set up a tipi
- knowledge of various kinds of wood for smoking meat, fish and hides
- women prepare body for burial
- carried everything while travelling (tumpline)

Men and Women

- advisory capacity of women in decision-making

Both Men and Women

- hunting, trapping, fishing skills
- work together to make articles needed to survive (e.g. men make the snowshoe frame, women lace the babiche)
- know good hunting and fishing spots
- set good campsites and locate wood, water, food
- care for and feed dogs
- how to care for sick or wounded person
- good working relationships needed to survive
- economize



Friends

"Sehlee is my friend, one who is one with me, one who makes me whole." – A Dene truth



Primary Objective:

Students must learn to respect the value of friendship, and the Dene perspective of friendship. Friends can mean many different things: nature is a friend (wood, food, weather, ants, etc.). To succeed in life and to maintain a livelihood, it is important to have friends and to be a friend.

The Spiritual World

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-4	<ul style="list-style-type: none">• Know that, among the Dene, friendship is a very serious relationship. Friends call each other <i>séhtée</i>: one who is one with me.	<ul style="list-style-type: none">• Have students listen to elders talk about friendship and how they have maintained friends over the years. (4-6)• Have students address the living forces, Mother Earth and the animals, as friends.
K-4	<ul style="list-style-type: none">• Know that the Dene value friendship and encourage friendship.	
3-6	<ul style="list-style-type: none">• Know that in order to succeed in life, you must be a friend.	
K-3	<ul style="list-style-type: none">• Friendship means being friends with nature (wood, food, weather, ants, etc.).	
3-6	<ul style="list-style-type: none">• Friends can be of any age.	

Friends

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-6	<ul style="list-style-type: none"> • Survival on the land has often meant being able to trust and rely on a friend. • To ensure the survival of the Dene, the land has been a friend. • To ensure the survival of the Dene, the animals have been friends. 	<ul style="list-style-type: none"> • Have students collect stories from family members or others, about times that they were able to survive on the land because they were with friends they could trust and rely on. (3-6)

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3 K-6 4-6 5-6 5-6 5-6 K-6	<p>Know why friends are important.</p> <ul style="list-style-type: none"> • Friends make you happy. • Friendship builds confidence. • Friends can help you survive physically and emotionally. • Friends are important for maintaining a livelihood. • Friends are important for success in life. • Friends are a connection between oneself and the rest of the world. <ul style="list-style-type: none"> • Know what being a friend means according to Dene custom. <ul style="list-style-type: none"> • Friendship involves love, kindness, trust, and respect. • Friends teach one another, practise things together, help one another. • Friends share thoughts, ideas, and things. • Friends please one another, respect one another's expectations. • Friends do big favours. • Friends help each other go through rough times. • Money is not important between friends. • Friends agree on things. They have few conflicting interests. 	<ul style="list-style-type: none"> • Have students share responsibility in a project or task. (K-6) • Be pen pals with students from surrounding community schools. (4-6) • Have students observe and research how friends behave together. (5-6) • Have the students make a photofile of their friends and share this with other students, describing what makes theirs a good friendship. (K-6)

Friends

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Friends support each other in times of sorrow, e.g. death in the family. • Friends have patience with each other. • Recognize a friend's skills and talents. Do not be jealous. • You are intuitive about your friend's feelings. <ul style="list-style-type: none"> • Appreciate the importance of a network of friends, and work to make such friends. <ul style="list-style-type: none"> • Know who your parents' friends are, for they become your friends. • Make friends with relatives outside the immediate family. • Appreciate, make, and maintain friendship with groups of people you do not normally associate with. 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Work to gain friends by being nice, kind, friendly. 	<ul style="list-style-type: none"> • Share feelings and ideas about friends and friendship in circle discussion or in personal journals. Observe how ideas and feelings change over time. Evaluate whether there has been personal progress in terms of making friends, keeping friends, or improving friendships. (K-6) • Play "Secret Friend": Each child chooses someone in class with the help of the teacher, someone who will be the secret friend. The chosen child does not know who the secret friend is but receives many acts of friendship over a period of time from the person. (K-6) • Encourage students to maintain old friendships. • Encourage students to gain new friends and new knowledge.
4-6	<ul style="list-style-type: none"> • Accept friendship from others. 	
3-6	<ul style="list-style-type: none"> • Know the difference between a real friend and someone who is not. <ul style="list-style-type: none"> • Peer pressure to do wrong things. • Knowing how to say no. 	
K-6	<ul style="list-style-type: none"> • Work to achieve the special bond between friends. • Friends do not betray friends. 	
K-6	<ul style="list-style-type: none"> • Work to build good friendships. • Recognize self as best friend. <ul style="list-style-type: none"> • Be comfortable with self. • Be able to enjoy time spent alone. • Identify qualities in self that could make friends. 	

Friends

Suggested Teaching Activities and Resources to Support Key Experiences:

- Photograph the students doing activities together and use photographs around the room to build the spirit of friendship.
- Make a Big Book on a friend.
- Pattern book: A friend is _____.
(Students to fill in.)
- Have students interview each other to find out more about each other.
- Identify friends in different communities where possible, mapping of friends of their parents, their friends in other communities and other forms of friends, to show network of friends that exists.

Special Information for the Teacher:



Elders

*"The Elders always spoke honestly. My wish was always this, if only I can be like you, live my life as you did in your youth, and to have your wisdom to speak of in my old age."
– Margaret Sabourin Sr., Nabecho Keh, 1987*



Primary Objective:

The primary objective is to enable students to appreciate the older members of the community as well as the elders. To become an elder in the Dene community, one must earn the right.

The elders are those who possess Dene knowledge. They are the primary source of all knowledge which has been accumulated by the Dene, generation after generation. Because of their life experience, they have the wisdom to advise new generations as to how to deal with life and its problems. It is hoped that students will become aware of their role or responsibility in ensuring the succession of knowledge and therefore the culture. Whatever is not obtained from our elders is gone forever. This is the only way to ensure that the culture continues to exist and the connection with the past can be maintained.

The Spiritual World

Gr.

Students will:

K-6

- Be familiar with beliefs about elders such as:
 - Caring for an elder will bring happiness.

Experiences:

- Hear stories about spiritual elders.
- Hear stories about the special talents of elders, eg. predictions made by them of how certain children's characters will be.

Elders

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Be familiar with the belief that to acquire the knowledge and words of an elder will prolong one's life. • Elders have within them the power to direct decisions and events. 	<ul style="list-style-type: none"> • Collect sayings by elders and organize them into topics which can be accessed during other themes. For example, "We don't have written words but our words are written with our tongues and we have to live with them." These can be displayed on the walls of hallways and changed periodically so that people can read them and consider them. • Have students identify events or decisions within the community that were directed by elders.

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that elders are a rich source of information about the land. 	<ul style="list-style-type: none"> • When a student reports his first kill on a hunt, his/her celebration involves her/his grandparent or another elder. (4-6)
2-6	<ul style="list-style-type: none"> • Know that elders usually have their own area of expertise, that is, their own unique and special talents and knowledge about the land. • Know that it's through their relationship, knowledge, and skill on the land that makes the elders who they are. 	<ul style="list-style-type: none"> • Have elders share stories and their experiences of the land.

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> • Show a willingness to be respectful toward any older person. 	<ul style="list-style-type: none"> • Establish a relationship between the school and the senior citizen's centres so that students can be with elders, help them, enjoy them, and learn from them. (K-6)
4-6	<ul style="list-style-type: none"> • Know that some older people are given special recognition for their knowledge, wisdom and contributions to the Dene in the past. These people are the recognized elders. Know how to behave with these elders. 	

Elders

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be able to sit comfortably with an elder, and listen attentively for longer and longer periods. 	<ul style="list-style-type: none"> • After hunting trips where game is caught, have students share meat with elders or grandparents. (4-6)
3-6	<ul style="list-style-type: none"> • Be able to receive an elder. 	<ul style="list-style-type: none"> • Have elders come to school to tell stories and legends, or to teach skills. (K-6)
5-6	<ul style="list-style-type: none"> • Be able to follow local customs in requesting knowledge from an elder. It is customary to give something to the elder in return for any knowledge which is requested of them. 	<ul style="list-style-type: none"> • Choose students to greet elders at the door, introduce themselves, and bring to the classroom. (K-3)
2-4	<ul style="list-style-type: none"> • Be familiar with different terminology for “forefathers”, “old people”, “elders” and “grandparents” (if appropriate to local dialect). 	<ul style="list-style-type: none"> • Using the community radio or letters, inform parents about the need to ensure that their children are doing things for elders. (K-6)
3-6	<ul style="list-style-type: none"> • Know that traditional knowledge has always been passed down from generation to generation of Dene, orally rather than through the use of books. 	<ul style="list-style-type: none"> • Cleaning • Getting wood • Taking food, etc. • Baking
5-6	<ul style="list-style-type: none"> • Know that the elders traditionally, and to some extent even today, had many roles that made/make them valuable to the community. The elders used their experience and their life of observing people, in order to help others. They seemed to know and understand the various personalities in the community. 	<ul style="list-style-type: none"> • Encourage community-wide celebrations of birthdays or anniversaries of elders.
K-3	<ul style="list-style-type: none"> • Elders use their skills and knowledge to: 	<ul style="list-style-type: none"> • Organize a community-wide Elder’s Week with the participation of the students. (K-6)
3-4	<ul style="list-style-type: none"> • give names 	<ul style="list-style-type: none"> • Have students take baking or cards to elders.
4-6	<ul style="list-style-type: none"> • teach 	<ul style="list-style-type: none"> • Have students present elders with photographs of the elders.
4-6	<ul style="list-style-type: none"> • advise 	<ul style="list-style-type: none"> • Have students prepare a Christmas dinner for elders where the students present things they have made. (K-6)
5-6	<ul style="list-style-type: none"> • help settle disputes <ul style="list-style-type: none"> • Be able to foresee the needs that elders have, and provide help before it is asked: cleaning house, making tea, shopping, taking them places. 	<ul style="list-style-type: none"> • Hampers • Rosary bags • Scarves • Wood • Chocolates, etc.
K-6	<ul style="list-style-type: none"> • Be familiar with stories of famous elders of the past. 	
	<ul style="list-style-type: none"> • Know cultural rules (for your own community) for showing respect to elders, and for behaviour around elders. 	

Elders

The Self

Gr. Students will:

- K-6* • Become familiar with particular elders, and feel comfortable in their presence, and enjoy their time together.
- K-6* • Be willing to attend to the needs of elders both in and out of school.
- K-6* • Use the knowledge and information received from elders to help students in their personal lives.
- 3-6* • Express negative or confused feelings that students may have about particular older members of the community.

Suggested Teaching Activities and Resources for Subject Integration:

- Resources:
 - Grade 4, 5, 6 main reader
 - Fort Resolution Elders book
 - Gwich'in Elders book
 - Nahehcho Ke – Fort Providence Elders book

Experiences:

- Share with their peers knowledge learned from elders.
- Have students volunteer to help elders.
- In a sharing circle have students discuss their negative or confused feelings toward certain older people in the community who they feel do not live up to what has been learned about elders and their roles. Talk about possible reasons for the behaviour of certain elders and about the need to maintain our ideals and expectations with respect to elders. Keep in mind that the elders are affected by the changes of today, which could lead to their roles being eliminated or undermined.

Special Information for the Teacher:



Leaders

"The leader's job was the survival of the people. By the same principles they have to pass on to the next generation, so that the people never become extinct. You remain a Dene forever."

– John B. Zoe, April 3, 1990



Primary Objective:

Students will learn about traditional leadership and apply it to their own lives in order to prepare them to provide Dene-style leadership in the future. Traditional leadership models were very effective in getting people to work together to survive, and this is required for the future. Also, the students will learn about past and present Dene leaders. This will provide the students with good role models and also give them a new sense of pride in their people and in their history.

The Spiritual World

Gr.

Students will:

4-6

- Know that traditionally leaders were greatly influenced by medicine men.
- Know that leaders were role models.
- Know that leaders need to have a very strong mind, and must withstand the demands of others.
- Dene leader is not a 9-5 job. It is a 24 hour job.

Experiences:

- Hear stories about great leaders of the past.
 - Legend of Dziliho and Chiagode
 - Stories of the prophets

Leaders

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • As a leader your life is not your own. 	

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Dene leader is chosen very specifically and carefully. • Dene leader has to have wisdom, patience, knowledge to handle all the responsibilities. i.e. decisions that affect lives. • Dene leader has to be sensitive to needs of the people. • Dene leader has to be very well informed of current issues to make informed decisions. • Dene leaders are given leadership by the people. It is not for competitiveness. • The ability to speak, orate, is essential for a leader. • Leadership qualities can be found in men and women. 	<ul style="list-style-type: none"> • Have students identify leaders amongst themselves, the school, the community, eg. for on the land events, and why. • Have students reflect on presentation made by leaders.
5-6	<ul style="list-style-type: none"> • Know that traditional leaders were ones who were the best hunters and providers. They did not ask for leadership. They simply became leaders by being competent and knowing. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be able to identify characteristics of those who were leaders traditionally. <ul style="list-style-type: none"> • Were very capable in some area or skill. • Listened to people and heard about their needs. 	<ul style="list-style-type: none"> • Have students research leaders in the history of the Dene. (4-6)

Leaders

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Got consensus from people through negotiation. • Made decisions which were fair. • Took on additional responsibilities. • Got advice from elders. • Were humble and mannerly. • Were good speakers, communicators or teachers. • Were rational and even-tempered. • Used foresight and good planning, were organized in their work, and were good at organizing others. 	<ul style="list-style-type: none"> • Have “Leader of the Week” to give students experience in organizing and leading people. (1-5) • Have formal class meetings to decide on issues. (4-6) • Have students research great leaders and prepare biographies to leave in the school library. (4-6) • Attend Band Council meetings, learn about the issues, meet the members, watch the proceedings. (6)
K-6	<ul style="list-style-type: none"> • Be familiar with community leadership. <ul style="list-style-type: none"> • Identify community leaders. • Identify the kinds of work that community leaders are responsible for. • Recognize and support community leaders. 	<ul style="list-style-type: none"> • Promote the idea of a Student Council, if not in the school then within the class, mimicking government election processes. (6)
4-6	<ul style="list-style-type: none"> • Be familiar with recognized tribal or northern leaders, their accomplishments and their characteristics. 	
4-6	<ul style="list-style-type: none"> • Know that though men were usually the leaders, the women would take over in their absence, and some became great leaders. 	
4-6	<ul style="list-style-type: none"> • Know how traditional leaders or chiefs were chosen and how they lost their position. 	
4-6	<ul style="list-style-type: none"> • Know that leaders were the ones whom others tended to follow. If people did not agree with the leadership they would not stay with them. 	
4-6	<ul style="list-style-type: none"> • Know that leaders did not have to boast about themselves. People knew their record. 	
5-6	<ul style="list-style-type: none"> • Identify ways in which traditional leaders were different from the leaders chosen today. • Identify current leaders of today in the different regions. 	

Leaders

The Self

Gr.

Students will:

K-6

- Recognize qualities of leadership in others, and appreciate them.

K-6

- Recognize qualities of leadership in self, and develop them: take opportunities to take responsibility, spend time learning from elders, listen to others.

Experiences:

- Discuss in groups or individually the leadership experiences students have, either leading or being led. Students should try to examine their feelings about leadership, and what they can do to make things better.
- Have student speak in public and have others support his/her leadership.
- Recognize that not everyone can be chosen as a leader.
- Recognize that good leaders can be even better leaders if they have good followers.
- Being a good follower is the best way to support one's leader.

Suggested Teaching Activities and Resources to Support Key Experiences:

Special Information for the Teacher:



Clothing

"Sewing was so valuable a skill, that a young woman's worth as a prospective wife was largely measured by her sewing abilities." – The Sabtuotine Long Ago, 1991



Primary Objective:

Traditionally, Dene clothing was made only of materials from nature. The clothing was designed to enable survival in the most severe winters or the warmest summers. It is important that this knowledge and skill not be lost. People are beginning to discover that the materials and design of traditional clothing are better for colder temperatures than clothing imported from the south. If students can be given this knowledge and the skills to sew the basic items of clothing in the traditional styles with traditional materials, they will come to appreciate the beautiful and creative skills of their culture and their people. In the process of gaining these skills, the students will acquire patience and self-esteem. The skills can be the basis for future economic development projects for communities.

The Spiritual World

Gr.

Students will:

K-3

- Give thanks to the animals which provide the material for clothing.

2-6

- Know that certain materials were used for ceremonial dress (e.g. eagle feathers).

Experiences:

- Hear legends about clothing or the importance of good sewing. (K-6)
 - Legend of the women who put hide in her mouth for tanning.
- Story of the man who travelled to different places by placing knotted sinews or strings on the fire.

Clothing

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know that certain materials were used to promote certain characteristics in people. (Dehcho: if a narrow strip of beaver fur was placed around a child's wrist, the child would be a good sewer or wood worker.) • Know that men's clothing was protected from breast milk or children's urine so that the medicine of the men would not be affected. (Délne) 	
4-6		

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the names for different kinds of clothing (parkas, jackets, coats, dress, pants, leggings, footwear). • Girls should be able to help in the preparation of materials and the sewing of clothing. <ul style="list-style-type: none"> • Straight hand sewing for small bags. (K-3) • Pleating of moccasins. (5-6) • Cutting patterns. (5-6) • Boys should be able to demonstrate basic sewing skills such as sewing on buttons and straight stitching for repair work. 	<ul style="list-style-type: none"> • Work with hides safely using sharp tools (scissors, scrapers, awl, needles). (5-6) • Sew with sinews. (2-6) • Use Dene patterns. (4-6) • Cut and bring to parents if students cannot sew themselves. • Sew by hand as well as with machines. <ul style="list-style-type: none"> • Sewing bags (K-2) • Rosary bags (K-2) • Uppers (2-4) • Drums (6) • Stroud mitts (2-4) • Moccasins (5-6) • Short hide mitts (5-6) • Mukluks (6)
4-6		

Clothing

Gr.	Students will:	Experiences:
	<ul style="list-style-type: none"> • Caribou hats fastened under the chin and pleated in the back for women. (Délne) • Caribou hide capes tied at the neck and waist and worn over parkas or summer jackets. • Rabbit fur for making children's clothing with built-in sleeves and pants. • Rabbit fur woven into blankets. • Loin cloths with flaps for men. • Undergarment with a hole for women. 	<ul style="list-style-type: none"> • Moccasins. <ul style="list-style-type: none"> • Pleat moccasins. (4-6) • Cut out patterns so there is no waste. (4-6) • Design pattern for beading or embroidery. (2-6) • Learn to tie strings properly. (2-6) • Braid and make pom poms. <ul style="list-style-type: none"> • For mitts, mukluks. (3-4) • Braid dog whip. (5-6) • Bring mukluks to clean and repair. (5-6) • Make doll clothing using traditional styles. (4-6) • Experiment with decorations using quills, beads, embroidery, contrasting hides, natural dyes, and caribou/ moose hair tufting, weasel hide decoration, colour coordination. (5-6) • Compare and contrast the positive and negative reasons for using local natural materials as compared to imported and synthetic materials. (5-6) • Conduct experiments to test the comparative qualities of natural vs. imported materials. (5-6) • Explore the possible ways to use traditional materials and designs in making clothing for export to southern markets. Have a design contest. (6)
5-6	<ul style="list-style-type: none"> • Know important characteristics of traditional clothing. <ul style="list-style-type: none"> • Camouflage • Light • Strong • Provided protection from branches and insects • All-weather protection from cold, heat, and water 	
5-6	<ul style="list-style-type: none"> • Know how materials were prepared for clothing (rotted wood for tanning, shaving of hair, softening hides with fat, working with hair on, softening one side, making trimmings, lacing). 	
4-6	<ul style="list-style-type: none"> • Know characteristics of different hides, their uses, and what parts of hides to use for what. 	
5-6	<ul style="list-style-type: none"> • Be familiar with local designs (for children and adults, men and women) in traditional clothing and understand the reasoning behind the designs. 	
4-6	<ul style="list-style-type: none"> • Be familiar with local decorative design concepts if any. Be able to interpret designs. Be familiar with local and natural materials used in decorations. 	
4-6	<ul style="list-style-type: none"> • Be familiar with regional variations in clothing design. 	
5-6	<ul style="list-style-type: none"> • Be familiar with kinds of tools used in making clothing and be cautious in their use. 	
6	<ul style="list-style-type: none"> • Understand the value of using natural resources for making clothing. (For comparative warmth, lightness, strength.) Clothing made from animal fur is silent when 	

Clothing

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<p>moving through bush. Inexpensive use of local resources creates local employment.)</p>	
K-3	<ul style="list-style-type: none"> • Understand that other cultures appreciate the value and beauty of traditional styles and materials in clothing. Become aware of how the traditional designs and materials are made marketable. 	
5-6	<ul style="list-style-type: none"> • Be familiar with other things made with natural materials: blankets, tipis, snowshoes. 	
K-6	<ul style="list-style-type: none"> • Be familiar with tricks used by traditional Dene, such as putting ptarmigan feathers in mitts or footwear to prevent freezing. The feathers of ptarmigan, which are cold-weather birds, provide good insulation. • Be able to care for and clean clothing. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-3	<ul style="list-style-type: none"> • Know that very young children were traditionally expected to begin learning how to make clothing. 	<ul style="list-style-type: none"> • Observe a resource person cutting and sewing clothes. Try making an article of clothing on your own. (K-6)
4-6	<ul style="list-style-type: none"> • Know that women were given much respect based on their ability to sew. A woman's ability to sew was essential for her survival as well as for the survival of her tribe. Women were able to find husbands according to how well they sewed. Tribes made alliances based on some of these marriages. 	<ul style="list-style-type: none"> • Identify different people by the clothes they wear. (4-6) • Identify people in the community who are wearing clothing sewn by Dene or using natural materials. Cut pictures from magazines and make a display. (K-4)
5-6	<ul style="list-style-type: none"> • Be familiar with the whole process in making some article of clothing and be responsible for at least one part of it. 	
5-6	<ul style="list-style-type: none"> • Know that clothing for special occasions was sewn carefully and beautifully. These were kept some distance from the community so as not to get them scented. They were used only on the special occasions. 	

Clothing

Gr. *Students will:*

- K-5*
- Identify and acknowledge people in the community who are respected for their sewing skills.

Experiences:

The Self

Gr. *Students will:*

- K-4*
- Take pride in traditional clothing and be willing to take good care of it.
- K-6*
- Be willing to care for their own clothes, hanging them up, cleaning properly, repairing.
- K-6*
- Be willing to begin and finish a sewing project.
- 2-6*
- Evaluate their own work and set goals for learning new skills.
- K-6*
- Take pride in their own work and in the work of other Dene.
- K-6*
- Learn from others.

Experiences:

- Identify someone familiar who they can continue to learn skills from outside of school, and work with on a project. (K-6)
- Display finished sewing projects of students in a glass case in public areas so that their work can be recognized by the community. (2-6)
- Have parents report on changed behaviour at home regarding how well the students care for their own clothing. (K-6)

Suggested Teaching Activities and Resources to Support Key Experiences:

- Students organize a fashion show of articles sewed in the community, doing commentary on each article.
- Have younger children practise sewing and crafting with small items such as hair ties, rosary bags, tiny mitts and mukluks, key chains and earrings.
- Research traditional tools. Make a collection for temporary display. Include needles, awls, scrapers, etc.
- Given an assortment of traditional clothing, students identify the kind of hide, purpose, what season it was used, and by whom it was worn.
- Make a summer and winter wall poster of traditional clothing.

Special Information for the Teacher:



The Arrival of the Non-Dene

*"Long ago before the white people came, our people used to teach each other. We taught the children by telling them stories and having them watch the adults work."
– John B. Zoe, Strong Like Two People, November, 1990*



Primary Objective:

Before spending time with this theme, the students should know that the Dene were the original occupants of this land, and had learned to live and survive as a people for thousands of years prior to the coming of the Non-Dene. The study of the changes which occurred in the Dene culture as a result of the coming of the Non-Dene will enable students to better understand and control change in the future.

The Spiritual World

Gr.

Students will:

5-6

- Know about prophecies made by Dene leaders in the past regarding the coming of the Non-Dene and the changes that would take place.

Experiences:

- Hear an elder's stories about the prophets. (5-6)
 - Prophecies about sickness.
 - Prophecies about a rock taken from the land to make life easier.
 - Other prophecies.
- Have elders come and tell stories about their first contact with Non-Dene.

The Arrival of the Non-Dene

Gr. *Students will:*

Experiences:

- Have students listen to tapes of stories told about first contact with the non-Dene.

The Land

Gr. *Students will:*

Experiences:

- 2-6
- Know that the Dene were the original occupants of the land and had learned to survive on the land for thousands of years.
- 5-6
- Know that when the Non-Dene arrived, the Dene gave them respect as they would have any guests. They acted as go-betweens between the Non-Dene and the land: food, shelter, clothing, survival skills.
- 5-6
- Know the reasons that the Non-Dene were interested in the northern land.
 - Fur trade for profit.
 - Resources for profit.
 - Ownership of North by Canadian Government (sovereignty).
- 5-6
- Be familiar with the stories of the fur trade and traders. (see also theme "Trapping")
 - Biographies of local traders.
 - Role of Dene guides and helpers and Dene wives.
 - Location of first posts.
 - Kinds of fur that were traded.
 - What the furs were traded for.
- 6
- Know ways in which the fur trade changed the way that the Dene used the land.
 - Easier lifestyle.
 - Depended on outside markets, good and bad prices.
 - Less travelling, hunting and trapping, and living around post instead of usual hunting grounds.
 - People began to live in town.

- Research differences in the ways in which the Dene and the Non-Dene perceive how the land should be used. (6)
- Listen to stories told by elders about the coming of the Non-Dene and how things have changed. (4-6)
- Research Non-Dene names of geographic locations and compare them with the meaning behind the Dene names. (6)
- Have students listen to tapes of experiences of elders with the arrival of new things upon contact, eg. the first kicker, the first gun and the first airplane.
- Have students identify and research all the non-disposable materials in their community brought by contact.

The Arrival of the Non-Dene

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
6	<ul style="list-style-type: none"> • People still used the land for hunting and fishing but turned more to trapping. • Know ways in which the Dene view of the land differed from the Non-Dene view of the land. <ul style="list-style-type: none"> • The land belongs only to the Creator vs. land can be owned by individuals. • The land is the source of spiritual and physical life vs. the land is the source of riches but not necessarily life. • The land must be respected vs. there to be conquered. • Know that with the arrival of the Non-Dene, came materials that were non-disposable. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
4-5	<ul style="list-style-type: none"> • Be familiar with stories about first encounters with the Non-Dene. 	<ul style="list-style-type: none"> • Students research stories from elders about the first encounter with: (4-6) <ul style="list-style-type: none"> • the record-player • tea • pickle jar • gun • airplane • kicker
5-6	<ul style="list-style-type: none"> • Know about the sickness and death that were brought on by contact. 	<ul style="list-style-type: none"> • Students research stories about experiences in residential schools. (4-6)
5-6	<ul style="list-style-type: none"> • Know the underlying reasons why the Non-Dene came. <ul style="list-style-type: none"> • Religion. • Loyalty to Canadian Government. • To administer health, education, social services and policing. 	<ul style="list-style-type: none"> • Students imagine ways that they want things to be in the North in the future and discuss consequences of such changes. (5-6)
6	<ul style="list-style-type: none"> • Know the influence and effect of the missionaries on the Dene. <ul style="list-style-type: none"> • Introduction to Christianity. • Written language. • Schooling. • Loss of nuclear families. 	<ul style="list-style-type: none"> • Students do research on prospectors, local traders and trading posts, and prepare biographies of the people involved. Try to compare the Dene view of their work to their own perceptions. (6)

The Arrival of the Non-Dene

<p>Gr. 5-6</p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Know in which ways the arrival of the Non-Dene changed the way that the Dene worked and lived together. <ul style="list-style-type: none"> • Began living close to post or in communities. • Separated from children who were taken to residential schools. • Began working at jobs instead of hunting and surviving together. 	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • Do a family tree to see when the use of Non-Dene names came into the family and under what circumstances. (5-6) • Compare Dene and Non-Dene accounts of the same occurrence or time in history. (5-6) • Research stories telling about the time in history when responsibility was gradually taken away from the Dene with housing and food rations, etc. (6)
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The Self

<p>Gr.</p>	<p><i>Students will:</i></p> <ul style="list-style-type: none"> • Examine personal feelings about Dene identity when hearing stories about Non-Dene encounters and history. <hr/> <p>Specific Information From Fort McPberson:</p> <p>First Encounters: People saw large wood chips made by an axe. They were puzzled by what animal could have made such large chips.</p> <p>Missionaries: Archdeacon McDonald, an Anglican, married a Gwich'in woman, translated the Bible into Gwich'in, taught the Gwich'in to read and write in their own language, and taught Christian teachings which stopped men from having multiple wives.</p> <p>Traders: Traders took Gwich'in women for wives to cook and clean for them, and to give them companionship. The women learned English and began translating for their people. Their children learned both languages and began being go-betweens between the Gwich'in people and the many newly arriving Non-Dene.</p>	<p><i>Experiences:</i></p> <ul style="list-style-type: none"> • In a sharing circle, talk about pride in being Dene. <hr/> <p>Suggested Teaching Activities and Resources to Support Key Experiences:</p> <ul style="list-style-type: none"> • Though the Non-Dene surely saw the beauty of the land when they first arrived, most were drawn into the northern land for various reasons. Have students list these reasons. Have students illustrate the first White people looking at the land (with word balloons) showing how they are thinking about the land. Have them contrast this with a Dene looking at the land thinking about how he or she saw the land (source of spiritual and physical survival). • Resources: <ul style="list-style-type: none"> “Look Mom, We’ve been Discovered” by the Dene Cultural Institute 1990 “Mackenzie” National Film Board film “The Fur Trade” and “Daughters of the Country”
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Traditional Games

"The object of the competition was to see who was the fastest. Its real purpose was to identify who was to pursue game." – (Izi) Joe Naedzo, The Sabtuotine Long Ago, 1991



Primary Objective:

It was important traditionally for the Dene to be mentally and physically fit to survive on the land. Traditional games were played to test their physical strength, mental capabilities, and to build character. It is to expose students to the games from the traditional Dene culture, and to have students value the games for what they provided: fun, entertainment, enjoyment and friendship. The competition is with oneself. It is hoped that the games will be revived.

The Spiritual World

Gr.

Students will:

K-6

- Understand spiritual meaning of certain games and play them.
- Know that spirituality is present when there is balance in the mental and physical well being of a person.

Experiences:

- Play spiritual games. (4-6)
 - Dzehkw'ine.
 - Make mask used in Dzehkw'ine.
- Hear legends that accompany spiritual games. (4-6)
 - The competition between the Bear and the Squirrel.
- Hear stories about spiritual games. (K-6)
- Sing traditional song to support the athlete of your choice.

Traditional Games

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
	<ul style="list-style-type: none"> • Be familiar with how equipment for games is made using only things from the land. • Be familiar with the laws associated with the equipment used in the games, eg. handgames sticks never used twice. • Be familiar with the land areas where traditionally games were played. • Be familiar with the appropriate land sites to play these games. • Be familiar with the seasons in which these games are played. 	<ul style="list-style-type: none"> • Make equipment needed for games. (3-6) • Find area outdoors to play the games. (4-6) • Have students research and identify the locations where these games were played. • Have students research the sites where traditional games could be played and why. • Have students identify through discussions, their or other's encounters with signs/marks of where traditional games were played. eg. Axe left behind on a tree by Dzéhkw'ine. It should be left there. • Have students categorize the traditional games into the different seasons. Have them explain and discuss why.

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Be familiar with the kinds of games played traditionally. <ul style="list-style-type: none"> • Informal children's games • Finger games • Competitive but friendly games • Men's games • Women's games • Mixed games 	<ul style="list-style-type: none"> • Play games (K-6) • Have elders recount stories about traditional games: where they were played (indicating landmarks), when and who played, and what kinds of things happened. (K-6)
K-6	<ul style="list-style-type: none"> • Play and enjoy the games. 	<ul style="list-style-type: none"> • Have students research and teach other students a traditional game. (5-6)
5-6	<ul style="list-style-type: none"> • For games requiring prior skill such as snowshoeing, students will acquire those skills first. 	<ul style="list-style-type: none"> • Include traditional games on play days. Have adults demonstrate games to open the games day. (K-6)
K-6	<ul style="list-style-type: none"> • Exercise safety in playing the games. 	

Traditional Games

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences</i>
5-6	<ul style="list-style-type: none"> • Know value of the games played traditionally. • Mental and emotional development. • Physical development: physical skills for survival and hunting. • Entertainment and enjoyment. • Social development: bringing people together. • Settling disputes. • Displaying abilities and acknowledging abilities of others in a friendly way, with cooperation. 	<ul style="list-style-type: none"> • Research people/elders who were known for their traditional game accomplishments, e.g. the best swimmer. • Have the students identify the different body parts used in playing the traditional games, eg. snowsnake: hand and eye coordination. • Have students discuss and debate why traditional games were used to settle disputes. Can they be used today?
5-6	<ul style="list-style-type: none"> • Compare, contrast traditional games to present day recreation. 	
K-6	<ul style="list-style-type: none"> • Enjoy watching others participate in games. 	

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Be willing to play the games both at school and outside of school and encourage others to play. 	<ul style="list-style-type: none"> • Students use journal or individual talk with teacher to express feelings about the traditional games, and to talk about their performances, and how they might improve or help others, or learn more.
4-6	<ul style="list-style-type: none"> • Be aware of own physical abilities and accept them. 	<ul style="list-style-type: none"> • Put on a display of traditional games for the elders prior to elders talking about traditional games. This gives students an opportunity to get praise from the elders.
4-6	<ul style="list-style-type: none"> • Recognize superior abilities of others. Accept gracefully. 	<ul style="list-style-type: none"> • Sing the traditional support song.
K-6	<ul style="list-style-type: none"> • Challenge oneself to greater degrees of physical, mental, emotional, and social development while playing games. 	

Traditional Games

Suggested Teaching Activities and Resources to Support Key Experiences:

- Have students choose a traditional game to compare with some contemporary game or sport. Make a comparison chart describing rules, and value of the games. (5-6)
- Have students view videos of past traditional games played.

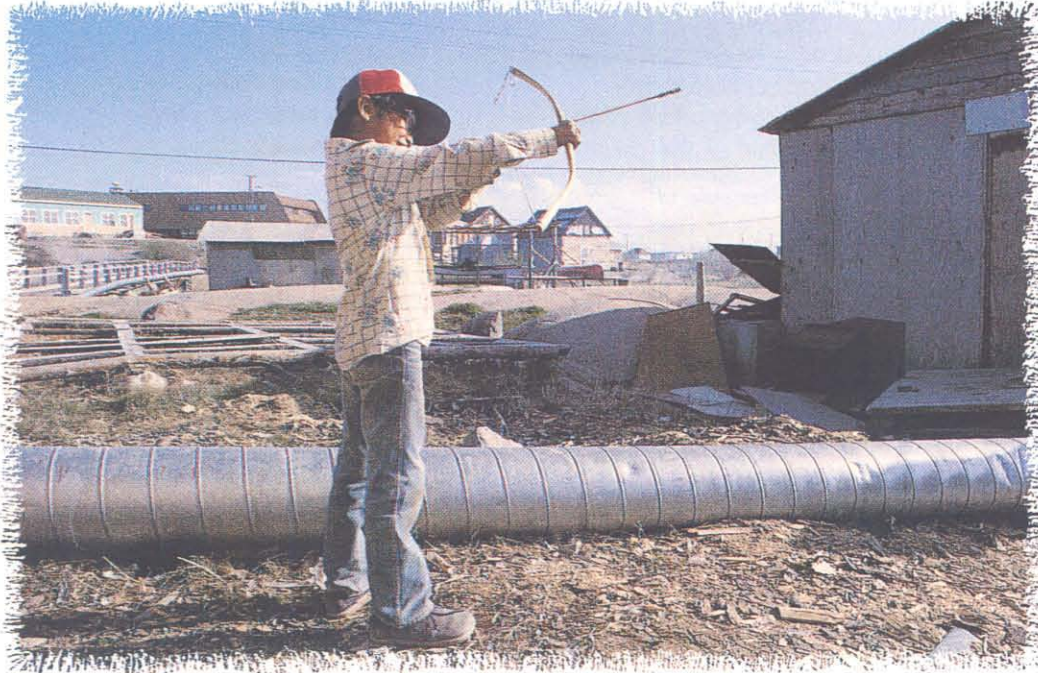
Traditional Games:

Wrestling
Moosekin Ball
Spruce Gum Ball
Packing with Tumpline
Drum Dance
Club Throwing
Snowsnakes
Snowshoe Racing
Handgames
Ptarmigan Bag Balloons
Wishbone Game
Toss and Catch Games
String Games
Spear Throwing
Bow and Arrow Target
Racing Bare Foot
Swimming
Tickle
Canoe Racing
Dog Team Racing
Hide and Go Seek
Sliding



Play Learning Aids

*"It is believed that children grow through play so when they are stopped they become sick."
– Lucy Tatti, July 12, 1993*



Primary Objective:

Play is a crucial developmental part of the Dene child's development, and is essential to the acquisition of language. Through play, children find friendship, learn leadership skills, and develop mentally, physically, creatively and spiritually. Play is considered an important process for a child in need of healing. Learning how to make traditional toys is one way to learn about the past, and to gain knowledge and skills which can be passed to the next generation. Students will learn that traditional learning aids were often models of the real thing, such as smaller versions of bows and arrows and other tools, and they will need to learn to exercise safe handling of these types of toys.

The Spiritual World

Gr.

Students will:

- Know that the Dene believed that play is a very important spiritual aspect of a child's life.
- Know that play is necessary for the natural development of a child.
- Know that play is a learning aid as well as a healing process.
- Know that it is through play that children learn.

Experiences:

- Hear stories from elders about themselves as children and how they played.
- Hear stories from elders of the different learning aids used by them at play.

Play Learning Aids

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the kinds of learning aids that were made by the Dene traditionally. 	<ul style="list-style-type: none"> • Tell or dramatize land stories using the learning aids as props. (K-5)
3-4	<ul style="list-style-type: none"> • Know that many of the learning aids that were made by the Dene for their children were smaller replicas of the real thing. They were imitations of true life experiences. Many of the learning aids were a form of training for skills and building strength required later in life. 	<ul style="list-style-type: none"> • Identify what kinds of skills were taught with each game or learning aid. (5-6) • Have the students collect the necessary materials from the environment to make learning tools, eg. pebbles for the baby rattle.
K-5	<ul style="list-style-type: none"> • Know that the Dene learning aids require skill and care in their use. Children must not be irresponsible in handling or using the toys because they have been made with much care, attention and time by Dene who still have the knowledge. 	<ul style="list-style-type: none"> • Have the students make some of the learning aids: baby rattles, mooseskin ball, strings and bones learning aids. • Have students make traditional dolls.
K-3	<ul style="list-style-type: none"> • Know that traditional learning aids were all made with natural materials from the land. • Know that there is a certain language synonymous with play (language and play go together). • Know that it is through play, and role modeling, that a child acquires language. 	<ul style="list-style-type: none"> • Have the students place on display the learning aids they made plus one collected from the community. • Have the students identify words associated with play and role playing, eg. playing house - náts'edé.

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
3-4	<ul style="list-style-type: none"> • Know that traditional learning aids were all related to life activities. 	<ul style="list-style-type: none"> • Use the learning aids in play. (K-5)
3-4	<ul style="list-style-type: none"> • Know that the Dene children observed adults with real objects, and then tried using them themselves. 	<ul style="list-style-type: none"> • Have students research the learning aids and games used by their parents.
K-6	<ul style="list-style-type: none"> • Be willing to learn by observation. 	<ul style="list-style-type: none"> • Have students research the learning aids and games used by the elders.
K-5	<ul style="list-style-type: none"> • Be willing to share the learning aids and care for the learning aids. 	

Play Learning Aids

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-6</i>	<ul style="list-style-type: none"> • Be willing to help each other in making learning aids. 	<ul style="list-style-type: none"> • Have the students research the learning aids of yesterday, today and compare the two. Debate the pros and cons of both situations.
<i>K-6</i>	<ul style="list-style-type: none"> • In competitions, be graceful in loss. 	<ul style="list-style-type: none"> • Have the students predict the learning aids of tomorrow. • Have students debate how the learning aids of today relate to life. • Have students be given “free” play and a structured play. Have them compare the two. • Have the parents of the students come in and demonstrate the making of the learning tools.

The Self

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
<i>K-5</i>	<ul style="list-style-type: none"> • Become aware of the fact that, long ago, there were children just as there are today, and that they liked to play as much as children do today. 	<ul style="list-style-type: none"> • Have students identify the different ways in which they acquired leadership skills, friendship skills, and craftsmanship skills through their participation in play, and by the use of learning aids.
<i>3-5</i>	<ul style="list-style-type: none"> • Appreciate the sophistication and skill of Dene youngsters long ago in being able to handle some of the learning aids. 	<ul style="list-style-type: none"> • Have students write personal stories of how play is used in their own life.
<i>K-6</i>	<ul style="list-style-type: none"> • Appreciate and be proud of the Dene learning aids. 	<ul style="list-style-type: none"> • Have the child play.

Play Learning Aids

Kinds of Games Made and Played by the Dene Traditionally:

Dagowo (dance), Egeji (Handgame), Sliding with Toboggans on big slides, Ek'ego (strings and bones), Hide Ball Games (for men and women for strength and running endurance), Jumping (distance in summer and in snow), Two Base Baseball, Hide and Seek in snow (not much hiding in summer because children were afraid of the Bushman), Jumping on Rocks in the Lake, Taking rocks and stones out of the water, Making sleds with wood, Playing house by making a fire and cooking a meal, exi (Jumping on one leg), sling shots and whistles.

Pin and Cup Game, Catch the Ball Game, Bow and Arrow Competitions, Dogrib Baseball, Jumping competition over stick on ground, Snowshoe Race, K'ek'eti – Na'ehi, Whipping a small stick or ball, Dene javelin throwing with a sharp pointed stick, Dechi K'ets'emo, Hit the Can with Stone, Dog Racing, Leg Racing, Canoe Racing, Gun Shooting Competition, Dechixa t'a sonagede, Kwechoyia t'a sonagede (played with spruce gum ball), Hide Balls, Ehtledoa (Rag Dolls and Doll Clothes), birchbark tipi, baby rattle, wooden sleds, birchbark canoe.



Eating and Food

"Due to the harshness of the land, no person, tribe or culture could deny others access to food. All accepted and adhered to this 'unstated law'. The worst crime for the Dene was to deny food to others." – (Izi) Joe Naedzo, The Sabtuotine Long Ago, 1991



Primary Objective:

Students will understand that the land has provided the Dene with everything they needed to survive for thousands of years. All kinds of animals, plants and fish were available. The Dene have developed their own system of food gathering, preparation and preservation. Food is a source of wealth for the Dene. It must be shared to be replenished. One must never deny another food.

The Spiritual World

Gr.

Students will:

K-6

- Be able to give thanks for food by feeding the fire.

K-3

- Know that being a server of food is a very special role that traditionally was given only to certain people.

Experiences:

- Hear the legend about how the loon restored the old man's vision.
- Have students hear stories of food that are not agreeable to certain people.

Eating and Food

The Land

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
K-6	<ul style="list-style-type: none"> • Know the types of land foods available in the area. 	<ul style="list-style-type: none"> • Have the students go out on the land, or in the tipi and have them participate in cooking different kinds of Dene food. • Have students experience dry fish and pemmican making. • Have the students research the nutritional value of Dene food. • Have the community nurse come in and tell them about nutrition.
K-4	<ul style="list-style-type: none"> • Be familiar with the taste of different Dene foods. <ul style="list-style-type: none"> • Drymeat and fish. • Smoked meat or fish. • Fish eggs. • Bannock. 	
3-6	<ul style="list-style-type: none"> • Know how to prepare Dene foods. <ul style="list-style-type: none"> • Cutting meat or fish for drying and smoking. • Identify what type of wood is used to smoke meat and fish. • Techniques of making fat - pounding, boiling. 	
6	<ul style="list-style-type: none"> • Know the nutritional value of traditional foods as compared to store bought foods. 	
5-6	<ul style="list-style-type: none"> • Be aware of the value of the traditional food preservation techniques (drying and smoking) compared to chemically treating food as a way of preserving it. • Recognize and distinguish edible and non-edible meat and plants. • Traditionally there was no set time for meals. It was upon reaching their destination that meals were prepared. Often they ate on the run. 	

The People

<i>Gr.</i>	<i>Students will:</i>	<i>Experiences:</i>
5-6	<ul style="list-style-type: none"> • Know the importance of food in the Dene culture. The search for food and the imminence of starvation were the focal point of their lives. <ul style="list-style-type: none"> • Food was a source of wealth. • Food was at the centre of political, social, economic events. 	<ul style="list-style-type: none"> • Have students learn to eat certain kinds of food, eg. fish. • Have students identify what types of food come from different animals.

Eating and Food

Gr.

Students will:

- Scarcity or abundance dictated alliances.
- Because of the harshness of the land, access to food could not be denied.
- Appropriate conduct was defined and judged in terms of a person's willingness to share food.
- Aspirations were based on a person's willingness and ability to share food. For example, young men would aspire to become the best hunters so that they would be able to share their food with others.
- Over indulgence and overeating were not allowed. After eating, one was encouraged to work it off by doing physical tasks, i.e. food is resting in your stomach, therefore your body requires you to work it off.
- Be willing to share food.
- Know how to serve.
- Know that food should be offered before the asking, i.e. to save the person the humiliation of asking.
- The Dene had to know how to ration their food because the land and food source was unpredictable.
- Upon arriving on other people's territory, one had to watch their food and the amount of water they drank.
- Dene people often carried food that was already prepared and ready for consumption because they never knew when their next meal would be.

Experiences:

- Have students list all the things that can and cannot be done around place settings for food.
- Have class prepare small feast with several other classes. Planning for the preparation of the food: the cooks, the choosing of the server, the prayer of thanks, the sharing of the food and the delivery of the feast.

Eating and Food

The Self

Gr.

Students will:

- Be willing to share food.
- Be willing to share food properly.
- Know how to serve.
- Know how the different foods and waters affect you, eg. do not eat snow while working, although thirsty, because you lose your energy.
- Show appreciation for food prepared and served to them.

Suggested Teaching Activities and Resources to Support Key Experiences:

- Have the students refer to the “Foods Unit” developed by the Department of Health.

Experiences:

- Identify what food is not agreeable with them physically or spiritually.
- Identify the different kinds of food and the way they are cooked.
- Have parents report on changed behaviours at home regarding how well the students behave around people who are eating.
- Have students evaluate how they conduct themselves around place settings of food.

Special Information for the Teacher: