

NORTHERN STUDIES 10

MODULE 1: NORTHERN IDENTITY



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The Wise People Committee

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This module is designed to help students and teachers investigate what it means to be from the NWT, including what events, people, places and stories help form our collective identity.



We are taking our first steps on a journey of change. We are going to make a difference for our children. We are going to give them hope and the knowledge, skills and tools they require to be capable and healthy people. We are going to help them make their future great.

*Honourable Jackson Lafferty
Minister, Education Culture and Employment
Aboriginal Student Achievement Education Plan, Status Update, 2013*

From the Writing Team

John Stewart, Teresa Watson, Mindy Willett

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Photography by Tessa Macintosh.

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MODULE 1: IDENTITY

Welcome to the first module of grade 10 Northern Studies called, *Identity*.

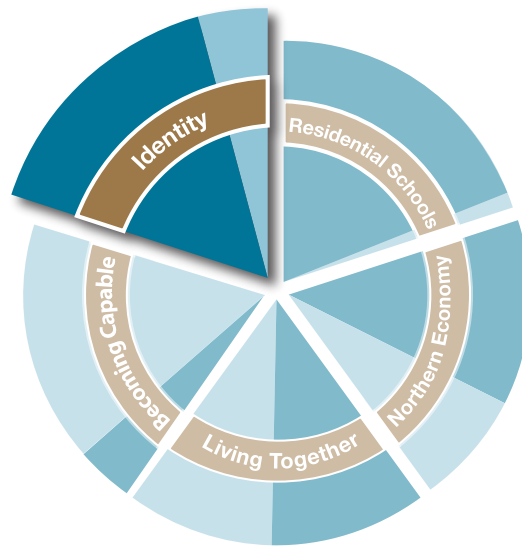
The Module Components

Guided Inquiry – The module consists of 10 activities, nine of which are teacher-led and called the Guided Inquiry. The Guided Inquiry activities explore the essential question, ‘*What shapes our Northern Identity?*’ and makes up approximately 18.5 hours of class time.

Student-Led Inquiry – The module also includes a short (6.5 hours) Student-Led Inquiry. The skills and knowledge students acquire in the Guided Inquiry will help them to complete their own inquiry. The three essential questions, from which they choose one, include:

1. Which Northern story should all people who live in the North be familiar with and why?
2. What is the best name for a new facility in your community? Why?
3. What current story do you predict will shape the North’s collective identity in the future? Why?

The Student Led-Inquiry is introduced early to give students time to think about which of the three questions they might explore and to give them time to find local and other sources to help them answer their question. Since this is the first module there are activities provided to help students find success.



IDENTITY RESOURCES

Almost all the resources you will need to teach the *Identity* module are found in the binder and on the *Identity* DVD. There are two exceptions which require the teacher to go outside of the module binder or DVD. These resources can be downloaded and cached on your computer and can be found at;

Activity 8: NWT Online History Timeline	www.pwnhc.ca
Student-Led Inquiry	Students are encouraged to do research to answer their inquiry and resources will vary.

Materials and Resource List:

- Binder with printed copies of all 10 Activities and related resources including
 - ~ Activity 2: *Official Languages of the NWT* cards, *Official Languages Map*, large NWT wall map
 - ~ Activity 3: *Official Community Names* map and *Official Community Names* chart
 - ~ Activity 4: *Stories of the Land* photo cards
- NWT Floor Map
- *NWT History Timeline* poster series (7 posters)
- *Identity* DVD
- Students are also encouraged to engage with people in their community and seek local sources of information. In several of the activities, quotes by northerners and interviews with local leaders give students access to primary, northern sources.



For optimal video performance and for future use, it is recommended that you copy the DVD to your computer.

Copy Instructions:

1. Load the DVD and open the DVD folder.
2. Drag and drop the folder titled, *NS Module 1: Identity* on to your hard drive.
3. Open the folder and click on the *Start* file to launch the application.

Individual files may be copied on multiple workstations for student use.

Summary of Activities including Learning Objective and Suggested Time

Activity	Time*	Learning Objective
Activity 1: Getting Started	90 min	Students will <i>develop</i> their understanding of some of the components that shape a person's identity. They will gain an awareness of what they will be studying for the remainder of this module and the Northern Studies 10 course.
Activity 2: Finding Your Place	120 min	Students will <i>acquire</i> basic geographical knowledge of the NWT and develop geographical thinking skills using a floor map.
Activity 3: What's in a Name?	120 min	Students will <i>further</i> develop their basic geographic knowledge of the NWT. Students will understand the importance of the relationship between naming and identity.
Activity 4: Stories of the Land	240 min	Students will <i>apply</i> their basic geographic knowledge to a variety of places including local examples.
Activity 5: Geographical Thinking	120 min	Students will develop their critical thinking skills in relation to the physical features of the NWT. They will practice reasoned judgment, negotiation and communication skills.
Activity 6: Student-Led Inquiry (Introduce SLI now but then give time during rest of module to complete SLI)	390 min	Students will use research, communication and presentation skills to pursue one of 3 questions that explore aspects of the 'Identity' theme. They will communicate their learning to others. Students will use their critical thinking skills to research and develop criteria and make reasoned judgements to answer a question of their choice.
Activity 7: Stories We Know, Stories We Don't	120 min	Students will be introduced to a diversity of stories using the NWT History Timeline poster series.
Activity 8: NWT Online History Timeline	60 min	Students will use the PWNHC online History Timeline to explore more stories and to develop their historical thinking skills.
Looking Ahead	15 min	Introduce Module 2: Residential Schools and send out parent letter and information package.
Activity 9: Continuity and Change	120 min	Students will practice the Historical Thinking Skill, 'Continuity and Change'.
Activity 10: My identity	120 min	Students will explore what shapes their own identities.
	Total Time = 25 Hours	

*The suggested time does not include any homework time.

To complete the Student-led Inquiry to the best of their abilities will require students do some work outside of class.

ASSESSMENT SUGGESTIONS

Research continues to demonstrate that ongoing formative assessment contributes more significantly to learning than a focus on summative assessment alone.¹ In this Northern Studies course it is highly recommended that the focus of assessment NOT be on tests which require memorization of facts and dates, but rather on overall understanding of the issues. Formative assessment, often described as assessment *for* learning and assessment *as* learning, is most effective when it involves both the student and the teacher, and takes place throughout the learning process, not just at the end.

Assessment should also be *authentic*. This type of assessment requires students to demonstrate skills and competencies that realistically represent problems and situations likely to be encountered in daily life to audiences that are meaningful to them.

We should assess what we value. Over the course of this module we expect students to develop skills, values and understandings in a variety of areas. Activities help develop geographical and historical knowledge and thinking skills. Our assessment tools need to measure student learning in all of these areas.

The list of suggested assessment tools includes ideas which access the students' understanding of content, their ability to use the content to show an understanding of issues, their ability to think critically and to demonstrate growing proficiency in their use of the 3 historical thinking skills described in the curriculum document.

The timing of each of the suggested assessments may vary. Some assessment tools may be appropriate to use with a particular activity while others may be appropriate at the end of the module. Read through the following list of assessment suggestions to decide where they might be best used.

Suggestions

Assessing Historical Thinking: Cause and Consequence: Assessing the student's use of the historical thinking skill, 'Cause and Consequence' may be done after they have completed Activity 10: My Identity. Ask students how and why certain conditions, such as the introduction of television, and actions, such as children being sent to residential school, lead to others, such as language loss in the younger generation.

Assessing Historical Thinking: Continuity and Change: Assessing the student's use of the historical thinking skill, 'Continuity and Change' might be done after completing Activity 9 by asking students to find (using archives) or take (with a camera) several images which illustrate how something (transportation, family life, food acquisition) has stayed the same and changed over time.

1. O'Conner, Ken, How to Grade for Learning K-12 Third Edition, Corwin A Sage Company, 2009.

Assessing Historical Thinking: Significance: Assessing the use of the historical thinking skill, 'Significance', fits most appropriately with Activity 5 and all three Student-led Inquiry questions. Students should be able to articulate the significance of their choice based on the evidence and criteria they have found and developed for why the story, person, event is significant. Suggested rubrics are provided on the Identity Module DVD. It is suggested that you work with the students who have chosen each question to determine what is appropriate to be evaluated. The rubrics are in Microsoft Word so may be adapted to suit your needs. Go through the rubric itself at the beginning of the Student-led Inquiry.

Assessing Critical Thinking: Throughout the five modules in Northern Studies, students need to be given many opportunities to develop their critical thinking skills. They will be introduced to developing criteria for making reasoned judgments for the first time in Activity 5 in this module. At the end of Activity 5, use either an oral, written or visual format for them to demonstrate their learning. Ensure you spend the time necessary to help them understand how to develop the criteria. A rubric for Activity 5 is provided on the DVD. Adapt as needed. Since this may be the first time students are thinking about criteria, it is suggested that students self-assess and then teachers can assess them in a later module.

Assessing Geographical Thinking Skills: Using geographical tools such as orientation, cardinal directions and scale are developed in the module in Activities 2, 4, and 5. Assess their understanding of the tool in each appropriate activity.

Rubric for Student-Led Inquiry

A rubric for the Student-Led Inquiry can be found on the DVD in Activity 6 folder. The rubric may be used to evaluate all three of the Student-Led Inquiry choices. It is provided in Word and contains more outcomes than you might want to assess in this first Student-Led Inquiry. Adapt and delete to meet your class needs.

The course outcomes are included to identify the curricular goals that are being assessed.

The Application to Student-Led Inquiry column is included to indicate how this goal may be manifested in this project. You may wish to change the wording in this column to language that you use more regularly with your students.

The descriptors for each level are in bold so that they may be easily identified. Their purpose is to help students understand the difference between performance levels. Some teaching of vocabulary may be required. You may also choose to replace the descriptors with other terms that you have used with your students.

Assessing Content Knowledge:

To help students prepare to be assessed on content knowledge try the following:

1. Ask students (individually) to put the floor map together without a resource map.
2. Select the content you want to assess and ask them to place it on the map without resources such as community names, lakes, language groups, powerful story locations etc.
3. To practice, divide your class into three teams. Line them up and give each a noise maker. The first team to make the noise gets to answer your question.
4. Ask students to write two questions after each activity to build a question bank.
5. Depending on what your class has focused on, select from the bank or from the suggestions below:

Name the 5 official Dene languages in the NWT.	Tlicho, Chipewyan, Gwich'in, South Slavey, North Slavey
Name the 3 official Inuit/Inuvialuit/Inuinnaït languages in the NWT.	Inuktitut, Inuvialuktun, Inuinnaït
Which official Aboriginal language is neither a Dene nor Inuit language?	Cree
What official languages in the NWT are the same as the rest of Canada?	French and English
Go and stand on (fill in blank) _____	Lutsel K'e, Ulukhaktok, the riding the current premier represents, the treeline, Nahanni, Bear Rock, etc.
What town was formerly known as Fort Norman?	Tulita
Which community is closest to the Arctic Circle?	Fort Good Hope and a bonus for Rádeyílikóé pronounced Rah-day-in-linh-kway
Pretend to paddle the barge route from Hay River to Paulatuk, naming as many communities as you can that the barge passes as it goes, 'down the Mackenzie'	Hay River, Fort Providence, Jean Marie River, Fort Simpson, Wrigley, Tulita, Norman Wells, Fort Good Hope, Tsiigehtchic, Inuvik, Tuktoyuktuk
Which Aboriginal group was the first to sign a land claim in the NWT?	Inuvialuit (and a bonus for 1984)

Module 1 – Identity

Values and Attitudes Learning Outcomes

The following chart is provided as a planning tool to ensure that each module outcome is addressed for instructional and assessment purposes. It summarizes the activities and components in which each of the module outcomes may be addressed. In addition to the module outcomes, each activity and component addresses a range of skill outcomes which are identified in the Curricular Links chart on the first page of each activity.

Module Outcome	Component
1.1. know who they are and where they come from; know how living in the North shapes all people of the North	1 – Factors of Identity 2 – Localizing the Map 3 – Reclaiming Dene Names 10 – Surface Culture, Deep Culture
1.2. acknowledge and appreciate the existence of multiple perspectives in their current setting	3 – Now and Forever 4 – Vote with Your Feet 7 – Perspective
1.3. appreciate why peoples in the Canadian North and other locations strive to promote their cultures, languages and identities	3 – Reclaiming Dene Names and Assembly of Map and Community Naming and Identity 4 – Vote with Your Feet 9 – Going on a Hunting Trip 10 – Language as a Factor of Identity
1.4. appreciate how identities and cultures shape, and are shaped by, multiple factors such as race, class, gender and place	1 – Factors of Identity 2 – Geographical Thinking 3 – Inuit ID Tags 4 – Official Names
1.5. make personal links with significant individuals from the past and the present	6 – How to do an Interview and Researching the Question 7 – Familiar and Unfamiliar

Knowledge and Understanding Outcomes

Module Outcome	Component
1.6 develop a sense of identity in the NWT through a knowledge of landscape (bodies of water, landforms), places (communities, regions, traditional trails), and cultures (Aboriginal groups, official languages, newcomers)	2 – Geographical Thinking and Localizing the Map 3 – Assembly of Map and Connecting Naming and Identity 4 – Official Names and Stories from the Land and Topographic Maps and Local Stories and Vote with Your Feet 6 – Researching the Question
1.7 demonstrate an understanding of a map as a representation of one's worldview regarding the land	2 – Geographical Thinking 4 – Stories from the Land
1.8 develop and assess geographical representations, including stories, to demonstrate the impact of factors of geography on northern events and people	4 – Stories from the Land 5 – Judgment based on Criteria 6 – Preparing my Answer
1.9 explore the significant events, stories, people and places at the local, regional and territorial level so they can better understand the present and formulate an idea about the future	4 – Official Names and Local Stories 6 – Preparing my Answer 7 – Familiar and Unfamiliar 8 – Exploring the Online Timeline 10 – Language as a Factor of Identity
1.10 explore ways in which individuals and collectives express identities (traditions, language, religion, spirituality, the arts, attire, relationship to land, ideological beliefs, role modeling)	3 – Reclaiming Dene Names 4 – Stories from the Land 6 – Preparing my Answer 7 – Familiar and Unfamiliar 10 – Surface Culture, Deep Culture
1.11 analyze opportunities and challenges to identity presented by colonization and cultures of the North (acculturation, accommodation, cultural revitalization, affirmation of identity, integration)	3 – Reclaiming Dene and Inuit ID Tags 7 – Perspective 9 – Continuity and Change and Going on a Hunting Trip 10 – Surface Culture, Deep Culture and Questioning Where I am At
1.12 evaluate efforts to promote languages and cultures of the North (language laws, linguistic rights, cultural content legislation, cultural revitalization, linguistic revitalization)	3 – Assembly of Map and Connecting Naming and Identity 10 – Language as a Factor of Identity and You Know More Than You Might Think You Know
1.13 describe the contributions of members of their communities in the development of their communities, regions and territory through organizations (COPE, Indian Brotherhood, Dene Nation, local Metis Association, Northern Youth Abroad, Status of Women's Council, Canadian Rangers, Arctic Winter Games, sport or youth groups)	6 – Researching the Question 7 – Familiar and Unfamiliar 8 – Exploring the Online Timeline

ACTIVITY 1

GETTING STARTED

Learning Objective

Students will gain an awareness of what they will be studying in Northern Studies and specifically for this module, *Identity*. Students will also *develop* their understanding of some of the components that shape a person's identity.

Time

90 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Goals of the Course		Intro only
Factors of Identity	S.1.a	1.1 1.4

Preparation and Materials List

- Have ready the pie chart drawing called *Northern Studies Modules* (either photocopy for class or project image)
- Recipe cards – one for each student – or paper cut the same size
- Complete the *Autobiography* assignment yourself, ahead of time, so you can model the kinds of responses you expect from your students and/or print the exemplar provided and go through it with your students to show what the student did well, what they possibly left out and what could have made it better
- Photocopy a class set of the handout, *Autobiography*

Possible Assessment Activities

- *Autobiography* assignment
- Introduction of self or partner
- Reflection on factors that shape our identity
- Reflection or writing on “To what extent is it important that we know that everyone has a unique identity and that groups have similarities and differences?”

Making the Connection for the Teacher

Part A of this introductory activity is designed to help students understand the overall goals of Northern Studies 10 as well as the goals of this first module. They will also be introduced to the Student-Led Inquiry of the module, which students will be responsible to submit at the end of each module.

In **Part B** students will be introduced to some of the components that shape our identity including: geography, culture, language, gender, family history, place of origin, politics, economics and much more. During this activity students will get to know each other a little better. In this ‘Identity’ module, they will learn that just as they have their own individual *stories*, there are other *stories* in the North that have shaped and continue to shape who we are as Northern people.

» **Note:** The definition of story within the Northern Studies context should be broad and encompass accounts of events or a series of events, people's lives, creation beliefs and much more.

Steps

Part A: Goals of the Course (30 min)

1. Share the overall goals and structure of the Northern Studies course by going over each of the following;
 - a. The pie chart is a visual of the 5 modules in the course and the time allotted for each (25 hours). The themes of the modules are described in the Northern Studies curriculum document but in general include;
 - i. Identity
 - ii. Residential Schools
 - iii. Northern Economy
 - iv. Living Together
 - v. Becoming Capable
 - b. Explain that some components of the course will be explored in a more 'teacher-directed' way called 'Guided Inquiry' and others will be require more student selection and independent work and are called 'Student-Led Inquiry'.
 - c. The Student-Led Inquiry component starts off as a small component of Module 1 (about 6 hours). As students gain the skills they need to complete a larger Student-Led Inquiry they are expected to become more self-directed. By Module 5, the practicum, called *Becoming Capable* they are expected to be independant.
 - d. Introduce the practicum task briefly (Module 5) and explain that you will be going over it in more detail later.
 - e. Let them know the first Module is called *Identity*, and that the teacher directed Guided Inquiry is *What Shapes Our Northern Identity?* Explain that to answer this large question you will be guiding them through a set of activities.
 - f. Tell them that for most of this module there are no right or wrong answers and the questions explored are meant to promote (and provoke) conversation and to have students base their decisions on criteria that they will develop. You will be teaching them how to develop criteria.
 - g. Somewhere in the classroom, post the three Student-Led Inquiry questions. Tell them that they will be asked to pick ONE of these questions to answer. Point them out and explain that they will be learning more about these questions, and what will be expected of them later in the module. The Student-Led Inquiry questions are;
 1. Which Northern story should all people who live in the North be familiar with and why?
 2. What is the best name for a new facility in town? Why?
 3. What current story do you predict will shape the North's collective identity in the future? Why?



Students learning how to set a snare at a Youth Empowerment Camp, Behchokǫ.

Part B: Factors of Identity (60 min)

1. Ask your students the Guiding Question- *What are some of the things that shape who we are?* (Possible categories/answers that the class discussion could generate might include – where someone is born, their gender, sexual orientation, gender expression, when a person is born, the culture(s) of the place they were born...language, religion, politics, who their neighbours are, what TV shows they watch etc.). After students have generated some answers let them know that they will be learning about each of these areas throughout the next 9 activities so you don't expect them to know these answers now.
2. Next, tell them about their first assignment – the *Autobiography*. This is NOT meant to be a large assignment – but rather, a BRIEF introductory activity completed in this period. Since this is the students' first experience of the Northern Studies 10 course, the *Autobiography* assignment ensures that everyone knows each other's names and some of their own individual histories before continuing the rest of the module.
3. Hand out a copy of the *Autobiography* assignment and one recipe card (or piece of paper about the same size) to each student.
4. Model what you expect by introducing yourself, where you come from, and the origins of your own name following the questions from the *Autobiography* assignment.
5. Give the students about 15 minutes to fill in their own recipe cards, answering each of the questions.
6. When students have finished their work, ask them to pair up and share with their partner what they each wrote on their cards. They should be prepared to introduce their partner to the rest of the class.
7. When all the pairs are ready, have each student in class introduce their partner to the rest of the class based on the information on their card (2 minutes each, max). For many classrooms the students will have known each other all their lives. That's okay; there are always things we can learn about each other. As a summary of this activity, discuss how this Northern Studies course is going to look at many different facets of Northern life including what shapes our Northern identities.
8. Brainstorm with the class what all the different factors that shape our identities might be. Ensure the conversation includes; geography, culture, language, family/community/territorial history/stories, places of origin, gender, politics, economics, etc. Tell them that for the rest of this module (24 hours of class time), they will be looking at these components and the influence they have on their own personal identities as well as on the collective identity of the regions within the NWT and the NWT as a territory.
9. Point out that they will not be focusing solely on their own community and region but that this is an opportunity for all NWT students to learn more about their neighbours in the rest of the NWT.
10. Discuss the question, *'to what extent is it important that we know that everyone has a unique identity?'*

Ideas from Teachers

I used the questions, *'to what extent is it important that we know that everyone has a unique identity and that groups have similarities and differences'* in their summative assessment. Their answers were thoughtful and showed which curricular outcomes they had met.

Northern Studies teacher, Fort Smith

NORTHERN STUDIES MODULES

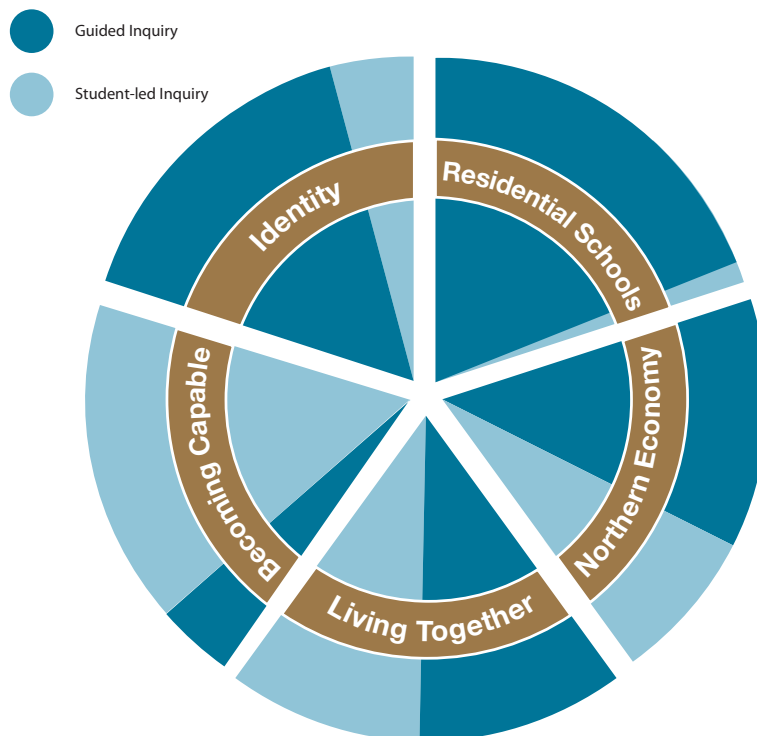
Northern Studies 10 is divided into 5 modules. Each module is designed to take approximately 25 hours. Within this time activities are divided between 'Guided Inquiry' and 'Student-Led Inquiry'. Over the course, the Guided Inquiry (shown in dark blue) will take progressively less time while the Student-Led Inquiry will increase in time as students gain independence.

Guided Inquiry

The Guided Inquiry is teacher-led and is intended to introduce students to an issue important to the North. Students will develop an understanding in the issue and in some tools of inquiry, research and critical thinking.

Student-Led Inquiry

The Student-Led Inquiries explore major questions related to the theme of each module. Students choose one question to pursue. These questions are open-ended and require students to develop criteria, think critically and formulate a response based on research. Students will share their answers with an authentic audience.



Autobiography

Name: _____

1. Your name can carry a great deal of information. Names might identify someone special to your parents or might identify your gender. They might tell someone about your cultural heritage – or who or what you might have been named after.

Write your full name on the top of the paper handed out with one or two sentences describing what your name says about you....

2. Family – there are many different types of families. Some of us live with our birth parents, others with grandparents or different relatives. Some of us are adopted, while others spend time with two different sets of parents or more.

Share one or two sentences about who you live with (parents, grandparents, siblings etc.) and if you live in the same community as most of your family.

3. There are many different experiences of living in the North. Some individuals are born in the North and never leave. Some come from indigenous families who can trace their heritage to this land since the world was new. Others are born in the North but have gone elsewhere for schooling. There are also many people living in the North who were born elsewhere including within Canada or another country.

Where were you born? When did you come to the North? Where else have you lived? Is there an interesting story about your birth?

4. Select one 'artifact' that describes you in relation to your name / family / community –or draw it on the paper. Describe in one or two sentences how this artifact represents you.

STUDENT EXEMPLAR

Stephanie Cory Audla Williams

1. My first name comes from my Mom's best friend growing up.

My second name was my Mom's maiden name. Her family were all farmers in Manitoba and came to Canada in 1870.

My third name, Audla, means the traveler. My Dad is Inuk and gave me his ~~dad~~ Uncle's Inuvit name.

2. I live with my Mom. I still see my Dad and relatives when I go to Ulukhaktuk but not too much because we live here in Fort Smith while my Mom goes to school. I have 2 little brothers and we were all born in Inuvik and most of my family is still there. My Dad's granny was at my birth. She had 14 kids and has helped lots of people have their babies.

If I could pick one artefact it would be a traditional Inuit sled called an audliak (not sure how to spell it). It's like my name. Sometimes my Dad takes me out on the land, but it also fits all of me as I've travelled here to Smith, to Manitoba to see my Mom's side, home to Inuvik and to Ulukhaktuk. I like to travel.

ACTIVITY 2

FINDING YOUR PLACE

Learning Objective

Students will *acquire* basic geographical knowledge of the NWT and develop geographical thinking skills using a floor map.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Assembling the map	S.1.a, c S.9.c	
Geographical Thinking	S.1.c, S.9.b, d, g	1.4, 1.6, 1.7
Thinking about Scale	S.9.b and c	
Localizing the map	S.9.c, h	1.1, 1.6

Possible Assessment Activities

- Teacher observations
- Student reflections on steps
- Follow-up notes, worksheet, or quiz
- Eventually students should be able to put the floor map together on their own without using a reference map

Preparation and Materials List

- Have the NWT cloth floor map pieces available
- NWT Floor Map Reference map (in ziplock)
- Cards: *Official languages of the NWT*
- Map: *Official languages*
- NWT wall map (large)

Prepare the following things which are NOT provided in kit

- Wall map of Canada
- Stickies or small pieces of paper (cue card size)
- Rope (or scarf) for Arctic Circle and treeline



Ulukhaktok, NWT is recognizable by the hills and the bay where almost everyone has ocean front property.

Making the Connection for the Teacher

Exploring the question, “Where do we come from?” is a fundamental part of the human experience. Where we come from can involve many things. We might consider culture, language, gender and other aspects of what shapes our identities when trying to answer this question. *Place* (some would say ‘geography’) also shapes who we are. Depending on where you live, many of your students may have been born and raised in the North and may or may not be indigenous to this land. Others may have arrived recently. In any case, all of your students now live in the NWT and to a greater or lesser extent their identities are shaped by where they now live.

To ensure your students are all beginning from the same knowledge base it is important to find out what they know about the geography (both physical and human) of the NWT. All NWT schools offering Northern Studies have been provided with a kit which includes a floor map of the NWT. This introductory activity uses this floor map and has several purposes, including:

- Developing a common base of geographical thinking/mapping skills; orientation to cardinal directions, scale, physical features of the NWT, how to ‘read’ a map including all the symbols and tools that come with maps, the relationship between the real world and various representations of it.
- Learning how to use the NWT floor map as a teaching and learning tool that will be used throughout the different modules of the Northern Studies course as a base-map to connect ‘story’ and ‘place’.

Students’ geographic skills will be developed in greater depth over the year as they use the map in different modules.

» **NOTE:** If floor map is missing from kit contact the NS Coordinator at ECE.



Bobby Drygeese shares stories of what Dene leadership means with students.

Steps

Assembling the map (30 min)

1. Clear a fairly large space in the classroom [the map has been developed to scale to fit a space at least 4 x 5 metres] and ask your class to stand in a circle around the pieces.
2. Provide the zip-lock bag with the map pieces in it and tell them that there are 5 shapes in the bag and their task is to see if they recognize the shapes. Ask them to work together as a class to place pieces on the floor into something that makes sense. Don't give them any assistance for a few minutes.
3. See if they can recognize the shapes without assistance. It is likely that someone will recognize one or both of the lakes (Great Slave and/ or Great Bear). As they realize this, give them more information – tell them that they are pieces of a map of the NWT and they need to put the map together.
4. To help them 'see' that it is the map of the NWT, provide a copy of the NWT Floor Map reference map that shows only the relative locations of the pieces but not the community names.
5. Compare the shapes on the floor with the map. What lakes, river, islands etc. are shown? The pieces include; Great Slave Lake, Great Bear Lake (both blue), the Mackenzie (Dehcho) River is the rope, Banks Island Victoria Island (both green).
6. Ask if this amount of information is enough for them to 'see' that it is a map? Ask them what might help them to 'see' it better? They might want to add more shapes (another river, lake, island or mountain range near their community). Students might want borders on the map. If this is the case, discuss the idea of 'borders' as a human invention not actually visible on the land. It may be worth mentioning that borders can (and have) change(d) over time and that during this course students will learn to recognize many different features on the map of the NWT over time, including borders.

» **NOTE:** If you have a particularly large class split them into several groups. Assign one group the map task while the other groups are doing other tasks such as looking up the Arctic Circle, or the treeline. Or, if possible, obtain stroud and make a second copy of the 5 pieces.



Students may first try to put the pieces together like a puzzle.



Students successfully put the map together and have added more lakes and a mountain range.

» **NOTE:** Do not expect your students to be able to build this map the first time. It is a skill that they are building over all 5 Modules and eventually they will be able to do it quickly and without a reference map. The map is to be used as a tool or 'vehicle' and as the backdrop or prop to the stories they learn and then re-tell about the NWT.

Geographical thinking (45 min)

1. With the map still spread out on the floor have a class discussion using some or all of the following guiding questions;
 - a. Where is North? How do they know that? What clues did they use? Have a wall map of Canada and the North up in the classroom. Ask them if they know where north is on the map. It is 'convention' that north is at the top of the map. Your NWT wall map (provided) has a compass rose. Show them what that looks like. [This activity explores a central geography and navigation skill - 'orientation'.]
 - b. If they were the _____ where would they be? Fill in the blank with Arctic, Pacific or Atlantic oceans, Nunavut, Alberta, the Yukon, the Mackenzie Mountains. Volunteers can go and stand on these places. Ask them to use cardinal directions when speaking. I.e. *The Yukon is west of the NWT or Nunavut is east of the NWT or Alberta is south of the 60th parallel.*
- » **Note:** In Canada, the 60th parallel is the boundary between all three northern territories and the western provinces. "North of 60" is an expression often used for the territories (although parts of Nunavut are below the 60th parallel). Ask students, if the expression, 'North of 60' is a part of the North's identity?
- c. The name of our territory is the 'Northwest Territories'. What do they think we are 'north' and 'west' of? [Ottawa and parts of Canada that were involved in naming the territory in English in the 1870s.]
 - d. Using a rope or scarf, ask volunteers to place the NWT/Nunavut, NWT/Yukon and NWT/provincial borders on the floor map in their general location. What do they know about the border? If they are unsure you could prompt with the following;
 - i. The NWT and Nunavut border became official in 1999.
 - ii. The NWT / Yukon border follows the East Mackenzie Mountains.
 - iii. Gwich'in, North and South Slavey, Tłı̨chǫ and Chipewyan are the 5 Dene languages. Dene means, 'the People'. They are all part of the Athapaskan language group that goes all the way down to Arizona. (Note: Some of these languages are changing to their original names. For example, Chipewyan is now known as Dene Sų́łné. Tłı̨chǫ used to be known as Dogrib).
 - iv. Cree is an Algonquian language (like Ojibwa) and they arrived here in the late 1700s. The Cree speakers are not Dene.
 - e. Ask for a volunteer to place an object (rock, small piece of paper or sticky note, an ulu...) on the approximate location of your community. How did they know where this would be? Did they gauge the distance from the lake, east or west side of the river? [this involves use of another geographic thinking skill: 'scale'.]
 - f. Ask students to name as many of the 11 official (9 Aboriginal) languages of the NWT (cards found in your kit). See if they can place the language cards on the map in the general area these languages are spoken. If they are having difficulties, provide a copy of the official languages map as their reference key to help complete the activity.
 - g. Discuss the official languages with your students to ensure they know the following baseline information;
 - i. English and French are European languages and are both official languages in Canada.
 - ii. Inuktitut, Inuinnaqtun and Inuvialuktun are all Inuit languages. Inuinnaqtun is only spoken in Ulukhaktok in the NWT as well as Kugluktuk and Cambridge Bay in Nunavut (students could be asked to find those locations on the floor map)...note that Cambridge Bay is on Victoria Island as well as Ulukhaktok. The border runs through this island.
 - iii. Gwich'in, North and South Slavey, Tłı̨chǫ and Chipewyan are the 5 Dene languages. Dene means, 'the People'. They are all part of the Athapaskan language group that goes all the way down to Arizona. (Note: Some of these languages are changing to their original names. For example, Chipewyan is now known as Dene Sų́łné. Tłı̨chǫ used to be known as Dogrib).
 - iv. Cree is an Algonquian language (like Ojibwa) and they arrived here in the late 1700s. The Cree speakers are not Dene.

- f. Ask students if they can think of any other common languages spoken in the NWT that are not official. Discussion point: In the 2006 census there were 305 Vietnamese and 260 Chinese speakers in the NWT while only 150 Cree and 55 Inuinnaqtun speakers. What does this say about our evolving 'identity'?
2. Ask students, '*what is the Arctic Circle?*' Place a rope in an arc where the Arctic Circle is approximately (just north of Fort Good Hope – see reference map for assistance). You might need to review what latitude and longitude mean.

The Arctic Circle-which is located at 66°33' latitude- and marks the point where for at least one day in the year (summer solstice on June 21) the sun remains above the horizon for a full 24 hours. The reverse is true in the winter (no sunlight – sun doesn't rise above the horizon) - on the winter solstice on December 21. Fort Good Hope is just south of the Arctic Circle.

3. Ask students to place a rope along the tree line. Use a reference map for assistance. Note that contrary to many people's perceptions, the treeline runs more north-south than it does east-west in the NWT.
4. Ask students what other types of information could be layered on this map; [Possible layers could include: communities, more rivers, lakes, mountains, roads, traplines/trails, diamond mines, archeological sites]. There is an endless amount of information that could be layered on this base map – and that they will be using the map frequently to help add to their knowledge of the NWT.
5. Tell your students that throughout the year they will be using this map to share stories. Explain that, essentially, Northern Studies is about learning stories and linking these stories together to give each of us a better understanding of where we come from, what shapes who we are and how we'll move into the future together.

Thinking about Scale (15 min)

1. Based on the size of the Great Slave or Great Bear Lake shapes, ask students to calculate the relative scale for the floor map (length in centimetres as a fraction of the actual length in kilometers).
2. By looking at the map, if the length of Great Slave Lake is approximately 480km, what is the distance from their community to _____? Fill in the blank with [Arctic Circle, another community, the border etc.]
3. How long is the Mackenzie River/ Dehcho?



Northern Studies teacher, Anna Pingo, shares stories using the floor map. Notice the dots on the communities, material representing the Mackenzie mountains and much more. The doll she is holding is dressed in traditional clothing from the community of Ulukhaktok.

Localizing the Map (30 min)

Ask students which physical features (pingo, mountains, another big river/lake) could be added to add local detail/stories to the map. Ask them to cut them out of material you provide (mountains could simply be folded paper, a pingo could be a Lego piece) and add them to the ziplock bag for future use.

Ideas from Teachers

My students made mountains out of paper. The three dimensional mountains gave the map some 'shape' and helped them to 'see' the geographical features.

Northern Studies teacher, Behchokò



Pete Enzoe of Lutsel K'e points to his trapline while sharing stories of his recent land excursion, with Gloria Enzoe.

ACTIVITY 3

WHAT'S IN A NAME?

Learning Objective

Students will *further develop* their geographic knowledge of the NWT. Students will explore the relationship of naming to identity.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Now and Forever	S.7.f	1.2
Reclaiming Dene Names	S.1.a, S.8.a	1.1, 1.10, 1.11
Assembly of Map Connecting Naming and Identity	S.1.a, c, S.9.b, c, i, j	1.3, 1.6, 1.12
Inuit Identity Tags	S.8.c	1.4, 1.11

Preparation and Materials List

- Prepare equipment to project image: *Now and Forever* (on the DVD)
 - Have the NWT Floor Map available (plus Template Reference Map if needed)
- Preview and have ready the video, *Reclaiming Dene Names*
- Photocopy 7 of each of the following
 - Map: *NWT Communities in Groups* (only on DVD)
 - Chart: *Official Community Names*
 - Map: *Official Community Names*
- Stickies or small pieces of paper (cue card size)

Possible Assessment Activities

- Personal Response to video, *Reclaiming Dene Names*
- Teacher observation during assembly of Map
- Student reflection on *Connecting Naming and Identity of Places*
- Student reflection on Inuit ID tags

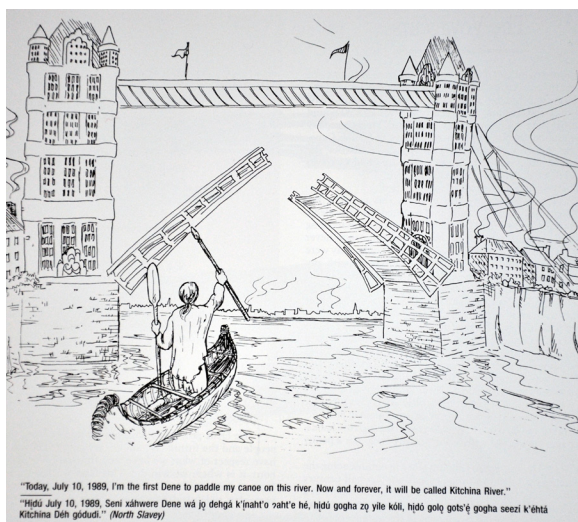
Making the Connection for the Teacher

Long before European contact, the people of this land had ways of naming particular places on their lands and naming peoples. Most of the traditional names of places share information that was pertinent to survival such as Willow-net Lake (for a good place to set willow-nets and catch fish). When Europeans started exploring and then settling the land they brought a different system of naming which sometimes was a direct translation of the traditional name but often simply transported a foreign idea – some examples are; Victoria Island was named after Queen Victoria, Virginia Falls for an explorer's loved one, Frobisher Bay after an explorer. The naming of land was not the only interruption to traditional ways. As the Federal Government and/or churches began to influence the north they also changed the *naming* systems for people. In this activity students will be asked to think about the importance of naming in identity. By looking at the historical and contemporary place names they will also learn about the geographical locations of the current communities and regions of the NWT – thus increasing their overall understanding of where they live.

Steps

Now and Forever (10 min)

1. Project the cartoon image, *Now and Forever*. (found on DVD) Ask for a volunteer to read the quote at the bottom of the cartoon.



2. Ask students;
 - a. Which river is the Dene man paddling down? (The *Thames* in London England).
 - b. What response do they think the English will have to his declaration?
 - c. What do they think the cartoon is saying (generally that naming should be done by the people of that place, not someone from another place – and specifically, pointing out how the great river of the Dene, the Dehcho, goes by the name Mackenzie – and that he had only been on their great river for one summer in 1789 – two hundred years before the declaration made in this cartoon.

Reclaiming Dene Names (30 min)

1. Play the video, *Reclaiming Dene Names*. It is 14 minutes long and an excellent summary of one person's journey of understanding the impact of naming on identity.
2. After the video either lead a discussion or request a brief personal response to one of the following;
 - a. If you could change your name, what would it be and why?
 - b. Why do you think it was important for Deneze to change his name?
 - c. How do you think reclaiming a name might help a person trying to reclaim aspects of their identity?
 - d. Introduce the terms, 'colonization and decolonization' and let your students know that they will be exploring these concepts throughout the course.

Colonization: Colonization may generally be defined as the establishment of a settlement on a foreign land, typically by force. It also describes the ongoing acts and processes of political, social, cultural, and economic domination, usually of indigenous peoples.

Decolonization: Decolonization generally refers to the critique and dismantling of *Acts* and processes associated with colonial or formerly colonial states. Decolonization is usually intended to support indigenous peoples in reclaiming and promoting the political, social, cultural and economic ways of life that they value.

Assembly of Map and Connecting Naming and Identity (60 min)

1. Tell students that this activity is called, 'What's in a Name?' and they will be asked to think about the significance of some place names in the NWT starting with the names of the communities.
2. Give a group of students or an individual the NWT floor map in the bag. Ask them to lay it out on the floor. If this is the second time they've seen it they should be able to put it together a little more easily. If they need it, provide the reference map of the NWT, but remind them that eventually they should be able to build the map of the NWT using the five pieces provided, without looking at another map. This is an opportunity to assess their geographical thinking skills if they have had other chances to put the map together.
3. While a couple of students are working with the map, divide your class into seven groups. Hand out the *NWT Communities in Groups* map which is found only on DVD (divisions are arbitrary, no land claim, language group etc. intended).
4. Hand out stickies to each group and ask them to work together to write the name of each community in their assigned group on separate stickies (groups have 4, 5 or 6 communities). See if they know two names for some communities such as Rae-Edzo and the name now used, Behchokǫ́. For some, the 'new' name might be the original name an area had prior to European mapmaking. Give them the time they need to give names to as many of the communities in their assigned group as they can.
5. When they can't answer any more, hand out the *Official Community Names* map to learn which of the 4-6 communities are in their group if they missed any. Some of them might not know any in their region.
6. Next, hand out the *Official Community Names* chart and have students use the document provided with the history of the official place names of the NWT to complete their stickies.
7. Ask all students to gather around the floor map and, in turn, ask each group to place the stickies on the floor map. After all groups have placed the 4-6 community stickies on the floor map, each group should share with the rest of the class what the communities used to be called and what they are called now. (Depending on time, ask groups to do all communities or only share one or two).
8. When all the groups have presented, lead a class discussion that explores the importance of naming. Use the following prompts to guide the conversation:
 - a. What do all community locations have in common? Why? (*All are located near water because of its central role in the movement of people.*)
 - b. What trends do they see about how place names in the NWT have changed (*generally community names have gone from Aboriginal names to European names back to Aboriginal names*).
 - c. Does it matter what a place is named? Why or why not?
 - d. Does it matter who gets to name a place?
 - e. What does a name have to do with identity?
 - f. What do we learn about the European map makers through the way they named places? This is an important concept, and potentially the first place your students may have encountered ideas like 'world view' or even 'colonialism' – where the person or society that is making the map sees the world with certain 'glasses' on. The new group believe that their way of seeing the world is the right one, and perhaps superior to the people who actually lived in the places that were now being given European names. This topic of colonialism is one of the central issues developed in this Northern Studies course and will be explored in some depth in other modules.

Inuit Identity Tags (20 min)

Traditionally many Aboriginal people didn't use last names (similarly to other cultures around the world like the people in Cyprus and Tibet). As early as the 1800s government officials or church representatives couldn't pronounce Aboriginal peoples' names. That, coupled with their desire to make the system match what they understood, encouraged them to feel justified in changing Aboriginal peoples naming system. For Inuit, the government initially used a system of numbered tags.

Starting in the early 1940s, the Canadian government wanted to keep track of how many Inuit there were. Government officials found Inuit names hard to pronounce and spell, so all Inuit were given a number on a small brown disc on a string. The only way Inuit could identify themselves to the government was by means of these tags. People living east of Gjoa Haven received "E" numbers and people living to the west received "W" numbers.

Ideas from Teachers

I used Lucie Idlout's song called, *My Momma's Name* (E577) to introduce the Inuit name tags to my students. They responded well as she's a funky blues singer from Igloolik.

Northern Studies teacher, Kugluktuk

1. Ask students to imagine how they would react if the government did not recognize their name so gave them a number instead.
2. If students didn't know this as part of their *Autobiography* assignment, ask them to go home and find out more about the history of their name and if it had been changed at any time in their family's history and if so, how and why did the change occur and who chose to make the change? Note: Many cultures anglicised their name when they came to Canada.
3. To explore more about the history of naming for Inuit read *No Borders* by Darla Evyagotailak provided with Module 4: Living Together.



Susie Evyagotailak shows her daughters her W-tag.



OFFICIAL COMMUNITY NAMES



www.pwnhc.ca

Northwest Territories Official Community Names 2010

Official Name	Previous Names	Official Name Pronunciation	Traditional Name	Traditional Name Pronunciation	Translation	Latitude/Longitude/NTS Map Sheet	Name Origins / Remarks
Aklavik	—	<i>a-klah-vihk</i>	Aklavik	<i>a-klah-vihk</i>	barren ground grizzly place	68°13'N/135°00'W / 107-B	Name suggested in 1910.
Behchokò	Rae Edzo	<i>beh-cho-konh</i>	—	—	Mbehcho's place	62°50'N/116°03'W / 85-K	Changed from Rae Edzo August 4, 2005. <i>Previously named from combined communities of Rae and Edzo.</i>
Colville Lake	—	—	K'áhbanjtiúé	<i>k-ah-ba-meenh-tway</i>	ptarmigan net place	67°02'N/126°07'W / 96-M	Named by Franklin for Andrew Colville, Gov. Hudson's Bay Co. (1852-1856)
Déline	Fort Franklin	<i>day-lnh-nay</i>	—	—	moving or flowing water	65°12'N/123°25'W / 96-G	Changed from Fort Franklin Jun. 1, 1993. <i>Previously named for Sir John Franklin's 1825-1827 expedition winter quarters.</i>
Detah	Detah	<i>deh-tah</i>	T'èrehda	<i>t-eh-ch-da</i>	burnt point	62°25'N/114°18'W / 85-J	—
Edzo	—	<i>ed-zo</i>	Edzo	<i>ed-zo</i>	—	62°47'N/116°02'W / 85-K	Locality in Behchokò; named for Tłı̄chǫ Chief Edzo.
Enterprise	—	—	—	—	—	60°33'N/116°08'W / 85-C	Origin unknown.
Fort Good Hope	—	—	Rádeyijikóé	<i>rah-day-inh-lnh-kway</i>	rapids place	66°15'N/128°38'W / 106-I	For North West Co. post, built 1804.
Fort Liard	—	<i>...lee-ard</i>	Echaot'je Kúé	<i>etch-ah-oat-eenh-kwenh</i>	people from the land of giants place	60°14'N/123°28'W / 95-B	Hudson's Bay Co. post, Fort-Rivière-au-Laird, ca. 1800.
Fort McPherson	—	—	Teet'tit Zheh	<i>tet-hlh-t-zhay</i>	at the head of the waters place	67°26'N/134°53'W / 106-M	Hudson's Bay Co. post; for Murdoch McPherson.
Fort Providence	—	—	Zhahtı Kúé	<i>ja-tea-kwenh</i>	mission house place	61°21'N/117°39'W / 85-F	19 th C. mission on Mackenzie R. named for Old Fort Providence.
Fort Resolution	—	—	Denínı Kúé	<i>deh-nih-noo-kwenh</i>	moose island place	61°10'N/113°40'W / 85-H	Hudson's Bay Co. name for hardships encountered in establishing post.
Fort Simpson	—	—	Lı́ıdlı Kúé	<i>lh-h-dlinh-kwenh</i>	place where rivers come together	61°52'N/121°21'W / 95-H	For Hudson's Bay Co. Gov. Sir George Simpson.

NWT Official Community Names (September 2010) – Page 1 of 3

Official Name	Previous Names	Official Name Pronunciation	Traditional Name	Traditional Name Pronunciation	Translation	Latitude/Longitude/NTS Map Sheet	Name Origins / Remarks
Fort Smith	—	—	Tthebacha	<i>T-theh-batch-ah</i>	beside the rapids	60°00'N/111°53'W / 75-D	For Donald A. Smith, Lord Strathcona.
Gamètì	Rae Lakes	<i>gal-meh-tea</i>	Gahnjìtì	<i>gal-minh-tea</i>	rabbit-net place	64°07'N/117°21'W / 86-C	Changed from Rae Lakes Aug. 4, 2005. <i>Previously named for Rae Lake, with addition of possessive 's'.</i>
Hay River	—	—	Xátt'odehchee	<i>hat-hlow-deh-chee</i>	hay river	60°49'N/115°47'W / 85-B	From abundant grass on river banks.
Hay River Dene Reserve	—	—	Xátt'odehchee	<i>hat-hlow-deh-chee</i>	hay river	60°48'N/115°44'W / 85-B	Name established February 26, 1974.
Inuvik	—	<i>i-noo-vik</i>	Inuvik	<i>i-noo-vik</i>	place of man	68°21'N/133°43'W / 107-B	Proclaimed 18 July 1958.
Jean Marie River	—	<i>jeen mah-ree ...</i>	Ttheh'éhdélj	<i>t-theh-k-ay-day-leenh</i>	water flowing over clay	61°31'N/120°38'W / 95-H	Mission named for the river.
Kakisa	—	<i>kah-key-sa</i>	K'ágee	<i>k-a-gay</i>	between the willows	60°56'N/117°25'W / 85-C	Derived from traditional name.
Łutselk'e	Snowdrift	<i>hlout-sul-k-ay</i>	Łútsèlk'é	<i>hlout-sul-k-ay</i>	place of the Łútsèl, a type of small fish	62°24'N/110°44'W / 75-L	Changed from Snowdrift Jul. 1, 1992. <i>Possibly named for Snowdrift River Mission (1860).</i>
Nahanni Butte	—	<i>na-han-nee byoot</i>	Tthenáágó	<i>t-theh-na-ah-go</i>	strong rock	61°02'N/123°23'W / 95-G	For the topographic feature (butte).
Norman Wells	—	—	Ttegóhtj	<i>t-hleh-gonh-teenh</i>	where there is oil	65°17'N/126°50'W / 96-E	For the oilfield discovered in 1920.
Paulatuk	—	<i>pall-a-tuck</i>	Paulatuq	<i>pall-a-tuck</i>	place of coal	69°21'N/124°04'W / 97-C	Derived from traditional spelling.
Rae	—	<i>ray</i>	Behchokò	<i>beh-cho-konh</i>	Mbehcho's place	62°50'N/116°03'W / 85-K	Locality in Behchokò. From Hudson's Bay Co. fort; for Dr. John Rae, 1813-93
Sachs Harbour	—	<i>sacks ...</i>	Ikaahuk	<i>ih-kah-hook</i>	place to which you cross	71°59'N/125°14'W / 97-G	For schooner Mary Sachs, Canadian Arctic Expedition, beached 1914.
Trout Lake	—	—	Saamba K'e	<i>sahm-ba-k-ay</i>	trout lake place	60°26'N/121°15'W / 95-A	From traditional name.

Official Name	Previous Names	Official Name Pronunciation	Traditional Name	Traditional Name Pronunciation	Translation	Latitude/Longitude/NTS Map Sheet	Name Origins / Remarks
Tsigehtchic	Arctic Red River	<i>tsih-gay-chik</i>	Tsigehtshik	<i>tsih-gay-chik</i>	mouth of the iron river	67°27'N/133°44'W / 106-N	Changed from Arctic Red River April 1, 1994. <i>May refer to red silt of the river.</i>
Tuktoyaktuk	—	<i>tuck-toy-yak-took</i>	Tuktuujaqtuuq	<i>tuck-too-yak-took</i>	looks like a caribou	69°27'N/133°02'W / 107-C	From traditional name.
Tulita	Fort Norman	<i>too-lee-tah</i>	Tulit'a	<i>too-lee-tah</i>	where the waters meet	64°54'N/125°34'W / 96-C	Changed from Fort Norman Jan. 1, 1996. Junction Great Bear R. & Mackenzie River. <i>Previously named for either Alexander Norman McLeod or Archibald Norman McLeod</i>
Ulukhaktok	Holman	<i>oo-luke-hak-talk or oo-loo-hak-talk</i>	Ulukhaqtuuq	<i>oo-luke-hak-took or oo-loo-hak-took</i>	where there is material for ulus	70°44'N/117°47'W / 87-F	Changed from Holman April 1, 2006. <i>Previously named for John R. Holman, asst. surgeon of "Diligence", 1853-54.</i>
Wekweètì	Snare Lakes Wekweti	<i>weh-kwq-tea</i>	—	—	rock lake	64°11'N/114°11'W / 86-B	Changed from Snare Lakes Nov. 1, 1998, <i>named for Snare Lake with addition of possessive's</i> . Changed from Wekweti Aug. 4, 2005.
Whatì	Lac La Martre Wha Ti	<i>wah-tea</i>	—	—	marten lake	63°08'N/117°16'W / 85-N	Changed from Lac La Martre to Wha Ti Jan. 1, 1996, <i>named for lake.</i> Changed from Wha Ti Aug. 4, 2005 Also "Tsòtì" (fouled water lake) or "Mìne Kò Golàa" (net fishing place with houses).
Wrigley	—	—	Pedzéh Kìj	<i>pedh-zeh-keenh</i>	clay place	63°13'N/123°28'W / 95-O	For Hudson's Bay Co. fort (1880) named for Joseph Wrigley.
Yellowknife	—	—	Sòmbak'è	<i>sawm-ba-k-ay</i>	money place	62°27'N/114°22'W / 85-J	Named for the Yellowknives.

ACTIVITY 4

STORIES OF THE LAND

Learning Objective

Students will *apply* their basic geographic knowledge and develop a fuller understanding of a variety of places including local places. Students will develop their Northern identity by increasing their understanding of stories from different places in the NWT, including the spiritual elements associated with certain places.

Time

240 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Official Names	S.8.a, d S.9.e, i	1.4, 1.6, 1.9
Stories from the land	S.9.a, b	1.6, 1.7, 1.8, 1.10
Topographic maps	S.9.b, c	1.6
Local stories	S.3.c, S.9, b	1.6, 1.9
Vote with your feet	S.1.a, S.5.b, S.8.a, i	1.2, 1.3, 1.6

Possible Assessment Activities

- Student selection of local place name and history
- Student reflection on *Stories from the Land*
- Student presentation of selected Local Story
- Teacher observation during *Vote with Your Feet*
- Student reflection on *Vote with Your Feet*

Preparation and Materials List

- Large wall map of the NWT with latitude and longitudes marked (mailed to schools)
- Have ready PowerPoint: *Stories from the Land*
- Have ready, Photo cards, (with lat and long on back)
- Photocopy a class set of the Map: *NWT with Communities* (with longitude and latitude lines, found only on DVD)
- Have ready, *Gazetteer of the NWT*
- Collect and post topographic maps of your local area (not provided)
- Masking tape



TsoKwe is one of the most sacred sites. It is where Yamozha laid down to rest after he made the world safe.

Making the Connection for the Teacher

How a place is named has sometimes changed over time. The stories associated with some places and their names are important to identity. Many places have an 'unofficial' name that is known locally.

An official name in the NWT is a geographical or place name approved by the Minister of Education, Culture and Employment upon recommendation from the Cultural Places Programme. Only official names are presented on federally and territorially produced topographical maps, charts, publications and legal documents. Official names are recorded in the Gazetteer of the Northwest Territories. (Available online at www.pwnhc.ca/programs/geo_names.asp) and provided in the Activity 4 folder on the Identity DVD for this module).

The NWT government recognizes that traditional names for geographical features and populated places are key parts of the languages, the culture, and the history of the Aboriginal people of our

territory. Because of this, NWT government policy officially recognizes traditional place names as part of keeping indigenous culture strong.

Nominations for new place names are submitted to the Cultural Places Program at the Prince of Wales Northern Heritage Centre in Yellowknife. Requests for name decisions must include the reason the decision is being requested, the exact location of the feature and, if known, relevant background information on the name. The requests also need to demonstrate how the proposed name supports the intent to promote the official recognition of traditional names. The public has an important role to play in the official recognition of place names as names are not recognized unless the community approves them.



Dene Kede states that students are expected to recognize powers greater than themselves, to recognize what is spiritual in the world around them including the living forces that are in the land and water.

Steps

Official Names (15 min)

1. Ask your students to recall some of the community names they learned in Activity 3. Can they provide an example of an official community name that has been returned to its original Aboriginal name?
2. Explain, using the 'Making the Connection for the Teacher' section, how 'official' names find their way on to maps and that in this activity they will be looking at many different place names and how they came to be. The purpose in doing this is to broaden students' understanding of the stories around the North and thus deepen their collective Northern identity.
3. Ask your students to make a list of different things that places are named for e.g; person, what the area is known for, common activity.
4. Share that most official names were given by English or French-speaking travellers, missionaries or visitors, even though the local people had already named the places in their own language. Some geographic names come from practices such as naming places after royalty or through programs set up to commemorate specific people or events, for example, to honour Canadian war casualties.
5. Ask students to provide a local example of a place name that they know the story of how that place got its name. (Make sure you know one ahead of time in case the students can't think of any).

Ideas from Teachers

I used string and pins and had students place the pictures in their relative locations up on the wall. This helped them to see that the stories are representative of all the areas in the NWT. They were pretty into the stories.

Northern Studies teacher, Behchokò

Stories from the Land (45 min)

1. Share the information from the PowerPoint, *Stories from the land*. It provides images and notes for places all over the NWT that represent different ways areas get their names. Speaking notes are provided for each slide. Several of the slides share stories of important spiritual places.
 2. The slide show is accompanied by printed photo cards. As you discuss each slide, ask a student to use the longitude and latitude on the cards to place them on the large wall map of the NWT or alternatively on the floor map reminding them of the longitude and latitude for the Arctic Circle. This will enable them to find the approximate locations of each photo.
- » **NOTE:** you may need to pre-teach longitude and latitude if this is a new concept for students.
3. Alternatively, hand out copies of the map, *NWT Communities* (found only on DVD) with longitude and latitude lines and have them pinpoint the exact locations of each place. This map was produced prior to some official name changes. Ask your students if they can find the communities which now go by a different name than is on this map.
 4. The final slide in the PowerPoint asks the students to go find a story associated with a place around their community. Tell them they will be doing this next.



Topographic Maps (60 min)

Topographic maps have been used to help people navigate for over 100 years. They differ from road maps by providing contour lines which show elevation for an area. They also provide information about natural features such as the presence of rapids, wetlands and human-made features such as winter roads.

1. Gather topographic maps of your area (1:50,000 or 1:250,000). (See different options for obtaining maps).
2. Review the layout of the map with your students noting all the features including title, map names found on the corners as indicators of the adjacent maps, latitude and longitude etc.
3. Explain scale. If possible have two different scaled maps of your area to compare.
4. Explain the purpose of the contour lines (or ask if they know what they are for). *Contour lines connect areas of similar elevation, providing a two-dimensional view of a three-dimensional world.* Find a high point in your area on the map and show that the closer the lines are, the steeper the elevation.
5. Point out the magnetic declination which represents the difference between true North and magnetic North. Magnetic declination improves the accuracy of the map and is needed here in the North.
6. Go through all the symbols on the map to ensure students understand what they mean. Ask students if they can name any of the physical features on the topographic maps of the area.
7. If possible, keep the maps posted in the classroom or hallway. People often gravitate to a large map and begin telling stories. The stories collected can be added over the course of the entire Northern Studies 10 and potentially kept as a starting base for next year's students.

Options for Obtaining Topographic Maps

There are several different ways to get topographic maps. If you have access to a plotter through your community or regional contacts you can ask your contact to go through the Atlas of Canada website at, <http://atlas.nrcan.gc.ca>. On the site select your language preference, then, The North. It will bring you to a page that has many different maps to choose from and they are free to download and print, but you need a plotter. It's not worth printing them on 8 ½ X 11 paper.

To purchase topographic maps of your area go to www.maptown.com. When you get to this site you can click on Canada and then NWT. You can select different sizes and order maps specific to your area. In general, each map is about \$12.00.



Students describe an upcoming trip they are excited about.

Local Stories (90 min)

The final slide in the PowerPoint asks the students to find a story associated with a place around their community. Many place names are from long ago, when the world was new, but others are from more recent times such as, *Gun Point* or of places like *Edzo's Rock* where the Peace Treaty was made between the Tł̓ch̓q chief, Edzo and the Chipewyan chief, Akaitcho, or even names like, *The Rapids of the Drowned* in Fort Smith which is where 5 people drowned going over the rapids. There is an historical plaque in the community describing the incident. The point is to learn more about their local stories.

1. Use topographic maps for the area. Post this very large wall map in your classroom or out in the hallway and ask students to pinpoint their chosen place name using pins with numbers. Make a legend associated with the large map and a display board that has the stories of each of the places.
2. If possible, encourage students to get a photo (or take one themselves) of the place they researched.
3. The Gazetteer of the NWT, which is found on the disk or on the Prince of Wales website, is a great place to start. There are hundreds of histories of place names in the Gazetteer. However, the best place to learn the stories of the land around your community is from the community members.

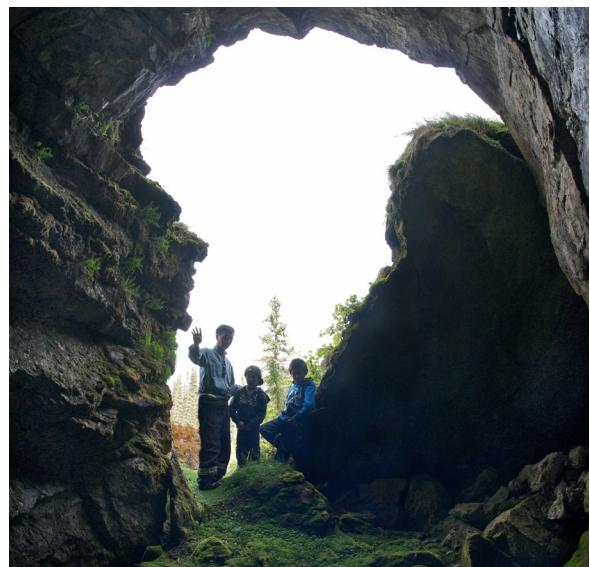
The following is a shortened version of a story of a cave off an Island called Gorabe near Deline, as told by Alfred Taniton.

Some people like to dare themselves to see their futures. To see how long you might live, or if the land is happy with you, you can go to a cave near Deline. If you go to the back of the cave and run all the way out without tripping or falling you will have a long life. If you trip part way you might have some problems and if you fall, you will have a short life. There is nothing to trip over in there but some who've tried have fallen and died young. It's true. My father did it, and he didn't fall. He lived to be 105 years old.

For a full version of the story see, *At the Heart of It*, by Raymond Taniton. The book is provided with Module 4.

Vote with your feet (30 min)

1. Complete a 'vote with your feet' activity. To do so, place a large piece of masking tape across the length of the classroom floor. At one end, make a number one and at the other end make a number ten. Tell them that number one means you strongly agree with the statement while standing on number ten would mean you strongly disagree with the statement.
2. Tell them that you are going to read out a statement and that they need to go stand somewhere on the line that represents their response to the statement. Remind them that there is no right or wrong place to stand.
3. Read out the statement, '*all names of places should be returned to their original Aboriginal names?*'
4. When students have decided, ask them to find a person who is standing somewhere differently than they are and discuss with each other why they chose to stand where they did.
5. Have a class discussion to determine what students were using to make their decision. Tell them that in the next activity they will be learning how to develop tools to make a reasoned judgement so that when they make a decision it is based on something stronger than just their opinion.



ACTIVITY 5

GEOGRAPHICAL THINKING

Learning Objective

Thinking about which geographic feature best represents the collective *Northern Identity* is the focus of this activity and in doing so they will develop their critical thinking skills as well as writing criteria, making a reasoned judgment, negotiating and communicating skills.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Possible Assessment Activities

- Teacher observation of students during ranking negotiation
- Student reflection of ranking negotiation
- Statement of choice of most representative geographic feature

Component	Skills Outcome	Module Outcome
Developing Criteria	S.1.a, S.7.j	
Judgment Based on Criteria	S.1.a, c, S.3.d, S.5.a, b, c, S.7.b, e, S.9.b	1.8
<i>If Skyping another community</i>	S.6.b	

Preparation and Materials List

- Prepare to project Power Point: *Geographical Features*
- Print class set of Student Handout, *Judging Based on Criteria*
- Print a copy of the rubric *Geographical Features* (found only on DVD)



The largest lake entirely in Canada is Great Bear Lake. The people who live on Great Bear Lake, in Deline, are called, Sahtugot'ine, or Great Bear Lake people. They take their responsibility for maintaining the watershed very seriously. Their story called, *Waterheart*, explains how the lake stays healthy and how its health is connected to everything else. To read the story go to, *At the Heart of It*, by Raymond Taniton provided in Module 4.

Making the Connection for the Teacher

Geographical features are the components of the Earth. There are two types of geographical features - natural geographical features and artificial geographical features. Natural geographical features include, but are not limited to, landforms and ecosystems. For example, terrain types, bodies of water, natural units (consisting of all plants, animals and micro-organisms in an area functioning together with all of the non-living physical factors of the environment) are natural geographical features. In contrast to these, human settlements, and engineered constructs, (ice roads, inuksuit, cut lines etc.) are types of artificial geographical features.

The NWT has very diverse geographical features. The people living in the far North live in areas that include the tundra, and much of the year they live and travel on the sea ice. The central areas of the NWT are known for their taiga plains and mountain ranges. The South of the NWT has much larger trees and Salt Plains. All of the NWT has plenty of fresh water and much of the NWT is

covered by the Canadian Shield and/or the Boreal Forest. Our skies are known for their incredible Aurora Borealis. The NWT also has several types of artificial geographical features including Inuksuit (plural of Inuksuk) and ice-roads, to name two. Thinking about which of these features give students a sense of their Northern identity is the focus of this activity. Using critical thinking skills, including developing criteria in order to make reasoned judgements, is a key building block of this skill development activity. This activity will also help prepare them for developing their own criteria to answer their Student-Led Inquiry.

» **NOTE:** There is no 'right' answer to the question students are given in this activity. The discussion and activities are intended to familiarize students with a wide range of geographical features of our territory and to practice critical thinking.



Tuktoyuktuk is famous for the number and size of pingos.

Steps

Developing Criteria (30 min)

One of the main goals of Northern Studies is for students to develop critical thinking strategies and make decisions based on informed and reasoned judgement rather than just expressing an opinion. To help develop these skills, students need to be taught how to develop *criteria* for evaluating among a range of alternatives. Since this is the first time in this course that you are asking students to think about criteria, the following steps are designed to introduce the process to them.

1. Ensure students understand the meaning of the word, *criteria*. Relate it to something familiar to them. Start by asking, "What are the things that make a hockey team good?" Make a list of those qualities such as:

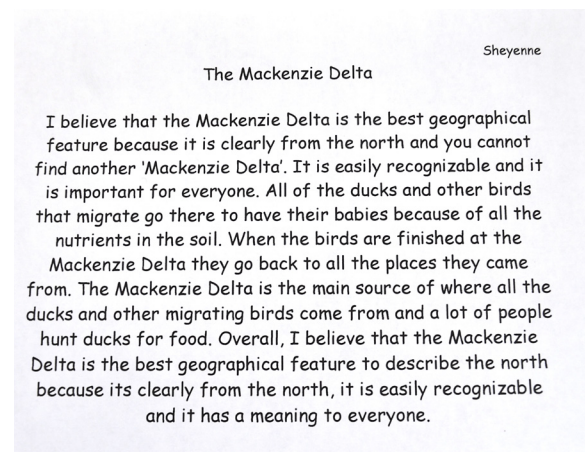
What makes a good hockey team?:

- work together as a team,
- fast skaters,
- score lots of goals,
- wins a lot of games,
- players are fit...etc.

and then introduce the word *criteria* stating that each of the qualities listed are the criteria to decide what makes a good hockey team. The purpose of developing criteria is to help us arrive at reasoned judgments about issues rather than just strongly held opinions that can never be justified – or challenged for that matter. (for example "I like the Leafs", is a very hard position to defend using reasoned judgment, but might be a strongly held belief). By using criteria, they should see that sometimes a team they love may not be 'good'. You could further the conversation by asking how the list of criteria for a 'popular' team would be different than a 'good' team.

2. Next, tell your students that they will be developing criteria to judge which geographical feature in the NWT best represents or shapes the identity of the NWT as a whole?

3. As a class come up with the list of criteria or 'qualities' that are important for shaping identity. Write the key criteria on a piece of chart paper or on the whiteboard. Try to keep the list fairly short (3 or 4 is great).
4. Some possible criteria they might develop for a physical feature that shapes identity could be:
 - Easily identifiable / recognizable (not obscure)
 - Informative (tells us about who we are)
 - Different from what Southern Canadians might pick for themselves (clearly 'from the North')
 - Important for all of the NWT, not just a part of it



Example of student work from Fort Simpson, (larger on page 38).

Judgement Based on Criteria (90 min)

1. After the class agrees on what some of the key criteria are, for which geographical feature helps shape our collective Northern identity the most, hand out *Judging Based on Criteria* to each student.
 2. Go through the *Geographical Features* Power point presentation and read through the notes that go along with the images.
 3. Give students time to rank each of the geographical features presented in the PowerPoint on a scale of 1-12 where 1 is the highest score. They should do this on their own without knowing what feature other students selected. They are to judge each feature/image and its ranking based on the criteria the class agreed on.
 4. Once each student has selected their preferred geographical feature, have them work together in pairs to try to come together and have the same ranking from 1-12.
 5. Once pairs have had the time to come to a consensus, try to work together in larger groups or as a full class to negotiate (based on the use of the developed criteria, and reasoned judgement), a ranking of the features that shape our identity.
 6. Once you have a class ranking, discuss, using the following questions as a guideline;
 - a. Are there any geographical features not on the list that you think should have been included?
(Some students during the pilot of the NS 10 materials, added the Mackenzie River to the list).
 - b. Do you have to have seen or visited the particular geographical feature to identify with it? (I.e. if you've never seen the sea ice, can it still be part of your Northern identity?)
 - c. Do you think human-made features (inuksuit or ice roads) can be considered geographical features?
 - i. If yes, would any human-made geographical feature supplant your choice of 'most important geographical feature'?
 - d. If you lived in another part of the North do you think your ranking would be different? Defend your position.
- » **NOTE:** If possible, contact another community (preferably in a different region) and set up a Skype (or equivalent) time where a representative(s) from your class and a representative(s) from their class share, defend, discuss and negotiate which geographical feature best represents the NWT identity.
7. Ask students to write a brief statement about which geographical feature they ranked number one. Did their ranking change after discussion with the rest of the class, why or why not? Their brief statement should refer to the criteria they used to come up with their decision.
 8. Hand out a copy or project the rubric (found on the DVD) while examining the student example provided on page 38. Go through the rubric and assess what she did well in her summary and how she could have improved. Since this is the students' first time developing criteria and making a judgement they should self assess. A teacher assessment will be provided in Module 2 for the same skill.

Ideas from Teachers

Don't give up on this one. Even though it can sometimes be difficult to get students talking, this lesson provided one of the best class discussions I've ever had in my three years teaching here. I was a bit worried, as sometimes my students only want to learn about the area around their home, but they came alive and were defending the geographical feature they picked. It was nice for them to have to learn about other areas and think about that.

Northern Studies Teacher, Gameti

Judging Based on Criteria		
Geographical Feature	Rank	Reasoned Judgement
Virginia Falls	<u> </u> 12	
Mackenzie Mountains	<u> </u> 12	
Aurora Borealis	<u> </u> 12	
Sea Ice	<u> </u> 12	
Canadian Shield	<u> </u> 12	
Pingo	<u> </u> 12	
Mackenzie Delta	<u> </u> 12	
The two Great Lakes (Slave and Bear)	<u> </u> 12	
Salt Plains	<u> </u> 12	
Boreal Forest and or Taiga	<u> </u> 12	
Tundra	<u> </u> 12	
Bear Rock	<u> </u> 12	

1. Which geographical feature ranked the highest?
(Be prepared to defend your position with the rest of the class.)

Example of Student defending their geographical feature

Sheyenne

The Mackenzie Delta

I believe that the Mackenzie Delta is the best geographical feature because it is clearly from the north and you cannot find another 'Mackenzie Delta'. It is easily recognizable and it is important for everyone. All of the ducks and other birds that migrate go there to have their babies because of all the nutrients in the soil. When the birds are finished at the Mackenzie Delta they go back to all the places they came from. The Mackenzie Delta is the main source of where all the ducks and other migrating birds come from and a lot of people hunt ducks for food. Overall, I believe that the Mackenzie Delta is the best geographical feature to describe the north because its clearly from the north, it is easily recognizable and it has a meaning to everyone.

ACTIVITY 6

STUDENT-LED INQUIRY

Learning Objective

Students will practice their new skill of developing criteria and making reasoned judgments to answer one of three questions that explore aspects of the 'Identity' theme. They will communicate their learning to others.



Whenever you see this icon, the skill being taught is useful for all Student-Led Inquiries and these skills also transfer to the Pacticum.

Time

360 min (inclusive of time for completion of Student-Led Inquiry)

» **NOTE:** The activities described below and the suggested time is to be divided up over the rest of the module. What students learn in Activities 7-9 will also help answer their Student-Led Inquiry.

Curricular Link

Outcomes that should be addressed through this activity include:

Possible Assessment Activities

- Completion of *Student-Led Inquiry Tasks* planning sheet
- *How to Ask a Good Question*
- *Student-Led Inquiry* (rubric template provided)

Component	Skills Outcome	Module Outcome
Introduction to Student-Led Inquiry	S.4.a, S.8.d	
Interview	S.3.c, S.8.d	1.5
Developing Criteria	S.7.j	
Researching the Question	S.3.a, b, c, d, e, f	1.5, 1.6, 1.13
Preparing My Answer	S.3.g, S.6.a, b, S.7.e	1.8, 1.9, 1.10
Presenting	S.4.a, S.5.a, b, d, e, S.7.d	

Preparation and Materials List

- Photocopy a class set of the handout, *Student-Led Inquiry – Questions and Suggested Resources*
- Photocopy a class set of handout, *Student-Led Inquiry – Tasks*
- Photocopy a class set of, *How to ask a good question*
- Photocopy as needed the handout, *Interview Release Form*
- Photocopy as needed the handout, *Checklist for Doing and Interview*
- Photocopy as needed the handout, *Student-Led Inquiry Rubric* (found on DVD)

NOTE: These handouts are available in word and can be modified to suit your needs

Making the Connection for the Teacher

One of the major goals of Northern Studies is to encourage students to take responsibility for their learning, to be involved in choosing what they learn and in how and who they share their learning with. This is part of their journey to becoming more capable Northern citizens. Student-Led Inquiry is one of the important places this growth is intended to occur. In their inquiry, students will use the skills and knowledge they have acquired to pursue their own interest related to one of three 'essential questions' that explore an aspect of identity in a Northern context. Each of the skills they use in the Student-Led Inquiry will help prepare them for their Module 5 Practicum.

As Module 1 is the first opportunity within Northern Studies for teachers and students to try the Student-Led Inquiry, the teacher will play a key role in assisting, when the student needs some support and guidance in their decision-making and project work, and where they, as the teacher, can encourage the student to further develop these skills.

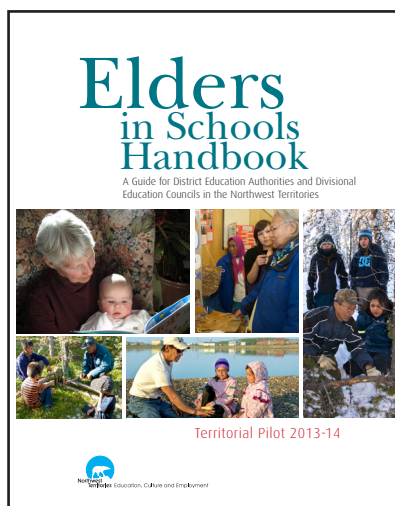
It is also important that the process be a positive one so that over the next four modules the students gain confidence and are able to be increasingly responsible for their learning. In the Student-Led Inquiry, students will select one of the following three questions related to identity:

1. Which Northern story should all people who live in the North be familiar with and why?
2. What is the best name for a new facility in your community? Why?
3. What current story do you predict will shape the North's collective identity in the future? Why?

In the student-led activity the teacher is to act as a facilitator; assisting students when needed but requiring students to complete their own original work. It is important that students start thinking about their inquiry project early in this module and that realistic work plans and timelines are created. Students should choose the question they will investigate in sufficient time to gather all the materials they will need and arrange interviews or other forms of research as required. **Students who interview community members should be aware of the requirements to get signed consent forms prior to beginning those interviews.** Each potential question is supplied with resources to help the teacher and students get started. Although these resources will help the students, they are also encouraged to find additional sources of information.

Introducing the Practicum: Becoming Capable

The practicum does not need to be the final module. Depending on what students select, they may need to be completed at a certain time of year or require the availability of materials or specific people. Introduce it early so they can start to think about what they should do. Go to the *Becoming Capable* binder for ideas for the practicum.



Read the Elders in Schools Handbook to ensure proper protocols are used when interviewing Elders.

Steps

Introduction to Student-Led Inquiry (30 min)

1. Tell students that through this first Student-Led Inquiry they will be practicing skills that will assist with their Module 5 Practicum, *Becoming Capable*.
2. Remind them that the total amount of class time for this activity is 6 in-class hours and that Activities 7-9 may help with research.
3. Distribute and review the *Student-Led Inquiry – Resource Suggestions* handout with the class first, discussing each of the questions, possible resources and any ideas students might have.
4. Distribute the *Student-Led Inquiry Tasks* handout. Although students don't have to decide which inquiry they are studying at this time, encourage them to begin thinking about it and decide as a class by which date they need to have informed you of their decision.

» **NOTE:** The Student-Led Inquiry task sheet is provided in Word on the DVD. Please adapt to meet the needs of your class.

5. As a group, discuss the timeline on when the selected inquiry, materials list for research, types of presentation etc. are due. Ensure students keep a copy of the task table in their notebooks with the dates and topics recorded so they can keep track of their work.
6. Let students know that they will need to present results of their inquiry to the teacher, their peers, and possibly community members or other more distant audiences by an agreed-upon date for completion. For example, if a student has selected 'which name would be best for a new facility?', they may want to present this idea to the local council.



Interview skills will be useful throughout the entire course.

How to Do an Interview (30 min)

A goal of Northern Studies is to have the students interact with family and community members. In each of the student-led inquiries students may complete an interview. It is important they have the skills to do an interview properly.

1. Distribute and review the, *How to ask a good question*, handout. Remind them that before they interview someone they should have their questions prepared. Students may need assistance to generate effective questions. Modeling the first couple of responses may be helpful.
2. Distribute and review the *Checklist for Doing an Interview*. Not every point will be necessary for each interview. If it isn't, students should put an NA or not applicable.
3. Distribute and review the *Interview Release* form. Remind students that they are learning how to be researchers and all researchers need the permission of the person they are interviewing to use any information or image or video taken during the interview. Some terms may require discussion – 'proprietary rights' and 'implications'.

» **NOTE:** The following activities will not necessarily be done consecutively, but may be distributed between activities 7 to 9.



Hailey Taniton, grade 10 student, Deline, doing primary research by interviewing her grandfather, Alfred Taniton.

Developing Criteria (30 min)

1. After the agreed upon date for selecting the inquiry question, provide time for students to develop the criteria specific to their question.
2. You may want to have students work on their own or for this first Student-Led Inquiry you might want to let them work in groups. Each group would be made up of students who selected the same question.
3. This will be the first time they are developing criteria for their own selected question, so be prepared to help.
4. Remind students that they only need up to 4 or 5 well-chosen criteria and not an exhaustive list.
5. Use the task sheet for due dates and comments to help keep students on track.

Researching the question (120 min)

1. Remind students that there is no right answer to any of the questions and that they only have a couple of class periods to research their answer.
2. Throughout all of the other activities, specifically 7 and 8, students are learning about places, stories and people in the NWT, so the activities themselves are helping them to answer the question. However, ensure they have some class time to explore their own question.
3. Decide as a class on when they should have all their research complete (most likely after you've done Activity 8).
4. Part of their research must include interviewing at least one person from their family or another community member by asking them their selected question.

Preparing My Answer and Presentation (120 min)

1. Once students have developed their criteria and researched the question they need to prepare their answer. Students may wish to submit it as a short written piece or they may wish to make a poster or PowerPoint among other options.
2. Ensure that part of the process of preparing the answer includes self and peer editing of their work as well as time for practicing.

Presenting (60 min)

1. Each student needs to select who to present to. This could be done as a class presentation or one on one with the teacher or to another group. Select a date ahead of time. The presentations don't need to be long (5 minutes maximum).
2. When they have completed their presentations their final task is to self-evaluate and hand in all their materials (use the rubric provided on DVD).
3. The Student-Led Inquiry should be completed before Activity 10 of the Module as Activity 10 is a lead into Module 2.

Ideas from Teachers

I made portfolios for my students so that the materials for all the Student-led Inquiries in each of the Modules as well as the Practicum material were all in the same place. This made it easier to track how they were becoming more 'capable'.

Northern Studies Teacher, Yellowknife



All of these skills will be useful in the practicum.

Student Led-Inquiry – Questions and Suggested Resources

You will find three possible questions to explore in your Student-Led Inquiry. Each of these questions is an 'essential question', that is, a question which does not have an easy 'yes' or 'no' answer. Since the questions invite many different responses, you should bring your own thoughts and experiences to the project by developing criteria and then deciding, presenting and defending your answer based on reasoned judgment.

1. Which Northern story should all people who live in the North be familiar with and why?

Storytelling is one way in which a culture is kept alive. It is through our collective stories that we define who we are as a family, as a community, as a culture, as a territory and as a nation. If we were to write a history book of Canada, which stories would we include to ensure we have reflected the essential parts of 'what it means to be Canadian'? The answer to that question will vary from person to person. A few years ago, CBC ran a contest called, 'The Greatest Canadian' and many people nominated different individuals to decide who the greatest Canadian was. In the end, Tommy Douglas, who had helped develop our health care system, won. Would you agree with that choice? The process that you will go through to decide which story all people who live in the North should be familiar with is similar. You will need to develop criteria to base your decision on – and

you will need to research stories from all over the North. They could be stories that took place when the world was new, or quite recently. You will also need to determine how you are going to share the story you've selected, and your reasons for choosing it with your classmates, teacher and others.

When thinking about 'stories' keep your mind open. Stories include everything from creation stories to how the airplane impacted the North. Your selected 'story' could be how an individual made a difference to a specific event or 'accomplishment' such as the building of the Dehcho bridge, the signing of Treaty 11 or the legacies of Residential Schools.

Resources:

Prince of Wales Northern Heritage website – Online timeline and the NWT Poster Series and NWT Poster Series essays (on DVD)

NWT music (many musicians have selected important stories to share in their music – listen to Stephen Kakfwi's CD's which come with this kit as one option as he has told many stories through his music)

Community Members and books such as *Taimani*, *Denendeh*, books from *The Land is Our Storybook* series, *Places we take care of*, *When the World was New*.

2. What is the best name for a new facility in your community? Why?

A goal of this question is to examine **local** stories, **local** people, and **local** events that are of prime importance to your community. Judging what makes something the 'best' requires criteria. One suggestion is to analyze the name of a new building, park, street or other facility. You may need to consider whether the type of facility would influence the choice of name. Be prepared to share what you have learned about the person, event, or story with your classmates as well as to be able to defend your reasoning.

Resources:

Prince of Wales Northern Heritage Centre website -search the Cultural Places Program under the program and services button

Local community members (perhaps do a pole)

Tamani, Denendeh, Places we take care of, When the World was New, books from The Land is Our Storybook series

3. What current story do you predict will shape the North's collective identity in the future?

Each story on the NWT Timeline poster series and on the Prince of Wales Online Timeline was evaluated by criteria to determine if it should be part of the timeline. A different group of people, at a different time, would probably have some similar stories but would also likely have chosen some different stories. In answering this question you need to think about the stories taking place in the NWT today (devolution, climate change, language revitalization, popular music, sports etc.) and determine which, if any, of these stories are likely to be part of our collective identity in the future?

Resources:

Local papers

Radio

TV news

Community members

Community Meetings

Student-Led Inquiry Tasks

Task	Due Date	Comments
Select the Student-Led Inquiry essential question		
Select Sources (including interviewing someone)		
Develop criteria for basis of judgment (suggested 4 criteria)		
Write a brief statement with answer to question based on criteria		
Self-edit draft of writing		
Peer/Teacher edit of second draft		
Include list of sources		
Practice presentation with peer or family member		
Presentation		
Self-Assessment of all work.		

How to ask a good question

Part A: Questions: Fact-Based/ Open-Ended / Opinion

There are different types of questions. Some just require a simple fact (what is your name?). These are called 'fact-based' questions. Others are called 'open-ended' and require the person being interviewed to explain in some detail. Others are opinion-based questions. Read and label each question below in the blank provided.

For fact-based questions, write, "Fact", for open-ended questions, write, "Open", and for opinion based questions, write, "Opinion".

1. What was it like when you were on the trapline? _____
2. When were you born? _____
3. You said earlier that you used to listen to stories in the tent and that you enjoyed that very much. What did you enjoy about it? _____
4. What do you think of devolution? _____
5. Would you tell me about your memories of beading with your grandmother? _____

Part B: Listening for Follow-Up Questions

Sometimes the answer you get isn't enough and requires a follow-up question. It is important to learn how to ask a follow-up question to make the interview experience richer. For each question below think about three follow-up questions that you could ask including one each that is fact-based, open-ended and opinion based questions.

1. I was named after the Grand Chief.

1. _____

2. _____

3. _____

2. My favourite food is dry-meat.

1. _____

2. _____

3. _____



3. When I was little I lived in the hospital for awhile.

1. _____

2. _____

3. _____

4. My favourite sport is hockey.

1. _____

2. _____

3. _____

5. My auntie is teaching me how to tan hides.

1. _____

2. _____

3. _____

6. My parents came to the North when I was a baby.

1. _____

2. _____

3. _____

Interview Release Form

Name: _____

Address: _____

Phone: _____

I hereby give _____, permission to record and/or reproduce my

☐ photograph

☐ moving image

☐ audio clip

☐ other information product

please specify: _____

and I waive any proprietary rights I may have to them. I understand that they may wish to use this likeness of me in a number of ways, including on websites, or in publications or advertising, to provide information to the public for educational purposes, and I grant them permission to do so.

I hereby release the (school name) _____ and Department of Education, the GNWT, its employees, officers, agents and subcontractors from and against all claims, actions and liability for damages, losses or expenses of any sort which may arise in connection with the use of these likenesses.

I acknowledge I have read and understood the contents of this form, and have been given full opportunity to discuss the implications of this consent of my own free will and my decision is not based upon representations or advice by representatives of the Department.

I hereby give my consent, dated this ____ day of _____, 20 ____.

Signature of subject:

Signature of Parent or Guardian if subject is under age 19:

Print Name: _____

Checklist for doing an Interview:

- ☐ Prior to doing an interview, make sure you have obtained permission.
- ☐ Locate a quiet place to set up and test the recorder (if using one).
- ☐ If the person being interviewed is more comfortable in another language, then ensure you've planned for a translator.
- ☐ Introduce yourself.
- ☐ Begin by recording the person's name, the date of interview, and the location.
- ☐ Explain the purpose of the interview and how you will use the information.
- ☐ Have the interviewee sign a release form.
- ☐ If you are using a recorder, pause early-on in the interview to check that your recorder is working.
- ☐ Do more listening than talking.
- ☐ Take necessary notes in your journal. Ask for clarification of special language and terms.
- ☐ Take pictures of the interviewee.
- ☐ If you take pictures, have the interviewee sign a photo release form.
- ☐ Write follow-up notes about your impressions, ideas, and questions you still need to ask.
- ☐ If you recorded the interview, start transcribing as soon as possible. Sometimes you won't be able to hear answers from the tape and it's better to transcribe while you can still remember the conversation.
- ☐ Analyze your findings to identify the important points. Decide if any follow-up is needed.
- ☐ Send your interviewee a thank-you note.

ACTIVITY 7

STORIES WE KNOW AND STORIES WE DON'T

Learning Objective

Students will be introduced to the diversity of stories using the NWT History Timeline poster series. Learning more of the North's collective stories will broaden students' understanding of their Northern identity.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Familiar and Unfamiliar	S.1.a, S.9.a, b,	1.9, 1.10, 1.13
Perspective	S.1.a, S.7.j, S.8.c, d, e, f	1.2, 1.11

Preparation and Materials List

- Have ready the poster series, *NWT History Timeline*
- Two different colours of stickies or pieces of paper and tape OR
- Photocopy a class set of the handout, *Familiar and Unfamiliar*
- Photocopy a class set of the handout, *Perspectives*

Possible Assessment Activities

- Student response to *NWT Timeline Poster Series – Familiar and Unfamiliar*
- Student response to *Perspectives*



Kate Inuktalik of Ulukhaktok can survive on the land. What stories can she share with students that they might not know?

Making the Connection for the Teacher

Since the world was new people have been gathering around fires, qulliit and more recently park benches and community halls to listen, share and tell stories. In the North, it is not difficult to find good stories - if you open your ears, they find you. There is an old saying, *'stories are what bind us together'*. The question is, which stories? For the Dene, the Yamoria stories (known by different names in each of the different

languages) tie the nation together and provide an excellent illustration of the Dene's long-term relations and land occupancy. But what binds us all together; the Dene, Inuvialuit, Métis and people who have more recently arrived here? In the next few activities students will think about this question, learning different stories and thinking critically about which Northern story they think all Northern people should know.



When tasks are done together, such as putting the spruce boughs down, there is plenty of time for sharing stories.

Steps

Familiar and Unfamiliar Stories (90 min)

1. Brainstorm different types of stories with the class. Possible answers include;
 - a. Legends or myths (Fiction – Non-fiction) (who's to judge which is which? – In this discussion, it is important that you don't assume legends are fiction)
 - b. Creation
 - c. Biggest fish – adventure/ personal
 - d. Family history
 - e. Cultural/political
2. Share the quote,
Never let the truth get in the way of a good story.
Author Unknown

When is it important to tell the 'truth' in storytelling? It is important to also point out that there are many different truths in any story depending on which perspective is taken to tell the story. As students go through the next part of the activity ask them to keep in mind the question,

'Whose truth is being shared and whose truth may have been left out?'
3. Post the *NWT History Timeline* poster series along the wall in your classroom. There are 7 posters. Ensure they are spaced out around the classroom so that students have room to gather around each one.
4. Hand out four stickies, two of each colour (or pieces of paper and tape) to each student (or use the student handout, *Familiar and Unfamiliar*, if that works better for your class).
5. Ask students to walk around the classroom and read each of the posters. They don't need to read them in order, but give sufficient time for them to read through each poster. As they are reading they should think about;
 - a. 1 story they were familiar with – and write the name of the story on the sticky under the title, **familiar**
 - b. Repeat with a second story they are familiar with.
 - c. 1 story they didn't know before – and write the name of the story on the sticky under the title, **unfamiliar**
 - d. Repeat with a second story they didn't know before.
6. Make a T-chart on the board and ask students to put their stickies up on the board separated into the two categories, Familiar and Unfamiliar.
7. Once everyone has completed the task, sort the stories as a full class. Identify which stories the students knew and which ones they didn't. Have a class discussion using the following prompts:
 - a. Which stories do we know and why (local story, story that impacts the most people)?
 - b. If a class from a different region did this activity would they have been familiar or unfamiliar with the same stories? Why or why not?
 - c. To what extent is it important for students and people across the NWT to know stories from outside their local area? Why or why not?

Perspective (30 min)

Most students will be familiar with timelines and will have used them in previous courses. Remind students that what is included on a timeline is what the author (s) of that timeline believe are the most historically significant events. Rarely does a timeline provide chronologies displaying choices made from different perspectives and rarely are the items included examined as having been selected by the timeline author. The following activity gives students a chance to think about how 'what is history' gets written.

As Seixas says in, *The Big Six*, 'the unexamined timeline is not worth reading'.¹

1. As an illustration of perspective ask your students the following;

Which one does does not belong?

Beaver
Otter
Muskrat
Buffalo

Some of your class may say the 'buffalo' as it is the only animal listed that doesn't spend much of its life in the water. Others in your class might say the 'muskrat' as it is the only one listed that isn't an airplane. Some others may say 'otter' as it might be the only animal that they haven't eaten. Others may say something altogether different.

The important part to think about is that we all have a different perspective. An answer in this activity is neither wrong nor right but illustrates how we each see things from unique perspectives. For example, the *beaver* may be seen as a beautiful animal, a food source, an airplane or a trade item depending on who is asked. The different perspectives one has should be kept in mind during all of the activities which follow.

1. To remind them about using criteria in their thinking ask them what criteria they used to pick between the 4 animals.
2. To model the following assignment, select one or two stories on the timeline and ask the question, 'whose truth was shared in the story and whose truth may have been left out? '
3. To broaden their thinking about perspective and whose truth is being shared ask the following;
 - a. What are some stories that aren't on the timeline that should or could be?
 - b. If this timeline had been put together by another author or group (e.g. Chamber of Mines, NWT Native Women's Society, an animal rights organization) what changes would you expect on the timeline?
4. Next, hand out a copy of *Perspectives* and ask the students to repeat the questions but with different selections from the timeline.

Ideas from Teachers

I used the question, 'whose truth was shared in the story and whose truth may have been left out' as an introduction to the word colonization. I wrote the question on large poster paper and kept it visible in the room. I often referred back to it to keep asking, 'whose truth?'

Northern Studies teacher, Fort Smith



Students should have picked their inquiry question by this time.

1. Seixas, P and Morton, T. *The Big Six. Historical Thinking Concepts*, Nelson, 2013, Pg.33.



NWT Timeline Poster Series – Familiar and Unfamiliar

Name: _____

Read the entire timeline then answer the following questions.

- 1) Choose one story from the timeline that you found the most interesting.
Which one is it? Why?

- 2) Fill in the “T” chart with at least two stories under each heading. Find stories that you knew of before (familiar) and stories that are new to you (unfamiliar).

Familiar	Unfamiliar



Perspectives

Name: _____

Whose Truth?

Pick any story from the timeline:

Whose truth was told?

Whose truth was left out?

Missing Stories

What story is not on the timeline but you think it should be?:

Reasons for choice (What criteria did you use?)

Pretending Another Author or Group wrote the Timeline

Which Author/group are you pretending wrote the timeline?
(For Example: Ecology North, Status of Women Council, Dene Nation,
Métis Nation)

What changes such as stories that might be left out or added, or ways that stories might be told differently would you expect on the timeline if that group had written it?:

ACTIVITY 8

NWT HISTORY TIMELINE

Learning Objective

Students will use the online History Timeline to explore more stories to develop their historical thinking skills. The Timeline will also be used to introduce students to Module 2: Residential School History in Canada.

Time

60 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Exploring the Online timeline	S.9.b	1.9, 1.13
Residential School Introduction	n/a	n/a

Preparation and Materials List

- Visit and explore the NWT timeline ahead of your class so you know how it works.
- Photocopy a class set of the student handout, *Exploring the NWT History Online Timeline* (note: There is a handout for students and an answer key for the teacher provided)
- Ensure students have access to the Prince of Wales Northern Heritage Centre Website (www.pwnhc.ca)
- Prepare ahead of time the letter that needs to go home to parents or guardians regarding the teaching of Module 2. See details in Module 2. Photocopy enough for all your students.
- Ensure you have enough copies of the parent fold out timeline that accompanies Module 2. If you don't have enough for each student contact your board office.

Possible Assessment Activities

- *Exploring the NWT History Online Timeline* – student handout
- Student reflection on suggested timeline addition

Making the Connection for the Teacher

The Prince of Wales Northern Heritage Centre website has many excellent resources for teachers and students studying the histories and cultures of the NWT. This activity will introduce students to the website which they will be using throughout the year for other modules in Northern Studies.



Remind students that anything they read or the people they talk to for activity 7 and 8 may be sources for their Student-Led Inquiry.

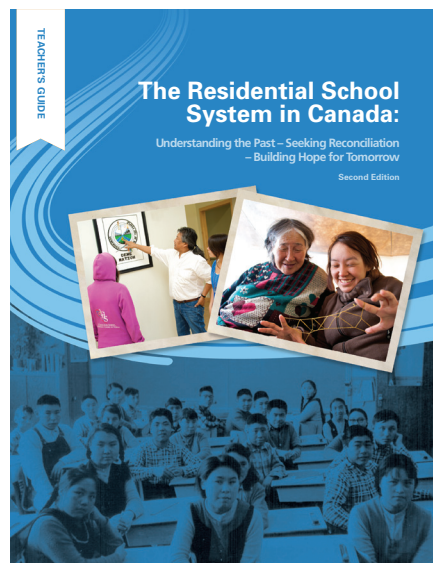
Steps

Exploring the NWT History Timeline (45 min)

1. Hand out a copy of the student handout called, *Exploring the NWT History Online Timeline*.
2. Have students use the PWHNC website to complete the activity. The activity is to help them learn how to use the online tool. Let them know that they will be returning to the Online Timeline throughout the Northern Studies course to look for stories as they go through each of the modules.
3. When they have completed the activity discuss their answers as a class using the teacher answer key to assist you.
4. When they have completed their assignment have a discussion about a person they think should be on the timeline that is not – or is only mentioned briefly. Discuss as a class and then try to come to a consensus on a northern person alive today that should have their own, 'vignette' on the timeline (possibilities include; Buffalo Joe, the Premier, Leela Gilday, Francois Paulette, a youth (or other accomplished musician/artist/ writer/ politician), etc.)

Looking Forward (15 min)

Module 2 is not in a binder. It is coil bound. The different look and feel is because this was completed as a joint project with the Government of Nunavut.



Module 2

1. Prior to starting that module, it is important that the school principal, parents, community and support personnel (such as counselors) know when students will be participating in this Module. Each year that it is taught, verbal and written notices must be given in advance to maintain open communication between the school and community. This open communication facilitates relationship-building and may also help individuals, families, or communities access and share supports for healing.
2. Read the *Getting Ready* section in the Residential School Module.
3. Since Module 1 is nearing completion, hand out copies of the letter and the fold out timeline, intended for families.
4. Find the Residential school section on the NWT time line poster and let your students know that the next module will focus on the history and legacy of residential schools. Tell your students that the letter and fold out timeline needs to be taken home to the family or guardian that they live with and that they will be discussing more about the *Residential School Module* when you finish Module 1.

Exploring the NWT History Online Timeline (Teacher Answer Key)

- Go to www.pwnhc.ca and choose Online Exhibits from the tool bar. Select NWT Historical Timeline from the list of exhibits.
- Read through the introduction by scrolling down. Fill in what the following symbols represent.

					
Artifacts	Photos	Audio	Documents	Video	Map

- Click the 'Launch the Timeline' button. This takes you to a page where you can choose a date range to explore.
 - What year does the Timeline start? 1700
 - What year does the Timeline end? 2005
 - What does the moose skin boat on the tool bar do? The boat moves with dates along the timeline.
 - Why do you think the Timeline starts where it does (date wise)?
The timeline is a history of the land of the NWT since the arrival of non-Aboriginals. The history of the Aboriginal peoples – which stretches back to when the world was new – is not the starting point of this timeline although the text that goes with the first entry does acknowledge the long-time use of the land by Aboriginal people.
 - Do you agree with this start date? Why or why not?
Look for a sense that they know there are no photographs of this time period but that the people who put the timeline together could have used artefacts, drawings, the pictures of the giant beaver skulls etc. to show the occupation of the NWT by Aboriginal people dates back a long time.

NOTE: The timeline is digital and anything can be added...it would be a great assignment if a student wanted to write what should be first.

- Do people make history or does history make people? It might seem like a strange question, but historians usually agree that it takes the right person at the right moment to become a person of historical significance. The PWNHC timeline is filled with stories of individuals who made a difference and historical movements which involved many characters. In this activity, you will meet some of the important northern individuals and learn about why they are 'historically significant'.
 - The first person we meet chronologically on the PWNHC timeline is Thanadelthur. What year does the Thanadelthur 'vignette' occur? 1714
 - Why is Thanadelthur considered a person of 'historical significance'?
She is known to have helped make peace and to assist with the trade. She was a strong woman and was in contact with people who wrote about history which is why her story is known to us. There are many others who are known in oral tradition as well.

- c. What sort of skills and abilities did Thanadelthur possess?

She was known for her courage, intelligence, strength, determination and for being a very good speaker.

- d. Do you consider Thanadelthur to be a person of significance for your Northern identity? Why or why not?

Answers will vary.

5. You have already learned that naming is an important part of identity and it is also an important part of deciding who is a person of historical significance. Go to the vignette for **1831: Akaitcho rescues Sir John Franklin**.

- a. Who was Akaitcho?

Akaitcho was a Yellowknives Dene Chief; a prominent Trading Chief, known for his ability to convince other Dene to trade with certain companies.

- b. Who was Sir John Franklin?

John Franklin was a British explorer who completed several expeditions to the north, searching for a Northwest Passage among other goals. On his final expedition he got lost, and he and the men who died with him have never been found.

- c. What did Akaitcho do for Franklin on an earlier expedition?

He rescued him and his men from starvation.

- d. Who do you think more Canadians know about, Franklin or Akaitcho? What evidence do you have for your answer?

All across Canada there are places named for Sir John Franklin. He features prominently in documentaries, books and is part of the Canadian psyche. Some would argue that, in fact, he didn't actually accomplish much of what he set out to do and many of his men perished along with him. Still, it is likely that most Canadians know about Franklin and may never have heard of Akaitcho -who is featured more in NWT-developed resources, and even there not that much.

6. Spend some time going through the online timeline. Select one person that is on the timeline that you think is particularly significant. Write a brief note about who the person is, when they lived and why you think they are significant.


Answers will vary.

Exploring the NWT History Timeline

1. Go to www.pwnhc.ca and choose Online Exhibits from the tool bar. Select NWT Historical Timeline from the list of exhibits.
2. Read through the introduction by scrolling down. Fill in what the following symbols represent.

3. Click the 'Launch the Timeline' button. This takes you to a page where you can choose a date range to explore.
 - a. What year does the Timeline start?
 - b. What year does the Timeline end?
 - c. What does the moose skin boat on the tool bar do?
 - d. Why do you think the Timeline starts where it does (date wise)?
 - e. Do you agree with this start date? Why or why not?
4. Do people make history or does history make people? It might seem like a strange question, but historians usually agree that it takes the right person at the right moment to become a person of historical significance. The PWNHC timeline is filled with stories of individuals who made a difference and historical movements which involved many characters. In this activity, you will meet some of the important northern individuals and learn about why they are 'historically significant'.
 - a. The first person we meet chronologically on the PWNHC timeline is Thanadelthur. What year does the Thanadelthur 'vignette' occur?

- 
- b. Why is Thanadelthur considered a person of 'historical significance'?
 - c. What sort of skills and abilities did Thanadelthur possess?
 - d. Do you consider Thanadelthur to be a person of significance for your Northern identity? Why or why not?
 5. You have already learned that naming is an important part of identity and it is also an important part of deciding who is a person of historical significance. Go to the vignette for 1831: Akaitcho rescues Sir John Franklin.
 - a. Who was Akaitcho?
 - b. Who was Sir John Franklin?
 - c. What did Akaitcho do for Franklin?
 - d. Who do you think more Canadians know about, Franklin or Akaitcho? Defend your answer with reasons.
 6. Spend some time going through the online timeline. Select one person that is on the timeline that you think is particularly significant. Write a brief note about who the person is, when they lived and why you think they are significant.

ACTIVITY 9

CONTINUITY AND CHANGE

Learning Objective

Students will practice the Historical Thinking Concept- *Continuity and Change* and further develop their ability to think about another person's or group's perspective.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Continuity and Change	S.3.e, S.8.a, c, g	1.11
Going on a Hunting Trip	S.7.c, d, h	1.3, 1.11

Possible Assessment Activities

- *Continuity and Change* student handout
- Student reflection on changes perceived by Southern Canadians or those elsewhere in the world
- Student reflection on *Going on a Hunting Trip*

Preparation and Materials List

- Access to Prince of Wales website
- Access to the NWT History Timeline posters
- Photocopy a class set of the handout, *Continuity and Change*



While some things change, others stay the same.

Making the Connection for the Teacher

As Peter Seixas, author of *The Big Six: Historical Thinking Concepts* says, 'Cultural continuity – the long standing sense of identity held by a whole people, is just as central to this story as *change*'.¹

In the past few activities you have been looking at the PWNHC Online History Timeline and the NWT History Timeline poster series with your students. These help present our northern story – the story of who we have been, who we are and who we want to become. Part of what shapes our identity is making choices about our future – who would we like to be in the future? In this activity, we explore the historical thinking concept, *Continuity and Change* as we explore the stories of our territory.

The historical changes to Canada's political boundaries are an illustrative example of how, while some things change, some things stay the same. At one time almost all of what is now Canada was called the Northwest Territories. Over time the political boundaries changed many times, but the *cultural identities* within the current NWT have changed more slowly. This is an example of how change can exist

alongside continuity. It is important for students to understand that at any one moment in time, *continuity* and *change* exist alongside each other. It is also important to think about change and its complexity for people – for example, change can be a story of progress for some and decline for others.

All people must meet similar needs over time. Making sure that everyone has enough food, shelter, water, means of travel, and entertainment are crucial parts of any society. In the North, the transition from a traditional way of life to contemporary one has happened quite recently. There are still many people in the North who were born on the land and lived without many of the things we consider 'modern necessities'. In this activity, you will use significant stories on the poster series and the online timeline to look at how northern people and our cultural identity have experienced both continuity and change.

1. Seixas, P and Morton, T. *The Big Six. Historical Thinking Concepts*, Nelson, 2013, Pg.78.




The NWT is a diverse place with many cultures.

Steps

Continuity and Change (90 min)

1. Write on the board the following four headings: traditional, transitional, contemporary and future.
2. Brainstorm with the class how transportation, food and/or shelter have changed over time. Have the class attempt to find traditional, transitional, contemporary and future examples. These might include...
3. Prompt class discussions with the following...
 - a. While the tools for technology of transportation have changed over time, what has stayed the same? (*people are still accessing the land to harvest food, people still canoe but more for pleasure rather than means of transportation, people still need to get from one place to another to meet their needs and explore their interests, connect with other people and places*)
 - b. Does what someone wears or what the roof they sleep under is made of change their cultural identity? Why or why not?



	Traditional	Transitional	Contemporary	Future
Transportation	Dog team Walking Canoe/kayak, umiak snowshoes	Canoe with kicker Cat train Ski-doo	Jet Virtual travel like Google Earth Train Trucks Canoe/kayak	3-D travel to see what a place is like Space travel Dog team again when oil is gone??
Food	Caribou/Fish Rabbit (small game) Moose Berries Marrow	Wild game and berries supplemented with trade goods (tea, sugar, flour, salt)	Almost everything from a store, vegetables shipped north, organic and fair trade options Many people still eating moose, fish, berries etc.)	More insect and vegetable based meat substitutes, locally grown organic (greenhouses) Caribou, berries
Shelter	Caribou skin lodges, teepees, snow houses, sod houses, temporary shelters	Tents, fur trade posts, mining posts, teepees from canvas rather than skin	Plywood, stick built houses, oil stoves instead of wood, electricity, infrastructure required for everything from toilets to waste water	Smaller, more energy efficient homes. Homes which better reflect our culture and heritage. Snowhouses, sod houses???

4. Next, hand out a copy of *Continuity and Change* to each student.
5. Students need access to either the poster series or the online timeline to help them to choose two topics of their own to trace an evolution from *traditional* to *future* using evidence of these changes. They should be able to explain how some things have stayed the same (continuity) and how some things have changed (change). Topics they might pick include: education, role of women in society, entertainment, economy, leader selection, politics.
6. Take up students' topics and answers as a group.
7. Have a class discussion in which students should attempt to explain how some of their 'contemporary' findings might differ from people in Southern Canada or in the rest of the world. How might these differences reflect – and contribute to – our Northern identity?

'Going on a Hunting Trip' (30 min)

Not all of the changes that have happened in the North have been desired by the people who have experienced the changes. Others appreciate some of the changes but would have preferred to be able to choose and control what changed and what stayed the same.

*I love the whiteman for his rubber boots and bug dope.
He can keep everything else.*

Nellie Hikok, pers. Comm.

The purpose of this activity is to *intentionally frustrate* your students (within reason) and to demonstrate what it may have felt like for Aboriginal people when they had to follow rules and customs that didn't make sense to them. Do not tell your students the rules of the game prior to playing.

1. Tell students that you are going on a hunting trip and they can come only if they bring the right things. Start off by telling them that you are going and are going to bring ____ (Fill in the blank with something that starts with the first initial of your name). For example, if your name is Sarah, perhaps you would bring the snow-machine. Don't tell them why you are bringing what you are bringing.
2. Ask the person sitting next to you what they are going to bring. If they say something that starts with the same initial as their own first name, they can come, otherwise, they cannot come. State only that they can come or can't come. Don't explain why.
3. Continue around in the circle asking what each student is going to bring and stating whether they can come or not. Don't explain why they can or cannot come.
4. Continue around in the circle until it comes to you again. Repeat that you are going to go on a hunting trip and you're going to bring _____ (fill in the blank with something else that starts with the first initial of your name. For example, if your name is Gwen you might bring a gun).
5. Keep playing until some of the students in class have figured it out and are bringing the right item so that they can come. Ask those students who have figured it out to continue to play the game but not share what they know.
6. To mix them up, change the rules. Start playing the next round with the first letter of your last name instead. Don't tell them you've changed the rules. See if they can figure out the rule change. Students will be getting frustrated by now, especially those that had thought they had figured out the rules.
7. Play until either everyone has figured it out or until they are getting too frustrated and don't want to play anymore.

Class discussion from Hunting Game:

Have a class discussion about how it felt to only be able to participate if they knew the rules. Was it fair that no one had told them the rules ahead of time? Draw parallels to Aboriginal life when Europeans first started coming to the North. Tell them that before European people came the Aboriginal people obviously knew the 'rules' for life and had control over their own destiny however hard it was at times. After the arrival of Europeans, many experienced disempowerment. Now that was frustrating!

Discuss or make a list with students of aspects of traditional life that were more important in the past, but were often dismissed by the newcomers. This resulted in the Aboriginal people being forced to learn new 'rules' – and those 'rules' were often changed without explanation.

Many things the Aboriginal people considered important- shamanism, foods, modes of transport, family customs, principles and values for behaviour, the way the young learned from the old - were deemed 'backward', 'out of touch', and unnecessary. There was often disrespect shown by the newcomers for these things.

Ideas from Teachers

The Hunting Game is extremely powerful - this activity resonated with the majority of my students. To see the frustration build and the lack of understanding as to why they were not able to come out hunting was very effective. The students who felt successful because they were included, taunted the others, laughed and played the game well - I am not certain if there is another activity that makes such a profound statement so quickly. It is also a game I draw on throughout Module 2 to remind the students of how isolated people felt. I highly recommend this game - my students are still talking about it.

Northern Studies teacher, Fort Smith



Understanding the changing harvesting laws has been a major frustration for many Aboriginal people throughout the history of the NWT. Here, Pete Enzoe teaches his nephew Dillon how to care for an animal once it has been harvested. These Dene laws have not changed.

Continuity and Change

Name: _____

Topic From Timeline	Traditional	Transitional	Contemporary	Future

1. To what extent does the change from traditional through to the contemporary impact identity, if at all? Explain your answer.

ACTIVITY 10

MY IDENTITY

Learning Objective

Students will explore to what extent their own identities are shaped by the cultures around them.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Possible Assessment Activities

- Student reflection on *Surface Culture – Deep Culture*
- Student reflection on *Questioning Where I Am At*
- Action Plan for language
- Student reflection on *You Know More Than You Might Think You Know*

Component	Skills Outcome	Module Outcome
Surface culture, deep culture	S.7.d	1.1, 1.10, 1.11
Questioning where I am	S.7.d, S.8.a	1.11
Language as a factor of identity	S.7.c, d, e, S.8.a, g	1.3, 1.9, 1.12
You know more than you might think you know	S.7.d, S.8.a	1.12

Preparation and Materials List

- Photocopy a class set of the student handout, *Surface Culture, Deep Culture: How much do I know?*
- Photocopy a class set of, *Iceberg*
- Photocopy a class set of handout, *NWT Aboriginal Language Statistics*



Gus has learned the traditions of fiddling from his father, Colin Adjun.

Making the Connection for the Teacher

Acculturation happens almost automatically when two different cultures are in close contact with each other. This is more apparent if one is a more dominant or influential culture than the other. Acculturation is the process where members of one culture (usually the minority one) begins to take on the attributes of another culture (usually the dominant or majority one). Some signs of acculturation are the adoption of things like language, values, customs, dress, etc. Some would say that acculturation is part of the process of **assimilation**, where someone basically leaves their culture behind and takes on all the attributes of a new culture (for example many immigrants who came to Canada in the 19th and 20th century from northern Europe assimilated into Canadian society).

Social scientists use the term *assimilation* to describe what happens when one's original culture is overridden by the dominant culture. *Acculturation* is acquiring the capability to function within the dominant culture while retaining and adapting elements of one's original culture.

These processes of acculturation and assimilation can be subtle, and can also be overwhelming. They can leave people questioning the changes they see in themselves and in the people around them. Indeed, in the NWT it was the dramatic changes that people could see happening and the fear of loss of culture that were the main motivating factors in Aboriginal people establishing their own political cultural and language organizations and the programs they then began to work on in the 1970's through to today.

When some people see changes happening and question them, they also, on an individual level, question themselves and their own identity.

The concept that is being highlighted in this module is that culture is always changing and adapting to new influences. The key to keeping culture alive and relevant is the degree to which a person/group is able to choose what is useful to adopt or adapt from another culture and what is essential to retain from the original culture.



Stephen Kakfwi explains the history of the Indian Brotherhood, which became the Dene Nation, to students in Ndilo.

Steps

Surface Culture, Deep Culture (30 min)

1. Hand out a copy of 'Surface Culture, Deep Culture: How much do I know?'
2. Without too much discussion, other than helping with vocabulary, ask your class to fill out the sheet to identify how much they know about the culture they identify with. Let them know you are not grading them on their answers. It's for their eyes only, and they should be honest.
3. Next, hand out a copy of the iceberg showing *surface culture* and *deep culture*.¹
4. Go through each of the terms and make sure your students understand the vocabulary. Why are some items above the surface of the water (surface culture)? Why are some below (deep culture)?
5. Discuss the term *acculturation* with the class using the descriptions in the background information. Discuss the differences between acculturation and assimilation. Is acculturation just the first step in the process of assimilation?
6. What elements of their culture have changed over the years? What new things have been adopted and made part of their life? What things have stayed the same? What elements of different cultures that they have been exposed to have been blended to become part of who they are?
7. Discuss how these processes of acculturation and assimilation might leave people questioning any changes they might observe around them, especially if they've happened quickly.
8. Students should refer back to their answers for 'How Much Do I Know?' Do they know about their culture only at the surface or at a deeper level? How does this make them feel? How could they increase their deeper understanding of their culture?



NOTE: These questions are for all students – Aboriginal, non-Aboriginal, born here, new to the North etc. Ask questions to promote conversation.

¹ The Surface Culture and Deep Culture Iceberg drawing was adapted from Patricia Cochran. *Indigenous Perspectives on Health: Modern Problems and Ancient Solutions*. Alaskan Native Science Commission. www.nativescience.org.



Questioning where I am at (30 min)

- Next, put the following chart on the board titled, *Questioning where I am at.* ²

		Is it of value to maintain my cultural distinctiveness?	
		YES	NO
Is it of value to maintain relations with the dominant group?	YES	BICULTURAL	ASSIMILATED
	NO	SEPARATED	MARGINALIZED

- Explain that acculturation involves two basic questions that individuals in the non-dominant group are continuously (and often sub-consciously) answering:

"Is it of value to maintain my ethnic/cultural distinctiveness, my ethnic identity, values, and customs?" and "Is it of value to maintain relations with the dominant group?"

» **NOTE:** Don't make assumptions about who the dominant group is. This may change depending on what community you live in. What does it mean to be 'dominant'? This could be an opportunity to review the concept of criteria. Can you be the only one in town (ie. The priest who just arrived in 1850) and be the dominant culture? Is the dominant culture the one that has the most members, the most influence? Again, these are questions for conversation and don't necessarily have a 'correct' answer.

The interplay of these two questions can lead to 4 possible combinations of cultural identification or a mix of all of them and along a continuum or matrix. In general, individuals may be viewed as **bicultural** (sometimes referred to as integrated), where they are involved in both cultures; **assimilated**, where they are involved only with the dominant society; **separated** (sometimes referred to as segregated), where they involve themselves with only their ethnic culture; and **marginalized**, where they are not involved with either and may feel lost. These of course are not distinct categories and individuals may float all over the place depending on time and circumstance.

2. Berry, J.W. (1987). Acculturation and Psychological Adaptation: A Conceptual Overview. In Berry, J.W. and Annis, R.C. (Ed.) Ethnic Psychology: Research and Practice with Immigrants, Refugees, Native Peoples, Ethnic Groups and Sojourners. Berwyn. PA: Swets North America Inc.

Language as a Factor of Identity (30 min)

1. Ask your class what languages their grand-parents speak (spoke) at home. Next ask what languages their parents spoke at home when they were growing up. Is it the same or different from what they speak now in their homes?
2. Ask your class, 'to what extent is the language you speak at home important to your identity?' Can a Scotsman still consider himself a Scotsman if he doesn't speak Gaelic? Currently only about 1% of the total population of Scotland speak Gaelic but they certainly identify as Scottish.
3. Ask students to recall the 11 official languages of the NWT.
4. Give students the handout called *NWT Aboriginal Language Use Statistics*. The percentages represent the Aboriginal people over the age of 15 who are able to carry on a conversation in an Aboriginal language (language not specified). Regional statistics are combined and include all Aboriginal languages spoken. Ask them to compare for each community the change in rates of home language speakers from 1984-2005. What, in general, is occurring for each of the communities? (*In general the students will notice that the use of an Aboriginal language at home is decreasing.*)
5. Next ask, 'what language is replacing the Aboriginal language?' Although we don't have specific statistics on the increased use of English, one can assume that it is English that is replacing the Aboriginal language. Ask your students why are more and more people using English instead of their Aboriginal language (tools of media, business, internet, politics, in school, TV, residential school history etc.).
6. Ask your class, 'to what extent is the media shaping your identity?'
7. Ask students to think about the language revitalization programs that are happening in their community and region and territory. (Some examples include: *Immersion programs in several communities, youth radio programming, new language apps to download for free, language classes for adults*).
8. Does their school have an Aboriginal language immersion program for the younger grades (new in 2012 in the Tłı̨chǫ, in the 3rd year in Fort Providence in 2012 just to name two)? French immersion has been very successful in several NWT communities (Yellowknife, Hay River, Fort Smith, Inuvik) as well as Francophone schools in Yellowknife and Hay River. The existence of these immersion programs shows that some people think revitalizing and or strengthening Aboriginal and French language is important. Why?
9. Based on the statistics you have handed out to them and what they know about the programs in their community and their own (and peer) language use, what do they predict the statistics related to Aboriginal language use will look like in 2040? Do they think it will get better or do they think the decline will continue?
10. Ask students to imagine that they are the Minister of the Department of Education, Culture and Employment and are writing an action plan for the languages of the NWT. What solutions would they propose today to stop the decline in the numbers of people speaking NWT Aboriginal languages? Is it better to let the languages die and use that money elsewhere? OR - Is it better to use financial resources and try to revitalize the languages? What would we lose as a Northern society if Aboriginal languages were completely gone? What options would you propose if you were in a position of power?

You know more than you might think you know...(30 min)

1. We are surrounded by words from all the languages of the NWT, but sometimes we don't often even know we know them. Depending on where you live, students will be more or less familiar with each of the following:
 - a. Inuk is one person. Inuit means, 'the real people'. The 'uit' ending just means more than two. Ask students what the capital of Nunavut is (Iqaluit). An Iqaluk is a fish so Iqaluit must mean _____. (Place of many fish).
 - b. Aklavik, Inuvik both end in the same ending (vik). What do you think it means? It means, 'place of _____. So Inuvik is 'place of man' or person. Aklak is a grizzly bear so Aklavik is _____ (place of grizzly bear). If you've traveled or live in the north you might be familiar with Aklak Air...the airline. It's Grizzly airline.
 - c. OR – Paulatuk, Tuktoyaktuk and Kugluktuk, they all end in tuk – what does that mean? Again, it means 'place of' in Inuvialuktun.
 - d. It's common for companies like airlines to name their company in the local language. For example, Air Tindi in Yellowknife...ask students if they know what Tindi means? The airline is located on the shore of the lake (Great Slave Lake) and that's what the local people call the lake, Great Slave Lake is Tindi or big lake, others call it Tucho, also, big lake.
 - e. Whati, Gameti, Wekweti all have the same 'ti' ending. What do you think ti means? In Tẖcẖq, ti refers to 'lake'. The Dene languages have many similarities – while the Tẖcẖq use ti to refer to lake or water, in the North Slave region it's commonly – tu – instead of ti. What names or places can they think of with tu? (Tulita - 'place where the rivers or waters meet'), Sahtu region (Sah is Grizzly in North Slavey so Sahtu is Great Bear Lake or region).
 - f. Think of the word, 'mahsi' which most people will know means, 'thank you'. If you want to say, 'thank you very much', what other word do you add after the word? (Cho). Where else do you see the word cho? (Dehcho or Tẖcẖq). It simply means, 'big' or 'a lot'. So Dehcho is Big River (just like the name of the gas station in Providence where you cross the Dehcho or the big river).
 2. Our communities, street names (if you have any), companies, pets, political ridings, schools etc. are often named in the language of the area we are in. Ask your students to pay attention as they walk home and look around at what they see and hear or the news or radio. Ask them to come back the next class with a word or phrase from the language of their area that they notice in a public place.
 3. Ask students, *Is the diversity of languages, official or otherwise, important to our collective identity?* Why or why not?
- ### Ideas from Teachers

I found the activities in this section an excellent way to connect with the history of colonization which is part of the focus of the next Module, Residential Schools. Ask students to think about some of the reasons why the languages in the NWT are in trouble. It doesn't need a complete answer as there are so many factors but just to get them thinking.

Northern Studies teacher, Behchoḵ

Ideas from Teachers

I found the activities in this section an excellent way to connect with the history of colonization which is part of the focus of the next Module, Residential Schools. Ask students to think about some of the reasons why the languages in the NWT are in trouble. It doesn't need a complete answer as there are so many factors but just to get them thinking.

Northern Studies teacher, Behchokò

Surface culture – deep culture...how much do I know?

Circle the number that describes your level of knowledge and understanding of the following elements of whatever culture you identify with (1 = very little, 5 = lots)

food	1	2	3	4	5
drumming	1	2	3	4	5
dancing	1	2	3	4	5
singing	1	2	3	4	5
storytelling	1	2	3	4	5
clothing	1	2	3	4	5
games	1	2	3	4	5
art	1	2	3	4	5
ideas of modesty	1	2	3	4	5
conception of beauty	1	2	3	4	5
ideals governing childrearing	1	2	3	4	5
relationship to animals	1	2	3	4	5
cosmology (spirituality)	1	2	3	4	5
patterns of superior/subordinate relationships	1	2	3	4	5
values	1	2	3	4	5
courtship rituals	1	2	3	4	5
ideas of justice	1	2	3	4	5
ideas of leadership	1	2	3	4	5
patterns of group decision-making	1	2	3	4	5
approaches to problem solving	1	2	3	4	5
ideas of status	1	2	3	4	5
eye behaviour	1	2	3	4	5
roles in relation to gender, kinship, etc.	1	2	3	4	5
conversation in various social contexts	1	2	3	4	5
ideas of past and future	1	2	3	4	5
nature of friendship	1	2	3	4	5
ideas of time	1	2	3	4	5
idea of the "self"	1	2	3	4	5
preference for competition/cooperation	1	2	3	4	5
body language	1	2	3	4	5
patterns of handling emotions	1	2	3	4	5

The Iceberg



¹. The Surface Culture and Deep Culture Iceberg drawing was adapted from Patricia Cochran. Indigenous Perspectives on Health: Modern Problems and Ancient Solutions. Alaskan Native Science Commission. www.nativescience.org.

NWT Aboriginal Language Use Statistics – As Percentage of Population¹

Beaufort Delta

	Beaufort Delta
1984	35.8
1989	34.4
1994	28.8
1999	27.5
2004	24.8
2009	22.1

	Aklavik	Fort McPherson	Inuvik	Paulatuk	Sachs Harbour	Tsiigehtchic	Tuktoyaktuk	Ulukhaktok
1984	23.8	27.2	35.2	28.6	43.5	74.6	35.8	69.8
1989	21.8	30.8	26.5	32.1	38.0	43.1	37.7	96.4
1994	28.1	23.7	25.3	25.4	26.1	39.8	30.1	71.3
1999	18.7	27.4	24.8	27.0	27.6	31.3	25.3	58.2
2004	19.3	22.7	17.6	X	26.9	24.2	28.3	76.3
2009	19.2	18.1	16.2	23.4	40.0	15.2	22.3	60.1

Sahtu

	Sahtu
1984	83.7
1989	85.6
1994	63.3
1999	64.0
2004	58.4
2009	53.3

	Colville Lake	Deline	Fort Good Hope	Norman Wells	Tulita
1984	100	97.1	69.1	65.9	84.8
1989	95.3	98.3	81.0	51.1	82.0
1994	95.7	96.2	53.8	36.4	61.3
1999	76.2	93.4	47.7	28.7	62.9
2004	65.3	95.8	41.1	26.9	47.3
2009	47.9	84.0	45.2	29.6	46.9

1. Bureau of Statistics, Summary of the NWT Community Statistics, Government of the North West Territories, January, 2012.

Dehcho

	Dehcho
1984	81.6
1989	78.6
1994	71.0
1999	64.9
2004	61.7
2009	58.2

	Fort Liard	Fort Providence	Fort Simpson	Hay River Reserve	Jean Marie River	Nahanni Bute	Trout Lake	Wrigley
1984	88.3	77.1	74.8	X	82.5	88.9	100.0	100.0
1989	88.6	68.5	71.6	X	83.3	98.1	100.0	100.0
1994	82.4	64.3	60.9	X	67.4	98.7	62.3	96.2
1999	78.8	61.1	54.9	X	62.0	74.6	90.7	92.0
2004	74.5	60.9	48.4	50.7	63.5	83.5	95.3	79.2
2009	74.4	61.4	42.1	50.0	63.6	69.8	87.1	80.7

South Slave

	South Slave
1984	48.7
1989	39.5
1994	38.6
1999	32.7
2004	34.0
2009	25.0

	Enterprise	Fort Resolution	Fort Smith	Hay River	Kakisa	Lutsel K'e
1984	X	68.1	36.0	39.0	72.0	97.4
1989	X	54.6	27.3	33.9	85.7	90.7
1994	X	49.6	33.7	29.8	85.3	69.3
1999	X	40.9	23.3	28.7	67.9	79.5
2004	X	45.9	28.5	23.1	86.1	77.9
2009	10.7	34.3	20.4	15.9	78.6	76.9

Tł̥chq

	Tł̥chq
1984	X
1989	96.1
1994	96.5
1999	98.1
2004	94.6
2009	90.4

	Behchoḵ	Gameti	Wekweeti	Whati
1984	95.0	X	100	99.3
1989	94.3	100	100	99.1
1994	95.5	100	98.8	97.2
1999	97.9	98.4	96.8	98.9
2004	93.1	98.5	96.1	96.9
2009	89.1	93.3	93.6	92.8

Yellowknife Area

	Yellowknife	Dettah	N'dilo
1984	51.5	94.6	X
1989	36.6	94.0	X
1994	33.5	88.9	X
1999	21.9	77.4	X
2004	25.3	82.5	61.2
2009	18.0	59.9	46.2