



SHARED Learnings

Integrating BC Aboriginal Content K-10

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BRITISH
COLUMBIA

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Photo: Carissa Henderson, GP Vanier Secondary, Courtenay

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INTRODUCTION

S*hared Learnings: Integrating BC Aboriginal Content K-10* focuses on the diversity, depth, and integrity of the cultures of British Columbia Aboriginal peoples. It is a guide for teachers, developed in recognition of the need for classroom materials that can help all teachers provide students with knowledge of, and opportunities to share experiences with, BC Aboriginal peoples.

Integration of authentic Aboriginal content into the British Columbia K-10 curriculum with the support of Aboriginal peoples will help to promote understanding of BC Aboriginal peoples among all students. A curriculum that focuses on Aboriginal content can lead to enlightened discussion of Aboriginal issues and give Aboriginal students a sense of place and belonging in the public school system.

To help teachers bring this knowledge into the classroom in a way that is accurate, and that reflects the Aboriginal concept of teaching and learning, *Shared Learnings: Integrating BC Aboriginal Content K-10* has been written and designed to include the support and participation of Aboriginal teachers, Elders, and other knowledgeable members of each school or district's local Aboriginal community(ies).

The content of *Shared Learnings: Integrating BC Aboriginal Content K-10* is based on the following assumptions about Aboriginal peoples and their cultures, values, beliefs, traditions, history, and languages:

- Aboriginal peoples have strong, dynamic, evolving cultures that have adapted to changing world events.
- Aboriginal peoples' values and beliefs are strong, durable, and relevant.
- To understand Aboriginal issues, it is necessary to understand and appreciate that all contemporary events have their roots in history.
- Language is the base of culture. Aboriginal cultures and languages have an important place in society.

Aboriginal peoples' long-established ways of life include:

- a sense of individual responsibility to family, community, and nation
- recognition of the importance of a continual pursuit of spiritual, emotional, physical, and intellectual balance
- a respect for the relatedness of all things in the natural world.

This world view sees the natural world as complete systems that are interrelated parts of a larger whole. The Shared Learnings and instructional strategies in *Shared Learnings: Integrating BC Aboriginal Content K-10* are intended to document, recognize, and express this holistic perspective.



Kirsten Stephens, Grade 12, Hazelton Secondary School, Hazelton

ABOUT THE SHARED LEARNINGS

In recognition of the many cultural and experiential differences that exist among BC Aboriginal peoples, the Shared Learnings are intended to highlight issues, concerns, and realities that are common to most or all. Specifically, the Shared Learnings are statements of knowledge about BC Aboriginal peoples' cultures, values, beliefs, traditions, history, and languages, with emphasis on the following areas:

- **Aboriginal peoples' relationship with the natural world**

Aboriginal cultures incorporate a distinctive sense of peoples' relationship with the natural world—a relationship characterized by a sense of connectedness, respect, and stewardship.

- **Aboriginal influence**

The wisdom and knowledge embedded within Aboriginal cultures continue to influence the world.

- **The endurance of Aboriginal traditions**

Aboriginal languages and traditions are living expressions of dynamic cultures.

- **Aboriginal languages and communications**

Aboriginal peoples' spoken/written languages, communication protocols, and other forms of communication reflect distinctive world views.

- **Aboriginal artistic traditions**

Aboriginal artistic traditions are vital expressions of Aboriginal cultures.

- **Aboriginal social, economic, and political systems**

The sophistication of traditional Aboriginal social, economic, and political systems continues to be a source of strength and direction for Aboriginal people.

- **The evolution of human rights and freedoms, with reference to Aboriginal people**

Aboriginal people are continuing to define and affirm their individual and collective rights and freedoms.

The Shared Learnings and instructional strategies can also provide opportunities for teachers and students to look at topics that relate to Aboriginal cultures across Canada and around the world.

OVERVIEW OF THE RESOURCE

S*hared Learnings: Integrating BC Aboriginal Content K-10* has been developed for use in all BC schools. It is organized by grade level and subject area, with each section containing the following components:

- **Shared Learnings** — Aboriginal content that is appropriate to specific grades or grade clusters and subject areas
- **Instructional Strategies** that suggest ways of integrating specific Aboriginal content in the classroom
- **Resources**, including recommended and locally developed (i.e., developed by partnerships of school districts and Aboriginal communities) print and video materials

To help make the curriculum “come alive” in the classroom, and to assist teachers in making most effective use of the connections between the Shared Learnings, resources, and instructional strategies, the following information is also included for each subject area at each grade level:

- **Teaching Tips** that can enhance effectiveness of the instructional strategies
- **Did You Know?** information and statistics about Aboriginal peoples in BC and Canada.

The section, **Planning Your Program**, offers detailed setup and background information to assist planning and implementing the integration of Aboriginal content into any classroom.

The section, **Aboriginal Peoples of British Columbia** provides a brief history, definitions of terms applied to BC Aboriginal peoples, and information about their traditional territories and language groups. (More detailed information on these topics, is also included in Appendix E, Timeline History, and Appendix D, Map and Mapping Activities.)

The following resources are provided in appendices:

- **Shared Learnings Matrix** that lists all the Shared Learnings by grade and subject area
- **Sample Lesson Plans** that illustrate the possible depth and scope of the instructional strategies
- **Information about Aboriginal Peoples**, including:
 - a map of BC showing the traditional Aboriginal language groups, and a set of classroom mapping activities
 - addresses of Aboriginal web sites and information about using the Internet
 - a timeline history of Aboriginal peoples of BC and Canada
 - a glossary of Aboriginal terms, issues, and references
- **Annotated List of Resources**, including descriptions and ordering information.

PLANNING Your PROGRAM

There are many approaches a teacher may take to make the classroom reflect a more traditional Aboriginal teaching and learning situation. Throughout the resource, teachers will find frequent reference to these teaching and learning techniques:

- **Aboriginal Elders and other knowledgeable community members as guest speakers/presenters** — Contacting the district Aboriginal Education coordinator or resource teacher for assistance in drawing on the local Aboriginal community for knowledge and support is an important instructional strategy in the context of Aboriginal education and is used throughout the resource.
- **student-centred, experiential instructional strategies** — Although these can initially prove somewhat time consuming, once students become familiar with a particular approach (e.g., field trips, debate, interviewing, role play), that strategy can be reused with less student orientation.
- **class presentations** — The oral tradition is a central part of BC Aboriginal cultures. In this context, class presentations of learnings by individual students or groups are an especially appropriate and relevant instructional and assessment technique.

As well as providing students with opportunities to practise skills that can be applied in many contexts, these instructional approaches demonstrate important aspects of Aboriginal culture.

Adapting instruction to your local situation

There are more than 30 major Aboriginal language groups within BC, and the province's varied geographic and environmental conditions have contributed to significant differences among these groups over time. To make this diversity meaningful for students and to ensure that information is accurate, authentic, and grounded in the perspective of Aboriginal peoples, teachers and students should keep in mind the following:

Since all schools are located on a traditional Aboriginal territory, that area should be the first focus of study. Then, if appropriate, teachers can expand the content to include other territories, including those from which students and their families originate.

Where a class includes a significant number of Aboriginal students, it is important not to assume that these students are fully knowledgeable about the traditions and culture of their people.

Building a support network

Building strong community links—engaging in consultation with the local Aboriginal people and seeking their support and assistance for what is being taught—extends the boundary of the classroom and helps the teacher to create active, participatory, experiential learning opportunities for students (many of the activities included in this document, for example, recommend that guest speakers be invited from the local community). To accomplish this, teachers will need to develop a library of learning materials about the local Aboriginal community and build a network of Aboriginal and non-Aboriginal people and organizations that can provide resources, expertise, and/or important local contacts (see **Figure 1**).

Before initiating contacts with local chiefs, Elders, tribal or band councils, and cultural centres (in urban areas, Aboriginal organizations such as Friendship Centres), it may be helpful to consult with other teachers in the school and district, and local Aboriginal support workers. They can help secure local community support and serve as valuable sources of information and experience. In addition, each school district has a contact person who is responsible for matters relating to Aboriginal peoples. Contact your school district office to locate the Aboriginal Education coordinator for your district.

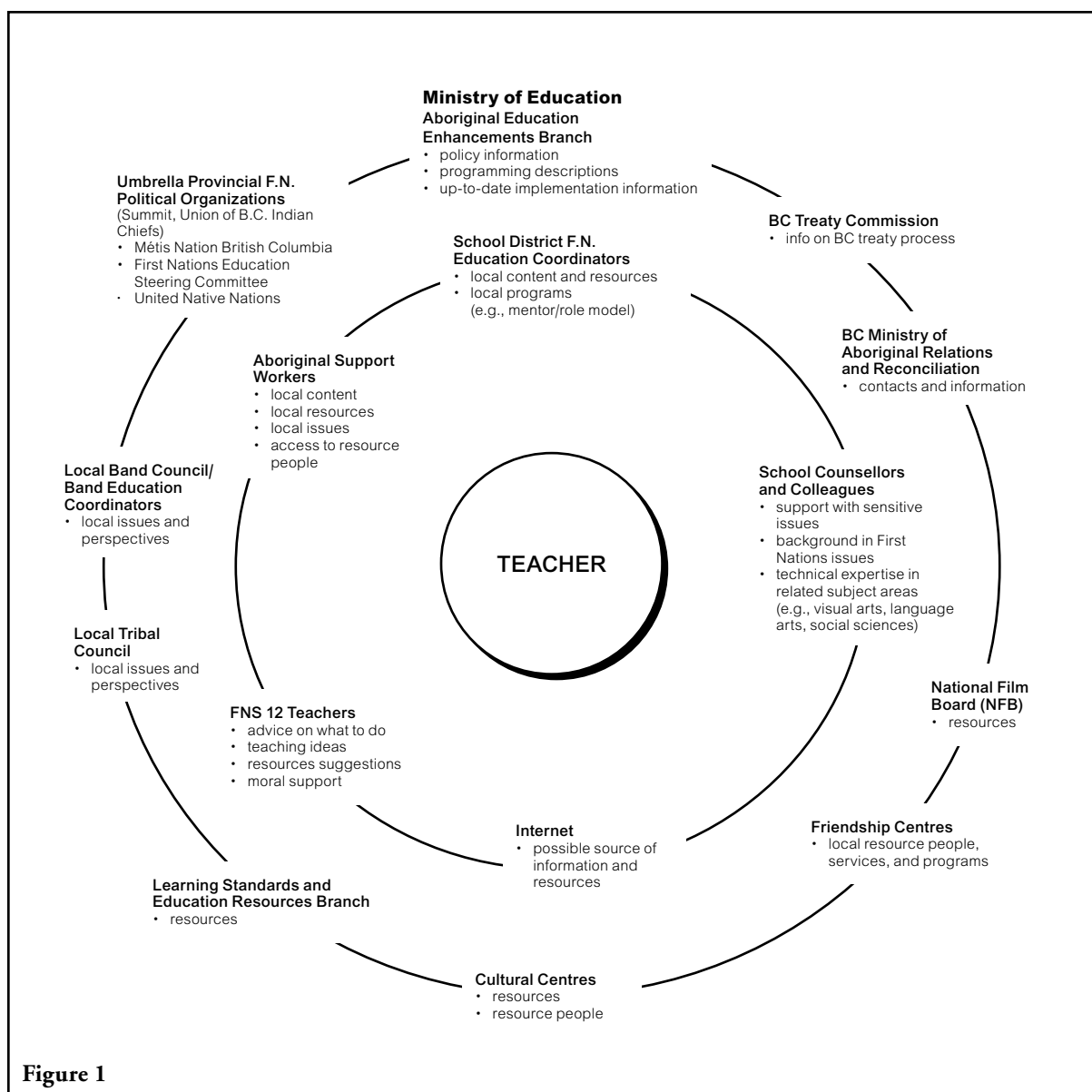


Figure 1

Dealing with sensitive and controversial topics

Aboriginal history and present issues include several sensitive areas, such as residential schools, land claims, racism, and treaties that may have had in the past, and continue to have, a profound effect on many local people.

The following outline will help teachers recognize and deal with sensitive issues and controversial topics.

Sensitive Issues

Before showing videos of or initiating instructional activities on sensitive and/or controversial topics,

teachers should inform students that people who are most knowledgeable about the issues may have painful memories to share, and that while speakers who share difficult experiences may feel hurt or anger, they also have the strength to share their feelings with others in order to promote healing and understanding.

It is important that the teacher be prepared to help students deal with the difficult emotions they may feel upon encountering certain aspects of Aboriginal history and current events. This may involve consulting with people who are knowledgeable about the issue and/or who are trained to counsel students (e.g., members of the Aboriginal community, school counselling staff).

Controversial Topics

A controversial topic has two important characteristics:

- It contains one or more issues that have no clear resolution on which all parties can agree or for which there are no readily available resolutions
- The issue(s) have public prominence and have received media attention over a period of time.

Before attempting to teach a controversial topic, teachers should conduct a self-reflection activity in which they identify their own biases, recognizing and listing them so that they are able to address them before and during teaching.

The following “ground rules” will also help to ensure that the topic is presented fairly and with sensitivity:

- A classroom is not a platform
- Controversy is best taught through discussion rather than instruction
- Discussion should protect divergence of view among participants
- A teacher has responsibility for ensuring exploration of the issue so the discussion promotes understanding and is not merely an exchange of intolerance.

The lesson plan for teaching a controversial topic should also include:

- ground rules for interaction and discussion (e.g., respect and value each other’s offerings, acknowledge discomfort)
- clear division of tasks and responsibilities
- time to deal with students’ concerns and questions.

Finally, in creating a classroom strategy or strategies such as large and small group discussions, independent research, and/or role plays, encourage students to analyze the issue by asking the following questions:

- What is the issue about?
- What are the arguments?
- What is assumed?
- How are the arguments manipulated?

— Adapted from The BC Teacher’s Federation video and discussion guide, *Shaking the Tree* and Facilitator’s Package for the “Teaching Controversial Issues” workshop. The kit includes a section specifically for teaching Aboriginal topics and contains valuable information for all teachers. The materials are available through the BCTF (see Appendix G, Contacts and References).

When implementing the strategies and

activities provided in *Shared*

Learnings: Integrating BC

Aboriginal Content K-10,

it is important to recognize

that cultural protocols exist.

Permission for use of cultural

materials or practices such as

legends, stories, songs, designs,

crests, photographs, audiovisual

materials, and dances should be

obtained through consultation

with individuals, families,

Elders, hereditary chiefs, chiefs,

Band Councils, or Tribal

Councils. This authorization

must be obtained prior to the

use of any educational plans or

materials.

ABORIGINAL PEOPLES OF BC

Distinct from other cultural groups who, over the past 400 years have come from elsewhere in the world to settle in Canada, are peoples whose sophisticated and enduring cultures have evolved on the land they have inhabited since time immemorial. These are Aboriginal peoples.

— Adapted from Keith Carlson, Sto:lo Grade 4 Curriculum, Draft, Sto:lo Heritage Trust, 1998.

A brief history of Aboriginal peoples in BC

Pre-contact

According to some estimates, about 5000 years ago settlements with increasingly complex cultures developed in all areas of British Columbia. By the 1700s, just before contact with Europeans, over 100000 Aboriginal peoples had settled throughout BC. About 40 percent of the total Aboriginal population of Canada at the time lived within the present boundaries of British Columbia.

Post-contact

Contact with Spanish and British explorers in the late 1700s brought the fur trade, increasing the material wealth of some Aboriginal societies. European contact also brought diseases, firearms, and alcohol. From the time of contact to 1929, the Aboriginal population dropped from 100000 to 22000.

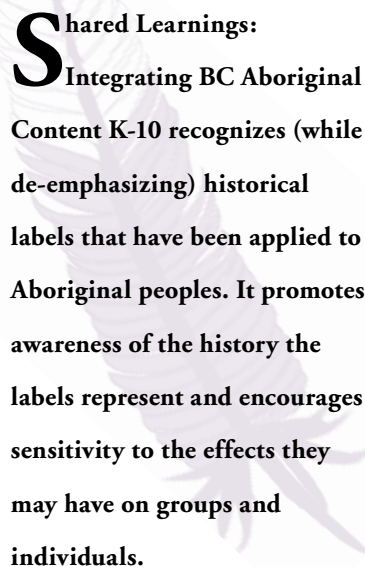
In 1847, the British government established Vancouver Island as a colony in order to encourage settlement and confirm British sovereignty in the area. With increasing pressure for land from settlers, it became necessary to set policies to establish ownership of land. Around this time, James Douglas, Chief Factor of the Hudson Bay Company, recognized Aboriginal title to the land. Between 1850 and 1854, he negotiated 14 treaties, known as the Douglas Treaties, which covered parts of Vancouver Island. On the mainland, the colonial government ignored official federal government policy of the time and simply allotted reserve lands to Aboriginal peoples. The only treaty with the federal government in British Columbia was signed by five bands in the Peace River area of Northeastern BC in 1899 (Treaty 8).

When British Columbia joined Canada in 1871, control over Aboriginal peoples passed from the local governor to the office of the Secretary of State in Ottawa. The trusteeship and management of lands reserved for Aboriginal use and benefit was assumed by the government of Canada.

The *Indian Act*, the first all-inclusive legislation for Indians, was passed in 1876. It consolidated and revised all previous legislation dealing with Aboriginal people in all existing provinces and territories. The *Indian Act* tightly defined and controlled Aboriginal people in Canada, ensuring their marginalization.

Amendments to the *Indian Act* have been ongoing since 1951, and Aboriginal Nations are gaining more control of, and responsibility for, the administration of their lives. The *Indian Act* as it stands today, however, still controls many aspects of the lives of most First Nations people in Canada.

— Adapted from *The Aboriginal Peoples of BC: A Profile*, Ministry of Aboriginal Affairs, 1992.

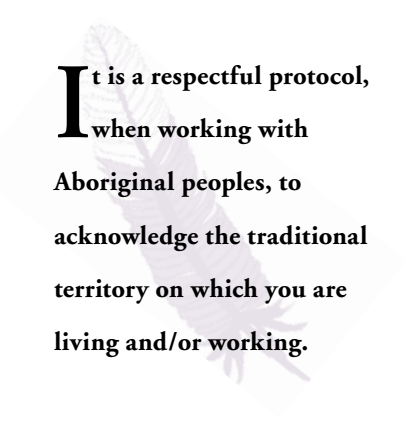


Shared Learnings:
SIntegrating BC Aboriginal Content K-10 recognizes (while de-emphasizing) historical labels that have been applied to Aboriginal peoples. It promotes awareness of the history the labels represent and encourages sensitivity to the effects they may have on groups and individuals.

Terms applied to Aboriginal peoples in BC and Canada

An understanding of the following terms will be helpful in implementing the material in *Shared Learnings: Integrating BC Aboriginal Content K-10* and in relations with the local Aboriginal community.

- **Aboriginal peoples** — a term defined in the *Constitution Act* of 1982, and which refers to all indigenous peoples in Canada, including Indians, Métis people, and Inuit people.
- **First Nations people** — refers to Aboriginal people of a First Nation, a self-determined political and organizational unit (band/reserve) of the Aboriginal community.
- **Indian** — an historical government term referring to the original inhabitants of North and South America and still used to define some Aboriginal peoples under the *Indian Act*. “Indian” has generally been replaced by “Aboriginal peoples,” as defined in the *Constitution Act* of 1982.
 - An **Enfranchised Indian** is a person who has lost the right to status and band membership, and who has, as a citizen of Canada, the right to vote, attend university, and join the military.
 - **Off-reserve Indians** do not live on their home reserves. Depending on where they live, they may (or may not) be entitled to benefits of programs available to all British Columbians. An **On-reserve Indian** lives on a reserve. The federal government has jurisdiction over the people who live on reserves.
 - **Status Indian** refers to an Aboriginal person who meets the requirements of the *Indian Act* and who is registered under the Act (**Registered Indian**). A Status Indian has at least one parent registered as a Status Indian or is a member of a band that has signed a treaty. The federal government has sole authority for determining status through registration. *Bill C-31*, legislation of 1985 in which the *Indian Act* was amended, reinstated Aboriginal women and their descendants who had previously been denied status because of marriage to a non-Aboriginal. There are approximately 87,700 Status Indians in BC. A **Non-status Indian** is a person of Aboriginal descent who does not meet the criteria of the *Indian Act* or who, despite meeting those criteria, has not been registered as a Status Indian. There are approximately 67,500 Non-status Indians in BC.
 - A **Treaty Indian** is a person who is a descendant of Indians who signed treaties with the colonial government. Most Indians in BC did not sign treaties.
- **Inuit** — a distinct Aboriginal people, the Inuit generally live in northern Canada and Alaska.
- **Métis** — a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of Historic Métis Nation ancestry, and is accepted by the Métis Nation.
- **Native peoples** — term for Aboriginal peoples established in the 1970s by the federal government as a more appropriate term than “Indian.”



It is a respectful protocol,
when working with
Aboriginal peoples, to
acknowledge the traditional
territory on which you are
living and/or working.

Shared Learnings: Integrating Aboriginal Content K-10 recognizes and is sensitive to the historical labels that have been applied to Aboriginal peoples. Recognition of—not emphasis on—these labels is encouraged. The term *Aboriginal* is being used in this resource to be inclusive of all peoples of Aboriginal ancestry in BC. It may be helpful when working with a person from an Aboriginal community to simply ask which term he or she prefers.

Present structures and groups

In 1876, when the *Indian Act* was established by the Canadian government, all aspects of life for Indians living on reserves was dictated by government and enforced by Indian agents and others. Today, 3440 square kilometres of British Columbia is land reserved under the *Indian Act*. Groups of Aboriginal people associated with reserve land, and who are governed by an elected chief and council in accordance with the *Indian Act*, are referred to as a *band/ reserve*. Bands and reserves are administrative terms created by the Canadian federal government. (Some groups previously referred to as a band are now referred to as a First Nation.) Today there are approximately 200 bands in British Columbia. Many bands are affiliated with a tribal council along with other bands who are culturally and/or linguistically similar. Tribal councils are made up of the elected and/or hereditary chiefs of the member bands.

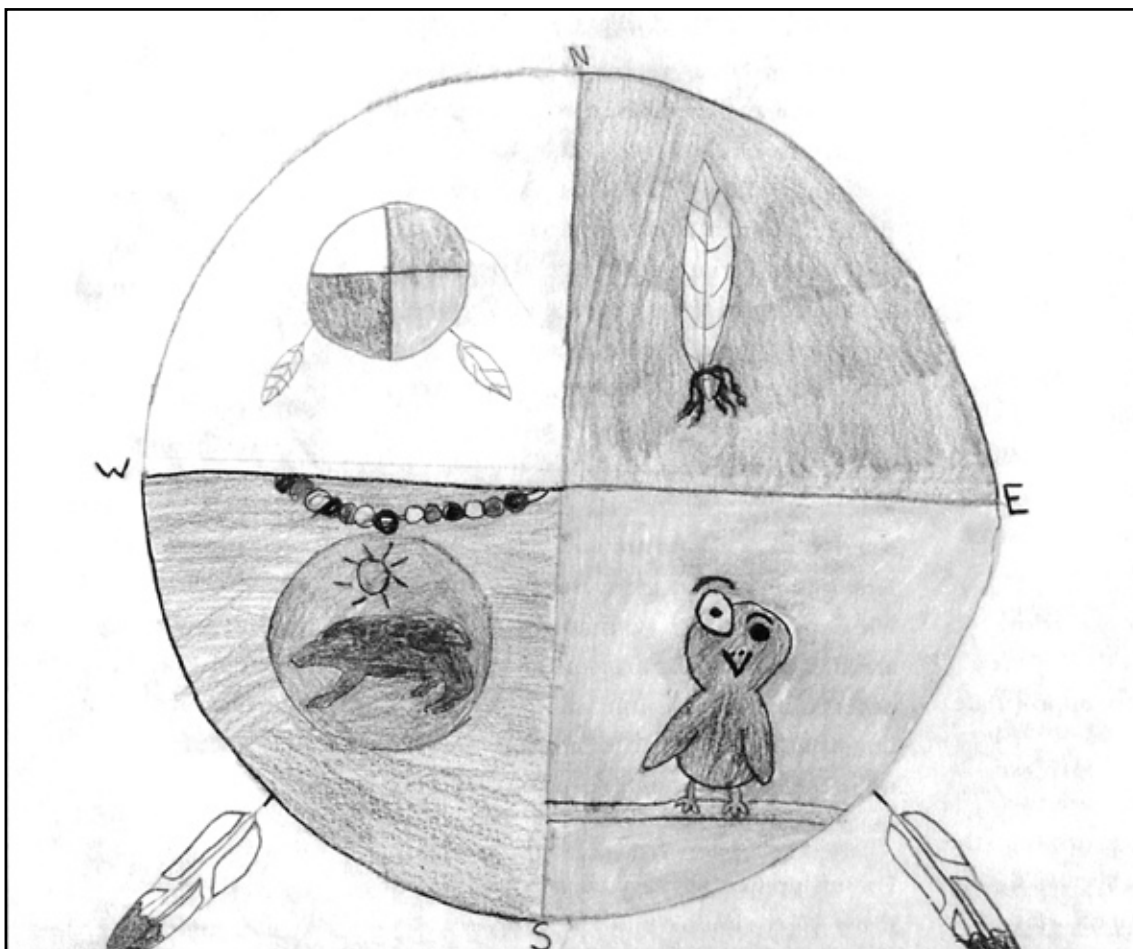
Friendship Centres have been established in many BC communities to offer support and a meeting place for Aboriginal people who live in an urban setting. Other organizations, such as the Métis Nation British Columbia, United Native Nations, the Summit, the Assembly of First Nations, and the Union of BC Indian Chiefs exist to support and advocate for Aboriginal peoples.

A Guide to Aboriginal Organizations and Services in British Columbia is available from the Ministry of Aboriginal Relations and Reconciliation (see Appendix G, Contacts and References).

Traditional Territories

Aboriginal peoples of BC belong to one of more than 30 language groups. Their traditional territories are established by land, water, protocol agreements, berry picking sites, oolichan trails, traplines, rivers, mountains and/or landmarks.

Appendix D provides mapping activities for use with the map *First Nations Peoples of British Columbia*. For ordering information see Appendix G, Contacts and References, or www.bced.gov.bc.ca/abed/map.htm



Danica, Richmond

KINDERGARTEN to GRADE 3

Dance 16

Drama..... 17

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Mathematics 22

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SHARED Learnings

- **Aboriginal dance is performed in many Aboriginal communities.**
- **There are many kinds of Aboriginal dance.**
- **Dance is performed for specific purposes in Aboriginal cultures.**
- **Provide opportunities for students to observe and later participate in Elements of movement**

TEACHING TIP

Avoid fine arts lessons and craft activities that trivialize Aboriginal art, dress, music, dance, or beliefs.

ALERT: Certain dances belong to specific individuals, families, or clans. Be sure to obtain permission before using the dance.

Elders are always given preferred seating and served first at gatherings and ceremonies of Aboriginal peoples.

INSTRUCTIONAL STRATEGIES

Elements of movement

Tell the children a story from the local Aboriginal culture. Have the children move in the way they believe characters in the story would move.

Creation and Composition

Have students listen to music performed by Aboriginal artists. Have them draw pictures that illustrate how the music made them feel.

Presentation and Performance

Provide opportunities for students to observe and later participate in Aboriginal dance. Obtain support from the local community by inviting knowledgeable visitors. Have students participate by writing letters of invitation to prospective guests. As part of the visit, students can learn dance steps to share with others.

Dance and Society

Arrange a field trip to a gathering, potlatch, powwow, feast or other celebration where there is likely to be dance performed. Have students think about the following questions in preparation for the field trip:

- What will we see, hear, smell, taste and feel?
- How will we show respect?

Conduct a class discussion about the purpose of dance they observed (e.g., as part of a ceremony, celebration or entertainment).

RESOURCES

See Appendix H for detailed descriptions of recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

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

TEACHING TIP

Offer your Aboriginal guests an honorarium and/or gift. Treat them as educators, not as entertainers.

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

INSTRUCTIONAL STRATEGIES

Exploration and Imagination

Have students create a short play based on a chosen theme.

As the teacher reads a story, have all of the children individually act out the story in their own ways.

Dramatize traditional activities, like woodcutting and canoe carving, or dramatize legends.

Invite a local Aboriginal storyteller to share a story with the class. With the assistance of the storyteller have students act out the story. Follow-up the activity with a discussion of the purpose of storytelling as a form of Aboriginal drama (e.g., to pass on a history of culture and traditions of entertainment or teaching).

Context

Provide opportunities for students to observe and later participate in Aboriginal drama. Obtain support from the local Aboriginal community by inviting knowledgeable guest speakers (e.g., Elders, actors and/or stage technicians from the local community).

Provide students with a variety of print and video material depicting Aboriginal drama. Examples can be found on the Aboriginal Peoples Television Network containing Aboriginal themes, characters and issues.

Invite a local Aboriginal storyteller to share a story with the class. With the assistance of the storyteller have students act out the story. Follow up the activity with a discussion of the purpose of storytelling as a form of Aboriginal drama.

RESOURCES

- *First Nations Journeys of Justice - Grades K and 1*

See Appendix H for a detailed description of this recommended resource, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Traditional Aboriginal drama, dance, and music are interrelated art forms.

SHARED Learnings

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

TEACHING TIP

Use primary source materials: speeches, songs, poems, and writings that show the linguistic skills of Aboriginal peoples who have formed an oral tradition.

INSTRUCTIONAL STRATEGIES

Oral Language

Provide opportunities for students to hear Aboriginal stories about environment, traditions and history by inviting Aboriginal Elders or storytellers to present Aboriginal stories. Have students learn the stories and tell them to younger students.

Have pairs of students take turns sharing stories. Ask the listening students to notice their own behaviour while their partners are telling the stories, and to share their observations with the whole group. Review the listening behaviours and ask students to determine which are helpful to the speaker and to the listener.

Ask students to suggest reasons why listening during formal occasions is an especially important skill for people in traditional Aboriginal societies (e.g., there was no written system; information could mean life or death; listening was a holistic experience). In discussing their responses, explain the concept of oral tradition, emphasizing the importance of the listener's role as witness and keeper of history.

Have students identify oral forms of communication (e.g., storytelling, audiotapes, radio programs, television news) and written forms of communication (e.g., paper and pencil, books, magazines, newspapers, computer printouts). After a class discussion on the difference between the two forms, have them draw a picture and example of each.

Introduce students to the speaker symbols that many BC Aboriginal societies use (e.g., feather, talking stick). Discuss the protocols associated with their use, giving local examples (e.g., only the person holding the object talks, Elders speak first, there are no time restrictions). For the next week, have students use these items when speaking during class.

Reading and Viewing

Provide opportunities for students to read illustrated age-appropriate (see Appendix H) Aboriginal stories about environment, traditions, and history. Have students learn the story and tell it to younger students. Have students read the stories to younger students.

Show a video of an Aboriginal story. Discuss with students the story events, the narrative sequence, and the characters. Have students represent story events in a variety of ways (e.g., paper bag puppet, modeling clay, models, painting or colouring a picture, retelling the story, role playing the story).

Collect a variety of Aboriginal stories. Divide the class into groups of three. Give one story to each group and choose a student to read it to the rest of the group. Ask students to discuss among themselves the themes, features and order of events from their particular story. Ask them to decide how they can tell the story to the class as a whole group (e.g., role play, with each student relating one event). Remind the rest of the class of respectful listening behaviour.

Roberta Louise Jamieson of the Six Nations in Ontario was the first Aboriginal woman to graduate from law school, and to serve as Ombudsman of Ontario. She received the Order of Canada in 1994.

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

Read a story listed in the suggested resources in Appendix H, or a story by a local Aboriginal author or other prominent Canadian Aboriginal author. Discuss the author and his or her life and work. Have students work in groups to create an Author of the Month corner with a display of books and other works, photographs, information about where the author lives, and information about the Aboriginal group or Nation the author is from.

Read one of the stories in the suggested resources with the class. Have students work in groups to write a letter to one of the main characters in the story or make a literary map of the story.

RESOURCES

- *First Nations Families*
- *First Nations Journeys of Justice - Grades K, 1, 2, and 3*
- *Going to Visit Kou-Kum*
- *Grandma's Special Feeling*
- *How the Robin Got Its Red Breast*
- *Mayuk the Grizzly Bear*
- *Queen Charlotte Island Readers Series*
- *Wait For Me*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

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



Use materials that show Elders, women, men and children as integral and important to Aboriginal societies.

INSTRUCTIONAL STRATEGIES

Personal Development

Family Life

When reading Aboriginal stories with students include several about Aboriginal family structures and the importance of caregivers (see Appendix H Resources). In class discussions ask students what they heard or read about the roles of various members of the families in the stories.

Conduct a class discussion on the role of Elders in Aboriginal society. Elders are caring, wise and respected persons in the community, who share their experiences and cultural knowledge. Discuss and record the important teachings students may have received from older family members. Have students fold a sheet of paper into four sections on which to illustrate four teachings that they or their classmates learn from the Elders or older community and/or family members. Ask students to decide which learning is the most important or memorable to them.

Invite an Aboriginal Elder or knowledgeable community member to speak about the importance of family. Prepare for the Elder's visit by discussing the Aboriginal concept of respect, and how it is demonstrated. For example, it may mean listening quietly or listening with the heart. Discuss with students what they may already know or what they would like to know about Aboriginal Elders. Have the class choose individuals who will greet the Elder for the class and discuss how students will thank the Elder.

Introduce students to speakers' symbols that many BC Aboriginal cultures use. These may include feathers or talking sticks. Discuss the protocol associated with their use giving local examples. Only the person holding the object is able to speak; Elders always speak first. For the next week, have students use these items when speaking during class.

Healthy Living

Read students an Aboriginal children's story that illustrates the value of sharing. Then have students design and create something to share (e.g., greeting cards, bookmarks dream catchers or braided cedar) and ask the children to host and give their gifts to the Elders. After the visit, follow up by asking: how do you think the person receiving your gift felt? How did you feel while making and giving the gift?

RESOURCES

- *First Nations Families*
- *First Nations Journeys Of Justice - Grades K, 1, 2, and 3*
- *Going to Visit Kou-Kum*
- *Grandma's Special Feeling*
- *How the Robin Got Its Red Breast*
- *Mayuk the Grizzly Bear*
- *Queen Charlotte Island Reading Series*
- *Wait for Me*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

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

Did you know?
The number four is very important to many Aboriginal cultures; it relates to four seasons of the year, four cycles of life, four directions, four human gifts, four elements.

INSTRUCTIONAL STRATEGIES

Number Concepts

Using pictures of Aboriginal trade items (e.g., dentalium shells, dried fish or tools) with the values indicated on the back, have students play a trading game.

Use Aboriginal examples in word problems. Develop worksheets with Aboriginal motifs or objects that reflect local cultures. Counters may include local objects (e.g., pinecones, buttons, feathers, or clam shells).

Teach children to count to 10 in more than one language, including the local Aboriginal language or languages.

Patterns and Relations

Share examples of local Aboriginal art with the class. Ask students to notice patterns in the art work (e.g., multiples or mirrored images). Have students colour in an outline of an Aboriginal artwork using individual colours to identify shapes and patterns.

Have the students visit an Aboriginal-designed structure in the local community and have them examine the symmetry, balance, and patterns within the structure. Have students replicate simple models of the architecture focusing on the patterns they noted in the original.

Look at Aboriginal patterning in artwork and nature (e.g., basketweaving, wool weaving, moss growing on rocks). Have the children create repeated patterns while using objects relevant to local Aboriginal cultures.

Shape and Space

Invite a local Aboriginal Elder or knowledgeable community member to talk about traditional measuring and estimating techniques for hunting, fishing, and building. With the class, create a variety of related scenarios. For instance, an Aboriginal village has to determine how many fish or deer they need to catch to get them through the winter. What kinds of things must they consider to estimate the correct number? Students will need to think of the number of people, the size of the fish or deer, and how many fish or deer each person will need to eat.

Statistics and Probability

Have students interview their classmates to determine who is fond of what types of fish, or how many cousins each child has, or how many people live in their households. Have the children graph the findings.

RESOURCES

- *First Nations Art Projects and Activities*

See Appendix H for a detailed description of this recommended resource and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

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

TEACHING TIP

Don't assume that all Aboriginal children in your classroom are knowledgeable about Aboriginal history, values, traditions, cultures, or languages.

DO YOU KNOW?
Buffy Ste.-Marie, a Cree from the Piapot Reserve in Saskatchewan, won an Academy Award for the song, *Love Lifts Us (Up Where We Belong)*.

ALERT: Certain songs belong to specific individuals, families, or clans. Be sure to obtain permission before using the music.

INSTRUCTIONAL STRATEGIES

Structure

Explore rhythm with traditional First Nations rhythms, both complex and simple.

Explore contemporary and traditional musical instruments. These may include flutes, whistles, drums, rattles, or logs.

Provide opportunities for students to observe and later participate in Aboriginal music. Obtain support from the local Aboriginal community by inviting knowledgeable guest speakers from the local community. Have students participate by writing letters of invitation to prospective guests, local centres, or groups. As part of the visit, students can learn songs to share with another class, parents, or in a school assembly.

Thoughts, Images, and Feelings

Listen to CDs or tapes of traditional and contemporary Aboriginal music. Have students respond to the music in an expressive way.

Arrange a field trip to a gathering, potlatch, powwow, feast, or other event where Aboriginal music will be performed. Have students think about the following questions and preparation through the field trip: what will we see here, smell and taste and feel? How will we show respect? Debrief with the class through discussion about reasons for the music and songs they heard.

Have students talk about their ideas and feelings about Aboriginal music after a class visit from an Aboriginal musician. Talk about their ideas in a circle discussion.

Context

Brainstorm with students the purposes for playing musical instruments and/or singing. Create a chart to conduct a class discussion, comparing the students' list with a list of purposes for music in Aboriginal cultures, such as celebration, entertainment, ritual or welcoming, telling stories and passing on cultural history or traditions.

RESOURCES

See Appendix H for detailed descriptions of recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

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

TEACHING TIP

Represent Aboriginal people as appropriate role models with whom children can identify.

In 1997 Ted Nolan, from Garden River First Nation, was the National Hockey League's Coach of the Year.

INSTRUCTIONAL STRATEGIES

Active Living

Invite a knowledgeable member of the local Aboriginal community to lead the class in traditional Aboriginal games and sports. Have the guest share with the students the value of these games and sports in traditional Aboriginal societies.

Think specifically about holistic activities such as snow shoeing to collect food, or canoeing to move from camp to camp. Have students discuss how what was once a part of a holistic life is now considered recreation or sport.

Movement

Provide opportunities for students to observe and later participate in Aboriginal dances. Obtain support from the local Aboriginal community by inviting knowledgeable visitors.

Personal and Social Responsibility

Arrange a field trip to a gathering, potlatch, powwow, or feast where there is likely to be dance performed. Have students think about the following questions in preparation for the field trip: what will we see, hear, smell, taste, and feel? How will we show respect? Debrief with a class discussion about the various movements they may have observed in the dance (e.g., erect stance, starting and stopping with the music, head and hand movements, "heartbeat" movements, footwork, sequence of left-right steps, quick steps, stomping steps, imitating animal movements, changing facial expressions).

RESOURCES

See Appendix H for detailed descriptions of recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

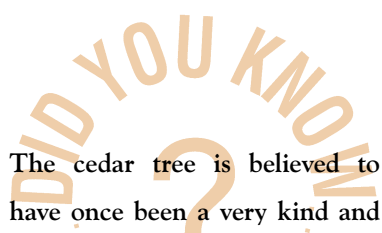
Alwyn Morris, a member of the Mohawk community of Kahnawake, near Montreal, P.Q., won Canada's first Olympic Gold Medal for kayaking in 1984.

SHARED Learnings

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

TEACHING TIP

Use resources that show traditional Aboriginal societies as living in a delicate balance with nature.



The cedar tree is believed to have once been a very kind and generous man who always gave to the people. When he died, the creator said, "Where this man is buried will grow a cedar tree. The bark will give you clothing, the wood, shelters and canoes, and the roots your baskets." (Sto:lo belief)

INSTRUCTIONAL STRATEGIES

Process and Skills

(K) Have students examine and talk about items that are specific to the local Aboriginal culture. Some examples may include artifacts, clothing (both traditional and contemporary), housing, or food.

(Gr 1) Have children record the differences and similarities between indigenous berries, such as size, taste, location, size of bush, smell, etc.

Life Science

(K-1) When looking at the characteristics and needs of living things, include food from the local Aboriginal community (vegetables and greens, protein sources and fruits). They can compare the differences between gathering things, growing things, and shopping at the grocery store.

(Gr 2) Bring in a knowledgeable local Aboriginal person to talk about hunting. Have a discussion regarding when it is okay to hunt specific animals and why. For example, do hunters go after ducks when they are eating lots of baby fish? Talk about natural ecological systems and how the Aboriginal people in the area work with them to preserve animal life as well as feed themselves.

(Gr 3) Talk about what foods become available locally in the spring, such as salmonberries, wild onions, pussywillows, seaweed, and stinging nettle. Discuss what happens to these plants during the winter and why they come to life again in the spring.

Physical Science

(Gr 1-2) Have the students shred cedar bark that can be used for weaving. Some students may shred it with a rock, while others may use a long board. Some students shred the bark while it's wet, and others shred it while it's dry. Have the students record the differences and similarities in their results.

Earth and Space Science

(Gr 1) Ask students to identify the seasonal cycles in the local area. Research traditional activities in which the local Aboriginal people participated and relate them to seasonal cycles. As a class discuss how weather, temperatures, and resource use influence these activities.

Focus thinking with questions such as:

- How did relationships change throughout the year?
- Who worked with whom?
- What did children do at peak work periods?
- What did Elders do? How did people relax?

Have students work in pairs to prepare a report on one traditional seasonal activity for presentation to the rest of the class.

(Gr 1) Have students identify the signs of spring that are significant to the local Aboriginal culture (e.g., salmonberries, pussywillows, birds or the ability to peel logs or bark).

RESOURCES

- *First Nations Journeys of Justice - Grade 3*
- *Grandma's Special Feeling*
- *How the Robin Got Its Red Breast*
- *Mayuk the Grizzly Bear*
- *Queen Charlotte Island Readers Series*
- *Wait For Me*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

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

TEACHING TIP

Use materials that show respect for and understanding of the sophistication and complexities of Aboriginal societies.

INSTRUCTIONAL STRATEGIES

Society and Culture

(K-1) Using stories in the suggested learning resources (see Appendix H), have students discuss what the character in the story learned and relate this to what they have learned at home from family members.

(K-3) Invite a local Aboriginal Elder to speak about the meaning and value of sharing (e.g., what you give, you receive; showing kindness, showing respect, giving of the self, giving what is most valued, expressing gratitude) and its expression in Aboriginal ceremonies.

(K-3) Have students participate in a ceremony that expresses the Aboriginal meaning and value of sharing.

(2-3) Provide pictures and examples of local Aboriginal tools (e.g., adz, fish hooks, spears, fishing weirs, traps, fleshing tools, awls, mallets, knives). Display them in a gallery walk. Have students discuss what they think the tool was used for and how it was used, and record their ideas at each gallery station. Poll students to find out which object puzzled them the most. Invite a knowledgeable member of the local Aboriginal community to identify and demonstrate the uses of each tool.

(2-3) Display a map showing the locations of the Aboriginal linguistic groups in BC (Appendix D, Map and Mapping Activities). Have students record the boundaries and names of the linguistic groups on a map of BC.

(2-3) Have students listen to stories from various BC Aboriginal groups or Nations.

(2-3) Conduct a class discussion on how to show respect to a guest (parent, Elder, speaker).

Politics and Law

(2-3) Using stories in the suggested learning resources (Appendix H), have students discuss what the character in the story learned and relate it to what they have learned at home from family members.

(2-3) Invite a local Aboriginal Elder to speak about the meaning and value of sharing (e.g., what you give, you receive; showing kindness, showing respect, giving of the self, giving what is most valued, expressing gratitude) and its expression in Aboriginal ceremonies.

(2-3) Conduct a class discussion on how to show respect to a guest (parent, Elder, speaker).

(2-3) Have students participate in a ceremony that expresses the Aboriginal meaning and value of sharing.

(2-3) Organize a field trip to the local band office or tribal council office to meet the chief, counsellors, band manager, and education coordinator. Debrief by creating a simple class chart that illustrates the local Aboriginal government.

TEACHING TIP

Use materials that show respect for and understanding of the sophistication and complexities of Aboriginal societies.

Economy and Technology

(K-1) Display a map showing the locations of the Aboriginal linguistic groups in BC (Appendix D, Map and Mapping Activities). Have students record the boundaries and names of the linguistic groups on a map of BC.

(K-3) Collect a variety of Aboriginal tools (e.g., root digger, fish smoker) for display in the classroom. After a discussion on the making and use of the tools, divide the class into small groups and give each group a tool. Ask them to make an illustration of the tool as it was used. Display the completed work. As part of the project, students produce a short demonstration of the tool's use.

(1-3) Define technology and provide students with material describing traditional Aboriginal technologies used locally (e.g., fishing weirs, dugout canoes, fishhooks, nets, bark moose callers, baskets, and hides). Have students choose a technology to research and represent it in a poster illustration that includes answers to the following questions:

- Who used it?
- How was it used?
- When and where was it used?
- What was it used for?
- Is this technology still in use today?

(2-3) Invite a local Aboriginal Elder to speak about the meaning and value of sharing (e.g., what you give, you receive; showing kindness, showing respect, giving of the self, giving what is most valued, expressing gratitude) and its expression in Aboriginal ceremonies.

Environment

(K-1) Have students view or read about traditional hunting, gathering, fishing, food preparation, or tool making practices. As a class, create a "Think/ Know/Wonder" chart on which to record brainstormed ideas about what Aboriginal children would have had to learn about each of these skills. Fill in gaps in students' understanding using additional video and/or print resources. Have students work in groups to illustrate with film strip, sequence book, or storyboard the steps involved in learning a traditional skill.

(K-3) Have students participate in a ceremony that expresses the Aboriginal meaning and value of sharing (e.g., thinking of others, giving things that you value the most, expressing gratitude).

(1) Invite a knowledgeable person from the local Aboriginal community to discuss both contemporary and traditional yearly activities (i.e., what was done and why). Have students record these activities on a seasonal cycle chart.

(1-2) Divide the class into three groups. Have each group respond to one of the following questions related to the seasonal cycle chart:

- Do all Aboriginal people take part in these activities?
- Do people who are not Aboriginal do any of these things? Do you?
- What activities were only done long ago and not today?

Have one student from each group report the group's answer. Follow with a full group discussion.

(2-3) Provide a large paper circle divided into four parts representing the year. Have students fill in seasonal activities. Have students contribute their information to create a large seasonal cycle chart for the class.

RESOURCES

- *First Nations Families*
- *First Nations Journeys of Justice - Grades, K, 1, 2, and 3*
- *Going to Visit Kou-Kum*
- *Grandma's Special Feeling*
- *Mayuk the Grizzly Bear*
- *Queen Charlotte Island Reading Series*
- *Wait for Me*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

DID YOU KNOW?
The population of Aboriginal peoples in Canada is growing 5 times faster than the non-Aboriginal population. Children under 15 years of age account for 30.6 percent of all Aboriginal people in BC, compared to 17.7 percent for BC's general population. (Statistics BC, 2001)



SHARED Learnings

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

TEACHING TIP

Research traditional methods and materials before having students make Aboriginal artwork.

TEACHING TIP

Ensure classroom materials show the continuity of Aboriginal societies from past to present.

ALERT: Certain images belong to specific individuals, families, or clans. Be sure to obtain permission before using the symbols or crests.

INSTRUCTIONAL STRATEGIES

Image Development

Gather and display various Aboriginal art objects or reproductions (e.g., carvings). Ask students to brainstorm words to describe what the art makes them think. Create a list of themes, colours, and shapes for describing Aboriginal art.

Context

Brainstorm with students a list of Aboriginal art and crafts (e.g., clothing, mats, baskets). In the follow-up discussion, sort and classify the contributions according to type (e.g., sculpture, weaving) and purpose (e.g., ceremonial, decorative, functional).

Gather and display various Aboriginal art objects or reproductions (e.g., petroglyphs) representing a variety of themes (clan and family crest, nature, transformation, history, spirituality, or beliefs). Invite students to contribute pictures or artifacts from home. The school library and the local cultural centre or a museum can be good sources of material. Have each student choose a theme, then copy or make a cultural object that expresses their theme with bark, potato prints, drying materials, found materials, and/or cutout construction paper sheets.

Invite local Aboriginal artists or artisans to demonstrate or discuss their work and to talk about the Aboriginal concept of ownership of art and images (i.e., designs identify the family, clan, or Nation to whom they belong and should not be used by others unless with permission).

Visual Elements

Have the students create a collage using basic Northwest coast design elements. They do not need to create a specific design, but rather explore the design elements themselves.

Materials, Technologies and Processes

Display a collection of Aboriginal art objects or pictures of Aboriginal objects that have been decorated. Examples may include bentwood boxes, baskets, clothing, tools, rocks, harpoons, paddles, canoes, drums, totem poles). Ask students to think about the following questions:

- What is this object?
- What is it used for?

Point out the many elements and principles of design such as contrast, balance, and symmetry and the Aboriginal images (e.g., circle within a circle, ovoids, animal shapes, and how they relate to Aboriginal themes such as transformation or nature).

Ask students to speculate why particular images might be used on specific objects.

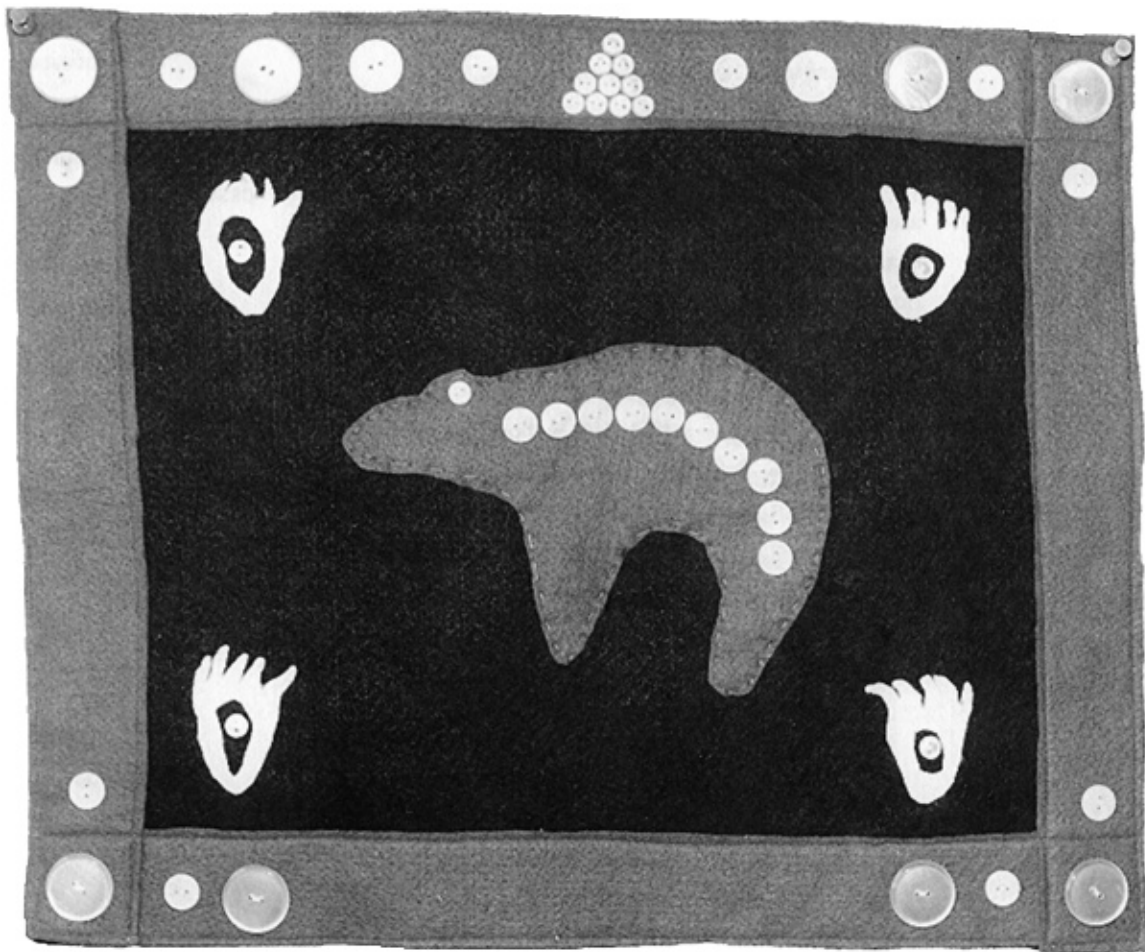
Have the students weave mats using cedar bark, bullrushes, or other locally available resources.

RESOURCES

- *How the Robin Got Its Red Breast*
- *Mayuk the Grizzly Bear*
- *Queen Charlotte Island Readers Series*
- *Tsimshian Crests and Designs*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.





Julie Duerdin, Lake Trail Junior High School, Courtenay

GRADES 4 to 7

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SHARED Learnings

- **Aboriginal dance is performed in many Aboriginal communities.**
- **There are many kinds of Aboriginal dance.**
- **Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures.**
- **Traditional Aboriginal dance is based on specific elements of movement.**

The word powwow comes from the Algonquin word pauwau, which was used to describe medicine men and spiritual leaders.

ALERT: Certain dances may belong to specific individuals, families, or clans. Be sure to obtain their permission before using the dance.

INSTRUCTIONAL STRATEGIES

Elements of Movement

List activities undertaken 200 years ago by members of the local Aboriginal community. Ask students to work in groups to consider the movements used in the activities. Have each group combine these movements into a repeating sequence and perform the sequence.

Ask students to select a style of Aboriginal dance and use appropriate dance terminology to determine the steps of the dance.

Creation and Composition

Divide the class into small groups and have each group choose an Aboriginal dance based on local styles. Ask students to practice and then teach the dance to a class of younger students.

Have each student choose two Aboriginal dance styles to compare and contrast in an expressive format.

Presentation and Performance, Dance and Society

Obtain support from the local Aboriginal community in providing opportunities for students to observe and later participate in Aboriginal dances. Invite local knowledgeable visitors and/or arrange field trips to the local community.

Have students brainstorm about the role and purpose of dance in any culture. Have students prepare questions for visiting local Aboriginal dancers. Questions might include:

- What are the reasons for dancing?
- When and why do people use traditional dancing?
- How do dancers prepare for traditional dancing?

RESOURCES

- *Diary of an Innu Child*
- *Fort Chipewyan Homecoming: A Journey to Native Canada*
- *Meet the Nuu-chah-nulth, People of the Northwest Coast*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- **Drama is an important aspect of Aboriginal tradition.**
- **Storytelling is an important form of Aboriginal drama.**
- **Aboriginal dramas are performed in many Aboriginal communities.**
- **Drama has specific roles and purposes in traditional Aboriginal ceremonies.**
- **Aboriginal dramas are based on traditional Aboriginal themes.**
- **There are many Canadian Aboriginal role models in drama.**

TEACHING TIP

Avoid using generic Aboriginal images and/or characterizations.

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

INSTRUCTIONAL STRATEGIES

Exploration and Imagination

Bring in objects from the local Aboriginal community that have distinct textures. Have the students work in groups to create movement and sounds, using their bodies to represent qualities of a particular object. The class discusses the movements and how they represented the object.

Drama Skills

Dramatize simple radio drama and storybook theatre based on works of Aboriginal authors.

Context

Have the students observe Aboriginal movies and children's television shows on the Aboriginal Peoples Television Network (APTN). The APTN website includes information that you may find useful in classrooms.

Invite a local Aboriginal actor or playwright to the classroom to speak about his or her work. Have students prepare questions about the visitor's role in the community, and how that might compare with the role of Aboriginal actors and storytellers in traditional Aboriginal society.

Include pictures of the work of North American Aboriginal actors or playwrights in regular classroom displays. Role models may include Thomson Highway, Chief Dan George, Graham Green, Tom Jackson, Tantoo Cardinal, or Drew Hayden-Taylor. Have students research the life and work of a particular individual.

RESOURCES

- *First Nations Journeys of Justice - Grades 4, 5, 6, and 7*
- *My Elders Tell Me*
- *Raven Steals the Light*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been developed through partnership between school districts and Aboriginal communities.

In 1972, actor Marlon Brando refused to accept his Academy Award for best actor in *The Godfather* to protest the treatment of Aboriginal peoples in the United States.

SHARED Learnings

- **Storytelling is an important activity in Aboriginal cultures.**
- **Many values and beliefs are inherent in and expressed through traditional Aboriginal stories.**
- **Traditional Aboriginal stories are based on specific elements and themes.**
- **Aboriginal myths and legends have specific purposes and distinct characteristics.**
- **Traditional Aboriginal stories, poems, plays, and legends express the uniqueness of each Aboriginal culture.**
- **Clan and lineage, survival, rules of living, trickster, and family stories are important kinds of traditional Aboriginal stories.**
- **Many Aboriginal stories, poems, plays, and legends have been written down and published by Aboriginal authors.**
- **Aboriginal peoples are portrayed in various ways in the media and literature.**

INSTRUCTIONAL STRATEGIES

Oral Language

Tell a story as a class. Divide students into groups and give each group a section of the story. Have students write and illustrate their story sections.

Have students work in pairs to tell a story. Invite a younger class and pair older students with younger students. Have the older students tell their stories to the younger students. In debriefing the activity, ask students to discuss how the younger students showed understanding and respect for the story's values and beliefs.

Have students discuss the ways in which oral stories were passed from generation to generation. Have them brainstorm a list of ways to make a 'told' story interesting.

Reading and Viewing

After discussing how values and beliefs can be transmitted (e.g., storytelling, the arts, teachings, ceremonies, participation and observation), ask students to examine an Aboriginal story, an advertisement, and a diary entry, emphasizing the values and beliefs in each. Have students write summaries of their findings.

As a class, discuss a story, focussing on the themes and how the plot is developed. Divide the class into small groups and give each group a copy of the story and have students work co-operatively to record common elements and themes.

Provide students with examples of local Aboriginal stories (e.g., clan and lineage, survival, rules of living, trickster). Have students read the stories and list the values and beliefs inherent in each story.

Have students adapt or create their own stories in a variety of formats (e.g., drama, TV show, book, radio show) and based on a variety of Aboriginal themes (e.g., nature, transformation, magic, humour). In a class discussion, categorize the stories by theme and record the categories on the board. Invite students to write descriptive phrases and words about their stories under the appropriate categories. Discuss similarities and differences in the story themes.

Brainstorm with students a list of words or phrases that describe stories (e.g., explaining, teaching a lesson, transformation, magic, excitement, problem solving). Have students read or listen to examples of Aboriginal stories, ensuring that some local material is included.

Have students research and read origin legends from a variety of cultural groups (e.g., Coyote stories from the Okanagan, the legend of Queneesh from Comox). Make a story chart of themes (e.g., nature, state of the world), plot (e.g., problem solving, explanation), and characters (e.g., animals, supernatural, human).

Include work of North American Aboriginal writers in regular classroom displays (e.g., Jeanette Armstrong, Shirley Stirling, Thomas King, George Clutesi, Rita Joe). Ask students to find out something about a particular writer, researching through a library or other resource.

Encourage students to conduct a media scan over several weeks, collecting contemporary stories about treaties, court cases, controversial topics, and various portrayals of Aboriginal peoples. Ask them to use this information to produce a short report on how Aboriginal peoples are portrayed in the media or to make a collage poster to present to the rest of the class.

Writing and Representing

After discussing how values and beliefs can be transmitted (e.g., storytelling, the arts, teachings, ceremonies, participation and observation), ask students to examine an Aboriginal story, an advertisement, and a diary entry, emphasizing the values and beliefs in each. Have students write summaries of their findings.

Have students adapt or create their own stories in a variety of formats (e.g., drama, TV show, book, radio show) and based on a variety of Aboriginal themes (e.g., nature, transformation, magic, humour). In a class discussion, categorize the stories by theme and record the categories on the board. Invite students to write descriptive phrases and words about their stories under the appropriate categories. Discuss similarities and differences of the story themes.

As a class, discuss one story, focussing on the themes and how the plot is developed. Divide the class into small groups and give each group a copy of the story and have students work co-operatively to record common elements and themes.

Have students develop visual displays depicting an Aboriginal story, emphasizing value in the retelling of the tale (e.g., explaining, teaching a lesson, entertainment, problem solving), significance of the kind of story (e.g., clan and lineage, survival, rules of living, trickster, family), and character symbols and distinctiveness of Aboriginal themes (e.g., nature, transformation, magic).

Have students develop a story map based on an Aboriginal story they have read. Have them create a new Aboriginal story based on the story-line and on what they know about the Aboriginal culture in the local area.

Brainstorm with students a list of words or phrases that describe stories (e.g., explaining, teaching a lesson, transformation, magic, excitement, problem solving). Have students read or listen to examples of Aboriginal stories, ensuring that some local material is included.

Have students research and read “origin of” legends from a variety of cultural groups (e.g., Coyote stories from the Okanagan, the legend of Queneesh from Comox). Make a story chart of themes (e.g., nature, state of the world), plot (e.g., problem solving, explanation), and characters (e.g., animals, supernatural, human).

RESOURCES

- *The Adventures of Tsumsm Series*
- *First Nations in BC — Comparing BC Coastal and Interior Cultures*
- *Fort Chipewyan Homecoming: A Journey to Native Canada*
- *Grandfather Bear*
- *Honouring the Wisdom*
- *First Nations Journeys of Justice - Grades 4, 5, 6, and 7*
- *Kou'skelowh*
- *Meet the Nuu-chah-nulth, People of the Northwest Coast (Teachers' Guide)*
- *My Elders Tell Me*
- *Our Bit of Truth*
- *Pts'aan: Totem Poles*
- *Raven Steals the Light*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *We Are All Related*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

SHARED Learnings

- Traditional Aboriginal peoples had distinct lifestyles, customs, and traditions.
- Extended family is an important social structure in Aboriginal cultures.
- Elders have an important role in the Aboriginal community.
- Individuals in traditional and contemporary Aboriginal families and communities have specific social roles.
- The Aboriginal concept of respect has a specific importance and meaning.
- Aboriginal peoples have been portrayed in various ways in the media.
- Aboriginal lifestyles changed in many ways following contact with European peoples.

Aboriginal people believe that each child has a gift to give the world, and that we must nurture the gift to benefit all people.

INSTRUCTIONAL STRATEGIES

Planning Processes

Have students research traditional Aboriginal teachings or learnings by interviewing members of the local Aboriginal community and reading books listed in the resources section, noting what was learned and how it was learned. Have the students compare their school-based learning experience with the traditional Aboriginal learning experience. Students present their findings in a report or a Venn diagram.

Personal Development

Healthy Living

Have students work in small groups to conduct research to identify customs and traditions of the local Aboriginal community with respect to travel, food, clothing, belief systems, births, deaths and marriages. Have each group present findings to the rest of the class.

Divide the class into small groups. Have some groups construct time capsules (e.g., a box with items and/or photographs of items of historical and contemporary significance) that represent life in the local Aboriginal community during the early 19th century. Have other groups construct time capsules reflecting life in contemporary Aboriginal communities. Capsules should include a brief rationale for inclusion of each item, explaining how the item represents an aspect of the social life of the community. Have groups exchange time capsules or arrange them as a gallery walk for students to view, compare, and discuss.

Mental Well Being

Ask students to suggest reasons why listening during formal occasions was an especially important skill to people in traditional Aboriginal societies. These may include the fact that there was no written system in some situations and having information could mean the difference between life and death. In discussing their responses, explain the concept of oral tradition, emphasising the importance of the listener's role as witness and as keeper of oral history and the importance of listening as a holistic experience involving the whole self.

Have students read print materials or view a film or video depicting and discussing stereotypes of Aboriginal peoples. Words or phrases may include "wild," "savage," "noble," "vanishing race," or "environmentalist." Ask students to record these stereotypes, create a list, and maintain and expand it over a period of seven weeks and then present the list alongside examples of accurate portrayals.

Have students discuss the importance of media for perception of roles and responsibilities within Aboriginal society and families.

Discuss stereotyping as a class, asking students the following questions:

- Why do some groups relate to other groups in terms of stereotypes?
(e.g., to create an image to use for personal gain, to feel better than or

superior to the stereotyped group, to feel safe and important by making others seem weak.

- How might it make someone feel to be cast as a stereotype? Examples might include feeling bewildered or confused as to their real identity, frustrated at not being recognized, hurt, angry, and sad at the lack of respect revealed by more stereotypes, defiant and/or anxious to prove it wrong.

Ask students to discuss the possible detrimental effect of stereotypes on Aboriginal cultures and individuals.

Family Life Education

Explore coming-of-age ceremonies in the local Aboriginal community. Invite knowledgeable local Aboriginal people to discuss these ceremonies. Examples of coming-of-age ceremonies often include name giving, vision quests, first hunt.

Ask a genealogist from the local treaty office to come into the class to share the extent of the genealogical data they have collected.

After showing videos or having students read stories of Aboriginal people, ask students to identify the responsibilities Aboriginal children had in the past, such as responsibility for the learning and behaviour of younger children; how age and gender determine rights; how the behaviour of children and grandchildren is reflected on their parents and grandparents. Make a master list of the ideas presented. Have students consult library resources for historical accounts of children in traditional Aboriginal families to find out which of these ideas are correct. Debrief their findings in a class discussion.

Provide students with a template for creating a family tree. The template should be as open-ended and inclusive as possible. Explain to students how Aboriginal and non-Aboriginal peoples interpret the term family and have them use this information and the template to begin creating their own open-ended family trees.

Have students examine books and videos that portray Aboriginal Elders in various contexts. Ask students to identify the many different roles of Elders in both traditional and contemporary Aboriginal societies. They may be teachers, guides, or people who are caring, kind, wise, and well respected in the community. They may be people who share their experiences and cultural knowledge. Discuss the role

of Aboriginal Elders with reference to: preserving and passing on cultural values; supporting and caring to all family members; teaching special skills; and passing on oral history. Prepare with the students, an interview question sheet about roles of and attitudes towards Elders in contemporary Canadian society. Have students conduct interviews with grandparents or other elderly family members or a family friend.

Have students use the local library and archives, or interview members of the local Aboriginal community to research Aboriginal people's positions and roles in the family. Have students present their findings by creating a diagram or a poster.

Invite a knowledgeable member of the local Aboriginal community to come into the classroom and talk about traditional Aboriginal family. In a follow-up class, have a discussion emphasizing the following distinctive aspects of the Aboriginal concept the family:

- In some Aboriginal cultures, each person in a family, including the child, has a specific role.
- Individual family connections are recognized, considered and respected in a variety of community observances. They serve as a basis for many aspects of community life. The Aboriginal concept of the family is based on the Aboriginal concept of respect.

Child Abuse Prevention

Brainstorm with students for words associated with *respect*, such as:

- honesty (truth, attitude)
- politeness (listening, hearing, and acknowledging, waiting while quiet).
- not judging
- empathy (thinking about what others are experiencing)
- giving
- caring
- sensitivity to others' feelings
- appropriate place and times for respectful listening (keeping eyes down, not talking)
- relating with Elders, (e.g., listening, getting food and drink, helping if needed, giving gifts).

Have students record the results and create working groups, using the brainstorm list of words to generate word clusters or a word Web diagram to illustrate the meaning of the Aboriginal concept of respect.

Substance Abuse Prevention

Using the Circle of Courage philosophies, have children explore the concepts of belonging, generosity, mastery, and independence. These concepts were developed by Dr Marten Brokenleg and can be found on his Reclaiming Youth website (www.reclaiming.com).

Invite a community member with expertise in traditional medicine to discuss the uses of tobacco, sage, sweet grass, and cedar teachings. Explore the use of tobacco traditionally by people living in the interior of British Columbia and compare to today's use of tobacco.

RESOURCES

- *The Adventures of Tasmam Series*
- *Diary of an Innu Child*
- *First Nations Journeys of Justice - Grades 4, 5, 6, and 7*
- *Fort Chipewyan Homecoming: A Journey to Native Canada*
- *Grandfather Bear*
- *Honouring the Wisdom*
- *Kou'skelowh: Okanagan Past and Present*
- *Meet the Nuu-chah-nulth, Peoples of the Northwest Coast*
- *My Elders Tell Me*
- *P'te'ex dit Dzepk: Clans and Crests*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Topona: The Original People of North America*
- *We Are All Related*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

In July and August, 1997, Aboriginal people and RCMP members from BC traveled by canoe from Hazelton to Victoria to raise awareness and money for the Vision Quest Recovery Society, a project led by Roy Henry Vickers.

SHARED Learnings

- **Aboriginal peoples use unique counting systems.**
- **Aboriginal peoples used two- and three-dimensional patterns to build technology and shelters.**
- **Aboriginal peoples used the patterns and variables in the environment to make predictions and estimations.**
- **Math has functional use in solving problems in Aboriginal cultures.**
- **Aboriginal people value balance and symmetry.**

Did You Know?
The village of the Ouje Bougoumou Cree of Northern Quebec was designed by architect Douglas Cardinal in a circular design to reflect the values and culture of those people. (For more information, go to www.ouje.ca/content/our-story/innovation.php)

INSTRUCTIONAL STRATEGIES

Number Concepts

Discuss different names for numbers and point out that whatever a number is called, it still has the same value (e.g., 12 and dozen). Invite local Aboriginal language speakers to the classroom to teach the students the numbers 1 to 10 in the local Aboriginal language and to discuss name variations and the reasons for them.

Check with the local Aboriginal community to find out if their numbering system is a base 10 number system. Talk to students about different base forms of numbering systems.

Have the class prepare for a ceremony, either real or imaginary. Have them estimate quantities of food, supplies and associated costs.

Patterns and Relations

Discuss with students the idea of balance and symmetry and its importance in Aboriginal life. How is this importance reflected in Aboriginal art work? Provide each student with an edged sheet of paper that contains half of an Aboriginal design to complete.

Shape and Space

Have the students create two- and three-dimensional patterns after studying examples of traditional Aboriginal structures and technologies (e.g., trapper cabins, food caches, fish traps), then construct a model or replica.

Discuss with students patterns in the environment used by Aboriginal peoples (e.g., good or scarce hunting, rotation of trapping locations). Have students conduct independent research to find out how Aboriginal people used these patterns of variables (e.g., planning seasonal activity, estimating amounts).

RESOURCES

- *First Nations Art Projects and Activities*

See Appendix H for detailed descriptions of this recommended resource, and for a list of locally developed resources.

SHARED Learnings

- **Aboriginal music is performed in many communities.**
- **Music has specific roles and purposes in traditional Aboriginal societies.**
- **There are similarities and differences between traditional and contemporary Aboriginal music.**
- **Aboriginal music is based on specific elements.**

TEACHING TIP

Focus on the local Aboriginal community first.

“We don’t sing because we are happy; we are happy because we sing.”

ALERT: Certain songs may belong to specific individuals, families, or clans. Be sure to obtain their permission before using the music.

INSTRUCTIONAL STRATEGIES

Structure

Divide the class into groups. With the assistance of a musician from the local Aboriginal community, have the groups learn, perform, and teach an appropriate song to a class of younger students.

Thoughts, Images, and Feelings

Play music by an Aboriginal artist. Have the students close their eyes and listen with the intention of speaking about how the music makes them feel. Use a variety of musical genres and ask the students if they can feel similarities and differences.

Context

Have the students brainstorm about the role and purpose of music in any culture. Have students prepare questions for a visiting Aboriginal musician. Questions might include: Is this a reason (idea from the brainstorm) for music in Aboriginal cultures? Why or why not? When and why do you use traditional singing? (e.g., beginning a ceremony, welcoming, as prayer, honouring, in competition).

Invite a local Aboriginal musician to speak to students. Have students prepare questions about this person’s role in the community and how that might compare with the role of the musician in traditional Aboriginal society (e.g., passing of tradition, keeper of songs).

In a class discussion, have students listen to and compare examples of local traditional Aboriginal music and modern music by Aboriginal performers such as Susan Aglukark, Robbie Robertson, George Leach and the Red Hot Chili Peppers. Have the students note elements (rhythms, instrumentals) and identify which elements of modern music have been influenced by traditional music.

Have students research traditional and contemporary Aboriginal music and instruments. Divide the class into small groups and ask the students to use their findings to create comparison tries of instruments and of features in traditional Aboriginal music and in contemporary Aboriginal music.

RESOURCES

- *Honouring the Wisdom*
- *First Nations in BC — Comparing BC Coast and Interior Cultures*
- *Meet the Nuu-chah-nulth, People of the Northwest Coast (Teachers’ Guide)*
- *Fort Chipewyan Homecoming: A Journey of Native Canada*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources.

SHARED Learnings

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

TEACHING TIP

Celebrate the contributions of Aboriginal peoples to Canada and the world.

DID YOU KNOW?
Aboriginal peoples invented lacrosse and hockey.

INSTRUCTIONAL STRATEGIES

Active Living, Movement

Invite a knowledgeable member of the local Aboriginal community to lead the class in traditional Aboriginal games and sports. Have your guest share with the students the value and purpose of these games in traditional Aboriginal societies.

Arrange a field trip to a gathering or large powwow when there is likely to be dance performed. If it is an option, expand a student's involvement by contributing to the event by setting up, packing, or giving gifts. Have students think about the following questions in preparation for the field trip:

- "What will we see hear, smell, taste, and feel?"
- "How will we show respect?"

Debrief through class discussion about the various movements they may have observed in the dance. These may include an erect stance, starting with the music, hand movements, heart beat movements, footwork, sequence of left right steps, quick steps, stomping steps, imitating animal movements, or changing facial expressions.

Personal and social responsibility

Provide opportunities for students to observe and later participate in Aboriginal dance, obtaining support from the local Aboriginal communities by inviting knowledgeable visitors.

Have children explore traditional foods from the local Aboriginal community and the health and nutritional aspects of these.

If they exist in the local Aboriginal community, look at how canoe races, snowshoeing, cross-country skiing, local basketball or soccer tournaments reflect historical gatherings in that same community. Examine the responsibilities involved.

RESOURCES

See Appendix H for detailed descriptions of recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- Distinct Aboriginal values and beliefs are associated with resource use.
- Aboriginal peoples use resources in both traditional and contemporary ways.
- Aboriginal peoples used a variety of traditional technologies for transportation, shelter, and food gathering.
- Aboriginal peoples developed both traditional and contemporary technologies and scientific innovations.
- Many traditional Aboriginal technologies can be constructed with available resources.
- Traditional Aboriginal technologies and use of resources changed in many ways following European contact.

TEACHING TIP

Look for ways to incorporate the Aboriginal concept of *the interrelatedness of all things* into lessons.

INSTRUCTIONAL STRATEGIES

Processes and Skills

Life Science

(Gr 4) Assign students to research traditional and contemporary Aboriginal fishing technologies. Identify the differences and compare the two approaches to fishing in terms of the benefits and drawbacks of each.

(Gr 6) Divide the class into groups. Provide the groups with information about the technology developed by two distinct BC Aboriginal cultures for the same purpose (e.g., shelter, tools). Have students:

- identify the differences between the technologies (e.g., materials, size, and location) and suggest reasons for those differences (e.g., climate conditions, seasonal activities, number of people living together)
- describe the probable lifestyles of each culture based on what the students have discovered about the technologies
- list advantages and disadvantages of each technology.

(Gr 6) Provide students with research information on a local Aboriginal ritual associated with resource use (e.g., first salmon ceremony, cedar-stripping prayer, hunting ritual). Have students work in groups to read and discuss why they think this ritual occurs. Have a spokesperson for each group report back on the group's ideas.

Physical Science

(Gr 4) Ask a local Aboriginal drum maker and/or musician to bring a variety of drums into the classroom. Have the children compare the sounds of wet and dry drums. Have students apply heat to drums and notice if there is a difference. Compare the different sounds of different hides, drum circumferences, and drum depths.

(Gr 5) Have students construct replicas of traditional technologies. Provide natural resources (e.g., wood, fish bones, fibre lashing, cedar or willow strips, reeds or raffia, sharpened stone or bone), and instructions for making small items such as fish hooks, small fish nets, spindle whorls, looms, baskets, and hide scrapers. When the objects are complete, have students demonstrate their use. Discuss the cultural and environmental implications of making the technologies compared with buying the manufactured objects.

(Gr 5) Use questions such as the following to lead a class discussion on technological change:

- How has the local environment changed in the past 200 years? How have technological innovations contributed to this?
- How might the environment be different 50 years from now? Why do you think this?
- Can you identify traditional practices that Aboriginal peoples continue to use with modifications that incorporate the use of new technologies? What impact do these adapted practices have on the environment?

(Gr 6) Research the impact of electric dams on the local Aboriginal community.

(Gr 7) There is likely to be local Aboriginal chemistry in the area in which you are teaching. Ask a knowledgeable person from the local community to come and demonstrate (e.g., using moose brains for tanning hides, making paint, using local medicines and combinations of plants to make specific medicines, whipping soapberries to make froth).

Earth and Space Science

(Gr 4) Look at ways in which the local Aboriginal community would predict seasons and weather. Some examples might include wasps building their nests close to the ground, geese flying north or south, deer in velvet, or seagulls flocking.

(Gr 5) Discuss the impact on local Aboriginal culture(s) in the past, present and future of oil exploration, mining, fish farming and forestry.

(Gr 6) Have students research print and on-line resources for information on a local Aboriginal ritual associated with resource use (e.g., first salmon ceremony, cedar-stripping prayer, hunting ritual). Have students in groups read and discuss together why they think this ritual occurs. Have a spokesperson for each group report back on the group's ideas.

TEACHING TIP

Create consciousness among students, that what may appear as 'ritual' in one culture is actually 'normal' within another culture. For example, lining up and quietly going to the gym is part of school culture and ritual... but not a potlatch gathering ritual.

RESOURCES

- *Ayouwin: Ways of Life*
- *Diary of an Innu Child*
- *First Nations in BC — Comparing BC Coast and Interior Cultures*
- *Food Plants of Coastal First Peoples*
- *Fort Chipewyan Homecoming: A Journey to Native Canada*
- *The Great Canoes*
- *Kou'skelowh*
- *Lootm Smgan: Respecting the Cedar*
- *Meet the Nuw-chah-nulth, People of the Northwest Coast*
- *My Elders Tell Me*
- *Pts'aan: Totem Poles*
- *Stone, Bone, Antler and Shell*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Topona: The Original People of North America*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

DID YOU KNOW?

The long rope-like stalks of bull kelp (or sea onion) were dried and cured, then spliced or plaited together to make fishing lines, nets, ropes, and harpoon lines. The hollow upper stalks and bulb-like floats were cured and dried for use as storage containers for eulachon grease, fish oil, and water.

SHARED Learnings

- Oral language is used in distinct ways in Aboriginal cultures.
- There are many Aboriginal languages and language groups in BC.
- Aboriginal language groups in BC are related to traditional Aboriginal territories.
- Aboriginal languages are related to Aboriginal cultures.
- Many Aboriginal place names are used to refer to BC geographical features and places.



Avoid using materials that use biased words or phrases in reference to Aboriginal peoples.

INSTRUCTIONAL STRATEGIES

Invite a local Aboriginal Elder or storyteller into the classroom to share with students the Aboriginal oral tradition (storytelling) and its importance in Aboriginal cultures. If appropriate for the grade level, include in the discussion some of the historical barriers to Aboriginal oral tradition (e.g., the effects of residential schools and language eradication policies). After the visit, have students create and tell stories that reflect what they have learned.

Invite local community member(s) regularly into the classroom to introduce students to the local Aboriginal language(s) and culture(s). As follow-up, adapt word games (e.g., hangman, Scrabble, Spill'n'Spell, word find, crosswords, anagrams) by altering the mix of letters (i.e., most Aboriginal languages will require more of some letters and fewer of others) and introducing new letters and their pronunciations from the International Phonetic Alphabet (e.g., x, l-, aa, qw, h, x) to make words in Aboriginal languages. Encourage students to speak the words or phrases.

Provide cue cards with simple words or phrases in the local or target Aboriginal language. Label classroom items with the cue cards.

Encourage students to use words and phrases in the local or target Aboriginal language in talking about Aboriginal concepts, experiences, and objects.

Collect words for the same object or verb in various Aboriginal languages. Write these on labels, colour-coding each word according to the language it comes from. Post the labels on the object in the classroom. Encourage students to regularly use the words or phrases from one of the target languages to refer to the object or activity.

Create, modify, or use existing language learning computer applications and games to help students learn the local Aboriginal language.

Display a map showing the locations of the various Aboriginal linguistic groups in BC (see the map, First Nations Peoples of British Columbia in Appendix D, Map and Mapping Activities) or have students in groups research this information, recording their findings on a portion of a blank base map, and then have groups share their information to create a class display map.

Have students compare a map showing the locations of the different Aboriginal linguistic groups in BC with a map showing the traditional territories. Provide students with blank base maps. Half the class researches the linguistic groups and fills in their maps accordingly. The other half researches the traditional territories. Pair the students (one from each group) and have them share their results and suggest reasons for discrepancies.

Ask a local Aboriginal community member to take students on a walk through the community, introducing local geographical features, places, landmarks, and businesses that use Aboriginal names.

RESOURCES

- *Exploration and Fur Trade in the Aboriginal Pacific Northwest*
- *First Nations in BC — Comparing BC Coast and Interior Cultures*
- *First Nations Journeys of Justice - Grade 5*
- *First Nations Journeys of Justice - Grades 6 and 7*
- *Meet the Nuu-chah-nulth, People of the Northwest Coast*
- *My Elders Tell Me*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Topona: The Original People of North America*
- *We Are All Related*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- Elders have an important role in traditional Aboriginal societies.
- Aboriginal peoples have lifestyles, customs, and traditions that are unique to each culture.
- Aboriginal language groups are related to traditional territories.
- There are a variety of social structures in many Aboriginal Nations.
- Aboriginal peoples preserve identity and transmit culture through oral traditions.
- The Aboriginal concept of respect has specific meaning and value.
- Aboriginal peoples have distinct views of and relationships with the environment.
- Aboriginal peoples developed distinct foods, medicines, and clothing.
- Aboriginal peoples have developed unique technologies for transportation, shelter, and food gathering.
- Aboriginal technologies and use of resources changed in many ways following European contact.
- Traditional Aboriginal trade and exchange systems were different from European monetary exchange practices.
- Traditional Aboriginal settlement and population distribution patterns relate closely to the physical geography of BC.
- Many Aboriginal place names refer to natural resources.
- Conflicts developed between BC Aboriginal peoples and arriving European peoples.
- Aboriginal peoples have been portrayed in stereotypical ways.
- The *Indian Act* has had, and continues to have, a profound effect on Canada's Aboriginal peoples.
- Art is an important part of Aboriginal culture.
- Aboriginal peoples have made important contributions to Canadian culture.

INSTRUCTIONAL STRATEGIES

Society and Culture

(Gr 4) Invite an Aboriginal artist to display and talk about his or her art and to lead a class discussion about the importance of art in Aboriginal culture. Have students bring an object from home to decorate or create an artwork with an Aboriginal theme (e.g., transformation, crests and symbols, stories, illustration, natural elements).

(Gr 4-6) Have students select two different Aboriginal cultures (one local, and another from elsewhere in BC or Canada) to research and compare in a two- or three-page report. Ask students to include in the report differences in the following values or beliefs:

- stories and language
- ceremonies and celebrations
- clothing or dress
- use of resources
- relationships within the family or community (e.g., roles of Elders; roles of men, women, and children; living arrangements; authority structures).

(Gr 4-7) Divide the class into small groups. Have some groups construct time capsules containing items (e.g., photos, drawings, replicas) that represent life in the local Aboriginal community in the 1800s. Have other groups construct time capsules reflecting life in a



Look for books and materials written and illustrated by Aboriginal people.

contemporary Aboriginal community. The capsules should include a brief rationale for inclusion of each item, explaining how it connects with the social life of the community. Have groups exchange time capsules or arrange them as a gallery walk for students to view, compare, and discuss.

(Gr 4-7) Have students interview local Aboriginal Elders and community members to compile a list of local place names related to natural resources. Have them create a map of the local area, including a brief description of the resource for which each place is named. (Most Nations involved in the treaty process have, or are in the process of developing, maps with local contemporary and traditional place names.)

(Gr 4-7) Invite a knowledgeable member of the local community to talk about local Aboriginal ceremonies associated with resource use (e.g., first salmon ceremony, cedar-gathering, prayer, offering tobacco).

(Gr 4-7) Have students research traditional and contemporary Aboriginal fishing technologies. Ask them to write a two-page report comparing the benefits and drawbacks of the various approaches. Use questions such as the following to lead a class discussion on technological change:

- Can you identify traditional practices that Aboriginal people used in the past, and continue to use with modifications that incorporate the use of new technologies?
- What impact do these adapted practices have on the environment?

(Gr 4-7) Display pictures or replicas of technologies used traditionally by the local Aboriginal people for transportation, shelter, defence, hunting, gathering and preparing food, making clothes. Arrange these as a gallery walk, with each station corresponding to one of the categories. Ask students to examine the object at each station and describe how it might be used. After the gallery walk, have each student choose a particular technology to research and report on, including reasons for its existence (e.g., climate, available resources) and descriptions of how it was used.

(Gr 5) Select picture books and videos that illustrate Aboriginal peoples' relationship to the environment. Creation and animal stories are good examples of this type of material. Screen the material, looking for the

environmental aspect of the story (e.g., the plant people and the animal people in the Okanagan legends). Discuss how that aspect of the story relates to Aboriginal people and ask students to draw a picture of this relationship.

(Gr 5-6) Have students investigate the impact on BC Aboriginal cultures of the changes that followed initial contact with Europeans. Conduct a field study to a local museum or cultural centre. Ask students to take notes on the characteristics (e.g., uses, materials, appearance, number) of pre-contact and post-contact cultural artifacts.

Politics and Law

(Gr 4) Brainstorm with students a list of qualities that students consider admirable in a leader. Select particular prominent Aboriginal figures and, in a class discussion, ask students to indicate which of these qualities can be associated with that individual.

(Gr. 4, 7) Have students select two different Aboriginal cultures (one local and another from elsewhere in BC or Canada) to research and compare in a two- or three-page report. Ask students to include in the report ways in which differences in the following reflect differences in values or beliefs:

- stories and language
- ceremonies and celebrations
- clothing or dress
- use of resources
- relationships within the family or community (e.g., roles of Elders; roles of men, women, and children; living arrangements; authority structures).

(Gr 4, 5) Provide students with a list of names of prominent Aboriginal leaders. Include figures from:

- North America's past (e.g., Powhatan, Dumont, Geronimo, Sitting Bull, Seattle)
- North America's present (e.g., Leonard Pelletier, Russell Means)
- Canada's past (e.g., Joseph Brant, Poundmaker, Louis Riel)
- Canada's present (e.g., Phil Fontaine, Elijah Harper, Ethel Blondin, Mavis Henry, Ovide Mercredi)
- BC's past (e.g., Maquinna, Joe Mathias, Joe Capilano, Chief Dan George)
- BC's present (e.g., Joe Gosnell, Wendy Grant, Lee Maracle, Kelly Speck, someone from the local community).

Ask students to tell what they might know about the people on the list. Have each student choose one or more names and conduct research to find out more. Have students contribute their research to a class chart or timeline that includes pictures with accompanying paragraphs about the individuals.

(Gr 4-7) Discuss with the class the difference between governance processes among communities. Governance may be Elder-based, skill-based, matrilineal, patrilineal. (See Appendix I, Glossary.) Invite an elected Chief and/or a hereditary Chief to the classroom to discuss their roles and responsibilities.

(Gr 4-7) Using information about a technology (e.g., shelter) developed by two different BC Aboriginal peoples (e.g., Coastal/ Interior, Northern/Southern) for the same purpose, have students work in groups to:

1. identify the differences between the two technologies
2. suggest reasons for the differences (e.g., environmental conditions)
3. explain the lifestyle implications of each technology (e.g., in the case of shelter: sedentary vs. nomadic, number of people who would live together)
4. list the advantages and disadvantages of each technology.

Provide directions and materials and have students construct traditional technologies such as:

- fish hooks (fish bones and fibre lashing)
- small fish nets (fibre lashings)
- spindle whorl (wood)
- loom (wood and fibre lashing)
- baskets (cedar or willow strips)
- mats (reeds or raffia)
- hide scraper (sharpened stone or bone).

Ask students to demonstrate their use.

Aboriginal peoples make up 3.5 percent of the total BC population. The Aboriginal population of BC is 20 percent of the national Aboriginal population.

Economy and Technology

(Gr 4-5) Have students research traditional and contemporary Aboriginal fishing technologies. Ask them to write a two-page report comparing the benefits and drawbacks of the various approaches. Use questions such as the following to lead a class discussion on technological change:

- Can you identify traditional practices that Aboriginal peoples used in the past, and continue to use with modifications that incorporate the use of new technologies?
- What impact do these adapted practices have on the environment?

(Gr 4) Have students research and report on traditional Aboriginal trade routes and exchange systems.

(Gr 4, 5, 7) Have students interview local Aboriginal Elders and community members to compile a list of local place names related to natural resources. Have them create a map of the local area, including a brief description of the resource for which each place is named. Most Nations involved in the treaty process have (or are in the process of developing) maps with local contemporary and traditional place names. Have students investigate the impact on BC Aboriginal cultures of the changes that followed initial European contact by conducting a field study to a local museum or cultural centre. Ask students to take notes on the characteristics (e.g., uses, materials, appearance, number) of pre-contact and post-contact cultural artifacts and to complete a comparative chart.

(Gr 4-5) Display pictures or replicas of technologies used traditionally by the local Aboriginal people for transportation, shelter, defence, hunting, gathering and preparing food, making clothes. Arrange these as a gallery walk, with each station corresponding to one of the categories. Ask students to examine the object at each station and describe how it might be used. After

The Indian Act mandates that all bands must have an elected chief and council.

the gallery walk, have each student choose a particular technology to research and report on, including reasons for its existence (e.g., climate, available resources) and descriptions of how it was used.

(Gr 4-7) Encourage students to conduct a media scan over several weeks, looking for newspaper, Internet, and magazine stories about Aboriginal peoples. In groups of three or four, students then create poster collages of collected headlines, articles, and pictures. The posters might represent a particular type of story (e.g., treaties, legal controversies, biographies, art, and music).

Display these in the classroom or around the school. With students, compare various social studies resources or library books for negative images, positive images, omissions, and inclusions of Aboriginal peoples.

Environment

(Gr 4) Invite a local Aboriginal Elder to speak about his or her role in the community, the meaning and value of respect in Aboriginal cultures, and the preservation of identity and inheritance of culture.

(Gr 4) Have students work in small groups to conduct research using the school or local library, the local archives or Aboriginal cultural centre, and interviews with members of the local community with respect to:

- management of resources (e.g., hunting, planting, harvesting)
- observance of key points in the seasonal cycle
- births, deaths, marriages
- travel
- food
- clothing.

(Gr 4) Display a map of the physical geography of BC, pointing out the locations of traditional settlements and population centres (Appendix D). Ask students to suggest reasons for the settlement patterns. Overlay the map with:

- information on the current location of Indian reserves in BC (Appendix G).
- the locations of contemporary BC population centres.

(Gr 4) Divide the class into small groups. Have some groups construct time capsules containing items (e.g., photos, drawings, replicas) that represent life in the local Aboriginal community in the 1800s. Have other groups construct time capsules reflecting life in a contemporary Aboriginal community. The capsules should include a

brief rationale for inclusion of each item, explaining how it connects with the social life of the community. Have groups exchange time capsules or arrange them as a gallery walk for students to view, compare, and discuss.

(Gr 4-7) Have students select two different Aboriginal cultures (one local and another from elsewhere in BC or Canada) to research and compare in a two- or three-page report. Ask students to include in the report ways in which differences in the following reflect differences in values or beliefs:

- stories and language
- ceremonies and celebrations
- clothing or dress
- use of resources
- relationships within the family or community (e.g., roles of Elders; roles of men, women, and children; living arrangements; authority structures).

(Gr 4-6) Have students interview local Aboriginal Elders and community members to compile a list of local place names related to natural resources. Have them create a map of the local area, including a brief description of the resource for which each place is named. (Most Nations involved in the treaty process have, or are in the process of developing, maps with local contemporary and traditional place names.) Have students investigate the impact for BC Aboriginal cultures of changes that followed initial contact with Europeans by conducting a field study to a local museum or cultural centre. Ask students to take notes on the characteristics (e.g., uses, materials, appearance, number) of pre-contact and post-contact cultural artifacts and to fill in a before and after chart.

(Gr 5-7) Have students research traditional and contemporary Aboriginal fishing technologies. Ask them to write a two-page report comparing the benefits and drawbacks of the various approaches. Use questions such as the following to lead a class discussion on technological change:

- Can you identify traditional practices that Aboriginal people used in the past, and continue to use with modifications that incorporate the use of new technologies?
- What impact do these adapted practices have on the environment?

(Gr 4, 6, 7) Select picture books and videos that illustrate Aboriginal peoples' relationship to the environment. Creation and animal myths are good examples of this type of material. Screen the material, looking for the environmental aspect of the story (e.g., the plant people and the animal people in the Okanagan legends). Discuss how that aspect of the story relates to Aboriginal people, and ask students to draw a picture of this relationship.

(Gr 4-6) Invite a knowledgeable member of the local community to talk about local Aboriginal ceremonies associated with resource use (e.g., first salmon ceremony, the cedar-gathering, prayer offering tobacco).

(Gr 4, 5, 7) Display pictures or replicas of technologies used traditionally by the local Aboriginal peoples for transportation, shelter, defence, hunting, gathering and preparing food, and making clothes. Arrange these as a gallery walk, with each station corresponding to one of the categories. Ask students to examine the object at each station and describe how it might be used. After the gallery walk, have each student choose a particular technology to research and report on, including reasons for its existence (e.g., climate, available resources), and descriptions of how it was used.

(Gr 4-6) Using information about a technology (e.g., shelter) developed by two different BC Aboriginal peoples (e.g., Coastal/Interior, Northern/Southern) for the same purpose, have students work in groups to work through the following steps:

1. identify the differences between the two technologies
2. suggest reasons for the differences (e.g., environmental conditions)
3. explain the lifestyle implications of each technology (e.g., in the case of shelter: sedentary vs. nomadic, number of people who would live together)
4. list the advantages and disadvantages of each technology.

Although there are 124 sections in the Indian Act, only ten of them give power to bands and/or councils.

Provide directions and materials and have students construct traditional technologies such as:

- fish hooks (fish bones and fibre lashing)
- small fish nets (fibre lashings)
- spindle whorl (wood)
- loom (wood and fibre lashing)
- baskets (cedar or willow strips)
- mats (reeds or raffia)
- hide scraper (sharpened stone or bone).

As they complete the objects, ask students to demonstrate their use.

(Gr 6-7) Have students identify changes (similarities and differences) and suggest reasons for the differences, distinguishing between those that reflect the influence of geography and those that reflect the influence of technological developments or other human factors (e.g., population changes, economic developments).

In 1850, an agreement between the Colony of Vancouver Island and the Songhees Nation was signed, with the Chiefs indicating their approval by making a mark at the bottom of a blank sheet of paper. Text identical to a New Zealand company's land purchase from the Maori was later added to the blank page. This became the model for a few small agreements in BC that became known as the Douglas Treaties.

RESOURCES

- *The Adventures of Tsumsm Series*
- *Ayouwin: Ways of Life*
- *Diary of an Innu Child*
- *The Eagle Soars*
- *Exploration and Fur Trade in the Aboriginal Pacific Northwest*
- *First Nations Art Projects and Activities*
- *First Nations in BC — Comparing the BC Coast and Interior Cultures*
- *First Nations Journeys of Justice - Grades 4, 5, 6, and 7*
- *Food Plants of the Coastal First Peoples*
- *Fort Chipewyan Homecoming: A Journey to Native Canada*
- *The Great Canoes*
- *Honouring the Wisdom*
- *Kou'skelowh*
- *Lootm Smgan: Respecting the Cedar*
- *Meet the Nuu-chah-nulth, People of the Northwest Coast*
- *My Elders Tell Me*
- *P'te'ex dit Dzepk: Clans and Crests*
- *Pts'aan: Totem Poles*
- *Stone, Bone, Antler and Shell*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Topona: The Original People of North America*

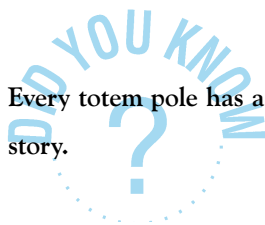
See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- **Aboriginal art is distinct and diverse.**
- **Aboriginal cultures create art for ceremonial and functional purposes.**
- **Aboriginal art is based on traditional design elements.**
- **Traditional Aboriginal artistic traditions employed particular materials, tools, and processes.**
- **Many Aboriginal artists' lives and works are positive examples for others.**



Invite local Aboriginal community members to the classroom to give art demonstrations and lessons.



Every totem pole has a story.

ALERT: Certain images belong to specific individuals, families, or clans. Be sure to obtain permission before using the symbols or crests.

INSTRUCTIONAL STRATEGIES

Image Development and Design

Have students create art in the style of a particular local Aboriginal art form or artist. For example, students may make art in the style of Susan Point if they are living in Vancouver.

Context

Have students conduct comparisons of similar art objects such as storage containers, paintings or carvings from two Aboriginal cultures. Ask them to describe the uses of the object and relate differences to factors such as the local availability of materials and the influence of local values, beliefs, and traditions.

Display several examples of Aboriginal family crests or identifying symbols. (Note that in some Aboriginal communities these symbols may be contemporary.) Discuss the meaning, protocol, and use of these images. Extend this by introducing a variety of flags, logos, symbols, and coats of arms to draw comparisons with other cultures.

Brainstorm ideas and have students prepare questions about the purposes of art in Aboriginal culture for visiting Aboriginal artists.

Have each student choose two Aboriginal works of art and produce a one-page comparison paper focusing on the differences and similarities in materials, processes, theme, subject, or apparent purpose of the work. Ask selected students to volunteer to share their findings with the whole class.

Divide the class into groups and have each group create a cardboard cutout person. Have students research the use of local Aboriginal design characteristics and clothing. Ask students to adorn their products to portray various roles of the people of the local Aboriginal community (e.g., chiefs, hunters, ceremonial dancers), wearing traditional regalia (button blankets, traditional headgear) or everyday wear (e.g., buckskins). Encourage groups to portray both females and males in various age groups.

Arrange a field trip to a display of local Aboriginal art objects and have students identify the materials used. Ask them to speculate how these materials might have been used to create a particular art object. Invite a local Aboriginal artist to accompany the class to describe the processes used.

Include pictures of the works of well-known Aboriginal artists in regular classroom displays. Role models might include Roy Henry Vickers, Bill Reid, George Littlechild, Susan Point, and Daphne Odjig. Have students work in small groups to research and report on a particular artist.

Visual Elements and Principles

Have students create art in the style of a particular local Aboriginal art form or artist. For example, students may make art in the style of Susan Point, Roy Henry Vickers, Bill Reid, George Littlechild, or Daphne Odjig.

Materials, Technologies and Processes

Have students collect cedar bark or birch bark or other local materials used for basket making and then create baskets or placemats.

Have students invite a knowledgeable person from the local Aboriginal community to talk about traditional dyes. Then have the students collect dying materials, create the dye, and dye objects in the classroom (e.g., wool, paper or a shirt).

RESOURCES

- *The Adventures of Txamsm Series*
- *The Eagle Soars*
- *First Nations Art Projects and Activities*
- *First Nations in BC — Comparing BC Coast and Interior Cultures*
- *Lootm Smgan: Respecting the Cedar*
- *P'te'ex dit Dzepk: Clans and Crests*
- *Pts'aan: Totem Poles*
- *Raven Steals the Light*
- *Stone, Bone, Antler and Shell*
- *Tsimshian Crests and Designs*
- *We Are All Related*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.



Brad Bramhill, Grade 8, Fort Nelson Secondary School, Fort Nelson

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SHARED Learnings

- The Aboriginal concept of wealth has a specific meaning and value.
- Traditional Aboriginal cultures used exchange items specific to each culture.
- Traditional Aboriginal cultures practiced both barter and monetary exchange.
- Aboriginal peoples contributed, and continue to contribute, to the Canadian economy.
- Economic and political barriers to Aboriginal resource use and development existed in the past, and continue to exist in the present.

INSTRUCTIONAL STRATEGIES

Business Communication

Introduce the general concept of wealth by having students complete a half-page entry in their response journals beginning with the words, “If I were a wealthy person...” Conduct a class discussion, eliciting student responses to questions such as the following:

- What would you have if you were wealthy?
- How would you know you were wealthy?

Record responses and highlight the non-material criteria for wealth that are suggested. Relate this to the traditional Aboriginal concept of wealth (i.e., possession of a capacity and/or a harmonious state of being are valued over control of material objects).

Invite an Elder from the local community to share his or her personal ideas on the Aboriginal concept of wealth.

Point out to students that many Aboriginal communities today are located in areas with arable land and/or abundant quantities of range land or fresh water, yet those Aboriginal agricultural operations represent only a relatively small part of the province’s agricultural economy. Ask students to conduct research to explain why this is so. As part of the preparation for their research, discuss barriers to resource use and development, including political and legal barriers as well as market conditions. Have students work in small groups to conduct research and prepare a report on the key inquiry. This activity can be adapted to focus on other economic sectors such as forestry or mining.

Have students scan newspapers, magazines, or reviews and collect articles or editorials over a two-week period that pertain to Aboriginal fishing rights, forestry management, land use, and/or the treaty process. Students will record the main point of each article and five or six details that support that point, identifying any information about barriers to Aboriginal resource use and development. Provide opportunities for students to report orally on their findings in a weekly reader response forum. Debrief by providing historical and background information on current developments.

Have students work individually, in pairs, or in small groups to complete a case study in which they examine a recently completed or currently proposed development project on Aboriginal reserve land. Students will research the case they have chosen (or have been assigned) and identify the possible consequences for the sponsoring Nation, in terms of:

- job creation
- training requirements and opportunities for workers.
- impact on the environment
- related economic spin-offs (e.g., service industries that could be generated)
- relations with local government and surrounding communities.
- capital costs and projected revenues
- community individuals, social structures and government
- existing businesses (e.g., tourism, outfitting).

Encourage students to examine both potential benefits and drawbacks (short-term and long-term), and write a report on their findings.

Have students research the impact of a resource-based industry on First Nations communities.

Finance

Collect for display ten to twelve examples or images of items that traditional Aboriginal peoples traded among themselves (i.e., not with Europeans), both before and after contact. Items to consider displaying include oolichan grease, abalone, dried fish, storage containers, dentalium shells, and tools. Consult with members of the local Aboriginal community to ensure locally relevant items are included. Ensure that students understand the use and purpose of the objects displayed. Have them work in groups to examine the items and create a list that ranks them in terms of their estimated value in this kind of trade, recognizing that differences in quantity will result in changes in value (students should rank the items on the basis of the quantities displayed).

Have groups share (e.g., on a flip chart, story board, or blackboard) and discuss their listings and, through consensus, compile a single class list. Then invite a guest expert (e.g., an Elder, an anthropologist, or a museum worker) to review the list, listen to students' rationales for ranking, and explain why adjustments might be needed.

Introduce the term "barter" and help students understand its meaning by relating it to trading and swapping. Conduct a simulated barter session with the whole class. Provide each student with one or two items of trade. Use common, everyday items of varying worth (e.g., jacket, wristwatch, book, apples or other food products). Provide several of some items but only one of others. Have students sit with their items in front of them. Each student takes a turn, proposing a trade with another classmate (if desired, a more unstructured trading environment could be provided). No exchange has to happen, unless both parties agree. To conclude, ask students questions such as the following, recording their responses in chart form:

- Have you ever bartered for something you wanted? What was it?
- Have you ever tried to barter for something you couldn't get? What was it?

Discuss differing needs and wants and their impact on the value of an object.

Have students investigate and report on traditional valued or staple trade items of BC Aboriginal peoples (e.g., dentalium shells and oolichan grease from Coastal BC and/or red ochre paint and bitterroot from South-Central BC).

Elicit from students examples of items that they trade with each other. Ask students to explain how their trading works (e.g., how do they decide the worth of items?). Point out that the items they trade can also be bought in a store using money. Distinguish between their transactions with each other and their transactions with storekeepers and relate these differences to differences between barter and monetary transactions. Use questions such as the following to develop students' awareness of the differences between the two systems:

- Why didn't you use money in your trades with each other? (e.g., trade more convenient, practical, easy)
- Why do you use money in your transactions with storekeepers? (e.g., storekeeper must remit tax, convenience of knowing you have something the storekeeper will actually want, portability of cash vs. goods)

Have students compile a comparative list of the features of each exchange system, including the advantages and disadvantages of each. For instance, monetary exchange that allows people to quantify the value of abstract or personally significant things can be both an advantage and a disadvantage. Review students' lists and relate circumstances under which a barter system works effectively to the circumstances in which the traditional Aboriginal system existed.

Provide each student with a map of BC outlining Aboriginal cultural/linguistic areas (Appendix D). Have students work in small groups, filling in with resources for each area of the map. Groups then share their findings with the whole class, enabling all students to complete their own maps. Circle different resources for focused study and have groups of students explore the unique geographic features and local ecologies that produce these resources.

Have students investigate and research one of the following questions and develop an individual class presentation (e.g., for a magazine or advertisement):

- How have various BC Aboriginal peoples developed and maintained regional economic prosperity based on resource management?
- Why is there a difference in economic prosperity between various BC Aboriginal communities?
- Explain the role of municipal, provincial and federal governments in resource management.
- What issues arise for BC Aboriginal peoples and the provincial government with respect to resource management and economic prosperity?

Encourage students to consider the following for this assignment:

1. Who is your audience?
2. What is the purpose of the advertisement?

Explore Aboriginal taxation law and Aboriginal wills and estate law. Invite guests from the Law Society of BC to present information in these areas.

Economics

Have students investigate and research one of the following questions and develop an individual commercial presentation (e.g., magazine, advertisement):

- How have various BC Aboriginal peoples developed and maintained regional economic prosperity based on resource management?
- Why is there a difference in economic prosperity between various BC Aboriginal communities?
- Explain the roles of municipal, provincial and federal governments in resource management.
- What issues arise for BC Aboriginal peoples and the provincial government with respect to resource management and economic prosperity?

Encourage students to consider the following in making their advertisements:

1. Who is your audience?
2. What is your purpose?

Have students work individually, in pairs, or in small groups to complete a case study in which they examine a recently completed or currently proposed development project on Aboriginal reserve land.

Students research the case they have chosen (or have been assigned) and identify possible consequences for the sponsoring Nation, in terms of:

- job creation
- training requirements and opportunities for workers
- impact on the environment
- related economic spin-offs (e.g., service industries that could be generated)
- relations with government and surrounding communities
- capital costs and projected revenues
- community individuals, social structures, government
- existing businesses (e.g., tourism, outfitting).

Encourage students to examine both potential short-term and long-term benefits and drawbacks and write a report on their findings.

Elicit from students examples of items they may trade with each other. Ask students to explain how their trading system works (e.g., how do they decide the worth of items?). Point out that the items they trade can generally also be bought in a store with money. Distinguish between their transactions with each other and their transactions with storekeepers and relate these differences to differences between barter and monetary transactions. Use questions such as the following to develop students' awareness of the differences between the two systems:

- Why didn't you use money in your trades with each other? (e.g., trade more convenient, practical, easy)
- Why do you use money in your transactions with storekeepers? (e.g., storekeeper must remit tax, convenience of knowing you have something the storekeeper will actually want, portability of cash vs. goods)

Have students compile comparative lists of features of each exchange system on the basis of the discussion, including the advantages and disadvantages of each. For instance, monetary exchange allowing people to quantify the value of abstract or personally significant things can be both an advantage and a disadvantage. Review students' lists and relate circumstances under which a barter system works effectively to the circumstances in which the traditional Aboriginal system existed.

Have students investigate and report on traditional valued or staple trade items of BC Aboriginal peoples (e.g., dentalium shells and oolichan grease from Coastal BC, red ochre paint and bitterroot from South-Central BC).

Introduce the general concept of wealth by having students complete a half-page entry in their response journals, beginning with the words, “If I were a wealthy person...” Conduct a class discussion, asking for student responses to questions such as the following:

- What would you have if you were wealthy?
- How would you know you were wealthy?

Record responses and highlight the non-material criteria for wealth that are suggested. Relate this to the traditional Aboriginal concept of wealth (i.e., possession of capacity and/or harmonious state of being are valued over control of material objects).

Introduce the practice of “bartering” and help students understand its meaning by relating it to trading and swapping. Conduct a simulated barter session with the class and provide each student with one or two items of trade. Use common, everyday items of varying worth (e.g., jacket, wristwatch, book, apples or other food products). Provide several of some items but only one of others and have students sit with their items in front of them. Each student then takes a turn, offering to trade with another classmate (if desired, a more unstructured trading environment could be provided). No exchange has to happen, unless both parties agree. After the exercise, ask students the following questions and record their responses in chart form:

- Have you ever bartered for something you wanted? What was it?
- Have you ever tried to barter for something you couldn't get? What was it?

Discuss the effect of differing needs and wants on the value of an object.

Marketing

Research and ask students to report about a successful Aboriginal business.

Entrepreneurship

Collect for display ten to twelve examples of items that traditional Aboriginal peoples traded only among themselves (i.e., not with Europeans), both before and after contact. Items to consider using include oolichan grease, abalone, dried fish, storage containers, dentalium shells, and tools. Check with members of the local Aboriginal community to authenticate items as locally relevant. Ensure that students understand the use and purpose of the objects displayed and ask them to work in groups to examine the items and rank them related to their estimated value in this kind of trade, recognizing that differences in quantity will result in changes in value (students should rank the items on the basis of the quantity displayed). Have groups share (e.g., on the board) and discuss their listings, arriving at a single list of items using consensus. Then invite a guest expert (e.g., an Elder, an anthropologist or a museum worker) to review the list, listen to students' rationales for the ranking and explain any adjustments.

Ask students to investigate and research one of the following questions and develop an individual commercial presentation for use in a magazine or advertisement:

- How have various BC Aboriginal peoples developed and maintained regional economic prosperity based on resource management?
- Why is there a difference in economic prosperity between various BC Aboriginal communities?
- Explain the role of municipal, provincial and federal governments in resource management.
- What issues arise for BC Aboriginal peoples and the provincial government with respect to resource management and economic prosperity?

Encourage students to consider the following in creating their advertisements:

1. Who is your audience?
2. What is your purpose?

As individuals or in groups, develop a mock business, including aspects of finance marketing, sales, and ethics. Allow individual students to explore Aboriginal business options and then ask the class to compare the various examples and provide a brief explanation about what it means to start and maintain a successful Aboriginal business.

RESOURCES

- *Changing Ways: Southern Carrier History, 1793-1940*
- *The First Westcoast Nations in British Columbia*
- *Growth of the First Métis Nation*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

DID YOU KNOW?
From 1927 to 1951 it was illegal for Aboriginal peoples to gather or engage in any discussion of land claims without the permission of a missionary, Indian Agent, or police official.

**SHARED
Learnings**

- **Aboriginal dance is performed in many communities.**
- **There are many kinds of contemporary Aboriginal dance.**
- **Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures.**
- **Aboriginal dance is based on specific elements of movement.**
- **The lives and experiences of many Aboriginal dancers are positive examples for others.**

TEACHING TIP

Research traditional methods and steps before having students learn an Aboriginal dance.

ALERT: Certain dances belong to specific individuals, families, or clans. Be sure to obtain permission before using the dance.

INSTRUCTIONAL STRATEGIES**Elements of Movement**

Examine local Aboriginal dance practices and rituals. Determine which muscle groupings are used for particular movements and then explore to learn if there are links between dance and other aspects of local Aboriginal culture.

Creation and Composition

Ask students to research and explore the work of prominent role models in Aboriginal dance. Then ask students to prepare a collage or poster to represent one Aboriginal role model. Explain that students are expected to present their collage or poster, talking about why they chose the individual, that person's role and influence on dance in contemporary society, and what the individual's work means personally to the student.

Presentation and Performance

Ask students to explore more than one Aboriginal dance performance and encourage discussion about the different forms of Aboriginal dance. Invite a guest to talk to the class about the deeper significance and meanings behind various forms of Aboriginal dance.

Dance and Society

Obtain support from the local Aboriginal community to provide opportunities for students to observe and later participate in Aboriginal dances by:

- inviting knowledgeable visitors to talk to students and the class.
- arranging field trips to cultural events and gatherings (e.g., potlatches, powwows and feasts).

Invite a local Aboriginal dancer to speak to students. Ask students to prepare questions about the dancer's role in the community (e.g., teacher, entertainer) and the purposes of dance as a form of communication and how these might compare with the role of the dancer and purpose of dance in traditional Aboriginal society (e.g., to pass on culture and history, to teach others, to heal others, ceremonial).

Include pictures of and information about the work of North American Aboriginal dancers in regular classroom displays. Relevant role models to introduce to the class might include: Margo Kane, Ernie Phillips, Rene Highway, and Maria Tallchief. Ask students to research the life and work of a particular dancer.

RESOURCES

- *Growth of the First Métis Nation*
- *Qatuwas*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities

SHARED Learnings

- Aboriginal dance is performed in many communities.
- Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures.
- Aboriginal dance is based on specific elements of movement.
- The lives and experiences of Aboriginal dancers are positive examples for others.
- There are differences between traditional and contemporary Aboriginal dance.
- Aboriginal dance has an influence on non-Aboriginal dance.
- Non-Aboriginal dance has an influence on Aboriginal dance.

Many contemporary powwows include important dance competitions, with participants from all over North America.

ALERT: Certain dances belong to specific individuals, families, or clans. Be sure to obtain permission before using the dance.

INSTRUCTIONAL STRATEGIES

Elements of Movement

Compare the elements of movement in the dances of two distinct Aboriginal groups. Select a common element to focus on and use a chart, video, or live demonstration to compare and contrast elements between one group and another.

Creation and Composition

Ask students to listen to music written by a contemporary Aboriginal artist, then design a movement sequence around the music.

Presentation and Performance

Ask students to create a list of performance skills that are required for various performance contexts. (e.g., focus, stage presence, performing energy, clarity of execution, and use of space). Ask them to examine what skills are needed when dance is meant as entertainment and what skills are needed when dance is meant as historical or cultural expression.

Ask students to discuss in what ways dance was interpreted and its messages shared throughout the history of the local Aboriginal community. Discuss what essential factors had to be considered, such as listening to the teacher or mentor, consistency of the dance, and believing that the dance was more than 'fun'.

Dance and Society

Obtain support from the local Aboriginal community to provide opportunities for students to observe and participate in Aboriginal dance by:

- inviting knowledgeable visitors from the local community to visit with students and demonstrate their dance rituals and practices
- arranging field trips to cultural events and gatherings (e.g., potlatches, powwows and feasts) where dance is practiced.

Provide students with profiles of two or three Aboriginal dancers, or have students develop these profiles by conducting research in response to focus questions such as the following:

- What Nation is the dancer from?
- How did this person become a dancer (e.g., training, experience)?
- How might the dancer's background have influenced the dance?

Review the role of the dancer in traditional Aboriginal society (e.g., by having students conduct research). Invite a local Aboriginal dancer to discuss differences and similarities between contemporary and traditional Aboriginal dancing and the European influence on traditional dance after contact (e.g., ghost dance, sun dance, jingle dress dance, and Hamatsa dance).

RESOURCES

- *Growth of the First Métis Nation*
- *Qatuwas*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- Cultural expression is an important aspect of Aboriginal dance.
- Aboriginal dance is performed in many communities.
- Aboriginal dance is based on specific themes, styles, and elements of movement.
- Traditional Aboriginal dance has had a distinct influence on contemporary Aboriginal dance.
- Cultural appropriation of Aboriginal art is an important issue in Aboriginal cultures.

TEACHING TIP

Aboriginal Support Workers can be valuable links to other Aboriginal community members.

ALERT: Certain dances belong to specific individuals, families, or clans. Be sure to obtain permission before using the dances.

INSTRUCTIONAL STRATEGIES

Elements of Movement

Invite an individual from the local Aboriginal community to visit the classroom and share with students the elements of Aboriginal dance. Ask students to explore issues such as space, dynamics, tempos, and the principles of movement.

Creation and Composition

Ask students to research local Aboriginal dance forms and, with the guidance of a local Aboriginal dancer, explore the interconnectedness with the cultural characteristics of the Aboriginal people who created the dance.

Presentation and Performance

Invite a dancer from the local Aboriginal community to perform a dance and speak to the class about the characteristics, meanings, and interpretative elements of the dance. With permission from and assistance of the guest dancer, have students perform aspects of the dance.

Dance and Society

Ask students to research local Aboriginal dance forms and, with the guidance of a local Aboriginal dancer, explore the interconnectedness with the cultural characteristics of the Aboriginal people who created the dance.

Discuss with students the issue of cultural appropriation (i.e., use of Aboriginal dance, cultural motifs, themes, and images without the appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn). Point out that there are legitimate differences of opinion as to what constitutes cultural appropriation. Ask students to contact knowledgeable persons (e.g., art historians, gallery curators, artists) in person, by Internet, or by mail to identify non-Aboriginal dancers who may have been influenced by Aboriginal dance, especially that of BC Aboriginal cultures. Conduct an informal debate on whether studying and performing Aboriginal dance constitutes cultural appropriation.

RESOURCES

■ *Growth of the First Métis Nation*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Did you know?
Elders say that when we dance or sing for others, we are not only entertaining but sharing part of who we are, and this should be respected.

SHARED Learnings

- **Storytelling is an important form of Aboriginal drama.**
- **Dramas based on Aboriginal themes are performed in many Aboriginal communities.**
- **There are many forms of and purposes for Aboriginal drama.**

TEACHING TIP

It is a good idea to ask if there are any Aboriginal students in the class, rather than possibly being wrong in assuming there are none.

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

INSTRUCTIONAL STRATEGIES

Drama Skills

Ask the class to read a play by an Aboriginal playwright. Some examples include Drew Hayden-Taylor or Thomson Highway. Have students create a storyboard for a particular scene from one of the plays that demonstrates a specific Aboriginal theme.

Assist students to dramatize traditional First Nations stories.

Context

Ask students to view an episode of a contemporary television drama based on Aboriginal themes or issues. You may want to consult with the Aboriginal Peoples Television Network. Follow with a class discussion on one or more of the following topics: Aboriginal values and beliefs portrayed in the drama; the forms, purposes, and themes in traditional Aboriginal drama compared with contemporary non-Aboriginal drama; the characteristics of actors who portray the dramatic characters; career opportunities in drama, including television, theatre, and cinema.

RESOURCES

- *Something Left To Do*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Did you know?
Actor Graham Greene was nominated for an Academy Award for best supporting actor (Dances With Wolves) in 1990.

**SHARED
Learnings**

- **Dramas based on Aboriginal themes are performed within many Aboriginal communities and in plays, movies, and television.**
- **There are many forms of and purposes for contemporary Aboriginal drama.**
- **There are contemporary plays, films, and television productions based on Aboriginal themes.**
- **The lives and experiences of many Aboriginal actors and playwrights are positive examples for others.**
- **Aboriginal people are portrayed in various ways in contemporary drama.**

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

INSTRUCTIONAL STRATEGIES**Exploration and Imagination**

Ask students to perform dramatic material written by Aboriginal playwrights.

Ask students to create a play based on contemporary portrayals of Aboriginal people in the media.

Drama Skills

Ask students to perform dramatic material written by Aboriginal playwrights.

Context

Invite a local Aboriginal actor or playwright to visit the classroom and speak about his or her work. Have students prepare questions about the purpose of contemporary Aboriginal drama and how it is used to teach and communicate information about Aboriginal experiences.

Include pictures of the work of North American Aboriginal actors and playwrights in regular classroom displays. Role models to feature might include Chief Dan George, Graham Green, Tom Jackson, Tantoo Cardinal, Drew Hayden Taylor, Adam Beach, Dakota House, and Evan Adams. Ask students to research the life and work of a particular individual.

Provide students with profiles of two or three contemporary Aboriginal actors and/or playwrights. Have students develop these profiles by conducting research in response to focus questions such as the following:

- From what Nation is the actor or playwright?
- How did this person become an actor or playwright?
- How might their background have influenced their work?

Examine Aboriginal representation in contemporary Canadian television drama (e.g., movies or television such as *Forest Rangers*, *Beachcombers*, *North of 60* and *Moccasin Flats*).

Show students examples of contemporary portrayals of Aboriginal people in popular media (e.g., *Windtalkers*, *Smoke Signals*, and/or movie and television Westerns made in the 1930s, 1940s, 1950s and 1960s). Follow up with a class discussion about Aboriginal themes, values, beliefs about the authenticity of these portrayals.

RESOURCES

- *Honouring the Wisdom*
- *Something Left To Do*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources.

SHARED Learnings

- The arts as a total cultural expression is an important concept in Aboriginal cultures.
- Dramas based on Aboriginal themes are performed within many Aboriginal communities and in plays, movies, and television
- Aboriginal drama has distinct features and themes.
- Aboriginal peoples have been portrayed in various ways in drama.
- Cultural appropriation is an important issue in drama.

RESOURCES

- *Something Left To Do*
- *Suwiilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

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INSTRUCTIONAL STRATEGIES

Exploration and Imagination

Organize groups of students to create and perform short scenarios using drama, dance, music, and art to illustrate an Aboriginal theme or story. In class, debrief the performance, focusing on authenticity and the holistic approach of the cultural theme or story.

Ask students to read and review and then create and perform plays based on some of the distinctive features of Aboriginal drama. Develop characters and themes through the use of various performing arts and relate the subject matter to Aboriginal culture (e.g., family, community, identity, spirituality, tradition, resistance, renewal, balance, harmony, and duality).

Drama Skills

Ask students to research and perform dramatic material written by Aboriginal playwrights.

Dramatize stories from the play by Tom King titled “One Good Story That One.” Ask groups of students to create and perform short scenes using drama, dance, music, and art to illustrate an Aboriginal theme or story. Debrief the performance, focusing on authenticity and the holistic approach of the cultural theme or story.

Context

Ask groups of students to create and perform short scenarios based on drama, dance, music, and art to express an Aboriginal theme or story. Debrief the performance, focusing on authenticity and the holistic approach of the cultural theme or story.

Ask students to read and review and then create and perform short plays based on some of the distinctive features of Aboriginal drama (e.g., specific cultural characters, art forms) and on themes and stories related to family, community, identity, spirituality, tradition, resistance and renewal, balance, harmony, and duality.

Ask students to research and find examples of contemporary portrayals of Aboriginal people in popular media. Follow up with a class discussion about themes, values, and beliefs and the authenticity of the portrayals.

Discuss the issue of cultural appropriation (i.e., the use of Aboriginal culture, motifs, themes, voices and images without appropriate context or in a way that may misrepresent the real experiences and culture of Aboriginal peoples). Point out that there are different opinions and interpretations about what constitutes cultural appropriation. Ask students to conduct research to identify nine Aboriginal playwrights or actors who may have been influenced by Aboriginal traditions and themes, especially those from BC Aboriginal cultures. Conduct an informal debate on whether creating, writing, or performing dramatic work based on Aboriginal themes constitutes cultural appropriation.

**SHARED
Learnings**

- **Aboriginal storytelling has social and cultural functions.**
- **Theme, style, and meaning are important elements of contemporary Aboriginal literature.**
- **Aboriginal languages have contributed to contemporary Canadian culture.**
- **Many Aboriginal stories, poems, and plays have been written down and published by Aboriginal authors.**
- **Aboriginal peoples have been portrayed in various ways in the media and in literature.**
- **Aboriginal literature depicts traditional and contemporary characters.**
- **There are many Aboriginal media resources that express the Aboriginal peoples' cultures and beliefs from an Aboriginal perspective.**
- **Aboriginal social, cultural, and political issues are significant topics for research and writing.**

INSTRUCTIONAL STRATEGIES**Oral Language**

Invite a local Aboriginal storyteller to share a traditional oral story with the class and to participate in a discussion on the purpose of stories (e.g., teaching, sharing history, communicating values, providing entertainment, stating prophecy, ensuring cultural inheritance, and teaching family and community roles and relationships).

Using the list of Aboriginal resources, ask students to explore several social, cultural, and political issues (e.g., land claims, residential schools, cultural revival, self-government, health and lifestyles, hunting and fishing rights, education, cultural events) and to choose one topic on which to prepare a report.

Ask students to develop and perform radio dramas based on current Aboriginal issues found in local and/or popular media.

Encourage students to use prior knowledge to create a list of stereotypical portrayals of Aboriginal people in media and literature (e.g., images and concepts generated by terminology such as “noble savage,” “vanishing peoples” and “militant Indian”). Introduce to and explore with students a broader range of portrayals by viewing and reading work by Aboriginal people. Debrief after each activity, and have students compare their new knowledge with previous assumptions and the earlier list they prepared at the beginning of this exercise.

Reading and Viewing

Have students conduct a comparative analysis of two poems dealing with the same theme (e.g., love, death and nature), one by a distinctively Aboriginal poet (e.g., Pauline Johnson, Daniel David Moses, Marie Baker, Marilyn Dumont, Jeanette Armstrong, or Chief Dan George) and one by a distinctively non-Aboriginal poet. During a class discussion, ask students to relate the choice of imagery and diction to differences in philosophy or outlook expressed by each of the poems.

Ask students to identify, collect and display works by Aboriginal writers, (e.g., Shirley Stirling, Thomas King, George Clutesi) and provide brief biographical information on each author. As a class, analyze one work, exploring and identifying the elements of structure, style, characters, and meaning. Divide the class into small groups and have each group analyze a second work and ask each group to make a presentation of their analysis to the class.

Ask students to search the Internet to compile a variety of Aboriginal media resources using keywords such as Aboriginal, First Nations, Indian, and Native. Ask students to then create a reference list of web sites and media materials for use as a future resource.

TEACHING TIP

Avoid using materials about Aboriginal peoples that are overly sympathetic or romanticized.

Using the list of Aboriginal web sites and media materials, have students explore several social, cultural, and political issues (e.g., land claims, residential schools, cultural revival, self-government, health and lifestyles, hunting and fishing rights, education, and cultural events), choosing one for a class presentation.

Writing and Representing

Encourage students to choose a specific literary form and create a work in that form based on an Aboriginal theme.

Ask students to conduct a comparative analysis of two poems dealing with the same theme (e.g., love, death, or nature), one by a distinctively Aboriginal poet (e.g., Pauline Johnson, Daniel David Moses, Marie Baker, Marilyn Dumont, Jeanette Armstrong, or Chief Dan George) and one by a distinctively non-Aboriginal poet. During a class discussion, ask students to relate the choice of imagery and diction to differences in philosophy or outlook expressed by each of the poems.

Ask students to identify, collect and display works by Aboriginal writers, (e.g., Shirley Stirling, Thomas King, George Clutesi) and provide brief biographical information on each author. As a class, analyze one work, exploring and identifying elements of structure, style, characters and meaning. Divide the class into small groups and ask each group to analyze a second work and prepare a group presentation of their analysis to the class.

Ask students to design an advertisement (e.g., poster) promoting an Aboriginal story or book.

Encourage students to use prior knowledge to create a list of stereotypical portrayals of Aboriginal peoples in media and literature. Introduce students to a broader range of portrayals by reviewing and reading work by Aboriginal peoples. Debrief after each activity and ask students to compare their new knowledge with previous assumptions and the earlier list that they prepared at the beginning of this exercise.

Ask students to search the Internet to find a variety of Aboriginal media resources using keywords such as Aboriginal, First Nations, Indian, and Native.

Ask students to compile a list of web sites and media materials for use as a future resource.

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

RESOURCES

- *Dakelh Keyoh*
- *Delicate Bodies*
- *Honouring the Wisdom*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 3*
- *Our Bit of Truth*
- *Roast Moose and Rosaries*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Through Indian Eyes*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Did You Know?
Drew Hayden Taylor, an Ojibway from the Curve Lake Reserve in Ontario, was awarded the Canadian Authors Association Award for Drama for *Bootlegger Blues*.

**SHARED
Learnings**

- **Aboriginal storytelling has social and cultural functions that vary from culture to culture.**
- **There are specific themes, styles, and meanings in contemporary Aboriginal literature.**
- **Aboriginal peoples and individuals have been portrayed in various ways in the media and in literature.**
- **The lives and experiences of many Aboriginal writers are reflected in their works.**
- **Aboriginal literature depicts distinct traditional and contemporary characters.**
- **Aboriginal social, cultural, and political issues are significant topics for creative writing, research, and reporting.**

Aboriginal people gave Canada its name, which is Huron for “settlement” or “village.”

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INSTRUCTIONAL STRATEGIES**Oral Language**

Invite an Elder or knowledgeable community member to the classroom to talk about communication forms and protocols, their purpose (e.g., showing respect when someone is talking, patience and waiting, not interrupting, permission to use a story, significance of certain times of the year, and visiting), and their importance to storytelling and oral tradition.

Ask each student to find and bring to class an interesting object from nature. Have students use storytelling techniques to tell the class how the object came into existence.

Do an Aboriginal novel study; then have students interview local Aboriginal community members about issues that are included in the novel. Encourage students to discuss by writing or speaking about the similarities and differences between the story in the novel and the reality(ies) in the local community.

Provide students with an opportunity to hear an Aboriginal storyteller. Discuss with the class the function and purpose of oral storytelling (e.g., teaching, history, values, entertainment, prophecy, cultural inheritance, family and community roles and relationships). Elicit student ideas about the function of the story, record them, and analyze the responses as a group.

Ask students to create and orally present poems, stories, or other works of fiction based on Aboriginal themes.

Ask students to review examples of contemporary portrayals of Aboriginal people in popular media (e.g., Windtalkers, Moccasin Flats, movie and television Westerns made in the 1930s, 1940s, 1950s, and 1960s). Follow up with a class discussion about Aboriginal themes, values, and beliefs and authenticity of these portrayals.

Ask students to listen to or silently read two local Aboriginal stories and illustrate key scenes, tell each story in their own words, and explain its importance to local Aboriginal culture.

Invite students to identify an Aboriginal writer or artisan and ask them to research the individual and prepare a review of one of her or his works. Encourage students to prepare oral presentations and compare the differences between a written and an oral report.

Reading and Viewing

Ask students to listen to or silently read two local Aboriginal stories, illustrate key scenes, and tell each story in their own words, explaining its importance to local Aboriginal culture.

Ask students to review examples of contemporary portrayals of Aboriginal people in popular media (e.g., Windtalkers, Moccasin Flats, movie and television Westerns made in the 1930s, 1940s, 1950s, and 1960s). Follow up with a class discussion about Aboriginal themes, values, and beliefs and the authenticity of these portrayals.

Invite students to identify an Aboriginal writer or artisan. Ask them to research this individual and produce a review of one of his or her works. Encourage students to prepare an oral presentation and compare this to preparing a written report.

Undertake with the class an Aboriginal novel study and then ask students to interview local Aboriginal community members about issues that are highlighted in the novel. Encourage the students to express themselves, by writing or by speaking, about the similarities and the differences between the novel and reality(ies) in the local community.

Ask students to search the Internet to identify a variety of Aboriginal media resources (e.g., online newspapers and news and information television program web sites) using key words such as Aboriginal, First Nations, Indian, and Native and to compile a list of web sites and media materials to be used as a future resource. From this information, ask the class to create an Aboriginal newspaper, reporting on historical or contemporary events that illustrate social, cultural, and political issues.

Writing and Representing

Ask students to create poems, stories, or other works of fiction based on Aboriginal themes or issues and to prepare an oral presentation for class.

Ask students to review examples of contemporary portrayals of Aboriginal peoples in popular media (e.g., *Windtalkers*, *Moccasin Flats*, movie and television Westerns made in the 1930s, 1940s, 1950s, and 1960s). Follow up with a class discussion about Aboriginal themes, values, and beliefs and the authenticity of these portrayals.

Ask students to search the Internet to identify a variety of Aboriginal media resources (e.g., online newspapers, news and information television program web sites) using key words such as Aboriginal, First Nations, Indian, and Native and to compile a list of web sites and media materials to be used as a future resource. From this information, ask the class to create an Aboriginal newspaper, reporting on historical or contemporary events that illustrate social, cultural, and political issues.

Undertake an Aboriginal novel study and then ask students to interview local Aboriginal community members about issues that are portrayed in the novel. Encourage students to express themselves, by writing or by speaking, about the similarities and the differences between the novel and the reality(ies) in the local community.

RESOURCES

- *Delicate Bodies*
- *Honouring the Wisdom*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 3*
- *Our Bit of Truth*
- *Roast Moose and Rosaries*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Through Indian Eyes*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Aboriginal peoples have a unique sense of humour that has its roots in storytelling.

SHARED Learnings

- **Storytelling as total cultural expression is an important concept in Aboriginal cultures.**
- **Theme, style, and meaning are important elements of contemporary and traditional Aboriginal literary genres.**
- **Contemporary Aboriginal literature has its roots in traditional Aboriginal literature.**
- **Aboriginal peoples and individuals have been portrayed in many ways in the media and in literature.**
- **The history and values of Aboriginal people have been documented in various media.**
- **Aboriginal social, cultural, and political issues are significant topics for creative writing, research, and reporting.**
- **Cultural appropriation is an issue in many Aboriginal cultures.**

INSTRUCTIONAL STRATEGIES

Oral Language

After reading a contemporary Aboriginal story, in a class discussion, have students analyze the style and how the story expresses traditional values. Invite an Aboriginal storyteller to the classroom to tell a traditional legend. Debrief with a discussion about how the story was told and about the main ideas or values expressed (e.g., sharing, giving, balance, and respect). Ask students to do a presentation comparing the contemporary Aboriginal story with the storyteller's traditional tale and answering the following questions:

- What are the distinct style elements of the oral tradition and the written literature?
- How are the two styles similar or different?
- How has the oral style influenced the literary style?

Following class discussion or independent student research on the topic, ask students to create a newspaper editorial on the topic of cultural appropriation (Appendix I, Glossary) and explain why cultural appropriation is an important issue to Aboriginal peoples. Students may interview Elders or community members, research written materials, and/or conduct a key word Internet search of a library database or other on-line resource.

Conduct a class discussion about the reasons for the absence of Aboriginal literature in the early part of the 20th century (e.g., language eradication, erosion of oral traditions and protocols, cultural suppression, and/or non-Aboriginal written history). Ask students to research and report on the reasons for resistance and renewal apparent in Aboriginal literature beginning in the early 1970s.

Ask students to work in groups to research and write a report and/or prepare a class presentation on a current Aboriginal social, cultural or political issue.

Reading and Viewing

After reading a contemporary Aboriginal story, conduct a class discussion, asking students to analyze the style and explain how the story expresses traditional values. Invite an Aboriginal storyteller to the classroom to tell a traditional legend. Debrief with students about how the story was told and about the main ideas or values expressed in the story (e.g., sharing, giving, balance, and respect). Ask students to do a presentation comparing the contemporary Aboriginal story with the storyteller's traditional tale, answering the following questions:

- What are the distinct style elements of the oral tradition and the written literature?
- How are the two styles similar or different?
- How has the oral style influenced the literary style?

Ask students to read a story that conveys a cultural value or belief and influences behaviour. For instance, many BC Aboriginal cultures have a story that teaches children to not go outside alone at night. Ask the students to write a report that explains why these stories are effective and how they might relate to contemporary situations and behaviour.

Ask students to write a review of two or three movies, novels, or short stories from different time periods, focusing on comparing and contrasting the portrayal of Aboriginal peoples.

Ask individual students to conduct independent research to compile a list of media (e.g., Aboriginal newspapers) and on-line resources (e.g., Aboriginal web sites) that document the history, beliefs, and values of Aboriginal peoples.

Writing and Representing

Ask students to write a review of two or three movies, novels, and/or short stories from different time periods, focusing on comparing and contrasting the portrayal of Aboriginal peoples.

Ask students to read a variety of stories that convey a cultural value or belief that influences behaviour. For instance, many BC Aboriginal cultures have a story that teaches children to not go outside alone at night. Ask the students to write a report that explains why these stories are effective and how they might relate to contemporary situations and behaviour.

Following a class discussion or independent student research, ask students to create a newspaper editorial on the topic of cultural appropriation (Appendix I, Glossary) and why it is an important issue to Aboriginal peoples. Students may interview Elders or community members, research written materials, and/ or conduct a key word Internet search of a library database or other online resource.

Conduct a class discussion about the reasons for the absence of Aboriginal literature in the early part of the 20th century (e.g., language eradication, erosion of oral traditions and protocols, cultural suppression, and non-Aboriginal written history). Ask students to research and report on reasons for resistance and renewal in Aboriginal literature beginning in the early 1970s.

Ask students to work in groups to research and write a report and/or prepare a class presentation on a current Aboriginal social, cultural, or political issue.

ALERT: Certain stories belong to specific individuals, families, or clans. Be sure to obtain permission before using the stories.

RESOURCES

- *Delicate Bodies*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 3*
- *Our Bit of Truth*
- *Roast Moose and Rosaries*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Through Indian Eyes*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

DO YOU KNOW?

Languages and cultures of Aboriginal peoples in BC are greater in number than languages and cultures in Europe.

**SHARED
Learnings**

- **Men and women have specific roles in traditional and contemporary Aboriginal cultures.**
- **There are many Aboriginal role models in various careers.**
- **There are many career opportunities in contemporary Aboriginal communities.**
- **Many Aboriginal people have experienced discrimination.**
- **Aboriginal peoples have been portrayed in various ways in the media.**

Since 1996, National Aboriginal Day has been held on June 21, the summer solstice and the longest day of the year.

INSTRUCTIONAL STRATEGIES**Planning Processes**

Invite the school or district counsellor or other appropriate person to visit the classroom and introduce and discuss the subject of racism and its impacts on individuals and groups. The discussion should also explore the significance of human rights and laws and legislation that are designed to protect freedom and liberty and enhance the well-being of individuals, groups, and societies.

Introduce and talk about the Medicine Wheel and its symbolism of balancing all components of life, focusing on its significance to Aboriginal peoples and their beliefs.

Career Development

After students have researched BC Aboriginal life and societies during the 18th Century, brainstorm with students a list of characteristics, responsibilities and tasks that would have been a normal part of day-to-day Aboriginal life two hundred years ago. Ask students to sort their list based on the following three categories:

- those responsibilities and tasks for which Aboriginal men would typically have been responsible (e.g., hunting, protecting villages and building shelters)
- those responsibilities and tasks for which Aboriginal women would typically have been responsible (e.g., food gathering, food preservation, preparing hides, making clothes)
- those responsibilities and tasks that Aboriginal men and women might share (e.g., teaching children, fishing, technology/tool making).

This exercise could be conducted in small student groups or in pairs, then shared with the class as a whole.

Ask students to work in small groups to research life in the local community/village during both traditional and contemporary times and encourage students to prepare and perform a role-play depicting a contemporary Aboriginal woman and a traditional Aboriginal woman. Students should consider asking the characters the following questions during the role play:

- What is your role in the community?
- How does what you do affect others?
- How did you learn the skills you have?

Ask students to identify and list similarities and differences between men's and women's roles in traditional and contemporary Aboriginal cultures. Encourage awareness of relationships between men and women and the significance of their individual roles to family structure, work in the home, work outside the home, and socio-political and economic power. Ask students to examine the external and internal causes (e.g., *The Indian Act*, modern technology, residential schools) of the change of roles and relationships as Aboriginal cultures moved through history to contemporary times. Students can create role plays based on their research.

Ask students to prepare a brief biographical sketch of a prominent Aboriginal individual. Encourage students to look for living, local persons and ask students to pay particular attention to how this person's personal and/or professional behaviours reflect a concern for family and status in the community.

Ask the school career counsellor, work experience coordinator or the Aboriginal community employment counsellor to visit the classroom to talk about career development opportunities in the local community.

Explore the Aboriginal Youth Network (Appendix F) for ideas on Aboriginal career development opportunities. Ask each student to choose one career to research in depth as preparation for a class presentation. As part of their presentation, encourage the student to find and invite someone in that career to speak to the class.

Personal Development

Invite a member of the local Aboriginal community to visit the classroom to talk about how one's "place" or position in family and community is significant to her or his personal identity.

Ask students to work in small groups to research life in the local community/village during both traditional and contemporary times and encourage students to prepare and perform a role-play depicting a contemporary Aboriginal woman and a traditional Aboriginal woman. Students should consider asking the characters the following questions during the role-play:

- What is your role in the community?
- How does what you do affect others?
- How did you learn the skills you have?

Have students list and explain similarities and differences between men and women's roles in traditional and contemporary Aboriginal cultures. Encourage awareness of the relationship of men and women's roles to family structure, work in the home, work outside the home, and political power. Have students examine the external and internal causes (e.g., *The Indian Act*, modern technology, residential schools) for the change of roles and relationships from historical to contemporary times. Students can create role-plays based on their research.

Consult with the local Aboriginal community to explore inviting Aboriginal role models to visit the classroom on a regular basis and/or help students contact the National Native Role Model program for further information

(Appendix G). Have students ask visitors questions and/or correspond with role models to learn how they got started and why they are successful.

For this ongoing project, place students in small working groups and ask the groups to identify Aboriginal stereotypes/labels that negatively impact Aboriginal people and their cultures. Introduce and talk about how such terms as "noble savage" and "vanishing race" influence contemporary thinking about Aboriginal people and their communities and cultures. Conduct a larger class discussion about how and why certain views of Aboriginal people have been created and perpetuated. Then ask the groups to research the origin and perpetuation of stereotypes and labels that impact Aboriginal people in the media and in historical documents (e.g., television and cinema, anthropological accounts, history texts) and relate this information to possible reasons for labelling and stereotyping and the link to racism. Ask student groups to present their findings to the rest of the class.

RESOURCES

- *Dakelh Keyoh*
- *The First Westcoast Nations in British Columbia*
- *Growth of the First Métis Nation*
- *Honoring the Wisdom*
- *Inherit the Earth*
- *Just Talking About Ourselves - Vol.1*
- *Just Talking About Ourselves - Vol. 3*
- *Keepers of the Fire*
- *Khot-La Cha*
- *O'Siem*
- *Qatuwas*
- *The Sayings of Our People*
- *Something Left To Do*
- *Through Indian Eyes*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

**SHARED
Learnings**

- **Sharing, giving, balance, and respect are highly valued in traditional Aboriginal cultures and exemplified in contemporary Aboriginal cultures.**
- **The roles of men and women in many Aboriginal communities have changed over time.**
- **There are many Aboriginal role models in various careers.**
- **Many Aboriginal peoples lives and experiences have been affected by prejudice, stereotyping, and racism.**

Did you know?
Status Indians in Canada were not allowed off reserves between 1882 and 1935 unless they showed a pass.

INSTRUCTIONAL STRATEGIES**Career Development**

Ask students to research the roles of women and men in traditional Aboriginal society. Ask them to choose several prominent Aboriginal individuals in various walks of life, focussing on individuals who may be working outside traditional gender roles. Ask students to write a brief essay comparing the ways in which the individual's work is both consistent with tradition and also departure from tradition (e.g., in most traditional Aboriginal societies, women had an important role in decision making, although they were seldom designated as Chiefs). In a follow-up class discussion, relate changes in roles with general societal changes brought about by evolving technology and developing social attitudes (e.g., increased specialization of work, improved communication systems, automation leading to decreased need for unskilled labour). For instance, Status Indians in Canada were not allowed off reserves between 1882 and 1935 unless they had an official government document called a "pass."

Ask students to conduct a study of a prominent Aboriginal man or woman, creating a comparison chart of the traditional and non-traditional aspects of their lives.

Personal Development

Invite a member of the Aboriginal community to visit and speak to the class about ways in which their community maintains a connection to traditional values. Ask students to explore activities such as powwows (traditions from the Plains and Eastern Canada), tribal journeys (Coastal BC), potlatches (Southern BC Coast), and feasts (Northern BC Coast).

Ask students to conduct research in the library, on the Internet, and through personal interviews with Aboriginal people to explore how some individuals are applying traditional values to their contemporary lives. Invite an Aboriginal community member to speak on this topic.

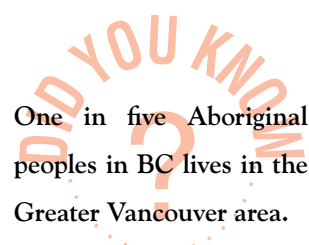
Ask students to create posters using symbols and pictures to portray an important traditional or contemporary Aboriginal person, including information about gender, family, beliefs, ancestry, and culture. Identify the posters by number and display them around the classroom. Ask students to select one poster and write a paragraph about their impressions of the person depicted.

Gather a variety of historical and contemporary materials (e.g., videos, magazine articles, ethnographic accounts, or fictional stories) that include portrayals, both positive and negative, of Aboriginal people. Group students and have each group analyze two or three resources, looking for examples of stereotypes that are developed and reinforced by downplaying information (i.e., omission, diversion, confusion) and intensifying information (i.e., repetition, association, composition). Relate the use of these techniques to the ways in which inaccurate or biased information is created.

RESOURCES

- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *Growth of the First Métis Nation*
- *Honoring the Wisdom*
- *Inherit the Earth*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 3*
- *Keepers of the Fire*
- *Khot-La Cha*
- *O'Siem*
- *Qatuwas*
- *Roast Moose and Rosaries*
- *The Sayings of Our People*
- *Something Left To Do*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *Through Indian Eyes*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.



SHARED Learnings

- **Aboriginal cultures have a holistic view of physical and spiritual well-being.**
- **Aboriginal lifestyles are based on cultural values and beliefs.**
- **There are many kinds of traditional Aboriginal foods.**
- **Traditional Aboriginal cultures prepared and preserved foods in specific ways.**
- **Aboriginal clothing includes both regalia and everyday clothing.**
- **Traditional Aboriginal clothing influences contemporary fashion in many ways.**

Did you know? Soapberries (Soopalalie, Buffalo Berry, Shepherdia Canadensis) mixed with water can be whipped into a frothy dessert that is sometimes referred to as “Indian ice cream.” Traditionally, soapberry froth was eaten at feasts and special family gatherings.

INSTRUCTIONAL STRATEGIES

Addressing Wants and Needs

Where possible, work together with local Aboriginal community members to help prepare a wild meat that may have been hunted in the local area. This would include both preservation and handling of the wild meat. Then ask the students to share the meat with a local community group.

Through the local Aboriginal community, arrange for students to experience a variety of methods of fish processing that may include smoking, drying, canning, or salting. Ask the students to distribute the fish to local Aboriginal community Elders.

Working with Food Resources

Assist students to create an Aboriginal cookbook by involving local Aboriginal Elders and consulting with other members of the community and then welcoming them into your classroom to prepare a recipe that may include bannock, salmon, soapberry ice cream, and/or muskeg tea.

Refer students to the BC Native Food Guide and ask them to analyze and explain the purpose of a traditional Aboriginal diet, including prepared foods. Through class discussion, ask students to fill out a chart that corresponds reasons for the use of a specific food item (e.g., spring or winter seasons) with the appropriate food item (e.g., fresh berries, salmon, or wild meats).

Work with a local Aboriginal community member to arrange a visit to observe food preservation. Students may be able to visit a smokehouse or oolichan pit or talk to a community member who cans fish or butchers wild game.

Working with Textile Resources

Consult with local Aboriginal community authorities about working with textiles, including leather products. For instance, bring to the classroom materials and tools needed for tanning hides and working with leather. Arrange to have students tan a hide.

Research and explore what Métis sashes represent and arrange to bring to the classroom materials for making Métis sashes. Ask students to weave simple designs in the shape of a Métis sash.

Bringing in weaving examples and/or pictures of various looms, including Salish looms, Gitskan looms and Chilkat looms. Students can weave with cedar bark, reeds, grasses, pine needles, and spruce roots, if available.

Have students research traditional Aboriginal clothing used for ceremonies and for everyday use and create a poster illustrating examples of traditional regalia and everyday clothing.

Ask students to explore Canadian fashion magazines for examples of Aboriginal influences on today's fashions and bring them to the classroom (e.g., the use of fur and hide and Aboriginal design elements). Arrange for students to work in groups to create fashion collage posters.

Nurturing Growth and Development

After contact, there developed a deep connection between textiles and art that was stronger than before contact. Today, many Aboriginal people make a living selling their handmade clothing. Show examples of birch bark biting, moose hair tufting, or beadwork that may be found in local Aboriginal galleries and communities.

Ask students to explore ways in which various Aboriginal groups in BC practice and maintain life balance.

Discuss the values and beliefs of different cultures, drawing on students' experiences. Invite an Aboriginal Elder to speak to the class about traditional cultural values and beliefs practiced by the local Aboriginal community. Discuss how these values and beliefs affect the lifestyles of Aboriginal people today.

Provide students with a list of roles, responsibilities, and tasks that formed a normal part of Aboriginal life two hundred years ago. Ask students to sort these into three categories:

- those for which men would typically have been responsible in an Aboriginal community (e.g., hunting, and/or building shelters)
- those for which women would typically have been responsible (e.g., food gathering and preservation, preparing hides, and/or making clothes)
- those for which both men and women might be typically responsible (e.g., teaching children, fishing, and/or technology/tool making).

This exercise can be conducted in small groups or by individual students who then share and compare results with the class.

Much of the practical winter clothing worn by Canadians today, such as parkas, mukluks, leather mitts, and fur coats, have their origins in Aboriginal clothing design.

RESOURCES

- *First Nations in BC – Comparing BC Coast and Interior Cultures*
- *The First West Coast Nations in British Columbia*
- *Food Plants of Coastal First Peoples*
- *Growth of the First Métis Nation*
- *Indian Fishing: Early Methods on the North West Coast*
- *Inherit the Earth*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 3*
- *Khot-La-Cha*
- *The Northern Native Games*
- *O'Siem*
- *Qatuwas*
- *Roast Moose and Rosaries*
- *The Sayings of Our First People*
- *Something Left To Do: Elders of the Sto:lo Nation*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Some foods that are popular around the world were introduced by Aboriginal peoples: potatoes, onions, squash, beans, maple syrup, several varieties of corn, tomatoes, pumpkins, peanuts, spearmint gum, taffy, wild rice, and popcorn.

SHARED Learnings

- Many kinds of information about Aboriginal peoples have been published on video, CD-ROM, and the Internet.
- Many Aboriginal role models use information technology to enhance their lives and work.
- Cultural appropriation as it relates to information technology is an emerging issue for Aboriginal peoples.

TEACHING TIP

The SchoolNet web site, (www.schoolnet.ca/) is sponsored by the federal government with the Assembly of First Nations, and has a wide range of lesson plans for various subjects.

TEACHING TIP

A list server, Abnet (www.bced.gov.bc.ca/abed/subscribeabnet.htm), is sponsored by the Aboriginal Education Initiative (see Appendix F, Electronic Links for information on how to sign on to Abnet).

DID YOU KNOW?
There are many sites on the World Wide Web about and by Aboriginal peoples around the world.

INSTRUCTIONAL STRATEGIES

Foundations

Research and record Aboriginal languages using technology. Work with Elders and community language speakers in the local Aboriginal community to create language-learning tools and exercises.

Processes

Ask students to search the Internet to find a variety of Aboriginal media resources (e.g., online newspapers and news and information television program websites) using key words such as Aboriginal, First Nations, Indian, and/or Native. Ask students to compile a list of websites and other media materials to be used as future resources.

Using the list of Aboriginal websites for media materials, ask students to explore several social, cultural, and political issues (e.g., land claims, residential schools, cultural revival, self-government, healthy lifestyles, hunting and fishing rights, education, art, songs and stories, and/or cultural events). Ask students to choose one issue and give a class presentation about how these issues are influenced or impacted by developments in information technology.

Obtain support from the local Aboriginal community and invite an Aboriginal guest speaker expert in the use of information technology (e.g., foresters, website designers or developers, programmers, and/or IT analysts. Ask students to prepare interview questions in advance of the visit.

Ask students to visit selected Aboriginal websites and contact the authors or developers via e-mail to ask their opinions regarding cultural appropriation and use of Aboriginal material on the Internet. Cultural appropriation may involve the use of Aboriginal cultural motifs, themes, voices, images, or other elements without the appropriate context or in a manner that may misrepresent the real life experiences of Aboriginal peoples from whose culture the material is derived.

Presentation

Ask students to develop multimedia production design assignments in which they are the producer. Students may produce video movies, computer slide show presentations, and interactive CDs that contain Aboriginal content.

Inform students about copyright law, traditional ownership, appropriate use of information, sensitive materials, and protection of privacy.

RESOURCES

See Appendix H for detailed descriptions of recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

NOTE: Consider assignments that students can use as course credit in technology as well as in other subjects.

SHARED Learnings

- Aboriginal people had functional and symbolic uses for geometry and numbers.
- Aboriginal people had specific concepts of time and space.
- Aboriginal people play games involving mathematical concepts
- Math as a total cultural expression is an important concept in Aboriginal cultures.

INSTRUCTIONAL STRATEGIES

Problem Solving

- How many people would it take to move a 40' tree a distance of four or five miles?
- What needs to be considered when moving something that large and heavy?
- What different mechanical tools can be used, and how will they help vary or distribute the weight?

Patterns and Relations

Ask students to examine various pieces of Aboriginal artwork or regalia for examples of parallels, balance, and symmetry. Invite an Aboriginal Elder from the local community to speak to the class about the importance of balance and symmetry in Aboriginal culture.

Develop templates and patterns for making birch bark baskets in one-quart or two-quart sizes. Develop patterns for baskets for holding irregular or heavy shapes, such as fish or stones.

Shape and Space

Invite into the classroom a local Aboriginal fisherperson who is familiar with traditional fishing practices, and ask this person to discuss with the class the use of geometry in traditional fishing.

Have the class examine the architecture of Douglas Cardinal (e.g., The Museum of Civilization in Hull, Quebec) and examples of Aboriginal architecture in the local community (e.g., tipis, pit houses, and longhouses). Focus on the use of geometry in Aboriginal design.

Statistics and Probability

Invite a local Aboriginal Elder to teach students how to play the game of Lahal. Ask the Elder to talk about the use of probability, counting, guessing and prediction in the game and how it was used as a teaching tool to develop skills needed for traditional life.

Examine statistics available on the Ministry of Education website (www.bced.gov.bc.ca) that analyze graduation rates of First Nations students. What are the graduation rates within each School District? Identify what percentage of your school population is Aboriginal and analyze their graduation rates.

RESOURCES

See Appendix H for detailed descriptions of recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- The lives and experiences of Aboriginal musicians are positive examples for others.
- There are many forms of traditional Aboriginal music.
- Aboriginal music is created and performed in many communities.
- Aboriginal music is based on specific elements.
- Music had specific roles and purposes in traditional Aboriginal societies.
- Aboriginal music has an influence on non-Aboriginal music.

RESOURCES

- *Growth of the Métis First Nation*
- *Qatuwas*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources.

ALERT: Certain songs belong to specific individuals, families, or clans. Be sure to obtain permission before using the music.

INSTRUCTIONAL STRATEGIES

Structure

Ask students to identify examples of rhythm in the natural world. Ask them to create rhythmic sequences based on these patterns using Aboriginal percussion instruments. Ask the students' observations about their compositions.

Invite local Aboriginal musicians to demonstrate to the students their particular form of music.

Thoughts, Images, and Feelings

Listen to a variety of music performed by contemporary Aboriginal artists (e.g., Buffy Sainte-Marie, George Leach, and Anthony Kiedis). Help the students create and perform compositions based on their thoughts and feelings about the music.

Ask students to do an in-depth search of music written by Buffy Sainte-Marie. Ask them to determine the impact of her music on Aboriginal and non-Aboriginal societies and identify the impacts on her as a result of some of her music. Ask students to discuss their thoughts, images, and feelings about her experiences.

Context

In regular class displays, include pictures of and information about the work of North American Aboriginal musicians (Appendix G). Introduce role models that include Buffy Ste.-Marie, Susan Aglukark, and John Kim Bell.

Ask students to research the life and work of a specific musician and to prepare a collage or poster to represent the musician as a role model. Ask students to present and explain their poster, talking about why they chose the musician, the role and influence of the musician's work in contemporary society, and what the musician's work means to the student.

Obtain support from the local Aboriginal community to provide opportunities for students to observe and later participate in Aboriginal music by:

- inviting knowledgeable visitors from the local community
- arranging field trips to gatherings, potlatches, powwows, feasts and other celebrations.

After examining elements of the local Aboriginal music, arrange students in small groups to research Aboriginal music elsewhere in Canada and to create a class presentation of their findings, including a sample of the music studied.

Invite a local Aboriginal musician to speak to students. Ask students to prepare questions about this person's role in the community and the role of musicians in traditional Aboriginal society.

Ask students to search their collections of popular music to find examples of Aboriginal musicians (e.g., Robbie Robertson, Susan Aglukark, and Tom Jackson) and influences of Aboriginal music on contemporary music (e.g., drumming, rhythms, piping, flutes, and rattles). Ask each student to make a presentation of their findings to the rest of the class and to write a report on what students have learned from each other.

SHARED Learnings

- The lives and experiences of Aboriginal musicians are positive examples for others.
- There are many forms of contemporary Aboriginal music.
- Aboriginal music is created and performed in many communities.
- Aboriginal music is based on specific elements.
- Music had specific roles and purposes in traditional Aboriginal societies.
- Traditional Aboriginal music has a distinct influence on contemporary Aboriginal music.

John Kim Bell of the Mohawk Nation, founder of the National Aboriginal Achievement Foundation, was the first Aboriginal person to become a symphony conductor.

ALERT: Certain songs belong to specific individuals, families, or clans. Be sure to obtain permission before using the music.

INSTRUCTIONAL STRATEGIES

Structure

Provide students with profiles of two or three Aboriginal musicians, or have students research and report on Aboriginal musicians in response to focus questions:

- What Nation is the musician from?
- How did this person become a musician (i.e., training and/or experience)?
- How might the musician's background have influenced their music?

Ask students to explore the work of these musicians related to musical elements (e.g., melody, rhythm, and/or instrumentation).

Thoughts, Images, and Feelings

Encourage students to express their thoughts, images, and feelings about specific Aboriginal music (e.g., lehal songs, lullabies, mourning songs, or paddle songs), illustrating the differences in the music. Ask students to create compositions in response to the music they hear.

Ask students to explore the work of these musicians related to musical elements (e.g., melody, rhythm, and/or instrumentation).

Context

Review the role of the musician in traditional Aboriginal society (e.g., having students conduct research if necessary). Invite a local Aboriginal musician to discuss differences and similarities between contemporary and traditional Aboriginal music.

Provide students with profiles of two or three Aboriginal musicians, or have students research and report on Aboriginal musicians in response to such focus questions as the following:

- What Nation is the musician from?
- How did this person become a musician (i.e., training and/or experience)?
- How might the musician's background have influenced their music?

Ask students to explore the work of these musicians related to musical elements (e.g., melody, rhythm, and/or instrumentation).

Invite a local musician to the classroom to perform and share information about music and the traditional influences that affect her or his work.

Ask students to write a promotion for a popular song by an Aboriginal musician or group of musicians, including information on the style of the music (e.g., instrumental/vocal), the performer(s), and the elements of traditional and contemporary Aboriginal music that are evident. Display students' work.

RESOURCES

- *Growth of the Métis First Nation*
- *Qatuwas*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources.

SHARED Learnings

- The arts as a total cultural expression is an important concept in Aboriginal cultures.
- Contemporary Aboriginal music has its roots in traditional Aboriginal music.
- Aboriginal music is created and performed in many communities.
- Aboriginal music is based on specific themes and styles.
- European music has influenced Aboriginal music in distinct ways.
- The lives and experiences of Aboriginal musicians are positive examples for others.
- Cultural appropriation in music is an important issue in Aboriginal cultures.

TEACHING TIP

Use primary source materials: speeches, songs, poems, and writings that show the linguistic skills of peoples who have formed an oral tradition.

INSTRUCTIONAL STRATEGIES

Structure

Listen with the class to a recording of music composed and performed by an Aboriginal musician, and create non-musical representations of the form (e.g., drawing or collage, dance, sound and/or dramatization.)

Ask students to examine the holistic nature of traditional Aboriginal storytelling, focussing on how music, timbre, rhythm, movement, and art all work together to make a story memorable. Using these elements, ask students to tell a memorable story.

Thoughts, Images, and Feelings

Encourage students to express their thoughts, images, and feelings about specific Aboriginal music (e.g., lehal songs, lullabies, mourning songs, or paddle songs), illustrating the differences in the music. Ask students to create compositions in response to the music they hear.

Context

Ask students to learn a simple dance associated with a local Aboriginal song. A local Aboriginal community musician may visit the class and help students with this assignment by teaching dance and talking about the connections between the arts and with Aboriginal culture.

Invite an Aboriginal musician to discuss how she or he plans and initiates work on a new musical piece, with a focus on the following questions:

- What influences your decisions with respect to subject or approach?
- Do you observe any traditional rituals before beginning?
- How have you been influenced by elements of non-Aboriginal music?
- Have you adapted or changed traditional rituals in any way?
- On completion of the work, how is a celebration or performance done?
- Do you attempt to reflect Aboriginal traditions and elements? If so, how?

With the guidance of a musician from the local Aboriginal community, have students learn, perform, and teach a local Aboriginal song to a class of younger students.

Invite a local Aboriginal Elder or musician into the class to speak about the ownership of songs in the Aboriginal community and the protocols associated with song use and performance. Ask students to create a chart that compares contemporary copyright laws with traditional Aboriginal ownership protocols. Define the term “cultural appropriation” and discuss the topic using a chart as a focus.

RESOURCES

- *Growth of the Métis First Nation*
- *Qatuwas*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources.

SHARED Learnings

- There are many traditional Aboriginal games and sports.
- Games and sports have specific values and purpose in Aboriginal cultures.
- Traditional Aboriginal dance is based on specific Aboriginal movement elements and processes.
- There are historical and contemporary Aboriginal role models in sport.
- Traditional and contemporary Aboriginal images are used in sports marketing.

DO YOU KNOW?
Nineteen-year-old Tom Longboat was the winner (in 2:24:24) of the 1907 Boston Marathon.

NOTE: It is possible for students to obtain credit for events such as tribal journeys, canoe races and soccer tournaments. Refer to Ministry of Education guidelines for specific requirements.

INSTRUCTIONAL STRATEGIES

Active Living

Coordinate a field trip that involves the use of traditional skills. Include activities such as the use of traditional territories and the elements of food, shelter, and food gathering and preparation.

Movement

Invite a local Aboriginal community member to lead the class in traditional Aboriginal games, sports, and/or dance. Ask the guest to share with the students the value of these games and sports and/or dance in traditional Aboriginal societies. Conduct a discussion about the movement skills required to develop traditional skills and what the purpose was of practicing these movements.

Personal and Social Development

Ask groups of students to research and learn about a traditional Aboriginal game or dance to share with the class. Expand this idea to include traditional games and dances from a variety of cultures by asking the students to explore their own cultural experiences.

Using as resources local Aboriginal community/school sports organizations, ask students to research the value of games and sports in contemporary Aboriginal communities (e.g., hockey, soccer, and baseball). Ask students to research high profile Aboriginal sports events, such as the Prince Rupert Basketball Tournament, the Easter Soccer Tournament in Victoria, and canoe races or other local events.

Include in regular classroom displays pictures of and information about Aboriginal athletes. Role models to include are Gino Odjik, Angela Chalmers, Ted Nolan, Grant Fuhr, and Roger Nielson.

Ask students to research the life and work of a specific athlete. Examples include Woneek Horn-Miller, Tom Longboat, Jim Thorpe, Fred Sasakamoose, Gaylord Powless, Margo Cane, Maria Tallchief, Gloria Snow, or Rene Highway.

In a class discussion, explore reasons for the use of Aboriginal images in sports (e.g., stereotypes of Aboriginal peoples as wild, strong, and/or fast). Provide examples and ask students to discuss whether these images are respectful and appropriate. Ask students to find examples of logos used by various sports teams (e.g., UBC Thunderbirds, Cleveland Indians, Washington Redskins, Chicago Blackhawks, Kansas City Chiefs, and Atlanta Braves) and discuss the positive and negative impacts. Ask students to create their own respectful Aboriginal logos for imagined sports teams. Display and have students explain the imagery included in their logo and why it is appropriate to that sport.

RESOURCES

- *The Northern Native Games*
- *O'Siem*

SHARED Learnings

- **Sharing, giving, balance, and respect are highly valued in traditional Aboriginal cultures and exemplified in contemporary Aboriginal cultures.**
- **The lives and experiences of many Aboriginal leaders and role models in various careers are positive examples for others.**
- **Many Aboriginal people's lives and experiences have been affected by systemic racism.**
- **Residential schools have had a profound impact on Aboriginal families, communities, and cultures.**

TEACHING TIP

It is important to represent the sophistication and complexity of Aboriginal cultures when teaching integrated lessons.

INSTRUCTIONAL STRATEGIES

Graduation Program

In their portfolio development, ensure that students are given credit for volunteer work involving attendance at cultural events. These may include chopping wood, cooking, preparing or serving food, and/or cleaning up the event facility.

Education and Careers

For regular classroom displays, include pictures of and information about prominent Aboriginal role models such as the following: (Appendix G)

- Roy Henry Vickers, Bill Reid, George Littlechild, Fran Dick, Daphne Odjig (visual arts)
- Jeanette Armstrong, Shirley Sterling, Thomas King, George Clutesi (literature)
- Graham Greene, Tom Jackson, Tantoo Cardinal (drama, film)
- Robbie Robertson, Buffy Ste. Marie, Susan Aglukark, George Leach (music)
- Margo Kane, Ernie Phillip (dance)
- Albert C. Rock (science)
- Cindy Kenny-Gilday, Ambassador Mary May Simon, Chief Matthew Coon Come (land and resources)
- Douglas Cardinal (architecture)
- Billy Mills, Gino Odjick, Angela Chalmers, Ted Nolan, Grant Fuhr, Roger Nielson (sports)
- Chief Billy Diamond, Tagak Curley, Chief Abel Bosum (business and commerce)
- Dr. Cornelia Wieman, Dr. Martin Gale McLoughlin, Dr. Evan Adams (medicine).

Include pictures of and information about prominent Aboriginal leaders such as the following:

- Maquinna, Joe Capilano, Frank Calder, Joe Mathias (BC past)
- Joe Gosnell, Wendy Grant, Kelly Speck, Stuart Phillips (BC present)
- Joseph Brant, Poundmaker, Big Bear, Gabriel Dumont, Louis Riel, Tecumseh (Canada past)
- Ovide Mercredi, Elijah Harper, Ethel Blondin, Matthew Coon Come, Mavis Henry, Phil Fontaine, George Erasmus (Canada present)
- Powatan, Sitting Bull, Chief Seattle, Geronimo, Chief Joseph (NA past)
- Leonard Pelletier, Russell Means (NA present).

Health

Invite members of the local Aboriginal community to speak about the impact of traditional values, beliefs, and practices on their lives today.

Gather a variety of historical and contemporary materials (e.g., videos, magazine articles, ethnographic accounts, or fictional stories) that include portrayals, both positive and negative, of Aboriginal peoples. Students in groups will analyze two or three resources looking for examples of stereotypes that are developed and reinforced by the following techniques: downplaying information (i.e., omission, diversion, confusion), and intensifying information (i.e., repetition, association, composition).

Ask students to research the ways in which Aboriginal people have been portrayed throughout history to the present in movies, on television, and in literature and textbooks. Ask students to produce a written report to compare/contrast stereotyped portrayals with accurate historical and anthropological accounts.

During a class discussion, have students describe how they would prefer to be portrayed in the media as members of an Aboriginal culture, giving reasons for their responses.

Ask students to research and write a two-page report on how racism has been used to discriminate against Aboriginal peoples in BC and around the world.

Ask students to research and report on Aboriginal peoples' experiences in residential schools. In follow-up class discussion, ask students to identify or suggest reasons for residential school policy and the intended and actual effects of its implementation on Aboriginal children, families, and communities.

Invite knowledgeable speakers from the Aboriginal community who have had direct personal experiences with residential schooling, both positive and negative. Ask the speaker to talk with students about the impact of residential schooling on Aboriginal children, families and communities and follow up by asking students to create a word web to illustrate what they have learned.

ALERT: Discussion of residential schools and their impact may touch on sensitivities. Some students may benefit from additional counselling support.

Finances

Introduce post-secondary education funding policy and ask students to explore funding alternatives. For instance, some First Nations communities may fund some students, but other communities will not. Ask students to research and explore post-secondary education bursaries and scholarships that are available to them and to their communities.

Ask students to explore Aboriginal Taxation Law.

RESOURCES

- *Changing Ways: Southern Carrier History, 1793-1940*
- *Kuper Island: Return to the Healing Circle*
- *Honoring the Wisdom*
- *Inherit the Earth*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 3*
- *Keepers of the Fire*
- *Khot-La-Cha*
- *O'Siem*
- *Qatuwas*
- *Roast Moose and Rosaries*
- *The Sayings of Our People*
- *Something Left To Do*
- *Through Indian Eyes*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

**SHARED
Learnings**

- **Aboriginal peoples used the land and resources in distinct ways.**
- **Many traditional Aboriginal technologies can be constructed and examined using available resources.**
- **Aboriginal peoples use herbs and roots for nutritional and medicinal purposes.**

TEACHING TIP

Contact your school district's Aboriginal contact person for support and assistance in planning and implementing *Shared Learnings: Integrating BC Aboriginal Content K-10*.

INSTRUCTIONAL STRATEGIES**Life Sciences**

Ask students to investigate and research local traditional environmental practices (e.g., removing bark without hurting the tree, taking only what is needed, moving or leaving sites to let the land renew, and rotating hunting and trapping sites). Information may be gathered from resources such as books and magazines, videos, interviews with Elders, and/or on-line sources. Students may work individually or in pairs to prepare a class presentation of their findings.

Create a learning centre that contains samples of a variety of edible and medicinal herbs and roots labelled with traditional Aboriginal and contemporary names. Wherever possible, include information on the uses, location, and appearance of the roots and plants. Ask students to make a drawing of each root and plant and to write a summary of the corresponding information for display at the centre.

Ask students to investigate and research traditional food preparation practices (e.g., interviewing Aboriginal people from the local community regarding food preparation, researching the library and/or the Internet). Ask students to choose a locally available food and use a traditional preparation technique to cook it. Ensure that only traditional tools, materials, and cooking facilities are used. Students may share the cooked food with the rest of the school. Construct a display for the classroom of various food preparation practices and ask students to create charts explaining and illustrating the step-by-step processes of preparing these foods.

Invite an Elder or knowledgeable community member to guide students on a field trip to find and examine local edible and medicinal plants. Ask the guide to present information on the plants (e.g., contemporary botanical names, traditional Aboriginal names, and traditional and contemporary uses). In a field trip booklet, ask students to make drawings of the plants and record information about their names, locations and uses.

Physical Sciences

Ask students to attempt the following exploration activity: "Can the periodic table or parts of the periodic table be put into a circular format or structure as opposed to the grid that exists now, and can it be analyzed using the medicine wheel?"

Earth and Space Sciences

Ask student to explore the area in which they live by examining the creation stories of local Aboriginal culture. Examine other sacred stories to see if there is a link with the ancient past, such as dinosaurs, movement of the earth's crust, etc. Determine if there has been any research done locally on the topic of ancient cultures (e.g., culturally modified beaches that exist under the ocean off of Haida Gwaii).

RESOURCES

- *Cedar: Tree of Life to the North West Coast Indians*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Great Canoes: Reviving a North West Tradition*
- *Indian Fishing: Early Methods on the North West Coast*
- *Living With Mother Earth*
- *Food Plants of the Coastal First Peoples*
- *Pts'aan: Totem Poles*
- *Roast Moose and Rosaries*
- *Stone, Bone, Antler and Shell*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Witch hazel, petroleum jelly, and a pain reliever derived from the bark of the willow tree are just a few of the many Aboriginal discoveries that have influenced modern medicine and pharmacology.

SHARED Learnings

- **Aboriginal peoples have a unique relationship with the environment.**
- **Traditional and contemporary Aboriginal cultures employ distinct resource use practices.**
- **Many Aboriginal communities use traditional and contemporary Aboriginal technologies in daily life.**
- **Aboriginal people use herbs and roots for nutritional and medicinal purposes.**
- **European diseases had a profound effect on traditional Aboriginal peoples.**
- **Aboriginal science contributions, land and resource use philosophies, and technologies affect the rest of the world.**

INSTRUCTIONAL STRATEGIES

Life Sciences

Ask students to investigate and research traditional food preparation practices (e.g., interviewing Aboriginal people from the local community regarding food preparation, researching the library and/or the Internet). Ask students to choose a locally available food and use a traditional preparation technique to prepare and cook the food. Try to use traditional tools, materials, and cooking facilities. Ask students to share the cooked food with the class and/or school, and to construct a classroom display showing various food preparation practices. Ask students to create charts explaining and illustrating the step-by-step processes of preparing traditional foods (e.g., recipes and/or cookbooks).

Ask students to look at recent research on the medicinal properties of British Columbia's plants (e.g., research available through the Ethno-Botany Program at UBC and/or on the Internet) to obtain information on the following topics:

- research techniques
- flora being studied
- use of knowledge gained
- effects of specific plants as medicines for particular diseases
- effectiveness of drugs (e.g., antibiotics) produced by pharmaceutical companies from natural plant medicines.

Ask students to compare these findings with research on how Aboriginal peoples acquired their knowledge about traditional plants and their medicinal properties.

Conduct a guided class discussion focused on such questions as:

- What did Aboriginal peoples traditionally do to treat and cure illnesses? (e.g., rituals, sweat lodges, hot springs, traditional healers and/or pharmacology)
- How did Aboriginal peoples know which plants and roots to use and in what quantities, dosages and combinations? (e.g., oral tradition, visions, accumulated wisdom and experience).

What happened when Europeans and other non-Aboriginal societies introduced foreign illnesses and diseases into Canada and into Aboriginal communities? What were the impacts on traditional Aboriginal families, communities, economies, and/or environments?

Collect pictures or replicas of technologies used traditionally by local Aboriginal peoples for transportation, shelter, food gathering, food preparation, clothing, and defence. Arrange these in a gallery walk by category. Ask students to identify the objects at each gallery station and to choose one object and explain its purpose and describe how it was used.

Physical Sciences

Ask students to observe and examine physical changes related to the cell structures of wood when the wood is placed in hot water such as:

- "Will the wood bend?
- What type of wood is used?
- How does the wood react to heat and steam?"

Research and examine the intricacies of canoe building, recognizing that the canoe is a buoyant object that is constructed using heat, water, and wedges. Research local Aboriginal traditions and teachings about canoe-building and, if available, arrange a field trip to a local Aboriginal community to see a canoe and learn about its use.

Earth and Space Sciences

Ask a local Aboriginal Elder or knowledgeable person about how her or his people navigated bodies of water (rivers, lakes, and oceans) during pre-contact and post-contact periods. Research their use of stars, the moon, the sun, tides, and other methods of navigation.

DO YOU KNOW?
A Nuu-chah-nulth woman traditionally would chew on hair moss or the root crown of water parsley to assist in labour and delivery of her baby.

RESOURCES

- *Cedar: Tree of Life to the North West Coast Indians*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *Food Plants of the Coastal First Peoples*
- *The Great Canoes: Reviving a North West Tradition*
- *Indian Fishing: Early Methods on the North West Coast*
- *Living With Mother Earth*
- *Raven Steals the Light*
- *Roast Moose and Rosaries*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- Science as a total cultural expression has an important role in Aboriginal culture.
- Relatedness of all things in the natural world is at the heart of Aboriginal culture.
- Aboriginal societies valued the land and resources in distinct ways.
- Aboriginal peoples have created unique resource management systems.
- Aboriginal science contributions, land and resource use philosophies, and technologies affect the rest of the world.

DID YOU KNOW?

The strong and durable Douglas Fir is traditionally used by the Okanagan to make spear shafts and tipi poles, by the Carrier to make fish traps, and by the Ktunaxa to make snowshoes. The fir is traditionally used by the Salish to make spoons, dipnet poles, and salmon weirs, and by First Nations peoples on Vancouver Island to make fish hooks.

INSTRUCTIONAL STRATEGIES

Life Sciences

Invite a Ministry of Forests or Federal Ministry of Fisheries representative to discuss resource management practices. Invite an Aboriginal Elder or resource person from the local Aboriginal community to speak about the same topic. Ask students to record key information/ideas in their notebooks, focussing on Aboriginal resource management practices and underlying values and belief that explain these practices. Review as a group and follow-up by asking students to create a role-play of an Aboriginal Elder and a provincial or federal government official to portray/illustrate different perspectives on resource management.

Arrange for students to view videos that show Aboriginal peoples' relationship to the environment and ask students to describe and illustrate a future community that incorporates into its resource management practices Aboriginal technologies, resource use and concern for conservation of renewable resources.

RESOURCES

- *Cedar: Tree of Life to the North West Coast*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Great Canoes: Reviving a North West Tradition*
- *Indian Fishing: Early Methods on the North West Coast*
- *Living With Mother Earth*
- *Roast Moose and Rosaries*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- Language as culture is an important concept in Aboriginal cultures.
- Oral language and tradition have distinct purposes in Aboriginal cultures.
- Storytelling is an important cultural expression in Aboriginal cultures.
- There are many Aboriginal languages and language dialects in BC and Canada.
- Aboriginal languages have contributed to contemporary Canadian culture.
- Language eradication policies had a great impact on Aboriginal individuals and societies.

The name of the maple tree in many Coast Salish languages is “paddle tree,” as it is traditionally the preferred wood for making paddles.

ALERT: Discussion of language eradication policies and their impact may touch on sensitivities. Some students may benefit from additional counselling support.

INSTRUCTIONAL STRATEGIES

Communicating

Regularly invite local Aboriginal community members to the classroom to introduce students to information about local Aboriginal languages and cultures.

Invite a local Aboriginal Elder language specialist to demonstrate to the class Aboriginal languages, to tell stories, and to explain place names and their relationships to the land, thereby reinforcing the concept of language as an integral part of Aboriginal culture.

Invite a local Aboriginal storyteller to the classroom to share their stories and to talk about the Aboriginal oral tradition and why it is fundamental to the preservation of Aboriginal culture.

Acquiring Information

Regularly invite local Aboriginal community members to the classroom to introduce students to information about local Aboriginal languages and cultures.

Invite a local Aboriginal storyteller into the classroom to share their stories and to talk about the Aboriginal oral tradition and why it is fundamental to the preservation of Aboriginal culture.

Experiencing Creative Works

Arrange for students to study videos and print materials that explore the topic of Aboriginal language eradication. Relate their findings to the impacts for many Aboriginal peoples who experienced the loss of their language. Ask each student to read a short story, poem, or diary entry based on their feelings about the loss of language and the impact of this loss on Aboriginal traditions, cultures, and practices.

Understanding Cultural Influences

Invite a local Aboriginal storyteller to the classroom to share their stories and to talk about the Aboriginal oral tradition and why it is fundamental to the preservation of Aboriginal culture.

After students read a contemporary Aboriginal story, ask them to describe the writing style and discuss how the story expresses traditional values. Invite a traditional storyteller to visit the classroom and share a traditional legend. Ask students to focus on how the story is told and on the main ideas or values expressed. As a class group, compare the contemporary story with the storyteller’s traditional tale, using the following to guide discussion:

- What are the style elements of the oral tradition, and the written literature and how are the two styles similar or different?
- Describe how the oral style may have influenced the literary style.

Ask students to prepare a map showing the locations of different BC Aboriginal linguistic groups, including traditional territories. Provide each student with a blank BC map template and ask students to research linguistic groups/territories and label their maps accordingly.

Introduce the concept of language evolution (e.g., Michif is an amalgamation of French and Cree and evolved to include the changing environment and development in technology).

Conduct a discussion about some of the socio-cultural and historical factors and barriers to the preservation and development of Aboriginal oral tradition. These may include the effects of residential schools and the language eradication policies of the federal government.

RESOURCES

- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *Kuper Island: Return to the Healing Circle*
- *O'Siem*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *The Sayings of Our First People*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

The Inuit people have no words for “time” or “history.” There is no word for “goodbye” in Halq’emeylem.

Aboriginal place names in BC include *Squamish* (mother of winds), *Kamloops* (meeting of water), *Chilliwack* (going back up), *Lillooet* (wild onions), *Qualicum* (where you find dog salmon).

Education is important and always has been for Aboriginal peoples. Education meant survival in the past and this still applies today. The Elders say, “Words are for your mind as food is for your body.”

SHARED Learnings

- **Relatedness of all things in the natural world is at the heart of Aboriginal culture.**
- **The Aboriginal peoples are unique and diverse.**
- **Aboriginal peoples have diverse cultural traditions and spiritual beliefs.**
- **Aboriginal peoples preserve identity and transmit culture through oral traditions.**
- **Economic and political barriers to Aboriginal resource use and development have existed in the past and continue to exist.**
- **Aboriginal peoples established trade routes throughout BC.**
- **Art as total cultural expression is an important concept in Aboriginal cultures.**
- **There is vocabulary specific to Aboriginal peoples and cultures.**

INSTRUCTIONAL STRATEGIES

Society and Culture

During a class discussion, ask students to discuss reasons for conflicts between BC Aboriginal peoples and European settlers. Focus on their understanding of differing European and Aboriginal attitudes toward land and resources. Include different understandings of the concepts of wealth and ownership and the prevailing European perceptions and stereotypes of Aboriginal people. Stress that contact between European and traditional Aboriginal societies did not always result in open conflict, but often involved the establishment of trade or other relationships.

Provide information about traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, cedar canoes and war canoes). Divide students into pairs and ask them to brainstorm available resources that affect the design of certain transportation methods. Debrief with the entire class, asking such questions as:

- Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
- What types of transportation were traditionally decorated? Why?

Through research in the library and on the Internet, including interviews with members of the local Aboriginal community, ask students to gather information on the beliefs of two or more BC Aboriginal peoples. Have students identify similarities and differences in a report that addresses attitudes toward:

- the natural environment
- the nature of commerce following European contact
- the supernatural (e.g., Thunderbird, Coyote, Sisuitl [sea serpent])
- social interaction
- teaching and learning.

Politics and Law

Ask students to examine the legislated band council governance system in the local Aboriginal community. Create a comparison study of this system and traditional Aboriginal governance. Have the class present findings and other material in chart, role-play, and/or mock debate form.

Ask students to read a summary of the Royal Proclamation of 1763. Lead a class discussion focussing on the consequences of this proclamation for Aboriginal people.

Economics and Technology

Provide each student with a map of BC outlining Aboriginal cultural/linguistic areas. Ask students to work in small groups to research BC natural resources that were important to the Aboriginal people of the area and note these on the map. Groups are asked to share their findings with the class, resulting in all students completing their maps. Ask each group to choose a specific resource, to research to identify geographic features and local ecologies, and to share this information with the class. Students may add traditional trade routes to the map, noting how these routes adapted to geography while enabling Aboriginal people to overcome the resource limitations of their specific area.

Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada's diverse geography. Remind students that roads, trains, planes, and automobiles did not exist, and give students five to seven minutes to write responses in their notebooks. Then ask:

- "Were these methods the most efficient ones at the time?"
- Do you agree or disagree, and why?"

Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.

Brainstorm with students a list of the challenges and hazards of travel and trade for early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and need for individuals seeking to use a particular section of a trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., the laws of other jurisdictions). Have students relate modern trade requirements to those of traditional Aboriginal protocols with respect to:

- crossing trap lines
- entering another Nation's territory
- gathering food in another Nation's territory.

Ask students to research and explain the following terms: barter, feast, potlatch, powwow, traditional, contemporary, oral tradition and Status Indian.

Environment

Provide each student with a map of BC outlining Aboriginal cultural/linguistic areas (Appendix D).

Ask students to work in small groups to research BC natural resources that were important to Aboriginal people of a specific area and note these on the map. Groups share their findings with the class, resulting in all students completing their maps. Ask each group to choose a specific resource to research for the geographic features and local ecologies and to share this information with the class. Students can then add traditional trade routes to the map, noting how these adapted to geography while enabling Aboriginal people to overcome resource limitations in their specific area.

Brainstorm with students a list of the challenges and hazards of travel and trade in early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and need for individuals seeking to use a particular section of trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., the laws of other jurisdictions). Ask students to relate modern trade requirements to those of traditional Aboriginal protocols with respect to:

- crossing trap lines.
- entering another Nation's territory.
- gathering food in another Nation's territory.

Provide students with or have them conduct research to create a simple demographic and resource inventory for the local area 200 years ago (i.e., information about the approximate number of people in the community, their mobility, and the resources available to them). Arrange students in groups and ask them to produce one or two sentences explaining the implications for educating Aboriginal children (e.g., what was taught and how it was taught).

RESOURCES

- *Cedar: Tree of Life to the North West Coast Indians*
- *Changing Ways: Southern Carrier History, 1793-1940*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Eagle Soars*
- *Exploration and Fur Trade in the Aboriginal Pacific Northwest*
- *The First Westcoast Nations in British Columbia*
- *First Nations Art Projects and Activities*
- *The Great Canoes: Reviving a North West Tradition*
- *Honouring the Wisdom*
- *Indian Fishing: Early Methods on the North West Coast*
- *Inherit the Earth*
- *Keepers of the Fire*
- *Khot-La-Cha*
- *Living With Mother Earth*
- *Looking at Indian Art of the North West Coast*
- *O'Siem*
- *Qatuwas*
- *Roast Moose and Rosaries*
- *Something Left To Do*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *We Get Our Living Like Milk From the Land*
- *Whose Land Is This?*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- Aboriginal peoples of BC have diverse values, beliefs, customs, traditions, and lifestyles.
- Aboriginal social systems have changed over time.
- Teaching and learning are done in distinct ways in traditional Aboriginal cultures.
- Aboriginal peoples have made many contributions to the development of Canadian culture.
- The Métis people have a unique history.
- Aboriginal people played an important role in the fur trade and in the exploration of North America.
- Aboriginal societies, trade, and commerce changed following European contact.
- Aboriginal peoples contributed, and continue to contribute, to the Canadian economy.
- The *Indian Act* continues to have a profound impact on Canada's Aboriginal peoples.
- Aboriginal government has changed over time.
- Art as total cultural expression is important in Aboriginal cultures.
- There is vocabulary specific to Aboriginal peoples and cultures.

TEACHING TIP

Teach Aboriginal history as an integral part of Canadian history.

INSTRUCTIONAL STRATEGIES

Society and Culture

Ask each student to research and prepare a one- or two-minute presentation on a single incident of conflict between Aboriginal peoples and non-Aboriginal settlers/colonizers (e.g., conflicts involving the shooting of the Beothuks, Wounded Knee, Oka, Apex, and Gustafson Lake). Students briefly narrate the events and the outcome, exploring the reasons and motivation for the conflicts and the impacts on each of the parties. To avoid having students report on the same conflict, encourage the use of a variety of research resources.

Invite an Aboriginal artist to the classroom to demonstrate and talk about his or her art form and to discuss why it is important to Aboriginal culture.

Brainstorm with students a list of the challenges and hazards of travel and trade in early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and the need for individuals seeking to use a particular section of trade route to gain the respect and trust of the local Aboriginal group or chief). Point out that some barriers to travel and trade exist today (e.g., laws in other jurisdictions). Ask students to relate modern trade requirements to those of traditional Aboriginal protocols with respect to:

- crossing trap lines
- entering another Nation's territory
- gathering food in another Nation's territory.

Provide students with appropriate resource materials and ask them to research the teaching methods Aboriginal Elders use to educate children, as well as the methods used to educate all people within their community. Ask students to explore the differences between Elders' teachings in the past and their teachings today. Have students consider the following questions:

- Has there ever been a time when Elders were the only teachers in a community?
- In the past, were there specific teaching hours or days of the week, that children were taught? What benefits/disadvantages are there to the formal timing of schooling compared to "teaching in the moment"?
- When did Elders stop being the children's/ community's only source of learning?
- How would community members know if the students had "learned well"?

Have students undertake an independent directed research project on contributions of Aboriginal peoples to the development of Canada. Sample topics include the following:

- Art: Roy Henry Vickers, Bill Reid, George Littlechild, Fran Dick, Daphne Odjig
- Literature: Jeanette Armstrong, Shirley Sterling, Thomas King, George Clutesi
- Drama, Film: Chief Dan George, Graham Greene, Tom Jackson, Tantoo Cardinal
- Music: Robbie Robertson, Kashtin, Buffy Sainte-Marie, Susan Aglukark
- Dance: Margo Kane, Ernie Phillip
- Architecture: Douglas Cardinal

Have students research two Aboriginal peoples within BC (one Coastal, one Interior) and present their findings to the class. The presentations should address the following points:

- social and community organizations
- decision-making processes
- protocols
- leadership (hereditary and elected Chiefs)
- governance (i.e., jurisdiction and traditional laws)
- how the Aboriginal system differs from Canada's federal, provincial, and municipal systems of government, and from school student government.

Through library and/or Internet research and/or interviews with members of the local Aboriginal community, ask students to gather information on the values, beliefs, and cultural practices of two or more BC Aboriginal peoples. Have students identify similarities and differences in their report, addressing attitudes toward:

- the natural environment
- changes to commerce following European contact
- The supernatural (e.g., Thunderbird, Coyote, Sisuitl and sea serpent)
- social interaction
- teaching and learning.

Ask students to learn about and present a simple play dealing with local Aboriginal themes, culture, or history and ask students to describe and explain their role in the play (e.g., in a written summary and/or an oral presentation).

Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada's diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and ask the following questions:

- "Were these methods the most efficient ones at the time?"
- Do you agree or disagree and why?"

Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanisms of transport.

Ask students to research smallpox, including how it spreads and its effects specifically on Aboriginal peoples. Summarize this information in class and ask students to suggest what might happen to communities that have little or no immunity to this disease. Using statistics generated by student research, plot on a class chart the demographic information related to the population of one or more BC Aboriginal peoples over the course of the 19th century.

Use a resource such as *A Strict Law Bids Us Dance* (FNS 12 video) to introduce potlatching and the effects of the anti-potlatching provisions in the *Indian Act*. Provide students with a worksheet to focus on such questions as the following:

- What is potlatching?
- What function did potlatching serve in Aboriginal communities where it was practiced?
- Why were anti-potlatch laws enacted?
- What did communities experience when potlatching was banned?
- How did affected Aboriginal peoples respond to these laws?

Aboriginal people were granted the right to vote in provincial elections in 1947, and in federal elections in 1960.

Provide materials on traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, cedar canoes, and war canoes). Divide students into pairs and ask them to brainstorm ways that available resources affected the design of certain transportation methods.

Debrief with the entire class, asking such questions as:

- Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
- What types of transportation were traditionally decorated? Why?

Ask students to answer in their notebooks the following questions:

- What transportation difficulties might the first European explorers and settlers have encountered?
- Who might have helped European explorers and settlers and how?

Conduct a class discussion on student responses.

In a class discussion, ask students to provide reasons for conflicts between BC Aboriginal peoples and European explorers and settlers, relating these reasons to the student's understanding of different European and Aboriginal attitudes toward land use and resources, different understandings of concepts of wealth and ownership, and the effect of prevailing European stereotypes of Aboriginal people. Stress with students that contact between European and traditional Aboriginal societies did not always end in open conflict (i.e., sometimes trade or other relationships were established).

Politics and Law

Ask students to research two Aboriginal peoples within BC (one Coastal, one Interior) and present their findings to the class. The presentations should address the following points:

- social and community organizations
- decision-making processes
- protocols
- leadership (hereditary and elected Chiefs)
- governance roles (i.e., jurisdiction)
- how this system is different from Canada's federal, provincial, and municipal systems of government and school student government.

Provide students with a copy of *The Indian Act and What It Means* (available from the Union of BC Indian Chiefs). (Appendix G). Arrange students to work in groups, using this resource to develop a list of restrictions imposed on First Nations people by the *Indian Act*.

Use a resource such as *A Strict Law Bids Us Dance* (FNS 12 video) to introduce potlatching and the effect of the anti-potlatching provisions in the *Indian Act*. Provide students with a worksheet of such focus questions as the following:

- What is potlatching?
- What function did potlatching serve in Aboriginal communities where it was practiced?
- Why were the anti-potlatch laws enacted?
- What did those communities experience when potlatching was banned?
- How did affected Aboriginal peoples respond to the law?

Ask students to examine the legislated band council system used by the local Aboriginal community. Create a comparison study of the system with traditional governance and ask students to present material in a chart, role play, and/or mock debate format.

Ask students to research definitions of the term "treaty" and to find specific examples of early or existing treaties. Point out that traditional Aboriginal peoples did not have written treaties between groups but entered into formal agreements regarding harvesting rights and travel rights. In pairs, ask students to discuss the importance of treaties, writing their ideas on sticky notes, and sticking them on a wall chart. Then ask the class to group the notes to create categories of treaty type and purpose.

Ask students to create a timeline of significant events around Aboriginal land issues (e.g., Douglas Treaties, Treaty 8 - 1899, McKenna-McBride Commission, 1916, Calder Case - 1973 and Delgamukw - 1997). Ask students to describe what impact these events have on land use today, and ask them to create a similar timeline for the local Aboriginal community. In a class discussion, encourage students to compare the two timelines.

The National Indian Brotherhood was formed in 1943. It was one of the earliest attempts to bring Aboriginal peoples of different backgrounds together.

Economics and Technology

Provide each student with a map of BC outlining Aboriginal cultural/linguistic areas. Have students work in small groups to research BC natural resources that were important to Aboriginal people in a specific area and note these on the map. Groups then share their findings with the class. Ask each group to choose a specific resource to research for geographic features and local ecologies and to share this information with the class. Students may add traditional trade routes to the map, noting how these adapted to local geography while enabling Aboriginal people to overcome the resource limitations of their own area.

Invite a knowledgeable member of the local Aboriginal community to visit the classroom to talk about the importance of a gathering or ceremony such as a potlatch or feast (e.g., to share, to bring people together, opportunities for visiting and for giving thanks) and the roles and responsibilities of individuals, families, and clans who participate in these events. With the guidance of the community member, plan and create a class celebration based on the values and practices of the celebration described.

Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada's diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and then ask:

- "Were these methods the most efficient ones at the time?"
- Do you agree or disagree, and why?"

Discuss students' written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.

Brainstorm with students a list of the challenges and hazards of travel and trade in early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, the need for individuals seeking to use a particular section of trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., laws of other jurisdictions). Have students relate modern trade requirements to those of traditional practices and

Aboriginal protocols and specifically with respect to:

- crossing trap lines
- entering another Nation's territory
- gathering food in another Nation's territory.

Provide materials on traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, cedar canoes, and war canoes). Divide students into pairs and ask them to brainstorm the available resources that affected the design of certain transportation methods. Debrief with the class, asking such questions as the following:

- Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
- What types of transportation were traditionally decorated? Why?

Ask students to answer the following questions in their notebooks:

- What transportation difficulties might the first European settlers have encountered?
- Who would have helped European explorers and settlers and how?

Discuss responses with the class.

Ask each student to choose an Aboriginal-related topic with economic aspects (e.g., corn, tobacco, fur trade, governance systems, highways, roads, canoes and/or kayaks) and prepare a presentation/report of the contributions of Aboriginal people to the economic development of Canada.

DO YOU KNOW?

Aboriginal peoples provided a democratic model for North American government. Caucus is an Aboriginal word. Some dictionaries trace the origin of the word "caucus" to an Algonquin word for counsel: "caú-cau-asú". The constitution of the Iroquois Confederacy in Ontario—the "great law of peace"—is widely recognized as one of the most democratic political structures, as it is based on the principles of persuasion, compromise, and consensus building.

Environment

Provide each student with a map of BC outlining Aboriginal cultural/linguistic areas (Appendix D). Ask students to work in small groups to research BC natural resources that were important to Aboriginal people in a specific area and to note these on the map. Groups may then share their findings with the class. Ask each group to choose a particular resource to research for geographic features and local ecologies and share this information with the class. Students may add traditional trade routes to the map, noting how these routes adapted to local geography while enabling Aboriginal people to overcome the resource limitations of their own area.

Brainstorm with students a list of challenges and hazards of travel and trade in early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and the need for individuals seeking to use a particular section of trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., laws of other jurisdictions). Ask students to relate modern trade requirements to those of traditional Aboriginal protocols with respect to:

- crossing trap lines
- entering another Nation's territory
- gathering food in another Nation's territory.

Ask students to research and define barter, potlatch and grease trail.

Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada's diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and then ask:

- "Were these methods the most efficient ones at the time?"
- Do you agree or disagree and why?"

Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.

Have student's research smallpox, including how it spreads and its effects on Aboriginal people. Summarize this information in class and ask students to consider what happened to Aboriginal communities that had little or no immunity to this disease. Using statistics generated

by student research, plot on a class chart demographic information related to the population of one or more BC Aboriginal peoples over the course of the 19th century.

RESOURCES

- *Cedar: Tree of Life to the North West Coast Indians*
- *Changing Ways: Southern Carrier History, 1793-1940*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Eagle Soars*
- *Exploration and Fur Trade in the Aboriginal Pacific Northwest*
- *First Nations in British Columbia: Comparing BC Coast and Interior Cultures*
- *The First Westcoast Nations in British Columbia*
- *The Great Canoes*
- *Growth of the First Métis Nation*
- *Honouring the Wisdom*
- *Indian Education in Canada*
- *Indian Fishing: Early Methods on the North West Coast*
- *Inherit the Earth*
- *Keepers of the Fire*
- *Khot-La-Cha*
- *Looking at Indian Art of the North West Coast*
- *O'Siem*
- *Qatuwas*
- *Roast Moose and Rosaries*
- *Something Left To Do*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *We Get Our Living Like Milk From the Land*
- *Whose Land Is This?*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- **Aboriginal peoples have made many contributions to the development of Canada.**
- **Individuals, families, and clans in traditional and contemporary Aboriginal gatherings have specific roles and responsibilities.**
- **Aboriginal self government is a political, social, legal, and cultural issue.**
- **European contact, diseases, the *Indian Act*, cultural suppression, legislation, residential schools, and language eradication policies had a profound effect on all aspects of Aboriginal life.**
- **Existing treaties within BC and the current treaty process in BC are part of complex Aboriginal land issues.**
- **Western expansion and federal policies had a profound impact on Canada's Aboriginal and Métis peoples.**

ALERT: Discussion of residential schools and their impact may touch on sensitivities. Some students may benefit from additional counselling support.

INSTRUCTIONAL STRATEGIES

Society and Culture

Divide the class into groups and have each group research one of the following effects of European contact on Aboriginal people:

- diseases (e.g., small pox, influenza, tuberculosis, measles)
- the *Indian Act* and cultural suppression
- residential schools and language eradication policies
- land issues and treaties.

Each group creates a report for the rest of the class on their findings.

Encourage the use of graphs and charts to illustrate conditions before and after European contact.

Invite speakers from the Aboriginal community who had direct personal experience, both positive and negative, with residential schooling to talk with students about the impact of residential schooling on Aboriginal children and their families, communities, and societies.

Ask students to read *The Indian Act and What It Means* (Appendix G).

Divide the class into groups and ask each group to select three sections from the *Indian Act* and answer the following questions:

- How did this part of the *Indian Act* affect the lives of Aboriginal people?
- How would Aboriginal people interpret this part of the *Indian Act*?

Ask students to compile information and design a presentation to report findings to the class. Encourage them to videotape their presentations.

Have students research smallpox, including how it spreads and its effects on Aboriginal people. Summarize this information in class and ask students to consider what happened to Aboriginal communities that had little or no immunity to this disease. Using statistics generated by student research, plot on a class chart demographic information related to the population of one or more BC Aboriginal peoples over the course of the 19th century.

Provide students with or have them research to create a simple demographic and resource inventory for the local area 200 years ago (i.e., information about the approximate number of people in the community, their mobility, and resources available to them). Arrange students in groups and ask them to produce a one- or two-sentence explanation of the implications for education of Aboriginal children (i.e., what was taught [content] and how it was taught [process]).

Ask students to create a family tree and analyze the tree, showing how it can be altered if a different tracing system is used (e.g., matrilineal, patrilineal or bilateral), referring to the local Aboriginal community.

Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada's diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and ask:

- "Were these methods the most efficient ones at the time?"
- "Do you agree or disagree and why?"

Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission

to visit another territory, efficiency, resource use, and mechanism of transport.

Provide materials on traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, and cedar canoes). Divide students into pairs. Have them brainstorm ways that available resources affected the design of certain transportation methods. Debrief with the class, asking such questions as the following:

- Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
- What types of transportation were traditionally decorated and why?

Ask students to answer the following questions in their notebooks:

- What transportation difficulties might the first European settlers have encountered?
- Who would have helped the European explorers and settlers and how?

Discuss responses with the class.

Invite a guest speaker from the local or closest Métis community to give a presentation on the history and culture of the Métis people. Ask students to do research in preparation for the guest's visit, including the preparation of questions.

Invite a knowledgeable member of the local Aboriginal community to visit the classroom to talk about the importance of a gathering or ceremony such as a potlatch or feast (e.g., to share, to bring people together, opportunities for visiting and giving thanks) and the roles and responsibilities of individuals, families, and clans who participate in these events. With the guidance of the community member, plan and create a class celebration based on values and practices of the celebration described.

Politics and Law

Brainstorm with students a list of the challenges and hazards of travel and trade in early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and the need for individuals seeking to use a particular section of a trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., laws in other jurisdictions). Ask students to relate modern trade requirements to those of traditional Aboriginal protocols with respect to

- crossing trap lines
- entering another Nation's territory
- gathering food in another Nation's territory.

Elicit student responses to the question, "What is government?" In small groups, students compile a list of matters or issues for which federal, provincial, and municipal governments in Canada are responsible. Each small group is asked to identify those matters or issues over which Aboriginal people should seek to obtain jurisdiction in treaty negotiations. Significant differences of opinion among students or groups can be used as a basis for further informal class discussion.

Provide students with materials such as the *Indian Act and What It Means* (Appendix G). Ask students to review the materials, focussing on changes in the status of Aboriginal men and women as outlined in the *Indian Act*. Ask students to create an annotated timeline representing legal changes in the roles of men and women that have occurred through successive revisions of the *Indian Act*.

Brainstorm with students a list of attributes of a nation, seeking ideas about nationhood characteristics (e.g., a nation has a seat at the UN, a distinctive flag, internationally recognized, distinct borders, a military structure/army and/or sovereignty). With reference to the local Aboriginal community, identify how these characteristics do and do not apply to Aboriginal communities, lands, and territories. Use this discussion to reinforce an understanding of nationhood that emphasizes shared history and a common, distinctive culture. Ask students to prepare a brief essay on the topic, "What is a Nation?" with reference to BC Aboriginal Nations.

Ask students to examine material dealing with the residential school experience (Appendix H).

Under the residential school system, children aged 7 to 17 were required to be in school September to May or June, unless exempted by an Indian Agent. Some children were not able to return home even for summers and were kept in school continuously for years.

Ask students to report on what they have heard or read, including the following:

- negative long-term consequences on individuals who were sent to residential schools (citing specific evidence from their information sources)
- differences of opinion about aspects of the experience
- strategies suggested in information sources for coping with and/or healing from a negative residential school experience.

In a class discussion, have students identify or suggest reasons for the residential school policy and intended and actual effects of its implementation on Aboriginal communities.

Ask students to define the phrase “distinct society” and to suggest reasons why self-government is a significant issue for Aboriginal peoples in British Columbia.

Using historical and contemporary resource materials, including editorial cartoons and newspaper articles on the topic of Aboriginal land claims in BC, ask students to work in pairs to report on a specific resource by summarizing the content and presenting their summary to the class. During the reporting period, ask each student to develop a personal concept map—a word web diagram with the central idea surrounded by sub-themes and key words linking related information. Students can develop several versions of their concept map, each becoming increasingly complex as they learn more information. The maps will provide a visual, holistic representation of the relationships between the sub-themes. Encourage the use of colour and illustrations to distinguish fact from opinion or bias.

Economics and Technology

Invite a guest speaker from the local or closest Métis community to give a presentation on the history and culture of the Métis people. Ask students to do research in preparation for the visiting guest, including the preparation of questions.

Provide students with materials that have historical information on the trading development of the Hudson Bay Company (HBC) and North West Company (NWC). Ask half the class to undertake a directed study of the HBC and half the class to undertake a directed study of the NWC. Conduct a class discussion on the social and cultural effects of the two companies’ interactions with Aboriginal peoples. In particular, address how these companies impacted the development

of Métis culture. Ask each student to design a class worksheet with four or five questions based on information generated from the discussion. Distribute the worksheets and have students answer the questions.

Provide materials on traditional types of transportation (e.g., walking, travois, horses, dogs, birch, skin, and cedar canoes). Divide students into pairs to brainstorm how available resources affected the design of certain transportation methods. Debrief with the class, asking such questions as the following:

- Why does a cedar canoe not work well for interior travel and a birch bark canoe not work well for ocean travel?
- What types of transportation were traditionally decorated? Why?

Ask students to answer the following questions in their notebooks:

- What transportation difficulties might the first European settlers have encountered?
- Who would have helped European explorers and settlers and how?

Discuss responses with the class.

Brainstorm with students a list of the challenges and hazards of travel and trade in early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols, and/or the need for individuals seeking to use a particular section of trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., laws of other jurisdictions). Ask students to relate modern trade requirements to those of traditional Aboriginal protocols with respect to

- crossing trap lines
- entering another Nation’s territory
- gathering food in another Nation’s territory.

Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada’s diverse geography. Remind students that roads, trains, planes, and automobiles did not exist. Give students five to seven minutes to write responses in their notebooks and then ask, “Were these methods the most efficient ones at the time? Do you agree or disagree, and why?” Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.

Provide each student with a map of BC outlining Aboriginal cultural/linguistic areas. Ask students to work in small groups to research BC natural resources that were important to Aboriginal people in a specific area and note these on the map. Groups share their findings with the class. Ask each group to choose a particular resource, to research the geographic features and local ecologies, and to share this information with the class. Students can add traditional trade routes to the map, noting how these adapted to local geography while enabling Aboriginal people to overcome the resource limitations in their own area.

Display a map of the physical geography of BC, pointing out the locations of traditional settlements and population centres. Ask students to suggest reasons for the settlement patterns. Overlay the map with:

- information on current location of Indian reserves in BC
- locations of contemporary BC population centres.

Ask students to identify changes (similarities and differences) and suggest reasons for the differences, distinguishing between those that reflect the influence of geography and those that reflect the influence of technological developments or other human factors (e.g., population changes and/or economic developments).

Environment

Provide each student with a map of BC outlining Aboriginal cultural/linguistic areas (Appendix D). Ask students to work in small groups to research BC natural resources that were important to Aboriginal people in a specific area and note these on the map. Groups then share their findings with the class. Ask each group to choose a specific resource to research geographic features and local ecologies and to share this information with the class. Students may add traditional trade routes to the map, noting how these routes adapted to local geography while enabling Aboriginal people to overcome resource limitations in their own area.

Brainstorm with students a list of the challenges and hazards of travel and trade in early BC Aboriginal cultures (e.g., weather, conflicts with others, travel protocols and the need for individuals seeking to use a particular section of trade route to gain the respect and trust of the local Aboriginal group or Chief). Point out that some barriers to travel and trade exist today (e.g., laws in other jurisdictions). Ask students to relate modern trade requirements to those of traditional

Aboriginal protocols with respect to:

- crossing trap lines
- entering another Nation's territory
- gathering food in another Nation's territory.

Ask students to investigate and research one of the following questions and organize an individual presentation of findings:

- How have various BC Aboriginal peoples developed and maintained regional economic prosperity based on resource management?
- Why is there a difference in economic prosperity among BC Aboriginal peoples?
- What are the roles of municipal, provincial, and federal governments in resource management?
- What issues face BC Aboriginal peoples and the provincial government with respect to resource management and economic prosperity?

Ask students to keep in mind the following focus questions in preparing their presentations:

1. Who is your audience?
2. What is your purpose?

Ask students to identify the best methods for transportation of goods 200 years ago, taking into consideration Canada's diverse geography. Remind students that roads, trains, planes, and automobiles didn't exist. Give students five to seven minutes to write responses in their notebooks. Then ask:

- "Were these methods the most efficient ones at the time?"
- "Do you agree or disagree, and why?"

Discuss written responses with the class, emphasizing river routes and currents, migration routes, geographic obstacles, protocols of permission to visit another territory, efficiency, resource use, and mechanism of transport.

Give students appropriate resource materials and ask them to research the ways in which Aboriginal Elders taught children in the past. Ask students to report on their findings, responding to questions such as the following:

- Were Elders the only teachers?
- Did Elders tell children everything they needed to know? If not, how did children find it out?
- When (i.e., time of day, day of week) did students learn? Note that lack of rigid scheduling imparts a different sense of time from that of formal schooling.
- When did the Elders stop teaching?
- How would community members know if the student had learned well?

Provide opportunities for students to practice traditional Aboriginal teaching approaches with younger children (e.g., buddy system in which older students help those at the Kindergarten level acquire a practical skill).

Ask students to research smallpox, including how it spreads and its effects on Aboriginal people. Summarize this information in class and ask students to consider what might happen to Aboriginal communities with little or no immunity to this disease. Using statistics generated by student research, plot on a class chart demographic information related to the population of one or more BC Aboriginal peoples over the course of the 19th century.

Ask students to compare a map showing the locations of the Aboriginal linguistic groups in BC with a map showing the traditional territories. Point out and discuss differences between the boundaries on the two maps. Alternatively, provide students with blank maps of BC and ask half the class to research the linguistic groups and half the class to research the traditional territories. Pair students (one from each group) and have them share their results and suggest reasons for discrepancies.

The 1884 outlaw of the potlatch was expanded in 1914 and 1918 to prohibit sacred rituals, gatherings, and ceremonies of Aboriginal peoples and was in place until 1951.

RESOURCES

- *Changing Ways: Southern Carrier History, 1793-1940*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Eagle Soars*
- *Exploration and Fur Trade in the Aboriginal Pacific Northwest*
- *The First Westcoast Nations in British Columbia*
- *The Great Canoes: Reviving a North West Tradition*
- *Growth of the First Métis Nation*
- *Honouring the Wisdom*
- *Indian Education in Canada*
- *Inherit the Earth*
- *Keepers of the Fire*
- *Khot-La-Cha*
- *Kuper Island: Return to the Healing Circle*
- *Living With Mother Nature*
- *Looking at Indian Art of the North West Coast*
- *O'Siem*
- *Pts'aan: Totem Poles*
- *Qatuwas*
- *Roast Moose and Rosaries*
- *Something Left to Do*
- *Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers*
- *We Get Our Living Like Milk From the Land*
- *Whose Land Is This?*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- **Traditional BC**
Aboriginal cultures have created technologies for
 - tools
 - shelter
 - clothing
 - transportation
 - food gathering
 - visual arts.
- **Aboriginal people**
have made significant contributions to various fields of technology.

TEACHING TIP

It is a respectful protocol to acknowledge the traditional territory on which you are living and/or working.

Aboriginal people had differing traditional ways of harvesting cedar, yet a tree was seldom chopped down.

INSTRUCTIONAL STRATEGIES

Self and Society

Using the technology developed by two distinct BC Aboriginal groups for the same purpose (e.g., shelter), arrange students in groups to:

- identify the differences
- suggest reasons for the differences (e.g., environmental conditions)
- explain the lifestyle implications of each technology (e.g., in the case of shelter, sedentary vs. nomadic and number of people who would live together)
- note advantages and disadvantages.

Use questions such as the following to lead a class discussion on technological change:

- How has the local environment changed in the past 200 years? How have technological innovations contributed to this change?
- How might the environment be different 50 years from now? Why do you think this?
- Can you identify traditional practices that First Nations people continue to use with modifications that incorporate the use of new technologies? What impact do these adapted practices have on the environment?

Communications

Collect pictures and examples of local Aboriginal tools (e.g., from social studies and science activities and resources) to display in a gallery walk. Have students in pairs walk through the gallery, discussing with their partners what and how a tool was used, recording their ideas on chart paper provided with each display. After all students have completed the walk, review the recorded ideas in class, noting which item puzzled them the most, which was the most easily identified, etc. Follow up by inviting a local Aboriginal visitor familiar with the tools to identify and demonstrate their uses.

Production

Ask each student to choose a tool to illustrate or replicate. Provide them with as many different examples as possible to ensure that a wide variety of tools is being researched and explored. As part of the project, include a short oral or written explanation of the tool's use and display the completed work.

Provide materials and opportunities for students to construct simpler traditional technologies such as

- fish hooks (fish bones and fibre lashing)
- small fish nets (fibre lashings)
- spindle whorl (wood)
- loom (wood and fibre lashing)
- baskets (cedar or willow strips)
- model canoes
- mats (reeds or raffia)
- hide scraper (sharpened stone or bone).

Upon completing the objects, students should be able to demonstrate their use. Highlight the differences in technologies between making the objects on an individual “as needed” basis and large-scale manufacture.

After adequate research and class demonstration by an Aboriginal community member, ask students to make a drum that requires steaming a rim or creating a rim. In this exercise, students explore what types of wood that bend without breaking are locally available. Students will need to learn how to fasten the drum to the frame and discover what hides are locally available, if any.

Control

Ask students to discuss and research what types of wood would be used for the following objects. Have them learn about and consider the grain, strength, oils, brittleness, seasoned wood, and other characteristics:

- canoes
- paddles
- spoons
- knitting needles.

Ask students to do problem-solving activities involving ancient technologies (e.g., ask how Aboriginal people would move an 800 pound log a distance of five miles from the forest floor to the beach; ask how the beams were erected on the house posts of a longhouse; ask how a totem pole is raised).

Energy and Power

Assign students to research traditional and contemporary Aboriginal fishing techniques (e.g., those used in sports fishing, commercial fishing, and traditional food fishery). Identify differences and compare the different approaches to fishing related to the benefits and drawbacks.

Ask students to do problem-solving activities involving ancient technologies (e.g., ask how Aboriginal people would move an 800 pound log a distance of five miles from the forest floor to the beach; ask how the beams were erected on the house posts of a longhouse; ask how a totem pole is raised).

Have students set up a steam table that would allow them to bend wood. Talk about the differences between steaming wood, and soaking wood in hot water, and what differences this makes to the qualities of the wood.

RESOURCES

- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *First Nations in BC: Comparing the BC Coast and Interior Cultures*
- *The Great Canoes*
- *Indian Fishing: Early Methods in the North West Coast*
- *Lootm Smgan: Respecting the Cedar*
- *Pts'aan: Totem Poles*
- *Stone, Bone, Antler and Shell*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

Aboriginal peoples used their knowledge of the land to develop safe trails that became the basis for many present highways.

The local Aboriginal people used the abundant ponderosa pine and cottonwood growing in the Interior for canoe building.

**SHARED
Learnings**

- **Aboriginal art in BC is distinct and diverse.**
- **Aboriginal cultures create art for ceremonial and functional purposes.**
- **Aboriginal art is based on traditional forms, principles and design elements.**
- **Traditional Aboriginal artistic traditions employed specific materials, tools, and processes.**
- **Many Aboriginal artists' lives and work are positive examples for others.**
- **European contact had an influence on Aboriginal art.**

TEACHING TIP

It is a good idea to research traditional methods and materials before having students make Aboriginal artwork.

ALERT: Certain images belong to specific individuals, families, or clans. Be sure to obtain permission before using the symbols or crests.

INSTRUCTIONAL STRATEGIES**Context**

Provide students with two functional traditional Aboriginal objects (e.g., a bentwood box, spoon, basket, or hook), one from the local community and one from another Aboriginal community in BC. If objects are not available, provide pictures. Ask students to examine the objects to determine whether they possess design characteristics that are typical of the local Aboriginal culture or community or another Aboriginal culture or community. Guide students' thinking with such questions as the following:

- What patterns are used?
- What colours are used?
- Where might the pigments used to make these colours have come from in traditional times?
- What thoughts or feelings do these patterns or colours evoke?

Assign students to research Aboriginal artwork using interviews as well as resource materials (e.g., videos or print catalogues). Ask them to report on the following points:

- how the work reflects ownership or identity
- how it contributes to the understanding of the viewer or participant (i.e., What is the associated teaching?)
- how the work uses traditional design elements (e.g., shapes, colours) and themes (e.g., characters from nature)
- how the work was intended to be used and/or displayed (i.e., What was its purpose?).

As students report on their findings, ask them to consider the different works in each genre and express personal opinions, supported by reasons, about their preferences.

Ask students to research traditional and contemporary well-known Aboriginal artists to develop a portfolio of information, including pictures and text, on a particular artist's work and accomplishment. Include personal information about the artist's life story. Ask for volunteers to share their portfolios with the class.

Visual Elements and Principles of Art and Design

Ask students to develop art and artwork in various media (e.g., wood, soap, hardwood, mixture of Plaster of Paris, vermiculite and/or cardboard), based on specific Aboriginal design elements used in both traditional and contemporary applications. Arrange a display of their works.

Materials, Technologies and Processes

Invite Aboriginal artists to the classroom to talk about how they produce their art and about the influence of European tools (e.g., iron knives) and materials (e.g., glass beads, paint, wool, and buttons) on their production process. With the assistance of visiting artists, ask students to attempt to produce a piece of art using only traditional tools.

RESOURCES

- *Cedar: Tree of Life to the North West Coast*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Eagle Soars*
- *First Nations Art Projects and Activities*
- *The Great Canoes*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 2*
- *Looking at the Indian Art of the North West Coast*
- *Pts'aan: Totem Poles*
- *Qatuwas*
- *Tsimshian Crests and Designs*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

DO YOU KNOW?
Basic design shapes of BC's Coastal Aboriginal people include the circle, ovoid, T-shape, S-shape, U-shape, and split-U shape.

**SHARED
Learnings**

- **Traditional and contemporary Aboriginal art have distinctive features.**
- **Contemporary Aboriginal art is distinct and diverse.**
- **Aboriginal cultures create art for ceremonial and functional purposes.**
- **Aboriginal art in BC is based on traditional forms, principles, and design elements.**
- **Traditional Aboriginal artistic traditions employed specific materials, tools, and processes.**
- **Many Aboriginal artists' lives and works are positive examples for others.**
- **Aboriginal visual art influences non-Aboriginal art.**

TEACHING TIP

Look for images that are authentic to specific Aboriginal cultures.

ALERT: Certain images belong to specific individuals, families, or clans. Be sure to obtain permission before using the symbols or crests.

INSTRUCTIONAL STRATEGIES**Image Development and Design**

Ask students to create artwork in one traditional Aboriginal form (e.g., pictograph or mask) and one contemporary Aboriginal form (photography, silver and gold work, or silk screen print). Organize a mock gallery opening for display of students' work and ask students to include an explanation of both of their works with a picture and an autobiography. In preparation for the show, ask students to make posters to promote the event.

Context

Ask students to collect works or pictures of works from Aboriginal artists that show:

- purpose of the artwork
- ownership of design
- identity of the Nation
- use of a traditional element
- preparation of Aboriginal art.

Have students display the art objects and write one-paragraph catalogue cards to accompany them.

Invite a local Aboriginal artist to discuss differences and similarities between the contemporary and traditional Aboriginal art designs with respect to processes, materials, purposes, spirituality, and designs used. Ask students to research material and formulate questions to ask the guest speaker.

Conduct a field trip to a local art gallery or cultural centre to view contemporary art. Invite a local Aboriginal artist to accompany the class and talk about the art with respect to the influence of Aboriginal art on non-Aboriginal art. Have students note in their field trip notebooks the main points of influence on artworks.

Visual Elements and Principles of Art and Design

Provide students with the names of several contemporary Aboriginal artists. Ask them to conduct independent research to develop a profile of one of the artists, including answers to the following questions:

- What Nation is the artist from?
- How did this person become an artist (i.e., what is her or his training and experience)?
- How might the artist's background have influenced the art?

Ask students to compare the work of two or more of the artists researched, addressing elements of design and materials used with related background information from the interviews.

RESOURCES

- *Cedar: Tree of Life to the North West Coast*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Eagle Soars*
- *First Nations Art Projects and Activities*
- *The Great Canoes*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 2*
- *Looking at the Indian Art of the North West Coast*
- *Pts'aan: Totem Poles*
- *Qatuwas*
- *Tsimshian Crests and Designs*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

SHARED Learnings

- **Aboriginal art is diverse and distinct.**
- **Aboriginal art has distinctive features that relate to the Aboriginal culture in which it was created.**
- **Aboriginal art is based on traditional themes, forms, and design elements.**
- **The Aboriginal artist has an important role in the transmission of Aboriginal culture across generations.**
- **Traditional Aboriginal art has an influence on contemporary Aboriginal art.**
- **The arts as a total cultural expression is an important concept in Aboriginal cultures.**
- **Aboriginal peoples have been portrayed in various ways in visual art.**
- **Cultural appropriation of Aboriginal art is an important issue.**

TEACHING TIP

Look for characterizations and illustrations of Aboriginal peoples and cultures that are free of oversimplification, generalizations, and/or caricatures.

INSTRUCTIONAL STRATEGIES

Context

Invite a local Aboriginal artist to discuss how she or he plans and initiates work on a new piece of art. Ask students to participate in a discussion based on the following focus questions:

- What factors help you decide on a subject or approach?
- Do you observe any traditions before beginning?
- Have you adapted or changed traditional methods and rituals in any way?
- How do you celebrate the completion of a work or the opening of a display or showing?
- Do you consciously attempt to reflect Aboriginal group/family traditions? If so, how?

Ask students to examine Edward Curtis' photographs and Paul Kane's paintings and drawings. Conduct a class discussion with a focus on the following questions:

- What was the purpose for creating these images? (to depict a vanishing race as an artifact)
- Who was in control of the creation of these images? (artists on assignment for the government)
- How accurate are these portrayals? (out of date, stereotyped)
- What stereotypes were created or reinforced by these images? (noble savage, vanishing peoples).

Visual Elements and Principles of Art and Design

Collect samples of traditional and contemporary Aboriginal art. Ask students to analyze objects or pictures for visual design elements, materials, tools, and processes used. Ask students to determine whether the work is traditional or contemporary and to provide reasons for their conclusions.

Ask students to conduct research (e.g., contact art historians, gallery curators, or artists in person or by mail and/or access gallery web sites on the Internet) to identify non-Aboriginal artists who may have been influenced by Aboriginal artistic traditions and designs, especially those of BC Aboriginal cultures. Ask students to bring pictures of these works to class and use the pictures to discuss the issue of cultural appropriation (i.e., use of Aboriginal cultural motifs, themes, voices or images without appropriate context or in a manner that may misrepresent the real experience of the people from whose culture it is drawn). Point out that there are differences of opinion as to what constitutes cultural appropriation. Conduct an informal discussion on whether particular works constitute cultural appropriation (Lesson Plan 11, page 148).

RESOURCES

- *Cedar: Tree of Life to the North West Coast*
- *Dakelh Keyoh: The Southern Carrier in Earlier Times*
- *The Eagle Soars*
- *First Nations Art Projects and Activities*
- *The Great Canoes*
- *Just Talking About Ourselves - Vol. 1*
- *Just Talking About Ourselves - Vol. 2*
- *Looking at the Indian Art of the Northwest Coast*
- *Pts'aan: Totem Poles*
- *Qatuwas*
- *Tsimshian Crests and Designs*
- *Visions*

See Appendix H for detailed descriptions of these recommended resources, and for a list of locally developed resources that have been created through partnerships between school districts and Aboriginal communities.

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Grades K-3

Grades 4-7

Grades 8-10

BUSINESS EDUCATION	DANCE	DRAMA
	<ul style="list-style-type: none"> Aboriginal dance is performed in many Aboriginal communities. There are many kinds of Aboriginal dance. Dance is performed for specific purposes in Aboriginal cultures. Provide opportunities for students to observe and later participate in Elements of movement 	<ul style="list-style-type: none"> Drama is an important aspect of Aboriginal tradition. Storytelling is an important form of Aboriginal drama. Traditional and contemporary Aboriginal dramas are performed within many Aboriginal communities. Traditional and contemporary Aboriginal drama is based on specific themes.
	<ul style="list-style-type: none"> Aboriginal dance is performed in many Aboriginal communities. There are many kinds of Aboriginal dance. Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures. Traditional Aboriginal dance is based on specific elements of movement. 	<ul style="list-style-type: none"> Drama is an important aspect of Aboriginal tradition. Storytelling is an important form of Aboriginal drama. Aboriginal dramas are performed in many Aboriginal communities. Drama has specific roles and purposes in traditional Aboriginal ceremonies. Aboriginal dramas are based on traditional Aboriginal themes. There are many Canadian Aboriginal role models in drama.
<ul style="list-style-type: none"> The Aboriginal concept of wealth has a specific meaning and value. Traditional Aboriginal cultures used exchange items specific to each culture. Traditional Aboriginal cultures practised both barter and monetary exchange. Aboriginal peoples contributed, and continue to contribute, to the Canadian economy. Economic and political barriers to Aboriginal resource use and development existed in the past, and continue to exist in the present. 	<p>Grade 8</p> <ul style="list-style-type: none"> Aboriginal dance is performed in many communities. There are many kinds of contemporary Aboriginal dance. Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures. Aboriginal dance is based on specific elements of movement. The lives and experiences of many Aboriginal dancers are positive examples for others. <p>Grade 9</p> <ul style="list-style-type: none"> Aboriginal dance is performed in many communities. Dance has specific roles and purposes in traditional and contemporary Aboriginal cultures. Aboriginal dance is based on specific elements of movement. The lives and experiences of Aboriginal dancers are positive examples for others. There are differences between traditional and contemporary Aboriginal dance. Aboriginal dance has an influence on non-Aboriginal dance. Non-Aboriginal dance has an influence on Aboriginal dance. <p>Grade 10</p> <ul style="list-style-type: none"> Cultural expression is an important aspect of Aboriginal dance. Aboriginal dance is performed in many communities. Aboriginal dance is based on specific themes, styles, and elements of movement. Traditional Aboriginal dance has had a distinct influence on contemporary Aboriginal dance. Cultural appropriation of Aboriginal art is an important issue in Aboriginal cultures. 	<p>Grade 8</p> <ul style="list-style-type: none"> Storytelling is an important form of Aboriginal drama. Dramas based on Aboriginal themes are performed in many Aboriginal communities. There are many forms of and purposes for Aboriginal drama. <p>Grade 9</p> <ul style="list-style-type: none"> Dramas based on Aboriginal themes are performed within many Aboriginal communities and in plays, movies, and television. There are many forms of and purposes for contemporary Aboriginal drama. There are contemporary plays, films, and television productions based on Aboriginal themes. The lives and experiences of many Aboriginal actors and playwrights are positive examples for others. Aboriginal people are portrayed in various ways in contemporary drama. <p>Grade 10</p> <ul style="list-style-type: none"> The arts as a total cultural expression is an important concept in Aboriginal cultures. Dramas based on Aboriginal themes are performed within many Aboriginal communities and in plays, movies, and television. Aboriginal drama has distinct features and themes. Aboriginal peoples have been portrayed in various ways in drama. Cultural appropriation is an important issue in drama.

Grades K-3	ENGLISH LANGUAGE ARTS	ENGLISH LANGUAGE ARTS	HEALTH/CAREER EDUCATION
	<ul style="list-style-type: none"> Aboriginal cultures pass knowledge from generation to generation through an oral tradition. Storytelling is an important activity in Aboriginal cultures. Participation in Aboriginal storytelling and other group activities requires effective and responsible listening behaviours. Aboriginal peoples create stories, poems, plays, and legends based on specific themes. Many Aboriginal stories, poems, plays, and legends have been written down and published by Aboriginal authors. 		<ul style="list-style-type: none"> The family is an important social structure in Aboriginal cultures. Elders have an important role in the Aboriginal community. Knowledge and practical skills are learned by Aboriginal young people from older Aboriginal family and/or community members. Listening skills and patience are highly valued in many Aboriginal cultures. The Aboriginal concept of sharing has a specific importance and meaning.
	<ul style="list-style-type: none"> Storytelling is an important activity in Aboriginal cultures. Many values and beliefs are inherent in and expressed through traditional Aboriginal stories. Traditional Aboriginal stories are based on specific elements and themes. Aboriginal myths and legends have specific purposes and distinct characteristics. Traditional Aboriginal stories, poems, plays, and legends express the uniqueness of each Aboriginal culture. 	<ul style="list-style-type: none"> Clan and lineage, survival, rules of living, trickster, and family stories are important kinds of traditional Aboriginal stories. Many Aboriginal stories, poems, plays, and legends have been written down and published by Aboriginal authors. Aboriginal peoples are portrayed in various ways in the media and literature. 	<ul style="list-style-type: none"> Traditional Aboriginal peoples had distinct lifestyles, customs, and traditions. Extended family is an important social structure in Aboriginal cultures. Elders have an important role in the Aboriginal community. Individuals in traditional and contemporary Aboriginal families and communities have specific social roles. The Aboriginal concept of respect has a specific importance and meaning. Aboriginal peoples have been portrayed in various ways in the media. Aboriginal lifestyles changed in many ways following contact with European peoples.
Grades 4-7	<p>Grade 8</p> <ul style="list-style-type: none"> Aboriginal storytelling has social and cultural functions. Theme, style, and meaning are important elements of contemporary Aboriginal literature. Aboriginal languages have contributed to contemporary Canadian culture. Many Aboriginal stories, poems, and plays have been written down and published by Aboriginal authors. Aboriginal peoples have been portrayed in various ways in the media and in literature. Aboriginal literature depicts traditional and contemporary characters. There are many Aboriginal media resources that express the Aboriginal peoples' cultures and beliefs from an Aboriginal perspective. Aboriginal social, cultural, and political issues are significant topics for research and writing. 	<p>Grade 10</p> <ul style="list-style-type: none"> Storytelling as total cultural expression is an important concept in Aboriginal cultures. Theme, style, and meaning are important elements of contemporary and traditional Aboriginal literary genres. Contemporary Aboriginal literature has its roots in traditional Aboriginal literature. Aboriginal peoples and individuals have been portrayed in many ways in the media and in literature. The history and values of Aboriginal peoples have been documented in various media. Aboriginal social, cultural, and political issues are significant topics for creative writing, research, and reporting. Cultural appropriation is an issue in many Aboriginal cultures. 	<p>Grade 8</p> <ul style="list-style-type: none"> Men and women have specific roles in traditional and contemporary Aboriginal cultures. There are many Aboriginal role models in various careers. There are many career opportunities in contemporary Aboriginal communities. Many Aboriginal people have experienced discrimination. Aboriginal peoples have been portrayed in various ways in the media. <p>Grade 9</p> <ul style="list-style-type: none"> Sharing, giving, balance, and respect are highly valued in traditional Aboriginal cultures and exemplified in contemporary Aboriginal cultures. The roles of men and women in many Aboriginal communities have changed over time. There are many Aboriginal role models in various careers. Many Aboriginal peoples' lives and experiences have been affected by prejudice, stereotyping, and racism. <p>Grade 10 (Planning 10)</p> <ul style="list-style-type: none"> Sharing, giving, balance, and respect are highly valued in traditional Aboriginal cultures and exemplified in contemporary Aboriginal cultures. The lives and experiences of many Aboriginal leaders and role models in various careers are positive examples for others. Many Aboriginal peoples' lives and experiences have been affected by systemic racism. Residential schools have had a profound impact on Aboriginal families, communities, and cultures.
Grades 8-10	<p>Grade 9</p> <ul style="list-style-type: none"> Aboriginal storytelling has social and cultural functions that vary from culture to culture. There are specific themes, styles, and meanings in contemporary Aboriginal literature. Aboriginal peoples and individuals have been portrayed in various ways in the media and in literature. The lives and experiences of many Aboriginal writers are reflected in their works. Aboriginal literature depicts distinct traditional and contemporary characters. Aboriginal social, cultural, and political issues are significant topics for creative writing, research, and reporting. 		



SHARED LEARNING MATRIX

Grades K-3

Grades 4-7

Grades 8-10

HOME ECONOMICS	INFORMATION TECHNOLOGY	MATHEMATICS
		<ul style="list-style-type: none"> Patterns are important in Aboriginal technology, architecture, and artwork. Aboriginal peoples used specific estimating and measuring techniques in daily life. Specific exchange items in traditional Aboriginal cultures had specific values.
		<ul style="list-style-type: none"> Aboriginal peoples use unique counting systems. Aboriginal peoples used two- and three-dimensional patterns to build technology and shelters. Aboriginal peoples used the patterns and variables in the environment to make predictions and estimations. Math has functional use in solving problems in Aboriginal cultures. Aboriginal people value balance and symmetry.
<ul style="list-style-type: none"> Aboriginal cultures have a holistic view of physical and spiritual well-being. Aboriginal lifestyles are based on cultural values and beliefs. There are many kinds of traditional Aboriginal foods. Traditional Aboriginal cultures prepared and preserved foods in specific ways. Aboriginal clothing includes both regalia and everyday clothing. Traditional Aboriginal clothing influences contemporary fashion in many ways. 	<ul style="list-style-type: none"> Many kinds of information about Aboriginal peoples have been published on video, CD-ROM, and the Internet. Many Aboriginal role models use information technology to enhance their lives and work. Cultural appropriation as it relates to information technology is an emerging issue for Aboriginal peoples. 	<ul style="list-style-type: none"> Aboriginal peoples had functional and symbolic uses for geometry and numbers. Aboriginal peoples had specific concepts of time and space. Aboriginal peoples play games involving mathematical concepts. Mathematics as a total cultural expression is an important concept in Aboriginal cultures.

	MUSIC	PHYSICAL EDUCATION	SCIENCE
Grades K-3	<ul style="list-style-type: none"> Traditional Aboriginal music is performed in many communities. There are many styles of Aboriginal music. Traditional Aboriginal music is created and performed for specific purposes in many Aboriginal cultures. 	<ul style="list-style-type: none"> There are many traditional Aboriginal games and sports. Games and sports have specific values in Aboriginal cultures. Traditional Aboriginal dance is based on specific movement elements. 	<ul style="list-style-type: none"> The Aboriginal concept of respect for the environment has a specific importance and meaning. Traditional Aboriginal cultures used natural resources for transportation, shelter, and food gathering. Traditional Aboriginal activities and lifestyles changed with the seasons.
Grades 4-7	<ul style="list-style-type: none"> Aboriginal music is performed in many communities. Music has specific roles and purposes in traditional Aboriginal societies. There are similarities and differences between traditional and contemporary Aboriginal music. Aboriginal music is based on specific elements. 	<ul style="list-style-type: none"> There are many traditional Aboriginal games and sports. Games and sports have specific values in Aboriginal cultures. Traditional Aboriginal dance is based on specific movement elements. 	<ul style="list-style-type: none"> Distinct Aboriginal values and beliefs are associated with resource use. Aboriginal peoples use resources in both traditional and contemporary ways. Aboriginal peoples used a variety of traditional technologies for transportation, shelter, and food gathering. Aboriginal peoples developed both traditional and contemporary technologies and scientific innovations. Many traditional Aboriginal technologies can be constructed with available resources. Traditional Aboriginal technologies and use of resources changed in many ways following European contact.
Grades 8-10	<p>Grade 8</p> <ul style="list-style-type: none"> The lives and experiences of Aboriginal musicians are positive examples for others. There are many forms of traditional Aboriginal music. Aboriginal music is created and performed in many communities. Aboriginal music is based on specific elements. Music had specific roles and purposes in traditional Aboriginal societies. Aboriginal music has an influence on non-Aboriginal music. <p>Grade 9</p> <ul style="list-style-type: none"> The lives and experiences of Aboriginal musicians are positive examples for others. There are many forms of contemporary Aboriginal music. Aboriginal music is created and performed in many communities. Aboriginal music is based on specific elements. Music had specific roles and purposes in traditional Aboriginal societies. Traditional Aboriginal music has a distinct influence on contemporary Aboriginal music. <p>Grade 10</p> <ul style="list-style-type: none"> The arts as a total cultural expression is an important concept in Aboriginal cultures. Contemporary Aboriginal music has its roots in traditional Aboriginal music. Aboriginal music is created and performed in many communities. Aboriginal music is based on specific themes and styles. European music has influenced Aboriginal music in distinct ways. The lives and experiences of Aboriginal musicians are positive examples for others. Cultural appropriation in music is an important issue in Aboriginal cultures. 	<ul style="list-style-type: none"> There are many traditional Aboriginal games and sports. Games and sports have specific values and purpose in Aboriginal cultures. Traditional Aboriginal dance is based on specific Aboriginal movement elements and processes. There are historical and contemporary Aboriginal role models in sport. Traditional and contemporary Aboriginal images are used in sports marketing. 	<p>Grade 8</p> <ul style="list-style-type: none"> Aboriginal peoples used the land and resources in distinct ways. Many traditional Aboriginal technologies can be constructed and examined using available resources. Aboriginal peoples use herbs and roots for nutritional and medicinal purposes. <p>Grade 9</p> <ul style="list-style-type: none"> Aboriginal peoples have a unique relationship with the environment. Traditional and contemporary Aboriginal cultures employ distinct resource use practices. Many Aboriginal communities use traditional and contemporary Aboriginal technologies in daily life. Aboriginal peoples use herbs and roots for nutritional and medicinal purposes. European diseases had a profound effect on traditional Aboriginal peoples. Aboriginal science contributions, land and resource use philosophies, and technologies affect the rest of the world. <p>Grade 10</p> <ul style="list-style-type: none"> Science as a total cultural expression has an important role in Aboriginal culture. Relatedness of all things in the natural world is at the heart of Aboriginal culture. Aboriginal societies valued the land and resources in distinct ways. Aboriginal peoples have created unique resource management systems. Aboriginal science contributions, land and resource use philosophies, and technologies affect the rest of the world.



SHARED LEARNING MATRIX

Grades K-3

SECOND LANGUAGE STUDIES

- Oral language is used in distinct ways in Aboriginal cultures.
- There are many Aboriginal languages and language groups in BC.
- Aboriginal language groups in BC are related to traditional Aboriginal territories.
- Aboriginal languages are related to Aboriginal cultures.
- Many Aboriginal place names are used to refer to BC geographical features and places.

SOCIAL STUDIES

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

SOCIAL STUDIES

- Aboriginal peoples developed many technologies used today.
- Traditional Aboriginal activities and lifestyles changed with the seasons.
- Aboriginal communities have distinct forms of local government.

Grades 4-7

- Language as culture is an important concept in Aboriginal cultures.
- Oral language and tradition have distinct purposes in Aboriginal cultures.
- Storytelling is an important cultural expression in Aboriginal cultures.
- There are many Aboriginal languages and language dialects in BC and Canada.
- Aboriginal languages have contributed to contemporary Canadian culture.
- Language eradication policies had a great impact on Aboriginal individuals and societies.

- Elders have an important role in traditional Aboriginal societies.
- Aboriginal peoples have lifestyles, customs, and traditions that are unique to each culture.
- Aboriginal language groups are related to traditional territories.
- There are a variety of social structures in many Aboriginal Nations.
- Aboriginal peoples preserve identity and transmit culture through oral traditions.
- The Aboriginal concept of respect has specific meaning and value.
- Aboriginal peoples have distinct views of and relationships with the environment.
- Aboriginal peoples developed distinct foods, medicines, and clothing.
- Aboriginal peoples have developed unique technologies for transportation, shelter, and food gathering.

- Aboriginal technologies and use of resources changed in many ways following European contact.
- Traditional Aboriginal trade and exchange systems were different from European monetary exchange practices.
- Traditional Aboriginal settlement and population distribution patterns relate closely to the physical geography of BC.
- Many Aboriginal place names refer to natural resources.
- Conflicts developed between BC Aboriginal peoples and arriving European peoples.
- Aboriginal peoples have been portrayed in stereotypical ways.
- The *Indian Act* has had, and continues to have, a profound effect on Canada's Aboriginal peoples.

Grades 8-10

Grade 8

- Relatedness of all things in the natural world is at the heart of Aboriginal culture.
- The Aboriginal peoples are unique and diverse.
- Aboriginal peoples have diverse cultural traditions and spiritual beliefs.
- Aboriginal peoples preserve identity and transmit culture through oral traditions.
- Economic and political barriers to Aboriginal resource use and development have existed in the past and continue to exist.
- Aboriginal peoples established trade routes throughout BC.
- Art as total cultural expression is an important concept in Aboriginal cultures.
- There is vocabulary specific to Aboriginal peoples and cultures.

Grade 9

- Aboriginal peoples of BC have diverse values, beliefs, customs, traditions, and lifestyles.
- Aboriginal social systems have changed over time.
- Teaching and learning are done in distinct ways in traditional Aboriginal cultures.
- Aboriginal peoples have made many contributions to the development of Canadian culture.
- The Métis people have a unique history.
- Aboriginal peoples played an important role in the fur trade and in the exploration of North America.
- Aboriginal societies, trade, and commerce changed following European contact.
- Aboriginal peoples contributed, and continue to contribute, to the Canadian economy.
- The *Indian Act* continues to have a profound impact on Canada's Aboriginal peoples.
- Aboriginal government has changed over time.
- Art as total cultural expression is important in Aboriginal cultures.
- There is vocabulary specific to Aboriginal peoples and cultures.

	SOCIAL STUDIES	TECHNOLOGY EDUCATION	VISUAL ARTS
Grades K-3	<ul style="list-style-type: none"> Aboriginal peoples are unique and diverse. Elders have an important role in traditional Aboriginal societies. The family is an important social structure in Aboriginal societies. The Aboriginal concept of respect has specific meaning and value. The Aboriginal concept of sharing has a specific meaning and value. Aboriginal peoples developed distinct foods, medicines, and clothing. Traditional Aboriginal tools are used in many Aboriginal communities. Aboriginal peoples developed many technologies used today. Traditional Aboriginal activities and lifestyles changed with the seasons. Aboriginal communities have distinct forms of local government. 		<ul style="list-style-type: none"> There are many distinct types of Aboriginal art. Aboriginal artists and their work can be found in local communities. Art has specific purposes in Aboriginal cultures. Aboriginal art is based on traditional Aboriginal themes. Ownership of art or images has a unique meaning in Aboriginal cultures.
Grades 4-7	<ul style="list-style-type: none"> Art is an important part of Aboriginal culture. Aboriginal peoples have made important contributions to Canadian culture. 		<ul style="list-style-type: none"> Aboriginal art is distinct and diverse. Aboriginal cultures create art for ceremonial and functional purposes. Aboriginal art is based on traditional design elements. Traditional Aboriginal artistic traditions employed specific materials, tools, and processes. Many Aboriginal artists' lives and works are positive examples for others.
Grades 8-10	<p>Grade 10</p> <ul style="list-style-type: none"> Aboriginal peoples have made many contributions to the development of Canada. Individuals, families, and clans in traditional and contemporary Aboriginal gatherings have specific roles and responsibilities. Aboriginal self-government is a political, social, legal, and cultural issue. European contact, diseases, the <i>Indian Act</i>, cultural suppression, legislation, residential schools, and language eradication policies had a profound effect on all aspects of Aboriginal life. Existing treaties within BC and the current treaty process in BC are part of complex Aboriginal land issues. Western expansion and federal policies had a profound impact on Canada's Aboriginal and Métis peoples. 	<ul style="list-style-type: none"> Traditional BC Aboriginal cultures have created technologies for: <ul style="list-style-type: none"> tools shelter clothing transportation food gathering visual arts Aboriginal people have made significant contributions to various fields of technology. 	<p>Grade 8</p> <ul style="list-style-type: none"> Aboriginal art in BC is distinct and diverse. Aboriginal cultures create art for ceremonial and functional purposes. Aboriginal art is based on traditional forms, principles and design elements. Traditional Aboriginal artistic traditions employed specific materials, tools, and processes. Many Aboriginal artists' lives and work are positive examples for others. European contact had an influence on Aboriginal art. <p>Grade 9</p> <ul style="list-style-type: none"> Traditional and contemporary Aboriginal art have distinctive features. Contemporary Aboriginal art is distinct and diverse. Aboriginal cultures create art for ceremonial and functional purposes. Aboriginal art in BC is based on traditional forms, principles, and design elements. Traditional Aboriginal artistic traditions employed specific materials, tools, and processes. Many Aboriginal artists' lives and works are positive examples for others. Aboriginal visual art influences non-Aboriginal art. <p>Grade 10</p> <ul style="list-style-type: none"> Aboriginal art is diverse and distinct. Aboriginal art has distinctive features that relate to the Aboriginal culture in which it was created. Aboriginal art is based on traditional themes, forms, and design elements. The Aboriginal artist has an important role in the transmission of Aboriginal culture across generations. Traditional Aboriginal art has an influence on contemporary Aboriginal art. The arts as a total cultural expression is an important concept in Aboriginal cultures. Aboriginal peoples have been portrayed in various ways in visual art. Cultural appropriation of Aboriginal art is an important issue.

Sample Lesson Plans

The following sample lesson plans were written by Aboriginal educators from throughout BC.

Although each lesson plan is most appropriate for one subject area and grade or grade cluster, the lesson may also be appropriate, with modifications, for other subjects or grade levels. These other options are indicated for each lesson plan (see the following list).

In using *Shared Learnings: Integrating BC Aboriginal Content K-10*, teachers are encouraged to create their own successful lesson plans for sharing throughout their schools, districts, and regions.

Teachers are also encouraged to send lesson plans to the Ministry of Education Aboriginal Education Initiative for sharing at ministry workshops and conferences. Lesson plans should be formatted as those in Appendix B, including a link to the Shared Learnings, and faxed to the ministry at 250-356-1742.

GRADES K-3

1. **Listening: The First Lesson for Aboriginal Children**
(Personal Planning K-3; also appropriate for English Language Arts K-3)
2. **Aboriginal Storytelling**
(English Language Arts K-3)
3. **Trading Games**
(Mathematics K-3)

GRADES 4-7

4. **Stereotyping of Aboriginal People in Media**
(English Language Arts 4-7; also appropriate for Career and Personal Planning 8-10, English Language Arts 8-10, Personal Planning 4-7, Social Studies 4-7)
5. **Symmetry: The Butterfly**
(Visual arts 4-7; also appropriate for Mathematics 4-7)
6. **The Indian Act: An Historical Perspective**
(Social Studies 4-7)

GRADES 8-10

7. **An Aboriginal View of Science**
(Science 10; also appropriate for Science 4-7 and Social Studies 4-7 and 8, and Science 9)
8. **Circle Lesson: The Interrelatedness of Everything in the Natural World**
(Social Studies 8; also appropriate for Social Studies 4-7, and Science 8 and 10)
9. **Aboriginal Role Models**
(Career and Personal Planning 10; also appropriate for Social Studies 4-7, Social Studies 9-10, Visual Arts 4-9, Dance 8 and 9, English Language Arts 8 and 9, Career and Personal Planning 8 and 9, Physical Education 8-10, and Music 8 and 9)
10. **Using the Internet to Learn About Aboriginal Peoples**
(Information Technology 8-10; also appropriate for Social Studies 8-10, English Language Arts 8-10, Visual Arts 8 and 9, Career and Personal Planning 8-10, and Physical Education 8-10)
11. **What's in a Name?**
(Physical Education 8-10; also appropriate for Career and Personal Planning 8-10, Information Technology 8-10, English Language Arts 8 and 9, and Visual Arts 10)
12. **Aboriginal Teaching and Learning**
(Social Studies 9; also appropriate for Career and Personal Planning 4-7 and 8-10)
13. **The Aboriginal Food Guide**
(Home Economics 8-10)

I. Listening: The First Lesson For Aboriginal Children

(Health and Career Education K-3; also appropriate for English Language Arts K-3)

SHARED LEARNING

- **Listening skills and patience are highly valued in many Aboriginal cultures.**

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- identify thoughtful, caring behaviours

PURPOSE

- to help students to understand the importance of listening in Aboriginal cultures and in everyday life
- to provide students with opportunities to practice safety skills
- to provide students with opportunities to distinguish between what is real and what is not real.

SUGGESTED TIME FRAME

- one hour

APPROACH

In traditional Aboriginal communities, Elders and grandparents were the teachers of the young children. The children were taught at a young age to listen. They were taught not to listen with just their ears, because anyone can do that, but to listen with their ears and their hearts. To learn how to listen was important for survival in the past and is still important for survival today. Elders taught young children to listen by sharing stories and legends that would keep the children's interest and attention. The stories would also have moral lessons that taught about sharing, respect, listening, and other values that were and still are important in Aboriginal communities.

1. Read "The Mosquito Story" to students. (Some children cannot distinguish between what are real and not real people and events. Explain to young children that this is a story/legend that was created to teach children about safety and listening to their Elders and/or parents.)

2. The following activities can be used to reinforce listening and safety, and "what is real and what is not real."
 - Listening activities can include Aboriginal songs, simple dance routines listening for direction games (e.g., Simon Says). Have students retell the legend in their own words and/or act out the story in a short skit.
 - Safety activities can include "stranger danger" activities, fire and electrical safety activities, and accident prevention around the home and car (e.g., scissors, hot water, crosswalks, seat belts).
 - Activities to reinforce "what is real and what is not real" (e.g., fairy tales, cartoons, TV heroes) can include games such as Twenty Questions or Who Am I.
3. Send a letter home to ask if there are any Aboriginal parents who have other family stories or legends that they would like to share with the class. When you have collected several legends and/or invited members of the local Aboriginal community to come to the classroom to tell their legends, the listening lessons can become a regular part of classroom activities.

ASSESSMENT

- In the follow-up activities and class discussions, look for evidence of students' understanding of the importance of listening in Aboriginal cultures.
- Look for evidence of appropriate listening behaviours.
- Use a checklist to assess students' knowledge of hazardous situations and solutions.

THE MOSQUITO STORY

The Elders would always tell the children, “You be in before the sun goes down otherwise Thoxweya will come and get you.” Thoxweya was an old cannibal woman who loved to eat little children. Well, one day, the children in the village went swimming at the river. It was a very hot, hot day. Just think of the hottest day and how good the water felt to them. The children swam all day long going in and out of the water. Around lunchtime they all ate and some of the children began to lie down on the hot rocks. It felt so good after being in the cold water. It wasn’t long before all the children were lying down and soon they were all fast asleep.

It didn’t seem like a very long time when the oldest boy woke up and he knew right away that something was wrong. He looked up just as the sun was going down. He turned and he could see Thoxweya coming down the mountain. She had a great big basket on her back and this is where she threw the children. The older boy jumped up and ran around trying to wake up the other children. Some of the older children woke up but when they saw Thoxweya they became too scared and could not move. He could not wake up the younger children at all. Thoxweya was old but she was like magic and she could move very fast. It did not take her very long before she had all the children in her basket. She turned around and started to go back up the mountain. The older boy could have escaped except when you are the oldest one in a group you are responsible for everyone else. He went into the basket hoping he could help the children escape.

Oh! The children were scared and some of them were crying. In the bottom of the basket was a little

girl and she was trying to think of how she could escape. When Thoxweya threw her into the basket she was holding a clamshell. She thought she could scraped the bottom of the basket and make a hole where the children would fall out. She started to scrape the bottom of the basket and she scraped and scraped. It seemed like forever when all of a sudden she fell out of the basket. Thoxweya was about half way up the mountain when she heard the noise and she said, “Kwomxwem?” “What’s that noise?” She turned from side to side trying to see what made the noise. The little girl crouched right behind her underneath the basket. Thoxweya becomes half-blind when it is dark and she could not see the little girl. She got scared and started to go faster up the mountain and the little girl ran down the mountain to find help. Another child fell out of the basket again Thoxweya said, ‘Kwomxwem, Kwetha?’ “That noise again?” She could not see the child so she went even faster up the mountain. That child ran down the mountain to look for help. Well, the next child that came to the hole in the basket was a little boy and he had a great big lump on his back. This was called a hunch back. When he came to the hole in the basket he got stuck and no matter what the children did they could not free him. They pulled him and pushed him with all their might but could not free him. This meant they were all stuck and the little children began to cry.

Thoxweya reached the top of the mountain and you could see how she hid her cave. A tree that she pulled back hid the opening. She had a great big pile of wood and she lit it. The fire started to burn as she took the children out of her basket. She lined them up in a row in front of the fire. She laid a large pole in front of them and she gave them each a stick.

She said, “el’emineh” My grandchildren, I’m going to dance and sing and then I’m going to feed you.” Well the children knew who she was going to feed. The older boy watched as she went and picked up a stick and put it over the fire. He could see the pitch melting on the stick. He realized what she was going to do and he turned to the child next to him, whispering, “She is going to put pitch on your eyes. Close your eyes tight, blink hard and then pretend your eyes are closed. If you do not do that your eyes will be glued shut. Pass this along to the other children.” The children started to whisper to one another, “Mes I ya the’ So:le” “When your grandmother comes...”. Thoxweya heard the children whispering and she turned and said, “Chap xwe’I:t, a’am’imeth?” “What are you talking about my grandchildren?” The older boy responded, “OH! I was just telling them to sing really loud when you dance.”

Thoxweya replied, “Oh, Ohhh a’am’imth, oh, ohh.” Thoxweya put the pitch on their eyes and the older children knew what to do. They closed their eyes really tight, blinked really hard, and pretended their eyes were glued shut. The younger children did not understand what to do and their eyes were glued shut. The older boy watched Thoxweya closely and realized that she was going to dance around the fire.

He turned to the boy next to him and whispered, “She is going to dance around the fire and when she is facing the fire I am going to push her in. I want you to grab this pole and help me. Tell the other children.” So the children started to whisper to one another again. Thoxweya heard them and became suspicious. “Chap yelh xwe’i:r a’am’imeth?” “What are you talking about my grandchildren?” she said. The older boy answered, OH! I was just telling them when you dance to drum really hard with their sticks.” “OH, oh, ohh, a’a’mi:meth.”

Thoxweya started to dance and sing:
 Ooo!, a’a’ eelm:meth hilakw stexwelh
 Tloo’ Cha su qu’eyilex
 Ste: as te I:le a’o a’a’mi:meth
 Ti:m chap kw’es sw’otep
 Q’owetem chap muqw’tel lhe stexwelh
 O O O O! a’a’elmi:meth O! a’a’elmi:meth hey!

Just then she was facing the fire and the older boy jumped up and pushed her in. He yelled, “Help me! Help me!” The other children jumped up and used the pole to push her into the fire. Well of course the old lady started to burn and she cried, “Lham thoxa a’a’mimeth, Lham thox;ox a’a’mimeth!” “Pull me out of the fire my grandchildren, Pull me out of the fire!” She had her arms outstretched to them. The children replied, “We are! We are!” Instead they were pushing her in. Well you know instead of smoke coming out of the fire, billows and billows of mosquitoes came out.

Did you ever hear the mosquitoes around your ear? The Elders say that the mosquitoes sing in your ear because the old lady was singing when the children pushed her into the fire. Think about what time of day the mosquitoes come out the thickest. It is usually at dusk just when the sun goes down. It also helps us to ask young children of where they should be. In the summertime when the days are long children can forget what time of day it is. The mosquitoes remind the children that it is time to go home. Children are warned with “Stranger Danger” in many schools today. There are people who steal children just like Thoxweya. Children have to make sure their parents and teachers know where they are.

— Sto:lo story

2. Aboriginal Storytelling

(English Language Arts K-3)

SHARED LEARNINGS

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

PRESCRIBED LEARNING OUTCOMES

It is expected that students will:

- demonstrate a willingness to participate actively in oral activities
- demonstrate their understanding of the different purposes and uses of language
- demonstrate a willingness to participate in a variety of sharing activities that include the use of pictures, charts, storytelling, songs, lists, menus, and storybooks
- create a variety of personal communications, including charts, journals, lists, illustrations, and stories

PURPOSE

- to introduce students to the richness and diversity of traditional and contemporary Aboriginal literature
- to provide opportunities for students to create phrases, poems, and stories using Aboriginal themes.

SUGGESTED TIME FRAME

- two to three hours

APPROACH

1. Provide students with several opportunities to participate in traditional and contemporary storytelling by:
 - inviting an Aboriginal storyteller to visit the class
 - learning and telling a short story from one of the resources (e.g., *How The Robin Got Its Red Breast*)
 - reading other selections to the class.
2. Create a class chart that illustrates: title, character(s), theme/main idea, lesson for humans.

Example: *How The Robin Got Its Red Breast*

- **characters:** Robin, the family, the grandfather and the hunters
- **theme/main idea:** Robin helps the families stay warm by beating his wings to revive a dying fire. His gray breast reflects the embers from the fire and then stays a bright red colour.
- **lessons for humans:** humans are assisted by animals in times of need.

3. Compare a number of Aboriginal stories using the chart.
4. Identify the common themes in the stories (e.g., families, animals, nature and the natural environment).
5. Ask the students to think of a phrase or a short sentence about families and the natural environment (e.g., “brother bear,” “the rain stopped,” “mother earth,” “the sun sank into the ocean”).
6. Choose four or five students to say their phrases to create an oral collage or poem. Record the phrases on the board. Continue until all the students have had a chance to say their phrases.

7. Have the students group the phrases to create a poem/collage of their own, using the phrases supplied by their fellow students.
8. As a final activity, have students choose a phrase that they like and create a new story that celebrates life and the natural environment. Each student learns a story and tells it to the class.

ASSESSMENT

- In class discussions, look for evidence of students' ability to identify the main ideas and themes of the stories.
- Use a checklist of cooperation and participation skills to assess each student's presentation of phrase, poem, and/or story.

3. Trading Games

(Mathematics K-3)

SHARED LEARNING

- **Specific exchange items in traditional Aboriginal cultures had specific values.**

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- use money as a form of exchange

PURPOSE

- to offer students an opportunity to understand the traditional Aboriginal way of trading without money
- to offer students an opportunity to understand that not all cultures use(d) the same money as Canadians.

SUGGESTED TIME FRAME

- one to two hours

APPROACH

1. Ask students to bring into the class some thing that is special to them (e.g., toy, book, picture). Each student is to tell the class why the object is important and how much money he or she thinks it would sell for and why.
2. Ask students the following questions:
 - How could we buy or sell things if there was no such thing as money? What else could someone give you to “buy” your object?
 - Have you ever given something to someone because that person gave you something? What do you call this process? (trading, bartering)
3. Invite a local Aboriginal community member to the classroom to talk about traditional times when Aboriginal peoples did not use money as we know it. Ask students to think about things that the people would need (e.g., food, fish, berries, meat, blankets, tools, clothes, hides, fur) and discuss how important each of these would be to the local people and how they might acquire them.

4. Have students create cards with pictures of the Aboriginal items discussed. One student is responsible for creating cards for each item (e.g., one student creates five blanket cards, another creates five fish cards).
5. Display cards around the room and discuss why in certain circumstances an item is important and valuable (e.g., furs and dried foods in winter). Ask students to act out a meeting between two Aboriginal people or an Aboriginal person and a settler to make a trade. Establish scenarios for students to act out (e.g., Student A has five blanket cards, student B has five fish cards, it is November, they are living in Northwestern BC).

You may also wish to have students act out a scenario without using words to represent the differences in language that may have existed in pre-contact and post-contact times.
6. Distribute the cards and have students make their own trades in small groups.

ASSESSMENT

- Use a checklist to evaluate student participation in class discussions and scenarios.
- In class discussions and follow-up assignments, look for evidence of students’ understanding of trading values other than monetary.
- assess student participation and effort in the card-making art activity, and accuracy and completeness of the cards.

4. Stereotyping of Aboriginal People in Media

(English Language Arts 4-7; also appropriate for Career and Personal Planning 8-10, English Language Arts 8-10, Personal Planning 4-7, and Social Studies 4-7)

SHARED LEARNING

- Aboriginal people are portrayed in various ways in the media and in literature.

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- identify viewpoints, opinions, stereotypes, and propaganda in literary, informational, and/or mass media communications

PURPOSE

- to provide opportunities for students to critically assess historical and contemporary portrayals of Aboriginal people in books, newspapers, magazines, television, and movies
- to provide opportunities for students to investigate the meanings of the terms discrimination, prejudice, stereotype, and racism
- to identify specific stereotypes of Aboriginal people.

SUGGESTED TIME FRAME

- three to four hours

APPROACH

- Have students work in pairs to define one of the following terms: discrimination, prejudice, stereotype, and racism.
- Each pair of students will join another pair to collaborate on a definition. Each group of four should try to reach consensus about their definition.
- Have each group report on their definition. Provide the students with the following definitions:

Discrimination is behaviour that usually results from attitudes of prejudice. Discrimination is an act of differential treatment toward a group or an individual as a member of a group that usually creates a disadvantage for that individual or group.

Prejudice is the holding of an attitude or belief toward a person or distinct group of people on

the basis of stereotypical generalizations. While not all prejudices are negative, most ethnic and racial prejudices have a negative impact on that group or individual.

Stereotype is a false or generalized conception of a group of people that results in an unconscious or conscious categorization of members of that group. Stereotypes may be based upon misconceptions about race, age, ethnicity, language, nationality, religion, marital status, physical or mental attributes, gender, and sexual orientation.

Racism is the belief in and practice of the domination of one social group identified as a “race.” Racism involves three basic components: the belief that humankind consists of well defined “races”; the belief that some of these “races” are superior to others; and the belief that superior “races” should rule over inferior groups.

— from the glossary of the Regina Public School Board document, Human Rights Equity Policy.

- Have students create role plays to illustrate one of the concepts and how it would affect an individual. Following are some situations to role play.
 - An Aboriginal individual is ignored in a restaurant.
 - Someone makes a racist joke about Aboriginal people at a party with Aboriginal people present.
 - Students harass an Aboriginal student in the hallway at school.

Debriefing Questions

- How does it feel to be discriminated against? (e.g., bad, angry, hurt, embarrassed, ashamed).
- How does it feel to be the one discriminating? (e.g., powerful)
- Why do people want to feel powerful over another person from a group? (e.g., they don't have enough control in their own lives; someone is treating them in a discriminatory way)

5. Students role play the situations again, including mitigating actions. For example, characters could:
 - a) talk to the manager of the restaurant about human rights; demand an apology; call the newspaper about the particular restaurant.
 - b) refuse to laugh at the joke; ask if they have any jokes that aren't racist; in private, tell them you don't like the remark and that you think they should apologize.
 - c) try to get the harassers to understand that everyone has human rights, which includes a right to public education; tell an administrator; start an anti-racism group to educate peers; develop a dramatic presentation to show how racism affects everyone.

6. Lecturette and Brainstorming Session

Stereotyping is what makes people think that there are inferior groups. It makes people think they have the right to discriminate against the so-called inferior group. It makes them think the group deserves to be discriminated against. Stereotyping of Aboriginal people is pervasive in Canadian society. Make a list of all the stereotypes that the students are aware of, making sure that the students know and understand that these are stereotypes and are not true for every member of the group that is being stereotyped (although they may be true for some members).

Stereotypes of Aboriginal people:

- "noble savage"
- "bloodthirsty savage"
- "vanishing people"
- "warrior Indian" who embodies strength, speed, endurance in sports
- "alcoholic Indian"
- "welfare Indian"
- "militant Indian"
- "environmental Indian"

7. Stereotypes Scrapbook

Over a period of a week have students collect examples of stereotyping of Aboriginal people that they encounter on television, radio, in newspapers, magazines, or in school textbooks. The students record their examples in a scrapbook. Have students label the stereotype and how it affects the group being stereotyped.

8. Discussion of How Stereotyping Can Affect Aboriginal People

- Aboriginal people lose control over their own images because so many others are creating false images.
- The true diversity of Aboriginal peoples in Canada is not portrayed, leading to the conclusion that all Aboriginal peoples are the same.
- The attitude of negative stereotypes, that "Aboriginal peoples do not deserve what they are asking for," may affect the outcomes of court cases that have to do with land and other issues.

9. Preventing Stereotypes


Have students find examples of portrayals of Aboriginal people that are authentic, respectful, and accurate, using the checklist of questions on the next page.

ASSESSMENT

Look for evidence of:

- students' comfort and accuracy in using the terms discrimination, prejudice, stereotyping, and racism
- students' understanding of the different concepts during the role plays (i.e., they portray the concepts so that others are able to identify them)
- the suitability of students' solutions in the role plays (e.g., the solutions do not escalate the situation, the stereotypes and effects identified by the students are accurate)
- increased student sensitivity to and awareness of the effects of discrimination, prejudice, stereotyping, and racism on people (during class discussions and in their follow-up work).

CHECKLIST: Assessing media portrayals of Aboriginal peoples

- 
- ☐ Does the portrayal of Aboriginal people support the diversity of Aboriginal peoples with respect to national origins such as Nisga'a, Haida, Tsimshian, Gitksan, Dakelh, Wetseweten, Okanagan?
 - ☐ Is the image authentic for the particular culture of the individual(s) who are portrayed? (Or is it a mishmash of generic "pan Indian" designs?)
 - ☐ Are the characters or illustrations oversimplified, generalized, or caricatures? (Or are the full range of human behaviours portrayed?)
 - ☐ Do the views presented provide insight into the values, world view and living vision of Aboriginal people?
 - ☐ Are the Aboriginal people and/or cultures presented in a condescending manner? Are there paternalistic distinctions between "them" and "us"?
 - ☐ Is any aspect of the culture presented in a distorted or limited way?
 - ☐ Are contributions of Aboriginal people presented in lists that lack proper context (e.g., corn is part of agriculture)?
 - ☐ Do the contributions of Aboriginal people presented include land and resources?
 - ☐ Are the Aboriginal people omitted altogether? (Information selected that reflects credit on only one group is biased.)
 - ☐ Are the Aboriginal people or characters portrayed as childlike or helpless with a white authority figure who has all the answers?
 - ☐ Do the Aboriginal people contrast unfavourably with the norm?
 - ☐ Is the tone overly sympathetic or romantic?
 - ☐ Do the people speak in the early "jawbreaker" style of language or in the oratorical style of the "noble savage"?
 - ☐ Are there biased words and phrases that interfere with one's capacity to make clear judgments about Aboriginal people and their actions? (For example, "brave," "squaw," "papoose," detract from the sense of normalcy of their everyday counterparts; man, woman, baby.)

—Checklist adapted from:

- B. Slapin, D. Seale, and R. Gonzales. *How to Tell the Difference*. New Society Publishers, Gabriola Island, BC.
- The Council on Interracial Books for Children. *Ten Quick Ways to Analyze Children's Books for Racism and Sexism*. New York, NY.
- Saskatchewan Education. *Beyond Bias: Informational Guidelines for Reducing Negative Bias in Instructional Materials*. Community Education Branch, 1984.

5. Symmetry: “The Butterfly”

(Visual Arts 4-7; also appropriate for Mathematics 4-7)

SHARED LEARNING

- **Aboriginal art is based on traditional design elements.**

PRESCRIBED LEARNING OUTCOMES

It is expected that students will:

- identify and compare the distinctive styles, materials and processes of artists from various cultures and historical periods
- give examples of images from personal, social, cultural and historical contexts, including Canadian context and explain their purpose
- create images in response to distinct art styles from a variety of cultures, artists and periods

PURPOSE

- to provide opportunities for students to understand the use and importance of symmetry for Pacific Northwest Coast Aboriginal peoples
- to provide opportunities for students to create examples of Pacific Northwest Coast artwork.

SUGGESTED TIME FRAME

- two hours

APPROACH

Many things in Nature are symmetrical. Aboriginal peoples studied Nature very carefully. The same symmetry can be seen in two halves of a leaf, the design of a flower and its petals, two halves of a piece of fruit, the two halves of an animal's body. Even the sun, in its circular nature is round and has symmetry in uncountable numbers of ways. One of Nature's most beautiful examples of symmetry is the butterfly. Its wings are often beautiful matched colourful designs.

1. Discuss with the class symmetry in their everyday lives. The discussion can focus on the following:

In life: Have you ever seen symmetry in Nature? What kinds of things did you see? Are there some human-made things that are symmetrical? (vehicles of most kinds, some houses, art, crafts, tools, clothing)

In school: What kinds of things are symmetrical around your school? Is there symmetry in some of the subjects you are studying? What? What kinds of things are not symmetrical? Why?

At work: In which profession is symmetry important? Why? (architecture, art, engineering, mathematics, physics, biology, geology, building of tools, vehicles and equipment)

In how you act and feel: Another way to think about symmetry is to think about mirror image or balance. When you look in the mirror, what kinds of thought and feelings can you read in your face? Sometimes, when you look at another person's expression, you can see yourself and what you have done mirrored on their face or in their eyes. What does that mean? Can a person's life have symmetry or balance? What kinds of things does a person have to balance in order to have a connected or joyous life (physical, mental, emotional, spiritual parts in balance)?

2. Explain to students that in Aboriginal culture the idea of symmetry and balance is very important and one of the ways they express this is through their art. Show examples of Aboriginal art and have students describe the symmetry. Explain that each student will be completing an example of a piece of a Pacific Northwest Coast art. It is important that students realize that they have the permission of the original artist to copy this design and that having permission to copy something that someone else owns is vital in Aboriginal cultures. If appropriate, the issue of cultural appropriation could be explored in more detail.
3. To lead into the specific lesson ask the students:
 - What animals are symmetrical? (all animals, including humans, are left-right symmetrical; the butterfly is a good visual example)
 - Have you ever made symmetrical designs before? What were they? (patterns)
 - Is there a way to make symmetrical designs easily? (folding, mirroring)
4. Hand out the worksheet.
5. As a class summarize what they have learned and how they can use what they have learned about symmetry and balance:

In life: Where can you see symmetry around you? Would you change some things now that you know more things about symmetry? What things?

At school: Where can you see symmetry around the school? Do you want to see more? Where and what would you change?

At work: In which professions is symmetry important? Why? Did you expect to find symmetry in so many places? Try asking individuals in your family and/or extended family how they find symmetry and balance in their work.

In your actions and feelings: Do you want to have more symmetry or balance in your actions and feelings? Where? How can you start to change if you want to?

In Aboriginal cultures: Where can you see symmetry in Aboriginal designs? Why is symmetry and balance important to Aboriginal peoples? How do they express this?

ASSESSMENT

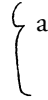
During class discussions, and in evaluating art work, look for evidence of:

- students' understanding of the concepts of symmetry, balance, nature, art, design
- students' understanding of the importance of symmetry and balance in Aboriginal cultures.

— Lesson adapted from First Nations Art Projects and Activities, by Butch Dick and Karin Clark, First Nations Education Division, School District No. 61 (Greater Victoria).

SYMMETRY: "THE BUTTERFLY"

1. Fold a piece of paper in half. Open the paper. The following should be drawn to the left of the fold line.



3. Draw one-half of a butterfly. The body of the butterfly is one-half of an ovoid. (diagram a)



4. The head is a smaller ovoid. (diagram a)



5. The tail is an upside down teardrop design. (diagram b)

6. The wings are in two parts. Extend and exaggerate the shapes to make the butterfly look more powerful. (diagram c)



7. In the face, put an eye, eyebrow and half of a mouth shape. (diagram d)

8. Add an antennae. (diagram e)



9. Refold your paper so that the pencil design you just drew is inside the fold.

10. Turn the folded paper so that you can clearly see the design inside.

11. Trace over the top of your design.

12. Open your paper. You will see the light tracing of the design now completing the full design. Darken the lines as needed.

13. Colour or paint your butterfly.

14. Mount on cardboard, hang from ceiling, or display together on bulletin board.

15. Try other more complicated Aboriginal designs using those provided by your teacher or by an Aboriginal artist. Make sure you have permission to use that design.

6. The Indian Act: An Historical Perspective

(Social Studies 4-7)

SHARED LEARNING

- **The *Indian Act* has had, and continues to have, a profound effect on Canada's Aboriginal peoples.**

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- demonstrate an awareness of the history of Aboriginal peoples' rights

PURPOSE

- to provide opportunities for students to investigate the *Indian Act* and the its effect on the lives of Aboriginal peoples
- to provide opportunities for students to clarify any misconceptions that they may have regarding the rights of Aboriginal peoples.

SUGGESTED TIME FRAME

- one to two hours

APPROACH

1. Have students work in small groups to brainstorm answers to the following questions:
 - What are the benefits that Aboriginal peoples have in Canada?
 - What are the disadvantages that Aboriginal peoples have in Canada?
 - What is the *Indian Act*?
 - What does the *Indian Act* say?
 - Why does the *Indian Act* exist?
2. As a class, list and discuss the ideas generated by the brainstorming sessions.
3. Have students participate in a lecturette/ discussion on *The Indian Act: An Historical Perspective* using the following blackline master and teacher notes.
4. Revisit the original ideas from the brainstorming session and have students reflect on how their ideas may have changed. This may be done as a class discussion or as a journal entry.
5. A short quiz may be added to verify information learned regarding the *Indian Act*.

ASSESSMENT

Look for evidence of:

- student willingness to openly participate in group and class discussions
- students' ability to explain the possible changes in their understanding of the rights of Aboriginal peoples in Canada
- students' factual understanding of the *Indian Act*.

The *Indian Act*: An Introduction (teacher's notes)

1. What is the *Indian Act*?

The *Indian Act* is a legal document and a set of laws that was first passed by the Canadian Government in 1876 and is still enforced today. This set of laws gave the government total control over the lives of Aboriginal peoples.

2. Why was the *Indian Act* created?

Historically, control over Aboriginal peoples had been a British responsibility, which was then passed to Canada. Once the fur trade ended, Aboriginal peoples had no role to play, and they became a barrier to government plans for the settlement of western Canada. The government called it the "Indian problem."

The government's response to this "problem" was the *Indian Act* which had two objectives:

- Control over Aboriginal peoples. Aboriginal peoples couldn't leave reserves, own land, or do business without permission.
- Assimilation. Eventually Aboriginal peoples were to enfranchise and receive all the benefits of any other Canadian.)

3. What did the *Indian Act* do?

- placed complete control over Aboriginal politics, culture, education, and personal lives in the hands of the federal government
- established rules that dictated who was Indian and who was not (status/non-status)

- located all financial control of Aboriginal peoples with the federal government
- did not allow Aboriginal people to own land
- forced a new form of education on Aboriginal peoples
- did not allow Aboriginal people to vote in a federal election until 1960
- did not allow Aboriginal people to leave the reserve without a pass
- banned the potlatch in the 1880s
- banned the sundance until 1951
- banned fundraising for land claims support from 1921-1958
- established control over wills and burials
- regulated all business such as farming and trading
- hired Indian agents to enforce the *Indian Act*.

4. What are the positive aspects of the *Indian Act*?

The *Indian Act* is the only government document to recognize Aboriginal peoples. Without it Aboriginal peoples would not have any special status. It allows for certain rights including health services, education, subsidized housing and exemption from certain taxes but all in exchange for land and other rights.

Some amendments have been made to the *Indian Act* including lifting of the ban on ceremonies and fundraising, permission to vote, Bill C-31 to re-establish some Aboriginal peoples' status. But much of the control of Aboriginal peoples by the federal government still is part of the *Indian Act*.

THE INDIAN ACT: AN INTRODUCTION

1. What is the *Indian Act*?

2. Why was the *Indian Act* created?

3. What did the *Indian Act* do?

4. What are positive aspects of the *Indian Act*?



7. An Aboriginal View of Science

(Science 10; also appropriate for Science 4-7, Social Studies 4-7 and 8, and Science 9)

SHARED LEARNINGS

- **Aboriginal societies valued the land and resources in distinct ways.**
- **Science as a total cultural expression has an important role in Aboriginal cultures.**
- **Relatedness of all things in the natural world is at the heart of Aboriginal cultures.**

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- describe the interaction between scientific developments and the beliefs and values of society
- compare a variety of techniques used to learn about the Earth

PURPOSE

To provide opportunities for students to:

- learn that our basic needs come from the four elements found within the natural world
- understand the Aboriginal world view including the interrelationship and interdependence of all creation
- investigate meaning, in an Aboriginal context, of specific words.

SUGGESTED TIME FRAME

- two to three hours

APPROACH

1. Present the story, "The Moose" to the class. You may do so by reading to/with the class or by memorizing the story and presenting it in a more traditional Aboriginal style of storytelling.
2. Discuss the story. Follow up the class discussion with the following questions:
 - Why do you think the story is called "The Moose?" (The word moose in the Ojibwe language—*anishinaabemoda*—means worm in English. The Ojibwe word for a moose is *mooz*.)

- What's in a name? (The Elders know that it is important not to judge a creature by its size or by the name it has been given.)
- What number is important in the story? (Four.)
- Why do you think this number is important? (The number four is sacred in Aboriginal cultures.)
- Where else in the story and in life would you find this number? (four elements: air, water, fire, rock / four seasons: spring, summer, autumn, winter / four parts of the life cycle: infant, child, adult, Elder / four directions: north, south, east, west / four gifts: mind, body, spirit, emotions / four peoples: red, white, black, yellow)
- What is the Aboriginal view of science and using natural resources expressed in the story? (The Elders say that owning more than what we need may be wrong because the environment is being destroyed in order to produce these material items. They say that "the earth belongs to the seventh generation, yet unborn." The Elders believe that:
 - everything is related and connected to all creation
 - our beliefs determine the way we behave
 - if we believe the earth is alive and sacred, then we will treat the earth with respect and caring
 - the resources that come from the earth can be used responsibly
 - pieces have connections and universal meanings
 - science is based on wonder
 - people must open up to new ways of knowing and new ways of perceiving.)
- How is this view of science and the natural world different from and similar to that of other cultures/peoples?
- What lessons did the worm learn? (to listen to the Elders; that we all have special gifts or talents that are not possessions but gifts from Mother Earth to be shared; that we must use resources responsibly)

- Define or explain the following words as they are used in the story (circle of life, element, gifts, talents, energy, philosophy, perspective, world view, intellectual, spiritual, emotional, physical, cooperation, balance, harmony, respect, inclusion, exclusion, empathy).
- 3. Have students write their own story or create their own diagram to demonstrate the understanding they have gained from reading “The Moose.”
- researching energy flow and chemical recycling in the living world (e.g., photosynthesis)
- creating a worm compost (study how earthworms enrich the soil)
- walking, bicycling, or taking a bus (save energy); designing a future machine for travel that uses other forms of energy.
- 4. **Four Elements. The story talks about four elements.**

ADDITIONAL ACTIVITIES

1. **The Circle** (energy cannot be created or destroyed but can be changed). Each student creates her or his own circle of life (the four elements). Have them draw a large circle on a blank sheet of paper, and divide the circle into fours. The first quadrant will represent air, the second water, the third fire, the fourth earth. Students write, draw, or use symbols to communicate how each element is part of all creation (e.g., air is essential for all living beings; the South American rainforest produces 40 percent of the oxygen on earth). How are we connected to this circle?
 2. **Mural.** Divide the class into four groups. Each group makes a mural showing one element and its use and importance. Bring the groups together to create one mural that demonstrates the elements are connected to everything on earth.
 3. **A Gift.** Each person has power (a gift). To help care for earth, water, air and the energy, what can we do in the classroom? school? home community? (year-long scientific projects)
Encourage students to make a list and work on each project or task. Student activities may include:
 - gathering newspapers, glass bottles and tin cans for recycling (calculate how much energy is conserved by recycling)
 - planting a tree (calculate how much air the tree will filter in one day, week, month)
- What are the four elements that all things are made of? (air, water, fire, earth, or rock)
 - Am I made from these four elements? (all living cells are 70-95 percent water, the rest consists of carbon-based compounds; we need oxygen to burn fuel in our bodies thus recycling energy [air, fire] from the elements we eat, drink, and breathe; the human body maintains a central core temperature; the human body consists of minerals like iron, zinc, copper, etc. [earth])
 - What are some things we need and are essential to life? (e.g., water)
 - What are some things we have that are not necessary for life? (e.g., TV)
 - Is it fair for one person or group or nation to use more than their share of Mother Earth’s resources?
 - Are we using the resources in a respectful and responsible manner, which will ensure future use by the next generation?
 - What is your gift?
 - What is your truth?

ASSESSMENT

Look for evidence of:

- students’ understanding of the Aboriginal view of interrelatedness and interdependence in the natural world
- student participation in class discussions and activities
- students’ understanding of the meaning of specific words from an Aboriginal perspective.

THE MOOSE

The Old Ones remember the beginning time, a long time ago, when the universe was but a vision, and the creator saw all that now exists in a dream. Through this sacred vision the four elements—air, water, fire, rock—were brought together to create the earth, sun, stars, moon, and other living beings.

The Old People remind us that the four elements work together in a balanced harmony. All life depends on these elements because all life is made from them. Energy cannot be created or destroyed but can be changed.

The creator walked amongst the creation and spoke to the living beings and told them they were all given gifts, which they were to share with the world.

The eagle spread its wings and said, “Marvel at my gift, for I can fly high and bring our prayers to the creator.”

The salmon swam from the fresh water rivers to the ocean and back again. The elated salmon spoke to the others, “I can transform and live in both waters, I will return every year to share myself with all living things.”

The grandfather and grandmother trees converted energy from the sun and exchanged gases through their leaves and through their roots drew nutrients from the soil. The trees boasted to the others, “We will create food for everyone and clean the air we all breathe.”

The two legged being considering itself the most gifted and announced, “I have been given the gift of dreams and I have seen the future. I will make cities and machines and I will harness great energies, which I will share with the world.”

Finally, after the beings had discovered and shared their gifts with everyone, a worm crawled amongst them and asked, “What is my gift”? The others looked down in the direction of the muffled sound while the worm attempted to stand up straight to no avail, flopping over with each attempt, which made every creature laugh uncontrollably at this

pitiful sight. The two-leg being made a comment, “Upon my observations this creature seems to have no redeeming qualities or use.” The others laughed even louder.

The worm, embarrassed, crawled away and hid itself in the earth. In the earth the worm realized its gift. The worm humbly accepted this gift and ate the leftovers the others did not want, transforming the waste into usable nutrients needed by plants and trees. The worms’ work went on without notice until one day the worm returned to the surface.

The worm was horrified by the sight which now existed on the surface of the earth. Worm cried out to the eagle, “Brother eagle, where are all trees? Where are the salmon? Why is air so thick?” The eagle hung its head with shame and said, “Worm, oh worm, it was the two-leg beings who have clearcut the forest, they have overfished the waters and polluted the air but we are all to blame. The balance once spoken by the great law giver has been forgotten by all of us. Brother worm you alone have accepted your gift with humility and have guarded yourself from the greed of the surface world. Do you remember the truth once spoken by the creator?” The worm replied with a kind and forgiving voice, “My brother, the truth is very simple... the Old Ones remember.”



8. Circle Lesson: The Interrelatedness of Everything in the Natural World

(Social Studies 8; also appropriate for Social Studies 4-7, and Science 8 and 10)

SHARED LEARNING

- **Relatedness of all things in the natural world is at the heart of Aboriginal culture.**

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- analyze how people interact with and alter their environments, in terms of population, settlement patterns, resource use and cultural development
- describe how societies preserve identity, transmit culture and adapt to change

PURPOSE

- to introduce students to the Aboriginal concept of relatedness and that Aboriginal people see themselves as part of the land and the surrounding environment
- to help students understand why each Aboriginal culture is unique and how closely culture is related to the land.

SUGGESTED TIME FRAME

- one hour, plus follow-up activities

APPROACH

The instructional strategy used to convey this large and difficult concept is the circle. The circle is a universal symbol used by many Aboriginal cultures to reflect the “oneness” or “connectedness” that is a part of their lives. In this instance we will be using it as a metaphor for the land and animals that make up the natural world. (The following lecture has been developed by a teacher in Fort Nelson; contents should be adapted to the local area.)

Lecture:

1. To understand traditional First Nations societies and how they lived with the land, not merely on it, we will use the circle. The circle is an important symbol to Aboriginal peoples.
2. Here is a circle which represents the land around me where I live traditionally. (Draw a circle on the board). Now I draw myself in the circle. Notice that I am not in the centre of the circle. Now what is in the natural world around me? Soil, water, fish, moose, caribou, pine trees, plants, berries, the sun etc. Draw images of these things in your circle.
3. Traditionally, people coexisted with nature and the animal life on an equal footing. (Draw lines from the human figure to the other components, describing how each was used traditionally, so that the whole circle becomes a web.) All things have their place in the circle, and Aboriginal people respect all components of the natural environment. They believe that Aboriginal people are part of the land and they depend on it for survival on a daily basis. They believe that one day they will return to the earth.

The surrounding land and animals help determine the culture of the people living there. Aboriginal people identify and hold in high regard those things in the environment that sustain them. Often the land and animals become a part of the spirituality of the people. The land is so important that it is woven into the culture of the inhabitants. The people and the land are part of the same whole.

For example: The importance of cedar and salmon in the coastal cultures, the buffalo in the plains cultures, and the moose and bear in the interior cultures. Not only are these things needed as foodstuffs or materials, but they are also part of the legends, artwork, and daily life. They are construction material for technology, and part of the spirituality of the people.

Even the pace of life is determined by the land. Aboriginal people seasonally migrate to match the hunting/fishing times or harvest time for berries. On a daily basis, you go about your routine depending on what kind of game you are hunting, what the weather is like, and so on.

The land around you determines everything about you. It defines you, and you are a part of it.

4. Now, imagine picking up this circle from the North and moving it to coastal BC. What would the natural world around you be like? What is found there? How would this change your day-to-day life? How would your spirituality be reflected? (After the student responses, go over elements of coastal culture they may have missed that reflect the natural world.)
5. Now move the circle to the plains area. (Have students answer the same questions as above.)

ADDITIONAL ACTIVITY

Have the students research another geographic region and the natural elements found there. With this knowledge, have them speculate and estimate about the culture of the people who lived there traditionally. Provide students with accurate information about the traditional cultures found in the region. Were they far off? How were the natural elements part of that culture?

ASSESSMENT

In class discussions, the circle activity, and follow-up activities, look for evidence of:

- student understanding of the importance of the circle symbol in Aboriginal cultures
- increased student understanding of the Aboriginal concept of “the relatedness of all things in the natural world” with respect to the local area
- student ability to transfer the concept of relatedness to the new circles and to other geographic areas.

9. Aboriginal Role Models

(Career and Personal Planning 10; also appropriate for Social Studies 4-7 and 9-10, Visual Arts 4-9, Dance 8 and 9, English Language Arts 8 and 9, Information Technology 8-10, Career and Personal Planning 8 and 9, Physical Education 8-10, and Music 8 and 9)

SHARED LEARNINGS

- The lives and experiences of many Aboriginal role models in various careers are positive examples for others.
- The lives and experience of contemporary Aboriginal leaders are positive examples for others.

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- encourage respect for others
- identify and evaluate factors that influence the family's role in developing moral and behavioural standards
- research career opportunities in local, regional, and global workplaces

PURPOSE

- to have students research and write about the lives and experiences of Aboriginal role models in various careers and fields
- to offer opportunities for students to gain an understanding of the accomplishments of Aboriginal peoples.

SUGGESTED TIME FRAME

- one to two hours

APPROACH

Part One

1. Lead the class in a brainstorming session about what a good role model is.
2. Provide a list of suggested role models, or have students do research to come up with a list of individuals from which to choose.
3. Have students research and write short biographies of two Aboriginal role models, making sure to pick contemporary and historical role models who are recognized nationally and provincially.

4. Have students refer to the following questions in creating their presentation/report:
 - To what Nation does the role model belong?
 - What experiences did he or she have growing up?
 - How did this individual make her or his career choice?
 - What made him or her successful (e.g., family, friends, personal initiative)?
 - What are the role model's accomplishments and successes?
 - Is the individual's cultural background important to him or her? If so, how does the role model demonstrate this importance?
 - Why did you choose this person to research?

Part Two

After completing the first two biographies, students pick two role models from the local community or their personal life to research or interview. Have them complete the Part One activities for the two new role models.

Part Three

Have students present their four role models to the class, addressing the set of questions in Part One for each.

ASSESSMENT

- In a follow-up class discussion, look for evidence of students' understanding of factors (e.g., family encouragement, education and/or training) and behaviours (e.g., practice, responsibility to self and others, persistence) that can lead to accomplishing their life goals.
- Look for evidence of increased student awareness of career opportunities in the local area.
- Evaluate clarity and completeness of students' written work.
- Evaluate the student presentations with a checklist.

10. Using the Internet to Learn About Aboriginal Peoples

(Information Technology 8-10; also appropriate for Social Studies 8-10, English Language Arts 8-10, Visual Arts 8 and 9, Career & Personal Planning 8-10, and Physical Education 8-10)

SHARED LEARNING

- **Many kinds of information about Aboriginal peoples have been published on video, CD-ROM and the Internet.**

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- demonstrate an ability to use a variety of software to access, capture, and store information from the Internet

PURPOSE

- to use skills in accessing, capturing, and storing information from the Internet
- to provide opportunities for students to gain information about Aboriginal cultures and peoples.

SUGGESTED TIME FRAME

- three to four hours

APPROACH

1. Discuss with students the importance of learning about Aboriginal peoples. Reasons might include:
 - the information is relevant to every Canadian
 - the history of Aboriginal people is a part of the history of BC and Canada
 - social change is necessary
 - many issues in the news today involve Aboriginal peoples.
2. Brainstorm for a list of what students know about Aboriginal peoples. Referring to the list, point out possible gaps in knowledge and information.
3. Discuss the ways of obtaining information about Aboriginal peoples and cultures (e.g., library, encyclopedia, news stories, Internet).
4. Hand out the following assignment and allow students time to work individually or in pairs.
5. As a class examine the original list of what students know. Discuss and change, as necessary, based on the new information students have gained. Emphasize the benefit of the Internet for finding information about any topic.

ASSESSMENT

- Look for evidence of increased student ability to search for and use specific information on the Internet.
- Evaluate completeness of the information about Aboriginal people included on the student worksheets.

USING THE INTERNET TO LEARN ABOUT ABORIGINAL PEOPLES

The Internet contains a great deal of information about the wide diversity of Aboriginal cultures, values, beliefs, traditions, and languages. In this assignment you are asked to use the Internet to research specific aspects of this topic.

Part A: Traditional Stories or Legends

1. Visit various web sites that have traditional stories or legends, keeping a record of the addresses of all of the sites you visit.
2. Choose one story or legend that you like in particular (you may wish to save it to a disk).
3. After reading the story or legend several times, answer the following questions in full sentences:
 - From what Nation is this story?
 - What kind of animals or spirit figures are part of the story?
 - Is there a theme to this story? What kind of theme?
 - What do you think is the purpose of this story?
 - Have we read similar stories? Which ones, and how are they similar?
 - What is it that you like about this story?

Part B: Artwork

1. Explore various sites that display Aboriginal artwork. This can include drawings, paintings, carving, weaving, traditional dress, etc. Keep a record of the addresses of all of the sites you visit.
2. Choose three pieces of artwork that you like.
3. For each piece, answer the following questions:
 - What is it that you like about this piece of artwork?
 - What Nation is the artist from?
 - How does the artwork make you feel?
 - Is there a story that goes with the piece?
 - What do you think the piece is trying to say?

Part C: Questions and Answers

1. Visit the following specific sites listed and answer the questions using information found at the site.
Go to: Indian and Northern Affairs Canada
www.inac.gc.ca
2. After you are at the site, go to the "frequently asked questions" page.
Who are the Inuit?
3. On the same page, find out how many Registered Indians there are in Canada.
4. On the same page, find out how you register or apply for status?
5. On the same page, find out if Registered Indians have special immigration benefits or rights in the U.S.
Go to: Aboriginal Youth Net
www.ayn.ca
6. List three job opportunities that are posted on this site.
7. Visit the news centre. Following one of the links to an Aboriginal newspaper, read and write out one current news event from the Aboriginal community.
Go to: Native Hockey Players page
www.nativehockey.com
8. List three current Aboriginal NHL players.
Make sure you include the teams they play for.



II. What's in a Name?

(Physical Education 8-10; also appropriate for Career & Personal Planning 8-10, Information Technology 8-10, English Language Arts 8 and 9, and Visual Arts 10)

SHARED LEARNING

- **Traditional and contemporary Aboriginal images are used in sports marketing.**

PRESCRIBED LEARNING OUTCOMES

It is expected that students will:

- identify and demonstrate positive behaviours that show respect for individuals' potential, interests, and cultural backgrounds
- identify the knowledge, skills, and personal attributes required to qualify for specific careers related to physical activities

PURPOSE

- to have students explore and research the issue around the use of Aboriginal images in sport and marketing.

SUGGESTED TIME FRAME

- three to four hours

APPROACH

Part A: Introduction

1. As a class, brainstorm examples of team names or logos that include Aboriginal images. Examples may come from local, high school, college, or professional sports. You may wish to give students time to look for examples on TV, in newspapers, in magazines, etc.
2. Using a few names or logos as examples, discuss the stereotypes of Aboriginal peoples as represented in the logos (e.g., wild, strong, fast, mean, savage).
3. In small groups, have students discuss the following questions:
 - How do you feel about the whole issue of teams naming themselves after Aboriginal peoples? Is it right or wrong? Why?
 - Why do teams use the Aboriginal image to begin with? What are they trying to convey?
 - If you were a team owner, coach, or school principal what would you do?
4. Have groups share their ideas with the class.

Part B: Internet Assignment

1. Have students use the Internet to find and copy as many sports images (e.g., logos, mascots, names) as they can find that use Aboriginal imagery.
2. Students should create a poster with the names and/or logos and comment on the level of stereotyping and appropriateness of each. For example:
 - is this logo derogatory toward Aboriginal peoples? What stereotypes does it support?

A good place for students to start their search is the various on-line sports networks (e.g., TSN, ESPN, CNN Sports).

Part C: Create Your Own Team Name and Logo

Have each student name (or rename) a team from any sport, and design a team logo that uses Aboriginal imagery and/or language in a respectful way.

Part D: Write a Letter

Have each student write a letter to a team owner or coach, or a school principal explaining:

1. why they believe that the name and logo for their team promotes negative stereotypes of Aboriginal peoples
2. the reasons why this is not appropriate
3. suggestions on what they could do to remedy the situation.

ASSESSMENT

- Evaluate students' participation in large-group and small-group discussions.
- Look for evidence, as shown in the quality of their work, of increased student understanding and awareness of the inappropriateness of using certain Aboriginal images in sports marketing.
- Evaluate student effort, creativity, and sensitivity to cultural backgrounds in the logo artwork, letters, and discussions.

12. Aboriginal Teaching and Learning

(Social Studies 9; also appropriate for Health and Career Education 4-7 and 8-10)

SHARED LEARNING

- **Teaching and learning are understood in distinct ways in traditional Aboriginal cultures.**

PRESCRIBED LEARNING OUTCOME

It is expected that students will:

- assess how identity is shaped by a variety of factors including family, gender, belief systems, ethnicity, and nationality
- demonstrate understanding of the ways in which Aboriginal peoples interact with their environment

PURPOSE

- to provide students with information about teaching and learning in Aboriginal communities in the past and the present
- to provide opportunities for students to experience new ways of teaching and learning.

SUGGESTED TIME FRAME

- one month

APPROACH

1. Hand out and discuss with students the “Traditional Aboriginal Teaching and Learning Assignment.” Establish class times for student assignment completion, class presentations and a general class discussion.
2. On due date, after student presentations, lead a class lesson filling in the question sheet based on traditional Aboriginal Teaching and Learning (as in the answer key on page 161). Discuss the reasons why these methods may have been used (e.g., time, needs of the community).
3. Encourage students to continue to work on their new skill and to teach someone else.

ASSESSMENT

- Look for evidence of students’ cooperation and responsibility in learning the new skill.
- Evaluate clarity and completeness of student presentations with a checklist.
- In their presentations, and in a follow-up class discussion, look for evidence of increased student understanding and awareness of the ways in which individual identity is shaped by culture and how this relates to Aboriginal teaching and learning (e.g., emphasis on values and beliefs).

TRADITIONAL ABORIGINAL TEACHING AND LEARNING ASSIGNMENT

A boriginal children were taught by the members of their community. At every stage of learning there was someone ready to teach the next level of knowledge right up to mastery of the subject or skill. Aboriginal peoples did not have schools as we now know them and there was no official school year or learning time. There were no divisions of learning stages into elementary or high schools, and no universities or colleges. (However, if there had been Aboriginal universities, the professors would have been the Elders.)

Skills and knowledge were learned and then passed down to the next generation over thousands of years. Learners were simply taught over and over again, until eventually they acquired the knowledge and/or skills. It was up to each person if they wished to specialize their learning in a particular area (e.g., medicine, agriculture, fine arts).

1. Seek out someone in your community to teach you how to do something new.

There are people with specific skills in your community, and many are willing to teach his or her skill to others. You may want to learn a language, a craft, an art form, a dance, a song, a musical instrument, a skill in the kitchen, a sport, etc. (Try to pick something that is completely new to you!)

It is very important that you treat the person whom you have asked to teach you with respect.

It is also important to explain the purpose of this exercise to your new teacher before you begin.

2. Show what you have learned to the rest of the class.

To complete this assignment you will:

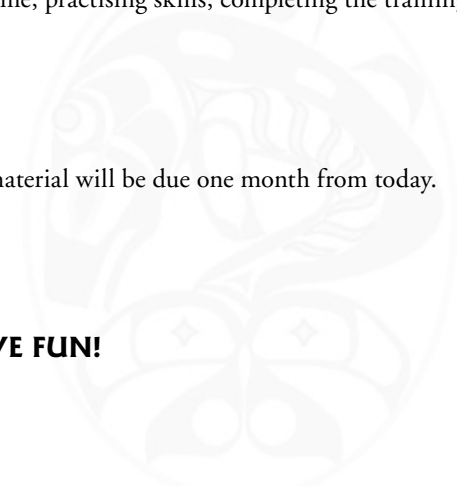
- report your experiences in the teaching and learning process using the questions on the following page as a guide (both a written report and a class presentation of your new skill)
- participate in a class discussion about the presentations and reports
- write and deliver a thank-you letter to your teacher.

Your mark will depend on:

1. demonstration of new skill(s)
2. clarity and completeness of the oral/written presentation
3. participation in class discussion
4. thank-you letter
5. demonstration of cooperation and responsibility within the learning process (e.g., showing respect for the teacher, arriving at lessons on time, practising skills, completing the training).

All material will be due one month from today.

HAVE FUN!



QUESTIONS FOR ORAL AND WRITTEN PRESENTATION AND DISCUSSION

1. Who is teaching you?
2. How did you ask to be taught?
3. What materials are being used?
4. What are your teachers feelings about teaching you?
5. What are your feelings about working with the teacher?
6. How did you feel/how were you treated as the learner?
7. What did you learn?
8. How did you learn?
9. Did you get feedback/evaluation?
10. Will you continue with this skill?
11. Would you eventually be able to teach others?



Questions for Oral and Written Presentation and Discussion (Answer Key for Traditional Aboriginal Teaching and Learning)

1. Who is teaching you?
 - the entire community
2. How did you ask to be taught?
 - the child did not have to ask, teaching occurred when seen as necessary
3. What materials are being used?
 - everything is interrelated, so all things are used
4. What are your teachers feelings about teaching you?
 - it is a responsibility
 - it is an honour
5. What are your feelings about working with the teacher?
 - they are role models
 - they set an example
 - they allow the child to intelligently imitate
6. How did you feel/how were you treated as the learner?
 - unique
 - special
 - a miracle
 - born with special gifts, which need to be developed
 - the future of your people
 - respected as an individual
 - responsible to learn or not learn
 - powerful
 - treated as an adult
 - given time to think and learn
 - not forced
 - allowed to make own decisions
 - a sense of well-being
 - given all teacher's attention and time
 - welcome to try everything
 - cared for
7. What did you learn?
 - survival/life skills
 - values and beliefs
 - that each child is valuable and can be successful
 - about identity
 - that everything is connected (intellectual, physical, emotional and spiritual)
8. How did you learn?
 - naturally, in each child's own time
 - holistically
 - through observation
 - listening to Elders/others telling and demonstrating
 - trying skills in real-life situations
 - learning about values and beliefs whenever the opportunity arises
 - trying something else when one approach was not effective
9. Did you get feedback/evaluation?
 - yes, but sensitively, selectively, in a non-threatening manner
 - by making mistakes and then trying again without threat of failure or condemnation
10. Will you continue with this skill?
 - yes, because it is a skill that will be used throughout life
11. Would you eventually be able to teach others?
 - yes, because it is a student's responsibility to become a teacher

13. The Aboriginal Food Guide

(Home Economics 8-10)

SHARED LEARNINGS

- **There are many kinds of traditional Aboriginal foods.**
- **Traditional Aboriginal cultures prepared and preserved food in specific ways.**
- **Aboriginal lifestyles are based on cultural values and beliefs.**

PRESCRIBED LEARNING OUTCOMES

It is expected that students will:

- relate the components of a nutritionally adequate diet to a variety of common eating patterns
- use recipes from various cultures to prepare food items

PURPOSE

- to offer an opportunity for students to learn about food, preparation and preservation, values and beliefs associated with food and diet, and dietary habits of traditional local Aboriginal peoples
- to provide an opportunity for students to prepare a traditional local Aboriginal meal and to learn new skills from a local Aboriginal community member.

SUGGESTED TIME FRAME

- four to five hours

APPROACH

1. Obtain a set of Native Food Guides for your area (see Appendix G, Contacts and Resources) As a class, brainstorm a list of foods that are and were eaten by the Aboriginal people in the local area and why.
2. Break into smaller groups and give each group a copy of the Food Guide's "List of Native Foods in Each Food Group." Have students research any food items they are not familiar with and then identify the food items they think are eaten by the local Aboriginal people.
3. As a class, update the original list.

4. Invite a local Aboriginal community member in to the class to:
 - review the list with the class, make additions, deletions
 - speak about the preparation of each food, perhaps with a demonstration
 - discuss the reasons why these foods were and are a part of the diet of the local Aboriginal people (e.g., values, beliefs, availability, seasons).

The guest may wish to speak about the effects of European contact on the diet and health of the Aboriginal peoples (e.g., diabetes).

5. In working groups, have students plan a traditional meal of the local Aboriginal people. Preparation should include recipes, preparation time, shopping list, where to get foods not available in local stores, and a budget.

Have each group also prepare a presentation based on a chart showing the strengths and limitations of each food, based on the Native Food Guide recommendations on variety, energy, balance, and moderation.

6. Invite Aboriginal community members into the class to share the meal and to listen to the presentations of the groups. Ask community members to share traditions associated with meals or specific foods.
7. As a class, in smaller groups, or individually have students write a thank you letter to the guest(s).

ASSESSMENT

- In follow-up class discussions or assignments, look for evidence of students' understanding of the Aboriginal values and beliefs associated with food, and knowledge of local Aboriginal foods and their nutritional value.
- Assess student effort in presentation of the meal, and quality and completeness of research and preparation work.
- Use a checklist to evaluate student participation in class and smaller group work and in the session with the guest(s).

Assessment

Assessment, as defined in all Integrated Resource Packages, is the systematic gathering of information about what students know, are able to do, and are working toward. Teachers use the information collected through assessment activities to evaluate student performance. Students benefit most from assessment when evaluation is provided on a regular, ongoing basis. Students can then use the information to understand their strengths and how they can develop further.

Assessment strategies derived from Aboriginal content could reflect the teaching and learning styles of Aboriginal cultures (see Appendix B, Lesson Plan 1 - “Listening, the First Lesson for Aboriginal Children” and Lesson Plan 12 - “Aboriginal Teaching and Learning”).

In traditional Aboriginal cultures, the entire community was involved in the education of children. Children were taught new skills when it was seen as necessary and/or appropriate to each child’s age, abilities, and needs. Teachers and Elders created a safe but challenging learning atmosphere, and the goal was the appropriate development of each child. Assessment and evaluation were an integral part of the teaching and learning process and were used to promote further learning.

In assessing student learning of *Shared Learnings: Integrating BC Aboriginal Content K-10* with respect to the traditional values and the teaching and learning styles of Aboriginal peoples, assessment strategies could be holistic, anecdotal, and part of the instructional methodology. Such assessment strategies could be ongoing and might include, among others:

- follow-up projects
- individual and group class presentations
- informal self- and group assessment
- student journals and/or portfolios.

While it is not possible to experience Aboriginal values and cultures in every classroom, integration of traditional Aboriginal assessment and evaluation methods will encourage participation of Aboriginal students and allow all students to experience an important aspect of Aboriginal culture.

First Nations Peoples of BC Map and Mapping Activities

Using the map in the classroom

The First Nations Peoples of British Columbia Map (see page 162) can be used in many ways to enhance the lessons, activities, and strategies provided in this resource. The following suggestions are intended to spark ideas, and the activities can be adapted for specific grade levels. For information on how to order a full-colour poster of the map, see Appendix G, Contacts and References.

Social Studies

Have students:

- conduct research on treaty progress in each of the traditional Aboriginal territories
- trace the travel routes of Alexander MacKenzie, David Thompson, James Cook, George Vancouver, and Bodega y Quadra and ask students to:
 - identify the Aboriginal peoples these explorers may have encountered
 - role play their meetings
- research the traditional clothing of a specific Aboriginal people
- investigate, compare and contrast the cultural awareness/race relations program of BC Hydro and other models
- identify current businesses in the territories of the Aboriginal people
- create a tourism booklet for a territory of a Aboriginal people
- identify the Aboriginal people living along the Fraser River and/or the Columbia River and their tributaries; compare the resources provided and used from the rivers in the past to those used in present day
- identify prominent Aboriginal people in BC and where they come from
- identify a BC Métis community
- research current activities that happen within your local Aboriginal territory
- complete a project on one aspect of the life of Aboriginal people (e.g. resources, foods or art).

Physical Geography

Have students:

- identify which traditional territory they live in and which traditional territory they were born in
- use an atlas to identify terrain and agriculture of the territories of Aboriginal peoples
- divide Aboriginal peoples into coastal and inland groups
- examine the distance from reserves in your area to the closest town
- locate international and provincial boundaries
- research geographical information of BC Aboriginal reserves
- identify occupied and non-occupied reserve land and explain
- identify land size differences of Aboriginal peoples from the past to the present.

Science

Have students:

- identify the plants in the traditional territories and their uses
- study the effects of human actions on the environment in the territories
- research the weather in each territory
- research the traditional modes of travel used in various Aboriginal territories.

Language Skills

Have students:

- write a spelling test on the names of the Aboriginal people
- identify traditional legends from each of the Aboriginal peoples
- identify the Aboriginal dialect(s) in their school district
- learn how to say “welcome” in all the traditional Aboriginal languages
- put the language names into alphabetical order

- find a European country of similar size to BC and compare the number of languages spoken in both
- explain why there is such a variety of BC Aboriginal languages
- identify places with Aboriginal names.

Visual Art

Have students:

- create and recreate a jigsaw puzzle of the map
- create a board game (e.g., “Risk”)
- research examples of artwork from various Aboriginal peoples.

Mathematics

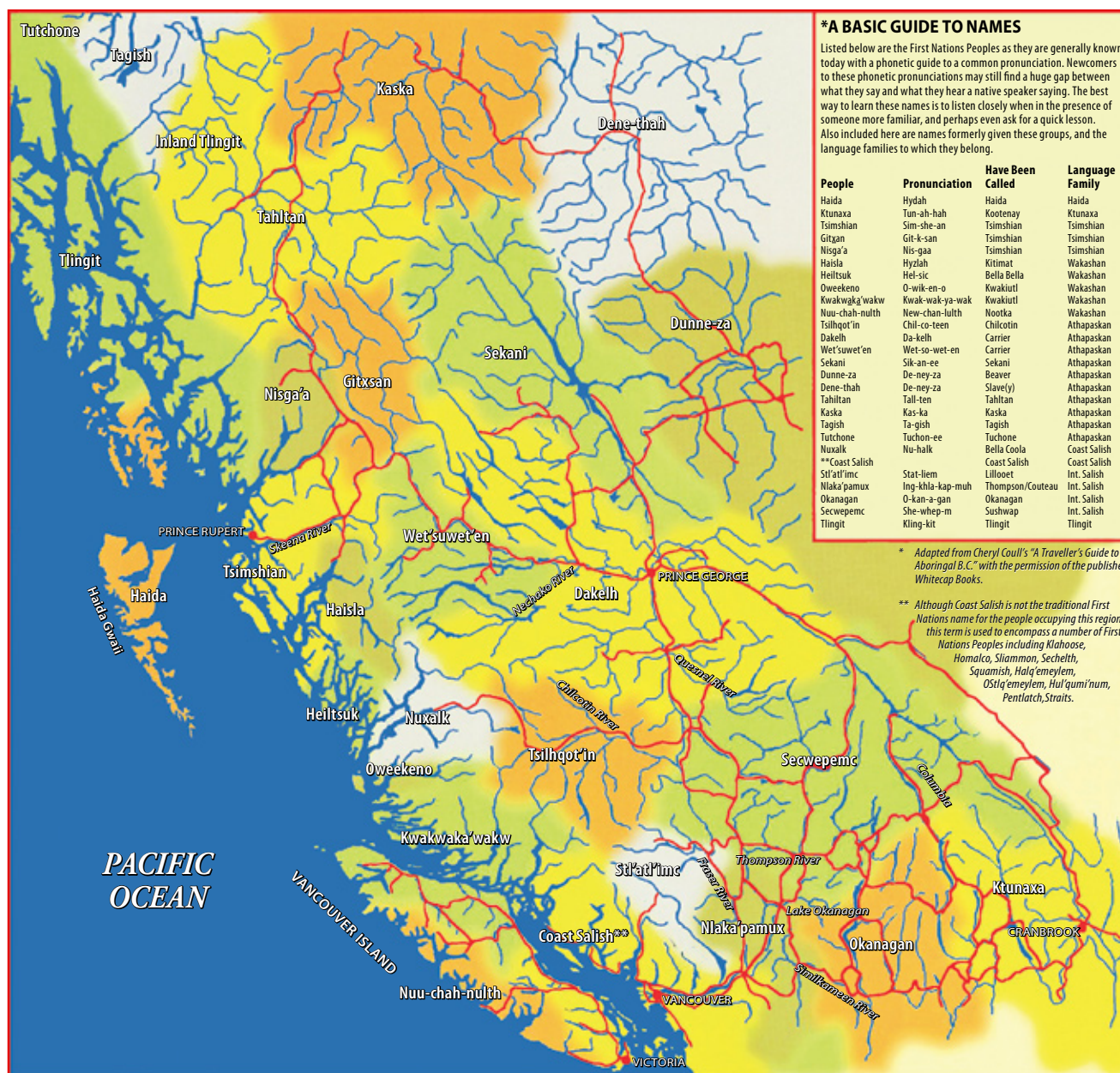
Have students:

- create a bar graph looking at the distribution of languages among Aboriginal peoples in BC
- estimate the size, in square kilometres, of the traditional territories in BC
- compare the numbers of Aboriginal people in each territory
- compare the number of non-Aboriginal people in each territory.

Involving the Community

Have students:

- invite people from the local Aboriginal community to talk in the class
- set up pen pals with an Aboriginal school or band
- discover where the Aboriginal people in your area attended school in the past
- take a field trip to another traditional Aboriginal territory
- take a field trip to a local traditional site
- search the Internet for information on BC Aboriginal peoples.



First Nations Peoples of British Columbia

This map is designed to illustrate the rich diversity of the Aboriginal peoples of British Columbia. Like all maps, it is a rendition—a best attempt at reflecting a current reality, recognizing that “the map is not the territory.” A variety of sources have been used as guides, including the Union of British Columbia Indian Chiefs’ June 1993 map, Sovereign Indigenous Nations Territorial Boundaries and “Traditional Territories of British Columbia First Nations” as set out by Statements of Intent accepted by the BC Treaty Commission.

The boundaries between territories are deliberately shown as blending into one another in recognition of the complex territorial relationships involved.

Teachers are encouraged to work with the local Aboriginal peoples in interpreting the map, and incorporating new information into it.

For ordering information and to view the map online, go to:
www.bced.gov.bc.ca/abed/map.htm

Timeline History of Aboriginal Peoples in BC

Selected times and events important in the history of Aboriginal peoples in British Columbia

Pre-contact

Aboriginal settlements with increasingly complex cultures exist in all areas of British Columbia.

1400s European settlement of North America begins.

1774 Royal Proclamation of 1763 proclaimed Aboriginal peoples as “nations or tribes” and acknowledges that they continue to possess traditional territories until they are “ceded to or purchased by” the Crown. The Proclamation has never been repealed and has the force of law in Canada, recognized in section 25 of the Constitution Act of 1982.

First recorded contact of Spanish Explorer Hernandez and Haida people.

1778 Captain Cook lands on the coast of BC and claims the land for Britain.

1793 First recorded contact between George Vancouver and Nisga’a people.

1849 Vancouver Island becomes a British Colony. British Crown gave trading rights to BC, and placed it in charge of immigration and settlement.

1850 James Douglas made a series of 14 land purchases from Aboriginal peoples. The Douglas Treaties cover approximately 576 square kilometres of land on Vancouver Island. Aboriginal peoples were paid in blankets and promised the rights to hunt on unsettled lands and to carry on fisheries “as formerly.” A policy set to allow no more than 10 acres of reserve land per Aboriginal family—settlers could pre-empt 320 acres.

1858 Mainland of BC declared a colony of Britain.

1859 New Westminster becomes first capital of BC.

1862 Smallpox epidemic kills one of every three Aboriginal people.

1864 Joseph Trutch appointed Commissioner of Land and Works. Trutch denies Aboriginal title and sets forth a policy of prohibiting rights of pre-emption of Aboriginal peoples and adjusting the size of reserve land.

1866 Colony of Vancouver Island merges with the mainland colony of BC.

1867 The British North American Act of 1867 creates the Dominion of Canada.

1871 BC joins Dominion of Canada; control of

Indians is assumed by Canada, BC retains authority over land and resources.

1876 *Indian Act* is created. The Act consolidates all previous Indian legislation; defines Indian status and the Superintendent General is given administrative powers over many aspects of Indian life.

1880 Removing of Aboriginal children from home and family for education and “civilization” begins.

1881 Chief Mountain leads a Nisga’a protest delegation to Victoria.

1884 An amendment to the *Indian Act* prohibits the potlatch and sundance. Although the first conviction under this law comes in 1890, it is not enforced on a large scale until the 1920s. The law is rescinded in 1951.

1899 Treaty 8 is signed with the Beaver, Cree, and Dene Indians located in the Peace River District of the Province.

1906 Delegations from several Native Nations travel to Victoria, Ottawa, and London, England regarding land rights.

1912 The federal and provincial governments agree that a Royal Commission should re-examine the size of every reserve in the Province.

1916 Allied Tribes of BC formed.

McKenna-McBride Commission recommends changing and redistributing of reserve lands. Recommendation for enlargement of some reserves and reduction of others.

1920 McKenna-McBride recommendations implemented.

1927 Joint parliamentary committee in Ottawa finds that land claims have no legal basis. The Committee also recommends a prohibition on the raising of money for land claims.

1931 Native Brotherhood of BC is formed.

1949 BC Indians receive the right to vote in provincial elections. Frank Calder is elected to the provincial legislature.

1951 The *Indian Act* is amended, and laws prohibiting the potlatch, sundances, and land claims activities are repealed.

1955 Nisga’a Land Committee is re-established as Nisga’a Tribal Council.

1960 Aboriginal people are given the right to vote in federal elections.

Phasing out of Indian residential school begins.

1969 Ottawa introduces the “White Paper” (Statement of Government of Canada on Indian Policy), which seeks to eliminate certain “privileges” of Aboriginal people, by abolishing the *Indian Act* and federal obligations to Aboriginal people.

BC Association of Non-Status Indians is formed. Union of BC Indian Chiefs is formed to proceed with a land claim on behalf of all BC status Indians.

1973 Calder decision: the Supreme Court of Canada rules that the Nisga’a held Aboriginal title before settlers came, but the judges split evenly on the question of the continuing existence of that title.

1974 Federal government starts negotiations with Nisga’a peoples.

1982 New Canadian Constitution guarantees Aboriginal and treaty rights.

1985 Bill C-31, enacted by Parliament, restoring status and band membership to Native women, lost under section 12(1)(b) of the *Indian Act*. The Bill also restores status to their children. Bands gained control over membership.

1987 Native Affairs Secretariat created by the Government of BC.

Gitksan and Wet’suwet’en tribal nations launch a legal action in the BC Supreme Court, claiming right of ownership jurisdiction to their ancestral lands. The case is known as Delgamuukw.

1988 Native Affairs Secretariat becomes the BC Ministry of Native Affairs.

1991 Delgamuukw decision: The BC Supreme Court rejects the tribal nations claim. Chief Justice McEachern finds that Aboriginal title had been extinguished in BC. The Gitksan-Wet’suwet’en appeal the decision.

BC Claims Task Force releases its report recommending a six-stage treaty negotiation process and the formation of the BC Treaty Commission to facilitate negotiations.

BC Ministry of Native Affairs is renamed BC Ministry of Aboriginal Affairs.

Government of BC officially recognizes the inherent rights of First Nations to Aboriginal title and to self-government and pledges to negotiate just and honourable Treaties.

1992 Representatives of the First Nations Summit and the federal and BC governments make a formal commitment to negotiate treaties in BC by signing the BC Treaty Commission Agreement.

1993 The BC Court of Appeal recognizes the continuing existence of Aboriginal rights in Delgamuukw case.

1994 The Nisga’a Agreement in Principle is initialled and signed by representatives of the Nisga’a Tribal Council and the federal and BC Governments.

1997 Report of the Royal Commission on Aboriginal Peoples released.

1998 Supreme Court ruling on Delgamuukw: a new trial must be held because the oral histories of the Gitksan-Wet’suwet’en were not assessed correctly.

Statement of apology from the federal government for its treatment of Aboriginal peoples, based on the recommendations of the Royal Commission on Aboriginal Peoples.

The Nisga’a Final Agreement is initialled. (To become a treaty, the Agreement must be ratified by the province of BC, the Nisga’a Tribal Council, and the government of Canada.)



Web sites about, by, and for Aboriginal peoples

- **Aboriginal Multi Media Society**
www.ammsa.com/index.htm

- **Aboriginal Youth Network (Canada)**
orgs.takingitglobal.org/1150

This network displays youth art, reports news and provides links to Internet search clients and other sites that are related to youth and Aboriginal issues.

- **Assembly of First Nations**
www.afn.ca

Includes information on programs, press releases and other links.

- **BC Archives**
www.bcarchives.gov.bc.ca/index.htm

The archives provide an overview of the Visual Records Collection, which provides photographs, painting, drawing, and prints.

- **BC Ministry of Aboriginal Relations and Reconciliation**
www.gov.bc.ca/arr

Treaty negotiations, publications, and policy, historical references, news releases, frequently asked questions and other links. Listing of all BC bands and tribal councils.

- **BC Ministry of Education, Aboriginal Education Enhancements Branch**
www.bced.gov.bc.ca/abed

This site contains useful information for everyone interested or involved in Aboriginal education.

To subscribe to the Abnet listserv, visit
www.bced.gov.bc.ca/abed/subscribeabnet.htm

- **BC Treaty Commission**
www.bctreaty.net/

This site includes information about the treaty process and the commission's organization and mandate.

- **Bill's Aboriginal Links**
www.bloorstreet.com/300block/aborl.htm

Over 200 links to Canadian, US and International Aboriginal sites, arts and newsgroups. Includes links to Aboriginal law, legislation and human rights.

- **Indian and Northern Affairs Canada**
www.ainc-inac.gc.ca

Very extensive site including general information and more detailed information on legislation, The Royal Commission on Aboriginal People, statistics, arts, treaties, the Youth Strategy Program, and more.

- **National Aboriginal Achievement Foundation**
www.naaf.ca

- **Royal BC Museum**
www.royalbcmuseum.bc.ca

Collections, services and news about the museum.

- **School Net**
www.schoolnet.ca

A site sponsored by the Federal government with the Assembly of First Nations. Many lesson plans in a variety of areas.

- **Village of First Nations**
www.firstnations.com

- **Native Newspapers**
www.journalismnet.com/beats/cannative.htm

- **Aboriginal Canada Portal**
www.Aboriginalcanada.gc.ca

- **Native American Home Pages:**
www.nativeculture.com
www.cr.nps.gov/nr/twhp/nov99.htm

- **Books and Resources**
www.goodminds.com
www.turtleisland.org
www.kstrom.net/isk/books/

- **Métis Links:**
www.native-languages.org/metis.htm
www.metisresourcecentre.mb.ca/
www.mpcbc.bc.ca/index.html
www.ualberta.ca/~walld/metistime.html

How to find information, classroom material, and resource persons . . .

CLASSROOM MATERIAL

Materials suggested for use in the strategies and lesson plans in *Shared Learnings: Integrating BC Aboriginal Content K-10* can be ordered from the organizations listed below.

BC Ministry of Education

Aboriginal Education Enhancements Branch

2nd Floor, 620 Superior Street

PO Box 9887 Stn Prov Gov

Victoria, BC V8W 9T6

Tel: 250-356-1891 Fax: 250-356-1742

(for ordering information on the map of language groups, *First Nations Peoples of British Columbia*, please refer to www.bced.gov.bc.ca/abed/map.htm)

BC Ministry of Aboriginal Relations and Reconciliation Communications Office

4th Floor, 2955 Jutland Road

Victoria, BC V8W 9B1

Mail/Courier Address:

PO Box 9118 Stn Prov Gov

Victoria, BC V8W 9B1

1-800-880-1022

(resources on treaty negotiations and the treaty process for Grades 8-10)

BC Teacher's Federation

BCTF Lesson Aids Services

100-550 West 6th Avenue

Vancouver, BC V5Z 4P2

Tel: 604-874-2283

(video and discussion guide, *Shaking the Tree* and Facilitator's Package for the "Teaching Controversial Issues" workshop)

Health Canada

BC Aboriginal Network on Disabilities

1179 Kosapsum Cresc., Victoria BC V9A 7K7

Telephone: 250-381-7303

www.bcands.bc.ca

(Native Food Guides, Disabilities Role Models)

GM Johnson and Associates Ltd.

4566 Dawson Street, Burnaby, BC V5C 4C1

Tel: 604-299-7074 Fax: 604-299-7095

(map of reserves in BC: Canada - Indian and Inuit Communities of British Columbia, 4th Edition; there is a \$44.98 charge for the map)

National Aboriginal Role Models (NAHO)

130 Albert Street, Ste. 1500

Ottawa, ON K1P 5G4

Tel: 1-877-602-4445 or 613-233-1543, ext. 548

(Aboriginal Role Models Posters)

Union of BC Indian Chiefs

500-342 Water Street

Vancouver, BC V6B 1B6

Tel: 604-684-0231 Fax: 604-684-5726

www.ubcic.bc.ca

(The *Indian Act* and What it Means)

United Nations Children's Fund of BC (UNICEF)

201-3077 Granville Street

Vancouver, BC V6H 3J9

Tel: 1-800-381-4343 or 604-874-3666

Fax: 604-874-5411 E-mail: unicef@netcom.ca

www.unicef.ca

(United Nations Convention on the Rights of the Child)

Community Contacts Form

Many of the people and organizations involved in Aboriginal Education can help teachers implement *Shared Learnings: Integrating BC Aboriginal Content K-10*. The form on the following page, when completed at the school and/or district level, will be invaluable in building your community support network (see Planning Your Program on page 8).

BIBLIOGRAPHICAL REFERENCES

The following supplied many of the Did-You-Know facts in this resource, and are valuable sources of background information:

- "Most Frequently Asked Questions" page from the BC Ministry of Aboriginal Affairs web site at: www.aaf.gov.bc.ca
- Gibson, N.M. *The American Indian*. DC Heath & Co., Lexington, MA. 1980
- Tennant, Paul. *Aboriginal Peoples and Politics*. UBC Press, Vancouver. 1990
- Turner, Nancy J. *Food Plants of British Columbian Indians Part I*, 1st edition 1979 and *Part II*, 2nd edition. 1982
- Weatherford, Jack. *Indian Givers*. Crown Publishers, New York. 1988

Record of community contacts and resource persons

School District First Nations Contact

Contact Name _____ Contact Phone Number _____

Local Band(s)

Band/Nation	Chief	Education Coordinator	Contact Phone Number
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Aboriginal Organization(s)

Organization Name	Contact Person	Contact Phone Number
_____	_____	_____
_____	_____	_____
_____	_____	_____

School District First Nations Advisory/Committee

Contact Name _____ Contact Phone Number _____

Aboriginal Content Resource Persons

Name	Topic/subject area	Contact Phone Number
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Supporting Shared Learnings: Integrating BC Aboriginal Content K-10

RECOMMENDED RESOURCES

The Aboriginal Education Enhancements Branch of the Ministry of Education is involved in the continuous submission process for resources to support *Shared Learnings: Integrating BC Aboriginal Content K-10*.

Recommended print, video and multimedia resources are listed in the following pages. These resources have been evaluated using the provincial process and they meet provincial criteria, but decisions on acquisition, use and placement should be made at the school or district level, under district authority and with consultation with the local Aboriginal community.

Like much of the material in *Shared Learnings: Integrating BC Aboriginal Content K-10*, the content and many of the resources are holistic and therefore may be recommended for use at a variety of grade levels, and with a variety of subjects.

Those resources that have also been recommended for Social Studies are so indicated in the list.

LOCALLY DEVELOPED RESOURCES

The list of locally developed resources includes materials developed through partnerships between school districts and Aboriginal communities. These resources (aside from those marked with an asterisk) are not provincially approved but are valuable when implementing *Shared Learnings: Integrating BC Aboriginal Content K-10*. School district contacts are also included in this Appendix. Please contact the appropriate school district directly for more information.

Remember the most valuable resources for understanding the history, traditions, culture, values, beliefs, and languages of the local Aboriginal communities are respected Elders and community members.

Recommended resources

- **The Adventures of Txamsm Series**

Print materials / Grade 4

Category: Student / teacher resource

Audience: General

Collection of four illustrated myths featuring Txamsm, a Tsimshian transformer and trickster. Each dual-language story has the Tsimshian language at the top of the left page and the English below with accompanying full-page illustrations by Bill Helen or Vernon Brown.

First Nations Education Services
(School District #52)

825 Conrad Street

Prince Rupert, BC V8J 3B8 / \$24.00

Tel: (250) 627-1536 Fax: (250) 624-6572

ISBN/Order No. 1-896462-13-8

Also recommended for Social Studies

- **Ayouwin: Ways of Life**

Video / Grades / Grade 5

Category: Student / teacher resource

Audience: General

This 29-minute video presents fur trapping as a traditional activity. It starts with footage of animal activists in Toronto at a fashion event, then moves to the land in the James Bay area. A father who has learned his ways from his father is in turn passing them down to his son.

BC Learning Connection Inc.

#4-8755 Ash Street

Vancouver, BC V6P 6T3 / \$21.00

Tel: 1-800-884-2366 Fax: (604) 324-1844

ISBN/Order No. SS0236

Also recommended for Social Studies

- **Cedar: Tree of Life To the North West Coast Indians**

Print materials / Grades 8-9

Category: Student / teacher resource

Audience: General / gifted

Comprehensive softcover book provides detailed information on the Cedar including its traditional uses in the Northwest cultures. Includes reference keys, bibliography and index.

Douglas & McIntyre Ltd.

1615 Venables Street

Vancouver, BC V5L 2H1 / \$19.96

Tel: 1-800-667-6902 Fax: (604) 254-9099

ISBN/Order No. 1-55054-406-3

- **Changing Ways: Southern Carrier History, 1793-1940**

Print materials / Grades 8-10

Category: Student / teacher resource

Audience: General

Book is comprehensive look at the Southern Carrier after the arrival of the Europeans. Includes sections on exploration by Europeans, the Gold Rush, land settlement by Europeans and economic adaptations by the Southern Carrier.

Quesnel School District

401 North Star Road

Quesnel, BC V2J 5K2

Tel: (250) 992-9150 Fax: (250) 992-9151

ISBN/Order No. 0-9693638-9-3

- **Dakelh Keyoh: The Southern Carrier In Earlier Times**

Print materials / Grades 8-10

Category: Student / teacher resource

Audience: General / gifted

Well laid out and clear. Resource presents a comprehensive look at the southern Carrier before the arrival of the Europeans. Includes sections on spiritual beliefs, relationships with the land, Family and community technologies.

Quesnel School District

401 North Star Road

Quesnel, BC V2J 5K2

Tel: (250) 992-9150 Fax: (250) 992-9151

ISBN/Order No. 0-696-3638-8-5

- **Delicate Bodies**

Print materials / Grades 8-10

Category: Student / teacher resource

Audience: General / gifted

This 53-page collection of poems contains material which examines urban living and contrasts it to the natural world. Section two contains 12 poems, one poem for each month. Each of these poems reflect the mood for the month.

Harbour Publishing

P.O. Box 219

4434 Rondevue Road

Madeira Park, BC V0N 2H0 / \$8.96

Tel: (250) 883-2730 Fax: (250) 883-9451

ISBN/Order No. 0-88971-042-2

- **Diary of an Innu Child**

Video / Grades 4-5

Category: Student / teacher resource

Audience: General

This 45-minute documentary features 7 years in the life of an Innu boy with his grandfather from the ages 4 to 11. The boy's narration highlights his strong relationship with his grandfather as he learns the skills of hunting, snowshoeing, trapping, going to school, ice-fishing. The grandparents' supportive role helps Messenak deal with the loneliness of missing his mother and the grief caused by the suicide of his cousin. Messenak's growing maturity is evident. Topics include

mother leaving, suicide, and hunting scenes are dealt with in a sensitive and appropriate way for elementary students.

B.C. Learning Connection Inc.
#4-8755 Ash Street
Vancouver, BC V6P 6T3 / \$22.00
Tel: 1-800-884-2366 Fax: (604) 324-1844

ISBN/Order No. SS0237

Also recommended for Social Studies

- **The Eagle Soars**

Video / Grades 4, 8-10

Category: Student / teacher resource

Audience: General

This 25-minute video features Robert Davidson carving a totem pole. The process, starting from the rough cedar log and ending with the finished pole is narrated with comments by Robert Davidson interspersed. He discusses the artistic process and his evolution as an artist.

BC Learning Connection Inc.
#4-8755 Ash Street
Vancouver, BC V6P 6T3 / \$21.00
Tel: 1-800-884-2366 Fax: (604) 324-1844

ISBN/Order No. SS0186

Also recommended for Social Studies K-7

- **Exploration and the Fur Trade In the Aboriginal Pacific Northwest**

Print materials / Grades 4-10

Category: Student / teacher resource

Audience: General

Poster-size (67 x 85 cm) map depicts locations of all Northwest and Hudson Bay Company forts complete with dates of activity and explorers nautical and overland journeys. Includes the names of Aboriginal groups of the area using current preferred terminology and spelling. The following errors are noted: Tagish is misspelled and Fort Steele is missing.

Thunderwater Group
Box 1097, 9017 Royal Street
Fort Langley, BC V1M 2S4 / \$15.00
Tel: (604) 513-0227 Fax: (604) 513-0227

Also recommended for Social Studies

- **First Nations Art Projects and Activities**

Print materials / Grades 6-10

Category: Student / teacher resource

Audience: General

This resource provides a step-by-step introduction to the basic art forms of the Pacific Northwest. Also includes the use of the art forms in projects such as clan crests, button blankets and totem poles. It is important to note that clan symbols, totem poles, myths etc. and the images on them are property of certain groups of people. Protocol should be investigated

and observed in your particular community. Pages 134 and 135 are images designed by a non-Aboriginal artist.

First Nations Education Division
(School District #61)
923 Topaz Avenue, Box 700
Victoria, BC V8T 2R1 / \$30.00
Tel: (250) 360-4350 Fax: (250) 360-4371

- **First Nations Families**

Readers '97 Series

Print materials/Grades K-3

Category: Student/teacher resource

Audience: General

Picture book demonstrates that "family" takes many forms in modern society. It also shows that the "extended family" of Aboriginal peoples is still evident although some of these families now live in cities.

First Nations Education Division
(School District #61)
923 Topaz Avenue, Box 700
Victoria, BC V8T 2R1 / \$9.00
Tel: (250) 360-4350 Fax: (250) 360-4371

Also recommended for Social Studies K-7

- **First Nations In BC: Comparing BC Coast and Interior Cultures**

Print materials / Grades 4-8

Category: Student / teacher resource

Audience: General

This well referenced 370-page resource is complete with lesson plans and a variety of activities that explore and compare/contrast Interior and Coastal Aboriginal peoples within BC. The resource makes links to other subject areas by exploring topics such as clothing, public speaking, food and song. Map on page 3 is inaccurate and incomplete.

First Nations Education Division
(School District #61)
923 Topaz Avenue, Box 700
Victoria, BC V8T 2R1 / \$40.00
Tel: (250) 360-4350 Fax: (250) 360-4371

- **First Nations Journeys of Justice**

Print materials / Grades K-9

Category: Student / teacher resource

Audience: General

This teachers' guide series introduces students to the concepts of justice identified from an Aboriginal perspective. These series are organized in grade levels containing three separate units which have lesson plans and extension activities. The four areas identified for all students to apply to their "real world" are: being safe, being responsible, being fair, and getting along. Some of the activities are not at the appropriate grade level but do have a good curriculum fit.

Law Courts Educational Society
221 - 800 Smythe Street
Vancouver, BC V6Z 2E1 / \$175.00
Tel: (604) 660-9870 Fax: (604) 660-2420

- **The First West Coast Nations In British Columbia**

Print materials / Grades 9-10

Category: Teacher Resource

Audience: General

This 250-page coil-bound, softcover resource contains 14 lesson plans dealing with British Columbia's West Coast Aboriginal people from pre-contact to the 1870s. Some of the topics include: First Peoples Culture; habitat; early contact; Captain Cook; effects of contact; the fur trade; Hudson's Bay Co.; Fort Victoria; James Douglas; small pox epidemics; the Trutch administration.

First Nations Education Division
(School District #61)
923 Topaz Avenue, Box 700
Victoria, BC V8T 2R1 / \$30.00
Tel: (250) 360-4350 Fax: (250) 360-4371

- **Food Plants of Coastal First Peoples**

Print materials / Grades 4-10

Category: Student / teacher resource

Audience: General

This guide to edible plants of the Coastal First Peoples of Washington State and Northern BC covers a range of types of food plants. Each plant is described physically and information provided on its use and location. A colour photograph complements each plant. Also includes a glossary of technical terms, an index, and a special listing of poisonous plants.

UBC Press
University of British Columbia
6344 Memorial Road
Vancouver, BC V6T 1Z2 / \$24.95
Tel: (604) 822-3259 Fax: (604) 822-6083

ISBN/Order No. 0-7748-0533-1

- **Fort Chipewyan Homecoming: A Journey To Native Canada**

(We Are Still Here - Native Americans Today)

Print materials / Grade 4

Category: Student / teacher resource

Audience: General

Book describes a trip Morningstar Mercredi takes to Fort Chipewyan. She visits her relatives, many of whom are involved in traditional activities such as fishing for and processing

white fish, making bannock, and attending the "Treaty Days" celebration. Colour photographs complement the text.

Fitzhenry & Whiteside Ltd.
195 Allstate Parkway
Markham, ON L3R 4T8 / \$9.95
Tel: 1-800-387-9776 Fax: (905) 477-9179

ISBN/Order No. 0-8225-9731-4

Also recommended for Social Studies

- **Going To Visit Kou-Kum**

Print materials / Grade K-3

Category: Student / teacher resource

Audience: General

This primary storybook is about a young Cree girl's first visit alone to her grandmother's house. Provides the reader with an understanding of the important relationship between a grandmother and granddaughter particularly in an Aboriginal family.

Twin Sisters Publishing Company
P.O. Box 160
Moberly Lake, BC V0C 1X0 / \$8.95
Tel: (250) 788-9754 Fax: (250) 788-9347

ISBN/Order No. 0-9696509-1-4

Also recommended for Social Studies K-7

- **Grandfather Bear**

Print materials / Grades 4-6

Category: Student / teacher resource

Audience: General

This 42-page softcover is an illustrated Cree myth concerning Vision Quest and the acquisition of Nature Power and Spirit Power. The story is remembered by Madeline Davis, a Cree Elder, on how the Powers were given to a young girl by Grandfather Bear.

Twin Sisters Publishing Company
P.O. Box 160
Moberly Lake, BC V0C 1X0 / \$8.95
Tel: (250) 788-9754 Fax: (250) 788-9347

ISBN/Order No. 0-9696509-2-2

- **Grandma's Special Feeling (Readers '97 Series)**

Print materials / Grades K-3

Category: Student / teacher resource

Audience: General

Introduces the traditional uses of plants by some coastal Aboriginal peoples. It demonstrates that many of the plants are still used today by those who have retained this cultural knowledge. Explains cedar, maple, and alder, as well as smaller plants such as nettles, ferns, skunk cabbage, and kelp. Enables young students to begin the study of ethno-botany.

First Nations Education Division
(School District #61)
923 Topaz Avenue, Box 700
Victoria, BC V8T 2R1 / \$9.00
Tel: (250) 360-4350 Fax: (250) 360-4371
Also recommended for Social Studies K-7

- **The Great Canoes: Reviving a North West Tradition**

Print materials / Grades 8-10
Category: Student / teacher resource
Audience: General

This resource on North West Aboriginal canoeing follows the efforts of Fort Rupert artist David Neel. The book contains an account of the author's creation of a family canoe as well as the perspectives of thirty-nine other Aboriginal people who carve, paddle or are otherwise connected to the canoe. The book is supported by sixty full colour photographs of the people interviewed as well as scenes from recent canoe gatherings such as the Qatuwas Festival in Bella Bella. Teachers will need to address the safety concern of no lifejackets being worn.

Douglas & McIntyre Ltd.
1615 Venables Street
Vancouver, BC V5L 2H1 / \$15.96
Tel: 1-800-667-6902 Fax: (604) 254-9099
ISBN/Order No. 1-55054-185-4

- **Growth of the First Métis Nation**

Print materials / Grades 8-10
Category: Teacher Resource
Audience: General

This easy-to-use resource provides a supplement to Grade 10 Social Studies texts focusing on the development of Western Canada. It provides a version of events from Métis and Aboriginal perspectives. The resource also contains units on Métis culture and lifestyles. The contribution of Aboriginal women in the fur trade has also been given special attention.

First Nations Education Division
(School District #61)
923 Topaz Avenue, Box 700
Victoria, BC V8T 2R1 / \$30.00
Tel: (250) 360-4350 Fax: (250) 360-4371

- **Honouring the Wisdom**

Video / print materials / Grade 7
Category: Student / teacher resource
Audience: General

This 30-minute video examines the contemporary issues in Aboriginal education. The topic is developed through a series of interviews with Okanagan and Shuswap Aboriginal people who range in age from 15 to adult.

School District #23
(Central Okanagan)
1434 Graham Street
Kelowna, BC V1Y 3A8
Tel: (250) 763-1158 Fax: (250) 862-8085

- **How the Robin Got Its Red Breast**

(Legends of the Sechelt People)
Print materials / Grades K-3
Category: Student / teacher resource
Audience: General

This 20-page primary storybook retails a traditional Sechelt (Shishalh) legend of how the robin got its red breast. The text is clear and uses appropriate language. The illustrations support the text and introduce the reader to Sechelt traditional art.

Harbour Publishing
P.O. Box 219, 4434 Rondevue Road
Madeira Park, BC V0N 2H0
Tel: (604) 883-2730 Fax: (604) 883-9451
OR
Bonjour Books
Unit 2135, 11871 Horseshoe Way
Richmond, BC V7A 5H5 / \$6.26
Tel: 1-800-665-8002 Fax: (604) 985-6664
ISBN/Order No. 0-88971-158-5
Also recommended for Social Studies

- **Indian Education In Canada**

Print materials
Category: Teacher Resource

The two volume set provides a range of articles on Aboriginal education in the traditional, contact, and post-contact contexts. Most of the articles were written by Aboriginal educators who present their unique perspectives on such issues as: literacy, cognitive assimilation, residential school experiences, First Nations control of education, cultural survival schools, and urban education.

University of British Columbia Press
303 - 6344 Memorial Road
Vancouver, BC V6T 1W5 / \$21.95 ea.
Tel: (604) 822-5959 Fax: (604) 822-6083
ISBN/Order No. Volume 1: 0-7748-0243-X
Volume 2: 0-7748-0265-0

- **Indian Fishing: Early Methods On the North West Coast**

Print materials / Grades 8-10
Category: Student / teacher resource
Audience: General

This 181-page, black-and-white resource focuses on the fishing practices of the coastal Aboriginal peoples of BC. Chapters are dedicated to not only actual fishing methods

and tools but also to cooking and preserving the fish. The final chapter deals with the spiritual connection between the people and fishing. The book features hundreds of drawings, diagrams and illustrations to enhance and clarify the authors commentary. Some use of dated, inaccurate terminology, i.e., Nootka and Indian. The map at the beginning of the book uses inaccurate terminology and is incomplete.

Douglas & McIntyre Ltd.
1615 Venables Street
Vancouver, BC V5L 2H1 / \$19.96
Tel: 1-800-667-6902 Fax: (604) 254-9099

ISBN/Order No. 0-88894-332-6

- **Inherit the Earth**

Video / Grade 10

Category: Student / teacher resource

Audience: General

In 1995 the Ouje Bougoumou Cree of Northern Quebec were awarded the United Nations award as one of fifty exemplary communities in the world. This 26-minute video describes how the community achieved this highest award.

B.C. Learning Connection Inc.
#4-8755 Ash Street
Vancouver, BC V6P 6T3 / \$21.00
Tel: 1-800-884-2366 Fax: (604) 324-1844

ISBN/Order No. SS0209

- **Just Talking About Ourselves - Vol. 1**

Print materials / Grades 8-10

Category: Student / teacher resource

Audience: General

This resource is an anthology of short stories and poems written by Aboriginal students from across the province of British Columbia. The works reflect the concerns, thoughts, and emotions of the students. Many of the stories are illustrated with student art. Some of the material deals with the topic of alcohol and drug abuse and the ensuing emotions.

Theytus Books Ltd.
P.O. Box 20040
Penticton, BC V2A 8K3 / \$12.95
Tel: (250) 493-7181 Fax: (250) 493-5302

ISBN/Order No. 0-919441-62-9

- **Just Talking About Ourselves - Vol. 3**

Print materials / Grades 9-10

Category: Student / teacher resource

Audience: General

This 110-page softcover resource contains a variety of contemporary poems, stories, personal essays, and art work by British Columbia Aboriginal Youth.

Theytus Books Ltd.
P.O. Box 20040
Penticton, BC V2A 8K3 / \$12.95
Tel: (250) 493-7181 Fax: (250) 493-5302

ISBN/Order No. 0-919441-82-3

- **Keepers of the Fire**

Video / Grade 10

Category: Student / teacher resource

Audience: General

This 55-minute video features profiles of Mohawk, Haida, Maliseet, and Ojibwe "warrior women" who have defended the traditions of their ancestors by being involved in some of the most important struggles of the latter part of the 20th century: Oka, Lisle Island, Bill C-31, and a woman's shelter. Some references to violent acts.

National Film Board of Canada (Montreal)
Box 6100, Station Centre Ville
Montreal, QC H3C 3H5 / \$26.95
Tel: 1-800-267-7710

ISBN/Order No. 9194 085

- **Khot-La-Cha**

Print materials / Grade 10

Category: Student / teacher resource

Audience: General / gifted

Biography of a Coast Salish Elder as edited by an educator emphasizes the importance of promoting and sharing in cultural heritage. It is a story of what could have been a very ordinary life that was altered by becoming an ambassador of cultural knowledge.

Douglas & McIntyre Ltd.
1615 Venables Street
Vancouver, BC V5L 2H1 / \$18.36
Tel: 1-800-667-6902 Fax: (604) 254-9099

ISBN/Order No. 1-55054-157-9

- **Kou'skelowh**

Video / Grades 4-5

Category: Student / teacher resource

Audience: General

In a story format, this video presents a brief overview of the Okanagan Aboriginal people from pre contact to the present.

School District #23 (Central Okanagan)
1434 Graham Street
Kelowna, BC V1Y 3A8
Tel: (250) 763-1158 Fax: (250) 862-8085

Also recommended for Social Studies

- **Kuper Island: Return To the Healing Circle**

Video / Grade 10

Category: Student / teacher resource

Audience: General

This 45-minute video takes a painful but honest look at the aftermath of residential schools. The Kuper Island Indian Residential School was closed 20 years ago. The video depicts the transformation of a group of former students who are reclaiming their lives and celebrating the extraordinary spiritual journey and process of healing. Contains sensitive material; consultation with community recommended when screening this video. Deep emotional displays; sexual abuse reference; alcoholism. Possibility of further support or debriefing after viewing. **TEACHER MUST PREVIEW.**

Moving Images Distribution

402 West Pender Street, Suite 606

Vancouver, BC V6B 1T6 / \$250.00

Tel: (604) 684-3014 Fax: (604) 684-7165

- **Living With Mother Earth**

(The Yukon: Our Land, Our People)

Video / Grades 9-10

Category: Student / teacher resource

Audience: General

This 25-minute video contains information on: traditional Yukon Aboriginal knowledge and belief systems, compared to the belief systems of Western Society. The value of land and resources to Aboriginal people is shown as well as present day pollution problems in the Yukon that have an impact on Aboriginal people.

Filmwest Associates Distribution Ltd.

2399 Hayman Road

Kelowna, BC V1Z 1Z7

Tel: (250) 769-3399 Fax: (250) 769-5599

- **Looking At Indian Art of the North West Coast**

Print materials / Grades 6-12

Category: Student / teacher resource

Audience: General

The intention of this book is to give the reader an appreciation of the two-dimensional art of the North West Coast. It examines basic components, anatomical features, structural variations, identification of design motif and cultural styles. Including bibliography and index of artists.

Douglas & McIntyre Ltd.

1615 Venables Street

Vancouver, BC V5L 2H1 / \$11.96

Tel: 1-800-667-6902 Fax: (604) 254-9099

ISBN/Order No. 0-88894-229-Y

- **Lootm Smgan: Respecting the Cedar**

Print materials / Grade 4

Category: Student / teacher resource

Audience: General / gifted / LD

This 50-page unit investigates the science of cedar and its cultural importance to the Tsimshian people. The unit consists of 13 lessons with worksheets and suggested activities, linked to learning outcomes from the IRP's for Social Studies, Science, Technology and Language Arts. Regional. Coastal focus only.

First Nations Education Services

(School District #52)

825 Conrad Street

Prince Rupert, BC V8J 3B8 / \$10.00

Tel: (250) 627-1536 Fax: (250) 624-6572

ISBN/Order No. 1-896462-17-0

- **Mayuk the Grizzly Bear**

(Legends of the Sechelt People)

Print materials / Grades 2-3

Category: Student / teacher resource

Audience: General

Mayuk is an example of a survival story from the Sechelt Nation. The story begins with a grandfather who is about to name his grandson. The grandfather recounts a story of three brothers who survive an encounter with a grizzly bear. Mayuk provides a good introduction to Aboriginal naming traditions. Teachers should be aware that what may appear to them to be inferior writing may in fact be a variation in language, accent, and/or dialect.

Harbour Publishing

P.O. Box 219, 4434 Rondevue Road

Madeira Park, BC V0N 2H0 / \$6.26

Tel: (604) 883-2730 Fax: (604) 883-9451

ISBN/Order No. 0-88971-156-9

Also recommended Social Studies K-7

- **Meet the Nuu-Chah-Nulth, People of the West Coast**

Print materials

Category: Student / teacher resource

Audience: General

This 20-minute video is a tour of the Nuu-chah-nulth tribes of the west side of Vancouver Island. The video is accompanied by a colourful guide which gives additional ideas of activities around welcome songs, resources, stories, canoes, social structure, contact, and self-government.

Nuu-chah-nulth Tribal Council

P.O. Box 1383

Port Alberni, BC V9Y 7M2

Tel: (250) 720-2765

- **My Elders Tell Me**

Print materials / Grade 4

Category: Student / teacher resource

Audience: General

This storybook follows three young Aboriginal children through four seasons in a year of their life. Includes themes such as respect for Elders and environment as well as traditional and contemporary food gathering techniques. The story culminates with a family potlatch. The resource includes numerous illustrations and specific explorations of potlatches, Hamatsa society and important mythological figures.

School District No. 85

(Vancouver Island North)

P.O. Box 90

Port Hardy, BC V0N 2P0 / \$20.00

Tel: (250) 949-6618 Fax: (250) 949-8792

ISBN/Order No. 1-55056-491-9

- **The Northern Native Games**

(The Yukon: Our Land, Our People)

Video / Grades 4, 9

Category: Student / teacher resource

Audience: General

This 25-minute video is a brief look at the Northern Games showing some skills and cultural activities of the Inuit. Fast paced and engaging video demonstrates community participation. Seal and muskrat skinning briefly demonstrated.

B.C. Learning Connection Inc.

#4-8755 Ash Street

Vancouver, BC V6P 6T3 / \$21.00

Tel: 1-800-884-2366 Fax: (604) 324-1844

ISBN/Order No. SS0185

Also recommended for Social Studies

- **O'Siem**

Video / Grades 10-12

Category: Student / teacher resource

Audience: General / gifted

This 54-minute video profiles Gene Harry, a Musqueam Healer, Spirit Dancer, cultural canoe paddler, Indian Shaker Church Minister and devoted father. Concerns covered in the video include residential schools, healing, drug and alcohol abuse and prisoner counselling. There is a frank discussion on the residential school system and the prison system.

National Film Board of Canada (Montreal)

Box 6100, Station Centre Ville

Montreal, QC H3C 3H5

Tel: 1-800-267-7710

ISBN/Order No. 9196 113

- **Our Bit of Truth - An Anthology of Canadian Native Literature**

Print materials / Grades 7-10

Category: Student / teacher resource

Audience: General

This 350-page anthology of various Aboriginal peoples from across Canada has sections dedicated to traditional and contemporary poetry, myths and legends, memoirs, short stories, and excerpts from both novels and biographies. This resource does not use current names for some Aboriginal peoples, (e.g., Nootka, Kwakiutl).

Pemmican Publications Inc.

Unit 2, 1635 Burrows Avenue

Winnipeg, MB R2X 0T1 / \$19.95

Tel: (204) 589-6346 Fax: (204) 589-2063

Grant, Agnes (ed.)

ISBN/Order No. 0-921827-10-5

Also recommended for English Language Arts K-7 and 8-10

- **P'te'ex dit Dzepek: Clans and Crests**

Print materials / Grades 2-4

Category: Teacher Resource

Audience: General

This cross-cultural resource contains six lessons: A Very Special Family; Respecting Elders; Clan Crests; Chiefs and House Crest; Crest Designs, and Displaying Crests. Additional lessons include Art Activities, Crests of the Haida, Crests in Space and Little Bear's Vision Quest. Each lesson states key concepts, provides preparation information and a variety of suggested activities as well as some extensions activities. Black and white drawings complement the text.

First Nations Education Services

(School District #52)

825 Conrad Street

Prince Rupert, BC V8J 3B8 / \$10.00

Tel: (250) 627-1536 Fax: (250) 624-6572

ISBN/Order No. 1-896462-18-9

- **Pts'aan: Totem Poles**

Print materials / Grades K-12

Category: Student / teacher resource

Audience: General

This cross-curricular resource contains suggested lesson and resource materials on the topic of totem poles and Aboriginal culture in general. Core lessons are intended for all students with two versions, one for Grades K-4 and one for Grades 5-12. Additional lessons augment the core section. Includes textual and visual materials as well as a glossary and bibliography.

First Nations Education Services

(School District #52)

825 Conrad Street

Prince Rupert, BC V8J 3B8 / \$12.00

Tel: (250) 627-1536 Fax: (250) 624-6572

ISBN/Order No. 1-896462-16-2

- **Qatuwas**

Video / Grades 9-12

Category: Student / teacher resource

Audience: General

This 59-minute video follows the preparation for and journey to the Qatuwas: People Gathering Together in Bella Bella, BC. Features a number of the 30 First Nations participants as well as the host Heiltsuk Nation. Includes dancing, canoe preparations, art, regalia and protocol.

National Film Board of Canada (Montreal)

Box 6100, Station Centre Ville

Montreal, QC H3C 3H5

Tel: 1-800-267-7710

ISBN/Order No. 9196 127

- **The Queen Charlotte Islands Reading Series**

Print, Collection / Grades K-4

Category: Teacher resource

Audience: General

Teachers' guide contains a great variety of art and hands on activities related to the text of the reading series. It greatly enhances the usefulness of the reading series to own and utilize the teacher's guide.

Pacific Educational Press

Faculty of Education

University of British Columbia

Vancouver, BC V6T 1Z4 / From \$16.00 to \$21.95

Tel: (604) 822-5385 Fax: (604) 822-6603

Adams, Dawn; Markowsky, Jeannie

ISBN/Order No. Teachers' Guide: 0-88865-057-4

Haida Art: 0-88865-021-3

Potlatch: 0-88865-042-6

Also recommended for English Language Arts K-7

- **Raven Steals the Light**

Print materials / Grades 5-7, 9-10

Category: Student / teacher resource

Audience: General

The Raven Steals the Light is an anthology of 10 episodes of Raven and other characters as they appear in Haida mythology before the Great Flood. The reader will explore the values and beliefs of the Haida people through stories which are interesting, well written and humorous. Teacher preview of each story is essential in order to become familiar with the nature and importance of the Raven and with the creation myths which have significant sexual overtones. Setting the appropriate context before using any story in the anthology is paramount.

Douglas & McIntyre Ltd.

1615 Venables Street

Vancouver, BC V5L 2H1 / \$10.36

Tel: 1-800-667-6902 Fax: (604) 254-9099

ISBN/Order No. 1-55054-481-0

- **Rediscovery: Ancient Pathways-New**

Directions

Print materials / Grades K-7

Category: Student / teacher resource

Audience: General

This teacher resource book focuses on Aboriginal culture, environmental issues, and self-discovery through group interactions. It pertains to the framework of an organization called the Rediscovery International Foundation. The book is divided into three sections. Part one explores Aboriginal traditions and their relevance to contemporary society. Part two outlines eighty activities divided into three groups emphasizing personal, cultural, and environmental awareness. Part three describes Rediscovery camp programs currently in operation and guidelines for establishing community projects.

Western Canada Wilderness Committee

20 Water Street

Vancouver, BC V6B 1A4 / \$14.95

Tel: (604) 683-8220 Fax: (604) 683-8229

ISBN/Order No. 0-9692230-3-X/9004

Also recommended for Science K-7

- **Roast Moose and Rosaries**

Print materials / Grades 8-10

Category: Student / teacher resource

Audience: General

This resource consists of an introduction and eleven stories as told by Mary and Fred Courtoreille. Each story recounts the life and times of both Mary and Fred during the transition from a traditional subsistence economy to a life on reserves where government policies dictated their lives. The stories involve the culture of the Saulteau in the Moberly Lake area.

Twin Sisters Publishing Company

P.O. Box 160, Moberly Lake, BC V0C 1X0

Tel: (250) 788-9754 Fax: (250) 788-9347

Text: \$14.95, Teacher's Guide: \$10.00

- **The Sayings of Our First People**

Print materials

Category: Teacher Resource

Audience: General

This 255-page soft cover book is a compilation of quotes and transcripts from Nuuchah-nulth Elders interwoven with narrative from the editor, Wilma Keitlah. Much of the material reveals the multidimensional meaning of individual worlds. Much of the discussion centres on the topic of what it means to be human.

Theytus Books Ltd.

P.O. Box 20040

Penticton, BC V2A 8K3 / \$11.95

Tel: (250) 493-7181 Fax: (250) 493-5302

ISBN/Order No. 0-919441-59-9

- **Something Left To Do**

(Harvest of Age Series)

Video / Grades 9-10

Category: Student / teacher resource

Audience: General

This 23-minute video is a profile of three Sto:lo Elders who give their accounts and instruction to the young. Topics covered are: traditional dance, relationships with nature, rebirth through sweats and ceremonies, and self actualization. An Elder talks about sex.

Kinetic Inc.
408 Dundas St. East
Toronto, ON M5A 2A5 / \$175.00
Tel: 1-800-263-6910
Fax: (416) 925-0653

ISBN/Order No. 8952-1890

- **Stone, Bone, Antler and Shell: Artifacts of the Northwest Coast**

Print materials / Grades 4-12

Category: Student / teacher resource

Audience: General

Using over 1000 illustrations and 50 archival photographs, this book examines a wide range of artifacts of the Northwest Coast peoples. It identifies tools, weapons, household and ceremonial items, and ornaments, describes their function, and reveals the peoples' way of life. Includes bibliography and index. Several archival photographs contain nudity.

Douglas & McIntyre Ltd.
1615 Venables Street
Vancouver, BC V5L 2H1 / \$35.00
Tel: 1-800-667-6902
Fax: (604) 254-9099

ISBN/Order No. 1-55054-475-6

- **Suwilaay'msga Na ganiiyathm: Teachings of Our Grandfathers**

Print materials / Grades 8-10

Category: Student / teacher resource

Audience: General

This resource package consists of two teachers' guides and seven books that cover two periods of Tsimshian history from the past to its overlap with British history at the turn of the century. Some of the books which are the retelling of the Tsimshian peoples' oral history have been transcribed word for word into Sm'algayax (language of the Tsimshian) and English.

First Nations Education Division
(School District #61)
923 Topaz Avenue, Box 700
Victoria, BC V8T 2R1 / \$85.00
Tel: (250) 360-4350 Fax: (250) 360-4371

ISBN/Order No. 1-896462-00-6

- **Through Indian Eyes**

Print materials / Grades K-12

Category: Teacher Resource

Audience: General

This 310-page teacher resource is useful in helping beginning teachers or those with little experience in assessing literature, film, and other media forms that deal with Aboriginal images. Practical examples and well-referenced guidelines abound.

New Society Publishers
P.O. Box 189
Gabriola Island, BC V0R 1X0 / \$29.95
Tel: (250) 247-9737 Fax: (250) 247-7471
Scale, D.; Slapin, B.

ISBN/Order No. 1-55092-164-9

Also recommended for Social Studies K-7

- **Topona: The Original People of North America**

Games, manipulatives / Grades 4-7

Category: Student / teacher resource

Audience: General

Board game has up to 500 questions and answers about Aboriginal peoples from both Canada and the U.S. Game can be played with the original content or adapted to local communities. The game is intended to help students understand and gain better knowledge about Aboriginal peoples of North America.

Topona Distributors
P.O. Box 420
Evansburg, AB T0E 0T0 / \$25.00
Tel: (403) 727-4360 Fax: (403) 727-4360

- **Tsimshian Crests and Designs**

Print materials / Grades K-3, 8-10

Category: Student / teacher resource

Audience: General

This 35-page book contains basic design instruction plus thirty Tsimshian designs. Each design gives direction (black or white) as to the colour used.

First Nations Education Services
(School District #52)
825 Conrad Street
Prince Rupert, BC V8J 3B8 / \$12.00
Tel: (250) 627-1536 Fax: (250) 624-6572

ISBN/Order No. 1-896462-14-6

- **Visions**

Video / Grades 9-10

Category: Student / teacher resource

Audience: General

This nine-minute video is an Annie Frazier-Henry poem with visuals and music. Many of the images can be interpreted as the Colonialism process that results in the 'breaking down' of the Aboriginal cultures. Hope for the future is implied.

Video Out Distribution

1965 Main Street

Vancouver, BC V5T 3C1 / \$200.00

Tel: (604) 872-8449 Fax: (604) 876-1185

- **Wait For Me!**

Readers '97 Series

Print materials / Grades K-3

Category: Student / teacher resource

Audience: General

This book was developed to provide early readers with a vehicle to explore Aboriginal coastal culture. A young boy accompanies his siblings on a walk along the beach to visit his grandparents. He finds various "treasures" along the way. A refrain follows each finding allowing emergent readers an opportunity to participate in the oral reading.

First Nations Education Division

(School District #61)

923 Topaz Avenue, Box 700

Victoria, BC V8T 2R1 / \$9.00

Tel: (250) 360-4350 Fax: (250) 360-4371

Also recommended for Social Studies K-7

- **We Are All Related**

Print materials / Grade 5

Category: Student / teacher resource

Audience: General

This 56-page softcover collection of children's art work and dialogue describes their family relationships. The 28 case studies represent many cultures of origin. Each study features student comment, Elder advice, and family collage. Features language of origin below each collage.

Polestar Book Publishers

P.O. Box 5238, Station B

Victoria, BC V8R 6N4 / \$15.95

Tel: (250) 361-9718 Fax: (250) 361-9738

ISBN/Order No. 0-9680479-0-4

Also recommended for Social Studies

- **We Get Our Living Like Milk From the Land**

Print materials / Grades 9-11

Category: Student / teacher resource

Audience: General

This 26-page resource is a historical overview of the Okanagan Nation starting from the creation story through to the first contact and colonization period up to the present. Much of the material in the book can apply to other areas. Much of the material and photographs are archival in nature.

Theytus Books Ltd.

P.O. Box 20040

Penticton, BC V2A 8K3 / \$9.95

Tel: (250) 493-7181 Fax: (250) 493-5302

ISBN/Order No. 0-919441-36-X

- **Whose Land Is This?**

Video / Grade 10

Category: Student / teacher resource

Audience: General / gifted

This 48-minute video provides a historical and contemporary examination of the Land Question within British Columbia. Both Aboriginal and non-Aboriginal viewpoints are explored. Featured interviews include: Ed John, Sera Manuel, Wilf Adam, and Paul Tennant. The resource also examines the position of urban Aboriginal youth.

The Coyote Collective

Upper 65 Mahon Avenue

North Vancouver, BC V7M 2R3 / \$69.00

Tel: (604) 990-9337 Fax: (604) 990-9337

Locally Developed Resources

For a current list of school district contacts see the Aboriginal Enhancements Branch's website at:
www.bced.gov.bc.ca/abed

School District No. 8 (Kootenay Lake)

Telephone: 250-352-6681

- **Traditional Seasons of the Yaqan nuki**
Print materials / Grades K-6
- **Role Models In the Marsh**
Print materials / Grades K-6
- **The Water Is Alive**
Print materials / Grades K-6
- **Anatomy (body parts in Ktunaxa)**
Print materials / Grades 4-6
- **Fish Management of the Yaqan nuki**
Print materials / Grades 4-6
- **Pretty Colours (colours in Ktunaxa)**
Print material Grades 4-6
- **Yazan nuki's Meat Preservation**
Print materials / Grades 4-6
- **Calendar (days, months in Ktunaxa)**
Print materials / Grades 4-7
- **Healing Through Natural Resources**
Print materials / Grades 4-7
- **Introduction To the Ktunaxa Alphabet**
Print materials / Grades 5-7
- **Counting In Ktunaxa**
Print materials / Grades 5-7
- **The Yaqan nuki People: Traditional Food Sources**
Print materials / Grades 5-7
- **The Frog Mountain Curriculum**
Booklet, Video and Support Material
- **Land Survival Legend of the Sinixt Peoples**

School District No. 20 (Kootenay-Columbia)

250-368-6434 or 1-888-316-3338

- **The Story of Our Ways**
Print materials / Grades 4-7
- **Learning Journey Series**
To explore conflict resolution and problem solving life skills / Grades K-3

School District No. 22 (Vernon)

Telephone: 250-549-9291

- **The Story of Our Ways**
Print materials / Grades 4-7

School District No. 23 (Central Okanagan)

Telephone: 250-860-8888

Materials may be ordered from: 250-860-3931

- **Kou'skelowh, the Okanagan Nation Past and Present, Teachers' Guide***
Print materials / video / Grades K-4
- **Honouring the Wisdom, Teachers' Guide***
Print materials / video / Grades 9-10

School District No. 27 (Cariboo-Chilcotin)

Telephone: 250-398-3000

School District No. 28 (Quesnel)

Telephone: 250-991-5550

- **Atsoo and I (English/Carrier)**
Print materials / Grades K-3
- **For Someone Special**
Print materials / Grades K-7
- **My Home Forever**
Print materials / Grades 4-7
- **The People of Alexandria**
Print materials / Grades 4-8
- **Métis People of Quesnel**
Print materials / Grades 5-6
- **The People of Alexandria**
Print materials / Grades 4-8
- **Dakelh Keyoh: The Southern Carrier In Earlier Times***
Print materials / Grades 9-12
- **Changing Ways: Southern Carrier History, 1793 - Present***
Print materials / Grades 10-12

* denotes a locally developed resource that is also a recommended resource

School District No. 33 (Chilliwack)

Telephone: 604-792-1321

School District No. 34 (Abbotsford)

Telephone: 604-859-4891

School District No. 35 (Langley)

Telephone: 604-532-1181

- Native Plan Unit / Grade 3
- The Ghost Canoe by Bill Hobbes
- A Novel Study about My Name is Seepeetza
- Levelled Book List of Aboriginal Themes
- Strategies for Aboriginal Theme Books

School District No. 37 (Delta)

Telephone: 604-946-4101

- First Nation Kit
Kit / Grades 4-7
- Literature Kit No. 64 (30 North American Folktales (books assembled for classroom use)
Kit / Grades 4-7
- Tsawwassen First Nations: Language and Culture
Video / Grades 8-12
- The Tsawwassen First Nations People
Social Studies/ Grade 4
- Legends of Tsawwassen First Nations
Social Studies/ Grade 4

School District No. 39 (Vancouver)

Telephone: 604-713-5213; 604-713-5214

- People of the Salmon - A Collection of Original Songs of the BC Native People
Print materials / audio tape / Grades K-7
- We Are All Related - A Celebration of Our Cultural Heritage
Print materials / Grades 3-7
- First Nations Tourism Unit - Exploring First Nations Culture, History and Tourism In B.C.
Print materials / Grades 8-12

- Kwayetsut - First Nations Leadership Development Handbook
Print materials / Grades 8-12

School District No. 42 (Maple Ridge/Pitt Meadows)

Telephone: 604-467-1101

School District No. 47 (Powell River)

Telephone: 250-485-6226

- What Do You See?
Print materials / Grades K
- It's Me
Print materials / Grades K-3
- Sliammon Activity Box
Box / Grades K-3
- A Naming Ceremony
Print materials / Grades 4-7
- Spring In Sliammon - A Herring Spawn
Print materials / Grades 4-7
- Klah ah men Nature Book
Print materials / Grades 4-7
- Mink Series:
Mink and Greybird
Mink and Cloud
Mink and Whale
Pah
Print materials / Grades 4-7
- Klah ah men Scope and Sequence Book
Print materials / Grades K-12
- Klah ah men Program Organization
Print materials / Grades 1-12
- Traditional Territories (Sliammon lands)
Video / Grades K-12
- Mink and Granny
Video / Grades K-12
- Mink and Frog
Video / Grades K-12
- Mink and Salal
Video / Grades K-12
- Mink and Grizzly
Video / Grades K-12

* denotes a locally developed resource that is also a recommended resource

School District No. 52 (Prince Rupert)

Telephone: 250-627-1536

- **The Adventures of Txamsm (4 picture books)***
Print materials / Grades K-3
- **The Adventures of Txamsm Teacher's Resource Book***
Print materials / Grades K-3
- **First Nations Theme Units For Early Primary**
Print materials / Grades K-3
- **P'te'ex dit Dzepk: Clans and Crests***
Print materials / Grades K-3
- **Tsimshiam Seasonal Rounds Poster Series**
Poster / Grades K-7
- **First Nations Role Model Poster Series**
Poster / Grades K-10
- **Lootm Sngam: Respecting the Cedar***
Print materials / Grades 4-7
- **Gaxsoo: Canoes - Cross-curricular Unit For Grade 5**
Print materials / Grades 4-7
- **First Nations Crest Designs**
Print materials
- **Pts'aan: Totem Poles - Cross-curricular Unit***
Print materials / Grades 4-10
- **Suwilaay'msga Na ganiiyathm: Teaching of Our Grandfathers The Tsimshiam Series (7 volumes)***
Print materials / Grades 8-10
- **Suwilaay'msga Na ganiiyathm: Teaching of Our Grandfathers - Teacher's Resource Guide***
Print materials / Grades 8-10

School District No. 54 (Bulkley Valley)

Telephone: 250-847-5517

- **Integrated Study of Native Culture Focusing On the Wet'swet'en People**
Print materials / Grades 4-7

School District No. 57 (Prince George)

Telephone: 250-561-6800

- **Dakelh (Carrier) specific curriculum for BC First Nations Studies-Social Studies/ Grade 10**

School District No. 58 (Nicola-Similkameen)

Telephone: 250-315-1123

School District No. 61 (Greater Victoria)

Telephone: 250-360-4350

- **Series 1: Getting Ready To Dive Series; Teachers' Guide; Developing Listening and Language Skills; Controlled Vocabulary Readers**
Print materials / Grade K
- **Series 2: Power Dive Into Reading, Teachers' Guide (books 1-7); Sight, Sound & Spell Key Program; Pattern Books: Set 1 and Set 2**
Print materials / Grades K-3
- **Little Bear's Vision Quest**
Print materials / Grades K-3
- **Little Bear is Back**
Print materials / Grades K-3
- **Whale Girl**
Print materials / Grades K-3
- **First Nations Full Day Kindergarten: From Our Treasure Box**
Video / Grades K-3

* denotes a locally developed resource that is also a recommended resource

- **Raven Visits Victoria**
Print materials / Grades 1
- **Victoria Long Ago**
Print materials / Grades 1-2
- **First Nations Families***
Print materials / Grades 2-3
- **Grandma's Special Feeling***
Print materials / Grades 3-4
- **First Nations Technology**
Print materials / Grades 2-3
- **First Nations Awareness: Putting It All Together**
Print materials / Grades K-7
- **The Sku Kaltx "To Teach in School" Project: First Nations Art and Language Course**
Print materials / Grades K-7
- **Wait for Me!***
Print materials / Grades 4-7
- **First Nations Science Workbook - Tidepools**
Print materials / Grades 4-7
- **First Nations Cultural Workbook**
Print materials / Grades 4-7
- **First Nations In BC: Comparing BC Coast and Interior Cultures***
Print materials / Grades K-10
- **First Nations Art Projects and Activities***
Print materials / Grades 4-12
- **Growth of the First Métis Nation***
Print materials / Grades 4-12
- **Potlatch Perspectives**
Print materials / Grades 11-12
- **The First Westcoast Nations In British Columbia***
Print materials / Grades 11-12
- **First Nations Young People Becoming Healthy Leaders For Today and Tomorrow Part 1 - Balance; Part II - Study Tracks/ Careers**
Print materials / Grades 11-12
- **First Nations Art Teachers' Handbook**
Print materials / Teacher

* denotes a locally developed resource that is also a recommended resource

School District No. 63 (Saanich)

Telephone: 250-652-7321; 250-652-2313

- **I can (Sencofen) and English**
Book and teacher's guide / print / Grades K-3
- **Saanich Moons**
Print materials / Grades 4-10

School District No. 68 (Nanaimo)

Telephone: 250-741-5318

- **The Cedar Club Forest Detectives**
Teachers guide / print / Grades K-3
- **The Central School Seashore Detectives**
Teachers guide / print / Grades K-3
- **The Gibson Park Grassland Detectives**
Teachers Guide / print / Grades K-3
- **The Sixth Street Wetland Detectives**
Teachers guide / print / Grades K-3
- **Coast Salish Clothing, Teacher and Student Handbook**
Print materials / Grades K-7
- **Coast Salish Recreation, Teacher and Student Handbook**
Print materials / Grades K-7
- **First Nations Physical Activities,**
Teachers guide / print / Grades K-7
- **Legends From the Chemainus Tribe**
Teachers guide & kit / print / Grades K-7
- **The Teachings of the Elders "Chemainus"**
Set of 6 / print / Grades K-7
- **Plants of the Snaw-Naw-As and Sne Ney Muxw People, Teacher's Guide and Student Handbook**
Teachers guide / print / Grades K-10
- **Art - The Coast Salish Way, Teacher and Student Handbook**
Teachers' guide / print / Grades K-10
- **Hwulmuhw Food, Teacher and Student Handbook**
Teachers' guide / print / Grades K-10
- **Understanding Our Past, Shaping Our Future**
Print materials / Grades 4-7

- **First Nations Jewelry Making, Teacher and Student Handbook**
Print materials / Grades 8-10
- **Raven - A Traditional Play**
Print materials / Grades 8-10
- **Raven - An Integrated Curriculum Guide To Ceremonial Theatre**
Print materials / Grades 8-10

School District No. 70 (Port Alberni)

Telephone: 250-720-1045

- **Nuu-chah-nulth (with Teachers' Guide and Student Handbook)***
Video / Grades 4-7
- **Art and Spirituality, Teachers' Guide and Student Handbook**
Print materials / video / Grades 4-12
- **Na-niiq-su (oral history/archeology)**
Video / Grades 8-12
- **Qwa migh maht mas (Native government)**
Video / Grades 8-12

School District No. 71 (Comox)

Telephone: 250-334-5530

- **Nuu-chah-nulth (with Teachers' Guide and Student Handbook)***
Video / Grades 4-7
- **Art and Spirituality, Teachers' Guide and Student Handbook**
Print materials / video / Grades 4-12
- **Na-niiq-su (oral history/archeology)**
Video / Grades 8-12
- **Qwa migh maht mas (Native government)**
Video / Grades 8-12

School District No. 73 (Kamloops/ North Thompson)

Telephone: 376-2266

- **Birch Bark Harvesting**
Kit/video / Grades K-10

- **The Métis People: Giving Voice To a Proud Heritage**
Print materials / Grades K-10
- **Shuswap Traditional Clothing**
Kit / Grades K-10
- **Shuswap Dip Net Fishing**
Kit / Grades K-10
- **Shuswap Language**
Kit / video / tapes / Grades 1-10
- **Shuswap Drum**
Kit / Grades 3-10
- **Inuit and Dene Photos**
Kit / Grades 4-7
- **Berry Picking**
Video / Grades 4-10
- **Métis Beading and Sewing**
Kit / Grades 4-10
- **The Métis People Resource Book**
Kit / Grades 4-10
- **Pine Needle Basket**
Kit / video / Grades 4-10
- **Making Birch Baskets**
Video / Grades 4-10
- **Shuswap Spear Fishing**
Kit/video / Grades 7-10
- **Shuswap Housing**
Kit/video / Grades 7-10
- **Drum Making**
Video / Grades 7-10
- **Traditional Plants/Herbs**
Kit / Grades 7-10
- **Métis Social life and Customs**
Kit/video / Grades 7-10

School District No. 75 (Mission)

Telephone: 604-826-3103

* denotes a locally developed resource that is also a recommended resource

School District No. 78 (Fraser-Cascade)

Telephone: 604-869-2842

- **Sto:lo Sitel Curriculum Resource Kit**
Print materials / Grades K-7
- **You Are Asked To Witness: The Sto:lo In Canada's Pacific Coast - History and Teachers' Guide**
Print materials / Grades 10-12

School District No. 82 (Coast Mountains)

Telephone: 250-638-6394

School District No. 85 (Vancouver Island North)

Telephone: 250-949-6618 loc. 233

- **Exploring Quatsino**
Print materials + CD / Grade 3
- **Exploring Tsaxis**
Print materials + CD / Grade 3
- **Exploring Tsulquate**
Print materials + CD / Grade 3
- **Gwa' Sala - 'Nakwaxda'xw**
Print materials / Grades 4-7
- **My Elders Tell Me***
Print materials / Grades 4-7
- **The Living World**
Print materials / Grades 5-10

School District No. 91 (Nechako Lakes)

Telephone: 250-692-7188

- **Cheryl's Potlatch**
Print materials / Grades K-3
- **Leila's Moccasins**
Print materials / Grades K-7
- **Desi, Winter and Summer**
Print materials / Grades K-3
- **Fishtrap of Duncan Lake**
Print materials / Grades K-3
- **Summer At Old Fort**
Print materials / Grades K-3
- **Salmon Fishing At Old Fort**
Print materials / Grades 3-7
- **Our Auntie Makes Indian Ice Cream**
Print materials / Grades K-3
- **My Grandma Makes Bannock**
Print materials / Grades K-3
- **Fishtrap Teacher Resource Guide**
Print materials / Grades 4-7
- **Hide Tanning and Beading**
Video / Grades K-12
- **Fishing At Old Fort**
Video / Grades K-12
- **Inu (games, talking books and dictionary)**
CD-ROM / Grades K-12
- **Elders Speak: The Story of Peter John**
Print materials / Grades 4-12
- **Hud'lh'ekh (Learning)**
Print materials / Adult for K-7
- **Leila's Moccasins, Teacher Resource Guide**
Print materials / Adult for K-7
- **Hadeeh**
Print materials / Adult for K-3

* denotes a locally developed resource that is also a recommended resource

School District No. 92 (Nisga'a)

Telephone: 250-633-2228

- **Kindergarten Printing Book (Nisga'a)**
Print materials / K
- **Sheena of Canada**
Video / K-3
- **Primary Printing Book (Nisga'a)**
Print materials / K-3
- **The Boy Who Would Not Listen**
Video/print / Grades K-7
- **From Time Before Memory: The People of K'amligihahlhaahl (bilingual, Nisga'a & English)**
Print materials / Grades 4-7
- **Wa'ums**
Video/print / Grades 4-7
- **Elementary Cursive Writing**
Print materials / Grades 4-7
- **Nisga'a Alphabet Chart**
Print materials / Grades K-12

- **Nisga'a Alphabet Cards**
Print materials / Grades K-12
- **As Long As the Rivers Flow**
Print materials / Grades 8-10
- **The Gift**
Video/print / Grades 8-10
- **The Origin of the Bear's Den Pole**
Video/print / Grades 8-10
- **Nisga'a Fisheries**
Video/print / Grades 8-10
- **Grade 10 Interdisciplinary Kit**
Print materials / Grades 10
- **Bringing Our Ancestors Home**
Print materials / Grades 11-12
- **Nisga'a: People of the Nass River**
Print materials / Grades 11-12
- **Ksieiskw**
Video / Grades 11-12

Glossary

A

Aboriginal peoples

a term defined in the Constitution Act of 1982 that refers to all indigenous people in Canada, including Indians (status and non-status), Métis, and Inuit people.

Aboriginal rights

the freedom to use and occupy traditional lands and resources to maintain a traditional Aboriginal lifestyle. Aboriginal rights are protected in the Constitution Act of 1982.

Aboriginal technology

methods and tools developed by Aboriginal peoples and used in everyday life (e.g., canoe, dip net, fish smoker, root digger, spindle, hide scraper, pit house, basket, bowl, snowshoes, dogsled).

Aboriginal title

a unique interest in land and resources based on ancestral occupation and use.

assimilate

to absorb one group completely into the culture of another.

autonomous

self-governing.

band

the legal definition given to distinct groups of Aboriginal clans and families by the *Indian Act*.

barter

trade by exchange of goods and/or services.

beliefs

1. opinions, convictions and feelings of an individual or group.
2. the specific understanding of a philosophy of life as demonstrated by cultural practice.

bilateral

family lineage followed equally on both sides of the family (father and mother).

Bill C31

legislation enacted by Parliament, restoring status to Indian women, lost under section 12(1)(b) of the *Indian Act*. The Bill also restores status to their children.

Crown lands

land under the control of the federal or provincial government. Almost all Crown land in BC is controlled by the province.

connectedness

the relationship of the self with family, community, nation, and the world, which gives rise to one's sense of belonging.

contemporary

Aboriginal culture and people in the modern (current) context.

cultural appropriation

use of Aboriginal cultural motifs, themes, "voices," images, etc. without appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn.

cultural suppression

policy and laws designed to marginalize and devalue a cultural group; enforced by one culture over another to achieve cultural dominance.

culturally modified

natural resources (often trees) modified by human contact, frequently used to demarcate lands.

cut-off lands

lands legally designated reserve lands and then consequently alienated from a First Nation.

dialect

differences in the language as it is spoken in the traditional territory.

Elder

a person who lives a good life, is kind, caring, wise, and respected in the community, and who shares his or her experiences and cultural knowledge.

elected Chief

a person elected Chief of a band in a Department of Indian Affairs election held according to the *Indian Act*.

enfranchise

to gain legal rights as a citizen of a country or member of a group, especially the right to vote.

ethnocentric

believing that one's own group or culture is more important than others.

F

feast

a ceremony, celebration and/or gathering practised by many peoples of the Northwest Coast.

fiduciary obligation

a trust-like or legal duty of one party to look after the well-being of another. Both BC and Canada have fiduciary obligations that require them to consult with and meet the concerns of the province's Aboriginal people whenever possible.

First Nations

the self-determined political and organizational unit of the Aboriginal community that has the power to negotiate, on a government-to-government basis, with BC and Canada.

hereditary Chief

inherited leadership position of Nations(s) based on clan and/or family affiliation.

Indian

a term used historically to describe the first inhabitants of North and South America and used to define indigenous people under the *Indian Act*. The term has generally been replaced by Aboriginal peoples, as defined in the Constitution Act of 1982.

Indian Act

the principal federal statute dealing with Registered Status Indians or Treaty Indians, local government, and the management of reserve lands and communal monies.

indigenous

living or occurring naturally in a region.

Inuit

Aboriginal peoples whose origins are different from people known as "North American Indians." The Inuit generally live in northern Canada and Alaska. Inuit has, in recent years, replaced the term Eskimo.

language eradication

unwritten policy of residential schools forbidding use of their language by Aboriginal students, with the goal of extinction of all Aboriginal languages.

language groups

term used by linguists and anthropologists to categorize Aboriginal cultures.

legend

a story of a specific culture blending the real and the supernatural.

matrilineal

family lineage (and sometimes inheritance) followed unilaterally through the mother and the female line of the family.

Métis

a person of French and Aboriginal ancestry belonging to or descended from the people who established themselves in the Red, Assiniboine, and Saskatchewan river valleys during the nineteenth century, forming a cultural group distinct from both European and Aboriginal peoples.

natural resource

a kind of material that is supplied by nature and is useful or necessary to humans (e.g., water, game animals, plants)

oral tradition

knowledge passed down to generations via the spoken word; a formal way of teaching culture, history, and language to children.

patrilineal

family lineage (and sometimes inheritance) followed unilaterally through the father and the male line of the family.

potlatch

a Chinook term meaning "give." A potlatch is a traditional ceremony, practised by many Aboriginal peoples of the Northwest Coast, at which the hosts present gifts to the guests.

powwow

a social and ceremonial intertribal gathering to celebrate music and dance and take part in dance competitions (traditional powwows did not include dance competition).

regalia

traditional and/or ceremonial clothing and headdress.

relatedness/interrelatedness

things or qualities that relate to one another, interconnectedness.

repatriation

the return of cultural materials to the people to whom they belong.

R

reserve

defined in the original *Indian Act* as “a tract of land, the legal title to which is vested in the Crown, that has been set apart by the Crown for the use and benefit of a band.” The Federal government has jurisdiction over reserve lands and the people living on them.

residential schools

schools created by churches and the federal government where Aboriginal children had to reside for the duration of their schooling.

rites of passage

ceremonies that mark a critical transition in the life of an individual from one phase of the life cycle to another.

RCAP

Royal Commission on Aboriginal Peoples, 1996 (7 volumes).

Royal Proclamation of 1763

proclaimed Aboriginal peoples as “nations or tribes” and acknowledges that they continue to possess traditional territories until they are “ceded to or purchased by” the Crown. The Proclamation has never been repealed and has the force of law in Canada, recognized in section 25 of the Constitution Act of 1982.

seasonal cycles

the cycles of nature represented by the four seasons and the changes that occur during those times. Many cultures have traditionally followed these changes in patterns of subsistence and ceremony.

self-government

the right to govern. This is not the same as sovereignty, but does include the right to administer taxes, pass laws, manage land and natural resources, negotiate with other governments and, in some instances, take responsibility for education, health, safety, and welfare services for a given community. The extent and application of self-government is negotiated with First Nations and the federal government. There are a number of existing self-government agreements in Canada.

sovereignty

supreme authority over land or people.

storytelling

Aboriginal teaching strategy for passing culture, knowledge, beliefs, values, and history to the new generation.

status/non-status

“Status Indians” are Aboriginal people who meet the requirements of the *Indian Act* and who are registered under the Act. The criteria for status is to have one parent who is registered as a Status Indian or being a member or a descendant of a band that has signed a treaty. The federal government has sole authority for determining status. Until 1985, when the *Indian Act* was amended, women who married non-Aboriginal men were denied their status.

A “Non-status Indian” is a person of Aboriginal descent who does not meet the criteria of the *Indian Act* or who, despite meeting those criteria, has not been registered as a Status Indian. This group includes the Métis. There are over 100,000 Non-status Indians in BC.

talking stick

an object used to indicate which person in a group has the right to speak.

traditional

1. of, based on, or handed down by tradition (including European influences such as beadwork on moccasins)
2. most Aboriginal practices and beliefs, especially those not influenced by European contact.

traditional territory

a territory inhabited and used by an Aboriginal people.

treaty

in the provincial context, an agreement arrived at between British Columbia, Canada, and Aboriginal people in the province. It can clarify Aboriginal rights to land and resources and address issues such as self-government and the social, economic, and environmental concerns of all parties. Treaties are intended to meet the government’s requirement to recognize and negotiate with First Nations. Treaties will define, for example, the applications of Aboriginal rights and the extent and exercise of First Nations governance.

usufruct

the right of enjoying the use and advantages of another’s property, short of the destruction or waste of its substance.

values

distinctive qualities; what is considered important; guiding principles and ideals based on an individual’s or culture’s world view.

world view

the philosophy of life of a cultural community.

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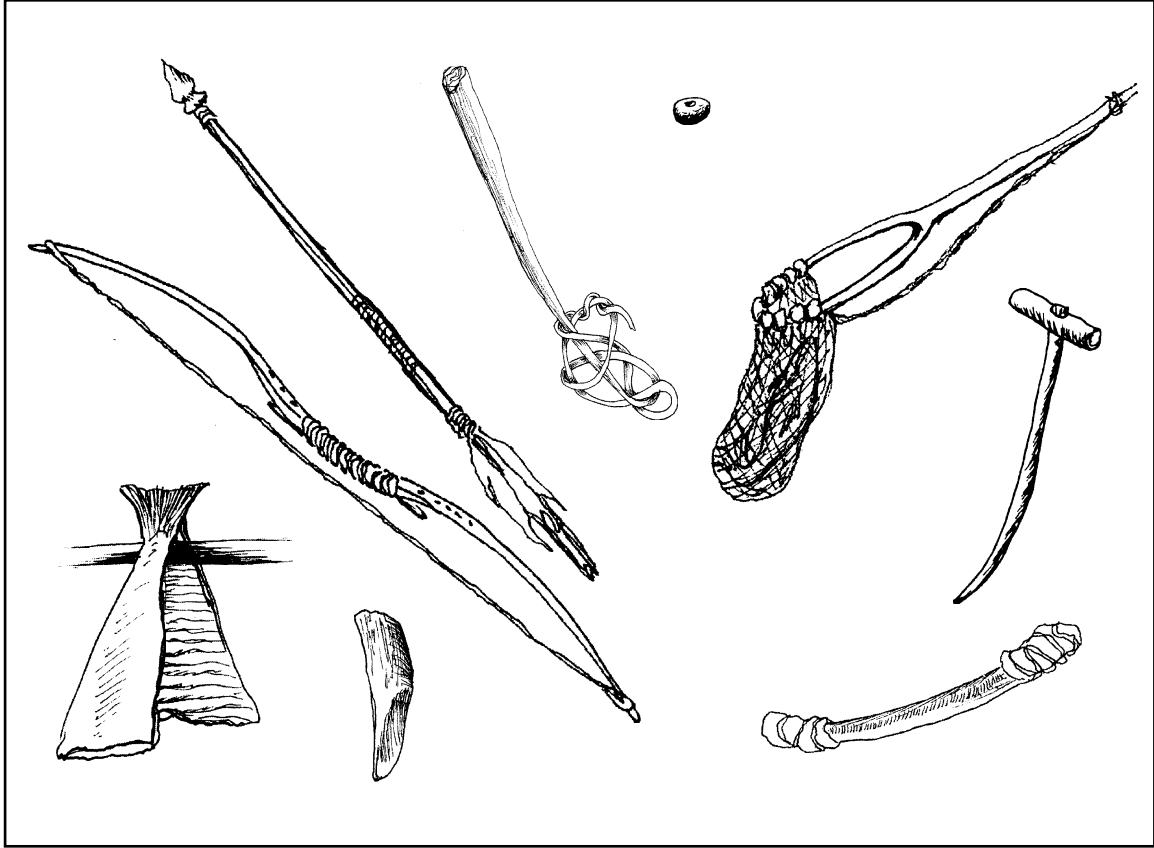
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School District No. 22 (Vernon)

