



*YUKON FIRST NATIONS FIVE*

*Yukon First Nations  
Clans*

***TEACHER'S  
GUIDE***

# ***YUKON FIRST NATIONS CLANS***

## ***TOPICS***

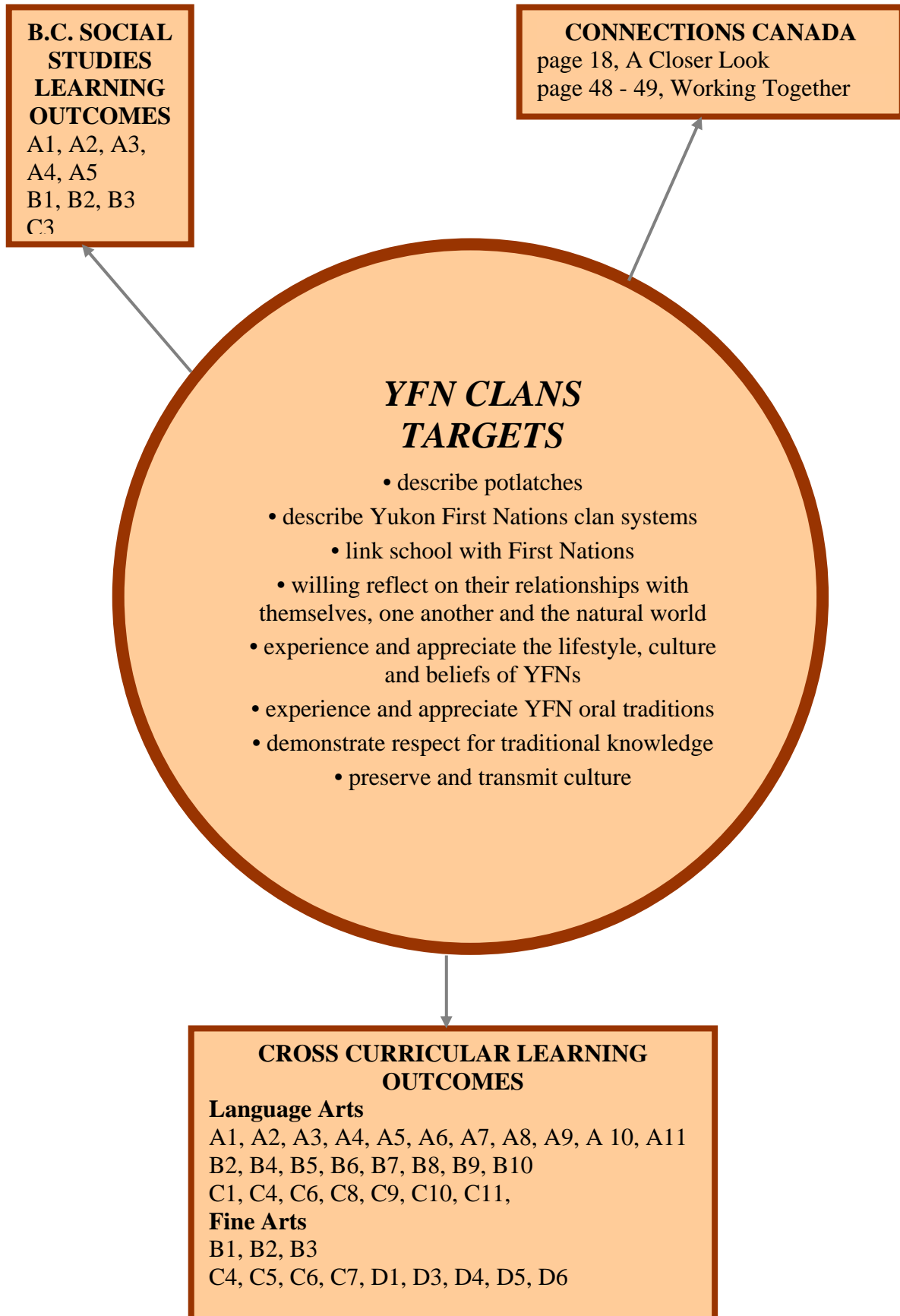
Yukon First Nations clans  
matrilineal lineages  
the Crow Clan and the Wolf Clan  
clan responsibilities  
the Inland Tlingit clan system  
clan crests  
clan houses

# *YUKON FIRST NATIONS CLANS*

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	<b>B.C. SOCIAL STUDIES LEARNING OUTCOMES</b>	<b>SOURCES of EVIDENCE</b>
A1	apply critical thinking skills—including hypothesizing, comparing, imagining, inferring, identifying patterns and summarizing—to a range of problems and issues	included throughout all the activities
A2	use maps and timelines to locate, interpret and represent major physical, political and economic features of Canada	Voices of Our Elders, Crow Cycle, Potlatch Video, First Nations Art,
A3	gather a body of information from a variety of primary and secondary sources	How Did I Do? Conferencing, Yukon First Nations Clans, Grandpa's Potlatch, Potlatch Video, First Nations Art, The Button Blanket, Drawing Crests
A4	create a position on a selected topic	How Did I Do? Conferencing, Sharing Circle
A5	defend a position on a selected topic	How Did I Do? Conferencing, Sharing Circle
B1	describe the significance of key events and factors in the development of Yukon and Canada including the fur trade, the railroad, the Gold Rush	Potlatch Video, Clan Crests, The Button Blanket
B2	assess why immigrants came to Canada, the individual challenges they faced and their contributions to Canada	Potlatch Video
B3	describe the contributions of significant individuals to the development of Canada's identity	The Voices of Our Elders, Crow Cycle, Wolf or Crow? Grandpa's Potlatch, First Nations Art, The Button Blanket, Drawing Crests, Sharing Circle
C3	identify the distinct governance structures of First Nations in Canada	Potlatch Video, Clan Crests, First Nations Art, The Button Blanket, Drawing Crests, Sharing Circle

## **B.C. LANGUAGE ARTS**

### **Oral Language**

- A1 use speaking and listening to interact with others
- A2 use speaking to explore, express and present a range of ideas, information and feelings
- A3 listen purposefully to understand ideas and information
- A7 demonstrate enhanced vocabulary knowledge and usage
- A8 respond, explain and provide supporting evidence in texts
- A9 use speaking and listening to improve and extend thinking.
- A10 reflect on and assess their speaking and listening

### **Reading and Viewing**

- B2 read fluently and demonstrate comprehension of grade-appropriate texts
- B4 view and demonstrate comprehension of visual texts (e.g., diagrams, videos, posters)
- B8 respond to selections they read or view
- B9 read and view to extend thinking

### **Writing and Representing**

- C1 write a variety of clear, focused personal writing for a range of purposes and audiences
- C4 create meaningful visual representations that communicate personal response
- C6 select and use strategies during writing and representing to express thoughts
- C8 use writing and representing to express personal responses and relevant opinions
- C9 use writing and representing to extend thinking
- C11 use the features and conventions of language to express meaning

## **B.C. FINE ARTS**

### **DRAMA**

- A1 express ideas and emotions
- A2 accept constructive feedback and incorporate it into a dramatic work
- A3 demonstrate the ability to reflect on a dramatic work
- A4 demonstrate responsibility when working with a group
- A6 demonstrate the ability to maintain focus within a drama structure
- A7 interact in role
- A8 differentiate between stereotypes and authentic characters
- A10 use images and emotions within cultural and historical contexts

### **VISUAL ARTS**

- B1 demonstrate awareness of the ethics of copying images
- B2 draft ideas using feelings, observation, memory, imagination
- B3 make 2-D and 3-D images to communicate ideas
- C3 demonstrate respect for the work of self and others
- C4 create images that express personal identity
- C5 create images from a variety of historical and cultural contexts
- C6 demonstrate the ability to collaborate to develop a group display
- C7 demonstrate a willingness to display images

### **Materials, Technologies and Processes**

- D1 use a variety of materials, tools, equipment and processes
- D2 understand safety and environmental considerations
- D3 use vocabulary describing materials, tools, equipment and processes
- D5 experiment with a variety of materials, tools, equipment, processes
- D6 use and maintain materials, tools, equipment and work space





## ***BACKGROUND INFORMATION***

Traditional Yukon First Nations social and political organization is based on two moieties that are commonly referred to as clans. Clan membership is matriarchal throughout the Yukon. The rule of marrying someone from the opposite clan (Crow must marry Wolf, Wolf must marry Crow) ensures that there are ties between clans and between people from distant places.

The Yukon moiety system followed many traditional laws to ensure peace and balance in everyday life. Many of these traditional laws continue to be emphasized today. Although there are similarities among the laws of most Yukon groups there are also distinctive differences. All traditional laws set out specific rights and responsibilities for individuals and their families. These are some examples of laws that had to be followed:

1. Wolf and Crow people had to marry people from the opposite clan. For example, if you were born a Crow person then you had to marry a Wolf person.
2. Clan members were not allowed to use another clan's crests, personal names, stories, songs, artwork or dances. For example, Crow people in each community own the right to use certain names and to tell certain stories. In order to use the name or to tell the story, a person first had to ask permission.
3. If someone wanted to hunt, fish, pick berries or gather medicine on another clan's traditional territory, he or she first had to seek permission. This was out of respect to the fact that another clan owned the rights to use that land. They had the responsibility for taking care of the land and all other people had to report to them before using it.
4. Members of the opposite clan would be asked to help in times of need. For example, Wolf people would ask Crow people to help at a funeral. They would be asked to dig the graves, build the fences, and dress and carry the body. The Wolf people would pay the Crow people for their help.
5. People from the opposite clan would be asked to witness and to be mediators during important events. For example, Crow people might ask a Wolf person to sit in on a clan meeting where the belongings of a deceased family member were being distributed. In this case, the Wolf person would help to make sure that people treated each other with respect.

The relationship between the Crow and Wolf clans is the basis of the potlatch tradition. The potlatch is a sacred ceremony throughout the Yukon that continues to be practised by many First Nations people. The word "potlatch" means "to give" in a dialect of the Chinook language. At a potlatch the host clan provides food and gifts for the guest clan while the guest clan members are witnesses to the event.

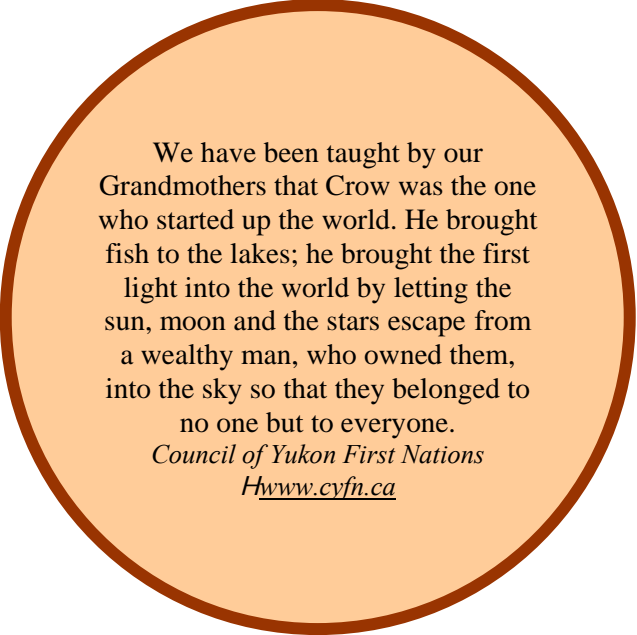
The Southern Tutchone word for potlatch is *nakwa'a*, which means "to give" or "a big party." A useful resource on the tradition is *Potlatch: The Southern Tutchone Way* by Mary Easterson, published by Kluane First Nation in 1992. An accompanying video was produced by Cracker Creek Productions in 1994.

A long time ago, potlatches marked many important events such as the exceptional luck hunting or trapping, or the recovery of a relative from a serious illness. They were also held to make retribution to an individual or clan. Potlatches often lasted for several days with

guests travelling long distances. Today, the most common potlatches are burial and memorial potlatches. The potlatch serves as a gathering function and is a system for the witnessing of the passing on of traditional names, property rights and the confirmation of status within the community.

The Inland Tlingit clan structure reflects many of the traditions of the coastal Tlingit with whom they have historic ties. There are six clans within the two moieties, Wolf (Gooch) and Crow (Yeitl). Two of the six clans are Wolf and four are Crow. Dakhł'awèdì (Killer whale) and Yenyèdí (Wolf) are both part of the Wolf moiety. Dèshìtàn (Beaver), Ganaxtedi (Raven), Kùkhittàn (Crow) and Ishkìtàn (Frog) are all part of the Crow moiety.

Each clan owns and carries a crest or emblem. This crest can be attached to their regalia such as a button blanket, dance tunic or vest. The crest is worn when people attend certain functions, such as potlatches, and it identifies their clan. It is against traditional law to wear a crest or emblem that is not your own. Wearing a crest that is not your own is so disrespectful that it is considered a mockery. Crests let people of other clans know who they are.



We have been taught by our  
Grandmothers that Crow was the one  
who started up the world. He brought  
fish to the lakes; he brought the first  
light into the world by letting the  
sun, moon and the stars escape from  
a wealthy man, who owned them,  
into the sky so that they belonged to  
no one but to everyone.

*Council of Yukon First Nations*

*[Hwww.cyfn.ca](http://www.cyfn.ca)*

# YUKON FIRST NATIONS CLANS

## GETTING STARTED

**B.C. Social Studies learning outcomes:** A1

**text:** *Yukon First Nations Clans*

**suggested timeframe:** one classroom period, ongoing activity

**blackline masters:** ““Reflection Journal”<sup>1</sup> and “Letter to Parents”

**materials:** sturdy box such as an old shoebox from winter boots.<sup>2</sup>

**lesson outline:**

1. Distribute textbooks to individual students or to pairs of students.
2. Allow five to ten minutes for students to examine their books.
3. Explain that the class is going to learn about the Yukon First Nations clan system. Allow time for students to make comments and ask questions.
4. Review or introduce the process for reflection journals and outline your expectations.
5. Distribute “Reflection Journal” pages and encourage the students to respond to their introduction to the study of the Yukon First Nations clan system. Some students will be able to write with little direction and others may need a lead in such as the following:  
*When we study Yukon First Nations Clans I think we will .....*  
*I am interested in learning more about Yukon First Nations clans because ...*  
*Things I Already Know About Yukon First Nations Clans*  
*Things I Would Like to Learn About Yukon First Nations Clans*  
*When I looked at our new text book I felt .....*  
*I would like to show this new book to my ..... because .....*  
Some students may elect to draw their response.
6. Explain your expectations for the folders or binders the students will be maintaining throughout their study of the Yukon First Nations clan system.
7. Distribute folders or binders and allow students time to print the title “Yukon First Nations Clans” and decorate them appropriately. Here are some ideas:
  - *names of clans in your community;*
  - *drawings of community clan symbols or crests;*
  - *drawing of an Elder;*
  - *drawing of their family; and*
  - *drawing of a community celebration.*
8. Send letter home to introduce this unit to each child’s family. The letter mentions the gallery project initiated in Yukon First Nations Languages.

### assessment

1. Self-assessment at the end of the “Reflection Journal” page
2. Write regular student feedback in the students’ “Reflection Journal” pages

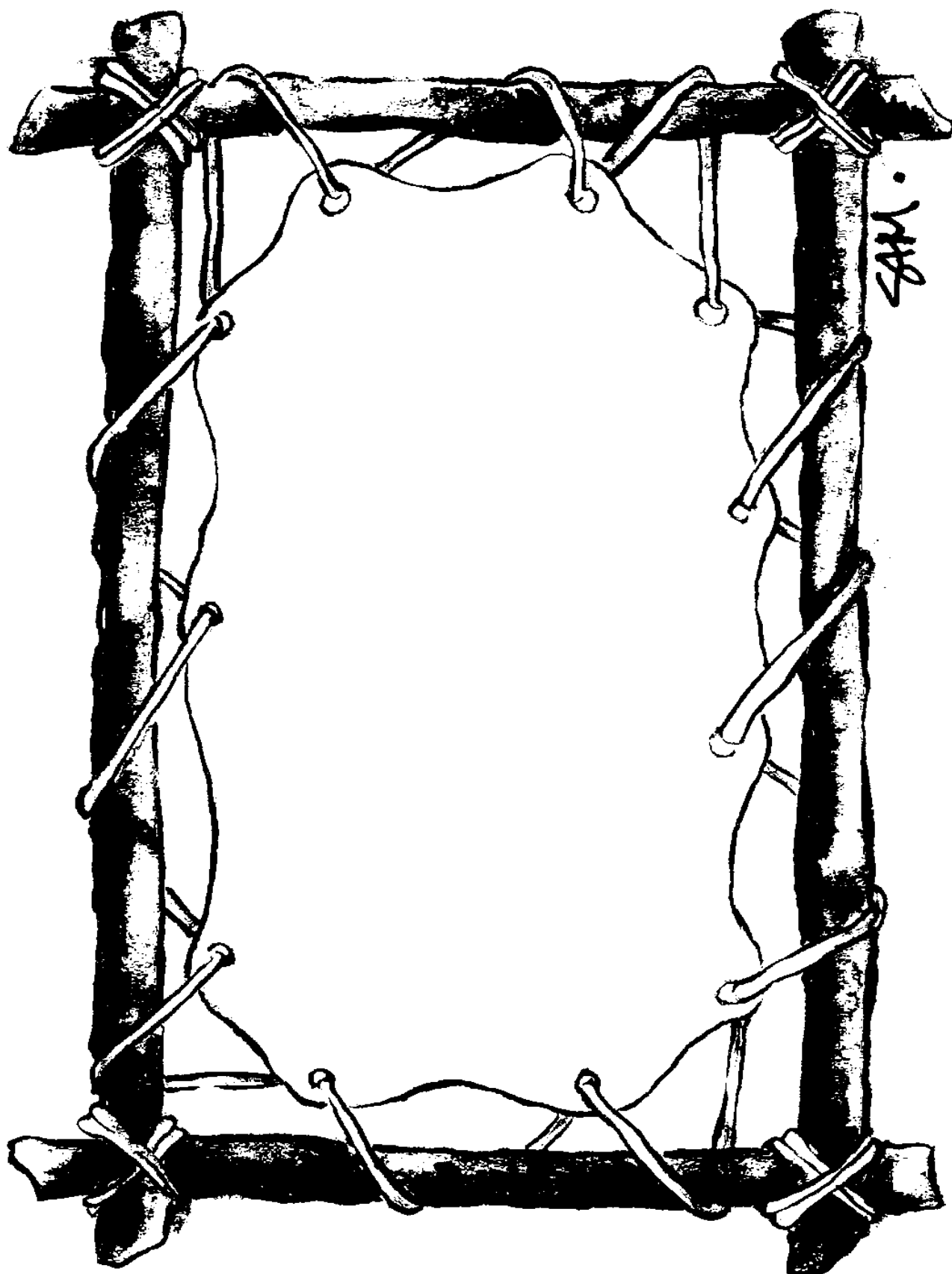
Introduction to the  
text, journals and  
portfolios

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1 Alternate “Reflection Journal” pages are included in the sections for Languages, Citizenship and Governance.

2 Alternate filing ideas are described in the sections for Languages, Citizenship and Governance.







# YUKON FIRST NATIONS 5

Date: .....

Dear Parents, grandparents and guardians,

Our class is about to begin the Social Studies unit, *Yukon First Nations Clans*. We are going to study about the clan system in our community and throughout the Yukon.

We have a classroom gallery of artifacts, special objects, photos or books related to our study of Yukon First Nations. If you have anything you would be willing to place in our classroom gallery, we promise to place your things in a safe location and take good care of them so that we can return everything in good condition.

We would also like to invite guests to share their knowledge with us. We are interested in listening to Elders from all cultural backgrounds. We would be very interested in learning about clans from other areas of Canada and other countries of the world. Please let us know if you can visit our classroom to share a story or some items we could look at. We would love it if you could teach us a song, a dance or a traditional skill.

Thank you for being part of our classroom community.



.....  
\_\_\_ I have some things for your classroom gallery. \_\_\_\_\_

\_\_\_ I can drive on a field trip. \_\_\_ seat belts, (\$\_\_\_\_\_ insurance)

\_\_\_ I would like to show the students some items but I do not want to leave them in the classroom gallery.

\_\_\_ I can tell a story from my heritage to the class.

\_\_\_ I could invite my \_\_\_\_\_ who can tell lots of traditional stories.

\_\_\_ I can teach the students how to \_\_\_\_\_.

\_\_\_ I could invite \_\_\_\_\_ who can teach the children how to \_\_\_\_\_.

\_\_\_ I can speak to the class about Yukon First Nation clans \_\_\_\_\_.

Child's name \_\_\_\_\_

Parent/grandparent/guardian \_\_\_\_\_

Phone or e-mail \_\_\_\_\_





# *YUKON FIRST NATIONS CLANS*

## *HOW DID I DO?*

An introduction to  
or a review of self-  
evaluation

**B.C. Social Studies learning outcomes:** A1, A4

**text:** *Yukon First Nations Clans*

**suggested timeframe:** one classroom period; an ongoing process

**blackline masters:** “How Did I Do?” and “Teacher Observation Sheet”

### **lesson outline:**

1. Write the term “self-evaluation” or “self-assessment” on the board. Work with your students to develop an understanding of the concept of self-evaluation. Emphasize its importance.  
**self-evaluation:** a way to think about the work they are completing. Self-evaluation can help students find out why they are doing well and what things they can do to improve their work.
2. Work with the students to brainstorm a list of words they could use to describe how they have worked on an activity.
3. Distribute a “How Did I Do?”<sup>3</sup> record to each student.
4. Each student selects words from the brainstormed list to write in the bubble at the top of the “How Did I Do?” record.
5. Demonstrate where to write “How Did I Do?” in the activity column.
6. Discuss what the students can do to complete this activity well, e.g. include every activity, follow the instructions, complete every activity, think about the words in the bubbles before writing one down, write about the activity right afterward.
7. Ask each student to write a few words under “How to Work Well” to describe what he or she will do to complete the activity.
8. Explain your ongoing expectations for the “How Did I Do?” records.

### **assessment**

1. Reflection Journals:  
Write a plan to use the “How Did I Do?” record to help you do your best work.  
Make a list: Words To Make Me Feel Good About Myself  
Make a list or draw pictures: Things that I do that are Super Fantastic.  
Make a list or draw pictures: Things I Can Do Better.  
Draw a picture of something you have worked very hard to do well.
2. Begin using the “Teacher Observation Sheet” for individual student observations. It includes a list of behavioural expectations and a list of B.C. Social Studies learning outcomes.
3. Begin making anecdotal comments on individual students.

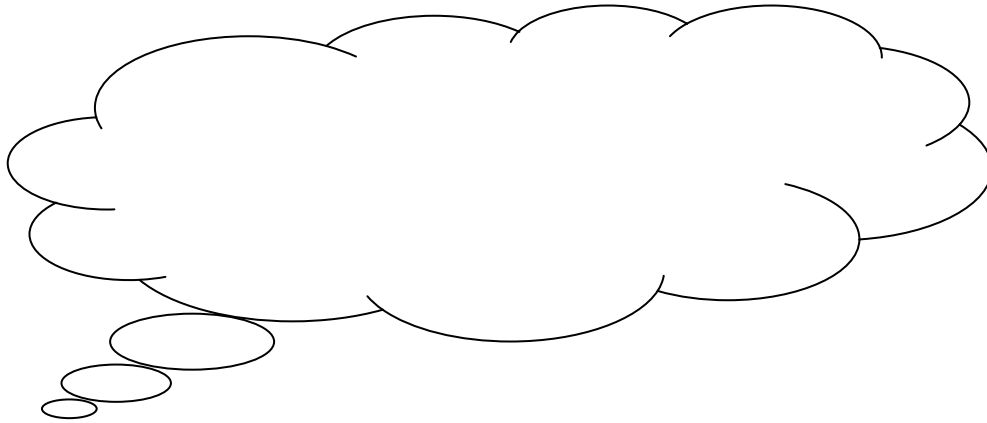
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<sup>3</sup> Alternate Self Evaluation Sheets are available for YFN Languages, YFN Citizenship and YFN Governance.



name\_\_\_\_\_

## HOW DID I DO?



Write the names of activities as the class works on them.  
Under "How to work well," work with your teacher to list what  
you can do to show you understand the activity.  
Write a word that tells how you worked on the activity.

activity	how to work well	my work



# YFN CLANS: TEACHER OBSERVATION SHEET

STUDENT

OBSERVATION DATES

<b>Legend</b> M meets program expectations							
C meets program expectations at a local level							
• program expectations not met							
Participates in program activities							
Observes/listens carefully to cultural teachers							
Follows protocol with Elders							
Recalls parts of Yukon First Nations oral history							
Acknowledges the skills and talents of others							
Actively listens to and watches for the concerns of others							
Expresses personal ideas or concerns to the group							
Identifies opportunities to learn about personal interests							
Demonstrates personal responsibility in cooperative activities							
Observes and identifies ways to be helpful							
Demonstrates respect for the land, water and animals							
Demonstrates respect for Yukon First Nations tradition							
A1 Applies critical thinking skills							
A2 uses maps and timelines							
A3 gathers information from various sources							
A4 creates a position on a topic							
A5 defends a position on a topic							
B1 describes key events in development of Yukon and Canada							
B2 assesses immigration to Canada							
B3 describes contributions of significant individuals to Canada							
C1 demonstrates knowledge of Confederation							
C2 describes Canadian governmental structure							
C3 identifies First Nations governance structure							
D1 analyzes community economic development							
D2 analyzes the development of transportation system in Canada							
E1 describes the major physical regions of Canada							
E2 describes the location of natural resources							
E3 explains the importance of sustainability							
E4 analyzes the environment effects of settlement							



# YUKON FIRST NATIONS CLANS

## CONFERENCING

A collaborative  
introduction to  
conferencing

**B.C. Social Studies learning outcomes:** A1, A4

**suggested timeframe:** one classroom period, an ongoing process

**blackline masters:** “Student’s Record of Conferences,”<sup>4</sup> “Rubric for Portfolios,”  
“Conference Sign-Up Sheet,” “Invitation to a Three-way Conference” and  
“Final Portfolio Assessment”

### lesson outline for an introductory conference:

1. Explain the reason for the conference (a meeting to share ideas).
2. Prepare the students to practise a peer conference about their portfolios. Form groups of two or three children.
3. Explain and distribute a “Student’s Record of Conferences” to each student.
4. Help the students begin their first entry. Instruct them to arrange their information in one of the shapes in a way that they understand and can explain to others. Initially they should write the date and the names of their conference group. They will complete the notes during the conference.
5. With input from the students, list the materials they need to bring to the conference: portfolio, “Reflection Journal” pages, “How Did I Do?” sheet and “Student’s Record of Conferences.”
6. Distribute and review the YFN Clans “Rubric for Portfolios.” Explain that the front page describes how they organize their portfolios and the back page has blank spaces for all the activities you will present. The students will work with you to fill in the blanks when you begin each activity so they understand how to do their best work.
7. Role-play a peer conference with a student, a classroom assistant or a volunteer. Use the rubric to discuss a portfolio. Ensure that your conference includes all the pages you expect the students to bring to their peer conference.
8. Allocate time for the students to practise a peer conference.
9. Circulate among the groups.
10. When all the students have completed their peer conferences, hold a short discussion and answer any questions that the students may have.
11. Explain how you want your students to continue hold conferences. Describe the types of conferences you are planning for your students:
  - a. *individual conferences at varying times:* students arrange a peer conference or a teacher conference at suitable times throughout the week.
  - b. *a class conference day:* All the students have a conference on a day when a helper is available (e.g. Language and Culture Teacher, LA, EA, principal, volunteer)
  - c. *buddy conference:* If your class has a buddy system with another class, use one of your meeting periods for your students to share their portfolios with their buddies
  - d. *part of a three-way conference:* If your school holds three-way conferences this may be a suitable activity for that day. You could instead implement a three-way conference for your class if enough parents and caregivers are available during the school day. A blackline master, “Invitation to a Three-way Conference,” is included with this activity description.

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<sup>4</sup> Alternate records of conferences are available for YFN Languages, Citizenship and Governance.

d. *student teacher assessment conferences*: These are summative conferences held between the student and the teacher. See the activity, “Check What You Have Learned.”

### **Suggested procedure for assessment conferences**

1. At least one week before you begin the assessment conferences, post a “Conference Sign-Up Sheet.” Students will sign up when their portfolio is ready for assessment. Depending on how you organize this conferencing you may want the students to suggest a date when they will be ready
2. Determine how many activities the students should select from their portfolio to share during the assessment conference. Explain that the students don’t need to share every activity, just the ones that best show their understanding of Yukon First Nations Clans.
3. Review the assessment criteria listed on top of the blackline master, “Final Portfolio Assessment.” You may want to work with your students to develop assessment criteria specific to your class.
4. Allow time for the students to select, list and score the activities they will share. They will write this score in the first column (“me”) of the blackline master “Final Portfolio Assessment.”
5. Help the students arrange for their portfolio assessment conferences with a peer. They need to bring all the work they have completed for the activities they plan to discuss. Remind them to bring their Reflection Journals as well.
6. Each student must explain the work he or she has completed for each activity to demonstrate an understanding of Yukon First Nations clans.
7. The students will negotiate a score with their partners and list this under “partner” on their “Final Portfolio Assessment.”
8. Meet with each student to review his or her portfolio after he or she has completed the “me” and the “partner” column on the “Final Portfolio Assessment.”
9. Negotiate a final score for each student. Write this in the third column on the “Final Portfolio Assessment” blackline master.

### **Assessment**

1. Completed “Final Portfolio Assessment” sheet
2. Ongoing assessment procedures: Teacher Observation Sheet, anecdotal comments
3. Reflection Journals: Write comments about or illustrate the conferencing process.  
Possible questions could be: What you have learned? How well did the conference go?



name \_\_\_\_\_

## Student's Record of Conferences

Use one bubble for each conference. Write the date under the bubble. Inside the bubble write the names of the people at your conference and a short note about the conference.

The form contains five empty speech bubbles of different shapes and sizes, arranged in a scattered pattern. Each bubble is outlined in black and has a small tail pointing to the right, indicating where to write the date. The bubbles are intended for students to record the names of people at their conferences and a short note about the conference.



name \_\_\_\_\_

## **YUKON FIRST NATIONS CLANS: RUBRIC for PORTFOLIOS**

<b>BEST WORK</b>	<b>GOOD WORK</b>	<b>NEEDS MORE WORK</b>
<b>PORTFOLIO COVER</b>		
The title is centred and clearly presented.	The cover includes the title.	There is no title on the cover.
The portfolio cover has well organized illustrations and labels..	The portfolio cover is decorated with some illustrations and labels	The portfolio cover is missing a label and/or illustrations.
The cover illustrations tell about Yukon First Nations clans.	Most of the cover illustrations tell about Yukon First Nations clans	The illustrations on the portfolio cover do not tell about Yukon First Nations clans.
<b>CONFERENCE RECORD</b>		
All dates, names and detailed notes are on the "Student's Record of Conferences."	The "Student's Record of Conferences" includes most dates, names and some notes.	Many of the names, dates and notes are missing on the "Student's Record of Conferences."
<b>HOW DID I DO? RECORD</b>		
The "How Did I Do?" record includes all activity titles, dates and a detailed plan for best work.	The "How Did I Do?" record includes all activity titles, dates and a short work plan.	The "How Did I Do?" record is missing several activity titles, dates and has no work plan.
<b>PORTFOLIO CONTENTS</b>		
All activities and worksheets are carefully completed with lots of information.	Most activities and worksheets are completed and have some information.	Very few activities and worksheets are completed.
All the activities are easy to locate.	It is fairly easy to locate the activities and worksheets.	The worksheets and activities are difficult to locate.
All of the artwork is carefully completed.	Most of the artwork is completed.	Much of the artwork is missing or unfinished.
All of the written work is accurate and easy to read.	Most of the written work is accurate and easy to read.	There is very little written work. The written work is inaccurate.

**COMMENTS**

## YUKON FIRST NATION CLANS: RUBRIC for PORTFOLIOS

BEST WORK	GOOD WORK	NEEDS MORE WORK
ACTIVITIES		
Crow Cycle		
Wolf or Crow?		
Grandpa's Potlatch		
Potlatch Video		
Clan Crests		
First Nations Art		
The Button Blanket		
Drawing Crests		

# CONFERENCE SIGN-UP SHEET

[illegible]



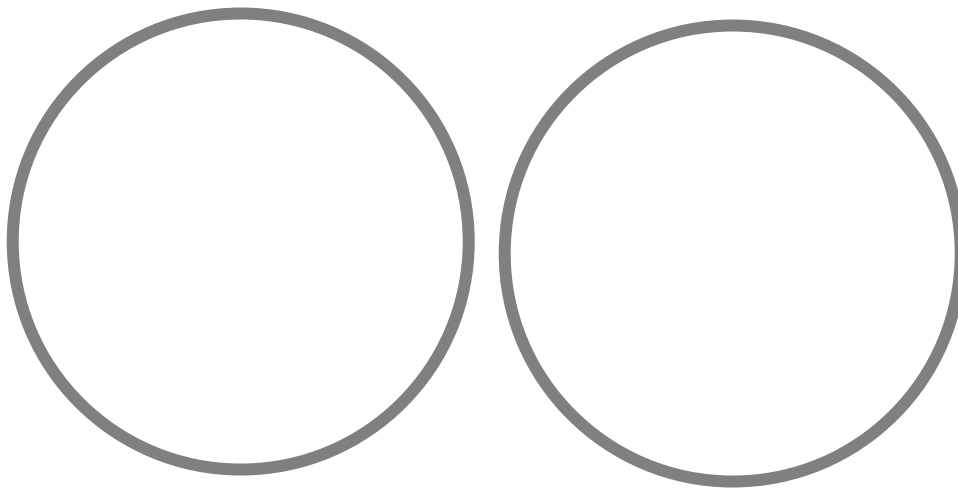
# INVITATION to a THREE-WAY CONFERENCE

**when:** \_\_\_\_\_

**where:** \_\_\_\_\_

Dear \_\_\_\_\_

Our class has been working very hard to study Yukon First Nations clans. I want to show you my work. Please come to my class to meet with my teacher and me. I am going to run the meeting. These are some of the things I want to show you.



From \_\_\_\_\_

Date \_\_\_\_\_

YFN CLANS: *Invitation to a Three-way Conference*





name \_\_\_\_\_ date \_\_\_\_\_

## FINAL PORTFOLIO ASSESSMENT

1. Choose and list three to five activities that have helped you learn about Yukon First Nations clans.
2. Use the portfolio rubric to score your work.
3. Meet with a partner to discuss what you did to show you understand each activity. Bring the work you did for each activity.
4. Ask your partner to fill in a score.
5. Meet with your teacher to discuss what you did to show you understand each activity.
6. Negotiate a final score with your teacher.
7. Write a comment about your work.

### scores

- 1 doesn't understand some parts of the activity
- 2. understands most of the activity
- 3. understands the activity very clearly

activity	me	partner	teacher

Comments

# *YUKON FIRST NATIONS CLANS*

## *YUKON FIRST NATIONS CLANS*

Introduces  
Planning-to-Learn  
evaluation review

**B.C. Social Studies learning outcomes:** A1, A3, A4, B2, B3, E1

**text:** *Yukon First Nations Clans*, page 2, *You Will Learn About*

**suggested timeframe:** This is an ongoing activity that can be part of each lesson or used as homework.

**blackline masters:** “Planning-to-Learn Checklist” and “How Did I Do?”

**materials:** photos or drawings of clan houses

**lesson outline:**

1. Introduce the term “clan” to your students. You may want to begin the discussion by showing photos of clan houses or clan regalia to your students. If possible, bring examples of clan regalia to the class. Alaska Stock Images ([www.alaskastock.com](http://www.alaskastock.com)) has an excellent gallery of clan houses that can be viewed but not copied.
2. Students who know their clan names may offer to share this information with the class. It may possible that some students of Scottish, Chinese or Irish ancestry may know their clans.
3. Discuss the study topics listed under “You Will Learn About” on page 2 of the textbook.
4. Read over the worksheet “Planning-to-Learn Checklist” with your students.
5. Direct the students to complete their worksheet either in class or as homework..

**assessment:**

1. Review the evaluation worksheet, “How Did I Do?” while working with the students to complete an entry for this activity. Emphasize the importance of self-evaluation.
2. Review the words the students could use to describe how they worked during each activity.
3. Review your plan for maintaining this evaluation record throughout their study of Yukon First Nations Clans.
4. Review the “Planning-to-Learn Checklist.”
5. Ongoing assessment procedures: Teacher Observation Sheet, anecdotal notes.
6. Reflection Journals: The students may write about or draw about their expectations for their study of Yukon First Nations clans.



name\_\_\_\_\_ date\_\_\_\_\_

## PLANNING-TO-LEARN CHECKLIST

### Yukon First Nations Clans

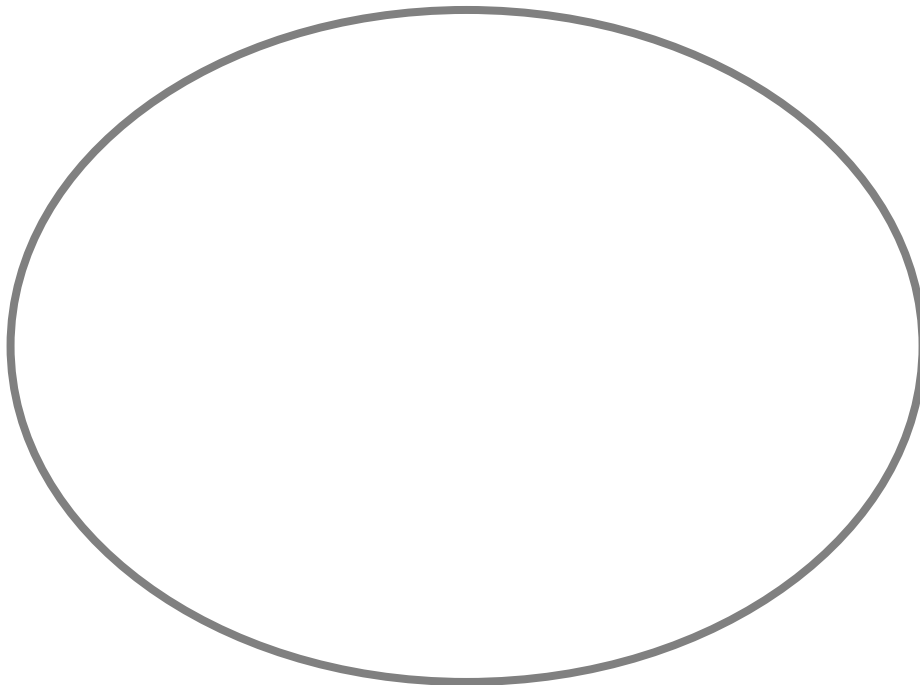
#### TOPICS

Check the topics you know something about.

Double-check the topics you are very interested in.

- ☐ Yukon First Nations clans
- ☐ matrilineal lineages
- ☐ the Crow Clan and the Wolf Clan
- ☐ clan responsibilities
- ☐ the Inland Tlingit clan system
- ☐ clan crests
- ☐ clan houses

Draw a picture of a wolf and a crow.





# YUKON FIRST NATIONS CLANS

## ELDERS

*Note: Elders are the teachers of Yukon First Nations tradition. We all have great respect for their oral tradition. Whenever possible find ways to bring Elders into your classroom. Discussions about clans and clan crests are sacred and can be sensitive in some situations. It is important to be aware of the sensitivities in your community.*

**B.C. Social Studies learning outcomes:** A1, B3

**text:** *Yukon First Nations Clans*, page 1

**suggested timeframe:** one classroom period, homework

**blackline masters:** “Kathleen Jones,” “James Miller,” “Mary Jacquot” and “Sam Johnson, Sr.”

**materials:** dancing regalia, articles with clan crests or photos of regalia and clan crests

**listening suggestions:**

1. Arrange for an Elder or community member to explain the moieties (clans) in your community. If possible get people who are from both the Crow Clan and the Wolf Clan. In some communities they will need to speak about Clan Crests as well.
2. Arrange for your students to meet with a community Elder who knows creation stories from the Crow cycle. Found out if anyone knows a story that explains the origin of the wolf and crow clans.
3. Students with clan affiliations may be able to talk to their family members about their clan and clan crests. Other students may be able to find an Elder or knowledgeable community member to speak with. Those students could ask questions such as:  
*What clan do you belong to?*  
*Do you have any special regalia that you wear?*  
*What does it mean to be part of a clan?*  
*What are your responsibilities as a clan member?*
4. Invite a dancer to show his or her regalia to your students.
5. Invite an Elder to show a button blanket to your students.
6. If you have any students of Celtic or Chinese origin, they may have family members who would be able to explain their clan traditions.
7. Prepare your students for a visit from a storyteller or community resource person.  
*Discuss community protocol regarding storytelling.*  
*Discuss behaviour when listening to visitors*
8. Arrange for an appropriate venue to receive your class visitor.
9. Arrange for an honorarium for the Elder or resource person you invite.
10. Ensure that there is a helper to bring an Elder.

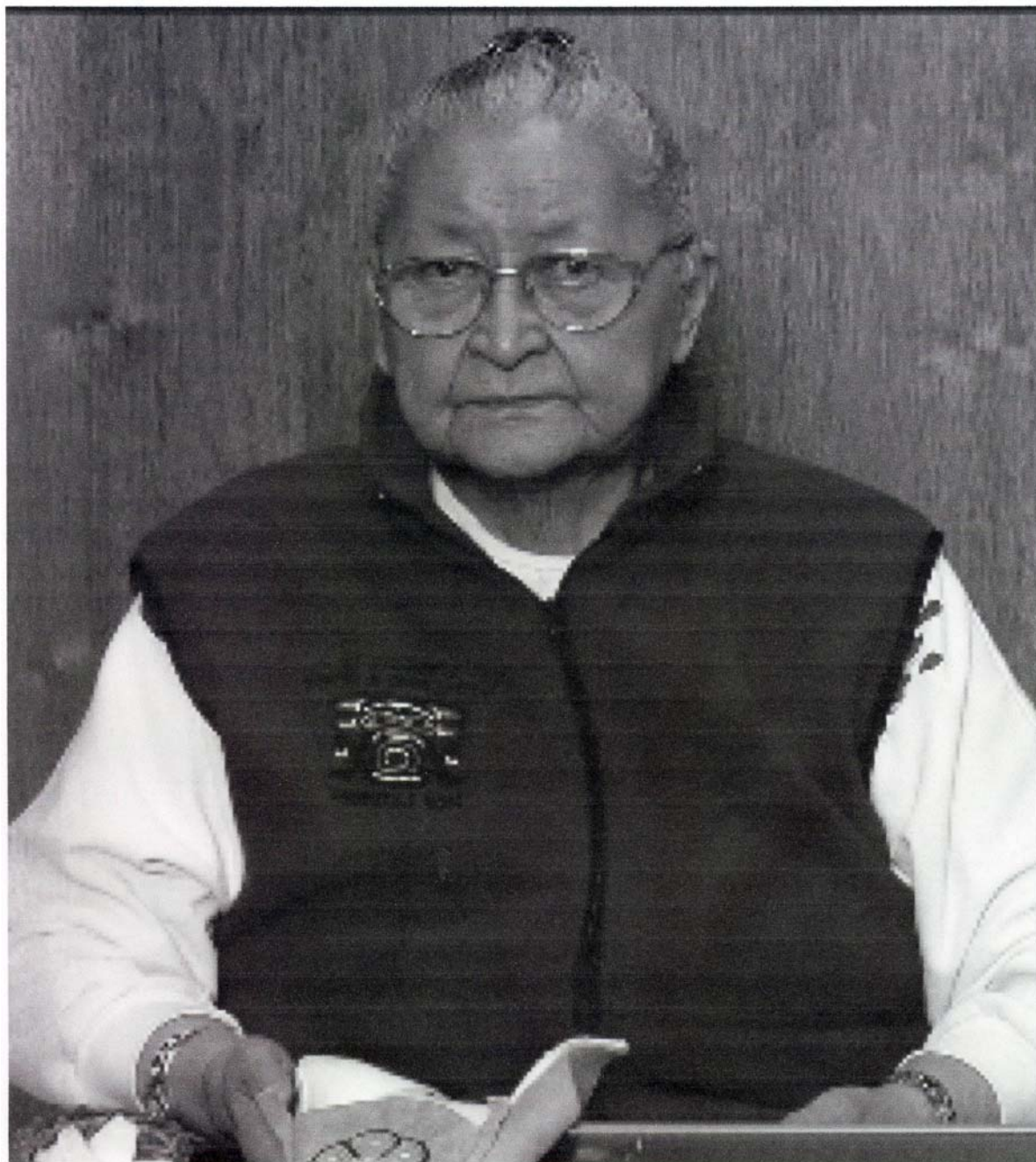
**assessment:**

1. Reflection Journals: Following a visit from an Elder or knowledgeable community member, the students can describe the event in their Reflection Journals. They may choose to draw pictures of the event rather than write a reflection.
2. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes.

Suggestions for  
working with  
Elders





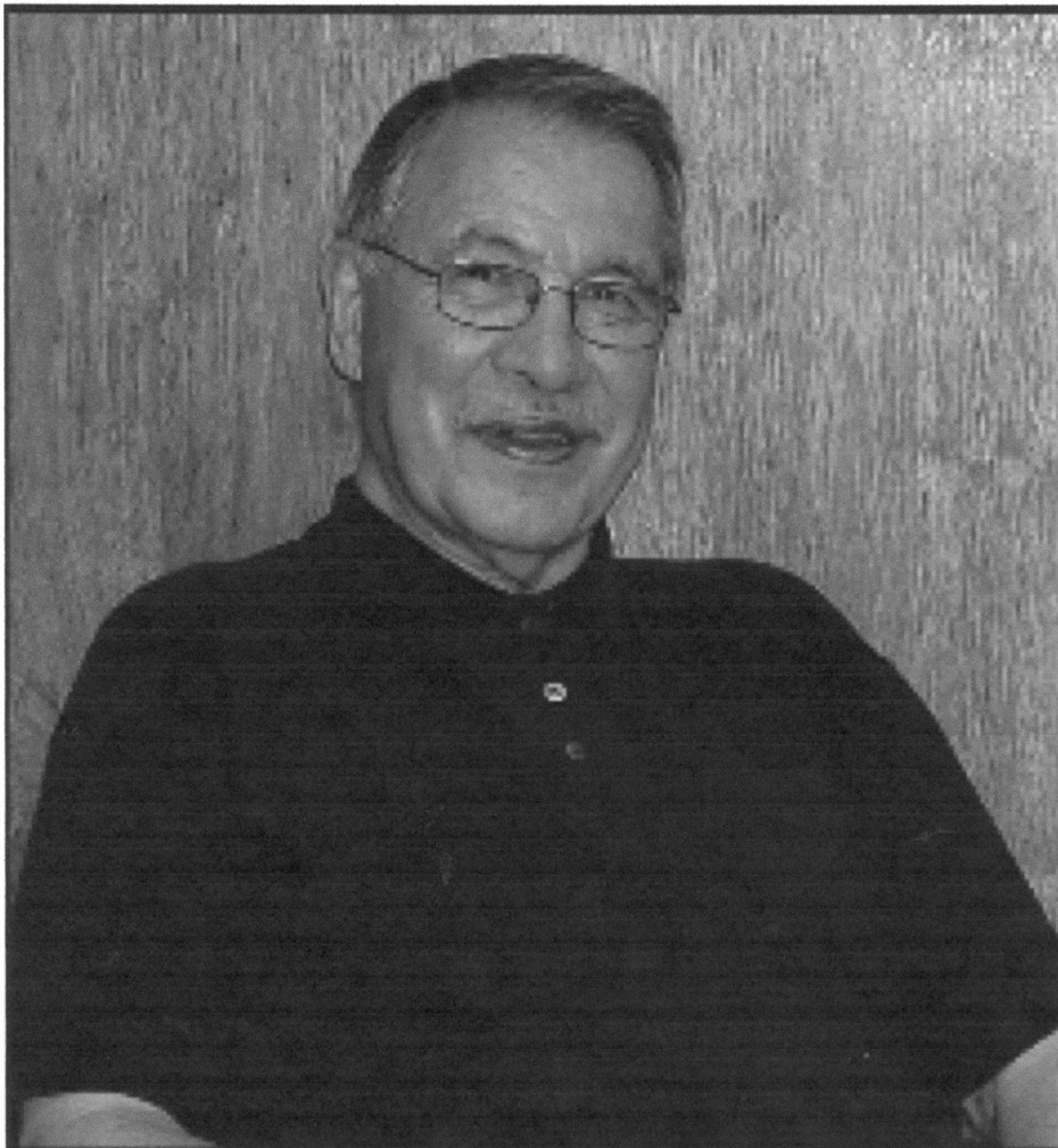


**KATHLEEN JONES**

Elder

Ta'an Kwäch'än Council





**JAMES MILLER**

Elder

Ta'an Kwäch'än Council





**MARY JACQUOT**

Elder

Kluane First Nation





**SAM JOHNSON, SR.**

Elder

Kluane First Nation





## *YUKON FIRST NATIONS CLANS*

### ***CROW CYCLE: A TAGISH STORY***

*Note: This story was published in 1979 in My Stories Are My Wealth by the Council for Yukon Indians*

**B.C. Social Studies learning outcomes:** A1, A2, B3

**text:** Yukon First Nations Clans, page 3 and 4

**suggested timeframe:** one classroom period, Language Arts, Fine Arts

**blackline master:** “Crow Cycle”

**materials:** puppet-making materials

**lesson outline:**

1. Try to find a local storyteller who has a story explaining the creation of clans. Otherwise, retell the Crow Cycle story by Angela Sidney.
2. Explain to your students that Angela Sidney was a well-respected Yukon storyteller.
3. Locate Tagish and the traditional territory of the Tagish people on a map.
4. Explain the meaning of Crow as a clan name as opposed to the name of a bird.
5. Explain that many different Crow stories are told throughout the Yukon to tell how the world came to be the way it is today. Mention that Crow liked to play tricks on people to help them learn important lessons.
6. Assist the students prepare a puppet play to retell the story they heard.
  - a. work with the students to select and list those sections of the story they want to use to develop a puppet play.
  - b. Divide the class into groups to prepare a puppet play. The class may decide to divide into four groups with each group presenting one section of the story.
  - c. Demonstrate methods of making puppets. Simple puppets can be drawn on paper and pasted on rulers or Popsicle sticks and held up behind an overturned desk. More elaborate puppets could be made as art projects and used for presentations to another class, a group of parents or a school assembly.
  - d. Brainstorm the puppets the students can make: e.g., girl, father, mother, slave, baby, child, Crow, fox, wolverine, mink, rabbit, sea lion, sea lion’s child, Crow man, Crow woman, Wolf man, Wolf woman.
  - e. Brainstorm the props to make: e.g., water, sun, pine needle, moon, stars, daylight, river, fish, daylight, box, bush, island, ocean, log, sand, world, poplar bark
  - f. Prepare puppets and a puppet stage.
  - g. Rehearse the play.
  - h. Present the play.
7. Extension Activity: Compare the story your students experienced with “The Woman Who Fell From the Sky” in *Beginnings* to Angela Sidney’s *Crow Cycle*.

**assessment:**

1. Reflection Journals: Use journals as part of the planning process. After the play is performed, the students can write a summary or draw a picture.
2. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes

A puppet-making activity based on a Crow story



# Crow Cycle

Angela Sidney, Tagish

## Birth of Crow

*Julie Cruikshank recorded this story in 1979 in the book My Stories Are My Wealth.*

One time there is a girl whose daddy is a very high man. They kept her in her bedroom all the time. Men try to marry her all the time but they say no, she's too good.

Crow wanted to be born. Wants to make the world. So he made himself into a pine needle. A slave always brings water to that girl. One time he brings water with pine needle in it. She turns it down. Makes him get fresh water. He brings it again. Again pine needle there. Four times he brings water and each time it's there. Finally, she gives up. She spits that pine needle out and drank the water. But it blew in her mouth and she swallowed it. Soon she's pregnant.

Her mother and daddy are mad. Her mother asks her, "Who's that father?"

"No, I never know a man," she says.

That baby starts to grow fast. That girl's father had the sun, moon, stars, daylight, hanging in his house. He's the only one has them. The world was all dark, all the time. The child begged for them to play with.

Finally the father gives his grandchild sun to play with. He rolls it around. He plays with it, laughs, has lots of fun. Then he rolls it to the door and out it goes. "Oh!" he cries. He just pretends. He cries because that sun is lost.

"Give me moon to play with." They say no at first. Like now if baby asks for sun, moon, you say, "That's your grandfather's fire." Finally they give it to him.

One by one they give him sun, moon, stars, daylight. He loses them all.

"Where does she get that child from? He loses everything," her father says.

## Crow Brings Light to the World

Then Crow disappears. Has those things with him in a box.

He walks around. Comes to river. Lots of animals are there - fox, wolf, wolverine, mink, rabbit. Everybody's fishing. That time animals all talk like people talk now. The world is dark.

"Give me fish," Crow says.  
No one pay any attention.  
"Give me fish or I bring daylight."

They laugh at him.

He's holding a box - starts to open it and lets one ray out. Then they pay attention. He opens box a bit more. They're scared. Finally he broke that daylight box and throws it out. Those animals scatter, hide in bush and turn into animals like now. Then the sun, moon, stars, daylight come out.

"Go to the skies," Crow says. "Now no one man owns it," he says.  
"It will be for everyone."

He's right, what he says, that Crow.

### **Crow Makes the Earth**

After Crow made the world he sees that sea lion owned the only island in the world. The rest was water. He's the only one with land. The whole place was ocean.

Crow rests on a piece of log. He's tired. He sees sea lion with that little island just for himself. He wants land too.

So he stole sea lion's kid. "Give back that kid," said the sea lion.

"Give me beach — some sand," says Crow. So sea lion gave him sand. You know how sand in water floats? Crow threw that sand around the ocean.

"Be world," he tells it. And it became the world.

### **Crow Makes People**

After that he walks around, flies around all alone. He's tired. He's lonely. He needs people. He took poplar tree bark. You know how it's thick? He carved it. Then he breathed into it.

"Live," he said. And he made person. He made Crow and Wolf too. At first they can't talk to each other. Crow man and woman are shy with each other — look away. Wolf people same way. "This is no good," he said. So he changed that. He made Crow man sit with Wolf woman and he made Wolf man sit with Crow woman. So Crow must marry Wolf and Wolf must marry Crow.

That's how the world began.

# YUKON FIRST NATIONS CLANS

## WOLF OR CROW?

*Note: This activity asks students to complete a family tree using Wolf and Crow to demonstrate a matrilineal system. As the structure of family trees can be a sensitive topic, check with your team to ensure the activity you plan is acceptable.*

**B.C. Social Studies learning outcomes:** A1, A3, B2

**text:** *Yukon First Nations Clans*, page 3 to 5

**suggested timeframe:** one classroom period, homework, Language Arts

**blackline masters:** “Matrilineal Clans” and “Jacob’s Family”

**lesson outline:**

1. Review pages 3 to 5 in the text.
2. Introduce the activity through an explanation of the Yukon clan system.
3. Refer to the diagrams on pages 3 and 4.
4. Construct a family tree demonstrating a matrilineal lineage. Use Wolf-Crow symbols for family members: maternal, paternal parents or use anthropological shapes ( $\Delta$ , O). Use the blackline master “Matrilineal Clans” or ask the students to draw individual diagrams..
  - a. Invite a community member who is comfortable in a teaching situation to explain her family relationships to the class. After the presentation the students can work with you or in cooperative groups to diagram that person’s family.
  - b. Plan for a shared class activity if you have one student who knows his or her family structure. You and the class could work with the student to map his or her family structure. Perhaps a member of his or her family would be able to help your class.
  - c. If you have enough students who know understand their family’s clan system, form cooperative groups to diagram their family structure. Family members may be able to help.
  - d. If no one is available to explain a family structure, use the story about Jacob’s family on the blackline master, “Jacob’s Family.”

**assessment:**

1. completion of “Matrilineal Clans” diagram
2. Reflection Journals:  
Write or draw about the responsibilities of clan members.  
Write or draw about a potlatch.  
Students with clan affiliations could list people in their clan. Otherwise they could list people in Jacob’s clan.  
List the Tlingit clans and draw symbols for each clan.
3. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes

Family-tree graph  
to demonstrate  
matrilineal clans

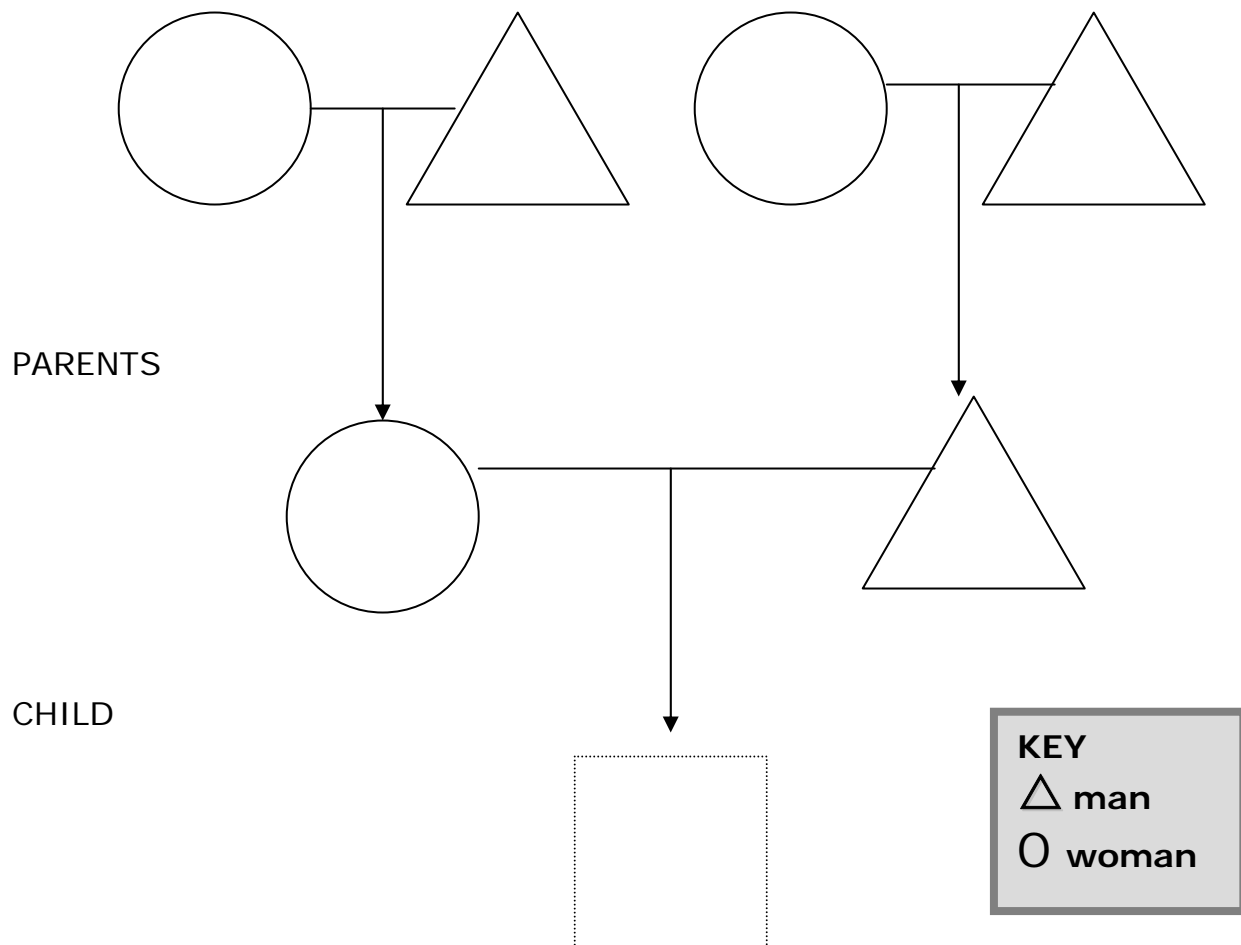


name \_\_\_\_\_ date \_\_\_\_\_

## MATRILINEAL CLANS

Make this diagram about your clan family or read the story about Jacob and make the diagram about his clan.

GRANDPARENTS



1. Write the names of your grandparents in the top row. Draw a Crow or a Wolf in their box to show which clan they belong to.
2. Write the names of your parents in the middle row. Draw a Crow or a Wolf in their box to show which clan they belong to.
3. Write your name in the row for Child.
4. Draw a shape to show if you are a male or a female.
5. Are you a Crow or a Wolf?





# JACOB'S FAMILY

Jacob lives in a small village in the Yukon. All his relatives live nearby. He likes to live near all his family. There are always lots of family gatherings to go to. Sometimes there are potlatches as well. He knows that the Crow clan prepares a potlatch for the Wolf clan if someone from the Wolf clan passes on. And he knows that the Wolf clan prepares potlatches for the Crow clan. He also knows that each clan has a crest.

Two of Jacob's grandparents lived next door to his family. Jacob likes to help them after school. Their names are Peter and Elizabeth. Jacob always chops their wood and brings it into the house.

One day when Jacob had finished bringing all the wood inside, his Grandmother said, "Come here and eat some of my moose stew and bannock. Then I will tell you a story about the Wolf clan. My mother Annie told me this story because she belongs to the Wolf clan. Your mother Lily loved to listen to these stories and I think you will too." Your big sister Emily tells them to her baby girl, Rachel and her big boy, Danny.

One day his grandfather wasn't home when Jacob came to chop wood. Peter was helping his brothers prepare a potlatch for an Elder who had just passed away. All the people from the Crow clan were helping.

Jacob has two other grandparents who live in a cabin away from town. His grandfather William loves to hunt and trap. Whenever William shoots a moose, Jacob's grandmother, Sarah tans the hide and makes beautiful moccasins. She always beads a special crow pattern on her moccasins because she belongs to the Crow clan.

Does Jacob belong the Wolf clan or the Crow clan?



# YUKON FIRST NATIONS CLANS

## GRANDPA'S POTLATCH

A cooperative  
listening activity

**B.C. Social Studies learning outcomes:** A1, A3, A4, C3

**text:** *Yukon First Nations Clans*, page 4

**suggested timeframe:** one classroom period, Language Arts

**blackline master:** “Grandpa’s Potlatch” and “Participation Pie”

**materials:** “Grandpa’s Potlatch,” pages 33 to 42 in *Potlatch: the Southern Tutchone Way* (see Print References in the introductory section; available through the Resources Branch)

**lesson outline:**

1. Discuss potlatches your students have been to. Refer to page 4 in the text.
2. Read Alyce Carlick’s story, “Grandpa’s Potlatch.” If your class has a number of strong readers this activity could be a cooperative group activity. Otherwise, read the story to your class.
3. Have students work as a class or in cooperative groups to list what they have learned from the story about potlatches. Some leading questions could be:  
What did you learn about potlatches that are held today?  
What has changed from potlatches that were held a long time ago?  
What remains the same?
4. Explain how to complete the blackline master, “Grandpa’s Potlatch.”  
Write “Potlatch” in the centre square.  
Use words or small drawings in each circle to tell something about potlatches. This information can be from the text, the story or personal experience.
5. If this work was done in a cooperative group, meet with the whole class to hear from a reporter from each group.
6. If this work was done individually ask the students to share their work with a buddy.
7. Complete a “Participation Pie.”

**assessment:**

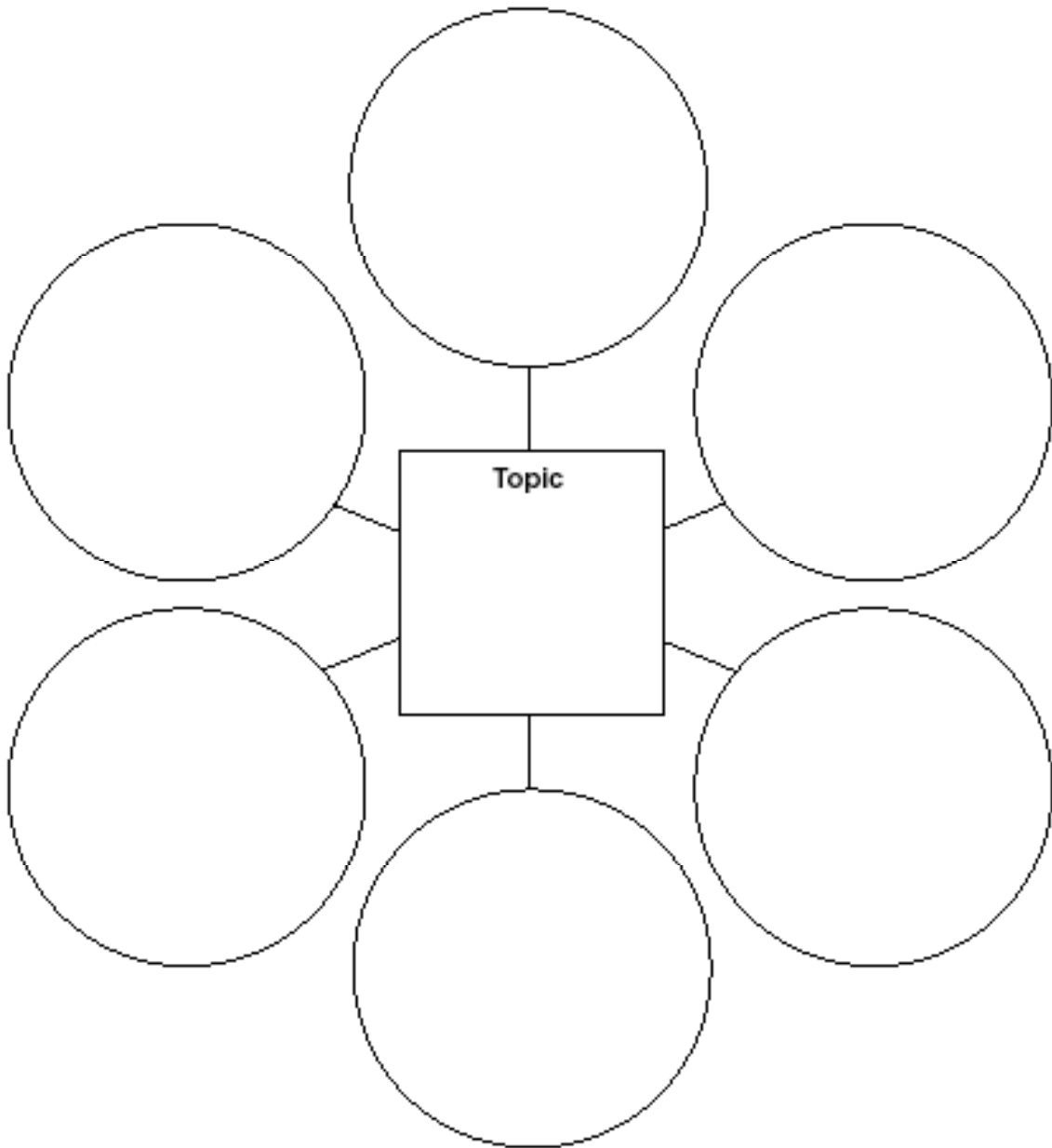
1. Completed blackline master, “Grandpa’s Potlatch”
2. “Participation Pie” worksheet
3. Reflection Journals:  
Write about a potlatch you have been to  
Think about the people in “Grandpa’s Potlatch.” Choose one person and write what that person may have written in her diary after the potlatch
4. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes



name\_\_\_\_\_ date\_\_\_\_\_

# GRANDPA'S POTLATCH

Alyce Carlick





name\_\_\_\_\_ date\_\_\_\_\_

## PARTICIPATION PIE

Write the names of the people who are in your group.

Encourager \_\_\_\_\_

Timer \_\_\_\_\_

Reader \_\_\_\_\_

Recorder \_\_\_\_\_

Reporter \_\_\_\_\_

Other \_\_\_\_\_

### PARTICIPATION PIE

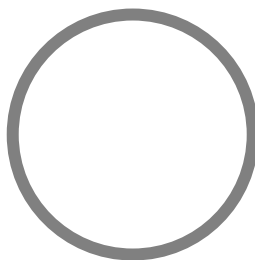
Fill in pieces of pie to show how well you participated today.  
Each piece can be up to  $\frac{1}{4}$  of the pie. Write a label on each piece.

Listening

Speaking

Understanding

Helping



What was the best thing you did today?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What can you do better next time?

\_\_\_\_\_





# YUKON FIRST NATIONS CLANS

## POTLATCH VIDEO

**B.C. Social Studies learning outcomes:** A1, A3, B1, C3

**text:** *Yukon First Nations Clans*, page 4 to 6

**suggested timeframe:** one classroom period

**blackline master:** “Video Viewing Guide”

**materials:**

Videos about potlatch: The following videos are available from Yukon Education Resource Services in Whitehorse. Each has strong links to the *Yukon First Nations 5* topics.

VT 4678: *The Potlatch*, Kelowna, B.C., Filmwest, 1999 (28 min.) This program traces the roots of potlatch and the ceremonial tradition of giving. Although potlatches were banned by government and denounced by the church, this Tlingit tradition has evolved to become one of the fundamental cultural rituals for many First Nations.

VT 3615: *Potlatch, the Southern Tutchone Way*, Council for Yukon Indians, 1994, 1992. (36 min.) Potlatches serve a very important function in many Yukon First Nations societies. We find out from the Southern Tutchone how they view the role and function of potlatch.

VT 4996: *Celebration of Honour: the Tlingit Potlatch*, Northern Native Broadcasting, Yukon. (26 min.) Examines the history of the potlatch from before the first contact with Europeans to the days when it was outlawed and finally to the celebration of honour in today's world.

**lesson outline:**

1. Preview the videos to see they meet the viewing objectives for your class.
2. Review pages 4 to 6 in the text with your students.
3. Distribute the “Video Viewing Guide” to the class and explain the viewing objectives for the video they are about to experience.
4. Before showing the video assign section one (Before the Video).
5. Present the video. Your class should think about section two (Viewing the Video) while watching the video.
6. After the class has watched the video, review the viewing objectives that were established before the experience.
7. Assign section three (After the Video).
8. Assign section four (Evaluation).

**assessment:**

1. Completed blackline master, “Video Viewing Guide”
2. Reflection Journals:  
List or draw some of things you learned about potlatches in the video  
Draw some of the regalia you saw in the video  
Explain why potlatches are important  
Imagine going to a potlatch long ago
3. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes.

A structured  
viewing activity  
about potlatches



name\_\_\_\_\_ date\_\_\_\_\_

## **VIDEO VIEWING GUIDE**

**VIDEO TITLE:**\_\_\_\_\_

### **BEFORE THE VIDEO**

1. What do you think the video will teach you about Yukon First Nations clans?
2. What do you think the video will teach you about Yukon First Nations potlatches?
3. Write a question you want to find the answer to.

### **VIEWING THE VIDEO**

4. Write down two things the video tells about clans.
5. Write down two things the video tells about potlatches.

### **AFTER THE VIDEO**

6. Did you find an answer to the question you wrote before viewing the video?
7. What was the most interesting thing you learned from the video?
8. Would you like to show this video to your family? Why?

### **4. EVALUATION**

- |  |           |
|--|-----------|
| I watched the video carefully.                   | 1 2 3 4 5 |
| The video helped me learn about the clan system. | 1 2 3 4 5 |
| The video helped me learn about potlatches.      | 1 2 3 4 5 |
| The video was interesting.                       | 1 2 3 4 5 |



# *YUKON FIRST NATIONS CLANS*

## *DECLARATION OF THE TESLIN TLINGIT*

### *HA KUS TEYEA*

**B.C. Social Studies learning outcomes:** A1, A2, A3, B1, C3

**text:** *Yukon First Nations Clans*, page 6

**suggested timeframe:** one classroom period, Language Arts, Fine Arts

**blackline master:** “Ha Kus Teyea”

**materials:** complete copy of Ha Kus Teyea

**lesson outline:**

1. Use a classroom map to locate the traditional territory of the Teslin Inland Tlingit. Locate the traditional territory of the Carcross area Tlingit as well.
2. Using the map explain where the Alaskan Tlingit live. Explain that the Teslin Tlingit language and the Carcross Tlingit language are part of the Tlingit language family and are distinct from Athapaskan languages. Many Tlingit traditions are similar to Athapaskan traditions but some are different. For example, their clan system is different as are their regalia, songs and dances.
3. List the names of the five Teslin Tlingit clans. If there is a Tlingit speaker in your school or community ask him or her to help you pronounce the names correctly. Refer to page 5 in the text.
4. Explain that the Teslin Tlingit have a Declaration describing their laws and way of life. A copy is available in the resource box for *Yukon First Nation Clans*. Distribute the blackline master, “Ha Kus Teyea.”
5. Read the introductory sentence to the Declaration of the Teslin Tlingit printed on the blackline master, “Ha Kus Teyea.” Before you read it instruct the students to think about the images they see while listening to your reading.
6. Discuss the meaning of this selection and the images the students saw while listening to you read.
7. You may ask the students to read “Ha Kus Teyea” with you as the language is very poetic.
8. Explain that you want the students to use some of the words from “Ha Kus Teyea” along with some of images they saw while you were reading, to create a poster.

**assessment:**

1. Completion of the poster..
2. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes.

Poster-making  
activity describing  
Tlingit clans



## ***HA KUS TEYEA***

We are Teslin Tlingit, people of the land, people of the water –

People of the mountains, the forests and the Wolf;

People of the rivers, the lakes, the Frog and the Beaver;

People of the Eagle and the Raven children, we walk below the skies of the creator in the footsteps of our ancestors.

We are one spirit, one mind, one people –

Dakhł'awèdì, Ishkìtàn, Yanyèdí, Kùkhhittàn, Dèshìtàn

Each is equal, with an honoured history  
Etched in the names and sacred places  
entrusted to its care and

Told in the stories, songs, dances and symbols  
of our language.





# *YUKON FIRST NATIONS CLANS*

## *CLAN CRESTS*

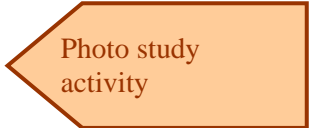


Photo study  
activity

**B.C. Social Studies learning outcomes:** A1, A3, B1, C3

**text:** *Yukon First Nations Clans*, page 6

**suggested timeframe:** one classroom period, Fine Arts

**blackline master:** “Clan Crests”

**materials:** examples of clan crests or additional photos of clan crests

**lesson outline:**

1. Introduce the artwork and photos on page six.
2. If you have any other examples or photos of clan crests, show them to your students. Invite a guest who has examples or photos to show.
3. If you are in a community where there is a dance group, invite them to demonstrate their costumes and dancing to your class. Remember to check with your CELC, ESW or local First Nation administration regarding protocol.
4. Discuss ownership of sacred symbols.
5. Work in cooperative groups to discuss the photo of George and Angela Sidney on page 6.
6. Complete the blackline master, “Clan Crests.”

**assessment:**

3. Completion of the blackline master, “Clan Crests”
4. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes



name\_\_\_\_\_ date\_\_\_\_\_

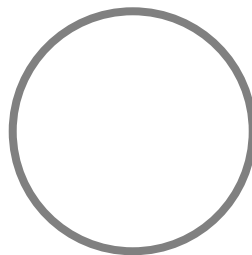
## CLAN CRESTS

*Directions:* Work with a partner or in a group to discuss the photo on page 6.

1. What clan did George Sidney belong to?
2. What can you see on George's Sidney's regalia that tells you what clan he belongs to? You may or draw or write your answer.
3. What clan did Angela Sidney belong to?
4. What can you see on Angela Sidney's regalia that can tell you this? You may or draw or write your answer.
5. What are the names of the clan crests on this page? You may or draw or write your answer.

**PARTICIPATION PIE** Fill in and label four pieces of pie to show how well you participated in this activity. Each piece may be up to  $\frac{1}{4}$ \_\_\_\_\_ of the pie.

**Listening**  
**Speaking**  
**Understanding**  
**Helping**





# *YUKON FIRST NATIONS CLANS*

## *FIRST NATIONS ART*

A study of First Nations Art

**B.C. Social Studies learning outcomes:** A1, A2, A3, C3

**text:** *Yukon First Nations Clans*, photos through out the text

**suggested timeframe:** one classroom period, homework, Fine Arts, computer class

**materials:** drawing paper, pens, pencils crayons

### **lesson outline:**

1. With your students, examine photos with First Nations designs that are found throughout the text, explaining that these designs and patterns have been taught by the Elders. Explain that some have come from outside the Yukon. Refer to a classroom map during your discussion.
2. Show your students examples of modern First Nations art with traditional patterns. If no examples are available have photos available or help your students view some on the internet. The following sites have examples of First Nations art.  
[www.umista.org](http://www.umista.org)  
[www.spiritwrestler.com](http://www.spiritwrestler.com)  
[www.royhenryvickers.com](http://www.royhenryvickers.com)  
[www.royalbcmuseum.bc.ca](http://www.royalbcmuseum.bc.ca)  
[www.bcarchives.gov.bc.ca](http://www.bcarchives.gov.bc.ca)  
[www.anchoragemuseum.org/archives](http://www.anchoragemuseum.org/archives)
3. Invite a community artist to share his or her work with your students and possibly teach a lesson. Remember to arrange for a suitable honorarium.
4. Ask your students to try drawing First Nations designs from examples they have seen.
5. Prepare a hallway display of student projects.

### **assessment:**

1. Completed projects
2. Reflection Journals:  
Write or draw about the art your students have experienced or an artist they know.  
Use a starter sentence such as:  
*I would like to wear a ...*  
*The photo I liked best was....*  
*I would like to be an artist because ....*
3. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes



# YUKON FIRST NATIONS CLANS

## THE BUTTON BLANKET

Note: If there is no community expert on button blankets available it is possible to order a kit from Treasures and Traditions Button Blankets and Regalia at P.O. Box 021874 □ Juneau, Alaska 99802; (907) 364-2992; [ajaspen@alaska.net](mailto:ajaspen@alaska.net)

**B.C. Social Studies learning outcomes:** A1, A3, B3, C3

**text:** *Yukon First Nation Clans*, page 5 and 6

**suggested timeframe:** one classroom period, homework, Language Arts, Fine Arts, an ongoing activity

**materials:** small buttons, wool fabric, felt, thread, needles, pins, scissors, “The Button Blanket,” Northwest Coast Indian Discovery Kits, Nan McNutt (author), Yasu Osawa (illustrator), Nancy Dawson (illustrator)

### lesson outline:

1. Review pages 5 and 6 in the text.
2. If possible, bring a button blanket to show to your class. Otherwise, show photos of a button blanket.
3. Read and discuss *The Button Blanket*.
4. Arrange for an Elder or knowledgeable community member to work with your students to make a button blanket. Ensure that your resource person receives a suitable honorarium.
5. Plan to present the button blanket to someone your class or school would like to honour.
6. Determine a suitable occasion to present the blanket: a school assembly, school awards night, banquet or community gathering
7. Research any protocol you should follow when presenting the blanket.

### assessment:

1. Reflection Journals:  
Write a comment on the story “The Button Blanket”  
What would you do with a button blanket if someone gave one to you?  
Write about a button blanket that you have seen  
Draw and label a button blanket
2. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes

A culturally-based  
art activity





# YUKON FIRST NATIONS CLANS

## DRAWING CRESTS

Note: This activity encourages students to use First Nations art and design to create something uniquely their own, not to copy designs which could belong to an individual or a clan.

**B.C. Social Studies learning outcomes:** A1, A4, B1, C3

**text:** *Yukon First Nations Clans*, page 6

**suggested timeframe:** one classroom period, homework, Fine Arts

**materials:** drawing paper, black marker, pens, ink

### lesson outline:

1. Examine the clan crests on page 6 of the text. Look at these components:
  - the main features of each crest and the animals represented.
  - the basic lines used to create the crests – ovoids and u-shapes.
  - the colours.
2. Bring in other examples of First Nations designs to examine.
3. Refer to *First Nations Art Projects and Activities*, by Butch Dick and Karin Clark, Greater Victoria School District, for a description of drawing techniques and patterns to copy.
4. Invite the students to think of a symbol that could represent them as individuals. This might be an animal but it might also be something else from nature or the modern world. Children who know their clan crest may want to represent their own clan.
5. Ask the students to design their symbol with geometric shapes such as ovals or rectangles. They can use complex shapes, or simple shapes such as the outline of a whale fin or a car. The key is to simplify shapes and to gather several shapes into a single design.
6. The students should fill in the shapes of the design with only one or two colours.
7. Have students pay attention to working carefully within the lines of their design and making smooth areas of colour.
8. Help the student carefully outline their shapes within the design using a black marker. This will enhance the colours and clarify the overall design.
9. Prepare a display of completed designs.
10. Write a short description of the designs to accompany the display.

### assessment:

1. Completed designs
2. Reflection Journals:
  - Make notes or sketches in journals while planning crests
  - Explain why you made your crest
  - Describe what you are going to do with your crest with words and sketches
3. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes

Drawing activity  
focusing on  
symbols



# *Yukon First Nations Clans*

## **SHARING CIRCLE**

### **Let's Talk About Language**

**B.C. Social Studies learning outcomes:** A1, A4

**text:** *Yukon First Nations Clans*, page 7

**suggested timeframe:** one classroom period

**blackline masters:** “Self-reflection: Circle Procedures”

**information sheet:** “Our Sharing Circle”<sup>5</sup>

**materials:** an object to use in the circle: rock, stick, feather, stone, shell

**lesson outline:**

1. Set up an area where your students may sit in an open circle. This could be on chairs or on a rug.
2. Review your classroom procedures for a sharing circle. You may choose to refer to the chart on the blackline master, “Self-reflection: Circle Procedures.” Further details are provided in the introductory section.
3. Open the sharing circle with your established classroom routine.
4. Work with the students to select the questions from page 7 that you will discuss. Your students may have other questions they want to include.
5. Use a circle procedure to discuss each question.
6. Close the sharing circle using your established classroom routine.
7. Direct the students to complete “Self-reflection: Circle Procedures” or to make an entry in their Reflection Journals.

**assessment:**

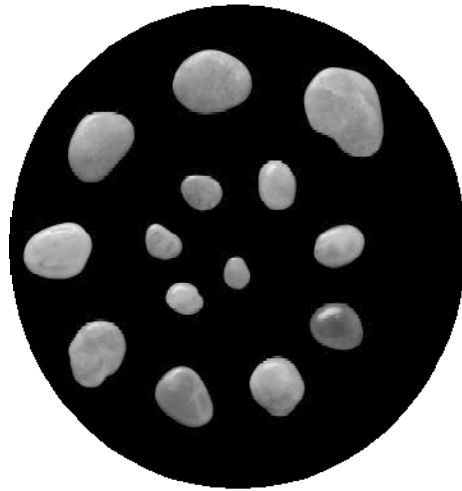
1. Completed blackline master, “Self-reflection: Circle Procedures”
2. Reflection Journals: Extend comments from the sharing circle or write on a question that was left out of the discussion. Some students may choose to draw their reflections.
3. ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal comments

A circle activity  
based on page 7 in  
the text

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<sup>5</sup> Alternate “Our Sharing Circle” information sheets are available in the sections for Languages, Citizenship and Governance.





## OUR SHARING CIRCLE

We care for everyone in our circle.

We share our ideas and feelings in a circle.

We can teach each other in a circle.

We respect everyone in the circle.



name\_\_\_\_\_ date\_\_\_\_\_

# SELF-REFLECTION

## Circle Procedures

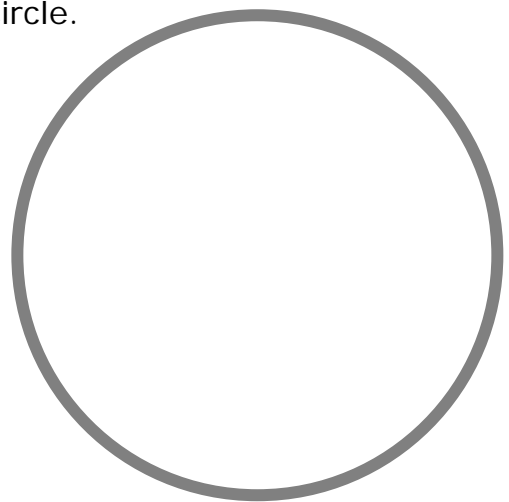
- |                                    |     |    |                  |
|------------------------------------|-----|----|------------------|
| 1. I helped make the circle round. | yes | no | most of the time |
| 2. I listened to everyone.         | yes | no | most of the time |
| 3. I spoke thoughtfully.           | yes | no | most of the time |
| 4. I spoke clearly.                | yes | no | most of the time |
| 5. I sat quietly.                  | yes | no | most of the time |
| 6. I passed the rock carefully.    | yes | no | most of the time |
| 7. I spoke kindly to everyone.     | yes | no | most of the time |
| 8. I stayed in the circle.         | yes | no | most of the time |

## Thinking about the Circle

1. The best thing I did today in the circle.
2. What I will try to do next time we have a circle.

3. Something I really liked today.

4. Draw a picture or cartoon in the circle to show how you felt about today's circle.







## *Yukon First Nations Clans*

### ***CHECK WHAT YOU HAVE LEARNED***

**B.C. Social Studies learning outcomes:** A1, A2, A3, A4, B1, B2, B3, E1

**text:** *Check What You Have Learned*, page 12

A summative  
review of YFN  
clans

**suggested timeframe:** one to two classroom periods

**blackline masters:** “Check What You Have Learned about Yukon First Nations Clans”

**Information sheet:** “Flap Books”

**lesson outline:**

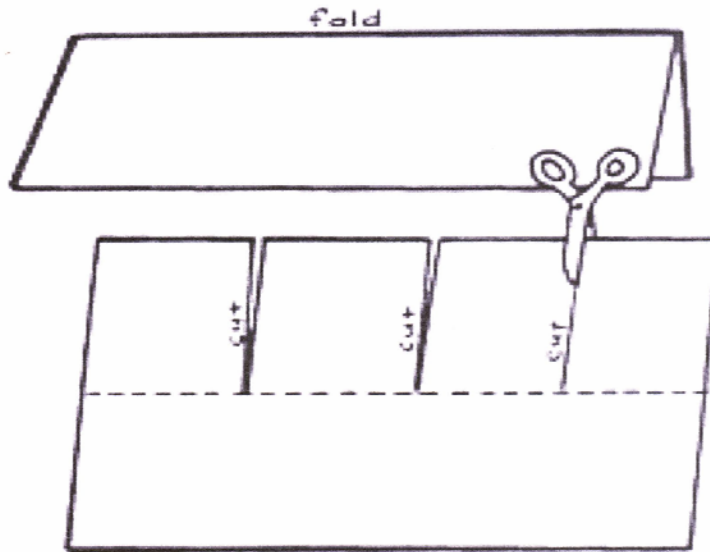
1. Explain the evaluation system at the top of the blackline master, “Check What You Have Learned About Yukon First Nations Clans.”
2. Review the statements with the students to make sure they understand them.
3. Form groups of two or three to work together to complete the forms. The students may also choose to work independently or can complete the exercise as a class.
4. When the students have completed their worksheets, hold a general discussion about the unit. You may want to use a format to direct the discussion. The students could list the activities they liked best or things they have learned about their community.

**assessment:**

1. Reflection Journals: Reflect on what you have learned about Yukon First Nations clans. The students may be able to write with little direction. They may want to reflect on the blackline master after they complete it. For those students who need further direction some topics could be:
  - *something I will remember for a long time*
  - *something I want to do now*
  - *the activities I liked best*
  - *something that made me feel good*
  - *when I laughed a lot*
2. Summative portfolio review. See outline for Conferencing.
3. Make a Flap Book to review main topics. See “Flap Books” Information sheet,
4. Construct a mural of things you have done while you were learning about Yukon First Nations clans. Use a large piece of drawing paper.
5. Have the students complete the blackline master, “Check What You Have Learned About Yukon First Nations Clans”
6. Cloze activity, “Wolf and Crow”
7. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes

# ***Information Sheet***

## ***FLAP BOOKS***



1. Fold paper in half and crease.
2. Figure out how many sections you need and cut that number of slits on one side of the folded paper.
3. Write a question or word on the top of the flap and the answer under the flap with an illustration.

OR

Draw an illustration on the top of the flap and write a description under the flap.

OR

Write a word on the top flap and write a definition underneath. Illustrate it as well.

name\_\_\_\_\_ date\_\_\_\_\_

## WOLF AND CROW

There are two main groups of people in each Yukon First \_\_\_\_\_. Yukon First Nations often refer to these two kinship groups as \_\_\_\_\_.

Today the clans in the Yukon are called \_\_\_\_\_ and \_\_\_\_\_.

A Yukon First Nations baby belongs to his or her \_\_\_\_\_'s clan. For example, children born to mothers from the Crow Clan belong to the \_\_\_\_\_ Clan. Those born to mothers from the Wolf Clan belong to the \_\_\_\_\_ Clan. This is called \_\_\_\_\_ descent. All Yukon First Nations children are part of their \_\_\_\_\_'s lineage.

Each clan has responsibilities to the opposite \_\_\_\_\_. When First Nations people know which clan they belong to it helps them understand these \_\_\_\_\_.

For example, when a Wolf Clan family hosts a potlatch the Wolf Clan must serve the \_\_\_\_\_. The \_\_\_\_\_ Clan must receive the food with respect. The host clan tells \_\_\_\_\_, makes speeches and dances at the headstone \_\_\_\_\_.



name \_\_\_\_\_ date \_\_\_\_\_

## CHECK WHAT YOU HAVE LEARNED

### About Yukon First Nations Clans

- ☐ I still need to learn about this
- ☒ I have learned a little about this.
- ☒ I have learned about this.

- ☐ Most Yukon First Nations have clans.
- ☐ The Yukon clans are called Wolf and Crow.
- ☐ Yukon First Nations belong to their mother's lineage.
- ☐ Clan members consider each other kin.
- ☐ Clan members have responsibilities to the opposite clan.
- ☐ The Inland Tlingit people of the Carcross-Tagish area and the Teslin area have complex clan systems.
- ☐ The Teslin and Carcross-Tagish Inland Tlingit clans have clan crests.
- ☐ The Carcross-Tagish Inland Tlingit have six clan crests.
- ☐ The Teslin Inland Tlingit have five clan crests.
- ☐ Clan crests are used to show ownership.
- ☐ Clan crests are symbols.



# *Yukon First Nations Clans*

## **WORD BANK**

**B.C. Social Studies learning outcomes:** A1

**text:** pages 13 and 14

**suggested timeframe:** language arts, ongoing

**blackline masters:** “Check what you have learned About Yukon First Nations Clans,” “Word Bank 1” and “Word Bank 2”

**information sheet:** “Ring a Word”

**lesson outline:**

1. Prepare a word wall to display each new set of words as it is presented in the textbook.
2. Place copies of the blackline masters in a section of each student’s binder or portfolio for a spelling reference when students are journal writing.
3. Write definitions on the back of each word card.
4. Draw illustrations on back of words cards to demonstrate the meaning of the word
5. Select some of the key words for part of your word study program.
6. Use word bank activity sheets for homework or assignments while you are holding individual student conferences.
7. Select word study activities described in these resource books available in all Yukon schools:  
*Guiding Readers and Writers (Grades 3-6): Teaching Comprehension, Genre and Content Literacy* by Irene C. Fountas and Gay Su Pinnell, Heinemann, 2000  
*Word Matters: Teaching Phonics and Spelling in the Reading/Writing Classroom*, Gay Su Pinnell and Irene C. Fountas, Heinemann, 1998 /  
*Word Smithing, A Spelling Program for Grades 3 – 8.*  
Ardy Smith and Anne Davies, Peguis, Winnipeg.
8. Play “Ring a Word.”<sup>6</sup>

### **Assessment**

1. Correct spelling of key words on spelling test
2. Use of word wall or binder lists when completing written assignments
3. Ongoing assessment procedures: “How Did I Do?” self-evaluation, Teacher Observation Sheet, anecdotal notes

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<sup>6</sup> Alternate word games are located in the sections for Languages, Citizenship and Governance.

Working with  
words from the  
glossary

# ***Information Sheet***

## ***RING A WORD***

### **Objective**

The class works in teams to recognize words written on a whiteboard or a blackboard.

### **Preparation**

Print glossary words randomly all over a whiteboard or blackboard. Repeat those words you want to emphasize.

### **The Game**

1. Form two teams.
2. Give team one a blue whiteboard marker or a blue chalk.
3. Give team two a pink whiteboard marker or a pink chalk.
4. The two teams line up on either side of the board with the students at the front of the lines holding the markers.
5. The teacher calls out a word and the front students try to locate it and draw a ring round it before the teacher calls STOP.
6. Change students every call or every two calls.
7. The team with the most number of rings at the end wins.

### **Alternative Strategies**

1. Place individual word cards in a pocket chart. The team member who locates the correct word first will place it in a pile for his team. The team with the largest pile wins.
2. The teacher states definitions for the words to be located.
3. Taking turns, each team selects a word for the other team to find within one minute or another predetermined time.
4. Taking turns, each team defines a word for the other team to find within one minute or another predetermined time.



button blanket	clan	clan brother
clan crest	clan house	clan sister
clan system	complex	Crow clan
Dakhł'awèdì	Dèshìtàn	First Nation
First Nations	Ganaxtedi	harvest
host	Inland Tlingit	Ishkìtàn



kin	Kùkhhittàn	lineage
matrilineal	moiety	opposite clan
potlatch	regalia	respect
responsibilities	sacred	severe
spokesperson	symbol	system
Wolf clan	Yanyèdí	